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ISLAM VERSUS THE WEST

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MOHAMMAD YUSUF KHAN

BY

MARYAM JAMEELAH

1st Edition, 1962
Reprinted, 1967
2nd Edition (Revised and enlarged), 1988 (2000)

PUBLISHER

MOHAMMAD YUSUF KHAN

SANT NAGAR — LAHORE

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PRICE Rs. : 4.00

THESE ESSAYS ARE DEDICATED
TO THE MODERN-EDUCATED
YOUTH IN MUSLIM LANDS
TO HELP THEM DISTING-
UISH BETWEEN WHAT
ISLAM STANDS FOR IN
CONTRAST TO THE
ERRONEOUS IDEO-
LOGIES OF OUR
D A Y .

The answer of all true believers when summoned unto Allah and His messenger is only this: We hear and we obey! Such are the successful. He who obeys Allah and His messenger and fears Allah and keeps duty unto Him, such indeed are the victorious.

(QURAN, XXIV : 51-52)

Ibrahim bin Muserab reported that the Holy Prophet Muhammad (peace and blessings of Allah be upon him) declared: "Whoever pays homage and respect to an innovator is in fact abetting in the destruction and annihilation of Islam."

MISHKAT UL MASABIH



Today the Christian missionaries and the secular-minded orientalists are openly collaborating with our westernized ruling class in their futile attempts to manufacture an artificial brand of "Islam" and impose it upon an unwilling populace. So long as our Holy Quran and Hadith remain accessible in their purity, no sincere Muslim will ever confuse the authentic with the counterfeit !

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

PREFACE

This, my first attempt to defend Islam against both the Western orientalists and Christian missionaries from without and the “progressives” in Muslim lands from within, is a series of articles all written in America between the period of November 1954 and March 1962, most of them months and some even years before formally embracing the faith. This book was originally inspired by Allama Muhammad Asad’s little masterpiece, *ISLAM AT THE CROSSROADS* (Arafat Publications, Lahore, 1934) but although the theme of both works is identical, mine differs in approach by attempting to delve into the problem in more specific detail. *ISLAM AND MODERNISM* (published by Mohammad Yusuf Khan, Sant Nagar, Lahore, 1968) is the sequel to this early work dealing with the same subject much more comprehensively and thoroughly in the light of more mature knowledge acquired since my migration to Pakistan in June 1962. The aim of the following pages is to convince the reader why Islam cannot be reconciled with the spirit of the modern West combined with the effort to demonstrate how Muslim society can survive intact without compromising or betraying any of its crucial teachings and still flourish in the modern world.

MARYAM JAMEELÁH

(formerly Margaret Marcus of New York)

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HOW I BECAME INTERESTED IN ISLAM*

I trace the beginning of my interest in Islam when as a child of ten, while attending a reform Jewish Sunday School, I became fascinated in the historical relationship between the Jews and the Arabs. From my Jewish textbooks, I learned that Abraham was the father of the Arabs as well as the Jews. In these same books I read how centuries later when in medieval Europe, Christian persecution made their lives intolerable, the Jews were welcomed in Muslim Spain, and that it was this same Arabic-Islamic civilization which stimulated Hebrew culture to reach its highest peak of achievement. At that time, completely unaware of the true nature of Zionism, I naively thought the Jews were returning to Palestine to strengthen their close ties of kinship in religion and culture with their Semitic cousins. Together, I believed, the Jews and the Arabs would co-operate and achieve another Golden Age of culture in the Middle East.

Despite my fascination with the study of Jewish history, I was extremely unhappy at the Sunday School. At this time I identified myself strongly with the Jewish people and their horrible fate under the Nazis and I was shocked and pained that none of my fellow classmates took their religion seriously. For instance, during reli-

*This essay was written in February 1961, two months before I formally embraced Islam.

gious services at the synagogue, the children would read comic strips hidden in their prayer books and make fun of the rituals. The children were so noisy and disorderly that the teachers found it almost impossible to conduct the classes. Meanwhile I delved into the stories of Jesus in the New Testament and was puzzled why so great a prophet who led such a beautiful and noble life had been rejected by his own people. Perhaps my classmates' complete lack of respect for their teachers was justified. I found them narrow-minded and bigoted, emphasizing their hatred and fear of Christians far more than their love for Judaism.

At home the atmosphere for religious observance was scarcely more congenial. On the Jewish High Holy Days instead of attending synagogue, I felt it blasphemous that my sister and I were taken out of school to go out on picnics and parties. When I told my parents how miserable I was at the reform Jewish Sunday School, they joined an agnostic humanistic organization known as the Ethical Culture Movement.

The Ethical Culture Movement was founded in the late 19th century by Felix Adler. While studying for the rabinate, Felix Adler became convinced that devotion to ethical values as relative and man-made, regarding any supernaturalism or theology as irrelevant, constituted the only religion fit for the modern world. I attended the Ethical Culture School for five years. Here I grew into complete accord with the ideas of the movement and looked upon all traditional organized religions with scorn.

Throughout my adolescence I remained under the influence of humanistic philosophy until, after graduation from secondary school, I chose to study at the university a course entitled "Judaism in Islam." My professor was a Rabbi who tried to convince his students—all Jews—that Islam was derived from Judaism. Our text-book took each verse from the Qur'an, painstakingly tracing it to its allegedly Jewish sources. His lectures were liberally illustrated with films and coloured slides in praise of Zionism and the state of Israel. Although his real aim was to prove to his students the superiority of Judaism over Islam, he convinced me of just the opposite. As I plunged deeper and deeper into the study of the Old Testament and the Qur'an, the contrast between the two scriptures became increasingly evident. In a sense, the Old Testament could almost be considered a history of the Jews as God's special chosen people. Although the Qur'an was revealed in Arabic to an Arab Prophet, its message is a universal one directed to the entire human race.

When my professor explained that the divine right of the Jews to Palestine has always been a central theme of Judaism, I was instantly repelled by such a narrow-minded conception of God. Does not the Qur'an say that "to God belongs the East and the West: wherever ye turn there is His face?" Did not the Prophet Muhammad say that the whole earth is a mosque? Zionism preaches that only in Palestine can the Jew feel at home and elsewhere he is living in exile. The claim of my professor that only in Palestine could the Jews make their contribution to

human civilization seemed baseless when I pondered over the fact that Moses received his revelation in Egypt, the most important parts of the *Talmud* were written in what is now Iraq, and some of the most beautiful Hebrew poetry was composed in Muslim Spain. The rigid exclusiveness of Judaism I felt had a great deal of connection with the persecutions the Jews have suffered throughout their history. Perhaps this would never have happened if the Jews had competed vigorously with the other faiths for converts. Zionism is a combination of the racist, tribalistic aspects of Judaism with modern secular nationalism. Zionism was further discredited in my eyes when I discovered that Israeli leaders, such as David Ben-Gurion, are not observant Jews and that perhaps nowhere in the world is orthodox Judaism regarded with such contempt as in Israel! The Zionists have made the worst aspects of Western materialistic philosophy their very own. Only a complete rejection of all moral and spiritual values could account for such a systematic uprooting of an entire people from their homeland and an utter disregard of any sense of justice. When I found that nearly all important Jewish leaders supported Zionism and felt not the slightest twinge of conscience for the terrible wrong inflicted on the Arabs, I could no longer consider myself a Jew at heart.

At the same time my professor convinced me that ethical values had a divine origin and were the absolute eternal truth. I could not understand how people like my parents could cherish moral and spiritual values and then consider their theological foundations irrelevant. If morals

were purely man-made, they could be changed at will according to whim, convenience or circumstance. Belief in the Hereafter I came to feel as essential not merely because it was comforting. If ethical and spiritual values are of Divine origin, we are directly responsible to God for developing our highest potentialities. Each one of us will be called upon to render an account of our life on earth and be rewarded or punished accordingly. Therefore one who has a firm faith in the Hereafter is willing to sacrifice transitory pleasures and endure hardships to attain lasting good.

As I studied the beliefs of all the major faiths, I came to the conclusion that originally all the great religions were one, but as time passed they became corrupted. Idol worship, the idea of reincarnation, and the caste system began to permeate Hinduism; pacificism and monasticism became characteristic of Buddhism; ancestor worship of Confucianism; the doctrine of original sin, the Trinity, the divinity of Jesus resulting in an anthropomorphic conception of God and the atonement by the alleged death of Jesus on the cross, of Christianity and the exclusive chosen people idea of Judaism. All these ideas which so repelled me were not to be found in Islam. Increasingly I began to feel that Islam was the original religion that alone had retained its purity. Other religions were ~~only~~ partially true. Only Islam contained the whole truth. Islam provided its adherents with a complete way of life in which the relation to society and the material to the spiritual were brought into a perfect harmony.

Although I wanted to become a Muslim, my family managed to argue me out of it. I was warned that Islam would complicate my life since the faith is not part of the American scene. I was told that Islam would alienate me from my family and isolate me from the community. At that time my faith was not sufficiently strong to withstand these pressures. I became so ill that I had to discontinue college. For a long time I remained at home under private medical care, steadily growing worse. In desperation my parents had me confined to a hospital where I stayed for more than two years. While in the hospital I vowed that if I recovered, I would become a Muslim.

After I was finally allowed to go home, discharged, I investigated all the opportunities for meeting Muslims in New York City and making friendships, and it was my pleasure to make the acquaintance of some of the finest people that anyone could ever hope to meet. I also began to write articles for Muslim magazines and to carry on an extensive correspondence with Muslim leaders all over the world.

As Ramadan approached, my desire to embrace Islam grew so strong that I began to practise the five daily prayers, and am now undertaking the fast for the first time. I am doing this with a firm belief that nothing but good can result in living according to my deepest convictions.

THE PHILOSOPHICAL SOURCES OF WESTERN MATERIALISM

Despite the obvious divergencies in details of religious doctrine and political rivalry, medieval Christian Europe and the Muslim world shared a basic heritage in common. The dominant concern of Christians and Muslims alike was their salvation in the life beyond the grave. Both Christians and Muslims were convinced that the ethical values God had revealed in the scriptures through the Prophets were absolute and eternal. Few doubted that rebellion against God's commands would result in consequences terrible beyond description. Submission to the will of God with love and joy during this earthly life was universally believed to assure the individual eternal bliss in the world to come.

The common religious values which medieval Christian Europe shared with the Muslim world were re-enforced by free cultural exchange which transcended all doctrinal controversies. Bitter warfare over Spain did not prevent thousands of Christian scholars from attending the great Muslim universities of Cordova, Seville, Granada and North Africa. Pope Sylvester II (930-1003), who was responsible for the introduction of Arabic numerals, the use of the zero as well as the decimal system into Europe, received his education at Qarawiyn University mosque in Fez. Both Muslim and Christian philosophers strived to strengthen the doctrines of their respective creeds with the

logic of Aristotle. It is no coincidence that the vehemence with which St. Thomas Aquinas denounces Islam in his writings made him no less an avid student of Ibn Sina, Al-Ghazzali and Ibn Rushd. In view of this, it is not surprising why Dante's *Divine Comedy* and Ibn al-Arabi's vivid description of the Prophet's Night Journey through the seven heavens bear such striking resemblance. That St. Francis of Assisi and Ibn al-Farid, the great mystic Arab poet, could become such close personal friends, perhaps illustrates best the spiritual kinship between medieval Christian Europe and the Muslim world.

From the inception of the Renaissance onwards, the intellectual atmosphere of Europe and the Muslim world drifted further and further apart. With the growth of cities and an ever-expanding commerce, the church was superseded by a growing middle class as the dominant force in urban society. With the support of strong, centralized monarchies, armies were raised which rebelled against the feudal nobility and seized their property. Kings, bankers and merchants replaced the church as the patrons of art and learning. When the entire emphasis had shifted to developing the potentialities of each individual here on earth to the fullest possible extent without reference to the Hereafter, modern Western civilization, as we know it today, was born.

With a passionate zeal, the scholars of the Renaissance turned for inspiration to the classics of ancient Greece and Rome. As faith in the freedom of the unaided human intellect replaced faith in God, the scholars of the Renaiss-

ance found their justification in severing their spiritual ties with the church in these pagan philosophies which glorified the joys of this world. The medieval ideal of monasticism was scorned and ridiculed. Worldliness and wealth increasingly corrupted the church itself until the luxurious surroundings of some of the popes, bishops, and monks were scarcely distinguishable from the courts of secular monarchs.

The Protestant Reformation dealt the church such a crippling blow that Christianity has never recovered from it to this day. Not content to rectify the abuses of the church power, Martin Luther broke with it completely and decided to create a religion of his own. This break with the Roman church was not so much caused by its abuses or corruption as is popularly believed. As economic life increased in complexity and wealth, the business class of Germans grew more and more hostile to the saintly monastic ideal and the spiritual domination by Rome. Instead, they glorified prosperity and success as tangible signs of God's favour, condemning poverty as punishment, solitude as selfish and contemplation as idleness. The rebellion against the authority of the Pope, the elimination of the priesthood, the sacraments, saint worship and monasticism by Martin Luther have tempted many Muslim thinkers to regard Protestantism as proof that Christianity is evolving ever closer to Islam. A more careful examination, however, will show how unjustified such optimism is. The substitution of the authority of the Church for the authority of the scriptures gave every individual the licence

to interpret the Bible exactly as he wished, choosing and discarding what he liked according to whim, convenience and circumstance. Rejecting Latin as the universal language, Protestant leaders translated the Bible into the local vernaculars, thus subjecting it to further corruption. The rejection of the authority of the Pope and the Latin language greatly strengthened the cause of secular nationalism. In all the Protestant countries, a separate national church was organized under the complete control of the government until, everywhere in Europe, the spiritual power of religion was forced to promote the interests of secular politics.

In place of a strong united Christendom were now a multiplicity of small, weak sects, each with its own narrow, parochial outlook. Protestant theology regarded salvation as a pure act of faith bestowed on the individual by God, having no connection whatever either with his moral standards or his good works. Now that ethical values were no longer dependent upon supernatural sanction, Martin Luther's followers were free to live as they saw fit without reference either to God or the Hereafter. Protestant theology, which regarded religious faith as a purely private personal matter, resulted in its becoming a special thing apart from everyday community life. Consequently, it was not long before Protestantism became for many what it is today—for Sunday observance only while the remainder of the week was devoted to seeking material success and prosperity.

With the rebirth of European culture, medieval scholars eagerly investigated the scientific knowledge they

found in the libraries and universities of Muslim Spain. Not only had the Muslims preserved the writings of Plato and Aristotle and salvaged the mathematical and medical knowledge of the Hellenistic world, but they built upon it by means of experimental research in the laboratory. Gerard of Cremona (1114-1187) devoted his entire life to translating ninety-two complete scientific works from the Arabic, including Ibn Sina's vast *Canon* which for centuries remained the supreme authority of its field in all the medical schools of Europe.

Francis Bacon epitomized the scientific spirit of the modern age in *The New Atlantis*. An English ship lands upon a utopian island in the remote Pacific whose chief pride is a great institution devoted to scientific research. The ruler conducts the travellers through this place saying; "The end of our foundation is the knowledge of causes and the secret motions of things and the enlarging of the bounds of the human empire to the effecting of all things possible."

Descartes carried on the development of the experimental method where Francis Bacon had begun, completely overthrowing the authority of Aristotle and the medieval scholastic philosophy. He craved a method for discovering new truth instead of merely proving what was already known.

There is no inherent incompatibility between scientific research and religion. Does not both the Bible and the Qur'an regard man as the noblest creature of God subjecting all other creatures and elements of nature for his benefit? The discovery of Muslim geographers that the

earth was round instead of flat centuries before Columbus and the suspicions of many Muslim astronomers hundreds of years before Copernicus that the earth revolved about the sun, never constituted the slightest threat to the survival of the Islamic way of life. Because the Qur'an teaches that Nature is a friend of man, Muslim scientists sought to live in harmony with it and thus felt completely at home in the universe.

The tragedy of Western science lay not in its specific discoveries which were of such tremendous benefit to the human race, but rather the dogmatic, narrow, materialistic outlook of the scientists themselves. After Copernicus, the Western astronomer saw man as only a puny speck on a tiny planet revolving around a tenth-rate star, drifting aimlessly in an endless cosmic ocean. Since God, the angels and devils were not to be seen through their telescopes, they concluded that man was absolutely alone in a cold, complex cosmic machine, his creation perhaps only an accident or a mistake. Feeling like a stranger in the universe without tangible proof of any God who cherished his welfare, Western man thus abandoned as futile the search for the ultimate meaning and purpose of life and began to regard Nature as he does today—as an enemy to be conquered, possessed and then manipulated by mechanical means to advance his material well-being.

To Western scientists like Descartes, Nature was nothing more than a machine which had no spiritual significance. All living beings, including man, were a mere matter of automatic chemical reactions. "Give me the elements,"

boasted Descartes, "and I will construct the universe !"

Intoxicated by the theory advanced by Newton that the entire universe was regulated by immutable mathematical laws, the protagonists of the so-called Age of Enlightenment taught that all beliefs contrary to human experience and observation must be discarded. Miracles, prophecy, revelation as well as religious rites and ceremonies were ridiculed as superstition. Voltaire taught that God created the universe exactly as a watchmaker assembles a watch, afterwards having no further concern with it. Hume rejected all religious beliefs on the ground that they could not be proved either by scientific experiments or human reason. He attacked even the deist god of Voltaire, declaring that we have seen watches made but not worlds. If the universe did have an author, he may have been an incompetent workman or he may have long since died after completing his work, or he may have been a male or female god or a great number of gods. He may have been entirely good or entirely evil or both or neither—probably the last. Hume's argument against the existence of the Hereafter ran as follows : "We have no reason for concluding from a life where rewards and punishments do not coincide with human deserts that there will be any other in which they do."

Morality was regarded as a science like mathematics, just as independent from theology as any other branch of human knowledge. Philosophers, such as Dideroit and Rousseau, all agreed that utility and happiness were the sole criteria for morality. They waged a determined fight against all those ethical ideals which have no immediate

social value. Man instead should seek as much pleasure and happiness as he can in this life without depriving his fellows of their rightful share. Whatever relations gave pleasure to all concerned could not but be beneficial. Therefore they saw no good in the traditional demands for chastity between the sexes. Only those pleasures which inflicted direct and immediate harm upon society could be rejected. The philosophers of the so-called Age of Enlightenment were the protagonists of religious liberty much more because of their indifference to religion than their faith in the principle of toleration itself.

Having destroyed what they considered the foolish errors of the past, the apostles of the "Enlightenment" believed that reason and science spread by universal mass education would usher in a virtual heaven on earth. Now that man possessed the magic key of science, it was within his power to shape his own destiny. Liberty, social and economic equality and universal peace would reign over the entire world. They were confident that increasing scientific knowledge would banish forever all disease and suffering leading to an indefinite prolongation of human life. The technological and scientific revolutions of the following century served to confirm this new faith in the perfectibility of human life on this earth without the aid of any supernatural power.

Darwin's concept of the evolution of man from lower forms of life introduced a wholly new scale of values. Philosophers now conceived of human society in a constant state of flux and change, inevitably leading to higher and

more complex stages of development. The principles of biological evolution applied to human society identified the “modern,” “up to-date,” “advanced” and “progressive” with what was most desirable. Historians came to look upon man as a product as well as a part of nature, evolving to his present state from lowly origins with all of his achievements having been painfully acquired in the struggle against a hostile environment. Darwin convinced Western philosophers that man was an animal species like any other—a higher mammal to be sure—but only an animal. William James even questioned the value of retaining the intangible concept of consciousness or mind at all, regarding human thought as merely the end result of chemical reactions upon the nervous system produced by external stimuli. Psychologists like Pavlov sought to delve into the motives of human behaviour by studying dogs, monkeys and apes.]

Freud's discovery of the compulsive drives of the unconscious mind originating in early childhood as the source of all irrational behaviour, provided modern philosophers with yet an additional weapon against religion. Freud maintained that the small child projected the image of his parents who gave him life, protected him from harm and subjected him to discipline, punishment and reward onto his religious faith in adult life. The concept that religion is purely man-made and that ethics are relative and not absolute is enthusiastically welcomed by students of anthropology. Most anthropologists would agree with Ralph Linton that the uncompromising monotheism of

Islam originated in the rigidly patriarchal family life of the Semitic tribes. He writes in *The Tree of Culture* :

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 The concept of an all-powerful deity who can only be placated by complete submission and devotion no matter how unjust his acts may appear, was the direct outgrowth of Semitic family life. Another product of the exaggerated super-ego to which it gave rise was the elaborate system of taboos relating to every aspect of behaviour which are epitomized in the Law of Moses. Such codes of taboos provided those who kept them with a sense of security comparable to that of the good child who is able to remember everything that his father told him to do. Allah is the portrait of the typical Semitic father with his patriarchal, authoritarian qualities abstracted and exaggerated . . .
 Freud, not content to deny the divine origin of religion, rejected the idea that faith was justified on any grounds whatsoever :

It seems not to be true that there is power in the universe which watches over the well-being of every individual with parental care, bringing all within His fold to a happy ending. On the contrary, the destinies of men are incompatible with any universal principle of justice. Earthquakes, floods and fires do not distinguish between the good and devout man and the sinner and unbeliever. Even if we leave inanimate nature out of account and consider only the destinies of individual men in so far as they depend on their relations with others of their own kind, it is

by no means the rule that virtue is rewarded and wickedness punished. It often happens that the violent, crafty and unprincipled seize the desirable goods of this world while the pious go away empty. Dark, unfeeling and unloving powers determine human destiny. The concept of divine justice, which according to religion governs the world, seems to have no existence . . . No attempt to minimize the supremacy of science can alter the fact that it takes into account our dependence on the real, external world while religion is only a childish illusion which derives its strength from the fact that it happens to fall in with our instinctual desires.

Bertrand Russell develops this thorough-going materialistic and atheistic philosophy even further when he writes :

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That man is the product of causes which had no provision of the end they were achieving; that his origin his growth, his hopes and fears, his loves and beliefs are but the outcome of accidental collocations of atoms; that no amount of heroism, no intensity of thought and feeling can preserve an individual life beyond the grave, that all the labour of the ages, all the devotion, all the inspiration of human genius are destined for extinction in the vast death of the solar system and that the whole temple of man's achievement must inevitably be buried beneath the debris of a universe in ruins—all these things are so nearly certain that no philosophy which rejects them can hope to stand.

✓ Only within the scaffold of these truths, only on the firm foundation of unyielding despair, can man's habitation be safely built.

After denying any positive value to religious faith, Freud had to admit that science is an unsatisfactory substitute :

Science, apart from the emphasis on the real world, has essentially negative characteristics in that it limits itself to tangible material truth and rejects illusions. Some of our fellow men who are dissatisfied with this state of affairs and desire something more for their momentary peace of mind, may look for it where they can find it, but we cannot help them.

Schopenhauer carried this purely materialistic philosophy to its logical conclusions. For him, the essence of life is aimless, restless activity, an utterly irrational force :

Since the basis of all desire is need, deficiency and thus pain, the nature of brute and man alike is originally and of its very essence subject to pain. If on the other hand, it is deprived of objects of desire through too easy satisfaction, such void and ennui fills the heart that existence becomes an unbearable burden. Thus life swings like a pendulum from pain to ennui, from ennui to pain. Life is a sea full of rocks and whirlpools which man avoids with greatest care and solicitude although he knows that even if he succeeds in getting through, with all his efforts and skill, he comes thus but the nearer at every task to the greatest, the total inevitable ship-wreck—death.

Every human being and his course of life is but another short dream of the endless spirit of Nature. The persistent will to live is only another fleeting form which nature carelessly sketches in its infinite pages, allows to remain for a time so short, it vanishes into nothing and then obliterates to make room for others.

Thus we have traced the origins of Western materialistic philosophy from its origins during the Renaissance when men sought only to enjoy the pleasures of exercising their intellectual curiosity to investigate the world around them, to the utter despair of Schopenhauer who can find in this life nothing but meaningless futility. We have watched man, the vicegerent of God on earth with an immortal soul, a moral and a spiritual being directly responsible to his Creator for his deeds, debased to an animal accountable to nothing but his physical and social requirements.

It is not at all surprising why such ideologies as Fascism, Nazism, Communism, Pragmatism and Zionism should flourish so luxuriantly in this soil. The directors of the Nazi concentration camps which organized murder on the scientific assembly line basis of gigantic factories, the Soviet secret police, the creators of the completely regimented life of the communes in communist China and those Zionist leaders responsible for the ruthless expulsion of an entire people from their homeland would all agree with Nietzsche that God is dead.

Because of the extraordinary virility of its economic and political power, Western civilization was able to

extend its domination over the world. When the nations of Asia and Africa were finally able to win their struggle for political freedom from imperialist bondage, their indigenous cultures had long since been crushed. Their leaders, almost without exception educated in European and American schools, were simultaneously taught to despise their native heritage and imbued with the philosophies of Western materialism.

Thus the leaders of Asia and Africa are at one with those of Europe and America in regarding progress through the raising of the material standard of living and the expansion of economic and political power as the supreme goals of human society. We must not confuse Islamic methods of combatting social and economic injustice with those of the West. Islam regards a certain minimum of physical well-being essential if the soul is to be freed from exclusive concern with bodily needs to the fulfilment of its spiritual life. In Islam, man's material welfare is only a means, in contrast to the West which regards it as an end in itself.

No wonder Western forms of totalitarian dictatorships are so attractive to the leaders of Asia and Africa! Impatient to adopt the social, economic and political systems of the West, they cannot help but be deeply impressed by the rapidly growing prestige of Communist China. The price which China has had to pay for her political and economic expansion in millions of ruined individual lives does not concern them in the least because they consider that the end fully justifies the means.

One might think that the erosion of the world's cultural variety would lead to greater harmony and unity among peoples. However, we have seen that from its inception, the basic theme of Western civilization has been its revolt against all spiritual and religious values. In view of this outlook prevailing in the world today, one can easily understand why there is more hatred, strife and violent upheavals than ever before in history. Gone is any sense of moral responsibility in international relations. In the sessions of the United Nations, delegates do not hesitate to lie, to distort and twist the facts without the slightest scruple whenever it suits their purposes, for anything that promotes the national interest, even at the expense of other countries, can never be wrong. Delegates at the United Nations do not vote according to the merit of the issues involved but purely for the sake of expediency.

The leaders of the Muslim countries are no less guilty than any others, for they too have been deluded by the philosophies of Western materialism. Some of them speak glibly about the necessity of reconciling Islam with the spirit of the modern age. In order to do this, they say that a distinction must be made between the social content of the Qur'an and its spiritual teaching. The former, reflecting the conditions of seventh century Arabia, must be rejected as irrelevant to the problems today and only the latter regarded as the eternal truth. These are indifferent to the fact that Islam is a complete, harmonious way of life infinitely superior to anything the West has ever

been able to produce. Rejection of any part destroys the whole.

The January 6, 1961 issue of *The New York Times* reported that the Ministry of Education in Turkey had ordered the destruction of all unauthorized schools said to be conducting secret classes in the Qur'an. The article went on to explain that secret instruction in the Qur'an had been forbidden in Turkey for several years as subversive. The leaders of Turkey, like the leaders of all the other Muslim countries, must choose what they want—Western materialistic philosophy or the Qur'an. They cannot have both.

A CRITIQUE OF *Islam in Modern History**

The theme of this book is the author's analysis of 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 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 re-live a segment of the history of Arabia."

The author paints a bright future for the Muslims who remained in India :

In the 1930s, Hussain 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 other nation than Islam. Recent events have at least begun to dislodge this conviction. The Indian Muslims have seen law and order prevail. They have seen how police have stopped fanatical Hindu riots against them and how the government has prevented the conversion of a mosque into a Hindu temple. They find themselves free to practice and preach their religion. Not much re-

* *Islam in Modern History*, Wilfred Cantwell Smith, Princeton University Press, Princeton, New Jersey, 1957 ; Mentor Book, New York, September 1959.

flection 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.

Wilfred Cantwell Smith cannot accept the fact that Islam is more than a system of belief and ritual, but a complete way of life which both in theory and practice is absolutely irreconcilable with Hindu culture. To judge Pakistan as a mistake just because there has been some corruption in the government and controversy as to what form a modern Islamic state should take, completely misses the point. In order for Islamic civilization to find full expression in that 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.

The author, however, reserves his harshest criticism for the Arabs. He brands them as unrealistic reactionaries and isolationists who are unjustified in feeling that the West is out to crush Islam. He chides the ulema of Al-Azhar for hesitating to compromise the doctrines of Islam in order to make them more compatible with Western ideas. That the Arabs have failed to produce a Thomas Paine or a Voltaire, he regards as one of their major shortcomings.

The only Muslim people for which the author seems to have any real sympathy are the Turks. As is well known, under Kemal Ataturk, the Khalifate, the Shariah,

the Arabic alphabet and the Muslim calendar were abolished. As if all this radical surgery were not enough, religious organizations were banned, Muslim universities forcibly closed and major mosques like Aya Sophia were converted into museums.

"Already," he says, "during the 1920s, 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." Yet Kemal Ataturk was an apostate who could not boast enough of his atheism. But the author, ignoring this fact, continues to 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 Shariah 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-Islam 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 Turks consider Arab Muslims much as an American Protestant might look down upon an Ethiopian Copt—politically irrelevant and religiously benighted. Any suggestion that the new faculty of theology at 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 in Turkey. The assumption here, he says, is not a question of becoming Christian, but rather of being modern instead of medieval.

The spirit of modern Western civilization is so hostile to religion that even Christianity has fared miserably. Today, in most of Europe and America, Christianity, especially the Protestant faith, is remote from the daily life of its adherents who only occasionally go to church to pay it lip service. Yet this seems to be the only future that Wilfred Cantwell Smith can suggest as desirable for Islam.

A case can be made 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 peoples will increasingly depend on social progress independent of religious considerations. Secularism 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 S'ariah, 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 by any sincere, thinking Muslim, will clearly reveal the abysmal depths of his hostility. Unfortunately, his thinking represents the views of the majority of orientalists both in my country and abroad. Their basic enmity towards Islam differs from that of the old-fashioned Christian missionary only in that it is expressed in a much more subtle way.

COMMENTS ON "THE CALL OF THE MINARET"

By DR. KENNETH CRAGG

With considerable care and concentrated attention I have studied *The Call of the Minaret* (Oxford University Press, New York, 1956) which its missionary author allegedly wrote for bringing about a rapprochement between Christian and Muslim. However, as a Muslim, I found the arguments in the latter part of the book, pleading for the Christian case, entirely unconvincing. Dr. Cragg writes :

If one sought a single justification for the Christian mission to Islam, one might well be content to find it in the Quranic picture of Jesus of Nazareth.....Worse than the silence are the vetoesConsider the Quranic Jesus alongside the New Testament! How sadly attenuated is the Christian prophet as Islam knows Him! where are the stirring words, the deep insights, the gracious deeds, the compelling qualities of Him who was called the Master?.....For love of Christ, retrieval must be made

Here Dr. Cragg forgets that the nature of the Qur'an is completely different from that of the Bible. Unlike the Bible, the Qur'an is not concerned with relating historical events or the lives of any of the prophets in detail. In fact, the Quran tells us even less about the personal life of Muhammad than Jesus. This is not its purpose. The Qur'an is not a book of stories but guidance direct from

Allah to all humanity. Apparently Dr. Cragg considers the indirect inspiration of the Bible superior to the direct revelation of the Quran because the text of the former, he admits, was subject to human interpretation and experience while the latter was not. If this is so, then the New Testament should be closer to the hearts of Christians than the Quran is to the Muslim. All the evidence, however, points to the opposite conclusion. Except for a handful of exceptionally pious Roman Catholics and fundamentalist Protestants, few Christians in the West revere the Bible as infallible Divine revelation. Most Christians I know are convinced that the Bible was merely a human product, shaped by the peculiar historical circumstances of those times whose regulations and injunctions are obsolete and irrelevant to modern life. In contrast, devout Muslims throughout the world revere the Holy Qur'an as infallible divine revelation, every word which must be accepted as literally true. They love the Quran with an infinite love. Muhammad Marmaduke Pickthall (1875-1936), the celebrated English scholar, in his introduction to his English rendering of Holy Qur'an, describes it as 'that inimitable symphony, the very sounds which move men to tears and ecstasy.' As the Algerian saint and sage, Sheikh Ahmad al-Alawi (1865-1934) says of Holy Quran in one of his poems; "It hath taken up its dwelling in our hearts and on our tongues and is mingled with our blood and our flesh and our bones and all that is in us." How many Christians in the West, including Dr. Cragg, feel this kind of love for their New Testament ?

Dr. Cragg's explanation of the nature of the Trinity is no doubt as clear as any Christian theologian could make it. He insists that the Trinity not only illustrates but safeguards Divine Unity. This kind of sophistry fails to strike the slightest response in me. To any Muslim, the very vocabulary of Christian dogma—"the Word made Flesh," the "Incarnation," "Redemption," "Atonement," "washed in the blood of the Lamb," or "the Holy Spirit proceeding from the Father and the Son," is abhorrent. To him it represents nothing but Greek philosophies and the various pagan cults prevalent in antiquity which the Christian fathers expediently incorporated into the Church in order to make it palatable to the Roman and Hellenistic world. Islam could never admit such sordid compromises. Dr. Cragg argues that because God allegedly because man, suffered and died on the cross for us, he is all the more glorified. The Christian concept of God, he says, is warm, human and personal while that of Islam is cold and remote. If that were correct, then God would be far more real to the Christian than to the Muslim, yet I know that just the opposite is the case. To the average Christian, at least in the West, God is only some remote abstraction. Although the Western Christian may acknowledge Him as Creator, very, very few, accept Him as Guide and Ruler to determine their behaviour in daily life. Hardly one Christian in a hundred really believes in the Day of Judgment, Heaven or Hell. Almost all the Christians I know agree with the atheists that death is the final end. This is the actual effectiveness of the Christian

creed that Dr. Cragg would like the Muslims to emulate !

Were Protestant dogma truly superior, then we should certainly see that superiority reflected in the lives of its adherents. However, I can find little to admire about its founders—Martin Luther, John Calvin or John Welsley. How can these pygmies compare with the moral greatness of Abu Bakr, Umar, Ali or Hazrat Hussain ? Neither do I find any more inspiring examples in the lives of the modern representatives of Protestant evangelism—Samuel Zwemer, Billy Sunday, Norman Vincent Peale or Billy Graham, with their theatrical preaching and cheap commercialism. In none of these will the seeker of Christ ever find him. Rather he who thirsts for the qualities of Christ shall find them in Rabia al-Adawiya, Hasan Basri, Abdul Qadir al-Gilani, al-Ghazzali and Shaikh Ahmad al-Alawi.

Dr. Cragg speaks of the "new meaning" and "new liberty" Protestant evangelism would impart to prayer and fasting in the Muslim world. How can one compare the two kinds of worship in sincerity and integrity ? As for prayer, the average Protestant worships only on Sunday while the Muslim remembers his God at least five times every day. If Dr. Cragg is tempted to think that the Muslim *Salat* is a mere ritual and formality, he need only go to the nearest mosque and contrast the devotion of the worshippers there with that of the congregation of his church. As for fasting, I do not know of a single Protestant who has ever really fasted during his entire life. No serious comparison can be made between the giving up of sweets

for Lent with the sacrifice that Ramadan entails, especially during the hot summer months.

Modern Protestantism argues that since human nature is sinful, religious law is useless. Virtue, insists Dr. Cragg, cannot be compelled by law; it must come from within. Thus our Shariah cannot be effective because it can be so easily disobeyed. This completely misses the point. The greatest decision every individual must make is whether to accept or reject Divine guidance. This choice is completely voluntary. The individual is free to reject or accept. No law, no authority on earth, can compel him. But he who truly seeks to live in harmony with the Divine will find complete guidance only in the Quran and Sunnah. He can never find it in the New Testament. For the sincere Muslim, the Law is not a burden but a joy. He realizes that one draws near to God not by mere profession of creed or dogma but only through active obedience to Him in every aspect of life.

In contrast, Christianity, both Catholicism and Protestantism, strikes the Muslim as totally man-made—man-made scriptures, man-made theology and man-made worship. Islamic worship is not left to the mere whims and fancies of the Muslims. Our salat is exactly the same as that recited by our Holy Prophet and the Muslim can never tolerate any innovations. Even the non-Muslim Westerner is struck with the impressive solemnity, simplicity, sobriety, sincerity and integrity of worship in the mosque. It is unthinkable that the Muslim would ever exchange this for the trite lyrics of the “Gospel

Songs” set to Tin-Pan Alley tunes or the blasphemy of the jazzy “pop” hymns and teen-age dancing now being introduced into the Christian churches.

Dr. Cragg devotes a long chapter on the need for Christian missionaries to demonstrate their love for Christ by alleviating suffering in the Muslim world. He speaks as if the Muslims have a monopoly on poverty, disease, illiteracy and social and economic backwardness. But what of Ethiopia, the oldest “Christian” country in the world, whose society is far more barbaric and “backward” than anything known in Muslim lands? Spain, Portugal, Sicily, Greece and the entire continent of Latin America is solidly Christian but certainly no more “progressive” than the Muslim Middle East! Surely Dr. Cragg would find as urgent need for his Christian humanitarianism in Mexico as in Egypt! If Dr. Cragg wants the Muslims to regard his humanitarian concerns as a sincere expression of his faith, why, then, is he so concerned with injustice thousands of miles from his homeland yet so utterly indifferent to that right outside his own door? My sister told me that in the suburban community where she lives not far from New York, a petition was written urging that the neighbourhood not be barred to non-whites. The ministers of all the churches were asked to sign and lend their support. Every one of them refused. How can Dr. Cragg expect Muslims thousands of miles away to be impressed with a faith so completely abandoned at home?

CHRISTIAN MISSIONARY ACTIVITY CANNOT HALT THE TIDE OF ISLAM IN AFRICA

Archbishop Joseph Kiwanuka's special message to Pope John reporting the plight of the missionary in his native Uganda, warning him that the Muslims can take over Africa, provides the most eloquent proof of the complete failure of Christianity in Africa. Despite the virtual monopoly the Christian missionaries have enjoyed over African education ; despite their numerous schools and hospitals established for proselytising purposes, Christianity has little appeal for the African—so little that, in fact, a colleague of the Prelate in Nigeria admitted to reporters of *The New York Times* that many Africans he baptised into the Roman Catholic Church are now attending regular *Salat* at the local mosque and observing the fast of Ramadan !

Why are such vast numbers of Africans attracted to Islam ? The Archbishop says that Africans embrace Islam rather than Christianity because of its low moral standards which permit polygamy. Therefore it is easy to be a Muslim. Who would ever be inspired to embrace a religion just because it is easy ? The demands Christianity makes on its followers are lax indeed in comparison with Islam. The moral standards of Islam are far stricter than those of Christianity ever dared to be. It is true that Islam permits restricted polygamy and divorce exercised by the discretion of the husband instead of by a court,

but illicit sex in Islam is a dreadful crime punished with the harshest penalties. All Muslims are obliged to offer regular prayers five times daily at stated intervals and fast during the daylight hours for an entire month. Who can claim that it is easy to abstain for more than twelve hours from all food and water in the tropical climate of Africa? Who would ever undertake anything so rigorous if he did not sincerely believe in its spiritual value?

The archbishop says that Islam is spreading so rapidly in Uganda because the Muslims of Indian and Arab origin are backed by "unlimited sources of wealth." Although there are some prosperous Indian and Arab merchants in East Africa, most of the Muslims there are extremely poor. We Muslims have very few wholtime missionaries and even these are almost entirely unorganised. All our money combined would scarcely amount to a fraction of that possessed by the Pope. The Archbishop is certainly a fine one to complain about "our unlimited sources of wealth." The wealthiest institution in the world is the Roman Catholic Church!

It is not difficult to understand why Christianity has failed so miserably in Africa. No people can long be deceived by hypocrisy and the Christian missionary, consciously or unconsciously, is the most hypocritical of hypocrits. The African knows that the Europeans and Americans, who have no higher ideals beyond the seeking of sensual pleasures and material comforts, are the real heathens. The African has discovered that, with every few

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exceptions, the Christian missionary is far more interested in propagating the modern Western way of life than any genuine spiritual values. As President Jamal Abdul Nasser on his visit to King Ibn Saud of Arabia during *Hadj* in 1954 so aptly stated ; “The Christian missionaries are the vanguard of Western imperialism.

The greatest obstacle barring the success of Christianity in Africa is the colour bar. Perhaps no institution in the world is more rigidly segregated than the Christian church. Even those exceptional Christians who recognise the wrong and wish to remedy it, feel squeamish and self-conscious worshipping alongside a black man. They think they are doing the black man a tremendous favour just by letting him sit next to them. What seems so unnatural in the Church is taken for granted in the mosque where all are welcomed and worship side by side. In contrast to the Church, the African does not find in the mosque any reserved seats where he is not allowed to sit and no privileged places. The African finds himself accepted by his fellow-Muslims for his merits as a human being. What colour his skin happens to be does not have the slightest interest for them. They couldn't care less. For the first time in his life, the African feels at home.

It is true that the Christian missionary preaches the brotherhood of man under the fatherhood of God but in practice, this is nothing more than an empty platitude. Only Islam has practically implemented that ideal. Islam means the submission to the will of God. He who becomes a slave of God can never be a slave to any man.

Thus Islam liberates men from all inferiority-complexes and fear of other men. Islam has given the African what Christianity never did—dignity and self-respect. For a people who have for so long been enslaved and regarded little better than beasts of burden, nothing could be more precious.

All the money that Pope John can send to Archbishop Kiwanuka and all the priests which could possibly be trained in Africa will never be able to halt the advance of Islam.

Fain would they blow out the light of Allah with their mouths but Allah shall perfect His light however the disbelievers are adverse. (Quran LX : 32).

THE ENEMY FROM WITHIN

Islam is far more seriously menaced from within than from without. The deadliest of its enemies are the growing numbers of renegades from the faith. Those who hold positions of leadership in the governments of Muslim countries have the power to inflict the worst damage. Were they only to declare their apostasy openly, they would receive the condemnation they deserve. Instead, they take advantage of the loyalty of their people who hesitate to criticize any of their activities so long as they remain nominal Muslims.

Perhaps no idea has done Islam more harm than the modern concept of nationalism. That men should be artificially divided according to race and language and owe their supreme allegiance to a geographical entity is absolutely irreconcilable with Islam which teaches that the only genuine bonds of unity between peoples are common moral and spiritual values.

The first articulate crusader for the Western concept of nationalism in the Muslim world was the Turkish sociologist, Ziya Gokalp (1876-1924). In his writings, he argues that there is no incompatibility between Islam and Western civilization. He rejects the idea that Islam is a civilization and that modern Western civilization is connected with Christianity. In other words, civilization and religion are two separate things. Therefore he claims that the adoption of Western civilization by Muslims will not

interfere with their faith. He writes :

Now the mission of the Turks is nothing but to uncover the pre-Islamic Turkish past which has remained with the people and to graft Western civilization in its entirety onto it. In order to equal the European powers militarily and in the sciences and industry, our only road to salvation is to adopt Western civilization completely !

Ziya Gokalp rejects the idea of the supremacy of the *Ummah* because it conflicts with the Western concept of nationality. He says :

Among the pre-Islamic Turks, patriotism reached its highest levels. In the future, as in the past, patriotism should be the most important area of morality for the Turks because the nation and its soil is ultimately the only self-existing unit. Loyalty to the nation must take precedence over loyalty to the family or to religion. Turkism should give highest priority to Nation and Fatherland.

How can any Muslim reconcile this to the verse in the Qur'an which says, "Hold fast all of you to the cable of Allah and do not separate," or to the Prophet's Farewell Message, "Know that every Muslim is a brother of every other Muslim and that you are all one brotherhood ?" The Prophet expressed the attitude of Islam towards the whole subject in clear, unambiguous language when he said ; "He is not of us who calls men to patriotism ; he is not of us who fights for patriotism and he is not of us who dies for patriotism."

Kemal Ataturk derived the inspiration for his anti-Islamic reforms directly from the philosophy of Ziya Gokalp.

In the September 1957 of *The Islamic Review* (Woking), Jean Paul Roux, author of the article, "A Study of Islam in Turkey", says that Ataturk did not want to break away from Islam but merely relieve Turkey of the control of the Muslim religion over the political and social life of the country. In transforming Turkey into a modern Western nation, his reforms were not directed against Islam as such, but only in so far as it hindered the achievement of the desired goal.

Apologists for Ataturk pursue this sort of devious reasoning. But we shall presently see that whenever Islam is attacked in the political sphere, personal piety is also profoundly affected. Kemal Ataturk's measures were not designed to separate religion from the state so much as for the destruction of Islam by the state. Kemal Ataturk's decrees :

1. Closed many major mosques like Aya Sophia, converting them into museums.
2. Closed down religious schools and universities, replacing them with purely secular institutions.
3. Banned all religious organizations and imprisoned their leaders.
4. Prohibited pilgrimage to Mecca and Madinah. Only in recent years has the *Hadj* once more been allowed.

5. Made the wearing of the Western hat with brim obligatory by law. This was purposely designed to make it difficult for Muslims to pray in the prescribed manner as in prostration, the forehead could not touch the ground.
6. Substituted the Latin alphabet for the Arabic script. This was designed to produce a cultural gap between Turkey and the neighbouring Muslim countries. The Latin alphabet was also designed to produce a new generation ignorant of the Islamic classics in the Arabic script, thus severing their link with the past.

It is often argued that nationalism is of value in preserving the unique identity of different peoples, thus adding richness to the cultural variety of the world, but in studying the development of nationalism in Muslim countries, I have found quite the opposite to be the case. Although the struggle against Western political domination is universal, there seems to be no corresponding resistance to an indiscriminate imitation of Western modes of life based on materialistic philosophies.

One would imagine that the Tunisian and Moroccan nationalists who strived so valiantly to achieve freedom from French rule, would take advantage of this opportunity to assert the cultural and religious identity of their people. Instead, what do we find? Scorning the Shariah, they zealously copy French laws, French customs and French systems of education.

In the July 5th, 1959 issue of *The New York Times* appeared an article explaining that the main idea behind the creation of the University of Morocco was to absorb all existing Islamic institutions of higher learning and Westernize them. The major reform involved was the establishment of a programme of Western secular studies at the Qarawiyn University Mosque in Fez which for centuries has been a centre of Muslim education. The reorganization of the curriculum at Qarawiyn will subordinate Muslim law and instead stress the training of lawyers for actual practice under the modern Moroccan code based on French law. In future the ulema will be required to take standard Western secular legal training before they could qualify for office.

So long as Qarawiyn University remained true to Islam in the search for knowledge and truth, it produced such geniuses as Ibn Khaldun, Ibn Baja, Ibn al-Arabi, Ibn Tufail and Maimonides. In abandoning its great heritage, Qarawiyn and the world will have nothing to gain and everything to lose.

The influence of Islam in the modern world has weakened to such an alarming extent that the President of Tunisia, Habib Bourguiba, in a nation wide speech delivered over the radio on February 18, 1960, dared publically attack the fast of Ramadan, blaming it for hindering Tunisia's economic development. "Fasting may be intended to purify the spirit by enfeebling the body, what I need are strong bodies to revolutionize this country and raise us to the Western standard of living!"

President Bourguiba argued that the struggle for economic development excuses workers from the Ramadan fast. He then bitterly denounced the Rector of Zaitouna University for refusing to consider the economic growth of Tunisia more important than the Ramadan.

Those who attack Ramadan as responsible for the backwardness of Tunisia or any other Muslim country are the victims of prejudice. As for the charge that Ramadan is injurious to health, the following verse is sufficient: "And whosoever of you is present, (in sound health), let him fast the month and whosoever of you is sick or on a (difficult) journey, let him fast the same number of other days. Allah desires for you ease. He desireth not hardship for you but only that ye complete the period and magnify Allah for having guided you." (II : 185).

The May 1959 issue of *The Islamic Literature* (Ashraf, Lahore) published an article entitled "Islam and Nationalism" by John G. Hazam, Professor of Political Science at City College in New York, in which the author argues that:

If Muslims are to build on stout foundations strong and progressive states capable of successfully defending themselves against external aggression and securing the proper respect of Europe and America, then they must relinquish their antiquated notions of religious universality which hardly fit the needs of a dynamic modern society. Orthodox Muslims should confine themselves to private piety and in their

mundane affairs should conscientiously resolve to expedite the process of emancipating themselves from the restraining hand of the Middle Ages so that they might be in a more advantageous position to grapple intelligently with the urgent demands of modern living.

However, there is ample reason to believe that a 'reformed' Islam is still capable of making valuable contributions, if carefully selected and diverted into proper channels, in reinforcing the cause of freedom and democracy. But the interests of the state must never be subordinated or sacrificed to those of the mosque.

Islam can never be "reformed" for it is perfect in itself. The last verse revealed in the Qur'an during the Prophet's Farewell Message just before his death makes this clear enough :

"This day are those who disbelieve in despair of ever harming your religion but fear them not! Fear Me! This day have I perfected your religion and chosen for you *al Islam!*" (V : 3).

Ziya Gokalp, Kemal Ataturk and Habib Bourguiba all share in common the conviction that Islamic civilization does not essentially differ from any other human culture which flourishes, then stagnates and finally collapses into ruin. Without exception, they believe that the Qur'an and the Sunnah were merely meant for seventh-century Arabia and therefore applicable only for a limited time and place. When they discovered that the spirit of Islam could never

be reconciled with that of the modern West, they concluded that it must be relinquished as “out of date.”

But is not nationalism which artificially limits men’s horizons to narrow geographical frontiers more truly “out of date” in this age when modern means of communication and transportation have annihilated time and distance? If modern technology has made this one world economically, is it not equally imperative that the world become united spiritually?

Those who call themselves Muslims and maintain that Islam is a mere culture among many others—a mere outcome of human thoughts and endeavours and not an absolute Law decreed by God Almighty to be followed by the human race at all times and all places, have truly lost their faith and have become “the enemy from within.”

A REFUTATION OF THE PHILOSOPHY OF ZIYA GOKALP*

How can the Turks harmonize their cultural heritage with that of modern Western civilization? The discussion of this question is the theme of the writings of Ziya Gokalp. Thirty-six years after his death, Ziya Gokalp remains the most influential thinker Turkey has produced since the beginning of this century. Born in 1876 and educated at Istanbul, he eventually became Professor of Sociology at the University, writing most of his essays between 1911 and 1918 and from 1922 until his death in 1924. Kemal Ataturk borrowed the ideas for his drastic reforms directly from Ziya Gokalp.

In contrast to Kemal Ataturk who made no secret of his atheism, Ziya Gokalp always regarded himself as a good Muslim. He was compelled to resort to an astonishing range of mental gymnastics in the attempt to harmonize his religion with his philosophy.

We shall create a genuine civilization—a Turkish civilization which will follow the growth of a New Life. To classify the Turks, who are fairer and more handsome than the Aryans, with the Mongolian race has no scientific foundation. The Turkish race has not degenerated like other races by alcohol and debauchery.

**Turkish Nationalism and Western Civilization*, Ziya Gokalp, Translated from the Turkish by Niyazi Berkes, Columbia University Press, New York, 1959.

Turkish blood has remained rejuvenated and hardened like steel with the glories of the battlefield. Turkish intelligence is not worn out ; its sentiments are not effeminate ; its will is not weakened. The conquest of the future is promised to Turkish resolution.

Indoctrination with this sort of chauvinism, reminiscent of Nazi Germany, made wounded Turkish soldiers during the Korean war refuse blood transfusions from other nationalities. How such myths of racial superiority can be reconciled with the teachings of the Qur'an is an interesting question.

Western civilization is a continuation of ancient Mediterranean civilization. The founders of the Mediterranean civilization were Turkish peoples such as the Sumerians, Scythians, the Phoenicians and the Hyksos. There was a Turanian Age in history before the ancient ages for the earliest inhabitants of Western Asia were our forefathers. Much later, the Muslim Turks improved this civilization and transmitted it to the Europeans. By destroying both the Western and Eastern Roman Empires, the Turks revolutionalized the history of Europe. Thus we are part of Western civilization and have a share in it.

This remarkable distortion of history supports the wild claims advanced by some Turkish historians that the great peoples of antiquity were either Turks themselves or were civilized by the Turks. The Phoenicians and the Hyksos were both Semitic peoples ; the Scythians were akin to the Persians while the Sumerians defy ethnic classification. Ziya Gokalp forgot even to mention the Egyptians. Would

he consider them Turks too?

The Western Roman Empire was destroyed when its territories were overrun by tribes of Germanic origin. The role played by the Huns, despite their destructiveness, was insignificant. The kinship between the Huns and the peoples of present-day Turkey is dubious, to say the least, and were I a Turk, I would scarcely take pride in claiming to be one of their descendants !

The Eastern Roman Empire was destroyed, not by the Turks, but by the Crusaders who completely devastated it in 1204. The capture of Constantinople in 1453 was the result rather than the cause of the downfall of Byzantium.

When Islam first began to expand its power and influence over the world, the Turks were an unorganized conglomeration of illiterate nomads. For centuries, fighting as mercenary soldiers was their sole contribution to Islamic civilization. Not until the eleventh century did the Ottomans emerge as a powerful force. By this time, most of the classics on science and philosophy had long since been translated from Arabic into Latin. In the transmission of Muslim learning to medieval Europe, the Turks took little, if any, part :

When a nation advances to higher stages of its evolution, it finds it necessary to change its civilization too. When the Turks were nomadic tribesmen in Central Asia, they belonged to the civilization of the Far East. When they passed to the stage of the Sultanistic state, they entered into the area of Byzantine civilization. And today in their transition to the

nation-state they are determined to accept Western civilization.

Peoples belonging to various religions may belong to the same civilization. The Japanese and the Jews share the identical civilization with Europe despite their difference in religion. In other words, civilization and religion are two separate things. Thus it is just as erroneous to speak of Islamic civilization as it is to call Western civilization Christian. Religion is confined to beliefs and rituals with which the arts and sciences have no connection.

Here Ziya Gokalp presents the reader with a bundle of contradictions. He tries so hard to prove that the Turks are already part of Western civilization and then he compares them with the Japanese, admitting that it is just as alien to the former as it is to the latter. Because the Japanese were able to adopt Western civilization without losing their national or religious identity, he asks, "Why can't we accept it too and still be Turks and Muslims?"

Although Japan has managed to preserve her national sovereignty, there is no question that her indigenous culture has been seriously undermined. Although the missionaries were never successful in converting the Japanese to Christianity, the influence of Shintoism and Buddhism has waned considerably, leaving the majority of Japanese youth without any strong religious beliefs.

Not only is it true that wherever Western civilization penetrates, it destroys all forms of indigenous culture at variance with it, but even more important, the West, due

to its history, is basically more hostile to Islam than to any other religion. When the Chinese Communists destroyed the monasteries of Tibet, there was a great outcry of horror in the Western press, but when the President of Tunisia, Habib Bourguiba, attacked the fast of Ramadan, these same periodicals eulogized him as the epitome of progress and enlightenment.

Western civilization has been avowedly secular only since the French Revolution. Until that time, its culture was dominated by the Church. The works of the greatest Western artists were thoroughly religious both in subject matter and conception. Although it must admitted that Ziya Gokalp is correct in his assertion that there is no inherent conflict between modern scientific discoveries and Islam, the purposes to which this knowledge has been applied have been directed solely by materialism.

When we study the history of Christianity, we see that following the Crusades, a new movement arose in Europe which aimed at imitating Islam and finally culminated in the Reformation. The Protestants rejected the Papacy, the church hierarchy and the priesthood as contrary to the principles of Islam.

The modern state in Europe first arose in the Protestant countries. Sociologists of religion believe that the decline of the Latin countries was due to their Catholicism ; the backwardness of the Russians was a consequence of their Orthodoxy while the progress of the Anglo-Saxon nations was a result of the fact that they had freed themselves from the Catholic traditions

and approached the principles of Islam. Are we not then justified in considering Protestantism an Islamized form of Christianity ?

The Crusades, far from promoting feelings of mutual friendship between Christians and Muslims as Ziya Gokalp would have us to believe, created such bitter enmity that it still lingers on today. Martin Luther was imbued with just as much fanatical hatred of Islam as any of his Catholic adversaries. In comparing the superficial resemblances between Islam and Protestantism, Ziya Gokalp indulged in mere wishful thinking. He harps on the subject only to prove that nationalism is compatible with Islam. But how can he forget the ghastly wars that resulted when the unity of Christendom was shattered into innumerable rival, hostile sects ? Does he want the same thing to happen to Islam ? Evidently he does, for this motive is clearly revealed in his prejudice against Arabic.

The land where the Call to Prayer resounds in Turkish ; where those who pray understand the meaning of their religion ; the land where the Qur'an is recited in Turkish ; where every man knows full well the command of God—oh son of Turkey, that land is thy fatherland !

No genuine Muslim would ever think that a translation can replace the Qur'an in Arabic. Not only has the preservation of the Qur'an exactly as it was originally revealed saved it from the corruption the Bible suffered, but the prestige of the Arabic language has served as a strong bond of unity among Muslims all over the

world. Ziya Gokalp wanted smash this unity and transform the universal brotherhood of Islam into a Turkish sect :

While Western Europeans freed themselves from medievalism, the Christians of the Orthodox Church in Russia were still enslaved by it. Peter the Great encountered many difficulties in his struggle to free the Russians from Byzantine civilization and introduce them to Western civilization. In order to learn what sort of methods should be followed in Westernizing a country, it suffices to study the history of Peter's reforms. Until then the Russians were believed incapable of any progress but after the Revolution, they began to progress very rapidly. This historical fact is enough to prove that Western civilization is the only avenue to advancement.

We have to accept the civilization of the West or be enslaved by the powers of the West ! Between these two alternatives we must choose. We must master the civilization of the West in order to defend our freedom and independence !

Does Ziya Gokalp want Turkey to follow the lead of the Soviet Union ? He denounces Marxism yet he accepts the soil on which it flourishes. The Soviet Union is rapidly surpassing all other countries, including my own, in technology, in military might and world influence ? Suppose my country, the United States, thought the adoption of Soviet methods essential to its national survival. Suppose the American government, in order to avoid being enslaved by Soviet power, decided to abandon its Constitution and the

Bill of Rights and replace them with a totalitarian police state ? Even if, as a result, my country managed to preserve its political sovereignty, would this not be meaningless after losing its very *raison d'etre* ? The same analogy is even truer when applied to Islam versus nationalism and secularism.

There is nothing original about Ziya Gokalp's ideas. He has tried to distort Islam just as Sir Sayyed Ahmad Khan of India and Sheikh Muhammad Abduh tried to do in Egypt ; in other words, accept the Western outlook on life as normative and attempt to force Islam into conformity with it. In order to do this he and his modernist sympathizers have resorted to the most unscrupulous intellectual dishonesty. Like his predecessors and successors, Ziya Gokalp has used Islam as a mere instrument for defending a set of values utterly alien and contradictory to it. All over the Muslim world, with the support and encouragement of foreign imperialisms, such protagonists of Westernization have sprung up like weeds yet nowhere have they been able to dominate the scene so completely as in Turkey.

A REFUTATION OF THE PHILOSOPHY OF DR. TAHA HUSSEIN*

For nearly forty years, Dr. Taha Hussein has been the idol of the Egyptian intelligentsia. Born about 1890 in a small village on the upper Nile, as an infant he contracted ophthalmia, the dread eye disease which is the scourge of the Egyptian *fellaheen*. Despite his blindness, Taha Hussein memorized the entire Qur'an which at the age of thirteen won him a scholarship to al-Azhar University. While studying in Cairo, he began to seek the company of Europeanized students and his desire to emulate them made him abandon al-Azhar in disgust. One of the first awarded a Ph.D. at the newly established Cairo University, he went to Paris to study at the Sorbonne where he earned another Ph. D. and also met his wife, Suzanne Bresseau, whom he married in 1918. Upon his return to Egypt, he became Professor of Arabic Literature at Cairo University and later the Dean. During this time he began to write his controversial books in severe criticism of orthodox beliefs.

One of the these, entitled *The Future of Culture in* has exercised such tremendous influence over the younger generation that it has become a field. Taha Hussein begins his book by

**The Future of Culture in Egypt*,
Council of Learned Societies, Washin

Is Egypt of the East or the West ? We may paraphrase the question as follows : Would it be easier for the Egyptian mind to understand a Chinese and a Hindu or to understand an Englishman or Frenchman ? This is the question we must answer before we begin to think of the foundations on which we shall have to base our culture.

He then goes on to say that since the beginning of history, there has existed two distinct and bitterly antagonistic civilizations—the one in Europe and the other in the Far East.

This statement is a great oversimplification of history. Modern Western civilization began its present-day trends less than five hundred years ago. The scientific and technological dynamism of the West is no direct continuation of the development of ancient Greek or Roman society but rather a unique product of the Renaissance. If one cannot speak of a single civilization which has existed from “time immemorial” in Europe, still less does this apply to the Far East. The Far East has never been culturally homogeneous. Hindu India and Confucian China differed as much from each other as they did from medieval Europe.

Taha Hussein cites the close ties between ancient Egypt and Greece. He says : “The Greeks during their Golden Age used to consider themselves the pupils of the Egyptians in civilization, particularly in the fine arts and government.”

However much the Greeks may have been stimulated by the contributions of ancient Egypt in these fields, the contrast

between the statues of Rameses and the sculpture of Pheidias ; the monarchy of the Pharaohs and Athenian democracy, is so great, it is impossible to assume that the latter was derived from the former.

Because of ancient Egypt's sustained relations with Greece and her lack of communication with the Far East, Taha Hussein argues that "Egypt has always been an integral part of Europe as far as its intellectual and cultural life was concerned in all its forms and branches."

The only period in which Egypt was culturally part of Europe was during the Hellenistic age inaugurated by Alexander The Great. But there is even less historic continuity between Pharaonic Egypt and Islamic Egypt than between the Athens of Pericles and Byzantium !

Dr. Taha Hussein cites the fierce rebellion of the Egyptians against the seventh century Arab invasion claiming that Egypt was the first country under Islamic rule to assert its national personality.

The battles against the Arabian invaders were waged, not by native Egyptians, but exclusively by Byzantine mercenary troops who, despite their superior numbers and equipment, were quickly routed by General Amr. The native Egyptian Copts, persecuted for their faith by the Byzantine monarchs, welcomed the tolerant rule of the Muslims. Although Egypt emerged as an independent entity under the dynasty of Ibn Tulun (868-84), the rulers as well as their subjects regarded themselves as Muslims rather than as Egyptians. Nationalism as we know it today, simply did not exist.

Dr. Taha Hussein insists that the adoption of Islam and the Arabic language did not make Egypt any more "Eastern" than Europe when its people embraced Christianity.

How is it possible for fair-minded persons to see no harm coming to the European mind from reading the Gospel and at the same time to regard the Qur'an as purely Eastern even though it is proclaimed that the Qur'an was sent only to confirm and complete what is in the Gospel? They must explain what distinguishes Christianity from Islam for both stem from the same source.

Dr. Taha Hussein speaks as if Christianity were identical with Islam. He seems to forget that the Gospel the Christians regard as their scriptures is not the same Gospel to which the Qur'an refers. The original message God revealed to Jesus has been lost. All that the Christians possess are four of the apocryphal biographies of Jesus which were not canonized until centuries after his so-called death. Although Jesus, like Muhammad, spoke a Semitic language, the Christian scriptures were first recorded in Greek instead. Jesus did not know a word of Greek. The doctrines of the Trinity, the divinity of Christ, original sin, and the vicarious atonement by his alleged death on the cross, originated with Paul—not Jesus. Paul was a thoroughly Hellenized, Greek-speaking Roman citizen who could not but be influenced by his pagan environment. And it was Paul, rather than Jesus, who determined the subsequent history of Christianity. Yet Dr. Taha Hussein can still insist that ;

The essence of Islam is the same essence of Christianity. The connection of Islam with Greek philosophy is identical to that of Christianity. Whence then comes the difference in the effect of these two faiths on the creation of the mind that mankind inherited from Greece? Why is Europe's connection with Greek culture during the Renaissance one of the props of the European mind whereas her connection with this same Greek philosophy through Islam is not so regarded? Can we seriously maintain the existence of important differences between the peoples living on the northern and southern shores of the Mediterranean?

We have seen how the influence of Greece and Rome permeated the Christian faith from its inception. This was not true of Islam. The Qur'an is in Arabic—not Greek and unlike the Christian scriptures, has been preserved in its purity. No Muslim equivalent of Paul ever appeared to corrupt Islam. Aristotlian philosophers like Ibn Rushd had a far greater impact on medieval Europe than the Islamic world. Hellenism was effectively reuted by al-Ghazzali and Ibn Taimiya.

Dr. Taha Hussein maintains that the common roots Muslims share with Christians make Islam far more spiritually compatible with the West than with oriental countries like India or China. Thus for Dr. Taha Hussein, Westernization is not a problem for the Islamic world, or for Egypt, but an inevitable consequence of its innate characteristics.

Despite the incessant rivalry between European Christianity and Islam which reached its climax during the

Crusades, it is true that Muslims did have more in common with Christians than with the Hindus or Buddhists of the Far East. Here Taha Hussein is right. However, he fails to take into account the fact that since the French Revolution, the supremacy of secularism has made Western civilization deadly poison to every religion.

Europe today resembles the Abbasid Near East in the richness of its civilization which, like any human creation, has its good and bad aspects. Our religious life will not suffer from our adoption of Western civilization any more than it suffered when we took over the Persian and Byzantine civilization.

Here Taha Hussein contradicts himself. He has until now, exerted all his efforts to prove that Egypt is part of Europe, resisting all Oriental influences and then he admits that the acceptance of Persian and Byzantine culture did Islam no harm.

The adoption of ANY way of life, whether from the "East" or from the "West", cannot fail to undermine the moral strength of Islam if it is contrary to the teachings of the Qur'an. Persian and Byzantine culture was no exception. Women enjoyed an honourable status until the Muslim rulers considered it fashionable to imitate the courts of the Persian and Byzantine kings. Only then did the harem-system with its limitless concubines, eunuchs and slaves become the curse of Muslim society. Homosexuality and sodomy, in which the Greeks shamelessly indulged, spread like a cancer. Such perversion was rare among the Arabs during the lifetime of the Prophet. Government

during the first four Khalifs was remarkably democratic until Muawiya, in imitation of Persia and Byzantium, transformed the Khalifate into a despotic hereditary monarchy. This was the moral decadence that rotted Islamic society from within.

Although Dr. Taha Hussein admits that there is much materialism in Western civilization, he insists that it still contains considerable spiritual content. He supports his argument by citing "those airplane test pilots who voluntarily expose themselves to horrible injury and even death in order to extend man's mastery over nature."

While there is nothing in the Qur'an opposing scientific research, (quite the contrary), its teachings regard the mastery of men over themselves more important than mastery over the physical forces of nature. In other words, to conquer one's own lusts, pride, greed and selfishness is a far great achievement than sending a rocket to the moon. Yet the assumption of the West is exactly the opposite.

If God had preserved us from Ottoman conquest and rule, we should have remained in unbroken touch with Europe and shared in her renaissance. As a matter of fact, the Europeans borrowed the methods that prevailed in the Islamic world during the Middle Ages. They did just what we are doing now. It is only a matter of time.

These days it has become fashionable for Muslims to argue, as does Taha Hussein, that because Europe derived her spirit of scientific inquiry from the Arabs, in the process of Westernization, Muslims are only reclaiming their

rightful heritage. By this sort of sophistry, Muslims justify the abandonment of their faith. They forget that it is not science in itself which determines the quality of a civilization but rather the uses to which it is put and the consequences that result.

The transmission of Muslim learning to medieval Europe did not make her people part of Islamic civilization. The medieval Europeans never sought to adopt Arabian dress, Arabian customs and mode of living in place of their own. Although medieval Europe eagerly welcomed the achievements of Muslim science and philosophy, it was never willing to sacrifice its cultural independence as the Muslim countries are doing now.

We Egyptians measure the progress of our nation solely in terms of the amount of our borrowing from the West. We have learned from Europe how to be civilized. Europeans have taught us to sit at the table, eat with knife and fork, sleep in beds instead of on the floor and to wear Western clothes. We seek no guidance in our government from the Khalifate. Instead, we have set up national, secular courts and enacted laws in conformity to Western rather than Islamic codes. The dominant and undeniable fact of our times is that day by day we are drawing closer to Europe and becoming an integral part of her literally and figuratively.

Dr. Taha Hussein asserts that Westernization would be much more difficult if the Egyptian mind were basically different from the European. In the same breath he chides

his countrymen for lagging so far behind Japan in this respect. If Egypt were truly a cultural extension of Europe, Taha Hussein would have no need for these sophistries.

In all seriousness, do we wish to embrace the religion and philosophy of the Chinese just when they are rapidly Westernizing themselves? Those Egyptians who deride Western civilization would be the last to want to live like Chinese or Hindus.

Why should Taha Hussain assume that his fellow countrymen must choose between these two alternatives? Why should Egyptians want to be either Chinese or Englishmen? Why should they not be proud to live as Muslims?

God has bestowed on us a boon to compensate for our calamities. The Western world has struggled for centuries to attain its present level of progress and now we have the opportunity to reach it within a generation. No power on earth is capable of preventing us Egyptians from enjoying life exactly the way they do. In order to become equal partners in civilization with the Europeans we must literally and forthrightly do everything they do. Whoever advises any other course of action is either a deceiver or is himself deceived.

We must now raise the question as to whether Western civilization is superior to Islam as Taha Hussein so obviously believes. Certainly the Western world, by means of its technological efficiency, has promoted the general physical well-being and material prosperity of its people beyond the level of any preceding civilization. Yet no civilization can

be judged on the basis of its technology alone. What of the arts? Which architecture is superior in grace and symmetry - the mosque of Ibn Tulun or the United Nations building?

The decadence of modern art is the direct consequence of the loss of religious convictions. Both the "non-objective" painting and the "socialist realism" of the Communist countries are a perfect expression of the rejection of all spiritual values. The source of emotional depth and warmth, of beauty and design is God. Modern painting, sculpture and architecture are conspicuously lacking in all these attributes. The absence of God is equally reflected in such sordid dramas of the American playwright, Tennessee Williams, as "*A Streetcar Named Desire*" and "*Cat on a Hot Tin Roof*." There is no God in modern jazz which caters to the crudest, most primitive instincts in man. And once a human being is reduced to the level of the beast, he begins to act like one.

In the the collective farm settlements in Israel, for example, free love is the rule. Children are taken from their mothers when a week old and brought up in nurseries. Consequently, the formalities of marriage are dispensed with and family life eliminated. In Sweden, sex instruction is begun in the first year of elementary school with the aim of preventing any taint of sin from being associated with the subject in the children's minds. Adolescents are taught that there is nothing wrong with sexual relations outside of marriage so long as the boy and girl love each other and are prepared to assume the responsibility for

the children. Contraceptives are easily available to teenagers which, however, does not prevent at least a quarter of the babies born from being conceived out of wedlock. Swedes defend their moral standards by insisting that they are just as high as elsewhere !

Is western secularism superior to Islam ? Which is the higher motive—to do good without thought of tangible gain for the love of God or to do right simply for the sake of social convention ? Which is the more advanced idea—the triumph of nationalism or the universal brotherhood of Islam ? Which is the broader view — a purely this-worldly emphasis or the affirmation of the Hereafter ?

Nationalism, secularism, the decay of the arts, the decline in moral standards, the rise of materialistic ideologies such as Fascism, Nazism and Communism combined with the mad rush to invent more and more deadly weapons of mass murder, are all signs of the approaching downfall of the West. In adopting its civilization, Muslims will not share in its progress but only in its doom. Is that what Dr. Taha Hussein wants ?

Handwritten notes in Urdu script:

پہلے سے ہی
 یہاں سے لے کر
 آخرت تک
 جہنم کا فیصلہ

A DISCUSSION OF *From Here We Start**

From the day of its publication, Khalid Muhammad Khalid's book, *From Here We Start*, created a sensation. After being seized by the Council of Ulema at al-Azhar and banned as heretical, a group of government spokesmen stepped in to defend the book. Consequently, when the ban was lifted, *From Here We Start* immediately became a bestseller. It was not long before over a half million copies were sold. In view of the fact that in 1950 three-quarters of the Egyptian population were illiterate, this was indeed a phenomenal commercial success. Although I oppose all kinds of censorship, particularly the banning of books, I completely agree with the ulema of al-Azhar that Khalid Muhammad Khalid's book must be considered as heretical.

The first chapter, entitled "Religion—Not Priesthood," contrasts the former with the latter. Religion, says Khalid Muhammad Khalid, is humane and altruistic whereas priesthood is egotistic; religion is democratic while priesthood is totalitarian; religion is progressive while priesthood is reactionary.

According to Khalid Muhammad Khalid, the poverty of modern Egypt is due to the priesthood which monopolizes the country, regarding the common people as

**From Here We Start*, Khalid Muhammad Khalid translated from the Arabic by Ismail al-Faruqi, Near Eastern Translation Programme Number 3, American Council of Learned Societies, Washington, D. C. 1953.

slaves who should be grateful to grab what few crumbs are thrown out at them. What is most alarming of all, he goes on to say, is that these priests speak in the name of Islam claiming that almsgiving constitutes an adequate economic system.

This Islamic priesthood is not content to starve the body. It also starves the mind. It has persecuted every creative soul, rejected every useful new idea and denied every scientific truth.

“Let us not forget what happened to Christianity. The defeat of the Western priesthood as a worldly power, due to the martyrs who fell in battle for the sake of freedom and progress, should be an instructive lesson for its living sister, the Egyptian priesthood.”

What is this Islamic priesthood which Khalid Muhammad Khalid so loudly condemns? The answer to this puzzling question he never bothers to inform his readers. He is content to leave them guessing. However, I assume that he is referring to the ulema and Shaikhs of al-Azhar and perhaps to a lesser extent to the Muftis, Qadis and Imams attached to other mosques. By no objective definition could any of these religious functionaries be called priests. Their position confers on them no special sanctity; they are not bound by any holy vows of ordination; neither are they entitled to act as intermediaries between men and God. They are nothing more than scholars whose prestige is based on their learning and piety. Few ulema have amassed any great wealth, much less could they be held responsible for Egypt's poverty. None has

the power to deny Egypt the blessings of scientific progress, much less to persecute scientists.

Now that is clear that the Islamic priesthood exists only in Khalid Muhammad Khalid's imagination, the reader may begin to wonder what are the sources of his inspiration. For his supreme authorities, he takes the writings of such arch unbelievers as Thomas Paine, Voltaire and above all, the English historian, H. G. Wells, who in his *Outline of History*, lost no opportunity to slander the Holy Prophet. What gives these these Western writers any authority to speak concerning Islam? Absolutely none! But this does not seem to trouble Khalid Muhammad Khalid at all. He is hopelessly deluded that Islam is identical to Christianity. He even goes so far as to say that the mosques of Egypt should pattern themselves after the Protestant churches of Europe and America!

In advising his readers what measures should be taken to rid Egypt of the Islamic priesthood, the author reveals a few more pearls of his wisdom. First and foremost, al-Azhar should be Westernized until it is no different from modern Protestant divinity schools. Mosque preachers should be trained like Protestant ministers. Only then would they support the forces of "advancement" and "progress." Then the government should restrict the *Juma Salat* to the larger mosques where only carefully selected preachers would be chosen. In other words, Egypt's mosque preachers should be mere mouthpieces for the propaganda of the secular state. Khalid Muhammad Khalid is not content to restrict these reforms to the mosques. "Have I forgotten

the Coptic church ?” he asks. “Oh no ! I urge every one of these suggestions to be applied to the Coptic church as well !”

The remainder of *From Here We Start* is a passionate plea for the separation of religion and state. The author argues that because Muhammad led a life of austerity and self-denial, he never intended government to be part of Islam. Yet from the day Muhammad migrated from Mecca to Madinah, Islam was a state as well as a religion. Muhammad was ruler as well as Prophet. Madinah was the capital of a sovereign state by every definition of that term. The Prophet raised armies, declared war, concluded peace, signed treaties, received and sent ambassadors, levied taxes and dispensed justice as did all the Khalifs who succeeded him. But Khalid Muhammad Khalid argues that the Prophet did not really want to rule. Only expediency forced him to do so. According to him, prophethood is restricted exclusively to guidance and preaching. Yet the Holy Prophet himself said : “Islam and government are twin brothers. None of the two can be perfect without the other. Islam is like a great structure and government is its guardian. A building without a foundation crashes down and without a guardian is pilfered and robbed out !”

Khalid Muhammad Khalid thinks that Islamic government under the Khalifs was as despotic and oppressive as that of the medieval Christian church. The Khalifate of Abu Bakr and Umar were so unique, he claims, amidst the hundreds of bloody despotisms that they can safely be regarded as unnatural exceptions.

Although the majority of Muslims have always considered Abu Bakr and Umar bin Khattab as the best Khalifs, Islam has not lacked other good rulers. Has Khalid Muhammad Khalid forgotten the valiance of Ali, the piety of Umar Ibn Abdul Aziz or the chivalry of Salah-ud-din Ayubi—all devoted servants of Islam.

Religious government, he says, stifles all freedom and creativity as threats to its power. This might have been true of ignorant Popes, priests and monks of medieval Europe, but it certainly does not apply to Islam. The Khalifs were the patrons of learning. That the Muslims led the world for five centuries in every field of cultural endeavour is not denied by any student of history. Far from opposing these achievements, the Khalifs generously endowed schools and hospitals and patronized the arts and sciences.

Another instinct of religious government, insists Khalid Muhammad Khalid, is its beastly cruelty. "It cuts throats and sheds bloods without scruple on charges of ungodliness and heresy. Thus religious government, whether Christian or Muslim, represents the worst possible tyranny."

Again, Khalid Muhammad Khalid seems to have thoroughly confused the history of Islam with that of medieval Christianity. In vain, he can search the history books of Islam for such horrors as the Spanish Inquisition or the numerous organized heresy hunts that terrorized medieval Europe.

The contrast between the bigotry dominating medieval Europe and the religious freedom prevailing in the Muslim

world is amply illustrated in the case of Abul Ala al-Ma'ari, one of the most famous poets of Syria. Although Abul Ala al-Ma'ari in his writings, publically ridiculed every doctrine of Islam and openly proclaimed himself an unbeliever, his poetry was widely acclaimed during his lifetime for its artistic merits. Never molested in any way, Abu Ala al-Ma'ari died peacefully at a great old age.

It is not surprising why the enemies of Islam, both in my country and abroad, applauded *From Here We Start* as enthusiastically as they did Ali Abd ar-Raziq's *Islam and the Principles of Government* twenty-five years earlier. They eulogized Khalid Muhammad Khalid as a highly gifted writer and the embodiment of progress and enlightenment. His book was reviewed in American magazines as if it were a triumph of scholarship when it is nothing more than mere rehash of the arguments set forth by Ali Abd ar-Raziq in a far less convincing manner.

Khalid Muhammad Khalid is a graduate of al-Azhar. If he undertook to write this book with sincerity and good intentions simply because he was too ignorant to do any better, this certainty reflects most unfavourably upon the present educational standards in the Muslim world.

A REVIEW OF "EGYPT IN SEARCH OF A POLITICAL COMMUNITY" BY NADAV SAFRAN*

This book is a detailed survey of the major intellectual movements prevailing in Egypt from the first impact of modern Western ideas until the ousting of King Farouq in 1952. With the solitary exception of Charles Adams' *Islam and Modernism in Egypt*, (Oxford University Press, London, 1933), such a wealth of information on this crucial subject is difficult to find in English elsewhere. Nadav Safran covers his subject more comprehensively than his predecessor in addition to bringing his material up to date.

Unfortunately, however, in contrast of Professor Adams who was content with impartial scholarship, Nadav Safran insists on continually injecting his own views :

The basis of this study suggests that there is one experience all societies must undergo...This experience is one in which a society, starting from a position of adherence to a theologically oriented belief system, first comes under the impact of modern science, technology, economics and methods of organization and so faces the need to reformulate its belief system to give it a human orientation.....

Starting from the assumption that religion and science are inherently irreconcilable, he reaches the conclusion that

**Egypt in Search of a Political Community: An Analysis of the Intellectual and Political Evolution of Egypt (1804 -1952)*, Nadav Safran, Harvard University Press, Cambridge, 1961.

science cannot triumph until the influence of religion upon society is removed. Religions based on adherence to Divine Law are injurious to human welfare and impede progress. Therefore, he concludes that man's only salvation lies in the universal acceptance of secularism and materialism.

In this light he turns to an analysis of Islam which is most unsympathetic, to say the least. Not content to deny its Divine origin, he refuses to acknowledge that it has any merits at all. According to him, Islam is simply irrational dogma and formalistic ritual combined with harsh, arbitrary laws. He criticizes our *Salat* as nothing more than a sequence of formulae recited in coordination with minutely prescribed postures of the body. He characterizes the Shariah as a conglomeration of Arabian, Jewish, Persian and Byzantine customs "Islamicized" by reading them into the Quran or by conveniently fabricating Traditions for this purpose. He condemns Islamic government as completely unworkable because it is based upon transcendental ideals rather than expediency.

The conception of Muhammad's mission has led to a pessimistic view of history. Until the appearance of the Prophet, it was possible to view the historical process as a progress towards a perfect revelation of God's will. But with the appearance of Muhammad, this process came to an end. Since Muhammad was viewed as the "Seal of the Prophets" no further perfection could be expected...Henceforth history could move only on or below the level to which Muhammad

had raised it and as a matter of fact, the chances that it would remain on that level were poor. It is clear that in the Islamic view, perfection is to be sought in the past to which all present activity must refer for justification.

By means of such arguments, Nadav Safran is trying to prove that Islam is responsible for the backwardness of the Muslim countries, the implication being that the sooner modern Western materialism is adopted, the better.

The remainder of the book revolves around the struggle in Egypt between the forces of Islam and those of modern materialism during which the author never permits his readers to forget which side he is supporting.

He praises Shaikh Muhammad Abduh in his willingness to compromise Islam with modern Western philosophy while at the same time criticizing him for refusing to go far enough and abandon Islam altogether. He takes supreme satisfaction in asserting that his disciple, Rashid Rida, failed so miserably to bring about an Islamic revival that "his death in 1935 went almost unnoticed."

In the author's opinion, the salvation of Egypt depends on the triumph of such secular-minded nationalists as Tufat as-Sayyid, Abdul Aziz Fahmi and Sa'ad Zaghlul. He has nothing but the most enthusiastic praise for Ali Abd ar Raziq's *Islam and the Principles of Government* (1925) because it pleaded for the complete elimination of religious influence from the state; and Dr. Taha Hussein's *On Pre-Islamic Poetry* (1926) which attempted to undermine the authority of the Qur'an and the Sunnah.

However, suddenly during the 1930's the picture changes and to his dismay, Nadav Safran finds an entire galaxy of leading Egyptian intellectuals, who were all fervent Westernizers during the 1920's, now zealously defending the cause of Islam. Ahmad Amin, the most brilliant of these, he cites as "an extreme case of regression." The author reserves his harshest condemnation for *al Ikhwan al Muslimun* since it was the most formidable enemy in Egypt against secular nationalism and Westernization.

Viewed from a broad perspective, the phenomenon of the Muslim Brotherhood, its rise, its ideology, its violence and its success—seems to us a negative confirmation of the original premise upon which this study was based...Because humanistic, rational and secular ideology failed to emerge in Egypt, the Brotherhood sought to fill the vacuum with faith and because the existing Westernized order remained alien to the people, failure of function was mistaken as failure of principles :

Here Nadav Safran has eloquently succeeded in refuting his own arguments. On the one hand he asserts that Islam cannot possibly satisfy the aspirations of the Egyptian people, and in the very next breath he is forced to confess that the Westernizers have failed and their materialistic ideology rejected by the overwhelming majority of Egyptians. In other words, Nadav Safran is compelled to admit in the end that Westernization has solved nothing.

This book suffers from an acute case of schizophrenia. On one end, there are the author's extremely biased views

and on the opposite, his standards of scholarship which continually contradict each other. In his attempt to demonstrate the superiority of modern Western materialism over Islam and the historical necessity for its inevitable victory in Egypt, all the evidence he presents proves the reverse.

Strangely enough, the editorial comment on the jacket of the book claims that it represents the genuine Egyptian viewpoint. Nothing could be further from the truth. Nadav Safran is rather a true representative of the rising generation of orientalists and political science specialists in America who study Islam and Islamic affairs only to enable its enemies to destroy it from without and from within. There is no mention in the biography of the author that Nadav Safran is a Jew and that before he taught Government at Harvard University, he served in the Israeli army. At the present time (1962), he is taking a year's absence from Harvard to live in Israel.

It is indeed regrettable that such an informative piece of scholarship as this must be ruined by bigotry and prejudice.

ISLAM AND THE MODERNISTS

The highly controversial article, “What Modern Muslims Think—A Reinterpretation of Islam” by Professor Asaf A. Fyzee, Vice-Chancellor of Kashmir University, which recently appeared in the January 1960 issue of *The Islamic Review*, deserves the careful attention of all Muslims who value the integrity of the principles of Islam.

In the author’s opinion, the central message of Islam is eternally true while the ordinances of the Shariah are out of date. Therefore religion and law conflict with each other. Because they are incompatible, religion and law must be permanently separated. He insists that Muslims must distinguish between such universal moral ideals as kindness, honesty, loyalty and marital purity which are valid for all times and places and discard such prohibitions peculiar to Islam such as the eating of pork, the drinking of intoxicating beverages, the giving and receiving of interest, etc., as no longer applicable to modern life.

Are not the existing evils of our modern society enough to convince any thinking Muslim that the abandonment of the latter leads to the abandonment of the former? The prohibitions of the Quran are no mere whim of some arbitrary deity. Rather, they eradicate evil at its source.

To Asaf A. Fyzee, one’s beliefs are strictly a private affair. However it is an indisputable fact that an individual’s behaviour is based on his beliefs. Can the author

deny that such actions have an impact on society ? Like the Christian, he thinks that since ethics are purely a matter of individual conscience, attempts to enforce them by the Shariah are unnecessary. Muslims, he says, should listen to their consciences rather than consult law books. But the individual conscience is no infallible guide. Human beings are not angels. Ethical behaviour without the sanction and force of law behind it soon degenerates into meaningless platitudes.

Asaf A. Fyzee thinks that Muslim law was suitable only for the bedouins of seventh century Arabia. He says that it is impossible to apply the Shariah to the Eskimos, the Australian Bushmen or even the Bengalis of India. Yet American law has been imposed on the Eskimos of Alaska and English law on the Australian Bushmen. That French law now rules the Arabs of North Africa, English law, the Muslims of India and Pakistan, Dutch law the Muslims of Indonesia and Soviet law the Muslims of Central Asia, Asaf A. Fyzee heralds as a sign of great progress. Since Western legal systems have been able so successfully to penetrate alien civilizations of Asia and Africa, why does he think that the Shariah is any less universal ?

To Asaf A. Fyzee, the Islamic conception of God as the true sovereign of the world and the Divine law being supreme over the whims of human governments and that the law of God transcends geographical frontiers is unacceptable to him because it conflicts with the modern concept of nationalism. Nationalism is the curse of the modern world. It was responsible for both world wars and now threatens

to bring on a third. The supremacy of God has been exchanged for the supremacy of the state. This idea has been pushed to its logical conclusions in Fascist Italy, in Nazi Germany and now more ruthlessly than ever, in Communist Russia and China.

Asaf A. Fyzee agrees with the enemies of Islam that the Quran is directly responsible for the degraded position of Muslim women. Exactly like the Christian missionaries, he thinks that in the Muslim world "women are regarded as the mere playthings of men and seldom as a life companion, co-worker or helpmate." To clinch his argument he quotes the Quranic verse which says: "Men are in charge of women because God has made one of them to excel the other." (IV : 34). But he distorts the meaning of this verse by omitting the vital phrase, "and because they spend of their property for the support of women." Even today in the most "advanced", "progressive" Western countries, the husband remains the head of the house because on his shoulders falls the burden of supporting the family. Although the working woman's wages may supplement the family income, her responsibility in this respect is still far less than that of her husband.

The Holy Prophet never regarded his wives as mere playthings to gratify sensual lusts as his hostile critics suppose. They were no meek, submissive chattels but strong personalities in their own right. The Prophet once told Ayesha : "God never gave any man a better wife than Khadijah. She believed in me when all the world were unbelievers. She comforted me when all denied my message.

She supported me with her wealth when everyone else avoided me and God gave me children through her.” Could any man pay his wife a higher tribute of loyalty and devotion than this? Young as she was, Ayesha’s alert, brilliant mind made her universally accepted as one of the most trustworthy sources of Hadith.

Islam’s condemnation of the immodest dress and the unrestricted mingling of the sexes, that is so characteristic of modern Western society, is intended for the special benefit of the woman—not the man as the enemies of Islam would have us to believe.

Despite the invasion of corrupt influences from Persia and Byzantium, the spirit of Islam produced such outstanding women as the saint of Basra, Rabia al-Adawiya, Shuhdra, a famous professor of Hadith at the University of Baghdad and those two learned sisters, Maryam and Fatimah who founded Qarawiyin University. Their achievements were in perfect accord with the Prophet’s teachings which considered the search for knowledge as compulsory for women as for men.

There is no need for substituting the attitude of women in the Quran for that of the modern West. If Asaf A. Fyzee would present the Quran in an accurate light, why did not quote the following verse: “And when We created man, We created woman as his mate that he might find rest and peace with her and We ordained between them love and compassion.”

Asaf A. Fyzee claims that he believes the Quran to be the word of God; he is deeply moved by its beautiful

language, yet to him the descriptions of Judgment Day, Paradise and hell are not reality but mere poetic imagery. Yet the Quran says. "These are no words of a poet ! This is the revelation from the Lord of the Worlds !"

Generally speaking, Asaf A. Fyzee accepts the early Meccan Suras but does not like the Madinah *Surahs*. The Meccan *Surahs* reveal the spiritual truths while the Madinah *Surahs* illustrate their practice. One is meaningless without the other. If the author claims to accept the Quran, then he must believe *all* of it. He cannot pick certain verses out of context that happen to please him and discard the remainder.

According to Asaf A. Fyzee, rituals because of their emphasis on outward observance rather than inward reverence, retard spiritual development. The beauty of fasting on Ramodan, he says, can be emphasized without insisting on its hidebound prescriptions. He says that he believes in prayer but not in the obligation to observe the *Salat* which he claims has become "a soulless ritual having no meaning left in modern life."

The danger that ritual can become an empty, lifeless formality is not, as Asaf Al Fyzee implies, a peculiarity of modern times. It has always existed. It is in recognition of this danger that the Quran says : "It is not righteousness that ye turn your faces to the East and the West but righteous is he who believeth in Allah and the Last Day and the angels and the Scripture and the Prophets and giveth his wealth for love of Him to kinsfolk and to orphans and the needy and the wayfarer and to those who

ask and to set slaves free and *observeth proper worship* and payeth the poor-due. And those who keep their treaty when they make one and the patient in tribulation and adversity and in time of stress. Such are they who are sincere. Such are the God-fearing.” (II : 177) In more concise language the Prophet said, “God does not listen to a prayer where the heart does not accompany the body.”

In no way can the Quranic verse and the Hadith quoted above be used as a pretext to justify the abandonment of *Salat* and fasting during Ramadan. Faith witthers without an expression of that faith. Beliefs are meaningless without practice.

The purpose of the *Salat* is for each individual to stop in the midst of his daily activities for the remembrance of God. Once the Muslim abandons his *Salat*, he naturally becomes so engrossed in the struggle to earn his livelihood that he will tell you he has no time for worship. In other words, making money has become more important for him than the remembrance of God. How can it be denied that the abandonment of *Salat* has resulted in the deterioration of his faith ?

Finally Asaf A. Fyzee wishes to impress his readers with his broadmindedness. Islam, he says, is only one religion, one way of life among many others. He does not assert its superiority over Judaism, Christianity, Hinduism or Buddhism. If he does not regard Islam as better than any other faith, then why is he a Muslim ? He might just as well become a member of another religion !

Yes, he might just as well become a member of a reform Jewish temple because all his arguments for the “liberalizing” and the “modernizing” of Islam are taken directly from the statements of reform Jewish leaders. In fact, he even quotes from the books by reform Jewish rabbis to support his views. True to reform Judaism, he regards the discarding of all laws, rituals, customs and ceremonies foreign to Western civilization as essential for the survival of religion. Only by harmonizing Islam with Western civilization, as reform Judaism has attempted to do, can genuine spiritual life be maintained. But he forgets, as did those rabbis, that modern Western civilization is secular to the core and hostile to all spiritual values.

Does Asaf A. Fyzee really wish his “liberal Islam” to share the same fate as reform Judaism? I happen to have been born a reform Jew. Both my parents were raised as reform Jews. Both received only the scantiest of Jewish training. Consequently, neither know Hebrew. Neither are familiar with the *Talmud* or *Torah*. They observe no Jewish customs or ceremonies. They know little of Jewish history or culture. It is not surprising that the insipid, uninspiring philosophy of reform Judaism is powerless to hold the younger generation. My sister has just joined the Unitarian Church. My parents are not unique among reform Jews. All of our reform Jewish friends share the same spiritual vacuum. None has any religion worthy of the name.

I must take issue with Asaf A. Fyzee when he asserts that modern orthodox Islam is spiritually bankrupt. Such

brilliant personalities as Muhammad bin Abdul Wahab, founder of the Wahabi movement, Shah Waliullah whose creativeness as a theologian rivalled al-Ghazzali, Muhammad ibn Ali Sanussi, founder of the Sanussi movement, his grandson Sayyid Ahmad, the Grand Sanussi, Rashid Rida, leader of the *Salafiya* movement and talented editor of *Al-Manar*, Sheikh Hassan al-Banna, founder of *al-Ikhwan al Muslimun*, Prince Said Halim Pasha, the last Grand Vizier of Turkey and author of that splendid book defending the Shariah-*Islamlashmaq*, and Allama Muhammad Iqbal, poet and philosopher as well as spiritual father of Pakistan—all these great leaders are convincing proof that the vitality of Islam continues to this day. These men had the strength of character and the conviction to preach and practice Islam as the Holy Prophet intended. They knew well that because the spirit of the modern West and Islam are irreconcilable, to compromise with the former means defeat for the latter. For this reason, it is upon the progeny of these men and not those of Asaf A. Fyzee, that the future of Islam depends.

ALLAMA MUHAMMAD IQBAL ; THE POET OF THE EAST

In the midst of the disintegration of Islamic society hastened by Western domination ; in the midst of chaos and cultural sterility, the poet philosopher Allama Muhammad Iqbal remains unique in the history of modern Muslim literature.

The descendant of an aristocratic Brahmin Kashmiri family who had embraced Islam some three centuries back, Allama Muhammad Iqbal was born in Punjab in 1873 and thoroughly educated both in Muslim and Western culture. After he graduated from the Government College at Lahore in 1899, he remained a lecturer there for six years. From 1905 to 1908 he studied philosophy at Cambridge and Munich, also qualifying for law. After he returned to Lahore, he earned his modest living as a lawyer, devoting his spare time to his poetry.

“*The Secrets of the Self*”^{*} and “*The Mysteries of Selflessness*”^{**} are two of his notable works. Although both these philosophical poems were composed more than fifty years ago, their message is as appropriate for today as it was then.

^{*}*The Secrets of the Self (Asrar-i-Khudi)*, Dr. Muhammad Iqbal, translated from the Persian by Reynold A. Nicholson, Sheikh Muhammad Ashraf, Lahore, 1950.

^{**}*The Mysteries of Selflessness (Rumaz-i-Bekhudi)* translated from the Persian by A.J. Arberry, John Murray, London, 1953.

In his "*Secrets of the Self*" he argues that only by the self-affirmation, self-development and self-expression of superior individuals can the Muslims once more become strong and free. All life is individual. God is the most unique individual. The greater a man's distance from God, the less his individuality. He who comes nearest to God possesses the most complete personality. He is not absorbed into God but rather absorbs the attributes of God into himself.

The source of individuality is the formation of ideals and translating them into vigorous action. Here Iqbal condemns passive religions like Buddhism and Hinduism as decadent.

Negation of desire is death to the living
Even as absence of heat extinguishes the flame. }

According to Iqbal, all human achievement is the result of the struggle for self-preservation. What is death, he asks, but to become oblivious to Self ?

Oh men of understanding !
Open thine eyes, ears and lips...
War is good if its object is God...
Strength is the twin of truth...

Iqbal considers devotion to the Holy Prophet Muhammad and the urge to follow his example essential to the progress of the individual personality towards perfection :

In the Muslim's heart is the home of Muhammad . . .
All our glory is from the name of Muhammad . . .
His dwelling place is a sanctuary to the *Kaaba*
itself . . .

The song of love for him fills my silent reed.

✓ A hundred notes throb in my bosom.
 How shall I tell what devotion he inspires ?
 A block of dry wood wept at parting from him.
 The Muslim's being is where he manifests his glory.
 Many a Sinai springs from the dust on his path.
 My image was created by his mirror.
 My dawn rises from the sun of his breast.
 The Self can be educated only by obedience to the law
 of the Quran and Sunnah :

Liberty is the fruit of compulsion.

By obedience the man of no worth is made worthy . . .

Whosoever would master the sun and stars,

Let him make himself a prisoner of the Law . . .

The star moves toward its goal

With head bowed in surrender to the Law . . .

Drops of water become a sea by the law of union,

And grains of sand become a *Sahara*.

Since Law makes everything strong within . . .

O thou who art emancipated from the Old Custom.

Why doest thou neglect this source of strength ?

Do not complain of the hardness of the law !

Do not transgress the statutes of Muhammad !

By means of devotion to the Holy Prophet, submission to the law of the Quran in its pristine purity and whole-hearted practice of the Five Pillars of Islam, the individual personality reaches its culmination when it assumes the role of the vicegerent of God on earth :

'Tis sweet to be God's vicegerent in the world

And exercise sway over the elements . . .

He executes the command of Allah in the world . . .

His genius abounds with life and desires to manifest
itself,

He will bring another world into existence . . .

He puts the idols out of the sanctuary. *انزلهم من*

3. Heart-strings give forth music at his touch.

He wakes and sleeps for God alone . . .

He bestows life by his miraculous action.

He renovates old ways of life.

Splendid visions rise from the print of his foot . . .

His rich substance makes precious all that exists.

However, the individual has no meaning in isolation from society. It is only as a member of a community based firmly on the principles of Islam that the individual can achieve fulfilment of his potentialities. It is only through an association of superior individuals that society is preserved. The characteristics of a true Islamic society is described in Iqbal's second notable work, "*The Mysteries of Selflessness.*"

The basis of Islamic society is Prophethood.

Shrunk is the scope of its crude life,

Its narrow thoughts confined

Beneath the rim of its constricting roof,

Fear for its life the meagre stock in trade.

Of its constituent element its heart trembling

before the whistle of the wind,

Its spirit shies away from arduous toil

Till God discovers a man pure of heart . . .

The naked understanding he adorns
 With wealth abundant fills its indigence
 Fans with his skirts its embers,
 Purifies its gold of every particle of dross
 Drawing each on, he circumscribes the feet
 of all within the circle of one Law,
 Reschools them in God's wondrous unity
 And teaches them the habit and the use
 Of self-surrender to the will Divine.

The solidarity of the Muslim community is dependent upon a common belief and vigorous propagation of the unity of God :

There is One God ! No other god but God !
 This the point on which the world concentrically turns.
 This the conclusion of the world's affairs.

The community requires a visible symbol on which to focus its unity.

The sacred *Kaaba* at once our secret is
 And guardian of our secret, our heart's fire,
 Instrument whereupon our passion plays.
 We are a breath nurtured within its breast.
 The body we, and it the precious soul . . .
 In circumbulation of its shrine
 Our pure Community draws common breath.
 Thou livest by a sanctuary's bond
 And shalt endure, so long as thou shalt go
 about the shrine thereof . . .

Islamic society is sustained by its submission to the law of the Quran, the urge to follow the example of the

Prophet and the preservation of its traditions :

It behooves us all that we beware of Persia's fantasies.
 Though Persia's thought have the heavens surpassed,
 They equally transgress the boundaries set by the
 Prophet's faith . . .

{ To fortify the heart,
 { Conform thyself with Arab ways to be a Muslim true.

Pride in the past Allama Iqbal considers essential if the future is to be faced with confidence :

The record of the past illumines the conscience of a
 people.

Memory of past achievements makes it self-aware
 But if that memory fades and is forgot
 The folk again is lost in nothingness. . .
 Fix in firm bond to-day with yesterday
 If thou desireth everlasting life.

The honouring of motherhood is the cornerstone of
 Islamic society :

Motherhood is a mercy being linked by close affinity
 to Prophethood.

He for whose sake God said, "Let there be life !"
 Declared that Paradise lies at the feet of mothers.
 In the honouring of the womb the life communal is
 alone assured . . .

Now take the slender figured, bosomless, close-corseted,
 a riot in her glance,

Her thoughts resplendent with the Western light . . .

Inwardly no woman she !

Her sacred charms are all unloosed and spilled

Bold-eyed her freedom is provocative
And wholly ignorant of modesty,
Her learning inadequate to bear the charge of mother-
hood
And on the dusk and evening of her days not one star
shines.

Better if this rose had never grown within our garden.
Better were her brand washed from the skirt of the
Community . . .

The perfect pattern, Fatima the chaste,
While her lips chanted the Holy Book she ground the
homely mill . . .

Be ever conscious of thy model Fatima
So that thy branch may bear a new Hussain,
Our garden blossom with the Golden Age.

The Islamic community is based on common beliefs,
transcending geographical boundaries, language and race.
All his life Iqbal remained a passionate foe of modern
nationalism and here denounces it in the strongest terms :

In man's allegiance and constructive work
The Country is the darling of their hearts . . . ,
Humanity is but a legend.

Man became a stranger to his fellow man.
Vanished is humankind.

There but abide the disunited nations.
Politics dethroned religion.

When this tree first struck root within a Western
garden,

The tale of Christianity was all rolled up.

Jesus' followers, spurning the church, debased the
coinage of the Gospel's Law.

When atheism first rent religion's garment,
There arrived Satan's messenger, the Florentine (Machiavelli)

He wrote a scroll for princes.
His evil genius decamped to darkness.
His sword-like pen struck truth asunder.
Carving images like Azar was his trade.
His novel faith proclaimed the state only worshipful.
The touchstone he introduced to test the truth was
Gain . . .

Dark night he wrapped about people's eyes.
Deception called in his vocabulary, expediency !

The freedom of the Muslim community from the bonds
of geography Allama Iqbal interprets as the true meaning
of the *Hijra* :

Flight is the law that rules the Muslim's life
And is the cause of his stability.

Its meaning is to leap from shallowness—
To quit the dew the ocean to subdue . . .

Be boundless, quest no limit in the world !
He who has burst from all dimensions bonds
Ranges through all directions like the sky.

The Islamic community is eternal as God promised it
would last until the end of time.

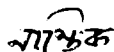
Because our nature is of Abraham

And our relation to God the same as that great
patriarch's,

Nietzsche abhors the democratic rule by the herd of hopeless plebians and bases all higher culture on the cultivation of an aristocracy of supermen. But is the plebian so absolutely hopeless? The democracy of Islam did not grow out of the extension of economic opportunity; it is a spiritual principle based on the assumption that in every human being is a centre of potential power for good, the possibilities of which can be developed by cultivating a certain type of character. From the poorest, simplest common people Islam has shaped individuals leading the noblest kind of life. Is not then the democracy of Islam a tangible refutation of Nietzsche's ideas?

The degree of misinformation about Allama Iqbal can be ascertained from J. S. Badeau's (Professor at the American University of Cairo) claim in his recent book. *The Lands Between* (Friendship Press, New York, 1958) that Allama Iqbal preached that the Quran was given as a guide only to the period when modern science was unknown. After the discovery of modern Western science, the task of research must be undertaken by scientific methods without reference to the authority of the Quran. According to Professor Badeau, Iqbal taught that the Quran has already fulfilled its function by leading men to the threshold of the modern Western world so that science could take up its task from there. Iqbal expresses his true attitude towards modern Western science in clear, unambiguous language when he wrote :

Do not seek the glow of love from the knowledge of today



Do not seek the nature of truth from this infidel's cup.
 Long have I been running to and fro
 Learning the secrets of the New Knowledge.
 Its gardeners have put me to the trial
 And have made me intimate with their roses . . .
 Roses, tulips that warn one not to smell them—
 Like paper roses, a mirage of perfume.
 Since this garden ceased to enthral me,
 I have nested on the Paradisal tree.
 Modern knowledge is the greatest blind ;
 Idol worshipping, idol selling, idol making,
 Shackled in the prison of phenomena
 It is ever engaged in joyless search.
 It has not overleaped the limits of the sensible.
 It has fallen down in crossing the bridge of life.
 It has laid the knife to its own throat . . .

Nothing could be further from the truth than to characterize Allama Iqbal as a Westernizer like Professor John S. Badeau has done. Iqbal's deep knowledge of Western materialistic philosophy only served to alert him to the magnitude of its evils. His poetry leaves one without the slightest doubt as to his attitude towards the adoption of Western civilization.

Music of strange lands with Islam's fire blends
 On which the nation's harmony depends.
 Empty of concord is the soul of Europe
 Whose civilization to no Mecca bends . . .
 Denied celestial grace a nation goes
 No farther than electricity or steam,

Death to the heart machines stand sovereign,
Engines that crush all sense of human kindness . . .

Reality grows blurred to eyes whose vision
Servility and parrot ways abridge.

Can Persia or Arabia suck new life from Europe's cul-
ture

Itself at the grave's edge ?

Of the entire contemporary world of Islam, Allama Iqbal is the one of the very few who has been able to express in poetry of enduring artistic value what it truly means to be a Muslim.

AN ANALYSIS AND A DISCUSSION OF *Social Justice In Islam**

The extremes of wealth and poverty, the widespread disease, the high percentage of illiteracy, the corrupt, irresponsible governments and the many other social evils that afflict the Muslim countries are frequently blamed on Islam. What Dr. Carl Herman Voss, Chairman of the American Christian Palestine Committee, in New York wrote me in a recent letter, is typical. He said, "A real distinction must be made between medieval Islam's inspiration to Arabiculture in making such a signal contribution to Western civilization during the Middle Ages and the reactionary Islam of today, especially as represented by the fanatical *Ikhwan al-Muslimun* which cannot make for progress but only for retrogression."

Sayyid Qutb,** one of the most prominent leaders of *al Ikhwan al Muslimun*, and now imprisoned for struggling in the cause of Islam, devotes his entire book to exposing the fallacy of this thinking. He is convinced that these social evils exist not because of Islam but are instead the result of the abandonment of its principles. He writes :

**Social Justice in Islam*, Sayyid Qutb, translated from the Arabic by John B. Hardie, American Council of Learned Societies, Near Eastern Translation Programme Number One, Washington, D.C., 1953. This review was originally a college term paper first written in November 1954 and revised with objectionable portions omitted in December 1959

**Sayyid Qutb was condemned to death by hanging by decree of President Jamal Abdul Nasser on August 29, 1966.

When we see that our social conditions have no possible relationship with justice, we immediately turn our eyes towards the United States or the Soviet Union expecting to import ready-made solutions to our problems. We pay no heed to our rich storage of native spiritual resources. Our faith cannot continue to exist in isolation from society nor can our society claim to be Muslim if it expels the economic, political, social and religious laws of Islam from its codes and customs until nothing remains but empty ceremonials.

Sayyid Qutb points out that while the teachings of Christianity are confined to individual spiritual salvation and while Communism looks at human needs from a purely economic angle, Islam maintains that the soul cannot be separated from the body and that spiritual needs cannot be separated from material needs. This unity is the most striking characteristic of Islam ; a unity which regards all creation as possessing a common origin and a common purpose ; a unity which considers man an integral part of this universe dependent upon and related to all other forms of life, and a unity which proclaims the interdependence the solidarity and the oneness of the entire human race. It is this all-embracing, comprehensive, philosophy which marks the superiority of Islam over all other religions. Since Islam recognizes no division between theology and social practices, faith and worldly affairs, it cannot be compared with European Christianity.

The author places his greatest emphasis upon the Muslim conception of economic justice, perhaps because

he is so keenly aware of the lack of it in his own country. Islam, he says, is unalterably opposed to the extremes of wealth and poverty. It condemns the demoralizing influence of luxury and excessive indulgence. On the other hand Islam strongly condemns asceticism and monasticism.

Sayyid Qutb discusses in great detail the social and religious significance of *Zakat*.

Zakat purifies the soul from the selfish love of material possessions as well as saving all those in the community unable to earn a decent livelihood from destitution.

Allah has given men a nobility through their minds and emotions and a longing for what is higher than mere physical needs. But when a man has to spend all his waking hours obtaining the mere necessities of life, he is reduced below the level of animals. Even animals generally find their food and drink. Some animals have pride, energy and cheerfulness ; some birds can sing, but when man, the noblest creation of Allah, is robbed of the necessities of life, he is also robbed of his dignity, for then he can neither satisfy his spiritual yearnings nor his intellectual capacities.

Zakat is most effective, he says, if used for emergency relief to aid the sick, the old, the widows, orphans and refugees. The thought immediately comes to mind as to why the Muslim countries fail to use their resources of *Zakat* to aid the desperate plight of the Palestinian and Algerian refugees, and instead compel them to depend upon the humiliation of international charity, leaving the

Christian missionaries free to work unhampered by any rival.

Extreme poverty can be eliminated, he says, if the government provides steady work with adequate wages for every able-bodied individual and makes available medical care and education to all. In this way, the nation's natural and human resources could be harnessed most effectively. A system of progressive taxation, where each would pay according to his ability, would result in a more even distribution of wealth. The seizure of a family's necessities to pay for taxes would be prohibited. Inheritance legislation, in conformity to the Shariah, requiring a man to give all his children and near relatives a share of his property, would also discourage the concentration of wealth into the hands of the few. Implementation of the Quranic inheritance laws would result in the destruction of huge feudal landed estates, for no longer could vast areas of land pass in their entirety from one generation to the next. In addition to the progressive taxation and inheritance legislation, the law of mutual responsibility would be imposed which would make every community responsible for the welfare of its members. One of the purposes of this law would be the strengthening of the family ties weakened by urbanization and industrialization. Interest on capital in the form of loans, savings in banks or stocks would be forbidden because it is to the advantage of the rich who can increase their wealth without working at the expense of the poor. Monopolies on the necessities of life would be banned. All varieties of gambling, lotteries and the sale of alcoholic

beverages and other intoxicating drugs would be outlawed at once.

Islamic social justice in accordance with the Qur'an and the Sunnah cannot be founded on legislation alone. Its growth and development, insists Sayyid Qutb, depends upon a thorough understanding of Islam by the younger generation. A renaissance of Islam, he says, will fail without popular support. For this reason the author vigorously advocates free compulsory education. After a careful examination of the pragmatic philosophy of John Dewey, Sayyid Qutb gives logical reasons why his ideas have no place in any Muslim school.

The focal point around which Muslim education has always revolved is the Qur'an. This must be as true in the future as it was in the past. However, instead of being satisfied to have children merely commit the Qur'an to memory, mechanically repeating it parrot-fashion, the teacher must not be content until each pupil understands its meaning to the limit of his or her capacity. Moreover, the Qur'an must not be taught in isolation from the other subjects but in relation to each of them so that the entire curriculum forms an integrated whole.

We must change our methods of teaching history in our schools and colleges. We must first teach our children the history of their own country, then the history of Islam throughout the Muslim world. Only after this thorough study of the history of Islam, should our children be introduced to European and American history written by Western authors. Then will they

not be influenced by the delusion that all history revolves around Western civilization.

Our schools must also carefully select in their foreign language courses only that European and American literature compatible with Islam. By this I do not mean writings which merely extol goodness or condemn wickedness, for literature is no preacher to exhort or direct. Rather I mean such books that have a view of life which is spiritual and moral rather than materialistic.

The reason for this careful selection of books in schools is to safeguard the impressionable period of childhood and adolescence. Meanwhile the adolescent should be encouraged by his teachers to have his private reading include all types of literature without restraint or exception. This wide range of outside reading greatly benefits the students because it gives them a basis for critical appreciation. They will then possess the requisite knowledge to reject all that does not agree with Islam.

Finally the author says that the study of all the great schools of Muslim law must occupy a paramount place in the curriculum of the higher institutions of learning and that Western legal systems must not be studied until the very end.

To Sayyid Qutb's ideas on education I must add one more point which I feel cannot be exaggerated—that is, the importance of inspiring teaching in all fields of knowledge. Regimented education can only result in the stagn-

ation and decadent society which has been disastrous to the Muslim world for centuries. Higher education must above all, encourage students to examine anti-Islamic philosophies with an independent mind. If truly independent thinking and research ever arises in Islamic universities, it will lead to another renaissance.

The Muslim world advertises its defeat as soon as it seeks to strengthen its society by borrowing Western laws and Western ways of life. Such experiments can only suffocate the very civilization we are attempting to promote. Instead, vigorous application of *Ijtihad* should prove that the Shariah is flexible enough to adapt to changing circumstances. This does not mean that we should isolate ourselves from modern trends of science for these discoveries are the common possession of all the peoples of the world. Islam does not oppose scientific progress but we must not permit the consequences of technology to alter the fundamentals of the Islamic way of life.

Whether modern technology strengthens or weakens Islam, depends what use these mechanical devices are put. Programmes presented on radio or television must elevate the moral standards of the people instead of being monopolised by entertainment of trivial value and commercial trash as is the case in my own country.

Throughout his book, Sayyid Qutb reveals his keen awareness of the difficulties Muslims face in maintaining the identity of their society under the terrific impact of Western materialism. He writes: "Western civilization

has become a danger to the continued existence of man. It breeds in human nature a ceaseless anxiety, a perpetual rivalry, a continuous strife, and a weakening of human ties to the breaking point."

Social Justice in Islam raised a storm of controversy among orientalist in America. In the December 1954 issue of *Middle Eastern Affairs*, Wilfred Cantwell Smith, Director of the Islamic Institute of McGill University wrote, "Sayyid Qutb simply has no conception of what modern social problems are all about." John S. Badeau, Professor at the American University in Cairo, wrote in the October 1959 issue of *Foreign Affairs*, "Sayyid Qutb's defence of the traditional system of Islam merely reiterates the theoretical validity of the very ideas which must be eliminated if national development is to take place." In other words, both agree that Islam is "out of date".

Today Islam is rarely attacked on theological grounds. It is instead regarded as a relic of medievalism. To merely drift with the tide and submit to Western secularism is, of course, the easy way out and this is precisely what the governments of the Muslim countries are doing. Never was the prospect for the fulfilment of social justice in Islam as outlined in Sayyid Qutb's book, more remote than it is now.

Sayyid Qutb has been condemned because he has had the courage to swim against the tide and remain true to Islam. For this he has not received the credit he deserves.

WHY ISLAM PROHIBITS PICTURES

Of all the religions in the world, our faith alone has been preserved from corruption because until recently, we obeyed our Holy Prophet Muhammad in avoiding the use of pictures and statues. Even a superficial study clearly reveals how disastrously picture and statue-making has affected religions throughout history.

Although during his lifetime Buddha insisted he was no more than a man trying to lead his people to the truth, as soon as he died, his followers were making idols and worshipping him. These idols of Buddha with worshippers prostrate before them are a common sight all over South-Eastern Asia. Moses had scarcely received the Torah on Mount Sinai when his people were worshipping the Golden Calf. The disciples of Jesus lost no time in creating images of his alleged likeness and due to these icons, the people began to worship him as God.

The great beauty of so many religious works of art only serves to aggravate the harm they do. Believe it or not, when I was a child, I really thought God was an old man with a long white beard. All the famous European religious paintings I used to look at in the Metropolitan Art Museum in New York convinced me that this was true. Every time I thought of God, I saw in my mind Michelangelo's "Creation" on the ceiling of the Sistine Chapel in Rome. During a adolescence as I began to mature intellectually, the concept of God as an old man with long white beard

depicted in every religious painting of medieval Europe I had ever seen, began to appear so ridiculous that I rejected belief in God altogether. I am certain that many other children growing up in Europe and America have shared this same experience.

We must not delude ourselves that idol-worship is a thing of the past. Today pagan idolatry continues under the guise of nationalism. Nowhere is this neo-paganism more conspicuous than in Communist-dominated countries. Pictures and statues of Lenin in Russia and Mao-Tse Tung in China are prominently displayed in public places everywhere. People are expected to revere these images exactly as they formerly revered their religious icons. It is significant that when Krushchev began his campaign of denouncing Stalin, the first thing he did was order the removal of his pictures and statues.

Tragically, the Muslim countries today have been unable to escape from this all-prevailing evil. Mustafa Kemal Ataturk was fully aware of the crippling blow he dealt to the influence of Islam on public life in Turkey when he ordered statues of himself to be erected and prominently displayed in every important city and town. Today, everywhere you look in Turkey, are statues, busts and portraits of Ataturk. Nasser of Egypt has followed faithfully in his footsteps. Recently I saw in an Arabic magazine from Cairo a cover photograph showing a political demonstration commemorating the ninth anniversary of the 1952 Revolution. The photo showed hundreds of little boys, all dressed alike in white shorts and shirts, marching

through the streets of Cairo, each one holding aloft on a stick, a portrait of Nasser. Modernists will argue that such things are not contrary to Islam since neither Ataturk nor Nasser openly claimed Divinity. However, this much is certain. Nothing could be further from the minds of those little boys than the remembrance of God.

Perhaps no Islamic law is more universally violated by present-day Muslims than the prohibition of the use of pictures. Until the turn of the century, devout and pious Muslims were extremely wary of the camera. Now I know scarcely any who object to having their photograph taken. Pagan influences have taken such hold upon us that today no Muslim can perform *Hadj* without having his passport accompanied by his picture. During the *Hadj* season, Mecca is crowded with photographers who care nothing for experiencing its true spiritual significance but eager only to provide some entertainment for the readers of their newspapers and magazines. Not long ago, I saw in a Karachi newspaper at the Pakistani Consulate in New York, large photos of President Ayub Khan entering the *Kaaba* and kissing the Black Stone.

The picture is also the principal vehicle of lewdness. Since the days of the ancient Greeks, the nude woman has been a major theme of Western art. Today commercial exploitation of the female body is big business. Sexy photographs in books, magazines, newspapers, television and cinema, relentlessly fling their filth into our faces.

Those modernists who tell us that Islam does not forbid pictures unless they are used for religious purpose

inside the mosque obviously have no knowledge of the following Hadith* whose authenticity is beyond question :

Abu Talhah reported that the Prophet said: "The angels do not enter a house in which there are dogs or pictures."

Ayesha reported that the Prophet did not leave anything in his house wherein were pictures but destroyed it.

Ibn Abbas reported : I heard the Messenger of Allah say: "Every painter will be in Hell fire. A body will be created for him for every picture of living things he made. Lead will be poured into his ears on Resurrection Day and whoever makes a picture will be punished and given trouble to infuse life therein while he will be powerless to infuse life."

Ayesha reported that the Messenger of Allah said: "The most chastised of men on the Resurrection Day will be those who create like the creation of Allah."

Abdullah ibn Masud reported: I heard the Messenger of Allah say: "The most chastised of men in severity of punishment with Allah will be the drawers of pictures."

Handwritten Arabic text, likely a signature or a note, appearing below the printed text.

* *Al Hadis (Mishkat ul-Masabin*, translated by Al-Haj Maulana Fazlur Karim, published by the author, Calcutta, 1938, pp. 648-654.

THE SIGNIFICANCE OF THE TAQDIR

In our *Salat*, each one of us recites the *Taqdir*, “Allahu Akbar” at least fifty times every day. As we do so, are we aware of its true significance or are we merely repeating an empty formula? Do we really believe that Allah is greatest? The behaviour of some of the Muslims I have met in New York, both indigenous converts and students and diplomats from Muslim countries abroad, leaves a great deal of doubt in my mind.

Several weeks ago I was present among a group of foreign students from various Muslim countries studying at Columbia University here in New York City who, after having completed the *Juma Salat*, were discussing whether or not it was permissible to eat pork. The consensus of opinion was that the Quranic prohibitions against swine-flesh was intended only for the particular society in which the Prophet lived. They were eager to point out that since modern hygiene has eliminated the danger of trichonosis, therefore the ban on eating pork has been rendered invalid by the changes that have taken place in modern life. After listening to this discussion, I wondered why these students ever bothered to attend *Juma Salat*. After all, what is the use of *Salat* without belief in the supremacy of Allah and submission to His Law? It is perfectly obvious that such students as these worship modern materialism instead. If they insist

they love Allah and then go out to a restaurant and order pork, what are they but hypocrits?

A true Muslim will never question the wisdom of Divine Law, no matter how contrary or incompatible it is with modern Western life. In contrast, a worshipper of materialism assumes that something is right just because he sees everybody doing it. This is utterly abhorrent to the true Muslim who believes in the *Taqdir*. He does not seek to 'o "what everybody else is doing" but rather to live the kind of life Allah wants him to live as revealed in the Holy Quran and the Sunnah of the Holy Prophet.

An acquaintance of mine of African origin who visited me recently showed me a copy of the Quran exquisitely printed on a single page which she had ordered from the Working Muslim Mission and Literary Trust in England. I was surprised to find two sheets of parchment instead of one. On the first was written the Holy Quran. On the second which accompanied it was a life-sized portrait in full colour of President Jamal Abdul Nasser of Egypt. When she saw how much I was surprised she exclaimed, "Nasser has done so much for the economic uplift of his people, is this not the least that can be done to honour him?" When I replied that although our Holy Prophet was a greater benefactor of the human race than all dictators in history combined, he strictly forbade us to create images of him or any other man, no matter how highly esteemed, she only replied, "If no pictures or statues were made of our Holy Prophet and his companions, it was only because that was not done in those days. Today times have

changed. We must be modern and up-to-date!" I pointed out how much she was mistaken that Byzantium and Persia, the two world powers during the Prophet's lifetime, indulged to the last limits in picture and statue-making. If this lady condones what that Prophet prohibited creating a picture or statue of a great man to detract from the honour which is worthy of Allah alone, is not her *Salat* an utter waste of time?

If our belief in the *Taqbir* were genuine, no Communism or totalitarian dictatorships of any kind could possibly exist. An inevitable result of idolatry is slavery and tyranny, violence and lawlessness. Dictators feel they have the perfect right to make slaves of their subjects, using them and abusing them as they please. They consider their power superior to that of Allah and deny that they ever be held accountable for their crimes before Him. Their creed can be summarized: „Might is right and the end justifies the means." According to the *Taqbir*, ruler and ruled alike are equally obliged to live according to Divine Law as revealed in Quran and Sunnah. If we are slaves to none but Allah, then we will never be the slaves to our own desires or to any other man. Only through our complete submission to the supremacy of Allah above all else shall we ever be truly free.

ISLAM AND THE RISING GENERATION: A MESSAGE FOR OUR YOUTH

With few exceptions, our modern-educated youth equate the Islamic way of life with the traditional customs of their elders. In their minds, Islam is identified with the quaint, the out-moded and the dying. Strict adherence to Islamic injunctions means to them “conservatism”, “backwardness” or the “reactionary fanaticism” of aged, whitebearded-“mullahs”. For more than a half century, our rising generation have been taught that an unadulterated Islam intrinsically lacks appeal to the minds of today’s young. If only they could know how enormously mistaken they are !

In the developing mind of each child is the insatiable hunger for exemplary people with whom he can identify himself and esteem as a guiding inspiration after which to pattern his own behaviour and ideals. This is why Frank Sinatra, Bing Crosby, Elvis Presley and now the “Beatles” arouse so much excitement among adolescents wherever they go. When these “pop,” singers make their tours in Europe and America, they are besieged with clawing mobs of thirteen, fourteen and fifteen year olds. A mere glimpse from afar is enough to incite the girls to cry, yell and scream and in their frenzy, beat their breasts and tear out their hair. Some are so overwhelmed, they faint in ecstasy.

It is through the mass-media that the images and desires of teen-agers are at once standardized and distorted. The printed word, the television screen, the movies

and that no-man's land between art and entertainment, the recording industry simultaneously extract the flashiest, most obscene and least meaningful aspects of adolescence, crystallize this titillating mixture into a commercial formula which is then beamed at teen-age America. Violence and frenzy—substitutes for real action and motion are always present either as the main theme or leitmotif. The family, if it is not actually in a state of total disintegration, is never free from open or thinly camouflaged hostility... What are today's teen-age heroes really like? The most important common denominator of most teen-age idols is that they are mass-produced. They are not really people with individual characteristics and personalities; they appear to have been manufactured in a mold. They are managed. They are "handled" commercially. They did not grow; they are manufactured by press agents, publicity departments and vast efficient relations. Their success story is told almost entirely by dollar signs, Cadillacs and swimming pools. They share with teen-agers a semiliterate jargon and an almost total absence of original ideas... Elvis Presley has been an idol longest... It seems a long time since his gyrations outraged some television viewers and threatened to turn his appearances into a national controversy... Presley was pushed to fame and fortune by his hips and his mentor, Colonel Tom Parker. After "Heartbreak Hotel", his first record, the way was paved by suggestive pseudo notoriety, swooning nym-

phette starlets, hysterical fan clubs, superb press agency (which followed him through the army with hints of romance with German teen-agers), and finally led to the movies, the pattern of patterns. Today he is hot property, guarded by a group of young companions who act out the rat-pack mixture of clique and body-guard... These "pop" singers appear to be the product of an assembly line, as interchangeable as the packages of detergents in the supermarket. They not only sound alike ; they look alike as well... Many of them have been "fixed up" with "nose jobs", contact lenses, elaborate hair-dos and rigorous diets in a manner that used to be reserved for aspiring movie starlets in their attempts to achieve whatever "look" was currently fashionable...

Teen-Age Tyranny, Grace and Fred M. Hechinger, Fawcett Publications, New York, 1962, pp. 86-89.

Is it not pathetic that for young girls and boys, Western society can offer them no better heroes than these ? Because Elvis Prestley, Nancy Sinatra, Tuesday Weld, Joey Dee and the "Beatles" can never quench the thirst of our young for inspiring ideals to emulate, is it any wonder why in their frustration, they resort to juvenile delinquency?

For the young in search of a hero what has Islam to offer ?

...So we gave him (Abraham) tidings of a gentle son.

And when his son was old enough to walk with him Abraham said,

Oh my dear son, I have seen in a dream that I must sacrifice thee.

So what thinkest thou ?

He said : “Oh my father ! Do what thou art commanded!
Allah willing, thou shalt find me of the steadfast.....

(The Holy Quran XXXVII: 100—102)

The “gentle son” was none other than Hazrat Ismail (peace be upon him). When this event took place, he could not have been more than a child of twelve or thirteen.

After his wife, Khadijah, the first to follow our Holy Prophet was Ali Ibn Abu Talib, at that time only a boy of nine, living with them as their adopted son. When our Holy Prophet asked the boy to believe in his message, Ali replied, “I will ask my father”. But the next morning he came up and said, “God created me without consulting my father so why should I consult him in order to serve Him ?” When our Holy Prophet was commanded by God in the Holy Quran to make his message public, he gave a feast and invited all his relatives, the great men of the Quraish, to his house and called them to God. When they had finished eating, he said to them, “I know not any man among the Arabs who has brought you a thing better than I have. I have brought you what will do you good in this life and the next. And my Lord has commanded you to it. Who among you will help me in these affairs ?” There was only a silent rebuke as the great men of the Quraish turned their faces away from him and resolved to leave him. But Ali, who was then still only a small boy, rose to his feet and said, “Oh Prophet of God ! I will be thy help ! My eyes are sore and my legs are thin, but I’ll stand by you, Oh Messenger of Allah ! I will Fight him who fights thee !” In subsequent years Hazrat Ali was to fulfill his promise and

much more.

And what of Muhammad bin Qassim who brought Islam to India, led an army to victory and ruled the people with such justice and righteousness when he was but a mere boy of seventeen ! Should not these heroes of Islam provide a greater inspiration for our youth than “pop” singers, film-stars and cabaret-entertainers ?

Lest our youth spurn the heroes of Islam as relegated to the remote past, may they rest assured that they are not absent from the scene even today. In Egypt there are hundreds of youth together with thousands of their elders in jail because of their sympathies with the efforts of *al Ikhwan al Muslimun* to promote an Islamic renaissance. These young people, despite having been reared from infancy under atheistic socialism, are enduring unflinchingly all the hardships and agonies of imprisonment because of their staunch adherence to their faith. They are not deceived by the shoddiness of the “teddies” or the “Beatles !”

The most outstanding characteristic of youth everywhere is their unlimited idealism. To our youth so thirsty for high ideals, modern civilization has nothing to say to them except, “Be happy ! Have fun and enjoy a good time to the last limits of self-indulgence while you can !” But our youth are not convinced because even they know that not everybody can be happy. What of those of all ages, not excluding adolescents, suffering on their sick-beds in hospitals, mental asylums and prisons throughout the world? How can they “enjoy life?” If there are no goals in life other than happiness, comfort, prosperity and worldly success, what

remains for these unfortunates but to commit suicide ?

According to Islamic teachings, life is not a pleasure-trip but an examination. Every minute of our lives we are being tested and the suffering and misfortune we endure on this earth is not the decisive calamity but only part of the testing. God did not put us here to be happy and enjoy ourselves but that we may succeed or fail in his examination, the final results of which will not be known until the Hereafter. Far from encouraging stagnation and decadence, Islam is the most dynamic and revolutionary faith ever known. Were men really convinced that God is greatest, how many monarchs would topple down from their thrones and dictatorships crumble to nothingness ? In their heart of hearts, our youth do not want comfort and ease. They yearn the world over for the excitement and challenge only a sacrifice of self to a higher end can bring. The harder the struggle the, greater the obstacles to overcome, the sweeter the ultimate triumph.

CAN ISLAM BE RECONCILED WITH THE SPIRIT OF THE TWENTIETH CENTURY ?

“Islam shall perish unless it comes to terms with the modern world.” Such are the words constantly repeated by the Western-educated ruling class in Muslim countries. They never tire of reminding us that we cannot live in a by-gone age. We are taught that it is unrealistic to try to turn the clock back because nothing can reverse the trend of history. Therefore we have no choice except to conform our faith to the demands of an ever-changing secular society. In order to be strong, we are told that we must reject “traditional” interpretations of the Quran and read it “rationally” in the light of modern life. Practically all reforms advocated by the governments of Muslim countries have this goal in mind. We shall now seek to examine the most important of these and their effect upon the Islamic community.

Because the idea of an Islamic state is an anathema to a world dominated by sheer opportunism, these Western-educated leaders tell us that we must accept the abolition of the Khalifate as permanent and dismiss any possibility of its revival in the future. Politics and government based on religion are branded as medieval. Therefore in order to take their place in the modern world, Muslims must reconcile themselves to secular rule. Towards this end, books have been written in Muslim countries blaming the Khalifate for all the evils afflicting them through-out history. They claim that the Khalifate is not really part of Islam because

the Holy prophet's mission was limited to preaching. He never wished to rule. Only expediency forced him to do so.

Intellectual dishonesty could scarcely sink to lower depths than this. Islam cannot live without an Islamic community and the Islamic community cannot survive without organized institutions and leadership.

The next step after the abolition of the Khalfiate is the elimination of the Shariah. Since the Shariah is considered by many Western-educated leaders as outmoded and its conception of justice inferior to Western legal systems, it is believed that only secular laws can promote the social well-being of society. In other words, it is deemed essential to regard the enforcement of such Quranic laws as the prohibition of lending money at interest, drinking alcoholic beverages, gambling and sex outside of marriage as no longer applicable to the present day. The punishments laid down in the Quran for the violation of these laws are attacked as cruel and inhuman. But does not an evil remain an evil regardless of time or place? And is the merit of a law to be judged according to its leniency? Does the criminal deserve more sympathy than society? Without the Shariah, the Islamic way of life disintegrates into a mere collection of empty platitudes.

After the elimination of Islamic leadership and Islamic law, it is no problem to destroy the solidarity of the *Ummah*. The concept of a universal Islamic brotherhood transcending race, language, and geography is incompatible with the supremacy of national sovereignty. Therefore in order to adapt to the spirit of the twentieth century, Muslims are

told that the *Ummah* must be replaced by nationalism.

This has resulted in the isolation and alienation of the different Muslim peoples from each other. Instead of stressing a common Muslim heritage, their leaders glorify a mythical past as if it were a Golden Age Islam snatched away from them. For instance, the Turkish nationalists regard the Ottoman period as a time of subjection to foreign cultures and languages. Simultaneously Reza Shah changed the name of his country from "Persia" to "Iran" because it was the alleged homeland of the "Aryan" race. The government of the United Arab Republic erects giant statues of Rameses in the public squares of Cairo glorifying him as a great "Arab" king while Hazrat Umar is depicted by the nationalists not as a pious Khalif but instead the champion of Arab domination over foreign peoples.

On few subjects are the modernists so emphatic than insisting that Pan-Islamism is dead. As one Turk puts it : "We want to construct a Turkish Islam which will be as much ours as Anglicanism is part of England. Anglicanism is not Italian or German. Yet nobody accuses it of not being Christian. Why should we Turks be deprived of an Isl am of our own ?"

Nationalism is behind the constant clamour for official translations of the Quran without the Arabic text. The adoption of the Latin alphabet by Turkey and Indonesia together with the supremacy of English and the neglect of Arabic in the educational systems of the remaining non-Arab countries, have made the language of the Quran increasingly unintelligible. Not only would official transla-

tions of the Quran without the Arabic complete the destruction of the *Ummah* but also inevitably corrupt the text itself.

The overwhelming ambition of governments in the Muslim world is to promote economic development and raise the standard of living through industrialization. One may ask is this not in accord with Islam's demand for economic justice and the elimination of extreme poverty. In the sense that the Quran denounces asceticism and gives us the right to enjoy our legitimately earned wealth and also in the sense that Allah intended the riches of the universe to be used for the benefit of man, Islam cannot be hostile to technological progress as such. But it is implacably opposed to the present day ideologies which regard no sacrifice too great for material gain or physical power.

It is not the scientific discoveries in themselves which do the harm but rather the materialistic philosophy which forces industrialization to serve destructive ends, bringing havoc to the community, wrecking family ties and religious life. Modern industry will not allow workers to take time off for *Salat* and the fast of Ramadan is discouraged as hampering productivity. This same poison has also invaded the schools as purely utilitarian subjects increasingly dominate the curriculum. Thus technical and commercial courses are most highly esteemed while Islamic studies are scorned.

Modern industrialization promotes the philosophy that man can banish poverty, disease and ignorance without divine aid. In other words, science has made independent

of Allah. This is why in the battle against poverty and social injustice, no government is willing to enforce *Zakat*, the prohibition of interest, the Quranic inheritance laws or put the *Waqf* foundations to effective use.

The “emancipation” of Muslim women is regarded by these leaders as indispensable for social progress. If by “emancipation” is meant the right of women to develop their minds through education and use their abilities to earn their livelihood when necessary, then they are right. But unfortunately, the champions of feminism also insist that Muslim women be free to mix socially with men and wear immodest dress. Because Muslim women are required to conceal their bodies in public, there is no question that modern fashions, which are designed for the opposite purpose, violate both the Quran and the Sunnah.

The adoption of Western dress is officially encouraged by nearly every government in the Muslim world. Turkey has gone to the extreme limits of decreeing Western dress compulsory by law. Western clothing has become symbolic of “advancement” and “progress” while the indigenous costume, now confined largely to the very poor in the rural districts, is regarded as synonymous with “backwardness.”

To strive for the elimination of all visible signs of Muslim identity by adopting the dress and living habits of a civilization as implacably hostile to Islam as that of the West, is tantamount to apostasy. The Prophet made this very clear when he said : “He who imitates the unbelievers is one of them.”

Thus we have demonstrated why it is impossible to reconcile Islam with the spirit of the twentieth century. The more Muslim peoples try and “reform” Islam to make it “compatible” with modern life, the weaker they will become. Muslims will gain strength and vigour not by going along with the trend of our age, but only by *fighting against it*! All means, including the mass media, should be employed to arouse among the peoples of the Muslim world sufficient resistance to anti-Islamic laws and policies so that they refuse to co-operate. At the same time, increasing support must be given to all qualified leaders willing and able to influence a government under which the Islamic way of life will be officially encouraged instead of discouraged.

IS WESTERNIZATION INEVITABLE ?

The opponents of those who are striving to build a genuinely Islamic society look down upon them with extreme cynicism. They argue that Islamic civilization has vanished forever ; that its era of creativity is past history and that it has nothing more to contribute to the world. They take the greatest delight in relating how one Muslim country after another has succumbed to Western culture. The various stages of acculturation are described in considerable detail, all leading to the conclusion that the utter disintegration of the Islamic way of life and the complete triumph of Westernization are inevitable. It is furthermore asserted that nothing can stop this process. Those who defend the cause of Islam are ridiculed as indulging in romanticism and pure wishful thinking. They are condemned for “refusing to face reality” or “come to terms with the twentieth century.” The assumption is that Western civilization is invincible.

No propaganda technique has proved so successful in demoralizing the Muslim youth than the adoption of these slogans. Although their world-wide acceptance might have been understandable fifty or sixty years ago, they have no basis in fact today.

Sixty years ago Britannia ruled the waves. The sun never set on the British empire. British sovereignty was supreme over the most important regions of Asia and Afri-

ca. Politically and economically, England was unrivalled as a great power. France also controlled much of Africa and wielded a strong influence throughout the Middle East. Although Germany lacked an important empire overseas, her military might was feared by all.

The supremacy of Western imperialism had reached the height of its power by the close of the 19th century. The first world war enfeebled all these European powers with a crippling disease while the second world war dealt the fatal blow. Within the brief span of fifteen years, England's vast empire has vanished. Britannia no longer rules the waves as her world influence diminishes day by day. France has been compelled to relinquish her hold on Africa and the Middle East and while Germany still retains economic vitality, militarily she is weak and divided. Thus nearly all the Muslim countries formerly subjugated by European imperialism have recovered their political sovereignty.

But, argue the modernists, the decline of European imperialism has not in the least weakened the influence of Western civilization. On the contrary, the Westernization of Asia and Africa is progressing at an ever accelerating speed. The recovery of Asia and Africa's political sovereignty, far from implying the repudiation of Western culture and ideals, has instead resulted in an unquenchable thirst for their universal adoption.

History teaches us that the cultural disintegration of a civilization inevitably follows its political decline. The reason why the influence of Western culture has not yet appeared to be adversely affected is because the former

process takes much longer than the latter.

Our adversaries will now argue that since the decline of British, French, German, Italian and Dutch influence has been replaced by that of America and the Soviet Union Westernization will continue its onward march to ultimate triumph without any obstacles in its path.

The fact is that Western arts, reached their height of achievement during the late Middle Ages and early Renaissance ; its sciences from the 17th through the middle of the twentieth centuries ; and its political and economic influence by the dawn of the twentieth. World War I brought in its wake a moral decadence from which Europe and America have been progressively succumbing ever since. The aftermath of World War II has greatly accelerated this putrefaction. A civilization has surely gone when its great men are no more. One will search in vain among the generation born since World War I for anyone even remotely comparable to Louis Pasteur, Monsieur and Madame Curie, Helen Keller or an Abraham Lincoln.

The country which a century ago produced an Abraham Lincoln now has little better to offer the world than Coca-Cola, chewing gum, vulgar songs and filthy pictures. A people who a century ago strove above all else for freedom and democratic ideals now prostrate themselves before the twin idols of luxury and pleasure. The Russian people, too, are now demanding the "American standard of living" and beginning to get a taste of it. In the last decade it has grown plain for all to see that Russia is travelling in the same direction as America. The only difference is that

she has not gone as far.

Recently when the Russians were threatening to take control over the entire city of Berlin, President Kennedy summoned the able-bodied young men to join the armed forces to deter the enemy. At that, there was an enormous hue and cry from millions who refused to abandon the comfort of their homes and waste the prime of their lives ! When a nation reaches the point where the youth are no longer willing to defend it, its future is hopeless indeed.

However, if our opponents insist in claiming that what has been said so far indicates no weakening of materialism's hold over the world or a corresponding rise of Islam in world affairs (although this is true enough), Western civilization, far from being invincible, is rapidly decaying morally which will result in an enormous spiritual hunger to satisfy. Therein lies the responsibility for all those who believe in the absolute superiority of the Islamic way of life. Whether the future lies with materialism or Islam depends entirely upon us.

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MARYAM JAMEELAH

1st Edition ... 1965
 Reprinted ... 1967
 2nd Edition (Revised and enlarged) ... 1968 (2000)

PUBLISHER

MOHAMMAD YUSUF KHAN

SANT NAGAR — LAHORE