

EDUCATION SHOULD PREPARE US FOR OUR WORLD-ROLE

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The present stage of human civilization and advancement did not exist a hundred years ago and if we look back at the world through the mists of the past we see man living in the metal age and then in the stone age and earlier still living unclad like animals in the caves or on the trees. Further back there was a time when life was in its earliest stages and then a time when it did not exist on the earth at all and if we go back further we can imagine a time when even our earth and our solar system did not exist and then a time when the universe was in the form of one big nebula. The earliest state of the universe was perhaps a big effulgence of cosmic rays diffused far and wide into space ready to grow into a cloud of the earliest simplest atoms. This means, evidently, that the Universe is growing and that there must be an ultimate stage of its full growth and there must be a series of intermediate stages of the future leading to that ultimate stage.

What do we expect to be the main features of the ultimate stage of the growth of the universe ?

The answer is suggested by the following facts :

- (1) The universe is now growing in the direction of better and better and more and more satisfactory ideals which are ideas embodying the values of beauty and perfection. Thus Julian Huxley one of the leading biologists of the world writes :

“With the emergence of man the character of evolution has altered. With human consciousness value and ideals appeared for the first time. The criteria for further progress must include the degree to which these ideal values are satisfied.”

“The highest and the richest product of the cosmic process is the developed human personality.”

- (2) An ideal whether perfect or imperfect is a force that unifies a large number of human beings into a single ideological community and tends to increase indefinitely the number of its adherents and supporters.
- (3) Ideals are breaking up and yielding place to other ideals and every new ideal is in some respects better, more perfect and more satisfactory to our nature than the one preceding it.
- (4) An ideal of the highest beauty and perfection capable of satisfying perfectly and permanently man's desire for an ideal of beauty can be only that which possesses upto the highest degree all the qualities which we, as human beings, can look upon as admirable and beautiful and which is free from all possible defects that we can imagine. Such an ideal can be only that of God, as Hegel would say, by the very definition of the term God, for, if God has any defect or lacks any quality of beauty He cannot be God.

It follows that, at the ultimate stage of the growth of the Universe, at the stage of its full growth the human race will be already united on the basis of the ideal of God and enjoying the blessings of world-peace and world-unity.

But like every desirable change in the human world this change too will be brought about by the efforts of human beings. These human beings can be no other than the Muslim Community. The reason is that there is no community in the world except the Muslim Community which is capable of making such efforts by reason of its-beliefs and ideas, its history and traditions, its hopes and aspirations and its duties and responsibilities which it thinks have been imposed upon it by God Himself. Again there is no community in the world except the Muslim Community, whose belief in God is still fresh and potent, who are still opposed to the Godlessness of human

activity in any of its aspects, who still desire and feel ready to make big sacrifices to create and maintain an Islamic State in this world of Godless states, whose beliefs lay stress on the absolute purity and universality of the concept of God and with whom belief in God is not a matter of private opinion, but a force which should determine and which is bound to determine, ultimately, all the aspects of their natural human activity.

This means, that the great role which the Muslim Community is destined to play in history is that they will carry to the ends of the earth the message of Islam that the human race can be united fully and permanently on the basis of the concept of God alone and should unite on that basis :

“Verily this community of yours, the human race, is really a single community, and I am your Creator. So worship Me (and become one)” 21:92

And the human race will accept their message most willingly, in part, because of its intellectual justification and in part for the sake of their own desire for peace and security, and thus make themselves available for enjoying not only the blessings of peace and unity but also all the blessings that go with a genuine belief in God. This means that God Almighty will Himself rule the earth through a race of human beings who have accepted His Message.

This role of the Muslim Community in history is not only indicated very clearly by the unmistakable trends of evolution outlined above but is also stressed by the Holy Quran in more than a dozen verses :

Ye are the best nation raised up for the guidance of mankind. You enjoin good and forbid evil and you believe in Allah. 3:109

And you will have the upper hand if you are believers. 3:138

Allah has promised to those of you who believe and do good that He will surely make them rulers in the earth. 24:35

And we have not sent thee but as a mercy to the nations. 21:107

He it is Who sent His Messenger with guidance and the Ideology of Truth that He may cause it to prevail over all other ideologies. 9:33

He it is Who sent His Messenger with guidance and Ideology of Truth that He may cause it to prevail over all other ideologies and Allah is enough as a witness. 48:28

Allah has laid it down categorically that most certainly I and My Messengers will prevail. Verily God is powerful and dominant. 58:21

It is our foregone decision regarding our servants the Messengers that most certainly it will be they alone who will be the victors. And verily Our party alone is certainly to prevail. 37:171-72-73

And certainly it is the Party of Allah who alone will dominate. 5:59

According to the Holy Quran it is in the nature of false ideals to disintegrate and disappear :

“Say, O Prophet, Truth has come and falsehood has disappeared. It is in the nature of falsehood to disappear. 17:81

A false ideal is unsatisfactory to human nature. It is like a mirage in a desert which appears to be water but is unable to quench the thirst of a thirsty man :

“Like a mirage in a desert. A thirsty man considers it to be water but when he comes near it he finds that it is nothing.” 24 : 39

Moreover a false ideal is made to come into conflict with the True Ideal, so that the True Ideal may crush it and wipe it out of existence :

“Nay, we throw truth upon falsehood and the former crushes the latter and lo! the latter is no more”. 21:18

A false ideal is therefore flimsy and short-lived like the web

of a spider or like an unwanted tree which is uprooted from the earth and has no stability.

“And the parable of an evil word or a false ideal is an evil tree pulled up from the earth’s surface, it has no stability”.

14:26

“The parable of those who adopt other ideals besides Allah is as the parable of the spider that makes for itself a house; and surely the frailest of the houses is the spider’s house—if they but knew”.

29:41

On the other hand the True Ideal namely the ideal of God is like a desirable tree which has deep roots and high branches and bears fruit all the year round :

“Allah sets forth a parable of the True Ideal as a good tree whose root is firm and whose branches are high yielding its fruit always by the permission of its Lord.”

14:27

Since according to the Holy Quran and according to the laws of ideological evolution false ideals are unsatisfactory to the nature of man and it is in their nature to disintegrate and disappear and the True Ideal is satisfactory to human nature and it is in its nature to persist, endure and prosper, it follows that a time must come when all false ideals must disappear and the True Ideal alone must remain for the whole of humanity to love and serve.

The trends of ideological evolution leave no doubt that the emergence of Pakistan is not a chance or meaningless event of history. In this event the growth of the Universe has taken an important step forward to its ultimate destination. It has provided the community that will be instrumental in the creation of world-peace and world-unity that territorial foothold, that freedom, that political power and that opportunity for collective and forceful action, which it needed for the propagation of its message to humanity. That is why Pakistan emerged almost as a miracle and has been prospering ever since its emergence in

spite of difficulties which appeared to be unsurmountable and that is why there was a series of miracles that enabled Pakistan to smash the cowardly attack of Indians, in spite of their fourfold superiority in men and materials. No big achievement of life on the main line of evolution leading directly towards its final destination can be undone. Pakistan as the new centre of all the potentialities of the future growth of the universe has not only come to stay but is also bound to flourish and actualize its potentialities.

Unfortunately, in spite of such clear indications of the trends of ideological evolution, such emphatic pronouncements of the Holy Quran and such proofs of the special favours of Allah as the miraculous creation of Pakistan and the supernatural defeat of the Indians in the last war the Muslims of Pakistan are not yet conscious of the great and inevitable role Pakistan is destined to play in history. Our faith in God is a blessing to us not only because it is the actual binding force of our people of the East and West Pakistan, but also because it is the potential binding force of the people of all countries and creeds and will make us one with the entire human race at the ultimate stage of the evolution of the Universe. It is a matter of the utmost importance for us that we become conscious of our role in the world as quickly as possible. For the moment we become conscious of it we shall be a changed people. We shall be infused with a new life and vigour. It will be like a sick man feeling the return of health and strength all of a sudden. We shall be fired with a new zeal to work hard and honestly in order to make Pakistan strong and prosperous. We shall behave like a nation of inspired individuals in everything that we do. The sincere and whole-hearted love of a common goal will make us forget our small differences and our narrow individual, provincial or regional interests for the good of the nation as a whole and this will make us a fully united and integrated people. We shall become strong and unconquerable. Our latent capacities will be revealed and our hidden potentialities will be actualized to an extent we cannot imagine at present.

But it is only an Islamic system of education that can make us conscious of our role in the world and consequently bring about in us all the desirable changes mentioned above and we are as much destined to create such a system of education for ourselves as we are destined to play our role in the world for world-peace and world-unity. Our destiny will use not only its own favours but also our deliberate efforts to make us play our role and thereby to fulfil itself. These deliberate efforts on our part include the efforts to create a suitable system of education that befits us and prepares us to play this role.

We must create an Islamic system of education not only because it suits our aspirations and prepares us for our way of life and our role in the world, but also because it is needed by the world as the only system of education that can satisfy perfectly the educational needs or the health and growth requirements of the human personality in the case of all human beings irrespective of their creeds and nationalities. The human body has an appetite for food which it assimilates by using all its physical powers and faculties that can help it to do so. Similarly, the human personality has an appetite for beauty which it assimilates by using all its psychological faculties and powers that can help it to do so, that is, by *admiring* beauty, by *acting* beauty, by *knowing* beauty and by *creating* beauty. When a human being is engaged in admiring beauty sincerely and with the whole of his being the activity is known as *worship*, when he is engaged in acting beauty, his activity is said to be *moral*, when he is knowing beauty his activity is known as *intellectual* and when he is creating beauty his activity is considered to be *aesthetic*. When we are admiring or worshipping beauty we attribute it to an ideal and imagine that ideal to be a *person* no matter whether it is a stone, a tree, a river, a mountain, an animal, an idol, a country, a race, an ism or a cracy. When we are acting beauty it is in the form of *goodness*, when we are knowing beauty it is in the form of *truth* and when we are creating beauty it takes the shape of the external appearance or *form* of a medium.

All the beauty that the human personality desires is attributed by it wrongly or rightly to its ideal which is, in its opinion, the idea of the highest and the most perfect beauty, goodness and truth known to it. Consequently, it does not regard any moral action as really moral, any truth as really true and any beautiful form as really beautiful which is not relevant to its ideal. It means that the knowledge of scientific facts and the moral and aesthetic habits and attitudes emerge in the human personality as a result of its intellectual, moral and aesthetic activity) as parts of its ideal whatever the ideal may be and add to its love for the ideal. We know that a person who loves a good beautiful and true ideal is full of true and beautiful ideas, performs deeds that are beautiful and lovable and lives a beautiful life on the whole and the more he loves his beautiful ideal the more he is so. We describe such a person as cultured and educated. Thus as the human body grows biologically by assimilating food and accumulating protoplasm, so the human personality grows by assimilating beauty and accumulating love in the form of the knowledge of scientific ideas and facts and moral and aesthetic attitudes and habits. It is this process of the growth of the human personality through the assimilation of the beauty of an ideal in all possible ways that is known as education. Education is thus, always the process of the conscious or unconscious growth of the human personality in the direction of an ideal of life. As there is always a direction and a destination for a movement, so there is always an ideal and an ideological form or ideal personality in view for an educational growth.

As the growth of the human body depends upon the quality of food that it takes, so the growth of the human personality depends upon the quality of the ideal that it loves. If the food of the body is lacking in the necessary vitamins, proteins and minerals the growth of the body is retarded and the body suffers in health. Similarly, if the ideal of the human personality is lacking in the necessary qualities of beauty, goodness and truth and other qualities implied in them, the growth

of the personality is retarded and the individual is miseducated. In this case the development of the personality takes a wrong and unnatural direction and can therefore never achieve its perfection. Islam's invaluable gift to mankind is the revelational knowledge of the reality, verified by the observed phenomena of the worlds of matter, life and mind that the only ideal that possesses upto the highest degree of perfection all the qualities of beauty, goodness and truth, is the pure concept of God, the creator of man and the Universe. Consequently, a perfect system of education, capable of feeding and nourishing the human personality properly and assuring its perfect health and natural and full growth can be based only on the ideal of God. Such a system of education assures that the knowledge of scientific facts and the moral and aesthetic habits and attitudes emerge in the personality of the human individual as parts of the love of God. Such a system of education is perfect as well as Islamic. This means that the minimum essential of a perfect and Islamic system of education is that the pure and truly Islamic concept of God is made the central idea and the organizing principle of the material of its text books in the physical, the biological and the human sciences. Such a system must have the result of creating in us a scientific understanding of the concept of God and enabling us to play our role in the world as harbingers of world peace and world unity which, as we have found above, can be established only on the basis of the concept of God.