

ISLAM AND WESTERN CIVILIZATION

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To

Brother Al-Haj Ahmed Democao Alonto,

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In recognition of his

Distinguished service to Islam and Humanity

ISLAM AND THE WEST

The Muslim world is passing today through a crisis unprecedented in her history. This crisis has been created by the impact of Western civilization on the world of Islam. It began when, after enslaving the Muslim world politically, the Western imperialist powers planned their subtle strategy of crushing the spirit of cultural self-determination among the Muslims, on the one hand, and of introducing a system of education which aimed at enslaving the Muslim mind, on the other. How hostile and well-designed had been their strategy can be judged even if we consider only the Macaulay Report on educational policy in the British territories, the laws framed by French colonialists for undermining Islam in Africa, and the repressive imperialist policies pursued by Holland in Indonesia.

The Western imperialist power executed their strategy with all the brutality at their command while Muslim counter planning proved to be hopelessly inadequate in every way. And the net result of all this has been that today, although most of the Muslim territories have regained their political freedom, Islam has not been able to regain freedom for itself. It still remains what the Western imperialists had made it, namely, a personal affair of the individuals; while all the collective problems are under the sway of the West. Indeed, the process of Westernization has continued unabated throughout the Muslim world. Rather, it has gained momentum in many Muslim territories since the termination of political slavery.

The Western civilization is, in a way, the child of Islam. But it is a disloyal child, because its progress, except for the technological aspect, has taken place in a direction which is diametrically opposed to the Islamic way of life, as will be evident from the 'forthcoming discussion.

The three stages through which the Western civilization has passed since the Renaissance are those of *Secularism*, *Materialism* and *Communism*, and the life-blood of the Sensate Culture which has evolved in consequence is the creed of "God-and-soul-negation". It is evident that this blood, when injected into the body-politic of Islam, can act only as a poison and not as a panacea.

THE TRAGEDY OF WESTERN CIVILISATION

Through Secularism to Communism:

Secularism, Materialism and Communism are interrelated. In the materialistic interpretation of life the first stage which the western civilization attained was the stage of Secularism wherein the State was separated from the Church and the different branches of knowledge were divorced from the belief in God. This stage ultimately opened the doors wide for Materialism which says

that all Reality is material and material alone. This philosophical materialism, after it had penetrated sufficiently into the different departments of western life, transformed itself into "scientific materialism" in the hands of Karl Marx who, in the 19th Century, gave to the world for the first time in human history the most thorough and the most aggressive materialistic philosophy.

The Christian Gateway:

Secularism owes its origin to two factors: Firstly, Christianity, which became the sole religion of the western world some centuries ago, and which has laid down the law: "Give unto Ceasar's what is Ceasar's and unto God what is God's". Thus Christianity has divided human life into two water-tight compartments. One of them, namely, the spiritual compartment is presided over by God, while the other one, namely, the compartment of worldly life has been placed under the guidance and command of human beings.

In this manner Christianity paved the way for Secularism when a new factor appeared on the European scene, a factor which carried the Christian maxim to its last logical limits although under an inspiration which was rooted in hostility to the Christian Church and the consequences of which have been most grim and gloomy for mankind. This factor was the war which waged between Christianity and the forces of Enlightenment after the Renaissance in Europe.

The Impact of Islam:

As all students of history know, Christianity came into a world where the light of Greeco-Roman learning and civilization was still flickering. But, instead of nursing that flickering 'flame and revitalizing it to grow in its light, Christianity from the very first day waged a deadly war against all philosophic and scientific learning with the result that the ages between the introduction of Christianity in Europe and the establishment of the Renaissance are unanimously declared by the historians of the West as the Dark Ages. The darkness of those Dark Ages was ultimately dispelled when the sun of Islam shown from the valley of Faran and the Holy Prophet Muhammed (peace be on him) inaugurated the modern scientific era. It was the Muslim scholars who unearthed the treasures of knowledge from under the debris of the dead civilizations of Greece and Rome, Babylonia and Iran, India and China. They unearthed those treasures and classified them, cultivated them developed them and transmitted them to Europe from their universities in Baghdad, Cairo and Spain and thus the founder of the European Renaissance was really the Muslim learning and Muslim teachers through whose teaching arose men like Roger Bacon, Pope Sylvester II and others.

The Church versus Enlightenment:

The Renaissance was actually a severe shock to Christianity, and as Christianity wielded political power, it reacted with all the venom at its command. The leaders of the Renaissance were persecuted to the extent of burning some of them alive. They were forced to recant their

views and those who did not do so had to suffer. A regular department of the infamous Inquisition was instituted. The ultimate consequence of all this was that the leaders of the Renaissance became sworn enemies of the Christian Church. This enmity towards the Church soon transformed itself into enmity towards Christianity, and that ultimately culminated in hatred and antagonism against all religion and finally against God Himself.

Secularism as a dogma:

The first great thinker who worked to lay the foundations of the secularization of Western thought was Darwin. In his book: "*Origin of the Species*" he has tried to explain the biological phenomena on the basis of mechanical causation in which the need for affirming the existence of God has been dispensed with. Darwin's biological ideas were applied to the science of Sociology by Huxley and Herbert Spencer, to Metaphysics by Hume, to Law and Morality and Politics by Bentham and Mill and Hobbes and the ball was set rolling and thenceforward Western thought became more and more materialistic and secularist so much so that to-day Secularism has become a deeply-grounded faith in the minds and hearts of Western scholars. For instance, even such a conservative scholar as Marshall says in connection with Economics: "in Economics we are concerned only with the economic facts and not with any ethical considerations."

Poisonous Effects of Secularism:

Segregation of the different departments of human activity into separate water-tight compartments creates what the psychologists call disintegration in the social order and dissociation in the human personality. As regards disintegration of human social order, there is an underlying urge hi human social ethos for unity and coordination. Now, wherever there is no comprehensive outlook or wherever spirituality is not considered as the highest value, as is the case with the West, the material aspect of life becomes the regulative principle and thus materialism becomes be-all and end-all of life. And this has been the consequence in the West where segmentation of knowledge and fragmentation of life has led to Secularism and Secularism has led to Materialism and Materialism is leading to disaster. As regards dissociation in human personality, namely, the personality of the individual, this dissociation creates, according to psychology, disharmony of functions, and disharmony of functions creates Neurosis and Neurosis in its turn increases the incidence of crimes, including suicide. And this has been the consequence in the West, where a large section of the adult population suffers from Neurosis, and the percentage of lunatics and criminals is the highest in the most advanced countries of the western world. Tile situation is getting worse day by day, and the reason is not far to seek. When the human personality is divided into segments and each segment is treated individually, very naturally the physical" segment of personality becomes the centre of human love, because this physical segment is the closest in human experience. And when the physical segment becomes the centre of love the acquisition of the maximum amount of physical sensuous pleasure becomes the highest ideal of human life. And because this ideal cannot be achieved without damaging other aspects of one's personality and injuring the interests of

others, crimes multiply at a rapid pace and suicide increases among those for whom life becomes stale. Hence the western world stands to-day, because of Secularism, on the horns of a dilemma, or between the evil and the deep sea. This is the opinion that has been voiced, with all the vehemence at their command, by the greatest modern philosopher of history, Arnold J. Toynbee, and his great predecessor, Spengler.

Emergence of Communism:

When we analyse the concept of Secularism we find that two schools of thought are possible, namely: (1) a community may have faith in - God and religion but it may divorce its mundane affairs from religion; (2) a people may not believe in God and religion at all and consequently their outlook on all matters may be completely Godless and materialistic. Examples of the former are the western democracies and their imitators. Examples of the latter are the Soviet Union and the other Communist states. God-tolerating Secularism is, however, only a preliminary step in the direction of Godless Secularism. This fact is very well borne out by history. For instance, when Christianity came to Europe, the Christian empire which evolved as a consequence was non-secular in character. Indeed, it was theocratic. Then came the time when the functions of the State and the Church were separated and the Christian states were secularized. This Secularism gradually undermined the forces of religion and morality which process has been continuing till today. In the meantime, the natural child of Secularism was born in the form of Communism. God tolerating Secularism was dethroned by God-hating Secularism. Karl Marx, who founded Communism, did not believe in building half-way houses. He dragged Secularism by the nose and lifted it up to its natural culmination, namely, 'materialism unashamed' or, what he wrongly styles, 'scientific materialism'.

Communism appears to be a doctrine of Economics. But actually it aims at a complete philosophy of life. Karl Marx has taken the greatest care to see that his book '*Das Kapital*', does not begin with economic problems but with philosophical belief. He starts with the dictum of Dialectic Materialism. Then he applies his dialectic philosophy to the social phenomena, making Materialism thereby the be-all and end-all of life. He gives a philosophy which hates God, ridicules religion and frowns at the very idea of values, and ideals. For him the only realities are hunger and sexes and he claims to deduce everything from these. This is his 'religion', and this is the religion of every consistent Communist.

It is thus evident that there is a natural and logical relation between Secularism, Materialism and Communism.

The new Materialist Trinity:

As remarked earlier, the modern Western Secular civilization is for all practical purposes. a materialistic civilization in which the idea of God has been included only as an irrational patchwork. The western nations have been Trinitarians since quite a long time. But they have changed the Christian notion of the Triraity-God the Father, God the Son and God the Holy Ghost-to the Secularist triad: Wealth, Wine and Woman. These are the new "gods" whom the Western civilization worships today.

Foundations of Western Civilization:

The above is the situation that obtains in practical life. Theoretically considered, an analysis of the philosophy of life of the Western civilization reveals that it is based:

1. from the metaphysical point of view. on *Materialism*;
2. from the psychological point of view on *Sensationism*: its art and fashions prove this fact most conclusively;
3. from the ethical point of view on *Expediency* and *Lust*;
4. from the economic point of view of *Exploitation* of under-developed humanity: otherwise also both Capitalism and Communism are exploiters because both enslave the people;
5. from the political point of view on *Racial Antagonism* and *Color Bars*.

Actually, all these characteristics are the expressions of *one* thing and that is the *materialistic outlook*.

Culmination in Communism:

If we study Communism we find that these characteristics of modern Western civilisation have been magnified a hundred fold in that ideology. The former is a dwarf, the latter is a giant. But both belong to the same species. Indeed, but for the modern Western Secular civilisation Communism would have never been born!

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THE ISLAMIC IDEOLOGY

VALUES AND IDEOLOGIES

Human Consciousness manifests itself in five different forms, viz., Empirical or Physical Consciousness, Theoretic or Rational Consciousness, Moral Consciousness, Aesthetic Consciousness and Spiritual Consciousness. Consequently, human personality has five different planes of activity, viz., Physical, mental, moral, aesthetic and spiritual. These five planes of activity bear reference to five sets of values, viz., Physical, mental, moral, aesthetic and spiritual. The differences in human ideologies and the distinctions in human civilizations are based always on the emphasis which is laid in them on the different values.

A critical investigation into the ideologies which have existed in human history reveals that they have emphasised different values and different gradations of values. . Thus, in certain ideologies the emphasis has been solely on the physical value and consequently they have been *of the materialistic type*. In certain other ideologies the emphasis has been on the spiritual value. As regards the latter, again, the emphasis has taken two different forms, namely, Mystical Spirituality, which is based on the mystification of life and escape from life, and Rational Spirituality, whose function is to orientate human activity in spiritual perspective and to integrate human personality on the basis of the spiritual value.

It is not, however, only one value which an ideology usually emphasizes. Rather, it is in most cases a set of values, and those values are presented under a system of grading in which one value is emphasized as the basic value and others are graded in order of merit below it. Thus, the ideology of the ancient Hindu civilization was Mystico-Intellectual in which the mystical element was dominant and the intellectual value was its servant. Besides that, the physical value was considered to be a necessary evil and the moral value was treated as an adjunct of the mystical twist. That ideology created a wealth of mystic experience and philosophical hair-splitting but failed to make any great contribution in the domain of empirical sciences. The Greek civilization was Empirico-Intellectualistic. Consequently, the Greeks failed to make that contribution in the field of mystic experience and abstruse philosophical hair-splitting which the Hindus could make. Their outlook was more rational and realistic, although their greatest philosophers show signs of inability to escape from the clutches of superstition. The ideology of the modern Western civilization is Empirico-AestheticIntellectualistic. In this ideology the physical value is the most basic, while the mental and the aesthetic are conjoined as sub-

servient values, and the moral value is viewed in a utilitarian perspective and as a matter of expediency.

BASIC FEATURES OF ISLAMIC IDEOLOGY

Spiritual Basis and Integration of Values:

So far as the Islamic ideology is concerned its *first basic feature* is that *it regards the Spiritual Value in the Sense of rational spirituality as the most basic value*. This value functions in the Islamic system of values as the foundation as well as the life-blood of all the other values which receive their due share in Islam. For, Islam regards all the five values as necessary and believes in their harmonious blending and *integration*. Each value should be maintained in its natural place and no value should be unduly curtailed. Of "course, the spiritual value is to function as the all-pervading force side by side with being a member in the institutional structure of the PENTAGON.

Making the Spiritual Value as the foundation means building up the edifice of life on a system of belief (or, *Iman*). In Islam, it consists fundamentally in: Belief in the One True God, in His Messengers and in Life-after-death.

Islam teaches that belief is the father to action--that life moves from within outwards. Belief is the "root" out of which sprouts the "tree" of human endeavour with its different branches of morality, politics, economics, etc. Hence, while Islam takes care of the root as well as of the branches, it lays primary emphasis on the root. For, once the root is strong and healthy--once the love for God has been truly acquired and the loyalty to Him has become undivided and the fear of Final Accountability has taken hold of the heart--the entire human activity proceeds and progresses in a natural manner and towards the most glorious success. This is what happened when the people of Arabia answered the Call of the Holy Prophet Muhammed (Peace be on him). The lives of those who embraced Islam at the hands of the Holy Prophet were revolutionized, and their motives and actions both attained such heights of purity as were never attained by any community before or since. The course of their history was changed, and with that was changed the course of the history of mankind. Here Islam differs from Communism which emphasis's the physical value to the detriment of other values, and with the non-Islamic religions which emphasise certain" values wrongly or whose view is either unsystematic or incomprehensive.

Comprehensiveness of Guidance:

Islam regards God as the Source of all Guidance. Hence, the Guidance it has offered could not but aim at *comprehensiveness*. This forms the *second basic feature* of Islamic ideology. -For, Islam is not merely a religion built on a few ceremonials a few moral maxims and a few miracles. It is "*Deen*", namely, Complete Code of Guidance which covers every conceivable

department of human activity. Thus, while Islam is essentially a religion, it is also a self-contained culture and a self-sustained civilization, and its goal is human success in this life as well as in the next.

Principle of Unity:

The notion of the integration of values brings us to the *third basic feature* of Islamic ideology, *i.e., the Principle of Unity*.

In other words, Islam is the religion of *Towheed* (Unity) which runs through it from the beginning to the end. Its first expression is in the domain of the conception of God. Islam insists that God is Unity in His Being as well as in His Attributes, that He has no partner in His functions and that there is none comparable unto Him. In this teaching Islam opposes and refutes the teachings of Christianity, Hinduism and other polytheistic religions. Again, the Islamic conception of the Unity of God is transcendental. Here it is opposed to the Jewish anthropomorphic notion of Godhead. Still again, Islam regards God as a person, and here it stands in contradistinction to Buddhist and Jainist impersonalism. Indeed, the Islamic doctrine of the Oneness of God is the (purest and the *most* exalted in the whole domain of religion; and it is also the most rational because the latest advances in the realm of scientific philosophy have "progressively been in the same direction.

The second manifestation of the principle of Unity is in the realm of the nature of the world. Islam regards the entire cosmos as a unity. It has been brought into being--created *ab novo*--by the One God; hence it is a unity, which means that all its different components and parts are interrelated and they function for the achievement of *one* purpose. This singleness of purpose makes the world a Moral Order.

The third stage at which the principle of Unity manifests itself is that of humanity. According to Islam, all human beings, whether white or black, red or yellow, Europeans or African, Westerners or Orientals, form one Family. And here Islam has laid the foundations of the Fundamental Human Rights which is Islam's major contribution in the field of social relations. We might, by way of contrast, refer here to the racial superiority-complex which has been perpetrated by the Christians, the Jews and the Hindus.

The fourth stage at which the principle of Unity manifests itself lies in the realm of knowledge. Because all the different parts and things of the world are organically inter-related, the different departments of knowledge are also inter-related. According to Islam, humanity can attain true knowledge and derive proper benefits from the pursuit of knowledge, not by segregating the different departments of knowledge into separate water-tight compartments--a blunder which the modern Western civilization has committed--but by channelising the different currents of knowledge into a unitary stream. Here Islam has given the great principle of Correlation of Knowledge.

The fifth stage at which the principle of Unity manifests itself is that of human personality. Islam regards the different factors that go to make up the individual as only different facets and aspects of the same thing. The human personality, according to Islam, is essentially a Unity. It is an organic whole and its proper development is possible only if every aspect of human life receives the fullest attention due to it and is treated not as an isolated phenomenon but as an interlinked reality. Verily, the distinction of the "religious" and the "secular" is totally alien to Islam. This comprehensive Islamic view of the human personality stands in sharp contrast with the partial view of personality presented and upheld by the non-Islamic religions, on the one hand, and by the Western Secularism and Communism, on the other.

Based on Divine Revelation:

The *fourth basic feature* of Islamic ideology is the *emphasis on Divine Revelation* as the basic source and the foundation of human guidance. Islam teaches that when Almighty Allah created the first human being namely, Adam, He revealed to him the "knowledge of all things" and made him the first Prophet. After that He continued to send down guidance through Revelation given to His different Messengers and sent to all the races and peoples of mankind. This process of educating humanity continued till the time of the Holy Prophet Muhammed (Peace of God be with him), after whom the door of Divine Revelation was sealed. Thus, according to Islamic ideology, it is Divine Revelation which fed the human civilization from the beginning and through the different epochs of human history until with the advent of the Holy Prophet Muhammed (Peace be on him) mankind attained the stage of maturity and was no more in need of Divine spoon-feeding. The last revealed Book, *i.e.*, the Holy Qur'an, has retained its pristine purity upto this day and will abide with humanity in this state of purity upto the Last Day.

The principle which emerges from this Islamic teaching is that the salvation of humanity has always been and will always be grounded basically in Divine Revelation. This does not mean that Islam in any way deprives human reason of its true place in human affairs. Indeed, Islam has laid the fullest emphasis on the importance of Reason and on the cultivation of knowledge and all its branches. Side by side with that, however, Islam also emphasises and limits of human reason. For instance, Islam teaches that human reason is absolutely incapable of solving the Ultimate Problems. In the domain of social problems also Islam holds to the view that human reason must commit blunders if it is not guided by Divine Revelation. Moreover, Reason has attained its present state of development basically through its culture and training by Divine Revelation during the bygone ages,

Principle of the Vicegerency of Man:

The *fifth basic feature* of Islamic ideology is *its teaching concerning man and his relation with the world*. Islam proclaims that man is the vicegerent (*khalifah*) of God on earth. Now, what does this term signify? In the first instance, man is to act as the Agent of God in all the spheres of life, whether they relate to himself or to others and whether they refer to morals or economics

or politics or any other department of human activity. This great idea opens the door or dynamic spirituality and leads mankind on the road to truly healthy civilization. Secondly, man has been endowed by God with certain capabilities whereby he can subjugate the natural forces and harness them to his use, thereby participating, so to say, in the creative activity of God.

This is a revolutionary idea which Islam introduced in human thought. With this idea the Holy Qur'an opened wide the gates of scientific and technological advancement for humanity, on the one hand, and dealt a crushing blow to nature-worship which had marred the outlook of the idolatrous religions of the world.

Thorough-going Democracy:

The *sixth basic feature* of Islamic ideology is that *it is a thorough-going Democracy*. The society which Islam builds is at one and the same time a Spiritual Democracy, a Social Democracy and a Political Democracy. It is a Spiritual Democracy because in Islam there is no priesthood, namely, a privileged class or dynasty of religious leaders who might act as intermediaries between man and God. All other religions of the world establish priesthood and consequently establish spiritual oligarchy. The Islamic Society is a Social, Democracy because Islam establishes a classless social order in which the standard of preference and superiority is neither tribe nor dynasty nor race nor wealth nor even administrative leadership but only character. The Islamic society is a Political Democracy because it establishes the State on the basis of the formula: "Government of God for the people by the people". When Islam emphasises the sovereignty of God it means that no human being has the right to rule over other human beings. The head of the state, his cabinet and his parliament all of them are merely agencies elected by the people under the Law of God and the Divine mandate to carry out the administration as Agents and Servants of God and representatives of the people. In the Islamic political order the supremacy on the human level has been given not to person or persons but to Law. According to Islam, all are equal before the law. Thus Islam tramples under the feet the age-old conception of the Divine Right of Kings and the modern conception of special privileges for the Head of the State.

It might be pointed out here that democracy which is established under the concept of the "government of the people" cannot be so real, because of being based on party system, as the democracy which is built on the principle of Sovereignty of God and the no-party system of Islam. This is because the right of legislation rests in a modern democracy with the people which always means the majority, and in Islam it vests in God which means that it is represented in the will of every single individual who is the citizen of the Islamic State.

Principle of the Balance:

The *seventh basic feature* of Islamic ideology consists in the principle of the "*Ba/ance*". Islam has laid down the general rule of adopting the middle path in our outlook as well as our actions;

and this principle manifests itself on different levels. For instance:

It is the major shortcoming of all the non-Islamic religions and ideologies that they are one-sided. They sacrifice either this world or the next. Islam, in its turn, strikes a happy balance between the demands of this world and the requirements of the next, thus giving to us that balanced ideology which alone can ensure true and comprehensive success.

Then, Islam is neither a "loose" system nor "rigid". Rather, it strikes a balance between the "permanent" and the "changeable" by giving fundamental and unchanging principles and laws in the Holy Qur'an and the *Sunnah*, on the one hand, and by establishing the institution of *Ijtihad* for effecting adjustments in deference to the changing modes of human problems. The fundamental and the unchanging principles and laws are for all time because they are based on the fundamentals of human nature, and human nature is unchangeable. The modes of human problems do change and vary from group to group, and hence the principle of flexibility which Islam permits in that domain.

In the general theory of society, Islam sacrifices neither the interests of the individual nor the claims of society, but gives to both what is due to them.

In the sphere of Politics, Islam effects a most healthy balance between the rights of the state and the rights of the citizens, thus avoiding totalitarianism and anarchy both.

In the domain of Economics, Islam resolves the conflict of Capital and Labour by ensuring the genuine rights of both, and thus steers a middle course between Capitalism and Communism.

Complete Theory and Perfect Pattern:

The *eighth basic feature* of Islamic ideology is that it is not merely theoretical. The Holy Prophet Muhammed (Peace be on him) did not confine himself to giving sermons and laying down rules of conduct but also put into practice what he taught. And while his teachings covered every aspect of human life, his practical example covered every field of human activity. Thus Islam has given not only a complete theory of human belief and conduct but also a *perfect Pattern*, and this feature of Islamic ideology is again unique in the known history of mankind.

Simplicity:

The *ninth basic feature* of Islamic ideology is its *simplicity*. The Creed of Islam—*La ilaha illallah, Muhammad-ur-Rasoolullah*—is the simplest and the most well-defined in the world, and Islam prescribes no mystifying beliefs and no mysterious rites and ceremonies.

Allied to Reason:

The tenth basic feature of Islamic ideology is that it is allied to Reason. Namely, instead of demanding blind acceptance on the basis of 'Believe in it and you will be saved', the Holy Qur'an makes fervent appeals on page after page to employ reason in understanding the truth, the beauty and the grandeur of its teaching. The same cannot be said of any other religion of the world.

Islam has not only harmonized the roles of Reason and Revelation in the domain of human problems, but it has also laid special emphasis on the cultivation of physical sciences—a pursuit which is a sacred obligation according to the Holy Qur'an which, on page after page, makes the most passionate and impressive appeals to investigate the multifarious natural phenomena and thus to realize the Word of God in the Work of God, and also to harness the natural forces for the realization of human destiny in terms of the Vicegerency of God.

The scientific quest in Islam has, however, to be pursued in a spiritual perspective and not for promoting materialism and atheism as is happening most unfortunately in the West.

THE CONCLUSION

We have assessed briefly the nature of Western civilization and the basic features of Islamic ideology; and the only conclusion at which we can arrive is that the materialistic-hedonistic outlook of Western civilization is not compatible with the spiritual outlook of Islam.

It is necessary to remark here, however, that Islam is neither hidebound nor retrograde. Rather, it stands for cooperation in every thing which is good, and it is committed to progress in all its genuine and healthy manifestations. As regards the former, the law of the Qur'an is: "Cooperate in virtue and piety (with all human beings)"; and as regards the latter, the Holy Prophet Muhammed (Peace be on him) has said: "All wisdom is the lost property of the Believer. He should take hold of it wherever he finds it".

The only wisdom that the West can give to us consists in its achievements in the field of technology. Islam places no bar in the way of the acquisition of this wisdom by the Muslims. But the Sensate Culture of the West is pure poison in many of its aspects; and its adoption means nothing less than the destruction of Islam. Moreover, Islam aims at a self-contained Culture and a self-sustained Civilization; and hence it cannot permit anyone to replace its foundations or to exchange its cultural principles with alien norms and ideals.

This is the truth which it is necessary for the Muslim world to realise in its fulness before it is too late; and the realization of this truth, in its turn, means a radical break with the present chaos and a return to the social philosophy of Islam and a system of education which might ensure the creation of all-round Islamic personality in the ranks of Muslim intelligentsia.