

THE QURAN AND MODERN KNOWLEDGE

By

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اقْرَأْ وَرَبُّكَ الْأَكْرَمُ (الَّذِي عَلَّمَ بِالْقَلَمِ) عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

Proclaim! And thy Lord is Most Bountiful. He
Who taught (the use of) the Pen, taught man that
which he knew not (Al 'Alaq 96:3-5)

حکمتِ دنیا فزاید ظن و شک

حکمتِ دینی برد فوق فلک

(رومی)

The wisdom of the world brings
increase of supposition and doubt;
The wisdom of the Religion soars
above the sky. **Rumi**

Translated by Reynold Nicholson

The Quran and Modern Knowledge
OR

Revival of the wisdom
of the *deen*

By

Dr. Muhammad Rafi-ud-Din
M.A., Ph.D; D.LITT

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DEDICATION

Dedicated to the man of the future
who
will regard every view of the universe other than
the Quranic view of it as the ignorance of the
ancient times!

سَتُرِيهِمْ آيَاتِنَا فِي الْفَاقِ وَفِي أَنْفُسِهِمْ
حَتَّىٰ يَتَّبِعِنَ لَهُمْ أَنَّهُ الْحَقُّ

Soon will We show them Our Signs in the
(farthest) regions (of the earth) and in their own
souls ^{*}(i.e We will acquaint them with some of the
facts of psychology, physics and biology) until it
becomes manifest to them that this is the Truth
(Ha-Meem As-Sajda 41:53)

^{*} The explanation enclosed within brackets is the author's own

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گر تو می خواهی مسلمان زیستن
 نیست ممکن جز بقرآن زیستن
 فاش گویم آنچه در دل مضمّن است
 این کتابی نیست چیزی دیگر است
 مثل حق پنہاں دہم پید است او
 زندہ و پایندہ و گویاست او
 صد جہان تازہ در آیاتِ اوست
 عصر ہاپیچیدہ در آیاتِ اوست
 چون بجاں در رفت جاں دیگر شود
 جاں چو دیگر شد جہاں دیگر شود
 بندہٴ مومن ز آیاتِ خداست
 این جہاں اندر بر او چوں قیاست
 چون کہن گردو جہانے در برش
 مے دہد قرآن جہان دیگرش
 یک جہانے عصر حاضر را بس است
 گیر اگر در سینہ دل معنی رس است

If thou wouldst live the Muslim life anew
 This cannot be, except by the Quran.
 And freely, plainly impart to thee what is in my mind
 To speak the truth, the Quran is not just a book, it is a
 great deal more.

Like unto God Himself, it is concealed, and yet
apparent

Alive, enduring, vigorously vocal.

A hundred new worlds thou shalt find in its verses

And whole epochs, entire eras lie entangled in its
times.

It is altogether a different thing. When it penetrates
into the soul, the soul becomes entirely different from
what it was before.

And when the soul changes, the whole world is
altogether changed.

The True Believer himself is a sign, among the signs
of God

And the moment he takes an epoch into the folds of
his embrace, it fits him like a mantle.

And the moment one world becomes too old for him

Instantaneously the Holy Quran provides him with
another that is quite new and fresh.

Of these, just one world is more than enough for
dealing with the current period of Human History

And it is for thee to get at it, if thou happen to have a
heart that can get at the meaning of things.

IQBAL

Translated by Arthur J. Arberry

Foreword

(by the translator)

The Quran and Modern Knowledge is an English translation of the Urdu book entitled "*Quran Aur Ilm-e-Jadeed*" authored by the Late Dr. Mohammad Rafi-ud-Din.

An English translation of "*Quran Aur Ilm-e-Jadeed*" was long envisaged but due to certain unfavourable circumstances it could not be taken in hand earlier. Nevertheless, since this book was of great importance, its translation could not be postponed for an indefinite period. By the grace of Allah, the translation of this book has now been completed and is being presented.

At this critical stage of the life of Muslim *Ummah*, when we are facing a serious challenge to our existence from other ideologies, we can survive as an ideological community only through a scientific interpretation of Islam. To the extent to which our love for other ideologies or ways of life is increasing, our faith in Islam is declining. Immorality, nepotism, corruption, self-seeking, favouritism, racialism, provincialism and all the evil practices that are spreading among us and of which some good people among us are always complaining, are but the symptoms of our declining faith. Another symptom of our declining faith is the loss of a correct understanding of Islam. Some of us who are as much the victims of the propaganda of other ideologies as any among us have come forward to interpret Islam in their own way as if to help it out of its present difficulties. This has given rise to a number of conflicting interpretations of Islam and led to a further confusion and a further deterioration of our faith in Islam as it is known, on historical evidence, to have been understood and practiced by the Prophet (SAW) and his immediate followers. This state of things has made some sincere and devout Muslims very anxious and they are making strenuous efforts to win the Muslims back to Islam by appealing to their faith in the Quran and the Prophet (SAW). But inspite of these efforts the average Muslim is receding ever farther and farther away

from Islam every day. Such efforts, based as they are on our ignorance of the difficulties of the culturally Muslim disbeliever, indeed, can never be successful, for the Muslim who loses his faith in Islam borrows his ideas from other ideologies in the name of rationalism, knowledge, learning, science or philosophy. In order to win him back to Islam we must produce suitable literature calculated to prove the falsity of these theories and the truth of the Quran.

The Quran and Modern Knowledge is a highly successful attempt in this direction. It exposes the hollowness of the theories of naturalistic evolution, physcoanalysis, scientific socialism and historial materialism which challenge the very foundations of Islam, conclusively refutes them scientifically and intellectually, affirms Islam and defends it against them forcefully. It establishes the fact that the last true and authentic ideology of mankind which will ultimately spread to the four corners of the earth after falsifying all other ideologies due to the eternal laws of human nature, end wars of ideologies which is the cause of all human sufferings and bring about a lasting peace in the world is no other than Islam. The book is interspersed with references from the Holy Quran and *hadiths* in support of it.

I have taken the translation of the Quranic verses quoted in the book from *The Holy Quran* by Abdullah Yousuf Ali but have used the word *Allah* in place of God wherever it occurs in these verses.

I owe Dr. Absar Ahmed, formerly Professor and Chairman, Department of Philosophy, University of the Punjab, Lahore, a great debt of gratitude for sparing his precious time to go through this translation and for making improvements in it wherever needed to ensure that it is faithful to the spirit of the original.

I am thankful to the Almighty Who gave me the strength and determination to complete this challenging task and thus not only to serve the cause of Islam but also to discharge a duty which I owed to my late father (may his soul rest in peace).

I hope that the book will revive the faith of an average Muslim which is at the lowest ebb at present and restore his confidence in the future of Islam.

S.D. Mahmud

Foreword

A class of those thinkers, who made efforts to discover the causes of Muslim political and cultural decline during the modern times, came to the conclusion that the fundamental cause of the decline of the Islamic world is the intellectual decline of Muslims. According to this school of thought, intellectual leadership is an indispensable precondition of political and cultural domination in modern times. In the Indo-Pakistan subcontinent the Aligarh Movement of Sir Syed Ahmad Khan, was a product of this thinking, but because of the dominance of the Western sciences, this movement resulted in the creation of the feelings of inferiority amongst Muslims instead of helping them achieve intellectual leadership. Akbar Allah Abadi raised a strong voice against the negative effects of this movement in his peculiar ironic poetry which, though created a realization in them about the bad influences of modern wisdom and knowledge, yet no way to escape them could be found. Since Allama Iqbal had an equal mastery of both religious disciplines and modern sciences, he became successful in grabbing the essence of the wisdom of the West, which was, in fact, only the lost property of Muslims, yet escaping the "trap of the West". He pointed out a positive line of action to crush the inroads of reason into the regions of spirituality or Love and, as result, the nation conferred upon him the title of *Hakim-ul-Ummat*. It was only Allama Iqbal who, by his successful endeavours made through his writings on scientific and religious ideas, changed the fire of the wisdom of the West into the garden of Abraham.

طلبم عصر حاضر را شکستم
ربو دم دانه و دامش گستم
خدا داد که مانند پرابیم
به نار او چه بے پروا نشستم

I broke the magic of the modern age.
 I pounced on the grains and broke the trap cage
 The God knows that in the Abram's wake.
 How fearless I sat in that fire's stake.

Translated by Q.A.Kabir

Allama Iqbal firmly believed that as time passes, there will be a gradual unfoldment of such harmonies between science and religion as will gradually reveal the truth of Islam to the world, i.e., as we go on acquiring more and more knowledge, better and better ideologies will go on emerging which will affirm and vindicate the truths of the Quran.

If any Muslim scholar has made an effort to advance this ideological tradition of Allama Iqbal, which he bequeathed in his famous book, the *Lectures*, it is the late Dr. Mohammad Rafi-ud-Din. In his *Sidq-e-Jadeed*, Abdul Majid Darya Abadi, had once remarked that if, after Allama Iqbal, any other person deserved to be called the Muslim philosopher in the Indo Pakistan sub-continent, it was no other than the late Dr. Mohammad Rafi-ud-Din. The late Dr. Mohammad Rafi-ud-Din himself used to tell the writer that at that hour, we expressed grief only for Allama Iqbal, but after his death, another Rafi-ud-Din may also not be available to us. Shortly before he died, he expressed his anxiety about his writings, and made a will to the writer to keep them alive after his death.

The Quran and Modern Knowledge is a remarkable writing of the late Dr. Sahib which is, in fact, another successful attempt in a series of Iqbal's book, the *Lectures* itself. Its first three editions were published by the Institute of Islamic Culture, Lahore. The third edition was published in 1959. The book was not available in the market for a long time. The late Dr. Sahib also left behind, in addition to his books, an institution called the All Pakistan Islamic Education Congress, which made a request to the Institute of Islamic Culture, Lahore, to transfer to it the copyrights on this book. We are extremely grateful to Professor Saeed Sheikh, Director, Institute of Islamic Culture, who very kindly accepted our request and transferred the copyrights on this book to the above mentioned institution.

The reasons which led to delay in the publication of the book even after the transfer of its copyrights, is a heart-rending story. Our desire was that the scribing and printing of the book should be of a

very high standard. Therefore, a deal was signed for its scribing with a pupil of Abdul Majid (*parveen raqm*), who had a beautiful handwriting, but he did not touch this work despite keeping the manuscript of the book with him for full four years and always evaded the work on promises. Ultimately, he closed the deal after handing over 60 pages of the scribed matter to us. Consequently, the manuscript was withdrawn from him and the work was awarded to another calligrapher, but during this period the matter previously scribed was also lost, which had to be scribed afresh. Eventually, the entire work of scribing and printing the book was taken by Mr. Habib Uallah Qureshi, Financial Director, All Pakistan Islamic Education Congress, under his direct supervision and was completed with great difficulty. We are grateful to Mr. Habib Ullah Qureshi for completing the work with dedication and thus doing justice to his old companionship with and love for the late Dr. Mohammad Rafi-ud-Din. Allah may reward him for this good work.

It is a matter of satisfaction for us that the reprinting of this book will bring peace to the soul of the late Dr. Mohammad Rafi-ud-Din, and we are grateful to the Almighty that we have discharged a responsibility that devolved upon us about the fulfillment of his will.

We pray to Allah, Most High, that this effort of ours may find favour with Him.

January 1981

Muzaffar Hussain
Academic & Administrative Director
All Pakistan Islamic Education Congress
Lahore.

INTRODUCTION

Islam today, it is generally believed, has lost its capacity as a force for building and moulding social life. It has become static and stagnant as if it has no way to move forward and no goal to reach.

Muslim thinkers have interpreted several causes of this situation and have suggested several remedies to it. Its chief cause is stated to be that an average Muslim does not act on Islam. Accordingly, the chief remedy suggested is that he should act on Islam. But actually neither is its cause lack of action nor is its remedy the action. Lack of action is but the symptom of the decline of Islam and not its cause. In fact the decline of Islam is due to our dwindling faith and lack of action is its effect. If we can discover and remove its real cause, action according to Islam will be created by itself.

To me the cause of the decline of Islam is the influence of wrong philosophical ideas of the West which has spread all around us and is holding complete sway over our educated and uneducated classes alike. They have deprived us of the love of Islam mostly by their indirect and unconscious influence upon us just as the germs of a hidden and chronic disease may sap the energy and vitality of a healthy individual from within and he may come to know all of a sudden that he is standing at the door of death!

The question arises: If Islam is a true ideology and possesses the appeal peculiar to truth then why have the wrong philosophical ideas of the West affected this appeal adversely? The answer to this question is two-fold: Firstly, we have been distorting Islam as an ideology by interpreting it wrongly. Thus, we have been making it lose its appeal ourselves. Secondly, the wrong philosophical ideas of the West also contain an element of truth which has been holding an appeal for us that we have not been finding in our wrongly construed Islam. Therefore, we have been disliking Islam in contrast to these ideas.

The question then arises why have we misinterpreted Islam? After all we have the same Quran with us as the Companions had. Then why do we misunderstand its meaning today? The answer to this question is that Islam is misinterpreted in two ways:

Firstly, we may continue to include certain wrong ideas into Islam (though, all wrong ideas are, in fact, alien to Islam and are opposed by it) taking them for truths. Misinterpretations of Islam made in this manner till now have been corrected by us simultaneously. Therefore, any such misinterpretation has generally not resulted in our decline.

Secondly, we may continue to exclude certain scientific truths from Islam (although all scientific truths are, in fact, a part of Islam and are adopted by it) believing that they are wrong ideas. These philosophical and scientific truths, which have revealed themselves during the modern times, are being treated by us exactly in this manner for a long time, with the result that it was not possible for us to rectify Islam's misinterpretation made by this second method up to now. On the contrary, this interpretation is becoming more and more misleading day by day. One reason is that our religious scholars have been ignorant about the modern sciences due to circumstances. The other is that they have been taking the traditions like *ما آتانا عليه و اصحابي*³ and *حسبنا كتاب الله*², *لن تضلوا ما تمسكتم بهما*¹ to mean that Islam is a static, restricted and fossilized ideology and the subtle points and deep meanings of the Book are only those which had been understood by the ancient scholars. Hence, it became impossible for them to adopt such scientific truths as were discovered after the period of the revelation of the Quran or the discoverers of which were the non-Muslims which, although were not stated in the Quran explicitly, yet they accorded with its essence and were implicit in it. The result was that we started understanding the meaning of Islam wrongly. Obviously, when a person denies one part of truth, he simultaneously deprives its other part of the status of truth and thus makes it a wrong idea. There is no doubt about it that during the period of the Companions too it was this very Quran in existence but

¹ By no means shall you go astray till you hold fast to the Book and the Sunnah

² For us the book of Allah is sufficient

³ The group on the straight way will be that which will follow my way and that of my Companions

the Companions neither denied the scientific truths discovered today nor excluded them from Islam because these truths were not before them at all in written or external words. They believed not only in these truths implicitly but also in all other truths which could be discovered to the end of time because all these truths exist in the Quran implicitly. When a scientific truth becomes known to us in written or external words, since it is essentially a part of the Quran, therefore, by denying it the distortion of the import and meaning of the Quran becomes necessary. The Companions had not faced this situation, hence they did not mis-interpret Islam.

The nature of this cause of the decline of Islam itself shows that there is only one way to remove it and to redirect Islam towards power and glory. It's that we should refute the wrong philosophical ideas of the West by adhering firmly to the essence of the Quran. If our refutation is really correct and successful scientifically and intellectually, the influence of these ideas will gradually disappear. But it will also have another benefit which is far more valuable than this benefit. It's that during the course of our effort to produce such a refutation we will feel that, although the Quran briefly contains a refutation of all those philosophies which will continue to emerge to the end of time, yet we cannot convince the non-Muslims by quoting verses from the Quran. Rather, it is necessary for us to invest the stance of the Quran on every wrong philosophy with the modern standard scientific and rational logic and fight the enemy with his own weapons. Hence, it is necessary for us to undertake an in-depth study of the meanings of the Quran and, after complete deliberation, to deduce all of its rational premises and scientific implications. Afterwards, we will feel that, for this purpose, it is necessary for us to count all the ancient and modern facts about physics, biology, psychology and philosophy too, which support the spirit of the Quran or are consistent with it or do not oppose it and themselves also possess the status of the established scientific facts, among the implications of the Quran. This will be strictly in accordance with the words of the *hadis* mentioned below:

كَلِمَةُ الْحِكْمَةِ ضَالَّةُ الْمُؤْمِنِ فَهُوَ أَحَقُّ بِهَا أَيْنَ وَجَدَهَا

“A wise saying is a believer's lost property to which he has a greater right wherever it is found”.

As a result of this research and in-depth study the Quranic teachings will emerge in the form of a philosophical system by itself,

and it will be the soundest of all the philosophical systems in the world. This philosophical system potentially exists in the Quran. Today not only is the challenge of the Western philosophy compelling us to make it workable by ordering and interlinking the meanings of the Quran into a rational system but the revelation of facts in all the four branches of knowledge mentioned above is also making it possible. Hence, its emergence is inevitable. When this system emerges, we will certainly start seeing and understanding the whole of the Quranic teachings philosophically. Thus the import of the Quran will become clear and established before us and our disagreement about the interpretations of the Quran, which is presently extremely severe and also involves its fundamentals will be removed.

When any ideology loses its correct interpretation it comes to have several interpretations instead of one, for truth is only one but falsehood has numerous forms. Islam's predicament at present is only that, after losing its correct interpretation, we are interpreting it in several ways. Resultantly, it has become difficult to say which one of the interpretations of Islam is correct and why.

Our disagreement over the interpretations of the Quran, which in fact, starts from our different great scholars and men of learning is a stumbling block to our national progress. That is why, as a nation, we do not know clearly today what kind of action Islam demands from us in the various areas of national life. For example, we are unable to understand what should be the political, economic, educational, legal and propagational systems of Islam in modern times. In fact, when we are completely ignorant about Islam itself, how can we determine what Islam desires?

But even now, when that Prophet (SAW) to whom the Quran was revealed is not among us nor can come to guide us again, Nature has maintained for us even in the changed circumstances, the means of knowing Allah and His Apostle's will, the meaning and purpose of the Quran and of removing our differences over the understanding of the Quran. It's that we should start understanding the Quran philosophically, and this must happen due to the advancement of knowledge. It is also necessary that the philosophical knowledge of the Quran is its correct knowledge and is consistent with the will of Allah and His Messenger. Since the knowledge of the Reality of man

and universe, which is the subject of the Quran, is also reaching us through another source, i.e., through intellectual enquiry and is continuously advancing, therefore, we are approaching near to that stage of our mental evolution day by day where we will start understanding the Quran philosophically. Thenceforth we shall also reach a consensus about this philosophical import of the Quran. This exactly is the meaning of the following verse of the Quran:

سَنُرِيهِمْ آيَاتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ
 “Soon will We show them Our Signs in the
 (farthest) regions (of the earth), and in their own
 souls, until it becomes manifest to them that this
 is the Truth.”

(Ha-meem As-Sajdah 41: 53)

Obviously, when the meanings of the Quran are before us in the form of an ordered and organized rational or philosophical ideology, no possibility of any disagreement about them can exist because such an ideology is like a chain which breaks even if only one of its links is dislocated. The concept of such an ideology gets a rational and scientific support from all other ideas and itself lends such a support to all other ideas. Hence, even if any one of its ideas is distorted or misunderstood all other ideas together reflect this wrong. Because of the internal rational relationship and order in the ideas of an organized ideology, it is absolutely impossible for any person to distort even one of its ideas, to misunderstand it or to make others misunderstand it. It is obvious that if the Quran is really the book of Allah, it is necessary for its meanings to have a rational relationship, and this rational relationship can be created only when we are committing no mistake with regard to their understanding.

لَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا
 “Had it been from other than Allah, they would
 surely have found therein much discrepancy.”
 (Nisa 4: 82)

I think that it is this rational or philosophical knowledge of the Quran itself which can now open the way for all kinds of progress for Islam. Until this philosophical knowledge of the Quran emerges, we will not be able to meet the challenge of the Western philosophy.

Resultantly, we will become weaker and weaker day by day as a nation. But when it emerges, it will be a reply to the Western philosophy which will attract the non-Muslims towards Islam by its strong reasoning. It will rather be a lamp such as will not only light our own house but in whose light we will also be able to understand the Quran more thoroughly, more properly, more correctly and more clearly. Resultantly, our belief will be revived, our old doubts and suspicions as well as disputes and differences will be removed, a new life will be infused in our national life, we will be acquainted with the fundamental philosophies of the religion, our interpretative abilities, which lie dormant since long, will awaken and we will start understanding correctly how we can meet the demands of Islam today in every sphere of our practical existence. There is, therefore, Allah's infinite mercy in the challenge of the Western philosophy. Islam has, no doubt, become static but it has become so only to regain its lost dynamism so that it may embark upon a glorious journey of resurgence and world domination with greater force and speed. It is this belief of mine which has motivated me to write this book.

This book has two aspects:

In one respect it is a refutation of the current atheistic philosophies of the West. The readers will find that, except for the Darwinian philosophy (which is not related to human psychology but is a theory of man's physical evolution) the basic feature common to all these philosophies is that they do not consider love for ideals, which is man's natural quality and expresses itself in the form of his religious, spiritual, scientific, moral and political ideologies and creeds, as a permanent and an inborn demand of his nature and the source of his actions but as the incidental or accidental result of some or all of his animal instincts. An essential part of the idea of human psychology, which we are bound to form on the basis of the biological theory of Darwin, is also that love for ideals is neither a permanent and an inborn demand of man's nature nor is a source of his actions but is an accidental result of the needs for the struggle for existence.

If we accept this idea as correct, it will mean that the doctrine of *tauheed* or the ideal of Allah, which is always the ideal of all the ardent lovers of religion is not a part of human nature. But this idea

is thoroughly against the teachings of the Quran. According to the Quran, we are compelled to accept that the urge for ideals is an innate and a permanent demand of man's nature and the motive power of all his actions, otherwise the claim of the Quran that man is naturally made to worship Allah is negated. Moreover, in that case the ideal of Allah also ceases to have any importance, for it has then to be conceded that even this ideal is the incidental and unnatural result of man's animal instinctive desires. We are fortunate, and it is a clear proof of the truth of the Quran, that an examination of facts proves that the Quranic view is completely correct. To the extent to which these philosophies are opposed to this stance, to that extent they are scientifically and rationally faulty and incomplete and their reasoning is incorrect and illogical.

Although these philosophies are different from one another in respect of their implications, their basic agreement about the source of ideals is enough to prove only this in order to refute all of them finally. At this place, therefore, an attempt has been made to prove this very fact that love for ideals is a permanent demand of man's nature and the motivating force of all his actions.

In another respect the thesis of this book is the philosophical system of Islam. The main idea of this system is again this point itself that love for ideals is a permanent demand of human nature. Obviously, when we make this kind of a claim about the source of ideals, it raises several questions about the nature of ideals. For example:

1. What is that determines an ideal?
2. What is the relation of an ideal with the Reality of the universe?
3. What purposes of evolution are served by the urge for an ideal?
4. What is the relation of an ideal with the instincts?
5. Is the motivating force of human actions an ideal or an instinct or a few instincts or a combination of all the instincts? What is the proof of the validity and truth of the answer?
6. What is the relationship between an ideal and economic needs and general conditions?
7. What is the relation of an ideal with the unconscious mind?

8. Why does an ideal change?
9. In what direction does an ideal change?
10. Do all ideals serve the purposes of evolution equally or not? In other words, are all ideals right or some of them are right while others are wrong?
11. If an ideal is not right then which one is right and why?
12. What are the signs and qualities of a right ideal?
13. What are the signs and qualities of a wrong ideal?
14. Why does man pursue a wrong ideal?
15. What are the advantages of a right ideal and the disadvantages of a wrong ideal from the point of view of evolution?
16. What is the relation of the urge for an ideal with religion, prophethood, ethics, politics, law, knowledge, art, reason, philosophy and science, etc.?

If we avoid an answer to any of these questions or are unable to give or do not give a plausible answer to it, our claim about the source of ideals will become inconsistent, faulty and illogical. Resultantly, the refutation of wrong philosophies, which is the aim of this claim will be rendered incomplete, ineffective and unsuccessful. In such a case, our opponent will think that we cannot answer the questions which our claim raises and, therefore, our claim is completely wrong. He will then answer these questions on the basis of his wrong hypothesis and will be encouraged to offer his wrong philosophy as a truth. But if we give an answer to all these questions on behalf of Islam, which conforms to the standard rational arguments and is consistent with all the established scientific facts, or rather, reinforces their plausibility and naturalness, we will bring Islam in the form of a complete philosophical system or a philosophy of life at once, for then no important question about man and universe will be left the resolution of which will not be covered by our answer. This book contains a plausible and logical answer to all these questions. The result is that the theory outlined in this book takes the form of a philosophical system, which is the philosophical system of Islam.

Until the Quranic ideology emerges in the form of a complete philosophical system, Islam can not successfully challenge the wrong

philosophies, with the result that it is bound to suffer serious harm in the form of the refusal of both the Muslims and the non-Muslims and to tolerate this harm silently. But when it emerges as a complete philosophical system, it will become a silencing reply not only to the contemporary wrong philosophies but also to all the wrong philosophies to come. Even if misleading philosophies are numerous, the true philosophy of the universe, whenever it will emerge, will alone constitute a definite and final answer to all of them.

The facts explained above mean that if we wish to counter all the pseudo philosophies of the modern age, or describe the philosophical system of Islam in a single sentence, then only one sentence will be enough for both the purposes, and that sentence will be as follows:

"The urge to love the ideals, which is the sole dynamic power of all human activity and can be completely satisfied only by a perfect ideal, is a permanent and an inborn demand of human nature."

An indication of a true statement is that when we reflect upon it, it seems to be a simple and self-evident truth, and if it comes to notice for the first time, it surprises why it did not attract attention earlier? The above sentence consists in a similar simple and self-evident truth. But in spite of it, this truth which, without doubt, constitutes the key to a correct and complete understanding of human nature, has remained hidden from the eyes of the psychologists to this day.

I am sure that this truth will be recognized as such sooner or later in the world's intellectual circles. When this stage arrives, the whole direction of knowledge will change. Rather there will start a powerful mental revolution in favour of Islam throughout the world that will usher in a new era of the gradual disappearance of the misguidance of unbelief and the gradual progress of Islam. The reason is that once this truth is acknowledged then the only course of action left to us is to admit its scientific and rational implications, which are such that, if taken as a whole, they are precisely the teachings of the Quran. If we wish, we can bring this time very near by putting our propagational spirit and zeal into action.

It must be explained here that Islam has two parts. One consists in the eternal and universal laws of human nature and the other covers the shaping of the individual's practical life according to

these laws. The first part is unchangeable, though during every age its complete expression was neither necessary nor possible. The second part has always been changing according to the conditions of the society. The first part relates to beliefs while the second one to actions. The first part is the foundation of the second one. It is the source or basis of the religion while the second one is its corollary or consequence. That is why the Quran calls the first unchangeable part by the name of religion or the standard religion.

فَاقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ
عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ

“So set thy face steadily and truly to the Faith; (establish) Allah’s handiwork according to the pattern on which He has made mankind. No change (let there be) in the work (wrought) by Allah;” That is the standard Religion.

(Room 30:30)

And it is this very part which it calls the verses basic or fundamental (of established meaning) and the mother of the Book (the nucleus or foundation of the Book).

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ

“He it is Who has sent down to thee the Book: In it are verses basic or fundamental (of established meaning); they are the foundation of the Book”.
(Aal-e-Imran 3: 7)

It is on account of the fundamental nature of this particular part of Islam that we say that the message of all the prophets, irrespective of the period or place, constitutes a unity. However, all the essential elements of this part of Islam which also include the political and social life, first appeared in the message of the Prophet Muhammad (SAW) due to the demands of the times and that is why he is the Last of the Prophets. The importance of this part of Islam is that a person who is unable to believe in it is compelled to overlook the second part. Similarly, a person who is unable to understand this part correctly can also not understand the second part correctly and nor can act correctly according to it. In other words, not only the correct explanation and understanding of the whole of Islam but also obedience to it is dependent upon the correct explanation and

understanding of this part. Since our belief in this part of the Quran has weakened, we are lacking in action and are continuously heading for decline. We will regain the power to act, make progress and achieve power when we begin to believe in this part. It is this particular part of Islam which can assume — and is assuming — the form of a philosophical system or science. It is also this part itself the plausibility of which is becoming, and will gradually become, increasingly evident day by day because of new discoveries of philosophy and science. The reader may, therefore, note that by Islam I mean this particular part of Islam wherever in the preceding pages I have mentioned Islam's philosophical system.

The philosophical system of Islam outlined in this book is the philosophy of human nature. Since the Reality of man is his consciousness or self-consciousness, which Iqbal had more briefly called the Self, we can call it the Philosophy of Consciousness, or the Philosophy of Self-Consciousness or the Philosophy of Self. Again, since all the qualities and attributes of the human self originate in its central attribute that it loves an ideal and derives its ideology from this attribute itself, therefore, we can also call it the Philosophy of Ideals. It is this very Philosophy of Self or Selfism which was initiated by Iqbal. But in this book it has been organized and completed in the form of the Philosophy of Ideals. Since the brief term of Self used by Iqbal has caused misunderstandings among some people, I have used the term Self-consciousness instead of Self which is clearer and more explanatory than the former. But, as I have already stated, Self and Self-consciousness are synonymous words and mean Consciousness which knows itself.

It is very important for us to decide which one of the various interpretations and expositions of Islam being offered today, and on the basis of which several religious movements have started in Islam, is correct. It is not enough to say that the Companions had decided about it by saying ⁴ *حسبنا كتاب الله* and, therefore, whatever is consistent with the Quran is true or that the Prophet (SAW) had decided about it by saying ⁵ *ما أنا عليه و أصحابي* because the claim of every exponent of the religion is none but that it is his exposition alone which accords with the Quran as well as the Prophet and the Companions' method.

⁴ The book of Allah is sufficient for us.

⁵ The group on the straight path will be that which will follow my and my Companions' path.

Every exponent of the religion understands the tradition with his reason and influences it by the latter although he may himself continue to deny it verbally and actually may not even be knowing that he is doing so. In fact to do so is but natural for every exponent of the religion the avoidance of which is not possible. All the expositions of Islam are the rational expositions of the tradition. Thus, when reason must influence the tradition and the tradition requires the representation of reason then it will have to be examined which blend of the tradition and reason and which influence of reason over the tradition, i.e., which exposition of Islam can be flawless. To decide that, we should lay down some principles to test the correct and true exposition of Islam and determine its characteristics. The exposition of Islam which is consistent with these principles and characteristics will alone be considered as correct while all the other expositions as wrong.

Fortunately, the Quran itself tells us about the indications and characteristics of its true and correct exposition and how it can be tested. The Quran says that had it not been from Allah, it would have contained plenty of discrepancies.

لَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا
 "Had it been from other than Allah they would
 have surely have found therein much
 discrepancy".

(Nisa 4: 82)

Discrepancies in statements are always rational, for it is only the intellect which finds them. Obviously, therefore, discrepancy in this verse means rational discrepancy.

While presenting this argument the Quran has, in fact, taught the principle that there is a logical or rational harmony in all truths. They support and reinforce each other rationally. The second aspect of this mutual support is that they refute every falsehood rationally. Conversely, untruths falsify all truths and also one another rationally. If we deprive any one truth of the support of other truths, that truth ceases to be truth. It is this very principle which is applicable to truths of the whole world, whether they may be in the Quran in clear and explicit words or may be outside it or whether they might have been revealed to a prophet or according to *الَّذِي عَلَّمَ بِالْقَلَمِ عَلَّمَ الْإِنْسَانَ مَا لَمْ*

بَعْدَهُ⁶ made known to an ordinary man. If there are certain truths which are not included in the Quran in clear and explicit words and we see or understand the internal truths of the Quran by excluding these truths from the latter truths, we will necessarily interpret one part of the Quran in such a way that it will come into a clash with its other parts. The result will be that this interpretation of the Quran will be counted as un-Quranic, against the intent of Allah and the Prophet (SAW) and indeed from a source other than Allah.

But, if we are able to produce an exposition of the Quran which removes all contradictions between its internal truths and the truths which are apparently outside it, or rather, (assuming that a good number of these truths have been discovered) both kinds of truths reconcile and harmonize completely with one another, it will mean that we have come to know about the entire chain of inner springs and wisdoms of religious injunctions and have found the solution to all the most important problems of the essential reality of man and universe. In such a case our explanation will emerge in the form of a complete and holistic philosophy of man and universe. The wisdom and the deep causes of religious injunctions are nothing but the immutable laws of Nature and the eternal facts of human psychology at the human plane of evolution and are in the form of an integrated chain. There is wisdom in every wisdom and cause behind every cause. This sequence of causes and wisdoms culminates in Allah Who is the Ultimate Cause and the Ultimate Reality. ⁷ وَإِن إِلَىٰ رَبِّكَ الْمُنْتَهَىٰ

This analysis shows that eventually the correct and true conceptual interpretation of the Quran will be no other than that which has the following characteristics.

- 1) It is not in contradiction to any scientific truth but remains completely harmonious and consistent with all the scientific truths discovered during all ages and continues to absorb into itself every new truth as and when it may emerge.
- 2) All its ideas are mutually related and organized rationally and support and confirm one another rationally. This is possible only when all its ideas have rational relationship with the central and basic idea of the Quran, the doctrine of *tauheed*.

⁶ Surah 'Alaq 96: 4 & 5

⁷ Surah Najam 53: 42

- 3) It is an effective refutation of all the erroneous philosophies.
- 4) It is a complete philosophy of the universe and provides scientific guidance on important problems of the Reality of man and universe and shows the path to truth and righteousness.
- 5) It makes the scientific ideas sound and authentic by revealing the flaws in them.
- 6) It makes the whole sequence of the rationale and wisdom for religious injunctions known to us and gives us an idea of this wisdom and rationale which has no internal contradiction.

I am of the view that the advanced Philosophy of Self or the Philosophy of Ideals is an explanation of the Quran which has all these characteristics. Hence this explanation of the Quran is correct and the Muslims will reach an agreement on it sooner or later. One of the most important needs of Islam today is the compilation by us of a new *Fiqh* (code of Islamic law) through *Ijtihad* (exercise of judgment) which provides solution to all our existing complex problems. But the prerequisite to it is the correct interpretation of Islam and a complete knowledge of the wisdom and rationale of religious injunctions. Since the Philosophy of Ideals meets this need of ours, it means that this philosophy shall alone be the basis of all our jurisprudential and interpretative researches in future.

As an explanation of the Quran, this characteristic of the Philosophy of Ideals, that it offers an evolutionary view of the human individual and society and is in the form of a theory of history which is more precise and accurate than the theories of history put forward by Spangler, Toynbee, Karl Marx and Hegel, is quite significant. According to this theory, the process of evolution is to reach its culmination in the resurgence and complete domination of Islam on earth.

We usually overlook the fact that in the eyes of Islam man is not a static or an unprogressive being but is ever pressing forward towards a specific spiritual and moral stage of the highest perfection which is expressed in and determined by the best tendencies of his nature. And when we think about the fact that the Holy Being (i.e.,

Allah Almighty) who has revealed the Quran had this truth in view, as is evident from the verse *لَا تُشْرِكُونَ* ⁸, we are compelled to interpret and explain the teachings of the Prophet (SAW) and the Quranic injunctions in a way that this explanation and interpretation does not clash with this truth. In order to avoid this clash, we should keep the principle in view that an interpretation of the religious injunctions which provides an opportunity to mankind to press forward towards its stage of perfection is itself, according to the Quran, exactly consistent with the purpose of the Holy Book and is correct while all other interpretations are un-Quranic and flawed.

Ours is the age of ideals and ideologies because in this age man's ideals have progressed to such an extent that they seem clearly distinct from his instinctive and animal desires. They have appeared in the form of scientific and intellectual theories, i.e., in the form of philosophies. Every nation is busy building its political life, which is ultimately the nucleus of its whole life, on the basis of a philosophy. Socialism is a philosophy. Hitler had tried to give the form of a book to his philosophy of national socialism which he had propounded for the German people against socialism. Mussolini had also founded fascism on the philosophy of the Italian philosopher Croce. The people of Bharat tell the world that their state is based on the philosophy of Gandhi. Similarly, the Americans and the other democratic nations of the world now present democracy not as a system of government but as a philosophy of man and universe. But to the extent to which the ideals are becoming higher and clearer and are investing themselves with knowledge and wisdom, to that extent their mutual struggle is becoming violent and destructive so much so that it is being thought that the existence of man on the planet earth is in danger.

Nevertheless, at present the humanity is intuitively feeling that there is absolutely no ideal out of those prevalent today which may be flawless and could be perfectly correct intellectually. Moreover, it is feeling that it is only the genuine desire for moral and spiritual life which is the remedy for the present dangerous situation. In other words, the humanity is waiting for a philosophy of life which, besides being perfectly plausible and logical as a philosophy, should

⁸ Surah Inshiqaq 84: 19

also be a religion. It is also seeking for a religion which, despite being the upholder of true morality and spirituality, should also be a philosophy matching contemporary intellectual perceptions. It is only this kind of a philosophical religion or a religious philosophy which, after establishing its superiority over all the religions and philosophies, can unite mankind and end wars of ideals on account of the double appeal of its spirituality and intellectuality. Only recently London's magazine *Times* while admitting the failure of the Marshall Plan against the rising popularity of communism in Europe has mentioned that it is only a true religion which can ultimately stop the advance of a false religion. But today the world cannot ignore the fact that genuine rationality is alone the criterion of a true religion.

I am sure that, if any philosophy of the world can fulfill this need of man, it can be no other than the philosophy of the "mother of the book" or the fundamentals of Islam. Therefore, it can be no other than the Philosophy of Ideals. If we put this philosophy to use for the propagation and promulgation of Islam, we will certainly find that humanity is prepared to accept it.

Mohammad Rafi-ud-Din

PART ONE

THE CHALLENGE

يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ

Their intention is to extinguish

Allah's Light (by blowing) with

their mouths. (As'Saff 61: 8)

Chapter - I

The Dangerous Evil of Apostasy

Scathing attack of *kufr* (or wrong ideals) and our negligence

Kufr, armed with the modern philosophical weapons of the West, has launched an attack on Islam and has disorganized the ranks of the Muslims. A large number of educated Muslims throughout the world have been separated from us and are being separated continuously. This situation poses a serious threat to our national existence. Since, unfortunately, we do not feel the seriousness of this danger or make any attempt to take effective measures to prevent it, it can be said with great certainty that the evil of apostasy of this nature and magnitude has never arisen in the history of Islam. But despite this fact, the Muslims have never perhaps been so indifferent to any threat to its Ummatic existence as they are to it.

Kufr in the garb of religions and our alacrity

There was a time when religions like Aryanism and Christianity had challenged Islam in India. Although, at that time, only a few Muslims converted to Christianity or Aryanism in the whole of India due to the efforts of the Christian missionaries as well as those Hindus who were the followers of Dayanand, yet we raised hell, with the result that, in a short time, a large number of Muslim religious scholars arose to the challenge and effectively refuted the opponents of Islam repeatedly through books, magazines, newspapers, lectures, public meetings and debates, etc. These religious scholars studied the source of Aryanism and Christianity carefully and after that not only objected to them strongly but also produced a silencing reply to their objections against Islam. Even the non-Muslims had to admit that in this war of religions, Islam had gained the upper hand. The result of these efforts was that the evil of apostasy was suppressed.

New garb of *Kufr*

Kufr is now out to oppose Islam in another garb. This time its garb is not the garb of religion but that of philosophy. In this garb it wishes to destroy not only Islam but also all other religions. Its

present dangerous plan is so successful that religions like Aryanism and Christianity, which once held out so firmly against Islam, have given in to it on becoming powerless against it. If there is now any religion in the field against it, it is Islam. But it has also harmed Islam so much that the followers of the Vedic religion and Christianity could not even imagine because, unlike these religions, it has apostatized a large number of Muslims and its victorious assault still continues to mount.

New methods of destruction

The aggressive activities of this new enemy of Islam, the fallacious philosophy, against it are completely different from those of its previous enemy, the untrue religion!

Silent and covert attack

The untrue religion opposed Islam both directly and indirectly. But the fallacious philosophy does not oppose Islam directly and indirectly. It opposes it in the name of knowledge and reason. When it refutes Islam, it does not mention it but ignores it as if it is not at all aware of its presence anywhere in the world as its enemy and is out to destroy it. Rather, it gives an explanation of man and universe on the basis of scientific research and logical reasoning in which there is no room for Allah, prophethood and religion because Islam is itself also a view of man and universe. It does not consider belief and proof to be worthy of any attention but tests them on the touchstone of science and reason and calls people towards disbelief and atheism in the name only of nature and its immutable laws.

Decline in the sense of religious honour

When an untrue religion used to oppose Islam, our sense of religious honour woke up, our righteous anger was excited and we felt an overwhelming desire to oppose it and to defend and protect Islam against it. We never had the least doubt that to believe it was to deny Islam and to affirm it was to negate the latter. But when a fallacious philosophy opposes Islam, the strength of the sense of our religious honour is reduced, our righteous anger cools down and our feeling of counter opposition to it and of the defense and support of Islam against it is weakened. When we are caught in its web of deceit, we accept ignorance but call it knowledge, choose foolishness but consider it wisdom. We agree with its assertions but do not let it trouble our conscience that if we agree with them it will negate

Islam and if we accept them as true, it will be imperative for us to declare that Islam is untrue. We do not consider it as our enemy but as our friend, though its result is that we make the efforts that it is making to wipe us out successful ourselves.

Open enmity

When a Muslim used to give up Islam influenced by false religion, he had to get himself baptized or proselytized formally in a church or temple after which he cut himself off from the Muslim community and broke off all socio-economic and political relations with it. His modes of worship and styles of living changed. He now established relations with another community for marriage, friendship, kinship and social inter-course. This change divulged his apostasy besides his enmity and hatred against Islam, which made the Muslims careful of him.

Clever enemy

But when a Muslim apostatizes under the influence of the fallacious philosophy, he is not bound to get himself formally baptized or proselytized, to cut himself off from the Muslim community, to break off socio-economic and political relations with it, to change his style of living, or to establish relations with another community for marriage, friendship, kinship and social-intercourse etc. The reason is that this new clever enemy of Islam has granted its adherents the permission that if they live in the fold of Islam disgusting of religion and inimical to Allah and his Apostle there is no harm in it. Consequently, more than even half of the Muslims today who have established relations with this new enemy of the religion and faith deny either Allah or revelation, reject prophethood or life after death or do not believe in reward and punishment or all of them at the same time.

Forms of *Kufr*

Some of these Muslims regard Islam as impracticable during the modern times. Certain others think that the whole religion itself is a deception, being either the result of economic conditions or reaction of the suppressed sexual desires. Then, there are some others who consider the economic system of Islam as rotten and useless, the proposal for an Islamic state as ridiculous and restrictions on sex as condemnable, being illegitimate, unhealthy and out-moded obstruction of natural biological activity. Similarly, others consider the modes of Islamic worship as meaningless, the

institutions of *zakat*, hajj, sacrifice, prayer and fast as unnecessary. Most of them refuse to accept even the foundations of Islam in the name of Islam itself, ridicule its fundamentals and even give their un-Islamic ideas the name of Islam. They often do not know that they have given up Islam, or rather, chosen a path that runs directly counter to it.

Despite all these things, these people live in the Muslim community as Muslims, maintain relations of matrimony, friendship and kinship with it, inter-mix with it and eat and drink with it. Rather, they offer its funeral prayers, participate in its worships and express sympathy with it for their political, national and social aspirations outwardly totally but in their heart of hearts under their specific conditions.

Chapter – II

The Fire of the West

Source of apostasy

The source of this modern evil of apostasy is the wrong philosophies of the West whose founding fathers are Darwin, McDougall, Freud, Adler, Karl Marx and Machiavelli. To Darwin is ascribed the theory of evolution, McDougall has offered the theory of instinct, Freud and Adler have both advanced the theory of the unconscious mind and Karl Marx that of socialism. Machiavelli is considered to be the source of the present form of nationalism. Let us first of all have a brief introduction with the ideas and theories of these philosophers.

Darwin

Darwin has proved that life has been continuously evolving from its very beginning as a result of which different species of animals have been coming into existence. It is the outcome of this evolution itself that man has emerged on this planet.

Darwin's explanation of evolution

But Darwin explains the causes of evolution in a way that if we accept them, it becomes impossible for us either to imagine the involvement of any all powerful personality in the creation of the world or to think about any purpose or aim of the world itself. He believes that the body structure and form of the individuals of the species of every creature undergoes a slight modification. This modification goes on accumulating in the course of ages, with the result that a new living organism appears. Then, if because of its physical structure, the species of this creature is able to adapt itself to the difficulties of its specific environment during the struggle for existence, it continues to live otherwise dies out. Thus only such species of animal survives which comes up to the standard of the test of its specific environment and is the fittest to discharge the obligations of the struggle for existence. Then, from this species,

new species continue to appear. In other words, the environment of life creates different kinds of animals owing to the struggle for existence on the basis of the principle of the survival of the fittest and keeps them alive through the agency of natural selection. Thus, the evolution of living beings proceeds by itself merely by chance in accordance with the needs of environment to whatever direction possible without any purpose or aim.

Its implications

The implications of this theory are that no thoughtful plan is at work anywhere in the universe. The forces of nature are blindly and fortuitously operating and have no interest whither the world goes and what happens to it. Even the existence of man itself with all his reason, conscience and love is a mere chance. Religion, ethics, knowledge, philosophy, politics and art are the outcome of the action and reaction of animal desires and impulses. According to the Darwinians, the solution to all the problems relating to human life and universe lies in terms like environment, circumstances and chances.

McDougall

The theory of McDougall which he has advanced in his book *Social Psychology* is that man is an animal and his instincts are the prime movers of all his actions. He can neither do any work nor think about it unless some instinct or another impels him.

What is an instinct?

And what is an instinct? It is a natural biological pressure to act in a particular direction which has its source in the physical structure of the body and the brain. In man too the instincts serve exactly the same purpose as in the animal below him in the scale of evolution. Hunger, anger, sexual love and flight are examples of animal or human instincts. There is a special emotional state attached to an action which is motivated by an instinctive desire. Every instinct functions under an internal or external stimuli. When a conative or an impulsive force of some instinct is present, its action, once it has begun, must reach its end. Moreover, the satisfaction of an instinctive desire is accompanied by a special kind of relief and pleasure in man.

The purpose of the instincts

When we consider the whole list of these instincts, we find that they are of two kinds. Firstly, those instincts which induce an organic being to feel attracted towards things that are favourable for the preservation of his life. Secondly, those instincts which induce him to dislike and shun those things which (as an individual or race) are dangerous for his life. This clearly shows that the only function of the instincts in nature is to maintain the life of an organic being and nothing else. In other words, their function is only biological. McDougall concedes this point. He also accepts that man possesses the faculties of intelligence and will which an animal does not possess. But he says that man employs both these faculties for the satisfaction of his instinctive desires.

Motivating force of human actions

McDougall writes:

"The instincts are the prime movers of all human activity; by the conative or the impulsive force of some instinct every train of thought however cold or passionless it may seem is borne along towards its end. All the complex intellectual apparatus of the more highly developed mind is but the instrument by which these impulses seek their satisfaction. Take away these instinctive dispositions with their powerful mechanisms and the organism would become incapable of activity of any kind; it would be inert and motionless like a powerful piece of clock work whose main spring has been removed".

Humanity, a form of animality

This clearly means that if the human nature has powers called reason and will, even they are useless until they are employed by some instinctive desire for its satisfaction. We cannot stop a wrong desire until we use reason and will to stop it. But the desire to use reason and will follows the dictates of our animal instincts. From this point of view, man proves to be a mere animal with a developed intellect who, despite his superior mental powers, cannot get out of his animal nature. It also means that the higher activities of man which are specific to him alone and distinguish him from the animal as, for example, religion, morality, politics, knowledge, art and love of ideals etc. have originated in and for the satisfaction of instincts i.e. to assure the continuation of the life of the individual and his off-

spring and have no higher source or purpose to serve in human nature. In fact, McDougall has made frantic efforts to prove that the source of these activities is the instincts. In his later writings he has used the word psycho-physical disposition for "instinct" to enlarge the scope of instinct further. But by this change of name no difference takes place in the features of his theory.

McDougall's greatness

Despite this most in-human kind of theory of human psychology, or rather, because of it, McDougall is ranked amongst the greatest psychologists of the modern times. His book *Social Psychology* is considered to be a great work of psychology. It is the most important part of the syllabus of psychology not only in all the universities of the world but also in those of Pakistan. In other words, his theory is thought to be a correct and a standard theory of human psychology.

Freud

Freud says: "The human personality or the human self is not merely what we call consciousness and through which we think, know and feel and are able to make changes in the conditions around us, but there is also another part of the human self which is below the level of our consciousness".

Largest part of human personality

This portion which Freud calls the "unconscious mind" or simply the "unconscious" is, according to him, the largest portion of the human personality. Rather, it is the unconscious mind which constitutes the whole human personality or the human self and the conscious is nothing but a portion of the unconscious which has risen up to observe the external world. The human self is like an ice-berg floating in the sea which, except for its very small portion—approximately one tenth, is wholly under the sea level. Rather, even this simile is not enough for an explanation of the relation between the conscious and the unconscious. To put it in this way, the conscious is to the unconscious as foam is to the ocean because all the contents of the conscious mind i.e. all our sentiments, feelings and thoughts are derived from the unconscious mind.

Storm of desire

A storm of desire is always surging in the unconscious mind which is sexual in nature and which every man and woman wishes

to gratify endlessly. But the unconscious mind can satisfy its sexual desires through the conscious self alone. Therefore, it forces the conscious self to strive for their satisfaction. The conscious self which is in reality a creature of the unconscious feels the necessity of satisfying the desires of the unconscious but it often fails to satisfy them completely.

The obstruction of society

The reason is that it is under a strong pressure from an opposite direction which prevents it from satisfying its desires. This pressure is that of the society. In order to maintain their good reputation in the society, the individuals are compelled to repress a large part of their desires of the unconscious. But by repressing them, the individual suffers from restlessness and anxiety. His balance of mind is disturbed and he often suffers from mental diseases such as worry, hysteria and insanity. In order that the individual is protected from these diseases and can meet the demands of the society to behave in a respectable law abiding and orderly manner, the society has taken certain innovative measures to divert the attention of the individual from these desires which enable him to protect himself from these diseases to some extent. They are known as religion, morality, philosophy, science, art etc.

Infantile sexuality

Since the unconscious human mind is innate, therefore, according to the theory of Freud, it is necessary for its sexuality also to begin from childhood. But it is generally believed that sexuality is created in adolescence. To remove this objection, Freud tells us that the child's sucking of the thumb or the nipple of the mother's breast or his excreting are his sexual activities from which he derives sexual pleasure.

Infantile love and rivalry

Afterwards when the child grows in years, he develops a sexual kind of love. This love is for the father if the child is a girl and for the mother if the child is a boy. As a result of the reaction of this sexual love, the child develops a feeling of rivalry against the mother if a girl and against the father if a boy. Freud calls this feeling of love as the Oedipus complex. This Oedipus complex is the central theme

of Freud's theory of the unconscious mind from which he derives all his conclusions.

Hope and fear

The parents respond to the child's love with love. But they also treat him harshly in case he does not act according to their wish. This double harsh and mild treatment keeps the child under the complete domination of his parents. Because of his longing for his parents' love and the fear of its loss, the child always remains between two opposite feelings which settle permanently in his conscious mind and remain there till his death. As the child grows in years, both these feelings, the longing for love and the fear of its loss, shift from the parents to the ideals.

Source of ideals

As the love of the child for the parents decreases, his love for the ideals increases. In other words, according to Freud, the child succeeds in overcoming the Oedipus complex more and more and its place is taken up by the super ego. It is the quality or attribute of super ego, which according to Freud, comes into existence as a result of the gradual disappearance of the Oedipus complex and then continues to grow in strength. The function of the super ego is to recommend ideals to the conscious. Because of it, the individual feels the pressure or force of the principles of action fixed by conscience, morality, religion and ideals.

Substitution of parents

Since the super-ego is a substitute of the Oedipus complex, or the love for the parents, it accords the same treatment to the individual as the parents accorded to the child before. It claims to be his guardian, prevents him from doing certain things and persuades him to do certain others just like the parents before. When an individual acts against its wishes, it threatens and punishes him in the same way as the parents acted to the child before. But nevertheless, the super ego differs from the parental authority in one respect; it does not love like the parents. Moreover, its harshness need not be inherited from the Oedipus complex. It is relentlessly harsh and severe in any case no matter how lovingly the parents may have brought up the child scrupulously avoiding punishments and threats of all kinds.

Characteristics of the super ego

"The super-ego" writes Freud, "does not attain to full development if the overcoming of the Oedipus complex has not been completely successful. In other words, until the Oedipus complex persists in the individual he cannot love the ideals completely. The super-ego also takes over the influence of those parents who have taken the place of parents, that is, of persons regarded as ideal models.

Normally the super-ego is constantly becoming more and more remote from the original parents, becoming as it were, impersonal and shifting towards the ideal. The child values its parents differently at different periods of its life. At the time at which the Oedipus complex makes way for the super-ego, they seem to be splendid figures, but later on they lose a good deal of their prestige after which the attention of the super-ego is diverted towards some or the other ideal which demands an ever increasing perfection from it in following its dictates. The super-ego tries to meet its demands, strives after it and assesses its position in comparison with it. The super-ego is the vehicle of the ego ideal".

Cause of the super-ego

According to Freud, this ego-ideal which is represented by the super-ego is the precipitation of the old idea of parents, an expression of the admiration which the child felt for the perfection which at that time it ascribed to them. He says that the super-ego is the representation of all moral and religious restrictions and the advocate of the impulse towards perfection. In general, parents and other similar authorities follow the dictates of their own super-ego in the upbringing of their children. The result is that the super-ego of the child is not really built up on the model of the parents but on that of the parents' super-ego.

Characteristics of the unconscious or the id

Freud writes:

"The unconscious or the id is a cauldron of seething excitement. It has no organization and no unified will, only an impulsion to obtain satisfaction for the instinctual needs in accordance with the pleasure principle. The laws of logic, above all, the laws of contradiction do not hold for processes in the id. Contradictory impulses exist side by side without neutralizing each other. There is nothing in the id which can be compared to negation

and we are astonished to find in it an exception to the philosopher's assertion that space and time are necessary parts of our acts. In the id there is nothing, corresponding to the idea of time, no recognition of the passage of time and (a thing which is very remarkable and awaits adequate attention in philosophic thought) no alteration of mental processes by the passage of time. Conative impulses which have been pushed down to the id by repression are virtually immortal and are preserved for whole decades as though they had but recently occurred".

Characteristics of the conscious mind or the ego

Ego constitutes that part of the id which has been modified by its proximity to the external world. The ego has taken over the task of representing the external world for the id and so of saving it, for the id blindly striving to gratify its instincts in complete disregard of the superior strength of outside forces could not otherwise escape annihilation. In popular language we may say that the ego stands for reason and circumspection while id stands for the untamed passions. The ego is weak from a dynamic point of view and borrows all its energy from the id because it is after all only a part of the id. By identifying itself with the object, it recommends itself to the id in place of the object and seeks to attract the libido of the id on to itself. On the whole, the ego has to carry out the intentions of the id. It fulfils its duty, if it succeeds in creating the conditions under which these intentions can be best fulfilled.

Relation of the ego to the id

One might compare the relations of the ego to the id with that between the rider and his horse. The horse provides the locomotive energy and the rider has the prerogative of determining the goal and of guiding the movements of his powerful mount towards it. But all too often in the relations between the ego and the id we find a picture of the less ideal situation in which the rider is obliged to guide his horse in the direction in which it itself wants to go.

Difficulties of the ego

The proverb tells us that one cannot serve two masters. But the poor ego has a still harder time of it. It has to serve three harsh masters and has to do its best to reconcile the claims and demands of all three. These demands are always divergent and often seem quite incompatible; no wonder that the ego so frequently gives way under

its task. These three tyrants are the external world, the super ego and the id. It (the ego) is designed to represent the demands of the external world but it also wishes to be a loyal servant of the id, to remain upon good terms with the id, to recommend itself to the id as an object and to draw the id's libido on to itself. In its attempt to mediate between the id and the reality it is often forced to clothe the unconscious commands of the id with its own rationalizations, to gloss over the conflicts between the id and the reality and with diplomatic dishonesty to display a pretended regard for reality even when the id persists in being stubborn and uncompromising. On the other hand, its every movement is watched by the severe super ego which holds up certain norms of behavior, without regard to any difficulties coming from the id and the external world and if these norms are not acted upon, it punishes the ego with the feelings of tension which manifest themselves as a sense of inferiority and guilt.

Helplessness of the ego

In this way goaded on by the id, hemmed in by the super ego and rebuffed by reality the ego struggles to cope with its economic task of reducing the forces and influences which work in it and upon it to some kind of harmony and we may well understand how is it that we so often cannot repress the cry "life is not easy". When the ego is forced to acknowledge its weakness, it breaks out into anxiety, reality anxiety in face of the external world, moral anxiety in face of the super-ego and neurotic anxiety in face of the strength of passions in the id.

Deceptive tactics of the society

Since, according to Freud, man is viscous by nature being swayed by an unlimited and passionate sexual desire, he is compelled to deny that our higher activities like science, art, religion, philosophy and morality have any intrinsic worth or merit of their own. These activities, according to him, are attempts of man to compensate for his unsatisfied sexual desires. They have their root in the evil nature of man which he is unable to express in an undisguised form for fear of the society. Religion is a desire for a heavenly father necessitated when the earthly father fails us in youth. Ethics and morality are barriers imposed by the society to hold in check the undesirable instincts so that unbridled they do not harm the society. Conscience is, so to say, the police man of the society appointed to stand guard over the consciousness of man and the distinction between good and evil is unreal and illusory etc.

The innate wretchedness of man

In short, according to Freud, man is an animal swayed by a passionate sexual desire and has been forced by nature to choose one of the following three alternatives.

- 1) To give full expression to the shameful urge of his nature and become as wicked and licentious as he desires. Of course the society will inflict disgrace, degradation and censure upon him but let him try not to mind these things if he can.
- 2) To repress his sexual desires in order to be able to please the society and thereby expose himself to the danger of suffering from nervousness, hysteria, obsessions, worries, neurosis and madness.
- 3) To renounce his instinctive desires and try to deceive himself by such substitute activities as religion, morality, science and art which, he must remember, are as a matter of fact no more than illusions devoid of any merit or worth of their own except deceptively comforting his grieved self.

Freud's popularity

Freud's theory is a part of the curriculum of education in the Western universities. Thousands of books have been written on it and are being written day and night by the name of modern psychology. The propagation of this theory has led to the relaxation of restrictions imposed by the society and religion on sex in the West. The people there now commonly believe that these restrictions are harmful for health, cause mental disorders and to adhere to them is out moded and fraught with danger.

Obscenity

Obscenity of whatever kind is now considered as a means of satisfying a minor personal desire in Europe which none else has the right to interfere with or to obstruct. Satisfaction of sexual desire with freedom is equal to the quenching of thirst with a glass of water wherever it is found.

Sex literature

Sexual desire is a natural biological demand of man. Its repression or concealment are both illegitimate. This mentality has

produced a vast literary store in the West whose distinctive feature is nudity and the amount of which is increasing everyday.

Sex-oriented cults

It is this attitude itself which has created a number of pseudo-religious cults in Europe according to which nudity and immodesty are considered to be sacred. For example, naturism, and nudism and several other cults and still worse than these which one is ashamed of penning down.

Our imitation

The theory of Freud is exercising similar influences on our people too. It is a part of the syllabus of psychology in our universities. Books are now being written on it in Urdu and it is being propagated with great fervour. Because of its influence, our view point about freedom of sex or restrictions on it is also becoming more and more in accord with that of the West.

Pornography

Influenced deeply by this theory, we are also producing a pornographic kind of literature which is extremely popular. Newspapers and magazines on Freudian psychology are coming out in large numbers and are selling like hot cakes. This situation itself indicates the extent to which this theory is destroying the religious and moral fabric of our society.

Adler

Adler, a co-worker and pupil of Freud, found it difficult to agree with his master about the character of the unconscious urge.

Nature of the unconscious urge

He believes that the storm of desire which is surging in the unconscious mind is not sexual love but love for self assertion. Nevertheless, like Freud, he disdains religion, morality, philosophy, science and art and other higher human activities. He considers them as innovations of the society and their value and worth as illusory. According to him, the purpose of man's whole struggle is to assert himself over others. When in childhood, he sees his parents and others, he finds himself weak and insignificant by comparison with them. They are in all respects, stronger, better and superior to him, rule him because of their superiority and strength and impress him with a sense of their superior powers.

Inferiority complex

While, on the one hand, this sense of inferiority establishes itself permanently in his heart, on the other, he tries to assert himself over others by getting rid of it. Resultantly, the struggle of his whole life assumes the form of an endeavor for this self-assertion. Where this power and dominance lies depends mainly upon the nature of his weakness and which of his weaknesses or deficiencies he wishes to compensate for. In other words, if Freud considers man as a brute dominated by sex, Adler thinks him to be a devil suffering from the incurable disease of asserting himself over others.

Evolution of matter

Karl Marx thinks that there is neither mind nor Allah in the world. The reality of the physical world is only matter which has reached man through the process of evolution. After reaching the human stage, the evolution of the universe has assumed the shape of the evolution of the economic conditions of the human society. Mind is merely a characteristic of a particular type of matter acquiring by chance a particular chemical composition and man is but a part made of it which needs food, clothing and shelter.

Superstitions of the society

When it cannot satisfy these needs it invents deceptions and play-things like Allah, religion, philosophy, politics, science and art to compensate for them mentally and until its economic needs remain unsatisfied it continues to delude, amuse and comfort itself by them. Therefore, man should mould and order his life so as to leave no room in it for anything except the satisfaction of his economic needs. If moral and spiritual values exist in his life side by side with his economic needs, the result will be that the satisfaction of his economic needs will be incomplete proportionate to these values.

Historical materialism

Karl Marx has molded his philosophy to suit his own ends by putting the Darwinian theory of evolution to use. With the help of this theory, he has propounded a theory of history which he calls historical materialism. The theory of Darwin describes the process of evolution of the universe only from the beginning of life to the rise of man. But in his theory of historical materialism, Karl Marx has tried to provide an answer to the question as to the direction in which

this process is proceeding after the appearance of man and has thus made further addition to the theory of Darwin. For him, evolution, even at the human plane like the biological plane, is the result of action and reaction of mechanical forces. The conclusion of the theory of historical materialism is that the world is moving towards a universal socialist revolution. This revolution has been progressing from the beginning but when it reached man, it chose for its evolution the human economic systems, with the result that the human economic systems have been changing.

Highest stage of evolution

The final outcome of this change will be that there will be a socialist revolution in the world which will cover the whole of it. The idea of historical materialism lends great support to the socialist philosophy, being apparently the first most convincing and plausible answer to the question of the direction of evolution at the human stage. This idea has given popularity to the socialist philosophy also because, after accepting it, an individual is bound to become completely disappointed about the future of every other ideology except socialism and to consider it temporary, and, hence useless and wrong. Bernard Shah was in ecstasy about this theory of Karl Marx. He, therefore, writes with a sense of deep devotion:

"The head of Karl Marx is high like a god because he has discovered the law of evolution of the society".

But Bernard Shah and the others of his group who believe in his theory are simply under a misunderstanding as the real law of evolution of human society is not before them.

Marxism

Describing his philosophy briefly Karl Marx writes. "The central idea of my whole deliberation from which I have drawn all my other conclusions is this that in the social production of their subsistence men enter into determined and necessary relations with each other which are independent of their wills _____ production relations which correspond to a definite stage of development of their material productive forces. The sum of these production relations forms the economic structure of the society, the real basis upon which a juridical or political structure arises and to which definite, social forms of consciousness correspond. The mode of production of the material subsistence conditions, the social,

political and spiritual life processes in general. It is not the consciousness of men which determines their existence but on the contrary, it is their social existence which determines their consciousness. At a certain stage of their development, the material productive forces of society come into contradiction with the existing production relations or what is merely a juridical expression for the same thing, the property relations within which they have operated before. From being forms of development of the productive forces, these relations turn into fetters upon their development. Then comes an epoch of social revolution. With the change in the economic foundation, the whole immense super structure (i.e., religious, moral, spiritual, political, legal and scientific theories and ideas) is slowly or rapidly transformed. In studying such a transformation one must always distinguish between the material transformation in the economic conditions essential to production – which can be established with the exactitude of natural science – and the juridical political, religious, artistic or philosophic, in short, ideological forms, in which men become conscious of this conflict and fight it out. As little as one judges what an individual is by what he thinks of himself so little can one judge such an epoch of transformation by its consciousness; one must rather explain this consciousness by the contradiction in the material life, the conflict at hand between the social forces of production and the relations in which production is carried on”.

Brevity of Engels

Engels, the friend of Marx and the co-creator of his socialist philosophy, has expressed the same thought briefly but more clearly as follows:

“Marx discovered the simple fact (heretofore hidden beneath ideological superstructure) that human beings must have food, drink, clothing and shelter first of all before they can interest themselves in Politics, Science and Religion and the like. This implies that the production of the immediately requisite material means of subsistence and therewith the existing phase of development of a nation or an epoch, constitute the foundations upon which the state institutions, the legal outlooks, the artistic and even the religious ideas are built up. It implies that these latter must be explained out of the former whereas the former have usually been explained out of the latter”.

Charm of socialism

Socialism as a political theory rules approximately one fourth of the earth. Besides, socialist parties exist in every country of the world. The associations which come into existence in every Islamic country of the world on the basis of the demand for economic justice maintain relations with socialism because the socialists become ready to help them in order to fulfill their own objectives. Literature in support of socialism has come into existence in every country of the world the amount of which is increasing. Its central theme is solidarity with the proletariat. Socialist centers from which every kind of socialist literature emanates exist every where in our country too.

The ideal of the state

Machiavelli, the Italian philosopher, who is the founder of the philosophy of nationalism, and who has given it the form of a social philosophy, believes that the protection and progress of the state is the greatest aim of man's life. Therefore, religion and morality must be subservient to it and it is legitimate, even necessary, for a ruler to employ perfidy, treachery and cruelty to whatever extent he can if the interests of the state so demand.

Modus operandi of the politicians

The existence of the national state in Europe and the methods of the European politicians and their Asiatic followers for its protection and progress in which they treat other nations cruelly in different ways in the name of religion, morality, virtue, civilization, human justice, nobility and freedom are the result of the preachings of this philosopher.

Diplomacy and propaganda

Falsehood on the part of politicians is considered as an art. It is called by the civilized names of diplomacy, statesmanship and propaganda. Since every national state safeguards its own interests, it damages the interests of other nations for this purpose.

Jealousy and hatred

This nurtures feelings of jealousy and hatred in every nation against all other nations. Although, every state or nation keeps this shameful feeling clothed in sweet words, attractive theories and pious counsels, yet it is really this feeling itself which keeps on inciting the nations to war against one another.

An Ideal

The nationalists give their nation which lies within particular geographical limits, speaks a particular language or belongs to a particular race, the status of a sacred ideal and make this ideal a nucleus of their whole life and all their activities, movements as well as life and death are devoted to the service of this ideal. Their educational, ethical, legal, political, economic and constitutional systems and, in short, all aspects of their life are governed by the needs of this ideal.

Nucleus of practical life

Even if they believe in Allah and also pretend to have relationship with some religion or other, their relationship with Allah or religion is only nominal and superficial. Their political ideal alone is their real Allah.

Disgust with Allah

Whenever there is an occasion for their religion to interfere with their national ideal and the demands of moral values arising out of religion or Allah, (e.g., humanity, virtue, justice and freedom etc.) are opposed to the demands of their political ideal, they always support their political ideal after spurning the demands of Allah, religion, humanity, virtue, justice and freedom. The reason is that it is impossible for an individual according to the laws of his nature to love two ideals at a time and to give equal importance to both. If the nationalists give importance to religion and morality, they cannot be nationalists but the lovers of Allah.

Use of religion

According to Machiavelli, the only importance of religion is the emotional support which the state authorities can get for whatever they do to strengthen the state. He writes:

“A wise ruler should break his promise whenever he finds that keeping it will be harmful for him. It is not necessary for him to possess all those qualities which I have mentioned before but others must have no other impression except that he possesses them. The possession of these qualities and their use on every occasion is harmful but their display is useful. However, when the interests of

the state are at stake, no regard should be had to the importance of words like justice and injustice, mercy and cruelty, praise -- worthy, and shameful”.

Hegel's support

The Machiavellian theory of nationalism has received considerable support from Hegel's theory of the state. Hegel thinks that the state is a sacred entity which can never commit a mistake. It has, moreover, the right to unlimited expansion and unqualified submission.

Repugnance for Islam

Obviously, Islam cannot combine with nationalism. If we regard nationalism as our political and social ideal, then it is impossible for us to make Islam also as a guide for our individual life. A Muslim who becomes the subject of a national state willingly will have to separate himself from Islam in his individual practical life or to maintain only a nominal and superficial relation with it because Islam is not the name of only prayer, fasting, hajj or *zakat* but of keeping of Allah's approval in mind in every action of life. A Muslim's whole life itself is worship. If, for the sake of the needs of his national state, he does not utilize a part of his life to win Allah's approval and is content with it, he is an out-right polytheist and gives divine status to others than Allah.

Plus points of nationalism

Like every wrong political ideology nationalism also contains certain elements which carry an aspect of goodness and excellence. For example, it fosters solidarity, unity, organization and sacrifice amongst the members of the society. But its benefits flow only towards those who are nationalists. Nevertheless, because of them, the military, economic and political power of the society increases. The material advancement achieved by the European nations under the ideal of nationalism enabled them to subjugate other people politically and religiously.

Tremendous force of apostasy

So great has been the influence of nationalism on the Muslims throughout the world that Islam now occupies only a secondary position in their practical life, though a Muslim who relegates Islam to a secondary position in his life cannot be called a Muslim as Islam does not accept a secondary position.

قُلْ إِن صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ
 رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ
 Say: "Truly my prayer and my service of
 sacrifice, my life and my death are (all) for God,
 the Cherisher of the Worlds; no partner hath He;
 This am I commanded and I am the first of those
 who bow to His Will" (Al-An'aam⁶: 162-163)

Deplorable mentality of the Muslims of the Islamic countries

A Persian, an Egyptian, an Iraqi or a Syrian Muslim will first call himself a Persian, an Egyptian, an Iraqi or a Syrian and then a Muslim. But even if he does not say so he first proves himself to be a nationalist and then a Muslim. It is this attitude itself because of which the Muslim countries have failed to forge a strong unity amongst themselves in the name of Islam. The Arabs do not entertain feelings of unity, brotherhood and fraternity for other Muslims to the extent they entertain them for the Muslims of their own race. It is because of this attitude itself that a majority of the Indian Muslims favored the idea of a united India and a united Indian nation for a long time.

Poison of nationalism in Pakistan

It is because of this mentality itself that a large number of educated Pakistanis even now wish to make Pakistan a secular state. They wish to enforce a secular constitution in it and to make its educational, legal and economic systems secular. They are bent to break the national unity and organization on the basis of province, race, language and family. The enemies of Pakistan, swayed by its influence, have raised the issue of Pakhtoonistan and men like Abdullah plan to separate the Kashmiri Muslims from Pakistan.

Dangerous hidden effects

This atheistic creed is extremely dangerous by virtue of the fact that its destructive effect on the Muslims operates more secretly than that of the other Western ideas. It continues to eat away at their religion and faith like a canker and they do not know that their religion and faith are facing some calamity. What greater proof of the extremely secret and unconscious effects of this creed can be

there than this that prior to the division of the Indian sub continent the ulema and leaders of Islam in India propagated it themselves with great fervor in the name of Islam itself. The Asiatic nations which also include the Muslims have so far not learnt any lesson from these horribly destructive effects of this ideal which have appeared in the form of World War I and World War II.

A wrong idea

Some people think that the ideal of nationalism is not necessarily the cause of the First and Second World Wars because a nation can fully safeguard its national interests while living peacefully and maintaining relations of fraternity with other nations. But this is a mistaken idea.

Inevitable results

Every political group or a state has particular tendencies for behavior which reside in the very nature of its political ideal and force it to act in a particular way and in a particular direction. The expression of a particular kind of action arising out of a particular ideology of life is as important as it is important for every tree to bring forth its own fruit. A national state rests on the ideal of nationalism. Therefore, its behaviour cannot be changed until its ideal itself is changed.

Selfishness and egotism

The existence of a national state is dependent upon its remaining always separate from the rest of humanity. Therefore, love, tolerance and sympathy which may benefit the rest of humanity beyond its geographical boundaries are contrary to its nature. A national state will end its existence as a national state as soon as it gives up selfishness, self-aggrandizement and narcissism. A national state must maintain internal unity in order to survive against other nations.

Dichotomy between nationalism and love of Allah

Therefore, it can not expand its narrower sympathies so as to embrace the whole of humanity as long as it is a national state. If a national state operates on the principle of sympathy, love, goodness and justice for other nations, it will often have to sacrifice national interests for the sake of these principles. This will mean that its political ideal has shifted from nationalism to the love of Allah and

that it has ceased to exist as a national state. If it is not so, it is a national state which cannot have any concern with Allah, religion and ethics.

An accepted doctrine

The ideal of nationalism is counted as one of the universally accepted ideals today. When the Qaid-e-Azam demanded a separate Muslim state in the Indian sub-continent, he was met with stiff resistance from all sides. The Hindus tried to suppress the Muslims taking advantage of this attitude of the world, with the result that the Qaid-e-Azam and his fellow Muslims had to prove by protracted arguments that the life of the Muslims of India was in danger without a separate Islamic state.

Weapon of the enemies of Islam

But the Hindus used to win the argument simply by saying that these people were sectarians, the enemies of the nation and in this age dreamt of a theocratic state, and then not only the westerners but also the Muslims themselves - not only those Muslims who were in India but also those who were abroad - lent weight to their argument.

The British cabinet mission tried to satisfy the Muslims as it also did not accept the arguments in favour of a separate Muslim state in India. The Muslims were fortunate in that they were helped by Allah in their struggle Who Himself put the idea of the division of India in the minds of the Hindus, otherwise an Islamic state like Pakistan could never have come into existence despite our clamour for it because of the world public opinion against it.

Propaganda of Bharat

The Hindus wish to swallow up Kashmir even today taking advantage of this attitude of the world. In order to humiliate the Muslims in the world they consider it sufficient to say that in their constitution the Muslims wish to provide for the creation of a state which is based on religion and not on nationalism.

Our responsibility

In other words, the ideal of nationalism is an undeniable fact in the whole world and no one can understand except the Muslims how, during the modern times, a nation can base a state on religion? Hence it is our main responsibility to rid our own selves and the world of this *kufir* for our own safety and protection.

Chapter – III

The Only Cause of Progress of the Ideas of *Kufr*

Power of reasoning

These philosophical ideas progress and flourish due only to a single factor, and it is that whether they are right or wrong, their propounders' reasoning is so strong that they have succeeded in making a majority of the top philosophers and scholars or at least their effective number their followers through-out the world. It is only these people who criticize the new philosophical ideas scientifically and rationally and create obstacles to their progress and development. After these people become convinced of these ideas, they gradually spread over the world's intellectual environment and take hold of the people's practical life because these people use their superior scholarly ability to propagate them expertly.

Impact of belief

These ideas then become a part of the sciences, begin to be taught in universities and form an important subject of confirmatory comments, criticism, debates and discussions in scientific and literary symposiums, lecturers, speeches, scientific magazines and news papers, etc. and thousands of books are written in their support. Thus millions of educated and intelligent men come under their influence intellectually and spread and maintain this influence in their spheres. Gradually, the whole literature of the world is filled with these influences. The media of the countries of the whole world, for example, the press, the platform, the cinema, the radio, the school, the home, the street and all kinds of societies and associations, even the state itself, get involved in their dissemination directly and indirectly, with the result that the whole intellectual atmosphere of the world is ultimately filled with these influences as if the sky is overcast with dark clouds all around and we are under their shadow at every place.

Influence of social ambience and surrounding

After the influence of these ideas has spread to a particular extent, it continues to increase by itself through an action similar to that in which the driver of a train uses the strong force of steam to start off the train but when the train has achieved full speed, it goes far-away by itself even if the driver has turned off the steam. In the beginning, the cause of the influence of these ideas is the conviction which the investigative study of their source creates because of strong reasoning behind them, but afterwards conviction about them begins to generate by itself due to social impact without turning towards their source. It is this method itself which has ultimately lead to the spread of the influence of the Western philosophical ideas throughout the world. Their influence has now increased to such an extent that the educated people receive it directly through the world's intellectual environment.

The contagion of belief

An example of it is an individual who feels the heat of fire by sitting close to it or accepts the effect of weather from the air or the germs of a disease through infection. These ideas appear to them as a reality such as is clear by itself like the sun to say anything about which or to offer the opposite of which is impossible.

Simple-mindedness

They often do not know about the real cause of their belief in these ideas, i.e., whether they have any philosophies with strong scientific and rational arguments behind them which are written in books or which some people of genius are disseminating in the world by compiling them plausibly and logically or whether they have become the universal truths by themselves.

Pride

When the knowledge of these people has achieved some progress then at one stage they become familiar for the first time with those arguments which their founders or preachers offer in their favour. These people then begin to consider these arguments as knowledge and take pride in supporting and favouring them by blaming their opponents for ignorance about the modern researches and movements. For example, when they find that the Europeans

have achieved unlimited material progress through nationalism and have enslaved other people because of it, they look at this ideology with coveted eyes and are impressed by it.

Precedence of belief over reasoning

They then back up their belief gradually with logical arguments. When they see that socialism is solving the people's bread and other basic economic problems successfully, they become inclined towards it. Subsequently, after acquainting themselves gradually with the philosophy of Marx, they regard their belief as rational and plausible. When they see that Western civilization encourages free mixing of sexes to some extent and provides opportunities for it, they begin to look down upon restrictions on sex in the East. When they get acquainted with the theory of Freud gradually, it becomes a scientific support for their modern belief. In other words, in the case of these people the acceptance of the influence of and belief in these ideas precedes their acquaintance with the rationale behind them. Initially, the atheistic creed creates a state of rapture in their hearts by influencing them due to its outward beauty. After that, they acquire its scientific knowledge under the guidance of this rapture which serves as an alcoholic drink to them by which they continue to get more and more of joy and delight.

Common folks' blind following

As regards the uneducated or less educated people, they have no belief of their own. They follow their leaders because of their intelligence and ability. It is these intelligent and educated people who are the guardians of the people's beliefs. When their beliefs change the peoples' beliefs also change accordingly.

Defeat of the defence force

Their example is that of the defence force of a country. It is not necessary for an invading army to fight and defeat every individual of a country over which it wishes to establish its political control. On the contrary it only fights against the army. When the army is defeated the invaders establish their political government in the whole country. It is sufficient to defeat the most intelligent and able persons of a country intellectually in order to establish an intellectual hold over them. Thereafter, the uneducated people of that country

accept their defeat themselves without even knowing that there has started any intellectual revolution among them.

Result of faulty reasoning

If the reasoning of the individuals offering new ideas is weak and faulty so that it fails to influence and secure the following of the majority of the top philosophers of the world, the adverse criticism on them cannot allow them to flourish. Hence, they vanish soon after appearing. Even if some individuals of lower ability may accept them thinking them to be reasonable, they ultimately dislike them because of the adverse opinion of these philosophers about them. In other words, the approval or disapproval of these top philosophers is the only factor which determines the success or failure of new philosophical ideas. It is these people alone in whom the influence of and belief in these ideas originates and spreads to those sections of the society that are the lowest by virtue of their knowledge and intelligence.

Source of revolutions

Beliefs and ideals always flow from top to bottom, i.e. from the intellectual elite to the ordinary people and from the educated to the uneducated. They never ever go up from bottom to top i.e., from the ordinary people to the intellectual elite.

Counter revolution

Every revolutionary movement is a movement of the people. But it always influences them from above. Therefore, a counter-revolution to it cannot be successful unless it starts from that class of the society which is learned and erudite and is intellectually superior to others. If we wish to start a universal intellectual revolution in favour of Islam, we must influence the intellectual elite of the society by our reasoning.

Better reasoning

Obviously, it is not necessary for the new philosophical ideas to be completely correct and their internal reasoning also to be totally accurate. Rather, what is only necessary is that the reasoning offered in their favour cannot be convincingly refuted intellectually and scientifically by the philosophers of that period. It suffices that the

correctness of these ideas and the plausibility of their reasoning is to the extent only that the scientific standard of the philosophers of that period can accept them and no better and more plausible ideas have yet emerged to take their place.

Environmental support

For example, the section of the top philosophers accepts the Western ideas under discussion not because they are perfectly correct but because they contain an element of correctness and reasonableness to an extent that in this age of advancement of human knowledge and the existing state of scientific tastes and interests of modern times their incorrectness and unreasonableness cannot be understood by them and remains completely hidden from their eyes. The founders of these ideas are different and their nature varies with each. But they all have one thing in common, the lowering and attenuation of the worth and value of higher human activities, particularly religion and morality. The atmosphere of Europe has continued to be filled with contempt for the religious and moral values since the beginning of the 19th century the cause of which is Europe's strong reaction against Christianity. This environment has been providing a favourable intellectual climate for the spread of such atheistic ideas. That's why the European philosophers have not been able to know about the flaws in them and have been accepting them as perfectly plausible and logical.

Political hegemony

There are also other reasons for the spread of these Western ideas in the East. For example, the Western powers have conquered several Asian countries by military force or have established their political supremacy over them. The result is that the educational system of these countries is becoming a means of the propagation of these ideas because of its consistency with the Western mode of thinking.

Scientific superiority

Moreover, these Asiatic nations have come to suffer from inferiority complex because of the political and scientific superiority of Europe. They have, therefore, become psychologically ready to absorb every kind of ideas. Thus, whether or not there is any rationality in these ideas, we ascribe rationality to them ourselves

because of our own feelings of weakness and inferiority. But if we think carefully, we will find that these causes are not real but incidental.

Real cause

The real cause is their scientific standard itself. These causes are not dynamic and effective by themselves. They are incidental to this basic cause. Their force and effectiveness could not come into being without them. The reason is that had they been considered faulty scientifically and intellectually, they would have been rejected completely by the Europeans themselves. Resultantly, no occasion for their progress in the East would have arisen. If it is proved even to day that these ideas are wrong or defective, they will lose their intellectual hold over the world despite the scientific and political supremacy of the West.

Gratification of desires

Certain theories among them indeed advocate the satisfaction of baser instinctive desires of man. For example, the theory of Freud removes all restrictions from sexuality, socialism considers the satisfaction of basic economic needs as the primary concern of man and nationalism promotes the idea of love of superiority and dominance.

Scientific appeal

But it is obvious that had these ideas no scientific appeal, it would have been impossible for them, despite this fact, to acquire universal influence.

Material progress

Then certain people think that the main cause of the spread of the ideal of nationalism is the material progress of Europe in all directions. But in actual fact the material progress of Europe is the result and not the basic cause of the expansion of the ideal of nationalism. The basic cause of the expansion of the ideal of nationalism is no other than that which has inclined the European nations towards it, and that is the philosophy of Machiavelli.

Slogan for material sustenance

Similarly, some people think that socialism guarantees bread and other basic necessities of life. But socialism has existed in the

world for centuries and has always been a guarantee of these needs. Then, why had it failed to achieve progress until Karl Marx had given it the form of a philosophy? You will say that the success of socialism has infused life into this guarantee. But what is the cause of this success of socialism which has given weight and meaning to this guarantee?

Consensus of the philosophers

Its cause is certainly only this that the philosophy of Marx has convinced the top philosophers and secured for itself their whole-hearted support and agreement. The opponents of socialism have not succeeded in giving a plausible and silencing answer to the philosophy of Marx till to-day. Lenin, the founder of the Russian revolution, was himself a philosopher. If Marxism had not carried conviction with him the Russian revolution would not have been possible. The opponents of socialism have remained under a misunderstanding for long that the answer to socialism is to provide for the satisfaction of the economic needs of the people.

Failure of the Marshall plan

But the results of the Marshall Aid Plan have now removed this misunderstanding. *The Times of London* writes: "The results of the Marshall Plan are politically not so satisfactory. It is a discouraging fact that there has been no reduction in the people's tendency towards the socialists as shown by the French general elections of this summer of 1951 and the elections of the administrative officers in Italy. To combat socialism through plans for economic uplift and prosperity which was the real objective of the Marshall Plan can never succeed. In order to fight the ideal of socialism and its appeal successfully which has made every religious group helpless, it is necessary to reflect on this utter reality that it is ultimately only a true ideology which can fight and destroy a wrong ideology".

In short, from whatever angle we may see it, the real and basic cause for the progress of these philosophical ideas of the West is that their reasoning has succeeded in convincing the impartial philosophers of genius and ability.

Chapter - IV

The Scenario of Helplessness!

Our reaction against the evil of apostasy created by the Western ideas is of various kinds, but we have completely failed to check it because our reaction is completely devoid of that sense of religious honour and that zeal and enthusiasm which was once part of our reaction against the apostasy created by isms.

Utter ignorance

Some of us are those who have absolutely no knowledge of this evil. They themselves say their prayers in the mosque of their locality and interact with the devout and religious Muslims, but call the rest of the Muslims who have given themselves up to this evil, merely faithless Muslims. They get angry with them because they do not say their prayers, keep the fast and follow the other religious injunctions. Since, these “westernized” Muslims, despite having repudiated the Islamic beliefs, remain within the fold of Islam, therefore, the religious Muslims are deceived by their Islam. They do not realize that when they have lost their faith in Islam completely how is it possible for them to say their prayers and follow the other religious injunctions?

Apathy and unconcern

Then, some of us are those who, although know about the existence of this evil, yet they consider it meaningless and unworthy of attention. They are naively self-confident. Instead of providing a reasonable and well founded refutation of the mis-leading philosophical ideas of the West, they continue to satisfy themselves with unproven claims about Islam’s excellence and reasonability. Then there are certain others who, although do not regard this evil as completely meaningless and unworthy of attention, yet they do not know how wide and deep is its influence and with what speed is it becoming wider and deeper each day. They do not know that if immediate and effective steps are not taken to defend Islam against it, how it will jeopardize the existence of the Muslim *Ummah*!

Easy going attitude

Then there are some others who indeed apprehend the danger of this evil but find themselves helpless against it. They sit relaxed without worrying about it.

Good faith

And think, because of their belief about the future of Islam that some miracle will soon happen which will save the Muslims from this evil. They do not know that if any miracle happens in the life of a nation, it is the nation itself that struggles to bring it about and Allah does not change the condition of a people until they change it themselves.

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ

“Verily never will Allah change the condition of a people until they change it themselves (with their own souls)”. (Ar'R'ad 13: 11)

Unsuccessful refutation

Then there are also those who have paid attention towards the refutation of these ideas, but due to being incomplete in several respects their refutation could not exert any influence on the opponents. The reason is that they either did not keep in view the facts about the real source of these ideas and the technique of their philosophical reasoning or addressed their refutation to their own people, and particularly those among them, who are already satisfied with the existing interpretation of Islam instead of those opponents who believe in these ideas and whose propaganda is becoming the cause of the spread of their poison. Therefore, they have relied upon their own beliefs rather than scientific research and rational arguments or have not presented new and correct ideas in place of those which they have refuted. For instance, after refuting the Marxian theory of history they have not proposed the Islamic theory of history or if they have offered any true Islamic ideas in their place they have not explained why they are true according to scientific research and intellectual reasoning and what is the answer to the questions raised by them? For example, if they have presented the Islamic theory of history against the Marxian theory of history, they have not endeavored to do so in an intellectual manner and have relied merely

upon claims without proofs or have not ordered and completed intellectually and logically the theory of the universe which they have presented themselves against a complete and an intellectually and logically ordered theory of the universe. The effect which such a refutation of wrong ideas could produce on the philosophers of the world is obvious.

Taunt of the non-Muslims

That is why the supporters and propagandists of these ideas, and rather, those who are impartial, are taunting us till today that, a reply to these ideas apart, none of the Muslims has even mentioned about their being in contradiction to and at variance with Islam. Consequently, the American author of *Modern Islam in India*, Professor Smith writes:

“Whereas there used to be zealous religious debates on the street corners, hardly more than a decade or two ago, and the educated used to pore over and to puzzle over book after book on modernism, to day the youth is unacquainted and unconcerned with any of the intellectual problems, which religion, as a valid way of life, is facing ... We have seen how the liberals finally answered more or less the criticisms of Islam which the Christians advanced. To day the modernized Muslim is satisfied with those answers; and no one arises to answer, and hardly even to notice, the criticisms of Islam and of all religion, advanced in modern times by the rationalist, the historian, the psychologist and the sociologist. Just as the nineteenth century orthodox Islam that refused to meet the charges of the Christians and the Western liberals, and attacked Sir Syed Ahmad and Amir Ali when they did so, was a bulwark of social conservatism, so today that Islam which refuses to meet these modern charges can serve only socially reactionary groups”.

Faulty refutation

Not only this, but their refutation has also often turned faulty from the Islamic point of view. Since the wrong ideas of the West are also mixed up with truth and they are in the form of a compound of Islamic and un-Islamic ideas, therefore, they have often made no distinction between the Islamic and un-Islamic ideas; on some occasions they have supported the un-Islamic ideas thinking them to be the Islamic ones while at others opposed the Islamic ideas

thinking them to be the un-Islamic ones. They have, moreover, sometimes opposed wrong ideas with the help of some other wrong ideas unknowingly while at others opposed certain other right ideas for the support of the right ideas. The result is that not only has their refutation been unconvincing, utterly ineffective and useless but, because of it, the Islamic view-point has also come to be presented incorrectly.

Chapter – V

The Method of Preventing Apostasy

The question arises: After all what should we do to check this evil of apostasy created by these ideas?

Removal of the cause

Obviously, this evil of apostasy cannot be checked until we remove its real and basic cause, i.e. finish the intellectual appeal of these ideas. But this intellectual appeal cannot be finished unless we expose their assumed plausibility to the eminent philosophers through strong scientific reasoning and rational arguments.

The only one way

If we do so, the influence of these wrong ideas will vanish, they will lose their appeal and other ideas opposed to them which will be more plausible and convincing and certainly correct and Islamic will begin to flourish instead. But if we do not do so or are unable to do so no useful purpose will be served even if we give a host of arguments to refute them or make other lots of effort to make their influence disappear. The maximum result of these arguments and efforts will be that it will make those Muslims happier, who are already disgustful of these ideas and are a victim of a naïve kind of self-confidence. But, as for the prevention of the evil of apostasy, this mode of action will be absolutely unproductive and useless. The reason is that we can pull up a tree only by the root. To pull off its branches and leaves repeatedly is of no use as the tree will continue to produce branches from which leaves will continue to grow out as long as its root is intact. It is not possible to get rid of the attacks of a garrisoned force until we defeat it by entering into the garrison itself and destroy it there. The root of wrong Western ideas or their garrison or source of influence is their scientific and intellectual standard. If we prove this standard to be low and inferior against the intellectual and scientific standard of the Islamic ideas not only to ourselves but also to the world, we can defeat them otherwise not.

The poisonous and dangerous matter of *kufr* is flowing out of a source into our society in large quantities and is polluting it. If we wish to protect ourselves from it, we should stop it from flowing out of that source instead of focusing our attention only on our society and clearing it of it again and again.

Importance of argument

Some people think that argumentation and reasoning are useless because they do not create conviction. In fact, this idea is wrong. If man can be misguided by argumentation, he can also be guided by argumentation. This is exactly the case here. The people have been misguided by the reasoning of the Western philosophy itself. Therefore, they will be guided by reasoning itself.

Source of arguments

The question arises. Where will we get these scientific arguments and intellectual reasoning without which we cannot refute the dangerous wrong philosophy of this age? If we take them from a source other than the Quran, it means that the knowledge of the Quran cannot save the Umma from the different new troubles created by *kufr* and that the Quran is not sufficient for us, though Allah says:

فَبَإَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ

“Then what Message after that will they believe in”(Al-Mursalat 77:50)

The Prophet (SAW) has said:

لَنْ تَضِلُّوا مَا تَمْسِكُمْ بِهِمَا

By no means shall you go astray until you hold fast to the Quran and Sunnah

And the Companions had acknowledged

حَسْبُنَا كِتَابُ اللَّهِ

The book of Allah is sufficient for us

And then, what is the guarantee that they are themselves not wrong. We cannot accept any knowledge, any argument or any proof which is out side the Quran as without a flaw. And if these proofs

and arguments are taken from the Quran, it is obvious that the Quran is outwardly absolutely lacking in the refutation of these philosophical ideas of the modern age.

The Quran is sufficient

The fact is that the Quran suffices us to prove, in the light of knowledge and argument, the wrongness of all those philosophical ideas which will go on appearing to the end of time because of the cunning of the Devil. The Quran contains a silencing reply to every kind of *kufir* which will appear to the end of time. If we know the essence of the Quran, have true insight into it and a genuine interest in understanding it, we can always be able to find this answer in it, whenever needed.

Kinds of the Quranic facts

But the Quranic facts are of three kinds. Firstly, those facts which are expressly stated in the Quran as, for example, رَبِّ السَّمُوتِ وَالْأَرْضِ (The Lord of the heavens and of the earth) and اللَّهُ خَالِقُ كُلِّ شَيْءٍ (Allah is the creator of all things). Secondly, all those facts which will be deduced from the former kind of facts or from logical reasoning as, for example from اللَّهُ خَالِقُ كُلِّ شَيْءٍ (Allah is the creator of all things) we may consider some particular thing to be a creature as the Quranic fact except that its being a creature is expressly stated in the Quran. Thirdly, those scientific facts i.e., (the true and correct scientific facts) which have been discovered by man by his own mental effort and are amongst the implications of the former or the latter category of facts, or support them or accord with them, for example, the scientific fact that the present form of the universe is the result of a gradual process of evolution and the evolution of the universe is continuing. Obviously, this truth has been discovered as a result of an independent and sustained mental effort and scientific researches and is consistent with the Quranic words رَبِّ السَّمُوتِ وَالْأَرْضِ (the Lord of the heavens and of the earth) and رَبِّ الْعَالَمِينَ (the Cherisher and Sustainer of the Worlds) and is among their implications.

Criterion of truth

Even if the other people may consider this third kind of the Quranic facts as correct on the basis of their scientific research, for us Muslims the conclusive evidence of their truth is their consistency

with the Quranic facts of the former or the latter kind. The store of these facts has been expanding up to this day simultaneously with the advancement of knowledge and its vastness has assumed a special significance during these days.

A deplorable mistake

Unfortunately, we have been recognising only the first two kinds of the Quranic facts up to this day believing that the whole of the knowledge of the Quran is confined only to them and have been ignoring the third kind always. It is this negligence and carelessness on our part which is the cause of the creation and progress of the dangerous evil of apostasy, the appeal and success of wrong ideas as well as their overwhelming popularity and merit during the modern times. Another extremely dangerous result of our carelessness and negligence has been that, as time is passing and we are receding farther and farther away from the period of the Prophet (SAW), our differences over the explanation and interpretation of the Quran and the demands and needs of Islam are widening and our thinking about them is becoming more confused. The result is that to-day we find it more difficult to say with finality as to what Islam is and what it demands.

Possible objections

Some Muslims would say that:

- (i) The Quran does not contain these third kind of facts. Rather, they are largely a result of the scientific research of those who do not believe in the Quran. Moreover, they were not known to the top intellectuals of the Muslims like the Companions, the religious scholars, the jurists, the intellectuals and the philosophers till today. Then, why should they be considered as the Quranic facts?
- (ii) The results of scientific research continue changing. If in future, the scientific research opposes them, will they still be considered as the Quranic facts and if not, then why? And,
- (iii) If the Muslims have been interpreting and explaining the Quran correctly without them till this day, why then they can't interpret and explain it correctly and understand the demands and requirements of the religion to day?

Nature of knowledge

Before giving a reply to these questions, I will say some thing about the nature of knowledge. All knowledge, by whatever means it may reach us, is the knowledge of the Reality of the universe which also includes the Reality of man. And what is the universe? ----- Merely a chain of laws and nothing else apart from this.

Levels of the universe

The universe has three levels, matter, animal and man. Matter was the first to come into existence. When matter was completed, the animal appeared and when the animal body was completed, it was man. Therefore, these three levels also exist in man, i.e., he is at once, matter, animal and man. The laws made by Allah exist in all three of them. They perform their respective functions. Matter follows the physical laws. In addition to following the physical laws, the animal follows the animal or biological laws too and, besides following the physical and biological laws, man also follows the human or psychological laws.

Levels of knowledge

Corresponding to these three levels of the universe, science or knowledge also has only three levels.

- (a) The laws at the material plane are called the science of physics.
- (b) The laws at the animal plane are called the science of biology.
- (c) The laws at the human plane are called the science of man or psychology.

The rest of the laws are all branches of these basic laws. Since, the first two kinds of sciences are related to the world external to the human self, both of them are called the science of the universe in the terminology of the Quran. Since the third kind of science is concerned with the human self, it is called the science of self in the terminology of the Quran.

Meaning of creation

In fact, the whole creation is the creation of laws alone. The appearance of different new laws is called creation. Evolution is also

synonymous with creation. Every law of nature comes into existence because of Allah's command *كُنْ* (Be).

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ

"Verily when He intends a thing, His command is
"Be" and it is!" (Yaseen 36: 82)

The command

There is no other cause before a law of nature comes into existence except Allah's absolute power and His urge or desire to create. On the basis of this point of view, certain philosophers have only recently propounded the theory of creative evolution. Hence, the law of nature has been called the "command" in the Quran. Since every law of nature is also the creative deed of Allah, it has been called the *Sunnah* in the Quran.

The sign

Moreover, since it is a manifestation of Allah's attributes, it has also been called an "*ayah*" (sign). In this universe, nothing exists either without the laws or happens without the action of the laws.

Characteristics of the laws of nature

The natural laws are immutable. They function everywhere, for every individual and for every nation equally and support or oppose no one but only perform their function. In this regard the words of the Quran are as follows:

فَلَنْ تَجِدَ لِسُنَّتِ اللَّهِ تَبْدِيلًا وَلَنْ تَجِدَ لِسُنَّتِ اللَّهِ تَحْوِيلًا

(i) "No change wilt thou find in Allah's way (of dealing). No turning off wilt thou find in Allah's way (of dealing)." (Fatir 35: 43)

مَا يُبْدِلُ الْقَوْلَ لَدَيَّ

(ii) "The word changes not before Me" (Qaaf 50: 29)

مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفَافُوتٍ

(iii) "No want of proportion wilt thou see in the creation" (Al-Mulk 67: 3)

Subordinate laws

The action of a law depends upon the action of several other laws. For example, the falling of rain is a law. But for the action of this law several laws of nature operate as a cause. For example, this that:

- 1) The water turns into vapors with heat
- 2) The weight of the water vapors is less than that of the air.
- 3) The gases having lesser weight than air rise up in the air
- 4) The sun's rays do not heat the object through which they pass. Therefore, the air becomes hot by taking heat from the earth
- 5) A force of gravity is present above the earth's surface by which the pressure at the lower strata of the atmosphere increases
- 6) The air can absorb heat in proportion to its pressure. Therefore, the upper strata of the atmosphere are cold
- 7) The water vapors, when cooled, turn into water after freezing
- 8) When the liquids fall to the ground, they become drops after becoming round because of gravitation.
- 9) The winds travel from the hotter to the colder regions
- 10) The earth can absorb more heat of the sun compared with the water.
- 11) Hence, the wind travels from the sea towards the land in summer etc.

Higher laws

Similarly, it is a law of nature that the wood burns, but the burning of wood is a chemical process in which several laws of physics operate. That the sun provides warmth and light to the earth, the earth produces corn, the fishes live in water and the cattle on land, the night and day alternate and man finds rest in the remembrance of Allah are likewise all laws of nature. But in all these laws there are several other laws whose operation makes the operation of these laws possible. All these laws are the cause of a still higher law. And it is that nature develops the human self

spiritually and physically because the falling of rain, the providing of warmth and light by the sun, the production of grain by the land, the living of fishes in water and of cattle on land, the burning of wood, the alternation of day and night and the finding of rest in the remembrance of Allah are causes of man's physical and spiritual development.

The Law of Laws

In other words, it is a general principle of nature that a great law contains many other laws. And then the great laws operate under a still greater law and assume the position of the cause of its operation until ultimately all the laws come under the control of the Greatest law, which occupies the status and position of the Cause of Causes or the Law of Laws or the Reality of the universe. Man has an intuitive conviction that such a law exists. That is why every great philosopher has admitted that, although there is an innumerable variety of things in this world, yet the Reality of all these things is one. This Greatest Law and Reality is Allah called by some people God and by various other titles such as Nature, World Consciousness, the Universal Mind, the Absolute Being and the Self Existent etc. But name is not at all important. We may give this Greatest Law any name, for our idea of Reality depends upon our view of the nature and essence of this Law. It is this very Law to understand the nature and essence of which the people have committed mistakes. It is these mistakes which have caused differences between the isms, philosophies and ideologies. If we understand this Greatest Law correctly, we can understand all the small laws which are its constituents and details correctly otherwise not. To understand the small laws correctly is to understand Allah, His attributes, His deeds and His practices. Ignorance about the nature and essence of the Greatest Law renders all our reasoning and knowledge incorrect.

All the laws of nature are the deeds of Allah, which were hidden within Him. With the appearance of these laws, the signs and attributes of Allah are becoming visible and manifest.

الظَّاهِرُ وَالْبَاطِنُ

“The Evident and the Immanent” (Al-Hadeed 57: 3)

Inter-relationship

The most important aspect of these laws is that they have a mutual order and organization in them so that with the operation of

one many others begin to operate. It is this aspect of the mutual-relationship of the laws of nature which we call the logical or intellectual relationship of facts or the causal sequence and which we show by means of reasoning. The beginning as well as end of this causal sequence or chain of facts is also Allah.

هُوَ الْأَوَّلُ وَالْآخِرُ

He is the First and the Last (Al-Hadeed 57: 3)

Beginning and end

The reason is that the source and origin of these laws is Allah and the manifestation of Allah's attributes in the universe will reach its perfection by their action. This itself will be the goal of this universe.

وَأَنَّ إِلَىٰ رَبِّكَ الْمُنْتَهَىٰ

With thy Lord is the Limit fixed therefor
(An'Najam 53: 44)

Unity of the universe

This inter-relationship of universal laws which gives them the form of a sequence or chain is due to the fact that the whole creation of Allah is a continuous activity under a single purpose which has only one beginning and one end. Thus, every stage of this activity must be linked with the next stage as if the next stage has grown out of the first. It is this chain of eternal laws of the universe which the Quran calls the Eternal Tablet.

بَلْ هُوَ قُرْآنٌ مَّجِيدٌ فِي لَوْحٍ مَّحْفُوظٍ

"Nay this is a glorious Quran (inscribed) in a
Tablet Preserved"

(Al-Burooj 85: 21-22)

The Eternal Tablet

The knowledge which man acquires is distributed from this Eternal Tablet. When a reflection of this Eternal Table falls upon a scientist, he finds that he has made a new scientific discovery. When it falls upon a mendicant or a worshiper, he says that he has achieved the knowledge of Allah and when it falls upon a prophet, he says that

Allah has sent a revelation to him and he has been chosen for the guidance of mankind.

The Quran

The Quran is a small-scale picture of this Eternal Tablet itself and the knowledge of the whole universe is briefly contained in it.

Continuous operation

No law of nature ever ceases to operate. In consequence, when we see that the action of some law about which we knew has stopped in a particular event, that stoppage takes place under a law not known to us. Miraculous events also happen because of the action of an unknown law or principle of nature.

Meaning of Fact

Similarly, the effects of prayer also manifest themselves under the laws of nature. The effect of prayer is also a law. Every fact is a law of nature or a partial or momentary action or result of a natural law.

Benefit of knowledge

The knowledge of every natural law requires of man a specific kind of action. Its object is always that man should protect himself from the harm of the action of that law and draw benefit from it. For example, since we know that the fire burns, therefore, we do not put our hand into it but draw benefit from its warmth.

Empirical support

The whole scientific research is based on the hypothesis that this universe is a series of immutable laws. This hypothesis has proved so successful that no fact contrary to it has been discovered up to this day. On the other hand, all the scientific facts discovered so far have been supporting it to the extent that the philosophers consider it as a guiding light and the basis of their research.

Allah's favour

In fact, it is Allah's great favor to man that He does nothing except under the immutable and unchangeable laws. Otherwise, it would not have been possible for man to strive for any purpose.

either for this world or for the world hereafter and his life would have been full of worries and anxieties. There would, moreover, have been no reason for the righteous to hope for reward and for the wicked to fear punishment. But Allah says that punishment and reward for every action is a part of it and a law has been made as to which action will be rewarded and which will be punished.

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۖ وَمَنْ يَعْمَلْ
مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ۖ

“Then shall any one, who has done an atom’s weight of good see it and any-one who has done an atom’s weight of evil, shall see it.”

(Az’Zilzal 99: 7-8)

No change ever takes place in this law by which there is a possibility of injustice to men so that if some individual performs a good deed, he is punished for it. Similarly if an individual performs a wicked deed, he is rewarded for it.

مَا يَبْدُلُ الْقَوْلُ لَدَيَّ وَمَا أَنَا بِظَلَّامٍ لِلْعَبِيدِ

“The word changes not before Me, and I do not the least injustice to My Servants”.

(Qaaf 50: 29)

Demand of wisdom

Since Allah is all Knowing and all Wise, all His attributes are expressed in the service of knowledge and wisdom. His knowledge and wisdom demand that none of His actions is unprincipled and irregular and He does not keep on changing His principles and rules. Even an individual with an ordinary knowledge and wisdom acts according to his principles and rules and then adheres to them strictly let alone Allah. Who is Allah.

Demand of freedom

Observance of laws is not contrary to the unfettered realization of Allah’s purpose or desire. He is the creator of all laws and creates them to achieve His purpose. Rather, the existence of laws is an indication of the presence of some freely determined purpose or desire. Where there are no laws, there is no purpose or desire and where there is some purpose or desire, there must be rules to achieve

it. Since the process of creation and evolution going on in the universe is not without a purpose, it essentially moves on under the immutable laws.

رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ

“Our Lord! Not for naught Hast Thou created (all) this! glory to Thee!¹ give us salvation from the Penalty of the Fire”.

(Aal-e-Imran 3: 191)

An individual who says that Allah is all Powerful and does whatever He wills, is right. But, whoever says that while expressing His unlimited power and free will, Allah sometimes also ignores the laws made by Him or also does something contrary to His established laws, puts a blame on Him.

مَا يُبْدِلُ الْقَوْلَ لَدَيَّ وَمَا أَنَا بِظَلَّامٍ لِلْعَبِيدِ

“The word changes not before Me and I do not the least injustice to My servants”

(Qaaf 35: 29)

Need for knowledge

Now, the question arises. Whatever the Reality of the universe, what is our relationship with it or with its knowledge? Why shouldn't we ignore this issue altogether instead of thinking hard about it? The answer to this question is that we should indeed do so, if we can, but we cannot do so.

Demand of nature

Ever since man has become conscious of himself, i.e., ever since he has entered the human plane from the mere animal plane, he is compelled by his nature to find some solution or other to the Reality of the universe. This compulsion of nature is not only on a few individuals who are known as scholars or sages or philosophers or scientists but on every individual human being. This compulsion is more compelling than the compulsion under which man seeks food for himself. We can postpone the need for food for sometime but not the need for the idea of Reality even for a single moment.

¹ The author has translated the words “glory to Thee” as “therefore we are within range of the laws of this purpose.”

Need which cannot be postponed

If we are unable to find the true idea of Reality, we form some other wrong idea of Reality and consider this idea itself as right, just as a person who is unable to find fresh and whole-some food satisfies his hunger by means of an un-whole-some food and enjoys it. There is no individual who does not have some or other idea of the Reality of the universe whether right or wrong. The idea of Reality of every individual is right or wrong according to his knowledge.

Personal feeling

Moreover, every individual adopts that idea of Reality which he personally accepts and the correctness and excellence of which is personally felt by him. We cannot adopt any one's idea of Reality unless we are ourselves convinced about the correctness of some view of Reality. That is why, the ideas of Reality of the people are different. As man's knowledge has advanced, so his idea of Reality has approached nearer to the true idea of Reality. Time was when man's knowledge of the Reality of the universe was so poor, limited and deficient that, in order to satisfy his immediate and compelling need for the idea of Reality, he had to invent superstitions and hypothetical idolatrous practices. Then, as his knowledge advanced, his idea of the Reality of the universe improved. Nevertheless, the majority of the people is still far away from the true idea of the Reality of the universe. Again, not only is every man bound to have an idea of the Reality of the universe; he is also bound to believe that this idea is perfectly consistent with all the universal laws whether he may or may not be able to prove this consistency to others. When a philosopher offers a view of Reality after carefully thinking about the Reality of the universe and proves its consistency with all the universal laws, he endeavors to provide the whole of man-kind with a thing of extreme necessity exactly as a farmer grows food and the weaver weaves cloth for the people.

People's need

If some people do not purchase grain from a particular farmer or cloth from a particular weaver, it does not mean that they can live without grain or cloth.

Strongest need of man

Unfortunately, some people have considered food while some others sex as man's compelling need. But if an instrument can be

invented to measure the intensity or force of man's natural needs, it will be proved that the most powerful and the strongest need of man is not physical or biological but psychological which seeks satisfaction in the idea of the Reality of the universe. Man sacrifices all his physical and biological needs, even lays down his life for its sake, but does not let it suffer any harm. It is this need which, if obstructed or frustrated even for a single moment, will make an individual the victim of such diseases as hysteria, insanity and depression etc.

Scientific importance

And then the idea of the Reality of the universe is not a mere theory or a mental concept. It has great practical importance, for man is bound not only to form some or other idea of the Reality of the universe but also to subordinate and tailor all his practical life to it. The nature of his idea, therefore, determines the direction of his practical life. The true idea of the Reality of the universe corrects his practical life while the wrong idea of it gives a wrong direction to his practical life. In other words, under the influence of the true idea of Reality an individual performs those deeds which save him from difficulties and sorrows, but the deeds which take place from him under the wrong idea of it bring him face to face with different great troubles and anxieties. But, despite the fact that man cannot do without the true idea of the Reality of the universe, and despite the fact again that he tries hard to discover it through his mental faculties, he is so helpless that he can never discover it simply through them.

Mental faculties

Man has three mental faculties viz, senses, reason and intuition. It is imperative to know what part do these three faculties play in man's quest for knowledge. Ultimately, senses and reason both serve intuition. Intuition is that capacity of man by which he has a direct feeling of facts or forms some belief or conviction about them. It is this human faculty which is the greatest means of seeking knowledge.

Senses

With the help of senses, we observe certain aspects of natural facts and then intuit complete facts on the basis of observation. Intuition forms a judgment, a belief or a conviction about facts with

the help of observation. If our intuition does not bring about any change of its own liking in the results of the activity of senses, we cannot get any knowledge of the outer world merely with the help of senses. When the results of the activity of our senses enter into the category of our knowledge, they are colored in our intuition. That is why they are considered as knowledge.

Intuition

Our observations always achieve the importance and status of facts after they are moulded into the mould of our intuition. It is our intuition itself which is the main cause of the knowledge which we acquire through smelling, tasting, seeing, hearing and touching. That is why, even if at times our vision is functioning, we see only what we desire to see and do not see what we do not desire to see. Here, our desire influences the activity of our intuition after which our vision doesn't function completely.

Reason

We understand the mutual relationship of facts discovered intuitively by means of reason and intuit new facts on the basis of the knowledge of these relations. In this way, reason gives a spur or push to intuition in order to discover new facts.

Partial knowledge of the universe

Every individual acquires knowledge of certain laws of nature through his mental faculties by seeing the world around him. Then, stimulated by, on the basis of, and in the light of this knowledge, he forms an intuitive idea or judgment about the nature and essence of the Law of Laws and the Cause of Causes, that is to say, on the basis of this knowledge a total intuitive idea of the universe

Total intuitive idea of the universe

Then, whether this idea of his about the Reality of the universe is right or wrong, ridiculous or convincing, good or bad, he believes that all the laws of nature known to him or those not known to him or which some body knows at present or can know in the future are the constituents and details of this idea. In other words, he believes that the whole sequence of natural laws with the arrangement of its links resides in this idea and is consistent with it, though he may or may not be able to convince others about its consistency.

Demand of organization in the facts

This conviction which always exists in every man's heart is extremely important, for it is this conviction which is the real cause of the differences between religion and philosophy and rebellion against and refusal of the teachings of the prophets. But this conviction results from the demand of organization and order in the facts. It is natural and we cannot blame any one for it. Allah has given this conviction to man so that he is a part of the conviction about the true idea of the Reality of the universe and can discover the correct order in the universal laws with its help.

Three aspects of knowledge

In other words, the knowledge of every person about the Reality of the universe is the result of the following three aspects of his mental activity.

- 1) To acquire knowledge of the laws of nature on the basis of observations.
- 2) To form an intuitive idea of the Law of Laws or the Reality of the universe on the basis of this knowledge.
- 3) To consider all the natural laws with the arrangement of their links to be consistent with this idea.

Philosophy is inescapable

A person who performs the first task expertly and ably for other people is called a scientist and the one who performs the second and the third tasks for them is called a philosopher, that is to say, every person is at once a scientist and a philosopher. But we call only a good scientist a scientist and only a good philosopher a philosopher. A philosopher proves, by showing order in the universal facts which resides in his belief as a part of his intuitive idea of Reality, that it is consistent with his idea of Reality. That is why, his statement is believed. But, although, a common man believes that the chain of natural facts is consistent with his idea of Reality and is a part of his idea of Reality itself, yet he cannot show the truth of this belief to others. Nevertheless, he is always striving for showing it. Because of his belief he thinks that he can also be successful in his striving and when some other person who is a better philosopher than him shows it, he becomes happy and adopts his reasoning. In

such a case, his idea of Reality assumes the form of a philosophical system. Since it satisfies the demand of order and organization in the facts which is in human nature it convinces others of the truth of his idea of Reality. Besides, it strengthens his belief in it in his own mind as well. An inference is drawn from it that if we bring the true idea of the Reality of the universe which has been offered by the Quran in the form of a philosophical system, the people will soon believe it.

If a person says that he is not a philosopher, it should be taken to mean that he is not a good philosopher and cannot explain order and organization in the internal facts of his idea of Reality in a plausible manner. Otherwise just as man is dependent on instincts by virtue of being an animal, so he is dependent upon a rational, an ordered and a systematic idea of Reality by virtue of being a human being and is bound to understand it as such. Nevertheless, most people do not form their intuitive idea of Reality themselves. They borrow it from their parents, teachers, religious leaders and from those philosophers whom they believe or, for that matter, from the true prophets. Nationalism, communism, Americanism and Christianity etc are all views of Reality but of them all only communism is in the form of a philosophical system.

Search for the chain of universal laws

The endeavor of both science and philosophy is to present the complete chain of universal facts to the people after discovering it so that their old mental need, which is the most important and the most powerful of all their needs, is satisfied. But both fail in their endeavor. Science wishes to go up towards the Law of Laws and the Cause of Causes by starting from below. Conversely, philosophy comes down towards the Law of Laws and the Cause of Causes by starting from above.

Nature of science

Science starts its investigation from those laws of nature which are evident and close by it and whose action is observed and experienced by us every day. It then keeps going forward by extending its experiments and observations further and discovering the relationship of each link of the chain of universal facts hoping that it will one day find out every link of this chain through its observations, and, as a result, will also know about the reality of the Cause of Causes and the Law of Laws. Thereafter, it will not only be able to offer to the world the true idea of the Reality of the world but

also tell it about the order and organization in the natural facts implied in it. The scientists naturally record the natural facts which become known to them. Those scientists who come later on study this record and trace the unknown laws with the help of the known laws, carry out more experiments and observations in this regard and draw further inferences from them. Scientific knowledge is sometimes right and sometimes wrong. But if it is wrong, it is corrected by the scientists who come later on. Thus, the aggregate result of the endeavor of the scientists is that the knowledge of natural laws continues to grow after getting recorded and correcting itself by itself through the pen. However, after their initial great hopes, the scientists are now unanimous for some time that they cannot discover the whole inter-relationship of universal laws to the end of time. In other words, science can provide man with a partial and limited knowledge of the Reality of the universe, i.e., the knowledge of only some natural laws but cannot provide the complete idea of the Reality of the universe.

Nature of philosophy

The cause of the failure of philosophy is that it starts with an intuitive idea of the Reality of the universe, and its intuitive idea of the Reality of the universe is always wrong. The reason is that it is formed on the basis of observations and experiments, i.e., in the broader sense of the term, on the basis of knowledge provided by science which is essentially of extremely limited nature. Therefore, the whole reasoning of the philosopher becomes wrong. Correct reasoning is contained potentially only in the correct intuition and not in the wrong one. The philosopher thinks that he is pushing forward from the known to the unknown links of the chain of natural laws with an extremely close reasoning. But in doing so, he is actually giving his own wrong intuition itself the form of the chain of universal laws. The reason is that his idea of Reality is present before his reasoning, itself guides his reasoning and shapes it into its own mould and colours it in itself. If his starting point or the idea of the Reality of the world or the idea of the Law of Laws and Cause of Causes is correct, his reasoning must also be correct. But, since his basis is always wrong, the whole super-structure which he raises on it becomes wrong, even if its layers have been made nicely and carefully and it reaches the utmost heights.

Convincing quality of philosophy

But, since a philosophy satisfies both the natural mental needs of man, i.e., it presents an idea of the Reality of the universe and

proves its consistency with all the natural laws, it creates conviction. Thus most of the people who find an access to it are misled by it ignoring the fact that the intellect of a philosopher does not reason freely but always serves his intuition, and his intuition is always fallible.

Helplessness of reason

As has been stated above, reason gives a spur to intuition to have knowledge or feeling of facts or to form some belief about them. It cannot acquire knowledge by itself but serves the intuition as its deputy.

Mutual relationship of intuition and reason

Intuition sees the whole of a fact. Reason dissects and analyses it and sees and shows order and organization in its internal constituents and parts each of which is a unity in itself and of which the knowledge or feeling is acquired through intuition. In other words, reason analyses "wholes" and thus helps intuition to feel new "wholes". It is this method by which reason gives a spur to intuition to reach facts. Intuition is right as well as wrong but if it is wrong, it corrects itself by itself. Reason cannot interfere with its feeling and nor can it correct it. It, however, shows the constituents of new wholes. Intuition feels new wholes by seeing these constituents and thus gets an opportunity to correct itself.

Basis of the philosophical system

The basis of every philosophical system is an intuitive idea of Reality which is in the form of a unity. In order to prove it to be correct, the philosopher employs this universal truth that the entire physical world is a chain of facts in which every link is connected with the other and this system of laws resides in the true idea of Reality. Therefore, he thinks that if he succeeds in offering his idea of Reality in the form of a continuous chain, it will be a proof of its correctness. He lets the known and irrefutable facts to remain as they are at appropriate places in his system and then plugs the loop-holes of unknown facts in order to complete the chain of natural laws on the basis of their rational relationship. This filling of loopholes assumes the form of his idea of Reality. Hence, if his idea of Reality is wrong, this filling of loop-holes is also wrong and if his idea of Reality is correct this filling of loop-holes is also correct. Science

and philosophy both enable man to trace unknown facts with the help of known facts, hence they create conviction. The difference between the two is that while science proceeds from known to unknown facts with the help of only observation (or at least thinks that it is doing so) whether the chain of universal laws is complete or not, philosophy proceeds from known to unknown facts on the basis of reasoning and completes the chain of universal laws in all circumstances whether it does so rightly or wrongly.

Support of science

Obviously, if the philosopher's intuitive idea of the Reality of the world is correct, the abundance of known facts will make his task easier. In other words, the more the scientific information will grow, the lesser will be the loop-holes and discrepancies in the chain of the philosopher's facts and moreover, easier will be the plugging of loop-holes in them, since the closed loop-holes before and after them will be just close by making it easy on their basis to find the unknown facts by means of reasoning through them.

Opposition of science

Conversely, if his intuitive idea of the Reality of the universe is wrong, difficulties will continue to arise for him as the scientific knowledge will advance because the chain of natural laws is not consistent with the wrong view of the Reality of the universe. That is why, every idea of the Reality of the universe can not acquire the form of a systematic philosophy. It is only the true idea of the Reality of the universe which can acquire the form of a complete philosophy of life.

A difficulty

Now think: On the one hand man has the most powerful and compelling need for the true idea of the Reality of the universe whose satisfaction is inevitable for him, from the theoretical point of view so that he may have psychological and mental peace, and from the practical point of view so that his life may be safe from dangers and difficulties, on the other, his mental faculties are alone not capable enough to guide him towards the true idea of the Reality of the universe despite his best efforts. What then is the solution to this difficulty of mankind?

Heavenly assistance

It is never the Nature's practice to deprive man of the satisfaction of his need once it has created it in him. Just as Nature offers internal and external assistance to him to satisfy his strong needs on the biological level -- internal in the form of certain qualities and external in the form of gifts such as air, water, light, seed and cultivable land, so it has made arrangements inside and outside his self to provide for the satisfaction of his most pressing need on the psychological level i.e., the true idea of the Reality of the universe.

Prophethood

The internal arrangement is simply this that he has been endowed with certain mental powers. He thinks and endeavors to solve the mystery of the universe by means of these powers. The external arrangement is that it has sent prophets who provide him with the true idea of the Reality of the universe after receiving it as a gift from Allah through revelation.

Nature's arrangement

When temperature rises at some place and air pressure is reduced, the winds carrying the clouds reach there by themselves under the natural causes which brings down the rain, reduces the temperature and saturates the earth. Exactly in this way, when a nation falls into degradation because of its wrong idea of the Reality of the universe and is beset by its harms, a person is born in it whose intuition is illuminated by a sudden feeling of the true idea of the Reality of the universe. Allah speaks to him and commands him to call men towards guidance, with the result that he calls men towards his idea of Reality who believe in it on finding it appealing and satisfactory. They then follow him and are thus saved from the harms of the wrong way of life.

Two parts of the prophets' teachings

The prophets' teachings have two parts, one consists of the true idea of the Reality of the universe and the eternal laws of nature which should be called the ideology and the other covers the practical application of this ideology according to social conditions. The first part is the soul of the prophets' teachings and the second is their body. The first part is their foundation or the source and the second is their corollary or consequence. In other words, the subject

of the foundation and source of the prophets' teachings is no other than the nucleus of man's mental search, that is, the same immutable laws of nature which are governed by the Law of Laws, and which endeavor to integrate science and philosophy. It is these basic prophets' teachings which the Quran has interpreted as أم الكتاب (the mother of the Book or the nucleus or foundation of the Book) and آيات محكمات verses basic or fundamental (of established meaning).

Distinctions of the prophets' teachings

Like philosophy, prophethood doesn't pretend to guide man from the known to the unknown. It starts openly with a view of Reality which is factually true. It then relates its those different important implications without any reasoning, that is, shows all those essential links of the chain of natural laws which relate to the different aspects of man's practical life. The fundamental or principal part of the prophets' teachings has been progressing simultaneously with the evolution of the society. When the society has advanced to the extent that its life starts covering all the important aspects of human nature, the prophets' teachings also begin to cover all the aspects of human nature and ultimately extend to all of them after which prophethood comes to an end. The reason is that at that time a nation has already come into existence all of whose important departments of life have been built on the foundations of the true idea of Reality and which, by virtue of this superiority, can guarantee the guidance and progress of the whole of man-kind to the end of time. Muhammad (SAW) is the Last of the Prophets, his followers the last of the natural ideological communities and the Quran the last of the books of guidance.

Teachings of the Prophet (SAW)

The teachings of the Prophet Muhammad (SAW) are the first and the last of all the prophets' teachings which extend Allah's concept to all the important departments of human's life. It is this distinction which establishes Islam's superiority over other religions. The earlier prophets had over-looked the political and social life as well as Jihad in view of the conditions of the society during their respective periods, but the teachings of the Prophet Muhammad (SAW) have covered all these departments of human nature.

Absence of discursive reasoning

A distinguishing feature of the prophets' teachings is that they have no reasoning at all. A prophet conveys the truth to people after

receiving it directly from Allah. Logical reasoning is not consistent with the style of the prophets' or revelatory teachings. The prophets' teachings describe the main truths and expect, without going into their details and constituents or making their rational order or logical relationship understood, that the people will accept them on the basis of the intuitive evidence of their nature as well as their trust and confidence in the prophet. They provide information about different great laws which obey the Greatest Law of nature but do not tell what other laws operate within these laws or which other different laws make the action of those different great laws possible. For example, they say:

يُنَزِّلُ الْغَيْثَ

(i) It is He Who sends down rain

(Luqman 31. 34)

However, they do not state the laws which cause the rain and of which mention has been made before or they say:

لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ
سَابِقُ النَّهَارِ

It is not permitted to the sun to catch up the moon, nor can the night out-strip the day.

(Yaseen 36: 40)

Still, they do not go into the details of the reality of the movement of the sun and the moon which we see and how it becomes possible and further what causes the alternation of day and night or they say:

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سَلَالَةٍ مِّنْ طِينٍ ثُمَّ جَعَلْنَاهُ
نُطْفَةً فِي قَرَارٍ مَّكِينٍ ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا
الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ
لَحْمًا

(ii) "Man We did create from quintessence of (clay); then We placed him as (a drop of) sperm in a place of rest firmly fixed; then we made the sperm into a clot of congealed blood; then of that clot We made a (fetus) lump, then We made out of that lump bones and clothed the bones with flesh".

(Al-Mominun 23: 12-13-14)

Yet, they do not tell what are the different stages of man's creation from clay. They also do not say what are the complete details about the development of fetus in the mother's womb. Or they say:

رَبِّ السَّمَوَاتِ وَالْأَرْضِ

The Lord of the heavens and the earth

(Al-Kahaf 18: 14)

They do not, however, tell through what different stages the evolution of the universe has passed and what are those natural laws due to which it has been possible? Or they say:

أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ

(iii) "They are like cattle, nay more misguided"

(VII- 179)

They do not, however, discuss the very fine distinctions between the human and animal nature by which it can be known how sometimes man comes down to the level of animals or becomes more misguided than them? Or they say:

قَدْ أَفْلَحَ مَنْ زَكَّاهَا وَقَدْ خَابَ مَنْ دَسَّاهَا

"Truly he succeeds that purifies it and he fails that corrupts it".

(Ash-Shams 91: 9-10)

They do not, however, explain in detail which laws and causes bring about the self's purification and success because of Allah's obedience and its defilement and failure because of His disobedience. Or they say:

وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنشُورًا

اقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا

"Every man's fate We have fastened on his own neck; on the Day of Judgment We shall bring out for him a scroll, which he will see spread open. (It will be said to him:) read thine (own) record; sufficient is thy soul this day to make out an account against thee".

(Bani-Israel 17: 13-14)

Still, they do not tell man where the record of his deeds is kept, why deeds are entered into it and why do they remain preserved after death?

Importance of the details of facts

Obviously, if prophets had described the details and constituents of facts of this kind, people would have understood them more easily and believed in the prophets' call sooner. The reason is that because of them, their natural demand for mutual order and relationship of known and unknown facts is satisfied. The prophets are silent about these details not because in the sight of Allah it is not man's need but because to provide them is not their function.

Cause of refusal

In order to prove the need for these details, it is enough to say that the cause of the people's deviation from the prophets' teachings, to whatever extent it existed in the past or exists at present, is simply that the prophets do not show the consistency of facts which they teach with those known to the people. It is this condition which an atheist shows by saying "I have not been convinced. How can it be possible?" The basis of an atheist's objection is that the demand to know the rational relationship of facts which is ingrained in his nature remains unsatisfied while he wishes to satisfy it. When he becomes satisfied, a feeling about the truth of a belief is created in his mind. This feeling then removes all obstacles to his belief and submission.

Defects in conviction

It is said that some people do not accept the truth after affirming it merely because of obduracy. But what is obduracy? It is an insistence on clinging on to an idea which a person regards as truth whether rightly or wrongly. The obduracy of an obdurate person simply proves that he is not yet perfectly convinced about the second truth. Similarly, if we analyze the other difficulties in the way of submission, it will be proved that the basis of all of them is really the same lack of or defect in conviction which arises out of our failure to understand the mutual intellectual relationship of the known and unknown facts.

Situation with regard to refusal

What happens to the rejecters of the call of prophets is that they have a pre-conceived intellectual relationship of facts in their mind consistent with their own wrong idea of the Reality of the universe which despite being wrong, is true in their eyes. When the prophets say that the intellectual relationship of facts established by them in their mind is wrong and inconsistent with the true idea of the Reality of the universe, they fail to establish a new intellectual relationship of facts consistent with the idea of the Reality of the universe of the prophets. Hence, they do not believe in the prophets' idea of the Reality of the universe. But, those who believe in the call of prophets succeed in establishing a new intellectual relationship of facts in their mind. It is another matter whether they may or whether they may not be able to make others understand this relationship but they are themselves satisfied with its correctness and appropriateness. That is why, they do not wish to listen to any objection to it. Rather, they consider every objection to it as invalid, reply to it and regard their reply as correct.

Complete details are not necessary

As regards the importance of establishing an intellectual relationship between the known and unknown facts, it must be mentioned that it does not mean that it is necessary to provide the atheists with the complete internal details and constituents of facts taught by the prophets to convince them. It only means that we should remove the obstruction of those facts to *Iman* (faith) to which they accord the status of known facts and which they consider to be consistent with the wrong idea of the Reality of the universe or its details and constituents.

Method of removing the obstruction

The method of removing their obstruction is that they should be proved wrong to the extent to which they are wrong by proving them inconsistent with the other known facts and to prove them the constituents and details of facts taught by the prophets to the extent to which they are correct. In other words, they should be attached to the true idea of Reality taught by the prophets by detaching them from the wrong ideas of it.

The result of removal of obstruction

It is obvious that this effort on our part will bring the prophets' teachings in the form of a philosophical system. This philosophical system will be correct. The reason is that it will be based on the true idea of Reality offered by the prophets, and as the mass of known facts will grow in every department of knowledge, so the number of known truths will increase. They will come closer to each other intellectually and because of them certain truths, after establishing relationship with certain other truths, will gradually become clearer and more illuminated. In this way this philosophical system of the prophets' teachings will go on becoming more and more plausible, organized, detailed and logical.

Prophethood and philosophy

Some Muslims think that the prophets' teachings have no concern with philosophy. This idea is absolutely wrong. The factual position is that the prophets' teachings have no concern with those philosophies which are based on a wrong intuitive idea of the Reality of the universe and whose reasoning is faulty. All the philosophies of the world are of the same kind. Otherwise, the prophets' teachings are themselves a philosophy as they are based on a view of Reality with a reasoning latent in it which is becoming evident with the progress of the knowledge of the details and constituents of the Quranic facts. It is this rational relationship or reasoning of facts itself which is correct because it is this rational relationship alone which is based on the true idea of Reality. Quite contrary to the opinion of these Muslims, the Quran's own assertion is that it is a book of wisdom.

وَالْقُرْآنُ الْحَكِيمُ

By the Quran, full of wisdom

(Yaseen 36: 2)

As for the importance of and the need for wisdom, it has been made clear in several verses of the Quran.

The Quran is the basis of true philosophy

The revealer of the Quran is himself wise. He likes wisdom, that is, correct wisdom which is consistent with the prophets' idea of Reality or the true idea of Reality and is the product of this idea

itself. To say what concern does the Quran has with philosophy actually amounts to saying that the Quranic idea of Reality is not consistent with the chain of the laws of nature, though the reality is that the chain of laws of nature is consistent with the Quranic idea of Reality alone. The absence of this consistency will mean that the Quranic idea of Reality is wrong, heaven forbid.

The place of mental enquiry

In short, the knowledge of the constituents and details of the Quranic facts is necessary for man. In spite of this, if Allah has not made it the function of prophethood to supply it, it is because He has in His wisdom made its acquisition the responsibility of man himself through his mental faculties even before the completion of prophethood and, in order to facilitate it, has created in his heart a curiosity to make new discoveries and a strong desire to seek knowledge. Thus, impelled by this curiosity or desire, man's mental faculties are constantly engaged in discovering the details and constituents of these facts for centuries and have also achieved several successes in this regard. Every scientific truth discovered through mental effort and search to whichever three levels of scientific knowledge it belongs, and whether its discoverer is a Muslim or a non-Muslim, is an explanation and interpretation of the Quran to the extent to which it is really a scientific truth.

Explanation of physics

For example, the interpretation of the verses cited under column (i) above falls within the sphere of physics. We know it better today than ever before, due to the investigations of the physicists, why it rains, and why the night and day alternate, what is the reality of the apparent movement of the sun and the moon and how it is caused?

Explanation of biology

The details and constituents of the facts related to verses cited under column (ii) above are mostly the subject of the investigations of the biologists. Because of the investigations of these biologists, we today know more about these constituents and details than ever before and have a better and a clearer idea how man's creation has been from clay and through what different stages it is passing, what are the causes and stages of the development of the human embryo in

the mother's womb, what are those laws the operation of which has made the love and care of the universe, to which the philosophers assign the name of evolution, possible and what are the stages through which it has passed?

Explanation of psychology

The investigation of the details of facts contained in the verses falling under column (iii) above falls within the purview of the psychologists. Because of the researches of these psychologists, we today know more than ever before what are the distinguishing features of the nature of man and animal, how a misguided person comes down to the animal plane of life, or rather, very much below that plane, how man's deeds are unchangeable, how the scroll of his deeds is fastened round his neck and is being indelibly written every day and how it will be possible for him to himself account for them on the Day of Judgment, and so on? These brief facts will be discussed in detail in the pages that follow.

Unity of knowledge

In short, the whole knowledge is only one, and it is the knowledge of the universal laws which are linked with each other in the form of a chain. But, despite its unity, knowledge reaches man by two different channels i.e., through the prophets and mental effort. A prophet first of all offers an overall intuitive idea of Reality which has the importance of the Cause of Causes and the Law of Laws. Thereafter, he describes the laws of nature under this idea the knowledge of which is extremely necessary for man's practical life. When prophet-hood comes to a finality, the laws of nature shown by it cover every important aspect of man's practical life.

Two paths and one destination

But prophethood does not explain the rational relationship of universal laws even after reaching finality. It ignores the details and constituents of natural laws taught by it because nature has assigned the duty of discovering them to man's mental effort. The human mind wishes to discover all the universal laws. But since, it begins every time with the wrong intuitive idea of Reality, it fails to find the true intellectual relationship of facts. Prophethood makes up this mental deficiency of man. It gives him the true intuitive idea of Reality. In other words, if mental effort makes the knowledge

imparted by the prophets detailed and exegetical, the prophets give a right direction to the effort of the mental faculties and compensate for the faults and defects of their intuition. Hence, both these channels of knowledge reinforce and supplement each other. They are not mutually opposed. The destination of both is also one, that is, the unfolding of Reality. By knowledge received by us through the prophets, we discover the errors of mental knowledge and with the help of mental knowledge we get acquainted with the constituents and details of facts revealed by the prophets. It is these constituents and details which are mixed up with the wrong philosophical ideas at present. If we separate them from those ideas and join them to the Quranic facts, we can rebut those ideas philosophically.

Result of the advancement of knowledge

As mental knowledge in all its three levels is advancing, the meanings of the prophets' teachings are becoming clearer and more explicit and the Quranic facts more detailed and exegetical. Knowledge will always continue to grow because of man's incessant curiosity to make discoveries and his strong desire to seek it. Therefore, it is apparent that a time will certainly come when the meanings of the Quran will acquire the form of a philosophical system because of the availability of their details and constituents in abundance. Then after establishing an intellectual order with the known facts, they will become so clear and illuminated that no one will be able to deny the truth of the Quran.

An important prediction of the Quran

The Holy Quran has predicted this event in very clear terms.

سَنُرِيهِمْ آيَاتِنَا فِي الْآفَاقِ وَفِي أَنْفُسِهِمْ حَتَّى يَتَبَيَّنَ
لَهُمْ أَنَّهُ الْحَقُّ

Soon will We show them Our Signs in the (farthest) regions (of the earth), and in their own souls, until it becomes manifest to them that this is the Truth (Hameem As'Sajdah 41: 53)

In other words, Allah will reveal to man such scientific facts about the farthest regions of the earth and the hearts and souls of men as will prove the truth of the Quran.

Obviously, at this stage, the disagreement among the Muslims about the interpretations of the Quran will be removed. They will be united on reaching a consensus about the import and purpose of

Islam. Not only this, but the disagreement between the different ideologies of the people throughout the world will also come to an end. Because of its consensus over a single ideology, man-kind will be united. This will usher in, for the first time, an era of total peace and tranquility in the world.

It is worthy of note here that the signs manifesting themselves in the farthest regions of the earth and the hearts and souls of men will outwardly be outside the Quran, but despite this fact, they will explain the Quran in such a way that it will become impossible to doubt its truth. The Quran says:

إِنَّا عَلَيْنَا بَيَانُهُ

“It is for Us to explain it (and make it clear)”
(Al-Qayamah 75: 19)

If we study the above verse of the Quran in the light of the verse immediately preceding it, it will be quite obvious that the interpretation of the Quran will be the result of the mental effort of the philosophers and scholars outside the Quran, but, because of being an interpretation of the Quran, will be a part of the Quran itself by virtue of its meaning.

The universal scientific truths which are real truths because of their consistency with the Quranic facts will not but be treated as the Quranic facts, even though they are not stated in the Quran explicitly because they are the details and constituents of the Quranic facts and exist in the Quran implicitly.

When we consider a fact to be within the Quran as a unity or a whole, there is no reason why we should not consider its internal constituents and elements also to be within the Quran. The argument by which we consider the immediate logical conclusions of the Quranic facts as the Quranic facts, we are bound by the same argument to consider the constituents and parts of these facts too as the Quranic facts. The conclusions of a fact and its constituents are both hidden in it. We can explain or interpret the Quranic facts only with the Quranic facts and not with the un-Quranic facts.

Likeness of the Quran with a tree

Consider it in this way: The Quran is like a plant or a tree. Every scientific truth which unfolds to man due to his mental effort at any place or due to any person in the world is a new flower or a

new leaf which sprouts on the branches of this tree and adds to its beauty and freshness. We cannot consider the flowers or the leaves to be separate from the tree. New leaves and new flowers, which sprout with the growth of the plant, are, in fact, not new but are present in the plant since the time it was still in the form of a seed. As a plant does not change after it has grown, developed and flourished but only brings itself or its hidden grandeur out, so the Quran does not change with the advancement of knowledge but only reveals its hidden beauty and grandeur. The Quran will remain unchanged as its knowledge will advance. This constitutes a reply to the first of the objections at p. 41.

The Quranic words about the importance of mental knowledge

It is these truths or these details and constituents of the Quranic facts unfolding themselves through man's mental effort or accumulating by means of the pen or the art of writing the knowledge of which has been called by Allah a blessing.

الَّذِي عَلَّمَ بِالْقَلَمِ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

"He Who taught (the use of) the Pen, taught man that which he knew not"

(Al-'Alaq: 96:4-5)

The importance of this knowledge is also evident from the following verse of the Quran.

وَالْقَلَمِ وَمَا يَسْطُرُونَ

"By the Pen and by the (Record) which men write"

(Al-Qalam 68: 1)

Besides calling this knowledge an overflowing benefit, Allah has also called it wisdom.

وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا

"And he to whom wisdom is granted receiveth indeed a benefit overflowing"

(Al-Baqarah 2: 269)

The real owners and inheritors of these truths are the believers themselves, the reason being that they possess the status of an exegesis of the believer's Quran and his idea of Reality itself. Hence, the Prophet (SAW) ordered the Muslims to take them for themselves whether they may be found with a Muslim or a non-Muslim and to put them to their own use.

الكلمة الحكمة ضالة المؤمن فحيث وجدها فهو احق بها
(ترمذى)

"The word of wisdom is the lost property of a believer, so he has a better right to it (than any one else) wherever he may find it"

It was also emphasised that this wisdom can be used - or rather - must be used - while refuting falsehood and establishing truth during the course of propagating the teachings of Islam.

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ
وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ

"Invite (all) to the Way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious"

(An'Nahl 16: 125)

Need for truths

It is these truths and these details and constituents of the Quranic facts the knowledge of which enables us to produce from the Quran a silencing reply to the ideas of fallacious philosophies. But these truths are lying mixed up with falsehood in the mass of knowledge and are a cause of its beauty, popularity and progress. Human nature does not tend towards falsehood but towards truth.

Cause of the attraction of falsehood

Had wrong philosophy consisted only in falsehood, it would not have gained any acceptance or achieved any progress. But a wrong philosophy gains strength by mixing up with truth and comes to light with truth in order to hide its ugly aspect. The people incline towards truth unaware of the presence of falsehood behind it. The result is that they accept even falsehood thinking it to be truth out of ignorance. If we separate truths from the wrong philosophies and

adjoin them to the Quranic facts again from which they have been separated but by the side of which they should actually exist, the wrong philosophies will become useless and ineffective making the Quranic teachings attractive and effective in the same proportion. From this analysis the readers will conclude that had there been no advancement of knowledge, wrong philosophies would also not have progressed because in that case truths would not have become available to them to manifest themselves with their beauty and charm, and this conclusion is absolutely correct.

Our negligence

However, the manifestation of falsehood on the strength of scientific truths is the result of our negligence. In fact these truths had come into existence to lend beauty and charm to the prophets' teachings so that, on becoming more forceful, persuasive and convincing, they may spread to the ends of the earth, but we refused to use them out of ignorance and have made them available to falsehood so that it may array against us with greater force. Consequently, it is inflicting defeat after defeat upon us with the power thus gained by it. If, therefore, we wish to establish our intellectual superiority over it again, we should reverse this process, take all the scientific truths from it one by one and put them to our own use.

Rays of the light of the Quran

These truths are in fact the dispersed rays of the light of the Quran lost in the darkness of *kufir*. It is only through them that we can refute the modern philosophical ideas of the West otherwise their refutation does not exist either in the Quran explicitly or in its previous exegeses or in the philosophies of the Muslim philosophers of the past. Their refutation is hidden in only those meanings of the Quran which these truths consist of.

Ancient philosophers of Islam

Great philosophers of Islam like Shah Wali Ullah and Imam Ghazali had done a large amount of work to refute the philosophy of their times, but because of our worthlessness we look to them for the refutation of the modern philosophy too. We have not realized till today that this philosophy which has challenged Islam in the modern age is completely different from that philosophy which had been refuted by them. Our ancestors had done their duty by refuting the

fallacious philosophy of their age but to refute the modern philosophy is our duty which we alone can discharge.

We are rightly afraid lest we should adopt some wrong philosophical idea in the wide diversity of modern knowledge thinking it to be a Quranic idea or truth. We, therefore, think that the only way of our security and safety and of escaping from doubt and suspicion is that we should not touch this subject at all.

To overlook scientific truths is dangerous

But, we over-look the fact that to ignore some true idea or some truth thinking it to be wrong is as dangerous for us as it is to adopt some wrong idea thinking it to be a truth. The reason is that when we give up a true idea thinking it to be wrong, we deprive the truth of the support of truth. Thus we turn the truth into falsehood, not only that truth which is outwardly not in the Quran but also that truth which is considered by us to be safe with us in the Quran. The solution to this difficulty is not that we should give up effort to differentiate between the right and wrong ideas and to leave the right ideas too along with the wrong ones but it is that we should step up our efforts and carefulness for this differentiation. As a result of this effort and carefulness, we will have somewhere to take up such ideas as are unknown to us at present and have repeatedly been rejected by us on the ground of their being un-Islamic and sometimes to reject several ideas which we are at present mistakenly considering as part of Islam. If we seek guidance from the essence of the Quran, we will be safe from error in both these cases. We should have firm belief that none of the facts of modern science which the modern philosophers regard as a known and established fact and which is really consistent with the essence of the Quran can be proved wrong by investigations. Conversely, any similar fact which is clearly at variance with the essence of the Quran will eventually not be proved correct by investigations.

To ignore even one truth amounts to the refutation of truth

If we over look even one of the real truths, whether to avoid the trouble of scrutinizing it or to escape from doubt about our presumption and to remain safe and protected, we will weaken truth and strengthen falsehood because one truth illuminates another truth. When we separate one truth from another of which it is a part, falsehood will take its place and taint it with itself, the import of that

truth which is in our mind will cease to be correct, i.e., that truth will not remain a truth but will assume the form of a wrong idea. In such a case, how can we say that we have chosen the course of safety by giving up that of doubt?

Reinforcement of falsehood

Its second result will be that, that partial truth which is a real truth and which we have separated due to suspicion will become the cause of effectiveness and popularity of wrong ideas and because of holding an appeal for human nature will make falsehood attractive and alluring. Of course, if that truth had not come into existence at all, that is, if it had not been revealed to man-kind (like many of the scientific truths which have been revealed to man during the modern times but were hidden from his eyes in the past, for example, during the period of the Companions), it would have been a different matter. To be unfamiliar with the scientific details and constituents of a Quranic fact is one thing and to overlook them deliberately after becoming familiar with them is another.

It leads to lack of the knowledge of the Quran

Until and up to the extent we are unfamiliar with these constituents and details consciously, we are in the process of accepting them consciously and secretly. Hence, in our mind the idea or import of the Quranic fact is not spoilt. But when we reject them after becoming familiar with them, we spoil the idea or import of this fact. This spoils our concept of Islam. The facts explained above furnish an answer to the third of the objections mentioned at p. 41.

Secondly, until this truth had been discovered, *kuf*r was also unable to use it for its strength and nor was Islam faced with the necessity of refuting this *kuf*r. Therefore, when a scientific fact is brought before us as an established fact of the philosophers, a heavy responsibility immediately devolves upon us which we cannot evade. On the contrary, we are compelled to accept or reject it through proofs and arguments. However, we are simply sitting with our eyes closed to the scientific truths discovered by the West up to this day. That is why, on the one hand, our understanding of the import of the Quran is being spoilt, on the other, on the strength of these truths, *kuf*r is staring us in the face and weighing us down. The spoilt understanding of the import of the Quran which we presently have in our mind can be of no use to us in refuting the ungodly philosophical ideas of the West.

Our fault

It is not the fault of the Quran that despite the fact that it is with us, *kuf* is weighing us down. On the contrary, it is our own fault that we are unable to understand the Quran correctly and are tainting its facts with our falsehood, or rather, making them available to our enemies.

Weapon of fighting and hitting

Every scientific truth is a terrible weapon of fighting and hitting. It will be used either by the enemy against us or by us against the enemy. The result of the first situation is death while that of the second is life. Now consider how many supports for life are being deliberately given up by us and how many possibilities of death are we knowingly inviting for ourselves. To ignore even one scientific truth is a great sin. Its punishment cannot be evaded by us simply by saying that it is not in the Quran in clear and explicit terms.

Saying of the Prophet (SAW)

The Holy Prophet (SAW) settled the matter for us once for all by ordering that wisdom is our lost property which we should take wherever it might be found and make it our own. How foolish is that rich man who first squanders his wealth himself and then becomes a dependent upon others. Such exactly is our condition.

The infliction of loss

We have permitted others to plunder the wealth of our wisdom and to count us amongst their slaves and dependents. In fact, we had set forth to fight against others so that we may achieve victory over them, but we have made our modern and efficient weapons of fighting which Allah had sent down especially for us available to others and have ourselves become slavish to them.

Here the point that is extremely important is that we need to make these truths our own not simply because they will be of use to us in refuting the wrong philosophical ideas, but we need them fundamentally to understand the meanings of the Quran more properly and more correctly. Its result will then be that our differences over the explanation and interpretation of the Quran will go on reducing gradually. This will enable us to build our whole

practical life as a nation more easily on the foundations of the Quran and will ultimately be able to invite the non-Muslims towards Islam with greater success.

Means of refuting falsehood

That with the help of these truths we will also be able to refute the wrong philosophical ideas is an aspect of their basic advantage mentioned above. Had these truths not been useful for the explanation and interpretation of the Quran, they would also not have been able to refute any fallacious philosophy. If they can really refute, it is a proof that they are really eternal truths and should only be regarded as the details and constituents of the Quranic facts and the Quranic ideas. A truth is either absolutely no truth or else is an eternal truth which is always true and never changes. Our treatment of these truths cannot be this that we may employ them today to silence *kufir* but may leave them tomorrow or may put them forward by falsely showing them to be our truths simply for the purpose of opposing *kufir* but may secretly consider them too as *kufir*, keep them away from the Quran and hate them. This will be a deceit and dishonesty of the worst order to which the proverb "all that glitters is not gold" will apply. We should either keep completely silent in response to the fallacious ideas and suffer its dangerous consequences which, as is obvious, we can never do, or else if we may give a reply to them, we may put to our use those truths which, in our opinion, are real truths, since mere refutation is useless. The refutation of a wrong idea is never possible without the affirmation of its opposite correct idea. If we consider one link of the chain of universal laws as wrong, we will have to replace it with another link.

Religious knowledge

By saying merely that "there is no lord" makes no one understand anything unless after it it is also said "but Allah". If we adopt this course - which we must - no religious scholar will be called a religious scholar until he fully understands these truths. The reason is that without their knowledge, the knowledge of the Quran itself will be incomplete and imperfect. The evil of apostasy created by the Western philosophy is a serious menace to Islam which has no parallel in its whole history. But at the same time it also contains the seeds of its power and glory the example of which will be hard to find in its whole history except perhaps in its genesis.

Cause of the future glory of Islam

The reason is that if we put an end to the appeal of the Western philosophy by using its internal truths against it and in favour of Islam, we will provide to the world so clear a proof of the truth of Islam that it will be unable to overlook it. Unless a world ideology is correct, it is not possible for the different new scientific truths unfolding themselves every now and then to go on supporting it and to regard those ideologies which are opposed to it as wrong. Advancement of knowledge cannot support every ideology. For example, it cannot support the ideologies of Americanism, Nazi-ism or nationalism but will go on opposing them.

Proof of the truth of Islam

The Americans are making an all out effort since the last few years to provide an intellectual answer to communism but their efforts have not yet borne any fruit. The reason is that Americanism is utterly devoid of the ability to refute communism successfully and plausibly. Moreover, an intellectual answer to communism, if correct, will not only refute communism but also Americanism itself. It is only the Muslims who have an intellectual answer to communism. No other nation of the world has an answer to communism whatever the extent of its annoyance with it. It is only the distinction of the teachings of the Quran or the teachings of the Perfect Prophet that they will continue to be affirmed by all scientific truths which will be discovered to the end of time.

Islam is the only scientific ideology of the universe

There is only one ideology in the world which can come up, and is coming up, to the intellectual standard. This ideology is Islam. The war of wrong ideas against the Quran is just a passing phase which carries with it Allah's infinite mercy. It is certainly from its dust itself that in this modern age the advance guards of the revival of Islam will rise. By challenging Islam, the Western philosophy has provided it an opportunity to come out in the field with a renewed vigour. According to Toynbee every new civilization is the result of a challenge. Islam's re-birth will also be the result of the challenge of the Western philosophy. Islam is now entering a new era in response to this challenge. The period of its stagnation is over and an intellectual revolution is in the offing in its favour which will ultimately spread it to the ends of the earth.

The glorious future of Islam

Predictions about the glorious future of Islam are contained in the Holy Quran and *hadis*.

سَنُرِيهِمْ آيَاتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ
لَهُمْ أَنَّهُ الْحَقُّ

Soon will We show them Our signs in the (farthest regions of the earth), and in their own souls, until it becomes manifest to them that this is the Truth.

(Hameem As'Sajdah 41: 53)

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ
لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ

It is He Who has sent His Apostle with Guidance and Religion of Truth that he may proclaim it over all religion.

(As'Saff 61: 9)

The Prophet (SAW) said:

البشروا البشرى انما مثل امتى مثل الغيث لا يدري آخره
خير ام اوله او كحديقته اطعم منها فوج عاماً ثم اطعم منها
فوج عاماً لعل اخرها فوجاً ان يكون اعرضها عرضاً
واعمقها عمقاً واحسنها حسناً

“Glad tidings! Glad tidings! Indeed my community is like the rainfall, no one knows if its beginning is better or its end or it is like an army benefiting from a harvest of a field for one year and then another army benefiting from the second year's harvest. It is quite possible that the second army may excel the first one with respect to quality and quantity”.

The second objection out of those mentioned at p. 41 is that the results of science keep changing. Therefore, why should we treat them as the Quranic ideas or truths? I will explain it in the paragraphs which follow.

Reality of change in the scientific results

First, scientific conclusions take the form of eternal truths after changing. A change in them itself proves that each one of them will at some time or other acquire the form of an unchangeable fact. None of the scientific conclusions changes forwards and backwards, left and right and in every direction. Rather, every conclusion changes only in one particular direction, the direction of its destination. The direction of a changing scientific conclusion is an eternal and inexorable truth to which it must ultimately reach.

Two conditions of a correct result

That is why, during every age an element of scientific conclusions is such that it never changes but goes on becoming more and more fixed and permanent due to observation, experiment and research and the quantity of this element is always increasing.

Secondly, we cannot regard any conclusion of the scientists as a truth simply because it is included amongst their established truths in any given period. Rather, in order to achieve the status of a truth, it is necessary for that conclusion to also satisfy a second condition, that is, it should be consistent with the essence of the Quran. When any conclusion of science becomes consistent with the essence of the Quran, we are justified to think that it has assumed the form of a truth on reaching its destination and will not change further without becoming wrong.

An example

For example, the scientists have held since long that matter is indestructible and permanent. Since this idea was contrary to the essence of the Quran, it was never able to acquire the status of a truth. The scientists have now come to the conclusion that matter is destructible and had come into existence at a particular point of time in the past. This idea is consistent with the essence of the Quran and is an eternal truth according to the Quran. Although there is no possibility of it, yet if, in future, the opinion of the scientists again changes, we will consider their present research as correct.

Answer to another objection

An objection can be raised to the view point that the masses cannot understand science and philosophy whereas the Quran is also

meant for the masses. Therefore, if certain scientific and philosophical truths are regarded as a part of the knowledge of the Quran, it will become more difficult for them to understand the meanings of the Quran. My answer to this objection is that we can neither add anything to the knowledge of the Quran nor subtract anything from it. Every truth is a Quranic truth by itself. It explains the facts and meanings of the Quran. Hence, it becomes necessary for us to know the scientific truths in order to understand and preach the Quran. We will have to acquire knowledge of the Quran even if its acquisition may be difficult. We cannot rid ourselves of our responsibility without it. That is why the Prophet (SAW) said:

طلب العلم فريضة على كل مسلم

“Seeking of knowledge is incumbent upon every Muslim”.

In other words, if certain people deliberately wish to remain at the level of the masses, others cannot perform the duty of acquiring knowledge on their behalf.

The Quran does not favor ignorance

If the masses have no access to the subtle points and deep meanings of the Quran when does Allah wish those who believe in the Quran to remain at the level of the masses? On the other hand, Allah commands deliberation and reflection on the Quran and sets no limit on it.

The masses have been content with even the smallest amount of the knowledge of the Quran in the past, but the times have now changed. Education of wrong ideologies to the masses is now the most powerful weapon which *kufir* is using against us at present. The communist philosophy of dialectical materialism is no easy philosophy. But inspite of that every educated young Russian is made an expert in it. If it is a fact that during the present age, without the knowledge of the subtle points and deep meanings of the Quran, we cannot understand the Quran correctly or defend it properly or remain Muslims ourselves or can make others as Muslims, then what is the reason that merely because of our indolence, we should not acquire this knowledge? As far as possible, we should raise the masses to the level of the intelligentsia through mass education of the Quran. Indeed the Quran proclaims:

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدْرِكٍ

And We have indeed made the Quran easy to understand and remember. Then is there any that will receive admonition?

(Al-Qamar 54: 17)

But, the Quran is easy not because there is no need to reflect on its meanings which can be understood without reflection. Rather, it is easy because its teachings are already ingrained in the human nature. A true philosophy is always easy because attraction for it is ingrained in the human self and it goes deep down the heart at once. Contrary to that, a great effort is needed to absorb a wrong philosophy and it is even then not easily absorbed. The Quran is easy because it does not put any new thing into the heart of man: it only reminds him of what is already there in it.

بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ

“Nay, here are Signs self evident in the heart of those endowed with knowledge.”

(Al-‘Ankabut 29: 49)

The Quran is the book of wisdom which has been revealed by a moral personality Who is All Knowing and All Wise.

إِنَّكَ لَتَلْقَى الْقُرْآنَ مِنْ لَدُنْ حَكِيمٍ عَلِيمٍ

“As to thee, the Quran is bestowed upon thee from the presence of One who is Wise and all Knowing.”

(An’Namal 27: 6)

Can we then say that we do not need knowledge and wisdom to understand such a book?

Prerequisites of an effective refutation

These facts show that those of us who may attempt to refute the wrong philosophical ideas of the West:

- a) Must develop full acquaintance with the spirit of the Book. This acquaintance is always the result of a direct study of the Quran, and *hadis*, the life of the Prophet (SAW), the Companions, the scholars and the sufis, besides asking for

Allah's mercy in abundance, repentance, worship and love for and obedience to the Prophet (SAW). Without this acquaintance, it will be difficult to distinguish the Quranic from the un-Quranic, i.e., the right from the wrong ideas.

- b) Must develop a full acquaintance with the original sources of wrong philosophical ideas of the West as well as the mode of thought and action of their followers. For this purpose, it will be essential for them, first of all, to carry out an impartial and sympathetic study of these sources. We cannot understand the thoughts of a great philosopher if we study him with a biased and an antagonistic mind. If we wish to appraise his thought properly and understand it correctly, it is necessary for us first to try to agree with him while carrying out a study of his books and where, despite our effort, we are unable to agree with him, we will come to know that he has made a mistake there in understanding the reality and has faltered in his reasoning.
- c) Must develop an acquaintance with all the departments of knowledge i.e., the physical, the biological and the psychological sciences as well as philosophy, which orders and organizes a complete idea of the Reality of the universe by integrating these sciences, to the extent that they are able to identify any true Islamic idea wherever available in the whole of their vastness and to derive more correct Islamic ideas from them by inference and deduction and to re-order and re-arrange them according to their own purpose. If they are not conversant with these sciences to this extent, a lot of useful scientific material which can add to the appeal and plausibility of their intellectual refutation by raising its standard will remain hidden from their eyes and they will not succeed in their objective.
- d) Must keep in mind while writing their refutation only the top non-Muslim philosophers and scholars (excluding all those of their nation who believe or believe only partially or do not believe at all), since it is only through their conviction that the influence of wrong ideas can be removed from the intellectual atmosphere of the world. In case we fail to do so, we will begin to seek the support of our beliefs in our reasoning unconsciously what ever our efforts to the contrary and will be unable to see what defects our opponents can see in

our reasoning, with the result that we will be unable to remove these defects. If our reasoning is defective our refutation will not only be ineffective for our opponents but will also fail to convince those who are on the brink of belief or have gone over to the other side to save whom is the basic objective of our refutation.

- e) Must come back to those Quranic facts whose correctness is not established in the people's eyes by starting from the established facts of the scientific world. If we do not do so, we will fail in making the philosophers and the scholars of the world agree with us.
- f) Must put a correct idea in place of the wrong idea when they are refuting a wrong idea and to answer in detail all questions raised by the new correct idea that they are offering so that the intellectual standard of the idea put forward by them is better and higher than that of the idea being refuted by them. In case we do not do so, the refutation of any wrong idea which we will offer will be ineffective and will not convince any one. As has been stated earlier, mere refutation of a wrong idea can not convince the opponents unless the truth of its opposite true idea is affirmed.

This means that we cannot offer a convincing and plausible refutation of any wrong philosophical ideas unless we offer our own complete philosophical system. When a few wrong and opposite ideas have been put forward as part of a complete philosophy of the universe, we can particularly not refute even one of them separately and partly. Rather, we will have to put forward a complete philosophy of the universe for its refutation. For example, we cannot reply to the Marxian philosophy of history, i.e., historical materialism till such time we offer another more rational and convincing philosophy of history, that is, the correct Islamic philosophy of history which is more plausible and logical than it.

- g) Must not declare as wrong, while refuting a particular wrong philosophy or philosophical idea those philosophical ideas which they may put forward as correct ideas while refuting another wrong idea, but must stick to their original position. This clearly means that our refutation of the different philosophical ideas will be correct and successful only when

we employ only a single series of ideas or a single comprehensive philosophical system for the refutation of all of them, and this philosophical system will be the philosophical system of Islam.

- h) As has already been stated, the wrong philosophies of the West are not wholly wrong but are composed of both right and wrong. That is why, they are attractive. Hence they must neither refute their correct ideas nor accept their wrong ideas. Otherwise their refutation will itself vitiate itself.
- i) Must not declare as wrong while refuting other wrong philosophies those philosophical ideas within every wrong philosophy which they may consider as correct and similarly must not declare as right those philosophical ideas while refuting other philosophies which they may consider as wrong. Otherwise they will themselves refute themselves.

The fact is that the word "refutation" is not used for refuting a philosophical idea in the sense in which we are accustomed to using it to refute simply a religious idea. For the refutation of a religious idea, it is enough to state its defects fully, but while refuting a philosophical idea, although we feel the need to state its defects, yet what we need to do more is that we should tell by replacing it by another idea which we regard as correct as to how this other idea is more related to all the universal facts and how it explains them more satisfactorily. If a relationship of this idea is established with the universal facts, then this idea comes to be accepted as correct by itself while its opposite idea as wrong also by itself, for it loses its place in the scheme of the universe and all the facts are explained satisfactorily without it. In other words, while refuting a philosophical idea, an affirmation of one's own point of view is more important than the negation of another one's point of view. By affirming a particular idea, its opposite idea stands rejected by itself. This affirmation, moreover, is also not such as is, for example, that of a mathematical theorem. On the other hand, it assumes the form of an explanation and organization of all the universal facts in which that idea, which we wish to prove correct, also comes in its proper place. It is this method which philosophy has adopted for refuting religion. Therefore, religion should also adopt the same method for refuting philosophy.

For example, if the hypothesis about the existence of Allah which is the basis of religion makes the explanation of all the universal facts easier and coherent in comparison with the hypothesis about the reality of matter, this hypothesis will be correct while the hypothesis about the reality of matter will be wrong even if we may not be able to prove the existence of Allah in the manner in which we prove a geometrical theorem. The proof of the correctness of a hypothesis is that it explains the facts comparatively more elaborately than its opposite hypotheses do and this explanation of it is more reasonable and attractive in comparison with that of the other hypotheses. It is hoped that the readers will keep this point in view while studying the pages which follow.

THE QURAN
and
MODERN KNOWLEDGE

PART II

THE RESPONSE

يَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ

Nay, We hurl the Truth
against falsehood and it
knocks out its brain, and
behold, falsehood doth perish!
(Ambiya 21: 18)

Chapter - VI

DARWIN **(The Theory of Evolution)**

Origin of godlessness

Darwin's theory of evolution carries more importance than all the godless philosophical theories of the West. Its reason is that it is the first fruit of the nineteenth century materialism which exerted a strong influence on many a later philosophical theories. Because of the belief of the scientists of the nineteenth century that in the universe matter alone was real, the intellectual circles had been filled with disgust at religion and spirituality. Hence it had become a custom for the scholars to regard spiritual explanation of facts as unscientific and the result of religious bias and narrow mindedness. Darwin's theory was the product of this mental attitude itself. After coming into existence, it strengthened this attitude further, for it proved once again that Allah and mind were not needed to explain the facts of existence and that the spontaneous action of physical laws was enough to explain all of them.

Implications of Darwinism

The truth is that all the atheistic and godless material to whatever extent available with the Western philosophers at present is but the product of Darwinism. This general rule particularly applies to the theories of Karl Marx, McDougall, Freud, Adler and Machiavelli. Although there may at times be no evidence of direct plagiarism of Darwinism in Western philosophies, yet just as it is a fact that the thinking of the Western philosophers has taken a course which generally runs counter to religion and spirituality, so it is also a fact that its main cause is Darwinism itself. These philosophies, if not directly, are indirectly deeply and richly influenced by Darwinism. All of them are based on the doctrine that man is a developed animal. Although this belief is directly related to biology, yet its implications encompass the whole realm of human psychology.

Two groups of the naturalists

Dr. Rudolf Otto writes:

"It is the influence of Darwinism itself that the similarity in the consciousness of man and animal has been thought to be a self evident truth and the mental and physical structure of man has been regarded as a developed form of the mental and physical structure of the animal. While doing so, two methods are adopted which nullify one another in any case.

First group

One group of the naturalists is that which upgrades the animal to the level of man. These naturalists maintain that man bears resemblance to the animal. By proving in the elephants, the monkeys, the dogs and even the ants and flies, the presence of the highest traits of human personality, viz, mental faculties, capacity for reason, ability to reflect upon an idea, analytical ability, imagination, capacity for distinguishing and decision making, critical ability, ability to learn by experience, and besides will power, moral, social and political capacities, feelings of beauty and excellence – rather even the religious sentiments, they praise them highly. These naturalists dislike the outmoded explanations which are made on the basis of the instinct saying that the higher is already a part of the lower.

Second group

Their second group is that which downgrades man to the level of animal. It insists that man bears a close resemblance to the animal. They explain reason out of feeling and intuition and will power out of desire. They derive moral and common social values from the past organic states and pure psychophysical activities. In conclusion, they find the lower within the higher.

A wrong conclusion

In short, it has been believed that "the origin and evolution of mind and spirit has been satisfactorily found out, and along with it, a further proof of the fact that it depends upon matter itself has also become available because the principle which is true in the case of all the other organs of the human body (for example, the structure of

the bones, the circulatory system and the alimentary canal) that they have reached a higher state by progressing from an extremely lower state and all the stages of their evolution can be proved is also true in the case of the nervous system generally and the brain particularly. In other words, the brain also continues to progress in the complexity of its size and structure, and as it continues to progress, the mental faculties also continue to become more and more perfect until it becomes absolutely clear even here that mind is really a form of matter and is only a result of its gradual growth and development”.

It means that unless the errors of Darwinism are exposed, and its correct and right elements are put at the place appropriate for them, the structure of the philosophical ideas of the West cannot be demolished.

Two parts of Darwinism

The theory of Darwin can be divided into two parts:

- a) The reality of evolution, i.e, this that evolution has really taken place and higher states of life continue to emanate from lower states.
- b) The cause of evolution, i.e, this that the cause of evolution is the purposeless activities of Nature which Darwin calls struggle for existence, natural selection and survival of the fittest.

Difference between the two

Both these parts of the theory are not interdependent. It is not necessary that if the first part is correct, the second should also be correct. If we know that an activity has taken place, it is not necessary that we should also know about its cause or method. For example, if an individual knows that he is listening to news on the radio from London, it is not necessary for him to also know how the voice is reaching him. or if a person knows that the train in which he is sitting is moving, it is not necessary for him to know how its engine moves.

Similarly, if the second part of the theory is wrong, it is not necessary that its first part should also be wrong. If some people do not have a correct knowledge of the cause of evolution, it does not

mean that evolution has not occurred at all. If a person does not know about the principles of broad-casting, he has no right to say that it is not at all possible to listen to news from London.

But unfortunately, the people have intermingled both these parts of Darwinism. Some people, after becoming convinced of the first part, become convinced of the second part too immediately while some others, after becoming aware of the faults of the second part, regard the first part too as un-acceptable.

Chapter – VII

The Reality of Evolution

An established scientific fact

So far as the first part of the theory, i.e., mere evolution is concerned, it is counted amongst the universal truths and there is hardly any philosopher who disagrees with it. The reason is that, from the period of Darwin till the present day, nothing has been found against it. On the other hand, numerous proofs are available in its favour.

These proofs particularly relate to comparative paleontology, morphology and embryology.

Observation's support

Apart from having sound scientific arguments and proofs in its favour, the idea of evolution is a simple one and accords exactly with our observation. Every thing is evolving before our eyes even to day. None of the things comes into existence suddenly but is gradually created. Hence, it is no wonder that those things which exist today might also have come into existence in the past through a gradual and an evolutionary process. This idea, moreover, also accords with the universally accepted truth that there is a law of continuity in Nature. There is no vacuum any where in the activity of Nature. Nothing comes into existence suddenly or without a cause. The present state of every thing is the result of its previous state. Similarly, that previous state was the result of some other state until we reach the origin of the universe. This part of Darwin's theory has not advanced any new idea. On the contrary, it has only given a rational support to the results of the people's observation by extending them a little further and invited the people's attention with greater earnestness towards the belief in the reality of evolution.

Universal acceptance

That is why, this theory has received universal acceptance. Another influence which this theory exerted is that the philosophers

now believe generally that evolution is not peculiar to only the animal species but the physical world of the period prior to the creation of animals which was suitable for the growth of life had also reached its advanced state through a process of evolution.

Material evolution

Hence, they have offered a theory of material evolution of the universe from its origin to the appearance of the first living creature in the light of the facts of geology, astronomy, chemistry and physics which is even more logical about evolution at the biological plane than the idea of Darwin.

Molecules and elements

Briefly, these scientists think that the first object that came into existence was energy in the form of a particular kind of light known as cosmic rays which filled the space by its radiation and moved of their own accord. It was a monochrotic and uniform kind of substance out of which the universe later came into existence. Energy then formed itself into packets of waves of positive and negative charges known as electrons and protons which in their turn combined to form atoms of various complexity. These atoms later split up into ninety four different kinds in virtue of the number and order of their electrons and protons. The atoms of every kind formed into particles of chemical elements after combining together. While in some chemical particles the number of atoms is less, in others it is several hundred.

The nebula

In the beginning the particles of matter were in the form of a mighty revolving cloud of gas or smoke. This cloud was so huge that its internal gravity was unable to keep it intact. Hence, it came to be split up into different pieces called nebulas. Every nebula or cloud of gas was revolving round its axis. It was so huge that its gravitation did not let its parts fall apart. The reason is that if its volume had been less, its parts would have fallen apart owing to lack of gravitation and if it had been more, it would have split up into a number of small nebulas. The parts of these clouds were not joined together as they are in a liquid or a solid body. They were only in the form of smoke and separate from one another, but they remained

within the cloud because of its total gravitation. The scientists have estimated that the period when the universe was in the form of clouds of smoke date back to 200×10^{12} years.

Appearance of stars

At first every nebula was round shaped. Its speed on its axis was very low. Nevertheless, the parts of matter within it moved with a high speed in a disorderly fashion due to high temperature emitting light and heat in the atmosphere. This does not mean that they were cooling down because of this emission of heat. Rather, their temperature went on rising despite this diffusion of light because of the drawing of their internal parts closer to each other. Hence, they shrank and their rotational speed gathered momentum. The result was that due to increase in their rotational speed, matter began to flow out from them gradually near the equator and assumed the form of stars after breaking off repeatedly. Each of these stars had a separate life of its own. In this way, every nebula created a stellar system. Our sun has grown out of this nebula which is now called the Galaxy. The cause of diffusion of light from some of the stars is that the atoms within them are destroyed after breaking up in abundance which generates intense heat a large part of which is scattered in the air.

Solar system

At some point of time another huge star happened to pass by the sun. Because of the effect of its gravitation, huge balls of matter broke off from it and turned into stars. Some of these stars were so small that they cooled off easily. Their material parts first liquefied after combining with each other and then solidified. One of these small stars that cooled off is our earth. The bigger stars which are yet in the gaseous state are often formed into two after breaking off, but some times a smaller star also reaches a solid state and separates one of its parts from itself. This part then begins to revolve round the star in the form of a moon. It is only like this that the moon has separated from it.

Evolution of the earth

Approximately five or six billion years ago, the earth was in a gaseous state, then assumed a liquid form and then became hard from its top. Its solidification and cooling produced two results together. First, on becoming hard, it became suitable for animal life

at an appropriate time. And secondly, there arose acclivities and declivities on it which we call mountains, lakes and valleys.

Initially, the earth was completely dry having no trace of lakes, oceans and rivers on it. The reason is that the earth's temperature was so high that its vapors were unable to convert into water form. Later on, when it cooled off to some extent, the water drops began to rain on the earth but, immediately after raining, converted into vapors again.

Rivers and oceans

After ages the earth's temperature decreased to such an extent that water began to accumulate on it thereby creating oceans and lakes. There was mud on the sea shore which some times turned into sounding clay after drying while at others became wet again owing to the ebb and flow of the tides. After remaining wet for a long time, it fermented. In this mud the first signs of organic life appeared the development of which later brought into existence different species of animals. One of these species which is the most developed of all is man. The plants are the first in the order in which life appeared. They were followed by the fishes, the sea creatures, the birds and then the land animals.

Psychological evolution

Similarly, influenced by the theory of Darwin, the philosophers now believe that evolution is continuing even after reaching man. There is a general consensus among them that the nature of this evolution is not biological i.e. no new species of animals will now come into existence from man. Rather, it is psychological i.e., it will follow the route of human history because of which man's individual and social life will gradually achieve greater and greater perfection. The reason for the philosophers' consensus about this theory is that ever since man has become conscious of himself, the route along which his evolution is proceeding is the route of his mental and psychological evolution. Therefore, we today do not think about our biological perfection but psychological perfection and are making every effort to achieve it.

Theories of history

The philosophers have endeavored to understand and explain the psychological evolution of man in light of facts of psychology.

history and sociology. Among the theories which have appeared so far in this regard those of Karl Marx, Toyanbee and Spengler are more famous. Of these theories that of Karl Marx is fundamentally wrong while the other two are faulty, incomplete and complex. There is also another correct Quranic theory of history besides these theories which has so far not come before the world in an organized and systematic form, though its sketch has been given in this book.

Although the philosophers have not been able to present any such theory of history up to now over which there may be an agreement of all, yet they concede that the route of history leads to a particular destination and the process of history is an evolutionary one.

Three stages of evolution

In this way the evolution of the universe comes to be divided into three different stages:

- i) From the initial stage of the universe to the stage when it became fit for the appearance of life on it.
- ii) From the appearance of the first living creature to the appearance of man.
- iii) From the appearance of man to his psychological perfection. This stage is still continuing.

Evolution and the Quran

It is now to be seen whether the theory of evolution of the universe of which Darwinism is a part and towards which Darwinism guides, is right or wrong i.e., whether it is consistent with the spirit of the Quran or is contrary to it. If it is correct and is a Quranic concept, we will have to concede that the universe has been evolving from an initial state.

If evolution is a reality

The human species is the offspring of a species of animals which, in the structure of its body, brain and nervous system, was lower than man. This species of animals had in turn grown out of a still lower species and so on till we finally reach the species of a unicellular creature which was the first to come into existence. If this idea is correct, it will be necessary for us to accept it and in light of it

to understand the meanings and purposes of the Quran and to use it for the explanation and interpretation of the Quranic ideas and the refutation and falsification of the un-Quranic ones.

Contrarily, if the idea of gradual evolution is wrong, we will have to agree with those who think that the universe did not come into existence through gradual evolution, particularly that the present human race is the off-spring of an individual who was physically exactly like us and had descended from Heaven along with his wife or, as some people have thought, was suddenly brought to life after his statue was made and spirit was breathed into him after which Nature did not create any human individual in this fashion but through sexual reproduction.

If evolution is not a reality

In such a case, a great responsibility devolves on us to prove by scientific and rational arguments the falsity of the idea of gradual evolution. Mere claim that it is false will not be enough for our propagational purposes because the world cannot accept the falsity any idea on the basis of a mere claim the truth of which stands established again and again through scientific research. In case we insist on our claim without scientific arguments and rational proofs behind it, we will only create disgust for Islam in the minds of the intellectual elite of the world and lead it further away from it. Hence, it is our duty to try our best to produce scientific and intellectual arguments against it. If the idea of gradual evolution is really wrong, we must also succeed ultimately by our efforts to produce intellectual arguments and scientific proofs against it, even if the world believes that it is correct.

Substantiation by the Quran

But the idea of the phenomenon of evolution is not merely a universal scientific truth. If we reflect on the Quran, we quite easily reach the conclusion that it also accords precisely with the spirit of the Quran, is correct and the stand of the Quran on it is precisely the same as that of the philosophers i.e. evolution is not the evolution of the universe at the biological plane or any one of its planes but is that of the whole of the universe in which every thing gets its share by evolving according to its capacity.

There is no mention of the sudden appearance of the first man in the Quran. On the contrary, it contains the following proofs about man's gradual appearance.

- (1) “*Rabb*” (One Who evolves gradually) is one of the attributes of Allah and is mentioned at the beginning of the very first verse of the Quran as follows:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

“Praise be to Allah, the Cherisher and Sustainer
(the Evolver) of the Worlds”.

(Al-Fatiha 1: 2)

The principal quality of the beautiful attributes is evolving

In this verse it has been pointed out that evolving is that attribute of Allah on account of which we praise Him, that is, all the attributes of Allah, which are the beautiful or the praiseworthy names are a detailed explanation of Allah’s attribute of evolving. It is in evolving that all the attributes of Allah become manifest. There is no attribute of Allah which expresses itself independently of the purposes of evolving.

Evolving is the essence of evolution

What does evolving mean? To develop something from a lower to a higher state. And what is meant by evolution? Nothing except that something may reach a higher state from a lower state. In other words, the result of Allah’s evolving is evolution. It is only through evolution that all the attributes of Allah become manifest. There is no attribute of Allah which expresses itself independently of the purposes of evolution. The Quran cites examples of Allah’s evolving to draw attention to His creating.

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ

“O Ye people! adore your Guardian Lord Who created you and those who came before you”.

(Al-Baqarah 2: 21)

لَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِّن طِينٍ ۝ ثُمَّ جَعَلْنَاهُ
نُطْقَةً فِي فَرْارٍ مُّكِينٍ ۝ ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا
الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ
لَحْمًا ثُمَّ أَنشَأْنَاهُ خَلْقًا آخَرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ
الْخَالِقِينَ ۝

We did create from a quintessence (of clay); then We placed him as (a drop of) sperm in a place of rest firmly fixed; then We made the sperm into a clot of congealed blood; then of that clot we made a (foetus) lump; then We made out of that lump bones and clothed the bones with flesh; then We developed out of it another creature, so blessed be God, the Best to create.

(Al-Mominun 23: 12-14)

Evolving is the essence of creation

It is worthy of note, particularly in the second verse that Allah regards every stage of creation too which results from evolution as nothing but creation. In other words, creation and evolution are two different names of the same thing. He mentions the evolution of the embryo in the mother's womb but when that evolution has been completed; He calls it "creation" and "the best of the creations".

هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُن
شَيْئًا مَّذْكُورًا ۝
إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُّطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَاهُ
سَمِيعًا بَصِيرًا ۝

Has there not been over Man a long period of Time when he was nothing (not even) mentioned. Verily, We created Man from a drop of mingled sperm in order to try him: So we gave him (the gifts) of Hearing and Sight.

(Ad-Dahr 76: 1-2)

An epitome of the knowledge of Allah

The reason for presenting evolving as a sign of creating is that creating and evolving go hand in hand. Allah's creating takes the form of His evolving and evolving manifests itself in creating. Had Allah's creating been without evolving, it would have been impossible for us to know Allah. The reason is that in such a case His love, justice, mercy, protection, wrath and, in short, none of His qualities of beauty and power would have manifested itself, since all these qualities desire evolving for their expression or evolving is the practical result of the expression of these qualities or else these qualities can not express themselves at all.

Universality of evolving

Now consider the fact that Allah's evolving encompasses every thing in the universe. Allah evolves everything from a lower state to a state which is the state of its highest perfection.

اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ

“Allah is the Creator of all things and He is the Guardian and Disposer of all affairs”

(Zumr 39: 62)

Evidently, the disposing of all affairs means His evolutionary activity. In other words, everything in the universe whether dead or alive, takes a share from Allah's evolutionary activity. One of the prayers in the traditions of the Prophet (SAW), begins with the following words:

رَبِّ كُلِّ شَيْءٍ وَمَلِكِهِ

“O Allah! The Evolver and Lord of all things”

Observation's support

It means that Allah does not create anything whether dead or alive in our sight as a finished product all of a sudden but completes every thing gradually by making it pass through different incomplete states. That is why He is called the evolver and disposer of every thing which our observation also confirms. It is just possible that a thing may come to our notice suddenly and may make us believe by an error that it has come into existence all of a sudden by itself. But when we reflect deeply over such events, it always becomes clear that its coming into existence was not sudden but gradual.

Gradualness is Allah's practice

Allah is all Powerful. If He wishes, He can create a man or a tree in a complete form at once out of nothingness. But, He does not do so. The reason is that by doing so the demand of His attribute of evolving care and love is not met. He builds a complete human organism gradually from a micro-organism. This micro-organism which is found in the seminal fluid of a male human being also does not come into existence suddenly but gradually. Allah makes a tiny seed into a magnificent tree by making it pass through thousands of stages of evolution. This seed also does not appear on the branch of the tree at once but has a history of its own.

Difference between the present and the future

Such exactly is the case with every thing in the world. The only difference is that the evolution of certain things is taking place before our eyes and that of certain other things, for example, the solar system, the species of animals, a stone, a rock, a mine or a drop of water etc has been completed even before we came into existence. If the creation of a complete human body out of a micro-organism or the creation of a magnificent tree out of a tiny seed are not the events which we see with our eyes, they are also so amazing that we would find it difficult to believe them just as we feel it difficult to believe the evolution of the solar system or the species of animals.

Human race is no exception

When according to the teachings of the Quran nothing comes into existence without evolution, how can it be conceded that every species of animals or the race of the animal called man was always in a single state and before it a lower race or its lower state did not exist or how can it be believed that the first individual of every species of animals or the first individual of the human race had appeared suddenly in a finished form and no lower or defective states of its organism existed before? A belief of this kind is inconsistent with Allah's nature

An objection

Perhaps it may be said in reply to it that Allah's power is unlimited and He does what He wills. Hence, although Allah makes use of the process of gradualness and evolution in creating certain things, yet nothing can stop us from believing that He can also create, and does create, without gradualness and evolution. But this idea is not correct as the words "all things" in the above verse and *hadis* denote against it.

Meaning of absolute power

Moreover, although Allah is indeed all-Powerful, yet His power itself does not violate its own laws, and the laws are the very same which emanate from His qualities of beauty and power. If Allah's power itself negates His qualities, it is neither at its best nor is the power of an all Powerful Allah. Allah does not do anything, and does not do it in a manner, which is unbecoming of Him.

Mutual consistency of the qualities of Beauty

In other words, none of the qualities of Allah expresses itself to the exclusion of His other qualities. Rather, all the qualities of Allah are inclusive of one another and one cannot express itself without the other. The absolute power of Allah is not different from that which reflects all His qualities.

Creation and evolution are inseparable

Therefore, it can never ever be possible for Allah's creation to be without evolution or His evolution to express itself without creation. Creation and evolution are two different names of a single thing. When gradual completion of creation is mentioned the word evolution is used. When the result of evolution is mentioned, the word creation is used. It is never ever possible for the whole of Allah's qualities of beauty and power not to manifest themselves in His creation and evolution. The universe is the creation of the Divine Being. That is why, it manifests and reflects all His qualities. That is again why the study of Nature guides man towards the knowledge of Allah.

يَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ

“And contemplate (the wonders of) creation in the heavens and the earth.

(Aal-e-Imran 3: 191)

Sign of absolute power

The proof of Allah's absolute power is not that He may create something as a finished product like a magician at once. But it is that whatever thing He may create He may develop it to perfection from an unmentionable condition. The Quran presents the nature of Allah in the latter form in proof of His absolute power. Every new form of a thing progressing and evolving from moment to moment which is better and higher than its previous form is not present before but comes into existence out of nothingness and provides a proof of both Allah's new creating and evolving.

Example of man

Allah has endowed man too with His image. Therefore, his creation also expresses the qualities of gradualness and evolution, and he also expresses all his qualities of beauty and power while evolving his creation.

(2) The Quran says:

هُوَ أَنشَأَكُم مِّنَ الْأَرْضِ

“It is He Who hath produced you from the earth”
(Hood 11: 61)

Growth of the human race

By this verse it springs to mind that the creation of man from the earth was exactly like the growth of vegetation from the earth. In the next verses this meaning has been made clearer.

مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا ۝

“What is the matter with you that ye place not your hope for kindness and long suffering in Allah

(Nooh 71: 13)

وَقَدْ خَلَقَكُمْ أَطْوَارًا

Seeing that it is He that has created you in diverse stages?

(Nooh 71:14)

وَاللَّهُ أَنبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا

And Allah has produced you from the earth growing (gradually).

(Nooh 71: 17)

The subject of these verses evidently relates to the idea of evolution of mankind and negates the idea of sudden appearance of the first man or his descent on earth from somewhere. In all the above verses, the word “you” indicates the whole of man-kind. It is for it that the words of passing through “diverse stages”, of “coming into existence and developing” and of “growing” have been used.

Similarity with the tree

The creation of man is a gradual evolutionary process in the sight of Allah which resembles the growth of a tree. The tree is first in the form of a seed and becomes a plant after sprouting from the wet soil. The states of the plant then progress until it becomes a complete tree. Similarly, mankind began as a unicellular creature

called the amoeba which had come into existence in the mud lying on the shores of the seas. Physical changes continued to occur in the amoeba which brought into existence better and higher races of animals. This process continued for ages until it ultimately ended in the emergence of mankind.

Central branch of the tree of life

In order to understand the simile of the tree in the form of mankind more correctly, we have to keep in mind that the tree of life which sprouted from the amoeba came to have different branches. Every branch came to a dead stop at one point of its progress except for one the progress of which continued. At the end of this branch there appeared the human body. The bodies of whatever species of animals appeared on this branch prior to the human body were the previous forms of the human body which continued to become better and better step by step and come nearer and nearer to the last structure and form of the human body until its last form i.e. the complete human organism came into being.

(3) The human race is present before us.

Doubters' lack of understanding

Allah says that He has created mankind out of nothingness which will one day be destroyed. He again says that He will resurrect it. The doubters do not understand both these facts. They also do not understand how Allah has created mankind out of nothingness. Moreover, if mankind is the off-spring of a father, where did the first man come from and when mankind will be wiped out, how will it be resurrected?

Allah's guidance

Allah helps man to overcome both these mental difficulties. He makes him understand by an example that the creation and resurrection of his race is exactly like the creation of a human individual.

مَا خَلَقَكُمْ وَلَا يَبْعَثْكُمْ إِلَّا كُنُفُسًا وَاحِدَةً

And your creation or your resurrection is no wise
but as an individual soul.

(Luqman 31: 28)

Mention of the word "your" twice in this verse obviously means mankind. This word distinguishes mankind from the word "an individual". First take the creation of mankind. The creation of mankind has not taken place before the eyes of man, but a human individual is created before his eyes. The Quran asks us to reflect on the latter of which we have knowledge ignoring the former of which we have no knowledge. Now think how a human individual is created.

Example of the human individual

We know that a human individual grows out of a micro-organism in the mother's womb, which is found in the sperm of a male human being produced from blood flowing through the body. The blood is formed from chime. Its first form is chyle which is produced in the stomach from food. The food is ultimately formed of those vegetables which grow in the earth on account of the absorption of chemical elements by the soil. These chemical elements are formed of particles the atoms of which consist of those different small packets of waves of positive and negative charges of energy which are known as protons and electrons. The micro-organism in the mother's womb which is really the seed of the human individual then passes through different stages until it is fit to be born as a baby. This baby grows further until, after becoming young, its physical development is completed. Thereafter, Nature employs its physical powers for the search for an ideal which become a cause of its mental or psychological evolution.

Application to the human race

If the whole of mankind has also been created in this fashion and, as the Quran claims it has been, then it is certain that the first man in whom the human race had originated had also come into existence through the process of gradual evolution. This is precisely the conclusion which Darwin has drawn from his observations and in which he is also supported by the other biologists. The conclusion of these biologists not only provides a new rational argument for the truth of the Quran but also gets support and confirmation for itself from the Quran.

Repetition of the history of the race in the individual

The evolution of the human race also started with the waves of electric energy until the solar system came into existence, the earth cooled off and the foundation of the human organism was laid on it in mud on the shores of the seas which initially consisted in only a unicellular organism called the amoeba.

Consistency with the Quranic claim

In addition, the research of the scientists that the creation of the human race was like that of an individual is remarkably consistent with the claim of the Quran that a human individual repeats millions of years of history of the human race in a short time, and the human organism from the amoeba until its completion i.e. until the appearance of the first man, has passed through exactly the same states as the embryo in its mother's womb. In other words, the different states of the embryo from beginning to end resemble those species of animals which, according to the research of the biologists, are steps in the evolution of the human organism.

Resurrection of the human race

Now take resurrection of the human race. The Quran shows that resurrection is a state of the human ego when it will come back to the physical body again so that it may receive punishment and reward for its actions in this physical body itself which was the instrument of all its actions. Consequently, it is stated:

مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ ثَارَةً أُخْرَى

From the (earth) did We create you, and into it shall We return you, and from it shall We bring you out once again.

(Taha 20: 55)

The Quran calls resurrection too by the name of "producing" or "bringing out". It says that the resurrection of the human race should also be thought to be like that of the human individual. It means that it will also be the result of a gradual and an evolutionary process.

Example of vegetation

The Quran refers to the evolutionary or gradual aspect of resurrection in these verses.

وَأَنَّهُ الَّذِي أَرْسَلَ الرِّيحَ فَثِيرُ سَحَابٍ فُسْقَتَهُ إِلَى بَلَدٍ
مَيِّتٍ فَأَحْيَيْنَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا كَذَلِكَ الْكُشُورُ

“It is Allah Who sends forth the Winds, so that they raise up the Clouds and We drive them to land that is dead, and revive the earth therewith after its death, even so (Will be) the Resurrection”.

(Fatir 35: 9)

It again says:

وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبَارَكًا فَأَنبَتْنَا بِهِ جَنَّاتٍ
وَحَبَّ الْحَصِيدِ وَالنَّخْلَ يَأْسِقَاتِ لَهَا طَلْعٌ نَضِيدٌ
رِزْقًا لِّلْعِبَادِ وَأَحْيَيْنَا بِهِ بَلَدًا مَيِّتًا كَذَلِكَ الْخُرُوجُ

And We send down from the sky Rain charged with blessing, and We produce there-with Gardens and Grain for harvests; and tall (and stately) palm trees, with shoots of fruit stalks, piled one over an other as sustenance for (Allah's) Servants; and We give (new) life there-with to land that is dead, thus will be the Resurrection.

(Qaaf 50: 9-11)

Obviously, the growing of trees and vegetation from rain is a gradual evolutionary process. Hence, the creation of the individual is an enlightening example of both the creation and resurrection of the human race, though it is probable that the evolutionary process of resurrection will be swifter than the evolutionary process of creation. And then, we also know that time is a relative thing. A period of time is of different lengths at different levels of consciousness. May be the measure of time for the duration of resurrection is some other!

Gradual creation of the physical world

(4) If the universe has not evolved gradually, it means that it might have come into existence suddenly at some particular time. But, the Quran contradicts this point of view. Consequently, it is stated:

اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي
سِتَّةِ أَيَّامٍ

"It is Allah Who has created the heavens and the earth, and all, between them, in six days".

(As-Sajdah 32: 4)

The day here evidently does not mean the day which is formed of the earth's rotation but an age which can be of billions of years. In the next verse the Quran itself explains it by saying that the word "day" has been used to mean an age.

فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِّنَّا تَعُدُّونَ

On a day the Space whereof will be (as) a thousand years of your reckoning.

(As-Sajdah 32: 5)

Periods of evolution

Then it is also clear that the words "a thousand years" have not been used here as a mathematical term but as an idiom which mean a long period. The time of the creation of the universe cannot be measured on the basis of the formula which we have prescribed in relation to the rotation of the earth after the creation of the solar system. The relative nature of time is also evident from the following verse of the Quran.

فَأَمَّا اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ قَالَ كَمْ لَبِثْتَ قَالَ
لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ

"But Allah caused him to die for a hundred years, then raised him up (again). He said: "How long didst thou tarry (thus)? He said: (Perhaps) a day or part of a day".

(Al-Baqarah 2: 259)

It is worthy of note that the scientists have divided evolution in six main epochs on the basis of intellectual testimonies.

Details of the Torah

The Torah the truth of which is confirmed by the Quran itself in Surah 5: Maidah, Verse No 49 and which uses the words of "light" and "guidance" for it not only mentions that Allah created the

heaven and the earth in six days but also gives some detail of what different things He created during each of these six days. It is not strange that this detail resembles the rational explanation of the creation of the world produced by the scientists in the light of different sciences. For example, after creating the dry land and oceans:-

"Allah commanded that land should grow grass, seedy plants and fruitful trees which may bear fruit according to their respective kinds and may seed themselves on land, and it happened exactly as commanded."

"And Allah commanded that water should produce living creatures in abundance and the birds should fly in the air.... and after saying so He blessed them by telling them to flourish and prosper, to fill the water of these oceans and to multiply on land."

"And Allah commanded that the earth should produce living creatures, quadrupeds, crawlers and beasts according to their kind, and this is exactly what happened."

This explanation of the creation of the world shows not only that it took time but also that the events took place in a particular sequence and order which accords with the findings of the scientists.

Difference between the scientific and revelatory explanation

If there is any fundamental difference between this revelatory explanation and the scientific explanation of the scientists about the creation of the universe, it is only that the revelatory explanation has been provided in a way that the events have taken place one after the other in quick succession and each one of them has occurred in the twinkling of an eye. But we should here also keep in mind, in addition to the relativeness of time, that the descriptive style of the revealed books is always dramatic because they are not concerned with the minute details of the events but only with their overall state and meaning.

States of the universe

(5) The Quran clearly mentions some of the changing states of the universe during the course of its evolution. For example, the scientists say that time was when the whole universe was in the form of a galactic nebula. The earth and the stars as well as the sun and the

moon in the sky were all joined together. Allah separated the earth from the sun. Thereafter, creation of all the species of animals started on the earth in the water of the seas. The Quran describes this stage of the evolution of the universe in the following words:

أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَتَا
رَتْقًا فَفَتَقْنَاهُمَا وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيًّا

“Do not the Unbelievers see that the heavens and the earth were joined together (as one unit of Creation) before We clove them asunder. We made from water every living thing”.

(Al-Ambiya 21: 30)

Appearance of life in the water

Mention of life of everything evolving out of the water has already been made in connection with the creation of the universe. Here the allusion is towards that particular period of the evolution of the universe in which life diversified and dispersed after evolving out of the water. Kingsley says:

“The water of the sea is the mother of all living creatures.”

The Quran again says:

وَكَانَ عَرْشُهُ عَلَى الْمَاءِ

“And His Throne was over the Waters.”

(Hood 11: 7)

In this verse too there is an allusion to the fact that the first object over which Allah's dominion, that is, His power, creativeness, evolving care and mercy extended was water.

The Nebula

Then the Quran clearly mentions that at one point of time the stars in the sky were in the form of a cloud of smoke. and the different huge clouds of smoke are present in the sky even today.

ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ

“Moreover, He comprehended in His design the sky, and it has been (as) smoke.”

(Hameem As-Sajdah 41: 11)

While explaining the evolution of the universe, Sir Oliver Lodge writes:

"These large and extensive pieces of matter gather in the form of voluminous zones of clouds or gas which we see in the form of nebulas today. They should be rightly called by the name of gas or smoke because the property of smoke or gas is that the particles of matter dispersed in it move here and there independent of one another".

Black mud, the origin of the human body

(6) The Quran says that man has been created from wet black clay. This confirms the conclusion of the scientific researches mention of which has been made above that life had originated in mud which lay on the shores of the seas and its creation had passed through diverse stages and taken time.

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِّنْ صَلَاصَلٍ مِّنْ حَمَإٍ مَّسْنُونٍ ۖ فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِن رُّوحِي فَقَعُوا لَهُ سَاجِدِينَ ۝

Behold! Thy Lord said to the angels "I am about to create man from sounding clay, from mud moulded into shape; "when I have fashioned him (in due proportion) and breathed into him of My spirit fall ye down in obeisance unto him.

(Al-Hijr 15: 28-29)

Here the words "I have fashioned him" are specially noteworthy, for they clearly show that the creation of man was not sudden but was the result of evolution from lower to higher states.

Fashioning and evolution

The meaning of "breathed into him of My spirit" is that when by Allah's fashioning he has reached a state where the quality of self-consciousness which is the distinctive quality of both Allah and man may develop in him. It is this self-consciousness due to which man distinguishes between good and evil and enjoys the special privilege of being a human being.

Beginning and end of the human body

(7) The Quran clearly says that the creation of man has begun from clay or mud. His body has then reached its completion by evolving gradually through sexual reproduction. After its completion, Allah breathed His spirit into it and gave it the faculties of sight, hearing and understanding, i.e., after "initiating his creation" and before "fashioning him" and "breathing His spirit into him" his race was physically evolving through sexual reproduction.

وَبَدَأَ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ ۝ ثُمَّ جَعَلَ نَسْلَهُ مِنْ
سُلَالَةٍ مِنْ مَاءٍ مَهِينٍ ۝ ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ
رُوحِهِ ۖ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ

"He began the creation of man with (nothing more than) clay and made his progeny from a quintessence of the nature of a fluid despised. But He fashioned him in due proportion, and breathed into him something of His spirit. And He gave you (the faculties of) hearing and sight and feeling (and understanding).

(As-Sajdah 32: 7-9)

Quintessence of clay

(8) The Quran says at another place that Allah created man from a quintessence of clay.

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِّنْ طِينٍ

Man We did create from a quintessence of clay".

(Al-Mominun 23: 12)

Some people have thought that quintessence of clay means the very same dry and black clay of which mention exists in the following verse of the Quran.

إِنِّي خَالِقٌ بَشَرًا مِّنْ صَلْصَالٍ مِّنْ حَمَإٍ مَّسْنُونٍ

I am about to create man, from sounding clay,
from mud molded into shape.

(Al-Hijr 15:28)

The elements

But obviously, the quintessence of clay and dry black clay cannot both be one. Therefore, the subject of both these verses is not

one. Quintessence of clay must be consisting of all those elements which are found in the universe and the number of which, according to the researches so far made, is said to be ninety four (94). A chemical analysis of the human organism shows that it contains an appropriate quantity of each of these elements, though the quantity of some of them is so small that their existence cannot be easily discerned. When the quantity of any of these elements is reduced, the human organism does not function properly which affects its health adversely. This indirectly proves that the object of creating these elements was no more than this that they should subsequently become a part of the human organism. Every stage of the physical evolution of the universe as a result of which these elements came into existence was nothing but a preparation for the creation of man.

Blueprint of the human body

Now think from which source this quintessence of clay comes into the human body. It is derived by its biological activities from the soil through food. This is possible only when it is understood that the human body is the result of a continuous process of biological growth which might have started from some extremely low state. On the other hand, if it is conceded that Allah had breathed His spirit into a statue of dry black clay after making it and it is in this way that man had come into existence suddenly, then it was not formed from the quintessence of clay but merely from mud which is against the explanation of the Quran.

The second verse of the Quran which has been recorded above mentions the "beginning" of human organism while the first one throws light on its evolution and biological growth.

Creation of mates

(9) The Quran says that Allah has created woman from the rib of man.

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ
وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً

"O mankind! Reverence your Guardian Lord,
Who created you from a single Person, created of
like nature, his mate and from them twain
scattered (like seeds) countless men and women.

(An-Nisa 4: 1)

This idea is consistent not with the sudden but with the gradual evolutionary creation of man. If Allah had suddenly infused life into Adam by breathing into him after making his statue. He could also create Eve along with him in a similar manner. None of the parts of the organism of a highly developed creature like man can be a complete creature. The reality about the creation of woman from the rib of man is that the initial form of the human organism consisted in a single cell like the leech. The method of the birth of a unicellular creature is that it gets divided into two parts by itself after it grows. Each of these two parts is a complete living creature. Then, at the next stages of its physical growth, one part becomes suitable to discharge the functions of a female and the other that of a male. Then, when at the end of its physical growth man appears, he is also in the form of mates like his ancestors.

- (10) The Quran says that Allah has created man from a mere clot of congealed blood.

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۝

Proclaim (or read) in the name of thy Lord and Cherisher Who created — created man out of a (mere) clot of congealed blood.

(Al-'Alaq 96: 1)

The word "created" indicates the beginning of mankind too

The evolution of the human organism began with the birth of a unicellular creature, the amoeba, which resembles a clot. Just as the subject of this verse applies to the creation of an individual, so it also applies to the evolution of the human race.

Psychological evolution

We have thus far mentioned the words of the Quran which throw light on the evolution of the universe at the material and biological planes. However, they also quite clearly confirm evolution at the human or psychological plane.

فَلَا أُقْسِمُ بِالشَّفَقِ ۝ وَاللَّيْلِ وَمَا وَسَقَ ۝ وَالْقَمَرِ إِذَا اتَّسَقَ ۝
لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ ۝ فَمَا لَهُمْ لَا يُؤْمِنُونَ ۝

"So I do call to witness the ruddy glow of Sunset; the Night and its Homing; and the Moon in her Fullness; ye shall surely travel from stage to stage. What then is the matter with them, that they believe not?

(Al-Inshiqaq 84: 16-20)

Exegesis of the verse

Twilight is the subdued light just after the sunset. When it is about to vanish and the darkness of the night is about to fall, men and animals return to their natural habitats from different directions. Thereafter, when the light of the moon takes its place, it is also incomplete, but it continues to increase gradually with the increase in the size of the moon until, when there is full moon, the whole world is lighted by it. Such exactly is the case with man. At this time, he is beset by the darkness of *kuf*r and is always seeking refuge from the troubles created by it but he is neither able to find it nor knows where to find it.

The dim kind of light of morality and spirituality in the heart of man which is a residue of the influence of the teachings of the previous prophets glimmers in his heart like the twilight, but he does not see his way through it. Nevertheless, it will go on increasing gradually because of his continuous approach near to the purpose of Allah's guidance and the demand of his nature till he will reach the highest stage of his self consciousness. This route of the evolution of man and his destination are amongst his destinies. Just as the destiny of the moon is to reach its perfection by increasing gradually, so an avoidance of this route is not possible for man who is bound to come towards it sooner or later. What then is the reason that what he must do tomorrow after great hardships, he does not do today and avoids believing this guidance of Allah?

Supremacy of Islam and evolution

The prediction of the Quran that the message of Muhammad (SAW) will dominate the world completely ousting all other religions confirms the idea of the moral and spiritual evolution of man.

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ
لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ

It is He Who has sent His Apostle with Guidance and the Religion of Truth, that he may proclaim it over all religion even though the pagans may detest (it).

(As-Saff 61: 9)

Evolution of Allah's guidance

Allah's guidance has also evolved side by side with the cultural and mental evolution of man the highest stage of which is the teachings of the Prophet Muhammad (SAW).

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي

"This day I have perfected your religion for you,
completed My favor upon you." (Maidah 5: 4)

Testimonies to spiritual evolution

In case the theory of spiritual evolution is not correct the emergence of prophets and the revelation of Allah's guidance both become useless. The reason is that in such a case a disbeliever cannot embrace belief by shedding disbelief. Similarly, a believer's achieving spiritual progress and attaining to its higher levels, thereby approaching nearer to Allah cannot be possible. But Allah says that disbelief and belief both have levels against which both Hell and Heaven also have levels and while the disbeliever can come nearer to belief the believer can rise higher in it.

نَرْفَعُ دَرَجَاتٍ مَّنْ نَّشَاءُ

"We raise whom We will, degree after degree".
(Al-An'aam 6: 83)

وَلَا نُضِيعُ أَجْرَ الْمُحْسِنِينَ

"We suffer not, to be lost, the reward of those
who do good" (Yousuf 12:56)

Spiritual evolution has no limit. Consequently, the spiritual evolution of the Prophet (SAW) continued and Allah promised to raise him to its highest level.

عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا

"Soon will thy Lord raise thee to a station of
Praise and Glory"

(Bani-Israel 17: 79)

Spiritual evolution continues even after death. The believers will cry in the paradise

رَبَّنَا أَتِمِّمْ لَنَا نُورَنَا

"Our Lord perfect our Light for us".

(Tahreem 66: 8)

We pray to Allah after every call to prayer till to day that He may grant the Prophet (SAW) the highest place of praise and glory which He has promised.

اللَّهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ الْقَامَةِ وَالصَّلَاةِ الْقَامَةِ اِنْتَ مُحَمَّدًا نِ
الْوَسِيلَةَ وَالْفَضِيلَةَ وَابْعَثْ مَقَامًا مَحْمُودًا نِ الَّذِي وَعَدْتَهُ
اِنَّكَ لَا تَخْلِفُ الْمِيعَادَ

“O Allah! Lord of this perfect call and of the ever-living prayer! Grant means and honour to Muhammad (SAW) and raise him up to the position of glory which You have promised him. Verily You do not do anything against your promise”

The story of creation

In the Quran at one place the continual story of the creation of the whole universe has been narrated thus:

(١) اَللّٰهُ الَّذِي خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ وَمَا بَيْنَهُمَا
فِي سِتَّةِ اَيَّامٍ ثُمَّ اسْتَوٰى عَلَى الْعَرْشِ مَا لَكُمْ مِّنْ
دُوْنِهِ مَن وَّلٰى وَلَا تَنْفَعُ اَفْعَالُ الْكَافِرِيْنَ ۝

It is Allah Who has created the heavens and the earth, and all between them, in six Days, and is firmly established on the Throne (of authority); Ye have none, besides Him, to protect or intercede (for you): Will ye not then receive admonition?

(As-Sajdah 32: 4)

*(٢) يُدَبِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَرْجِعُ
إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِّمَّا تَعُدُّونَ ۝

He rules (all) affairs from the heavens to the earth; in the end will (all affairs) go up to Him on a Day the space whereof will be a thousand years of your reckoning.

(As-Sajdah 32: 5)

* The author has made the translation of this verse differently to fit in his theory and it is that “He brings it down towards lowness from height while planning for His hidden mental command and then, after it becomes visible in the form of creation, it ascends unto Him through periods each of which is of a thousand years duration according to our reckoning.”

(٣) ذَلِكَ عَالَمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الرَّحِيمُ

Such is He, the Knower of all things, hidden and open, the Exalted (in power), the Merciful;

(As-Sajdah 32: 6)

(٤) الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ وَبَدَأَ خَلْقَ الْإِنْسَانِ
مِنْ طِينٍ

He Who has made everything which He has created most Good; He began the creation of man with (nothing more than) clay;

(As-Sajdah 32: 7)

(٥) ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِّنْ مَّاءٍ مَّهِينٍ ثُمَّ
سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُّوحِهِ وَجَعَلَ لَكُمُ السَّمْعَ
وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ

And made his progeny from a quintessence of the nature of a fluid despised; But He fashioned him in due proportion, and breathed into him something of His spirit. And He gave you (the faculties of) hearing and sight and feeling (and understanding) little thanks do ye give!

(As-Sajdah 32: 8-9)

Mention of some of these verses has been made above. Here it was told how they show that the creation of the universe has been through a gradual process of evolution.

Another proof of evolution

Here the only purpose is to explain how these verses, particularly the second one out of them beginning with **يَدَّبَّرُ الْأَمْرَ** denotes the evolutionary creation of the universe and confirms that exegesis of the rest of the verses which has been given above.

Meaning of امر or "command"

From the context of this verse it is clear that it mentions the creation of the universe. for such only is the subject of the verses before and after it. امر means a "command". It denotes that existence waits on His intention. It is defined and explained in the Quran at another place as follows:

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ

Verily when He intends a thing, His Command is
"Be" and it is.

(Yasin 36: 82)

But *فَيَكُونُ* does not mean that the thing comes into existence forth-with. It only means that it comes into existence. But the other verses of the Quran and the observations of Nature show that its coming into existence is always gradual.

Meaning of plan for the command

The reason is that the unfoldment of the possibilities of Allah's command reaches its perfection gradually just as a seed unfolds its potentialities gradually till it becomes a full tree. In other words, after "intention" and "command" there is a "process of planning to accomplish the command" by which Allah subjects a thing to His loving care and brings it to its perfection after making it pass through all the evolutionary stages. During this process, all the attributes of power and beauty of Allah become manifest. This plan for the accomplishment of the command has two parts, one *هبوط* or "descent" and the other *صعود* or "ascent".

Love is the basis of creation

The reason why the Creator creates is that He feels the beauty of a beautiful ideal and desires to create it with that beauty and perfection. This ideal is, in fact, nothing but an image of the Creator's own beauty and perfection. Nevertheless, He seeks it considering it to be different from Himself. At first, the ideal is hidden in the mind of the Creator with its beauty and perfection. Its love or attraction induces Him to create and unroll it. Hence, that ideal manifests itself in creation after becoming evident. In other words, it is first invisible and then becomes visible.

“Descent” is the beginning of creation

But when the Creator creates it to manifest it, it is in an extremely low state which apparently has no relationship with His beauty and perfection inspite of being His ideal of beauty and perfection as, for example, the idea of a beautiful flower which first appears in the form of an ugly kind of seed. This is its “descent”. In other words, it has been thrown towards lowness from the height of beauty. In Arabic *sama* means height and *arz* means lowness. For example, the Quran says:

وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ

“But he inclined to the earth”

(Al-A’raaf 7: 176)

“Ascent” or evolution takes the form of creation

Nevertheless, at this initial stage its beauty and perfection is hidden in a way in which a flower is hidden within the seed. Therefore, the creative activity of the Creator called in this verse the “plan” causes it to undergo His loving care in order to unroll its potentialities fully and makes it pass through the various stages of evolution. Its result is that it comes nearer to the mental idea of beauty and perfection or the ideal of the Creator. This is its “ascent” or evolution. The force which brings this whole evolutionary movement that originates in lownesses into being is the very same will of the Creator to create for which the beauty and perfection of the ideal serves as a standard or destination. In other words, the evolution and planning of the creation is carried out through the idea of the standard of its perfection which is the highest point or heaven of its evolution. But creation begins from a low state which is, so to say, its earth. This exactly is the meaning of *يَدَبُرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ*. The feeling of beauty of the ideal is, so to say, the origin of planning and creating. This evolutionary movement raises the creation from lowness to height until it achieves the stage of beauty and perfection which is consistent precisely with the mental ideal of the Creator. The meaning of “تَعْرَجُ إِلَيْهِ” is no other than this. But this process takes a long time *فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ*

Descent and ascent of the universe

In this verse mention of descent and ascent, which are the two stages in the creation of the universe, the ideal of the Creator, which

He is realizing through His creative activity is the perfect man and the creation of the universe which is still going on is but the search for this ideal. Its purpose is the realization of the perfect man. The whole creation is subservient to this purpose.

Unity of the universe

Every thing which is created by Allah in this universe is inter linked with the other and forms a part of a single creative process for the creation of a single universe. The universe will reach its completion when man will realize all his latent possibilities. When Allah made the ideal of perfect man experience the state of descent with the purpose of creating it, the first object of the present universe of which we can have any knowledge that came into existence was energy in the form of a kind of light known as cosmic rays. This was, so to say, the seed of the perfect man which continued to grow and develop gradually until it reached the stage of the human body in the course of ages. Its evolution still continues because so far all the invisible possibilities and potentialities of man have not become manifest.

Period of ascent

According to the researches of the experts, the period from the beginning of time to the appearance of life is estimated at 3 to 4 billion years and that from the appearance of life to the appearance of man at 2 billion years. In fact, as has been stated above, the words "a thousand years" appearing in this verse do not denote a mathematical number. They have been used as an idiom to mean a very long time. That is why at another place in the Quran the length of this period has been stated to be fifty thousand years instead of a thousand years.

تُفْرَجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ
خَمْسِينَ أَلْفَ سَنَةٍ

"The angels (the forces delegated to put the laws of Nature in motion), and the Spirit ascend unto Him in a Day the measure whereof is (as) fifty thousand years".

(M'aarij 70: 4)

Meaning of ascent of the angels

This verse is synonymous with the above verse by implication and explains it further. It has been explained here that the evolution of the universe is the evolution of the laws of nature. These laws have been called here the angels because their action has been delegated to the angels. When life evolves towards higher levels, it comes within range of the action of new laws the operation of which has been delegated to the angels of higher levels. This exactly is the ascent of the angels unto Allah. The angels of rain appeared when rain began to fall on earth while those of death when the universe entered the biological stage, and so on.

Meaning of ascent of the soul

In the above verse spirit means life which exists in inorganic matter, plants, animals and man, and is pushing forward by evolving gradually. This exactly is the ascent of life unto Allah.

Meaning of "hidden" and "open" and of "power" and "mercy"

It is a standard practice of the Quran that the concluding words of its verses throw light on their meanings. Here "hidden" means the mental idea of perfection or the ideal of Allah while "open" means some manifestation and evolution of this idea. "The Powerful" alludes to the fact that Allah has power and control over His affairs or over the unfolding of the ideal of His creation. Testimony to these meanings is contained in another verse of the Quran as follows:

وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ

"And Allah hath full power and control over His affairs".

(Yousuf 12: 21)

"The Merciful" refers to the fact that His creation is always through His love, mercy and evolving care i.e., through an evolutionary process. The next three verses mention in detail what stages have been covered by the gradual evolutionary unfoldment of Allah's ideal of creation and its ascent unto its source that has so far taken ages.

Mention of stages of evolution

These verses show that much before the “fashioning” of man or his completion, his race existed in the world in a low and imperfect form through sexual reproduction and was pushing forward gradually towards the stages of evolution.

All these facts joined together prove only this that the Quran is not opposed to the theory of evolution. On the contrary they prove that it teaches it. Nevertheless, sometimes we interpret the Quranic verses in a way that they come into a clash with the theory of evolution and then offer these verses as proofs against it. Therefore, it is necessary here to see whether there is really anything in these verses which is against the theory of evolution or not?

First objection

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ

“We have honored the sons of Adam”

(Bani-Israel 17: 70)

If inferior animals are man’s ancestors, they are decidedly superior to him. To concede that the race of such wonderful creatures as human beings has descended from the animals of a lower grade is disgraceful and against the dignity and honour of man.

The answer

The Quran says nowhere that man’s honour depends upon his honourable and glorious past. On the other hand, it says that although his past was extremely mean and contemptible, yet because of Allah’s evolving care, his present position is extremely superior as he has developed a reflection of Allah’s attributes. Therefore, he should not forget his origin but acknowledge His power, wisdom, love and mercy and thank Him for rising from a low to a very high position as a result of His evolving care. The Quran strikes a shattering blow to man’s egoism. It tells him that there is no reason for him to be proud of himself and rebellious against Allah. In this regard, the words of the Quran are as follows:

هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ
شَيْئًا مَّذْكُورًا ۝ إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْقَةٍ أَمْشَاجٍ
نَّبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا ۝

Has there not been over Man a long period of Time when he was nothing (not even) mentioned. Verily We created man from a drop of mingled sperm in order to try him. So We gave him (the gifts) of Hearing and Sight."

(Ad-Dahr 76: 1-2)

فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ ۖ خُلِقَ مِنْ مَّاءٍ دَافِقٍ ۖ
يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ ۖ

"Now let man but think from what he is created? He is created from a drop emitted. Proceeding from between the backbone and the ribs."

(Tariq 86: 5-7)

أَلَمْ يَكْ نُطْفَةٍ مِنْ مَنِيِّ يُمْتَنَى ۚ ثُمَّ كَانَ عَلَقَةً فَخَلَقَ
فَسَوَّاهُ ۚ

"Was he not a drop of sperm emitted (in lowly form). Then did he become a leech like clot; then did God, make and fashion (him) in due proportion".

(Qayamah 75: 37-38)

قُلْ الْإِنْسَانُ مَا أَكْفَرَهُ ۚ مِنْ أَيِّ شَيْءٍ خَلَقَهُ ۚ مِنْ
نُطْفَةٍ خَلَقَهُ فَقَدَرَهُ ۚ ثُمَّ أَسْبَغَ فِي سَرَرِهِ ۚ

"Woe to man! What hath made him reject Allah? From what stuff hath He created him? From a sperm drop. He hath created him, and then, mouldeth him in due proportion, then doth He make his path smooth for him".

(‘Abas 80: 17-20)

Rather, in these verses the point that like the human individual the human race might also have reached the present state by evolving from lowly forms is implicit because without this hypothesis the force of the subject of these verses is broken. Besides, an individual can say what does it matters if he has been created from a drop of water-his father was no less than a magnificent being who had descended from Heaven already prepared and finished!

Similarity in the individual and the race

When in the mother's womb the forms of every human individual resemble the animals ranging from the leech or the amoeba to a variety of other lower animals and we take it as a matter of course, then if scientific investigations prove that the previous forms of the human race were also exactly only the forms of those animals through which mankind has passed in precisely the same order in which the human individual now passes, what is unnatural in it? If these previous forms of the human individual are not against his honour, how the same previous forms of the human race can be against its honour? The theory of evolution of species says exactly the same thing about the evolution of the whole of the human race as we observe in the case of the human individual. If the latter is not strange, the former can also not be strange.

Second objection

The Quran says:

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ

“Verily when He intends a thing, His Command is “Be” and it is!”

(Yaseen 36: 82)

This shows that the universe has come into existence suddenly with the word “Be” and not gradually.

The answer

This verse does not prove at all that the word “Be” is not being put into effect through gradual evolution but forth-with. This verse means only this much that the universe has been created, is being created and will continue to be created by the command of Allah i.e. the cause of the beginning and end of its evolution is the word “Be”. This does not mean that the complete actualization of the possibilities of Allah's intention which the word “Be” expresses was sudden.

Gradual unfoldment of the possibilities of the word “Be”

If we draw the conclusion of sudden creation from this verse, it will mean that no change has taken place in the universe since its

creation. It has been explained above that this meaning is in direct contradiction to the other verses of the Quran. Besides, the universe is changing every day before our very eyes and is passing from one state to the other every day, or, rather, every moment. History is a witness that change has been taking place even before this day every moment as far as the light of our knowledge can see through the hazy past. This compels us to believe that change has been going on continuously in the universe even in the pre-historic times and before every state of the universe there has been a lower state of it. Creation is not something which started in the past and has now come to a stop but it is a continuous process. Therefore, the Quran says:

يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ

He adds to creation as He pleases.

(Fatir 35: 1)

It again says:

وَيَخْلُقُ مَا لَا تَعْلَمُونَ

“And He has created other things of which ye have no knowledge.”

(Nahl 16: 8)

The plain fact is that if there is no new creating every moment, it is possible to know it, but if it is continuing every moment, we cannot predict what new creating of Allah will create next? The continuity of the process of creation is not contrary to the fact that its cause is the word “Be”. Allah creates a tree, a man or an animal too through the word “Be” but all of these things are developed. Every thing is created by the word “Be” but every thing reaches its completion by evolving. Nothing is created at once. If the word “Be” is carried out at once, the expression of Allah’s attribute of evolving care, or rather, that of none of His qualities of beauty and power may be possible.

Relativeness of time

Besides, by keeping in view the relativeness of time, we can believe that in the eyes of Allah, the duration from beginning to end is not more than a single breath, though during this period the process of creation seems to us to be extending over billions of years.

Third objection

In the legend of Adam given below the Quran says:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ۝ وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ۝ قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ ۝ قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ الْغَيْبِ السَّمَاوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ ۝

Behold, thy Lord said to the angels: "I will create a vicegerent on earth" They said "Will Thou place therein one who will make mischief therein and shed blood? whilst we do celebrate Thy praises and glorify Thy holy (name)?" He said: "I know what ye know not". And He taught Adam the nature of all things; then He placed them before the angels, and said: "Tell Me the nature of these if ye are right". They said: "Glory to Thee; of knowledge we have none, save what Thou has taught us; in truth it is Thou Who art perfect in knowledge and wisdom". He said, "O Adam! tell them their natures". When he had told them, Allah said, "Did I not tell you that I know the secrets of heaven and earth and I know what ye reveal and what ye conceal"?

(Al-Baqarah 2: 30-33)

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِّن صَلْصَالٍ مِّنْ حَمَإٍ مَّسْنُونٍ ۝ فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِن رُّوحِي فَقَعُوا لَهُ سَاجِدِينَ ۝ فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ ۝ إِلَّا إِبْلِيسَ أَبَى أَنْ يَكُونَ مَعَ السَّاجِدِينَ ۝ قَالَ يَا إِبْلِيسُ مَا لَكَ أَلَّا تَكُونَ مَعَ السَّاجِدِينَ ۝

Behold! Thy Lord said to the angels": "I am about to create man, from sounding clay, from mud moulded into shape. "When I have fashioned him (in due proportion) and breathed into him of My spirit, fall ye down in obeisance unto him". So the angels prostrated themselves all of them together not so Iblis; he refused to be among those who prostrated themselves. (Allah) said: O Iblis! what is your reason for not being among those who prostrated themselves!

(Hijr 15: 28-32)

وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا
حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ
فَوَسَّوهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا
اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ
وَمَتَاعٌ إِلَى حِينٍ ۝ فَتَلَقَى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ
إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ۝ قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا فَإِمَّا
يَأْتِيَنَّكُمْ مِنْي هُدًى فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ
يَحْزَنُونَ ۝

We said; "O Adam! dwell thou and thy wife in the Garden, and eat of the bountiful things therein as (where and when) ye will; but approach not this tree, or ye run into harm and transgression". Then did Satan make them slip from the (Garden) and get them out of the state (of felicity) in which they had been. We said: "Get ye down, all (ye people), with enmity between yourselves, on earth will be your dwelling place and your means of livelihood for a time" Then learnt Adam from his Lord words of inspiration and his Lord turned towards him; for He is Oft Returning, Most Merciful. We said: "Get ye down all from here; and if, as is sure, there comes to you Guidance from Me, whosoever follows My guidance, on them shall be no fear, nor shall they grieve.

(Al-Baqarah 2: 35-38)

وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا
لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ لَمْ يَكُن مِّنَ السَّاجِدِينَ

“It is We Who created you and gave you shape.
Then We bade the angels bow down to Adam,
and they bowed down’ not so, Iblis. He refused to
be of those who bow down”.

(A’raaf 7: 11)

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ
وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا
وَنِسَاءً

“O mankind! reverence your Guardian Lord,
Who created you from a single Person, created of
like nature his mate, and from them twain
scattered (like seeds) countless, men and women”.

(Nisa 4: 1)

Then said

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ
أَبَى ۖ فَفَعَلْنَا بِآدَمَ إِنَّ هَذَا عَدُوٌّ لَّكَ وَلِزَوْجِكَ فَلَا
يُخْرِجُكُمَا مِنَ الْجَنَّةِ فَتَشْقَى ۚ إِنَّ لَكَ أَلًا تَجُوعُ فِيهَا
وَلَا تَغْرِى ۚ وَأَنَّكَ لَا تَظْمَأُ فِيهَا وَلَا تَضْحَى ۚ
فَوَسَّوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَا آدَمُ هَلْ أَدُلُّكَ عَلَى
شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَّا يَبْلَى ۚ فَأَكَلَا مِنْهَا فَبَدَتْ لَهُمَا
سَوَاتُهُمَا وَطُفِقَا يَخْصِفَانِ عَلَيْهِمَا مِن وَرَقِ الْجَنَّةِ
وَعَصَى آدَمُ رَبَّهُ فَغَوَى ۚ ثُمَّ اجْتَبَاهُ رَبُّهُ فَتَابَ عَلَيْهِ
وَهَدَى ۚ قَالَ اهْبِطَا مِنْهَا جَمِيعًا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ
فَإِمَّا يَأْتِيَنَّكُمْ مِّنِّي هُدًى فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ
وَلَا يَشْقَى ۚ

When We said to the angles, “prostrate your
selves to Adam”, they prostrated themselves, but
not Iblis; he refused. Then We said: “O Adam!
Verily this is an enemy to thee and thy wife: so let
him not get you both out of the Garden, so that
you art landed in misery. “There is therein

(enough provision) for thee not to go hungry nor to go naked, nor to suffer from thirst, nor from the sun's heat", but Satan whispered evil to him; he said: "O Adam! Shall I lead thee to the Tree of Eternity and to a kingdom that never decays". In the result, they both ate of the tree, and so their nakedness appeared to them; they began to sew together, for their covering, leaves from the Garden: Thus did Adam disobey his Lord, and allow himself to be seduced. But his Lord chose him (for His Grace): He turned to him, and gave him guidance. He said: "Get ye down, both of you - all together, from the Garden, with enmity one to another: but if, as is sure, there comes to you Guidance from Me, whoever follows My guidance, will not lose his way, nor fall into misery".

(Taha 20: 116-123)

These verses show that the human organism had come into existence suddenly and not gradually.

The answer

To understand these verses too correctly we should think about the descriptive style of the revealed books. The purpose of the revealed books is to guide man to choose the ideal, that is, they wish to tell him who is his Creator, why is it necessary for him to seek His approval and how this approval can be sought?

Descriptive style of the revealed books

They describe the facts in such a way that their instructional aspect or lesson or that overall effect or meaning which concerns man's guidance becomes absolutely clear without involving themselves in philosophical hair-splitting and details and constituents. Therefore, in the revealed books the facts are given the form of a parable and are described dramatically. This style of description brings out the facts vividly. In addition, despite being described in the minimum of words, they become more effective. In this parable, if there is a mention of some events, they are condensed and abridged under its central idea and a brief allusion to them is considered enough.

First example

For example, the purpose was to explain that Allah's creativeness and evolving care have implanted an evidence in man's nature that none but Allah is the object of his worship and every person who will be born till the end of the world will be born on the same nature. Man should neither think nor offer an excuse on the Day of Judgment that the trouble of Allah's worship which is being given to him is unbearable for Him. Rather, this trouble is his deepest nature. These facts have been explained in the Quran at some place in the form of a parable thus:

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ
وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى
شَهِدْنَا

When thy Lord drew forth from the Children of Adam from their loins their descendants, and made them testify concerning themselves (saying) "Am I not your Lord (Who cherishes and sustains you)? They said: "yea! we do testify (This)

(A'raaf 7: 172)

It is clear that such covenant as Allah has made us forget cannot be binding upon us. But the desire for Allah's worship which is ingrained in our consciousness is such a confession of Allah's evolving care that it cannot change into a denial.

Eternal truths about human nature

This verse does not describe any event, but the eternal and permanent facts of human nature in the form of an event. The conversation between man and Allah is not such that its words have been uttered through the tongues and listened to with the ears, but it is a conversation which will continue to be made through the medium of facts for all eternity. Nevertheless, it is correct if we take it for an event so that we may listen carefully to and follow the small still voice within us which has the importance of a covenant and which still echoes in our heart loud and clear. The Quran has described these facts at other places in different ways. For example:

فَاقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ
عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ

So set thou thy face steadily and truly to the Faith. (establish) Allah's handiwork according to the pattern on which He has made mankind. No change (let there be) in the work (wrought) by Allah: that is the standard Religion, but most among mankind understand not.

(Room 30: 30)

وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ

And also in our own selves: will ye not then see!

(Zariyat 51: 21)

يَلِ الْإِنْسَانُ عَلَى نَفْسِهِ بَصِيرَةٌ ۖ وَلَوْ أَلْقَى مَعَاذِيرَهُ

Nay, man will be evidence against himself, even thou he was to put up his excuses.

(Qayamah 75: 14-15)

Second example

Or for example, the purpose was to explain that seeking and loving Beauty is a distinctive quality of man which has not been given to any one else from among the creations. Because of it, man enjoys greatness and honour. But certain different great responsibilities are attached with it because it can also be misused. Man should, therefore, treat this quality as a sacred trust, understand its value and worth and use it properly and not in a wrong way (unjustly) out of foolishness (ignorance) i.e. for the worship of wrong ideals.

Meaning of trust

If he does not feel the responsibilities for his distinctive quality, he cannot possess that greatness and honour which, because of this quality, has been bestowed upon him by Nature. The following verse explains this meaning in the form of a parable.

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ
فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ
إِنَّهُ كَانَ ظَلُومًا جَبُولًا

We did indeed offer the Trust to the Heavens and the Earth and the Mountains. But they refused to undertake it; being afraid thereof: but man undertook it; he was indeed unjust and foolish.

(Ahzab 33: 72)

Wrong exegesis

Evidently, if we consider this parable literally as a parable many difficulties arise. For example, what is the significance of any of the creatures before Allah that when Allah may tell it that He wishes to bestow upon it some power, ability or quality, He may ask it whether it is acceptable to it or not but it may refuse? Besides, that quality of self consciousness which Allah has endowed in man due to which he seeks Beauty is such that if any of the creatures had got it, that creature itself would have turned man. In that case, there would have been the same blame upon it too that it had invited trouble for itself deliberately and adopted ignorance and injustice. Further more, until man was given this quality, he wasn't man at all. Therefore, to which man Allah offered this trust and in what respect he was called man. But the description of the essentials of human dignity and honour in the form of a parable has made it possible to use such words as make man feel strongly that, although he is proud of himself for being the best of the creations, yet he is unaware of those capacities upon which his dignity and honour rest and how he should utilize those capacities so that he may really achieve that greatness which he attributes to himself?

Third example

Similarly, the purpose was to explain that the worship of Allah does not go waste but that of false gods to which the Devil guides goes waste because Allah has all those qualities of beauty and perfection the urge for which is ingrained in human nature. The false gods are false because they do not actually possess the qualities of beauty and perfection but they are attributed to them by a mistake. Therefore, the worship of Allah creates that self-knowledge, spiritual insight and peace of mind which are the rewards of the true believers but the worship of false gods gives no such results. On the contrary, it causes despair and disappointment. The true believer and the disbeliever both see the consequence of their respective worships after their death. While one lives happily and comfortably in Paradise, the other undergoes the tortures of despondency and disappointment in Hell.

Deceit of the Devil

The disbeliever comes to see that those on whose instigation he had gone astray and got caught up in the deceit of the Devil can be of no help to him. Rather, because of their misdeeds they are themselves in Hell together with the Devil and the Devil and his companions themselves consider disbelief as disbelief and are repentant over their misdoings. Therefore, man should think why he should get caught up in the snare of the Devil and worship false gods by abandoning Allah, particularly when the Devil cannot force him to follow him but only seduces and deceives him remaining free himself to choose between right and wrong. These facts have been described in the form of a parable or an event as follows:

وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ
وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ
دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي فَلَا تَلُمُونِي وَلَوْلَمْوَ أَنْفُسَكُمْ مَا أَنَا
بِمُصْرَخِكُمْ وَمَا أَنْتُمْ بِمُصْرَخِي إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِ
مِنْ قَبْلُ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ

“And Satan will say when the matter is decided:
“It was Allah Who gave you a promise of Truth. I
too promised; but I failed in my promise to you. I
had no authority over you except to call you, but
ye listened to me; then reproach not me, but
reproach your own souls, I cannot listen to your
cries, nor can ye listen to mine, I reject your
former act in associating me with Allah, for
wrong doers there must be a grievous Penalty”.

(Ibrahim 14: 22)

Vain deeds

Allah has narrated these very facts at several places in the Quran in another manner too: For example:

مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ أَعْمَالُهُمْ كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ
فِي يَوْمٍ عَاصِفٍ لَا يَقْدِرُونَ مِمَّا كَسَبُوا عَلَى شَيْءٍ

The parable of those who reject their Lord is that
their works are as ashes, on which the wind blows
furiously on a tempestuous day; no power have
they over aught that they have earned:

(Ibrahim 14: 18)

Fourth example

Or, for example, the purpose was to explain that when we wish to do some work, we have complete control over it and it is not possible that it will not finish. It does reach its completion and no one interferes with it. In the similar way the creation of heaven and earth also did take place and no one could interfere with it. This meaning has been explained in the Quran in the style of a parable as follows:

فَقَالَ لَهَا وَلِلْأَرْضِ إِنِّي نَادِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ

He said to it and to the earth” “Come ye together, willingly or unwillingly. They said: “We do Come (together) in willing obedience”

(Hameem As-Sajdah 41: 11)

It is obvious that this conversation is no event but a dramatic expression of a reality. The Quran has narrated this reality itself in another way too.

وَاللَّهُ غَالِبٌ عَلَى أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

And Allah hath full power and control over His affairs, but most among mankind know it not.

(Yousuf 12: 21)

World of ideas

There are some more examples of such parables in the Quran. If we call them events, they are events which pertain to the world of ideas, and the world of ideas is a brief mental image of this world which Allah has later unfolded in detail in the form of this universe.

Reality of events

Similarly, when we reflect on the legend of Adam, we see that Allah’s conversation with the angels is not like that of ours with one another. We produce a sound through our lungs, larynx and tongue consisting of words which is transmitted by means of air. Nor is the listening of the angels similar to that of ours. When we listen, the auditory nerves in our ears are stimulated by the sound waves the material effects of which reach our brain through some of our nerves. They are then conveyed by the brain to our consciousness due to which we feel that we have heard some sound. Moreover, Allah need not involve Himself in any conversation or consultation with the

angels about His aims and objects. Nor are the angels in a position to object to Allah even in a timorous voice. Likewise, Allah need not hold a competitive examination between the angels and Adam in a knowledge which both have received only from Him in order to prove that the angels are wrong about their objections. Similarly, Allah's teaching of names to the angels is not like the teaching of names of objects by a teacher to a student in the class room which the latter learns by heart. In the same way, it is not possible for an individual, if he is an individual exactly like us, to memorize the names of all the things in the world even with a high degree of intelligence and the most retentive memory. It is, moreover, not only the material objects which carry names; abstract ideas and invisible things also carry names which are different in different languages. Moreover, in what language were the names of things taught by Allah to Adam and in what language were the angels commanded to tell them? Again, neither is the prostration of the angels like lying with face downwards nor is the refusal of the Devil a refusal to do so. And again, Paradise is a place of the world of mind and not that of the world of matter.

Outline of the creation of the universe

These facts make it quite clear that Allah has described certain aspects of the plan of the creation of the universe as they were actually likely to appear, and have appeared, in the form of a parable. These aspects pertain to the facts of human nature. Learning of the names of things by Adam means that Allah has endowed man with the ability to acquire knowledge of facts. Eating of the fruit of the forbidden tree by Adam means the emergence of self-consciousness in man at one stage of his own evolution and to be able to distinguish between right and wrong. According to the Bible, the tree of which the fruit was eaten by Adam and Eve was the tree of good and evil. The Quran has testified to it indirectly. The words of the Quran that they felt that they were naked, and to be naked is an immodest and evil act, show that on eating the fruit of this tree, they developed a sense of good and evil which is the special privilege of man and is not shared by the other animals.

Lesson in the truths of human nature

In fact the legend of Adam is not just any series of events. It is an eloquent lesson on the truths of human nature in the form of events in which there are brief references to certain events. If we

describe the reality and those facts of the creation and evolution of human nature which Allah has narrated in the form of the legend of Adam without dramatizing them and in greater details, they will take the following form:

Beginning of the human organism

The creation of the human organism was initiated by Allah from mud on the shores of the seas. This mud at times became the sounding clay and had turned black on account of a long and repetitious process of drying and moistening alternately.

¹ **بَدَأَ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ**

Initially, the human organism was in the form of a unicellular creature, the amoeba, which is like a blood clot.

² **خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ**

The organism of this clot then began to grow gradually.

³ **اللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا**

Creation of Eve

The method of reproduction of the amoeba was that, after its growth, it was divided into two parts by itself. Each of these parts then began to grow in size as a separate creature. Initially, each creature was at once a male and a female. Then, because of evolutionary changes in the body of this creature, it gradually so happened that certain organisms separated from it and became suitable for performing the functions of the female while certain others that of the male. Thus, soon after the beginning of the human organism, Allah separated man's female from his body. The result was that the human organism began to develop in the form of a pair.

⁴ **خَلَقَ مِنْهَا زَوْجَهَا**

¹ The Quran, chapter As-Sajdah 32:7

² The Quran, chapter 'Alaq 96:11

³ The Quran, chapter Nuh 71:17

⁴ The Quran, chapter An-Nisa 4:1

Completion of the human organism

During the course of its evolution, this organism continued to acquire different shapes and forms until it reached the human form.

٥ ثُمَّ صَوَّرْنَاكُمْ

Every form of the human race remained preserved through sexual reproduction.

٦ يَذَا خَلَقَ الْإِنْسَانَ مِنْ طِينٍ ۝ ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِّنْ مَّاءٍ مَّهِينٍ ۝

It then changed into the next form. The result of this process was that after billions of years there ultimately appeared the human body.

٧ ثُمَّ سَوَّاهُ

Emergence of self-consciousness

The structure of the brain and nervous system within this complete physical body had evolved to such an extent that it acquired that special human quality i.e., the quality of self-consciousness, which is, in fact, one of the attributes of Allah and which distinguishes him from the animals.

٨ وَنَفَخْتُ فِيْهِ مِنْ رُّوحِيْ

From the scientific point of view it is probable that the physical body and the brain might have been initially finished in only one individual with the extra-ordinary support of Nature and by a miracle and might have been inherited from him by his off-spring later on.

٩ هُوَ الَّذِي خَلَقَكُمْ مِّنْ نَّفْسٍ وَاحِدَةٍ

⁵ The Quran, chapter Al-A'raaf 7:11

⁶ The Quran, chapter As-Sajdah 32:7-8

⁷ The Quran, chapter As-Sajdah 32:9

⁸ The Quran, chapter Al-Sajdah 32:9

⁹ The Quran, chapter Al-A'raaf 7:189

Sense of right and wrong

The development of the quality of self-consciousness in man created an urge in him for Beauty as a result of which he began to distinguish between right and wrong. He came to know that he can misuse his powers and in every thing that he does he has two ways open to him, one leading towards right and the other towards wrong. That is why, he became concerned about his covering.

10 فَبَدَّتْ لِهَمَّا سَوَاتُهُمَا

Resultantly, he began to cover himself with leaves.

11 وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ

History's guess is that after man had entered the human plane from the animal plane, his first dress was made only of tree leaves. When he became self-conscious, one of its other results was that he developed a reflection of the attributes of Beauty and Power and his self came to have a slight resemblance with the Divine Self.

Meaning of breathing of spirit

This was the natural result of the creation of the urge for Beauty because it is Beauty that desires Beauty. This exactly is Allah's breathing of His spirit into man.

12 فَإِذَا سَوَّيْنَاهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي

It makes him worthy of the prostration of the angels.

13 فَقَعُوا لَهُ سَاجِدِينَ

If there is no reflection of Allah's beauty in man, he can also not seek His beauty.

Curiosity for knowledge

The third result of the desire for Beauty was that he developed a curiosity for knowledge. Consequently, he started the search for

¹⁰ The Quran, chapter Taha 20:121

¹¹ The Quran, chapter Taha 20:121

¹² The Quran, chapter Al-Hijr 15:29

¹³ The Quran, chapter Al-Hijr 15:29

Truth because Goodness and Truth are nothing but two aspects of Beauty.

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ¹⁴

Reflection of the attributes of Beauty and Power

The urge for Beauty induces a man to seek this Beauty. Hence he seeks it by his action. The result is that he absorbs more and more of the beauty of Allah, his self consciousness and together with it his ability to distinguish between right and wrong progresses until he is colored in the attributes of Allah and makes His morals his own. He then does not use his powers wrongly, likes what his Allah likes and hates what his Allah hates, all his actions conform exactly to Allah's will and he does what his Allah likes to do in the world. That is why he is Allah's vicegerent on earth.

إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ¹⁵

Freedom of sin

The demand of man's nature is to achieve the status of Allah's representative. He must achieve this status one day. But its achievement is not an easy task because where the self-consciousness of man liberates him and gives him the discretion to decide between right and wrong, there it also creates a possibility for him to commit an error and take up evil thinking it to be good. Where there is choice, there is also a possibility of straying and committing an error. Therefore, man commits an error and is divided into different groups by making different wrong interpretations of Goodness.

Cause of bloodshed

Every group is an enemy of another group.

بَغْضُكُمْ لِبَغْضِ عَدُوِّ ¹⁶

Consequently, it wishes to wipe it out in the name of Goodness. This creates mischief on earth.

¹⁴ The Quran, chapter Al-Baqarah 2:31

¹⁵ The Quran, chapter Al-Baqarah 2:30

¹⁶ The Quran, chapter Taha 20:123

يُفْسِدُ فِيهَا¹⁷

And gives rise to blood shed.

وَيَسْفِكُ الدِّمَاءَ¹⁸

Nature of the angels

In this situation, it seems that Allah's vicegerency belonged to the angles by right because virtue, peace and worship are ingrained in their nature. They always celebrate Allah's praises and glorify Him.

لَا تَجِدُ أُمَّةً تُسَبِّحُ بِحَمْدِكَ وَلَقَدْ سَبَّحُوا¹⁹

They obey Allah's commands literally and never turn away from His obedience even for a single moment. But this thinking is absolutely wrong. The nature of the angels does not make them worthy of Allah's vicegerency because the angels cannot make Allah's attributes of beauty and power their own. Like the nature of Allah, the nature of man is a battlefield of love and hate. But such is not the nature of the angels. They cannot color themselves in Allah's attributes and make His morals their own. Therefore, they cannot perform the functions of Allah's vicegerent. The angles worship but without both knowledge and choice. They follow the path of virtue and avoid that of vice but not for its own sake.

Inabilities of the angels

As a matter of fact it is absolutely impossible for them to avoid virtue and incline towards vice. To fight against falsehood knowing that it is falsehood provides a special knowledge of truth, lends the love of truth a particular importance and meaning and imparts it a particular status and standard which should be the distinctive mark of Allah's vicegerent. The angels are not familiar with this level of love, for they do not distinguish between truth and falsehood on the basis of personal knowledge and choice arising from their nature.

¹⁷ The Quran, chapter Al-Baqarah 2:30

¹⁸ The Quran, chapter Al-Baqarah 2:30

¹⁹ The Quran, chapter Al-Baqarah 2:30

Limited knowledge

Each one of them is given as much knowledge as is necessary to discharge their duties.

20 لَا عَلَمَ لَنَا إِلَّا مَا عَلَّمْنَا

Duties of the angels

What is their duty? This that they should enforce the laws of Allah in this universe, which is the scene of all the activities of man, the vicegerent of Allah, so that he may benefit by them and discharge his duties of vicegerency. Ever since man has become conscious of himself, the angels are helping him in the achievement of his purpose by virtue of their duties.

Meaning of refusal to prostrate

In other words, they obey him and are prostrate before him.

21 فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ

Only one force does not prostrate before him. This is the attraction for evil for which the duty has been delegated to the Devil.

First feeling of sin

When man had the first feeling of sin, it was an indication that he has now become self-conscious. Since sin is not possible without the instigation of the Devil, it was the Devil who first made man familiar with the fact that he had become self-conscious. Self-consciousness expresses itself first in sin and not in virtue. All the forces of Nature are bound by the purposes of man's self-consciousness, but the Devil leads man's self-consciousness astray. In the initial stages of the development of self consciousness to distinguish between good and evil is not possible. At this stage an individual often takes up evil thinking that it is good. The reason is that for the correct exercise of free will, man's self consciousness must be sufficiently evolved.

²⁰ The Quran, chapter Al-Baqarah 2:32

²¹ The Quran, chapter Al-Hijr 15:29

Recognition of evil is the recognition of good

When a man has committed a sin, he considers sin as a sin and recognizes the virtue opposite to it because of his self-consciousness which is a touch-stone for judging both good and evil. Then, the tendencies of virtue latent in him induce him to oppose sin, with the result that he turns towards good by giving up evil.

فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ ²²

The realisation of sin brings him the realisation of virtue. Hence, he takes up virtue as a result of which Allah chooses him for His guidance.

فَتَنَبَّأَ عَنْهُ وَهَدَى ²³

It is not possible to recognize virtue without recognizing sin. The recognition of virtue is the recognition of Beauty by means of which man develops the qualities of Beauty and approaches nearer to the status of Allah's representative. In other words, the existence of the Devil is essential for the spiritual progress and perfection of man.

Before the emergence of self consciousness

Man led his life according to his instinctive tendencies until he developed self-consciousness. He was totally unable to resist these tendencies. Therefore, he was completely obedient to Allah. He had every thing in abundance around him to satisfy his physical needs. He moved on earth freely and ate and drank whatever he liked.

مِنْهَا رَعْدًا حَيْثُ شِئْنَا ²⁴

In such circumstances, there was neither any possibility for him to commit a sin nor was he worried that he was naked or hungry or afflicted with thirst or sun's heat.

إِنْ لَكَ إِلَّا تَجُوعٌ فِيهَا وَلَا تَعْرِىٰ ۝ وَإِنَّكَ لَأَنْتَ
نَظْمًا فِيهَا وَلَا تَضْحَىٰ ۝ ²⁵

²² The Quran, chapter Al-Baqarah 2:37

²³ The Quran, chapter Taha 20:122

²⁴ The Quran, chapter Al-Baqarah 2:35

²⁵ The Quran, chapter Taha 20:118-119

The reason is that without self-consciousness and the sense to distinguish between right and wrong, beauty and ugliness, he found his circumstances quite favourable for him and fully reconciled with them. When he developed the quality of self-consciousness in him, he came to know that certain things were good while certain others were bad.

Meaning of expulsion from Heaven

Then the desire to get maximum number of good things brought him worries. In other words, his self-consciousness, on account of which the Devil had succeeded in seducing him and the indication of which appeared in the first feeling of sin, expelled him from Heaven.

فَازَلَهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ... قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا ²⁶

The importance of the search for truth

Man no doubt commits a mistake and regards evil as good, but an aspect of his desire for Beauty is such that it ultimately renders the commission of error impossible for him. This aspect is a limitless search for Truth and a curiosity to acquire knowledge, which has not been given to the angels.

عَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا... سَنُخَوِّتُكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ ²⁷

As the knowledge of man grows, his recognition of good and evil grows till he recognizes both fully. The result is that he gives up evil and takes up good in accordance with the demands of his nature. That is why, the true believers whose self-consciousness has evolved are protected from the deceit and trickery of the Devil.

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ ²⁸

Allah is acquainted with these qualities of man.

²⁶ The Quran, chapter Al-Baqarah 2:36 & 38

²⁷ The Quran, chapter Al-Baqarah 2:31 & 32

²⁸ The Quran, chapter Bani-Israel 17:65

٢٩ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَاوَاتِ
وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ

Therefore, He guides his knowledge through prophethood.

Helplessness of the Devil

An Individual who obeys the call of prophets gets rid of ignorance and is protected from evil. His self-consciousness evolves until he gradually acquires the qualities of Beauty according to his capacity. He then achieves the status of Allah's vicegerent, the possibilities of grief and fear come to an end for him and he regains the heaven lost by his ancestors.

٣٠ فَأَمَّا إِلَيْكُمْ مَلَكِي هَٰذَا فَمَنْ تَبِعَ هَٰذَا فَلَا خَوْفَ
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

Temporary obstruction

In short, this obstruction to the self-consciousness of man, which had been created precisely together with it under the supervision of the Devil that man regards evil as good by an error is of a temporary nature which is removed with the development of self-consciousness in the individual. The Devil becomes obedient and subservient to the individual at a high stage of his spiritual evolution. Nevertheless, this obstruction will continue to exist for the whole of man-kind generally till the human race reaches its perfection by progressing. When it reaches its perfection, it is obvious that the creative and evolutionary activity of the universe will come to a stop, that is to say, the world will be destroyed.

Meaning of أَنْظِرْنِي

It means that the obstruction of the Devil to virtue will continue to the end of time.

٣١ قَالَ أَنْظِرْنِي إِلَى يَوْمٍ يُبْعَثُونَ ۝ قَالَ إِنَّكَ مِنَ
الْمُنْظَرِينَ ۝

²⁹ The Quran, chapter Al-Baqarah 2:33

³⁰ The Quran, chapter Al-Baqarah 2:38

³¹ The Quran, chapter Al-A'raaf 7:14-15

Need for the Devil

Nevertheless, this obstruction is not useless because without it the human self-consciousness could not have evolved enabling man to achieve the status of Allah's representative. Allah has Himself created this obstruction so that we may struggle to overcome it, our innate possibilities may unfold because of this struggle and we may rise higher in the scale of the evolution of our self-consciousness each time.

32 قَالَ فَبِمَا أَغْوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ

These, then, are those facts of human nature which Allah has described briefly in a dramatic style in the legend of Adam. There is nothing in this style of describing the facts which is against the reality of the theory of evolution. Rather, it is obvious that, if this story is rightly understood, it supports and confirms this theory.

³² The Quran, chapter Al-A'raaf 7:16

Chapter – VIII

The Cause of Evolution

In the theory of Darwin, the extent to which the mere concept of evolution accords with the spirit of the Quran and is correct, to that extent its cause runs counter to its spirit and is incorrect. But it is unfortunate that, because of irrefutable arguments in favour of the first part, some people are misled into believing that the second part is also correct.

A misunderstanding

They consider the success of the first part too as the success of the second one due to an error. The irreligious and godless character of the Western philosophy is the result of this mistake itself. Therefore, to separate the second part of Darwinism from its first part and to refute it is absolutely imperative, for this refutation will, in fact, amount to the refutation of those wrong and godless philosophers who have gained publicity and recognition in the world by adhering to it unknowingly.

Causes of evolution - war, famine and death

According to Darwin, organic beings have an unlimited natural tendency to multiply, develop and change form and features. However, the evolution of the species of animals is not the result of any constructive activity of nature. On the contrary, it is that of its destructive activity because it would not have been possible without the animal's natural mutual war, famine and deaths. He thinks that organic beings multiply by sexual reproduction. But since food and other necessities to maintain life are limited and their quantity always remains unchanged or at least does not increase in proportion to their needs, every organic being gets involved in a struggle with the other organic beings to maintain its life. An organic being, which is stronger compared with other organic beings and is more suitable for this struggle for life because of sudden variations in its body would have best chance of surviving and of procreating its kind while other organic beings would be destroyed. Moreover, every

organic being is surrounded by enemies and has to struggle against adverse conditions and dangers. Therefore, an organic being which is better by virtue of its physical powers survives and passes its better and superior physical powers down to its offspring. Thus, because of force of circumstances, the process of evolution gets started and continues creating organic beings of ever-higher forms. According to Darwin, the conditions of life are, so to say, like a sifter through which animals of different varieties of structures have to pass in order to survive. Those organic beings which cannot pass through this sifter become extinct and their off-spring come to an end while those which pass through it survive and their off-spring progress. Different new physical variations continue occurring in this way making themselves available to this sifter. Those which pass through this sifter survive and continue to procreate their kind but those which cannot pass through it are destroyed. This preservation of favourable variations and the rejection of injurious ones, he calls natural selection.

A quotation from Darwin

At the end of his book *The Origin of Species*, Darwin writes:

“Visualize a thick forest on a river bank covered with trees and plants of many kinds, with birds singing on the bushes, with various insects flitting about, and with worms crawling through the damp earth, and then reflect that these elaborately constructed forms, so different from each other and dependent on each other, in so complex a manner have all been produced by laws acting around us. These laws taken in the largest sense being growth with reproduction; inheritance which is almost implied by reproduction, variability from the indirect and direct action of the external conditions of life, and from use and disuse, a ratio of increase so high as to lead to a struggle for life and as a consequence to natural selection entailing divergence of character and the extinction of less improved forms. Thus from the war of nature, from famine and death, the most exalted object which we are capable of conceiving, namely, the production of the higher animals directly follows”

Faults in Darwinism

Darwin's explanation about the cause of evolution suffers from several defects. For example:

- (1) Every organic being as a whole and also by virtue of its parts is wonderfully suited to its purposes i.e. to keep its own self alive and to preserve its race.

A miracle

The organism of every organic being is a miracle of its complete adaptation to the purposes of life. Darwin is unable to tell us how suitability and adaptability of an organic being to mere chances or destructive activities of nature is created.

- (2) Darwin does not tell us why variations in the animal structure occur, though it is these variations which are the basis of the evolution of species.

From where do the variations come?

Although he sometimes casually attributes these variations to use and disuse and to the direct and indirect action of external conditions of life by following Lamarck and sometimes considers them to be the result of mere chances, yet surprisingly, according to him, the main cause of evolution is not these variations but natural selection. The followers of Darwin consider this cause as sufficient, but it is obvious that our knowledge about the method or cause of evolution will be incomplete until the cause of these variations is determined. Darwin himself admits that unless variations do occur, natural selection cannot create a new character or a better or higher organic organization or structure. Consequently, he writes:

“Unless profitable variations do occur natural selection can do nothing”

In spite of this, Darwin neither gives them any importance as the cause of evolution nor explains them.

- (3) To Darwin these variations are extremely slight, but after accumulating for ages, they either become profitable for the organic being in its struggle for existence or they do not. If they are useful, natural selection selects them and preserves them.

The story of profitable variations

In other words, the organic beings in which they occur continue to live on and their off-spring multiply. Darwin, however, does not tell us why, when they are not useful, they are preserved and accumulated and why struggle for life does not obliterate them

before they are profitably accumulated? Darwin tells us that owing to natural selection and struggle for life, favourable and useful characteristics of organic beings are preserved, but he does not say where these favourable and useful characteristics come from?

Wisemann, a German biologist and one of the followers of Darwin, has attempted to prove natural selection as a sufficient cause of evolution and to present Darwin's idea of specific variations in a clearer and a more plausible form. He says that all the characters of an organic being depend on the state of that germ plasma from which its organism is later constructed. This germ plasma is present in the body of parents and undergoes a change during the course of its development under various kinds of influences. This change causes specific variations to appear in the offspring. For every single physical characteristic of an individual, even for the smallest one, for example, hair, spots and pits on the skin as well as for other marks there are determinants in the germ plasma. Every determinative germ plasma has one chromosome. But Wiesmann does not tell as to what those influences are which cause variations in the germ plasma and where do they come from and, why determinants of the kind which instead of pushing the variations forward towards the evolutionary stages may cause them to regress, are not created by their influence.

- 4) Darwin does not offer any proof in favour of his claim that organic beings tend to increase at a high rate due to which they cannot get enough food for themselves.

A misunderstanding

Darwin has applied this doctrine to the animal world by borrowing it from Malthus, but as this doctrine has proved wrong in the case of the human species, so it has proved wrong in the case of the animal species. There is an equilibrium in the economy of nature which keeps the quantity of demand and supply even.

An omission

- 5) In the case of struggle for existence, the benefits of situation prove far more effective, decisive and powerful than those of the organic changes in mutations. These benefits have no relation with natural selection.

Disregard of mutations

- 6) Sudden variations or mutations are more responsible for bringing new generations into existence than gradual

alterations. Darwin does not tell what causes these sudden variations because obviously they cannot be the result of natural selection, and why then these sudden variations take an organic being forward to the evolutionary stages?

Obstruction of evolution

- 7) It has been established that some living forms have come down to us from the distant past unchanged. Darwin does not tell why changes occur in certain living forms and not in others?

Unconcern of struggle for existence with progress

- 8) Favourable conditions of life which occur due to struggle for life have no concern with the completion and progress of the living body. It is not necessary that its result should always be the physical completion and progress of the living being because living organisms which are higher and more perfect organically and outwardly are not necessarily always more adaptable to their external conditions in comparison with the animals of a lower form. Therefore, no mechanical explanation of evolution is possible. Higher and more perfect forms can emerge from lower forms only when there is an internal tendency in the animal organism itself to progress and evolve towards a higher stage. This tendency forces the organic being to continue to complete itself as far as external conditions permit.

Abundance of variations during peace

- 9) Hard struggle for life is not suitable for new variations. New variations occur and continue to exist when conditions of life are easy otherwise they are destroyed. Struggle for life is harmful for new variations and not beneficial. The result of this struggle is not more than this that by it the off-spring of the animals do not progress beyond limit.

Chapter – IX

The Quranic Theory of Evolution

Cause of evolution of species

According to the Quran, the cause of evolution of species was the purpose of the Creator to make man self-conscious after completing his corporeal physique.

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ

When I have fashioned him (in due proportion)
and breathed into him of My spirit, fall ye down
in obeisance unto him.

(Al-Hijr 15: 29)

أَلَمْ يَلْقَ الْإِنْسَانُ مَا عَمَرَكَ بِرَبِّكَ الْكَرِيمِ ۝ الَّذِي خَلَقَكَ
فَسَوَّاكَ فَعَدَلَكَ ۝

فِي أَيِّ صُورَةٍ مَّا شَاءَ رَكَّبَكَ ۝

O man! What has seduced thee from thy Lord
Most Beneficent! Him Who created thee,
fashioned thee in due proportion and gave thee a
just bias; in whatever Form He wills, does He put
thee together.

(Al-Infitar 82: 6-7-8)

Therefore, this purpose is at work latently in the organism of the organic being. It is this purpose itself which keeps the organic being alive and makes it pass through ever higher and higher states. This hypothesis provides an extremely satisfactory explanation for all the facts of biology which also includes the evolution of species. In the light of this hypothesis, all those facts which, in the opinion of Darwin and his followers are complex and because of whose lack of understanding the theory of Darwin is full of errors and faults, are properly understood.

Experimental confirmation

And it is satisfying for us to note that Driesch, a German biologist, has proved the truth of this hypothesis through his laboratory experiments holding it as a scientific fact. The result of his experiments is that there is an internal regulating principle active in the organism which moulded and formed it.

Origin of life

The biologists have long thought that life originated in matter. When matter acquires a particular chemical composition and becomes subject to particular physical laws, it develops the attribute of life. According to this doctrine, a living being was thought to be a machine but this doctrine has now become obsolete. Serious students of biology, according to Professor Haldane, no longer entertain the idea that life is merely the result of a definite chemical constitution of matter.

Results of experiments

The experiments of Driesch lead to the conclusion that the behavior of a living being in its reaction to the external conditions of environment is categorically different from the working of a machine. A machine is controlled from outside and is no more than the sum total of a number of parts. An organism exhibits an internal drive to acquire and maintain a particular form or structure of the body. It behaves as a whole with an inner drive which attends to the needs of the whole. When we cut off the leg of a crab, another leg appears in its place. No machine is capable of replacing its broken parts automatically.

Difference between a machine and an organism

Driesch cut an embryo into two parts in the earliest stages of its growth and found that a portion developed into a complete animal. The results remain the same no matter where the cut is made or what happens to be the relation of the part to the whole. Thus the cells that may have grown to form the head in an individual embryo may grow to form a leg. In fact any part of the embryo may develop into any limb in accordance with the needs of the whole organism. Driesch writes;

"It is a strange whole every part of which is similar"

The question arises: How is it possible for that which is a part to acquire the properties of the whole? The same principle is found to govern the development of the embryonic tissue. If a newt's tail is cut off another tail grows in its place and if the tail is cut off early enough and grafted on to the freshly cut stump of a leg, the tail grows into a leg and not into a tail. Such facts cannot be explained in terms of the physical categories of the universe. Driesch, therefore, abandoned the attempt to explain the development of the embryo on the assumption that life results from the operation of definite laws of physics and chemistry. It was necessary, therefore, to assign a separate category to processes of life.

Invisible plan

As a result, Driesch, substituted for the chemico-physical theory the theory of vitalistic entelechy. Entelechy is, so to say, a thought of plan which resides in the organism somehow. Driesch concluded that life is something which has a purpose. When it expresses itself in a living being, it determines its shape and form consistent with its purpose.

A purposive force

Since life desires to express a plan in the creature, it keeps this plan in view and moulds and forms the body of the creature according to it and changes its own intention too according to the need of this plan. The other arrangements of nature for the sake of the creature, for example, to create the instincts in it for the preservation of life and race and to prepare its organism to react against diseases are also the elements of this plan itself because it is essential for the creature to live on for further evolution of its form and shape.

Confirmation of Bergson

In his book, *Creative Evolution*, Bergson, has also given quite plausible reasons in support of the conclusions of Driesch and has proved every theory of evolution to be wrong which, instead of the

creative and purposive activity of life, contains a picture of the need for struggle for life and the survival of the fittest.

Explanation of Lamarck

Darwin himself has observed silence about the cause of alteration in the form of the animal, but it appears that he does not disagree with the ideas of Lamarck about it. Lamarck explained the evolution of life as a result of the fact that living beings must be adapted to the conditions of the environment, which alteration is inherited by the offspring, which being itself subjected to the necessity of adaptation undergoes further change. In this way, modifications go on accumulating gradually till we have a new species.

Reply of Bergson

For one thing, says Bergson rightly, this explanation is incompatible with the facts now well established that variations may not only be due to an accumulated effect but may also take place suddenly. This is impossible unless there were a conscious or unconscious drive in the organism itself causing it to develop a sudden change and improvement. Secondly, the necessity for adaptation to the conditions of environment is a reason which explains why the evolution of life should stop rather than why it should go on. As soon as a creature has adapted itself to its environment sufficiently to be able to maintain its life, it would not require a change or evolve any further. Adaptation, in so far as it is determined by the need of self-preservation, should explain the arrest of life rather than its progress towards forms of higher and higher organization. Writes Bergson:

“A very inferior organism is as well adapted as ours to the conditions of existence, judged by its success in maintaining its life. Why then does life which succeeds in adapting itself go on complicating itself..... more and more dangerously? Some living forms to be met with today have come down unchanged from the remotest Palaeozoic times, they have persisted unchanged throughout the ages. Life then might have stopped at some one definite form. Why did it not stop wherever it was possible? Why has it gone on, why,

unless, it be that there is an impulse driving it to take ever greater and greater risks towards its goal of an ever higher and higher efficiency”?

Nageli's support

Nageli has supported this view point and has presented it very forcefully. According to him the cause of evolution is not those different small changes which affect every organ of the living being separately and accumulate over a long period of time. Rather, evolution proceeds along a set course which is dependent upon the internal laws of development of the living being. Evolution has no relation with the occurrence of “useful variations” or “the survival of the fittest”. It brings about only those changes which it has to, according to its own laws, even if they are absurd and injurious. The creation of a new species is not the result of changes occurring slowly but of a sudden leap forward of life which changes the organic harmony of the living being altogether, with the result that a totally new organic being made up of systematically inter-related parts and organs comes into existence. It is in the form of a whole because of the inter-relation of its diverse parts and organs and their harmonious functioning. If its parts and functions undergo a change separately, this wholeness is broken. Therefore, when the species of a creature undergoes a modification one-wholeness changes into another suddenly.

De Vries's support

The investigations of De Vries have further reinforced this idea. He holds that evolution of life is never the result of different small changes but always of sudden changes. He admits that different small changes do occur but they are of limited nature and cannot affect the overall shape and form of the species.

De Vries here uses statistics which had been provided by Quetlet and Bateson with regard to investigations into the individual changes of which the conclusion is that the creation of one species from another is always due to sudden change and not to different small changes and the balance which thus results in the living being is comparatively so permanent that even if different small changes occur they remain within its sphere and cannot disturb it. De Vries also himself relates several facts based on his years of experiments

which lend effective support to the concept of sudden changes being the cause of evolution of life but create insurmountable difficulties for Darwin's theory of natural selection. Nothing can be said in explanation of the cause of sudden variations except that there is an inward impulse in the organism, and rather, in the life force itself which creates the organism and keeps it alive which impels it to advance in a particular direction of physical evolution.

Aymer's support

Aymer has severely criticized the theory of Darwin. He holds that the cause of the developed organization and structure of the organism is the laws which operate within it. These laws are not peculiar only to the organisms but also extend over the entire expanse of life. A creature progresses in a particular direction in active response to influences and stimuli of environment which has no connection with profitability. He has presented the colours and pattern on the wings of the butterfly as an example, the things which were of great importance in Darwin's theory of mutations. Leaves or dry branches or very close resemblance with those species of organic beings which have been fully protected from the enemies had been considered as a proof of natural selection. But Aymer explains that the spots, streaks and marks or the appearance of some particular pattern or resemblance with leaves are in reality things which are all subject to special laws of development and appear gradually only in their service. These things develop only under their own laws and change and progress due to an internal compulsion and have nothing to do with profitability. The thing which is common in the theories put forward against Darwin and which is quite obvious is that the whole secret of evolution lies in that purpose of Nature which is latent in the creature by way of its evolutionary tendencies. Because of this purpose, the creature does not wait inactively for the accumulation of endless chanced variations of slight nature for ages and then for nature's oppressive and cruel process of selection for its evolution as Darwin puts it, but continues to evolve by itself by bringing into play the possibilities latent in it. This concept accords precisely with the spirit of the Quran.

Element of truth in the theory of Lamarck

Lamarck had held that the cause of evolution is the struggle of the creature by which it tries to adapt itself to its environment in

order to live on. This struggle develops its potentialities in a particular direction. Due to this struggle new characters and variations are created in its body and it reaches a higher stage by progressing. Aymer has supported this point of view.

An aspect of this theory is consistent with the Quran because Allah has made struggle the means of progress for both animal and man. He first manifests the potentialities of life in the struggle of an organic being and then brings more of them into play through this struggle.

Lamarck's incomplete explanation

Nevertheless, if the creature's struggle is not according to its potentialities or if its potentialities for evolution have come to an end i.e., the creature has achieved an organic structure which cannot develop further consistent with the purposes of Nature, no change is brought about in it by its struggle. That is why, in certain cases struggle causes evolution while in others no evolutionary result follows from it. The real cause of evolution is the purposes and potentialities of life. The explanation of Lamarck is correct but it is incomplete because his vision of the whole reality of evolution is limited.

Example of a gramophone record

When a gramophone record is playing, the voice is produced by the vibrations of the diaphragm in the sound box caused by the movements of the needle. The needle is being pushed up and down by the undulations in the groove of the record in which a particular voice singing a particular song exists in a potential form. Supposing, a scientist from the Mars has such limited powers of vision that, while he is able to see the sound-box and the needle, he is unable to see the disc and therefore the groove and the undulations in the groove over which the needle is moving. He will explain the final cause of the sound as being the movements of the needle. He will be unable to realize that it is only when the movements of the needle conform to a particular plan that they are able to produce the melody and that, if the movements were to depart from the plan, the melody would be discontinued at once. While he will be sure that the movements of the needle are causing the melody, he will be unable

to say why they are causing it. His explanation will be correct but it will not go far enough; it will be incomplete.

Equally incomplete, though equally correct must be the explanation of that scientist who declares in the case of the evolution of species that it is the efforts of the creature that cause an increasing variation in its body structure resulting in a new species. He does not explain why the creature's efforts cause variations of form in certain cases and not in others.

Real cause of evolution

The fact is that just as the movements of the needle produce the melody when they are consistent with a particular scheme residing in the gramophone record, so the efforts of the creature cause a variation of its physical form only when they are consistent with the possibilities latent in the nature of consciousness. Just as the ultimate cause of the melody lies in the invisible potentialities of the disk which is shaking the needle for their expression, so the ultimate cause of evolution lies in the unseen potentialities of consciousness which is pushing the process forward for its own realisation.

Results of the purposiveness of evolution

But if the cause of evolution is the operation of a purpose within the organism which is above even the organism and has made it its instrument, then the results of this concept must be as follows:

- 1) This purpose knows itself fully and is fully capable of moulding and changing the form of the organism to suit its interests
- 2) Since the first organism which was created from mud was in the process of evolution from the very beginning and was consistent precisely with the future aspirations and purposes of evolution, it was this purpose alone which created this creature.
- 3) Since before the birth of this creature the physical world, after passing through all its evolutionary stages, existed in a form without which this creature could not come into existence, the evolution of the physical world was but a preparation for the

creation of this creature and the cause of evolution was also this purpose itself.

- 4) Again, since the earliest form of matter was also in the process of evolution from the very beginning and was suitable for later evolution, it was this purpose itself which brought the dead matter to life
- 5) Hence, this purpose is not some material thing and a mere purpose but a consciousness or mind, which knows itself. Rather, it is an all powerful moral personality which is the Reality of the Universe.

Modern philosophy and physics

Now let us see what are the discoveries of this century in the realm of philosophy and physics with regard to these results?

Whether the Reality of the universe is matter or whether it is mind

We apparently see only two different things in the universe, matter and mind. Since all things are either lifeless or alive, all lifeless things are made of matter while the quality of all living things is consciousness. In spite of this radical difference between matter and mind, philosophers and scientists, owing perhaps, to an unconscious intuitive conviction that ultimately the universe must be a single reality, have endeavored to prove the fundamental identity of the two holding either that mind is really a form of matter or that matter is essentially a manifestation of mind. When during the nineteenth century, Darwin had propounded his theory of evolution, the scientists were generally inclined to the former view, though most of the philosophers have asserted the truth of the latter.

Scientists of the nineteenth century

The scientists of the nineteenth century thought that matter was a permanent reality and, therefore, nothing could be real, the properties of which were not like those of matter i.e, which could not be seen or touched or subjected to experiments in the laboratory like matter. It was only nature, therefore, that they regarded mind as a property of living matter and disbelieved that any thing like mind could be the cause of the universe or could have any thing to do with

the phenomena of nature. Mind was, according to them, a characteristic of a peculiar type of matter acquiring by chance a particular chemical composition and subject to particular laws of physics.

Boyl's opinion

One of the oldest scientists, Boyl (1617-1691) says that he fails to understand that ... "when living matter is left to itself, how is it possible for amazing creations like complete organisms of men and animals or even far more wondrous things, like particles of matter which constitute the seeds of the living beings to come into existence all by themselves"

Hence, in order to solve this difficulty he regards the existence of a constructive mind or consciousness in nature as essential.

Kelvin's support

In this way, the genius of one of the scientists of the nineteenth century, Lord Kelvin, (1824-1907) was also forced to come to the conclusion that nature was not without something of the attributes of a mind and that there was a creative and directive force operating in the universe. But philosophy, never content like science with a sectional and fragmentary view of Reality and which has been fully using both reason and intuition in its search after truth and is to a large extent free from the restrictions of the purely scientific method in its search for truth i.e., does not believe in anything without experiment and observation, always insisted that a coherent and consistent explanation of the universe so eagerly desired by man was impossible without giving a prominent place to consciousness in nature. The object of mediaeval European philosophy was no more than the rationalization of Christian theology but consciousness in Allah and universe is the subject of not only the mediaeval philosophy but also of the great modern philosophic theories of Descartes, Leibniz, Schopenhauer, Nietzsche, Kant, Spinoza, Hegel, Fichte, Croce and Bergson in which it is treated under the various titles of God, Universal Spirit, Absolute Reality, Absolute Idea, Mental Activity, World Will, Eternal Mind, Monad, Self, Elan Vital etc.

Berkeley's support

The first serious challenge of philosophy to scientific materialism however came from Bishop George Berkeley of England who contended that the material world can not have an independent existence because we can know it only with the help of our perception which is an experience of the mind. Since the physical world, as we perceive it, has no existence apart from mind what really exists is mind and not the physical world. What we perceive is not matter but certain qualities of colour form, shape, sound, hardness etc and in order that these qualities should exist as we know them to exist they have to be perceived by mind. Without mind nothing would exist. The reality of the physical world is therefore mind or consciousness. In the light of his theory, Berkeley argues the existence of an Eternal Mind as follows:

"All the choir of heaven and furniture of earth, in a word, all those bodies which compose the mighty frame of the world have not any substance without the mind..... So long as they are not actually perceived by me or do not exist in my mind or that of any other created spirit, they must have either no existence at all or else subsist in the mind of some Eternal Spirit"

Croce and Gentile's support

The subjective idealism of Berkeley has been strongly supported in modern times by the school of neo-idealism of which the chief exponents are two Italian philosophers Benedetto Croce and Giovanni Gentile. Both of these philosophers hold that the universe is nothing but mind or spirit. Their system is not only the most recent, but according to many philosophers, also one of the most original and the most remarkable developments of modern philosophy. It is based on the hypothesis that the experience of our mind is the only reality of which we can be certain. It leads to the logical conclusion that the Reality of the universe, if it is anything, which can be known by the human mind, must be similar to our own mental experience. As self-consciousness is the clearest and the highest mental experience, the Reality of the universe must be of the type of self-consciousness.

Outmoded science of the nineteenth century

As already mentioned, the scientists of the nineteenth century could not accept any ideas of this kind, as they knocked out the very foundation of their physical laws. When the axioms of Newtonian physics were first questioned by Berkeley, he was met by a scornful derision by the scientists but who could have known that in the controversy whether mind or matter was real the philosopher was soon to have the better of the scientists and that also through the weapons made accessible by the discoveries of the scientists themselves.

Idol of science receives a shattering blow from science itself

Philosophers had always insisted on a spiritual explanation of the universe. If their view point could not receive a general acceptance, it was due mainly to the hindrance of science. But thanks to the theory of relativity, the quantum theory and the discovery of some facts of biology that hindrance has now ceased to exist, and materialism, the idol of science, has received a shattering blow from science itself. The discoveries of physics have reduced matter, once a hard simple, obvious fact, and along with it energy, motion, space, time and ether, to an absolute nothing.

Modern matter, to quote Dr Joad, "is something infinitely attenuated and elusive; it is a hump in space-time, a mush of electricity, a wave of probability undulating into nothingness, frequently it is not matter at all but a projection of the consciousness of its perceiver"

Implications of relativity

Professor Roughier, while discussing the implications of relativity theory says in his book, *Philosophy and New Physics*:

"Thus matter is resolved into electrons which themselves vanish in etherized undulations, so that there is a final loss of matter, and an uncompensated dissipation of energy. For the universal principle of invariance which the Ionic natural philosophers placed at the basis of natural philosophy and which assured its intelligibility namely "nothing is created

nothing is lost", one must now substitute the contrary principle "nothing is created everything is lost". The world marches towards a final bankruptcy and the ether, of which it has been asserted in vain that it is the matrix of the worlds, is revealed as being their final tomb"

Comment of Harry Schmidt

Dr. Harry Schmidt in his book *Relativity and Universe*, is almost touched with despair while giving an account of the universe as it was discovered to be when the theory of relativity entered into the scheme of things. "Space and time", says he "sank to shadows, motion itself became meaningless, the shape of bodies a matter of view point, and the world ether was banished forever. Woe, woe, you have destroyed the beautiful world with a violent blow. It has now been shattered and its fragments lie scattered. We now sweep the wrecks into nothingness and weep fondly over the beauty that is gone"

Consciousness is the Reality of the universe

But if matter is not real and permanent, how are we to account otherwise for all the rich variety of creation in which there is beauty, art, design, purpose, harmony and accurate mathematical thinking. These are surely the attributes of consciousness itself. Hence consciousness alone is the Ultimate Reality of the universe which illuminates the world.

Physicists' search for Reality

It is evident, therefore, that the disappearance of matter has not only cleared the way for a spiritual explanation of the world but has also made it indispensable. To assume a metaphysical reality of the universe, is today, at least as imperative as it was in the nineteenth century to assume that the universe was nothing but matter. Philosophical thought generally had emphasized all along in its history a spiritual explanation of the universe independently of science, rather in spite of it. Already this explanation was in no way less convincing than the materialistic explanation and now here was science offering a strong evidence in support of it. As matter has proved to be unreal, the physicists feel that they are unable to solve the problems of physics by confining themselves merely to the realm of matter. They are compelled to go beyond the world of matter in

their search after truth because now it is there that they hope to discover the reality of matter. Thus we find a large number of them in England as well as in Europe, for example, Eddington, Jeans, Whitehead, Einstein, Schrödinger and Plank, attempting to explain the material world from a spiritual point of view; from physicists they have turned into metaphysicists. The reasoning of all these scientists attempts to support the hypothesis that the Reality of the universe is a form of consciousness.

Remarks of Professor Planck

Professor Planck, the propounder of the quantum theory, remarked in an interview with J.W.N Sullivan, which appeared in the *Observer* of 26th Jan 1931; "I regard consciousness as fundamental. I regard matter as derivative from consciousness. We cannot get behind consciousness. Every thing that we talk about, every thing that we postulate as existing, requires consciousness"

Comments of Oliver Lodge

Famous physicist, Sir Oliver Lodge writes:

"The universe is ruled by mind and whether it be the mind of a mathematician or of an artist or of a poet or all of them, it is the one reality which gives meaning to existence, enriches our daily life, encourages our hope and energizes us with faith when knowledge fails."

Reasoning of Jeans

Sir James Jeans argues that all matter can be reduced to mathematical relations. Mathematics is involved in the constitution of the atom as well as in the systems of heavenly bodies. Laws of mathematics are strictly obeyed by the nearest physical objects as well as by the most distant parts of the universe. But all the knowledge of mathematics that we have, is acquired by us as a result of logical reasoning carried on independently of any reference to nature. Having formulated the laws of mathematics as a product of our own minds and being guided by our own reasoning powers, when we turn to the physical world, we find not only that it is built up in accordance with these laws but also that these laws are its ultimate nature. Since matter is unreal, nothing remains of the material universe ultimately except the laws of mathematics. How could it be possible for us to discover these laws all by ourselves and

how these laws could become involved in the construction of the material world unless it is a fact that the creation of the material world is a creation of a mind like our own ____ a mind that is capable of thinking accurately and mathematically ____ as we are? Both the external world and our own minds must be the result of the creative activity of this mind.

Reference to Jeans

In his book *The Mysterious Universe* Sir James Jeans writes:

"The universe can not admit of material representation and the reason, I think, is that it has become a mere mental concept ____ Thirty years ago we thought or assumed that we were heading towards an ultimate reality of a mechanical nature ____ Today there is wide measure of agreement which on the physical side of science approaches almost to unanimity that the stream of knowledge is heading towards a non-mechanical reality; the universe begins to look more like a great thought than like a great machine. Mind no longer appears like an accidental intruder into the realm of matter; we are beginning to suspect that we ought rather to hail it as the creator or the governor of the realm of matter ____ not of course our individual minds but the mind in which the atoms out of which our individual minds have grown exist as thoughts. The new knowledge compels us to revise our hasty first impressions that we had stumbled into a universe which either did not concern itself with life or was actively hostile to life. The old dualism between mind and matter which was mainly responsible for the supposed hostility seems likely to disappear, not through matter becoming in any way more shadowy or unsubstantial than heretofore or through mind becoming resolved into a function of the working of matter but through substantial matter resolving into a creation and manifestation of mind. We discover that the universe shows evidence of a designing and controlling power that has something in common with our own individual minds – not so far as we have discovered, emotion, morality or aesthetic appreciation but the tendency to think in the way which for want of a better word we describe as mathematical."

Qualities of the Universal Mind

Sir James Jeans with the caution of a scientist admits only one quality of the Universal Mind, that of intelligence and mathematical thought, the only quality which could be established and which has been established scientifically or mathematically. But naturally when we grant that the Ultimate Reality of the universe is consciousness and also ascribe to it mathematical thinking, we cannot resist the conclusion that it must be having all the qualities with which consciousness is associated in our own knowledge i.e., ethics, sentiments and realization of purpose. It is just not possible that on the one hand consciousness may be coloured in all its qualities of beauty and power, but on the other, may be merely possessing the quality of mathematical thinking. Its qualities of beauty, creativeness, power, mercy and evolving care are, moreover evident in the creation of the universe. In other words, we are bound to accept that the Universal Consciousness is aware of Itself, Is self-conscious like us and Is, therefore, a Personality or Self. It is this Self-Consciousness Which has created the universe, made it pass through the evolutionary stages at the animal plane and ultimately expressed Itself in man.

Cause of the purposiveness of evolution

If we consider the conclusions of Driesch and some other biologists who differ with Darwin's naturalistic theory and think that the internal evolutionary tendencies of a living being express themselves according to a purpose, an object or a plan vis-à-vis the conclusion of the physicists of the modern times that the Reality of the universe is Consciousness, it becomes clear to us that the conclusions of these biologists are correct. The internal plan in the creature is the plan of this Universal Consciousness Itself Which is active not only in the creature's organism but also in the whole universe which is evolving precisely according to it. It is this plan itself under which man has also been endued with the quality of self-consciousness. Driesch holds that the universe too has an entelechy called Allah by the people. Some scientists rightly regard the universe too as a living organism.

Chapter – X

McDOUGALL **(The Theory of the Instinct)**

Consistency with the spirit of the Quran

In the theory of McDougall the ideas which are consistent with the spirit of the Quran are as follows:

- 1) All the activities of an animal are determined by his instincts.
- 2) An instinct is a special internal biological pressure for action for which there exist special centres in the animal's brain or nervous system.
- 3) The natural activity of every instinct starts under a specific internal or external stimulus with a specific purpose accompanied by an emotional state or an emotion of a specific kind and continues till the purpose is achieved.
- 4) The natural object of the activity of instincts is to assure the continuation of life in the individual animal as well as its off-spring.
- 5) Man inherits all his instincts from the lower animals because biologically the needs of man are not different from those of the animal as far as the preservation of life and race is concerned.

Opposition to the Quran

These ideas are correct and carry the status and importance of the explanatory and interpretative matter of the Quran. But the thinking of McDougall that man's whole nature consists in his animal instincts or that his animal instincts determine all his actions is against the Quran and is, therefore, absolutely wrong. This part of the theory of McDougall is open to some very serious objections. The question is, if the determinants of man's activities are the same as those of an animal, why then the human and animal natures are

not similar to each other? Human nature is different from the nature of the animal in several respects.

First difference between an animal and man

For example, an animal only knows, thinks and feels. On the other hand, man not only knows, feels and thinks but while he does so, he also knows that he knows, feels and thinks, i.e., the consciousness of an animal does not know itself but human consciousness knows itself. We express this reality by saying that an animal is only conscious, man is self-conscious.

Second difference

An animal cannot oppose its instincts or check their natural urge. He can also not keep them unsatisfied by a voluntary choice. But man can oppose his instincts, can hold their natural urge in check and keep them unsatisfied by a voluntary choice.

Meaning of opposition to the instincts

There is no doubt in it that sometimes it appears to us that the animal is also opposing his some instinct. For example, when a cow is grazing the grass after entering the field, she is satisfying her hunger. But when the gardner drives her off, she runs away leaving the grass. But in all such examples we will find that the reason for the animal's opposition to the instinct is that by doing so it is satisfying another instinct which is more powerful. In this example, the cow has satisfied her instinct for flight by sacrificing her instinct for hunger. The purpose of both the instincts was the maintenance of life. But if the cow had not taken to flight, she would have exposed her life to an instant danger. Therefore, she first satisfies her instinct for flight. Man also sometimes behaves similarly, for example, when a hungry child foregoes the idea of eating the food before the time for it arrives for fear of punishment.

Meaning of volition

But it also sometimes so happens that man opposes his instinctive desire in such a way that the impulse of no particular instinct is found to be in the process of satisfaction during the opposition and none of the impulses to preserve the individual and the race is satisfied. Rather, the instinctive impulses and the impulse

to preserve the life of the individual and the race seem to be jeopardised. Avoidance of food and drink by an individual during fast, receiving of bullets in the chest by patriotic soldiers in a battle, abstinence from sex by unmarried devouts, great sacrifices by scientists and tourists for the sake of knowledge are examples of this kind of opposition of man to the instinct. Opposition to the instinct is called "will" or "volition" in the terminology of the philosophers. Volition is considered as a necessary condition of moral action.

Third difference

An animal does not satisfy any of his instincts beyond the limit prescribed by its biological necessity. But man tries to satisfy his instincts beyond the limits prescribed by their object and nature. An animal's attraction for the pleasure of the instincts is no more than that attached to their natural activity. But in the case of man, this attraction exceeds its limits.

Fourth difference

Man seeks and desires ideals simply for the sake of ideals i.e., impelled by their love and attraction and sacrifices his instinctive impulses for their sake. But there is no such urge in the animal.

Fifth difference

Man seeks knowledge for the sake of knowledge. A curiosity no doubt exists for discovery in the animal but this curiosity seeks its satisfaction in the service and support of his instincts. In man, the search for truth and knowledge is not for the sake of any other thing except for their own sake. Philosophy and science are the results of this aspect of man's nature.

Sixth difference

Man seeks moral values only for their sake. He does not care whether in his attempt to seek them all his demands are properly met or not. Religion, ethics, politics and law are all results of this aspect of man's nature.

Seventh difference

Man seeks beauty for its own sake freely and expresses it in his deeds of which art is an aspect. An animal also expresses beauty in

some of its deeds, for example, in building a nest. But this kind of expression of beauty in the animal is of a fixed and unalterable nature and assumes the form of an instinct which, combined with other instincts, helps the preservation of the life of the individual and the race.

Eighth difference

The emotions of man are much diverse compared with those of the animal.

Ninth difference

The sufis and saints undergo a mystic experience in which their pleasure or bliss reaches its height. But the satisfaction of an instinctive desire does not bring any such pleasure. Therefore, such a pleasure or bliss is not an animal's lot.

What is the cause of differences?

McDougall does not tell us how, according to his theory of the instinct, these characteristics of man can be explained? If the animal instincts of man alone motivate all his actions, then why have those instincts created all these characteristics in his nature which apparently have no concern with the instincts, or rather, which are opposed to them and why these characteristics have not appeared in the animal inspite of these instincts?

Silence of McDougall

He is completely silent about all the other characteristics except the second one, although his theory could not be complete until he explained these characteristics. As regards his explanation for the second characteristic i.e., for the interfering urge of volition, it is not correct. He says that since man has developed intelligence, in him the urge of instincts becomes modified under its influence "giving rise to the character and will of individuals and nations"

Incorrect interpretation of will

But while expressing this idea, McDougall has ignored the fact that reason all by itself is unable to modify an urge. It is always a case of one instinct opposing another, the stronger instinctive impulse defeating the weaker. Reason guides this stronger desire and

points out to it how it can remove the obstacles to its way which are either the product of the desires of others or of those of his own. Reason is not a desire itself. It is only a discriminating faculty internally helpful to us in the satisfaction of desires. It cannot hold the instinct in check or create a will. The philosophers have admitted that reason, a hand maid of the instincts, also exists to some extent in animals and, hence can explain none of the distinctions of human nature.

Confused thinking

It appears that, despite his statement which has been cited above, McDougall unknowingly feels the force of this argument, since on going further, he changes his stance altogether and starts explaining volition or will on the basis of the instincts, ignoring reason, or rather, opposing it as a force that builds personality and character. This points to the confused state of his mind.

Jame's theory of volition

While explaining will or volition in the light of his theory of instinct, McDougall first of all quotes a reference from the book of Professor James entitled *Principles of Psychology*. Professor James writes:

"And if a brief definition of ideal or moral action were required none could be given which would better fit the appearances than this". 'It is action in the line of the greatest resistance'.

"The facts may be more briefly symbolized thus. (P) standing for the propensity (I) for the ideal impulse and (E) for the effort".

$I \text{ per se} < P$

$I + E > P$ "

What is the origin of this effort E which overcomes the resistance and brings about the moral action? Professor James says nothing in answer to this question. Consequently, McDougall writes:

McDougall's comments

"Professor James like many others finds here an ultimate and irresolvable problem in face of which we can only say___ the will exerts itself on the side of the weaker motive and enables it to

triumph over its stronger antagonist ____ while leaving the word "will" simply as the name for this possibility of an influx of energy of whose source, causes or antecedents we can say nothing ____ Presumably, according to Professor James, this is where every attempt to trace the volitional process from its effects backwards comes against a dead wall of mystery because the inhibiting stroke issues from some region inaccessible to our intellects or simply happens without antecedents."

McDougall's explanation

Thus, after mentioning the failure of Professor James, McDougall offers his own explanation about the cause of will. He says that the source of the additional motive power, which in the moral effort of will is thrown upon the side of the weaker, more ideal impulse is the instinct of self-display or self-assertion¹. He gives the example of a boy to prove it. "That this is true" says he, "we may see clearly in such a case of volition as that of a boy overcoming by effort of the will, owing to the presence of the spectators, an impulse of fear that restrains him from some desired object. He makes his effort and overcomes his fear impulse because we say, he knows his companions are looking at him; the impulse of self display is evoked on the side of the weaker motive. And the same is true of those more refined efforts of the will in which the operation of this impulse is so deeply obscured that it has not hitherto been recognized"

Excuse for error

After saying so, McDougall assures us that there is no awkwardness about his explanation although "it may seem paradoxical and repugnant to our sense of the nobility of moral conduct that it (moral conduct) should be exhibited as dependent on an impulse that we share with the animals and which in them plays a part that is of a secondary importance and utterly a-moral The humble nature of the remote origins of any thing we justly admire or revere in no wise detracts from its intrinsic worth or dignity and the ascertainment of those origins need not and should not diminish by one jot our admiration and reverence"

¹ The impulse of self display is an impulse by which the animal tries to overcome the other animals in the struggle for life in order to maintain its existence.

But McDougall's explanation of the source of will is not only repugnant to our sense of the piety of moral conduct but is also unjustified and unconvincing from a purely rational and scientific point of view.

A question

If will is due to the instinct of self assertion the question arises: Why does the instinct become active in favour of the weaker desire rather than the stronger one? Both the desires, the weaker as well as the stronger one, have their source in the instincts. Why should the weaker desire be an object of special favour with the instinct of self-assertion? The instinct could satisfy itself equally, nay, perhaps more easily and more adequately in the case of the stronger desire, for example, when we fight an enemy rather than forgive him, or when we give him a slap for a slap rather than turn our other cheek towards him: then why does it support the weaker desire alone? More over, it is in connection with such coarser and stronger desires of the animal nature that this instinct was most active all along in its history. Why should it forget its old habit and lose its original function entirely and begin to side with the weaker desire for moral action as soon as it reaches man?

A possible reason

The only distinction of man over the animal which McDougall concedes is his capacity for reason. Then should we think that the instinct's preference for the weaker desire in the case of man, is due to the influence of reason?

Refutation

But there are innumerable examples of moral action which cannot be justified by us on the score of reason. People otherwise sane show readiness to suffer all sorts of privations and even death for the sake of avowed principles. Many a martyr in the history of our race was confronted with one of the two alternatives: dignity, power and riches on the one hand and death and disgrace on the other, but he decided in favour of the latter course and preferred self-annihilation to self-assertion. Reason cannot justify it, nor can one understand by any stretch of imaginations how the preference of poverty to power in such cases is due to the instinct of self-assertion. McDougall himself admits (as in the passage quoted from him

below) that a person's desire for even that form of self-assertion by means of which he seeks the approval of others and consequently puts forth volitional effort is inexplicable on grounds of rationality.

Admission of McDougall

"The strength of the regard men pay to public opinion, the strength of their desire to secure the approval and avoid the disapproval of their fellow men goes beyond all rational grounds; it can not be wholly explained as due to regard for their own actual welfare or material prosperity or anticipation of the pain or the pleasure that would be felt on hearing men's blame or praise. For, as we know, some men otherwise rational and sane enough are prepared to sacrifice ease and enjoyments of every kind, in fact all the good things of life – if only they may achieve posthumous fame; that is to say, their conduct is dominated by the desire that men shall admire or praise them long after they themselves shall have become incapable of being affected pleasurably or painfully by any expression of the opinion of others. The great strength in so many men of this regard for the opinions of others and the almost universal distribution of it in some degree may, then, fairly be said to present the most important and difficult of the psychological problems that underlie the theory of morals"

Thus for one thing it is not clear why the instinct of self-assertion should become active on behalf of the weaker desire in order to reinforce it, rather than on behalf of the stronger motive, when reason too is not responsible for this discrimination.

Incorrect reasoning

Secondly, McDougall appears to be arguing in a circle. Why in the particular case mentioned by him does the boy's moral effort satisfy his instinct of self-assertion when others are looking on? His answer will be because the society generally approves of such an effort and the boy's companions are sure to admire it.

Teachings of prophets and volition

But why does society approve of it and considers it praise worthy? In reply to it McDougall says that the society's approval is

due to the fact that it has absorbed the higher moral tradition on account of the influence of rare personalities, the prophets and saints, who exert this influence in virtue of the admiration they evoke in us.

Deferment of the difficulty

It is obvious that by his explanation, McDougall has not resolved the difficulty but has put it off turning one difficulty into another. What is the cause of the admirable moral efforts of these saints and prophets? Is it that they also wish to satisfy their instinct of self-assertion through society's approval?

Arguing in a circle

If McDougall's answer to the above question is the same, then he is arguing in a circle because he has already said that the society's approval for moral efforts is the result and not the cause of the traditions founded by the moral efforts of the prophets and saints.

A responsibility

And, moreover, McDougall's responsibility is to tell what is the cause of our own admiration of the moral efforts of the saints and prophets because unless we admire them no tradition can be founded?

Permanent demand of nature

McDougall, seems to have, at this place, lost sight of the fact that it will not be possible for us to admire the moral efforts of the prophets and to absorb from them the higher moral traditions unless there existed in our own nature something which renders these moral efforts admirable in our eyes. In that some thing, whatever it is, we ought to look both for the cause of our own moral and volitional effort as well as of our admiration for the moral efforts of the saints and prophets as also for the cause of the moral efforts (resulting in the establishment of moral tradition) of the saints and prophets.

Attempt to remove the defects

Since this theory of the will or volition of McDougall which he has derived from his theory of instincts is not reasonable and acceptable and is open to objection in several respects, he tries to

make further attempt to remove its defects. For example, he introduces another element of the sentiment of self-regard in the cause of volition in addition to the instinct of self-assertion. This sentiment is, in his opinion, the source of the weaker desire.

McDougall thinks that a sentiment is an organization of all the animal instincts of man which is not ingrained in the nature of man but is gradually and artificially built up later on because of the influence of conditions and events, that is, first all the instincts organize themselves into a sentiment of self-regard by chance giving rise to a weaker desire and then, out of them, that of self-assertion, helps it due to its weakness. This chance occurs in every man's life.

Repetition of the same question

Here the same question arises again that if the instincts of man and animal are the same, why then in the animal they do not combine to form the sentiment of self-regard or some other sentiment because McDougall does not hold reason, considered by him to be the only basic distinction enjoyed by man over the animal, to be responsible for the chemical composition of instincts which he calls the sentiment of self-regard. Rather, in his theory of the sentiments given in the quotation marks below he offers an explanation of the growth and development of this sentiment which can be applied equally to both animal and man.

McDougall's theory of the sentiments

"The organization of the sentiments in the developing mind is determined by the course of experience, that is to say, sentiment is a growth in the structure of mind that is not natively given in the inherited constitution. Each sentiment has a life history like every other vital organization. It is gradually built up increasing in complexity and strength and may continue to grow indefinitely or may enter upon a period of decline and may decay slowly or rapidly, partially or completely. When any of the emotions is strongly or repeatedly excited by a particular object there is formed the rudiment of a sentiment..... But it can seldom happen that a sentiment persists in the rudimentary condition for any long period of time. Any such sentiment is liable to die away for lack of stimulus or if further relations are maintained with its object to develop into a more complex organization. Thus the simple sentiment of fear..... will tend to develop and will most readily become hate by the

incorporation of other emotional dispositions _____ they all in virtue of their repeated excitement by this one object become associated with the object more and more intimately until the mere idea of it may suffice to throw them all at once into a condition of such excitement, or to arouse all of them in turn or in conjunction to full activity. So the rudimentary sentiment whose emotional constituent is fear develops into full blown hatred".

Example of the wall

In other words, McDougall thinks that as different bricks piled up by a mason one above the other for a long period of time go to make a wall, so the instinctive emotions form a sentiment after building up and increasing in complexity and intensity gradually. Then, since every sentiment can excite each of those emotions of which man is capable at its particular occasion, the example of the wall also does not apply to it completely because even if the wall lacks a few bricks or a layer, it does not cease to be a wall. But no sentiment is a sentiment until its object associates all the emotions with it by exciting their total number with full strength and intensity.

Unconcern with reason

No mention of reason occurs in this explanation of the development of sentiments from which it could be found that their development is peculiar to man. If this is how a sentiment develops, there is no reason why it should also not develop in the animal, and when a sentiment can develop in the animal there is no reason why it should not be that of self-regard and because of it why should the characteristics of volition, moral action and interfering urge also not develop in it? But the faults of this explanation of the development of sentiment are obvious.

Real cause of sentiments

A sentiment is not built up due to the repeated excitement of each one of our instinctive emotions. Rather, it is built up by our sudden decision to regard something as lovable and something as hateful. The excitement of an emotion is the result and not the cause of sentiments. The sentiment exists before an emotion is excited. The presence of the sentiment excites every emotion at its appropriate time. When a man loves, for example, the ideal of communism, his love is able to arouse in him the emotions of pleasure, anger, fear,

disgust, wonder, pride, gratitude, admiration, hope, regret, disappointment etc. at their own particular occasion. He admires this ideal, hopes that it will rule the world, fears that its enemies will wipe it out, wonders at its captivating philosophy, is displeased when a person condemns it, feels elated when it wins a victory, shows gratitude to a person who helps it, regrets when it suffers a set back and so on.

A ridiculous view

It is evidently ridiculous, as McDougall believes, that he loves communism because the creed was able to excite each of these emotions in him, or rather, all the emotions of which he is capable as a human being strongly and repeatedly merely by chance at different occasions till each became a fixed attitude with respect to that ideal. In fact, he loves communism because he believes in the excellence of communism which is an idea, and before an individual believes an idea, he thinks carefully and then takes a decision immediately liking or disliking it. He does not wait for the love of the idea to make its appearance till the excitation and the consequent fixation of the total number of emotions of which he is capable as a human being is exhausted.

Day to day experience

This view is contrary to our day to day experience. Sentiments of love and hate whether they are for objects, or individuals or ideals or beliefs are roused in man suddenly. For example, when a man loving democracy turns into a communist overnight by studying a few lines in a book or by listening to a lecture or when a communist turns into a free democrat by a similar action, no excitement of emotions comes into the picture.

We also see that when we love an object, we automatically develop hate against the objects that oppose, violate or interfere with this love even if we do not know such objects, although if the excitement of emotions is necessary for the sentiment of love, it must be necessary for the sentiment of hate as well. When the object of our sentiment of love or hate changes, the situations under which the emotions may be excited also immediately change along with it immediately and may bring sadness instead of happiness as was the case before.

There is only one sentiment

There is only one fundamental sentiment of which man is capable and that is love. We hate only those objects which interfere with and prove inconsistent with our love or ideal. Hate is an aspect or a facet of love. But McDougall counts a third sentiment, that of respect besides hate and love. But if respect is formal, it is not a sentiment at all. It is a kind of discipline necessitated by some other object of love. If it is a genuine feeling, it can be nothing but an aspect of love. We cannot really respect without loving or love without respecting at least in the case of a perfect love and a perfect respect. When we love a person and do not respect him we love only a part of him and hate the other part and when we respect a person and do not love him we respect only a part of him and do not respect the other part. The highest love and the highest respect are ultimately one and the same. These facts clearly show that a sentiment is not formed due to the excitement of emotions but when an emotion is roused in a man a sentiment is present before it.

Summary

This critical examination of the theory of McDougall brings the following facts to light.

- 1) After considering the animal instincts as the motivating force of all human activity, McDougall is completely silent about the eight clear distinctions between the nature of man and animal and does not tell why is it that the animal instincts create these distinctions in man and not in the animal.
- 2) Out of nine, McDougall explains only one distinction, that is to say, the distinction of volition but cannot explain even this distinction plausibly and commits mistakes repeatedly.
- 3) McDougall first considers volition and character as the result of the human attribute of reason. He then separates reason altogether while explaining volition and character and explains them on the basis of instinct.

In short, this appraisal shows that McDougall suffers from mental confusion and there are several recognized facts of human nature which he cannot reconcile with his theory of instinct. Therefore, his theory is not correct.

Chapter – XI

The Quranic Theory of Human Nature

Now, let us turn to the Quran which will guide McDougall through his difficulties

Real motivating power of actions

According to the Quran, the motivating force of human actions is a strong urge for the worship of Allah and not the animal instincts.

فَاقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ
عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ

So set thou thy face steadily and truly to the Faith: (establish) Allah's handiwork according to the pattern on which He has made mankind; no change (let there be) in the work (wrought) by Allah; that is the standard Religion.

(Room 30: 30)

The Quran has explained this very subject in another place as follows:

وَمَا خَلَقْتُ الْجِنَّ وَالنَّاسَ إِلَّا لِيَعْبُدُونِ

I have only created jinns and men, that they may serve Me.

(Zariyat 51: 56)

From these verses it appears that man's nature has been made for worship. The subject of these verses has been confirmed by the Quran at yet another place in the form of a parable thus:

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ
وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى شَهِدْنَا

Then thy Lord drew forth from the children of Adam from their loins their descendents, and made them testify concerning themselves, (saying) "Am I not your Lord (Who cherishes and sustains you)?" They said: "Yea! we do testify! (This).

(Al-A'raaf 7: 172)

This verse tells that the affirmation of Allah's evolving care and love in word and deed is ingrained in the nature of man.

Explanation of *hadis*

There are several *ahadis* of the Prophet (SAW) which further elucidate this subject of the Quran. For example:

كل مولود يولد على فطرة الاسلام قابواه يهوداته او
ينصرانه او يمجسانه

Every child is born naturally on Islam and then it is his parents who make him a Jew or a Christian or a Magian.

Another sacred *hadis* says:

قال الله عز وجل اني خلقت عبادي حنفاء فجاءتهم الشياطين
فاجتالتهم عن دينهم وحرمت عليهم ما احللت لهم

Allah, glorified and exalted by His name, says, "I have endued my servants with the desire to worship only Me. But the evil beings turned them away from their natural religion. Therefore, they began to deny to themselves the things which I had made lawful for them".

A question

But from these verses and *ahadis* of the Prophet (SAW) will it be correct to conclude that according to the Quran some part of man's nature has been simply made for worship and the rest of it has been set apart for the satisfaction of his other animal kind of desires

and needs? Is the urge of man's nature this that while some of his deeds and actions may be for worship, the others may not be for it so that he may spend some part of the hours of the day and night in the worship of Allah and the rest of them in indulging in other worldly activities apart from devotions.

Claim of the Quran

The answer to this question is in the negative. The Quran says that man's nature has been so made that he can do nothing else apart from worshipping Allah. It is necessary that the whole of his life i.e. every action of his life manifests itself in the urge for Allah's worship and consists in His worship. This claim of the Quran is quite revolutionary. It is a challenge to all the old and new philosophical theories of human nature. But in spite of that the claim of the Quran is nothing but this and not even a bit less than this. This claim of the Quran is quite clear from the words **لَا** and **لَا** occurring in sura 51: 56 of the Quran cited before and from the life of the prophet (SAW) which is an example of Allah's worship. He was ordered:

قُلْ إِن صَلَاتِي وَنَسْكَي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ
الْعَالَمِينَ

**Say: Truly my prayer and my service of sacrifice,
my life and my death are all for Allah, the
Cherisher of the worlds.**

(Al-An'aam 6: 162)

When we consider this theory further to understand it clearly, the first and the foremost question which arises in our mind is what do the words "Allah" and "prayer" mean?

Meaning of the word "Allah"

According to the Quran Allah means that personality which possesses all those qualities which are worthy of praise and admiration. The Quran calls these qualities the beautiful names and provides their list. Some of them are: **خالق** (the Creator), **رب** (the Evolver), **رحمن** (the Beneficent), **رحيم** (the Compassionate), **كريم** (the Generous), **قدير** (the Almighty), **عليم** (the All-Knower), **حق** (the Truth), **حي** (the Ever living) and **قيوم** (the Self-subsisting) etc. As to the question, what Allah should be called, whether Allah or God or *Rehman* or *Khuda*, it is of no importance in the eyes of the Quran. Consequently, it is stated therein:

قُلْ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ
الْأَسْمَاءُ الْحُسْنَى

Say: "Call upon Allah or call upon Rehman: by whatever name ye call upon Him (it is well): for to Him belong the Most Beautiful Names.

(Bani-Israel 17: 110)

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَى فَادْعُوهُ بِهَا

The Most Beautiful Names belong to Allah; so call on Him by them.

(Al-A'raaf 7: 180)

نُحَمِّدُكَ اللَّهُ

Praise be to Allah (Al-Fatiha 1: 2)

Absolute Beauty

These verses mean not only that all the praiseworthy qualities belong to Allah but also that no one else besides Allah possesses them, and if they exist in some one else, they are a reflection of His qualities and have been endowed in him only by Him temporarily and partially, hence they are not, in fact, his qualities but only those of Allah. And when all the praiseworthy qualities are present in only one personality surely then the expression "Beauty" can be correctly used only for that personality. It is that personality alone which is the beginning and end of beauty, in other words, which is Beauty.

Meaning of the word *Ibadah* – total servitude

Beauty impels us to love. Therefore, Beauty also includes Perfection because it is not possible to love a defect. The feeling of Beauty spontaneously persuades into praising and admiring the Beloved, coming nearer to Him, expressing feelings of humility and submission before Him, serving and obeying Him and seeking His approval and pleasure every minute and every moment. It is this condition which we designate as *Ibadah* the desire for which, according to the Quran, is the source of all human actions. It's no Beauty at all if it can not create the desire for *Ibadah* and we must have an awareness of the presence of some defect in it. The essence of *Ibadah* is the feeling of Beauty or Love. The object of *Ibadah* is only that which is also dearly loved, and if the object of love is really

the Beloved then it must also be the object of *Ibadah* the testimony to which is borne by the Quran in the following words.

وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ

But those of Faith are over-flowing in their love
for Allah.

(Al-Baqarah 2: 165)

In the light of these facts, we can describe the Quranic theory of human nature in the following words:

“The urge for Beauty is the motivating force of all human actions”

A question

Now the question arises. If the desire for Allah's worship is in man's nature and Allah's love is the life dynamic, why every man does not devote all his life to His love or worship? Admitting that those who believe in Allah and worship Him express their nature correctly. But the majority of the people now a days consists of those who do not believe in Allah, are practically disbelievers and do not worship Allah. Therefore, where does the nature of such people disappear, and despite being humans, how do they succeed in shedding their nature?

Unchangeable laws of nature

The reply of the Quran to this question is that the nature of none of the individuals can disappear. No individual can shed his nature because the laws of human nature are unchangeable.

لَا تُدْبِلُ لَخَلْقِ اللَّهِ

No change (let there be) in the work (wrought).

(Room 30: 30)

The Quran tells us that love for Allah and His qualities continues to exist even in the heart of the atheists. All the activities of their life also emanate from the fountain-head of that love itself. In other words, their life also remains devoted to worship alone. But what happens in their case is that they are unfamiliar with Allah to whom all the qualities of Beauty really belong. Hence, impelled by the demands of their nature for worship, they mistake another idea

for Allah and ascribe all those qualities which belong exclusively to Allah to this substitute.

Misuse of the urge to prayer and servitude

They then serve and obey it, show humility for it, praise and admire it and seek its approval, pleasure and nearness. In short, all the natural demands of their love and adoration for their untrue god continue to be precisely the same as those of the true believer for his Allah except that in the case of these people their object or motivator or manifestation is different. This fact has been explained by the Quran as follows:

وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ آلِهَةً أَدْنَىٰ أَلِفَيْ حَبِطٍ خِثَاءٍ
عُتِبَ اللَّهُ عَلَيْهِمُ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ

Yet there are men who take (for worship) others (other ideas) besides Allah, as equal with Allah: they love them as they should love Allah but those of Faith are overflowing in their love for Allah.

(Al-Baqarah2: 165)

The Quran tells us that these false gods are believed to be lords just like the Lord of the heavens and the earth and One, Supreme and Irresistible Allah and they are called lords, though they do not possess the attributes of the Lord, and a believer in them supposes, without rhyme or reason, that these attributes exist in them.

يَصَاحِبِي السَّجَنَ الرِّتَابَ مُتَقَرِّفُونَ خَيْرٌ أَمْ اللَّهُ
الْوَاحِدُ الْقَهَّارُ
مَا تَعْبُدُونَ مِن دُونِهِ إِلَّا أَسْمَاءُ سَمَّيْتُمُوهَا أَتَمَّ
وَأَبَاؤُكُمْ ۝

"O, my two companions of the prison (I ask you) are many lords differing among themselves better, or the One Allah, Supreme and Irresistible? "If not Him, ye worship nothing but names which ye have named - ye and your fathers (because they actually lack the qualities of the Lord).

(Yousuf12: 39-40)

False gods

Man has worshipped many kinds of false gods in his history. He is still worshipping them. Objects like stones, trees, rivers, mountains and statues have been his gods. It also sometimes so happens that he takes the pleasure of his lower desires, greed, repute, authority, wealth, approval of or liking for people, wife, children and some friend or officer as his god. During the modern times his false gods have assumed the form of isms. For example, nationalism, communism, Nazism, fascism and humanism are gods of some people.

Nature of an ideal

Sometimes the believers in false gods do not call their gods by the name of gods but practically consider them as gods. They usually leave the terminology of god to be used for Allah but make the qualities of Allah available to their false gods by taking them away from Him. Nevertheless, the god of every individual is none other than the one whom he practically considers as god and to whom he practically attributes all the qualities of Beauty. For this kind of god, the philosophers have coined the terminology of ideal. A person's ideal is an idea love for which determines all the activities of his life and to which he ascribes the status of his beloved or object of worship, even if he may not give it the name of god.

Summary of conclusions

If we use this terminology, the Quranic theory of human nature can be described as follows in the light of the conclusions reached so far

"The urge to love an ideal is the sole motivating force of all human actions. If a person does not know the correct way of expressing it, he expresses it in the wrong way i.e., he takes up a wrong idea as his ideal and then ascribes all the attributes of Allah to it and adores and serves it as if it is Allah and possesses all the qualities of Allah. But the Right, Perfect and True Ideal is the idea of a personality which is the Creator of this world, which is the Evolver, the Gracious, the Merciful, the Ever living, the Self-subsisting, the All-Knower and the Almighty and which possesses all the qualities of Beauty and Perfection not hypothetically but truly."

Valuable implications

This Quranic theory of human nature gets explained easily in two sentences. But it has far reaching implications and throw light on many aspects of the reality of man and universe.

A few questions

When we try to understand these implications, it naturally raises the following questions.

1. What is the source of man's urge of love for the ideal and what is its cause and purpose. While the purpose of the instincts in the process of evolution is to preserve the life of the individual and his off-spring because without it the process of evolution can not go on, what purpose of evolution is served by the urge of love for the ideal?
2. If this urge serves any purpose of evolution, how is this purpose achieved through it?
3. What are the characteristics of an ideal and what is its relation to various departments of human activity, for example, law, politics, education, ethics, philosophy, science, knowledge, art and reason?
4. If the urge for the ideal is the motivating force of all the activities of man, where do his instinctive and animal desires which have a biological compulsion disappear? What is the relation of the ideal with the instincts?
5. There is hardly any atheist who is unfamiliar with the idea of a Creator or has no knowledge of His qualities which the believers in Him attribute to Him and which, in reality, belong only to Him. Why then an atheist abandons Allah and chooses another ideal for his love?
6. What is the reason for choosing some particular ideal at some particular time?
7. What is the cause of the change of an ideal?
8. Some believers in the wrong ideals, for example, the lovers of nationalism or communism, do not claim that their ideals possess all those qualities which a believer in Allah attaches to

Allah. Rather, it outwardly so appears that they also believe in Allah in addition to their ideal. How should it then be understood that, according to: يُحِبُّونَهُمْ كَحُبِّ اللَّهِ they, in fact, ascribe to their ideal the qualities of Allah?

9. When love of the Right Ideal is in man's nature, what was the need for the prophets to come and why did Nature not leave man to himself so that he may realise his potentialities all by himself? What is the role and cause of prophethood in the process of evolution – and if prophethood is necessary for evolution, why it reaches finality and so on?

The Quranic view-point on human nature cannot be fully explained and cannot be understood by the philosophers until we provide an answer to these questions

The answer

The answer to these questions which is, in fact, contained in this Quranic theory itself and consists in its implications and results is given below in the form of a connected explanation.

Reality of the universe

In the preceding pages the sum total of our discussion at one place was that the scientific investigations of this century provide an evidence for the fact that the Ultimate Reality of the universe is a consciousness. We had also come to the conclusion that this consciousness must know itself, must be self-conscious and must possess all the qualities of Beauty and Power. In the terminology of the philosophers, this kind of consciousness is called Self-consciousness. The Quran has called It Allah and *Rahman*.

Self-consciousness is Life

The creative deeds of the Consciousness of the World which are before our eyes in the form of the universe show that it is not merely a consciousness or a force with the attributes of intelligence and mathematical thought, but is a tremendous creative force Which is all Powerful, Which is the Living – the Self-subsisting, Eternal and Life all by itself. Hence, these exactly are the teachings of the Holy Quran about this Self-consciousness.

¹ The Quran Al-Baqarah2: 165

لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ

There is no god but He – the Living, the Self-subsisting, Eternal.

(Al-Baqarah2: 255)

هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ السَّمَاءُ
الْحُسْنَى

He is Allah, the Creator, the Evolver, the Bestower of Forms (or Colours), to Him belong the Most Beautiful Names

(Al-Hashr59: 24)

هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ

He Who gives (all) Sustenance, Lord of Power, Steadfast (for ever),

(Zariyat51: 58)

Evolution is the result of breathing of spirit

It is this Self-consciousness Itself Which has created the universe, Which is evolving it, Which has made man self-conscious by breathing Itself into his body through a long process of evolution and Which, after entering into his body in this way more and more is ever becoming the object of the prostration of the angels.

فَإِذَا سَوَّيْتُهُ وَتَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ
سَاجِدِينَ

When I have fashioned him (in due proportion) and breathed into him of My spirit, fall ye down in obeisance unto him.

(Hijr15: 29)

When the self-consciousness of man will reach its perfection not only will the prostration of the angels be completed but also that breath which has assumed the form of the evolutionary process of the universe and by which Allah is breathing His spirit into the body of man.

Quality of self-consciousness

Urge for Beauty or love for the ideal is a quality of self-consciousness, whether human or divine. If the self-consciousness of man loves an ideal, the Universal Consciousness also loves an ideal.

The ideal of the Divine Self is the perfect man and the ideal of the human self is the Divine Self.

Dislike is an aspect of love

Dislike is only an aspect of love. Self-consciousness loves its ideal but always dislikes and hates all those things which are an obstacle in the way of its love. That is why, while one aspect of the evolution of the universe is love and construction the other is dislike and destruction. These two aspects of love and construction and dislike and destruction go together with man in his life during his search for ideals. On the one hand he tries to complete his love, on the other, removes the obstacles interfering with it. In both the human self and the Divine Self dislike expresses itself in the service and obedience of love otherwise the principal or the central attribute of self-consciousness is nothing but love. Rather, love alone is the source of all the qualities of beauty and power of self-consciousness.

Love is the cause of the expression of divine qualities

The Quran has given the name of *Rahmat* (mercy) to Allah's attribute of Love and has said that this attribute of Love is above His hatred and encompasses every thing in the world. In the Bukhari it is stated as follows;

ان رحمتي سبقت غضبي

My Mercy is above My Wrath

The Quran testifies to the above *hadis* in the following words:

وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ

But My Mercy extendeth to all things.

(Al-A'raaf 7: 156)

Several names of Allah, for example, Most Gracious, Most Merciful and Loving are directly derived from mercy and love. The Prophet (SAW) has said that the Creator likes to be called by the names of Allah and *Rehman* more than all His other names. Even in the Quran itself, He has repeatedly called Himself *Al-Rahman*.

الرَّحْمَنُ ۝ عَلَّمَ الْقُرْآنَ ۝

(Allah) Most Gracious! It is He Who has taught the Quran.

(Rahman55:12)

الرَّحْمَنُ فَاسْأَلْ بِهِ خَيْرًا

Allah Most Gracious: ask thou, then, about Him
of any acquainted (with such things).

(Furqan25: 59)

Reflection of the attributes of Allah

The attributes of Power and Beauty sub-serve one another to complete the love of Self-consciousness. Since man is also self-conscious, therefore, he also possesses the qualities of love and hatred and those of power and beauty. These qualities are manifesting and unfolding themselves increasingly day by day through the process of evolution and the human self is coming closer to the Divine Self by virtue of its qualities. Obedience to the teachings of the prophets has no other purpose except that we should assist this purpose of evolution by voluntary choice and free will. The Prophet (SAW) has said:

تَخْلُقُوا بِاخْلَاقِ اللَّهِ (سنن نسائي)

“Make the attributes of Allah your own”

The human self-consciousness is, so to say, a reflection of the Divine Self on a miniature scale. That is why, the Prophet (SAW) said:

ان الله خلق آدم على صورته (بخارى، مسلم)

“Allah created Adam after His own image”

That is why Allah has made it man's duty to make an effort to achieve His knowledge and has raised him to the dignity of His representative. If we had no reflection of the Divine Self in us, we wouldn't know Him, not even worship Him. In order to have knowledge of Allah it is enough for us to have self-knowledge. There is a mystical saying about this truth. It runs as follows:

من عرف نفسه فقد عرف ربه (جامع الصغير)

One who achieves self-knowledge, achieves the
knowledge of Allah.

Allah has himself commanded man that when he may contemplate Nature to achieve His knowledge, he should also see within his own self with open eyes because his self-consciousness or his self also contains the signs of His knowledge.

وَفِي الْأَرْضِ آيَاتٌ لِّلْمُوقِنِينَ ۝ وَفِي أَنْفُسِكُمْ أَقْلًا
تُبْصِرُونَ ۝

On the earth are Signs for those of assured Faith,
as also in your own selves; will ye not then see.
(Zariyat51: 20-21)

Circle of the process of evolution

The process of evolution by which man is achieving ever greater and greater perfection is a process of loving and seeking in which both the human self and the Divine Self are loving and seeking each other because achievement of ever greater and greater perfection by man has no other meaning except that he should be what Allah wishes him to be, i.e., he should colour himself in His attributes and make His morals his own according to his natural capacity. This process of evolution is bringing both sides of self-consciousness closer to each other. If the human self is coming closer to the Divine Self, the Divine Self is also coming closer to the human self. In other words, consciousness is always attracting consciousness as well as being attracted by it; it is loving and seeking itself on either side. In the initial verses of his great *Mathnavi*, Rumi has related this subject in his own inimitable way. Like a circle, the evolution of the universe also ends at the very point it starts from. Its movement is like an arrow which has been released from the bow but is ever returning to the bow itself. Its beginning is the Universal Consciousness and its end is also the Universal Consciousness itself. The Quran has shed light on this subject in its various verses.

هُوَ الْأَوَّلُ وَالْآخِرُ

He is the first and the last (of the universe).
(Hadeed57: 3)

وَأَنَّ إِلَىٰ رَبِّكَ الْمُنْتَهَىٰ

That to thy Lord is the final goal (of evolution).
(Najm53: 42)

وَالِيهِ يَرْجِعُ الْأَمْرُ كُلُّهُ

And to Him goeth back every affair (for decision)
(Hood11: 123)

وَالِىَ اللّٰهُ تُرْجَعُ الْاُمُورُ

To Him do all questions go back (for decision)
(Aal-e-Imran3: 109)

وَاللّٰهُ عَاقِبَةُ الْاُمُورِ

With Allah rests the end (and decision) of (all) affairs.

(Hajj22: 41)

وَالِىَ اللّٰهُ عَاقِبَةُ الْاُمُورِ

And with Allah rests the End and Decision of (all) affairs.

(Luqman31: 22)

Law of return to the source

It so appears that not only does the evolution of the world as a whole but also the perfection of every thing in it depends upon its reaching the point from which it starts. The electric current makes a circle and travels from the point of its origin to the point of its origin itself otherwise its power can produce no result. Einstein tells us that the light rays do not move in a straight line. On the contrary, every light ray wishes to reach the point from which it starts by making a huge circle. The tree starts from the seed and reaches the seed. The animal starts from its sperm and produces its sperm on reaching its biological perfection. The universe has started from Consciousness and ends at Consciousness. We can, therefore, easily believe that this universe will not be destroyed until man has reached his perfection.

هُوَ الْاَوَّلُ وَالْاٰخِرُ

He is the first and the last (Al-Hadeed57: 3)

Two-sided unfoldment of Beauty and Love

Self-consciousness whether human or divine is both Beauty and Love on either side. It is Love when it is seeking consciousness and it is Beauty when it is being sought by consciousness. In the evolution of this universe the end result and the meaning of which is the evolution of man, on the one hand the beauty of the human self and, on the other, that of the Divine Self is revealing and unfolding itself increasingly day by day. Moreover, it is because of this process

itself that on the one hand the love of the Divine Self and, on the other, that of the human self is revealing and unfolding itself increasingly day by day.

Allah's urge to love

Various verses of the Quran throw light on the subject that the ideal of Allah is the perfect man whom He is loving and seeking.

هُوَ الَّذِي يُصَلِّيْ عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُمْ مِّنَ الظُّلُمَاتِ إِلَى النُّوْرِ

He it is Who sends blessings on you, as do His angels that He may bring you out from the depths of darkness into light

(Ahzab33: 43)

فَاذْكُرُونِيْ اَذْكُرْكُمْ

Then do ye remember Me; I will remember you
(Al-Baqarah2: 152)

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّوْرِ

Allah is the protector of those who have Faith, from the depths of darkness He will lead them forth into light

(Al-Baqarah2: 257)

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِيْ يُحْبِبْكُمُ اللَّهُ

Say: if ye do love Allah, follow me. Allah will love you.

(Aal-e-Imran3: 31)

An *hadis* has it that when a person approaches Allah the length of a span, Allah comes near to him the length of a cubit, when he approaches Allah the length of a cubit, Allah comes near to him the length of four cubits and if he comes walking towards Allah, Allah comes running towards him. The *hadis* runs as follows:

يقول الله تعالى انا عند ظن عبدي بي وانا معه اذا ذكرنى
فان ذكرنى فى نفسه ذكرته فى نفسى وان ذكرنى فى ملا
ذكرته فى ملا خير منه وان تقرب الى شبراً تقرب اليه
ذراعاً وان تقرب الى ذراعاً تقرب اليه باعاً وان اتانى

يمشى اتيتهم هرولة حتى كنت يده التي يبطش بها درجله
التي يمشى بها وسمعه الذي يسمع به ويصره الذي
ييصربه (مسلم)

Allah says: "I am just as My slave thinks I am. I am with him if he remembers Me. If he remembers Me in himself I too remember him in Myself, and if he remembers Me in a group of people, I too remember him in a better group of people; and if he comes one span near to Me, I go one cubit near to him, and if he comes one cubit near to Me, I go a distance of two outstretched arms near to him, and if he comes to Me walking, I go to him running until both come so near to each other that I become his hand with which he holds, his foot with which he walks, his ear with which he hears and his eye with which he sees".

Allah's urge to love is the cause of evolution

Consciousness created the universe out of love for its ideal. It has been evolving the world through different stages in the past with the intention of ultimately bringing it to the stage of highest perfection. That is why every stage of evolution is a magnificent display of the love, cherishing care and mercy of Allah. The overall result of evolution is construction and progress. It is not destruction and regress. The universe could not evolve even one step higher without love, care and mercy. This love is not purposeless. On the contrary, it has a purpose, and that purpose is the realization of the ideal in the process of creation. Various verses of the Quran indicate that the universe has a purpose and meaning.

رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ

Our Lord! Not for naught has Thou created (all) this? Glory to Thee! Give us salvation from the Penalty of the Fire.

(Aal-e-Imran3: 191)

خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ

He has created the heavens and the earth in just proportions.

(Taghabun 64: 3)

Purpose of the universe is hidden in everything

Every-thing in the world shares the purpose of creation. Everything is endowed with exactly the same nature as accorded with the main purpose of creation. That is why the experiments of Driesch led him to the conclusion that there was an invisible purpose within the organism of an animal which moulded and formed it in the interests of the whole. It is this purposeful love of self-consciousness which Bergson calls the vital force and other philosophers the life force. After entering the human stage, this force assumes the form of an unconscious psychological pressure which Freud calls libido and which is in reality a psychological pressure of the urge of the human self-consciousness for Beauty. In other words, the love of man for his ideal (Allah) is, in fact, that love of the Universal Consciousness which it feels for its ideal (the perfect man) and which has now been liberated in the form of human consciousness after reaching the psychological plane by evolving the universe i.e., man through-out the material and biological planes from the very beginning so that it may seek itself consciously and directly. Because of the realization of this urge, man is now able to collaborate with Allah in his construction and completion which is the common goal of both Allah and man.

Destruction subserves construction in the universe

Because of lack of understanding of this constructive urge of love at work in the universe, Darwin has formed an incorrect view about the causes of evolution. He considers it as the result of the destructive activities of Nature. He was unable to understand that the main activity of Nature in the evolution of the universe is construction and not destruction and where there is destruction it has come into existence as an aspect of construction to serve and assist it so that all obstacles from the path of construction are removed.

Love and hatred in the form of the forces of attraction and repulsion

Manifestations of the activities of the love of the Universal Consciousness (of which hatred is the counterpart) are clearly visible to us at every stage of evolution as these qualities of love and hatred or beauty and power assume the form of the forces of attraction and repulsion and continue to function in this form from the beginning to

the end of evolution. Every atom in the universe, from the light rays to the man engaged in struggle is in motion. Its cause is no other than these forces of attraction and repulsion because movement means to repel one object and to be attracted towards the other. The form of these forces has been changing according to the demands of evolution as the evolution of the universe has proceeded from one stage to the other.

States of love and hatred at the material plane

Leaving aside the movement of the cosmic rays at the start of Creation when we go forward, these forces of attraction and repulsion appear to us to be operating in the electrons and protons which carry positive and negative charges of electric energy. Then, during the stage of evolution of matter, all forms of the movement of matter i.e., gravity, mutual attraction between the opposite poles of magnets, crystallization and the manifestation of different new elements of various characters and, in short, every physical law is nothing but the result of the action of these forces and is a form of their action itself. These forces assume the form of the instincts after reaching the biological plane of evolution. We find that all the instincts of the animal are related either to love and attraction or to hatred and repulsion. All the actions of the animal result from the instincts.

States of love and hatred at the animal plane

The result of all these actions is that he is attracted towards those objects which are favourable to his life and race and is repelled by those objects which are unfavourable to his life and race. For example, among the instincts which are derived from attraction or love are the sex, feeding, maternal, gregarious and submission instincts while those which are derived from hate and repulsion are the flight, concealment, pugnacity and assertion instincts. The first kind of instincts are an expression of Allah's attributes of Beauty while the second kind of instincts are that of His attributes of Power. Nevertheless, the purpose of both kinds of instincts is only one, i.e., the maintenance of the life of the animal. In other words, here too power sub-serves beauty and is its protector and guardian. Since in both the physical and biological world (particularly in the construction and creation of the world according to the needs of

man), there are signs of the attributes of Allah, therefore, the Quran invites man to study Nature in order to know Allah.

وَفِي الْأَرْضِ آيَاتٌ لِلْمُوقِنِينَ

On the earth are Signs for those of assured Faith
(Zariyat 51: 20)

It commends those who contemplate Nature:

وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ

And contemplate the (wonders of) creation in the heavens and the earth

(Aal-e-Imran 3: 191)

In fact the study of Nature is synonymous with the vocal expression of Allah's beautiful names and their contemplation. Hence it is a kind of worship.

States of love and hatred at the human plane

On reaching the human plane of evolution, attraction and repulsion assume the form of ethical laws, i.e., they reach the psychological plane from the animal plane where they were in the form of the instincts. We find that although the ethical laws of every ideal are different, yet they are related either to love and attraction or to hatred and repulsion. All actions of man originate in his ethical laws. Its end result is that he is attracted towards everything that favours his ideal and is repelled by every thing that opposes his ideal. The moral principles of every ideal are as high as the ideal of which they are a product. The lower the ideal, the lower will be the laws prescribed by it. Nevertheless, like the instincts, these laws have a pressure of their own. But this pressure is psychological and not biological. Its source is love for the ideal, for every individual knows that if he does not act according to his ideal, he will not be able to realize his ideal. Hence, he follows these laws impelled by the love of his ideal. Laws which are related to attraction are derived from Allah's attributes of Beauty and those which are related to repulsion are derived from His attributes of Power, but the purpose of both is always one. Just as the purpose of the instincts of attraction and repulsion was the preservation and completion of the body, so the purpose of the moral principles of attraction and repulsion is the protection and achievement of the ideal.

Evolution of the universe is the evolution of man

The evolution of the whole of the universe from beginning to end in which the Universal Consciousness expresses Its qualities of love and hatred is the evolution of the human self-consciousness and the world will reach its completion when the human self-consciousness will reach its perfection. Because of this evolution, the Universal Consciousness is manifesting Itself increasingly in Its creation. The evolution of matter and animal are but the stages of the evolution of man. The purpose of Self-consciousness in completing matter by evolving it and bringing it into existence with all its physical laws was to enable it to create favourable environment for the appearance and maintenance of organic life with the help of its laws. When organic life appeared, the evolution of the animal and its instincts began. Initially, the animal had only two instincts; one by which it obtained food by itself and continued its life while the other by which it preserved its race. But later on, when different new species of animals came into existence as a result of evolution, the instincts developed and multiplied under these basic instincts, though their function still centered around no other purpose except the continuation of the life of the animal and its race.

Object of the development of instincts

But now because of them the animal gained new powers. It began to satisfy its two basic instincts of preservation of life and race in more complicated ways. Every new instinct which developed was a derivative from some quality of beauty or power of consciousness. No tendency in the form of instincts ever came into existence or could come into existence in the course of evolution which did not have its root in the qualities of self-consciousness. It is these qualities which are the possibilities of the evolution of the world. The object of self-consciousness in multiplying the instincts was to root and fix itself, i.e., its qualities of beauty and power, one by one, in matter i.e., in the body of the animal and thus to clear the passage for its complete liberation. This passage is the animal's brain or nervous system the development of which has made the development of the instincts possible. We know that there is an area in the human brain corresponding to every instinct. It is, therefore, obvious that with the development of new instincts different new cells and centers came into existence in the brain which organized and developed it so that after the qualities of self-consciousness had become tagged on to

the animal brain and got fixed and rooted in it, it came into its own. Thus at this stage of evolution not only the instincts reached their completion but also the brain of the animal. It was at this point that man appeared, as a result of which consciousness achieved initial freedom and self-knowledge.

Self-consciousness is not the product of the brain

Some philosophers erroneously believe that self-consciousness is a product of matter and depends upon the brain. In proof of it they say that when the brain suffers an injury, it upsets the functions of self, of consciousness. But the reality is that the brain has been created by self-consciousness as a passage for itself. When this passage, the brain, achieved its perfection, self-consciousness achieved self-knowledge and became self-conscious. If self-consciousness is considered to be dependent on the brain, no explanation of mental phenomena such as memory and sub-conscious mind can be offered. Self-consciousness is pushing forward swiftly from a beginning towards an end by passing through its stages of evolution. It is like a stream which is flowing swiftly. The human brain is the passage of this stream. We can not identify the opening with the current although the opening and the current must be closely connected with each other.

Example of the stream and its flow

If there is an obstacle in the way of the stream, the flow of its current is sure to be retarded. There is no doubt in it that if there is even a slight injury to the cerebrum, the function of self, or self-consciousness will be upset. It is not for the reason that consciousness is the equivalent of the brain but for the reason that in this case the current of consciousness is unable to flow as a whole, it is retarded and interfered with because the opening has become narrower. The imbecile or the idiot is unable to give a full expression to the urge of his consciousness because of the undeveloped condition of his brain. The contents of the stream are independent of the opening which only permit them a passage and in this example too the stream or consciousness is not only independent of its opening or the brain but the opening has been itself bored by the stream in its efforts to find an outlet suited to its needs by a gradual process which continued till the opening was wide enough to let it through. It is this process which is known as the evolution of species.

Role of struggle in evolution

The animal's struggle is also no doubt involved in whatever direction the evolution of species proceeded. But the animal's struggle was not its real cause. Its real cause was the need of consciousness for self-expression i.e., the expression of its possibilities and qualities. It was through the creative activity of consciousness itself that the animal's struggle came into existence as a contributory factor in this expression. But wherever the animal's struggle was unable to help it, it could not push the process of evolution forward. Although the doctrine of Lamarck that the evolution of species is caused by the animal's struggle for existence sounds more plausible than the explanation of Darwin, yet it is incomplete.

Driving force

In the evolution of species, the love of self-consciousness has been playing the role of a driving force. The effort of the creature, to the extent to which self-consciousness established itself in it and it became conscious of itself, brought this push or drive more and more into play so that self-consciousness was able to extend its foot hold, to establish itself and express itself increasingly in the creature. The attribute of consciousness is that whenever there is obstruction in its way and it cannot express its possibilities through this way it adds more to its force and pushes forward by clearing this obstruction like the flowing stream.

Importance of obstructions

In other words, resistance enables it to increase its effort and thus reveals and unfolds its inherent possibilities. Self-consciousness evolved in different directions only because of differences in the environment of the living beings and consequently the differences in the nature of their effort and continued to push forward in these directions as far as possible till such time the creature's help was available to it to realize its inherent potentialities. Self-consciousness expresses its inherent possibilities in its creation freely in whatever direction possible, and this expression is always in the direction which is consistent with the effort of the creature.

Excuse for blessing

The effort of the creature is a result of the favour and loving care of consciousness which gives an opportunity to it to develop in the direction which it wishes to take according to its powers, and when it has exhausted its powers its progress comes to a stop.

Thankful effort

Self-consciousness encourages every living being in its effort, rewards it for it fully and on the basis of this effort provides it with complete opportunity to develop and improve. When a creature is unable to develop in a direction consistent with the aspirations of consciousness, in other words, when it is unable to develop in the right direction its progress comes to a stop.

Selection and choice

In the process of evolution and creation of Self-consciousness, therefore, an aspect of choice and selection emerges by itself and that part of life which happens to be the most potent to keep evolution going becomes prominent by itself. In other words, Life chooses out of its innumerable creations only one which happens to be the most potent and promising for the future progress and by which all its possibilities and attributes can unfold and reveal themselves without stopping at one point and then supports this creation in keeping up its progress.

Examples of selection

For example, Self-consciousness created millions of solar systems but later on chose only one system in order to bring man into existence. Thereafter, the creation of new solar systems came to a close. It created billions of species of animals and out of them chose only one which could keep up its forward movement at the psychological or ideological stage. This animal was man. Hence, after the creation of man, the creation of new species of animals came to a stop. Similarly, Self-consciousness created millions of prophets and out of them selected only one whose teachings sufficed the evolutionary needs of mankind to the end of time and then brought prophethood to a close. Similarly, It will choose only one nation after creating innumerable nations which will bring its self consciousness to perfection because of its ideal and principles of

behavior. This nation will be no other than the nation which will follow the ideal and the life example of the Last of the Prophets.

Blottings and confirmations of life

Self-consciousness does not select that part of creations which lacks promise of progress. Hence, it is left by It either to become extinct or to linger on to serve that part which has been selected. This itself is the meaning of the following verses of the Quran

وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ

Thy Lord does create and choose as He pleases;
(Al-Qasas 28: 68)

يَمْحُو اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ وَهُوَ عَزِيزٌ أُمِّ الْكِتَابِ

Allah doth blot out or confirm what he pleaseth:
With Him is the Mother of the Book
(R'ad 13: 39)

Life ascertains which possibilities of creation are potent for its future aspirations or otherwise during the course of the actual experiment of creation. Life has applied this principle of its nature to the evolution of the species of animals in the past and is now applying it to the human societies. This method of Self-consciousness is not novel.

Example of the human self

There is an example of it in the human self which is a key with us to Allah's knowledge. We also think of several possibilities before choosing a line of action and reject all but one which is the most potent for our purpose. The only difference is that while we think and reject without acting Self-consciousness is under no restrictions as we are because for Self-consciousness thinking is acting and creating.

Some people misinterpret the destruction of many species of animals or the destruction of several nations and civilizations during the course of evolution as cruelty or purposelessness in Nature. But the fact is that in this case the end justifies the means; there would be no gain unless there is loss. Since the gain is valuable, it more than compensates for the loss

Cooperation with the purpose of creation and evolution

Life that actually evolved did so inspite of resistance as well as on account of resistance. Whenever the creature was faced with resistance, it increased its efforts and thereby also the force of the internal push or drive, so that the obstacles were never able to check the drive of self-consciousness, but rather, self-consciousness was always able to realize its possibilities more and more on account of them. The result was that the creature pushed forward a step further on the road of evolution. But the effort to break the resistance results in evolution only when it is in harmony with the purpose of the creation consciously or unconsciously. When a creature is unable to develop in a direction consistent with the aspirations of self-consciousness, i.e., when it is unable to develop in the right direction, its progress comes to a stop, even if it continues to make effort to maintain and preserve its life and as it is no longer wanted for evolution, it becomes gradually extinct. Many species that came into existence disappeared from the face of the earth in this way.

Achievements of evolution become the means of evolution

To the extent to which consciousness has not been able to express itself in matter at any stage of evolution, it depends upon its own powers for carrying on the process of evolution. To the extent to which it has expressed itself in matter at any stage of evolution in the form of living organisms and is represented by conscious creatures on earth, it makes use of those creatures to serve its purpose of future evolution. To the extent the creature serves it, the creature prospers, improves, progresses and evolves and draws into itself the hidden powers of consciousness.

The basic distinction between man and animal

That man is a self-conscious animal creates a huge difference between him and the animals which is that while man is self-conscious, the animal is not. The animal simply thinks, knows and feels while when man does so, since he is self-conscious, he also knows that he thinks, knows and feels. It is only because of it that he has an urge for Beauty, loves the ideal and gives expression to will by opposing his instinctive desires. The animal is conditioned to

respond to instinctive stimuli and is always in a semi-conscious state. Every instinct impels him to a particular internal and external stimuli. There is nothing in the nature of the animal by which he can oppose the compulsion of instincts. In its case it is always a case of one instinct opposing another, the stronger instinctive impulse defeating the weaker. But, since in man self-consciousness has become free, therefore, it loves its ideal freely and does not care for the compulsion of instincts for its sake.

Rule of the urge of self-consciousness

The urge of self-consciousness for Beauty which takes the form of an urge for an ideal is so powerful that ultimately no instinctive desire of man can oppose it despite its distinct biological compulsion. Instincts do not rule the urge of life; they are themselves ruled and controlled by it. The reason is that the urge of self-consciousness is not carved out of the instincts. On the other hand, it is the instincts which have originated in it to serve its purposes of future evolution because it was essential for it to use, rule and control them for its purposes even after obtaining freedom in man. The position is, therefore, not different from this that every instinctive desire can have its satisfaction only up to the extent to which it has been sanctioned by the love of the ideal. That is why, despite the separate biological compulsion of the instincts, the Quran does not consider them as the life dynamic. It only considers the urge for Beauty as the motivating force of human actions.

The ideal is not defeated but only changes

There is no doubt in it that sometimes it appears to us that an instinctive desire has defeated the love of the ideal and we have satisfied our certain instinctive desire ignoring the demands of the ideal. But, in fact, in such cases our ideal itself changes. Instinct itself is weaker than the urge for Beauty. But man's urge for Beauty is often misdirected. He sometimes thinks that the pleasure of the satisfaction of the instinctive desire itself is his ideal. An individual finds himself confronted by this situation usually when he has remained oblivious of the development of the love of his ideal and his love has not reached the highest stage of its development. In such a case, the urge for Beauty makes the instinctive desire extraordinarily powerful by getting mixed up with it. Resultantly, we begin to think by a mistake that the instinctive desire is so powerful

that it has defeated the ideal, though in such a case it is, in fact, an ideal that defeats another ideal.

A clear proof

Psychologists have so far sadly overlooked this reality. They have also not made any endeavor to understand its valuable implications that man alone is an animal in whom the power of the instinct either increases extraordinarily or decreases extraordinarily. We sometimes out-run the animal in eating, drinking, avenging, asserting over others, deriving sexual pleasures and satisfying similar other instinctive desires while at others refuse to eat and drink, forgive the highhandednesses of others, treat others with kindness and abstain from sexual desires. Not only this, but there are times in our life when we overlook our instinctive impulses to the extent that we even forget about the object of the continuation of life and get ready to sacrifice our life willingly. This clearly shows that the urge of instinct is not the motivating force of human actions. Rather, it is that urge which sometimes gives exaggerated importance to the instinct and at others renders it completely unimportant. This urge is no other than the urge which, guided by the Quran, we are defining as the urge for Beauty and which takes the form of love for the ideal. When this urge supports the instinct, it becomes extraordinarily powerful but when it resists it, the instinct stops functioning.

Man at the animal plane

An individual who gives exaggerated importance to his instinctive desires, attaches his urge for Beauty, which is the special privilege of man, to his animal instincts. In this case, he comes down to the plane of animals as if this urge was never given to him. Nay, he becomes worst than the animals. The reason is that he misuses the biological demands of his body for the sake of the pleasure which exists in them but which had been kept in them so that he may not be oblivious of his responsibility to maintain his life. This is never done by the animal. That is why such people are mentioned by the Quran as follows:

أُولَٰئِكَ كَالْأَنْعَامِ بَلَّ هُمْ أَضَلُّ

They are like cattle – nay more misguided

(A'raaf 7: 179)

Deification of baser instinct

It is only these people about whom the Quran asserts that their ideal consists in their lower desires.

أَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ أَفَأَنْتَ تُكُونُ عَلَيْهِ وَكِيلًا

Seest thou such a one as taketh for his god his own passion (or impulse).

(Al-Furqan 25: 43)

Urge for Beauty has been given only to man in the whole of the universe. He is the end result of the process of evolution of the universe. His evolutionary status is the highest compared with all other things in the universe.

Man's unjustness and ignorance

This urge is, so to say, a quality which man has been given as a trust and he has been made responsible to use it correctly. Whenever man takes up other gods by giving up Allah, it is an expression of two weaknesses of unjustness and ignorance on his part. unjustness for the reason that he has misused this urge. The philosophers have defined unjustness as follows:

الظلم وضع الشيء في غير محله

“Unjustness means removal of something from its actual place”

And ignorance for the reason that he has failed to know the demands of this urge and the beloved by which it can be satisfied. The trust which the Quran has referred to in the following verse is nothing but the urge for Beauty or the urge for the ideal.

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا

He did indeed offer the Trust to the Heavens and the Earth and the Mountains, but they refused to under-take it, being afraid thereof; but man undertook it; he was indeed unjust and foolish.

(Ahzab 33: 72)

Remoteness of destination

No doubt self-consciousness has obtained freedom and self-knowledge in the human form of life, but it has not reached the maximum limit of this freedom and self-knowledge. However, it is now in a position to add to its freedom and gain in self-knowledge. After liberating itself from the constraints of the instincts, it has only become conscious of its separation from some beloved and has come to know itself only to the extent that it has separated from something great, beautiful and worthy of every love. But it does not know exactly what it is or if it knows it in certain cases, it does not have a complete feeling of its Beauty. Self-consciousness will continue to experience such obstacles which will not allow it to be itself, to regain itself and to come into its own until this feeling is awakened in it and, after waking up, reaches its missing object. We have seen that the whole purpose of evolution is that self-consciousness should reach its goal. The evolution of the past has been bringing it nearer to its goal and the evolution of the future will also continue to bring it nearer to its goal. Its goal is its origin too. Self-consciousness will reach its origin when it will come into its own after removing layers of its covering of matter and make the morals of its origin its own. Mention of this place of self-consciousness is contained in the *hadis* cited at pp.194-195

Means of evolution

How will self-consciousness reach its perfection? The answer to this question is that it will do so by a greater and greater and a better and better expression of the urge for the ideal. The reason is that life always realizes its unseen possibilities by employing its visible possibilities. The urge of love for the ideal is actually the urge of the Universal Consciousness for Beauty. It is this urge which had manifested itself in the physical world in the form of the physical laws and in the animal world in the form of the instincts. As matter continued to act in accordance with the pressure of its physical laws, so not only the physical laws continued to develop but also matter itself along with them until it reached its perfection where organic life came into existence as a natural growth out of it. Similarly, as the animal went on acting impelled by the urge of instincts and continued to express them, so the instincts continued to develop and multiply and along with them also the animal itself until it reached its perfection where man and his urge for Beauty came into existence

out of it which assumes the form of love for the ideal and its code of conduct. Now, as man will express this urge and act according to it, so his ideal will evolve. The result will be that not only will his principles of behavior become superior and higher but his self-consciousness will also evolve and reach its perfection.

Meaning of “willingly” and “unwillingly”

With the satisfaction of the urge for Beauty, the evolution of man's self-consciousness proceeds in two ways. Firstly, unconsciously when man moves on the road of evolution without choice and will because he misuses his volition in his unconscious actions. Nature then treats him harshly and brings him to the right road by driving him and hemming him in. This method of evolution is called “unwillingly” in the terminology of the Quran. Secondly, consciously, when man uses his freedom correctly and pushes forward on the road of evolution by choice and will. This method of evolution is called “willingly” in the language of the Quran.

Avoidance of Allah's religion is not possible

Under no circumstance there is any room for man to deviate from the path of evolution prescribed by Allah which is Allah's religion. The human race must eventually return to this path itself. Consequently, the Quran has explained this fact fully in the verse below:

أَفَغَيْرَ دِينِ اللَّهِ يَبْتَغُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ
طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ

Do they seek for other than the Religion of Allah (*¹which tells them the conscious method of satisfying their urge for Beauty) though (*they cannot avoid this religion) while all creatures in the heavens and on earth have willing and unwilling bowed to His Will (accepted Islam) and to Him shall they all be brought back (*this is a destination which is inescapable)

(Aal-e-Imran 3: 83)

* The bracketed explanations are the author's own.

The evolution of the universe (man) will ultimately be willing and conscious. The reason is that man's self-consciousness will ultimately move forward towards its destination of its own free will and choice after knowing itself, i.e., after becoming aware of its nature. Consequently, the Quran says:

فَقَالَ لَهَا وَلِلْأَرْضِ إِنِّيَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ

He said to it and to the earth: "Come ye together, willingly or unwillingly". They said "we do come (together in willing obedience)

(Hameem As-Sajdah 41: 11)

Route of unwilling or unconscious evolution

Until man knows what his urge for Beauty actually desires and by which ideal it is satisfied, his self-consciousness evolves unconsciously. He does not move along the road of evolution but is dragged along it. It is true that even a disbeliever knows mentally _____ and this idea lies preserved in his memory _____ that there are some people in this world who recognize Allah as the creator of the universe and ascribe to Him all the excellent and admirable qualities up to the highest degree of perfection. But it is not enough to make Allah the ideal. An ideal is an idea of beauty and beauty can be known only when it is felt. It is quite possible that we may generally remember as beauty one thing, say on the authority of another person, and feel as beauty something else. An individual can have no belief in Allah or love for Him and can not have Him as his idea of beauty or ideal unless he has a personal feeling of the beauty of one or a few of His qualities.

The ideal is inescapable

In such a case the apparent danger is always that his urge for Beauty will be obstructed from finding an expression. But it usually does not so happen. Man's urge for Beauty is like a swift stream the obstruction of which is impossible. If it is obstructed, then just as the water of the stream starts accumulating at the point of its obstruction and ultimately diverts its course, so its obstructed force creates a mental condition called repression by the psychologists of today which results in depression, insanity, hysteria and all the other mental disorders. Since this condition of repression is extremely painful and unbearable for an individual, therefore, to avoid it he

expresses his urge for Beauty by taking up some idea as his ideal immediately, i.e., attributes Beauty and Perfection to some idea or other out of those known to him. This ascribing of Beauty and Perfection by him is not in the shape of a hypothetical action to satisfy a need. It results from his conviction arising out of the powerful pressure of his urge for Beauty that this ideal really possesses all the qualities of Beauty and Perfection. In other words, the powerful current of the stream of the urge for Beauty naturally diverts its course because of obstruction. The psychologists of the modern times have recognized the phenomenon of repression, but they have unfortunately not understood its real cause, hence they have also not been able to offer a complete and permanent remedy for it.

Standard of knowledge and the ideal

The idea which a person chooses for his ideal is regarded by him as more beautiful and perfect by virtue of its qualities than all the ideas known to him. Therefore, which idea will be taken by him as his ideal depends upon the standard of his knowledge, the ideas which are known to him and his feelings and sentiments about them. Since, the standard of the people's knowledge is not uniform, their ideals are different. When an idea enters a person's knowledge which is better than his ideal in virtue of its qualities of beauty and perfection i.e., he feels its beauty personally, his previous ideal begins to appear to him to be defective. He, therefore, abandons it and takes up this new idea as his ideal.

Evolution of ideals in the individual

In childhood, an individual's knowledge is so limited that he makes the pleasure of his instinctive desires itself as his ideal. He likes delicious eatables which alone are the centre of his pleasures and pains and the motivating force of all his activities. Later on, as he grows in years he makes his parents as his ideal because they impress him as splendid figures on account of their superiority in all matters. Later on, he develops love and admiration for his teachers. They appear to him to be perfect models and become his ideal. When, after sometime, his knowledge, age and experience grow, he comes to know that whatever qualities his teachers possess are due to adopting the abstract ideas and qualities of beauty which his teachers also like and admire. Hence, his ideal comes to consist of abstract

qualities such as virtue, truth, goodness, power and influence. His ideal then shifts from objects and persons to ideas reflecting and embodying these qualities. At first he attributes these qualities to an idea and takes it up as his ideal. But if this ideal is not satisfactory, its defects are revealed to him during the course of experience because his urge for Beauty which is really the touch-stone for all the ideals goes on assessing its qualities until he comes to know that it has no qualities of Beauty whatsoever. The result of this disillusionment is that he abandons that ideal and immediately takes up another one which, in his opinion, is free from the defects or elements of ugliness of the previous ideal. But if even this ideal is also wrong, he comes to know after sometime that it contains some other defects of which he was not aware. He then abandons this ideal as well and takes up another ideal and so on. By this method of trial and error his knowledge develops and his ideals on the whole become better and higher, though it is not necessary that every next ideal should in all circumstances be better and higher. When an individual abandons one ideal and takes up another one, the rising of one ideal and the lowering of another in his estimate of Beauty is simultaneous. This means that when, during the course of experience, the defects of the previous ideal are being revealed the qualities of goodness and excellence of the new ideal are also being revealed simultaneously with it. When the qualities of goodness and excellence of some new ideal begin to unfold, the defects of the previous ideal also begin to unfold with it.

Exact picture

The importance of an ideal is that it is not merely a mental concept. It translates itself every bit into the outward practical life of man with all the elements or qualities of its beauty and ugliness as well as its perfections and imperfections. We can accurately judge the qualities of an ideal by seeing the external practical life of an individual and the society that loves it.

The practical life of an individual or a society is an exact picture of its ideal just as is the reflection of some object in a mirror. To the extent to which an ideal is wrong, to that extent it creates wrong, unsatisfactory and detestable conditions. That is why, the defects of an ideal appear only when it takes complete hold of our practical life and we begin to accept its harms with tolerance and resignation. An example of it is a subject which is in our mind but

which becomes clearer when brought on paper. Thereafter, we can easily look at its beauty and ugliness.

We are not inclined to change an ideal until our feeling about its defect reaches its limit because until that time our power of action is not completely available for this purpose. But this feeling does not reach its limit until the harms of the ideal also reach their limit. We can avoid its harms only if a teacher familiarizes us with the beauty of some better ideal just before the time the critical stage is reached.

Unconscious feeling of the qualities of Beauty

It is true that some lovers of wrong ideals do not claim verbally that their ideal possesses those qualities which a believer in Allah attributes to Allah. But its cause is that when a person, who loves a wrong ideal chooses it, he does not feel all the qualities of Beauty in it consciously but only a few of them. Then, impelled by his beauty seeking nature he becomes so enamored of it that he begins to feel their presence in it after attributing the remaining qualities of Beauty to it unconsciously, otherwise it becomes difficult for him to obey and serve it with the whole of his being. For example, a true communist virtually behaves towards matter and a true nationalist towards his country as Creator and Evolver, Compassionate and Generous, all Knower and Aware, Almighty and Just, and Self-subsisting and Eternal, though he may not attribute some of these qualities to his ideal verbally and may not be knowing that he is attributing these qualities to it in his heart of hearts. The reason is that he serves and obeys his defective ideal i.e., those of its qualities which he attributes to it consciously in a way which is not possible without recognizing those qualities. To the extent to which a true communist and a true nationalist does not recognize these qualities in his ideal, to that extent he can not be a true communist and a true nationalist.

Conscious and unconscious knowledge

The division of knowledge into conscious and unconscious knowledge is the result of the present day research. It apparently looks strange that there may be some part of man's knowledge with which he may not be acquainted. But in spite of it, an analysis of the human mind has proved that an individual sometimes, or rather, often acts under the influence of feelings of which he is unaware. These feelings go on forcing him to act in a particular way. But he

explains them consciously in some other way because he is unaware that he is under their influence.

A characteristic of a wrong ideal

The lover of every wrong ideal regards one or a few of the quantities of Beauty as the whole of Beauty or identical with Beauty. That is why, wrong ideals are different from one another and each one of them has a separate moral law. The lovers of wrong ideals are like those blind men of the maxim each of whom imagined, after touching one organ of the elephant, that it was the whole elephant.

Eternal demands of nature

The difference between a believer and a disbeliever is not that the name of Allah for a disbeliever is one and for a believer another or a disbeliever does not worship Allah and a believer worships Him or a disbeliever does not follow the moral law and a believer follows it. Rather, both believe in some god or other, attribute to it the qualities of Beauty, those qualities the desire for which has been made a part of their nature, both worship their respective gods according as they demand and follow the code of ethics prescribed by them. The reason is that all these are the permanent demands of human nature which can neither be avoided by a believer nor by a disbeliever.

Difference between a believer and a disbeliever

The difference between a believer and a disbeliever is that a believer consciously feels that his ideal possesses all the qualities of Beauty up to the highest degree of perfection while a disbeliever attributes to his ideal only a few qualities of Beauty unconsciously. Hence, he does not understand the demands of those qualities and ignores them in his conscious practical life. The struggle of his practical life remains confined to the expression of only those qualities of Beauty which he attributes to his ideal consciously, though it is correct that if he does not attribute the remaining qualities of Beauty to his ideal unconsciously even this struggle of his may not be possible.

Practical consequences of taking up a wrong ideal

Nevertheless, the purpose of this struggle is not the expression of the qualities attributed unconsciously. Its result is that he can also not express the demands of even those qualities in his practical life

successfully which he is attributing to his ideal consciously because the successful and complete expression of any one quality of Beauty can be possible only in association with the other qualities of Beauty and not separately from them. Therefore, his conscious and unconscious feeling of the qualities of Beauty are both wrong, i.e., his ideal neither possesses those qualities of Beauty which he attributes to it consciously nor those which he attributes to it unconsciously. Resultantly, his whole life becomes wrong. He begins to suffer from its serious harms. For example, his morals are corrupted, he gets involved in endless tribal or national wars. Because of inequitable distribution of wealth or power, some people begin to suffer from hunger, injustice or disgrace. It is then that he realizes that he can not continue with this kind of life, he was in error and his ideal which, according to him, possessed the qualities of Beauty up to the highest degree of perfection was, in fact, defective.

A delusion

Not only that it lacked certain qualities of Beauty with which he was unfamiliar before but even those qualities were no more than a delusion which, according to him, were present in it and, in actual fact, his ideal was completely devoid of every quality of Beauty. Therefore, he abandons that ideal and takes up another one. But if this ideal is also wrong, its hidden defects direct the activities of his life towards other wrong ends until he feels that he cannot go forward without suffering death. The result is that he feels the necessity of changing the ideal. This process of trial and error continues as long as he does not choose the Right Ideal. This is an unconscious method of evolution which the Quran calls unwilling evolution.

We had so far assumed that every ideal is, so to say, the ideal of one individual. But, in fact, individuals loving the same ideal are compelled to live together and form a group because of love for their ideal. Therefore, ultimately every ideal is the ideal of a group.

Basis of group life

Every human society comes into existence under an ideal and every ideal must create a group. Therefore, we can neither imagine any ideal without a group nor any group without an ideal. Every group becomes organized by itself to maintain itself. It assumes the form of a government or a state. When the love of an ideal

progresses, the strength of the group also increases. But when it dwindles, the strength of the group also dwindles proportionately. The activities of an organized ideal group or a state whether political, military, educational, legal, economic or social are all determined strictly by its ideal. Its reason is quite obvious. Just as an ideal is the source of all the activities of an individual, so it is also the source of all the activities of an organized and unified group of several individuals who love it.

The length of the life of an ideal

The life of an individual comes to an end but the group continues to exist. The individuals of a group inherit their ideal from their fathers through heredity. Therefore, the life of a wrong ideal is also usually very long. Individuals come and go, but the group continues its activities under its ideal and goes on adding to its glory and splendor. It lays the foundation of a new civilization and a new culture and evolves it to the highest degree of perfection.

Temporary progress and ultimate death

Nevertheless, in the life of a nation that loves a wrong ideal, a time must come, whether it comes after centuries, when the veil is lifted from its eyes and it begins to abandon its ideal on becoming aware of its defects. During this historical process of trial and error, its ability to expand is reduced and it heads for a decline until it is completely wiped out. The words of the Quran about the final extinction of nations which make temporary progress under the influence of wrong ideals are as follows:

وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا
يَسْتَقْدِمُونَ

To every people is a term appointed; when their
term is reached, not an hour can they cause delay
nor an hour can they advance (it in anticipation)
(A'raaf 7: 34)

Mental revolution

If a nation has started on a course of decline and wishes that it should rise to power again, there is only one way for it to do so. And it is that, it must abandon its wrong ideal and take up the Right Ideal. The result will be that, after attaching itself to a durable and lasting

ideal, it will remain in existence forever. No change can be brought about in the external conditions of a nation despite best efforts until it experiences such a mental revolution.

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنفُسِهِمْ

Of Allah, Verily never will Allah change the condition of a people until they change it themselves (with their own souls)

(R'ad 13: 11)

Vain deeds

But when a nation changes its ideal, it cannot include in the change of its mentality those of its individuals who have already died on a wrong belief, and Allah fixes no reward for seeking an ideal which, if the individual had possessed more knowledge or information, he would have abandoned in this world itself considering it to be absurd. Therefore, his deeds do not produce any useful result for him in the life hereafter.

مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ أَعْمَالُهُمْ كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ لَا يَقْدِرُونَ مِمَّا كَسَبُوا عَلَى شَيْءٍ

The parable of those who reject their Lord is that their works are as ashes on which the wind blows furiously on a tempestuous day: no power have they over aught that they have earned.

(Ibrahim 14: 18)

Dangerous enemy

Every nation that takes up a wrong ideal adores a dangerous enemy. It serves and obeys it for centuries, runs into difficulties and offers great sacrifices for its sake, but that enemy corrupts its morals, makes its life difficult and miserable, pushes it into wars and blood-sheds and eventually abandons it after depriving it of every thing in order to suffer death. That nation rises again after recovering and begins to adore a similar enemy again by taking it up as its ideal and eventually suffers in the same way because of its faithlessness.

Path without destination

This route of unconscious or unwilling evolution which is covered by trial and error is extremely long, dangerous, bitter and

trying. The reason is that the wrong ideals can be many. Therefore, it cannot be said when a nation will achieve the Right, the True and the Ultimate Ideal. Rather, the pace of evolution by this route is so slow that it can be said with certainty that it is absolutely impossible for any nation ever to become so self-conscious through trial and error as to find the True and the Ultimate Ideal all by itself. Moreover, since several wrong ideals can exist side by side with each other at the same time, the human race is divided into groups. Since every ideal is the idea of the highest beauty and splendor and wants to actualize its full beauty and splendor which can be possible only if the other ideals are wiped out entirely, therefore, every ideal is a potential enemy of other ideals.

Bloodshed

It is involved in a war with them which is sometimes open and sometimes secret but is ceaseless. The result is that the nations shed each other's blood. The fundamental cause of the international wars which are raging at this time is no other than this. Thus every wrong ideal breaks up not only because of its internal defects but also on account of the blows which it receives from its external enemies.

Discouraging difficulties

Therefore, before a nation discovers the defects of its wrong ideal, it has to undergo extremely bitter experiences and dreadful troubles and afflictions and to adopt a trouble-some process of adjustment in order to take up a new ideal. It is just possible that, even after discovering these defects, it may take up only a wrong ideal and thus render all these difficulties, troubles and afflictions useless.

Allah's purpose

The purpose of the hardships which Nature has kept hidden in this process of trial and error is not that nations should find the Right Ideal all by themselves but it is that they should pay attention and return to that path of conscious and willing evolution to which Nature itself has guided, i.e., to those teachings of the Right Ideal which Nature itself has made available through prophethood.

Loving care and blessing of consciousness for a wrong ideal

Nevertheless, as at the animal plane of evolution the loving care and blessing of consciousness has been evolving every living being which has been displaying the will to live and evolve through its own effort to the last limit of possibility, so at the human plane of evolution consciousness affords an opportunity to every wrong ideal group to progress to the last limit of possibility. It stops its progress only when it becomes clear that the continuity of its effort cannot help the purposes of evolution. Every wrong ideal comes into existence, grows, develops and prospers till it reaches its perfection. Thenceforth, it heads for a decline until it is wiped out. However, the Right Ideal keeps out of the range of this natural process. The reason is that it is free from all those psychological elements which cause the fall of an ideal by bringing it within the range of this natural process. It is necessary for a group which loves the Right Ideal to keep alive to the end of time while experiencing the normal vicissitudes of rise and fall and ultimately, and on the whole, to go on passing through the evolutionary stages one after the other.

Destiny of nations

The Quran explains at various places and in different words the permanence of the Right Ideal and the impermanence of the wrong ideals both in this world and in the world hereafter.

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ
أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ تُؤْتِي أَكْلَهَا كُلَّ حِينٍ
بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ
وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثِلَتْ مِنْ فَوْقِ الْأَرْضِ
مَا لَهَا مِنْ قَرَارٍ يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي
الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ اللَّهُ الظَّالِمِينَ وَيَفْعَلُ اللَّهُ
مَا يَشَاءُ

Seest thou not how Allah sets forth a parable? A goodly Word (the Right Ideal) is like a goodly tree, whose root is firmly fixed, and its branches (reach) to the heavens, it brings forth its fruit at all times, by the leave of its Lord, so Allah sets forth parables for men, in order that they may

receive admonition. And the parable of an evil Word (a wrong ideal) is that of an evil tree: It is torn up by the root from the surface of the earth: It has no stability. Allah will establish in strength those who believe, with the Word that stands firm, in this world and in the Hereafter; but Allah will leave, to stray, those who do wrong. Allah doeth what He willeth.

(Ibrahim 14: 24-27)

In short, because of the permanence of their ideal, Allah gives the Muslims permanence both in this world and in the hereafter and misguides those who use their urge for Beauty wrongly, and Allah does what He wills.

فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنَ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ
الْوُثْقَىٰ لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ

Whoever rejects Evil and believes in Allah hath grasped the most trustworthy hand hold, that never breaks and Allah heareth and knoweth all things

(Al-Baqarah 2: 256)

مَثَلُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ الْعَنْكَبُوتِ
اتَّخَذَتْ بَيْتًا وَإِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعَنْكَبُوتِ لَوْ كَانُوا
يَعْلَمُونَ

The parable of those who take protectors other than Allah is that of the Spider, who builds (to itself) a house: but truly the flimsiest of houses is the Spider's house; if they but know

(‘Ankaboot 29: 41)

مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ أَعْمَالُهُمْ كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ
فِي يَوْمٍ عَاصِفٍ لَا يَقْدِرُونَ مِمَّا كَسَبُوا عَلَىٰ شَيْءٍ

The parable of those who reject their Lord is that their works are as ashes, on which the wind blows furiously on a tempestuous day; no power have they over aught that they have earned

(Ibrahim 14: 18)

لَهُ دَعْوَةُ الْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ
بِشَيْءٍ إِلَّا كِبَاسٌ كَفِّهِ إِلَى الْمَاءِ لِيَبْلُغَ فَاذْهُوَ يَبَالِغُهُ

For Him (Alone) is prayer in Truth; any others that they call upon besides Him hear them no more than if they were to stretch forth their hands for water to reach their mouths but it reaches them not:

(R'ad 13:14)

Evolution of ideals in the race

The ideals of the race evolve almost in the same sequence in which they evolve in the life of the individual so that the individual only repeats the history of the race at the psychological level just as he repeats it on the biological level. Initially, mankind was in the same state as a child who makes the pleasure of his instinctive desires as his ideal and whose sympathies are confined to his own person. To the primitive man, nothing was more lovable and admirable than the satisfaction of his own instinctive desires. Later on, he began to make his father or the head of his family and afterwards the chief of the clan, who was like his parents and elders, as his ideal. The tribes fought with one another giving rise to bloodshed till he discovered the defects of this ideal and thought that it was more satisfactory to combine all the tribes in the form of a nation under a king. Even this unity was limited to only the tribes of a particular geographical region. But soon the tyranny and selfish attitude of the king drew his attention to the fact that no ideal could be good till it neglected the welfare of the country and the people. This shifted the ideal from the king to the country and to the people in the country which came to be called by the name of nationalism. Later on, abstract terms like liberty, equality and fraternity were added to it, and it was given the name of democracy.

Ultimate ideal

Soon he came to know that the demands of liberty, equality and fraternity are not confined to only the political sphere which was not sufficient for their full expression but also extended to the economic conditions. Therefore, he made communism as his ideal. The last step of man will be that he will learn that liberty, equality, fraternity, goodness, justice and similar other abstract qualities which he desires are a part of the ideal of Allah and cannot find an expression in his

practical life without it. This step of man will bring him in the fold of Islam.

Every ideal is potentially a philosophy .

The ideal of man determines all his activities and controls all his relations with the external world. Therefore, it answers for him all possible questions about man and universe to his entire satisfaction (and that is why his love of the ideal is maintained), however wrong, absurd and ridiculous is this answer or any of its aspects in the peoples' eyes. Therefore, every ideal creates a system of ideas around it which acquires the form of a philosophy of man and universe for its lovers. This philosophy or system of ideas or ideology is as right or wrong, as complete or incomplete and as organized or unorganized as the scientific and intellectual standard of its lovers permits.

Place of reason

Moreover, since all the actions of man originate in the love of the ideal, reason occupies a secondary place in his life being subservient to the ideal itself. Reason is a discriminating faculty. It is not an urge for action, which is only the ideal or love. Reason helps the purposes of the ideal and does not oppose them. It endeavors to see that the successes achieved by the ideal are maintained and those not achieved so far continue to be achieved.

Love is perceptive

An ideal is an idea of beauty which is formed by intuition and not by reason. Intuition itself is nothing but love or the urge for Beauty while it is acquiring knowledge for its guidance. Love itself decides which ideal it should choose. Reason cannot feel beauty. The idea of beauty is a unity or a whole the feeling of which is outside the reach of rationality. Reason does not grasp the whole but only its parts or constituents. To see the "whole" or "an all" and to feel its beauty or ugliness falls within the province of intuition.

Reason, a hand-maid of love

Nevertheless, because of its analytical power, reason is capable of coming into a clash at some point of time with the parts or constituents of new wholes. Therefore, it incites intuition to feel new

wholes. In other words, reason helps self-consciousness in two ways: Firstly, it tells it how best it can serve and assist its present ideal. Secondly, if possible, it incites it to feel the beauty of a new and better ideal. Nevertheless, it can neither enter the region of the knowledge of love nor observe the beauty of any ideal because it is self's own function. Because reason goes with us a part of the way, we are simple enough to forget when we reach the end of our path that it had left us long ago and that the more important part of our journey was traversed by us in the company of feeling.

It is love which is the source of actions and not reason

According to this Quranic theory of reason (which is certainly more consistent with the facts of human psychology by comparison with all the other theories and is, therefore, more plausible and convincing) ethics, politics, law, education and philosophy do not originate in reason but love. Moral laws are derived directly from the ideal and their nature differs with each ideal. Every lover of an ideal knows what he should do and what he should not do to realize his ideal. He follows this moral code willingly and easily urged by the love for the ideal.

Ethics

That is why the various states of the world of to day can not agree with one another about the meaning of the terms like justice, truth, goodness, morality, civilization and freedom. Unless the ideal of nations becomes only one, they are unable to have a single point of view about ethics. Moral laws or principles of action which are derived from the Right Ideal i.e., the ideal of Allah, are right while all others are wrong because they are the product wrong ideals.

Politics

Like ethics, politics is also no separate department of knowledge but is a reflection of our ideals. A society which comes into existence under an ideal cannot live without its internal organization, or rather, cannot come into existence at all. Hence, every ideal group must have a separate government of its own. If it has no government of its own, it will not serve its ideal but the ideal under the influence of which it is leading its life. Every ideal group is ultimately bound to form a government of its own. Moreover, the

form of government of every ideal group is derived from the demands of its ideal and functions according as the ideal demands.

Philosophy

Now, let us take philosophy. Every philosopher starts his reasoning with an intuitional idea of the Reality of the universe which is derived from his ideal. He thinks that he is making free use of rational logic, though his rational logic is subservient to his love. He is not free but is biased and partial. If the ideal of the philosopher is right, his partiality and the results of his partiality are correct. Because of them, his reasoning is correct and faultless. The true intuitive idea of the Reality of the universe can only be offered by a prophet or by an individual who has received it from him by serving and obeying him.

Education

The educational system of a group is also determined by its ideal. The purpose of every system is to protect and evolve the ideal's love and to mentally prepare the educators for its service. Consequently, the influence of the ideal is clearly visible in the topics of the text books, the mentality of the teachers and the whole atmosphere of the school and college. Education serves the ideals, and serves any ideal for which it is made suitable.

Love for the attributes of Allah

Man's urge to love is not only for Allah; it is also for His qualities and attributes because His qualities and attributes are beautiful and excellent. Therefore, whether an individual's ideal is right or wrong, he feels an internal pressure to express these attributes in his actions but makes use of the results of this expression of Beauty for the service and strength of his ideal. Therefore, their expression is always subservient to the love of the ideal. The expression of these attributes assumes three forms as follows:

- 1) Obedience to the universal moral laws.
- 2) Search for knowledge.
- 3) Art.

Wrong and right moral laws

- (1) When an individual acts in accordance with the universal moral laws, he, in fact, shapes his life according to the qualities of beauty and power of Allah and expresses these qualities in his actions. But an individual whose ideal is wrong cannot express these qualities in his actions successfully. The reason is that the love of these qualities is a part of the love of the Right Ideal. Therefore, it cannot express itself independent of the love of the Right Ideal. When an individual's ideal is wrong, his wrong love interferes with the love of these qualities and does not permit it to express itself fully. That is why the moral judgment of the lover of a wrong ideal is always wrong. He is unable to understand the real and true demands of moral values such as virtue, justice, freedom, equality etc. Although he names these qualities and claims to act according to them, yet, in reality, he neither understands their purpose theoretically nor can meet them practically.

Every wrong ideal has its own moral laws and its own meaning of the terms like virtue, freedom and equality. The lover of a wrong ideal meets the demands of virtue, freedom and equality of his ideal urged by his love but ignores the real and true demands of these moral values. An individual cannot act under the moral laws of two ideals at the same time. An individual who is acting under the moral laws of a wrong ideal can not act according to the moral laws, which are derived from the Right Ideal and which consist of the qualities of beauty of the Creator and are known to be the universal laws of morality.

Bias in the search for truth

- 2) Search for knowledge is the search for truth and the search for truth is the search for the Truth which is one of the beautiful names of Allah. Since love for truth is in the nature of self-consciousness as an element of the urge for Beauty, therefore, an individual feels an internal pressure to seek knowledge for the sake of knowledge. Nevertheless, his wrong ideal creates a difference in the nature, direction and results of his search for truth. If his ideal is right, his search for knowledge will

proceed on the right lines. The reason is that love of the ideal which will itself be right and will be seeking for truth will not interfere with it and will not put it on the wrong path but will help and support it. However, when the ideal is wrong, an individual's search for knowledge proceeds under the unconscious desire lest it should produce any results which are inconsistent with his ideal. Therefore, he is not fully honest in his scientific research but is deliberately biased. This is less true about the mathematical and physical sciences, more true about the biological sciences and most true about the psychological and human sciences. Since, in modern times research work on sciences is being undertaken by those who love wrong ideals, therefore, their research is proceeding along the wrong lines in philosophy, psychology, politics, education, economics, morality and other human and social sciences. As mathematics (in which physical science should also be included to some extent), contains a sort of tautology, it has not much room for the interference of the love of the wrong ideal. Nevertheless, the lovers of a wrong ideal put the results of this type of sciences to wrong use. Use of the atomic bomb on Hiroshima which is the result of Einstein's philosophical and mathematical theories is an example of it.

Source of art

- 3) The desire for art is an expression of Allah's attribute of creativeness. Allah is the creator. Man also wishes to be a creator. Allah creates beauty in His creation and His creation manifests itself in a medium. Man also wishes to create beauty in his creation and uses a medium for this purpose. This kind of creation in which beauty has been expressed through a medium is called art in technical terms. When we express beauty in brick, stone, colour, movements of the body, voice and words, we call it the art of architecture, sculpture, painting, dancing, singing and poetry respectively. The expression of beauty in the life style, in every day living, as well as in the things owned and being used by us, in social relations and in all lawful gestures and movements are the most important of all the forms of art because the creation of this kind of beauty increases an individual's capacity to achieve the ideal.

Justification for art

In fact, the purpose of art is no other than that man should use it for a better and an easier achievement of his ideal. The wealth of the rich, expansion of trade and industry day in day out and the effort of those providing education and training, is mostly spent on the creation of this type of beauty. It is this art itself which the Quran calls adornment and beauty.

خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ

Wear your beautiful apparel at every time and place of prayer

(A'raaf 7: 31)

Then in justification of it, it says:

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ

Say: Who hath forbidden the beautiful (gifts) of Allah, which He hath produced for His servants

(A'raaf 7: 32)

وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرِيحُونَ وَحِينَ تُسْرِعُونَ

And ye have a sense of pride and beauty in them as ye drive them home in the evening, and as ye lead them forth to pasture in the morning

(Nahl 16: 6)

The Quran says that there are also other creators besides Allah who have been created by Him, but Allah's creation is more beautiful than that of all the other creators.

فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ

So blessed be Allah, the best to create!

(Mominun 23: 14)

Prohibited varieties of art

Nevertheless, there are certain varieties of art which, if indulged in, would interfere easily with the demands of the ideal, for example, dancing, music and sculpture etc in which there is a danger of a part of the urge for Beauty being diverted towards the wrong direction of the love of individuals or the instinctive pleasures.

Therefore, their avoidance is consistent precisely with the purposes of the evolution of self-consciousness.

Causes of the evolution of love

Love of every ideal always adds to itself more and more. It ultimately gains so much strength that no other idea can oppose it and every action of man starts taking place under the needs of his ideal without any resistance. In the beginning, a man's ideal can't usually make use of the whole strength of his urge for Beauty and a part of it is diverted to the love of other ideas. In such a case, the ideal's love remains weak. Therefore, when an instinctive pressure is opposing the ideal, it succumbs to it, with the result that the action of the individual takes place under the instinctive pressure instead of the love of the ideal. In other words, the individual's love is diverted from one ideal to another idea which is the idea of the instinctive desire. But if the lover of the ideal continues to contemplate the qualities of beauty of the ideal which he has in his mind and goes on acting according to the demands of the ideal, the ideal's love progresses and the individual's whole urge for Beauty is monopolized by it. This makes the love of the ideal so powerful that no instinctive desire can oppose it. In the case of the Right Ideal, the contemplation of the qualities of beauty of the ideal is called *zikr** a specific form of which is *salat* or prayer.

أَقِمِ الصَّلَاةَ لِذِكْرِي

And establish regular prayer for celebrating My
praise

(Taaha 20: 14)

Route of conscious evolution

To act according to the demands of the ideal is called moral action. *Zikr* and moral action both help one another in developing the self's love, satisfying its urge for Beauty and attaching the whole of its power to the Right Ideal which results in the conscious evolution

* *Zikr* represents the symbols used by the lover for contemplating the Beauty of the Divine qualities. These symbols are words known as *asma-ul-husna* or beautiful attributes denoting prominent qualities of Beauty which are articulated by the lover keeping their meaning in view to add to the intensity of love.

of the self. An individual who develops a feeling of the beauty of the Right Ideal once, i.e., declares his belief in Allah, his conscious evolution begins. Thereafter, his feeling of Beauty, whether it is in its initial stage and is weak, finds its expression in two ways; firstly, in the contemplation of the beautiful names of Allah and, secondly, in acting according to the requirements of the beautiful names i.e., the universal laws of morality. Obedience to these laws is difficult in the beginning of love because the urge for Beauty which is the source of human actions is necessarily weak and a part of it is being utilized by the other ideals.

Difficulties of the way

Therefore, he does not act precisely according to the demands of the Right Ideal. Rather, due to lack of love of the Right Ideal, it is difficult for him to even understand what those demands are on a particular occasion. In such a situation, he naturally falls victim to frequent slips and errors while meeting these demands. But when he contemplates the beautiful names by means of *zikr*, he is able to add to his feeling of Beauty and love or self-knowledge. This added love enables him to understand these demands more properly and more clearly and to act according to them more easily. By this action, his love strengthens still further by finding an expression and his self-consciousness evolves one step higher. When equipped with this added love, he contemplates the beauty of the divine qualities, it produces even better results. The reason is that during this contemplation, he achieves much greater concentration of mind and derives much more satisfaction and pleasure on account of which his love becomes deeper and stronger.

Stage of the highest perfection

Thereafter, because of this developed love, he understands the demands of his love in his action in a still better way and actualizes them more easily. In this way, moral action and contemplation go hand in hand assisting each other to raise him to higher and higher levels of self-consciousness till he achieves the highest possible stage of the evolution of his love which he can achieve in this physical world in his individual capacity according to his ability. At this stage, self-consciousness gets the greatest peace of mind and pleasure which is an evidence for the fact that it has reached its destination and is sure that it is pleased with Allah and Allah is pleased with it.

رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ

Allah well pleased with them, and they with Him
(Al-Bayyinah 98: 8)

Meaning of purification, victory and success

Such exactly is the coming of self-consciousness into its own and such also is man's purification and success in the terminology of the Quran which brings the human self peace and contentment and makes it eligible for Paradise.

قَدْ أَفْلَحَ مَنْ زَكَّاهَا

Successful indeed are those who purify their souls
of the wrong loves.

(Shams 91: 9)

وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا

He that obeys Allah and His Apostle has already
attained the highest achievement

(Ahzab 33: 71)

يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً
مَّرْضِيَةً فَادْخُلِي فِي عِبَادِي وَادْخُلِي جَنَّتِي

(To the righteous soul will be said) "O (thou) soul, in (complete) rest and satisfaction! "come back thou to thy Lord, well pleased (thyself), and well pleasing unto Him! enter thou, then, among My Devotees, "yes, enter thou My Heaven!

(Fajr 89: 27-30)

Reality of Paradise

In Paradise too, the greatest of the boons that will be conferred upon self-consciousness will be Allah's love and approval itself.

وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ ... لَوْ كَانُوا يَعْلَمُونَ

And the good pleasure of Allah will be greater! ...
If they only realized (this)

(Tauba 9:72, Nahl 16:41)

This highest stage of the evolution of self-consciousness is the result of the struggle which it makes for its individual development and progress and for this purpose the effort for the development and progress of others serves it as the means.

Consolation and encouragement

The joy and calm which self-consciousness derives on reaching this stage go on increasing as love evolves and enforces the effort of self-consciousness to seek Beauty, encourages it and gives it hope of achieving the final success so that when its love reaches the highest stage of its perfection, this joy and calm also reach the highest stage of their perfection. At this stage the human self-consciousness feels an irresistible attraction for its beloved, the Divine Consciousness, over which it has no control and it appears that it is one with it. But the true lover who considers service and obedience to the Creator as the most important demand of love and feels pleasure in satisfying it does not remain long in this state. He knows that until there is even one individual in the world who is a disbeliever, the common purposes of the Creator and his own will not be achieved in the universe. Hence, his love forces him to regain himself and to devote his tremendous power of action which is gained at this stage due to the intensity of love to realize these purposes of the Creator. Therefore, he brings the evolution of man-kind nearer to its destination by his effort and does what his Creator is doing.

Duties of Allah's vicegerency

He cooperates with his Creator in realizing the purposes of evolution and thus acts as His vicegerent. At this stage, a true believer does not have to make an irksome effort to act in accordance with the moral law of the Right Ideal or the universal law of morality but he acts according to it with a will and desire which is irresistible, or rather, which he himself does not wish to resist. It is a stage of which mention exists in a sacred *hadis* stated above wherein Allah says that the love of a true believer evolves through worship until He becomes his hands with which he holds, his feet with which he walks, his ears with which he hears and his eyes with which he sees.

Destination of evolution

When the action of a true believer becomes consistent precisely with the will of Allah, his urge for Beauty finds a still greater expression and his self-consciousness evolves still further because it

draws nearer to the goal of evolution. The goal of evolution is not the evolution of some individuals but of the whole of mankind and the whole of the universe is pressing forward towards this goal. As the true believer cooperates with the Creator and acts for Him, he is supported and assisted by the secret forces of self-consciousness which are already devoted to this work.

إِنْ تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ

“If you help Allah, Allah will help you”

(Muhammad 47: 7)

Phenomenon of prophethood

Since the description of the essentials of the Quranic theory of human nature is incomplete without an explanation of the phenomenon of prophethood (which also includes the finality of prophethood) and, since McDougall has also mentioned prophethood while explaining volition, according to his theory of the instinct, it is necessary to explain here in some detail the phenomenon of prophethood, the finality of prophethood and the ideology and role of a prophet.

A difficulty in the path of evolution

Moral action is an essential pre-condition for the love and progress of self-consciousness. But moral action is not possible unless the love of self-consciousness has progressed to an extent that it can understand the practical demands of the Right Ideal properly and can realize them easily without the resistance of the opposite desires. This state of things creates a difficulty in the path of evolution which cannot push forward unless this difficulty is resolved. In order to resolve this difficulty and to continue the process of creation and evolution of man, the Consciousness of the World creates prophets. A prophet is a person who rises to a very high stage of self-consciousness by a special favour of nature and can understand the demands of the Right Ideal properly without a long struggle.

Solution to the difficulty

Other people then understand these demands from him and act according to them. An analogy of this difficulty at the psychological plane of evolution exists at the biological plane of evolution as well.

For example, for good physical health, it is necessary for man to protect himself from disease for sometime. But in order that he can protect himself from disease, his health must be good so that the germs of the disease cannot flourish in his body. As in this difficulty at the biological plane both good health and resistance to disease can be assured by the regular use of nourishing, vitalizing food, so in the case of difficulty of evolution at the psychological plane the remedy is that an individual should feed his love on the knowledge of a prophet. The knowledge of a "prophet" is the knowledge of the qualities of Beauty and Power of Allah which contains all that self-consciousness for the time being needs for its evolution and serves as a psychological food for self-consciousness that has all the vitamins in it.

Spiritual food

When a person is being benefited regularly by the knowledge of a prophet i.e., by offering strict obedience to him to correct his practical life, he remains immune to the love of all the wrong and opposite ideas which are like the germs of a disease and his true love evolves. In the beginning, the moral action of the follower of a prophet is only an imitation of the moral action of the prophet which is difficult for him to perform. But when his love progresses due to this kind of obedience to the prophet, he begins to understand the demands of the Right Ideal correctly, which are in the background of that action. Thereafter, he begins to lead a moral life freely and willingly in obedience to the prophet and his self-consciousness reaches the highest stage of love.

Obstacles at the spiritual plane

The cause of the phenomenon of prophethood is the urge of the Universal Consciousness for Beauty which wishes to evolve - and is evolving - the universe in stages continuously and due to which the evolution of mankind is presently proceeding towards the Right Ideal. When a community is badly ignoring the urge of the Universal Consciousness for Beauty due to its wicked deeds, in other words, when strong obstacles have been created in the path of the search of self-consciousness for Beauty and the evolutionary process has been retarded, self-consciousness (because of its characteristic that resistance stimulates its activity) at once takes a step forward which

gives rise to the appearance of a prophet who reaches the highest stage of the evolution of self-consciousness all of a sudden.

Reality of revelation

In consequence, the Universal Consciousness, owing to the need and circumstances, takes hold of his self consciousness to such an extent that it takes control of the psycho-physical mechanism of his word and through it relates to the community of men its principles of action i.e. the demands of its ideal or the Right Ideal. Since, there is an angel of Allah to operate every law of nature, therefore, an angel is also appointed to operate the law by which the self-consciousness of a prophet receives the word of Allah. This angel is called Gabriel.

Cause of the phenomenon of prophethood

While discussing the theory of Darwin, we had agreed with the conclusion of De-Vries that the main cause of the evolution of the species of animals is the biological phenomenon of mutations or sudden variations. This characteristic of self-consciousness which had caused mutations or sudden variations at the biological plane of evolution causes, in a different shape appropriate to the human stage of evolution, the sudden appearance of prophets.

Leaps of life

Every time that the movement of life was retarded at the biological plane of evolution, life took an extraordinary leap forward which resulted in a big change in the species and a new type of species, which was entirely different from and registering a considerable improvement upon the previous type, came into existence, as if by a miracle. At the human plane of evolution, it is these exceptional leaps of life which, on occasions of retarded evolution have been giving rise, as if by a miracle, to men who were highly self-conscious. Then, each time that such a man appeared, he created a new ideological community of followers. Therefore, we can assume that as in the animal world the phenomenon of sudden variations of species came to an end with the appearance of the first man, that is, the first animal that was biologically complete, so the process of evolution must similarly come to an end at the human plane of evolution.

Definition of the complete prophet

The complete prophet can be that who is a practical teacher of the Right Ideal in all its fundamental aspects, i.e., whose life offers him full opportunities to set an example of how the perfect man of the future will actually mould and build his life under the ideal. In addition, it is necessary that no important department of this building and shaping is left the example of which is not found in the life of this prophet. The career of such a prophet represents a full expression of the latent possibilities of life. Such a prophet must, therefore, be the last link in the chain of prophethood, the last embodiment of the exceptional drives of consciousness at the human stage of evolution, as man was the last embodiment of the extraordinary leaps of consciousness at the animal stage. He is the complete and the last prophet. The reason is that in him life achieves a complete victory, and life having once achieved a complete victory, maintains it and builds more victories upon it.

Cause of the finality of prophethood

This victory is protected and maintained by life throughout in the form of a community of the prophet's followers which endures and keeps alive by its existence his fundamental teachings till the end of the world. Therefore, with such a community extant in the world, the Universal Consciousness never feels the constraint or the constriction which necessitates another extraordinary drive resulting in another prophet. In case there is another prophet after the last and the complete prophet, Life or the Universal Consciousness does not require to favour him, as a moral and spiritual leader of men, with opportunities to emphasize by his example as to what is the relation of all the aspects of human activity with the Right Ideal, because life has already succeeded in creating such opportunities in the case of one prophet in the past besides arranging for keeping alive the example of his practical life. His teachings, as a practical teacher of men, therefore, remain imperfect, one sided and incomplete and the community created by him also lives but a short time.

Universality of the law of finality

The attempt of Life to bring prophethood to a finality or a completeness is not an extraordinary phenomenon peculiar to prophethood. It is the result of a general tendency of Life. Life brings

every creative process of its own to a finality and completeness. When one finality or completeness is reached, the creative process changes in character and starts on a fresh career, of which this completeness becomes the foundation. Then the process advances by a series of steps for the achievement of the next higher finality or completeness. The creative process by which the next higher finality is reached has a course of evolution like the preceding process by which the previous finality was reached. The important point is that a finality or a completeness that is once achieved is not dispensed with but is maintained and perpetuated as a necessary foundation of all subsequent evolution.

Example of an individual

To take an example: the human embryo in the womb of the mother develops from state to state till it achieves completeness or finality when it becomes fit to be born as a baby. The baby cannot live or grow after birth, if it does not achieve this finality before birth. In other words, nature makes this finality the foundation or the "first step" of the next process of growth, which starts as soon as the child is born and which takes an entirely new shape. The embryo is supplied with blood directly out of the blood of the mother through the placental cord. It is a total parasite on the mother and depends for its life entirely on the healthy functioning of its bodily system. The baby, on the other hand, can live independently of the mother by virtue of that completeness of its growth and development which it was able to achieve during its embryonic stage in the womb of the mother. Its respiratory and digestive organs come into action and their activity imparts a new character to the process of its future growth. This process develops again step by step till the child attains to the prime of its youth. This is the second finality or completeness which is built on the foundation of this second completeness. The second completeness becomes the foundation of the next third completeness. The process of evolution that was biological now changes in character and becomes psychological the continuation of which ultimately results in the highest evolution of the self.

Example of the universe

When we turn from the growth of the human individual to the growth of the universe itself, we find the same principle at work. The universe achieved its first completeness or finality when physical

laws reached their perfection through the process of evolution and were able to produce, maintain and develop the first living cell. The evolutionary process which was of a psycho-chemical nature so far now changed in character and became biological and this living cell which was the result of the first finality or completeness of the universe became its foundation. When the complete human organism made its appearance the universe achieved its second finality or completeness. On the appearance of man, the process of creation again changed and became psychological or ideological after making this second finality or completeness its starting point which ultimately culminated in the emergence of a complete prophet. After the third finality the fourth finality or completeness for which the forces of evolution are at work will be the spiritual evolution of humanity and its foundation will be the third finality, i.e., perfect prophethood.

Nature of completeness

Thus we see that in the creative process of Nature there are series of finalities. Every finality is the culminating point of all the previous achievements of Life. It is not merely their aggregate but an indivisible whole or a structure in which alone all these achievements can exist in their perfection. Every completeness is an indispensable foundation of the next and can be distinguished by its capacity to ensure the continuation of the altered process of future evolution. We, therefore, come to the conclusion not only that prophethood comes to an ultimate completeness in some one prophet but also that the ideology and the life-example of that prophet form an indispensable foundation of all the subsequent evolution of the human race.

Finality of prophethood is one of the essentials of evolution

If ultimately prophethood does not culminate in a personality, evolution can not continue. Supposing the ideology of one of the prophets is so complete that it has the potentialities of uniting the whole of the human race and actually succeeds in uniting them. Then, if the coming of prophets as the propagators of new ideologies and the founders of new communities with new names and designations, should never come to a stop, as a principle, Life will create another prophet who will again slice off a portion of humanity

to be his followers and then another one and another one *ad infinitum* with similar consequences in each case. In this way, Life will do no more than tear to pieces a unity which mankind was able to win after thousands of years of hard and bloody struggle. In this way, it will not only lose entirely its accumulated victories of the past but will also act contrary to the urge of its own nature. This is evidently an incorrect conclusion. We are, therefore, compelled to believe that the appearance of a perfect prophet and with him the end and termination of prophethood is indispensable to the purposes of evolution.

Universe is not identical with Allah

In the end, it must also be clarified that the fact that the Universal Consciousness has expressed Itself and is continuously expressing Itself in the human consciousness, does not mean that the universe or man is identical with Allah either in part or in whole nor does it follow from it that He is evolving. What is the universe? It is the gradual expression of the ideal of the Universal Consciousness in creation. Its reality is the ideal of the Universal Consciousness which is neither apart from It nor identical with It. Since we are habitual of thinking that something will either be identical with the other or will be apart from it, we have been applying this mode of thought to Self-consciousness and Its creation too.

Allah is above change

But the truth is that we cannot employ this mode of thought to understand the relationship between Consciousness and Its creation (which is another name for the expression and unfoldment of Its ideal). The ideal of Self-consciousness is not identical with It but it is also not apart from It. The ideal of Self-consciousness is not separate from It but Self-consciousness thinks it to be separate from It. And it is this thinking itself which stimulates It to reach it, to seek it and to create it. Some people have thought after Bergson, who has given the Ultimate Reality the name of change, that Allah, Heaven may preserve us, is also changeable. Consequently, they offer the following Quranic verse as a proof in favour of it.

كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ

Every day in (new) Splendor doth He shine
(Rahman 55: 29)

In fact change or evolution is not the change or evolution of the Creator but that of the unfoldment or manifestation of His ideal. The verse mentioned above means that His working shows new splendor every day, every hour and every moment.

Example of an artist and the picture

In order to understand the relationship between the Creator and creation in detail, we should consider the analogy of the artist and the picture because the human self reflects all the qualities of the Creator.

Human self is the key to the knowledge of Allah

وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ

As also in your own selves will ye not then see
(Zariyat 51: 21)

An *hadis* also has it that Allah created Adam after His own image.

ان الله خلق آدم على صورته

“Indeed Allah created Adam after His own image” (Bukhari, Muslim)

Evidently, image here does not mean physical image but the spiritual one. Hence, the *hadis* means that the human nature is a reflection of the nature of Allah. The following verse of the Quran also expresses exactly the same meaning.

وَنَفَخْتُ فِيهِ مِنْ رُوحِي

And breathed into him of My spirit (Hijr 15: 29)

As Allah breathes His spirit into the universe, the universe expresses His qualities in itself more and more. Then Allah has also called Himself an artist.

وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ

And has given you shape, and made your shapes beautiful (Taghabun 64: 3)

Picture does not merely mean outward form but also the spiritual structure, and that is the human nature which is uniform in all human beings and about which it has been said at another place as follows:

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ

We have indeed created man in the best of moulds (At'teen 95: 4)

Creation, some-times called art in the case of man, is the quality of self-consciousness which is present in both man and Allah. But Allah is the best of all the creators.

Human art is a reflection of the Creator's quality of creativeness. If we carefully study the psychology of the human art, it can help us in acquiring the knowledge of the Creator's quality of creativeness to some extent.

Free action is a condition for creation

When a great artist paints a picture, he never has in his mind an exact copy of what he desires to create. If he were to have it, he would not be an artist but only a copyist. Creation is a free activity following only a desire for Beauty. The artist has an inspiration, a sort of a tide of feeling in his mind about the beauty of something unknown which he wants to express and realize in his creation. He feels the beauty of something which is in his mind and which has not yet come into existence.

The mind of an artist is the source of the picture

Hence, he wishes to bring it into existence. The meaning of love of that beauty is that he feels that it is separate from him but really it is not separate from him but a part of him. The sense of separation, however, stimulates his desire to reach it.

Evolution of the picture

The artist makes his idea of beauty as his ideal and seeks it. His search has a beginning and an end and assumes the form of a gradual evolutionary process. The tide in his mind results in an over-flow of a current of feeling or thought as water wells out of a fountain on account of its own inner pressure*. The result is that the feeling realizes itself gradually in the growing picture.

* It is this current of love which flows in this way in the direction of its destination or purpose in the form of the Consciousness of the World which Bergson calls the vital force at the animal plane of evolution and Freud the libido at the psychological plane of evolution. It is again this current which keeps the animals species alive and preserves, develops and evolves them to higher stages by improving and developing them according to its purposes.

Return of the picture to the source

As the picture evolves bit-by-bit coming nearer and nearer to the internal idea of beauty of the artist his feeling of beauty also realizes itself fully. The picture becomes perfect when the feeling is expressed and realized completely. It becomes perfect in proportion as it approaches the original feeling, i.e., the artist's idea of beauty or ideal. The stages through which the picture evolves are stages in the creative activity of the artist.

Cause of the evolution of the picture

As the lines and shades begin to spread themselves on the paper or canvas, the desire of the artist pushes them forward to an ever-greater complication and organization so as to bring them nearer and nearer to its own realization. The desire evolves the picture to its end of perfection. In fact, it is the desire itself that takes the form of the lines and curves of the picture. In other words, the feeling of the artist has certain potentialities which unroll themselves in the picture in its lines and curves.

Dislike is a force which assists evolution

As has been said above, dislike is only an aspect of love. Wherever there is love dislike also must be there because love always dislikes its antithesis. Hence, in the creation of the artist, love and dislike are both at work. The artist likes the lines and curves which are consistent with his internal idea of beauty and dislikes those which are not consistent with it. Nevertheless, both kinds of lines and curves i.e., those suitable to his purpose and those not suitable to it rise to the surface of his mind, but the artist exercises his choice. He chooses those lines and curves which suit his purpose and rejects those which do not suit his purpose. Choice is indispensable to, nay, it is what constitutes his creative activity. Creation is an act of simultaneous preference and rejection. Every creator prefers some lines and rejects others and that is why he is called a creator. All creation whether it is divine or human takes the form of a search for some beloved.

There can be no creation without repulsion and attraction

If the artist depicts on the paper the lines and curves that are not consistent with his purpose, he blots them out after judging them

against the standard of his idea of beauty. Although the artist may not depict on the paper all those wrong lines and curves which he imagines, yet they exist in his mind and are before him during his creative activity. That is why he makes a judgment and rejects them by exercising selection and chooses other lines and curves. It is this process that makes his creative activity possible. Without love and hatred, attraction and repulsion working together there would be no creation and no evolution.

Moral code of the artist

This analysis shows that the artist follows a moral code which stems from his feeling of beauty or ideal. Not only this, but during this process, he expresses all his feelings of love and hatred because with the expression of love the qualities of attraction and with that of hatred those of repulsion are expressed.

Difference between the creative activity of Allah and man

In the case of the creation of the human artist, certain lines and shades may not come on the paper and may be rejected after they rise in the mind. In the case of the divine artist, however, all the possibilities of creation out of which a sifting has to be made take a material form and all the lines and curves, the discarded as well as the favorable ones, become visible because for the Divine Self to think is to create. All life that proves favourable to the scheme of evolution is retained, preserved and evolved and all life that is unfavorable to it is allowed to perish sooner or later as irrelevant to the picture.

يَمْحُو اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ

Allah doth blot out or confirm what He pleaseth.
(Ra'd 13: 39)

This shows why, in the process of evolution, there is an aspect of destruction. This aspect is in fact necessary for the completion and construction of the picture of the universe just as it is necessary for a gardener to pull up the rank growth which is unfavourable to the general scheme of the garden and is an obstacle to the development of the plants which are needed.

كَتَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ

Like an evil tree: which is torn up by the root
from the surface of the earth and which has no
stability (Ibrahim 14: 26)

Reflection of the qualities of the artist

As the picture approaches the ideal of the artist, it comes to have and to reflect, more and more of the artist in it. Although the picture is separate and different from the artist, it is in a way not separate from the artist because it is appearing from within the artist where it is already present. The artist is bringing it out of himself and we can see the artist in it with all his qualities and skills. The self-consciousness of the artist considers its ideal as its own part and that is why it feels its separation from it, is attracted towards it and wishes to come nearer to it. Attraction means the search for completeness. In other words, the artist's self creates its own self in the creative process of the picture. The creative activity of his self-consciousness is like an arrow which, although shot from the bow, is yet ever approaching the bow. The ideal of the artist the realization of which assumes the form of the completion of the picture appears to us to be outside the artist but really it is not outside him but within him. The picture comes from within but as it approximates more and more to the internal impression, i.e., the artist's internal idea of beauty, it returns more and more to its source. The extent to which it is nearer to its source to that extent it shares the qualities of the artist's self, to that extent it is perfect and evolved and goes on reflecting the artist's qualities.

The picture's action

I had stated above that the artist rejects certain lines and curves and prefers certain others, but suppose for a while, that the picture is alive and is not being created by someone. On the contrary, it is evolving by itself and we are seeing the lines and curves being depicted on it. But the artist, his urge for beauty, his hand, his pen and its tip, which are actually depicting these lines and curves together, are away from our eyes. We will then see that the picture itself wishes to reach its perfection, and although several kinds of shades appear on the paper, yet the picture feels repelled by certain shades and is attracted towards certain others. It likes and absorbs

those shades, which bring it to completion and dislikes, and rejects those which spoil it.

The picture's urge for beauty

This action of the picture and these feelings of rejection and preference, attraction and repulsion and love and hatred would be indicative of its life, freedom and self-consciousness and we would think that the picture too has an urge for beauty and is eager to satisfy it and, in order to satisfy it, expresses its feelings of love and hatred and under them its qualities of beauty and power, and as it is nearing perfection, it is gaining in the qualities of life, freedom and consciousness.

The ideal of the picture

Now if we find that the personality making the picture is someone else, we would come to know that that personality itself is the picture's ideal and it is that personality itself which the picture is seeking, and the more it is successful in seeking it the more it is nearing its perfection.

Self-consciousness of the picture

And the qualities of life, freedom, and self-consciousness of the picture are in fact derivatives from the life, freedom and self-consciousness of that personality itself. There are several things in common between the picture and the artist. The ideal of both is one and it is the artist's idea of beauty or the ideal, both follow the same principles of action and the ethical code. It is necessary for the picture to desire the ideal of the artist and to follow the principles of action and the ethical code to the extent to which it desires its perfection.

The picture is not lifeless

Now consider the fact that the picture is actually not lifeless because the real picture is in the artist's self-consciousness which is life. It is this picture itself which wishes to bring itself out, and is bringing itself out. It derives life from the life of the artist and love from his love. It also has an urge for beauty within itself which is derived from the urge for beauty of the artist. It has an ideal because of this urge for beauty, which is the artist's ideal. It acts and follows an ethical code and expresses the qualities of beauty and power.

Cooperation of the picture and the artist with each other

It evolves by making use of repulsion and attraction, creates itself out of itself and reaches its perfection when it becomes identical with the artist's idea of beauty. Nevertheless, the reality of the life of the picture and the reality of the whole struggle of its life is the artist himself.

Relationship between Allah and man

Such is also the case with the relation between Allah and man. As the picture is neither a part of the artist nor is apart from him, so the universe (man) is neither a part of Allah nor is apart from Him. As the evolution of the picture depends on its becoming identical with the ideal of the artist, so the evolution of man depends on his becoming identical with the ideal of Allah. When the picture evolves, it not only shares the qualities of the creator but also reflects and projects his personality to the maximum extent.

Breathing of the artist's spirit in the picture

In other words, while evolving the picture in stages, the artist breathes his spirit into it. Similarly, when man evolves, he shares the qualities of Allah and makes His personality reflected in himself to the maximum extent possible. Allah breathes His spirit into man while evolving him.

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي

“When I have fashioned him (in due proportion)
and breathed into him of My spirit” (Hijr 15: 29)

Conditions for the evolution of man

The ideal of Allah and man is the same, and that is the perfect man. Therefore, the law of behavior and the code of ethics of both is also the same which is derived from the ideal of the perfect man. Such exactly is the meaning of *تَخَلَّفُوا بِأَخْلَاقِ اللَّهِ*. If we wish to push forward on the road of evolution, we must make the ideal of Allah our ideal and act according to His ethical laws. Just as the creation or

* Make the morals of Allah your own

evolution of the picture is the self-realization of the artist as well as the picture, so the evolution of the universe is the self-realization of Allah as well as that of man. Allah's idea of beauty created the universe just as the artist's idea of beauty creates the picture. The evolving man is a meaning in the mind of Allah as the growing picture is a meaning in the mind of the artist. The whole picture in the Creator's mind is not yet perfect in the form of creation. As we are evolving, we are collaborating with Allah in this complementation. The universe is evolving gradually like the picture through the creative activity of the Divine Self following a desire for Beauty expressed in attraction and repulsion and will one day reach the highest stage of evolution.

Chapter – XII

Guidance of the Quran for McDougall

Light of the Quran

Now let us look at McDougall's theory of the instinct in the light of this Quranic theory of human nature. You will find that the Quranic theory provides a satisfactory solution to McDougall's problems, explains the cause of his mistakes and removes them and completes his theory by removing all its faults and weaknesses.

First of all consider the distinctions between an animal and man mentioned at pp.168-170. McDougall has not endeavored to explain the cause of any of these differences except the second difference because, according to his theory, to do so was absolutely impossible. But according to the point of view of the Quran, the causes of these differences are as follows:

Cause of the first difference

The reason why man is self-conscious is that consciousness is the Ultimate Reality of the universe which has found its expression in man. Self-consciousness is not the product of instincts. On the contrary, instincts are themselves carved out of consciousness. Hence, we cannot explain human self-consciousness as due to the instincts but can explain the instincts as due to self-consciousness. Self-consciousness in the animal was under the restrictions of the instincts, but on reaching man it has obtained liberation from these restrictions. The quality of self-consciousness is to achieve self-knowledge, which it has achieved after obtaining freedom.

Cause of the second difference

The cause of human volition or will is that man is self-conscious. The quality of self-consciousness is that it loves an ideal which is an idea of the highest beauty and perfection. The urge for an

ideal can be completely and permanently satisfied by the idea of a Creator. But unless an individual personally feels the beauty and perfection of this idea, his urge for an ideal is misdirected and finds satisfaction in other ideas. These ideas are of different kinds. One of them is the idea of love for the society which most people make their ideal. The urge for an ideal is most powerful and rules over the instincts. To act according to the demands of the ideal is called volition or will particularly when this demand is against the demands of the instinct. Instinct is not the source of volition. Rather, it is love for the ideal. Since love for the ideal is specific to man, therefore, volition is also specific to man. An animal is not endowed with this quality. Love for the ideal checks the biological compulsion of instincts whenever and to whatever extent it likes making us believe that the individual has given expression to will.

Cause of the third difference

Sometimes man gives an exaggerated importance to his instincts than is prescribed by their biological necessity. The reason is that the satisfaction of every instinctive desire is accompanied by a sense of pleasure and relief according to the importance of the instinctive desire. Some people are so enamored of this pleasure and relief that they make it their sole ideal and the whole of their love meant for their urge for Beauty begins to flow towards these instinctive desires the pleasure of which they make their sole ideal. In such a case, an individual uses his instinctive desires beyond the limit of their object and nature. But an animal cannot do so because for the unnatural satisfaction of the instinct, it has no urge to love or inner drive.

Cause of the fourth difference

In man love of ideals exists as a quality of his self-consciousness. Since an animal is not self-conscious, the quality of love of ideals also does not exist in it.

Cause of the fifth difference

Man seeks knowledge for its own sake. But an animal does not do so, for it is completely unable to do so. Search for knowledge is the search for Truth which is an aspect of Beauty and love or search for Beauty is the quality only of a free self-consciousness which exists either in man or in Allah.

Cause of the sixth difference

Love for moral values for their own sake is also the characteristic of man alone because search for Goodness is also nothing but an aspect of Beauty. Just as Truth is an aspect of Beauty, so Goodness is also an aspect of Beauty itself.

Cause of the seventh difference

Since art is also free creation of beauty, therefore, it is also a quality of man's urge for Beauty itself with which an animal is not endowed.

Cause of the eighth difference

The cause of the rich variety of emotions in man is that emotions fundamentally belong to self-consciousness and not to instincts. Emotions are the characteristics of self-consciousness. Moreover, since every instinct expresses some quality of self-consciousness, there is an emotional state attached to every instinctive tendency. When this tendency finds an expression, this emotional state also finds an expression along with it. Since self-consciousness is not free in the animal and cannot express all its qualities, all its emotions also do not find their expression in the animal.

Cause of the ninth difference

The cause of the extraordinary pleasure derived by the sufis and saints during the course of their spiritual experience is that during the course of such experience their urge to love finds full satisfaction. The animal is devoid of this pleasure because it is also devoid of the urge for Beauty. Only a lower kind of pleasure which nature has attached to the satisfaction of the instinctive desires has fallen to its share.

Now, let us turn towards McDougall's explanation of volition and its faults and weaknesses mentioned by us above in some detail and see how the Quranic theory of nature is free of these faults and weaknesses.

Cause of volition is the urge for Beauty

The source of volition or will is not any of our instincts but the urge of our self-consciousness for Beauty. It takes the form of an

urge for an ideal, is a motivator of action independent of and subservient to the instincts and is specific to man. It is this urge itself which is the source of the exemplary moral effort of prophets and saints and our own moral effort besides that of the admiration for our moral effort as well as that of prophets and saints. The urge of self-consciousness has no purpose but its own satisfaction. Reason is the servant and not its master. That's why, our action under this urge is at times such that we can neither understand it according to the common standards of rationality nor can declare it as correct. But, as that action accords with man's idea of Beauty, he continues with it ignoring criticisms and condemnations of every kind.

Standard of rationality of the urge for Beauty

Like every desire of man, man's desire for Beauty has its own rational standard and it acts upon it. The weaker desire which triumphs over the stronger instinctive desire in the form of volition springs from this very urge for Beauty and is not weak, as a matter of fact, but is only suppressed by instinctive desires and comes into its own by fixing attention on the beauty and excellence of the ideal and conquers the instincts. The cause for its conquest is its own intrinsic strength and not the help and support of any instinctive tendency. The inhibiting stroke comes from the love of the ideal and its force is directly in proportion to this love.

Mistake of Professor James

When the love of the ideal is very strong, the instinctive desires are too weak to compete with the so called "weaker desire". In such a case, the proportion of strength of the two kinds of desires is reversed, the weaker becoming the stronger and the stronger becoming the weaker one. In such a case, moral action involves no exertion or effort because no resistance exists. Such is the case with prophets, sufis, saints and martyrs who act morally not as a result of effort and struggle like many of us but as a result of a desire which they would not like to resist. We see, therefore, that the definition of moral action given by Professor James that it is "action in the line of the greatest resistance" by no means holds good under any circumstance. In very many cases moral action is action in the line of the least resistance.

Explanation of the example

The boy whose example has been cited by McDougall was able to overcome the impulse of fear because when his friends and spectators were looking at him he had strengthened his love for his ideal by concentrating his attention on it to the extent that its strength had exceeded the strength of the impulse of fear, and obviously his ideal was the approval and praise of his friends and spectators.

Mysterious terminologies

While explaining volition, McDougall at one place writes:

"The essential mark of volition --- that which distinguishes it from simple desire or simple conflict of desires is that the personality as a whole or the central feature or nucleus of personality, the man himself or all that which is regarded by himself and others as the most essential part of himself is thrown upon the side of the weaker motive, whereas a mere desire may be felt to be something that in comparison with this most intimate nucleus of personality is foreign to the self, a force that we do not acknowledge as our own, which we or the intimate self may look upon with horror and detestation."

Increase in difficulties

McDougall gives the various names of "personality as a whole" "the nucleus of personality" "the man himself", "the most essential part of man" the "intimate self of man" etc. to something which he is unable to define and to say:

- 1) Whether it is in the nature of man or whether it is created in him later on. Moreover, is it created in all men or in some men?
- 2) Is it separate from the instincts or is a part of the instincts? If it is a part of the instincts, is it a group or a constellation of instincts in which the instincts exist side by side with each other or it is a combination of instincts, in which the instincts, after combining with each other, form something new, and none of them can be distinguished from the other?
- 3) If it is a combination, what is that thing which has created this combination and by which process?
- 4) If it is a combination and the instincts lose themselves in it, why do they function independently of one another? If it is a

group or a constellation of instincts themselves, why then it looks upon them with horror and detestation?

- 5) Is the instinct of self-assertion upon which this "nucleus of personality" looks with horror and detestation also included in these instincts?
- 6) If answer to it is in the affirmative, why does it take help from it and if answer to it is in the negative what is the reason for the exemption of this instinct?

Contradictory statements

McDougall is here contradicting his ownself. He has already said that the force which makes the weaker ideal impulse stronger is the instinct of self-assertion or self-display. But here he says that this force is the "nucleus of personality" which looks upon the instinctive desires with horror and detestation and refuses to acknowledge them as its own. Now if the "nucleus of personality" is not the instinct of self-assertion itself, McDougall's statement contradicts his ownself.

Real position

In fact, this "nucleus of personality" or "man himself" which McDougall mentions is the consciousness of man which completes the brain as its instrument by creating the instincts for its purposes and rules over the instincts on becoming free due to the completion of the brain. It only desires its ideal. That is why it sometimes supports the instincts and at others looks upon them with horror and detestation. The urge of love is not created artificially by the external conditions or by excitement of emotions but it is an inborn urge. However, the object of the urge of love or ideal continues to evolve in the scale of beauty and perfection with advancement of age, experience and knowledge. Our urge of love never ends but our ideal changes. Every ideal changes yielding place to another at once because our natural and inborn urge of love cannot stop from expressing itself.

Sentiment is a characteristic of man

Since the sentiment of love is a characteristic of consciousness and consciousness is free only in man, hence it is man alone who is capable of having a sentiment of love. It is true that higher animals

like horses, elephants and dogs also appear to have sentiments but in the animal the brain is too incomplete to satisfy the needs of consciousness and does not give consciousness the freedom that it requires to perform its function adequately. In the animal consciousness is suppressed and labours under material limitations which it has not yet been able to overcome. Therefore, the sentiment of the animal (if at all we should use the word sentiment for it) is crude and incomplete, half-conscious and automatic. It is more of the nature of an inflexible, inherited attitude and a developed and intensified instinct than of a love or a hatred that is capable of ruling the instincts consciously or of exciting all the emotions that are latent in a sentiment.

Incorrect example

McDougall tries to prove his thesis that a sentiment results from the excitement of emotions by giving the example of a boy whose father displays his anger repeatedly before him in such a way that the boy develops first of all what he calls "a rudimentary sentiment" of fear which later on grows into a full blown hatred by incorporating into itself other emotional dispositions which the detestable behavior of the father is able to create. But in this example too, the sentiment of love or the ideal existed before the emotion of fear was excited. But naturally, in view of the tender age of the boy, his ideal was very low in the scale of beauty; it was no other than the satisfaction of his "instincts of attraction" itself. Therefore, whoever stood in the way of a smooth satisfaction of these instincts was bound to become the object of the boy's hatred. Here too, the boy's hatred resulted from his ideal which did not take more time than it took to know that, that person really stood in the way of his instincts of attraction.

Here the excitement of instinctive emotions did not result in the boy's hatred but helped him to decide the direction of his sentiment of hatred which was already present in him innately in the service of love. An individual hates all those things which are opposed to his ideal, however low is the ideal.

Difference between the emotions of an animal and man

In man the emotions serve the ideal; in the animal they serve the physical body. The emotions connected with the instincts serve a

biological purpose and become active when the needs of the body are either favoured or opposed. Their object is to start and sustain to its end the activity characteristic of the instinct in order to secure for the animal the preservation of his life and race. But in man these emotions are ultimately held in check, ruled and dominated by the ideal. In other words, the emotions are excited in man ultimately when the continuation of love and not the continuation of life is favoured or opposed.

Love is the cause of the excitement of emotions

When our knowledge of Beauty is extremely limited and we are living almost on the animal plane of life, as in the case of a child or a savage, our ideal is no higher than the satisfaction of our instinctive desires, and consequently when these instinctive desires are favoured or thwarted, our emotions are aroused on their respective occasions. The cause of the excitement of emotions even in this case is our innate sentiment of love for an ideal. In the example cited by McDougall, as long as the boy's ideal remains close to his instinctive desires, his loves and hates must remain confined to objects that favour or disfavour these desires. Consequently, it is these objects that must arouse his emotions. But as his ideal improves in perfection and rises above the instinctive desires, he must learn to control his instincts more and more for the sake of his ideal. In a highly cultured man, a man who is deeply in love with a lofty ideal, it is ultimately the danger to the ideal rather than to the body that will arouse the emotion of fear. Similar is the case with other emotions connected with our instinctive desires. They are kept under strict control by the love of the ideal. Emotions are inseparable from love that even in the animal they serve a sort of love, which is, however, not free like that of the human being but which is automatic and inflexible and takes the form of instincts, for we know that every instinct of the animal is either an instinct of attraction or an instinct of repulsion.

Wrong distribution

The error of McDougall that a sentiment results from the repeated excitement of emotions is naturally due to the fact that he regards the emotions as belonging primarily to our animal instincts of which, according to him, the human personality is entirely

composed. He makes a distinction between primary and secondary emotions and says that the emotions connected with the instincts, that is, which man possesses in common with the higher animals, are primary and all others peculiar to man are derived from them in their combinations.

But if emotions belong to the instincts, how is it that they fail to combine into so called secondary or derived emotions in the case of animal, as they do in the case of man? Why is it that man alone is able to exhibit so rich a variety of emotions and not the animal? Why is it again that emotions organize themselves into the form of sentiments only in the case of man and not in the case of the animal, although they are excited as frequently in the man as in the animal. Reason which is, according to McDougall, the only distinction enjoyed by man over the animal, is certainly not responsible for this supposed chemical composition of instincts and emotions in man, on account of which the nature of man becomes so vastly different from that of the animal. To what else can we attribute these distinctive features of the human psychology? McDougall has not given any answer to it.

The fact is that emotions belong fundamentally to consciousness. They belong essentially and primarily to the man in us and not to the animal. The emotions connected with our animal instincts may be the most important for the preservation of life.

Basis of emotions

But they are not primary in the sense that all the other emotions which it is possible for us to experience, represent their mixture or fusion in various shades and degrees. We have seen that it is not the instincts and their connected emotions that combine in various quantities to make consciousness but it is consciousness that has evolved the instincts to be what they are. What is primary and fundamental is consciousness and not the instincts. Instincts derive their existence as well as their character from consciousness. Every instinct shares some quality or other of consciousness and its purpose is to compel the half conscious animal to preserve its life and race for the purposes of evolution.

Cause of the rich variety of human emotions

Since all emotions are present in the nature of consciousness, they appear in their fullest richness and variety in man in whom consciousness has achieved its freedom. Emotions do not create the sentiment. They are themselves a part of the sentiment itself which are already included in love. They serve love, love protects itself and continues its growth and nourishment through them. They indicate the circumstances through which love is passing. They are the phases of love or the modes in which love expresses itself. They are included in love itself otherwise love would not cause their excitement. The reaction of love to each of these circumstances with a view to protect and to continue itself is an emotion. To express an emotion whatever it is, is to express love according to the occasion. Since we are always loving, we are also expressing some emotion or other. The object of every emotion is to drive the self towards the object of love and away from the object of hate. Emotions which have their source in hate are also aspects of love, since hate itself depends on love.

Source of joy and grief

When self-consciousness is running the course of love smoothly i.e. when it is approaching the object of love and pushing back that of hate successfully, the attending emotion is joy, bliss or happiness and when the reverse is the case, we have grief and sorrow.

The emotions range into innumerable varieties from sorrow to joy. Sorrow is due to the sense of a final failure of self-consciousness to approach the Beloved which includes the sense of the loss of the Beloved. The love persists in spite of this sense of failure or loss and this is the cause of sorrow. Sorrow is always due to an error of self. The Beloved of the self, that is, Consciousness, is always alive and always approachable. For this reason, sorrow cannot endure for long and ends gradually, in the case of a normal mind, in a reaction of hope which is due to the self's natural conviction of a permanent possibility of achieving its desire, coming to its own.

Edifice of the instincts

The view of McDougall that the human self is an edifice in which the bricks are the instincts does not give an adequate

explanation of the will. It is particularly not easy to understand how can it be possible for a man willingly to make big sacrifices involving the suppressing and checking of his instinctive desires and even the loss of his life for a sentiment of love which is itself at bottom no more than a group or a combination of instinctive desires and emotions which have for their object the preservation of life.

Rule of the ideal

The sentiment of love, say of Allah, religion, country or nation which calls upon us sometimes to surrender our life cannot have the instincts as its basis other-wise it will never seek its satisfaction at the cost of its own foundations. Indeed, the sentiment of love for the ideals which is the source of will rules the instincts and their emotions and it cannot do so if it is itself a creature of instincts.

Chapter – XIII

Freud

The Theory of the Unconscious (Sexuality)

Deplorable error

There is only one thing in the theory of Freud which is opposed to the essence of the Quran, and it is that he thinks that man's unconscious urge is sexual love which finds satisfaction in an unlimited sexual pleasure or relief. But, since Freud considers the unconscious urge as the sole dynamic power of all human actions, therefore, this urge according to the Quran, is no other than the urge which we have regarded above as the urge of human consciousness for Beauty that finds its expression in the love of the ideal and is completely and permanently satisfied by the love of Allah. Freud has mis-understood the nature of this urge and because of this mistake has faltered in his reasoning repeatedly and distorted the facts to an unfortunate extent as we shall presently see.

The Quranic view

His theory, when purged of this principal error, will accord almost completely with the Quranic theory of human nature which has been explained above in connection with McDougall's theory of the instinct. Rather, it provides us with a further explanation and an appreciable experimental support for it. Some of the most important implications of the investigations of Freud which accord with this Quranic theory of human nature or generally with the essence of the Quran even today are as follows:

Source of actions

First: There is only one source of all human actions which takes the form of a powerful urge to love.

Note: Freud regards this urge as sexual love. But, according to the Quran, the reality of this urge is the love of Allah. In this connection the meanings of the Quranic verse mentioned below and those of some other verses have been explained above.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

I have only created jinns and men, that they may serve Me. (Zariyat 51: 56)

Compulsion of the unconscious

Second: This urge is an unconscious one because man is forced to act according to it even without knowing or understanding it. In other words, he is driven or pushed by it.

Note: The Quranic terms of misguidance and guidance mean the misguidance and guidance of the urge in the unconscious. When we do not know or understand this urge, it is misdirected towards, and finds satisfaction, in a wrong idea. This is misguidance. When we know or understand this urge properly, we satisfy it correctly. This is guidance. Misguidance is the unconscious or unwilling obedience to this urge while guidance is the conscious or willing obedience to it.

Evolution of love

Third: In childhood, our unconscious urge finds its expression in the love of parents, teachers and elders and afterwards in the love of ideals.

Fourth: The ideals evolve and become more and more perfect as they evolve, gradually acquiring abstract qualities.

Functions of the human self

Fifth: The human mental apparatus is divided into three realms or regions which Freud calls as follows:

- (1) The unconscious self or the id

That part of the human self which is the real source or the sole dynamic power of all human actions.

- (2) The conscious self or the ego

That part of the human self which strives for the satisfaction of the desires of the unconscious self by representing them in the shape of ideals.

(3) The super conscious self or the super ego

That part of the human self which consists in this representation or interpretation of the ego. Because of it, the conscious self follows the ideals by creating them for the satisfaction of the unconscious.

Cause of fear and anxiety

Sixth: Man cannot suppress the urge of his unconscious self without causing harm to his mental health. Unconscious desires which cannot be satisfied or suffer continuous discouragement and repression creates a diseased condition of the mind of which the symptoms range from low levels of anxiety to severe nervousness, hysteria or insanity, according to the intensity of the shock.

Note: The Quran tells us that the true believers will be safe from fear and anxiety. The reason for it is no other than that their love for Allah will continue to advance without any obstacle to it. Sin thwarts the love for Beauty. The true believers will be those who will be innocent or will have overcome the obstacles created by their sins after suffering punishment for them.

Gratifications of the search for Beauty

Seventh: Religion, morality, pursuit of knowledge and love of art are activities which satisfy the frustrated and unsuccessful urge of the unconscious self and protect man from mental disorders which result from the suppression of this urge.

Note: Freud mistakenly denotes this phenomenon by the name of sublimation holding that when, owing to the fear of the society, man cannot satisfy his sexual desires completely, he is compelled to change them into the form of desires for knowledge, art, religion and morality i.e., he directs his sexual energies to socially accepted activities. Thus he does not consider those higher activities as real and natural but as an altered and unnatural form of the repressed sexual desires. But the Quran holds all these activities as real and natural. The reason why they yield satisfaction is that they are all forms of seeking Beauty or Allah's *zīkr*. The unconscious urge is for Beauty and Beauty is Allah.

أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

For without doubt in the remembrance of Allah
do hearts find satisfaction (Ra'd 13: 28)

Mark on the self

Eighth: Every action of an individual from childhood to death, whether it is big or small, ordinary or extraordinary, remains etched in the unconscious human self indelibly forever, even if man may completely forget about it and fail to recall it on being reminded.

Note: The investigations of Freud have established that every action of man whether it is big or small remains preserved in his unconscious mind and no change occurs in it with the passage of time. The Quran has mentioned this law of the human self in the following words.

إِنَّ عَلَيْكُمْ لَحَافِظِينَ ۖ كَرَامًا كَاتِبِينَ ۖ يَعْلَمُونَ مَا تَفْعَلُونَ ۖ

But verily over you (are appointed angels) to
protect you, --- kind and honourable, --- writing
down (your deeds) they know (and understand)
all that ye do (Infitar 82: 10-12)

وَكُلُّ إِنْسَانٍ لِّزَمَانِهِ طَائِرَةٌ فِي عُنُقِهِ

Every man's fate we have fastened on his own
neck. (Bani-Israel 17: 13)

اقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا

(it will be said to him) "read thine (own) record:
sufficient is thy soul this day to make out an
account against thee." (Bani-Israel 17: 14)

مَا لَ هَٰذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا

"Ah! woe to us! What a book is this! It leaves out
nothing small or great, but takes account
thereof!" (Kahf 18: 49)

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۖ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ

شَرًّا يَرَهُ ۖ

"Then shall anyone who has done an atom's
weight of good see it! And anyone who has done
an atom's weight of evil shall see it.

(Zilzal 99: 7-8)

Proof of life after death

The angels appointed to the law of preserving and recording the actions have been called *كاتبين* or the honourable recorders. Freud is himself unable to understand the purpose in nature of the preservation of the record of deeds in the unconscious mind faithfully and permanently. Therefore, he is content merely with inviting the philosophers to find out the reason for this phenomenon and by reflecting on it to discover its secrets. But according to the Quran, the significance of the preservation of the record of man's deeds in his unconscious self is that he may use these deeds for his evolution after his death i.e., shed the disabilities which cling to him on account of his wrong actions after passing through extremely torturous conditions and to continue his forward movement towards the higher stages of evolution with the help of his right actions, for the consciousness of man continues its march towards its destination even after the death of the physical body. This view will be discussed in greater detail in the pages that follow.

The Quran and the unconscious self

The main error in the theory of Freud that the unconscious urge of the human mind is for sex is so evident and can be so easily proved as an error in light of facts that we should be assured that the followers of Freud will soon remove it by realizing it. Thereafter, this theory will become a complete exegesis of the Quranic theory of nature. If, on this basis, it is understood even now that the theory of Freud has made a valuable addition to our knowledge of human nature as a whole and laid the foundations of a far reaching progress in this knowledge, it will be quite justified. But unfortunately, because of the fundamental mistake of Freud, the people are using this theory through-out the world to suppress and obstruct the real demands of human nature instead of realizing and satisfying them. Because of this theory, instead of piety and virtue, sin and obscenity are now rampant.

Ridiculous arguments

Freud has given an unjustifiably, and even a ridiculously wide meaning to the word sexuality. From the beginning the ordinary man has believed on the ground of experience that the sex instinct first

manifests itself in adolescence except in the case of some precocious children who are considered as diseased and abnormal. The urge of the unconscious is of a permanent nature and, in order to give the sex instinct the status of a permanent urge which remains active from the first day of life to the last, Freud has tried to prove its activity from the earliest childhood by suggesting that such simple activities of the child as sucking the nipple or the thumb, secreting and swallowing are sexual in character. He holds that the child's love for his parents is due to his sexual urge. The child develops a sexual attitude towards the parents of the opposite sex and simultaneously a rivalry towards the other. This he calls the Oedipus complex. When the attitude of the child is the reverse of this, Freud suggests that the Oedipus complex, although still sexual in nature, has become inverted.

Supposed complexity of the sex instinct

He believes that the function of the sex instinct is not as simple in man as it is in the animal. In man it consists of various component parts that have to fuse into a single whole and often fail to do so. In man, moreover, it has to pass through two periods of development, one commencing from about the age of four and the second beginning just above the age of puberty. In the interval there is the "latency period" during which there is no progress.

Central idea

Freud assigns a sexual origin not only to all mental and nervous disorders and dreams but also to normal mental processes that have apparently nothing to do with sex. He thinks that the love of ideals which the child develops later on is also of a sexual origin because it is the substitute of the Oedipus complex and the Oedipus complex is another name for the child's sexual love for the parents which disappears gradually yielding place to the love of ideals. In short, Freud makes the Oedipus complex the very foundation of his whole theory. Ernest Jones says correctly that:

"All other conclusions of psychoanalytical theory are grouped around this complex and by the truth of this finding psychoanalysis stands or falls."

Storm of criticism

The idea of infantile sexuality, supported as it is by fantastic arguments, although fundamental to the theory of Freud, has failed to carry conviction with serious students of psychology. Freud was accused of being "sex mad" of "reducing every thing to sex" or of "pan sexualism". The worst criticism of psychoanalysis has centered on this point. This is in fact the rock on which the school of psychoanalysis was shattered into three parties. Adler and Jung, the co-workers and pupils of Freud found it difficult to agree with their master.

Cause of disagreement

They advanced their own theories about it. Adler maintains that this urge is the impulse to power while Jung seems to hold that it is neither for power nor for sexuality but for something in between. The great amount of disagreement that exists among the psychologists in this respect, at least creates a suspicion that none of their theories is perfectly satisfactory and that there is room enough for a fresh theory explaining the nature of the unconscious urge in an entirely different way.

Blindness

I think that the clue to a different theory is afforded by some of the facts which were observed by Freud himself but of which the true significance he was unable to realize because of prejudice.

Objections

If we study carefully Freud's passages recorded in the first part of the book, we can see clearly that the unconscious urge of man is actually for Beauty and Perfection and not for sex and the theory of the unconscious mind not only fits in all the facts eminently but also explains many things which were unintelligible to Freud. Above all it reconciles the conflicting schools of psychoanalysis.

Freud admits that the child loves his parents as "splendid figures", that he feels an "admiration" for his parents and ascribes a "perfection" to them, that he loves his teachers because they are "ideal models", that the super-ego (which is a name given by Freud

to mental function causing the love of ideals and which takes the place of the parent's love) "is the advocate of the impulse towards perfection" and that the super ego demands "an ever increasing perfection".

Inescapable result

Is it then too much to say that an individual is under the powerful influence of desire for the perfect, the admirable and the splendid throughout his life? In childhood this desire finds an outlet in the persons of the parents because nothing more perfect and more admirable than them is known to the child. Then as his knowledge and experience increase, he finds other and better objects and ideas worthy of love and devotion.

Attraction for Beauty and Perfection

Goodness, Power and Perfection are the different interpretations of Beauty. This means that the unconscious human mind has an urge for Beauty and man continues to strive for its satisfaction throughout his life. If he is unable to satisfy it with one object he turns towards another and then towards another, and so on.

Demand of the super-ego

It is this urge itself which is the cause of this desire for Perfection the advocate of which is the super-ego. And what other meaning the demand of the super-ego for unlimited Beauty or Perfection can have if not that it seeks Allah Himself because man has not ascribed unlimited beauty or perfection to any idea other than the idea of a Creator till today. To Hegel, the definition of Allah is rightly no other than this that He is a personality Whose beauty or perfection is limitless. This explains why, as the child grows, the parents "lose a good deal of their prestige", why "the super-ego is becoming more and more remote from the original parents", why "it is coming towards abstract qualities by becoming impersonal" and why "the child values his parents differently at different periods of his life".

Note: The words quoted in these two paras as a reference have been taken from Freud's book entitled *New Introductory Lectures on Psychoanalysis*

The weakest of points

Thus, super-ego is neither the substitute of the Oedipus complex nor the result of it. On the other hand, both the love of parents and the super-ego are the result of the unconscious urge for Beauty and Perfection. There is absolutely no doubt in it that one of the weakest links in the theory of Freud is his assertion, (which he mistakes as an argument) that the super-ego is the substitute of the "Oedipus complex" and its result. He astonishingly skips over the difficulty of proving that it is so and yet assumes it as a fact secure enough to serve him as the very foundation of his theory.

Dissimilarity

The fundamental attitude of parents towards the child is that of love. Their occasional harshness is also due to love, and the child fully appreciates this fact when he comes of age. If the super-ego is the heir of the parental function, why is it that it inherits from that function only harshness expressed in the rebukes and reproaches of conscience and nothing of its love and tenderness? Moreover, the super-ego is harsh even if the parents have never been harsh to the child on account of their extreme fondness for him. Why is it that the super-ego inherits nothing whatsoever from the parental function in such cases? The Oedipus complex has two aspects. The child loves the parents and also fears them. His fear is the result of his love. What he fears principally is not punishment but the loss of love. The child is paid back for his fears in terms of love and affection of his parents.

Disjointed statements

But a grown up man is not compensated by the super-ego or the ideal in the form of love when he follows the super-ego or the ideal out of fear for it. Why is then that the Oedipus complex in spite of its alleged sexual origin takes such a turn in later life as to emerge in a form, that is, in the form of a conscience, or standard of conduct or spiritual, religious or moral ideals which has no relation with sex but rather opposes it to some degree? Freud tells us that the super-ego has a tendency to diverge more and more from the Oedipus complex as time goes on, why so? If it had been a successor of the Oedipus complex, we should have expected it to conform as much as possible to the character of its origin. Again, sometimes the super-

ego prescribes ideals which are not only different from but also opposed to the wishes and desires of the parents. These facts are inexplicable if we assume that the love of ideals is not an independent natural urge in man but is the resulting substitute of the so called Oedipus complex. A quotation from Freud himself admitting the inexplicability of these facts is given below.

Confession of helplessness

"I cannot tell you as much as I could wish about the change from the parental function to the super-ego..... partly because we ourselves do not feel we have fully understood it"

Unreasonable insistence

The change from the parental function to the super-ego is not clear to Freud because of his persistence at all costs in the belief that the desires in the unconscious mind are of a sexual nature. Obviously, he could not ascribe a sexual basis to the urge for the ideals without asserting that the super-ego is the result of the Oedipus complex which has a sexual nature. There is a clear attempt here on his part at molding the facts to fit in his theory.

Short sightedness

Here there was a sufficient ground to expect that the cause of the super-ego may not be the accident of the Oedipus complex but something deep down in the nature of man in which we may discover the cause of the Oedipus complex as well but unfortunately Freud missed the clue and lodged himself into difficulties.

Solution to difficulties

All the above facts are explained easily when we assume that the unconscious urge is for Beauty and Perfection and the super-ego is the representation or interpretation of the desires of the id by the ego. The love of ideals is directly caused by the pressure of the unconscious desire for Perfection and Beauty and is a natural function of the mind independent of the so called Oedipus complex which is itself caused by it. The unconscious urge for Perfection or Beauty is permanent. It functions in childhood as well as throughout the rest of the life of an individual. It finds satisfaction in various objects ranging from the parents and teachers to the highest ideals depending upon the age up to which the ego has developed its

knowledge of the Perfect at any time. This hypothesis explains the cause of infantile repressions and infantile love and thereby dispenses with the highly disputed theory of infantile sexuality which Freud has advanced as an explanation of such repressions and due to which he had to become a target of criticism of many psychologists.

Burden on good sense

Freud stretches our imagination rather too much when he explains the child's love for his parents as due to sexuality. It is indeed possible that the child may sometimes love the parent of the opposite sex slightly more than the other parent but it may be largely due to the fact that the parent of the opposite sex loves the child more than the other parent does and the child merely returns this extra attachment on his or her part. We may even concede that there may be an increased attachment for the parent of the opposite sex on the part of the child even on account of his own sex inclinations particularly in precocious children.

Indication

However, the fact that the child generally loves both his parents almost to the same extent and sometimes the parent of the same sex more than the parent of the opposite sex and other persons too like his teachers and elders irrespective of their sex who are concerned with his upbringing and whom he regards as perfect and admirable, does point to a source of love in him which should be different from sexuality. The facts show that this demand is for Beauty and Perfection the object of which are the parents, teachers and elders in childhood because the child cannot, owing to his limited knowledge and his proximity to some superior, authoritative and affectionate persons (whom he understands as his parents and teachers) think of any other models of perfection, love and goodness except them. This first ideal of the child has to be given up quite naturally as his knowledge increases and he comes to know of certain other objects, persons and ideas more satisfactory than this.

A question

Now the question is if our unconscious urge is for Beauty and Perfection and not sex, how are we to explain the fact that Freud actually discovered in his experiments that some of his nervous

patients were actually suffering from sex repressions or that the treatment to which they were subjected on this assumption actually brought about the cure in very many cases? To explain it too we will have to turn to that Quranic theory of human nature of which the scientific and intellectual significance and implications have been discussed in connection with McDougall's theory of the instinct.

Universal urge for Beauty

Attraction, love or the search for Beauty the negative aspect of which is repulsion and hate is the principal urge of consciousness which has been manifesting itself at every stage of evolution in a manner suitable to and consistent with that stage. That is why these two tendencies are seen working at every stage of life. At the material stage of evolution, they manifested themselves in the form of physical laws. The result is that the physical laws are in reality the different forms of attraction and repulsion. We see the evidence of it, as stated earlier, in the affinities of atoms, in a chemical action, in the attraction between the opposite poles of magnets, or the opposite charges of electricity, in the force of gravitation and in all fundamental properties of matter. In the animal stage, Life evolved the instincts. All instincts are similarly fashioned by Life out of Its own urge for love and its antithesis hate.

Direct fashioning out of the urge for Beauty

Every instinct of the animal either attracts it to something or repels it from it, though attraction and repulsion both aim always at the preservation of life and the continuation of race. In other words, the object of preservation of life and continuation of race is an aspect of the urge of consciousness for Beauty in the support of which every animal instinct comes into existence. But it is of utmost importance to note that, except for the sex instinct, all the instincts of the animal share the principal urge of consciousness, that is, its urge of love for Beauty by implication due to which the action of none of these instincts is identical with this urge but is subservient to it. It is only the sex instinct, particularly that portion of it on account of which the animal is first attracted to the mate and made available for the latter sexual act which is fashioned directly out of this urge, that is, the initial part of the action of the sex instinct is played by the attraction of the beautiful. Therefore, when in the course of evolution the instinct passes on to man (in whom the urge of consciousness comes into its own for the first time and gains the freedom to seek the real and the final object of its desire viz, Beauty or

Consciousness) the instinct acquires a force and a meaning which it did not possess at the animal stage.

Relationship between the sex instinct and the urge for Beauty

Sex instinct is to be found in both man and animal but it does not cause nervous diseases in the animal, because there it functions with its normal strength. But in man, in the period of adolescence in particular, the instinct of sex gets an influx of energy from the urge of consciousness which seeks Beauty and is, therefore, too ready to flow into the channel of the sex instinct which is fashioned out of the urge for Beauty and to express itself erroneously in the love of the mate. In such a case the sex instinct of man and his urge for Beauty go hand in hand assisting each other.

Spiritual aspect of sex instinct

We know that the very first joy of love which a man or a woman feels for his or her mate is not sexual in character. It is spiritual as can be understood from the nature of the pleasure attending it, which is akin to the pleasure we derive from the contemplation of a beautiful work of art. The pleasure derived from sex gratification is of a different quality. The idea of sex comes later on when the first spiritual sort of attraction has served its purpose of bringing together the male and the female. When on account of the proximity of the male and the female sex instinct becomes active, the original spiritual joy makes room for the lower sexual pleasure.

Reliance on attraction for Beauty

Nature has no doubt utilized the larger desire for Beauty in all life, the principal quality of attraction in consciousness, for attracting the male and the female towards each other for procreation of the race. This is to be found not only in man but also in birds and insects in which the beauty of colour, song or plumage is the agency which attracts the male to the female.

Misguidance of the urge for Beauty

Since the sex desire is initiated by a desire for Beauty, its result is that when the urge of consciousness or some part of it is not having its own expression and a man feels a sort of repression on account of the force of the unconscious desire for Beauty, it appears to him that he can relieve himself by free sexual indulgence, but such

a laxity is really not beneficial but harmful to him as the urge that really seeks expression is that of Consciousness or Beauty and not of sex. Since, the urge of self is unconscious, man generally does not know the real object that can satisfy it and commits mistakes frequently in its obedience. If the self is not already familiar with its own ideal, it begins to satisfy its urge for Beauty through its sex mate itself by regarding it as the idea of beauty or the ideal, in adolescence in particular, when its knowledge of Beauty and Perfection is limited.

Final disillusionment

But since the sex mate is devoid of the qualities of true idea of beauty or the Right Ideal of the self and cannot become the Right Ideal, the love of self is unable to run a smooth course and before long there is disillusionment and disappointment and sometimes it assumes the form of a serious mental conflict and nervous disorder.

Failures in love

At that time it appears to us as if the repression of the sex urge is the cause of all these miseries but really their cause is the obstruction of the urge of Consciousness which is for Beauty. That is why people disappointed in love find satisfaction in higher and altruistic activities and ultimately forget their love disappointments and that is why people devoted to such activities are able to control easily their sex desires. People who are trained to give suitable expression to their urge of self need not suffer from mental conflicts or nervous diseases at all.

Stories of love

All our interest in romantic stories, in fiction, in poetry and in pictures is due to the urge of self finding its expression in sex love due to our lack of knowledge or ignorance, and thereby giving the latter a special meaning and importance. In this way, we tend to make our sexual mate our ideal. Then hopes of union give a spur to our longings and the fears of separation increase the pangs of our heart. Sometimes we shed tears profusely and sometimes we feel overjoyed. Because of the deep effect of love, we get sentimental swiftly according as the events take place which makes our life colorful. But the fact is that all the joys and pleasures and all the hustle and bustle of life is due to our urge of Consciousness for Beauty and not due the sex instinct.

Model of spiritual joys

This arrangement of nature by which the sex instinct appears to share something of the urge of consciousness, that is, something of the spiritual, serves a useful purpose as the peculiar joy that a man or a woman feels in the smooth course of his or her first attraction for the mate, which has not yet been replaced by the inferior kind of pleasure derived from the actual sexual act that follows this attraction, makes them familiar with that joy which the self-consciousness experiences in the love of its real ideal, i.e., the Universal Consciousness and thus serves as a guide and a stimulant to our urge of self.

Net result of carnal love

When a man has once experienced the joy of an intense, pure and sincere love for a woman and when being ultimately disillusioned after a failure or a success due to the impermanence of carnal love he wants to replace it by the love of his Creator through a course of prayers and devotions, he succeeds more readily than a man who has never gone through an experience of intense love because he discovers soon that a joy similar to his previous joy but surpassing it by far in quality and intensity is animating him gradually more and more. To love sincerely and passionately is a great virtue whatever the object of love. It gives a free and full expression, at least once in our life, to an urge which we need most of all to express. Such a love is bound to end in an intense love for the Creator.

Cause of misunderstanding

When we reflect on the fact that the urge of self gets mixed up with the urge of sex we come to know about the erroneous view of Freud that the sex, instinct in man is complicated and composed of various parts which have to fuse into an entity but seldom do so.

A simple desire

In fact, in man the urge of sex is no more than a biological function, as simple and harmless as in the lower animals. The so called parts which Freud attributes to the sex instinct are no other than those which we have mentioned before. One of these parts is the sex instinct itself while the other is the urge of self. When the urge of

sex gets mixed up with the urge of self, it becomes complicated and appears to be composed of various parts which do not fuse together. These hypothetical parts of the sex urge should fuse into one entity in the sense that they do not come into a clash with one another. The method of achieving this fusion is not that the urge of consciousness should find its expression through the urge of sex and man should make the sex instinct his ideal but it is that the urge of sex should be separated from the urge of self and made to serve the urge of self and both of them should be allowed the opportunity to find their natural expression.

Real place of the urge of sex

In such a case, the urge of sex and the urge of self will both find their real place and cooperate with one another: the urge of self will find its expression in the ideal of Beauty and Perfection and the sex instinct will remain subservient to it. This will protect the individual from mental conflict and nervous troubles and his unconscious self will be completely satisfied.

The path of worries

If the urge of the id had been sex, the free sex indulgence would have given us a complete satisfaction while actually it makes us miserable in the long run because we feel that we have ignored and violated our ideal. Since the sex urge lacks those qualities which we are bound to like as human beings, sex cannot be our ideal for long.

Deification of the sex urge

When we make it our ideal for the time being, our real ideal is suppressed because we make a large portion of the love meant for it available to the sex desires. It is this state to which the Quran refers as follows:

أَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ

Seest thou such a one as taketh for his god his
own passion (or impulse) (Furqan 25: 43)

Nevertheless, our ideal is present in the background of our free sexuality and a part of our urge of the id is finding its satisfaction through this part, (however small it may be) while the remaining part

of our urge of the id is finding its satisfaction in sexuality. In other words, at some stage, our sex love comes into a clash with our desire for the ideal but because of the transitory increase in sex love and the corresponding decrease in the desire for the ideal, this clash is so minor that we ignore it.

Conjunction of conflicting desires

Nevertheless, it is a form of a mental conflict because we create two conflicting desires and want to satisfy them at once. These desires are really a single desire because their source is the urge of the id. Therefore, they are meant to be satisfied by a single idea or ideal. When sex love begins to become weaker on being satisfied, the desire for the ideal returns to its original state but finds itself deserted because of infidelity. In such circumstances, the mental conflict becomes severe. This, therefore, is the only reason why nervous trouble increases by free sexual indulgence.

Cause of nervous disorder

Mental conflict or nervous trouble is caused when our ideal is not right or when we have not yet learnt to love the Right Ideal. When our ideal lacks intrinsic beauty, it alone cannot satisfy our desire for Beauty. Therefore, we divide our desire for Beauty, which was only one and was meant to be satisfied by a single idea into two conflicting desires and endeavour to satisfy it by two conflicting ideas. This makes us miserable. Complete satisfaction can come to us only when our ideal is able to satisfy the whole of the urge of Consciousness for Beauty and that is possible only when we are consciously feeling increasingly the Beauty of Consciousness, the Perfect Ideal, in such a way that none of the portions of our unconscious urge for Beauty is being attracted or can be attracted by any of the instinctive desires.

Obstruction of the unconscious

We are dissatisfied and feel miserable whenever our desire for an ideal cannot find a full expression, whether our ideal is some person, or duty or the approval and admiration of society, sought through position, wealth, power or anything else. Obviously, this can happen when our ideal lacks intrinsic beauty and we begin to feel it or when, although our ideal does not lack intrinsic beauty, yet we are

unable to feel the presence of this intrinsic beauty in it fully i.e., when our faith in the ideal or our knowledge of the beauty of the ideal is still in the initial stages of its progress and development.

Cause of weakness of faith

All the individuals having the same ideal do not love it equally. The beauty of the same ideal is felt differently by different persons at the same time and by the same person at different times. But there can be no love unless there is faith which means a feeling or a vision of the ideal's beauty. This ultimately depends upon the fact whether that ideal really possesses those qualities up to the highest degree of perfection which we naturally desire and like or which we are compelled to praise. This means that the nearer an ideal is to the qualities of the Creator or the Right Ideal, the easier will be for us to love it constantly and completely because to that extent will that ideal be able to satisfy our urge for Beauty. Nevertheless, if we are ignorant of the defects of the ideal, whatever the ideal, and are loving it completely, mental conflict is impossible. But in the case of a wrong ideal, this ignorance does not last long and a time definitely comes when, on becoming aware of its defects and short-comings, we become disgusted with it. This causes mental conflict, and if we do not establish love with another ideal to the same extent immediately, our urge of consciousness is obstructed and causes mental conflicts.

Patriotic soldier

A patriotic soldier risks his life in the battle-field because he is convinced that it is his duty to do so. Duty is the call of the ideal and his ideal is the country. He desires to perform his duty because he loves his ideal. It depends upon the strength of his love for the ideal to what extent he will discharge his duty and how far he will go in risking his life. If his attraction for the ideal is very great, that is, if he has really a vision of the ideal's beauty, the desire to perform his duty will be strong enough to oust all other desires, including his desire to preserve his life. If on the other hand, his attraction for the ideal is weak, some of the urge of self will find expression in the love of life and there will be a conflict between two desires, one for the ideal goading him to lay down his life and the other for the preservation of life itself, goading him to run away. The conflict will reach its maximum when the shell bursts near the soldier resulting in

nervous disorder which was termed as a shell shock in the First World War in which the soldier's limbs are paralyzed and his nerves are shattered.

Cause of shell-shock

In this example, the cause of this shell-shock is that the soldier has no faith in his ideal. On the other hand, he has a feeling that his ideal is defective. He thinks, for example, that his ideal has no permanent value and, therefore, he will get no permanent reward for sacrificing his life. In other words, he thinks that his ideal is imperfect and lacks the qualities of Beauty one of which is permanence so that the soldier is unable to be deceived by it. Since the Right Ideal, i.e., the idea of a Creator, actually contains all the qualities of perfection that we desire (that being precisely the reason why it is the Right Ideal) we can ascribe these qualities to it without being deceived or committing a mistake, and it possible that we may be able to love it so strongly that no instinctive desire is able to compete with it and, therefore, make a conflict possible.

If, on the other hand, the soldier could deceive himself and succeeded in ascribing the qualities of Beauty to his ideal, no matter whether wrongly, for example, he believed that if he laid down his life for his country, he will certainly become immortal or he thought that he did not need anything else except the good of his country which he will certainly achieve permanently by sacrificing his life in the battle field, his love for the ideal would have reached its perfection. As a result, no mental conflict would have been possible as no instinctive desire would have been able to compete with his love. In this case, he would have fought willingly without suffering from a shell shock even if the shells had been breaking all around him. But the love of a wrong ideal hardly reaches this perfection.

Another example

Let us take another example in which the sex impulse is involved.

Supposing an orderly and law-abiding man falls in love with the wife of his neighbour. The approval of society is the ideal of his life and he loves this ideal. His ego interprets beauty in the form of this ideal and hence all his actions are dictated by it. If his attraction for the ideal is strong enough, it will succeed in curbing all other

desires which come into a clash with it including his love for the woman. If his love for the ideal is not sufficiently strong a portion of the urge of consciousness will find expression in the sexual impulse towards the woman. What was really one desire for the Right Ideal, will be thus split up into two desires, opposite and conflicting in their nature, one for the approval of the society and the other for the woman's love. The result will be a mental conflict and disassociation of the mind manifesting itself in a nervous disorder.

Cause of trouble

The trouble is caused by the fact that the man lacks sufficient faith in his ideal i.e., he cannot ascribe beauty to it. He also fears his ideal on account of his long attachment to it and yet thinks that it will be unable to reward him sufficiently for the sacrifice of his sexual impulse. The psychotherapist and the patient are both to be excused if they think that the nervous trouble is caused by the repression of the sexual impulse because the apparent circumstances are such. It is quite true that if the ideal had not created any obstacle to the sexual impulse, nervous disorder would have been impossible.

Correct method of treatment

But what is the correct method of its treatment? It is either to remove the ideal from the path of the sexual impulse or to remove the sexual impulse from the path of the ideal. The first method which is followed by a Freudian psychoanalyst is wrong. The sex impulse cannot fill the place of an ideal as our inner urge for Beauty and Perfection does not allow this to happen. Of course, we can remove the sexual impulse from the path of the ideal the method of which is to reduce the attraction for the sexual desire on the one hand and to increase the love for the ideal, on the other.

And if the ideal of the approval of the society is lower according to the knowledge of the patient and cannot deceive him successfully, to make him feel the beauty of a higher, more beautiful and more attractive ideal which requires good intentions towards one's neighbour. If we can develop the love of such an idea in the patient's heart, we will not only rid him of his present nervous trouble but will also save him from such troubles in future. This idea can be no other than the idea of a Creator.

The psychotherapist who will follow Freud will tell the patient to give up his repressions and have a liaison with the woman. But if the patient accepts his advice, he will become worse, his love for his ideal of society's approval will diminish and its beauty will be reduced in his eyes, so that for a short time, the whole of the urge of his self will run into his sexual impulse and the woman will become his sole ideal. In this way, the conflict will disappear temporarily.

Dangerous advice

Since the woman cannot fill the place of the ideal in his heart permanently, therefore, the patient will, as a matter of fact, be preparing himself for a bigger trouble. When his sex impulse will be satisfied, it will also lose its charm and the patient will find that it is unable to satisfy the whole of his urge of self for Perfection. He will, therefore, return for the full satisfaction of this urge to his ideal and find it wounded and violated. This will make the patient extremely dissatisfied with himself and, therefore, extremely miserable. This is another conflict which may be serious enough to drive the patient to suicide. It is only a foolish psychotherapist who will treat his patient by asking him to give up his repressions in this way.

Internal pressure

As has been misunderstood by Freud, the desire to be moral is not the result of social pressure but is caused by our inner urge for Beauty. We are afraid of the society because we identify beauty with the approval of the society and we cannot get rid of this fear unless we see a greater beauty and thus form a greater attachment elsewhere. The neurotic person suffers not because he is unable to reconcile himself to the society and its standards but because he is unable to reconcile himself to himself, i.e., his instinctive desires which are not separate from him to the demands of his unconscious self. His libido is always compelling him to seek Beauty and he cannot quarrel with it. He suffers from a conflict when, owing to the error of the ego, it appears to him that he can satisfy the libido by two opposite impulses. If the pressure preventing the soldier from running away from the battle-field had not been internal, he would certainly have run away without caring for the society but he knows that he cannot be happy by breaking loose from the standards imposed by the society because the approval of the society satisfies his desire for Beauty. A respectable man cannot indulge in sexual laxity for the same reason.

Irrational assertions

The explanation of Freud about the higher activities of man (for example, art, science, ethics, love of ideals and ideologies) which is the result of this theory that the nature of the unconscious urge of man is sexual is so ungainly and unsatisfactory that it itself reveals the unreasonableness of this theory. As mentioned above, Freud thinks that when due to the fear of the society, man is unable to satisfy his desires fully, they are transformed into the form of art, science, ethics and love of ideals. He calls this phenomenon by the name of 'sublimation' i.e., these desires of man are not his normal and real desires but are their perverted versions.

Important questions

Freud admits that we derive a joy and a pleasure from the higher activities. This pleasure is sometimes much greater than the pleasure derived from the satisfaction of those desires of which these activities are alleged to be illusory substitutes. The question arises why should our natural instinctive desires become at all transformed into a shape entirely different from their original character and why should they yield us any pleasure at all when they have thus changed their nature?

Factually true position

And how is it that the higher activities, that is, the activities of which the object is the search for Beauty, Goodness and Truth alone, to the exclusion of all others, are capable of taking the place of the renounced instinctive desires and of giving us a satisfaction enough to serve as a substitute for the abandoned satisfaction of our instincts. There must be some reason for it inherent in our nature. The fact does not seem to have been sufficiently realized by Freud that nothing can please or satisfy us if it does not meet a direct demand of our nature, and that it can please or satisfy us only to the extent to which it meets that demand. Of course there are also some perversions of the sexual or other desires which please or satisfy us but they always remain at the level of our original and normal desires. What happens in their case is that a change takes place in a few stages or degrees of the process of their satisfaction. Apart from this, the pleasure and satisfaction derived from them is also not complete and permanent. Therefore, we think them to be diseases and can easily distinguish them from activities like art, science, ethics and the love of ideals.

Natural desires

Our higher activities no doubt satisfy our natural, independent and direct desires. These desires are created by the urge for Beauty, an urge which is surging like a stormy ocean in our unconscious mind and which is often misrepresented by the ego as sexual desires and seeks to satisfy them for the sake of the unconscious self.

Forms of seeking Beauty

It has been explained above that our search for Beauty under the unconscious urge assumes a few forms. When we are discovering Beauty, it is said that we are engaged in the search for truth or scientific research, and when we are expressing Beauty in colour, brick, stone or similar other material objects, it is said that we are indulging in art, and when we are expressing Beauty in our actions, it is said that our activity is of a moral kind, and when we are serving and adoring Beauty with all the force at our command, it is said that we are following the ideals.

Natural pleasure

These desires are not caused by the sublimated versions of our sexual desires, but rather, by the original, normal desires of the self, which are separate from the sexual desire and rule them and which, like all our natural desires, press for satisfaction and give pleasure when satisfied. The pleasure derived from the satisfaction of these desires is so refined and of superior quality that we forget our baser sexual desires.

Reversal of the reality

Unfortunately, Freud has reversed the reality. He regards the normal and real desires of the unconscious as unreal and the desires, which are the abnormal mistaken representations by the ego of the real desires of the unconscious e.g. the exaggerated sexual desires, are considered by him as real.

Reality of “sublimation”

The phenomenon of “sublimation” in the sense of a transformation of desires does not exist. What happens in the so called “sublimation” is not that our lower desires are converted or

transformed into higher desires, as if by a feat of magic and then assume the form of those desires the object of which is the search for Beauty and Perfection but it is that we begin to satisfy our natural higher desires which relate to the search for Beauty and Perfection and the source of which is the urge of self in such a way that their own strength begins to find its expression in the proper way and cannot make our instinctive sexual desires abnormally strong by diverting to them.

Natural expression of the urge of self

When we manage to satisfy the urge of self properly, it becomes stronger still and appears in its full splendour. Since our actions are not caused by our urge of instinct or urge of sex but by the urge of self itself, when it is obstructed by the instinctive or sexual desires, it is more in a position to make them serve it despite their biological pressure and to limit their satisfaction strictly to its own requirements and, if necessary, to check and control them because of its increased strength. By this process, these desires seek their satisfaction in a lesser degree than what is required by their internal pressure. Therefore, their strength falls below their natural level till ultimately they appear to have ceased to exist. According to the law of our nature, any of our desires which finds a greater expression becomes stronger but any of our desires which is neglected gets weaker. This exactly is the meaning of the Quranic verse *فَوَلِّهِ مَا تَوْلىٰ**

Better relief

Again, since our instinctive desires are fashioned out of the urge of self, we easily and successfully forget the relief and pleasure which we had obtained from their satisfaction because we begin to get pleasure and relief better than this from the proper satisfaction of the urge of consciousness. Since our urge of consciousness is being properly satisfied, therefore, despite checking the instinctive sexual desires, we do not suffer from repressions and mental conflicts which fact further proves that the cause of all the unnatural mental states is the obstruction of the urge of consciousness and not the obstruction of the sexual desires, and it is this urge which resides in our unconscious mind.

* An'Nisa 4: 115

The desires prompting our higher activities are the product of our unconscious urge and are, therefore, a permanent part of our nature. But we neglect them because of an error and try to get satisfaction from our lower instinctive desires. In the case of so called "sublimation", what only happens is that the lower desires are brought well under control depending in some degree upon the character and shape of the higher activities because the urge of self is having its proper satisfaction.

The Quranic theory of the unconscious mind

Now, if we look at the whole theory of the unconscious mind considering it to be an urge for Beauty and Perfection, we will find how this assumption makes this theory clear and coherent.

The unconscious mind desires Beauty. Its desire for Beauty is tremendously powerful. But since, it is out of contact with the outside world, it does not know how this desire can be satisfied. The ego, which is really a creature of the id which has risen above the level of consciousness to observe the outer world and to use it, is, so to say, a servant of the id. It interprets the desires of the id and tries to satisfy them as best as it can. The task which the id has assigned to the ego is very great and difficult since it has only a vague knowledge of what the id really wants. The ego tries its best to perform this service as ably and as efficiently as it can. It makes the wisest conjectures and estimates of its desires that it can. This function of the ego is the super-ego.

Efforts of the ego

The conjectures of the ego are the ideals. The continuous strenuous efforts of the ego in this direction have created the whole of our history and all the knowledge that we have. The ego is always busy in searching for the object that is more satisfactory to the id. The reason is that for this service to the id it expects a great reward which is the enjoyment of friendship and terms of peace with the id and this is its greatest desire. In addition to that, it expects its own enlargement and extension and a share in the power of the id which is very great. Should the ego perform its service correctly it will get happiness and power in return for it.

Errors of the ego

The only knowledge of the object desired by the id with which the ego starts on its great search is that this object will satisfy the id perfectly and that it is something great and beautiful. With such a

scanty knowledge the ego is bound to err frequently and its first error is that which Freud calls Oedipus complex; the ego takes the parents for the model of all the excellence and beauty. The error works well for a number of years, but as the ego develops its knowledge, it is in a better position to represent the desire of the id and it seems to it that there are also better ideas in the world than the idea of the parents and the idea of the parents will not be able to satisfy the id. The ego then recommends other objects to the id. Frequently it identifies with Beauty objects which are really lacking in the qualities of Beauty but the ego attributes these qualities to them by an error. Hence, these objects ultimately do not satisfy the id.

Cooperation of the ego with the id

Nevertheless, whenever the ego chooses a new object, it is certain that it has after all discovered what must make the id happy. The id, not knowing the exact nature of the object so recommended by the ego takes it for its own desire and makes friends with the ego. There-upon both of them go on happily with each other and advance a long way in the direction of their common Ideal, till contact and intimacy with the ideal reveal to the ego and the id the qualities of Beauty that it is lacking.

Disappointment of the id

Since the urge of the id is very strong, it feels extremely disappointed and does not cooperate with the ego which we call a conflict, a shock, a worry, or a nervous disorder. The ego thereupon tries to recommend another object immediately, if it can, which in its opinion is more satisfactory than the previous object but frequently the new object is not adequate or else the id is not free to love it or appreciate its beauty because it has not been able to disengage itself (in love) from the object that had caused the disappointment.

Revenge of the id

Hence the nervous disorder continues. It is a sort of a revenge on the part of the id against the ego for misrepresenting Beauty and misusing a part of the energy of the id. A mental conflict ensues during which there is the absence of harmony between the ego and the id. Particular incidents which cause the disappointment of the id are, so to say, remembered by it in the form of repressions or complexes as grievances against the ego as if the id feels that it has been betrayed by the ego and left in the lurch. This makes the ego miserable as the personality is divided.

Levels of self-consciousness

The id and the ego together constitute the whole consciousness or self of man. The super ego is merely a function of the ego by means of which it holds up ideals and norms of behaviour. The super-ego would have been a needless discrimination except for the fact that a separate name draws attention to an important function of the ego. The ego performs this function by virtue of the push it receives from the id towards Beauty. The real force of which the ego and the super-ego are the products is the id. The ideals are the ego's interpretations of the object desired by the id. They are the ego's ideas of the highest beauty which it forms from time to time. All the miseries of man and all the evil in the world are due to the sincerely committed mistakes of the ego in translating the desires of the id.

Cure for tension

When a tension arises between the ego and the id it can be removed, before it produces its worst results in the form of nervous diseases, if the person has immediate recourse to a sincere repentance, and prayers and devotions to the Divine Self as well as total abstinence from acts that thwart the search for Beauty. That will be only a case of the ego returning to Beauty, the real desire of the id, on account of whose misinterpretation his ego has brought trouble for him. This restores the id to peace and contentment and makes the ego independent of the former super-ego, that is, independent of its own previous misrepresentations of the id's desires.

Importance of repentance and prayers

Sincere repentance and prayers are not possible without faith, or what is the same thing, vision or knowledge of Beauty, which is a matter of development. Therefore, regular habits of devotions and prayers are a safeguard against possible attacks of nervous diseases as well as a cure for them. The id is too ready to make peace with the ego as soon as it finds that it is serving it aright, as if it is generous and quickly accepts the repentance and the entreaties of the ego which it expresses through repentance and prayers. Its grievances which appear in the form of a mental conflict disappear as soon as the ego mends its ways and begins to seek Beauty.

Reconciliation between the ego and the id

The ego and the id become friends as their quarrel is reconciled. The conflict disappears and the self is able to move

forward towards Beauty, the common goal of its two parts. The ego's attempt to make peace with the id is man's repentance and his begging Allah for mercy and making of peace by the id with the ego is the return of Allah's mercy and His acceptance of repentance. When it does so, the id gets greater and greater expression till the whole of it becomes the ego. The unconscious mind rises into the conscious and thereby the satisfaction and the power of the conscious mind are enhanced immensely.

Highest stage of perfection

This exactly is the highest stage of the evolution of the self where, according to the saying of the Prophet (SAW) cited before, Allah manifests Himself in the hand, the foot, the ear, the eye and the heart of man. This highest stage of the evolution of the self where man gets the greatest peace and happiness is the perfection of his love which if maintained till death never ends. Because of it, the peace and happiness of self-consciousness increases further after death the extent or the intensity of which it is absolutely impossible to assess in this world.

فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِّنْ قُرَّةٍ أَعْيُنٌ جَزَاءُ بِمَا كَانُوا
يَعْمَلُونَ

Now no person knows what delights of the eye are kept hidden (in reserve) for them – as a reward for their (good) Deeds. (As-Sajdah 32: 17)

Mention of Paradise

This precisely is that Paradise mention of which has been made by the Quran in the following words:

يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً
مَّرْضِيَّةً ۖ فَادْخُلِي فِي عِبَادِي ۝

(To the righteous soul will be said "O (thou) soul, in (complete) rest and satisfaction! come back thou to thy Lord, well pleased (thyself) and well pleasing unto Him! enter thou then, among My Devotees, yea enter thou My Heaven

(Fajr 89: 27-30)

The human self

Obviously, the thing which the Quran calls the soul (self) is nothing but the unconscious self because we have seen that whatever other contents of the conscious self and the super ego or the soul may be proposed they are all nothing but the functions of the unconscious self. In the following verse too, the soul means nothing but the unconscious self. The Quran refers to it in the following verse:

وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ

As also in your own selves; will ye not then see
(Zariyat 51: 21)

Nevertheless, the term 'unconscious' is often used for that part of the unconscious self which is served by the functions of the conscious self and the super-ego.

Prayer is a proper and successful way to express the urge of the unconscious. That is why prayer brings peace of mind to man. The Quran has declared this fact forcefully in the following verse:

أَلَا يَذْكُرُ اللَّهُ تَطْمَئِنُّ الْقُلُوبُ

In the remembrance of Allah do hearts find
satisfaction (R'ad 13: 28)

Admission of Freud

Freud admits the value of prayers and devotions in altering the relation between the various regions of mind. The ego becomes more independent of the super ego i.e., of the merciless demands of the ideal and the unconscious rises into the conscious self. In other words, he admits that the human unconscious mind finds satisfaction and peace of mind in prayers and is protected from the possibilities of nervous diseases, but at the same time he also says that psycho-analysis attempts to achieve much the same. He writes:

"It can be easily imagined too that certain practices of the mystics may succeed in up-setting the normal relations between the different regions of the mind, so that, for example, the perceptual system becomes able to grasp relations in the deeper layers of the ego and in the id which would otherwise be inaccessible to it. Whether such a procedure can put one in possession of ultimate truths from which all good will flow can be safely doubted. All the

same we must admit that the therapeutic efforts of the psychoanalysis have chosen much the same method of approach. For their object is to strengthen the ego, to make it more independent of the super-ego, to widen its field of vision and so to extend its organization that it can take over new portions of the id. Where id was there shall ego be".

Strong argument

If the prayer of the mystics does not satisfy the urge of the unconscious, then how does it succeed in upsetting the normal relations between the different regions of mind which remove nervous diseases and if it satisfies the unconscious urge, does it then not mean that the unconscious urge is meant only for prayer? If the result of Freud's psychoanalysis and the prayer of the mystics is the same, then why should prayer not be preferred when it is obvious that psychoanalysis does not constitute the whole treatment?

Prejudice of Freud

Obviously, Freud is surprised at the mutual relationship of prayer and the unconscious. He has doubted that perhaps the clue to the "ultimate truths from which all good will flow" lies in the power which the practices of the mystics possess to alter the normal relations between the different sections of the mind, but he rejects this idea because it does not fit in his atheistic mentality.

Source of all good

In any case, this doubt of Freud further strengthens our conclusion that the real desire of the id is the love of Allah or the love of Beauty and Perfection and it is this conclusion which guides us towards those ultimate truths from which all good and blessing will flow for mankind and enable us to solve many intricate problems of human life which have so far baffled all minds.

Psychoanalysis is not the treatment

Not only do prayers and devotions prevent nervous diseases, but they also possess a genuine therapeutic value for their treatment and psychoanalysis, although very valuable as a method of discovering the buried impulses and bringing them to light, does not

constitute the whole treatment. Therefore, it is necessary for us to revise and improve the methods of psychoanalysis after reconsidering them in light of the truth that the unconscious urge is for Beauty and Perfection and is satisfied by Allah's worship.

Essential constituents of treatment

In order to make up the deficiency in these methods we will have to add prayers and devotions as a necessary part of the treatment based on the true and natural relationship between the ego and the id. The success of psychoanalysis all by itself in effecting a cure is doubtful unless it is employed by an expert psycho-therapist.

Prevention

But, even if it succeeds, its cure must be temporary because it does not fortify the patient against future attacks and does not remove the real cause of the trouble which is the choice of wrong ideals, unsatisfactory to the id. No physician can ignore the fact that prevention is always better than cure. In the case of nervous disorders prevention can be secured not by psycho-analysis but by regular habits of prayers.

Permanent treatment

Unless the ego chooses Beauty or Perfection for its ideal its ideal will be wrong and unsatisfactory and it is sure to make the id miserable again, with the result that the individual will again suffer from mental disorder. The ultimate deliverance of the id depends upon the right choice of the ego, whenever it is made.

Function of psychoanalysis

After or before experiencing different acute anxieties and mental diseases psychoanalysis does not, in fact, cure nervous diseases but creates a facility for its treatment. The cure lies in the change of the patient's ideal. A psychoanalyst claims that the recall of the repressed desire effects the cure. It is quite intelligible. It should also be correct, according to the Quranic theory of the unconscious. The patient forgets the event which led to this conflict because its remembrance is painful.

Removal of the complex

The result is that a portion of the energy of love in the unconscious is locked up in the thwarted and forgotten impulse. It is not available for a new ideal although the patient would very much like to love a new ideal in order to start life afresh and give up every thing that had caused the trouble. But he cannot love the new ideal unless that portion of his love which is locked up in the suppressed love is free. As soon as the forgotten experience is recalled by the psychoanalyst the patient knows what was wrong with him. He is immediately in a position to compare his old ideal with the new one which he now desires to love and to give up the old ideal as unsatisfactory and troublesome, with the result that the locked up energy is at once liberated and made available for the new ideal. The wholeness of the mind is restored.

Real treatment

The suggestions and consultations of the physician play an important part in the treatment because they help the patient to change his ideal and to start on a new road. The real treatment lies in the change of ideal and not the revival of the buried impulse. However, if the buried impulse had not revived the change of ideal would have been difficult. The psycho-analysis helps only in the discovery of the buried desire enabling the patient to change his ideal.

Insurance against mental health

These facts show that what we need for the prevention of future nervous troubles is to have an idea or an ideal which we can love completely and continuously and which we never require to change. This idea can be no other than the idea of a Creator.

Independence of the ego

It is the change of ideal made possible by the revival of the buried impulse to which Freud refers when he says that the psycho-analysis attempts to make the ego more independent of the super-ego and to widen its field of vision. Absolute independence of the super ego is impossible for the ego because the super-ego merely presents another ideal instead of the one that had caused the trouble and that is the sense in which the ego's field is widened or in which the ego becomes more independent of the super-ego.

Failure of psychoanalysis

It is well known that in very many cases a patient is made worst by psycho-analysis. The reason is that if during this period the patient cannot be made free from the impulses causing the trouble, or which is the same thing, if his ideal cannot be altered or raised higher bringing the complex to light, it is certain to make him worse.

A facility

This fact also supports the view that the real cause of the cure does not lie so much in the discovery of the conflict as in the changing or the raising of the ideal. What psychoanalysis only does in this treatment is that as soon as the complex is brought to light the portion of the self's love which was attached to the old-ideal is directly attached to the new one, with which the self has now learnt to identify itself. Thus the store of love in the unconscious is placed at the service of the ideal again and the self begins to function as a whole once more. We see the result of it in the form of an increased efficiency of the individual, because he is enabled to give the whole of his love to his ideal. The skill of the psychoanalyst consists in recalling the forgotten circumstances which led to the conflict.

Cause of deliverance

But the cure is due to the elevation of the ideal by the patient helped perhaps by the influence of the physician too suggesting by his presence that he is no longer swayed by the impulse that had caused the injury. Neurosis is only an extreme form of our common worries or misfortunes. The ultimate cure of all such diseases consists in raising the ideal in the scale of beauty. Repentance, prayers and devotions to the Divine Self are the most effective methods of raising the ideal because by it the unconscious self is able to have an ideal which can satisfy it completely and continuously.

Example of the blind king

To understand the mutual relationship of self consciousness or the three functions or contents of the human self the id may be compared by us to a blind king whom the circumstances have thrown far away from his kingdom. He wants to return to his country but, unable to see his way back, he has hired a servant (the ego) to help

him on the condition that should he succeed in guiding him back to his kingdom rightly, he will share the royal authority with him. From the spot where he is there are innumerable roads, leading in different directions all appearing to be equally beautiful but there is only one road which leads right up to the king's country. Every other road is closed at some distance from the starting point or else leads into the territory of the deadly enemies or dangerous forests. The servant makes conjectures and leads the king into one road after another but every time both have to return disappointed and disillusioned. Every time that the servant chooses a new wrong road, he does so with all the care and wisdom that he commands and makes perfectly sure that this time he is not mistaken. Therefore, every time both the king and the servant walk happily on the selected road with full confidence that they are approaching nearer and nearer to their destination. The road appears to the servant to possess all the signs of the right road about which the king has supplied a vague sort of information to him. The servant interprets this information in the signs of the road and finds it to be perfectly applicable to them. The only sign that the wrong road happens to be lacking is continuity which they soon discover to be their lot. In the absence of continuity all the other signs also prove to be mere illusions.

Explanation

The right road is that of Beauty. The ego's knowledge of the signs is the super-ego. The troublesome journey backwards after the discovery of each error is the worry, nervousness or conflict. What psychoanalysis does is to help a quick journey backwards and, if possible, to put the ego and the id on a new road again but it has no means of making sure that the new road chosen by them now is the correct one. It cannot prevent future errors and, therefore, future attacks of nervous diseases.

Plausibility of the Quranic theory of the unconscious self

The theory of the unconscious self explained before according to which the unconscious urge is for Beauty is the correct theory; it is the Quranic theory of the unconscious self. A proof of its correctness is that we can offer a reasonable explanation of all the facts with its help. It is, moreover, free of all the faults of Freudianism. For example, with the help of this theory, we can easily understand that

there is no mutual inconsistency in the super-ego, the unconscious and the outside world on account of which Freud portrays a very miserable picture of human beings. The super-ego is the servant of the id, though it sometimes commits errors.

Guidance for Freud

The sexual instinct of man cannot cause him any anxiety if he understands his unconscious urge properly. The unconscious urge is not for sex. There is no doubt in it that the desires of the unconscious are unusually strong but all of them are related to Beauty, Goodness and Truth. With the help of this theory, we can, moreover, also understand what is the reality of the so called "Oedipus complex" and why the absurd theory of child sexuality is unnecessary, what is the mutual relationship of the super-ego and the so called "Oedipus complex", how the super-ego is not the successor of this so called hypothetical complex but is the direct result of the unconscious urge, why our higher activities are related to Beauty, Goodness and Truth, why their pursuit causes us joy and happiness, what role psycho-analysis, in fact, plays in the treatment of nervous disorders, why it sometimes fails, how it can be made to succeed and how nervous diseases can be prevented. This Quranic theory of the unconscious self is intellectually more convincing than the theory of Freud, or rather, restores that greatness of man to which Freud has dealt a shattering blow.

Harmony in the theories of the unconscious self

This theory, moreover, reconciles the theories of Freud and Adler and makes them compatible with one another by removing their errors and accepting their truths. The theory of Adler will be discussed in the pages which follow.

Chapter – XIV

The Unconscious Self and Life After Death

The facts mentioned under item number eight at p. 261 require further elucidation.

Some important qualities of the unconscious self

During the course of his investigations Freud discovered that when the subject of hypnosis is in a state of hypnotic trance, he recalls to his memory even those events about which he did not bother in the least in his waking life and the hypnotist can prepare a complete story consisting of even the most insignificant events of his life by suitable questions. Freud, therefore, tells us that the unconscious self has the capacity to keep intact all the events of man's life no matter whether they are great or they are small. He obtained a further proof of it from the fact that some of the most insignificant, long forgotten events of our life, even those about which we did not bother in the least in our waking life, are recalled by us automatically in our dreams and form the woof and warp of dream symbolism. He also discovered that these events do not neutralize each other or draw apart even if they are contradictory to one another. Rather, every event remains preserved in the unconscious mind faithfully and permanently in its independent capacity without being altered with the passage of time in the least. The world of the unconscious mind, is moreover, outside the range of the laws of space and time and we are astonished to find in it an exception to the philosophers' assertion that space and time are necessary parts of our mental acts.

Astonishment of Freud

Freud is extremely astonished at this particularity of the unconscious mind. He is rightly convinced that these particularities of the unconscious mind seem to offer us the possibility of an approach to some really profound truths which await adequate attention in philosophic thought.

Light of the Quran

Freud does not know that long ago the Quran had told not only that every action of an individual leaves a mark on the self and remains preserved in his unconscious mind but also that it has a purpose in nature. If, instead of inviting the philosophers to reflect on this phenomenon he had turned towards the Quran for guidance he would surely have seen the light. Freud does not know that it is beyond the ken of the philosophers to discover the secrets of these peculiarities of the unconscious mind merely through mental efforts without the guidance of prophethood. However, their mental efforts can make great progress in discovering these mysteries and secrets if the guidance of the Quran is sought.

Consistency with the Quran

The Quran mentions three features of man's record of deeds;

1. It is a part of man himself and is not independent of him.

وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ

Every man's fate We have fastened on his own neck (Bani-Israel 17: 13)

In other words, the scroll of man's deeds is not written by any force different from him but his own natural powers themselves write it. It is another matter that Allah has appointed angels to the actions of all the human powers and abilities.

2. In this scroll of deeds all the actions of man, great or small, are recorded. On the Day of Judgment, when man will read through his record, he will exclaim:

مَا لَ هَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا

"Ah! Woe to us! What a book is this? It leaves out nothing, small or great but takes account thereof!" (Kahf 18: 49)

The investigations of Freud confirm both these facts.

3. Man carries this scroll of his deeds along with him to the next life and receives punishment or reward, as the case may be, according to it.

The conclusions of Freud remain meaningless unless we concede the third point. In fact both the conclusions of Freud themselves provide clear guidance towards the third conclusion.

The unconscious self is immortal

The laws of time and space are in force only in this world. If there is another world after death, it is outside the range of these laws. All our conscious acts in our present life take place according to the laws of time and space. But, if according to the conclusions of Freud, we have any mental life which is free from the restriction of these laws, it clearly means that this life of ours will continue even after death i.e., we will live on even after death. Our death is itself the result of the actions of the laws of time and space. Since our unconscious self functions independently of the laws of space and time, therefore, it is immortal. It is only the physical body which is subject to death. The unconscious self which is the real human self is not destroyed by death. The preservation of deeds by the unconscious itself proves that it is independent of the physical body. Every atom of the physical body changes after three years. But the record of human actions maintained by the unconscious self remains unaltered even after ninety years. If this record of deeds is related to the physical body where is it maintained in it? And when the atoms which constitute the body disappear after three years, why it too does not disappear? If it is conceded that the unconscious mind is not the product of the physical body, it has also to be conceded that it is the physical body which is the product of the unconscious self and that death is for the physical body and not for the unconscious self.

Requital for actions

The Quran says that an individual will be requited for every deed, good or bad, however insignificant it may be and in the matter of punishment and reward no one will be dealt with unjustly in the least.

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۖ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ۖ

Then shall any one who has done an atom's weight of good, see it! And any one who has done an atom's weight of evil, shall see it.

(Zilzal 99: 7-8)

وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ

And each soul will be paid out just what it has earned, without (favour or) injustice. (Aal-e-Imran 3: 71)

وَلَا يُظْلَمُونَ شَيْئًا

And they will not be dealt with unjustly in the least. (Bani-Israel 17: 71)

لَا يُلْغِيْكُمْ مِّنْ اَعْمَالِكُمْ شَيْئًا

He will not belittle aught of your deeds. (Hujurat 49: 14)

Wisdom of the law of requital

Some opponents of religion perceive wrongly that Allah only expresses His pleasure or displeasure through reward or punishment. He casts any one He likes into Hell out of revenge and makes any one He likes enter Paradise on becoming happy with him, but this is not the reality. Requital is not external but comes into being by itself out of the laws of human nature which have been made by Allah. Their purpose is not revenge but the evolution of man. The source of the law of requital, whether requital relates to this world or to the next world, is Allah's attribute of love which is His principal and central attribute the purpose of which is the perfection of the human self-consciousness.

Only one desire

We know that self-consciousness has only one desire, the nearness and approval of the Beloved. Hence, all its pleasures depend only upon the achievement of this single desire. Similarly, all its pains and anxieties result from the dissatisfaction of this desire or when there are some obstacles to its satisfaction. Therefore, Paradise of self-consciousness is its nearness to Allah while its Hell is its separation from Him. The greatest of the boons that will be conferred upon the self in Paradise will be the assurance that Allah is happy with it because it does not desire any thing at all other than this.

The reality of Heaven and Hell

The Quran says that the believers will be assured of Allah's approval and there will be no boon for them greater than this.

وَرَضَوْنَ مِنَ اللَّهِ أَكْبَرَ ... لَوْ كَانُوا يَعْلَمُونَ

And the good pleasure of Allah will be greater! ... If they only realized (this)! (Tauba 9: 72, Nahl 16: 41)

Every individual who will enter Paradise will be told:

يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً

فَادْخُلِي فِي عِبَادِي ۖ وَادْخُلِي جَنَّاتٍ

(To the righteous soul will be said) "O (Thou) soul in (complete) rest and satisfaction! "come back thou to thy Lord, ... well pleased (thyself), and well pleasing unto Him! "enter thou then, among My Devotees "Yea, enter Thou My Heaven. (Fajr 89: 27-36)

Similarly, there can be no punishment for the self in Hell greater than the assurance that Allah is unhappy with it because for it there can be no affliction, no sorrow and no deprivation greater than the displeasure of Allah. This means that both Hell and Heaven begin in this world. The Quran says that an individual who will be blind in this world will be blind also in the next world.

وَمَنْ كَانَ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا

But those who were blind in this world will be blind in the Hereafter, and most astray from the path (Bani-Israel 17: 72)

Nature of action

Action is really the action of the self and not that of the body. The physical body of the human being is only an instrument of action at the disposal of the self and benefits the self. Hence, every action is ultimately the name of a mental state. This mental state ultimately brings the self nearer to the Beloved or makes it recede from Him. Hence, it potentially carries either pleasure or pain; is either Hell or Heaven.

The means of evolution

The whole history of life is an evidence for the fact that life always evolves by struggling against obstructions and by conquering them. What is known as a non spiritual wrong or sinful life is simply

that part of it which is involved in a struggle and is undergoing the hardships of evolution. Since the self consciousness of man is bound to return to the real desire of its nature, therefore, its stagnation must be temporary and it must move forward ultimately as soon as it has an opportunity to do so. Sometimes, this opportunity does not come in this world. In this case the struggle continues beyond death. We denote this condition as Hell. An individual self which is unable to conquer its obstacles in this world will have to conquer them in the next world.

Struggle after death

The reason is that the desire of its nature is permanent and it must struggle to achieve it in the next life if it cannot achieve it here. The self can delay the struggle but cannot avoid it. Nevertheless, if it postpones it, it has to suffer the loss for it which may be very huge because just as every display of strength strengthens the self, every display of weakness weakens it.

Result of negligence

The result is that the struggle of self-consciousness becomes harder and more difficult with every slip. Then, a time comes when its conscience does not prick it when it commits a sin. The source of the feelings of guilt is the desire for doing good but this desire gradually disappears from its mind. The Prophet (SAW) has said that when a person commits a sin, it brings a black spot on his heart, and if he is repentant, this spot disappears, but if he is not repentant, this spot widens and if he persists in committing sins without repenting, the whole of his heart becomes black. An individual who persists in sin finds it difficult to return to good life till ultimately he is separated from it by a huge barrier which it is extremely difficult for him to conquer. That is why the Quran advises man to return to good life immediately after committing a sin otherwise he will not be able to return to it at all.

إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ ثُمَّ
يَتُوبُونَ مِنْ قَرِيبٍ

Allah accepts the repentance of those who do evil
in ignorance and repent soon afterwards

(Nisa 4: 17)

وَإِذَا قِيلُوا فَاخِشْهُ أَوْ ظَلَمُوا أَنْفُسَهُمْ... وَلَمْ يُصِرُّوا عَلَى
مَا قَعَلُوا وَهُمْ يَعْلَمُونَ

And those who, having done something to be
ashamed of or wronged their own souls ... and
are never obstinate in persisting knowingly in
(the wrong) they have done (Aal-e-Imran 3: 135)

Final success is certain

Nevertheless, the human self consciousness is never discouraged by the obstacles to it. The whole history of evolution from the beginning of creation up to the present day shows that the self-consciousness of man never loses its last battle with its obstacles. Its struggle becomes hard, but does not fail. If this had not been the case, the evolution of the world could not reach the stage at which we find it today. It is very unfortunate for man that his struggle against his obstacles in this world should not succeed but should become harder with the passage of each day because it means that he will have to undergo great distress and grief in the next world in order to conquer them. But to achieve the final victory i.e., to reach Heaven from Hell is certain for him, and the torture of Hell is itself a guarantee of this victory.

Evolution after death

Since, after death, the self-consciousness of a sinner continues to evolve, it first rises into the higher grades of Hell until it reaches the lower grades of Heaven from where it progresses towards the higher grades of Heaven. The stages of Hell and the stages of Heaven are thus like the rungs of a single ladder which every self has to mount starting from a point which is high or low in accordance with the approach it had made towards the Beloved till the end of its earthly life. Nevertheless, every state of Hell or Heaven must be transitory yielding place to a higher state as soon as the self has qualified for it because every self is compelled by its nature to continue to approach its destination which is the Consciousness of the Universe.

Desire of the dwellers of Paradise

The self's desire for Beauty keeps it restless even after reaching Heaven. This urge impels it even there to seek Beauty and

to enrich itself more and more with its light. The Quran says that the hearts of the dwellers of Paradise will be lit with the light of love.

يَسْعَىٰ نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ

Their light will run forward before them and by their right hands (Hadeed 57: 12)

Nevertheless, they will pray:

رَبَّنَا اكْشِفْ عَنَّا غُشَاةَ قُلُوبِنَا

Our Lord! Perfect our light for us.

(Tahreem 66: 8)

Cause of deliverance from fear and grief

Paradise will be Paradise not because its dwellers will get in it immediately and permanently whatever they will desire but because they will continue to get everything of their liking in it automatically without any trouble. They will not experience the obstruction of sin in the way of their only desire i.e., the desire for Beauty or Consciousness. Hence they will be free from both grief and fear.

وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

That on them is no fear, nor have they (cause to) grieve (Al-Baqarah 2: 262)

A person suffers from sadness when he thinks that he was unable to get what he desired and he is fearful when he thinks that he may not be able to get what he desires. The dwellers of Paradise will be safe from both these mental states which the dwellers of Hell alone will experience.

Hell of this world

Hell of self-consciousness in this world i.e., the action which separates it from the Beloved is not painful, but rather, agreeable because in this world the self is rarely conscious of its separation from its Beloved, the Consciousness of the Universe. In the actual state of its separation from its Beloved, it is generally able to console itself by means of the Beloved's substitutes, the wrong ideals, each of which it takes for the Beloved Himself. It imagines, for the time

its wrong love is having a smooth course, that it is enjoying the Beloved's union to the fullest extent. Its Hell in this world has, therefore, the appearance of a Heaven. This only is the Devil's beautification of actions which is repeatedly referred to by the Quran.

وَرَيْنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ

Satan has made their deeds seem pleasing in their eyes (Naml 27: 24)

But whenever the substitutes of Consciousness play false, as they must, sooner or later, the self experiences a Hell on this earth in the form of grief, fear, anxiety, sorrow, hysteria and insanity which, however acute and unbearable they may be, are yet never at their worst because they have always a silver lining of hope, conscious or unconscious. A new ideal is always at hand to take the place of the lost friend and to deliver the self from the worry

Hell of the next world

The real Hell is experienced by the self when it has the misfortune to carry the state of its separation from Consciousness over to the next life. Then, the grief, sorrow and anxiety of the self are at their worst because all wrong ideals, all substitutes of the Beloved, all imaginary and deceptive sources of consolation have disappeared. The Quran has described this state in this way:

وَرَأَوْا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ

They would see the Penalty, and all relations between them would be cut off

(Al-Baqarah 2: 166)

وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ

And the things they invented will leave them in the lurch

(A'raaf 7: 53)

At this time the self becomes conscious of its utter loss, that is, of its complete and incurable separation from the Beloved for the first time in its life. It must therefore, experience a torture that knows no bounds. Our deepest misfortunes, miseries and tortures in this life cannot be in the least comparable to this experience.

Cause of the fire of Hell

The experience most akin to this sense of utter separation from Consciousness is that of being consumed in a fire. The self will, therefore, actually feel that it is burning in the hottest of fires from which all avenues of escape are closed. Its mental state in that world will take the form of an objective reality as an objective reality takes the form of a mental state in this world.

Paradise of this world

Just as Hell is immensely more painful and torturous in the next life than it is here, so Heaven is immensely more pleasing and enjoyable in the next life than it is here. A self that has attained to a high stage of self-consciousness and has established the contact of whole hearted love with Consciousness enjoys the bliss of Paradise on earth, but its bliss is rarely of the highest degree. Its cause is that the path of love is beset with obstacles and difficulties which continue to disturb it. There are so many ideas and objects ready to encroach upon the self's love, to detract its attention and to share its regards. Matter, that is to say, the compulsion of its animal instincts, is always weighing heavily upon the self's liberty and pulling it down. The result is that the devoted self is always anxious and always struggling to keep its love one sided, unmixed, clean and sincere. Its Heaven in this world has, therefore the appearance of a prison.

Paradise of the next world

But when the loving self passes on to the next life, all obstacles in the path of love disappear at once. At this time its joy and happiness is so great that it is impossible for any one to imagine it in this world. The Quran refers to this state of the self in the following words.

فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ

Now no person knows what delights of the eye are
kept hidden (in reserve) for them

(As-Sajdah 32: 17)

The Prophet (SAW) has said that the joys of Paradise are beyond the imagination of man. His *hadis* is as follows:

لا عين رأت ولا اذن سمعت ولا خطر على قلب بشر

“It has never been seen by an eye or heard by an ear or imagined by a human being”

Glimpse of bliss

When a true lover nears death, he sees a glimpse of that extreme happiness which awaits him in the next world and, therefore, he is filled with delight and peace and happiness is reflected on his face. Sometimes his countenance breaks into a smile. The condition of the countenance at the time of death indicates that the dying man has secured all that he wanted. Thenceforward, the self experiences a joy that goes on increasing automatically and without any struggle or anxiety. This joy is Paradise. To have this joy is to have everything. All that it still desires is an ever greater and greater amount of the Beloved's pleasure and approval as well as the progress of its love which it will, no doubt, continue to have. Every new glimpse of the Beloved's beauty enriches the self and qualifies it for the fresh glimpse of Him. Each approach that it makes towards the Beloved enables it to make a further approach towards Him and in this way its evolution continues constantly. Mention of the pleasantness of the sinner's Hell in this world and of the similarity of the believers Paradise with prison is contained in the following *hadis* of the Prophet (SAW):

الدنيا سجن المومن وجنة الكافر

“The world is a prison for the true believer and a Heaven for the unbeliever”

Explanation of young beautiful persons of opposite sex

The transcendent joy of Paradise results from self's consciousness of the success of its love for a personality of the highest beauty and perfection, that is, for Consciousness. It cannot be described nor imagined in this life for reasons already explained. The only joy of this life that comes nearest to and is most akin to the joy of Paradise, is the joy, before it gets mixed up with the lower, inferior kind of pleasure derived from sex indulgence, which a young man or a young woman feels in the affectionate association of a young beautiful person of the opposite sex. This is of course, on account of the fact that the sex urge is carved out of the attraction of

consciousness for Beauty and sex love begins by a love which is of spiritual character. This has been discussed above adequately. We can, therefore, assume quite reasonably that the self will actually see in its state of Paradise that it is enjoying the loving company of young, beautiful persons of opposite sex, although their company will be incomparably sweeter and more enjoyably than that of any earthly sweethearts.

Representation of worldly objects

The reason is that the self must represent its conscious states in the next life by means of objects which are the fittest and the most suitable for representing them. The Quran refers to this fact as follows:

قَالُوا هَذَا الَّذِي رَزَقْنَا مِنْ قَبْلُ

They say: "Why, this is what we were fed with before", for they are given things in similitude.
(Al-Baqarah 2: 25)

And those good things will in actual fact be representing the good things of this physical world.

Philosophers like Berkeley, Hegel, Croce and Gentile and scientists like Eddington have justly maintained that our conscious experience is the only reality of which we are assured. As in this life, so in the next, nothing is real, nothing exists except our own conscious experience. Just as the outside world in this life is a representation of our own mental experience, so the outside world in the next life will be also a representation of our own mental experience.

Example of the world of dreams

In other words, we shall actually create the objects of the outside world in the next life to suit our mental states. We have an analogy of it in our creation of the world of dreams. What actually exists in our dreams represents our mental state or conscious experience, but we create an outside world according to our mental state in which we see, hear, touch, smell, move, think, know and feel, though our body lies motionless on our bed and the activity of all our external organs remains suspended.

Real objects

When, after death, we will have no physical body, is it strange to believe that we will still see, hear, touch, smell, move, think and feel like a living human being? The fire of Hell, thorny trees, hot and filthy drinking water, beautiful companions of Paradise, flowing rivers and gardens in the next world will represent what we shall experience mentally as they will be the fittest and most suitable for representing them. They will be in no way less tangible, less visible or real than this world of matter, because this world too has no existence apart from our mind. The outside objects of the next world will be real in every sense of the word "real".

Language of previous experiences

When, during sleep, our self consciousness is creating the world of dreams, it represents the events which it is likely to experience in the future. For this purpose it uses the events and experiences of its past life as symbols because except for these events and experiences it knows no other language by which it can relate those events which it has not yet experienced, and it is a language in which different specific events and experiences have different special meanings and imports. It is this characteristic of these events and experiences which makes the science of interpretation of dreams possible. Similarly, when, in the next life, the self represents the experiences of its past life in order to relive them, since they have come in their real agreeableness or disagreeableness, therefore, if they carry with them grief and sorrow it projects them in the outside world with events and experiences which had been related to grief and sorrow in this life and if they carry with them joy and pleasure, it represents them in the outside world with events and experiences which had been related to joy and pleasure in this life. The reason for it also is that it knows no other material except the events and experiences of its past life by which it can represent them in the outside world.

Exact consistency with reality

That is why, while explaining the good things of Paradise and the punishments of Hell, the Quran has mentioned those things with which we are acquainted, not by way of metaphors and similes but

because these very objects will be actually available in Heaven and Hell exactly according to the explanation of the Quran, with the only difference that while the objects of Hell will be more repelling, horrible and fearful compared with the similar objects of this world the objects of Paradise will be more pleasant and enjoyable compared with the similar objects of this world. That is why the Quran says that the true believers will be given the good things which will resemble the good things of this world. This Quranic command also includes the fact that the sinners too will be given the punishments which will be similar to the fears and anxieties of this world.

Imperfect example

Nevertheless, the world of dreams or its creation is not perfectly consistent with our next life. It only serves as an example to understand the state of the next life.

Making of Hell and Heaven

Since the conscious experiences or the mental states of different selves will vary in the next life, the nature and quality of the outside objects will also vary. Each self will live in a world of its own mental creation; each self will enter a different Hell and a different Heaven which it was making for itself in this life. The temperature of fire in which each self will be burning in Hell as well as the beauty and love of the sweethearts in the company of each self in Heaven will be different and will continue to change depending upon the stage of the self's evolution and the nature of its mental experience. We shall create not only the fire of Hell and the sweethearts of Paradise but all sorts of agreeable or disagreeable objects and their groups which will be capable of symbolising our mental states exactly.

Evolution of Hell and Heaven

Because Hell and Heaven will be the representations or projections of the mental states of the self, therefore, naturally the tortures of Hell will become less and less and the pleasures of Heaven will increase more and more as the self will make its advancement.

Example of photographic plate

Our conscious states of the next life which make our Hells and Heavens are only the real, correct versions of the conscious states of this life. A mental state of self in this world may be compared to the "negative" of a photographic plate in which the shades of the real picture are reversed. When a mental state goes over to the next life, it resembles the final photograph in which the various parts of the picture reappear in their proper shade. We are, as if, in a dream and awake to reality only in the next life. No experience of our life is real and permanent, as it is, except the joy which the self feels in devotion and service to its Beloved, the World-Self. This joy is celestial; it is Heaven on earth, and whoever has the good fortune to experience it and to maintain it till the end of his life on earth is sure to enter Paradise unscathed and untouched by the fire of Hell.

Example of the cinema reel

All of our attention during life remains concentrated on the conscious activities of the future. Therefore, we forget all our previous actions which get recorded in our unconscious scroll of deeds faithfully or remember them only to the extent their experiences serve as a guide for our immediate conscious activities and our forgetfulness increases as time goes by. But because, after death, our conscious activities come to an end, therefore, the whole of the past of self-preserved in the unconscious is unfolded before us in the next life as a series of mental states just as a film wound around a reel winds off

وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنشُورًا

On the Day of Judgment We shall bring out for him a scroll which he will see spread open (Bani-Israel 17: 13)

And the self is compelled not only to observe itself in every photograph of this reel again but also to replay every act of the play preserved by each photograph i.e., to repeat each one of its actions again and to relive and re-experience every mental state one by one.

Real state

This time, however, these mental states are not in their disguised pleasantness or unpleasantness and with imaginary consolations or unavoidable anxieties which used to attend them in

the material world, but in their real disagreeableness or agreeableness and deprived of all the pleasant coverings produced by the errors of the self or free from all the unpleasant accompaniments due to its struggle and anxieties. The self must re-experience its mental states of the earthly life not as a reward or punishment for its actions decreed by a court of justice external to the self but because the self has to move forward towards its unavoidable destination, it has to evolve. It is bound by the urge of its nature to advance.

Condition of evolution after death

However, it cannot advance unless it has shed all the disabilities which cling to it on account of the slips which it had the misfortune to make during its earthly life. We have seen that every action of self-consciousness either brings it nearer to the Beloved or causes it to recede from Him. Therefore, it must re-acquire the positions from which it slipped in order to advance from them further. Hence, self-consciousness passes through Hell of each one of its slips and errors and achieves salvation after undergoing the miseries and misfortunes of every error.

An example from earthly life

In this world too, when we commit an error and are repentant about it after being badly affected by it and wish to protect ourselves against it in future, we repeat every bit and every part of our action in our mind and reflect over it carefully what we wished to do but what we have done, how did we do it and why did we do it and what is the way of avoiding the repetition of this kind of errors in such circumstances in future. Nevertheless, our repentances and anxieties of this world cannot be in the least comparable to our repentances and anxieties of the next world.

Help of moral actions

Its right actions in the earthly life which enabled the self each time to make some progress towards Consciousness facilitate its efforts to regain those positions; they come to its help in its attempt to compensate for its efforts. Thus the point from where the self begins in effect, its career of Heaven or Hell is determined finally by reckoning the difference of the total of its approach towards and the total of its recession from Consciousness in this life. This exactly is the reckoning of the self. In this way some individuals begin their

career of the next life in Heaven and the others begin it in Hell, some are fortunate and others are unfortunate, and this makes a huge difference.

Effects of actions

In this account of the next world we have not so far taken into account the important fact that although every human individual brings to an end his earthly life, yet his actions continue to influence the actions of other individuals till the world lasts just as a pebble thrown in a quiet lake creates waves that travel to the farthest limits long after the pebble has itself settled down at the bottom. Although every human self is a separate entity, yet it is at the same time an indispensable part of a bigger whole which is the whole of the human society. Every individual's action is a force which besides changing the individual himself changes the whole world. Hence, the actions of the individual do not end with his death but continue to change the world for better or for worse as long as the world lasts and their later record continues to be preserved in the unconscious mind of other individuals. Moral action is an action which helps not only the evolution of the self-consciousness of the individual but also that of the whole of man-kind while an immoral action is that action which retards this evolution. The self lives in the material world on account of these actions partly and therefore they must continue to build for it a Hell and a Heaven in the next world.

Final assessment of the value of actions

But the final and the total value of these actions as forces that aid or retard the evolution of humanity can be assessed only when they have come to an end, in other words, when the material world has ceased to exist. Thus when the world will come to an end there will be a second reckoning of the actions of every self which will finally determine its position in Hell or Heaven.

Reckoning of the universe

The universe is similar to an organism or an individual. As there is a reckoning of the human individual at the death of the physical body, which is based on the whole of his life, so there will be a reckoning of the universe at the end of its physical existence, which will take into consideration the whole life of the universe, that

is, all human beings who have lived in this world in the past and who will live in it in future till the end of the world.

The Consciousness of the World is interested fundamentally in the evolution of humanity as a whole. It is concerned with the evolution of the individual selves because they are the parts of the whole which is humanity because they aid each other's evolution and because their own individual evolution is a means to the evolution of this whole.

Analogy of the race with the individual

The evolution of the social organism of humanity is analogous to the growth of an individual organism. The human race is growing from generation to generation as an organism or an individual grows from year to year. The individuals of each generation of humanity are like innumerable cells of a growing organism that come into existence, live, act, grow and procreate and thereby feed, sustain and grow the organism. They are being constantly worn out and substituted by healthier and stronger cells which perform the same function in their turn and thereby continue the growth of the organism. Slowly, as one generation of cells dies away another healthier and stronger generation arises to take its place. Similarly, the evolving social organism of humanity brings into existence innumerable human individuals who appear, live, act, grow and procreate and thereby feed, sustain and grow this huge organism. In due course of time, every generation wears itself away leaving a better generation to take its place and in this way the organism of the universe continues its evolution.

Stages of an individual's life

The human individual has a birth, an infancy, a childhood, a youth, a middle age, an old age, a death and an after life. The physical body of the individual grows, decays and dies but his self-consciousness evolves continuously and the process of its evolution continues beyond the death of the physical body. At death, there is an automatic reckoning of the net progress of the individual which is followed by a continuous evolution of the self on account of which its Hell rises gradually into a Paradise and the Paradise continues to improve in perfection.

Stages of life of the universe

So, the organism of the universe too has a birth, an infancy, a childhood, a youth, a middle age, an old age, a death and an after-life. The physical body of the Universe will grow, decay and die but the self-consciousness of the universe, that is, of the humanity as a whole, will evolve continuously and the process of its evolution will go on beyond the death of the universe. At the death of the universe, since the actions of every self will come to a final end, there will be a reckoning of the net progress of humanity on account of which the total and ultimate share of every self in the evolution of the world as a whole will be reflected in an immediate deterioration or improvement of its position in Hell or Heaven. This final reckoning will be followed again by a course of evolution in which the Hell of humanity will rise gradually into a Paradise and Paradise will achieve a higher and higher perfection till Allah will realize His idea completely and turn His attention to the creation of the next universe.

Eternal Paradise

We live and evolve as thoughts in the mind of Allah in this life and we shall live and evolve as thoughts in His mind in the next life as well. When we have reached our highest evolution, we shall live as realized ideas in the mind of Allah for ever. This achievement will be a source of permanent joy for us as well as for Allah. He will be pleased with us and we shall be pleased with Him, and this will be an eternal Paradise.

Beginning and end of the universe

It will not be out of place here to mention that a modern development of physics known as Carno's principle or the Second Law of Thermodynamics supports the idea of the death of the universe by showing conclusively that the universe must have a beginning as well as an end, that it came into existence at a definite time in the past and must come to an end at a definite time in the future.

Chapter – XV

ADLER

The Theory of the Unconscious

(Desire for Self-assertion)

Valid objection of Adler

Adler's view that the nature of the unconscious urge is not sexual was correct. He was so convinced about his view that he even parted company with his teacher for its sake. But unfortunately he was unable to offer a better and more plausible theory in place of his teacher's unsatisfactory theory and made another mistake.

Second mistake

According to him, the unconscious urge is for self-assertion and admiration. The childhood life which Freud saw dominated by sexual repressions, Adler sees entangled in the desire for self-assertion.

In the first part of the book Adler's view has been explained to a certain extent.

Self-assertion is a natural desire

The question arises: Is this desire for self-assertion due to external causes or to internal nature of the child? If the fact is that the child is accustomed to seeing only superior people around him from the very beginning why is it that he does not reconcile himself to an inferior position and takes it as a matter of course and as the only thing that is natural?

Power is Beauty

Obviously, the child cannot want to assert himself and seek what he considers to be domination and superiority unless it is a part of his nature to regard certain things as great, superior and worthy of effort and achievement as well as to strive for the achievement of those things. It is this part of human nature that we have described as the urge for Beauty.

According to Adler, the child's object is that he may win the admiration and praise of his fellow-children and become the centre of their interest which means that with him and with others the superiority or the power that he wants to achieve is something which is praise-worthy, admirable and worthy of being the object of attention and interest. As such the Power that the child wants to attain is clearly another name for Beauty and the urge of self-assertion in the child is nothing but the urge for Beauty.

Power and Dominance are the attributes of Beauty

Power is a quality of Beauty because it is the object of self's love, praise and admiration. Power is Beauty because we love it. The Dominant and the Powerful are amongst Allah's *اسماء الحسنی* or the beautiful names. If, therefore, according to Freud, the unconscious urge is for Power, it is a confirmation of the Quranic theory of the unconscious by virtue of which the unconscious urge is for Allah and His attributes.

Power and Beauty are inseparable

It will perhaps be said in reply to this question that, according to Adler, the desire for Power is not a part of the unconscious urge but it is the whole of the unconscious urge. According to him, every other thing that a man desires besides power, he desires only for Power. According to him Power is an individual's principal and basic desire. There, is therefore, a wide difference between our opinion and that of Adler. If Adler means that Power can exist without the other qualities of Beauty, he does not understand the meanings and implications of his own theory. The thing understood by us as Power is either not Power at all and is a mere allusion or else it will be present together with the other qualities of Beauty compelling us to accept it with those other qualities.

Purpose of achieving Power

The whole attraction for Power lies in the fact that an individual will use it for the achievement of what he considers as Beauty, Goodness and Truth whether rightly or wrongly. There is none desirous of Power — none can be imagined — who needs Power without the desire to use it. If he will use it, then for what? It will be only for the achievement of his purpose or ideal and his unconscious urge will in fact be desiring nothing but this purpose

itself by the name of Power and will be giving it the name of Power because actual Power is that which can be ---- and is being expended-
- for the achievement of our purpose.

Power is Beauty, Goodness and Truth

An individual's purpose itself is his Beloved. Therefore, it is his ideal or the idea of beauty. For him it is also Truth itself because he thinks that without it every purpose or ideal is wrong, incorrect, untrue and false. For him that ideal is also Goodness because he learns from it what he should do and what he should not do. In other words, he derives the standard of good and evil as well as morality only from it. These explanations show that Power cannot be divorced from Beauty, Goodness and Truth. The effort to achieve the purpose is creation. We need power to create. Allah is Power and His power has manifested itself in the process of creation and evolution of the universe. The power of man expresses itself in the service and support of his ideal, which is the means of his own evolution. We worship and regard as Beauty only that ideal for the service and aid of which we require Power.

Basis for the feeling of self-assertion

Power elates us and gives us a sense of superiority because it is a message that at last we have achieved our ideal and have become as intimate with Beauty as we desired. Since Beauty is unlimited, our desire for Power is insatiable. We want Power for more Power and Beauty for more Beauty.

Different ideas of power

Adler knows that our ideas of power are different. But the reason for it, as explained by him, is that our feelings of inferiority in childhood are also different. We want power to the extent of our sense of inferiority to compensate for it. But Adler's view that our feelings of inferiority in childhood are different is not correct. The weakness of every child is fundamentally shared by all the other children and the superiority of the parents of every child is also almost uniform. In reality, the difference in the ideas of power is due to the difference in the ideas of beauty. The standard of beauty of our ideal is dependent upon our knowledge and experience. With the growth of our knowledge our ideal reaches near perfection by

progressing step by step. Since Power is meant for the achievement of the ideal, therefore, in order to achieve it, our idea of power must be similar to our ideal at a particular time. When the idea of Beauty changes, the idea of Power also changes with it. A separate kind of Power is necessary for seeking every idea of Beauty.

Basis of sense of inferiority

When we are unable to achieve our ideal, we feel inferior and powerless. We have a sense of power and superiority when we win the love or approval of a person possessing admirable qualities because thereby we feel that we have become sharers in his beauty. Again, we have a sense of superiority and power when we act morally because we introduce beauty into our actions. We feel superior when we indulge in a truly creative activity like art and science because thereby we express beauty or discover beauty. Conversely when we fail in the search for beauty by any of these means, we feel weak, powerless and inferior.

Sense of guilt and sense of inferiority

Freud is right when he says that the sense of guilt and the sense of inferiority are exceedingly difficult to distinguish. We feel guilty when we are unable to display our power and we feel inferior when we are unable to reach the object that we consider beautiful. Thus Beauty and Power are one and the same. In short, the reasoning of Adler leads us even more easily and clearly than that of Freud, to the conclusion that Beauty alone is the urge of life.

Chapter – XVI

KARL MARX **(The Ideal of Socialism)**

In the theory of Marx, the facts which are consistent with the Quran are as under:

Nature of the evolution of man

1) Evolution is continuing even after reaching man and the human society is progressing towards a particular destination.

Note: Marx thinks that the goal of evolution at the human plane is the universal success and expansion of socialism. But according to the Quran, the evolutionary process at the human plane tends to the ultimate creation of a state based on Islam and the disintegration of wrong ideologies that will come into a clash with it leaving Islam to dominate the world. Consequently, the Quran says:

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظَاهِرَهُ عَلَى
الدِّينِ كُلِّهِ

**It is He Who has sent His Apostle with Guidance
and the Religion of Truth, that he may proclaim
it over all religion (As-Saff 61: 9)**

In fact, the concept of the evolution of man is no individual concept. Rather, it is a part of the whole concept of evolution. We have seen that if the whole concept of evolution is purged of its errors, it is consistent with the essence of the Quran. When we concede that Allah's creation takes the form of evolution and evolution has been going on before man, then it must continue after the appearance of man too. Allah's evolving care of the universe will continue till the universe reaches perfection. The perfection of the universe is the perfection of man. Hence, until man reaches perfection, he will continue pushing forward from one lower state to another higher state. The changes which are taking place in the human world every minute and every moment are a proof that the creation and evolution of man is still continuing and will continue in future too till the world reaches its perfection.

Second period of the rise of Islam

Some of us are of the view that the religious and temporal eminence enjoyed by Islam during the period of the Prophet (SAW) and the Companions can never return. In proof of it they offer the following *hadis* of the Prophet (SAW).

خير القرون قرنى ثم الذين يلونهم ثم الذين يلونهم
(ابوداود)

“My era is the best, then of those who will come after them and then of those who will come after them”

But, in order to understand the exact meaning of this *hadis* of the Prophet (SAW), we must also keep in view those *ahadis* of the Prophet (SAW) in which he has clearly mentioned the two periods of the glory and grandeur of Islam. One of these periods was to come at the beginning of Islam which has passed. The other is to come at the end for which we wait. In one of his *ahadis*, the Prophet (SAW) has said that the last period of the rise of Islam will be more glorious than even the first period of its rise.

A good news

Consequently, the Prophet (SAW) has very forcefully given the good news about this period and has asked us to be happy about it. The words of the *hadis* are as follows:

البشروا البشرى ان مثل امتى كمثل الغيث لا يدري اوله
خير ام اخره او كحديقة اطعم منها فوج عاماً ثم اطعم
منها فوج عاماً لعل اخرها فوجاً احسنها حسناً و اعرضها
عرضاً واعمقها عمقاً

“Glad tidings! Glad tidings! Indeed my community can be likened to a rain-fall, no one knows if its beginning is better or its end or it can be likened to an army benefiting from a harvest of a field for one year or another army benefiting from the second year's harvest. It is quite possible that the second army may excel the first one in respect of quality and quantity”

Meaning of the *hadis* of the Prophet (SAW)

Now, if we endeavour to understand the meaning of the previous *hadis* of the Prophet (SAW) in the light of the subject of this *hadis* of his, it becomes quite clear that his previous *hadis* refers to the first period of the rise of Islam to power after which there will be a period of its decline in such a way that as the people will recede from the period of the Prophet (SAW), they will also gradually recede from Islam. But when the period of its revival will begin, the Muslims will tend to regain their lost glory. The ushering in of this period of the power and glory of Islam is definite due to the operation of the evolutionary forces of the universe and cannot stop with anyone's efforts to stop it.

Predictions of the Quran

In some of the other verses of the Quran too there is a mention of the revival of Islam. For example:

وَأَخْرَيْنَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ وَهُوَ الْعَزِيزُ الْحَكِيمُ

As well as (to confer all these benefits upon)
others of them who have not already joined them:
and He is Exalted in Might, Wise (Jum'ah 62: 3)

سَنُرِيهِمْ آيَاتِنَا فِي الْآفَاقِ وَفِي أَنْفُسِهِمْ حَتَّى يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ

Soon will We show them Our Signs in the
(farthest) regions (of the earth) and in their own
souls, until it becomes manifest to them that this
is the Truth (Hameem As-Sajdah 41: 53)

The fact that the second period of the rise of Islam during which the disbelievers will declare their belief in the Quran will be possible due to the advancement of knowledge has also been alluded to in this verse a complete exegesis of which has been given in the first part of the book. The Quran again says:

لَنَرْكَبَنَّ طَبَقًا عَنْ طَبَقٍ ۚ فَمَا لَهُمْ لَا يُؤْمِنُونَ

Ye shall surely travel from stage to stage. What
then is the matter with them that they believe
not! (Inshiqaaq 84: 19 & 20)

In other words, the Quran calls the disbelievers indirectly to accept Islam willingly today on the basis of Allah's invitation which

they have to accept tomorrow unwillingly and compulsively due to the gradual evolutionary process of the universe.

Leadership of nations

If the *Ummat* of Muhammad (SAW) is destined to spread to the ends of the world due to the evolutionary activity of the universe, it means that it has the ability to lead mankind even today. This role of the Muslims has been mentioned by the Quran in the following words:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ
عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ

**Ye are the best of Peoples, evolved for man-kind,
enjoining what is right, forbidding what is wrong,
and believing in Allah (Aal-e-Imran 3: 110)**

The Last of the Prophets (SAW) emerged exactly amid civilization and culture so that with his emergence a nation may come into existence which may serve as a spur to the advancement of civilization and culture and under whose leadership civilization and culture may reach their pinnacle. In other words, the role of the followers of the Prophet (SAW) in relation to mankind is exactly the same as that of the Prophet (SAW) in relation to his followers. He had been sent by Allah to guide his followers, and now it is his followers to whom He has delegated the duty to guide mankind. The Quran has mentioned this fact as follows:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ
وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا

**Thus have We made of you an *Ummat* justly
balanced, that ye might be witnesses over the
nations, and the Apostle a witness over yourself
(Al-Baqarah 2: 143)**

Goal of evolution

The *Ummat* of Muhammad (SAW) is itself a force in the world for the evolution of human society because it has an ideology which is completely consistent with human nature, and this ideology is Islam which is a complete system of ideas emerging from the ideal of Allah. Nations are built on ideologies which are interpretations of

the unconscious urge for Beauty which the conscious self presents to the unconscious self for its satisfaction. The extent to which an ideology is inconsistent with the idea of a Creator, to that extent it will be devoid of the qualities of Beauty and Perfection, to that extent it will, therefore, be defective and unsatisfactory for the unconscious self and short-lived. Although both the unconscious and conscious selves will follow it for sometime, yet both of them will ultimately be compelled to give it up on finding it unsatisfactory and take up another one instead. Because of this process, mankind is being forced to ultimately reach the Right Ideal due to the pressure of its unconscious urge for Beauty.

Guidance of Islam

And the *Ummat* of Muhammad (SAW) which regards Allah's unity as its ideal is guiding mankind towards this goal merely by its very existence. When we think carefully, we find that every one of the most important and successful reformist and progressive movements of the world was the result of the plagiarism of Islam in one way or another and was based on some or other aspect of the idea of *tauheed* or Allah's unity. The Renaissance, the French Revolution, the Reformation, the socialist movement of Russia, the religious movement of Guru Nanak and Dayanand and the political movement of Gandhi in India are examples of it.

Economic equality

- 2) There is always economic equality in the developed state of the human society.

Note: According to Karl Marx, this economic equality is enforced at the point of the sword and through artificial and unnatural means. But, according to Islam, this equality is created automatically due to the spiritual education and development of the individual and the nourishment of the feelings of sympathy and brotherhood in his heart for other men.

Chapter – XVII

Economic Equality and Islam

A wrong belief

Some of us think that Islam does not advocate economic equality. On the other hand it supports a permanent economic system in which the basic economic needs of the poor of the society, for example, food, drink, shelter and clothing are met by taking some money from the rich and the opulent. In other words, according to them the existence of the rich alongside the poor is necessary in the society and is demanded by Islam. They think that if it is not so the injunction on *zakat* which is one of the five pillars of Islam is rendered useless. This belief stems from serious misconceptions about the rational and scientific foundations of Islam, its purposes and methodology.

Stages of satisfaction of needs

The satisfaction of the basic economic needs has also several stages. For example, we can spend from rupees fifty to rupees five thousand and in many cases even more per month on the satisfaction of these needs, and, if truth be told, there is absolutely no limit to spending on the satisfaction of these needs during the modern times. A rich man who lives in a magnificent bungalow fitted with elegant furnishings, feeds on a variety of sumptuous food and dresses fashionably spends on the very same basic economic needs. Similarly, a poor man who lives in an ordinary house, eats an ordinary food and wears an ordinary dress also satisfies the very same needs. But there is a great difference in the satisfaction of the needs of both the cause of which is that each one of our basic needs has two parts:

Two parts of the need

One part relates simply to the maintenance of life. Unless a man wears a particular kind of dress appropriate to the weather, lives in a particular kind of house and eats a particular quantity and quality of food, he can absolutely not live on. This is the biological part of

our economic needs which even a cave-man also satisfied. The other part relates to the satisfaction of the urge for Beauty in our every day living. When an individual has the means, he wishes that his food should be good, delicious, full of variety, pleasant, healthy and nourishing. If the means permit, he wishes that these qualities of his food should go on becoming exceedingly good. Similarly, if the means permit, he wishes to introduce beauty in the manner of his living to an unlimited extent. This taste of man for beauty in the style and standard of living results from his quality of being a human being.

Economic aspect of the desire for Beauty

The reason is that as a human being he has an urge for Beauty which is not shared by an animal. Therefore, it should be fully understood that there is neither any sin nor any flaw in satisfying these needs in this manner. On the other hand there is an aspect of decency in it which Allah likes. That is why He has given man an urge to introduce this Beauty in his life.

ان الله جميل و يحب الجمال

“Verily, Allah is beautiful and loves beauty”.

It is this beautiful manner of living about which Allah says:

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ

Say: Who hath forbidden the beautiful (gifts) of Allah, which He hath produced for His servants, and the things clean, and pure (which He hath provided) for sustenance (A'raaf 7: 32)

Love for Beauty also increases by expressing the urge of self in the manner of living. To live a civilized and decent life reflects the standard of civilization of a nation. If this element is taken out from man's life, the civilized man, who bows to Allah's majesty on seeing the beauty and splendour of the world at this time, would become a brute and again come down to the level of the animals as before. This is the artistic or psychological aspect of our basic economic needs. It is the right of every individual to also satisfy this aspect of his needs as far as his means permit and thank Allah for it. However, every individual pays attention to this aspect of his needs only when he is sure that he will save money after satisfying his biological

needs. An individual would endeavour to satisfy the artistic aspect of his economic needs to the maximum extent due to his internal urge for Beauty itself as he will go on becoming opulent. It is this art which we designate by the name of "civilization".

Foundation of the Islamic economic system

It is an immediate initial plan to save the society from the serious harms of selfishness, aggrandizement and cruelty of the rich if we take away a very insignificant part of the wealth of the rich in the form of *zakat* or in any other form without causing any damage to the artistic aspect of their economic needs and make it over to the poor so that they can live on by a mere satisfaction of their biological needs. It is not the whole demand of Islam or the last ideological economic system of Islam which arises ultimately from the love of Allah and which Allah and His Apostle wish ultimately to bring about. By Him! Who dominates my soul! None of the rich from amongst us can be a true believer until he wishes the same beautiful and artistic manner of living for his poor brother as he wishes for himself even if he also pays *zakat* regularly. It is not only I who says this: We also have an exactly similar *hadis* of the Last Prophet (may my mother and father sacrifice their lives for him) which reads as under:

والذى نفسى بيده لا يؤمن احدكم حتى يحب لاخيه ما يحب
لنفسه (مسلم)

"By Allah, Who holds my life! None of you can have perfect faith until he wishes for his brother that which he wishes for himself."

If every individual practically desires for his brother what he desires for himself what other result can it have if not an equal distribution of wealth? Now, if every one of the rich from amongst us follows this *hadis*, the result will be that all the wealth in excess of the biological needs will be equally distributed amongst all of us. Although this will not enable the rich to meet their artistic economic needs to this extent, yet the standard of living of the majority of the society will be raised and it will begin to live a more human kind of life.

Meaning of economic equality

Nevertheless, economic equality does not mean an equality in which the distribution of wealth to every individual has been

equalized by measuring it in terms of cash or kind. Such equality will result in in-equality as some people will save much more than their biological needs, some less and some will not be able to meet even their biological needs. The reason is that the needs of every individual vary with sex, age, health and climate. Economic equality means distribution of wealth which is equal to the economic needs of every person. Difference in the name carries no importance if some one uses the term of economic justice for this concept of economic equality. But economic justice, which involves the distribution of wealth where some persons may satisfy their artistic needs much beyond their limit but the others may become extremely poor, is not considered just by Islam nor is approved by it.

Slogan of the socialists

Such is also the meaning of equality before the socialists. They also think that, if an attempt is made to equalize wealth by measuring it in terms of cash, it will not create economic equality. Their slogan, therefore, is:

“Our ideal is that, if in the beginning, there is no alternative but to give every one according to his work, then eventually every one should be given equal to his needs”

But they have accepted their failure to establish such an equality. Consequently, their slogan has now come within the confines of practical life after shrinking and is as follows:

“Our ideal is that, if in the beginning, there is no alternative but to give each person according to his ability, then eventually every one should be given equal to his work”

Under the socialist system equal distribution of wealth according to work is possible but it is not possible according to every one's needs without regard to work. It is only the natural economic system like that of Islam built on spiritual foundations which can assure such an economic equality. In such a system, wealth is automatically distributed equally according to the needs of every individual.

Objection of Islam

The objection of Islam against socialism is not why it wants equal distribution of wealth or why, for this purpose, it entrusts the production and distribution of wealth to the society but it is that it

chooses a wrong method of achieving this purpose. This method not only totally fails to achieve this purpose but also overlooks that purpose of man's life which is higher than even this purpose, thwarts his progress, destroys his hidden natural potentialities and prevents him from marching towards that glorious future which has been pre-ordained for him because of these potentialities. True, successful and permanent economic equality can be created only from within the conscience of man. The method of achieving it is that the individual should be spiritually developed and his feeling of brotherhood which is a facet or an aspect of Allah's love should be roused by nourishing Allah's love in his heart. But socialism, quite blind to this reality, wishes to impose this equality on man from outside.

Another objection of Islam

The objection of Islam to socialism is, moreover, not why it uses compulsion and why it treats the individual harshly, but it is only that it uses compulsion wrongly; it does not use compulsion in favour of the individual but against the individual. Compulsion which protects an individual against his internal wickedness awakens his potentialities, unfolds his possibilities and gives his self-consciousness the opportunity to grow and rise towards higher levels. Such compulsion is of use to man. It is not against him. Islam supports it instead of opposing it.

Purpose of economic equality

The physical body of a human individual is the instrument of self-consciousness. The purpose of man's life is that his self-consciousness should continue to evolve freely. The responsibility of the state is nothing except that it should help the individual in the evolution of his self-consciousness and to create conditions for him by which he can evolve it to the highest stage of perfection without any obstruction or resistance whether internal or external. If economic equality is not subservient to this end, and does not remain subservient to this end after creation, it is not only of no use, but is also extremely injurious.

Ignorance of the socialists

But if any government wishes to create favourable conditions for the evolution of self-consciousness, it is necessary for it to know what are its qualities and attributes, what does it want and how does

it evolve but unfortunately, the followers of socialism are unacquainted with the reality and nature of self-consciousness. That is why, a socialist state is unable to do any thing about its evolution. It concentrates its attention on the development of the body which it accomplishes at the cost of self-consciousness, though the development of the body is useful for man only to the extent to which it is an instrument of self-consciousness.

Cause of failure

Why can't socialism achieve the objective of economic equality and why it must ultimately fail to achieve this objective? The reason is that socialism obstructs the urge of self-consciousness for Beauty for the achievement of this purpose, but it cannot be obstructed. On the other hand, any force which obstructs it is ultimately itself destroyed. To obstruct this urge amounts to the obstruction of the evolutionary process of the world.

Resistance to evolution

Since socialism comes into a clash with the evolutionary forces of the universe which cannot stop, it must itself collapse. The urge of consciousness for Beauty is like a flowing river. When the course of the river is obstructed, its flow is not retarded but its water continues to accumulate gradually until the river crosses over the obstacle or washes it away. Since socialism obstructs the urge of consciousness for Beauty and Perfection, an invisible force of resistance must gather against it gradually to upset its whole system. Socialism is a wrong ideal and contains the germs of its own dissolution.

Plagiarism of religion and ungratefulness

Incidentally, it must be mentioned here that the socialists have accused religion of advocating the capitalistic exploitation. But, in fact, it is religion itself which protects the rights of every individual. Socialism which claims that it protects the rights of the labourer (a work which it can never successfully perform) plagiarizes religion itself. What is the source of the concepts like justice, liberty, fraternity and sympathy, which socialism claims to be based on, if not religion? Religion wishes to guarantee every individual's fruits of labour. Socialism plagiarizes religion but does not admit that it does so due to its ungratefulness for it.

Favour of religion

The rights which religion had based on free competition are now themselves clashing with one another at a particular stage of the evolution of society. Therefore, a reconciliation of these rights is necessary from the point of view of religion itself. It is through religion itself that we come to know about this clash. Had the teachings of religion to man not been of a specific nature and had they not spread everywhere, those who call themselves socialists to day would never have been able to know where injustice is being done, where justice is being denied, what capitalist is doing and what is happening to the labourer. In addition, the society, could also not reach that stage of evolution without free competition permitted by religion where there could be need for changing its direction. Religion criticizes life at its every stage. It is not only socialism and democracy but also all the political and social movements of the world recognized to some extent by man which have been benefiting by the criticism of religion itself.

Enmity with own-self

Socialism opposes religion, but it is never possible to enforce those moral and religious values by keeping aloof from religion the responsibility for whose theoretical and practical support has been arrogated by it to itself without rhyme or reason. Socialism would have been forced sooner or later either to let that element of religion which it wishes to plagiarize remain with religion itself or else to adopt all its elements.

Social arrangement is an Islamic concept

As for the establishment of economic equality through the collective system of meeting the individual's needs, there is nothing in the Quran and *hadis* against it. On the other hand, the teachings of the Quran and *hadis* ultimately support and expect it and its coming into existence by itself at a particular stage of the spiritual evolution of the Islamic society and then its continuation is essential.

The object of Islam

At this stage *zakat* will indeed not be enforced in the form we are familiar with. But this form of *zakat* under which the government taxes the fortieth part of the wealth lying unused leaving the rest

intact is not a permanent part of the Islamic economic system. It is not the object of Islam to keep this form of *zakat* in existence forever. Rather, Islam's ultimate object is to induce the individual to share his wealth equally with his other Muslim brothers.

Allah dislikes both poverty and surplus wealth

The practical enforcement of the injunction on *zakat* depends upon the existence of two factors together.

Firstly, there should be a number of the poor in the Muslim society.

Secondly, there should be a number of the rich in the Muslim society who have a hoard of surplus wealth.

Now the question arises: Which one of these two conditions is such that it is favoured by Islam and it wishes to keep it in existence and which one is such that it is disliked by Islam and it does not wish to remove it.

Islam does not wish any one to be poor and at the mercy of others. The Prophet (SAW) has said:

كَادَ الْفَقْرُ أَنْ يَكُونَ كُفْرًا (كنز العمال)

“Poverty comes very near disbelief”

The Prophet (SAW) used to pray:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكُفْرِ وَالْفَقْرِ وَأَعُوذُ بِكَ مِنْ غَلَبَةِ الدَّيْنِ

“O Allah! I seek Your refuge from disbelief and poverty and also from the over burdening debt”

Rationale of the distribution of wealth

Islam does not favor accumulation of surplus wealth in a few hands either. The words of the Quran and *hadis* are so clear about it that they leave no room for any doubt. The Quran has laid down the following principle for the distribution of wealth.

وَمَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ
وَلِلَّذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ كِي لَا
يَكُونَ دُولَةٌ بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ

What Allah has bestowed on His Apostle (and taken away) from the people of the township --- belongs to Allah --- to His Apostle and to kindred and orphans, the needy and the way farer: in order that it may not (Merely) make a circuit between the wealthy among you. (Al-Hashr 59: 7)

The words in which the Prophet (SAW) has defined *zakat* contain an allusion to the fact that *zakat* aims at the equal distribution of wealth.

صدقة تؤخذ من اغنياءهم وترد على فقراءهم (رياض
الصالحين)

“*Zakat* is a charity which is taken from the rich and given to the poor”

No specific rate has been fixed for this charity, but it continues even after the levy of the conventional *zaka*. Consequently, the Prophet (SAW) said:

وفى المال حق سوى الزكاة (ترمذى)

“And in (one’s) wealth there is a due apart from *zakat*”

It is obvious that these rights cannot terminate till the whole of the surplus wealth is expended in Allah’s cause.

Order for spending wealth beyond one’s needs

Consequently, when the people asked the Prophet (SAW) how much they should spend in Allah’s cause, the revelation enjoined that they should spend the whole of their surplus wealth.

يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ

They ask thee how much they are to spend; say:
“What is beyond your needs” (Al-Baqarah 2:
219)

It has been explained above that there is no limit to what an individual can spend to create beauty in the manner of his living and no portion of his wealth is surplus with respect to his artistic needs.

Light of the *hadis*

Thus, surplus wealth here means that portion of wealth which an individual should regard as surplus according to the standard of living of the other individuals of his group. Expending of such wealth in the overall interests of the group can have no other result than the equal distribution of wealth amongst individuals according to their needs. The Prophet (SAW) did not take the consent of the people during emergencies like war for such an equal distribution of wealth but enforced it on the people by an order. An authentic *hadis* has it that:

عن أبي سعيد الخدري أن رسول الله قال من كان معه فضل ظهر فليعد به على من لا ظهر له ومن كان له فضل زاد فليعد به على من لا زاد له قال فذكر من اصناف المال ما ذكر حتى رانينا انه لا حق لاحد منا في فضل

Abi Saeed-al-Khadhri narrated that the Prophet (SAW) said that whoever had an extra conveyance should give it away to the one who did not have it and whoever had extra food should give it away to the one without it, and the narrator added that the Prophet (SAW) similarly mentioned wealth of various kinds from which they concluded that they had no right to surplus wealth.

Eradication of love for wealth

There can be no other motive for accumulating surplus wealth and not expending it on the poor except an individual's love for wealth. But love for the world cannot combine with Allah's love. Unless the believer develops sincere love for Allah in his heart, unless he is a complete unitarian, unless in his love for Allah he treats the people equally his self-consciousness cannot evolve and his morals cannot become high. A necessary condition for a believer's evolution is that except for Allah's love he should clear his consciousness completely of all loves. That is why, Allah commands us to expend all our wealth, which we value greatly or which we love, in Allah's cause otherwise we cannot attain righteousness.

لَنْ تَتَّقُوا اللَّهَ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ

By no means shall ye attain righteousness unless
ye give (freely) of that which ye love
(Aal-e-Imran 3: 92)

Obviously, this cherished wealth which has been ordered to be spent in Allah's cause also includes the wealth which is surplus to the requirements of a person after the payment of *zakat* and which he does not wish to part with because of love for it. As for the undesirable wealth, since no one keeps it with himself at all, it did not warrant any injunction for its distribution.

When this verse was revealed, Hazrat Talhah came to the Prophet (SAW) and stated that he had a garden which was his most cherished possession and that he wanted to give it in the cause of Allah. The Prophet (SAW) permitted him to distribute it to his relatives. Hazrat Talhah thereupon distributed it to his three relatives.

Prohibition against the accumulation of wealth

The spending of surplus wealth in the way of Allah, moreover, is not such a virtue that it merely raises the self to higher levels and to adopt or not to adopt which has been left to the will of the Muslims, but to hoard it and not to give it in the way of Allah is an evil in the sight of Allah for which there is a warning of severe punishment.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ كَثِيرًا مِّنَ الْأَخْيَارِ وَالرُّهْبَانِ لِيَآكُلُوا
أَمْوَالَ النَّاسِ بِالْبَاطِلِ وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَالَّذِينَ
يَكْتُمُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يَنْفِقُونَهَا فِي سَبِيلِ اللَّهِ
فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ

O ye who believe! There are indeed many among the priests and anchorites, who in falsehood devour the substance of men and hinder (them) from the Way of Allah. And there are those who bury gold and silver and spend it not in the Way of Allah; announce unto them a most grievous penalty.

(Tauba 9: 34)

يَوْمَ يُخْمَىٰ عَلَيْهَا فِي نَارِ جَهَنَّمَ فُتُكْوَىٰ بِهَا جِبَاهُهُمْ
وَجُنُوبُهُمْ وَظُهُورُهُمْ هَٰذَا مَا كُنْتُمْ لَا تُفْسِكُمْ فَذُوقُوا مَا كُنْتُمْ
تُكْتَرُونَ

On the day when heat will be produced out of that (wealth) in the fire of Hell and with it will be branded their foreheads, their flanks, and their backs, --- "this is the (treasure) which ye buried for yourselves; taste ye, then, the (treasure) ye buried!" (Taubah 9: 35)

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ يَحْسَبُ أَن
مَالَهُ أَخْلَدَهُ

Woe to every (kind of) scandal monger, and backbiter, who pileth up wealth and layeth it by, thinking that his wealth would make him last forever! (Al-Humaza 104: 1-3)

A prediction

Thus, if it is necessary that Islam should eventually succeed in its objectives (and we should be certain that it is only the objectives of Islam which will be ultimately achieved) then it is also necessary that a time may come when poverty and surplus wealth on which the recovery of *zakat* depends, may be removed to an extent that there may be no question of any body asking for *zakat* or other charity or any body giving it. The Prophet (SAW) has predicted the arrival of this time in very clear terms as follows:

تصدقوا فإنه ياتي عليكم زمانٌ يمشى احدكم بصدفته فلا
يجد من يقبلها فيقول الرجل لو جئت بالامس لقبلت ولا
كن لا حاجة لي بها اليوم (بخارى)

Give in charity. Indeed a time is also destined to come when someone from amongst you will go about with his charitable gift but will find no one to take it. He will say: "if you had come yesterday I would have accepted it but (in today's changed circumstances) I do not need it."

Religious injunctions are based on the evolutionary view of the individual and society

In the previous pages of this book, the subject that Islam takes an evolutionary view of the universe and according to it the Muslim individual and the Muslim society are both progressing spiritually and psychologically has been discussed in detail. Islam keeps in view the highest stage of man's spiritual evolution and wishes to bring it nearer. Therefore, in its endeavour to do so, it also issues interim injunctions so that with their help a Muslim may advance by moving past the interim period. But, since it does not want the interim period to continue forever, it also does not wish the laws which are linked up with this period to continue forever.

A few examples

Islam, for example, does not like drinking. Yet there was a time when drinking was tolerated by it on condition that the believers who drink should avoid praying in a state of intoxication.

لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَى

Approach not prayers with a mind befogged
(Nisa 4: 43)

Islam does not like slavery. But there was a time when it had tolerated the slave trade and made laws for the treatment of slaves. These laws do not mean that Islam wishes to keep slavery alive so that, that part of the Quran which consists of these laws is not rendered useless. On the contrary, they mean that it knows that man's transition from evil to good cannot be immediate but only gradual and that slavery will ultimately disappear from the Muslim society because it is repugnant to the essence of Islam and cannot combine with the doctrine of *tauheed*, i.e., the unity of Allah, as well as the worship of the Lord of all men.

Similarly, Islam does not like stealing. But it has enjoined that the hands of the thief should be cut off. This does not mean that we should keep the evil of stealing alive so that the cause of this law continues in the book of Allah to the end of time and no one can say that some part of the Quran is also such that it was meant for only the prevailing conditions and the teachings of Islam are not permanent, though it is probable that some period may also come when the

needs of every individual may begin to be satisfied or the idea for moral action may become so deep-seated in the character of every man that there may remain no possibility of theft. Islam wishes this period to arrive quickly. All the penal laws of Islam can be enforced only till the time the Islamic society does not progress beyond the period where the commission of these crimes for the prevention of which these laws have been proposed is possible.

Injunctions for the interim period

Similarly, Islam does not like accumulation of surplus wealth by individuals. Nevertheless, until Allah's love in an individual's heart progresses to an extent that it is able to dominate his love for the accumulated wealth, it accepts the interim period for the gradualness and spontaneity of the evolution of self-consciousness and for it enforces interim laws for sale and purchase, pre-emption rights, division of property, debts, *zakat*, charity and endowments etc. But by obedience to Islam, an individual ultimately achieves such spiritual progress that it clears his mind of the desire to hoard wealth in excess of his needs.

By obedience to sharia, Allah's love and fear of the hereafter must both go on maximizing. As the believer's love for Allah increases, his love for the world and its wealth decreases. But this is a spontaneous gradual process. We cannot suppose right away that that interim period has come to an end and we can now cancel these laws forcibly. We need Islamic education and training and the nourishment of Allah's love for a long time for crossing this period.

A true believer is not the owner of anything

A true believer's point of view about worldly wealth is that he is not its owner but a trustee who has been permitted to only use it so that he can live on. As he does not consider any one as his god or ruler except Allah, so he does not consider any one as the owner or master of worldly possessions except Allah. When his love reaches its highest stage due to excessive worship, this feeling on his part becomes extremely strong. He does not consider even his life as his own, let alone wealth. He has sent his wealth and soul both to Allah and has earned His approval in return for it, and finds this deal extremely lucrative.

إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةُ

Allah has purchased of the Believers their persons and their goods; for theirs (in return) is the Garden (of Paradise) (Tauba 9: 111)

اے کہ می گولی چرا جامے بچائے میخری

ایں سخن با ساقیے ما گو کہ ارزاں کردہ است

“O ye who is saying why I have bargained my life for a goblet,

Ask my wine bearer about it who has let it go cheap”

Therefore, when he sees that some people do not have even the bare necessities of life, he finds it easy to give the whole of his surplus wealth with which he is not really and truly concerned in Allah's way. In fact, except for this use of wealth, he is absolutely unaware of its any other use, since its any other use does not seem to him to be consistent with the ideology of his life.

Only one use of surplus wealth

Therefore, he does not take this step compulsively and unwillingly but willingly, or rather, with a desire which is irresistible. The purpose of his life is that the self-consciousness of all the members of the society should evolve and reach the highest stage of its perfection. He knows that the poor of the society, who cannot satisfy even their biological needs, are unable to struggle for the evolution of their self-consciousness while he is in a position to take them forward on the road of evolution by removing their worries with his wealth. Thus, by severing his connections with his surplus wealth for their sake, he only serves the purpose of his own life.

Example of the life of the Prophet (SAW)

And the life example of the Prophet (SAW) itself guides him in this regard who said:

نحن معشر الانبياء لا نرث ولا نورث

“We are the class of prophets. We neither inherit any thing nor bequeath any thing”

We cannot overlook this *hadis* of the Prophet (SAW) simply by saying that the case of the prophets is different. Allah commands us to make the life of the Prophet (SAW) a model for ourselves. There is no dearth of people in the history of the *Ummat* who had made this model a guide for themselves and whom Allah and humanity's love had made indifferent to worldly possessions. It is also not correct to say that every individual cannot reach that stage of love for Allah. If it is true, then every individual can also not achieve salvation because in such a case Allah's guidance becomes confined to only a few individuals. But the reality is that the nature of every individual is uniform and its demand is also only one, i.e., love for Allah, which every individual can and should meet fully and perfectly. This is what Islam only desires. In fact, until we take an evolutionary view of the injunctions of the Quran, we cannot understand them properly. Its reason is that Allah Himself issues His injunctions considering evolution and its laws as a reality.

Immediate and final demands of the search for Beauty

That's why some-where wine has been strictly prohibited, some-where the injunction is not to approach prayers in a state of intoxication, some-where the giving of all the surplus wealth in Allah's cause has been enjoined and somewhere the Prophet (SAW) has been asked to take some part of their wealth by way of charity so that they are purified.

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ

Of their goods take alms, that so thou mightest
purify them (Taubah 9: 103)

In actual fact, there is no contradiction in these injunctions. One injunction is the final demand of the love for Beauty while the other is its immediate or initial demand.

Meaning of the *hadis* لن تضلوا

If we see and understand the teachings of the Quran from the evolutionary point of view, we will understand them correctly. Thereafter, these teachings will be sufficient for us in all the conditions up to the end of the world. Such exactly is the meaning of

the Companion's words (مسلم) ¹ احسبنا كتاب الله and the *hadis* of the Prophet (SAW) ² ان تضلوا ما تمسكتم بهما (مسند ترك حاكم)

But if we understand them wrongly they will not be the teachings of the Quran at all. They will, therefore, not be able to guide us even during the present times, let alone to the end of time. If we do not endeavor to see and understand Islam from an evolutionary point of view, we will take a view of it which will stop the progress of man in the right direction contrary to the desire of Islam. In other words, we will oppose Islam in the name of Islam itself. The teachings of the Quran are based on the eternal laws of human nature. But at the same time they also take an evolutionary view of the universe and man.

Cause of gradual revelation of the Quran is the evolutionary view of the individual and society

Had this not been the case, the Quran would have been revealed in only a single sentence. It would have consisted in only one statement about the eternal laws of nature which would have borne no relation to the existing conditions. But the teachings of the Quran have been revealed in pieces each of which relates to a particular situation called the "circumstances of revelation". Every circumstance of revelation is a specific psychological environment and the Quranic injunction which relates to it explains how an individual should enter the next psychological environment after getting out of it so that he is able to enter yet another psychological environment and thus continue his progress to the end of time. In other words, a portion of the Quranic teachings is in the form of a critical commentary on man's changing circumstances in the light of the eternal laws of human nature. Its purpose is to guide him in the direction of the complete expression of the love for Beauty and to explain to him how he should change his practical life according to his increasing love for Beauty so that the internal growth and external expression of his love may reach its perfection. This is Allah's special favour to those to whom the Quran was first addressed. The following words of Allah allude to this very fact.

¹ The book of Allah is sufficient for us.

² By no means shall you go astray till you hold fast to the Quran and Sunnah.

لَقَدْ أَنزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ أَفَلَا تَعْقِلُونَ

We have revealed for you (O Men!) a book in which is a Message for you: will ye not then understand (Ambiya 21: 10)

Allah says that the Quran was revealed in pieces and not at once so that the heart of the Prophet (SAW) stays calm, firm and strong.

كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ

Thus (it is revealed) that We may strengthen thy heart thereby (Furqan 25: 32)

It signifies that if the Quran had been revealed at once, it must have been in the form of a document of eternal principles and there would have been no light in it for their practical application to the conditions of the times. This would have created such obstacles to the understanding, acceptance and success of the Quran as would have caused for the Prophet (SAW) immense worry. Therefore, in the revelatory guidance the society's demands of the times and the evolutionary states of the individuals have been kept in view and the Quran has been revealed gradually. Allah who has revealed the Quran knows that creation follows His own law of gradualness and man's transition from evil to moral perfection is not possible all of a sudden.

Manure for spiritual growth

He also knows that when the human self has achieved full capacity to create the individual and society's evolutionary state next to its some state and that state has emerged, the second state next to it also emerges from it by itself, then the third and then the fourth. Therefore, the method of reforming a decadent human society is that in order to bring about its transition from its existing state into its first evolutionary state complete arrangements should be made for its education and training by which that state may emerge trusting to the fact that, on the basis of the unchangeable laws of nature, that state will go on changing into the second, then the third and then the fourth automatically due to this very arrangement until the society will reach its perfection. A withered plant has to be supplied with water, manure, air and light in sufficient quantity to produce flowers

and fruit. Then, if after that, it becomes green and starts producing new leaves, we should feel confident that, because of these facilities, it will continue to develop until one day flowers and fruit will appear on its branches. Such exactly is the method of the Quran for guidance. It takes the society along with it by holding its hand like a child but expects that, when the child's legs have gained in strength, he will walk independently on the road to which he was guided by holding his hand. The Quran does not consider the society as static but progressive. Hence, it does not consider it necessary to guide it towards its ultimate goal by holding it by its hands. It first of all makes it stand on the starting point of the road and then points at the goal towards which it should move, for it knows that man's nature contains a guarantee that once he has set foot on the road of his goal and this goal is clearly visible to him, he will continue to push forward on this very road due to internal pressure.

To recede is unbelief but to go forward is precisely Islam

It does no harm if we continue to press forward on the road shown by Islam. Rather, this is what Islam really desires. But we cannot retrace our steps on this road, as it would amount to misguidance and giving up Islam. We can give up a Quranic injunction only when we are ready to accept a better injunction which is related to a higher stage of the evolution of our love. When we are ready to do so, we must accept the higher injunction by giving up the lower one. Clinging on to the first injunction at that time is a sin just as it is a sin not to adopt it in the very beginning. Allah's way of working is not different from it. When He abrogates an injunction, He issues a better injunction in its place consistent with the demands of evolution.

مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِّمَّا

None of Our revelations do We abrogate or cause to be forgotten but We substitute something better or similar. (Al-Baqarah 2: 106)

Allah likes an individual if he pays *zakat*. But if an individual gives all his wealth in Allah's cause and thus obtains an exemption from the payment of *zakat*, Allah likes him even more. When the Prophet (SAW) saw that Hazrat Talha's love for Allah had progressed to an extent that he could give even his most cherished possession in the way of Allah to win His approval, he did not raise

any question about the source from which he would pay *zakat* which is one of the most important forms of worship enjoined by Islam or that he should continue to pay *zakat*, being alone sufficient. On the other hand, he immediately asked him to distribute the garden to his relatives. If it is not only lawful, but rather, admirable for the individual to obtain an exemption from the payment of *zakat* by giving the whole of his wealth in the way of Allah, why is it also not admirable for the society? After all, the society is nothing but a collection of individuals.

Consistency of the injunctions of sharia with every stage of evolution

There is only one Islamic sharia which never changes and is never annulled. But its injunctions vary with every stage of the evolution of the individual and society all of which originate in the *kalimah* (or the declaration that there is no lord but Allah). When, by meeting the requirements of sharia an individual achieves a spiritual level, he is automatically induced to satisfy its higher requirements. That's why, it has been said that what is virtue at one level of the evolution of spirituality that itself is vice at its higher level.

حسنات الابرار سيئات المقربين

"The virtues of ordinary men are the vices of the high-born"

Since the Quran also contains all the necessary injunctions for the highest stages of man's evolution, prophethood has come to an end and the Quran is now enough for our guidance to the end of time.

حسبنا كتاب الله (مسلم)

The book of Allah is sufficient for our guidance

Final form of the advanced Islamic system

The injunctions of the Quran cited above which relate to penalties or which suppose the accumulated idle wealth of the individual to be lawful are not an end in themselves. Rather, they are such instructions for the Islamic society as are of use up to one stage of the society's spiritual evolution. Their object is that the society should not stagnate at that stage but should move further on by

evolving. Then, after going further forward, other injunctions of the Quran itself become applicable to the society. The final and the most perfect form of the Islamic social system is not that which we see in the outline of these initial injunctions. On the contrary, it is that which is created ultimately by itself as a result of the evolution of the self through a devoted and sincere adherence to these and other injunctions of Islam.

Allah's guidance is the determination of the destination and the showing of its direction

When it is conceded that the law of evolution is a reality and mankind is progressing and will continue to progress, then Allah's guidance cannot be taken to mean a tight grip of life that stops man's forward movement. On the other hand, its meaning turns out to be the explanation and admiration of an ultimate goal or an ultimate ideal, and then the fixation of the direction of this goal and the showing of the road to it. The Quran, therefore, offers an ultimate goal or ideal, explains it completely and lays stress on the importance of and the need for achieving it, or rather, spends its whole force of eloquence only on it. It also offers with it an immediate initial and basic programme by way of the direction of this ideal or goal and through it puts us on the road which leads to it hoping that if we continue our march towards this very direction we will go on moving forward step by step until we will reach our goal. That is why, the Quran satisfies all the needs for the evolution of man and suffices for his guidance during every age.

Purpose of life

The ultimate ideal or goal of the life of the individual and society according to Islam is the internal growth and development and consequently the external practical expression and objectification of their love of Allah and His qualities of beauty and perfection to the fullest extent. This turns the world into a heaven on earth. That is why the nucleus of the whole of the teachings of Islam is that man should purge his consciousness of all wrong loves which are an obstacle in the way of the love for Allah.

Internal objectives of the five fundamentals of Islam

The beginning of the road leading towards this ideal or goal is that which the Prophet (SAW) has called the five fundamentals of

Islam, i.e., the declaration that there is no lord but Allah, *saum* (fast), *salat* (prayer), *zakat* (poor tax) and *hajj* (pilgrimage).

Therefore, every one who enters the fold of Islam must not only accept this programme but also start implementing it at once. Every one of these injunctions is an initial programme, but it hides in itself an ultimate aim which is a part of a believer's ideology of life, i.e., the perfection of the love of Allah. Islam expects that the true believer will keep this aim in view and will strive to achieve it.

Aim of ka'lima-e-tauheed

For example, the aim of the oral recitation of *ka'lima-e-tauheed*, (i.e., the declaration that there no lord but Allah and Muhammad (SAW) is His messenger) is that ultimately a Muslim should not content himself with its oral recitation but develop the conviction that it is Allah alone who possesses all the qualities of beauty and perfection and no one else besides Him possesses them, and this conviction is so firm that it is able to determine all the activities of his life.

Aim of *saum* or fasting

The purpose of *saum* is to enable a person to ultimately fight against the compulsion and temptation of his instinctive desires not only for one month during a year but throughout the whole year.

Aim of hajj or pilgrimage

The aim of hajj is that the believer should feel the relationship of unity and brotherhood with the Muslims of the whole world not only once in life but every moment of his life and know that the basis of this relationship of unity and fraternity is that Allah, Most High, is the common object of worship of them all and they all are equally His servants.

Aim of *salat* or prayer

The ultimate aim of *salat* is that the believer should become involved in Allah's *zikr* not only five times a day but over and over again with sincerity, fear and humility so abundantly that he may not only achieve the stage of *ihsan* or have a vision of Reality, but his love may also evolve and his action may become nobler and purer.

Other means of achieving the end

Consequently, stress has been laid in the Quran on excessive *zikr* besides *salat*, though *salat* itself is also a form of *zikr*.

أَقِمِ الصَّلَاةَ لِذِكْرِي

And establish regular prayer for celebrating My praise (Taha 20: 14)

وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ

And celebrate the Praises of Allah often (and without stint) that ye may prosper (Jum'a 62: 10)

فَإِذَا قُضِيَتْ الصَّلَاةُ فَادْكُرُوا اللَّهَ قِيَامًا وَقُعُودًا وَعَلَى جُنُوبِكُمْ

When ye pass (congregational) prayers celebrate Allah's praises, standing, sitting down, or lying down on your sides (Nisa 4: 103)

Since, the purpose of *zikr* is the evolution of love to the highest stage, involvement in it has been enjoined sometimes also in secret accompanied by the emotions of sincerity, humility, submission and fear.

ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً

Call on your Lord with humility and in private (A'raaf 7: 55)

وَاذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخُفْيَةً

And do thou (O reader!) bring thy Lord to remembrance in thy (very) soul with humility and in reverence (A'raaf 7: 205)

Humility is essential to achieve the purpose of *salat*

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ۝ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ۝

The believers must (eventually) win through those who humble themselves in their prayers (Mominun 23: 1-2)

وَيَذْعُونَ نَارًا رَغَبًا وَرَهَبًا وَكَانُوا لَنَا خَاشِعِينَ

They used to call on Us with love and reverence, and humble themselves before Us

(Ambiya 21: 90)

The Prophet (SAW) has said:

الاحسان ان تعبد الله كأنك تراه فان لم تكن تراه فإنه
يراك (مسلم)

“Al-ihسان is that you worship Allah, as if you are seeing Him, for thou you don’t see Him, He, verily sees you”.

This stage of *ihسان* is achieved at the highest level of love.

Aim of Zakat

Similarly, although *zakat* is one of the fundamentals of Islam, its aim is that the believer should ultimately learn to give not only a part but the whole of his wealth in Allah’s cause.

Signs of the direction of the goal

In fact these five fundamentals of Islam are marks showing the direction of the goal just like the signs which are put on the road to guide the wayfarer. They are not the goal themselves but we consider them so out of ignorance. The foundations of a building are not identical to the building but we consider these foundations of Islam themselves as identical to Islam itself. Islam indeed lays emphasis on these five basic injunctions but its cause is that if a person does not take the first step on the road leading towards his goal he can never reach it. Islam lays emphasis on taking the first step but it lays greater emphasis on the fact that we should not stop after taking the first step but should reach the goal by moving forward.

Two imports of *salat*

In fact, just as *salat* has two imports in Islam, so *zakat* has also two imports in Islam. One import of *salat* is that according to which it is a principle adherence to which has been enjoined by all the prophets, i.e., Allah’s praise, glorification and sanctification. The other import of *salat* is that according to which it is that form of worship which was determined by the deed and word of the Prophet (SAW)

Two imports of *zakat*

Similarly, one import of *zakat* is that according to which it is a principle which has been taught by all the prophets and adherence to

which was and will remain necessary for an individual's spiritual progress during all ages. The other import of *zakat* is that according to which it is a specific form of charity which was fixed as the absolute minimum by the command of the Prophet (SAW). *Salat* and *zakat* are both essential for an individual's spiritual progress and one is not less important than the other. That is why both have been mentioned together repeatedly in the Quran. But just as the fixed form of *salat* is not enough for the spiritual progress of the individual and, according to the principle of *salat*, he must spend all his spare time in Allah's *zikr*, glorification and sanctification, so the fixed form of *zakat* is also not enough for his spiritual progress and, according to the principle of *zakat*, he must give not only a portion of his surplus wealth but the whole of it in the way of Allah. This is ultimately the only demand of the essence of the injunction on *zakat*.

Condition for understanding the religion

In fact, until we understand the essence of the injunctions of sharia and consider it as a guide for ourselves, we can neither understand the meaning of these injunctions correctly nor enforce them properly. It was this fact because of which Hafiz Ibne-Qay'yim has said:

اياك والظاهرية البهتة فانها تورث قسوة القلب و توجب
الحرمان عن محاسن الشرع

"Beware! Avoid mere superficiality as it deprives man of Allah's love and prevents him from understanding and putting the essence of sharia into practice."

Explanation about the principle of *zakat*

In order to understand the principle of *zakat*, we should consider the analogy between the animal organism and society. As has been stated before, every society comes into existence under an ideal and maintains its existence for the sake only of this ideal. The individuals assume the form of a society on becoming united and organized under a leader. The love of the ideal is the sole motivating force of all its activities. The society devotes all its powers to realize its ideal under its leader. The more the members of a society love their common ideal, the more they are mutually united and organized and the greater is the internal solidarity, the cohesion, the efficiency

and the strength of the society and the more organized and effective is its struggle.

An individual organism is really not an individual. It is a colony or a confederation of innumerable individuals. These individuals are the cells. They perform different functions but all of them are united and organized under the leader i.e., the brain or the nervous system of the organism. The mechanism of the nervous system supplies them food in the form of blood. Every cell gets food only to the extent necessary for its nourishment and passes on the surplus food to the other cells. This equitable distribution of food takes place through the central nervous system of the organism. In case some cells accumulate more blood than is necessary, it is considered to be a diseased condition. The more the accumulation of the blood, the greater is the seriousness of the disease. In such circumstances, some cells receive lesser blood, with the result that the overall strength of the body is reduced rendering it unable to wage an effective struggle for the maintenance of its life.

Zakat of the cell

To pass on the surplus food by a cell to the other cells through the central nervous system is its *zakat*. *Zakat* is, so to say, essential for adding to the strength of the rest of the cells in the body and consequently to that of the body as a whole. With the *zakat* of every cell, the energy of the organism is equally distributed to all the cells. Similarly, if an individual of the society comes to have more economic strength than is necessary for him and he does not make over this surplus strength immediately to the other members of the society in its totality, the society will become diseased. This will reduce the individual strength of every member as well as the whole of the society, and, as a result, the society will be unable to carry on an efficient and effective struggle for the achievement of the ideal.

Individual's Zakat

To make over the whole of one's surplus wealth or economic strength to the other individuals of the society is called *zakat*. This principle of *zakat* demands that the individual should learn, as soon as possible, that he should make over all his surplus wealth to the society. If he will do so the whole of the wealth of the people will definitely be equally distributed to all the individuals. The aim of *zakat* in the fixed form teaches only this to the individual. The aim of

the distribution of *zakat* through the government is to remind the individual that he is not an individual but a group and if he does not look to the interests of the society, his own interests will be jeopardized.

The Prophet's *ahadis*

The analogy between the individual and the society is not a mere concept which has no bearing on our practical life. On the other hand, the Prophet (SAW) has said that the believers should sympathize with each other in their practical life in such a way that they are different organs of a single body.

المؤمنون كرجل واحد اذا اشتكى عليه اشتكى كله وان
اشتكى رأسه اشتكى كله (مسلم)

“The community of believers is like a single individual. When his eye is afflicted the whole of him is afflicted. When his head is afflicted the whole of him is afflicted”

تري المؤمنون في تراحمهم وتوادهم ولعلمهم كمثل
الجسد اذا اشتكى عضوا تداعى له سائر الجسد بالسهر
والحمى (بخارى، مسلم)

“You will see the believers in the matter of their mutual sympathy, love and kindness like a single organism. When one of its limbs has a complaint the whole body protests against it by keeping awake and suffering from fever”

The subject of these *ahadis* has been described in another *hadis* of the Prophet (SAW) as follows:

المؤمن للمؤمن كبنian يشد بعضه بعضاً (بخارى، مسلم)

“A believer supports a believer as a brick supports another brick in the construction of the wall”

A rich Muslim who observes all the interim laws on surplus wealth extremely honestly and pays *zakat* out of his cash, ornaments and income from the produce of his land is a good Muslim in the sight of Allah. But a rich Muslim, who makes over the whole of his

surplus wealth to the needy and thus leaves nothing for *zakat* is a better Muslim in the sight of Allah.

Example of slavery

Hence, the stance of Islam on surplus wealth is no different from that on slavery. Islam does not like slavery, but until slavery is eradicated, it formulates rules to minimize its harmful effects. Similarly, Islam does not like surplus wealth but enforces rules to minimize its injurious effects until it comes to an end. Just as the enforcement of the laws on slavery becomes out of place with the eradication of slavery, so the enforcement of the laws on surplus wealth becomes out of place with the eradication of surplus wealth.

Believer's wealth

Just as slavery, which the Quran tolerates for the time being, is ultimately inconsistent with the belief in the unity of Allah, so the custom of keeping surplus wealth is also inconsistent with the belief in the unity of Allah. As has been stated earlier, the believer believes in his right to use everything in the world but does not consider himself as the owner of any thing.

لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ

To Allah belong all things in the heaven and on earth (Nisa 4: 131)

Material riches or wealth is not a believer's possession. Rather, it is Allah's possession. This being the case, all the Muslims have an equal right to it.

يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ

O ye men! It is ye that have need of Allah; but Allah is, the One Free of all wants, worthy of all praise (Fatir 35: 15)

Allah gives an opportunity to the society to progress gradually by tolerating certain customs. He knows that the progress which is gradual is alone right and real. He also knows that Islam's teachings to a Muslim in the form of *kalimah-e-tauheed* will bring about this progress positively and he will give up all those customs of his own accord which are not entirely consistent with the doctrine of the unity of Allah impelled by his spiritual evolution.

An objection

On the basis of the forgoing testimonies an adherent to Islam concedes that indeed if a Muslim individual so desires, he can give his entire wealth in the cause of Allah. But some Muslims hold the view that the government should have no interference in this affair.

Compulsory recovery of wealth is not confined to *zakat*

This view point is incorrect. The Prophet of Allah (SAW) said:

وفى المال حق سوى الزكاة (ترمذى)

“And in (one’s wealth) there is a due besides *zakat*”

This *hadis* is an evidence for the fact that it is the fore-most duty of the government to compulsorily take whatever part of the wealth of the rich it likes besides *zakat*. If there is a due in the wealth besides *zakat* then, when *zakat* is collected by the government, this right should also be collected by the government itself and, when the government collects *zakat* compulsorily, this right should also be collected by it compulsorily.

Stress on the satisfaction of basic needs

If the biological needs of some persons of the group are not being satisfied, it is the duty of other persons to provide for their satisfaction irrespective of *zakat*. This is the minimum pre-condition for *Iman* or religious conviction. If a person ignores this precondition, he is not just deprived of the higher stages of Paradise; he is cast in Hell fire. Consider the following injunctions of the Quran.

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْإِيمَانِ ۚ فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ وَلَا
يَحْضُ عَلَىٰ طَعَامِ الْمَسْكِينِ ۚ

Seest thou one who denies the judgment (to come)? Then such is the (man) who repulses the orphan (with) harshness, and encourages not the feeding of the indigent (Maa’un 107: 1-3)

لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ وَلَا يَحْضُ عَلَىٰ طَعَامِ الْمَسْكِينِ ۚ

Would not believe in Allah, Most High, and would not encourage the feeding of the indigent. (Haaqqah 69: 33-34)

مَا سَلَكَكُمْ فِي سَقَرٍ ۚ قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ ۚ وَلَمْ نَكُ
نُطْعِمِ الْمِسْكِينَ ۚ

What led you into Hell Fire? They will say; “We were not of those who prayed” “nor were we of those who fed the indigent.” (Muddassir 74: 42-44)

The Prophet (SAW) has said that an individual who himself has his fill of food when his neighbour just next door to him stays hungry is devoid of *Iman*.

ليس المؤمن بالذى يشبع وجاره جائع من جنبه
(مستدرک حاکم، معجم کبیر)

“An individual who himself has his fill of food when his neighbour next door to him has nothing to eat is not a *momin* or a true believer”

Another *hadis* runs as follows:

عن ابی هريرة قال قال رسول الله ان الله تعالى يقول
يوم القيامة يا ابن آدم مرضت فلم تعدني. قال يا رب كيف
اعودك وانت رب العالمين قال اما علمت ان عبادي فلانا
مرض فلم تعده اما علمت انك لو عدته □ لوجدتني عنده
يا ابن آدم استطعمتك فلم تطعمني قال يا رب كيف
اطعمك وانت رب العالمين قال اما علمت ان استطعمتك
عبدي فلان فلم تطعمه اما علمت انك لو اطعمته لوجدت
ذلك عندي يا ابن آدم استسقيتك فلم تسقني قال يا رب
كيف اسقيك وانت رب العالمين قال استسفاك عبدي
فلان فلم تسقه اما انك لو استقيته وجدت ذلك عندي
(مسلم)

It is narrated by Hazrat Abu Huraira that the Prophet (SAW) said: “On the Judgment Day, Allah will say! “O son of Adam! I fell ill but you did not enquire after Me”. He will reply: “O my Lord! how can I enquire after you when You are the Lord of the worlds” He will say! “Did you not know that My servant, so and so, had fallen ill and you did not enquire after him. Did you not

know that had you enquired after him, you would have found Me with him.” “O Son of Adam! I asked you for food but you fed Me not”. He will reply, “O Lord! How can I feed You when You are the Lord of the worlds? He will say “Did you not know that had you fed him you would surely have found its reward with Me” “O son of Adam! I asked you to give Me to drink but you gave Me not to drink” He will reply: “O Lord! How can I give You to drink. You are the Lord of the Worlds”. He will say: “My servant, so and so, asked you to give him to drink but you gave him not to drink. Had you given him to drink you would have surely found its reward with Me”

Still another authentic *hadis* states as follows:

المسلم اخوا المسلم لا يظلمه ولا يسلمه ومن كان في
حاجة اخيه كان الله في حاجته ومن فرج عن مسلم كربة
فرج الله عنه كربة من كربات يوم القيامة ومن ستر
مسلماً ستره الله يوم القيامة (بخارى، مسلم)

“A Muslim is a brother to another Muslim: He neither treats him cruelly nor shows faithlessness towards him... Allah satisfies the need of an individual who satisfies the need of his brother. One who removes one hardship of a Muslim, Allah removes his one hardship of the Day of Judgment. One who clothes his brother will be clothed by Allah”

Hazrat Ali said:

ان الله فرض على الاغنياء من اموالهم بقدر ما يكفى
فقراءهم فان جاعوا وعروا وجهدوا فبمنع الاغنياء حق
على الله تعالى ان يحاسبهم يوم القيامة ويعذبهم عليه
(امام ابن خرم)

“Allah has ordained that the rich should pay out of their wealth to an extent which is sufficient for the needs of the poor; so that if they do not find food or clothing or they struggle (unsuccessfully

for their living) it would be because the rich are not doing their duty. And Allah will take them to task on the Day of Judgment and will punish them”.

Need for the government's interference

All these verses, *ahadis* and narrations prove that when a Muslim society consists of both the opulent and the destitute classes, it is obligatory for the opulent class to give away a part of its surplus wealth to the destitute class to an extent that it can meet its needs of the biological level fairly adequately irrespective of *zakat*. But, an automatic balance cannot be maintained between these duties of the opulent and the rights of the indigent. Therefore, another agency which supervises the affairs of both must distribute the rights of the latter properly by obtaining them from the former. This agency can be no other than the total power of thought and action of the group itself or, in other words, the government of the group. It is the responsibility of the government to see whether the individuals of the society are getting their rights and discharging their obligations properly or not. A society comes into existence due to the love of the ideal and assumes the form of a state after becoming organized for the sake of the search for the ideal. Since these duties and rights originate in the ideal and, since the distribution of wealth of this nature is an important part of the search for the ideal, therefore, to organize it is the function of the government of the group itself.

Nature of the government

The government is not something external to the group but it is the group itself. Therefore, the injunctions of shariah which are for the group are applicable to the state itself. A state in a group is like the brain in an organism. The group, as a whole, thinks and acts through the state. We know that the Prophet (SAW) has compared the group of the Muslims to a living organism or a single individual. This means that just as an individual acts in order to keep the organs of his body alive and healthy and makes no distinction between them and himself, so the group of the Muslims should act for all its members as a whole. As a single individual employs all his powers to remove the pain of his one organ, so the whole of the group of the Muslims should act to remove the distress of some of the members of the group.

المؤمنون كرجل واحد ان اشتكى عينه اشتكى كله وان
اشتكى رأسه اشتكى كله

“The community of believers is like a single individual. When his eye is afflicted, the whole of him is afflicted. When his head is afflicted, the whole of him is afflicted”

Government is just another name for the unity of the group

But when the unity or organization of some group is so perfect that it begins to function as a single individual, it becomes a state by itself otherwise it cannot function as an individual as a whole. In other words, the *hadis* of the Prophet (SAW) means that the government of the Muslims should itself look after the individuals of the group in a manner in which an individual looks after his limbs and organs. If the individual had also not been like a state for its own self, it would not have been possible for him to think and work for the sake of his different organs and limbs as a collective being. It has been explained above that the distribution of surplus economic strength of the individuals in a group for the nourishment of the group is exactly like the distribution of the surplus energy of the cells in the body of the individual for the nourishment of the individual. As the distribution in the latter case is through the central system of the body, so the distribution in the former case should also be through the central system of the group.

Need for compulsion

If the rights are not being ceded voluntarily or cannot be easily and fully ceded voluntarily the use of force to get them is not only lawful but also necessary to the extent that if an individual refuses to entertain a guest despite his capacity to do so, use of force against him has been enjoined.

المقدام ابن معد يكرب سمع النبي يقول ايما مسلم ضاف
قوماً فاصبح الضيف محروماً فكان حقاً على كل مسلم نصره
حتى ياخذ له بقراه من ماله و زرعه (رواه دارمي و ابو داود)

Al-Miqdam-Abu Karimah narrated that he heard the Prophet (SAW) say that if any Muslim

was a guest of people but was given nothing it was the duty of every Muslim to help him to the extent of taking from their crop and property as much as was necessary for his entertainment of one night.

Verdict of usurper and rebel

Imam ibn-Hazm has said even to the extent that those who do not feed the indigent despite their ability to do so are enemies of and rebels against the government, hence war should be waged on them.

لا يحل لمسلم اضطر ان ياكل ميتة او لحم خنزير وهو يجد
طعاماً فيه فضل عن صاحبه لمسم او لدمى لان فرض على
صاحب الطعام اطعام الجائع فاذا كان ذلك كذلك فليس
بمضطر الى الميتة ولا الى لحم الخنزير وله ان يقاتل عن
ذلك فان قتل فعلى قاتله القود وان قتل المانع فالى لعنة الله
لانه منع حقاً هو طائفة باغية قال تعالى (فان بغت احدا هما
على الاخرى فقاتلوا التي تبغى حتى تغى الى امر الله) ومائع
الحق باغ على اخيه الذي له الحق ولهذا قاتل ابوبكر الصديق
مانع الزكوة وبالله التوفيق

“It is not right for a helpless Muslim to eat carrion or the flesh of swine when food is available with a Muslim or a *zimmi* in excess of his needs, since it is incumbent upon the holder of food to feed the hungry to prevent him from eating carrion or the flesh of swine. For this purpose the hungry should fight against the holder of food. If the hungry is killed vengeance should be taken on the holder of food. If the holder of food dies, he is damned, since he had withheld a right; he was a thief or a robber. Allah commands that if a group usurps the right of another group fight against it until it submits to His will. The usurper of a right is a rebel against his brother to whom the right belongs. That is why Hazrat Abu Bakr had declared war on the repudiators of zakat.

Imam ibn-Hazm has stated:

و فرض على الاغنياء من اهل كل بلد ان يقوموا
 بفقراءهم ويجبرهم السلطان على ذلك ان لم تقم الزكوة
 بهم ولا في سائر اموال المسلمين بهم فيقام لهم ما ياكلون
 من القوت الذي لا بد منه من اللباس للشتاء والصيف بمثل
 ذلك وبمسك يكتفون من المطر والصيف والشمس
 وعيون المارة

"It is obligatory for the rich of every city to satisfy the needs of the poor and for the ruler to force the rich to meet their obligation. If *zakat* and other wealth of the Muslims may not be sufficient for meeting the needs of the poor the ruler should provide food for them to an extent which is absolutely necessary apart from clothing and shelter for summer and winter to the same extent to protect them from rain, heat, sun and the sight of the passers-by."

Saying of Hazrat Umar

Hazrat Umar had said:

لو استقبلت من امرى ما استدبرت لاخذت فضول مال
 الاغنياء انقسمتها على الفقراء المهاجرين

"If the period of my caliphate that has passed could come back again, I would have taken possession of all the surplus wealth of the rich and distributed it to the destitute migrants."

Freedom is not possible without the exercise of right compulsion

The fact is that such compulsion does not divest a Muslim of his authority. It also does not create an impediment to his participating willingly in a moral action. Rather, conversely, the position is that, this compulsion frees that desire for virtue or sense of responsibility, which he has in his heart as a Muslim, of those evil motives or instinctive desires which interfere with it, for example,

from the desires like love for luxury and pleasure, miserliness, greed, extravagance and ostentation etc. which interpose the impediment. As a Muslim he himself also wishes to keep such evil temptations under control but cannot do so and is locked into an unsuccessful struggle with them. However, the compulsory collection of alms by the government helps him and gives his Islam an opportunity to overpower the instinctive tendencies of his nature. This compulsion of the government is not on the individual but on those malicious instinctive desires which are alien to and different from him and which he himself wishes to get rid of during the best moments of his mental states.

Lack of understanding on the part of the democrats

Unfortunately, at present even we Muslims have several misunderstandings about compulsion. Its reason is the propaganda of some of the westerners who, although do not understand the meaning of the concepts like liberty and democracy, yet they give wide publicity to them. The cause of lack of understanding of these concepts on their part is that they take a static and non-evolutionary view of the individual. A human individual is a progressive and dynamic being who aspires to rise to the highest stage of his evolution impelled by the demands of his nature. Every thing that retards his progress towards this stage, whether it is in the form of internal instinctive desires or external obstructions, is against his freedom. To remove it from his way is to cut off the chains of his feet and to enable him to achieve liberty and freedom. But it is extremely important to note that the forces inimical to the individual's freedom are ultimately all created internally. They assume the form of his instinctive desires. The reason is that until the external obstructions change into internal obstructions they induce the individual to a brave opposition and serve as a powerful fillip to his struggle. But if the individual yields to them for reasons of expediency and safety these obstructions make him and the external obstructions their slaves by assuming the form of his internal instinctive desires.

Meaning of freedom

We should be careful to avoid wrong use of the word "freedom". Before mentioning freedom, we should first determine its purpose. Freedom is not without a purpose. It is always used for

some purpose or other and its nature also varies with every purpose. Both the opposite camps in the world today taunt one another of enslaving the people. In fact, both are right. While Russia provides for freedom for one purpose, America provides it for another. But true freedom is only that which is desired by Islam, namely that man should be free from internal and external obstructions for the sake of Allah's approval; from the internal obstructions immediately and from the external obstructions later on. A force which gives us refuge from our internal obstructions by repressing them gives us freedom.

Right compulsion is the government's duty

Since, the individual and the group are both dynamic and progressive, therefore, the struggle between good and evil rages on within both of them. An individual has both good and evil desires. Similarly, a group is composed of both good and evil individuals. The evil desires of the individual do not let his good desires to succeed. Similarly, the wicked individuals of the group do not let the good individuals of the group to live in freedom. Just as it is the duty of the government to protect the good individuals of the group against the wickedness of the wicked, so it is obligatory for it to protect the natural goodness of the individual which urges him to push forward towards his ideal against his internal wickedness. To use compulsion in order to protect the individual and the group against their respective internal wickedness is precisely what their best interests demand. Right compulsion is, in fact, an aspect of education itself just as compulsive prevention is that of cure. Right compulsion is directly relevant to the case of a father who loves his son very much but treats him harshly out of the same love when he sees that his morals are being corrupted. When an individual's Islamic upbringing has been such that he has fully understood what is truth and what is untruth, what is good and what is evil, what is guidance and what is misguidance but he still does not choose guidance, he must be protected from the harms of his internal wickedness. He has an internal liking for such compulsion and considers it as a blessing. Compulsion, after making every effort through education and training, is really a blessing. It is in view of the necessity for compulsion that Islam collects *zakat* compulsorily despite the fact that it is a charity. Hazrat Abu Bakr had waged a war for the compulsory collection of *zakat*. The government can similarly

take over the idle wealth of the people compulsorily even after collecting *zakat* at an appropriate time to remove poverty just as it collects *zakat*.

Compatability of the Sunnah with the laws of Nature

Indeed if it may be considered necessary even after the collection of *zakat* to also take over the rest of the surplus wealth to meet the biological needs of the destitute, there can be no way of taking it over which is better, safer and more consistent with human nature and the Sunnah of the Prophet (SAW) than that adopted by the Prophet of Islam (SAW) himself for the collection of *zakat*, that is, through the government and by setting the machinery of law into motion. And the government has the right to take over not a portion but the whole of the surplus wealth compulsorily for that purpose. The compulsion which the government exercises under such circumstances is, in fact, not the compulsion of the government but that of the group on the group itself i.e., of the higher desires of the group on its lower desires.

Compulsion of the higher desires on the lower desires

Just as the evolution of the individual's self consciousness depends upon the fact that his higher desires should check his lower desires by crushing them so that the whole of the individual's love flows towards the higher desires and they become free to act and establish full control over his personality, so the evolution of the group's self consciousness depends upon the fact that the higher desires of the higher individuals of the group should check the lower desires of its lower individuals by crushing them so that the whole of the group's love flows towards the higher desires and they become free to act and establish their dominance over the personality of the group.

Explanation about the evolution of the Islamic state by an example

For a further explanation of what I mean, I will request you to imagine a city of virtuous, religious and devout Muslims which is like the tiny and independent city state of Madinah. Suppose that it has about sixty thousand houses and nearly an equal number of men who work manually. Out of them, eight thousand persons are the

capitalists who are liable to pay *zakat*, hold high government posts, own gold, silver, cultivable lands, factories and commercial houses, twelve thousand are of average means who live comfortably but save nothing and the remaining forty thousand are the labourers and the poor. The city government has made excellent arrangements for the religious education and training of the people. The result is that every individual observes the laws of sharia strictly. Every one of the capitalists is virtuous and devout, pays *zakat* each year regularly and honestly out of his surplus wealth in accordance with the rate prescribed by sharia and gives to charity. One of these capitalists feels that there is a great difference between him and his destitute brothers even after giving *zakat* and charity because, while he has all the comforts and luxuries of life, the poor and the destitute can hardly get the basic necessities of life. Moreover, he gives charity to others but does not take it from them while his destitute brothers are dependent on others. Therefore, under the Prophet's *hadis* حتى يحب¹ لئلا ينفق² and according to the words of the Quran لن تفلحوا البر³ قل العفو³ he decides to give all his accumulated wealth to the needy.

Since he thinks that he will not be able to make a correct comparative estimate of the needs of thousands of the poor of the city and there will be an arithmetical inequality in his distribution, and again, since he knows that the government which also distributes *zakat* consists of those people who fear Allah and have a sense of responsibility, he asks it to take its possession and distribute it to the people properly to remove their poverty. Suppose that if, in one or two months, the other capitalists similarly make over their surplus wealth to the government following his example and with the desire to become better Muslims like him, the decision of all of them is admirable, according to sharia. But when the government receives eight thousand such applications, a great responsibility devolves upon it to distribute this wealth in a way that the economic condition of the people becomes better and not worst. In this regard it feels that, if it distributes this wealth to the poor without any fore-thought and preparation, the different large factories which produce cheap

¹ None of the individuals can have perfect faith unless he pleases the same for his brother Muslim as he pleases for himself. (Bukhari, Muslim)

² Aal-e-Imran 3: 92

³ Al-Baqarah 2: 219

and fine quality goods for use of the people and the various commercial houses which market and distribute them will close down. This will not only deprive the people of the products which they need but will also increase un-employment. Further, if the land is divided into different small holdings, not only will their cultivation become uneconomical but their produce will also go down. Moreover, some people are poor because instead of earning their livelihood by hard work they are habitual of living on charity. Therefore, they will become more worthless because of growing rich for nothing, consume their wealth idly and thus become poor again.

Developed system of the Islamic state

Therefore, it decides that:

1. Inventories of the abilities and skills of all the unemployed persons of the city as well as of those of the economic needs of the people of the city as a whole should be compiled.
2. The factories and firms should continue to run as usual together with the people already employed therein. They should be managed and controlled by the government itself which should also pay the salaries of the employees and out of the income received from these factories (only a small portion of which was being received by it previously in the form of *zakat*) should set-up more factories and give employment therein to some of those poor people who were afflicted with poverty due to un-employment and lived on casual charity before.
3. The cultivable land should be divided into holdings so that each holding yields an income sufficient for meeting all the biological and some of the artistic needs of an average family. The owners of the adjoining holdings should then be asked to form cooperative societies, cultivate their holdings on the basis of cooperative farming as though they are a single holding and distribute their income among themselves equally and thus increase their income by using valuable agricultural machinery and fertilizers.
4. No factory and no cooperative agricultural farm should be so small that it becomes uneconomical and no commercial firm should make so small an investment that it is not possible for it to carry on its operations efficiently and economically.

This decision satisfies all the classes of the city's population and rids them of poverty forever. Therefore, all of them accept and enforce it happily.

This system is the economic system of an advanced Islamic group which is destined to emerge spontaneously. It is radically different from socialism because it has its roots in piety and the development of love for Allah and is not against human nature which is the distinctive mark of socialism.

A clear injunction

Some of the *ahadis* of the Prophet (SAW) clearly support such a system. It was customary for Banu-al-Ashar to collect cash, food or whatever they had at one place whenever some of them became poor. They then distributed it equally to themselves. The Prophet (SAW) supported them saying that he liked them because their practice was exactly in accordance with his own desire. The *hadis* runs as follows:

عن أبي ردة قال قال النبي ان لاشعريين اذا ارموا في
الغزوة او قل طعام عيالهم بالمدينة جمعوا ما كان عندهم
في ثوب واحد ثم اقتسموا بينهم بالسوية فهم مني وانا
منهم (مسلم)

Abi Raddah narrated that the Prophet (SAW) said: "When the members of Banu-al-Ashar become poor during war or when food becomes scarce for their children during their stay in the city, they gather all their belongings in a piece of cloth or vessel and then distribute it equally to themselves. Their practice conforms exactly to my desire and I am one of them"

Difference of volume is unimportant

It shows that if in a state of poverty this very principle of gathering wealth at one place and of distributing it to all the individuals of the group is instituted on a larger scale in which all the individuals of the group participate and of which the receiving and distributing authority is the government, it will also find the same favour with the Prophet (SAW) because in both these methods there is no difference except that of volume and scale.

Difference between socialism and Islam

Just as the meaning of the words of the *hadis* "equally" is not that the people of Banu-al-Ashar distributed food to their children and the youth equally, so "equality" in the equal distribution of wealth to the individuals of the state will also not be taken to mean as such. If the godless socialists wish to adopt this system and to enforce it, they will ultimately fail because, for its success, it is essential for the functionaries of the government, the laborers and the employees to be spiritually evolved, godly, virtuous, and seekers of Allah. In an Islamic state these qualities can develop through Islamic upbringing but not in a socialist state. Hence, a socialist state can neither create such a system nor enforce it.

Because of this system, a Muslim makes the whole of his practical life one long congregational prayer outside the mosque and the group of the Muslims becomes the very same individual of which mention exists in the *ahadis* of the Prophet (SAW) mentioned above.

As the individuals of the Islamic state will run this system by joining together they will become kind in their love for Allah. Their life will have no other purpose except the evolution of their love for Allah to an unlimited extent.

An objection

It may perhaps be said here that the evolution of an individual's personality depends upon his overcoming vice by struggling against it and taking up virtue. Evolution of personality results from struggle. When there will be no struggle, how will the personality evolve. Under such a system, all actions of an individual will become a habit or routine. They could neither be called moral nor amoral and every new human individual who will open his eyes after taking birth under this system will adopt a particular way of life the purpose of which will not be known to him in comparison with those who had first introduced it. Hence, he will not share their virtue and will be fettered by the restrictions imposed by them.

A misunderstanding

The basis of this objection is the misunderstanding that search for Goodness and Beauty relates only to the individual and is restricted. But, in fact, search for Goodness and Beauty is neither an

individual activity nor is restricted. Every Goodness has Goodness over it which is established on the basis of the previous Goodness and includes the previous Goodness. When we succeed in taking one step on the road of Goodness and establish ourselves firmly on it, our nature does not wish to stop there. We are compelled to take a second step on this road and after establishing ourselves on it, the third and then the fourth and so on, since our search for Beauty, Goodness and Truth is insatiable and the perfection that our nature is seeking has no limit. This exactly is the meaning of the following verse of the Quran.

لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ ۚ فَمَا لَهُمْ لَا يُؤْمِنُونَ ۚ

You will surely travel from stage to stage. What then is the matter with them that they believe not (Inshiqaq 84: 19-20)

A necessary condition for evolution

Allah's purpose is absolutely not that we should conquer only one immoral deed and earn only one moral deed again and again but it is that our conquest of evil should be permanent so that we cannot return to it again and it is possible for us to take a step forward towards the good deed of the next stage. That is why it has been stated:

يَا أَيُّهَا الَّذِينَ آمَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحًا

O Ye who believe! turn to Allah with sincere repentance; (Tahreem 66: 8)

Allah does not intend life to continue to struggle for only one level always. On the other hand, He intends that when life reaches a higher level through struggle it should adopt this level and establish itself on it in such a way that it is not possible for it to slip from it so that it can put its step on to the next higher level.

Example of the material stage of evolution

Consequently, we see nothing different happening at every stage of the evolution of matter. The properties of matter accumulated in matter gradually at the material stage of evolution. After the first property established its foot-hold, the second property appeared, after which the third and then the fourth and so on until matter took shape and evolved the properties that it has.

Example of the animal stage of evolution

When, at the animal stage of evolution, the creature undergoes a sustained and continuous struggle impelled by a desire or purpose, its struggle becomes fixed on becoming a habit the results of which are preserved in the form of a permanent modification in its physical structure. This modification realizes some inherent possibility of the creature i.e., the success of its struggle establishes a permanent foothold in its organism in the form of a new capability.

Need for habit

The creature's latter generations inherit this capability. Because of this inheritance they become fit for struggle for achieving the next capabilities. Until the struggle for achieving a capability continues, life's attention continues to be engaged in it. But when it becomes an automatic habit and appears in the form of a physical modification, life's attention is disengaged from it for the achievement of the next capability. Evolution continues in this way.

Claw of the cat

The claw of the cat is, in fact, a record of the cat's struggle such as had become a habit though it might have forgotten the extent of the effort it had been making in the past to acquire it immediately after acquiring it. In fact, habit is that capacity of life by which it unconsciously keeps the successes once achieved by it preserved so that it can build on them. This capacity of life has been called "mneme" or preservation in technical terms.

Preservation and action are two important conditions for evolution

Unconscious preservation is a form of "mneme". Struggle is that capacity of life by which it achieves new successes on the basis of the successes achieved by it in the past and preserved through habit. This capacity has been called "horme" or action in technical terms. Preservation and action i.e., preservation of past successes as an automatic habit and achievement of new successes through fresh struggle are both important pre-requisites of evolution.

Examples

Flying of birds, walking of man on two legs and swimming of fishes might initially have been possible after a great deal of effort.

But when, the birds grew wings, the fins of fishes became suitable for swimming and the structure of the feet and legs of man became fit for walking, the need for this struggle became unnecessary and its direction changed. If the results of struggle had not been preserved as a permanent habit or capacity which, as far as those results are concerned had liberated life, no evolution would have been possible in the animal plane.

The only purpose of the Quran

The meaning of evolution at the human plane is that the possibilities of the human race should unfold and unroll themselves, man's invisible potentialities are realized and the possibilities latent in his nature find their full expression. The only purpose of the Quran is to make this evolution of man easy.

Wisdom of the display of habits

But here too man's invisible potentialities express themselves in a way that, when by effort and struggle a potentiality may unfold itself, its unfoldment is made a habit by establishing it firmly so that it continues to unroll and unfold itself without effort and attention and we may forget completely that it is unfolding itself. In this way attention is freed for the realization of the next higher potentiality. When this next potentiality becomes fixed after unfolding itself, an individual can turn his attention towards the unfoldment of a still higher potentiality and so on. But if we restrict our attention and effort to only one plane of evolution and go on displaying the potentiality of only one plane repeatedly and do not take the next step despite being able to take it, our progress comes to a dead stop and our invisible potentialities, which were later to express themselves keep buried and suppressed.

Need for sharia

Struggle for evolution is always according to a code of do's and don't's or a sharia, and as the stages of evolution rise higher and higher, similarly, the demands of this sharia also become higher and higher.

Example of how evolution of potentialities proceeds

For example, a human individual has the potentiality latent in him to run in whatever direction he likes by getting on a bicycle.

This seemed impossible to every one when the bicycle had not yet been invented. But an ingenious person guessed this human capacity. Thus, he had such a conveyance made containing detailed instructions how to ride it which could guide man at every stage of the evolution of this capacity. For an individual who wishes to learn cycling these instructions serve as a code of do's and don't's or a sharia. Faultless and perfect obedience to this law is difficult in the beginning and an individual falls victim to slips and errors. The result of every error is that he falls down and sustains injuries. When, on account of his obedience to the initial part of this code his action becomes established and automatic, a part of his invisible ability manifests itself. Thereafter, the display of this ability becomes so easy for him that it requires no effort and attention. Rather, he forgets that he is displaying this ability. Therefore, his attention becomes free for the display of the rest of the ability. His effort now expresses itself in accordance with the higher demands of his sharia until his action, after becoming firmly established and automatic, again prepares him for the next step of the evolution of the ability and so on. The result is that, when he has met the highest demands of his sharia, his ability also reaches the highest stage of its perfection. This state of perfection of the ability is so amazing that it is displayed as a wonder in circuses. The cause of the unfoldment of every part of the ability is that its first part has already become a permanent unconscious part of the personality after revealing itself which enables the attention to reveal the next ability. When he turns his attention from one law or code towards a higher law, or code he does not give up the first law or code but pushes forward by absorbing it in his action as an automatic habit.

Another example

Similarly, every individual possesses the ability to express himself fluently in a foreign language without getting the opportunity of living among the people who know this language. In order to unfold this ability too an individual has to struggle in accordance with a code of do's and don't's or a sharia, which consists of the rules of grammar and usage. In the beginning, an individual commits errors in following these rules. But by struggle his manner of speech develops into a habit after becoming correct and his ability becomes more and more pronounced gradually. He utters the sentences of the language freely to the extent to which they become a part of his habit without bringing the rules of grammar to his mind completely forgetting that he is observing some of the most difficult rules.

Evolution of the individual eventually becomes the evolution of the race

The evolution of every one of man's spiritual and moral ability also follows the same pattern. Just as the purpose of nature is that the physical evolution of a living being at the animal plane should become the evolution of a race, with the result that it passes down to the next generations through heredity and ultimately becomes the evolution of the race rather than that of the individual, so the purpose of nature in the spiritual and moral evolution of individuals is that it should become the evolution of a society, with the result that it ultimately becomes the evolution of a society on being passed down through heredity and environment. That is why, the standard of civilization, morality, honesty and nobility of every family, or rather, every group, is different. For example, an individual who is born among the English acquires the moral qualities of the English by himself. It is impossible for us to imbue any individual, who is at a much lower level of civilization and culture compared with the English, with some of these qualities with hard work and effort even after training.

Aim of evolution is the race and not the individual

The evolution of man is the evolution of the society and not that of an individual. The center of attention of the evolutionary forces is the human society as a whole. The individual is only a part of the society whose evolution leads to the evolution of the society. Here again, the affinity between the individual and the cell helps us to understand the true situation. When a cell becomes strong, it strengthens the body in return. But, conversely, when the health and strength of the body increases, it strengthens all the cells and the weak or sick cells become healthy and strong by themselves. Similarly, when an individual progresses, his progress leads to the progress of the society. But, conversely, with the moral advancement of the society, the individuals evolve by themselves and their moral weaknesses and deficiencies are removed automatically.

Individual is for the society

Which one is more important, the individual or the society? The answer to this question is furnished by the nature of man itself which cannot express itself fully without the society. This means that

the individual has been so made by Nature that he is of use to the society as a part of it just like the leg of a chair which has its individual unity but the value and worth of its individual unity depends only on its being a part of a larger unity, and its unity has been constructed in such a way that it can become a part of a larger unity.

Stress on group life

That is why Islam has laid stress on group life. A Muslim offers his prayer also in a congregation and uses mostly the plural numbers in his prayers forgetting that he has any interests of his own as an individual which he should seek from Allah.

Rights of the group

There is no doubt in it that the individual will be accountable for his deeds on the Day of Judgment. But the whole of his reward and punishment will relate to those acts and deeds which he will perform as an individual of the society i.e., which relate to the fulfillment of his obligations towards the people. The importance of fulfilling His obligations towards Allah itself is also only that it brings to the individual the necessary training for the fulfillment of the obligations towards the people. The Quran tells us that Allah will punish and reward the human groups together with their leaders and followers jointly and take account of them all together.

يَوْمَ نَدْعُو كُلَّ أُنَاسٍ بِإِمَامِهِمْ

One day We shall call together all human beings
with their (respective) imams (Bani-Israel 17: 71)

Reward and punishment for groups in this world and the Hereafter

In this world too the unities upon which Allah's reward and punishment are visited are mostly the human groups themselves and not the human individuals. Allah has mentioned the destructions of nations and communities in the Quran. Similarly, He has chosen nations and communities for reward. When Allah's retribution descends upon a nation, those who are pious also suffer it. The reason is not that Allah requites an individual's piety and virtue with punishment but it is that if an individual who is a member of an

immoral society, however virtuous and pious he may be, does not risk his life for the propagation of truth, he partakes of its immoral deeds, and hence cannot escape punishment. But if he propagates truth to the last limit of possibility, Allah surely saves him before destroying the nation so that He can create another nation according to His standard of truth. Until that preacher of truth cuts himself off from them on becoming tired, punishment does not descend upon them, since till then there is a hope of their betterment and return towards Allah in repentance.

وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ

But Allah was not going to send them a penalty
whilst thou wast among them (Anfal 8: 33)

Importance of psychological environment

With the evolution of the society, the individual's psychological environment goes on changing by itself. An individual immediately and directly benefits by the moral standard of the environment in which he is born. For example, the child learns a language immediately due to his environment which an individual, who is not a part of that environment, would require a long effort to learn under the rules of grammar. We people, who are born in Muslim homes, are automatically Muslims. We take up the path of belief and action without any struggle which is as good or as bad as that of our parents or the individuals of our family. This is a clear advantage by which, although our life of virtue and guidance is derived directly and unconsciously from the influence of environment, yet it is a life of virtue and guidance nevertheless.

Inherited abilities are no less important

The first living being whose struggle had brought it the wings had become able to fly in the air. But its offspring did not lag behind it in their flying ability, though none of them had to exert to the extent their father had to. They inherit the fruits of their father's struggle without undergoing any hardships. They do not even remember that their power to fly is the result of any such struggle. Similarly, the moral action of an individual who acquires a nobler, a higher and a better standard of tendency for behaviour at the spiritual and moral stage of evolution directly and without striving due to the influence of environment (which also includes heredity) is not less

moral than the moral action of an individual who had first strived for creating this environment.

Advantage of heredity

Although, this automatic tendency for moral action passes by inheritance to him for which his own struggle apart, he does not even remember that his ancestors had to make any effort to get it. The greatest advantage of this inherited tendency to him is that he can push forward towards the higher stages of morality with greater ease. If life does not preserve the results of its struggle, and, after preserving them, does not forget about its struggle completely, it can not push forward towards the higher stages.

A dangerous mistake

It is because of this non-evolutionary wrong view of good and evil that some of us think that, after reaching the age of maturity, an individual who has inherited guidance from his ancestors should receive guidance afresh after liberating himself from the influences of heredity. Consequently, they call the born Muslims by the name of racial Muslims or traditional Muslims. But they should also just think over the fact as to why most people derive the love for their ideal from heredity and environment. In fact, the convincing influences of heredity and environment are amongst those arrangements of Nature by which Nature preserves its achievements at the psychological plane of evolution. These arrangements are for the reason that they may ultimately be of use to the Right Ideal, i.e., Islam. Without them the evolution of the *Ummat* of Muhammad (SAW), in other words, the evolution of the human race or the whole of the universe at the psychological plane which will in future assume the form of the evolution of the *Ummat* of Muhammad (SAW) cannot continue.

Display of preservation or mneme at the psychological plane

Environmental and hereditary influences at the psychological plane of evolution are an expression of life's power to preserve or "mneme". These influences save us from repeating the struggle which has once succeeded in the past. Where these influences maintain misguidance, there they also maintain guidance and give it the opportunity to flourish and prosper. Because of them, the continued existence of misguidance is not a source of worry to us,

for if the forces of guidance become strong after establishing themselves due to these influences (and their becoming ultimately strong is necessary), they will change the environment of misguidance by conquering it, with the result that misguidance will disappear by itself.

بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ

**Nay, We hurl the Truth against falsehood and it
knocks out its brain and behold falsehood doth
perish (Ambiya 21: 18)**

If Goodness is only that which is achieved by striving consciously, and if it is necessary that every human individual should earn every quality of Goodness, Beauty and Truth consciously and not accept the habits, customs and established truths of the society, then not only should we Muslims, who have entered the fold of Islam by absorbing the influence of environment unconsciously, accept Islam afresh after apostatizing but every individual should also go back towards the standard of civilization and culture of the stone and bronze age and start his evolution afresh from there. The reason is that if the modern man gives up all those admirable qualities of morality, character, habits and behavior which he absorbs directly through social and environmental influences unconsciously, he will not in any way be different from the man of the stone and bronze age. It is obvious that this view of Goodness overlooks the purposes of evolution which Nature has before it as well as those means and resources which it adopts to achieve them, and hence cannot be correct.

Gratefulness of future generations

In short, if an individual is a part of a society which is advanced for certain reasons, he is benefited by its progress, or rather, must be benefited by its progress by himself, even if he has himself made no effort to bring about this stage of progress. An individual who will be born in an environment of advanced Islamic system will remain protected from greed, selfishness, poverty and idleness and other related evils because of the blessings of the environment itself and will thus be at a great advantage. The reason is that he will start his life from a higher stage in the rung of evolution and his struggle for reaching the highest stages of Goodness and Beauty will be easier. Therefore, the future Islamic

system will be an advanced system. It will be a step much further forward on the road of evolution in comparison with every other modern system which will come into existence as a result of the natural struggle of the society for seeking perfection in obedience to Allah and His Apostle's commandment. Thus, any individual who will open his eyes amid this system will be thankful to his ancestors for inheriting their progress for which he himself had to make no effort.

Invisible potentialities of the human society

One of the invisible potentialities of the human society is that all its members should truly unite and organize themselves under a leader like a single individual. There should be complete unanimity of thought and action not only amongst the individuals but also between the leader and every individual of the group. Every member of the group should have feelings of sympathy, fraternity, love and equality for one another to the highest extent so that the distress of one becomes the distress of all the rest, and if one member is in trouble, the whole group comes to his help of its own accord at once.

Evidence of human nature

This stage of the society is the highest stage of its evolution. The object of Allah's guidance is that man should achieve this stage of perfection. At present it seems virtually impossible for every one of us to believe that he will ever reach this stage. But Allah who has created man is acquainted with his potentialities. He knows that he must one day achieve this stage of perfection, and the evidence for it resides in the nature of man himself.

Object of sharia

In consequence, Allah has provided us with a code of do's and don't's or a sharia in the form of the Quran to guide us towards this destination. As we continue our struggle according to the demands of this code or sharia, we will gradually come nearer to this stage of perfection until, when we become prepared to satisfy the highest demands of sharia, and actually satisfy them finally, we will reach this stage of perfection. The human society is progressing towards the complete expression of the qualities of Beauty. The glory and greatness of the stage of perfection which it is destined to achieve under the guidance of the Quran can not be correctly assessed by us at all.

Pretext for unfolding the wings

Struggle for bread is without doubt an excuse for unfolding the wings. But unfoldment of wings is itself an excuse for reaching the goal. The flight of self-consciousness is not the name of stopping at some goal. After unfolding the wings, every moment of the flight of the bird that yearns to merge with Allah carries it to a new stage, and the stage of evolution to which the wings unfolding themselves in search for bread carry man ultimately is the advanced system of Islam.

An absurd idea

In such a system man will not be fettered by restrictions imposed upon him externally. On the other hand such restrictions will be consistent with his nature which he will accept as a blessing.

Every individual is compelled by his nature to adopt an ideal of life. This ideal determines all the activities of his life due to its internal pressure and imposes a specific restriction on thought and action at every moment of his life. When man imposes certain restrictions upon himself willingly, which exist outside in the form of law, they no longer remain external restrictions, but rather, become internal ones imposed by the ideal which do not interfere with freedom.

An important need

What is only needed is that these restrictions should not be in contradiction to man's inner urge for Beauty. Such a thing will not happen in the advanced Islamic system. But its happening in a godless socialist system is essential. Outward freedom is the name of those restrictions which a person may impose upon himself voluntarily but they may not be consistent with his nature. Real freedom is the name of accepting such restrictions as are consistent with man's inner urge for Beauty and help the search for Beauty.

Real freedom

The socialist system provides the possibility of only out-ward freedom on a temporary basis. But in the Islamic system real freedom such as is also outward freedom can be achieved. The restrictions of the Islamic system will not be on the individual; they

will be on his internal desires which are different from him and from which he wishes to get away. The restrictions which are against the internal wickedness of man provide a favourable climate for the evolution of his personality just as a growing plant develops vigorously and luxuriously when some thing shading it or stopping the air to reach it is removed from it.

Defect in education

If any individual of the Islamic state is afraid of some Islamic restrictions, it will not mean that he wishes to be free from these restrictions because he can absolutely not be free from them by virtue of his nature. Rather, it will mean that he wishes to impose upon himself the restrictions of one ideal by removing those of another, he is not having a full view of the beauty of his ideal and there is a defect in his *Iman* and belief, in other words, he is lacking in education and training. In such circumstances, we will need to make satisfactory arrangement for his education and training so that he may have a view of the beauty of his ideal and may accept the restrictions imposed by it willingly.

Reality of law

We have several misunderstandings about law and often consider it as a compulsion and a problem. But, in fact, when some group wishes to give any of its actions the form of an automatic habit in the search for its ideal, this desire of the group acquires the form of law. Therefore, law is not something which is external to the individual or the group but originates in the internal demands of their ideal and is the name of the suppressed interpretations of their desires. A good law is the product of an elevated ideal while a bad one is that of a defective and low ideal and is, therefore, unnatural. All the laws of an advanced Islamic system will be natural and of an elevated character as all of them will be the product of the Right Ideal. A true believer who is properly trained will accept them happily and will feel no compulsion because of them.

Planning and freedom

Some of us object to planning saying that it makes a difference in the freedom of man. They think that freedom demands that the conditions should be allowed to take their natural course. But this is not the correct meaning of freedom. Freedom means freedom to impose such restrictions on one's own self as may bring the self near

to its ideal. No one either leaves or can leave the conditions to take their natural course. Every individual is bound to change them according to the demands of his ideal. However, some people perform this task farsightedly, ably and cleverly while others perform it in an awkward manner. Planning is not something bad in itself. It is bad only when it serves a wrong ideal and imposes unjustifiable restrictions on man. If its purpose is to liberate the self-consciousness of man to move forward towards its ideal, it is precisely a blessing.

Purpose of planning

The purpose of planning in an advanced Islamic state will be to provide maximum facilities to an individual in his struggle for the search for Beauty and to give those of his powers and innate tendencies which fail to find room for their expression and are obstructed in a free competition due to the ruthlessness of society an opportunity to express themselves. Through planning an Islamic state converts the opposition of the so called unfavourable natural conditions to man into favourable ones. Its purpose is always to develop the different individuals who are born with different abilities fully so that they can discharge their duty completely in the group's common life. Every person makes plans to manage his household properly. Thus, when planning is useful at household level, there is no reason why it should be harmful at national level.

Instrument of Nature

Human plannings are nothing but a part of the natural flow of conditions. They are not different from Nature because man is himself a part of Nature itself and ultimately no more than its instrument. Allah has made man self-conscious for no other reason except that he may create order out of chaos in the conditions around him and change them according to his purposes to the extent desired by him. In fact, Allah Himself desires to create order and harmony in the conditions of the world, and does create them, but uses man's urge for Beauty as an instrument for it.

An objection

It is said that planning cannot satisfy man's desire to have some material resources at his disposal so that he may use them according to his choice and thus unfold and unroll his invisible potentialities by

working with them according to his tendency, although his personality is dependent on it more than any thing else for its evolution.

The answer

But in a developed Islamic state an individual will be given the opportunity to work according to his tendency. He will have no other thinking except that the material resources which are being placed at his disposal belong only to him and it is his duty to put them to use in the overall interests of the group in a manner that all his unseen potentialities are realized. His action will, however, not be motivated by the desire for the accumulation of wealth and profiteering, nor will it be prompted by greed but by the feelings of dutifulness, honesty and brotherhood. Personality is not evolved by stimulating motives for greed, selfishness and profiteering but by liberating from the care of both poverty and profiteering, creating a desire for winning Allah's approval and nourishing the feelings of love for Him and the people.

Meaning of the evolution of personality

While discussing the political and economic problems the words "evolution of personality" are frequently used in modern times. But, in order to understand the true import of these words, it is necessary first of all, to determine what direction the evolution of an individual's personality takes, where it stops, what results it produces for the individual and the group, what is its use to them, what tendencies exist in the personality of the individual which desire their expression and what are those different unseen potentialities in it which need to be brought out. It is only then that we can know about those different actions by which an individual's personality evolves and his latent potentialities unroll and unfold. We should, moreover, keep in mind that the evolution of the human personality must be a part of the evolution of the whole of the human society and must be concurrent, consistent and parallel with it. Therefore, the issue of the evolution of personality cannot be clearly understood without understanding the philosophy of the evolution of the universe. It is just not possible that evolution may not be in the whole of the universe but only in the personality of man. Mention of the evolution of personality to those who do not believe that the evolution of the universe is a reality is of no use.

Support for the evolution of personality

The evolution of personality means the evolution of self-consciousness. The subject of the evolution of self-consciousness has been discussed in detail in this book in light of which the readers will be able to see easily that, since the planning of an Islamic state will put the powers of individuals to their best use by pooling and organizing them according to the needs and demands of the Right Ideal, it will help the evolution of the personality and not retard it or interfere with it.

Another objection

There may perhaps be another objection against the advanced Islamic system, that although it puts an end to the small capitalists, yet a bigger capitalist is imposed upon the people which is practically a kind of small group of the state's executives which controls all the economic resources and itself distributes them to the people and, therefore, the people are completely powerless against it. If drunk with power, this group becomes oppressive and tyrannical, no redress is possible against it.

Difference between the Islamic and socialist system

This objection really carries weight when raised against a godless socialist system but cannot arise against the economic system of an advanced Islamic group. Rather, it should be said like this that the fact on which this objection is based lends the godless socialist system the form of an extremely evil society. Conversely, this fact itself becomes a guarantee for the excellence and beauty as well as further progress and superiority of the Islamic system.

Right and wrong use of authority

Unlimited authority of the center of a group is not something harmful in itself. Its harmfulness lies in its misuse. If the authority is misused, the wider it is, the more it will be harmful for the purposes of evolution and, therefore, the more it will prevent the individual's personality from unfolding itself. Conversely, if the government is using its authority rightly, the wider it is, the more it will be useful for the purposes of evolution and, therefore, the more it will facilitate the individual's personality to unfold and unroll itself. A government which comes into existence under a wrong ideal always uses its

authority wrongly and against the individual. Conversely, a government which comes into existence under the Right Ideal and its love for the ideal is fully evolved, its government always uses its authority rightly and in favour of the individual.

Use of authority by the Islamic government

Since the love of the advanced Islamic group will be highly evolved due to the individual's religious education and spiritual development, therefore, its government will use its authority rightly. The extent to which this authority will be wide, to that extent will be the freedom, self-knowledge and self-consciousness of every member of the group (because of the effective help and support of the group) and, to that extent will, therefore, be the internal solidarity, the cohesion, the unity and fitness of the group to search for the ideal. It will be because of the vastness of this power itself that the group will fully protect and help the individual and the individual will increase the strength of the group by its strength in return. In other words, it will be only because of him that the words of the *hadis* in which the Prophet (SAW) had said that the community of believers was like a single individual so that when his eye was afflicted the whole of him was afflicted and when his head was afflicted the whole of him was afflicted would truly apply to the group of the Muslims.

A remote possibility

As for the question what will happen if the managers and administrators of the Islamic group misuse their power, there will be a leader over them who will prevent them from misusing their power. Regarding the leader, the misuse of power can be of two types. Firstly, he may take up *kufir* by repudiating Islam itself and give himself up to the obedience of wrong and false gods by turning his back on Allah. But the possibility of misusing the power by the leader of an advanced Islamic group in this sense is so remote that we can overlook it easily.

Qualities of the leader

The leader of such an Islamic group will be like a person who will be chosen by the Muslims on the one hand for being such an ardent lover of the ideal of the group, i.e., Allah, that none of the members of the group will be comparable to him in this respect. He will have undergone lots of sufferings for his love, experienced many

troubles, kept awake for nights and shed tears profusely. He will be like a luminous flame due to *zikr*, *fikr*^{*}, prayers and devotions and the warmth and light of his heart will be spreading through his thought and action, speech and writing in such a way that the people will think that he is at the height of spirituality, and on the other, he will be blessed with a great insight into Islam, will be understanding and knowing his environment and his knowledge, toleration, sense of dignity and honour, statesmanship and comprehension will be reliable and trustworthy.

Relative superiority

I do not mean that he will have all these qualities up to the highest degree of perfection, the reason being that the Islamic group of the future will not set such a high standard for its leader that it becomes impossible for any of its members to meet it, and whoever from amongst them may become the leader by their consent, they may continue to dislike him in their heart of hearts. On the contrary, he will be only one of them. What I only mean is that he will possess some of these qualities less while the others more, but in respect of his qualities as a whole, he will be better than all the other persons of the group. It will be only because of this quality that the group will choose him as its leader and not because of any other quality beyond it. Nevertheless, to rebel against the ideal by the best individual of the group and the best lover of the ideal and to adhere to their belief by the other members to the extent that he may attract their criticism is improbable.

Decisive power

However, if any such opportunity is created, the power of a single individual, howsoever great, cannot hold out for long against the collective power of the group. Those who make this objection ignore the fact that the power which ultimately proves decisive in the mutual war of groups is related neither to economic resources nor to forces and weapons but is generated by the love for the ideal, morality and spirituality. A group which is morally and spiritually stronger will be victorious over all the other groups against all the material resources and despite other restrictions and obstacles. In

* *Fikr* means the study of the natural phenomena which enables a believer to contemplate, admire and adore the beauty of the Creator's attributes.

such circumstances, the whole of this power will be on the side of the group against the leader.

Impact of spiritual development

We should also not lose sight of the fact that in an advanced Islamic group emphasis on religious and spiritual education and development will be so great that the majority of this group will understand Islam correctly and love it passionately. If at any time the leader of such a group will shed Allah's fear deliberately on being led away by the Devil, he will be prevented from it by millions of people who will be keeping a watchful eye on him. Otherwise he will not escape punishment.

Need for discipline and obedience

Secondly, although his love, passion and depth of feeling for the ideal may continue as usual, yet as a human being he may sometimes commit different small errors and sometimes different enormous errors. But a Muslim of the future will value the qualities of patience, tolerance, discipline and obedience so highly that he will not care about these errors and disobey him until such time there are clear and persistent proofs that he has turned his back on Allah Himself. This will not be out of any favour to the leader but his urge for Beauty will itself compel him to remain within the group under all circumstances and to go on obeying the leader in his own interests as well as those of his ideal with perfect willingness, or rather, considering it as an invaluable blessing, since without it, he will not be able to search for his ideal with all his powers. He will fully understand that his real nature is to obey the leader and not to rebel against him and it is only through a complete expression of his true and real nature that he can be contented, satisfied and happy..

Cooperation of the group with the mistakes of the leader

In the beginning he will be patient with the leader's mistakes because of the later events proving that he has himself committed the mistake, (and the later events will generally prove only this), but if there is a proof that it was the leader who had committed the mistake, he will even then feel that he can serve the ideal of his group better by obeying him rather than by defying him. The group is like a single individual. An individual is sometimes wrong in his

thought and action and sometimes not. When an individual commits a mistake, his limbs and organs cooperate with him. But with experience gained gradually, he himself makes amends for his mistake later on. Similarly, when an organized group commits a mistake i.e., when its leader commits a mistake, its members do not separate from him (provided they have intense love for their ideal) but all of them commit the mistake together while remaining within the group and obeying the leader so that their unity and organization is not broken. The result is that the group makes amends for this mistake by itself at an appropriate time. The mistakes of a united and organized group correct themselves by themselves so easily that in no circumstance it is justifiable to destroy the organization and unity of the group by certain impatient and impetuous individuals. To stick to a mistake by remaining united is far better than correcting the mistake by breaking the unity, organization and strength of the group. If the unity and organization of the group is maintained, it will correct its mistakes by itself sooner or later otherwise its life itself will come to an end. If the group will continue to exist, its past, present and future will be a unity. It is just possible that a thing which is wrong in this unity to-day may cease to be wrong in future with the coming into existence of other things.

Condition for the evolution of individuality

It will appear to be strange to some people but inspite of this it is quite true that an individual can express his personality fully as an individual and his individuality can evolve only when he loses himself in society. That is why, the Prophet (SAW) ordered that the group of the Muslims should not try to separate from its leader even if the leader conducts the prayer wrongly. He then ordered the Muslims to cooperate with the community, otherwise they will be cast in the fire. He said:

عليكم بالجماعة من شذَّ شذَّ في النار

‘Be with the community. Whoever separates himself is cast in the fire’

Opposition to the existence of government

The argument that in an advanced system the power of the centre will increase considerably and divest the individual of his

power, in fact, ultimately goes against the existence of the government itself. If it is necessary to give maximum freedom to the individual, the government should get the minimum power. Hence, the belief which is implied in this argument is that, if possible, there should be no government at all as it comes into existence by divesting the individual of his freedom in any case whether it divests him of it more or whether less. But, since the government is unavoidable, its existence should be tolerated as a necessary evil.

Misguidance of the philosophers like Rousseau

The source of this argument is not the natural Quranic view about the group, the government and politics but the misguidance spread in the 19th century by the philosophers like Locke, Hobbes and Roussau, who were unfamiliar with the mysteries of life the effects of which still grip the civilized world and will perhaps continue to grip it for a long time. The teachings of these philosophers are that the individual and the state are naturally opposed to one another. But, since the individual could not live properly without the state, therefore, they both entered into an artificial contract with each other according to which there are certain obligations which the state has towards the individual while there are certain others which the individual has towards the state. By this, although the individual is deprived of a portion of his freedom, yet because of group life, he also gets some benefits. In other words, the state is a necessary evil and, in order to reduce its harms, limitations should be imposed on its authority so that the individual can remain free from it as far as possible.

View point of Islam

Conversely, the view point of Islam is that an organized group life which, in other words, is called the state, comes to us by way of nature the desire for which resides in the heart of man as a part of his urge for Beauty. In other words, an individual who does not live in an organized group under a leader cannot obey Allah and satisfy his urge for Beauty totally. The leader is the substitute of the Apostle. Just as it is necessary to obey the Apostle in order to obey Allah and is equal to obeying Allah, so it is necessary to obey the leader in the absence of the Apostle in order to obey Allah and amounts to obeying Allah.

أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

O ye who believe! obey Allah and obey the
Apostle and those charged with authority among
you. (Nisa 4: 59)

Developmental role of group life

As stated earlier, the individual cannot develop his capacities fully, actualize all his potentialities completely and evolve his love for Beauty to the fullest extent as an individual as long as he does not lose himself in the collectivity.

Example of the Prophet (SAW)

When an individual tries to maintain the unity and strength of the group and to promote its progress by acquitting himself well in his relations with the group, protecting its interests and obeying the leader, the growth of his self-consciousness proceeds in the right direction. By losing himself in the society, the individual comes to his own completely. That is why, the Prophet (SAW), who had been sent as the Last of the Prophets so that he may apply the doctrine of the unity of Allah to all the important aspects of human activity and by the example of his practical life to provide the individual with an ideology in light of which he may be able to express all the important aspects of his nature completely, had himself created an Islamic state by organizing the Muslims under his own leadership. Those who unknowingly differ in principle over the existence of the state under the influence of the misguidance of the West in the name of so called freedom outwardly in the defence of Islam themselves know fully and are not tired of repeating that in Islam religion and politics are not separate from one another. Is it then too much to concede that to make the existence of the state possible and then to make it more useful and effective for the evolution and progress of the individual to accept the "slavery" of the group leader by the individual and to divest the individual of his "freedom" by the leader is the object of Islam and exactly according to human nature? Islam considers this slavery as essential for the spiritual evolution of the individual to the extent that he is enjoined not to offer prayers alone but by following a leader in a disciplined and organized congregation very strictly in all his movements and utterances. There is for obvious reasons no other purpose of the training and practice of obedience which an individual will get in prayer except that it will be of use to him in the

larger sphere of life. In fact, this slavery is a condition for freedom because an individual cannot search for the Right Ideal with complete concentration of attention without it. Therefore, it is not slavery but freedom.

Unconscious impact of Western ideas

I had mentioned earlier that the influence of the misleading Western ideas is so secret and deep that even those who profess their love for Islam are not safe from it. Hence, in their attempt to support the Islamic ideas they take help from the un-Islamic ideas unknowingly. Thus they oppose Islam itself through ignorance. The present notions of "liberty" and "democracy" etc. of some Muslims are an example of it. The Western explanation of these notions which is currently offered by these Muslims in the name of Islam and by virtue of which the power of even a high level leadership has to be restricted because of the desires of some of the short-sighted or egocentric persons is badly distorting the correct Quranic concept of the government and the state.

The theory of social contract is wrong

To form an organized group or a state by creating an unnatural and artificial unity through a contract is possible only for man. But we see that the characteristic of living in organized groups is also found in all species. The flights of birds and herds of wild animals like deers, antelopes, zebras and elephants choose the largest or the most imposing bird or animal among them to serve as their leader owing to their nature to live an organized group life. This tendency has reached such a perfect expression in bees and all kinds of ants that man is still far away from it. Should we then agree, as Hobbes or Rousseau would have us believe, that the animals also make artificial contracts to create a social organization.

Life's natural characteristic

These philosophers have, in fact, failed to understand that to create a social organization i.e., an organized group life and to continue to strengthen it is the natural characteristic of life. That's why, their political philosophy is defective and all their conclusions about the mutual relation of the individual and the government and their rights and obligations have turned out to be wrong.

Basis of grouping

The characteristic of living in societies which is in the very nature of life is based on Allah's attribute of oneness or wholeness. Since self-consciousness is one, since it is a whole, it has an urge to maintain its oneness or wholeness even when it has expressed itself in the form of a number of individuals of the same species. Owing to this tendency of life, the members of every species that comes into existence in the course of evolution exhibit an affinity for each other and express the desire to form a group. The expression of the characteristic of living in groups is not restricted to only the animal world, but this characteristic is also expressed by self-consciousness at every step of evolution.

Grouping at the material plane

We see its sign at the material stage of evolution in the atoms, the molecules, the crystals, the snow-flakes and the systems of heavenly bodies.

Grouping at the animal plane

This characteristic of life is also very clearly visible to us in the animal stage from a simple unicellular creature to the biological unity of the body of the highly evolved creature. This feeling of living in a group is, moreover, exhibited by all species which the psychologists have called the gregarious instinct. Because of this instinct, the members of every species live collectively, form organized groups and act as parts of a single whole. Whenever this tendency is fully developed or is able to operate perfectly and freely i.e., without the obstruction of other instinctive tendencies, the group behaves as a single organism.

Grouping at the human plane

At the human plane of evolution too, this characteristic expresses itself in the form of a group of men having the same ideal and brings about the existence of governments and states. So far this tendency has reached its perfect expression in bees and ants, but it must reach its perfect expression in future in man at the highest stage of his evolution where all the qualities of consciousness will be displayed in their fullest splendour and harmony. The only difference will be that while the bees and ants form an organized group

impelled by a biological or instinctive pressure, the individuals of the human society of the future will impose extremely rigorous kind of disciplinary restrictions upon themselves voluntarily and willingly impelled by an internal psychological pressure i.e., attraction for Beauty. Because of these restrictions they will proceed more quickly and eagerly along that path which leads to their destination i.e., the perfect expression of the qualities of Beauty. This self imposed discipline which will make them like a single individual will be more perfect than even that of the bees.

Basis of grouping is the attraction for Beauty

Human societies come into existence and maintain themselves because of the force of attraction for Beauty and the love of the ideal. The ideal is always the ideal of a group and not that of an individual. An individual who loves an ideal must either accept the obedience of others or make others to accept that of his. This creates an ideal group. The individuals of this group become united and organized because of the love of the ideal. Just as the biological force of the organism brings the organism into being and gives it the shape of a whole or a unity by uniting and organizing its various parts, so the love of the ideal brings a group into existence and gives it the form of a whole or a unity by uniting and organizing its individuals.

Similarity between the individual and the group

The more the members of a group love their ideal, the greater is the organization and strength of the group. Just as the individual strength of the cells is at once the result and cause of the health and efficiency of the body as a whole, so the strength of the individuals of the group is at once the result and cause of the total strength of the group. Every cell not only gives energy to the body but also takes energy from it. Similarly, every individual not only gives strength to the group but also takes strength from it. In the case of the body, strength means the physical strength while in the case of the group strength means the psychological strength or love. Just as an organism cannot function as a unity without the brain, so a group cannot function as a unity without the leader. The leader in every group is the representative or the substitute of the ideal. To live in the group and to lead a group life means to obey the leader. Just as it is natural to live in society, so it is natural to obey the leader.

Relationship between the leader and the follower is natural

Since, we cannot live without the ideal, we can also not live without the group and without obeying the leader. In fact, the relationship between the leader and the follower is no unnatural or artificial relationship. It is always based on the nature of the individuals and is created out of the inevitable demands of their urge for Beauty. One of the requirements of the urge for Beauty is the desire of the individual that not only he but also the whole of the human race should come nearer to Beauty to the maximum extent. That is why, the feelings of leadership and obedience both exist side by side with each other in the individual. Every individual is always ready to be a leader and a follower. When he thinks that he is behind some other individual in the knowledge of Beauty he accepts him as a leader and obeys him so that he may come nearer to Beauty under his guidance. When he thinks that he is ahead of others in the knowledge of Beauty he undertakes to lead them so that he may bring them nearer to Beauty by guiding them. As to who will be an individual's leader or what kind of leadership will a leader provide always depends upon what idea of Beauty does the leader or the follower entertain.

Two essential conditions for evolution

It is essential that the leader's love is highly evolved and his belief is firm and strong. But in any event, the wider the leader's force and strength and the greater his power and authority, the more easily, accurately, quickly and conveniently will he bring his followers near to Beauty. Conversely, the more the followers recognize the leader's force and strength and his power and authority, in other words, the more they obey and serve him and put their trust and confidence in him, the greater will be the internal solidarity, the cohesion and the strength of the group.

An important benefit of the extensive powers of the leader

In fact, the second main characteristic of an advanced Islamic system due to which it will be closer to the doctrine of *tauheed* i.e., the unity of Allah and the qualities of Beauty is that, when the Muslims running it will willingly invest the center with more power

and authority, they will come nearer to one another, express their feelings of fraternity, sympathy and sacrifice more effectively and successfully and become more united, organized, active and powerful as a group. In other words, they will take a great step forward towards the purpose hidden in the congregational prayer and *وَأَرْكَفُوا مَعَ الرَّاكِعِينَ* and will translate it into their whole practical life out-side the mosque.

Key to political philosophy

In fact, the subject of the *ahadis* of the Prophet (SAW) cited above where he has said that the community of believers is like a single individual is as a key to the correct theory of politics and state. The natural advanced state of an organized group, particularly an organized Islamic group is not different from that the model of which we see in a living organism

The individual is an organized group

An animal organism is outwardly a single individual. But it is really a group in which the cells occupy the position of individuals. The biologists tell us that every cell in an animal organism is in itself an independent animal organism which feeds itself, grows, procreates, becomes weak, sick, strong and healthy and if it is not able to have the nourishment it needs, decays and dies. The cells perform different duties. But the purpose of all of them is one i.e., maintenance of the life and growth of the organism as a whole. The brain which is itself made up of the cells serves as a government for the group of the cells which assumes the form of an animal organism. The brain fully controls the organism. It supplies food to the cells and makes them perform their respective duties so that the organism can maintain its life and growth as a whole. That is why, there is complete unity in the different innumerable cells of the organism.

An organized group is an individual

Although in an organized group the individuals have no physical affinity with one another like the cells of the body, yet they have a psychological or spiritual affinity with one another. An

* The Quran, chapter Al-Baqarah 2: 43

example of such a group is a beehive or formicary. The beehive is apparently a group but it is really an individual. The bees perform different duties as nurses, house-maids, masons, chemists, sweepers, wax makers, guards, honey collectors and princesses but all of them idolize the queen love for and obedience to which is the pivot of their life. It is this fact which gives them the form of a single individual by bringing them together.

Another mistake of Roussau

Another wrong view which has gained currency during these days due to the influence of the philosophy of Rousseau and is generally accepted by the political scientists is that the authorities of the government should not do anything at any particular time which is contrary to popular will and if they do so the individuals of the group have the right to rebel against them. But this view also stems from the very same static, non-evolutionary and wrong view of the individual and society. Because of it several other political values, for example, liberty and democracy have also found currency during the modern times by acquiring wrong meanings.

Several wills

In fact, an individual or a society does not have only one opinion or will about a particular matter but many. An individual looks at only one matter from a different angle at each stage of the evolution of his self-consciousness and wishes to react to it in response by a different method. This angle will be as correct and this method will be as right as the self-consciousness of the individual will be evolved. As his self-consciousness goes on evolving, so his opinions and wills about this matter go on changing and becoming better, higher and more correct. As he moves forward, he comes to know that he had misunderstood this matter and reacted towards it wrongly on the previous occasion.

The most correct will

The final will of an individual which is created in him in the final stage of the evolution of his self-consciousness is the best, the highest and the most correct will. On reaching this stage, the individual understands that matter in the best manner and adopts the best method about it. Although, this will is present in him potentially, yet he, in fact, wishes to know and fulfill only this will. But he can neither know nor fulfill it because of the lower stage of

the evolution of his self-consciousness. The standard of thought and action which he actually adopts at some particular time is determined by the stage of the evolution of his self-consciousness. It can neither go higher than it nor can be more correct than it. This highest and the most correct internal will which exists potentially and invisibly in the individual is only one in all the individuals loving the same ideal who are either away from it or near to it according to the stage of their evolution. The government's greatest solicitude for the people and its best service to them is that it should conduct all their political affairs according to this best will of theirs.

Role of the leader

Since the self-consciousness of the leader of the group is at a higher stage as against the self consciousness of all the other members of the group, and it is because of it that he is the leader of the group, the standard of his thought and action is of a higher standard than that of an ordinary member of the group and is nearest to that final will or desire of the individual which he really intends to satisfy. But he can neither know it at that time nor satisfy it because of the low stage of his evolution. At this stage, the leader comes to his help because of his developed personality, guides him and performs that task for him which he ultimately wishes to perform himself.

Duty of the leader

If, therefore, for the time being the individual does not understand the good qualities of the mode of thought and action of the leader, he must trust the leader and cooperate with him willingly in his own interests. But if he is unable to cooperate with him, it is the duty of the leader to compel him to act according to his best interests without caring for him just as a father sometimes treats his foolish son harshly in his best interests despite his strong love for him. At this stage, the extraordinary power of the leader and the extraordinary feeling of obedience of the follower both resolve the difficulty by joining together.

Taunts for repressing freedom

Now a days the aim of some of the individuals in the so called democratic countries which also includes our own who taunt the government for lust for power and repression of freedom is not to

advocate freedom because they seldom have the true meaning of freedom before them. On the other hand their aim is that the opportunities for the enjoyment of power and repression of freedom should be taken away from others and given to them instead. A true democratic country is in fact that where the government functions in the best interests of everyone all of which emanate from the common ideal of all the individuals even if the desires and wills of lower nature of some people do not get an opportunity to achieve their freedom. It is only in such a state that the individual and society can have the opportunity of moving forward towards the purpose of man's life.

Eradication of the disease

An organism maintains its health and efficiency when on account of its vital force there is perfect coordination between its various internal and external organs. But when any organ of the body becomes diseased on account of the attack of unfavourable germs from outside, the life process in it is upset or deviates from its normal course. This impairs the health and efficiency of the body. But the vital force in the body reacts at once to rectify this situation and produces white cells in the blood which have the effect of an antidote for the poison in such a large quantity that the unfavourable germs are destroyed, thereby restoring the normal health and efficiency of the organism.

End to difference

Similarly, when a party different from the ideal and, therefore, opposed to the ideas of the ideal comes into existence in the group and begins to struggle for its ends, it constitutes a diseased condition of the organism of the group for the creation of which these ideas serve as the germs. It should, therefore, be the responsibility of the aggregate moral and spiritual strength of the group i.e., of the government (which is the representative of the vital force of the body) to put an end to this condition by paying immediate attention to it, otherwise it will create an obstacle in the way of the search for the ideal, with the result that the purpose for which the group has emerged and wishes to preserve itself and wage a continuous struggle will be defeated.

Renouncement of freedom

Some people who interpret freedom and democracy wrongly would say that by tolerating this party the government will satisfy the

demands of freedom and democracy. But, in fact, in doing so, it will only be crushing the demands of liberty and democracy, for it will not remain completely free to push forward towards its ideal which will also be the ideal of everyone of the people and will give up its freedom by itself simply due to lack of sense of duty. Therefore, it will work against the best interests of the people. As this party will gain in strength, the members of the group will gradually become slaves to the outside ideas and the power of the group will decrease gradually. The reason is that, it will be deprived of the love of its ideal day by day. An ideological group which believes in its ideology cannot give an opportunity to the outside ideologies to appear, grow and flourish.

There is only one party in the Islamic state

A group, which is based on a clearly defined ideology like Islam, has only one objective. It has also only one method of achieving it. The leader of the group whose self-consciousness is more evolved than that of all the other members of the group understands the objective and the method of achieving it in the most excellent way. Therefore, the group of the Muslims consists in only a single party, and that is the party of the leader. A party which comes into existence against the objective and methodology of the leader is definitely based upon the opposing ideas of the ideal which is different from the ideal, works against the objectives of the ideal and takes the group in a direction which is opposite to that of the ideal. There is only one criterion of judging whether a party which has come into existence within the state is against the ideal or in favour of it, and it is that whether the methodology which it adopts is contrary to the methodology of the leader or is in agreement with it. If its methodology is contrary to the methodology of the leader, it will, beyond doubt, work against the ideal. This, in other words, means that there is absolutely no room for any other party in the true democratic Islamic state except the party of the leader.

Contradictory statements

The objective of an Islamic state is to provide maximum facilities to the individual and the group for the evolution of their self-consciousness. The existence of an opposition party within the state is inconsistent with this objective. How is it possible that on the one hand it may devote all its energies to the growth of love, but on

the other, may continue to give an opportunity to forces such as the opposition parties to flourish and to stop this growth? If it does so, it will be like a carriage which is being pulled by one horse forwards and by another backwards. Such a carriage will either keep standing at one place or move backwards or if it moves forwards, it will do so with a very low speed taking an opposite direction again and again. Prevention is a part of treatment. If we wish our physical strength to grow, we will have to avoid all those activities which weaken the body in addition to taking good food and proper exercise.

Opposition parties are intolerable

The leader of an Islamic state will be its leader because he will be having a better understanding of the demands and needs of the ideal of the group than all the other individuals of the group. Therefore, for what purpose will the opposition parties come into existence in the state if not to impose their ignorance on the knowledge of the leader and their lower desires over his higher desires, to create obstacles in his way and to incline the group, which will be successfully striving for Beauty and Perfection under his guidance, towards ugliness and imperfection? Such parties do not, in fact, wish to serve the ideal but only desire power which they wish to achieve by repressing freedom. If the democratic government is really a democratic one and understands its duties and functions properly in relation to the people, it cannot tolerate such parties.

The leader consults

As for consultation with the group's intelligentsia, no leader can be so empty headed as not to try to benefit himself by it because of his sense of responsibility. But in the absence of the Opposition, he will accept the advice of others not because of any pressure but because of its value and worth.

The Opposition's harmfulness

The Opposition, it is said, does not let the government go in the wrong direction. But in fact, the government always goes in the wrong direction for fear of the Opposition. It does not use its power to strive for the ideal but to increase the number of its supporters and keep them in majority. Conversely, before taking every decision there is a conflict of ideas in the mind of the leader too in which some ideas serve as the Opposition. When, owing to the love for the

ideal the leader is about to take some decision, it is the ideal's love itself which induces him to review it and cautions him against its possible flaws and difficulties.

The real Opposition

On the other hand it makes him form an idea of his decision's plus points. Therefore, he gets involved into a conflict. In order to resolve this conflict by making it easier and simpler, he is forced to seek advice. As a result, the balance of the conflict tilts in favour of the ideal's correct interests, and the leader's verdict is pronounced which accords exactly with the ideal's best interests in relation to the stage of the evolution of the leader's self-consciousness. This internal opposition party, which works with complete efficiency with the state's best individuals during the leader's consultation, and because of him, does its duty much more honestly and efficiently in comparison with the external opposition party because it is itself a product of the leader's love and ability of the first order. The external Opposition, which certainly represents the inferior and lower desires, is absolutely unable to discharge this duty.

Position of the leader

The individual of an advanced Islamic group will feel that the leader's orders are not those of any authority different from him, but they are his own which he wishes to enforce himself upon himself and which have been enforced by his leader after finding his will. He will feel that on reaching a higher stage of evolution, his self-consciousness is making a better kind of thought and action possible for him. Thus, to become annoyed with these orders apart, he will be so grateful to the leader for them that he will become completely devoted to him. This devotion of his for the leader will, in fact, be a part of his love for Allah Himself. Therefore, with its progress, his self-consciousness will evolve a step higher.

Destination of evolution

Since, Allah, Most High, wishes that mankind should unite and organize under a single ideal, i.e., the ideal of *tauheed*, in a way that it becomes like a single organism, therefore, the evolution of the society is also continuing in the same direction.

Implications of the search for livelihood

A tendency to unite and organize like this indeed exists in man's urge for Beauty, but it is being displayed during the course of achieving certain partial and secondary objectives subordinate to the search for Beauty or the ideal. The most important of these objectives is the struggle for bread. In other words, the struggle for bread is indeed becoming an excuse for unfolding the wings and upward flight at each step of the evolution of humanity.

Search for livelihood and the unity of mankind

There was a time when man could search for livelihood even by leading a single or at the most a married life. Thereafter, he felt that he could not satisfy his economic needs all alone until he maintained relations with other people and divided the work by joining in with them. This step brought him closer to his other fellow men. Gradually, he was able to invent the machines for an easy provision of these needs. The invention of machines made large scale production possible because of which different large groups of factory workers were created. As a result, thousands of workers in these groups came closer to each other and became organized under the capitalist to serve a single purpose of the factory. Thereafter, different small factories began to break up giving rise to large ones because production incentives to large factories used to be so high that the small factories were unable to compete with them and used to break up. With the expansion of factories, the human groups came even closer to each other, with the result that their centres became stronger and more powerful.

Last step towards the search for livelihood

Now, the last step in this direction which will emerge in the form of an advanced Islamic system through Islamic education and training will allow the existence of only a single factory owner and a single capitalist and thus put an end finally to whatever opportunities will have been left for mutual disagreement, hostility and resistance. This change will be according to the qualities of Beauty and those objectives which are hidden in the doctrine of *tauheed* (unity of Allah) and the injunctions of sharia. Since, this big industrialist or capitalist will be the true believer, therefore, his factory will be free of all evils and faults.

Methods of consumption and the human unity

Where on the one hand the modes of production have been promoting the growth of the unity and organization of human individuals by changing frequently and making the centres of human groups more authoritative and powerful, there on the other, the methods of consumption are also changing in the direction of making man more and more united and organized and investing his centre with more and more power and authority.

Difference between the past and the future

There was a time when a person used to light his lamp and carry it with him while going out during the night. Now there is an arrangement for street lighting for him on behalf of the group's centre in every city of the world. Previously, every individual used to fight against his enemy by himself with his own weapons or used to call his relatives or neighbours or friends for his help and while some of them came to his help the others did not. But now there is the police and the army in every country under the control of the group's centre to protect him. Similarly, one now need not appoint his own messenger to carry his message, for he uses the post offices, the telegraph offices and the telephones of the centre. does not build his own roads, rails and bridges for travelling but travels by the government's rails, roads and bridges.

Wrong objection

Now if some one may say that the individual should be given freedom by putting an end to this dependence on the center so that, when required, he may arrange for his own lighting, make his own plans for fighting the enemy, choose his own messenger for sending his messages and build his own roads and rails for travelling or may travel by some other means because through struggle for free arrangement for these needs his personality will evolve, his view can obviously not be correct and we cannot attribute such a view to Islam.

Lack of insight into Islam

Such a struggle will mean the return of the individual to the point from which he had started. In other words, this struggle will not evolve his personality but cause it to regress because by engaging

in such a struggle he will achieve those successes again which he has already achieved once as an individual of the human group and will pay no attention to those new successes which await his struggle yet; his direction will be backwards and not forwards.

Central arrangement for the distribution of food and clothing

When we accept the center's arrangement for walking on the bright roads, travelling comfortably, fighting the enemy successfully, and sending messages and letters by cheaper and reliable means without considering it to be against the Islamic injunctions, how can the acceptance of such an arrangement for obtaining food and clothing without worries be at variance with these injunctions? Moreover, if by the central arrangement for meeting our other needs the evolution of our personality does not suffer any harm then how can there be any danger to it by meeting the needs of food and clothing through it?

Both these two routes of the evolution of human unity through production and consumption which have been explained above run concurrently after joining the advanced Islamic system, since in this system both of them are managed and controlled by the government. In other words, this system is the natural destination of both.

Cause of social evils

By social progress Nature's aim is to bring the individuals of the whole of humanity together gradually to the maximum extent until it is united and organized like a single individual. Until this situation is created, no social condition will be able to satisfy man's urge for Beauty and come up to his internal standard of Beauty. On the contrary, there will always be some evil or other in every condition of the society which will ultimately cause discontentment and anxiety to man and induce him to remove it through all possible means. When he will remove it the unity of mankind will take one more step forward towards its perfection. Every unsatisfactory condition of the society, to whatever stage of evolution it may relate, is unsatisfactory because it is not consistent with man's urge for Beauty and can not satisfy the love for Allah completely which also includes man's feelings of fraternity, equality and forgiveness.

Artificial unity

The serious draw-backs which exist in Russia's communism are also all due to no other reason except that it establishes an artificial unity. Unity is the name of a feeling which is inside the human self. It is not the name of some external material object. This feeling can assume the form of a legal system after coming out from within. But no legal system which exists outside can assume the form of an internal feeling.

Importance of Islamic education

Internal spiritual feelings desire spiritual development. Such a development takes place under the special laws of Nature taught only by Islam. If we are unacquainted with these laws, we cannot undertake this development. If, therefore, Russia or any other country of the world wishes to remove the faults in its system, it will have to turn towards Islam whole-heartedly. Islam evolves every system to its perfection by removing all its faults where, according to the words of the *hadis*, the mutual unity, discipline and harmony among the individuals progresses to such an extent that they become like a single individual. Since, this unity, harmony and discipline is ultimately expressed through the group's center, it is necessary for the group to have vast powers with the individual's own consent. The formula for achieving such a complete unity before Islam is the *kalima-e-tauheed* or the declaration that there is no lord but Allah.

Dead system

Every system is like a dead body without the love of Allah. There is an artificial unity even in a dead body by virtue of which it is a collection of elements which lie side by side with one another. But if that body is resurrected by the breath of Jesus, the life force creates a true unity in all its elements due to which every element cooperates with one another with absolute willingness under a central purpose. In the case of groups, this breath of Jesus is the love of Allah the inevitable result of which is the emergence of a national arrangement under a strong center. We usually make an effort to compensate for the deficiency of this love by loving wrong ideals. But a wrong ideal is itself lifeless. Therefore, its love is neither perfect nor permanent.

Need for the guidance of the government

I had stated above that the national arrangement comes into being automatically at the highest stage of the evolution of spirituality of the group of pious and religious Muslims. But if the explanations given by me about the stance, role and functions of the government are kept in view, they will not be taken to mean that the Islamic government will not make any beginning or give any guidance for the national arrangement. On the other hand, since, the Islamic government will be the representative of the best internal desires of the group, it will move forward towards their satisfaction together with the group even if these desires have not yet achieved complete strength and concreteness in the form of a few individuals of the group and are involved in a frustrating struggle with the desires of a lower nature.

Demand of exigency

It also does not mean that until the group of the Muslims reaches the highest stage of its spiritual evolution, it can take no step or should take no step towards the national arrangement. On the other hand, if the group of the Muslims which has been lacking in Islamic education and training may see that without it the demands of evolving care and justice are being crushed, its spiritual evolution is being retarded and its advance towards its ideal of perfection is slowing down, it should take this step immediately. Every step on the road of evolution which man takes forwards towards his destination, whether he is an individual or a group, makes his next step easier. Any step which can move towards it must move, and when it will move, it will consolidate itself by itself.

Route of the evolution of self-consciousness

When the Right Ideal is clearly determined in the mind of a person, he strives for its achievement. But his struggle meets with success only when he carries it forward gradually from the easy to the difficult and from the known to the unknown. Man's nature has several aspects and his life consists of several departments. All the aspects of an individual's nature and all the departments of his life have achieved full growth at the highest stage of evolution. But this does not mean that the growth of every one of them continues at a uniform pace from beginning to end. Rather, first of all only that part

of the individual's nature begins to grow for which he is more ready by virtue of his scientific and practical training. At first only that department of life progresses towards this ideal of perfection the progress of which is nearer to his interests and liking. This progress leads to the progress of other departments. And in these departments his progress becomes easy due to increase in his love. Because of the strength of this love, his action in every department becomes easier and every aspect of his nature grows and develops. Therefore, it is wrong to think that an individual should not advance towards this or that direction of his ideal of perfection until he has been spiritually fully evolved. Rather, if he desires to be spiritually evolved, he must take a step forward towards every direction which appears easy for him and then make this progress a stepping stone to other progresses.

Evolution of the individual

The spiritual and moral progress of an individual takes place along the lines of his tendency, desire and curiosity. If we make a rigid programme for it which is difficult to be undone, he will make only as much progress as will be reflecting itself in his tendency and desire even while remaining within the frame work of this programme. This does not mean that we should not impose the restriction because by imposing it the way to progress is lost. Rather, it means that, after imposing the restriction, the development of curiosity and interest should not be lost sight of.

Evolution of the group

The evolution of a group is also like the evolution of an individual itself. At the highest stage of the group's evolution, all the aspects of human nature get their progress completed. But the progress of some of its aspects at some particular point of time can be more or less than that of certain others.

Gradualness and spontaneity

Self-consciousness moves naturally from the easy to the difficult and from the known to the unknown. That's why, the Quran recognizes the principles of gradualness and spontaneity in its injunctions which we sometimes misunderstand and make no differentiation between its first and the last injunctions nor move from the first to the last.

A misunderstanding

Because of their failure to keep these principles in view some of our prominent leaders had sometimes in the past advised their companions that until their character achieved perfection by means of prayer, fast and moral action, they should keep out of politics. The result was that an excellent means of perfecting the character apart from prayer and fast, which the people were ready to utilize, slipped out of their hands. When in the sight of these leaders, time to interfere in politics came, the conditions had become more difficult and the people's zeal and enthusiasm for action had cooled down, and this itself was ultimately the time for the test of their character. In short, the self-consciousness of man should get the opportunity to evolve itself to whatever direction it can so that its evolution in other directions becomes easier.

Chapter – XVIII

The Fallacy of Marxism

Difference between Islam and Marxism

Aside from the two abstract ideas of evolution at the human plane and economic equality the rest of the philosophy of Marx comes into a clash with the fundamentals of Islam. Even the truth of these two ideas has been badly distorted after merging into his philosophy so that it must be said that there is no truth in the manner in which the Marxists believe these ideas. Evolution neither continues at the human plane in the way supposed by Marx nor is the economic equality established the way he desires it to be established.

A misperception

Some people think that the Russian communism is nothing but an economic organization which assures equal distribution of wealth through national control of the means of production or they do not know that this organization is connected with an atheistic or materialistic view of the universe or if they know it they think that they are in any case not concerned with it but only with its application which is the economic system of the Soviet state.

Russian economic system and Marxism are inseparable

The whole of this attitude is the result of a profound mistake. The economic organization of Russia is inseparable from the philosophy of Karl Marx so that it is impossible to take one and reject the other. You have to take both or reject both. Russian economic system is a super-structure built on the foundations of the metaphysical theory of Marx, and this super-structure must crumble the moment we remove its foundations.

The Russian economic system is not merely the name of the control of the means of production by the state or equal distribution of wealth but it is a system which determines the whole life of man in a particular way and, in order to introduce and maintain it, you

have to believe in a particular view of man and universe and enforce a particular kind of system of education, morality, law and politics because this economic system is a part of a complete philosophy of life. It takes a particular support and derives a particular character from the rest of the philosophy of life and itself gives a particular character to the rest of the philosophy which stands on only a single basis, the philosophy of Marx, which is a view of universe that shapes the whole life of a Russian. It is for this reason that we cannot take the Russian economic organization and discard the rest of the social life of the Russians or the world view on which it is based. If we attempt to do so, the Russian economic organization will become dead and the economic organization which we will actually adopt will not be the Russian type but something entirely different from it which will be in accord with our own view of man and universe, will be taking support from our own system of education, law, morality and politics and will be as good or bad and as right or wrong as will be our own view of man and universe.

Unity of human life

Human life is a harmonious whole, a single indivisible structure. It does not consist of watertight compartments and cannot be divided into sections exclusive of one another. Every aspect of the life of man is controlled by the single force of his outlook on life in general. Therefore, each aspect of his life merges into and partakes of all the other aspects. The purely economic man does not exist because the economic man is at once the political, the ethical and the juridical man and the man with one particular view on life as a whole. The economic ideals of every individual will not be different from those which will be determined by his outlook on life.

Oneness of the Russian system

Since the Russian philosophy of existence covers the whole life of man, it is a whole like an organism. Its economic portion cannot be separated from it without becoming dead. If we cut off the leg of a dog from its body we cannot expect it to survive or continue to work as the leg of an ostrich. In order to understand the peculiar nature of the Russian economic organization it suffices to take into consideration the fact that if any part of the remaining social life of the Russians, for example, their system of education, politics, law or morality is separated from it forcibly, they will not be able to maintain their economic organization.

A noteworthy point

It is, therefore, highly important for those who are enamored of the Russian economic system, on account of its aim of economic equality, to consider whether they can or cannot accept the Marxist view of the universe which must come along with it. If they find that this view is wrong, absurd or fallacious they have to spurn it and the facts themselves show that the Marxist view of the universe is in fact only of this kind.

A vain hope

The aim of the Russian economic system may be equal distribution of wealth. But this system embedded as it is in the rest of the social life of the Russian people, with its back ground of atheism, is not at all a natural, stable or permanent arrangement for the achievement of this object. The desire for economic equality with the rest of men is a part of the urge of human nature to love others, which is again an aspect of man's urge to love Allah, the creator of all men, before Whom all men are equal and have a right of equal benefits.

Essential condition for equality

This urge can never find a free and full expression unless its counter-part, the urge to love Allah, is also permitted to have a free and full expression. This means that if we desire economic equality we must educate and train the individual in such a way that he is dominated by the strong love of Allah. This education and training can be provided only by Islam.

Marx has taken the idea of economic equality from religion but has, by a gross misrepresentation of facts, implanted it in an atheistic system of philosophy to which it cannot possibly belong. Men, at their best, can be ready to share the good things of this world equitably among themselves as a means to the ends of Justice, Goodness and Truth but never as an end itself.

Inconsistency

The psychology which the materialistic work-view of Marx inflicts upon his followers comes into conflict internally with the desire for economic equality which is really a part of the mental outlook of the religious man. Marxism takes away the soul of this

desire and thus really pulls the individual in a direction away from it. On the one hand it forces economic equality on the individual, on the other, it deprives him of that moral satisfaction which is its only reward.

Mental conflict

Thus it creates a mental conflict and a sense of restraint in the individual, and the greater the emphasis on the philosophy of Marx and the suppression of religion, the greater will be this conflict and this sense of restraint in him.

Blessing of religion

Whatever measure of success Marxism is having in Russia is due to the fact that the Russians have not yet forgotten what they have been taught by religion, to extol the moral excellence of economic equality. But now as time will pass the Russians will recede from the religious sentiment of their ancestors due to the efforts of the government. It may look very strange, and yet it is a fact that Marxism, in its practical expression in the form of the Russian economic system, has survived on that very religious sentiment which it is out to crush. But to the extent to which it is crushing that sentiment it is working its own ruin.

Ingratitude

The Marxists say that they are opposed to religion because it protects the rights of ownership and advocates exploitation. But actually this is an act of ungratefulness on their part because respect for the rights of ownership (what is it really that belongs to the laborer and to the capitalist) which is the very basis of communism has been taught by religion itself and communism calls people to itself only on the basis of its claim that it takes the responsibility for establishing justice in the economic sphere of human existence.

The object of the support which religion and particularly Islam has given to the rights of private ownership whatever its extent is that individuals should not grab the private ownership of one another because it creates disorder and disorganization in the society and by it private ownership also remains intact except for the fact that its owners change illegally. But Islam does not oppose conversion of private ownership into public ownership. On the other hand it supports it.

Economic equality is not the aim of life

The error of the Marxists is that they consider economic equality as the be-all and end-all of human life. But the reality is that economic equality itself is not the be all and end all of man's life. It is the full growth of self consciousness or a complete expression of the urge of self for Beauty which is possible by seeking Beauty and economic equality comes into existence by way of the incidental achievements of self-consciousness on the road of man's search for this end. It is a different matter that, like all the achievements of self-consciousness, these achievements also serve as the subordinate means of its future growth and development. In order that there is no misunderstanding in the mind of those who think that they should be allowed to achieve economic equality through the Russian communistic method first of all and the way for Islam will be cleared later on, it is necessary to repeat here that if economic equality comes into existence in this manner, then, apart from the fact that it cannot maintain itself, it is highly injurious to the evolution of human personality.

World of difference

When economic equality is looked upon as an end in itself all the higher ends of man are subordinated to it. But when it is regarded as a means to other ends, it is itself subordinated to these ends. This creates a world of difference in the life of the individual and the society. Values of life in two societies each based on these two viewpoints separately will be widely different from each other, and if one will achieve the stage of its highest perfection the other will head for a sharp decline. Moreover, a major difference between the two societies will be that, after sometime, the society that looks upon economic equality as the ultimate end of human life will meet an increasing resistance from the nature of man himself till it will be finally upset.

Fundamental mistake of Marx

The references to Marx and Engels cited in the first part of the book clearly show that the central idea of the whole philosophy of Marx from which all the rest of his mistakes arise is his idea that ideals or creeds emanate from economic conditions and in the ideals and creeds he also includes all those activities of man which are

related to the satisfaction of the urge for Beauty or the search for ideals or creeds, for example, religion, morality, politics, law, knowledge, art, reason, science and philosophy. That is why he calls them "ideological forms". But sometimes he also uses the terminology of "consciousness" or "contents of consciousness" for them. But let it be remembered that this use of the word "consciousness" is his own and the philosophers have never used this word in this sense. In this our book also this word has not been used in this sense.

Admission of Marx

Marx himself concedes by saying that, "that idea which once served me as the guiding thread of my studies is that ideals and creeds are the result of economic conditions".

From this it is clear that if we prove this idea of Marx as wrong (and I hope that the facts presented in this book while discussing the theories of Darwin, McDougall and Freud and those which will be presented in connection with the subject under discussion will be sufficient to prove it wrong) the whole superstructure of his philosophy crumbles away.

Wrong results of Marxism

If we accept this idea of Marx as correct, it will produce several absurd results.

- (1) All the activities of man which are related to the search for Beauty (for example, the search for ideals, religion, morality, politics, reason, law, knowledge, and all kinds of art, science and philosophy) on which man takes pride and because of which he enjoys distinction over the animal and on which his civilization, nobility and greatness rest have no worth or value of their own and when we have become satisfied with the economic conditions indulgence in them is unreal and meaningless.
- 2) Sometimes an individual who is hungry or who needs clothing, or shelter clearly says that he needs food, or clothing or shelter. But sometimes he does not clearly say that he needs food, clothing or shelter. Rather, he completely forgets about these needs, is totally oblivious to what he needs and begins to make

efforts to meet the demands of justice, goodness and truth in place of his original economic desires or starts making a search for moral, religious, political and spiritual ideals or engages himself in knowledge and art, although he is healthy and sane, is not under the influence of any soporific and is fully alert and conscious.

- 3) When a rich man is easily satisfying his economic needs and knows that he is self sufficient for generations then, if he talks about goodness, justice and truth or gets down to the search for some moral, spiritual, religious or political ideal or engages himself in knowledge or art or science or philosophy, we should understand that some economic need is worrying him and if he is asked what is that economic need which is worrying him he flatly refuses and says that no economic need is worrying him at all and he has everything, we should know that he is completely unaware of his circumstances.

Unsuccessful attempt

Note: The words used by Engels about the above two points clearly show that he is trying to make an unsuccessful attempt to prove a wrong point of view. He writes:

“Ideology is a process accomplished by the so called thinker consciously; it is true, but with a false consciousness. The real motive forces impelling him remain unknown to him. Hence, he imagines false and seeming motive forces. As all action is mediated by thought it appears to him that it is based on thought”

But this statement is not an argument; it is only a series of similar assertions. The question is what evidence is there to show that the consciousness of a man who is striving for a moral ideal consciously is false? if no man ever knows or has the means to know that his consciousness of his ideal or creed is false consciousness, how could Marx and Engels know that the consciousness of every man who strives for a creed or an ideal is false and how do they know that their own consciousness or their creed of Marxism is not false?

Claim without argument

There must after all be some reason for us to suppose that the real economic motives impelling a man remain concealed from him

and that he imagines only moral and spiritual motives instead of them. Otherwise one can assume that the moral and spiritual motives of a man are his real motives and his economic motives are subservient to them, especially when it is a matter of common experience that a man becomes ready to give up his economic motives, or rather, sacrifices his life for the sake of moral or spiritual motives. After all what may be the reason that the real motives may just be economic while the false and wrong ones may always be spiritual and moral. Engels does not tell us how he comes to the conclusion that action which appears to a man to be mediated by a moral ideal is not really "based" upon that ideal. What is there to prevent us from believing that the action of Marx and Engels as practical communists was not really based on their own?

A question to the Marxists

We ask the Marxists why do our religious or moral ideals and ideologies, even if they are determined by the economic factor and even if they are unconscious, false and distorted reflections of economic conditions develop around the abstract ideas of Beauty, Goodness and Truth alone? Why is that they partake of these very qualities alone in one form or another more or less? Why are they approaching these very qualities more and more as our knowledge of ourselves is growing? Why is it that even when trying to remove economic maladjustments we express our eagerness for democracy, truth, equality, fraternity, liberty, justice, morality and such like notions, which emanate from the ideas of Beauty, Goodness and Truth? The Marxists have no answer to it.

History's evidence

When we take a glance at history we see clearly that there is no struggle of human groups and no change or revolution in history (whether its nature is political or moral or spiritual or scientific or religious) which is not the result of the desire or search for these values. The French Revolution, the Russian Revolution, the American War of Independence, the struggle of the peasants of England headed by Jack Staw, the Reformation, the Crusades and the Renaissance are some of those numerous events of history which prove this fact. Whenever we intend to bring about a change we in fact wish to impart only these qualities a tangible and concrete form and to shape our life according to them. Marx has himself also

advocated communism in the name of these values. Throughout his philosophy he has emphasized justice, equality and freedom. Is it then too much to say that we have a desire for these qualities as we have a desire for food and the desires for these qualities are in fact man's original desires which exist in him as a permanent quality of self-consciousness and all his other desires subserve them as subordinate to them? It is true that these desires of ours find their expression when we make an effort to bring about a change in our economic, political, scientific and social conditions. But how does it prove that these desires are not permanent and original but are derived and false? There must after all be some medium for their expression; they cannot find an expression merely in the vacuum. Rather, it is a proof of their being original and permanent that they really bring these conditions in conformity with them by changing them.

Contempt for knowledge and reason

What makes this stand point of Marx that all the forms of the desires for Beauty or in his terminology "ideological forms" are the result of economic conditions nakedly irrational is that Marx is bound to include not only morality and religion but also reason, knowledge, philosophy and science, even mathematics in them. It means that when man thinks he can reason independently of economic conditions around him or his reason is searching for truth freely, he is suffering from a delusion. Why do the Marxians present their philosophy as truth when truth cannot be discovered? The Marxians say that their philosophy is based on reason but if reason is subservient to economic conditions it has in that case no independent status of its own and the philosophy of Marx to the extent to which it is based on reason is wrong. How can the philosophy of Marx be true if it is itself the unconscious and distorted reflection of economic conditions?

Contradiction between word and deed

Moreover, if ideals or ideologies are the result of economic conditions why do the Marxians carry on propaganda against the ideals and ideologies of others and in favour of their own. Propaganda is an appeal to reason and is justified only on the assumption that when capitalist countries are converted to communism they will bring about a communist revolution. Does it

not furnish a proof of this conviction of the Marxians that an ideology is not the result of economic condition but creates them.

Falsification of own belief

Moreover, when the ideals or creeds are the result of economic conditions, why the Marxists exert so much to make people disgusted about religion. Religious ideas have no importance because events do not result from them. These ideas cannot influence those economic conditions which the Marxists desire to create. Rather, conversely, religious or non religious ideas will be the result of economic conditions. Hence, they should sit quietly and wait when suitable economic conditions are created or if they may make an effort to create these conditions they should bear in mind not to create them through any of their considered proposal or plan because they are not created through any considered proposals or plans but themselves create proposals or plans.

Inverted view of man

The absurd results produced by the view-point of Marx about the source of ideals are sufficient to prove that he is wrong. In fact, Marx has inverted man and imagines that he is standing upon his head. The true picture of man's nature is that he changes all his conditions according to his ideals and creeds but the point of view of Marx is the reverse of it.

An idea well worth considering

It is worthy of note that there is no novelty in the misunderstanding of Karl Marx about the source of ideals. He shares this misunderstanding equally with other philosophers like McDougall, Freud and Adler all of whom maintain that there is no permanent urge or desire in human nature for ideals and creeds. Man is a creature of impulses which have their source either in one instinct or a combination of all the instincts. Nevertheless, there is no agreement among them about the real source of ideals.

Correction to McDougallism

The cause of whatever mistakes and complications exist in the theory of McDougall is that he considers the ideals to be subservient to a combination of all the animal instincts. Therefore, he could not

give a plausible explanation of the source of volition or will in human nature which is the name of an internal effort for the achievement of the ideal. In order to refute his idea an effort was made to prove only this that the urge for ideals is a permanent quality of man's nature and the sole dynamic power of all his actions and has no relationship with the instincts except that they are subservient to it. To prove the correctness of this hypothesis we had also received help from those facts which had been presented to refute Darwin's theory about the reality of Life or Consciousness. We had then seen that this hypothesis corrects McDougall's theory of the instinct by removing all his mistakes and complexities and, as a result, a proof of its own correctness also becomes available.

Correction to Freudianism

Similarly, the cause of whatever mistakes and complexities exist in the theory of Freud is that he considers ideals to be the result of the sex instinct in the form of the Oedipus complex. Hence, he could not explain reasonably as to how the Oedipus complex is transformed into the ideals, and in order to prove the wrongness of his theory we had to establish again that love for the ideals is a permanent quality of man's nature and the sole motivating force of all his actions and has no relationship with the so-called Oedipus complex except that it is in fact its product in the form of love for the parents which is not of sexual origin. We had then seen that this hypothesis establishes the logicality and reasonableness of Freud's theory of the unconscious too by purging it of all its mistakes and thus not only provides a proof of its own correctness but also lends a greater cogency to the refutation of McDougall's theory.

Correction to Adlerism

In the same way, the cause of whatever mistakes and complications exist in Adler's theory is also that he considers the ideals to be the result of the instinct of self-assertion in the form of the feelings of inferiority of childhood. In order to prove the incorrectness of this idea it had been explained that love for the ideals is a permanent quality of man's nature which is not the result of any inferiority complex or the instinct of self-assertion but the feeling of inferiority and the desires for self-assertion and dominance are themselves its result. We had then seen that this hypothesis removes the difficulties of Adler too just as it removes those of

McDougall and Freud and not only makes the theory of Adler more plausible and logical by purging it of all its errors but also lends more support and strength to the refutation of the theories of McDougall and Freud by providing another evidence for its truth.

Correction to Marxism

Exactly in this way, the cause of whatever mistakes exist in the philosophy of Marx is that he considers the ideals to be the result of economic conditions. In order to prove the falsity of his theory we need to prove again that love for the ideals is a permanent quality of man's nature and the sole motivating force of all his actions. Hence, all those facts, which have been presented to refute the wrong ideas of the theories of Darwin, McDougall, Freud and Adler and to support the correct ideas presented either by us or by these philosophers, refute the theory of Marx and are sufficient for its refutation.

Subject of discussion

Nevertheless, in order to expose the flaws in the theory of Marx, it is necessary to explain what actually is the relationship of the economic needs and conditions with the ideals and creeds and in this chapter of the book, it is this subject itself which will remain under discussion.

Causes of delusion

Some people, who do not study the facts carefully and minutely, easily go astray by this idea of Marx that the ideals and creeds are the result of economic needs and conditions. It has a number of reasons.

- 1- Our basic economic needs, for example, food, clothing and shelter depend upon certain instinctive desires which have an internal biological compulsion which exists from the very beginning of the life of man and his race and is known and felt by every individual. On the other hand, the psychological pressure of ideals is always unconscious. Although people always work impelled by its force, yet they are unconscious of it. Every pressure in the life of the individual or the race begins to be understood clearly when the ideals become a bit elevated and start appearing distinct from the instinctive desires relating to the continuation of life.

- 2- Since it is necessary first of all to live on for the sake of the ideal itself, the people pay attention to the satisfaction of their economic needs first of all before they satisfy the real needs of their ideal.
- 3- Nature has provided a special kind of pleasure or relief in the satisfaction of man's fundamental economic and instinctive needs the purpose of which is that man should not become oblivious of his obligation to maintain his life. Some people make this pleasure or relief itself their ideal. In this case the whole of their unconscious urge for Beauty finds expression through these desires. The result is that these desires become their sole ideal.
- 4- When our ideal is very high and separate from our economic needs, we are compelled even then not to overlook the satisfaction of our economic needs and to allow their importance to be reduced in the interests of our ideal.
- 5- The maladjustment of the economic conditions of a society (like unequal distribution of wealth, injustice and cruelty to some people etc.) is due to the rule of a wrong ideal. When we become conscious of this maladjustment we also come to know that the ideal of the society which has brought them about is wrong and is devoid of the qualities of Beauty. Hence, we take steps to change it which is called a political or social revolution. With the change of the ideal the economic conditions become satisfactory after undergoing a change because the new ideal under which we bring about the revolution does not contain the defects of the previous ideal owing to which maladjustments had been created in the society.

Observation of a penetrating eye

These facts would certainly enable a superficial observer to interpret with enough of plausibility that the ideals grow out of our economic needs and are unimportant and unnecessary in comparison with them and the economic needs of man are not his subordinate but fundamental needs. But if we think deeply about these facts, it leaves no doubt that we always satisfy our economic needs in accordance with the needs of our ideal. The economic conditions always arise from the ideals, subserve and assist them as subordinate to them and

do not change without a change in them and when we change them, we always do so impelled by the demands of our urge for Beauty. Our original and fundamental need is the satisfaction of our desire for Beauty the result of which is the love for the ideals.

Man dominates the compulsion of hunger

There is no doubt in it that Nature has made the urge of hunger compelling in itself which forces us to satisfy it. But this is Nature's help and kindness which we sometimes accept and sometimes reject. But we can dominate and we do actually dominate its compulsion, whenever necessary. We indeed turn to the satisfaction of hunger first of all, for such is generally the demand of the ideal which usually wants us to continue to strive for it while remaining alive. But when the demand of the ideal is otherwise i.e., it is that we should ignore hunger, even our life itself, we pay no attention to it despite its biological compulsion and become ready to starve ourselves to death.

Examples:

The refusal of the Irish leader De Valera and the Indian leader Mahatma Gandhi to take food for two months are examples of it. A soldier fights in the battle field for the love of his country without caring for the compulsion of hunger and thirst. In the Second World War millions of the Russian communists themselves sacrificed their lives including their fundamental economic needs for the sake of their ideal. It points to the fact that our more fundamental and more ultimate need is the ideal and not hunger. We satisfy our basic economic needs as means to an end and the end is always the ideal.

Ends subservient to the ideal

An ideal is the ultimate end of our actions. But there are innumerable immediate ends which we must achieve before we reach the ultimate end. Each immediate end is essential for the attainment of the final end. It is subservient to the ideal but when the ideal cannot be achieved without it, it assumes an importance equal to that of the ideal itself. We then attend to it before every thing else. In this situation, if some one may think that we have abandoned our ideal itself for the sake of this subservient and immediate end or this end has more importance for us, there can be no mistake greater than this.

Economic needs and the ideal

Such is the case with our fundamental economic needs. The whole importance of these needs is that without them we cannot search for our ideal because we cannot live at all. When, as a help to the ideal, they are threatened we start treating them as equal to the ideal but when attending to them means the neglect of the ideal, their importance is reduced to zero in our sight. In this case we meet the demands of our ideal by ignoring them.

Benefit of the compulsion of instincts

Our fundamental economic needs are amongst our immediate ends or means of achieving the ideal. We are fortunate that our immediate ends or means have an internal biological compulsion of their own, but they have no more importance than the importance of a means to an end. Man inherits instinctive desires from the animals during the course of evolution. If nature had not compelled the animal to satisfy these desires, it would have become unmindful of satisfying them in his half unconscious life which nature had given it. When it would itself have not lived, there would neither have been its race nor the appearance of man on earth.

When, during the course of evolution, these desires reach man, their biological compulsion does not allow even man (when the demand of the ideal is the maintenance of life and support for the instinctive desires) to be unmindful of the responsibility for the preservation of life. Another benefit which man derives from the internal biological compulsion of these desires is that when the demand of the ideal is to oppose the instinctive desires, this compulsion impels him to make extraordinary effort due to which his love of self-consciousness progresses.

Instinct of hunger and the ideal

When we are eating, we are consciously or unconsciously serving the ideal and satisfying its requirements. We would have continued to eat even if there had been no instinctive compulsion for eating, provided we understood clearly enough that eating is essential for living. It is on account of the natural compulsion of the hunger instinct that it appears to us that we eat for the sake of eating and satisfying our hunger and not for the sake of our ideal. We do

not eat and live in order to eat and live but we eat and live for the sake of our ideal and the proof is that we are prepared to give up eating and living when such is the demand of the ideal. We oppose every economic need, and every instinctive compulsion and sacrifice every thing including our life when our ideal demands this, whether the ideal is high, or low, right, or wrong.

A wrong result

There is no doubt in it that in the life of the race the urge of hunger has existed ever since the first animal came into existence while the urge for ideals manifested itself millions of years afterwards. This history of the race itself is repeated in the individual. In the life of the individual too, the urge of hunger exists from the very beginning. The urge of love for the ideals assumes a clear cut form only when a person's age and self-knowledge have developed sufficiently and the ideals have become high and elevated. But from it, it cannot be concluded that the love for the ideals is the result of our fundamental economic needs or our fundamental economic needs are the result of our love for the ideals.

Subservient character

The fact that the urge of hunger exists prior to the urge of ideals in the history of the individual and the race should indicate the lower and subservient character of the former. Evolution is always leading towards something higher and better otherwise it is not evolution but regression.

An example

The evolution of the universe has its analogy in the growth of a tree. As we move forward we reach what is more valuable and more worthy of preservation; we achieve something for which the lower achievements may be sacrificed, if necessary or which they may be made to subserve. Although the flower, the fruit and the seed grow last of all in a tree, yet they form the highest and the most valuable products of the tree and the whole growth of the tree is subservient to the purpose of acquiring these products.

The higher and the ruling urge

The result of evolution at the material plane of evolution is the laws of matter. Its result at the animal plane is the instincts and that

at the human plane love for the ideals. Just as the instincts rule the laws of matter and can oppose them, so an urge that develops later rules the urge that appears first. That is not merely a theory but a reality. We actually see the fact of it daily in our experience. The animal is opposing the laws of matter for the satisfaction of its instinctive desires while man is opposing the instinctive desires for the satisfaction of his love for the ideals.

Man's indifference to the instinctive demands

There is also no doubt in it that generally we attend before everything else, to the satisfaction of hunger and other instinctive, compelling needs of the body. When we are hungry, we would rather eat than pray to Allah or engage in philosophy or science or art. But it will be wrong to conclude that it is a general law of human psychology that our economic needs matter to us more than our ideals or that the latter are the product of the former. The reason is that there are some occasions when we do not turn to the satisfaction of hunger and other compelling needs of the body first of all, when we sacrifice them completely for the sake of our ideals which reveal themselves to us as our foremost concern. This fact leads us to the conclusion that, when we do satisfy our economic needs before every thing else, we must be doing so, consciously or unconsciously for the sake of our ideals and as an end subservient to them so that we may live on and realize them.

True relationship of the ideals and the instinctive needs

We are apt to ignore or underrate the force of ideals because even when our ideals are high enough to be distinct from the instinctive desires, it is seldom that their love is highly developed. But if we are to understand the real, natural relationship of the ideal with hunger and other instinctive desires and formulate a general law of our nature on its basis we must take into consideration those rare cases also in which the ideals are high and their love is found to have been strongly developed. For example, we must take into consideration the man who fasts continuously or eats once a day or submits to other such ascetic practices in spite of opulence to please his Creator or a soldier, who becomes a martyr for his religion or his country or his nation or the prophet who preaches devotion to Allah, to a chaffing, war like, idolatrous people at the risk of his life and

cannot be bribed into silence by any amount of riches or worldly power or the prince who leaves the luxury of his palace for a life of extreme hardship in search of nothing but truth. No convincing explanation of such facts is possible on the Marxist view of human nature.

Psychology of the patriotic soldier

In the case of a brave soldier who sacrifices his life willingly for his nation or his country, a Marxist may argue that he does so not because his ideal is a force independent of the economic factor but because he believes that his nation, if not he himself, will benefit economically after his death because of his sacrifices.

Unsound logic

But this logic is thoroughly exaggerated. It is not proved by it at all that his ideal which invites him to embrace death is created due to the idea of his own economic benefit since he foregoes for himself not only food but also his life for the maintenance of which food was required by him. Starting originally with the motive of feeding himself better in order to maintain his life, how can he end with destroying himself in order to feed others in a better way?

Valuable motive

It was more consistent with his original motive to eat less and continue to live himself than to die in order that others may eat more. The fact that he becomes ready to die shows that the desire which enables him to lay down his life is for something which is far more precious to him than mere eating and living, on his own part, or on the part of those for whom he is alleged to die. That the society benefited economically after the death of the patriot does not prove that he acted for the sake of an economic gain, when we know it for certain that he himself had actually spurned such a gain. His action as a member of his community cannot but be due to his motives as an individual. The joint action of individuals must obey those very laws of human nature which hold good for each human being separately. A society is nothing but a group of individuals and the action of the society is nothing but the sum total of the actions of its individual members. This implies that even when an individual is acting in the society and for the society he can act only on account of motives and desires that are his own and for the sake of a benefit that accrues to him personally otherwise he will not act at all.

Spiritual satisfaction

Obviously, the patriot dies for the sake of an ideal or idea, i.e., for the sake of a psychological or spiritual benefit and not for any material or economic gain. His motive in sacrificing his life is no other than his love for the ideal which originates in his urge for Beauty and which dominates all his other loves and desires. The benefit that comes to him is the satisfaction of having obeyed the ideal which is entirely different in character from the satisfaction we derive from the instincts. In the absence of this satisfaction, he would have considered himself to be a criminal and would have felt very miserable.

Incidental gain

The economic gain to the society is an incidental result of the nature of the ideal for which he sacrifices himself. He loves his ideal for its own sake and because it is the highest good, the highest beauty known to him. There are innumerable cases in which an individual becomes ready to make all sorts of sacrifices for an ideal of which the nature is such that there is no possibility of any economic gain to any body as a result of his sacrifices for that ideal.

Temporary coincidence of the urge of self and the urge of instinct

While discussing McDougall's theory it had been explained that in the earlier stages of our life as individuals as well as in the primitive stages of our history as a race when the level of our self-knowledge is very low the impulse for the ideal finds its expression in the desires of the instincts because nothing more attractive than these desires is known to us. At this stage our ideal corresponds completely to our instinctive desires so much so that we cannot distinguish it from them due to which we often make this error that, except for the economic needs, we have no other needs and, if there are any other needs, they arise only from them later on, though the apparent absence of ideals is possible only in the earlier stages of the progress of the individual and the race. Even at these stages it is only the extraordinary power and importance of the instinctive desires which is sufficient to tell us that we certainly have some other desires which are adding to the force of the instinctive desires and making them stronger by corresponding to them wrongly. But when

our self-knowledge grows and our ideal becomes distinct from the instincts on rising higher and its force and superiority becomes conspicuous we have a clear proof that the ideals have an independent and permanent existence of their own and their development and evolution also have a law of their own.

Man's most pressing desire

The innate desire in the urge of self is the external practical expression and objectification of Beauty and Truth as much as possible. The cause of this desire is the very same unconscious urge for Beauty which has been discussed in the previous pages. Self-consciousness is always striving for the satisfaction of this desire. Whenever it has a new glimpse of Beauty or turns its attention towards a quality of Beauty which was hidden from its eyes previously, it discovers this desire to be far stronger than its desire for food, or the desire for life itself. The urge of self can never be disobeyed, although it can be often misunderstood so that we often take a part of it for the whole. Marx himself acted as an unwitting servant of this urge, when he created his revolutionary philosophy infused with a fervour for justice and freedom. Throughout his philosophy he has emphasized justice, equality and freedom, abstract slogans which are appropriate to a man of religion.

Desire for justice is a natural urge

The desire for justice is a part of the urge of self; justice is desired not only by Marx and his followers but by all of us to whatever economic class we may belong. When we become certain about some action demanded by justice we have a strong feeling to perform that action. Whenever we become really conscious of injustice, we hate it not only because it means an economic loss to us but also and more fundamentally because it is our nature to love justice and to hate injustice. The proof is that we hate injustice not only when it is done to us but also when it is done to others, and we hate it in everything, not only in matters of money and apportionment of wealth but also in judgments of personal excellence honour, capability and character against ourselves or others. When we become really conscious of injustice, we hate it again not only in others but also in ourselves. And honour and character are by no means money-earning equipments; rather, we frequently sacrifice money to preserve them. We then not only

dislike injustice to others but also to ourselves whenever we wake up to it. This clearly shows that hatred for injustice and love for justice is not the result of economic conditions but is a permanent demand of our nature the source of which is the urge of self for Beauty.

Marxist view about change in the ideals

Marx is of the view that the modes of production of every thing that we produce for the satisfaction of our economic needs continue to change and there are particular religious, moral, political or philosophical creeds or ideals corresponding to every phase of production. But it passes one's comprehension why, if creeds and ideals have no independent existence, a phase of production should be accompanied by any religious, moral, political or philosophical creed at all. According to him a political or social revolution is the result of change in the mode of production or the relations of production brought about under the influence of new production forces, and when the mode of production changes, the creed also changes along with it.

Incorrect interpretation

This is a gross misrepresentation of the whole process of a political or social revolution on the part of Marx. The ideals do not change after the change in the economic system or with a change in it but before it, and a new economic system comes into being with a change in them. When the ideal changes, its effects must spread not only to the economic conditions of a society, but to its entire life, since the ideal is the motivating force of all human actions.

Correct interpretation

Now, why does the ideal change at all? Marx has purposely refused to think out. The only view that gives a reasonable, clear and convincing explanation of all the facts is that the ideal changes on account of man's desire for a higher Beauty or Perfection. It changes because it is discovered to be unsatisfactory, imperfect and lacking in some of the qualities of Beauty on account of the unsatisfactory social conditions that it has created. And the conditions that it has created are found to be unsatisfactory because they, as the product of an imperfect ideal, fail to satisfy the requirements of the urge of self. For example, they reflect some forms of injustice, tyranny and

slavery etc., which are qualities opposed to Beauty, Goodness and Truth and are hated by his nature. The fact that man's desire for Beauty, Goodness and Truth has to express itself in the conditions of his life cannot at all prevent this desire from having an independent character.

Disregard of facts

The cause of political and social revolutions as explained by Marx overlooks the facts of human nature. All political and social revolutions are due to man's urge of self. It is this urge that makes us feel what is right and what is wrong, what is desirable and what is undesirable. It is this urge that calls attention to political or economic conditions that need to be changed. In its absence we would be contented with every kind of economic and political conditions. Rather, we would have no concern with politics and economics in the least and would act only when compelled by our instinctive desires which we possess in common with the lower animals.

Emergence of a new ideal

When we love impelled by a wrong ideal (which is not consistent with our unconscious urge for Beauty and ultimately cannot satisfy it), it creates a particular set of political, moral, economic, legal and social conditions. Since these conditions are lacking in Beauty, we become acquainted with their unsatisfactory nature after sometime. As soon as this situation arises, we begin to understand that, that ideal which we are loving and which has caused them is wrong and unsatisfactory. Therefore, our love for it at once turns into hatred and we proceed to change it resorting to action as vigorous as possible. This action is aimed at and results in a social and political revolution and the establishment of the rule of a new ideal. Thereafter, we shape our whole life, i.e., our politics, our morals, our law and our economic and intellectual view-point according to it.

Result of wrong choice

If the new ideal which may come into existence in this way may be wrong again i.e., may not be the ideal of Allah, although, we avoid the elements of ugliness in it which the old ideal contained and on account of which it was changed on being considered as wrong

and unsatisfactory, yet we generally introduce some other elements of imperfection into it instead of them from which we suffer later on. Under the rule of the Right Ideal established really in every heart leading to a full, practical expression of the qualities of Beauty, there would be no economic maladjustments or other unsatisfactory conditions and there would be no social or political revolutions.

Another argument

Marx's view that the ideals are the product of economic conditions of the society is wrong also because it leads to the conclusion that if the ideals of two groups or nations are similar, their ideas about their ideals, that is, politics, art, philosophy, religion and morality will also be similar, though it is possible for the ideals of different kinds to exist side by side with the economic conditions of only one kind. A cursory glance at history will show clearly that although many a group or people had only one set of economic conditions at one or another stage of their history, and their economic and industrial set up has been only one their ideals were quite different from one another.

Relation between the conditions and the ideals

If our ideals have any relationship with the economic conditions, it is only that when there is an unjust and unequal distribution of wealth we come to understand that its cause is our ideal. Hence, we wish to correct the wrong ideal by changing it. From this if some one may conclude that the change of the ideal is the result of the economic conditions no interpretation of the real situation will be as wrong as this. It is obvious that we change to a new ideal because we are sure that the economic conditions are always the outcome of our ideal. When our ideal is satisfactory the economic conditions produced by it will also be satisfactory.

Another aspect

Economic conditions are related to the ideals in another respect too. And it is that our economic conditions make the struggle for the sake of the achievement of the ideal easy or difficult. If we are meeting our economic needs easily, we are more powerful and freer to struggle for the sake of the achievement of the ideal. If the situation is the reverse of it, our struggle for the sake of the ideal's

realization is always difficult. In this case, to find a solution to the economic difficulties forms the first step of our struggle for the sake of the ideal.

Since the ideal is a permanent demand of our nature which is the result of the urge of self and is not dependant upon the economic conditions, we are compelled to change our economic conditions for its sake. These conditions are sometimes good and sometimes bad which depends upon the standard of beauty and perfection of our ideal and the extent of its nearness to the qualities of goodness, truth and beauty. When these conditions are bad and unsatisfactory our urge of self tests them after which we feel the need to change it.

Chapter – XIX

Economic Conditions and the Urge for Beauty

Source of economic changes

The reality is that the human activities to which Marx gives the name of “consciousness”, “the contents of consciousness” and “ideological forms” and, which according to the above explanations, arise out of man’s urge of self, that is, ideals and creeds, religion, morality, law, knowledge, art, politics and philosophy etc. are not determined by the economic conditions but themselves determine them.

Let us first of all consider the real and fundamental cause of the change of the economic conditions of man.

Extension of needs

It is obvious that if the needs of man like those of the animal also remain the same always not only the means of satisfying them but also the method of producing them will remain the same always. Supposing that the mode of production of these means changes, since this mode of production will also be one of our needs and we will need some new instruments to adopt it, it will mean that a portion of our needs has changed. We need not only the articles which can satisfy our needs but also the instruments which produce them. These latter kinds of things are also included in our needs. In other words, if our needs always remain the same our economic system will also certainly remain static.

Satisfaction of needs

But, like the animal, our needs do not always remain the same but go on multiplying. And why do our needs multiply? The cause for the extension and complication of our needs is not that our primary economic needs go on multiplying but it is that we wish to satisfy these needs more and more beautifully and artistically. We, therefore,

go on feeling more needs within the range of those needs. Since there is no limit to the beautiful and refined manner of satisfying the needs (which also includes the desire for comfort), therefore, our needs are also limitless.

Human and animal needs

Our primary economic needs the satisfaction of which is necessary to live on are not different from those of the animals below us in the scale of evolution. These animals satisfy these needs fully and adequately out of the means made available to them by Nature. That is why they are able to maintain their life. It is these animals in whom the race of the cave-man of old originated. While these animals satisfy their needs up till now in the same manner as was adopted by them on the very first day, man always invents different new methods of satisfying them.

Creation of beauty in the manner of living

As the knowledge of man about the universe around him grew, he gradually learnt to introduce more and more of beauty and refinement in the manner of satisfying his biological needs and continues to do so even today. At first he lived in caves like the animals. Later on, he came to know that to live out of the caves in a hut of twigs brought more comfort. He then made a mud hut, then an earthen house by making bricks of mud, then learnt to bake these bricks by heating them and then the height of progress which architecture has achieved today is well known to all of us. Similarly, he has been creating beauty, excellence and refinement in the manner of eating, drinking and travelling which is before us today in the form of an unlimited variety of our needs. Our economic conditions underwent a change whenever we learnt to satisfy any of our needs a bit more beautifully and artistically. Thus, our needs went on multiplying, our manner of living becoming beautiful and our economic conditions undergoing changes. Was this continuous extension and complication of our needs necessary for the maintenance of our life? Not at all.

We share our fundamental needs with our ancestor, the cave man of old. He also ate, drank, clothed himself, lived and travelled. We also eat, drink, clothe ourselves, live and travel. That these needs of the cave-man were satisfied by him fully and adequately can be

judged from the fact that he lived on and his off-spring which is the human race of today survived. The modern civilized man can also satisfy these basic needs fully and adequately by living like the cave man. But actually the manner in which he insists on satisfying them is vastly different from that of the dwellers of the cave which he has learnt after an evolution of millions of years. Why? What is that which has created a difference between our manner of living and that of the cave man? This desire of ours that we should make our life more and more beautiful. Obviously, the source of this desire is the same urge of self which creates a difference between us and the animals. If we did not have the urge for Beauty (which is the same thing as the urge of self) no change would have taken place in our economic systems.

An important kind of art

While discussing the theory of McDougall, we had come to the conclusion that we express our desire for Beauty in four different ways, in the love of ideals, in moral action, in the pursuit of knowledge for its own sake and in art. Of these ways of loving Beauty the first one is the most important and comprehensive, since our ideal is, to the best of our knowledge, the whole of Beauty that we desire. Other ways in which we express our love for Beauty only subserve the ideal, directly or indirectly. Art was defined as the expression of Beauty in brick, stone, sound or word which we call the art of sculpture, music or poetry. But there is another variety of art which consists in the expression of Beauty in the manner of living, that is, the manner in which we satisfy our desires. It is indulged in by all human beings more or less at all times but it has reached its highest standard so far in the life of the modern man. It is this art which we designate by the name of civilization.

Expression of Beauty in the manner of living

Just study the living of a civilized man of to day. There is beauty in the cut, quality and combination of colours of his dress. There is beauty in the design and shape of his residential house, its furniture, equipment and decoration. There is beauty in the appearance and arrangement of his chairs, tables, books, carpets, sofas, wall pictures and other articles in his room. There is beauty in the manner he talks, eats, drinks, travels, plays and behaves generally. In order to introduce beauty into the manner of living, he

requires not only material objects but also personal excellence, polish, education and training. His taste or his desire for Beauty which we find reflected in his material possessions is in fact guided by his knowledge, education and training. As our knowledge grows, we are able to live a more and more artistic and refined life. When you meet a modern man of average means in his drawing room you are impressed with him as an artist of a type because just as a painter or an artist expresses beauty in colour, so a modern man expresses beauty in the manner of living.

Expression of the urge for Beauty

To live a civilized and decent life is an art and belongs to the same category as the painting of a beautiful picture or the production of a beautiful symphony. Like every other variety of art it is due to our urge for Beauty. This urge distinguishes us from the animals and it is for its expression alone that we continue to extend our needs and make them more and more complicated. It was this urge for Beauty which compelled the cave man to come out of his cave and build a hut of twigs to live in. Because of this urge for Beauty we wish to make the articles of our need more and more beautiful which increases our needs further, i.e., when we express our urge for Beauty while producing and consuming, our needs go on complicating. The extension and complication of our needs on account of our urge for Beauty both as consumers and producers accounts for the changing phases of production.

Causes of extension of wants

Well known economists, Professor Marshall of England being one of them, tell us that we multiply our needs on account of our desire for variety or desire for comfort or desire for distinction. But when we examine these motives closely they turn out to have their source in nothing except our desire for Beauty.

Forms of the desire for Beauty

We love variety because of our desire for Beauty which is insatiable. Whenever we attribute charm to an object or feel an attraction for it, we do so on account of our innate desire for Beauty. A continued contact with the object reveals the fact that after all it is not as charming as we thought it to be. Its beauty proves unreal because it does not go with us the whole length of our desire; it does

not grow with our desire and, therefore, does not satisfy the whole of it. Then we feel the monotony of associating with the object; we become tired of it and look for Beauty in something else.

In fact, the desire for a different object is a conscious or unconscious desire for a more beautiful object or some other aspect of Beauty which the previous object is lacking. Similarly, our desire for superiority or distinction is for the reason that the other people whom we like or to whom we ascribe beauty or perfection should like us and admire us. We win social distinction by displaying beauty in our dress, in our material possessions, in our abilities, character and the way of living generally. Our sense of social distinction is synonymous with the sense of approval of persons we love or admire, that is, of persons to whom we attribute Beauty or Perfection. It is secured by expressing beauty in our-selves which is also a way of loving Beauty in others. Thus the desire for distinction is also at bottom a desire for Beauty. The desire for comfort is also, in fact, the desire for Beauty and refinement because the more a thing or an object conforms to our needs the more it is beautiful and refined and the more it is comfortable, for we see that people sometimes undergo an un-proportionate discomfort in order to secure the comfort that results from a new artistic combination of the material means of satisfying a need. The increase of comfort is a proof only of the increased harmony we succeed in establishing between our needs and the means of satisfying them, and harmony is nothing but Beauty.

Human wants and the desire for Beauty

Necessity is the mother of invention, goes the saying. Therefore, some people think that it is the need which is the basis of invention of different new articles of use. Necessity has a different meaning for different persons. Of two men having the same income one may feel the necessity to own a car, or a radio set or to have a high class furniture, equipment or crockery in his house, while the other may justly feel that he can do without many of these things. In these circumstances the cause of difference in the point of view of both is that the first person has a better taste; i.e., his innate desire for the expression of Beauty in the manner of living is strong and trained while the second person has a bad taste i.e., his innate desire for the expression of Beauty in the manner of living could not receive suitable training or guidance, and hence cannot express itself.

The meaning of زينة الله

Islam commends refined living. It regards it as a blessing and gives it the name of beauty and refinement.

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ

Say: Who hath forbidden the beautiful (gifts) of Allah, which He hath produced for His servants and the things, clean and pure (which He hath provided) for sustenance?

(A'raaf 7: 32)

وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرِيدُونَ وَحِينَ تُسْرَحُونَ

And ye have a sense of pride and beauty in them as ye drive them home in the evening.

(Nahl 16: 6)

So far as the bare necessity that is involved in our wants is concerned, it is no more than what the cave man used to feel. This necessity was fully satisfied by the cave man because he was able to maintain his life very well and have a progeny which is the modern man. All our wants beyond those that correspond to the bare satisfaction of our instinctive animal desires are unnecessary as far as we are animals; they are necessary as far as we are men. They are created by our desire for Beauty as men. Even if it is necessity which makes us extend our wants more and more, it is similar to the necessity which the painter feels of having a particular shade of colour in a particular part of his picture. It has its source in our desire for Beauty. Necessity is no doubt the mother of invention but we have to consider why it is that we continue to feel one necessity after another and go on inventing without a stop. It is no doubt on account of our desire for ever greater and greater Beauty and Perfection. We can, therefore, safely modify the statement and say that "the desire for Beauty is the mother of invention".

Short-sightedness

It is due to the short-sightedness of Marx that while he regards sculpture, painting, graphic art, music, architecture, poetry, dancing and singing as art thinking them to be different forms of creating beauty and includes them in the "contents of consciousness" or the "ideological forms" he does not regard our desire to introduce beauty

into the manner of living which is the cause of variety of our wants as well as progress of our economic conditions as art and excludes them from the ideological activities. In fact, all the mistakes of marks result from this single mistake.

Reality of man

If Marx had paid attention to this irrefutable fact that like the other forms of art, the refined and beautiful manner of living is also nothing but art, it would not have been difficult for him to understand that man, the whole of him, is actually nothing but the activities which, according to him, consist of "consciousness" or the "contents of consciousness" or the "ideological forms" and which include, in addition to all forms of art, the desire for moral, political, religious and scientific ideals and that the thing which he calls "consciousness" is the basis of our economic life and is itself not its product. Take away "consciousness" from man and nothing remains of him except the animal.

Implications of "consciousness"

He will still eat, drink, seek shelter and satisfy his other instinctive needs to the last limit of necessity no doubt, but that is exactly what the animal also does. He will not only have no religion, no morality, no politics, no philosophy, no science and no art but will also be unable to produce and reproduce any thing. All production and reproduction peculiar to man, whatever the phase through which it is passing and whatever the mode in which it is carried on is due to nothing but this "consciousness" or his desire for Beauty which includes his taste for art in all its variety.

Chapter – XX

Productive Forces and Production Relations

A strange idea

This view of Karl Marx that the productive forces responsible for the production of the articles of economic need are independent of man and change the society from one mode of production to another independent of his will is fantastic. Unfortunately, Karl Marx does not realize that these productive forces originate in only one force, which is the growth of knowledge. The universe is no doubt an external thing but how can it be said that the knowledge of its facts is not internal, affects man and changes his economic conditions without his will?

Advancement of knowledge and the economic conditions

Man's knowledge advances because he is thirsty for it and strives for it continuously. The pursuit of knowledge is itself an aspect of the urge of self. But as man's knowledge advances, he expresses every aspect of his urge of self in a better way. The advancement of knowledge provides him with such a power that with it he not only strives for the ideal, seeks for knowledge and engages in the pursuit of art more effectively but also satisfies his fundamental economic needs in a more beautiful and refined manner. He used to hunt with stone weapons in order to satisfy his need for food, but when he came to know that metal could be used to produce better kinds of weapons he began to achieve greater success in his hunting expeditions and to satisfy his requirements of food more easily. When he learnt to kindle a fire, he was able to satisfy this need even more easily. When he began to grow grain through cultivation his food became more variegated and delicious and so on. The advancement of knowledge has been enabling man to satisfy all his basic needs in better and easier ways. Was all this knowledge possible without any striving or desire on the part of man or was it

any external force which continued to make the manner of his living more beautiful and more colourful and his economic system better and more efficient independent of his will?

Reality of productive forces

Karl Marx thinks that the invention of machines, steam-ship and the discovery of America etc. are all productive forces which have replaced the feudal system with the industrial system. But what has caused the invention of machines? This effort of man that he may be able to produce articles of his need in an easy and refined manner. The steam-ship was invented so that man may travel by sea more safely and more quickly. The discovery of America was due to man's effort to satisfy his curiosity to make new discoveries and, if possible, to enlarge the field of his endeavour further in order to procure his needs. Hence, these productive forces are neither independent of man nor influence his economic conditions independent of his will. They are created by man himself so that they may influence his economic conditions in a way which suits his nature and desires. The reality of what Marx denotes as "productive forces" is nothing but man himself acting on and responding to matter or environment in accordance with the urges of his own nature. It is not men who are "determined" by a definite development of their productive forces but it is the development of productive forces which is determined by men by their desires and activities.

A misunderstanding

"What individuals are depends upon the material conditions of their production". The hard fact is that it is, in fact, the individuals who alter the material conditions of production to suit themselves, their nature and their desires.

Ridiculous imitation

Marx has taken this idea by inversion from Hegel that there is an element in every idea which is the anti-thesis of its whole and which puts it to an end by clashing with it and gives birth to a new idea. In this way the movement of ideas continues. Karl Marx has supposed that there is a contradiction in the economic conditions which he briefly calls "production relations" which arises from "productive forces". Productive forces put an end to production relations by clashing with them as a result of which a new economic

system is created. But to the extent to which the idea of Hegel is attractive and subtle to the same extent the imitation of Karl Marx is absurd and fantastic. The reason is that while Hegel's idea is true, the imitation of Karl Marx is nothing but a travesty of a truth.

A mythical contradiction

As a matter of fact there is no more contradiction between the so called "productive forces" and "production relations" than there is between the two states of a man who first of all opens a tap to have a bath and then discovers that he has to adjust his position to receive the flowing water on his body or of a man who switches on the light in his room to read a book and then finds that he must (at the cost of some inconvenience to himself) open the book and adopt a suitable posture to read it. In his search for Beauty man is always adjusting himself to himself. There are innumerable stages in the achievement of every end. Each immediate end is essential for the attainment of the final end. There is no contradiction in these stages because every next stage achieves to some extent the ends hidden in every stage.

Analogy between the individual and the society

All the ends of a human individual arise from the urge of his self for Beauty. This is true of the human individual as well as of the human society, and we are familiar with the close analogy between the individual and the group. As there is a consciousness of the human individual, so there is a consciousness of the human society and the urge of consciousness in each case is to seek more and more of Beauty.

Some of the limbs of the individual create a change in the environment which the individual desires and his other limbs, or rather, the individual as a whole, adjusts himself to this change. By this adjustment the individual goes in for the full benefit of the change that he had himself initiated. He creates the change and adjustment both himself and both are two steps towards the achievement of his single purpose. In the case of the human society some men initiate the change which is really desired by the society as a whole and other individuals, or rather, the society as a whole adjusts itself to this change. By this adjustment the society goes in for the full benefit of the change that it had itself initiated. Like the individual the society creates both the change and adjustment itself and both are steps towards the achievement of its single purpose. The

second step is nearer to his purpose than the first step. Therefore, the society takes the second step after the first one. It is this adjustment that Karl Marx describes as the change of "production relations" to suit "productive forces" as if "production relations" and "productive forces" are fundamentally opposed to each other, although mention of opposition here is meaningless. The new productive forces and the new production relations are both the creation of the society; both originate in the same unconscious and yet powerful urge of the human society to advance a step nearer to Beauty and Perfection in everything.

Object of change of environment

Every change of environment, every new development of productive forces that man brings about himself or is brought about by Nature and which man accepts is for the sake of a greater satisfaction of his urge for Beauty. When the society has brought about and adjusted itself to one change, we have one set of production relations and, when it has brought about and adjusted itself to the next, we have another set of such relations. The change of society from one mode of production to another comes as a general will of the society originating in their urge for Beauty. Some men may, no doubt, find it difficult to adjust themselves to a change brought about by their more imaginative and enterprising brothers, but because the change happens to be more satisfactory to the nature of man, the society as a whole welcomes it and these men cannot resist it. The new production relations can temporarily be against the will of some individuals but as a whole they are not against the will of the society.

Source of productive forces

What Marx calls the "productive forces" is man himself who is constantly endeavouring to change the environment to satisfy his natural urges for Beauty. Marx had thought that men (i.e., all their desires and activities) are determined by a definite development of their productive forces. But the fact is that it is the men themselves who determine every development of productive forces. Individuals are not determined by the material conditions of production but they themselves create material conditions of production to satisfy their desires.

Disagreement of the socialists

Marx had said that men are "determined by a definite development of their productive forces" and that production relations are independent of their wills. But it seems that subsequent communist philosophy has moulded or re-interpreted such statements of his with a view to bring them near to facts "Man" say the writers of *a Text Book of Marxist Philosophy*, "is conditioned but not determined by social structure and the stage of economic development" Again they write: "Man is partly determined by his environment. But his relation to his environment is not a static one. In the first place the environment itself is as much the creation of man as man is the creation of environment. Interaction is continuous. The changes wrought by man react on man himself and then man proceeds to yet further changes"

Unchangeable nature

But this latter statement is still misleading if it is intended to mean that the changes brought about by man affect him inspite of his will or against his will. Man adjusts himself to a change of environment favourable to himself which he creates through long hard work and effort or accepts it considering it to be an invaluable gift of Nature. When the change of environment is unfavourable to him and comes inspite of him he does not change on account of it by himself, but tries to resist it, oppose it and minimize its adverse effects as much as he can. To create Beauty in the art of living is the distinction of man. What man is by virtue of the economic aspect of life is because of the same desire. This desire never changes and is always present. We can realize and satisfy this desire more and more but cannot change it.

Whenever it appears to us that man has changed on account of the change of environment what has really happened is that either the change of environment was favourable to him and he has learnt to exploit it for a fuller satisfaction of his unchangeable desires or it was unfavourable to him and he has learnt to resist successfully its interference with the satisfaction of these desires. Man's relation to his environment is certainly not static but it is so because his desire for Beauty is insatiable and he is himself dynamic and progressive.

Summary

To conclude the above discussion, the change of economic conditions is due to an increase in our wants which is caused by our

effort to introduce more and more of Beauty into the manner of living which is a kind of art. The cause of this effort is that particular distinction of man which has been called here the urge for Beauty.

Role of wealth and the ideal

Although the fundamental cause of the goods or wealth that we produce to satisfy our wants is our desire to introduce Beauty in the manner of living, yet since the whole of man's life remains subservient to his ideal, it is our ideal itself that determines the mode of production as well as the mode of consumption of the goods produced. All wealth production is in the service of the ideal. Wealth serves the ideal first of all by maintaining our life and thus prepares us for striving for the ideal. The other service that it gives us is that it increases our efficiency and power which makes our striving for the ideal easy. Every ideal is badly in need of efficiency and power. Since unlimited expansion is the demand of every ideal, an ideal can expand only at the expense of other ideals. It is, for this reason, engaged in a continuous war with other ideals and finds itself increasingly in need of power and efficiency to cope successfully with rival ideals. Economic well being is an important form of efficiency and power for an ideal for this purpose. Since, through economic power we can satisfy all our needs more adequately and more easily against the enemy, we are able to establish our superiority over him a little.

Difference between "conditioning" and "determining"

When the economic instrument improves, the ideal is able to expand and enlarge its power. Whenever it does so, it is able to make the economic instrument still more efficient and the efficiency of the instrument increased in this way is utilized by the ideal again to expand itself further. Thus the way in which we strive for the ideal is conditioned by the economic factor. Economic conditions do not determine the ideal but it is the ideal that determines the economic conditions. When Marx says that: "the mode of production of the material subsistence conditions, the social, political and spiritual life process in general", he is right and we have to agree with him for reasons explained above. But when in the same breath he says, "it is the social existence of men that determines their consciousness" he over-steps the limits of his previous statement and substitutes it by an assertion which he does not care to prove, as if it is merely a

repetition of the former. He carelessly confuses the determining cause with the limiting condition.

Class Struggle

The "struggle of economic classes" of which Marx has made so much in his theory is a highly misleading term. There is no doubt in it that in a society which is not based on the Right Ideal or the idea of a Creator the existence of economic classes is inevitable because there will be no internal resistance to injustice in such a society. Hence, in such a society every body will be free to acquire as much wealth as he likes. This will necessarily give rise to different economic classes ranging one above the other. But a mere economic class is never a united group of men. The individuals in an economic class have nothing in common with each other except perhaps the approximation of their incomes to a certain standard. They behave as individuals and not as a class. More often than not they are the enemies of each other.

Reality of class war

No struggle, or rather, no action is possible without the drive of the ideal. What Marx understands as the struggle of classes is really the struggle of individuals. It is the struggle of one individual against every other individual who comes in his way, whether he belongs to his own class or to a class above him or to a class below him. The motive power of this struggle is the ideal which is indeed the motive power of all our actions. The economic gain which the individual may aim at in this struggle acquires whatever force or importance it does acquire, on account of his ideal. Every individual of every economic class has his ideal. An economic class becomes a united group of men capable of joint action only when their ideal becomes one. In such a case it is an ideal group and not merely an economic class.

Motive power of group unity

There are several ideals in every economic class and several classes in every ideal group. Individuals, even when they belong to the same economic class, must remain at war with each other (for example, when trying to excel others of their class in canvassing and attracting customers). On the other hand, persons having the same ideal will have a unity among them although they may belong to

different economic classes and have different standards of income or wealth. They will go on to the length of willingly sharing their wealth among themselves. The motive power of unity, joint action and war is the love for the ideal.

Evidence of history

History is a witness to the fact that whenever men acted jointly, they did so because they had a common ideal. No economic class of men is ever able to act jointly unless they come to have a common ideal or some one succeeds in inspiring them with a single ideal by means of education and propaganda.

Evidence of Marx's action

When Marx and Engels wrote their Communist Manifesto ending with the words "workers of the world unite" they did so only because they felt that even if their economic condition remains the same, the workers will not become united unless they had a single ideal and that the ideal will not arise by itself from their economic conditions but with hard work, effort, education and training, that is, the source of the ideal was not the external economic conditions but it was an innate capacity which could be realized through education and training. This Manifesto is a proof that the founders of communism themselves admitted practically that it is not the economic conditions but the ideals which rule our actions and the ideals do not arise from economic conditions but are the result (in a broader sense) of education and training.

Reliance on religious values

Moreover, they desired to awaken a desire for freedom and justice in the mind of the proletariat which are obviously moral and religious values the source of which is the urge of self. In other words, they provided a proof by their practical action that they believed that it was the desire for these qualities alone which could persuade the workers to act. We struggle fundamentally for the ideal. The struggle for the ideal is not necessarily of an economic character because the motive power of all our actions is no other than the desire for Beauty which assumes the form of love for the ideal. It is a different matter that this struggle may sometime also result in some material or economic benefit.

Motive power of struggle

When an economic class is struggling for an economic benefit it can be due to one of the two reasons: Either the ideal of every member of the class without exception is that economic gain for which they are struggling or the desired economic gain is an end which can sub-serve equally a large number of different ideals entertained by different persons in this group. In the former case they form an ideal group and not merely an economic class. Hence, they will be able to act with complete unity till the end. They belong to the same category as a set of religious fanatics fighting a crusade heedlessly of all economic losses to themselves. In so far as these persons have different ideals but the same subservient end they are not united permanently. As soon as the sub-servient end is gained each will be ruled by his own ideal. It is also possible that some individuals in the group may be required by their ideal to part company with other men in the group in the course of the struggle. Then we shall see cases of faithlessness to the so called "class interests". But the faithlessness of these individuals to the class is really their faithfulness and loyalty to their own ideals.

Evidence of experience

Experience has shown that it is really very difficult to make an economic class composed of persons of different ideals to act with perfect unity. Their ideals have first to be harmonized by means of education in all its suitable devices before they can act harmoniously. This is one reason why the trade union movement started in England at the beginning of the 19th century could not be successful. This is one of the reasons also why the workers of England and America have not yet been able to feel one with those of Russia in their scheme of creating proletarian revolutions in all countries of the world. It is a fact of history that as often as the communists of Europe tried to form a communists' association composed of workers of various nationalities, it was shattered by disunion. Workers of different ideals and ideologies cannot act together.

'Label' of right and wrong

To prove that it is only the urge for Beauty, the ideal or the ideology, itself which is the motive power of action, it suffices that we do only what we think is right and leave what we think is wrong.

The judgement of good or bad and right or wrong is created by our ideal which is the idea of the highest beauty and perfection known to us. This idea originates in our urge for Beauty. Before performing every act we label it as "right" and not as "economically beneficial" even when we know that the result of our action will be an economic gain. The fact that our judgment about incorrect and wrong can be wrong, and is incorrect, cannot alter this reality. In the initial stages of self-knowledge our judgments are also wrong but they have a course of evolution leading up to the highest knowledge of self.

Condition for committing the crime

Even a thief or a sinner or a criminal pacifies his conscience by means of arguments to justify his crimes. He obtains a sanction or a verdict of "right" from his conscience before committing the crime. He does not commit the crime until his conscience gives the verdict of "right". Wrong judgments of "right" or "wrong" are due to low and inferior kind of ideals. Nevertheless, they have their source in the ideals and our action always originates in them. As the standard of the ideals becomes higher, these judgments of ours become more correct.

Consciousness of more or less

Whenever there is an arithmetical inequality in the distribution of wealth, we know it easily and tolerate it, or rather, take it as a matter of course although it reflects undesirable social conditions. The mere existence of undesirable social conditions or even the existence of the knowledge that they exist is not enough to bring about a change. We have to become conscious of the fact that they are undesirable in order to bring about a change in them. This consciousness must have its source evidently in some internal standard of what is desirable and what is undesirable, what is right and what is wrong and not in some standard of what is more or what is less economically or monetarily.

Consciousness of right and wrong

The consciousness of more or less existed already but it was helpless and unable to achieve anything. Of these two kinds of consciousness it is the former consciousness that induces action and not the latter. We act only when the consciousness of what is

“desirable” and “right” comes to us, although the economic conditions demanding social change may have been known to us and may have existed long before the dawn of this consciousness. It is a proof that our action starts fundamentally in the service of this consciousness, this idea, and not in the service of any economic gain.

Further proof

This is also proved by the fact that our action intended to bring about a change comes to a stop, when the economic gain has reached a definite limit, which limit is again determined by the idea of what is “desirable” or “right” and what is “undesirable” and “wrong”. If our fundamental object had been to gain economically, then, having once started to act for the achievement of this object we should have continued to act and to gain economically to any extent. We stop at a certain limit because we fight essentially for what is right and not for what is more useful economically or what is greater as a mathematical quantity in money.

Revolutionary decision

Before opposing a system we judge it as wrong and condemn it. The source of this judgment is a criterion in our nature. We have always to depend upon this criterion alone when we want to invite a class or a group of men to action.

Motive power

Marx and Engels too had to depend upon it when they wrote their Manifesto. This criterion takes the form of an urge which constitutes a sort of a power-house that supplies the energy we require for all our actions. Original thought in philosophy is the forerunner of political revolutions because philosophy deals with ideals the source of which is the urge of self. When old ideals lose their attraction for us, we are able to see the beauty of new ideals advocated by philosophy and feel attracted towards them irresistibly.

Practical falsification

As has been stated earlier, if the creeds or ideals are also the result of economic conditions why the Marxists carry on communist propaganda throughout the world. What then is the need to persuade and counsel the labourers and the farmers in the name of reason and knowledge? Then reason and knowledge have no value and worth of

their own. But the Marxists do not achieve any success in the fulfillment of their object without propaganda, i.e., education and training. If we think why the Marxists feel the need for propaganda, what the communist propaganda does, how it makes the labourer a communist, we will know it easily that the creeds or ideals are not the result of economic conditions but have an independent existence of their own and a particular source in the human nature which we cannot bring into existence unless we influence it suitably whatever the economic conditions.

Result of propaganda

The need for organizing and educating the labourer by propaganda is a proof that the efforts of the labourer to create revolutions in capitalist countries are not due merely to his desire to get more wealth for himself. This desire was always there but all by itself it was so weak that the labourer did not and could not exert himself for it. Moreover it was subservient to ideals of national peace, national solidarity, imperialism, mis-understood religion, and contentment etc, and it could not therefore acquire sufficient force to induce vigorous action for its own satisfaction.

Ideological education

Therefore, until this desire is independent of these ideals, or rather, does not itself become an ideal and replaces them, it can neither acquire sufficient force nor become free to induce vigorous action for its own satisfaction. When it assumes the form of an ideal all the other desires become subordinate to it. It then not only becomes free from the subordination of other ideals but also reinforces itself due to the power of the urge of self for Beauty. In such a case it becomes the motive power of all the actions of the proletariat. The endeavor of the communist revolutionary is that the proletariat should be given only a single suitable ideal that may seem to him more appealing and which may capture his heart by putting an end to all the other ideals and a portion of which may be the desire to initiate a revolution. But since the source of ideals is not the desire for wealth but the desire for Beauty, it stimulates the labourer's desire for freedom and justice and creates hatred in his mind for the injustice of the capitalist. The philosophy of Marx and the propaganda of the communist revolutionaries is an attempt to replace the old ideals and creeds of the proletariat by a single suitable ideal compatible with their purpose. This attempt to replace and change

the ideals is really a device of a spiritual approach to the labourer's heart. Their object is to engage the labourer's innate, natural desire for ideal which is being utilized by different ideals for the time being and make it free and available to add its force to the force of his already existing weak and inactive desire for more wealth.

Enlistment of help from the urge of self

The source of every ideal is the urge of self for Beauty, some aspects of which are justice and freedom which include economic justice and economic freedom, and the communist propagandist succeeds by making use of them. Since the philosophy of Marx attempts to repudiate all the other ideals scientifically it awakens this aspect of the urge of self in the laborer and makes it so attractive in his eyes as to surpass in beauty every ideal.

If today the workman wants to upset capitalism every where in the world, it is not so much on account of a desire for his own personal economic gain as for the sake of his ideal of economic justice. Serving the ideal is itself a source of satisfaction for him. He loves not so much the economic gain that may come to him as a result of his revolutionary activities, if he survives them, but the justice that he hopes to establish in a part of the world through these activities, whether he survives them or not. He does not so much envy the riches of the bourgeoisie as he hates their injustice and greed.

Another proof

One proof of this is that the communist propaganda influences not only the poor labourer but also the rich man because as a human being, he also has the same desire for Beauty as the labourer. Hence, although the rich man knows that the communist revolution does not bring him any economic benefit but loss, he is seen ready to espouse the cause of the labourer sometime. This is certainly not class consciousness but self-consciousness. These facts clearly show that social revolutions are caused by the ideals and not the economic conditions and that the motive power of action and struggle is the urge for Beauty and not the state of the distribution of wealth.

Wrong forecast

Since, Marx was in the mistaken belief that it is the economic conditions which create revolutions, he had made a forecast about a

century ago that England was ripe for a communist revolution. But his forecast about England has yet to come true and there is little possibility of its coming true in the near future. Certainly, one reason why the prophecy of Marx has proved to be wrong is that the English labourer loves his ideal of British nationalism more than the ideal of communism. He will not like to change his ideal of nationalism for that of communism. He will rather try to seek his economic rights constitutionally and in a manner which does not violate this ideal. The socialist philosopher failed to understand that the motive power of actions is the ideal alone and man can make unlimited sacrifices for its sake and that economic considerations are often unattractive in his eyes and the worker of England may, therefore, never prefer communism over nationalism inspite of his economic difficulties.

A nightmare

The fact that ideals determine the social existence of men stares the communist philosophers in their face and they feel that they cannot ignore it, although they must also believe in the contrary dictum of Marx which is the very foundation of Marxism, that the social existence of men determines their ideals.

Confusions

They are, therefore, confused and their confusion often results in illogical and conflicting statements. The following sentences occur in "*A Text Book of Marxist Philosophy*"

Admissions

"But the Russian knows that a man's creed matters, that it may be a positive force behind exploitation and parasitism and that you cannot destroy the social disease if you do not accompany your political and industrial measures with the refutation of capitalist philosophy and propagation of an alternative They know the fallacies of the system they repudiate and they have a system of their own to be the master light of all their seeing"

"This will occasion surprise in those who have always understood that the first principle of soviet philosophy was the economic determination of ideas. But although no creed comes into existence as a mere development of thought and out of all relation to social needs, yet once a creed is born it has a force of its own. If it is

believed, it will help to perpetuate the social system to which it belongs, if it is overthrown one of the buttresses of that system will be taken away. Therefore, the Russian is inclined to believe with Chesterton that the practical and important thing about a man is his view of the Universe".

"We think that for a landlady considering a lodger it is important to know his income but still more important is to know his philosophy. We think that for a general about to fight an enemy it is important to know the enemy's numbers but still more important to know the enemy's philosophy"

"There has been no great movement in history that was not also a philosophical movement. The time of big theories was the time of big results"

"It is indeed impossible to keep the mind free from philosophy. The man who says he is no philosopher is merely a bad philosopher".

Contradiction of the fundamentals of Marxism

The admission that a man's creed may be a positive force behind exploitation and parasitism, that the social disease cannot be eradicated unless the creed is destroyed, that a creed has an activity and a force of its own, that the practical and important thing about a man is his philosophy or view of the universe, that big theories are the causes rather than the results of big events is nothing if not a contradiction of the fundamentals of Marxism.

Impossible statements

How is it possible for the economic conditions to have the quality to determine the creeds, and they may first themselves create a creed and then at some stage this quality of theirs may change by itself without any cause, and they may not only stop conditioning the ideal, but may begin to be conditioned by them, and the ideal, which was nothing but their own creation, may establish its rule over them so firmly that it may be impossible to make any change in them without overthrowing it, and an individual may continue to tolerate them happily however unjust and unpleasant they may be? How is it possible that first a cause may create its effect and then become the cause of its cause itself by changing its nature? In the laws of nature

cause and effect have never been seen changing their places i.e., cause may for sometime be cause and effect may be effect and thereafter cause may turn into effect and effect into cause. It is not possible for two contradictory qualities to gather together in one thing. How can it be possible that the creeds may be the cause as well as the result of the economic conditions at the same time? How is it possible that there may be day as well as night at the same time?

Unintelligible propositions

If all these happenings are possible it is the responsibility of the Marxists to tell why the economic conditions first create the creed and later on at what stage and why do they stop conditioning it, and then why do they begin to be conditioned by the creed contrary to their nature and in what way we can know whether at some particular time it is the creed which is conditioning the social structure or it is the social structure which is conditioning the creed? But the Marxist philosophers have no answer to these questions. They are, therefore, confused and their confusion often results in illogical and conflicting statements. The statement that "no creed comes into existence as a mere development of thought and out of all relation to social needs" which is made side by side with all these emphatic pronouncements of the importance of creeds in determining social conditions, proves nothing to the contrary when we know (what we have already known) why and up to what extent really the birth of a new creed is connected with the prevailing social conditions.

Quality of human nature

Those who regard the economic conditions of the civilized man i.e., the man desirous of introducing Beauty in his manner of living as the creation of creeds say that the urge for an ideal is a permanent quality of human nature because of which man is desirous of loving an ideal which possesses all the qualities of Beauty up to the highest degree of perfection. Hence, this ideal is not the result of a mere development of thought but that of our judgment of Beauty. We adopt only that idea as our ideal which possesses all the qualities of Beauty up to the highest degree of perfection. But we often make a mistake, and hence continue to turn our attention towards a more perfect ideal by giving up a defective one.

Manifestation in external conditions

And, moreover, the love for an ideal is not a mere mental concept but it manifests itself in the conditions surrounding man. It is an extremely powerful force which changes these conditions. Rather, it is the only force which changes these conditions. Since our creed determines the whole of our life including our social conditions, its perfection or imperfection, its goodness or badness is reflected in the conditions. Every creed creates conditions which are compatible with its nature. These conditions continue to exist as long as the creed exists. When the creed is defective or wrong in some respect i.e., it lacks all the qualities of Beauty it creates conditions which are unsatisfactory for us, i.e., they cannot satisfy our urge for Beauty. For example, there is an unequal distribution of wealth or moral laxity becomes alarmingly frequent. In such circumstances we at once come to know that the creed or the ideal determining them is wrong and defective. Therefore, we become disgusted with this creed and desire to take up another one which does not contain those defects which had determined unsatisfactory conditions in order to secure a fuller satisfaction of our urge for Beauty. Since this creed also desires its expression in the external conditions, therefore, conditions change themselves according to it.

Cause of misunderstanding

From this the Marxists misunderstand that the new creed has been determined by the economic conditions although in the case of the first creed also the creed had come into existence first and the social conditions relating to it later on. In the case of the second creed too the creed had come into existence first and the conditions consistent with it later on. The fact that a new, a better and a more perfect creed is suggested to us by the existing social conditions which we have judged as wrong is rather a proof contrary to the results of the Marxists that it is the creed that determines the social conditions and not the social conditions that determine the creed. The new creed comes into existence in order to take the place of the old wrong creed which had determined the old wrong conditions and the new creed is itself expected to determine the new conditions which we judge as right. In each case it is the creed that we believe to be the determining cause of social conditions. If, on the other hand, the social conditions had been the determining cause of the creed, we should have tried to change the conditions directly without bothering about the creed.

Irrefutable proof

But the fact (which is accepted by the Marxists) that it is impossible to change the conditions without changing the creed is a proof that the creed determines the conditions. We change only the creed because we are convinced that the social conditions are only a part of it and that, when it is changed, the change of conditions will come automatically as a result of it. If the economic conditions are everything, then why in the eyes of the Marxists man's love for the ideal is such that he does not even bother about the economic inequalities but tolerates them happily so that when we wish to remove them we are compelled first of all to change the creed relating to them.

Wrong result

The fundamental misunderstanding of Marx that it is the material life of men that determines their "consciousness" in addition to being incompatible with facts of human nature and human history implies that matter is the ultimate reality of the universe.

Old views

When, during the 19th century, Marx had compiled his philosophy the physicists really thought that matter was the ultimate reality of the universe. Indeed this was one reason which encouraged Marx to write his philosophy. But since the foundation of his philosophy was wrong, it was necessary for all its conclusions to be also wrong.

Recent investigations

The investigations of the physicists have revealed to them today that the opinion formed by them about matter in the 19th century was wrong. These investigations have implications which point to consciousness rather than matter as the ultimate reality of the universe. While discussing the theory of Darwin we have explained briefly how some facts of biology lend further support to the conclusion of the physicists, that is, how the scientific revelations of this century are depriving Marxism of its foundations.

Unsuccessful attempt

Marxists, no doubt, still attempt to re-interpret the philosophy of their master with a view to reconciling it with the implications of

modern physics but their attempts which are concentrated mainly on belittling the significance of these discoveries are hardly successful.

Temporary period

Marxism is a temporary phase of the history of man-kind. We cannot stick to this creed for long because Marxism wishes to content us with only the compulsive economic equality by depriving us of the most powerful urge of self. We can remain under a state of self deception for some time and content ourselves with this creed but not for an unlimited period of time.

Direction of evolution

Our real and the strongest need is the satisfaction of the urge of self for Beauty. The economic well-being is a means of maintaining our life for its achievement. The unsatisfied urge of our unconscious mind keeps us restless even when we have secured the full satisfaction of our instinctive desires or material requirements, and we must remain restless until it is fully satisfied and to continue to make experiments in order to be successful in it. It is these experiments which are making the history of man-kind. Supposing that we have achieved a class-free society through-out the world like that of the U.S.S.R. In what direction will the future evolution of such a society take place? Marxism has nothing important to say in answer to this question. The fact is that we evolve by striving continuously after Beauty or Perfection in obedience to the urge of our unconscious mind. The glorious future of man lies in unraveling the mysteries of the unconscious and utilizing more and more of its unlimited powers.

The greatest pride of the Marxists lies in the fact that Marx has clearly told about the direction in which the evolution of human society is proceeding, but it is, in fact, this very phenomenon which Marx has failed to explain.

Chapter – XXI

MACHIAVELLI (The Ideal of Nationalism)

A complete view of life

The ideal of nationalism is potentially a complete view of man and universe as it determines the whole life of its follower. But it is not in the form of a logical and an organized philosophy or a philosophical system. Machiavelli himself has not given any arguments to prove that this ideal is intellectually and scientifically correct. In his book, *The Prince*, which carries the status of a sacred book for the followers of this ideal, he has explained that if the state is accepted as an ideal (and he supposes that it has been accepted as an ideal) then what are the demands of serving and protecting it.

Machiavelli's stance

Machiavelli's book lays down the principles of state-craft for a true patriotic ruler. A sketch of his views about it has been given in the first part of this book. Briefly speaking, he thinks that the best ruler is he who is completely devoid of all feelings and desires except love for the country. The words of justice and injustice, mercy and cruelty, falsehood and truth, honour and dishonour etc are meaningless for him and he is always ready to protect his country instead of his after-life, his conscience or his character. If his stand-point is stated in one sentence, then that sentence is "dishonesty is the best policy for a true patriotic ruler".

Correct implications

In reality, if the country is accepted as an ideal or an ideology, the stance of Machiavelli is proved rationally absolutely true and compels us to accept all its implications. The reason is that the ethical principles which determine our action always arise from some ideal or another. They do not exist merely in a vacuum. The ethical laws of every ideal are, moreover, different. They emanate from the

demands of that ideal and help its realization. To choose one ideal for love and to follow the moral laws derived from another cannot be possible. In this way, we do not serve or protect our ideal, but serve and protect the ideal of which the moral law is being followed by us. All the abstract qualities of goodness i.e., justice, truth, mercy and honesty arise from the idea of a Creator. Hence, if Machiavelli contends that a person who adopts goodness for the sake of goodness cannot be a good nationalist, he is perfectly right and an individual who thinks that we can also satisfy the demands of goodness, religion and morality side by side with our love for the country is mistaken.

A great man

The greatness of Machiavelli lies in the fact that he has made the nationalists aware of their responsibilities. He has told them that their real and true position about Allah, religion and morality is that they should either give up the idea of a Creator, religion and morality or that of nationalism. The zealous English friend of Machiavelli, Bacon, writes:

“It is foolish of the rulers that they should think of bringing about an end but may not tolerate its means”

Our confirmation

In fact, the view taken by Machiavelli on the morality of the national state confirms our belief that no individual can love two ideals at a time. This is what Jesus Christ had declared when he had said: “No one can serve two masters at the same time”. And this is what the Quran declares when it says:

مَا جَعَلَ اللَّهُ لِرَجُلٍ مِّن قَلِيلَيْنِ فِي جُوفِهِ

Allah has not made for any man two hearts

(Ahzab 33: 4)

Practical obedience

Since Machiavelli's statement was true, therefore, the national politicians have been compelled to adopt it practically through-out the world. The authorities of the national states strictly adhere to his instructions every where. They pay lip service to values like goodness, truth, justice freedom, civilization and morality but are

practically engaged in destroying these values extremely brazenly in the interests of their countries. Although the national politicians may not claim that they are reaping the benefit out of Machiavelli's philosophy, and though they may directly not be getting benefit from it, yet the nature of the ideal of nationalism is such that they are bound to take his philosophy as a practical guide for themselves. It is, moreover, also obvious that the ideas of the individuals of the state are not different from those of their leaders and masters.

Universal proliferation

When there is no unanimity of thought and opinions between the ruler and the ruled the ruler indoctrinates the ruled in such a way that they ultimately agree with him. The result is that the ideal of Machiavelli holds complete sway not only over the rulers of the national states but also over their subjects to day. Hence, on seeing the number and extensiveness of the national states it will be correct to say that Machiavelli is at present one of the most successful philosophers of practical politics throughout the world.

Praise of Acton

While admiring Machiavelli, Lord Acton writes:

"He is the first man who has explained some of those forces which are active to-day with deep feeling and absolute thoroughness. Morality, religion or modernism which are making continuous progress or the vigilant and watchful eyes of the public opinion and in fact nothing could reduce his sway and nor could prove the falsity of his view about human nature. The causes which are at work till to-day and the creeds and beliefs which are at present evident in politics, philosophy and science are lending new strength to his ideas. We are seeing, despite the condemnation and opposition of some people, that he is close to the level of the thinking of all of us, and feel that he is not an example which is destined to be blotted out but is a permanent force which is effective even to day"

Horrible implications

For the national politicians to adopt the ideal of Machiavelli and despite this to remain protected from its horrible implications was impossible. These implications have appeared first in the profound mutual hatred amongst nations and then in an unending

series of international wars. The humanity has so far faced the dreadful devastations and bloodsheds of World War I and World War II while the prospects of the third which is even more dreadful than these two are looming large.

The ideas of the nationalists which accord with the essence of the Quran are as follows:

Absolute obedience

- 1) The individuals of a state should attach the whole of their love to their ideal, i.e., they should love it so strongly that no other ideal can decrease it by encroaching upon it because without it there can neither be a complete unity amongst the individuals of the state nor can they serve and protect their state and the ideal with real enthusiasm.

Complete separation (Note)

Complete separation between the love for the country and the love for Allah is the inevitable result of this ideal. According to Islam, the ideal of the state should be the idea of a Creator and according to the ideal of nationalism this ideal should itself be the idea of the state or the country. The idea of a Creator consists of the psychological qualities of Beauty and the idea of the country or the state consists of the geographical and material qualities, for example, the territorial boundaries, race, colour, language, rites and customs etc. A combination of these qualities is called the country.

- 2) Every state (at least in the beginning) comes into existence in a particular geographical region and within particular geographical boundaries.

Inextensible state (Note)

According to Islam, every person who accepts the fundamentals of Islam, whatever his country, colour, race, language, rites or customs, becomes as respectable, dignified and powerful a subject of the Islamic state as any of its other subjects. Hence, an Islamic state can expand as a group of individuals having equal duties and equal rights, with the result that its geographical boundaries can extend over the entire globe. But a national state cannot expand in this way. The only way of its expansion beyond its

unchangeable territorial boundaries which are determined by its ideal of nationalism is that it may conquer other countries and subjugate them indirectly or bring them under its hegemony directly. Therefore, its rule over the incorporated countries in it is not for the benefit of the people of these countries but for loot and plunder by which the people at home benefit.

Accident of birth

The nationality of an individual is dependent upon those qualities which he receives from Nature as a result of the accident of birth. Therefore, no individual can adopt a country or a nation by leaving another country or a nation. It is impossible for a non-English-man to be an English man and for a non-German to be a German.

Dangerous feeling

But as in the case of every ideal, the elements of truth in nationalism lose their truth on entering a wrong environment. Neither the strong patriotism of the individuals of a national state has any value or worth nor does the beginning of its existence within the limits of a particular strip of territory produce any good result. On the other hand, the extent to which the patriotism of the subjects of the national state is strong, to that extent it presses them forward on the road of misguidance and creates obstacles in the way of the evolution of their self-consciousness. Such a national state is based on a wrong and impermanent ideal. Therefore every excellence of it and every goodness of it eventually ruin it by becoming a defect. No state can have any good quality unless it is an Islamic state.

Poles apart

A national state has no relationship with an Islamic state by virtue of its objectives and implications. The cause of unity amongst the individuals of an Islamic state is the love for Allah but in a national state it is the love for the country. The essence of the interests of the Islamic state is the evolution of the self-consciousness of the whole of man-kind within the state and outside it but that of the national state is the maximum satisfaction of the economic and material needs of the people of a particular race or country. An Islamic state is a means to an end which is the search for Beauty and Perfection but a national state is an end in itself and does

not strive for any purpose higher than its own benefit. The honour, unity and sacrifices of the Islamic state root out the evils of injustice, falsehood, deceit, slavery and other evils through-out the world but the honour, unity and sacrifices of the national state strengthen the roots of these evils through-out the world.

A grave misunderstanding

Some Muslims think that according to Islam, it is not necessary for the Muslims to have a separate independent state of their own. But this idea is absolutely wrong. It is based on an extreme lack of knowledge of the essence of the teachings of the Quran. Until a Muslim is free i.e., until he formulates all those laws which he is compelled to obey by the government freely according to his own religious considerations or accepts them as correct according to his independent decision he cannot worship Allah.

Meaning of worship

In Islam Allah's worship does not consist merely of *kalima* (the declaration that there is no lord but Allah and that Muhammad (SAW), is His messenger), *salat* (prayer), fast, hajj (pilgrimage) and *zakat* (poor tax) but the believer's whole life itself is Allah's worship. The Quran says:

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

Say: "Truly My prayer and My service of sacrifice, my life and my death are all for Allah"

(An'aam 6: 162)

Obedience to others than Allah

Thus, when a Muslim is a slave to others, he will devote a very large part of his life to win the favour not of Allah but of a government which does not know Allah. If he makes this part of his life subservient to others under protest unwillingly and compulsively but simultaneously also continues to struggle for escaping their clutches, there is, of course, no blame upon him. But if he makes this part of his life available to others willingly and readily thinking it to be outside the sphere of the influence of Islam, he has either not understood the purpose of Islam or has rejected Islam after understanding it because he has agreed to spend some part of his life

in obeying Allah and the rest in following the Devil. But life cannot be divided into two parts. No one can serve two ideals at the same time. Hence, despite the necessity of *kalima*, prayer, fast, hajj and *zakat*, his whole life will gradually become subservient to his political masters whom he considers more powerful than his invisible Allah.

Three alternatives

There are, therefore, only three alternatives for a Muslim. He must either be free or must exert himself fully and sincerely to obtain freedom. The third alternative is that he should go to the forest by giving up a civilized life. But, like slavery, monkery is also not compatible with his aims.

Chapter – XXII

Absurdness of the Ideal of Nationalism

Rejection of nationalism

In the first part of the book, we have described some of the faults in the theory of nationalism. But in the second part while discussing the theory of evolution, the theory of the instinct, the theory of the unconscious, and the theory of communism, the facts presented to refute wrong ideas and, moreover, the ideas which are correct in these theories and which have received our support all suffice to falsify the theory of nationalism. Therefore, it is not necessary to add anything here to refute it.

Claims without argument

The question is what scientific and intellectual arguments the advocates of nationalism have on the basis of which they believe that every state should be based on this ideal.

Questions to the nationalists

Can they tell us as to what are the demands of human nature and how they can be met or what is the purpose of man's life and whether a national state satisfies this purpose or not? If it satisfies it, how does it satisfy it? If evolution is a reality, what direction is being taken by it at the human plane? Does the national state obstruct evolution or help it? If it helps it how it does so? If the unconscious urge is a reality and it is necessary to satisfy it properly, then what is its nature and how can it be correctly satisfied? Does the national state help in this satisfaction or oppose it? Is the reality of the universe matter or mind? If it is mind, then what are the qualities of this mind, the Creator of the universe? Does this mind distinguish between right and wrong or not? Does it have any purpose or will in the universe or does it work without a purpose or aim? If it has any purpose, will or aim then what is and should be its relation with the will and purpose of man? Should man oppose or accept this will?

Does the national state which is the result of the will and purpose of some people oppose this Universal Mind or favour it? Moreover, if side by side with the law of evolution a law of ruin and destruction is also at work in the universe which groups and nations does it destroy and ruin and which groups and nations does it leave out? Does the national state come within the range of the operation of this law or steers clear of it? The nationalists are responsible to provide a logical answer to all these questions according to the ideal of nationalism.

The last state

The nationalists will definitely be forced to have second thoughts about their stance when they sit down to answer these questions and they will ultimately begin to support a religious state after giving up their ideal because, if a dispassionate study of the reality of man and universe is made, it becomes clear that the world state which will be in existence at the highest stage of the evolution of man and the state that will evolve man to this stage will be a spiritual or religious state and all the other states will have gone into oblivion having perished before it. When this period of evolution will arrive then, after reading the accounts of the mutual wars of nations in histories, the people will be as amazed as we are amazed today about the barbarism of the primitive man on reading the accounts of the clannish wars in histories.

Enmity with knowledge and reason

The nationalists do not, in fact, wish to judge their ideal on the touch-stone of knowledge and reason. Knowledge and reason are good things in their sight but they cannot be employed to guide man's sentiments; to keep man away from the wrong sentiments and to create in him the right ones, to show man the right road of thought and action, to stop him from following the road of loss, disgrace and destruction and to put him on to that of gain, honour and progress

Insistence on ignorance

A national state is, in fact, the result of a desire to insist on ignorance and to stick to it at all costs because the nationalists always wish to use reason and knowledge as ordinary servants of this creed and never permit them to bring the subject of correctness of this creed under discussion or to subject its foundations to their research. This creed is therefore much inferior to the creed of communism

Superiority of the communists

The communists accept or reject their creed after judging it on the touchstone of knowledge and reason in any case. Such people are closer to us, for we can ultimately make them agree with us in the name of reason and knowledge. But there is no reason why we should involve ourselves in an argumentation with those who have simply shut their eyes to the demands of knowledge and reason and are determined not to change their mind whatever happens.

Reproach in return

This fact notwithstanding these people taunt us that the Muslims are a strange people that they wish to establish a religious state even during these days of modernism and civilization. Their taunt is similar to that of a mad man who considers others as mad but never ever thinks that he is mad himself.

An argument

The most important argument of the nationalists can be that man is bound to live in organized groups and states and the existence of a state desires a strip of territory. Therefore, it is certainly only the people inhabiting a region who will create a state. Besides having a native land these people will naturally be of the same race, colour, language, traditions, habits, dispositions, customs and rites which, after uniting them together, will make the existence of the state possible. But this argument is not different from the one which a devotee of a tribe could give in ancient times in order to prove his tribe to be a natural social unity established against all the other tribes.

National and clannish prejudice

The similarity of race, colour, language, traditions, dispositions, customs and rites which used to exist amongst the individuals of a tribe is not possible to day even in the individuals of a country. Then, does any one from amongst us think that the existence of tribal unities was correct and conformed with the best demands of civilization? We now think that love for the tribe limits the sympathies of the individuals which results in tribal warfare, though there is no reason why the individuals of one tribe should be induced to the massacre and bloodshed of the other individuals who

are their own brothers. Does nationalism not give rise to such a situation? If, on this basis, we call the lover of a tribe of the past a brute and an uncivilized man why then do we not call a nationalist of today a brute and an uncivilized man?

Brutal prejudice

What difference does it make if a nation of modern times is bigger and extensive in size than the tribe and is composed of several tribes because a tribe also used to be bigger in size and expanse than a family and was a combination of several families. Why, then, did we not maintain the tribe? Man's natural urge for Beauty first attributed family worship to prejudice and ignorance and, after leaving it, extended its sympathies to the members of the tribe. Thereafter he considered the tribe too as a narrow-minded social unit. Therefore, he left it too and began to call himself the national of a country. It is now only a matter of a few days when he will realize that even nationalism takes a narrow view of life and he should leave it too and establish the unity of the individuals on an idea which is durable and can be joined by the whole of mankind, and this idea is no other than the idea of *tauheed*, i.e., the unity of Allah

The status of the best of nations

Nature has made the Muslim nation responsible to open the eyes of man to this reality. They have been ordered to shed all sorts of family, tribal or national prejudices which, in fact, also do not combine with its doctrine of *tauheed*. The Quran says:

وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ

And made you into nations and tribes, that ye may know each other (not that ye may despise each other). Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you.

(Hujurat 49: 13)

It further says:

وَمِنْ آيَاتِهِ ... اخْتِلَافُ السِّنِّتِكُمْ وَالْوَانِكُمْ

And among His Signs ... is the variation in your languages and your colours.

Room 30: 22)

- In other words, their purpose is the knowledge of Allah which is the real aim of man and a standard of his dignity and honour. In his last sermon one of the things on which the Prophet (SAW) laid the greatest stress was as follows:

لا فضل لعربي على عجمي (بخارى)

“An Arab has no precedence over a non-Arab”.

According to the Quran, the basis of the unity of the Muslims with other men is only that they should believe in Allah, the One and Only and should worship Him alone.

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا
لِقَوْمِهِمْ إِنَّا بُرَاءُ مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا
بَكُمْ وَبِئْسَ لِلتَّائِبِينَ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا
بِاللَّهِ وَحْدَهُ

There is for you an excellent example (to follow) in Abraham and those with him, when they said to their people: “We are clear of you and of whatever ye worship besides Allah; we have rejected you, and there has arisen between us and you enmity and hatred for ever, unless ye believe in Allah, and Him alone

(Mumtahina 60: 4)

لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ

Let not the Believers take for friends or helpers unbelievers rather than Believers

(Aal-e-Imran 3: 28)

The life example of the Prophet (SAW) himself shows that he declared war on his own people who shared race, colour, language and country with him because they refused to undertake the task of national reconstruction on the right lines.

Remembrance of the period of barbarism

In fact, if man loves colour, race, language, traditions and a particular strip of territory bounded by definite geographical limits and remains split up in national groups by adopting them as his ideal even during this period of advancement of knowledge and

civilization, no difference is left in this period and the period of savagery and barbarism when man was divided into families and tribes by virtue of these very qualities and could not imagine of any higher ideal than the family and the tribe. Nationalism is, in fact, an extension of the old family and clannish prejudice. If we regard every nation as a large tribe, the civilization of modern days will be no different from that of the tribal days. If previously every tribe took pride in its glory and greatness now every nation takes pride in its glory and greatness. If previously the individuals of every tribe sympathized with the individuals only of their own tribe, now the individuals of every nation sympathize with the individuals only of their own nation. If previously, the striving of every tribe was confined to its own economic and material benefits, now the striving of every nation remains confined to only its own economic and material benefit. If previously the tribes fought against one another on trifles, now the nations fight against one another on trifles.

A dangerous aspect

The danger does not lie in a nation initiating and consolidating its political life in a particular strip of territory bounded by definite geographical limits and inhabited mostly by the people of a particular race, colour or language but in its loving and adoring the material distinctions of geographical limits, race or language as an ideal, making them the centre of their activities and cutting itself off from the rest of mankind on that basis.

Demands of nature

Man is not matter but mind. Therefore, his unity is not dependent upon material or geographical qualities but on spiritual qualities the nucleus of which is that he has been given the urge for Beauty which can be satisfied by the love of the Right and Perfect Ideal. It is this ideal alone which can unite the whole of mankind. Therefore, any state which is based on this ideal will ultimately spread to the ends of the world. It is through this state alone that the evolution of man will reach the highest stage of its perfection. To love geographical qualities of the type of colour, race and language, that is, the country as an ideal, is not in man's nature.

Artificial god

But since the nationalists give the country the status and importance of an ideal, they have to take great pains and clothe this

ideal, like an idolater with artificial or hypothetical beauty and goodness and then to make sure that this clothing is not artificial or hypothetical. Therefore, they think that their country is a Living God Who is also their Creator as well as their Lord and there is no greatness, no goodness and no excellence which cannot be attributed to it

Modes of worship

For example, they call it mother-land or father-land, sing its praises, panegyryze it, bow down to its flag with great humility and sincerity, adore the portraits and statues of its leaders, praise and admire it in the text books, and formulate their whole educational system in such a manner that its love penetrates their heart from the very beginning. They then make every possible effort to ensure that their love for the country reaches the highest level of its perfection and is permanently maintained there. They wish to be intoxicated fully with the intoxication of its love. Their desire is always that this rapture and frenzy should be so high that it never goes down. They satisfy their unconscious urge for Beauty by these methods and thus fill the void of their psychological life by a substitute ideal.

Dangerous results

In this way the nationalists become united and strong, but by using their urge of self for Beauty wrongly and by taking a wrong ideal, ----- hence they invite all the dangers and troubles associated with it, the standard of their thought and action falls down, they take to a life of deceit, perfidy, treachery, false-hood, cruelty and dishonesty and become an obstacle in the way of evolution. The result is that the evolutionary forces continue to destroy them partly in the form of wars and external blows and partly in the form of immorality and internal defeats till they clear their way by obliterating them altogether.

Certain death

The creation of a state on the basis of a nation or a country, therefore, amounts firstly to inviting immorality, dishonesty, deceit and treachery and finally to disgrace and death. The death of a national state is inevitable. If, it comes to be based upon a new and a better ideal due to an inner opposition accidentally, it will even then mean that it has itself ceased to exist and a new state has come into existence instead.

A misunderstanding

Some nationalists are under a misunderstanding that nationalism and the worship of Allah can both co-exist and an individual can satisfy the demands of both ethics and religion while living in a national state.

Simplicity

If these nationalists do not think that they will continue to satisfy the demands of religion and ethics by repeated rebellions against the authority of the government, these simple minded persons must study the philosophy of their celebrated master, Machiavelli, carefully in order to become acquainted with the implications of their view

Hypocritical relationship

If any religion is really a moral force which gives the verdict of right and wrong on every action of man, it is impossible for it to co-exist with the ideal of nationalism. It may be possible for the individuals of a state based on the ideal of nationalism to pay lip service to such a religion but they cannot sincerely make it a guide for their life. But if religion is not a moral force that pronounces the verdict of right and wrong on every human action, it can absolutely not exert any influence on our practical life. Therefore, it is all the same to us whether it exists or not. If an individual performs the rites of such a religion, his aim is not the reformation of practical life but only an ostentatious observance of a custom. Islam is certainly not such a religion. Islam is a complete view of man and universe which extends to all the important aspects of human activity.

(Praise be to Allah that by His Glory and His
Magnificence all good deeds get completed.)

