



ISLAMIC EDUCATION

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**The Essentials of Islamic Education as an Indispensable
Condition of our Existence**

ALL PAKISTAN ISLAMIC EDUCATION CONGRESS

I. WHAT IS MAN

Man is that noblest of all creatures who has been endowed with a powerful inborn desire to love God (as defined by Islam), as an ideal that is perfectly good, beautiful and true. According to the Holy Quran man's inborn desire to love God has two characteristics :—

- (1) It is the ruling desire of man and the only force that really motivates all his activities including those which have their immediate source in his animal instincts.
- (2) It is capable of being misdirected towards wrong and imperfect ideals which include many isms and cracies. The reason is that it is irresistible. When a man lacks a personal feeling of the beauty and perfection of God's qualities and cannot love God as a consequence, he is forced to love a substitute ideal and make it the motivating force of his activities, like an obstructed river which flows into a different channel.

This means incidentally that man's desire for God should be (as the only force that motivates his activities) the central or the pivotal fact in the sciences of his activities better known as the human and social sciences.

II. WHAT IS THE ISLAMIC CONCEPT OF GOD

The Islamic Concept of God has certain distinctive elements mentioned below which make it different from the concepts of God prevalent in other communities :—

- (1) The Islamic concept of God is absolutely pure and free from every tinge of Shirk which means attributing the powers and qualities of God to His creation. There is hardly any religion other than Islam which lays so much stress on the purity of the concept of God.
- (2) The Islamic concept of God includes the idea of the relation of man and God to each other. It has, therefore, two facets—one that man is nothing but a desire to love God and to subordinate all his natural activities to the love of God and the other that God Who has created the world has no purpose in creation but to love man and make him perfect.

(contd. on p. 3 of the cover)

ISLAMIC EDUCATION

is a monthly journal which publishes articles explaining the theory and practice in that Perfect System of Education which is based on the Perfect Ideal, namely, God as defined by Islam.

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Accordingly, God helps man by manifesting His mental, moral and aesthetic qualities in the world of His creation in such a manner that man may be able to know and love Him by observing and studying the phenomena of nature. Thus the mental, moral and aesthetic activity of God in nature is apparent in the facts of order, plan, symmetry, proportion, system, design, mathematical thinking, automatic growth and development in a pre-determined direction, evolutionary drive, wholeness, unity, uniformity, purposiveness, organization, co-ordination, adaptation, etc. observable in natural phenomena—facts which indeed make science possible and which are observed and recorded by the scientists.

This means again that Islamic concept of God should be the central and the pivotal fact in the knowledge of the internal and external phenomena of nature, that is to say, in the knowledge of the physical, the biological and the psychological or social sciences.

III. WHAT IS EDUCATION

Education is a process which results in the growth—intellectual, moral, spiritual and aesthetic—of the human personality in the direction of an ideal of life which the person in whom the process takes place begins to love and admire. This ideal may be perfectly good, beautiful and true or it may be lacking in the qualities of beauty, goodness and truth to a greater or a lesser degree.

Every system of education is based consciously or unconsciously on some ideal of life which determines all its parts including its text-books. To the extent a system of education is based on a wrong and imperfect ideal, it is incapable of assuring the natural and perfect growth of the human personality and miseducates the individual.

IV. WHAT IS ISLAMIC EDUCATION

Islamic education is that variety of education which results in the growth of the human personality in the direction of the only ideal that is perfectly good, beautiful and true, namely, the ideal of God. Hence it is the only variety of education that assures the perfect and natural development of the human personality. It achieves its object by creating intellectual, moral, spiritual and aesthetic conditions of education which are consistent with the true ideal of man's nature.

The minimum essential of an Islamic system of education is that the Islamic concept of God as the Creator of natural phenomena of the worlds of matter, life and mind, is the central fact and the organizing principle of the material of its text-books in the physical, the biological and the human and social sciences.

(contd. overleaf.)

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ITS IMMEDIATE OBJECT

is to establish a college affiliated to a University under special legal provisions to serve as a specimen to explain what Modern Islamic Education means and what is the type of individual that it creates. In this college the concept of God will be the organizing principle of the material of the text-books of the physical, the biological and the human sciences.

V. THE BLESSINGS OF AN ISLAMIC SYSTEM OF EDUCATION

1. It will enable our young men and women to have the benefits of modern education without acquiring a Godless attitude towards life and its activities and without losing contact with their past and belief in the essentials of their faith.

2. It will make possible for our educated persons to develop a genuine, whole-hearted and intelligent belief in God by acquiring a systematic knowledge of the physical, biological and psychological implications of the concept of God. For there is no greater source of the knowledge of God than the deed of God in the form of nature observed and studied as such.

3. It will revive in the minds of our students a conviction of the sanctity of knowledge and along with it a feeling of reverence for its teachers and professors and this will mean a world of difference to the tone of discipline in our colleges and Universities.

4. It will remove the quality of education and the schism between the orthodox and the modern sections of our population, that is, between those educated in the mosques and those educated in the colleges.

5. It will create and popularise among the educated persons of our country a deep and scientific understanding of the essentials of Islam, thus making the scientific knowledge of Islam the common property of all educated people in the country.

6. It will create in us a new enthusiasm for the study of science and scientific inquiry by adding the motive of religion to our existing motives of these activities.

7. It will enable us to have once more the feeling of our cultural and intellectual freedom, revive in us our past traditions of learning and enable us to become once again the leaders of mankind in the field of knowledge.

8. By creating a powerful intellectual support for the concept of God—the basic concept in the ideology of Pakistan—out of the facts of the physical, the biological and the psychological sciences, it will release the irresistible force of ideas latent in the concept of God and thus cause the automatic emergence of an ever-increasing group of the friends and supporters of Pakistan in all countries.

9. It will create a growing consciousness of our national unity among all sections of our population by reducing in their eyes the significance of their differences of language, region, sect, race, culture and history and developing and fixing their attention upon the love of God as their common national ideal.

10. It will make us more and more clearly aware of our national purpose and our role in history inherent in our world-view, namely, to unify the human race on the only ideal on which they can be united fully and permanently on account of its conformity with their nature, that is, the ideal of God and prepare us and befit us to achieve that purpose and to play that role successfully.

11. By setting before us an intellectual ideal consistent with our past which we can really love and admire and by making us aware of our unique role in history it will revive in us the same enthusiasm for Pakistan which we felt in the beginning of the Pakistan movement, infuse a new life into us and make us willing and efficient workers for the progress and prosperity of our country in all directions.

12. It will create in the country a moral and intellectual atmosphere in which blackmarketing, smuggling, profiteering, bribery, dishonesty and criminality of all sorts will become increasingly difficult.

THE ESSENTIALS OF ISLAMIC EDUCATION AS AN INDISPENSABLE CONDITION OF OUR EXISTENCE

*(Comments on the Proposed Educational Policy of the
Government)*

The framers of the proposed educational policy of the Government must be admired for the sincerity of purpose, depth of understanding and keen insight of the national situation which they have brought to bear upon it. They must be congratulated for having realized, in spite of the confused thinking that prevailed in the country at the time of the exit of the former President, that Pakistan cannot be unified without Islam and that Islam cannot be turned into a force for the unification of the country without "Islamic education". However, the concept of Islamic education as an instrument of national unification needs to be defined very clearly so that there is no mistake about its essential requirements and it does not fail to produce the desired results.

I am convinced on the basis of twenty seven years of my study of the trends of human evolution and the forces of nature operating the rise and fall of human societies that if we use education to make Islam the unifying force of our country we shall not only live and prosper but also expand and spread automatically beyond our expectations. Also the leader who becomes the instrument of this change will go down in history as the greatest man of Pakistan after its founder and one of the greatest men of the present age. On the other hand if this change does not come we shall, God forbid, run the risk of disintegrating and perishing. It augurs well for the future of our country, however, that after waiting anxiously for more than two long decades we have at last heard the far-sighted voice that education will be made

the instrument of national integration on the basis of Islam. But let us be very clear about the manner in which this great aim can be realized. Islam cannot become the unifying force of our country unless we begin to love Islam with a passion so strong that all other creeds and isms and all our regional and parochial interests may begin to look to us to be insignificant and meaningless beside it. In order to create such a passion of love for Islam through Islamic education, the term Islamic education should mean to us adopting the following measures:—

(1) Rewriting all our text-books of science subjects from the 9th class to the 16th class according to the world-view of Islam. For this purpose an Institute can be set up under the Central Government, provided with adequate staff and charged to revise the Matriculation and Intermediate text-books in the course of two years so that these text books may be enforced throughout Pakistan after two years. The Institute should take another period of two years to revise the text-books of Degree classes which can be also enforced as soon as ready. The text-books of the M.A. and M.Sc. classes can similarly follow in due course of time. Here, three questions arise :—

- (1) Is there any relation between the world-view of a community and its education. If so what is that relation? Is this relation natural, essential and unavoidable.
- (2) Will it be rationally, intellectually and educationally right to alter the present text-books according to the world-view of Islam.
- (3) What is the concrete and practical method of altering the present text-books of science subjects according to the world-view of Islam. How will the altered text-books differ from the present text-books.

As the Government document on the proposed educational policy has rightly pointed out, the modern British system of education in force in Pakistan at present "is highly secular in nature" and "was not designed to promote national cohesion through imparting cultural values to its students." The question

arises : Can we turn this system of education into an Islamic system of education by adding to its curriculum a subject of Islamiyat upto a certain class ? It is evident that the addition of this subject even upto the final M.A. or M.Sc. class will not alter the secular nature of the system itself and will not, therefore, make it Islamic. An Islamic system of education can be only that which is based wholly on the world-view of Islam.

It is now well-known to educational philosophers throughout the world that different organized political communities or states have different systems of education, that every system of education is based on an ideology derived from the world-view in which that community believes and that education is the method by which the community perpetuates itself as the lover of its ideology. That is the reason why systems of education vary from country to country and state to state and a new educational subject known as "Comparative Education" has come into existence to study their differences and peculiarities. Sir Percy Nunn an eminent British educationist writes :—

"Many definitions have been given of the word education but underlying them all is the conception that it denotes an attempt on the part of the adult members of a human society to shape the development of the coming generation in accordance with its own ideals of life."

Dr. John Dewey an eminent American educationist writes :—

"A community or a social group sustains itself through continuous self-renewal and this renewal takes place by means of the educational growth of the immature members of the group. By various agencies unintentional and designed a society transforms uninitiated and seemingly alien beings into robust trustees of its own resources and ideals".

Prof. W. R. Niblett writes :—

"It (education) is a process of growing into a full human being which took place physically in the nine months before we were born. But now it is the culture of a

society which is the womb and the spirit not the body which is gestated.”

Prof. Clarke wrote in the Year Book of Education for 1936 (page 248) :—

“For whatever else education may mean, it must mean primarily the self-perpetuation of an accepted culture which is the life of a determined community”.

All that passes from the educators to the educated of a community as a result of the process of education is the love of the common ideology of their community along with the capabilities relevant to the ideology which the community has developed for the expression and satisfaction of that love. As the members of a species of animals create by a process of biological procreation other members of the species who are their exact biological models for the continuation of the life of the species, so the members of an ideological community create by a process of ideological procreation, commonly known as education, other members of the community who are their exact ideological models for the continuation of the life of the community. Thus education is nothing if it is not the transmission of the love of an ideology and the capabilities needed for the service and satisfaction of that love, from one set of persons (the educators) to another (the educated). *The education of a community has the same relation to its ideology as a flowing river has to its water and carpentry and masonry have to wood and stones respectively.*

It is thus evident that if a community borrows the education (which means particularly the text-books) of another community without altering it to suit its own ideology, then in view of the relentless laws of human nature which make possible the human activity known as education, it is bound to take along with this borrowed education, the views and opinions which are relevant to the ideology of the other community and not to its own ideology and thus become the victim of an ideological and cultural confusion and disfigurement and face a grave danger to its independent political existence. It is obviously for this

reason that Dr. J.B. Conant the American author of '*Education and Liberty*' warned the educationists of his country against the practice of borrowing their education from other communities He wrote :—

“I do not believe that educational practices are an exportable commodity.. ...At times in our own history attempts to import a British or European concept have done more harm than good.”

Sir Michael Sadler emphasises the same point in his essay—
“*How far can we Learn Anything of Practical Value from the Study of Foreign Systems of Education*” :—

“We cannot wander at pleasure among the educational systems of the world like a child strolling through a garden and pick off a flower from one bush and some leaves from another and then expect that if we stick what we gathered, into the soil at home, we shall have a living plant. A national system of education is a living thing. It has in it some of the secret workings of the national life. By instinct it often lays special emphasis on those parts of the training which the national character badly needs.”

So far we have not created our own living national system of education and have been carrying on with the dead educational ideas and practices which we have uprooted from the ideological soils of the West. And that is the reason why we are facing a serious ideological and cultural confusion and, consequently, a grave danger to our political unity.

This completes my answer to the first question above.

There is a vast difference between the world-view of Islam and the world-view of the West and as a consequence between the implications of these two world-views for all aspects of education.

The essence of the Islamic world-view is the idea of God.

The Islamic concept of God is not the same as the Christian or the Hindu concept of God. It has certain distinctive elements

mentioned below which make it different from the concept of God prevalent in other communities :

- (a) It is free from every tinge of *shirk* which means attributing the powers and qualities of God to His creation. There is hardly any religion other than Islam which lays so much stress on the purity of the concept of God.
- (b) It includes the idea that man is nothing but an urge to love God and all his other urges and desires are subordinate to this one urge of his nature which controls all the desires of man and motivates all his activities.
- (c) It includes the idea that God is not unrelated to His creation. On the other hand the qualities of God are manifested in His creation so that man is able to know and love God by observing and pondering over His creation.

Thus the Holy Quran has taught that the phenomena of nature at the physical, biological and human levels of creation are the signs of God (*ayatullah*) which man should observe and study carefully in order to be able to know and love God. The Holy Quran warns that those who fail to use their eyes to see, their ears to hear and their minds to think, will be thrown into Hell. This means that a system of education which accords with the Islamic world-view should make the idea of God the central fact and the organizing principle of the material of the text-books of the physical, the biological and the human sciences. For us Muslims this will not mean a new approach to science, but a return to the practice of the first scientists of the world who were Muslims. It is now well-known, thanks to the writings of Briffault and Sarton that it was the Muslims of Spain in particular who first invented the scientific method and laid the foundations of modern science. They did so impelled by the teachings of the Holy Quran in order to know the qualities of God more and more thoroughly by observing His creation and that is why the idea of God was the core of their science. The idea of God was separated from science only after the Muslims had left Spain and science had fallen into the hands of the Christian successors of the Muslim scientists

If we add to the curriculum a subject of Islamiyat without re-writing all text-books according to the Islamic world-view, it must give the students the dangerous impression that Islam and scientific knowledge are not relevant to each other which is, of course, not true.

Ideology is a system of ideas derived from an ideal to which a community ascribes wrongly or rightly the qualities of beauty, goodness and truth. Education enables the personality of an individual to grow by feeding on, digesting and assimilating the beauty of his ideal.

As the growth of the human body depends upon the quality of food that it is made to take, so the growth of the human personality depends upon the quality of the ideal that it is made to love. 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 truth 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. Consequently, a perfect system of education capable of feeding and nourishing the human personality properly and assuring its perfect health and growth can be based only on the ideal of God. Such a system of education provides that the knowledge of scientific facts evolves in the human personality as a part of the knowledge of God. *Such a system of education is educationally perfect as well as Islamic.*

This completes the answer to the second question.

The world-view of the West is derived from modern Christianity which divides human life into two water-tight compartments, the religious, the spiritual or the sacred and the secular, the profane or the mundane. According to modern Christianity this world and the next contradict each other. One can acquire the joys and blessings of the next world only by sacrificing those of this world. God and science can have nothing to do with each other because religion is irrelevant to man's life on this earth. It is meant only for the good of the life to come. Scientific knowledge is on the other hand required for the betterment of this life. Religion insists on belief without reason. It is dogmatic and irrational and deals with a world which cannot be seen while the conclusions of science are based on observation and experiment, reason and intellect. It is, therefore, quite natural for a scientist accustomed to the Christian way of thinking to believe that mentioning God as a part of an intellectual argument must destroy its rational character and must bring his discussion into the realm of religion with all its emphasis on dogma, prejudice irrationality or faith without reason, rather against reason. Obviously, this outlook is radically different from the attitude of Islam towards nature and science explained above. In Islam faith depends upon the observation of nature, in Christianity it is irrelevant and even inimical to its observation. That explains why the Church was opposed to science and scientists in the West. Indeed the persecution of the scientists by the Church was one of the factors that hastened the separation of God and science in the West. This separation is explained by asserting without any reason or proof that :—

“All real truth is sensory. If it cannot be known with the help of our five senses it has no existence. Or, if it still exists we cannot know it and it is, therefore, practically non-existent. Hence the idea of God or any other pre-conceived belief is irrelevant to science”.

This belief which is no more than a dogma is the basic premise of all scientific knowledge of the West. That is why there is no mention of God anywhere in any text-book of Physics, Chemistry, Astronomy, Botany, Zoology, Embryology, Individual Psychology, Social Psychology, Philosophy of Politics, Philosophy of Ethics, Philosophy of Economics, Philosophy of Law, Philosophy of Education or Philosophy of History etc. written in the West. That is why the West has been producing Godless philosophies of man and universe like Darwinism, Marxism, Freudism, Adlerism, McDougallism, Behaviourism, Logical Positivism, Atheistic Existentialism etc.

The basic premise of the scientific knowledge of the West must be repudiated by us not only because it is un-Islamic and conflicts with our world-outlook but also because :—

- (a) It is wrong.
- (b) It belies the incontrovertible truth that it is impossible to have a science which has no philosophical basis and does not start with a belief.
- (c) It is self-contradictory.
- (d) Since on account of it the Western science is circumscribed by a wrong idea, it impedes the free and full development of science.
- (e) It does not permit the physicist to account for and explain the fact of order observable in the physical phenomena of nature.
- (f) It does not permit the biologist to account for and explain the fact of purpose and supremely intelligent planning for a distant objective, observable in all organisms in nature and in the evolution of life as a whole.
- (g) It does not permit the Psychologist and the writer on human and social sciences (like the Philosophy of Politics, Philosophy of Ethics, Philosophy of Economics, Philosophy of Education, Philosophy of Law,

Philosophy of History etc.) to reach the only possible rational and scientific explanation of man's urge for an ideal, namely, that it is an independent urge of his nature which rules and controls all his animal instincts and motivates all his activities and that it can be perfectly satisfied only by an ideal of the highest beauty and perfection, which is God. The result is that the Western Psychologist is utterly ignorant of the tremendous power in human nature that motivates human activities and the sciences of these activities, commonly known as the human and social sciences, which can be founded only on the knowledge of this power, are in a state of complete disorder in the West.

- (h) It is a danger to the continued existence of any society and any civilization. It has already brought the Western Civilization face to face with death.

I shall now explain these points one by one in the same order.

(a) The presupposition that all truth is sensory is incorrect because truth is not only that which is known to us directly with the help of our five senses, but also that which is known to us indirectly as our *inference* from a truth or a number of truths known to us with the help of our five senses. Indeed, our daily life is based much more on our inferences than our direct observations. I infer from the activities of my friend that he is a self or a personality like me and not a robot or an automaton without having actually seen his self or personality, which is, of course, hidden from the view of all. I infer that my friend is honest, my wife loves me, my boss is strict and my servant is faithful from a number of their visible actions and accordingly without demanding to see with my own eyes the honesty of my friend, the love of my wife, the strictness of my boss and the faithfulness of my servant. I infer the sure presence of a fire from a visible smoke without seeing the fire itself. The fact that the Western scientist himself cannot stick to his dogma of sensory truth is enough to establish its absurdity. For he inferred the existence

as well as the properties of the atom from its effects without seeing the atom itself. An American scientist has recently observed a constellation of atoms under a powerful electronic microscope. But all the knowledge of the atom which we now have and which enabled some people to blast Hiroshima became available to humanity long before the atom was observed. The atom has been all along an assumption which was believed to be scientifically true because there could be no other explanation of a number of observed facts. *Hence the belief that truth is always sensory does not bear examination.* Just as the atom is known to us definitely by its observable effects in spite of its invisibility, so God is known to us definitely by His observable activity in nature in spite of His invisibility.

(b) The Western scientist is *wrong* when he says that science does not start with any pre-conceived belief. Every human activity proceeds from the world-view of the individual who indulges in it and science as a human activity is no exception to this rule. That is why even the Western scientist has a belief about the nature and object of science and about the best and the most appropriate pre-requisites and pre-conditions of indulging in it, for example, he believes that science should not start with a pre-conceived belief—a belief which is ultimately derived from his view of the nature of Reality and of its relation to science, *i.e.* from his world-view. We have already known what the starting belief of the Western scientist is. The starting belief of Russian science is Dialectical Materialism.

A Russian scholar writes about Soviet science :

“Soviet science is not merely a branch of world science operating on the territory of the U.S.S.R. It is a distinct science, different in character, in scope.

The fundamental feature of Soviet science is that it alone possesses a clear philosophical basis. Such a basis is essential in scientific enquiry. For our science Dialectical Materialism of Marx-Engels-Lenin-Stalin is that basis”.

(*Luther to Hitler*: by Prof. William Montgomery, McGovern, Professor of Political Science at the Protestant North Western University—Harrap, England).

The Muslim premise of science, which is the only one that can be shown to be accurate, is the concept of God.

(c) The premise of Western science is self-contradictory. *The Western scientist not only contradicts himself but also proves the impossibility of his standpoint, that scientific activity should not start with a belief, when he starts his scientific activity with the belief that science should not start with a belief at all.* For it is evident that the view of the Western scientist that all truth is sensory and science should not start with any belief is itself a belief which has not been established by his sensory experience or scientific activity for the simple reason that it precedes and does not follow his scientific activity.

(d) Since the premise of Western science is wrong it is an impediment on the full and free development of science. A science cannot cross the limit prescribed for it by his basic presupposition or belief. It cannot reach conclusions which are contrary to its foundations because it cannot destroy its own basis. Thus a science which is based on the belief that all truth is sensory cannot come to the conclusion God, however strong may be the evidence in its favour. It avoids, cuts short, diverts or twists the line of thinking and reasoning which may lead to the conclusion God in order to remain "scientific" according to its own meaning of the word. That is why the Western scientists ignore and do not explain the fact of intelligent order observable in the physical phenomena of nature and the fact of conscious purpose observable in the biological phenomena of nature and the urge for an ideal as an independent controlling power of all human activities. That is also why they use the words Mathematical Mind (Jeans), Mind-Stuff (Eddington), Elan Vital (Bergson) and Entelechy (Driesch) instead of God whenever they find that observed scientific facts cannot be explained without assuming a metaphysical entity as their cause.

(e) The premise of the Western scientist that all truth is sensory forbids him from explaining, even from acknowledging, with all its implications, the fact of intelligent *order* observable in the physical phenomena of nature.

Science is possible only because there is order in nature. What the scientist seeks and discovers through his observation of nature is nothing but order. The knowledge of science is entirely the knowledge of order in nature. Thus there is order in the atom, in the molecule, in the crystal, in the snow-flake, in the systems of heavenly bodies and in every cell and every organism in nature whether it is a plant or an animal and in the human personality. Even the growing speed of a pebble thrown from the top of a tower and the expansion of bar of iron with heat follow exact mathematical laws which were in force in the universe long before any human beings were in existence. It is the exact and infallible order prevailing in the physical world that has given rise to the physical sciences, and made possible their technological application.

Now what is order? One characteristic of order is quite evident. *It is the sure sign of the activity of a mind.* If we see a few dozens of beans scattered on a footpath we may think that they have fallen accidentally from some one carrying a load of beans. But if we find the same beans arranged in the form of a mathematical figure say a regular hexagonal pattern we cannot but conclude that a mind has been at work here and that every bean has taken its place in the pattern according to the purpose before that mind. Thus order also implies purpose. Similarly, if we happen to be passing through a dense and dangerous forest in which no human being is known to have ever set his foot and we suddenly come across a hut, we cannot have the least doubt that it was built by an intelligent person.

(f) The evidence of order as indicative of the purposive activity of a mind becomes still more impressive in the system, design, plan, organization, coordination, orchestration, wholeness, unity and uniformity to be observed in the living organisms.

Each of the inner physiological functions of an animal, e.g. digestion, biochemistry of metabolism, the industry or hormones and vitamins, blood circulation, respiration, procreation, automatic physical growth into a predetermined form, spontaneous activities of its vital organs, automatic healing of injuries and automatic health restoring reactions to diseases, indicate the masterly control and direction of some mind *other than that of the animal itself*. The bodily adaptation of fish and birds and all living creatures to their surroundings and requirements of life and the automatic emergence of necessary organs such as gills for water-breathing and fins for swimming in the case of fish and intricately planned systems of feathers suited for flight, air sacs and hollow bones filled with gas in the case of birds and wonderful ears and eyes of all animals are miracles of the purposive activity of the mind that is the Creator of nature. Thus by seeking and discovering order in nature science raises the question "Whose mind is there at work in every little detail of nature"? The obvious answer to the question is: "It is the Creator of nature who is known to the common man as God".

The idea of God thus comes naturally and irresistibly into the physical and biological sciences as the only possible explanation of the facts of order and purpose observable in the external phenomena of nature. Yet the wrong and irrational pre-conceived notion of the western scientist that all truth is sensory prevents him from giving the idea of God its rightful place in these sciences. It is sometimes asked: "How is it possible to bring the idea of God into science?" This question is put generally by the followers of the Western scientist who ignores the fact that what makes science possible is the existence of order in nature and order cannot be explained except as the result of the intelligent activity of a Creator. The real question that should be asked is: "How is it possible for any scientist to separate the idea of God from science without ignoring or refusing to answer the questions raised by his own scientific inquiry and thus stopping the process of reasoning and thinking from taking its normal and natural course."

T. H. Huxley summed up the scientific code admirably well when he wrote to Charles Kingsley :—

“Sit down before fact as a little child, be prepared to give up every pre-conceived notion, follow humbly whenever and to whatever abysses nature leads, or you will learn nothing.”

The reason why the Western scientist does not know why and where the idea of God comes into science is that he is unable to give up his pre-conceived notion that all truth is sensory.

Unfortunately, whenever it is proposed that the idea of God should be given its rightful place in science as its basic premise instead of the incorrect and self-contradictory Western premise of sensory truth, the tendency is to consult the Western type of scientists who are really the least qualified of all persons to give an unbiased opinion in the matter. They are not trained to see their science from outside as a whole and they cannot know that it has any philosophical basis. How is it possible to convince them that science can have a new philosophical basis which is the only one that is true and accurate and relevant to its nature. You can never convince a fish that the highest form of life, man, lives and breathes in air. The greater its age and experience the greater the obstinacy of its belief that no one can live out of water. It is not a Western type of scientist but a religious minded philosopher who can be consulted about the true philosophical basis of science and we have produced none better than Iqbal whose opinion in the matter is well-known.

(g) When we come from the physical and biological sciences to the sciences of the human mind and its activities like the Philosophy of Politics, Philosophy of Ethics, Philosophy of Education, Philosophy of Economics, Philosophy of Law, Individual Psychology, Social Psychology and Philosophy of History etc. generally known as the human and social sciences, we find that the need of revising the text-books and making the idea of God the central fact and the organizing principle of each of these

sciences is all the greater. Eminent scholars and writers of the West agree that these sciences are in a state of chaos at present so that it is not proper to call them sciences at all and the cause of it is the ignorance of the Western scholars about human nature. McDougall the well-known British psychologist writes :—

“Our ignorance of the nature of man has prevented and still prevents the development of all the social sciences, Such sciences are the crying need of our time; for lack of them our civilization is threatened gravely with decay and perhaps complete collapse”.

“We talk of Psychology, of Economics and of Political Science, of Jurisprudence of Sociology and of many other supposed sciences; but the simple truth is that all these fine names simply mark great gaps in our knowledge—they vaguely indicate regions of vast wilderness hardly yet explored—yet regions which must be reduced to order if our civilization is to endure”.

“My thesis is that in order to restore the balance of our civilization we need to have far more knowledge (systematically ordered or scientific knowledge) of human nature and of the life of society than we yet have”.

“Here then is the only road to remedy the parlous and ever more dangerous state of our civilization. We must actively develop our social sciences into real sciences of human nature and its activities.....The task of finding a basis and providing a methodology for the social sciences is far more pressing to-day than it has ever been”.

“What then in practical terms is the remedy? I can give my answer most concisely, by suggesting what I would do if I were a dictator.....I would by every means, seek to divert all our most powerful intellects from the physical sciences to research in the human and social sciences”

(*World Chaos*, by McDougall, pages 9, 59, 112, 115).

Although we know that the Western scholars themselves admit that their social sciences are in a state of disorder and are in fact not sciences at all, yet we are so fond of imitating the Western man and belittling ourselves before him that we teach these sciences as they are in our Pakistani Universities and do not stop to consider why they are in a state of disorder and how can we remove their disorder and give them the shape of real sciences each one adorned with the qualities of logical arrangement and coherence. The social sciences are in a state of disorder in the West because the Western scholar has failed to see what cannot be denied on the basis of facts that *the motivating force of all human activity is man's urge for an ideal* which can be satisfied only by an ideal of the highest beauty and perfection and that that ideal can be no other than God. His presupposition that all truth is sensory prevents him again from coming to this irresistible conclusion. The result is that rather than come to this conclusion and make his human and social sciences coherent, convincing and logically ordered, he allows them to become collections of confused and disjointed ideas. In brief, we need to revise the text-books of human and social sciences not only to make them Islamic but also to make them rationally sound and scientific. We cannot have an Islamic system of education in our country unless we stop following blindly in the footsteps of the erring western scholar in his dogma that truth is sensory and give the idea of God that very importance in our educational system which Dialectical Materialism has been given in the Russian system of education.

(h) Innumerable quotations can be given from the Western thinkers and writers to show that they have at last realised that the Godless premise of Western science was a mistake that it has eaten into the roots of the Western Civilization and that this civilization can now be saved only if the idea of God and consequently the idea of morality is integrated with science. Field

Marshall Smuts, the author of *Holism* an outstanding book of Philosophy writes :—

“In its selfless pursuit of truth, in its vision of order and beauty, science partakes quality of art and religion. Indeed it may fairly be said that science is perhaps the greatest revelation of God to our age.....Indeed one of the greatest tasks before the human race will be to link up science with ethical values and thus remove the great danger threatening our future.”

McDougall who has been quoted above wants to save the Western civilization from an impending collapse by assuming, if possible the powers of a dictator “to divert all our most powerful intellects from the physical sciences to research in the human and social sciences”, because he is convinced that the prevailing confusion of these sciences is sure to bring about the disintegration of this civilization. However, he does not know how these sciences must be altered so as to make them a force for the perpetuation of this civilization. But another outstanding Western philosopher tells us that the crisis of the Western civilization is due to the fact that it is based on the major premise that all truth is sensory and God and soul cannot be classified as truths and that in order to save this civilization we must discard this premise and substitute it by a new spiritual premise. This Western philosopher who was till recently the Chairman of the Department of Sociology at Harvard University and who has been described by the journal *Sociology and Social Research* as “one of the master minds of our generation” is Prof. Pitirim Sorokin. He has written a whole book entitled *The Crisis of our age* to show that Western civilization has reached a “tragic crisis” which is going to end in its “disintegration” resulting in the “degradation and tragedy” of the “contemporary man”. According to him the cause of the crisis is that the Western civilization :

“emerged with a major belief that true reality and true value were mainly or exclusively sensory. Anything that was supersensory was either doubtful as a reality or fictitious as a value. It did not exist or, being unper-

ceivable by the senses, amounted to the non-existent. Since true reality and true value were thought to be sensory, anything that was non-material, that could not in the way of daily experience be seen, heard, touched or smelled had to be declared unreal, non-existent, and of no value. And that is exactly what has happened. Its first poisonous fruit is fatal narrowing of the realm of true reality and true value. Once the culture entered this path it had to move along it toward a greater and greater sensorization of the world of reality and of value.”

He says that the Western civilization can be saved only if it shifts to a new premise—a spiritual premise—as its basis and this necessitates :

“the deepest re-examination of the main premises and values of sensate culture, rejection of its superannuated pseudo values and re-enthronment of the real values it had discarded.....The present antagonism between religion and science is unnecessary not to mention disastrous. In the light of an adequate theory of true reality and value they are one and serve one purpose—the unfolding of the Absolute in the relative empirical world to the greater nobility of man and to the greater glory of God.”

By giving the idea of God its proper place in the text-books of science we shall not only save ourselves from the poison of which the Western civilization is dying but also enable the Western civilization to know how to save itself.

It follows that the practical and concrete method of revising the text-books of science subjects in the light of the Islamic world-view is to bring the idea of God into the physical sciences as an explanation of *order* wherever it is established, into the biological sciences as an explanation of *purpose*, plan or design wherever it is proved and in the human and social sciences as the true *objective of man's urge for an ideal* which

motivates all his activities. The difference that will be thus created between the new and the old text-books is obvious.

This completes my answer to the third question above.

(2) Making Islamiyat a compulsory subject from the 9th class to the 16th class and re-writing its text-books in such a manner that they create a gradually developing super-sectarian, rational and scientific understanding of Islam and show the intellectual fallacies and loop-holes and logical errors and discrepancies of the current isms and philosophies of the world. The scientific knowledge of Islam that will be imparted by these text-books will include an answer to the following three questions with a gradually rising intellectual standard of treatment as the learner is promoted from class to class : —

- (a) What is the need of religion ?
- (b) Why Islam alone fulfils that need ?
- (c) What are the intellectual weaknesses and shortcomings of other creeds and isms and why Islam is free from them ?

The enemies of Islam have yet to know that Islam is not only a religion, but also a philosophy or a science of man and the universe, which is more convincing and more inspiring than any other ism or philosophy known to man at present. That is why, as the Holy Quran predicts, it has the potentiality of ousting all other isms and philosophies and spreading peacefully and automatically to the ends of the earth. The time has come when the Muslims all over the world should know Islām as a science and fight the rival creeds and isms with the irresistible intellectual weapons of Islam. Pakistan is fitted to lead the world Muslim community in this matter.

(3) Modifying the training and oral and written examinations of middle and high school teachers carried out in the training schools and training colleges of Pakistan at present, in such a manner that they come to know the intellectual justification of Islam and the intellectual barrenness of other creeds and isms and are able to present their lessons to their students properly in the light of the world-view of Islam.

(4) Making it obligatory for a person desiring to become a first class or second class Government Officer by direct appointment or promotion to pass an examination intended to test his scientific understanding of Islam and his knowledge of the intellectual hollowness of all other philosophical creeds or isms.

(5) Extending the meaning of the term education to include not only that education which the Pakistani individual receives through the medium of the school, the college or the University but also that which he receives through other media of education like printed matter in the form of books, newspapers, journals, pamphlets (produced in Pakistan or outside), lectures, speeches, seminars, debates and discussions, radio, cinema and television. All these media of education must be not only prohibited from doing anything that has the effect of undermining the faith of the Pakistani individual in Islam and inclining him to un-Islamic opinions but also utilized for nourishing and strengthening his faith in Islam.

(6) Publishing at Government level in the form of a green booklet in three languages—English, Urdu and Bangla—and distributing free of charge throughout the country, a concise, non-sectarian scientific exposition of the fundamentals of Islam including a scientific answer to the above three questions. This booklet should reach every school, college, office, shop and factory, Government or private, every army officer and every educated individual of Pakistan whatever his capacity. This is necessary not only to inform our educated people of the intellectual *justification* and *greatness* of the ideology of Pakistan but also to neutralize the contrary influence of the literature of alien ideologies which is infiltrating into our country and harming our unity at present. This booklet should also make a brief but impressive mention of the Islamic background of the Pakistan Movement and of the heroic battle we gave in the name of Islam to the Indian aggressors in the war of 1965.

(7) Centralizing the entire machinery of education as completely as possible. We should have not only the same text-books

throughout the country but also teachers, headmasters, professors, principals and vice-chancellors of the same ideological outlook everywhere. Decentralization of educational administration and the grant of permission to certain colleges to have their own courses of study are not in keeping with the desire to unify the country through education and to impart a uniform set of cultural values based on the precepts of Islam. Education is intimately bound up with the life of the state. If it is rightly orientated to the ideology of the state it can increase and bring to the point of perfection the love of its members for their ideology. In such a case the state lives and grows. If it is not suitably orientated to the ideology of the state it diminishes and kills the love of that ideology. In such a case the state runs the risk of disintegrating. It means that the educational system of a state must be considered as an aspect or part of its defence equipment. As we cannot allow Peshawar or Lahore to have an army and manage its own defence consistently with the over-all safety of the state, so we cannot allow a college or a university at Lahore or Peshawar to have its own courses of study and manage its own education. In all ideological states of the world education is a central subject controlled by the highest authorities of the state.

Decentralization of education involves, particularly in view of the peculiar conditions of Pakistan, the grave danger of education being misused for fostering and strengthening the existing unpatriotic sentiments of provincialism and regional nationalism. It is also certain to lead to inefficiency and difference and degradation of educational standards. When Russians fired their first Sputnik into orbit the famous professor Paul. A. Hanna of U. S. A. who was at that time a Professor of Comparative Education at the Stanford University of California, pointed out that the Americans could not compete with Russia because American education was not centrally controlled like that of Russia. Every American state managed its education from the point of view of its own local or regional interests caring little for the good of the country as a whole. He, therefore,

proposed the centralisation of education. This called forth a vehement opposition from the states which regarded his proposal as a challenge to their freedom. But since Prof. Hanna was right, some far-sighted Senators, discussed the matter with Eisenhower who was the President of U. S. A. at that time. Finally the Congress passed a law known as the National Defence Act of U. S. A. which empowered the Central Government to chalk out a high standard syllabus of studies for the schools and colleges of U. S. A. and to allow huge sums of money as special grants to the states which came forward to implement that syllabus. Every state implemented it and now the result is that U. S. A. is the first to conquer the Moon. The important point is that the Americans considered the centralization of education indispensable to their defence.