

The Present

Crisis in Islam

And Our Future

Educational Programme

By

His Eminence

Dr. Muhammad Fazl-ur-Rahman Ansari

An Original and Revolutionary Muslim Educational Scheme
– The First Attempt in response to Quaid-e-Azam’s historic
appeal at Karachi for planning a National System of Muslim
Education – A Stirring Appeal to the Leaders of Muslim
Nation for “rescuing the Muslim Intelligentsia from the
quagmire of Intellectual Serfdom.”

Islamic Research and Publications Bureau
World Federation of Islamic Missions

Published in 2022

World Federation of Islamic Missions

ISLAMIC CENTRE

Abdul Aleem Siddiqui and Islamic Centre Road,

Block – B, North Nazimabad,

Karachi – 74700, (Pakistan)

Ph: +92 21 36644156 / 36627021

Website: www.wfim.org.pk

email: wfim2016@gmail.com

Cover designed by
Miss. Umber Tanya Ansari

To

My revered teacher

PROFESSOR SYED ZAFAR-UL-HASAN

M.A. (Alig.), D.Phil. (Oxon.), Dr. Phil. (Erl.)

At whose feet I learnt to understand

The problems of Philosophy

And to think on the problems of Muslim India

گفتند جهان ما آیا بتومی سازد
گفتم که نمی سازد، گفتند که بر هم زن

Let the war-cry of every Musulman be:--

Away from Aristotle and Plato.

Away from Plotinus and his hosts.

Away from Mill and Marx.

Away from the spiritual perversion of Nationalism.

Away from The moral devastation of Capitalism.

Away from The atheistic implication of Communism.

Away from The effeminate mysticism of The Orient.

Away from The hedonistic materialism of The Occident.

Away from all these, and many other un-Islamic

and anti-Islamic sign-posts of human history,

and---

Back to **Allah**, The Author- of our existence, The

Author of Islam, The Author of The universe;

Back to the **Qur'anic** stream of perennial life and light;

Back to the world-leader **Muhammad**

(may Allah's choicest blessings be with him for

all Time To come !).

Dr.Fazlur Rahman Ansari رحمه الله

CONTENTS

1. Introduction

Why this Book?
Demand of Educational Autonomy.

2. Nature of The Present Crisis

Shortcomings of Conservatism – The ‘Progressive’
Musulmans – Importance of the Intellectual Factor –
Confusion and Chaos.

3. Way Out of The Crisis

Islamic Intellectual Renaissance – Instruments of
Renaissance – A National System of Muslim
Education – Courses of Study – Double Process of
Islamisation of Education – Teachers – Research: its
Aims and Function – Verdict of Muslim History.

4. A Preliminary Chart of Muslim Education

5. Our First Step into The Future

Three Schemes for the Advancement of Islamic
Research – Central Islamic Research Academy –
Four Islamic Research Fellowships in the Muslim
University – The Duty of the All-India Muslim
Educational Conference.

6. Last Remarks

Some Objections Answered – A Final Appeal.

PREFACE

The educational ideology and scheme presented in these pages was first evolved in 1938 when I was engaged in tackling the problems of Islam in south-eastern Asia, whither I had been sent on Islamic mission by the renowned Muslim missionary, Shah Muhammad Abdul Aleem Siddiqi. The sincere appreciation which it received from the Muslim leaders there has encouraged me to submit it to the leaders of Muslim India at this critical moment when the Indian Muslim nation is in the throes of a new birth. I know I am a junior member of the Islamic fold and possess therefore no right to dictate to the elders of the nation, but knowing this I am presenting my thought in the hope that perchance the elders might discern in it some element of value and perchance it may render some service to Islam. I do not claim that my scheme is a great scheme like those which have been presented by Muslim educationists from time to time. Great schemes can come only from great educationists, and I am neither 'great' nor 'educationist'. I however believe that it is an inevitable step in the right direction.

For the last fifty years, the Muslim world has been rapidly and constantly travelling away from the Islamic ideals, and, as Professor Karl Becker once said, the Muslim peoples are trying to become more European than Europeans themselves. This cultural de-Islamisation is a most dangerous pathological symptom, and believing as I do with the great Islamic thinker, Professor Syed Zafar-ul-Hasan, that the individual as well as

national salvation of the Musulmans lies in following the Sunnah of our Holy Prophet (ﷺ)!. I feel that it is high time for the Muslim leaders to strike the deadliest blows at the defeatist mentality and to strive with all their might for rescuing the Muslim intelligentsia from the quagmire of intellectual serfdom into which it has been thrown by the combined force of political slavery and a general intellectual lethargy.

I request my Muslim readers to study the following pages with a critical mind. I further request that those who may agree with me should fight for the cause with all their might, while those who may disagree with me may communicate to me their criticism. *All those newspapers and journals which may publish reviews may kindly send those reviews to me. My address is given below.*

I feel I should thank the Muslim University Muslim League, the Aligarh Books & Newspapers Agency, and (particularly) Mr Ahmed Wahab Kheiri who virtually dragged me into the field, dragged, I say, because my engrossment in the work of research could hardly allow me to devote full ten days to this task.

Fazlur Rahman Ansari
Wardern's Residence,
Aftab Hostel,
Muslim University, Aligarh.
Muharrum 10, 1363.
January 7, 1944.

متاع دین و دانش لٹ گئی اللہ والوں کی

یہ کس کا فراد اکافتنہ خونریز ہے ساقی؟

نہ اٹھا پھر کوئی رومی عجم کے لالہ زاروں سے

وہی آب و گل ایراں وہی تبریز ہے ساقی!

(اقبال)

الحمد لله وحده، والصلوة والسلام على من لا نبي بعده

1

INTRODUCTION

WHY THIS BOOK?

In his Presidential Address delivered on Friday, the 24th of December 1943, at the Karachi Session of the All-India Muslim League, the beloved leader of Muslim India, Quaid-e-Azam Mohammed Ali Jinnah, through whose statesmanship, political genius and sincerity, Divine Grace rescued the Indian Musulmans in the greatest political crisis of their history, while unfolding the constructive programme for that great Muslim organization, emphasized the necessity of planning a national system of Muslim education.

The present essay forms a humble contribution, from one of his humble followers, to a fundamental discussion of that supremely great problem, - the discussion in the first place of the intellectual situation which exists in the world of Islam in general and in Muslim India in particular, and secondly, of the bearing of this intellectual situation on our future educational programme, and thirdly, of the preliminary ground-work which has to be accomplished before any planning of a national system of Muslim education can be possible.

I hold and believe that it is our present theological and

secular systems of education which are mainly responsible for the creation of the present intellectual-emotional crisis in the world of Islam. For, the theological system has mostly helped only in preserving the interest of scholasticism and has utterly failed in creating those leaders of thought who could keep the banner of Islam aloft in the present universal clash of ideologies; while the secular system has worked only for de-Islamising us culturally and has bestowed upon us nothing more than a hybrid *mélange* in the intellectual domain. The need of a new system of education is, therefore, imperative, but in evolving it we shall have to keep in mind the all-important fact that no system of education can be called Islamic unless it answers to the requirements of the present situation and helps in building up not only a mighty Muslim state but also in creating a great and vigorous Islamic civilization.

It is with this ideal that the present essay which forms part of my book: *The Process of Future Islamic Revolution* has been written but it is with some hesitation that it is being released for publication. For, there is every probability that, coming as it does from a humble Musulman, the voice raised in these pages might be lost in the deafening din of popular slogans and the craze for popular programmes. There is too much of confusion in the domain of our popular educational

thought, too much of ignorance of Islamic values among the masses, and too much of escapism, of false sense of security, of misjudgment of values, of un-Islamic modes of thought and action, in the upper strata of Muslim society. The scientific vision which the Holy Quran had created in us has been almost obliterated and the consequence is that we are now hardly fit to face realities in a long-range and comprehensive view.

For long we have taken pride in planting our national policies in the mirage of expediency, in trying to effect compromises between irreconcilable opposites, in committing fallacies after fallacies with a perfectly balanced state of mind, - and in laughing at those who point out our inconsistency. What a tremendous waste of energy and what a great loss of time and opportunity, for instance, Muslim India had to inflict upon itself before it could become conscious of its ideal of Pakistan, - the *only* ideal which, being in a most perfect harmony with the innermost aspirations of its national soul, it could honestly possess and should have pursued from the very beginning of its political struggle? And, if the present self-complacency continues, it might again take a long time to become fully conscious of the truth that Pakistan as a mere political ideal or even as a constitutional fact shall remain meaningless unless our political emancipation goes hand in hand with our moral regeneration, intellectual resurrection, social reformation,

economic stabilisation, and martial resuscitation, - in other words, unless we are able to build up a powerful state which should be the nursery as well as the fortress of Islamic culture and civilisation.

Such a task is indeed great and abounds with obstacles. But the flame of faith which Islam imparts to every true Muslim can reduce the mightiest obstacles to ashes, and the present essay has been written for those in whose hearts it still burns with its pristine purity and original grandeur, even as it burnt in the hearts of those, whose labour of love, in bygone days, made Islam great as a religious community, a political power, a social order, and a cultural achievement.

I am conscious of the fact that my frankness, manifested at certain places in the present essay, might be objected to as something uncalled for. I might further be accused of bitterness. But I do not wish to apologise. Frankness is always a virtue and especially so when we have to choose between life and death. Bitterness is the natural product of disappointments and failures, and there are more of disappointments and failures than the contrary in the national life of the Musulmans, whether in India or outside. Anyone who takes the trouble of analyzing the genesis of the slow but sure disintegration of our cultural life will bear testimony to the truth of this statement.

In spite of this, however, I do not mean to be dogmatic. *I shall insist on nothing else than the principle which I have*

advocated, and if my friends find any fallacies or faults in my premises or conclusions, I shall be only too glad to accept their amendments regarding the details. In the meanwhile I hope that Muslim India will not sleep over the issue, but will strive with the full strength of its moral fibre in a way worthy of a great nation.

DEMAND OF EDUCATIONAL AUTONOMY

Before I actually proceed with a discussion of my main thesis, I may elucidate an important point. A very subtle objection might be raised that the educational ideology presented in the forthcoming pages is impossible of practical realization except in a free Muslim state which does not yet exist in India and might take pretty long time to exist.

To such an objection I would reply that our educational ideal can be achieved even if we succeed, for the present, only in achieving *Educational Autonomy* for the Musulmans. In fact, if we assess the present situation properly, it will become clear that such a demand should take the foremost place in our constitutional struggle. For, the dissolution of the present intellectual atmosphere, which is to a very large extent servile and morbid, and the creation of a new Muslim intelligentsia, which may be saturated with the spirit outlook and culture of Islam, seems to be a necessary condition for achieving the great goal of creating a free Muslim India.

If I am right in reading the thought of Quaid-e-Azam, the demand of Educational Autonomy is inherent in his recent emphasis on planning a new system of Muslim national education. Indeed, this demand is an immediate and crying need of the nation, and not only does time seem ripe for it in view of the new ferment in the educational world which aims at a re-planning of education in India, but it is a demand which, apart from its inherent soundness and rationality, has some precedents in recent Muslim history. For instance: The Muslim minority of Yugoslavia, which enjoys a somewhat similar status as the Muslim nation of India, fought for and obtained Educational Autonomy after the birth of the new Yugoslav state; similarly, *Jamiat-ul-Mohammediyyeh*, the premier socio-religious Muslim organization of the East Indies, succeeded to a large extent in wresting from Holland this great national right.

2

NATURE OF THE PRESENT CRISIS

The world of Islam is facing today a crisis unprecedented in her history. A gigantic struggle is in progress between the forces of medieval conservatism – misnamed ‘orthodoxy’ – and the so-called ‘progressive’ forces of scientific materialism radiated from the West. On the outcome of this struggle seems to depend the future of Islam as a world-order and a religion *par excellence*.

SHORCOMINGS OF CONSERVATISM¹

The conservatives take their stand upon the great and fundamental truth that the life of a Muslim must be governed solely by the Quran and the Sunnah. But the defect in the angle of vision which they adopt in the practical application of this principle transforms their very strength into weakness. This defect consists in:

1. Their inability to appreciate the harmonious blending of means and ends in the organic Whole of Islam, which has resulted in an *undue* emphasis on secondary externals to the entire forgetfulness of the fact that character is always a unity and must be evolved from within;

¹ This statement should not be applied to those Islamic scholars who uphold and maintain a dynamic orthodox outlook.

2. Their *virtual* refusal to go beyond the preliminary foundations of Islamic faith and practice, the adoption of an obscurantist outlook, and the consequent culpable neglect in working out the guidance of Islam on the burning problems of the present day.

This attitude has led them to commit blunders in evaluating properly many a new situation, and ended in casting a slur on the sacred name of orthodoxy, nay, in disparaging the very prestige of Islam in the eyes of those who depend for their knowledge and appreciation of Islam on these representatives.

Their utter failure in creating and evolving a healthy and genuine Islamic civilisation, which could be a model for the world at large, even in those countries where they wield political influence, as for instance the Hijaz and Afghanistan, is a standing testimony of their shortcomings.

THE 'PROGRESSIVE' MUSULMANS

The so-called 'progressive' Musulmans seek the justification of their ideology in the short-comings of conservatism. They are the product of that spirit of intellectual defeatism which followed fast upon the heels of Islam's political land-slide in the nineteenth century. For them Islam is only one of the many religious systems and deserves respect merely as a social symbol or as a historical

legacy; it is at best a personal (private) faith, meant to comfort and sustain the individual, and capable of being set in any cultural framework they choose. They are vehemently opposed to the idea that Islam is a discipline, a way of life, a self-contained culture, and a self-sustained civilisation.

This 'progressive' view of Islam is not the product of any intellectual appreciation of the Quran and the Sunnah, but of the spirit of slavish submission to Western norms and ideals. It began in the adoption of Western dress and manners and the creation of the pseudo-rational apologetics of the nineteenth century and has culminated today in the cultural and intellectual apostasy of a fairly large section of Muslim intelligentsia. And in truth it could not have been otherwise. The new current of Western thought was not confronted with the vigorous and powerful Islam of the Quran and the Sunnah but with an outworn and moribund medieval scholasticism.

Few of us, however, realize the tremendous havoc which the many-faced impact of Western culture has caused to the Muslim world. Still less do we realize the doom which must inevitably befall Islam if the present self-complacency and senselessness of its upholders continues.

It is a fact known even to the man in the street that the majority of our rising intellects are not only ignorant of Islam but, because of this ignorance and the powerful impact of anti-Islamic influences, positively antagonistic

towards its ideals. The phenomenon of some of our best youths succumbing to the fashionable materialistic socio political creeds of the West, as for instance Marxism, is now of daily occurrence. It may be a transitory phase; but it is there all the same.

It is not, however, individuals only who are deserting our cause. The poison has percolated into the very hearts of Musulman governments. Typical in this respect is the case of modern Turkey, where a radical divorce from the Quranic ideals has been effected not only in the externals of culture, in social outlook, in political policy, but also in intellectual and religious life. The last links with the Islamic cultural past have been brutally broken by abolishing the Islamic code of law and the Arabic script – the script which enshrines the Islamic past of the race and which is the international script of Muslim Asia, Africa and Europe --, and adopting in their stead the German, Swiss and Italian codes and the Latin alphabet, forgetting in the blind fury of revolutionary spirit that nothing is more national than the law and the history of a people.

IMPORTANCE OF THE INTELLECTUAL FACTOR

Who is responsible for this deterioration of Islamic religious life and disintegration of Islamic culture order? The enemies of Islam attribute the responsibility to Islam itself.

The Musulmans, in their turn, generally refer it to Islam's political breakdown – to their political servitude --, so much so that it has been possible for the Congressite Musulmans of India to deceive themselves that the mere liberation of India from the foreign yoke, without any separate sovereign political and cultural rights for Islam, will by itself be enough to restore the fast fading glory of the faith.

The first is at best an *a priori* contention and collapses as soon as it is brought to face the evidence of the Quran, the Sunnah, and Islamic History.

The second contention is a half-truth. *It is true* in the sense that political subjection does bring in its wake a sort of intellectual inferiority-complex – a spirit of intellectual defeatism --, especially when the intellectual level of the ruling nation is higher than that of the subject race. *It is more than true* in the positive sense that political freedom of the Muslim peoples is an essential condition for the ultimate dissolution of the anti-Islamic trends and the re-stablisation of the Islamic world-order, in which sense the establishment of Pakistan is an absolute and unavoidable necessity in India. But *it is not true* inasmuch as our political breakdown

itself is the *effect* produced by some other more fundamental factor.

An empirical test of this view lies in the fact that the restoration and consolidation of political power in several Muslim countries has not in itself contributed in any appreciable degree to a revival of the Islamic world-order. In fact, in certain cases, as for instance in Turkey and Iran, quite the contrary has happened. Political consolidation and evolution has brought greater opportunities to the anti-Islamic forces.

To seek a solution of our present tragedy in the political emancipation *alone* would, therefore, be a blunder of the first magnitude, and those who might take an *exclusively* political view of our destiny and believe that a mere symbol of political autonomy, in the present state of our cultural degeneration will prove an all-round of panacea, may be reminded that in the very midst of the struggle our youths are forsaking our hope and the ghost of skepticism haunts the hitherto impregnable fortresses of our faith.

Consequently, while acknowledging that our political breakdown has contributed greatly to the present crisis, we should not blind ourselves to the importance of other basic factors, among which the most fundamental is our *Intellectual Collapse*, which snatched away from the hands of Islam the right to educate us and to transform us into super-men and soldiers of the Kingdom of God. Our

national existence has in consequence come to resemble a tree whose roots have been washed bare by the mighty torrent of Western civilisation: and the tree is slowly withering, decaying and collapsing for want of proper nourishment.

CONFUSION AND CHAOS

All of us probably realize the intellectual backwardness of the Muslim world, particularly in the field of Science, but few of us have cared to evaluate our horrifying ignorance of Islamic values and our intellectual bankruptcy in the creative realm.

An overwhelming majority of our old school seem to have forfeited all creative genius and take pride merely in employing and considering as final a *technique* evolved by the writers of the sixth and seventh centuries of our era, who lived in an atmosphere and under circumstances in many respects different from our own.

The reaction against it has given rise to an ever-increasing loose-thinking and skepticism. The modernized educated Musulmans, with few honourable exceptions, learn their faith and their past national history from Western orientalist – Goldziher and Nicholsons and Margoliouths and Macdonalds – who paint Islam in the blackest colours. Even when they venture to come out of that vicious circle, the bias for Westernism persists and the demi-gods of

Western thought continue to keep them in thrall.

The confusion thus created has landed us intellectually at the cross-roads. On the one hand, there is a new-fangled trend of modern materialism and scepticism which is leading us straight into the arms of apostasy. On the other hand, there is a trend which seeks to steer a middle course between Islam and modern Western ideals, thus assuming that black and white are the same colour and consequently degenerating into an exceedingly unedifying grey: there is a large proportion of this 'grey' belief in the ranks of the westernized Musulmans. There is a third trend, less vigorous than the rest of the two but quite alive among the general masses, --- the trend, namely, which refuses to come out of the intellectual atmosphere of eight hundred years ago and disdains to form a contact with modern problems.

All these three trends will lead us to disaster or – might we not more truly say ---, have actually landed us in disaster. The storm in the world of Islam is in full swing!

3

**WAY OUT OF THE CRISIS:
ISLAMIC INTELLECTUAL RENAISSANCE**

The storm of un-Islamic and anti Islamic forces is in full swing in the world of Islam, creating confusion and chaos all around and penetrating even the most hidden recesses of Muslim national life.

But shall this be our end?

It should not be: It must not be: It cannot be.

It *should not be* because an immense majority of Muslims all over the world still retain an absolute faith in the redeeming powers of Islam.

It *must not be* because Islam still possesses those infinite potentialities which can avert the mightiest catastrophe.

It *cannot be* because humanity, in spite of all her progress in science and philosophy, has not yet out-grown Islam.

What is needed today is an ardent faith, a firm resolve, an intelligent move, in the direction of the *Reconstruction of the Basis of our Intellectual Life*, even as the Emmanuel Kant of Muslim history, Imam Abu Hamid Muhammad Al-Ghazzali, tried to accomplish to a certain extent in his own day.

By thus emancipating our intellect from the serfdom of the West and all other un-Islamic and anti-Islamic influences, we shall be able to lay the foundations of an *Islamic Intellectual Renaissance*, which in its turn will contribute to the generation of the forces required for bringing about our moral regeneration. And moral regeneration will form a genuine guarantee not only for the restoration of our political power but also against the repetition of the present tragedy.

INSTRUMENTS FOR BRINGING ABOUT THE ISLAMIC INTELLECTUAL RENAISSANCE

In laying down a programme for our future intellectual struggle, a distinction must be made at the very outset between two different concepts, namely, 'Islamic Intellectual Revival' and 'Revival of Muslim Learning'. The first concept is fundamentally 'religious' and consequently comprehensive. The second is fundamentally 'secular' and consequently partial. The foregoing analysis of the intellectual aspect of the present crisis makes it clear that our effort should be based primarily and essentially on the first concept.

The ideal in undertaking such a task should be four-fold:---

1. To eliminate all anti-Islamic elements from our intellectual life;

2. To impart to the intellectual aspect of our national existence a true and positive Islamic character by creating a distinct and powerful Islamic thought which may *fundamentally* cover all branches of knowledge;
3. To ensure and conserve our Intellectual Self-sufficiency;
4. To bridge up the gulf and resolve the conflict which exists today between ‘theological’ and ‘secular’ education, even as our ancestors did in the heyday of Islamic civilisation, thus allowing to Islam the opportunity for its full and rich expression in our intellectual life, which expression should finally become the bedrock for raising up the mighty edifice of our distinct civilisation.

This task is indeed immense and huge and might create a frown on the foreheads of those who are accustomed to be always and invariably pleased with short-cuts. But I would solicit their permission to point out that this task has become a religious duty for us today and cannot be shirked. To shirk it, to belittle it, or even to delay it would be fatal. For the anti-Islamic thought-waves which are attacking the weather-beaten and neglected boat of Islam are formidable and swift.

The instruments for achieving the ideal outlined above are two (not necessarily arranging them in order of merit herein below):---

A. A National System of Muslim Education;

B. Large-scale and High-class Research.

Let us take them up and discuss them one by one.

**(A) A NATIONAL SYSTEM OF MUSLIM
EDUCATION**

Education, for the Musulmans, should have three ends (without for the time-being going into a detailed classification of the elements comprehended by each end):--

1. The development of the individual on Islamic lines, or, in other words, the creation of true Islamic character in its manifold aspects;
2. General intellectual development of the highest order;

[N.B. – I might make a passing reference to those who regard intellectual culture as an end-in-itself. Such an ideal is, in the first place, partial, in the second place, false, in the third place, dangerous, especially for a nation like ours which is entangled in a life-and-death struggle and is thirsting for the realization of its world-ideal. Intellectual Culture may rightly be conceived, not as an end-in-itself, but as an end sub-serving a higher end; and the higher end, for the Musulman, is Islam.]

3. All round professional development (which includes Medicine, Engineering, etc.), especially the cultivation

of Applied Science, which is absolutely necessary for making a nation materially great and powerful in the present industrial age.

The blending of these three ends will give us a distinct system of education.

The working of that system shall require – as every educational system does require – two instruments of a specific type, --- the type which answers to the requirements of the ideal outlined above. These two instruments are:---

1. Courses of Study and the text-books used therefore;
2. Teachers.

The success of the system, both from the Islamic and the purely educational point of view, shall depend upon the type of these instruments.

The character which these two instruments should possess can be considered from two different points of view, namely,

(1) Islamic, and (2) Academic.

I shall not discuss the academic aspect here because such a discussion lies outside the scope of the present essay.

Hence, taking up the Islamic aspect alone, let us proceed with a scientific analysis and evaluation.

(1) *Courses of Study*

Viewing the Courses of Study first:---What method shall we have to adopt and introduce to give them a distinct Islamic character so that they may serve the great Islamic ideal outlined above?

The popular method which has been employed so far is what I call the *Patchwork Method*. It consists in introducing the Islamic element into the system of modern education, in the form of the inclusion of a compulsory course of ‘theology’ in the curriculum of studies.

But I may be allowed to say, though I may perhaps seek pardon of conservative Muslim educationists in saying this, that in actual practice, this method has not only failed ignominiously but has by a curious irony of fate, become a positive force for fostering a dissatisfaction against Islam. (This second contention might sound strange, but it can be argued on the basis of hard facts).

This method has failed, not merely because of the rotten character of the syllabus of theological study prescribed in the Muslim institutions of secular education, but also because – and this cause is *fundamental* – of an inherent conflict to which such a method must obviously give birth.

The conflict comes in because of the existence of an acute dualism in the educational scheme, with a most powerful current of un-Islamic and, in many respects, anti-Islamic

thought, on the one hand, and a feeble divergent current of so-called 'theology', on the other.

Some Muslim educationists have been suggesting of late that the morbid condition can be cured by raising up the standard of the present text-books of theology. They lose sight of the truth that such a procedure, under the present educational conditions, will magnify and intensify the conflict, rather than resolve it.

DOUBLE PROCESS OF ISLAMISATION

The only way for resolving the conflict, in my opinion, is to make Islam the basis of our education and to forsake permanently the policy of making it a side-show.

To realize this end we shall have to plan our courses of study anew, basing our work on the following ideas:---

- (1) The period of primary education is the most important period in the intellectual and moral life of man. The impressions which a child receives and the cast into which his mind is moulded at this stage prove to be of abiding nature in most cases. It seems necessary therefore to concentrate our educational struggle in this stage on giving to Muslim children the best possible grounding in Islam.

- (2) In the later stages of education, neither the inclusion of an elementary course of ‘compulsory theology’ nor the addition of a full fledged course of ‘optional theology’ as nowadays current, can serve our ideal of maintaining *a basic uniformity of character on Islamic lines*. The proper method would, therefore, be to adopt *a double process of Islamisation of education*, it being taken for granted that education must include all those modern subjects which are being taught nowadays in the secular Muslim educational institutions.

The *double process* will consist in:---

- (a) A graduated course of *Islamic*s, including the Arabic language;
- (b) The creation of a *Muslim Point of View* in all the subjects taught, in whatever measure necessary and possible in the different stages of the growth of our education under the new scheme.

Both these points need a little elucidation:---

(A)

Let me emphasise at the very outset that by a ‘Graduated Course of Islamics’, I do not mean a course of ‘theology’ as taught in the local theological institutions. For, in my scheme of education, the proper place for such a course is in the stage of special studies. The course of Islamics, on the

other hand, which I advocate is a compulsory course which is to be adopted in all stages of education – primary, secondary and higher.

Such a compulsory course of Islamics should be of a type which should help:---

- (i) To mould the morals of the Muslim youths according to the Islamic pattern;
- (ii) To create in the Muslim youths an unconquerable faith in the future destiny of their great nation and to evolve in them the practical commonsense which may enable them to judge their present and future in the perspective of their past history;
- (iii) To create an Islamic intellectual background according to the requirements of the intellectual atmosphere of the modern age, with a view to make our youths immune from the storm of scepticism;
- (iv) To give them an all-round grounding in Islam, in order that their intellectual expression in later life may proceed on Islamic lines and in order that ultimately the spiritual and moral faculties of the Muslim nation may be rescued from the state of sterile tranquility into which they have been thrown.

With this view, the proposed Course of Islamics shall include:---

- (i) The Spiritual, Moral, Social, Economic and Political teaching of Islam, classified and stated according to modern canons of thought and expression;
- (ii) Islamic History viewed in its full comprehensiveness;
- (iii) Arabic Language---

all the component parts of the course graduated according to the different stages of education.

(B)

The second point is based on a socio-philosophical truism that the poisonous gas of inferiority complex with which the atmosphere of the present-day Muslim world is saturated must be neutralized before we can even dream of building up a great future for Islam.

Europe was confronted with a similar problem when the intellectual forces which the Muslim world was generating had opened for her the gates of an intellectual renaissance. She solved that problem in a way which, if it is legitimate for the Muslims to imitate her, is one of those things which they would do well to imitate. Europe received the scientific method and many other elements of thought and culture, besides the intellectual legacy of Greece, from the Muslims, but she took the greatest care to give to her intellectual movement a distinct stamp of her own, and in doing so went so far as to be ungrateful to her Muslim benefactors by

making a strenuous effort for effacing the last traces of Muslim influences and by suppressing the recognition of the part played by them in her cultural history. She planned her scheme of the Intellectual Renaissance by linking up her 'present' with the Greek and Roman 'past', thus creating that pride in the minds of her future generations which, though, in its baser aspects, it has resulted in doing injury and bringing misery to the rest of the world, has proved very beneficial for her in many ways.

The idea underlying the two concepts mentioned above, namely, the creation of a Muslim background, and, the evolution of a Muslim point of view, must, I hope, be clear now. But let me elucidate the two concepts in concrete terms.

The *creation of a Muslim background* means:---

- (i) Making the Islamic teaching the basic ground work in such subjects in which it is possible to do so, as, for instance, Philosophy of Religion, Philosophy of History, Moral Philosophy, Politics, Economics, etc ;
- (ii) The linking up of our present renaissance with our intellectual past by reviving in the fullest measure the Muslim contribution to the various domains of knowledge – encompassing our whole past intellectual struggle from the very beginning of Islam -, thus creating a *Historical Continuity* in our

national intellectual life;

- (iii) The assimilation of this past contribution in the curriculum of our education in a most suitable manner.

The *evolution of a Muslim point of view* will be possible only gradually:

In the first stage:

By allowing the fundamental Islamic values to react on our study of different branches of knowledge;

In the second stage:

By studying the different possibilities of the interpretation of facts in each problem which we may confront;

In the third stage:

By adopting and developing by further research an interpretation which is most in harmony with the Islamic fundamental values.

There is a likely misunderstanding which I may anticipate here and remove. By the last two factors in my scheme for the evolution of a Muslim point of view, I do not mean that scientific facts should be distorted or that science should be manufactured to serve the ends of Islam, which procedure is neither necessary nor honest.

That the evolution of a Muslim point of view is not an

unscientific ideal can be understood by referring, by way of illustration, to two schools of the science of Psychology, namely, the Behaviourist school of the materialists and the Hormic school of the idealists. These schools are radically opposed to each other in their ultimate conclusions, but, in spite of that disparity, one is as scientific as the other.

(2) Teachers

While discussing the instruments of education in the beginning of this chapter, I enumerated two:

(1) Courses of Study,

(2) Teachers. Having finished with the Courses of Study, we may now come to the problem of Teachers.

The idea of the creation of a new type of teachers is inherent in the very ideal of evolving a new system of education which should serve an end fundamentally richer and in many respects different from the present one. The validity of such an idea, therefore, does not require a discussion for its proof. What we have to aim at here in the limited scope of the present introductory essay is to try to fix the type needed.

It should of course be evident to all that the first quality which the persons selected for the job should possess is *their ability to teach their subjects according to the Islamic requirements of the new scheme.*

But this quality shall have to be supplemented with another, which is in a way more fundamental if the ultimate ideal of our education is to be successfully achieved. This other quality may be described by saying that, as a class of Muslim intellectuals and teachers of the nation, they should be *those true sons and daughters of Islam who move and have their being in the perennial sunshine of an unconquerable faith and a pure intellectual vision, ---those who may possess the fire of the missionary zeal and the proper mental equipment for healing the intellectual cancer of the nation.*

Neither those faithless *Intellectual Perverts* whose minds roam perpetually in the dark shadows of inferiority-complex and away from the light of Islam, nor those incorrigible *intellectual Pacifists* whose interest in Islam is divorced from the ideal of service, can run the new scheme.

(B) RESEARCH

Having now finished with one instrument of the Islamic Intellectual Renaissance, let us proceed to the second.

The problem of Research should have come first in our discussion, for it actually forms the first step in the materialization of the fundamental idea of Islamic Intellectual Renaissance. But it has been taken up after the discussion of the problem of education because in

that discussion alone its function and scope could have become clear.

In that discussion we have discovered *the preliminary and basic work which shall have to be accomplished before we are actually able to introduce a new system of education.*

This work in its *basic aspect* will aim at:---

1st stage:--

- (i) The restoration of our *Intellectual Equilibrium* and the creation of a new type of Muslim intellectuals who should be fit to run the new scheme of education with absolute faithfulness to the ideals outlined.
- (ii) The creation of a *Muslim background* and the evolution of a *Muslim point of view* in the different branches of knowledge.

2nd stage:--

- (iii) Planning of the *Course of Study* and preparation of *suitable textbooks* for different stages of the proposed type of education.

The accomplishment of such a mighty task will essentially require the creation of a powerful Intellectual Movement, which must in its *basic ground-work* take the form of a large-scale, well-organised, fully-coordinated and high-class

Research.

The *practical form* which this idea of Research should take is the establishment of a *Central Islamic Research Academy* – preferably, either at Hyderabad or at Aligarh.

As a basic ground-work of the proposed Intellectual Movement, the work of the Academy should be graded into two distinct stages.

Work in the first stage may be broadly classified into the following items:---

1. To evolve a religious philosophy of Islam² for giving a new orientation to the basis of our intellectual life and for meeting the attacks of scientific materialism launched against religious verities in general and against the Islamic transcendental values in particular;
2. To attempt an accurate and scientific formulation of the Islamic solution of the various social (including economic and political) and ethical problems which afflict humanity today;

N.B.---These two items of work shall require extensive research in the Holy Quran, the Traditions of our Holy

²This may not mislead anyone to accuse me of tajaddud (modernism). I hold a firm and abiding faith in orthodox Islam, and that not only on theological but also on philosophical basis. To me heterodoxy is synonymous with intellectual dishonesty and the very word 'apologetics' is self-condemnatory.

Prophet (peace be with him!), the Muslim Law and Jurisprudence, and the whole sweep of Muslim as well as Modern religious, philosophical, social and ethical thought.

3. To study, compile and interpret Islamic History in a thoroughly scientific and comprehensive way;
4. To unearth the treasures of Muslim contribution to knowledge buried in the ancient manuscripts, and thus to build up our half-forgotten past and to link it up with the present.
5. This may not mislead anyone to accuse me of tajaddud (modernism). I hold a firm and abiding faith in orthodox Islam, and that not only on theological but also on philosophical basis. To me heterodoxy is synonymous with intellectual dishonesty and the very word 'apologetics' is self-condemnatory.

Work in the second stage, shall consist of:---

1. Planning of the Subjects of Study, and,
2. Compilation of the required type of text-books,--
on the basis of the work accomplished in the first stage.

VERDICT OF MUSLIM HISTORY

Before proceeding further, I may anticipate and reply an important objection. Some might protest that my idea of

adopting a long-range policy and of completing an elaborate work of Research before attempting to plan and introduce a sound system of Muslim national education is too far-fetched to deserve any serious consideration.

In reply I would respectfully submit that the alternative policy of adopting popular remedies and shortcuts cannot pay in the long run and has actually proved the ruin of Islam and Musulmans in the past. And this view of mine is not only negatively grounded in the verdict of the last five hundred years of the history of our decadence but is also positively supported by the voices of our great reformers – the voice of Khairuddin Barbarosa, whose plea for reforming the House of Islam on the basis of a long-range policy, made at the fateful hour when the Christian flood, gathering at the gates of Islam, was preparing to sweep off the Muslim countries of Europe, Asia, and Africa, failed in penetrating the sterile brains of a corrupt Muslim administration; the voice of Mustafa Fazil Pasha, whose Reform Manifesto, submitted to the Sublime Porte for checking the Western tide with a comprehensive constructive programme, was dynamited by the reactionary forces of the lethargy of an indolent people under the smoke-screen of a false plea for protecting the rights of conservatism; the voice of Syed Jemaluddin Afghani, whose masculine efforts of

administering the antidote against disruption and for revitalizing the body-politic of Islam by a constructive process, were undermined by the self-seeking Musulman exploiters of Islam; the voice of Prince Said Halim Pasha, whose clarion call for the Islamisation (*Islamlashmaq*) of the collective life of the Muslim peoples under the Caliphate, at a time when the sapping influences of Turanian nationalism were still in their infancy in Turkey and could be nipped in the bud, fell on the deaf ears of a self-conceited scholasticism and was lost – voices, all of them sublime and heroic and great; voices, all of them still alive and reverberating, though in mournful tones, in the pulsations of the throbbing hearts of genuine lovers of Islam and can therefore pronounce the verdict.

4

**A PRELIMINARY CHART OF MUSLIM
EDUCATION**

Many alternative scheme of Muslim education, developed from different angles of view, are concealed behind the horizon of the future, and among them I hope that the scheme of that silent Islamic worker, Dr. Afzal Husain Qadri, who has been engaged in that work for some time past and has already published a valuable monograph on Primary Education, will form an important contribution to Muslim Educational thought. In the meanwhile, I may present my own outline of a possible system of Muslim national education, for consideration by Muslim educationists in general and by Dr. Afzal Husain Qadri in particular, and for improvement, if the scheme has any element of value, in the light of a comparative study of the educational systems evolved in the different countries of the world.

The following preliminary chart is reproduced here, *with certain minor changes and with omission of the introductory portion*, which has been already incorporated in this book in a more detailed form in the foregoing chapters, from a Memorandum submitted by me in 1938 to the late-lamented His Highness Sultan Sir Muhammad Iskander Shah, ruler of the federated Malay state of Perak, for adoption, first, in the educationally-neglected Muslim country of Malaya and,

later on, by the still more backward Muslim populations of the Pacific, as for instance, the Muslim kingdom of Mindanao in the Philippine group:---

1. Education (basic) should be universal in obedience to the demands of Islam.
2. The idea of dividing the education of Musulmans into 'religious' and 'non-religious' should be permanently discarded, for the conception of 'religion' in Islam embraces life in its totality. All education becomes 'religious' for the Musulman the moment it is made to serve Islam for the realization of its world-ideal.
3. All courses of study should be Islamised by teaching every 'secular' subject with the Muslim background and the Islamic point of view and by combining the 'secular' studies with a compulsory course of Islamics, which should form the largest portion of study in the primary stage.
4. The compulsory course of Islamics should be taught in Urdu upto the secondary stage, and in Arabic in the higher stages.
5. While the function of the compulsory course of Islamics shall be to mould the whole intellectual and moral outlook of an educated Musulman according to the Islamic pattern, and to impart a comprehensive

knowledge of Islamic values, which will help in resolving the present tragic ‘class-struggle’ between ‘Mulla-ism’ and ‘Secular-ism’, the necessity of having high-class specialists in Islamics, as we have in other subjects, shall remain. For that purpose, it will be necessary to plan comprehensive and heavy courses of study, to limit admission to those courses only to the most intelligent and conscientious, and to confer the honourable title of ‘theologian’ only after the stage of research, thus eliminating, on the one hand, that type of ill-equipped theologian which has done more disservice than service to Islam, and creating, on the other hand, that right type which may take up its rightful role of the leadership of the nation.

6. Education should be *free and compulsory* upto the secondary stage and *cheap and optional* in the higher stages.
7. The same importance should be attached to the education of women as to that of men.
8. There should be separate institutions for boys and girls, in conformity with the cultural values of Islam.
9. In prescribing the courses of study and in preparing the text-books, the fundamental idea must be kept in mind that education must help each sex to evolve its individuality on its own distinct lines, so that Muslim

men and women may be able to act their rightful roles in the drama of life and help towards creating that balanced society which it is the mission of Islam to create.

10. Physical Culture should enjoy an important place in the Muslim educational institutions and every means should be adopted for creating and preserving a martial character in the Muslim youths according to the demands of Islam.

11. Medium of instruction should be Urdu – the *lingua franca* and cultural repository of Muslim India.

12. Education may be broadly divided into three stages:---

(i) *The Stage of General Study*, --- spread over a period of fourteen years and commencing at the age of four.

This stage may be sub-divided into three:---

(a) *Infant Stage* – spread over a period of the first two years;

(b) *Primary Stage* – covering the next six years.

(c) *Secondary Stage* – covering the last six years.

Education in the Secondary stage may be fixed in three different types:---

(1) *Academic*;

(2) *Commercial*;

(3) *Technical.*

Technical education may again be of two different types:---

(a) pertaining to *Crafts*;

(b) pertaining to *Agriculture*.

(ii) *The Stage of Special Study*, --- spread over a period of six years, except in the case of Islamics in which the period should be eight years.

This stage may further be sub-divided into two sub-stages of variable duration for the study of different courses.

(iii) *The Stage of Research*, --- minimum period two years.

13. In the *first stage*, the following subjects may be taught:---

(a) *Infant Education*

The function of Infant Education should be to acclimatize children in the atmosphere of education by means of educative games and recreation. There should be no book-work. Students should, however, be taught to repeat suitable hymns in praise of God and poems in praise of the Holy Prophet (peace by with him!), and anecdotes from the lives of Muslim national heroes – all of an innocent and simple moral type.

(b) *Primary Education*

- (i) Teaching of the Urdu language with the subject-matter of the text-books comprising of Islamic tenets and morals, our Holy Prophet's biography, and historical anecdotes.
- (ii) Learning portions of the Holy Quran, preferably the small chapters, by heart, combined with learning of prayers.
- (iii) Arithmetic.
- (iv) Hygiene.
- (v) Crafts.

N.B. --- (i) Subjects nos. (i) and (ii) should form the largest portion of study.

(ii) A distinction must be made between the different tastes of boys and girls in teaching crafts.

(iii) For those who wish to become *Hafiz* of the Holy Quran, a course of *Hifz* may be combined with subjects nos (iii) and (iv) and a lighter course of subject No. (i) above.

(c) *Secondary Education*

- (1) *Academic*

For Boys:---

- (i) Islamics – as defined elsewhere.

N.B. --- The function of the subject of *Civics* in modern secondary education will be taken over by the more comprehensive subject of *Islamicics*.

- (ii) Arabic Language.
- (iii) Urdu.
- (iv) Arithmetic.
- (v) English.
- (vi) History of the country.
- (vii) Geography – World.
- (viii) Science – Physics, Chemistry, Botany, Zoology – A popular treatment.

For Girls:---

- (i) Islamicics.
- (ii) Arabic Language.
- (iii) Urdu.
- (iv) English.
- (v) An Outline of Nation's History and World Geography.
- (vi) Arithmetic.
- (vii) Domestic Science and Hygiene.
- (viii) Science – Physics, Chemistry, Botany, Zoology – A popular treatment.

(2) Commercial

- (i) Islamics.
- (ii) Arabic Language.
- (iii) Urdu.
- (iv) English.
- (v) Arithmetic.
- (vi) Commerce.

(3) Technical

- (a) *Crafts* (b) *Agriculture*.
- (i) Islamics.
- (ii) Arabic Language.
- (iii) Urdu.
- (iv) Arithmetic.
- (v) English.
- (vi) Crafts, or, Agriculture.

N.B. --- Different types of crafts should be selected for boys and girls, keeping in view their respective functions in life.

The crafts for the girls should be such that they may develop them later into home-industries, while the training of boys should be of a type which may enable them to enter factory-life.

(14) In the *second stage*, education may be specialized into different faculties, namely:---

i. Faculty of Islamics

The following eighteen subjects may be taught in this faculty:---

- (a) Quran and allied subjects.
- (b) Hadith and allied subjects.
- (c) Fiqh.
- (d) History of Fiqh.
- (e) Islamic Jurisprudence.
- (f) Arabic Language and Literature.
- (g) Islamic History.
- (h) History of Muslim Thought.
- (i) Islamic Political Theory and Practice.
- (j) Islamic Economics (theory and practice).
- (k) Comparative Religion.
- (l) Philosophy of Religion.
- (m) An outline of non-Muslim (mostly Western) Philosophical Thought.
- (n) Non-Muslim Jurisprudence.
- (o) Persian Language.
- (p) English Language.

(q) German Language.

(r) French Language.

ii. Faculty of Arts

The following subjects may be taught in this faculty:---

Group 1:--

Philosophy, Politics, Economics, History, Sociology, Mathematics, Domestic Science (for women only), Education (for women only).

Group 2:--

Urdu, Arabic, Persian, Sanscrit, English, German, French, and some other languages, e.g., Turkish, Malay, Chinese – all the three spoken by large Muslim populations--, if the Muslim educationists so choose.

Group 3:--

Commerce – Accountancy, Book-keeping, Short-hand, Type-writing, etc.

Group 4:--

Law, --- having the same subjects as now taught to the L.L.B. students.

Group 5:--

Journalism.

iii. Faculty of Science

The following subjects may be taught in this faculty:---

Physics, Chemistry, Botany, Zoology, Geography with Geology, Mathematics.

iv. Faculty of Engineering

Civil, Electrical, Mechanical, and Industrial Engineering.

v. Faculty of Agriculture

vi. Faculty of Medicine

Muslim System of Medicine (mis-named 'Unani'), Allopathy, Homeopathy and Bio-Chemistry.

vii. Faculty of Education

The function of this faculty shall be to train teachers for the different stages and the different branches of education.

(15) The study of Islamics may be planned according to two stages, each stage covering a period of four years:--

1st Stage

Subjects to be taught are:

- (i) Quran and allied subjects.
- (ii) Hadith and allied subjects.
- (iii) Fiqh.
- (iv) Islamic Jurisprudence.

- (v) History of Fiqh.
- (vi) Arabic Language and Literature.
- (vii) Islamic History.
- (viii) English Language.

2nd Stage

Subjects to be taught are:

- (i) History of Muslim Thought.
- (ii) Islamic Political Theory and Practice.
- (iii) Islamic Economics Theory and Practice.
- (iv) Non-Muslim Jurisprudence.
- (v) Comparative Religion.
- (vi) Philosophy of Religion.
- (vii) An outline of non-Muslim Philosophical Thought.
- (viii) Languages: Persian, French, German.

(b) Study in the faculty of Arts may be planned according to two stages, the first stage covering a period of four years and the second stage covering a period of two years.

Students who pass the final examinations in the subjects relating to Groups (1) and (2) shall be eligible for taking up the course of Law (Group 4), or the course of Journalism

(Group 5) – each course covering a period of two years.

Islamic as well as English will be compulsory in the first stage, while Islamic and German, or French, or Persian will be compulsory in the second stage.

(c) Study in the faculty of Science may be planned according to two stages, the first stage covering a period of four years and the second stage covering a period of two years.

Islamic as well as English will be compulsory in the first stage, while Islamic and German or French, in the second stage.

(d) (e) There may be two types of the courses of study in the faculties of Engineering and Agriculture:

(i) Ordinary

The courses of study falling under this head shall cover a period of four years.

More attention shall be paid to ‘Practice’ than to ‘Theory’ in these courses.

(ii) Higher

The courses of study falling under this head shall cover a period of six years.

The first two years shall form a preparatory stage in which pure sciences – Physics, Chemistry, Mathematics, in the case of Engineering courses, and Physics, Chemistry, Botany, in the case of

Agriculture courses – will be taught.

More attention shall be paid to ‘Theory’ than to ‘Practice’ in these courses.

A compulsory course of Islamics and English shall be combined with the ‘ordinary’ as well as the ‘higher’ courses.

(f) There may be two types of the courses of study in the Medical faculty:--

(i) Ordinary

The courses of study falling under this head shall cover a period of four years and shall prepare students for two professions:--

(a) Junior Physicians;

(b) Manufacturers of Medicines.

(ii) Higher

The courses of study falling under this head shall cover a period of six years.

The first two years shall form the period of the preparatory stage in which Physics, Chemistry, and Biology will be taught.

The standard of teaching the subjects of Medicine will be higher than in the ‘Ordinary’ stage, and effort will be made to create an insight in the subjects and prepare students for research.

A compulsory course of Islamics and English shall be

combined with the ‘ordinary’ as well as the ‘higher’ courses.

N.B.--- A one year Practical Course for *Compounders and Surgical Assistants* may also be included in the Medical Faculty.

(g) Students joining the faculty of Education shall specialize in different sets of subjects and for the following different grades:--

Grade A

Students who have passed the final examination of secondary education shall be trained in this grade for teaching in primary institutions.

Grade B

Students who have passed the first sub-stage of higher (special) education shall be trained in this grade for teaching in secondary institutions.

A compulsory course of Islamics shall be combined with courses of study in both grades.

(16) The *third stage* of education should comprise of Research in the various subjects comprehended by the faculties mentioned above.

There should be separate academies corresponding to the different faculties.

The scholars employed for guiding the work in the

academies should be concerned only with the work of research and should have no teaching duties.

N.B.--- Research in the Medical subjects may be carried on with a view to evolve a system which may comprehend in itself the virtues of the different systems of Cure.

(17) Institutions for Infant and Primary education should be named *Mekteb*; for secondary education, *Madressah*; those connected with the stage of Special Study, *Kulliah*; those related to the third stage, *Dar-ut-Tahqiq*. An institution which comprehends education in all its stages should be known as *Jamiah*.

(18) Students completing the stage of secondary education should be awarded the Certificate of *Alim*, in the case of men, and of *Alimah*, in the case of women; those completing the first sub-stage of Special Study, the Degree of *Fazil* or *Fazilah*; those completing the second sub-stage of Special Study, the Degree of *Kamil* or *Kamilah*; those completing the third stage, the Degree of *Allahamah*.

(19) Effort should be made to attract Muslim youths more towards the study of Science, especially Applied Science, and, in the domain of Arts, towards such serious subjects as Philosophy, Politics, Economics, etc.

(20) (a) The value of those who take the degree of Islamics should be the same for entering Government jobs as of those who hold equivalent degrees in other subjects.

(b) In a free Muslim state, those who qualify in Islamics should have a preferential right over others for administrative and judicial posts.

(c) Effort should be made by the nation to eliminate the aimless type of theologian, and, in a free Muslim state particularly. . . . theologians should be absorbed into a powerful missionary movement for the consolidation and propagation of Islam (which is one of the essential conditions of its survival).

(d) Besides the one scheme of Islamic studies presented in the foregoing, an alternative scheme may also be given. This other scheme is as follows:--

Subjects of study may be divided into three groups:--

Group 1:

- (i) Quran and allied subjects.
- (ii) Hadith and allied subjects.
- (iii) Fiqh.
- (iv) History of Fiqh.
- (v) Islamic Jurisprudence.
- (vi) Arabic Language and Literature.
- (vii) Islamic History.
- (viii) History of Muslim Thought.
- (ix) Languages: Persian, English, German, French.

Group 2:

- (i) Comparative Religion.
- (ii) Philosophy of Religion.
- (iii) An outline of non-Muslim Philosophical Thought.

Group 3:

- (i) Islamic Political Theory and Practice.
- (ii) Islamic Economics.
- (iii) Non-Muslim Jurisprudence.

Those who may intend to take up the role of *Ulema* and missionaries shall combine Group 1 with Group 2.

Those who may intend, in an autonomous Muslim state, to enter judicial and administrative departments or to practice as lawyers, shall combine Group 1 with Group 3.

LAST REMARKS

Here end my Twenty Points. And now I may refer to two further points which require elucidation:---

- (1) The present political conditions in India shall perhaps make it necessary to maintain a *formal uniformity* in Indian education, even when we shall have succeeded in achieving Educational Autonomy. In that respect my plan might have to be slightly altered without injuring its basic Islamic character.

- (2) A *superficial* glance at the courses of study planned above might perhaps mislead some to feel that I have not succeeded in transforming my educational ideology into a practical form, for they will read there the very same names of ‘secular’ subjects to which they have been so far accustomed, and they might accuse me of adopting the very same patch-work method against which I have revolted. But if they may succeed in visualizing the intellectual background, the form of the text-books of ‘secular’ subjects as well as of ‘Islamic’, the type of teachers who are to be created, and the whole new atmosphere of Muslim educational institutions, - if they can visualize all this in the light of my educational ideology, they will in all probability agree with me that this or some other more perfect but similar educational system should be adopted for meeting the demands of Islam in the present age.

OUR FIRST STEP INTO THE FUTURE

THREE SCHEMES

FOR THE ADVANCEMENT OF ISLAMIC RESEARCH

Preliminary Remarks

Before stating the practical schemes for the execution of the work of Research, some preliminary remarks are necessary:-

- (1) The difficulties to be surmounted in the course of our intellectual struggle are many and varied and a successful accomplishment of the task requires that a most well-coordinated and extensively-organised effort be undertaken by Muslim scholars from all over the Islamic world. But this in itself should neither deter us, Muslims of India, from taking the task in hand nor lead us to remain in a passive state of expectation until the required world-wide awakening takes place. The practical method of bringing about the awakening itself is to start the work in right earnest – here and now.
- (2) It is with this view that I have proposed the establishment of a model Research Academy. Such an institution will form our *first right step into the future*; for, by establishing such an Academy, we shall not only succeed in creating a new and true

system of Muslim national education, but we shall also simultaneously be able to stir the virtually stagnant waters of Muslim intellectual life and to impart to them a right direction and, further, to lay the foundations of an Islamic Intellectual Renaissance. The Academy shall therefore be not only a place where scholars shall carry on research, but also a coordinating centre for all those individual streams of Islamic intellectual activity which may exist outside the organization of the Academy, thus helping to create a uniform and vigorous Intellectual Movement.

- (3) I have said elsewhere that the venue of the Academy should be either Aligarh or Hyderabad – the two seats of Muslim education in India which combine instruction in theology with courses of modern studies. But the schemes which I am going to state herein below have been formulated with particular reference to Aligarh, --- though this obviously does not mean that they, especially the first, cannot be instituted at Hyderabad. As regards Aligarh, however, I have taken into consideration both the premier Muslim institutions namely, the Muslim University and the All-India Muslim Educational Conference.
- (4) Of the three schemes which I am presenting, *the first*

alone is comprehensive. The second is an alternative scheme on the same lines but having reference to a part of the great work before us, and meant to be adopted in case it is not financially possible to institute the first scheme immediately. The third scheme has been raised on the foundations of the popular Muslim educational ideology of the present day, and the scope of the work proposed is such that the scheme can be put into effect today itself.

With these preliminary remarks, I may now state the schemes.

Scheme No. 1

***ESTABLISHMENT OF A CENTRAL ISLAMIC
RESEARCH ACADEMY BY THE ALL-INDIA
MUSLIM LEAGUE***

An Islamic Research Academy called *Dar-ut-Tahqiq-il-Islami* may be established by the All-India Muslim League at Aligarh within the organization of the Muslim University.

Keeping in view the work of the Academy outlined in the previous chapter, and taking (naturally) the first stage of work alone into consideration for the present, the Academy may be divided structurally into two sections:--

- (1) Arts Section;
- (2) Science Section.

Arts Section:

The Arts section may be divided into the following departments:---

- (1) Philosophy of Religion, Metaphysics, Mysticism;
- (2) Moral and Political Philosophy;
- (3) Economics;
- (4) Law and Jurisprudence;
- (5) Comparative Religion;
- (6) Islamic History.

N.B.---Sectionally viewed:--

Work in the first four departments shall be two-fold:

- (a) Statement and evaluation of Islam in the light of modern thought;
- (b) Compilation and evaluation of Muslim contribution to the subjects falling within these four departments.

Work in department no. 5 shall be:---

- (a) To develop the subject of Comparative Religion from the Islamic standpoint, and,
- (b) To evaluate Islam in the background of the religious thought of the world.

Work in department no 6 shall be:---

- (a) To write a complete cultural and political history of

Islam, and,

(b) Its evaluation in the light of the Philosophy of History.

Science Section:

The Science section may be divided into the following departments:---

- (1) Astronomy and Mathematics;
- (2) Physics;
- (3) Chemistry;
- (4) Botany and Agriculture;
- (5) Zoology;
- (6) Medicine;
- (7) Geography and Geology;
- (8) Engineering.

N.B.---Sectionally viewed:---

Work in this section shall be:---

- (a) To collect, compile and expound the contribution of Muslim scientists to the different departments of Science;
- (b) To evaluate those contributions with reference to pre-Islamic as well as modern scientific thought;
- (c) To perform practical work, when and where

necessary to demonstrate and explain properly the work of Muslim scientists and to carry on research with a view to discovering the possibilities which were inherent in the Muslim scientific thought;

- (d) To lay the foundations of the evolution of a Muslim point of view, wherever and in so far as necessary.

Scholars:

The *Arts section* should have, in the beginning, at least:---

- (1) Eight *permanent* scholars, one for each of the first five departments and three for the sixth department, who should be at the same time Fellows of the Muslim University;
- (2) Six *non-permanent* scholars, one for each department, who should work as students for the degree of Doctorate in the different departments of the University.

The *Science section* should have, in the beginning, at least eight permanent scholars, one for each department, who should be at the same time Fellows of the Muslim University, attached to the respective departments according to the classification of the subjects given in the foregoing.

N.B.---Besides the two categories of scholars just mentioned, namely, permanent and non-permanent, there is

a third category, viz., those who cannot join the Academy permanently, but who can be co-opted as members of the Academy. The cooperation of such scholars will be fact indispensable. It will be necessary, for instance, to get guidance from the eminent: Muslim theologians of India other, countries, and from the Muslim scientists of the present day.

Qualifications:

The qualifications required for the permanent scholars of the Arts section are:---

- (1) They should have a pure Islamic outlook;
- (2) They should possess theological knowledge according to the standard of our theological education in India;
- (3) They should possess working knowledge of Arabic, Persian, English, German and French languages, so that they may have access to the whole field of Islamics and modern literature having a bearing on their subjects;
- (4) They should hold M.A. degree in the subject pertaining to the department which they may intend to join;
- (5) They should have done some research in their

subject and should preferably hold a degree of Doctorate.

The qualifications required for the non-permanent scholars of the Arts section are:---

- (1) Their mental make-up and ideals should be Islamic;
- (2) They should possess a working knowledge of Islamic theology and the Arabic language;
- (3) They should hold M.A. degree in the subject in which they want to work.

The qualifications required for the scholars of the Science section are:---

- (1) They should be endowed with a love and respect for Islam and Islamic civilisation;
- (2) They should possess a good working knowledge of Arabic;
- (3) They should possess the requisite modern degree in the subject in which they want to work, as, for instance, in Mathematics, a first or second class M.A. degree.

The Financial Problem:

Perhaps the hardest nut to crack is the financial implications of the scheme, for the boat of many a noble enterprise of the Muslims has capsized on this seemingly all-too-

formidable rock.

The establishment of the scheme presents two main items of expenditure:

- (1) Salaries and scholarships of the scholars;
- (2) A library large enough to meet the requirements of the Academy.

There are two more items which I am not including here in view of the economy which I wish to introduce into the scheme, namely, (1) a Journal which should be the official organ of the Academy, and (2) a publishing concern for organizing the publication of the work of the Academy on a commercial basis.

There can be no denying the fact that, besides the function of accomplishing the groundwork for a national system of Muslim education, the Academy should also simultaneously serve the ends of feeding the stream of faith by re-discovering the intellectual basis of Islam for the bewildered Musulman of today and of bringing about an Islamic Intellectual Awakening in the world outside India by blowing with its life-giving breath the smouldering intellectual embers of the *Ummat* into a rosy flame. The realization of such a comprehensive ideal would require the establishment of journals in three languages, viz., Urdu, Arabic, English, and of a full-fledged publishing concern. But I am not emphasizing these two items here, mostly

because journals and publishing concerns of the required type already exist and their cooperation can be easily obtained.

For the present, therefore, we have to consider only the two items selected. Among these two, item no: 2 can be met by utilizing the library of the University and its funds. Thus there remains only one item which will tax our financial resources, i.e., item no. 1.

Taking all aspects of the problem into consideration, it seems advisable that:

- (1) The permanent scholars should be paid a Fellowship of Rs. 500 per mensem;
- (2) The non-permanent scholars should be paid a scholarship of Rs. 125 mensem. This, I understand, is in conformity with the status of Islamic Research Scholars as envisaged in the Calcutta University scheme of Islamic Studies.

Thus the total of the salaries of sixteen permanent scholars and the scholarships of six non-permanent scholars would come to Rs. 8,750 per month, or, Rs. 1,05,000 per annum.

This would require an endowment of Rs. 50 lacs for establishing the Academy on a permanent basis.

If it is found impossible to manage for this sum, the number of scholars may be doubled and a Ten-year Plan may be

adopted, for which a sum of Rs. 20 lacs would be required.

An alternative scale of salaries and scholarships can be:---
Rs. 300 per month for the permanent scholars and Rs. 75 per month for the non-permanent scholars, though it would probably be difficult to get right type of scholars in that case. With this scale, a permanent endowment of Rs. 25,20,000 or, in case of a Ten-year Plan, a total investment of Rs. 12,60,000 would be required.

Anyway, whatever be the exact sum required for a successful establishment of the Academy, the truth remains unaltered that no amount of money is greater than the importance and the urgency of the task, and the success will depend mostly on the fact whether the influential Muslims of India are prepared to take a practical interest in the future of Islam and to give a right lead to the nation.

There can be several ways of solving the financial difficulty. For instance:---

In the first place, the Muslim rulers and commercial magnates of India are in every respect in a position to create an endowment which can meet all demands of the Academy at the start as also during the further stages of its growth.

Secondly, the cooperation of Muslim charitable endowments and educational trusts, like the Dawoodbhoj Fazalbhoj Trust, can be sought for sharing the burden of the finances of the Academy.

I wish to point out here that, in Europe and America, the Christians have created numerous big endowments, not only for carrying on constructive intellectual work for their faith, but also for work of destructive character, especially against Islam. An instance of this is the Princeton Theological Seminary of the United States, one scholar of which, viz., D. B. Macdonald, has published several books on Islam,--- books full of vituperative eloquence and errors, but nevertheless so indispensable that the Muslim University of Aligarh was compelled to include one of them in its courses of study. Would it not then be a matter of national shame if the financial problem proves the Gordian knot at this critical juncture in the history of Muslim India?

Scheme No. 2

ESTABLISHMENT OF FOUR ISLAMIC RESEARCH FELLOWSHIPS BY THE MUSLIM UNIVERSITY

As I remarked before, the above scheme alone is comprehensive. In case, however, it remains impossible, for one reason or the other, to put that scheme into practice immediately, an easier path is open for the leaders of Muslim education for *moving towards the ideal*.

The Aligarh Muslim University *may itself start* the work even under the present limitations imposed by her financial resources and institute, for the time-being, under a well-

coordinated scheme, four fellowships for Islamic Research relating to the following four heads:---

- (1) Philosophy of Religion;
- (2) Moral and Political Philosophy;
- (3) Economics;
- (4) Islamic History and Political Constitution.

As regards the financial implications, the scheme shall involve a monthly expenditure of Rs. 1,2000, in case the Fellows are paid a monthly salary of Rs. 300 each.

The authorities of the University, imbued as they are with a love for and responsibility towards Islam, can in all probability find out some way for meeting this crying need of Muslim India. To propose any reform in certain items of income and expenditure would be a too delicate ground for me to tread. I can however say with absolute confidence that any genuine move by the Muslim University for this service of Islam will meet with the heartiest response from the nation. The University has already rendered a signal service to Muslim learning by starting special courses in Muslim Philosophy and Islamic History, and it is high time now take the next step.

Recently, our beloved Chancellor, His Exalted Highness the Nizam of Hyderabad, to whose royal munificence and love of Islam Muslim learning is indebted more than to the help of any other individual in India, announced his noble

intention of building a mosque in the Muslim University in remembrance of his revered mother. That noble idea may be transformed into a still nobler – because more urgent – idea of Islamic Research.

The Muslim University already possesses a full-fledged department of Theology. What a great service to Islam can be rendered if only its resources are fully mobilised for the advancement of Islamic Research and if only the consciousness is created that the advancing avalanche of Western materialism and irreligion is Himalayan in its magnitude.

Scheme No. 3

***THE DUTY OF THE ALL-INDIA
MUSLIM EDUCATIONAL CONFERENCE***

Besides the above two direct lines of approach, there is another path open,---a path on which probably all can travel without much uneasiness and hardship and lamentation. Let us, therefore, try to travel by that path of least resistance and catch hold of the straws floating on the ocean of Muslim national life, in the mean while struggling with all our might to achieve our comprehensive and true ideal, in which alone lies our chance of survival.

Of late the conscience of Muslim India has been radiating thought-currents for the revival of what has been termed

‘Islamic History and Culture’. The Aligarh Muslim University has inaugurated new special courses in Muslim Philosophy and Islamic History for the B.A. and M.A. classes. The Calcutta University has passed a scheme for the establishment of a department of Islamic studies. The Kemal Yar Jung Committee has made strong recommendations for the inclusion of Islamic subjects in the courses of study current in the Indian universities and colleges and for the establishment of a Central Islamic Research Organisation under the auspices of the All-India Muslim Educational Conference. And lastly, the All-India Muslim Educational Conference passed, though it later overthrew, Dr. Afzal Husain Qadri’s resolution which aimed at revising the constitution of that premier Muslim educational organization to suit the new cultural aspirations of Muslim India.

The future success of such moves, however, depends on the tenacity with which they are maintained and the foresight and practical commonsense and Islamic outlook of those who are entrusted with the task of transforming the vague beginnings into a well-shaped reality.

It will be well to consider here, in connection with this transformation, a concrete aspect of these moves. It has been proposed to introduce the study of Islamic Culture – conceived mostly in two parts: Philosophy and History – into the educational institutions of India. Now, such a proposal, however tangible it might be in itself, cannot be

put into practice without the existence of suitable text-books, which, unfortunately, are quite non-existent. And not only are they non-existent; even a definite and practical move to get them prepared does not yet exist.

This complete absence of text-books has indeed a most pathetic aspect. To take up *Muslim Philosophy*, for instance: The Aligarh Muslim University – the premier modern Muslim institution in Asia – made a special provision for the teaching of ‘General Muslim Philosophy’ in the M.A. class nearly fifteen years ago, and scores of students have studied this subject since then. But upto the present day we do not possess a single text-book on the subject, and work has been carried on by patch-work arrangement, and that too based, not on Muslim scholarship, but on books written by the Rev. O Leary, the Rev. D. B. Macdonald, Dr. T. J. De. Boer and Professor Nicholson all of whom are men whose Christian bias and unscientific malevolence is writ large on every page of their books.

The plight of *Islamic History* is not a whit less painful. In the first place, our scholars do not yet seem to have realized the scope of the subject. For them the history of Islam is synonymous with the *political history* of the early Caliphate, the Umayyad dynasty, the Abbasid dynasty, the Ottoman dynasty, Moorish Spain and Moghul India. Ever the greatest among us hardly have any but a vague conception – not to say, *knowledge* – of the history of Muslims in Soviet Russia

or China, or Siam, or Malaya, or the East Indies, or the Philippines, or the vast continent of Africa – though this enumeration of regions too is not exhaustive. Then we seem totally to overlook the fact that the history of a Movement – and Islam is essentially a ‘movement’ – or even of a nation cannot be confined merely to its political aspect.

This fundamental defect in our vision is wedded to an intellectual stagnation of the worst type. Ever since the late Syed Amir Ali wrote his ‘Short History of the Saracens’, we, the English-educated Muslim intellectuals, have felt satisfied in regarding it the final product of Muslim genius, incapable of any further improvement. But as it cannot really suffice, we have been forced to fall back upon such ‘friends’ of Islam as Muir and Wellhausen and adopt the same patchwork arrangement as in the case of Muslim Philosophy cited above.

These very brief references to Muslim Philosophy and History have been made here only by way of illustration. A thorough-going examination of the different sections of Muslim learning will reveal an even more miserable state of affairs.

It is, therefore, in the fitness of things to emphasise, and emphasise with all force at my command, that our first and foremost and immediate duty should be to get the proper text-books prepared. Unless this basic work is accomplished, it would be sheer rashness to think of

establishing the departments of Islamic Studies in any educational institution of India.

It is high time that we learn to evaluate our problems in practical terms, and I, for my part, wish to offer a concrete proposal which can be put into effect immediately.

I propose that the All-India Muslim Educational Conference, on which such a duty devolves more than on any other institution, should create, *as an immediate measure of starting the work of Islamic Research, at least two Research Fellowships, of Rs. 300 each, one for the comprehensive domain of Muslim Philosophy and the other for the vast field of Islamic History.*

I further propose that as the Muslim University has already started special courses of Muslim Philosophy and Islamic History in the M.A. classes, the fellowships should be allocated to this university, which should, in its turn, appoint the fellows and provide the facilities necessary for Islamic Research, as, for instance, the creation of a full-fledged Islamic section in the Lyton Library.

The fellows should be attached to the respective departments of Philosophy and History and should work in collaboration with Muslim scholars inside and outside the University.

The scholars selected for the task should be those who possess the requisite academic qualifications – both ‘theological’ and ‘secular’ – and also a genuine Islamic

outlook and a love and respect for Islamic culture. Their function should be, in the first place, to compile the required text-books, and, secondly, to lay the foundations of high-class Islamic Research.

This, in short, is my humble proposal, and I strongly feel that neither the Muslim Educational Conference nor the Muslim University should have any hitch in adopting it *immediately*. The Conference can perhaps easily manage to earmark a sum for such a fundamental nation-building work. And as for the University, it will add one more feather to her crown of glory. Need it be emphasized that such an enterprise is inherent in their very constitutions?

The fact may again be stressed that the ideal of Islamic Intellectual Revival has manifold implications and its practical fulfillment might require the labours of many generations of Muslim scholars. In spite of that, however, a humble beginning can be made, or, rather, *ought* to be made, with whatever resources we can command just now. We can start in this tangible and practical way and can in the meanwhile train scholars who will work for the systematization of Islamic Economics, Islamic Political Science and Islamic Sociology – until the subject of Islamic Culture becomes an empire by itself. And the seed we will thus sow will continue to grow till at last the luxuriant foliage of Islamic Learning overshadows the whole system of our national education.

6

LAST REMARKS

SOME OBJECTIONS ANSWERED

I am afraid my ideology might give rise to some objections in certain minds which I may anticipate and remove here itself:---

- (1) I might be regarded as emphasizing the intellectual factor in our national life to the neglect of other factors. Not the least. I do not believe in segregating different problems into watertight compartments. If life is an organic unity and if Islam comprehends life in its totality, any such segregation would be logically impossible.
- (2) I have emphasized Research as an essential work to be completed before planning and instituting a national system of education. This might be regarded by some as a matter of mere academic interest and therefore outside the domain of activity of a political organization like the All-India Muslim League. Such an idea would, however, be erroneous, for not only a work of that type is necessary for the creation of a Muslim intelligentsia which may be capable of achieving, maintaining, and building up Pakistan, but the very problem of working out the political and economic constitution of Pakistan on sound Islamic

lines is dependent on that.

- (3) Some of my readers, while conceding the necessity of Research, might at the same time regard the undertaking of such a task an impossibility on the ground that scholars of the required type do not exist.

To this my reply is two-fold:---

- (a) The law of Demand and Supply obtains universally in the world. Hence, once our nation launches its demand in right earnest, scholars of the required type will soon be created;
- (b) Besides this, such, a misgiving is in fact without foundation. There are many scholars in India who possess the requisite enthusiasm for Islam and whose scholarship can be brought to the required standard by a little training, but who are, out of sheer lack of opportunity, wasting their lives in professional careers.
- (4) Some might suggest that certain individual efforts in the field of Islamic Research, which exist in the Muslim world of today, are by themselves enough to achieve the desired results.

My reply is:---To put absolute faith in such individual efforts would mean nothing less than miscalculation of the magnitude of the task. The task is indeed so

gigantic that to exhaust all its aspects the labours of more than one generation of scholars would be needed. Might my friends remember that ‘one sparrow does not make a spring’.

- (5) Some might attribute vagueness to my scheme of research as I have avoided giving a detailed chart of the problems which shall have to be tackled by the scholars of the Academy and suggesting the possible lines on which the solution of those problems should proceed.

But this is precisely the work for which the establishment of the Academy is so necessary.

A FINAL APPEAL

I wish every Mususlman to remember one heart-rending fact once for all:

The Muslim world, including Muslim India, has already forfeited much of its individuality and now stands in danger of losing its destiny.

I further wish every Musulman to realize, and realize finally, that the impending danger *cannot* be averted either by sticking to the old conservative technique, or by means of heresy-hunts or *coups de baton* or theological patchworks, or by building up national programmes on the shifting sands of expediency.

Only a scientific approach to our present peril, a rational analysis of the shame and misery that surrounds us, a research in the ever-fresh and fertile fields of the Holy Quran and the Sunnah for finding out the possibilities of the revival of Islam as a world-polity, can save us from our inevitable doom.

Indeed, unless Islam wages a determined, final and all-out war against the thought-forces of modern materialism and skepticism, and triumphs in establishing its own world-order, Islam must suffer the fate which is overtaking all other faiths; and if, knowing the infinite resources and strength of Islam in this respect, we Muslims of the present day shirk our duty and thus deprive ourselves and humanity

of the blessings of Islam, we should be regarded as the greatest criminals of all history.

Let Iqbal's immortal message of Faith ring across the world of Islam:--

یقین، اللہ مستی، خود گزینی
یقین، مثل خلیل، آتش نشینی
سن اے تہذیبِ حاضر کے گرفتار!
غلامی سے ہے بد تر بے یقینی

Let the war-cry of every Musulman be:--

Away from Aristotle and Plato. Away from Plotinus and his hosts. Away from Mill and Marx. Away from the spiritual perversion of Nationalism. Away from the moral devastation of Capitalism. Away from the atheistic implication of Communism. Away from the effeminate mysticism of the Orient. Away from the hedonistic materialism of the Occident.

Away from all these, and many other un-Islamic and anti-Islamic sign-posts of human history, and---

Back to Allah, the Author of our existence, the Author of Islam, the Author of the universe;

Back to the Quranic stream of perennial life and light;

Back to the world-leader Muhammad (may Allah's choicest blessings be with him for all time to come !).

به مصطفیٰ برسای خویش را که دین همه اوست
اگر به او نرسیدی تمام بو لہبی ست
(اقبال)

ISLAMIC THEOLOGICAL EDUCATION
An Urgent Call to the Muslims of the World

Dr. Hafiz Muhammad Fazl-ur-Rahnian Ansari (R.A.)

Heart of Muslim Society:

History reveals that different human groups have been coming into existence on different foundations. Some have sought the bond of integrity in common geographical boundaries, others in the affinities of race and colour, and still others in the possession of a common language. But, whether it is geographical boundaries or race or colour or common language, the bond of group-integrity thus created remains materialistic and non-ideological. The concept, on the other hand, which Islam upholds and gives is that of an ideological community. The Muslim community of the world is, thus, a community which is through and through ideological in character, having come into existence on the basis of the ideology of Islam, which in its turn, is constituted of a distinct system of belief and a comprehensive code of life based upon it. As regards the Islamic system of belief, again, it is founded on spiritual verities and its function is to orientate entire human life in spiritual values. Thus, every cross-section of Muslim life, both on individual and collective levels, is determined by spiritual norms and is to be pursued in the service of spiritual ideals. Again, because Islam forms the, ideological basis of the Muslim community, Muslims can prosper and

progress harmoniously only if they submit each and every aspect of their individual and collective life to the eternal Guidance of the, Holy Qur‘an and the Sunnah.

The above-mentioned truth is accepted not only by the ‘Ulama (theological scholars of Islam) but also by all genuine lay-Muslims. But neglect of the logical implications of this acceptance is as universal as the acceptance itself.

One of the most important aspect of these logical implications is that the ‘Ulama constitute the heart of the Muslim society. This is so because Divine Guidance in the form of the religion of Islam has not only given birth to the Muslim community but also forms its basis of activity and source of sustenance; and the function of the ‘Ulama is that, equipping themselves with this Guidance, both academically and practically, they have to serve the Muslim community and humanity at large as the representatives of the Holy Prophet Muhammad (ﷺ), as we read in the Hadith:

ان العلماء ورثة الانبياء (الترمذى رقم الحديث: 2606)

“Verily the ‘Ulama are the Successors of the prophets” (in the mission of delivering the Message of Allah)

Combined with this there is another truth which has been stated by the Holy Prophet (ﷺ) in the following words:

انّ فى الجسد مضغة اذا صلحت صلح الجسد كله و اذا فسدت فسد الجسد كله الا
و هى القلب (صحيح مسلم رقم الحديث: 2996)

Verily there is a piece of flesh in the body of man which if diseased, the whole body of man is diseased; while if it is healthy, the whole body is healthy. Lo and behold! it is the heart Lo and behold! it is the heart.

This law which relates to individual personalities has also a direct bearing on collective life. It means that if the heart of the community is healthy and strong, the community is basically healthy and strong; while if the heart is weak or diseased the community is bound to suffer from all types of collective ailments.

Muslims of the world are suffering today not only from weaknesses on the international plane but also from collective diseases of different types. This is a fact which has been accepted by our social reformers, nay, by all thinking Muslims. But no proper attention seems to have been concentrated on the root cause, namely, the deficiencies and the diseases that have found their way into the ranks of Islamic religious leadership.

Sad Story of the Dark Period of Muslim History

There was a time when Muslims surpassed all communities of the world in every field of human activity—in spirituality and morals, in intellectual and aesthetic pursuits, in economic and social organization, in commerce and industry, in military science and state-administration. Then came the time when, after the destruction of Baghdad and

the all of Cordova (Spain), they withdrew from the intellectual (*jihad*) struggle, which withdrawal assumed later on such permanence that until today they have not been able to recapture their eminent position in the intellectual field. The political front also suffered a set-back. But it was short-lived, because of the conversion of the Ottoman Turks who, taking over the leadership of the Muslim world, wrote a new glorious chapter in the history of Islam and Muslims were thus able to maintain their political supremacy all over the Islamic world, including Muslim Indo-Pakistan, for further appreciable length of time. Unfortunately, however, during that period of renewed political strength and stability, nothing tangible was done to reinvigorate Muslim society on other planes of activity, with the consequence that it continued to degenerate and debilitate, so much so that finally her life became infested with different types of ailments. The Muslim social order was menaced by the existence of the privileged classes who destroyed the vitality of the Muslim world with their luxurious and effeminate habits. The ideal of ‘conquering the world spiritually for Islam (اعلاء كلمة الله) was made subservient to the ambitions of worldly gains and material ends. The scholars of Islam fell prey, with few honourable exceptions, to intellectual stagnation, while many of the rulers sold their hearts away to the satisfaction of baser desires. *The greatest crime against their own selves which the Muslim committed was, however, their neglect of the cultivation of the physical*

science—a task, which had been sanctified by Islam, a task which their forefathers had pursued with glory ultimately to become the inaugurators of the modern scientific era, a task without which the maintenance of political greatness and material prosperity was impossible. Historically viewed, this neglect did actually pave the way for backwardness in the realm of technology, industrial production and economic organization. It kept the Muslims back from developing better weapons of war. It finally culminated in making the Muslim world politically vulnerable and, as a consequence thereof, economically and intellectually conquerable.

Even before the close of the 18th century A.C. cracks began to appear in the magnificent edifice of Islamic civilization which the sacred hands of the Holy Prophet Muhammad (ﷺ) had built; and the cracks continued to grow until the Christian nations of the West, who owed their Renaissance from all sides—equipped, as they were, with superiority in military weapons, intellectual attainments (especially in physical sciences), industrial techniques, economic production, social organization and democratic political ideals. As regards the Muslims, they had already given up jihad to a great extent in the spiritual, social and intellectual fields. Now when occasion came to meet the biggest collective onslaught of Christendom on the battlefield, they found it impossible to achieve victory in their military italic, even though they had formerly routed Christendom during

the Crusades. Muslim countries fell to the enemy one after the other until a large part of the world of Islam from the Atlantic to the Pacific and from the islands of the Indian ocean to the frontiers of Siberia was enslaved by the Christian powers of the West before the close of the nineteenth century A.C. The only exception was the Turkish empire which could cross the nineteenth century with some of its dominions intact. But Turkey herself was sick and had, therefore, to surrender those dominions to the enemies of Islam even before the first quarter of the twentieth century ended.

The slavery which started gripping the Muslim world more than a century ago was not purely political in character, Nay, along with that came two other and more terrible forms of slavery, namely, economic and mental slavery. Then a fourth form of slavery was also born as a result of the combined action of the above-mentioned three forms to wit, social slavery.

As to political slavery, it has gradually disappeared by Allah's Grace. Most of the Muslim countries have regained their freedom in the wake of the Second World War The economic emancipation of the Muslim world is also taking shape and the chains of economic slavery are becoming progressively weaker in response to the progress in scientific education and better organization of economic resources.

The situation is, however, different in respect of mental slavery and social slavery, wherein the grip has continued to become more and more severe and there are still no signs of our emancipation, inspite of certain measures adopted by certain Muslim governments for promoting the cause of Islam and inspite of the fights waged against these evils by certain powerful Islamic organizations in particular and by the ‘Ulama in general.

Evaluating their adverse effects. Mental slavery is by far more dangerous because it is this which really brings about and perpetuates social slavery. The fact is that the acceptance of mental slavery of the enemy by a community gives birth to such a deadly social poison as can kill that community from within, however great and glorious its past history might have been; because this acceptance is not possible without loss of faith in its own values—an adverse factor which is even more injurious than political slavery. So says Dr. Muhammad Iqbal:

یقین اللہ مستی خود گزینی
یقین مثل خلیل آتش نشینی
من اے تہذیب حاضر کے گرفتار
غلامی سے ہے بدتر بے یقینی

Faith consists in forsaking one’s ego and living in the ecstasy of Divine Presence. Faith consists in accepting the

Ordeal of fire like Abraham.

Listen! O thou who has been enthralled by (the materialistic values of) modern civilization.

Want of faith (in thy destiny as Muslim) is worse (in its injurious effects) than political slavery.

From north to south and from east to west the above-mentioned social poison has been penetrating into the ranks of the modernist Muslim intelligentsia. And not only that. The greater calamity is that those who brand conformity with the principle of historical continuity in Muslim thought and belief as slavery regard the mental slavery of the West as freedom! Giving to evil the place of good and to vice the place of virtue is bound to land every community in a situation where its very foundations are sure to be destroyed. But, alas! even the consciousness of this heart-rending consequence is getting lost in the ambition for pseudo-freedom.

It may be emphasized here that this ugly situation is the result of a long-drawn historical process. When Muslim scholarship proved deficient in fulfilling the intellectual needs of the community and the non-Muslims became the custodians of all the sciences and arts, it was only natural for the Muslims to become votaries at the non-Muslim shrines of learning. It was thus basically our own neglect of intellectual '*Jihad*' which caused the present ugly situation.

Islam has invited its followers through the Holy Qur'an and the Hadith of the Holy Prophet (ﷺ) to a comprehensive intellectual *jihad*, and if we had not kept ourselves aloof from it for centuries, especially in the fields of physical and social sciences, it appears in the light of philosophy of history that neither would the Muslims have fallen prey to mental slavery nor to political, economic and social slavery.

The fact is that whenever any community tries to accommodate two conflicting and mutually-hostile systems of thought and action within its body-politic, disintegration is always the result. This disintegration causes a shaking in the realm of beliefs, on the one hand, and double facedness in character, on the other. Besides that, mental slavery of the opponents gives birth to inferiority-complex. The inferiority-complex, in its turn, tends to create petty-mindedness and mean-ness. And the final result is that life is pushed farther and farther away from moral excellence and closer and closer to moral degradation.

Unfortunately, most unfortunately, the Muslim world of today is confronted with the same ugly situation. We are not only weak politically, economically and intellectually, but even our moral life is not what Islam wanted it to be. Morally we have been caught in a whirlpool and signs of moral degradation are manifest everywhere.

Islam's Weak Intellectual front in the Modern age:

This unfortunate situation is there. But more unfortunate than this is the situation which obtains in the ranks of religious leadership. It is more unfortunate because it is the religious leadership which forms the real spearhead of reform and its failure means basic failure.

The invaluable intellectual (also spiritual) services which the genuine and respectable members of this most respectable group have rendered during the different epochs of Islamic history are too well-known to be recounted here. But the point which demands and deserves full emphasis in connection with the present discussion is that deterioration has manifested itself in the ranks of this group in accordance with the deterioration of conditions in the Muslim world. Or, might it not be more true to say, that conditions in the Muslim world has deteriorated in response to the deficiencies and weaknesses that gripped the group of the ‘Ulama, Their standard and scope of knowledge and practice has been gradually deteriorating for some centuries past, so much so that even that standard of knowledge and piety that existed among most of the Ulama a hundred years ago is rarely to be met with today.

There is no doubt that the hardships that the group of ‘Ulama has endured in preserving and defending Islam and the contribution which the individual ‘Ulama have made everywhere in accordance with their respective capacities, during the past one hundred years of unprecedented trials

and tribulations, deserve all praise. May Allah bless all those who have served, and are serving, the cause of Islam genuinely and truly. In spite of that, however, the weaknesses that had entered their ranks have continued to grow, so much so that we find today the prestige of the group of ‘Ulama shattered considerably.

The emergence and growth of group-weaknesses among the ‘Ulama have not only damaged their prestige but have also inflicted a severe injury on Islam and, consequently, on humanity. This could not have been otherwise, because knowledge of Islam forms the only ideological nourishment and, therefore, the only source of ideological survival for the Muslim community; and the only vehicle of the transmission of this nourishment are the ‘Ulama. Consequently, if the ‘Ulama are not highly equipped intellectually and truly dynamic and powerful in their spiritual leadership, it would be futile to expect a radiant and healthy ideological life within the Muslim community and a proper transmission of the message of Islam to humanity at large.

Now, just as Islam does not base its conception of worship (عبادة) on the separation of the religious from the secular, similarly, in its concept of education, it does not exclude “secular” knowledge from the curriculum of “religious” studies in the manner in which the one-sided religions and cultures of the world do it. This is the reason why, during

the age of glory of the Islamic civilization, the educational system of the Muslim world was unitary—being based on the fundamental Islamic principle of *Tawheed*. In that system, theological sciences were taught in conjunction with all other so-called “secular” subjects, e.g., natural sciences, mathematics, philosophy, etc. The result was that every Muslim of that age used to be a comprehensive scholar (جامع العلوم) Again, the formal system of examinations and award of formal certificates which is prevalent today was not in vogue at that time. Hence, none could obtain a certificate without genuinely acquiring the necessary knowledge and the requisite intellectual and spiritual discipline, and everyone got an individual certificate in accordance with the actual intellectual stature he had acquired—and this fixed up his place in society. Moreover, spiritual discipline and character-building also formed a vital part of education side by side with academic attainments, and thus aptitude, labour and piety, all were fully co-ordinate, harmonized and rewarded.

But when, in the nineteenth century, the enemies of Islam succeeded in enslaving a large part of the Muslim world, they planned and adopted different schemes for crushing and annihilating the religion of Islam itself; and unfortunately they succeeded in causing colossal damage to Islam. One of the most far-reaching and disastrous among these schemes was the establishment of an educational

system which snatched away from the hands of Islam the resources and the opportunity of educating the Muslim in accordance with its norms and ideals; and this has resulted in the slow but steady alienation, or, at least, indifference, of a powerful section of western-educated Muslims from the Islamic ideals and values.

Side by side with that another and more terrible consequence also emerged—the consequence, namely that as regards material rewards theological education was devalued almost to the limit of zero. Hence it could no more attract, beyond a few, students from among the intelligent and well-to-do Muslims, virtually all of whom went in for modern education. Gradually, the institutions of Islamic theology were filled up with students many of whom were backward and below the mark in different respects. Its natural result was that the courses of theological education had to be made lighter, causing the standard of religious training to suffer, and as a consequence, the standard of religious leadership to degenerate.

Day by day the situation has continued to deteriorate in these respects, until it has reached a point today where, because of their one-sided education, the ‘Ulama have become confined to the mosque, while all the departments of thought and action have passed on solely to the charge of those who have received purely secular education. Inside the mosque itself, the leadership of the ‘Ulama is largely

confined to the uneducated or the less-educated Muslim.

Surely, in the ranks of the ‘Ulama there are even today such personalities, although very few, whose intellectual calibre or standard of piety can be a source of satisfaction to the Muslim community. The majority however, consists of those whose short-comings and deficiencies stand in the way of the ‘Ulama-group in achieving its rightful role in Muslim society. All in all, the ‘Ulama-group has become incapable of leading modern humanity.

In this connection, it is very significant that they could not produce in the present century a dynamic thinker like Iqbal who could inspire the western-educated Muslim youth with love for Islam, or a leader like Mr. Jinnah who could unite the western-educated Muslims, the ‘Ulama and the Muslim masses for achieving Pakistan; and the best among them were forced to play only a subservient role in the national struggles of Muslim countries.

As regards the creation and the continuation of short-comings and deficiencies among the ‘Ulama, it is the Muslim community as a whole which is responsible for them, and not merely the ‘Ulama, and it is, therefore, the obligation of the Muslim community to remove them. The only genuine and correct method of resolving this ugly situation is through the creation and adoption by all Muslim countries of a system of education which should harmoniously combine the “religious” and the “secular”.

However, until this most vital step is taken, an urgent demand of the situation is that:—

1. Our theological institutions should adopt a comprehensive course of education wherein a high level knowledge of Islamic theological subjects may be combined with a critical study of other religions and of modern thought, so that it may become possible for our ‘Ulama to guide and inspire all sections of the community and all the cross-sections of humanity with proper insight and in keeping with the dignity of true religious leadership.

This point needs some elucidation. A critical study of other religions and Modern Thought, with Islam as the standard of Guidance, is necessary for the ‘Ulama for three reasons: Firstly, they cannot preach Islam successfully to the non-Muslims unless they possess a proper knowledge of the ideologies which they follow. Secondly, they cannot inspire the modern-educated with the love for Islam without establishing rationally the truth of the Islamic teachings and their superiority over the teachings of other religions and ideologies; and this necessitates a critical study, especially of Modern Thought. Thirdly, the latest advances in knowledge assist in understanding the Holy Qur’an and the Hadith better.

Spiritual discipline, character-building and social service should receive recognition in our theological institutions similar to that extended to the acquisition of knowledge.

2. For those who qualify from our theological institutions and wish to devote themselves to missionary work, some such academic equipment is also necessary whereby they may be able to earn their livelihood in an honourable way and independently of their missionary work they may thus, save themselves from financial and moral suffering.

In this way shall it be possible to have those ‘Ulama who may be the possessors of comprehensive knowledge, on the one hand, and of a genuine and high-class Islamic character and personality and the mission of social service, on the other. The fact cannot be over-emphasized that it is only the creation of such ‘Ulama which can form the first sure step towards the revival of our lost glory. Indeed, all other reformative efforts seem to be futile without this most basic step.

Generally-speaking, the acquisition of the available comprehensive knowledge has been our tradition during our age of glory. Among the jurists, the historic achievements of Imam Abu Hanifah, Imam Shafa‘i, Imam Malik and Imam Ahmad bin Hanbal (Allah be pleased with them all) could not have been possible without a profound and comprehensive scholarship. Among the philosopher-theologians, we may cite the example of Imam Abu Hamid Muhammad Al-Ghazzali (R.A.) who, as the possessor comprehensive education, shattered the aggressive and

hostile forces of alien philosophies and thus wrote a new glorious chapter in the intellectual and religious history of the Muslims.

Similarly, Muslim history abounds in such personalities in whom intellectual and spiritual greatness had been harmoniously blended. Their spiritual leadership was crowned with miraculous success both among Muslims and non-Muslims and the spiritual service which they rendered was of such a high order that their names have become immortalized in history. Here we might cite the example of that august personality who is known as Ghaus-ul-Azam Mohiyyuddin Sayiyyid Abdul Qadir Al-Jeelani of Baghdad (R.A.). He rose to a high stature in the field of intellectual attainments. But, more than that, his greatness lies in spiritual development with which his personality was crowned. He shone out as the sun of righteousness and spiritual splendour amidst a night of storms. His radiant personality broke the dark spell of confusion. His efforts for the revival of spiritual fervour among the Muslims were crowned by Allah with glorious success. Indeed, his services to Islam and to humanity form a land-marls in our history, and his spiritual blessings have been immortalized in the constitution of Muslim society. Likewise, there is the refulgent personality of Qutb-ul-Aqtab Khwaja Moinuddin Chisti (R.A.) of Ajmer. The harmonious blending on a high level of intellectual and spiritual attainments and his

dynamic spiritual leadership have made him once for all one of the greatest spiritual luminaries of Muslim history. It was none else than he the sword of whose spiritual personality conquered the fortress of kufr in India and laid the foundation stone of Pakistan centuries before the emergence of the latter state. Among other similar personalities may be mentioned, to cite just a few, the names of Shaikh Ali al-Hujwari (better known as Data Ganj Baksh), Shaikh Shahabuddin. Suhrawardy, Qutb-ul-Aqtab Khwaja Bahauddin Naqshband, Maulana Jalal-ud-Din al-Rumi, Shaikh Abul Hasan Shazili, Shaikh-ul-Islam Abdullah Al-Ansari of Herat. Shaikh Ahmed of Sirhind (Mujaddid Alf-e-Thani), Shah Waliullah of Delhi, etc.

Among the ‘Ulama of the present century also there have been several spiritual luminaries who have shone out with distinction through the combination of academic and spiritual attainments. The work of such ‘Ulama has been more effective than the work of those whose sole equipment was academic. An illustrious example in this connection is that of the renowned spiritual leader and missionary of Islam, His Eminence Muhammad Abdul Aleem Siddiqi al-Qaderi (R.A.), He combined modern education with the theological and possessed a magnetic and radiant spiritual personality. With these qualities of head and heart he rose to be a distinguished international Muslim missionary of his time and the services he rendered to humanity through Islam

form a glorious chapter in recent Muslim history

In summarizing the foregoing discussion. Let it be stressed that the emphasis in our current system of theological education being mostly on Fiqh (Law), our ‘Ulama are generally capable only of legalistic guidance in respect of the daily personal life of a Muslim. The task, however, of establishing rationally the truth of the teachings of Islam in all their aspects and the superiority of Islam over other religions and ideologies cannot be accomplished without a comprehensive and deep knowledge not only of Islam but also of other religions and ideologies—both ancient and modern. And this task has to be performed by the ‘Ulama not only in respect of non-Muslim humanity but also with regard to those modern-educated Muslims who have fallen victim to the glamour of alien philosophies and cannot be persuaded to practice Islam unless their brains have been washed clean of the anti Islamic influences of alien thought and they have been thoroughly inspired in respect of Islamic ideals and values. Moreover, even after the accomplishment of this task in the realm of Belief, it is necessary for the ‘Ulama to employ hikmah, i.e., methodical and consequential approach in the domain of Action, and for this purpose deep spiritual and psychological knowledge is necessary—a knowledge formulated and cultivated by the classical Sufees of Islam.

Unfortunately, the systems of theological education in

vogue in the world of Islam today fall miserably short in respect of both the above-mentioned tasks: and, as a consequence, the Muslims themselves have generally adopted wrong standards in respect of their religious leaders. Those who can stand up in the public as entertaining speakers or those who can make fighting speeches and hurl abuse at their adversaries in respect of controversial theological issues, pass off as popular ‘Ulama in the estimation of the Muslim masses who form the bulk of the religious front; while those who know how to carry on flourishing business in talismans and charms are regarded by the general folk as spiritual leaders.

This most unfortunate situation demands urgently an all-out effort by the Muslims of the world for the creation in large numbers of those ‘Ulama who may possess the qualities of high-mindedness, sobriety, humility and sweetness in their personal character, who may endear themselves to the people through their wisdom, high morals and love for service, and who may be accepted by the modern-educated Muslims as their intellectual leaders because of their superior and more comprehensive intellectual attainments.

Let us act before it is too late!

MUHAMMAD FAZL-UR-RAHMAN
AL-ANSARI AL-QADERI



Moulana Muhammad Abdul Aleem Siddiqui



Muhammad Fazl-ur-Rahman Ansari