

# ***THE EDUCATION***

***By***

**Sayyid Abul A'la Maududi**

*Translated & Edited*

***By***

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*Name of the Book*

## **THE EDUCATION**

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## PREFACE

The rise or fall of a nation depends upon its younger generation. The fate of a nation is irretrievably linked with it and, therefore, the men at the helm should pay due attention to its upbringing and training. The survival of the cultural values of national life and its hopes and aspirations crucially depends upon how they bring up the younger generation. They will be able to safeguard their cultural heritage, if they succeed in handing over it to their progeny. Otherwise, they will lose their cultural identity and the ideological foundation of the country will gradually weaken. The younger generation will, no doubt, survive physically but it will cease to maintain its distinct identity. If a nation wants to survive culturally, it should provide training to its younger generation in such a manner as to become the custodian of its traditional values.

The Muslims, all over the world, are bound together by a common culture and faith. They have a distinct code of life, regulating their individual as well as communal lives. They will emerge as a potent force in the world if they regulate their temporal as well as spiritual lives in accordance with the teachings of Islam. Otherwise, theirs will be life-in-death existence.

Centuries old monarchy, colonialism and the autocratic rule of their own people have brought about moral and spiritual degeneration of Muslims throughout the world. To retrieve them from this degeneration, it is high time that the Muslim Ummah restructured its educational programme along Islamic lines, fulfilling the contemporary needs as well. By virtue of such an educational programme, the future generations will become the torch-bearers of Islamic values and

play an effective role in the contemporary world. An education system, which is either purely traditional or secular, is an anathema for Muslims. The challenges of modern times call for reconstructing the edifice of our educational programme on such a foundation as to fulfil our spiritual as well as temporal obligations. Today we need an education system which can produce, what the late Sayyid Abul A'la Maududi said, "Muslim philosopher, Muslim scientist, Muslim economist, Muslim jurist, Muslim statesman, in brief, Muslim experts in all fields of knowledge who would reconstruct the social order in accordance with the tenets of Islam" (*A New Education Policy And Its Programme for Muslim*, P. 30).

About half a century from now the late Sayyid Abul A'la Maududi strongly advocated the cause of an Islamic education system in his addresses and writings. They were compiled in Urdu in a book form entitled *Taleemat* which has since then run into several editions. To our regret, the Muslim Ummah has not hitherto benefited itself from this book. Our educational programme continues along secular lines. Consequently the Muslims today are the most humiliated community in the world. And should they persist in following the same educational programme as bequeathed by their colonial masters, they will not be able to recover themselves from moral and spiritual decadence.

The English rendering of this book is intended to acquaint the English readers with the late Sayyid Maududi's views apropos of Islamic education. My thanks are due to Mr. S.M.A. Rauf, formerly assistant professor, department of English, University of Baluchistan, and presently associate professor and chairman, department of English, International Islamic University, Islamabad, for the English rendering of this book. But for his keen interest and hard work, it would not have been possible for us to bring out the English version of this book. May Allah reward him for his efforts to the cause of Islam!

We shall welcome suggestions, if any, from the readers to further improve this book.

Ziquad 11, 1408 (H)  
June 26, 1988 (A.D)

Syed Munawar Hasan  
Secretary General  
Islamic Research Academy  
Karachi



## TRANSLATOR'S FOREWORD

*The Education* is an English rendering of Maulana Sayyid Abul A'la Maududi's celebrated book *Taleemat*, which is a collection of articles and speeches extending over a period of about 30 years. Although Maulana Maududi wrote these articles 50 years ago, the rationale of his education policy holds good even today. Education is a matter of crucial importance for an ideological state. It can survive only if its educational programme is structured according to the specific ideology to which it is committed. The secession of East Pakistan in 1971 should be an eye-opener to us. The rise of Bengali nationalism which brought about this catastrophe is due to the secular education which still enjoys a dominant position in this country. If the men at the helm had heeded the Maulana's warnings, Pakistan would not have lost half of its territory. To keep Pakistan intact, strong and stable, it is essential to provide an Islamic foundation to our educational system.

The Maulana's analysis of the moral and spiritual decadence of Muslims cannot be questioned. The baneful impact of secular education is manifest all around us. There is hardly a department of life which is immune from its corrupting influence. Persons holding the highest public office resort to corrupt practices. Hypocrisy, opportunism and selfishness are the hallmarks of Muslims all over the world. Although Muslims constitute one-fourth of the total population of the world, they have no voice in the comity of nations. They are the most humiliated community in the world. Secular education is, therefore, an anathema for Muslims. If they want to regain their lost glory, they must bring about revolutionary changes in the educational system basing it on a sound Islamic footing.

I would not be surprised if modernists describe the Maulana's educational programme as unrealistic. Farsighted persons have often been decried as myopic and visionary. These modernists, prejudiced as they are, cannot appreciate anything which has an Islamic character. About such people the Quran says: "As for those who have rejected (these things), it is all the same to them whether you warn them or not; they are not going to believe. Allah has sealed up their hearts and ears and covering has fallen over their eyes, and they have the severest punishment". (1:6-7)

*The Education* is not an exact replica of the original. Translation is a difficult task, specially when difference in the genius of two languages is vast. While Urdu is a language of over-statement, English is a language of understatement. Literal translation would have conveyed no more than the outer shell of the original. I do not claim competence in either of the two languages, and the English rendering of the Maulana's *Taleemat* is a modest attempt on my part. In translating this book, I have kept as close to the original as possible.

I am deeply indebted to Miss Carla Grissmann, Director, the English Language Center, University of Baluchistan, for her ungrudging help and co-operation during the translation of this book. Despite her heavy engagements; she read the manuscript and suggested many valuable changes. May Allah reward her for this kind gesture!

Ziquad 11, 1408 (H)  
June 26, 1988 (A.D)

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## THE MAIN DRAWBACKS OF OUR EDUCATION SYSTEM

*As early as 1935 there was increasing concern among the Muslim intelligentsia of the subcontinent about the pernicious influence Muslim educational institutions were having on the community of students, undermining their religious faith to the point where they were gradually becoming atheists or advocates of alien ideologies. The Muslim elite was especially concerned about Aligarh University<sup>1</sup> which, it stated, had been producing a large number of graduates steeped in heresy and agnosticism. When this complaint became widespread and a systematic campaign supporting it was launched in the national press, Aligarh University set up a committee to look into the matter and suggest measures to rectify the situation. After prolonged deliberation, the committee concluded that the wave of atheism and secularism engulfing the students could be deterred by prescribing a heavier dosage of Islamiat in the existing curriculum.*

*In the August, 1936 issue of Tarjuman-ul-Quran<sup>2</sup> Maulana Sayyid Abul A'la Maududi examined at length the remedial measures suggested by the committee and pointed out the main drawbacks of the existing education system, underlining the need to eliminate them.*

In its last annual meeting in April, 1936 the Muslim University recognized the need to cultivate a true Islamic spirit among its students, as well as the need to reorganize the teaching of Islamiat and other branches of Islamic theology in our education system. As far as modern humanities and science are concerned, the other universities of the country already offer facilities which are at least as good as those at Aligarh. There

was no need, therefore, to establish a separate university for Muslims. The primary consideration in establishing Aligarh University was to provide the opportunity for Muslims to benefit from modern learning without losing their Islamic identity. It was precisely for this reason that Muslims felt obliged to set up a separate university for themselves, since the existing government colleges and universities did not cater to their needs. However, if their own university cannot cater to their needs, if this university produces graduates similar to those being produced by other universities of the country, if this university also produces facsimile Englishmen and devotees of composite Indian nationalism or atheistic socialism, what was the need, then, to establish a separate university for Muslims at the cost of millions of rupees?

This issue should have been given due consideration at the time of laying the foundation of the institution. Those who conceived the idea of a separate university for Muslims should have clearly outlined the aim and scope of such an undertaking, as well as the means to be employed to realize their objectives. Unfortunately, they utterly ignored these considerations; they had no conception of the structure and the distinctive features of a Muslim University. This lack of forethought led to the establishment of the same kind of university as those in Agra, Lucknow or Dhaka. To justify the Muslim nomenclature of the university some components of Islamic education were included in the syllabus, yet the administration and overall functioning of the university offers no evidence that it was really intended to be an Islamic institution. It is possible that the founders of Aligarh in their flush of enthusiasm and exultation could not afford the time to clearly outline a policy on which to build a university following an Islamic pattern. It is indeed strange that the planners of our education policy, in spite of the fact that fifteen years have elapsed since the founding of the university, have still not bothered to ask, even once, if this institution was going in the

right direction and fulfilling the purpose for which it was created. From the outset, there have been indications that it is neither being run along Islamic lines nor is it producing the intended results. The students leaving Aligarh are hardly distinguishable from those of other universities. They are completely devoid of Islamic character, Islamic spirit and Islamic conduct; Islamic thinking and outlook is altogether lacking in them. The university cannot claim the distinction of having produced any student whatsoever who have the vision and ideals of a Muslim; it cannot boast of even a negligible minority of students who possess the ability and academic competence to infuse a new spirit of life into the Muslim ummah, or who could at least render some significant service to their community. Unfortunately, a sizeable number of Aligarh alumni has become so completely de-Islamized that their existence poses a real threat to Muslims and Islamic culture. Not only are they bereft of Islamic spirit, but they have totally deviated from it. Not only are they apathetic towards religions; they have also become antagonistic towards it. Their scepticism eventually culminated in denial and now they are openly revolting against the fundamentals of Islam. Recently a young graduate from the Muslim University itself who narrowly escaped apostasy has referred in a personal letter to the conditions obtaining there. The letter was not meant for publication nor specifically written to describe the conditions at Aligarh. Recounting his own mental evolution, the writer of the letter states:

"In Aligarh I encountered communism which is the ultimate consequence of westernization, as well as a firm indifference to Islam. At first I did not consider westernization a potential threat. But my experience at Aligarh revealed the truth to me. A considerable number of people at Aligarh have turned to apostasy and they have become eloquent preachers of communism. The teachers belonging to this group have an unwholesome influence on the students. They lure all the in-

telligent, promising and new students into their net. The people inspired by this alien ideology profess that they have the interests of the poor, the peasants, and the workers at heart. But their extravagance and self-indulgence belie this claim. Communism, being a world movement, serves as a convenient mask to hide their moral perversity, heresy and loose thinking. I also was deluded into believing that communism was an unauthorized edition of Islam. But through a comparative study of communism and Islam, it dawned on me that the two are completely antithetical to each other."

These statements, amply demonstrate that the very purpose for which Sir Syed Ahmad Khan<sup>3</sup>, Muhsin-ul-Mulk<sup>4</sup>, and others, founded this university and in the construction of which the Muslims of the subcontinent participated with enormous zeal and fervour, has been defecated.

What would you say about an engineer who manufactures a car that instead of moving forward goes backward and who cannot detect the defect involved? There are probably few, if any, such mechanical engineers, but unfortunately there are a large number of similar engineers in our education system who lack a depth of vision as well as sense of direction. This is evident in the fact that the academic institution they established was supposed to produce students steeped in the Islamic spirit, yet it yielded results contrary to their expectations and it has continued to do so until today. In spite of this they have failed to discover any structural defect in their scheme.

The university court has now come to realize that: "One of the primary objectives of the Muslim University is to inculcate the spirit of Islam in its students."

To help achieve this objective, it has set up a seven-member committee with the following terms of reference: "To

examine the pros and cons of the issue and to recommend such modern and advanced techniques for the instruction of Islamiyat and other branches of Islamic learning as are compatible with contemporary needs and by which Islamic education can be imparted more effectively."

It is indeed a commendable step and the architects of our education reform deserve to be complimented. It is not too late for them to acknowledge their past lapses. The matter may still be amended if they admit without reservations that their education plan has gone awry and has failed to achieve its purported goal. Even now if they were inclined to rethink their erratic policy, I would gladly consign the past to limbo and extend my full cooperation to the task of rebuilding the educational edifice. But I doubt their sincerity, for they still persist in their hard-headedness and refuse to call a spade a spade. They still look over the problems casually and whatever anxiety they show does not seem to stem from any deep conviction.

May Allah that my apprehensions prove to be wrong! In view of my past experience I cannot help entertaining these doubts.

When the progressive degeneration of Muslims during the past two centuries gave rise to serious political upheavals in the middle of the last century, some saviours appeared on the scene to rescue the sinking ship of the Muslims. That was not the time, however, for profound deliberation. There was scant time to build a new and durable snip to replace the dilapidated one. The only concern then was how to save the Muslim nation from utter annihilation. The saviours engaged in the task of national reconstruction fell into two distinct groups: traditionalists<sup>5</sup> and modernists<sup>6</sup>. The first group took up the task of reconstruction along a traditional pattern; whereas the second group leaned heavily on modernism to

steer the Muslims towards their destination. However, these improvised measures succeeded only in evading the immediate crisis. To persist in adhering to these measures now that the actual crisis has been overcome is unwise and lacking in judgement. Neither traditionalism nor modernism can lead Muslims to their cherished goal. The advocates of traditionalism cannot compete with the advanced nations of the world unless they shake off their conservatism. The advocates of modernism, with all its glamour and innovations, cannot provide an infallible formula for the future of Muslims.

A true guide or reformer is endowed with a penetrating insight, with exceptional competence to undertake the task of Islamic Revival (*Ijtihad*), with a thorough and comprehensive grasp of Islam, and he takes the most appropriate and direct action to meet the exigencies of the moment. Those who follow such a reformer are traditionalists. However, there are traditionalists who continue along the same course of action regardless of whether or not it is relevant to the present. They are still hell-bent on treading the same path laid out by earlier reformers, even though circumstances and history have radically changed. We should now devise new measures to meet the demands of the times by having recourse to *Ijtihad* as well as long-term and clear thinking.

Unfortunately, there are no Revivalists (*Mujtabid*) in either of those groups. If someone from among the traditionalists were to engage himself in the task of revivalism, his efforts would remain limited in scope. To reconstruct the entire social order along the principles of revivalism would be beyond his capabilities. By introducing mere fragmentary reforms into the existing education system he is able to delude the people into believing that the old system has assumed a new structure and personality. By the same token, there are modernists who, even though they know that the education system they have adopted is an alien one and is

causing incalculable damage, continue to tinker at it by introducing components of Islamic education. By this, they also deceive themselves as well as others into believing that the system they are pursuing has assumed a stronger Islamic character.

How long will this blind traditionalism and pretension to revivalism continue? We survived the first cataclysm in 1857, and the second one is close at our heels. In India another political revolution is in the making. Preparations for a more serious conflict among the nations of the world are astir, a conflict which may turn out to be a far more terrible revolution than the one expected in India. Muslims, being in a state of moral and religious decadence, will not be able to withstand even the slightest tremor of such an upheaval. The static traditionalism to which they still subscribe will not survive the threatening storm of modern times. As for modernism, it is even more dangerous than rigid conservatism. I fear that the very first blast of the storm will ostracize the modernists from the Muslim community and that they will be condemned to a slow yet inexorable asphyxiation (unless Allah wills otherwise). It is therefore time that Muslims got rid of both traditionalism and modernism and rebuild their educational structure along a purely Islamic pattern which conforms to the needs and requirements of the modern world. The administrators and teachers on whom the success of an education system depends must needs be imbued with the true spirit of Islam.

The *raison d'être* of the education movement which arose in Aligarh under the leadership of Sir Syed Ahmad Khan was to enable Muslims to meet the challenges of modern times, to equip them with a modern education in order to safeguard their economic and political independence, and to make them efficient administrators so as not to lag behind the advanced nations of the world. Although this movement was

not an unmixed blessing, there was hardly any time to formulate a clear and firm education policy. Nor was the time propitious for the execution of such a policy. To keep up with the demands of the times, Muslims were therefore obliged to enter the system in force at the time. To counteract the corrosive influence of this education, some components of Islamic education which had absolutely no relevance to contemporary education were incorporated into the curriculum.

This, however, was a temporary arrangement to meet the calamity which loomed on the horizon. The circumstances which called for such an arrangement have now changed. In the wake of this movement we have no doubt achieved some material prosperity, yet the spiritual loss that we have sustained far outweighs the worldly gains. This education system has produced "brown Englishmen," "Anglo-Mohammadans," and "Anglo-Indians." The upper and middle classes of our community, which constitute the most influential segment of society, have been completely carried away by western civilization. Consequently they have no scruples in bartering their faith and conscience for a few social positions and titles. The question is: should we maintain the same education policy? If so, what justification is there for the existence of Aligarh University? The other universities in India are already engaged in breeding Anglo-Mohammadans and Anglo-Indians. Why, then, have a separate university for Muslims? If we are, in fact, keen on changing this state of affairs, we must diagnose the ills of the prevailing system and strive to remedy them.

There is no compatibility between western and Islamic education and culture; as a matter of fact, the two are opposed to each other. This being so, if you disseminate modern western education – which is essentially secular in character – indiscriminately among the younger generations, they will eventually come adrift from the moorings of Islam. If you teach them the philosophies which negate the existence

of God in the universe, if you teach them sciences which disavow metaphysical reality and are only concerned with physical reality, if you teach them history, political science, economics, law and other social sciences which are, both in theory and in practice, repugnant to the spirit of Islam, and if you bring them up under the influence of an alien culture, how can you then expect them to develop an Islamic spirit, outlook and character? The traditional mode of teaching the Quran, the *Hadith* and Islamic jurisprudence has now become anachronistic; this kind of instruction does not accord with modern education and hence it does not serve any fruitful purpose. Moreover, the mere inclusion of the above ingredients of Islamic learning in the existing curriculum cannot give a sufficient Islamic identity to our education system.

To ensure the Islamic character of Aligarh University, the first and foremost task is to review the western humanities and sciences and to bring them into line with the teachings of Islam. It is extremely injurious to retain these western subjects indiscriminately as part of the university syllabi, as they leave an indelible imprint on the impressionable minds of the students who then give credence to every western thought and philosophy. The critical faculty of our students remains dormant; and should it develop in some of them, it comes only after years of intense study and usually too late for them to undertake any demanding intellectual work. Our education system therefore must be reorganized so that students become active participants in the learning process and so that their critical insights are sharpened. They should be trained to evaluate western learning critically; this critical evaluation should be made strictly from an Islamic point of view, so that the students can discriminate between the specious and the genuine aspects of western learning.

Likewise, Islamic learning should not be taken verbatim from the old exegetical literature; it should, rather, be

cleansed of the adulterations of later writings and remoulded on the immutable principles of Islam. For this purpose you will not find a ready-made syllabus. You will have to start from scratch. The old and traditional commentaries of the Quran and the *Hadith* have outlived their usefulness. They do not provide adequate guidance in teaching the Quran, the *Hadith* and Islamic jurisprudence today. Law, economics, philosophy, history and the other branches of knowledge being taught at Aligarh should be reoriented in accordance with the fundamental principles of Islam. Furthermore, teachers should be thoroughly immersed in the Quran and the *Hadith*.

Last but not the least, the academic staff should be purged of heretics and westernized elements. There is no longer a dearth of persons who have insight into the various branches of modern learning and at the same time the vision and perspective of a practising Muslim. Fortunately, a group of such intellectuals now exists in India whose services could be used to reconstruct our education policy following the tenets of Islam.

You may say that the colonial rulers will not allow such an education policy to be adopted. This is partially true. You must ask them: of the two groups – the orthodox Muslim or the die-hard communist – which one do they prefer? Of these two evils, they are obliged to choose the lesser. The English must bear in mind that if they persist in their unremitting hostility towards Islam they will be unable to combat the rise of communism in India, which could prove to be the last nail in their coffin. To forestall such a situation they must allow the Muslims to emerge as a potent force inspired by the spirit of Islam. It is this force alone which could stand as an impregnable wall against communism in the subcontinent.

## NOTES

1. The Mohammadan-Anglo Oriental College (MAO) established in 1878 was subsequently upgraded to Aligarh Muslim University in 1920. This university was originally meant for Muslims only, but later became interdenominational, providing admission to Hindu students as well. Although named the Muslim University, it soon lost its Islamic complexion because the entire structure of its curriculum was designed after modern secular institutions. [Tr.]
2. Tarjuman-ul-Quran, a monthly journal in Urdu, was first published in 1931 in Hyderabad, Deccan, India. It was founded and edited by Maulvi Abu Muhammad Saleh. Six months later the late Maulana Sayyid Abul A'la Maududi took over as its editor-in-chief, and subsequently became its sole proprietor. He remained its editor and patron until his death. When his health began to fail he was joined by the late Professor Abdul Haimd as co-editor, who later took over as full-time editor.  
Presently the journal is edited by Naim Siddiqui, a member of Jamaat-e-Islami, and prominent scholar of Islamic theology as well as contemporary western thought. He is the author of some 24 books on various subjects. Since 1947 the journal has been published at 5-A, Zaildar Park, Ichra, Lahore. Syed Hussain Farooqi Maududi, son of Maulana Maududi, is its printer and publisher. The purpose of the journal, as its title indicates, is to disseminate Quranic teachings. It has consistently maintained this objective even in the face of great difficulties.[Tr.]
3. Syed Ahmad Khan (1817-98). Born into a noble family of Delhi, he joined the service of the East India Company in 1839, but remained attached to the court of the Mughal emperor, Bahadur Shah Zafar, who conferred upon him several honorific titles. The MAO College which was subsequently elevated to the status of Aligarh Muslim University owes its existence to him. Being a modernist, he wanted to retrieve the younger generation of the Muslim elite from what he described as "medieval obscurantism" by providing modern education at this university. Sir Syed Ahmad Khan was famous for his loyalty to the British and for his religious radicalism. He described the British rule in India as "the most wonderful phenomenon the world has ever seen." [Tr.]
4. Mahdi Ali Khan (1837-1907), commonly known by his title Muhsin ul-Mulk conferred upon him by the Nizam of Hyderabad in appreciation of his services, was a close associate and later successor of Sir Syed Ahmad Khan. In 1899 he became the secretary of MAO college, Aligarh, but soon quit this office because of opposition from Sir Anthony MacDonnel, the Lieutenant Governor of the United Province. Throughout his life Mahdi Ali Khan remained loyal to the tradition of Sir Syed Ahmad Khan and was opposed to Pan-Islamism. He favoured religious instruction at primary and secondary level, but felt that at tertiary level it would be redundant. [Tr.]
5. Traditionalists allude to the Scholars of Deoband. Mohammad Qasim Nanotawi and Rashid Ahmed Gongohi, who were opposed to Sir Syed Ahmad Khan's religious liberalism, established a seminary at Deoband (Dar-ul-Ulum

### *THE MAIN DRAWBACKS OF OUR EDUCATION SYSTEM*

Deoband), a small town in the district of Saharanpur (India) in 1867, to preserve theological erudition. The students at this seminary were taught traditional theology to the exclusion of modern humanities and science. The Deoband scholars were anti-fundamentalist and were in favour of Muslim cooperation with the Hindus and the Indian National Congress. [Tr.]

6. Modernists allude to Sir Syed Ahmad Khan and his followers who borrowed heavily from modern secular education. [Tr.]

## A NEW EDUCATION POLICY AND ITS PROGRAMME FOR MUSLIMS

*In reply to its questionnaire, this proposal was sent to the committee set up by Aligarh Muslim University to re-examine its curriculum with special reference to religious education. Although the proposal was addressed to Aligarh Muslim University, the policy outlined in it applies to all Muslim educational institutions. Whether it be Aligarh<sup>1</sup>, Deoband<sup>2</sup>, Nadwab<sup>3</sup> or Jamia-i-Millia<sup>4</sup>, the education system operating at these institutions has become obsolete and irrelevant. It is therefore imperative for these institutions to review their education policy in accordance with contemporary needs; otherwise, they will outlive their usefulness.*

It is indeed gratifying that the Muslim University Court has become aware of the need to cultivate the Islamic spirit among its students. The decision to set up a committee for this purpose is a step in the right direction. The Muslim University Court certainly deserves praise from concerned Muslims for this fitting albeit belated action.

I have examined the relevant papers, including the questionnaire, which was sent to me by the University. I feel that the Committee has started from the wrong premises, namely, that the problem of orienting the students towards Islam can be resolved by simply revising the curriculum of Islamic education. This is an incorrect assessment of the problem. The solution of the problem does not consist in modifying the syllabus itself but in restructuring the entire education system. The Committee should therefore examine the problem in a correct perspective and extend its reforms to cover a wider area. To reorganize the entire education system is undoubtedly a

challenging task, yet it is worth undertaking.

My proposal is divided into three sections. In the first section, I have critically examined the present curriculum of the University and pointed out its basic flaws. In this section I have also suggested the education policy that the university should adopt in the interest of Muslims. The second section deals with proposals to remedy the situation; the third discusses the implementation of these proposals.

## I

The education system currently in force at Muslim University is a curious mixture of western and Islamic elements which are quite incompatible. Because of this incompatibility the existing system has lost its academic value as well as its relevance to either of the cultures. In spite of this amalgam, the two systems in fact remain apart and move in opposing directions, overwhelming the students with doubts and uncertainties. The Islamic point of view aside, even from a purely academic standpoint the synthesis of two altogether different and opposed elements is unnatural and cannot yield any positive results.

From a purely Islamic point of view, the blending of two contradictory ideologies in our education is undesirable. In the first place, such a fusion per se is injudicious; in the second, the two education systems are not in equal proportion. In the existing system, Islamic instruction has become subservient to western instruction. Western learning enjoys a privileged position in our educational set-up because of its contemporaneity and the cultural predominance of the ruling power. Moreover, it is accorded the same status in our university system as in the universities established to promote western education. Eventually Muslim students become suscep-

tible to western thought and philosophy. They gradually begin to fit into a western mould, to the point of judging everything by western standards. Islamic values and culture are held in contempt, since they do not accord with their western counterparts. Along with this, the environment of Muslim University plays a significant role in strengthening the western impact on the students. The influence of western culture and society is writ large on the milieu of this institution: dress, manners and conduct, moral attitudes, sports, etc., they all bear the stamp of the West. Compared to this, Islamic learning occupies the most insignificant position in our education system. It has dwindled into insignificance firstly because of the cultural and political decline of Islam; secondly, the traditional literature of Islamic education is antiquated and out-of-date; it does not appeal to the contemporary mind and offers no solution to the problems we confront in this modern age. To cap it all, there is no practical effort, no lively interest, no congenial atmosphere which could revive the interest of the people in Islamic education. Because of the imbalance between western and Islamic education, the latter has proved to be ineffective in promoting Islamic values among the students, making them vulnerable to the influence of western culture and thinking. In the face of this, Islamic education has become an object of ridicule or, at the most, is respected as a remnant of the past.

I apologize for my frankness. Nevertheless, I feel obliged to state my views without reservation. To my mind the religious and secular education policies at Muslim University are far from satisfactory. They tend to weaken the students' faith in the efficacy of religion. Even religious education, ineffective and outmoded as it is, cannot neutralize the impact of western education on the students. They are ultimately alienated from their religious roots. Under the existing system you cannot expect any other result. If you expect the students to become true Muslims under the prevailing circumstances,

it would be tantamount to expecting something miraculous and against the laws of nature. If a few students of this University manage to preserve their Islamic identity, it cannot be attributed to the blessings of the education at this institution but to their own inherent spiritual strength and unshakable religious faith. Exceptions such as these are not, however, exclusive to Muslim University. They are to be found even among the graduates of Indian as well as European universities, which are essentially secular in character.

Under the circumstances, mere revision of the Islamic studies syllabus would be an exercise in futility. It would only intensify the conflict between westernization and Islamization and students would feel assailed by conflicting ideologies. They would eventually be divided into three distinct groups: firstly, those who are thoroughly tinctured by western thinking, irrespective of whether their westernization makes them devotees of Indian nationalism or atheistic socialism; secondly, those who are inspired by Islamic ideology, regardless of whether they remain so or gradually become alienated under the influence of westernization; thirdly, those who are neither wholly westernized nor wholly Islamized.

Neither from an academic nor from a national point of view is the concourse of such heterogeneous elements beneficial. A university which produces such students cannot justify its existence. It is undoubtedly a heavy strain on the exchequer of Muslims to have established a university which has lost sight of its avowed goal and which is steadily producing students who are ultimately exploited to work against us. From the foregoing discussion two things become clear. Firstly, the blending of divergent philosophies in any education system is basically wrong; secondly, as far as Islamic education is concerned, such an amalgam no matter in what proportion undermines the very foundation of Islam.

Now I would like to suggest an education policy for the University.

Needless to say, a university, or any other educational institution, must remain subordinate to some cultural entity, and project the culture to which it is committed. To promote education devoid of some definite ideology has never been the *raison d'être* of any education system in the world. Every institution plans its education programme according to the ideology and culture to which it is committed. Now the question is, is Muslim University established to patronize Islamic or European culture. If it is intended to promote western culture, the entire structure of the University needs to be overhauled to make it consistent with Islamic spirit and culture, so that it may emerge as an important seat of learning devoted to safeguarding as well as promoting Islamic values.

Since Muslim University in the present situation is a handmaid to western culture, mere reinforcement of the syllabus for Islamic studies, as I said earlier, cannot transform it into an Islamic institution. It should be borne in mind that Islam, unlike Christianity, does not admit of dividing education into two watertight compartments, that is, religious and secular. Islam is not confined to only creed and ethics. Rather, it encompasses the entire gamut of our life. Hence, Islamic education cannot be isolated from secular education. Islam provides guidance to man in how to conduct his life in such a way as to achieve peace, honour and dignity in this life as well as in the hereafter. To this end, it sets his thinking in the right direction and shapes his moral character in a particular way; it lays out his rights and privileges and prescribes a code of conduct for his communal life. In brief, Islam offers guidance in almost every sphere of life. Because its code of conduct is altogether different from that of other religions, Islamic culture has assumed a distinct character and the survival of Muslims depends on adhering to it. Thus the epithet "Islamic educa-

tion" (Islamic *dinyat*) becomes absurd if it does not accord with the totality of life. The religious scholars who fumblingly apply their Islamic learning to the field of education and the ever-changing problems of life have become obsolescent. Similarly those religious divines who profess their faith in Islam yet think in un-Islamic terms and build the edifice of life on un-Islamic foundations have also outlived their usefulness. Islam owes its decline mainly to these two groups of religious scholars who have been dominating our community for a long time. It is mainly because of them that the disintegration of religious and western education has set in. If you want to revive Islamic culture and compete with the modern world, you will have to re-establish the broken relationship between the two. But this reintegration should not be done in such a way as to make Islamic education subservient to western education. Religious education should, rather, assume the dominant position in the education system, so that it may become a guiding spirit and absorb the best aspects of western learning. Thus you would be able to produce Muslim philosophers, Muslim scientists, Muslim economists, Muslim jurists, Muslim statesmen, in brief, Muslim experts in all fields of knowledge who would reconstruct the social order in accordance with the tenets of Islam. They would exploit the resources of modern civilization for the benefit of Islamic culture as well as reinterpret Islamic thinking and ethics in the light of contemporary needs. Islam would then regain its lost glory and provide guidance to Muslims in all spheres of life.

This ideal should be the cornerstone of a modern education policy for Muslims. The world has much advanced since the death of Sir Syed Ahmad Khan. Should we still cling to the same education policy devised by him, it would be difficult as a Muslim community even to survive, not to speak of making progress.

## II

I would next like to discuss the *modus operandi* of how to execute the education policy outlined above.

1. As a first step, Muslim University should be cleansed of all vestiges of westernization. In order to preserve our national culture and heritage it is incumbent upon us to arrest the tide of westernization which is overtaking the younger generation. This penchant for western values in fact reflects a slavish mentality and inferiority complex. Western influences which initially manifest themselves in dress, manner and conduct and a social milieu as a whole, gradually envelop our whole personality, colouring our thinking and outlook. We become so completely enslaved to these foreign values that hardly any trace of our national dignity remains. In the face of this, the survival of Islamic culture is virtually impossible. Abstract principles or ideals alone cannot keep a culture alive, unless these ideals are abided by in everyday life. If there is no practical manifestation of these ideals in the cultural life of a nation, this culture dies a natural death. Hence the first prerequisite is to invest the environment of the University with a truly Islamic spirit. The students should be so oriented as to make them proud of their national culture and heritage. Their intellectual and moral training should enable them to make the best use of their potential to raise their national culture to the highest pinnacle of perfection.

2. Teachers are the principal architects of education. On them depends the training of students along Islamic lines and the generating of an Islamic spirit in them. It is an incontrovertible fact that most of the academic staff of this University are oriented towards the West and the embodiment of anti-Islamic values. It is foolhardy to expect them to build the edifice of an Islamic education and to generate an Islamic awareness among the students. Under the circumstances, the

handful of the teachers in the Department of the Islamic Studies cannot work miracles. They alone cannot give an Islamic direction to the students when the academic staff in all other disciplines is either non-Muslim or pseudo-Muslim. The students are thus exposed to the influence of atheistic and morally decadent teachers and become mentally subservient to un-Islamic thinking and philosophy. While recruiting members of the academic staff Muslim University should ensure that they are not only experts in their respective fields but also practising Muslims. Under special circumstances, however, the University could requisition the services of non-Muslim teachers in the particular field. But normally the University should prefer teachers who, besides, being experts in their respective fields, are also committed to the objectives of this institution.

3. Since Arabic is the language of our culture, it should be introduced as a compulsory subject in the University curriculum. This is the medium through which we approach the Quran and the *Hadith*, the fountain heads of the Islamic teaching. Without a knowledge of Arabic, educated Muslims will not find direct access to the Quran or the *Hadith* a handicap which would inevitably impel them to depend on translations. Because of this, they would be unable to develop a thorough understanding of Quranic teachings or attain insight into Islam. That today's educated Muslims do not have even a smattering of Islam is evidenced by the many errors they make in interpreting Islamic injunctions. In the event of provincial autonomy, the Indian legislative assembly is likely to be empowered to legislate social reforms. If that happens and the Muslims are represented by persons who are ignorant of the teachings of Islam and subscribe to western ethics, norms of life and legislation, lawmaking in the hands of these representatives will not be in accordance with the tenets of Islam. This kind of legislation, instead of effecting social reforms, would precipitate the decline of Muslims. We should

not, therefore, overlook the importance of Arabic and treat it like any other language. It is inextricably interwoven with the fundamental objectives of Muslim University. In view of the pivotal role Arabic plays in providing insight into Islam, it must needs be included in the education programme of the University.

4. At secondary level at Muslim University<sup>6</sup>, instruction should be provided in the following subjects:

a) **Faith:** This course should contain interesting and convincing details about faith, which appeal to reason and common sense. Dull or obscure material should be eschewed. It should be impressed upon the students that faith in Islam is concomitant to belief in the divine manifestation of the universe, a belief which has a deep impact on our life.

b) **Ethics:** In designing this course emphasis should not be placed on abstract principles of ethics but rather on such events from the life of the Prophet (Peace be upon him), his Companions (May Allah be pleased with them) and other Messengers of Allah (Peace be upon them) which illustrate ethical principles and bring out the essential traits of a Muslim and the pattern of life he should abide by.

c) **Jurisprudence (Fiqah):** This course should be a study of the elementary yet essential injunctions of Islam pertaining to divine as well as human obligations and personal character. It is imperative for every Muslim to be conversant with these injunctions. This course should not, however, deal with such minor juridical issues as are commonly found in the old law books, namely, how many buckets of water should be drawn from a well if a rat has fallen into it, and so on. It is important to acquaint students with the programme Islam sets forth for the community as well as for the individual Muslim, and how it helps to establish an impeccable society.

d) **Islamic History:** This course should remain confined to the life of the Prophet (Peace be upon him) and the Companions (May Allah be pleased with them). It should stimulate the students' insight into their religion and community and develop a genuine sense of respect for the Islamic brotherhood.

e) **Arabic:** Elementary courses of Arabic with readings from Arabic literature should be included in the syllabus.

f) **The Quran:** The Quran should be taught with a view to enabling the students to understand its simple verses and be able to recite some of them from memory.

5. At college level a compulsory curriculum, including the following subjects, should be devised.

a) **Arabic:** At intermediate level a general course in Arabic literature should be introduced to enable students to develop an average level competence to appreciate and comprehend simple texts in Arabic. At the degree level it should be merged with the teaching of the Quran.

b) **The Quran:** i) At intermediate level a course in the Quran should be presented, dealing with the meaning of the text. This course should teach that the Quran is an authentic Book, free from interpolations, as revealed by Allah, and therefore can be considered superior to other religious books; that the revolutionary teachings of this Holy Book have not only influenced the people of Arabia but those of the whole world; that it has a singularly individual style and mode of argument; and that it does, in fact, have a central theme. Students must be acquainted with these basic facts about the Quran to disentangle their minds from any doubts about its authenticity.

ii) At degree level the entire Quran should be taught to enable the students to comprehend the text by themselves. If the teachers do not enter into the highly scholarly commentaries and minor disputations, the whole Quran can easily be covered within two years.

c) **Islamic Studies:** This course should comprise an overview of the socio-economic-political systems of Islam. Students should know the ideological basis of Islam and its guiding principles, and how they shape the personality of an individual and the social life of the community, including the economics, politics and international relations, as well as the rights and obligations between an individual and society. This course should outline the limits prescribed by Allah, how far a Muslim is granted freedom of thought and action within these limits, and what impact transgression would have on the Islamic social order. All these details should be comprehensively incorporated in the syllabus, placing them uniformly over a period of four years.

6. All the specialized fields of humanities and science should be approached from an Islamic point of view. Western learning *per se* is beneficial, and Islam is not hostile to it. Insofar as respect for knowledge is concerned, there is no discord between Islam and the West. Islam's animosity is against westernization rather than western knowledge. Western thinking is by and large hypothetical<sup>7</sup>; it reflects the ideological bias of its people who view the problems of life from distinct standpoint. Western knowledge is not based on established truths. The West has developed a particular cast of mind, an intuition matrix in which hypothetical premises are incubated. On the basis of these unestablished truths it has built a special system of life, which the West regards as credible and valid. Islam is against this myopic approach to the facts of life. Islam is not hostile to the established truth of knowledge but to the unreliable intuition which moulds and distorts these truths.

Islam views the problems from a different perspective; it has its own distinct concepts, an angle of vision, a starting point, an intuition matrix, all of which are diametrically opposed to the West. Islam deprecates western knowledge not because scientific truths are being borrowed from it but because the western intuition matrix is also being adopted. On account of this the students drift from the anchor of Islam and become vulnerable to the deleterious influences of western ideology. The teaching of philosophy, science, history, law, political science, economics and other subjects, is so conducted as to persuade the students that the western theories are gospel truth. Research and reasoning also follow western lines. How is it possible then to bring them up as ideal Muslims in the face of such conflicts of interest? What can religious education based on abstract principles which have no correspondence with scientific truths or the problems of life accomplish? How can Islamic education be effective when students are consistently fed on thinking and philosophies that run counter to its principles? Here lies the genesis of the problem. When students are able to view this universe and the problems of life from the Quranic point of view it may then be claimed that the Islamic spirit has been instilled in them. If not, they will be driven towards heresy, accepting the Western knowledge unquestionably and their faith in Islam will be confined to mere observance of some rituals.

7. The courses leading to a Bachelor or Master of Theology degree have become redundant, and should be done away with. The special fields of Islamic Studies should be merged with the related disciplines of western learning at the tertiary level. For example, Islamic philosophy, its history and the role of Muslims in the evolution of philosophical thought should be integrated with philosophy; Islamic history and its philosophy, with history; Islamic law, especially those principles dealing with the social aspects of life, with law; Islamic economics, with economics; the political thought of Islam and

its history, and the role of Islam in the evolution of modern political thought, with political science, etc.

8. Finally, there should be a separate department to promote research in Islamic Studies, which would award doctoral degrees. Research in this field should be conducted along a revivalist design so that researchers may provide guidance from an Islamic point of view not only to Muslims but to the world at large.

### III

The education scheme outlined above might seem to be unrealistic at first sight. It is my considered opinion that with perseverance, hard work and adequate financing it can gradually be implemented.

This scheme should be looked upon as a long term project. It is not even necessary to have all the resources ready at hand before embarking upon this project. Once you channel your efforts in the right direction the difficulties which now seem formidable will gradually lessen. There are people in the present generation who can lay the foundation of the educational edifice along the proposed lines. Under their guidance and training the second generation would be able to make more headway in this same direction; the third generation would be responsible for tying up all the remaining loose threads. The successful completion of this project by the third generation, however, depends on your taking the initiative today. Should you avoid this on the pretext that it is an uphill battle, even though resources are at hand, it will never be accomplished.

As the proponent of this education policy I feel it is my responsibility to suggest a plan for its implementation as well.

The following are some practical suggestions for the execution of this scheme.

## **Secondary Level**

1. The education department of the princely state of Hyderabad<sup>8</sup> has recently drawn up a comprehensive Islamic Studies course, comprising the fundamentals of Islam, ethics and Islamic injunctions. This course could be adapted for secondary school level after necessary amendments and modifications.

The teaching of Arabic was in a deplorable state on account of the archaic methods employed. The situation has improved considerably with the emergence of new language teaching techniques from Egypt, Syria as well as India. A committee of experts in modern methodology of Arabic teaching should be set up to design a course in which the Quran would serve as the medium for the instruction of Arabic. Thus the students would not be required to read the Quran separately and would become familiar with it from the outset.

A large number of magazines and brochures devoted to Islamic history are available in Urdu. These should be closely examined and those found relevant could be prescribed as source material for a course at secondary level.

One hour a day devoted to the instruction of Arabic and Islamic Studies would be sufficient. As for Islamic history, it should be merged with general history. Thus it will not require additional teaching hours, and no drastic changes need to be made in the existing curriculum. Any changes to be made should be in the syllabus, the method of instruction and the academic staff. The stock notion of Islamic education and its teachers should be jettisoned. Now you need teachers who understand the psychological make-up of today's stu-

dents; you need to provide them with an up-to-date syllabus; you need to cultivate an environment conducive to the promotion of Islamic values.

### College Level:

2. The compulsory courses recommended at college level are in three sections: Arabic, the Quran, and Islamic Studies. Of these, Arabic should be made a compulsory second language. Tutors could be hired to teach other languages, if there is a demand. Arabic must, however, be a compulsory language, in addition to the language used as the medium of instruction at college level. With an effective syllabus and experienced teachers a course can be established at intermediate level which would lead to sufficient proficiency in Arabic to enable independent study of the Quran at degree level.

Teaching of the Quran does not require comprehensive interpretation. A professor of high calibre with a penetrating insight into the Quran and the talent to adapt its teaching to the modern world, can develop the desired understanding of the Quran at intermediate level. During the following two years, that is, at degree level, the entire Quran would be taught, developing the students' proficiency in Arabic as well as acquainting them with the true spirit of Islam.

As for Islamic Studies there is a need to write a new text which would meet the objectives outlined in 5 c) of Section II. Some time ago I began writing a book entitled *Islamic Civilization, its Principles and Genesis*, the first three chapters of which have been published in the Muharram H. 1352 to Shaban H. 1353 (March 1933 to October 1934) issue of *Tarjuman-ul-Quran*. Should it be found useful, the book could be presented to the University on completion.

Again, the introduction of these subjects does not necessitate major changes in the existing structure of college education. The same teaching hours that are allocated at secondary level for Arabic would suffice. Teaching of the Quran and Islamic Studies on alternate days would require the same time as is currently devoted to Islamic education.

3. The major difficulty I anticipate would be the implementation of the programme as envisaged in 6 and 7 of Section II. This, however, could gradually be resolved in three ways.

a) Efforts should be made to find members of the academic staff (and they are not all that scarce) who are experts in their respective fields as well as in the Quran and the *Hadith*. They should be able to refashion western thinking in accordance with the tenets of Islam.

b) The literature available on the philosophy and principles of Islamic law, Islamic codification, political science, sociology, economics, history, etc., in different languages, should be thoroughly examined and what is deemed useful in its existing form should be adopted as such; other texts should be amended and modified and presented in the form of extracts. To this end the services of a team of eminent scholars would be required.

c) The services of scholars who can produce texts in the contemporary idiom on the above disciplines need also be obtained. To repeat, there is a pressing need for revised texts in all the above-mentioned subjects, since the old literature has now become irrelevant and outmoded. Some research scholars may, of course, find the old texts useful, but to adopt them indiscriminately for the students of today would be absolutely futile.

To be sure, our avowed goal will not be achieved immediately even by having recourse to the above three measures. No doubt there will be many lapses in reconstructing the new educational edifice but you must not despair. It will be the first step in the right direction. Whatever weakness remains can be rectified by the succeeding generations. It will take at least 50 years to attain the desired result.

4. As for the establishment of a department for Islamic research, this may be deferred for the time being. It is therefore premature to put forward any proposal apropos of this.

5. Although there is hardly any room for disagreement with respect to my proposals, the opinion of the Shiite religious scholars should be obtained if needs be. If they have any objection to the scheme they may be invited to draw up a separate proposal for their students. It would, however, be more appropriate to formulate a uniform education policy, disallowing minor differences. This would engender uniformity of thought and outlook, and foster the bond of fraternal unity among them.

6. I fully agree with Sir Muhammad Yaqub<sup>9</sup>, that distinguished Islamic theologians as well as other learned persons from all over the world should be invited from time to time to deliver lectures on important topics. I sincerely desire that Aligarh should emerge as the intellectual centre not only for the Muslims of India but for the Muslim world as a whole. These discussions could be published for the benefit of the students of this University as well as for the general educated public.

7. I am not in favour of one particular language being used as the medium of instruction for Islamic education. Neither of the three languages—Urdu, Arabic, or English—can claim to be self-sufficient as far as the material for our curriculum is con-

cerned. Whatever useful material is available in any of those languages should be taught in that very language. The teachers of Islamic Studies should have adequate command of English as well as Arabic. A monolingual person can no longer hope to be a successful teacher of Islamic subjects.

After years of deliberation and thinking, I have come to the conclusion that the salvation of Muslims lies in effecting revolutionary changes in the education system along the lines proposed above. I am not oblivious of the fact that the majority of people at Aligarh and elsewhere would describe this programme as chimerical. I am not in the least surprised at this. Farsighted people have often been decried as myopic or visionary. The time is not far off when these critics will realize their folly and feel the necessity of reform. It will then be too late to make amends for past lapses.

## NOTES

1. See. 'The Main Drawbacks of Our Education System', Note 1.
2. See Ibid, Note 5.
3. Nadwat al-Ulama was another important seminary in Islamic India, established by the scholar Shibli Numani and a group of Ulama in 1894 at Lucknow. It adopted a middle course between the extremes of Aligarh's secularism and Deoband's rigid conservatism. [Tr.]
4. Jamia-i-Millia-Islamia (Muslim National University) was founded by Mahmud al-Hassan in 1920 in Delhi, as a result of his differences with Muhammad Ali and other leaders of the Caliphate Movement on the question of accepting financial aid from the government for Aligarh University. Jamia-i-Millia-Islamia broke away from Aligarh's loyalist tradition. [Tr.]
5. Education, according to the The Oxford Dictionary, is: "the process of bringing up (young persons); "the systematic instruction, schooling and training given to the young (and, by extension, to adults) in the preparation for the work of life"; and also, "culture or development of powers, formation of character."

The Churches Survey their Task, published in connection with the Oxford Conference on Church, Community and State in 1937, defines the goal of education as: "Education is the process by which the community seeks to open

its life to all the individuals within it and enable them to take their part in it. It attempts to pass on to them its culture, including the standards by which it would have them live. Where the culture is regarded as final, the attempt is made to impose it on younger minds. Where it is viewed as a state in development, younger minds are trained both to receive it and to criticize and improve on it.

"Culture is composed of various elements. It runs from rudimentary skill and knowledge up to the interpretation of the universe and of man by which the community lives."

I have quoted the above to corroborate the author's view about education, in as much as the Muslim educated class does not give credence to views other than those held by the West. Many western authorities maintain that the purpose of education is to transmit culture. Education without a cultural orientation is pedantic; intellectual acumen without a sustaining religious faith is superficial.

The term "culture" has been the subject of endless discussion. It is often wrongly used to describe regional customs and ways of life. Culture, in fact, reflects the aspirations of the collective life of a community, and manifests a distinct national personality, thinking and belief. In brief, culture is the incarnation of the religious beliefs of a people. T.S. Eliot has aptly remarked that "no culture has appeared or developed except together with a religion." (Notes towards the Definition of Culture, Harcourt Brace, New York: P. 13.) Religion and culture are therefore inextricably interwoven, the life of one evaporating without the other.[Tr.]

6. Aligarh University differs from other universities in that it includes secondary and college levels. [Tr.]
7. It seems appropriate to cite some examples of the hypothetical nature of western knowledge. In this connection I propose to examine in brief the views of Darwin, Pavlov and Freud, who have greatly influenced western thinking.

One of the results of the lifetime work of these avant-garde scientists was the negation of the existence of God in the scheme of the universe. The main-spring of their work was the factual interpretation of the universe; metaphysical reality was beyond their ken. Matter is real since one can see and touch it; religious experience, since it cannot be comprehended physically, is dismissed.

Western intellectuals, with some exceptions, have invariably remained hostile to religion. This hostility may be explained as a reaction against the oppression of the church of the common people in the Middle Ages. The teachings of Christ were intended to give hope to persecuted mankind and to guide it onto the path of righteousness and piety. The teachings of Christianity were subsequently distorted, inviting the people towards a life of asceticism. Christianity was then divorced from practical life and confined to the church. The hostility between the church and science is too well-known to mention. When such figures as Columbus, Copernicus and Galileo propounded their theories, they were accused of heresy. Consequently, intellectuals of the west, although they pretend to be Christians, directed their efforts to cast doubt in the mind of the people as to the veracity of religious truth.

Charles Robert Darwin (1809-1882), as we all know, is famous for his Theory of Evolution. Man, according to him, is not a divine creation, but a de-

scendent of an ancient and extinct ancestor. He is an incidental by-product of a gradual yet continuing process of evolution from the earliest form of living organism. Man is thus simply a variation, or rather the result of a series of variations. As to the question of how these variations took place which ultimately produced man, Darwin professed ignorance. He ascribed them to chance or the inevitable workings of natural law. What is this natural law? How does it function? What are its limits? If a scientist cannot provide convincing answers to these questions his theory deserves no credence.

In the field of psychology, Ivan Pavlov (1849-1936), the Russian physiologist, is associated with work on conditioned reflex which lent powerful support to the movement of Behaviourism in the west. He maintained that the body is the fountainhead of all human thought; conditioned reflexes served as stimuli to mental responses. The commonly held notion that the mind is the mainspring of physical action was rejected by Pavlov and other Behaviourists. The emotions of sorrow, Pavlov contends, is excited by physical reflexes resulting in tears and not vice-versa. He rules out the existence of non-material elements such as the mind, the soul, and the spirit in the human personality. Man thus becomes an automaton, a helpless tool of an unconscious and non-rational self. Should we accept this view of man's behaviour we are absolved from all responsibility for our action, which would in turn damage the moral fabric of society.

Pavlov reached these conclusions from experimentation with dogs. While the physiological behaviour of animals consists in physical manifestations, the human physiology cannot be interpreted exclusively in terms of a man's actions. Intellectual honesty demands that the Behaviourists should have confessed that their physiological experiments were limited to observable and measurable responses to stimuli only and did not include the human mind. Behaviourists do not recognize consciousness, instinct, thought or sentiments on the grounds that these are not observable phenomena.

The human personality is a complete whole; the mind and body are closely related. If we dissect a human being into body and mind he ceases to be man. The compound is totally different from the various elements which go into its composition.

Sigmund Freud (1856-1939), whose research into psychoanalysis was based on the assumption that the greater part of the human mind consists of the unconscious which is wayward, passionate and intensely selfish. Its sole preoccupation is the gratification of its desire which are predominantly sexual. To achieve this end the unconscious intrudes upon the conscious mind which is respectable, orderly and law-abiding. The latter in order to protect itself call in the "policeman" (according to Freud, this policeman or super-ego can be society, religion or a code of ethics). Sometimes the conscious mind succeeds in thwarting the desire of the unconscious. Sometimes, however, it is unable to bar the way, and the unconscious desires succeed in making their inroads upon the conscious. As a result of this struggle, the unconscious suffers from repression, which gives rise to hysteria, obsessions and neuroses. Freud's interpretation of dreams, the Oedipus complex and other psychic phenomena of the human mind is based on this assumption.

Freud's research, since it is based on the pathological study of neurotics, cannot be unquestionably accepted. It does not seem rational to interpret normal human behaviour in the light of this study. Man, according to Freud, is basi-

cally selfish, an embodiment of desires and passions. Conscience, he says, is a social principle imposed upon the individual to thwart his natural instincts. It does not seem to be a rational precept, since history is replete with instances where great reformers, let alone prophets, have laid down their lives for some noble cause. The fact of their being small in number does not invalidate the claim that moral conscience exists.

C.E.M. Joad remarks: "It may be doubted whether the separation, which psychoanalysis introduces, within the personality between different faculties such as reason, will and instinct, is really justified; whether indeed the sharp distinction between consciousness and the unconscious can itself be sustained. (Guide to Modern Thought, Faber and Faber, London; 1933. P. 235) [Tr.]

8. The Nizam of Hyderabad was one of the 565 hereditary princes in British India. They were allowed to remain on their thrones provided they acknowledged the supremacy of British rule. The princes recognized the British and ceded to them the control of their foreign affairs and defence. Some of the princes ruled efficiently and benignly, whereas others squandered their states' revenues. In 1948 the State of Hyderabad was taken over by the Government of India through military action. [Tr.]
9. Not much information is available about Sir Mohammad Yaqub. He was a Member of the Legislative Assembly (MLA) from Muradabad district. Because of his loyalty to the British he was knighted. [Tr.]



## A GRADUATION ADDRESS

*In the mid-1930s Maulana Sayyid Abul A'la Maududi was invited to address the graduation ceremony at an Islamia college. The text of this talk is included in the present anthology for the benefit of the general reader. It should be appreciated that the Maulana's address, in spite of its inexorable frankness, was listened to patiently, with some members of the audience even acknowledging the truth of his statements. The principal of the college who had invited him was a frontline socialist. He exhibited remarkable broadmindedness in inviting the Maulana and in listening to his scathing criticism without rancour. Westernized Muslims, despite their many failings, are admittedly more liberal and tolerant than the traditional religious scholars. The bitter truths expressed in the address should also have been voiced at religious seminaries, where Muslim youths were subjected to even worse treatment. It would hardly have been possible to express even a fraction of the Maulana's thoughts at a religious seminary, and escape unscathed.*

Learned teachers, distinguished guests, and dear students!

I am extremely grateful to be given the opportunity to express my views at this graduation ceremony. I assure you that this is not a banal expression of gratitude, but a sincere and heart-felt one. That I am a candid and inveterate enemy of the education system pursued at this institution and under which the students are to be conferred their degrees, is well known. Nevertheless, you invited me to address this august assembly and I deeply appreciate your magnanimity and respect for the dissenting voice.

Dear students! You have spent many precious years of your life at this institution to acquire education. You have eagerly been waiting for the day when you will reap the harvest of your labour in the form of a degree. I am aware of your emotions on this occasion, and that is why it pains me to express my thoughts so bluntly. It would, however, be less than honest on my part if I refuse to call a spade a spade merely in order to please you. Frankly speaking, I consider this *Alma Mater*, in fact all *Alma Maters* of this kind, slaughter houses rather than educational institutions. The degrees to be awarded are in fact death certificates, issued when the murderer is satisfied that he has accomplished his task; fortunate are those who escape from this organized butchery with still some spark of life. I have not come here to congratulate you on receiving these death certificates. I am, rather, overwhelmed with grief to see you in such a miserable plight. I am like someone seeking a person who might still be alive among a mass of corpses.

Believe me, I am not exaggerating, nor am I trying to create what is called in journalistic jargon, a sensation. This view is, in fact, my considered opinion about the present education system.

You probably know that most young plants, if transplanted to foreign soil, do not always take root, and they gradually wither and die. By means of artificial methods life may be temporarily sustained, but this does not guarantee survival. The process of transplantation, therefore, can be fatal to the natural growth of most plants.

In the same way, there is another plant which has not been uprooted from its indigenous soil, yet subjected to environmental changes which impede its natural growth. Because of these changes this plant becomes alien to its native surroundings; once removed from the artificial environment

of the laboratory, it ultimately fades and dies.

While both are tyrannical acts, the tyranny in respect of the latter is of a greater magnitude, because it is directed against innumerable plants. Since it is impossible to sustain the life of such a large number of plants by artificial means, it would not be far from wrong to describe the results as a pogrom instead of mere tyranny.

Assessing the situation prevailing at our educational institutions, I have come to the conclusion that your fate is not a whit different from that of the plant just mentioned, in which changes have been wrought by artificial means without actually uprooting it from its native soil. You are born in the Muslim community of the Indian subcontinent; you have a distinct tradition and culture. The more firmly you are rooted in your environment and culture the more strongly you will be able to integrate with and add to the prosperity of your community as a whole. Yet the education and training that you get, the angle of vision you develop, these warp your personality to such an extent that you become a stranger to your environment. The language you speak, the clothes you wear, the ideologies and thoughts you imbibe have no relevance whatsoever to the social milieu in which you live. I wish you were aware of this sad state of affairs.

Raw material is transformed into finished goods to make it useful. If manufacturing skill fails to do this, the material as well as the labour involved is wasted. A tailor's skill is directed towards producing a garment which impeccably fits the body, and if his skill fails the cloth is ruined. Similarly, the purpose of education is to shape the personality of the younger generations by developing their potential so as to make them useful members of society. An education which rejects this objective and alienates them from their culture and environment is insubstantial. Children are the future

architects of a community. It is the responsibility of the community to bring them up in such a way as to be able to contribute towards its prosperity. Morally bankrupt as we are, we entrust our children to others to orientate them as they like, no matter if this orientatin proves to be detrimental to our communal life.

As the body does not accept food unfit to eat, so society casts away the individuals who cannot adjust themselves to it. This holds true for the graduates being produced by our academic institutions. Since these graduates fail to identify themselves with the hopes and aspirations of the Islamic society, they are sold to others. This is a great national loss. The human resources which could be put to the service of our community are cheaply auctioned in exchange for material gains. This is by no means a profitable transaction.

Whenever I meet young graduates or undergraduates I try to divine whether they have any goal in life. To my disappointment, most of them, barring a few, look askance at this supposition. The notion that human endeavour should be consecrated to some useful purpose is only a myth to them. I am appalled by the apathy of highly educated young people. I am at a loss to describe this education system which, even after so many years of intellectual training, does not make a man realize the necessity of setting a goal in life. Man is indistinguishable from animal if he leads an aimless life and directs his energies towards merely satisfying his hedonistic instincts.

This criticism is not intended to revile you, the students. These accusations are hurled at the wrong-doers. You have been sinned against rather than sinning yourselves. It is out of affection for you that I express myself so bitterly. Now that you are ready to assume the adult responsibilities of life you should take stock of yourselves and ask if you are adequately equipped for this task. The Islamic Ummah to which you

belong is neither a racial community nor merely a cultural group. You are Muslims not because you happen to be born in this community or by virtue of your social association with it. Islam has a distinct ideology which conditions the cultural entity of this Ummah in all facets of life. The Muslim Ummah can survive only by adhering to Islamic tenets in every sphere of human life. Since the intelligentsia of this community holds the key position in providing guidance to others, it is compelled to abide by the Islamic spirit in daily life. While the intelligentsia of every community is wedded to its specific ideology, the Muslim intelligentsia stands in much greater need of this than others. It is Islam alone which provides us our identity, rather than soil, race, colour or language. We can only survive if the members of this community, especially the intellectuals, are thoroughly infused with Islamic thinking and spirit, if the intellectual class is devoid of these attributes it will ultimately precipitate our downfall.

This being so, the education and training provided to the Muslim youth do not equip them to assume the leadership of their community; rather they alienate these young people from their communal life.

Utilitarian considerations weigh heavily in the designing of the curricula of our educational institutions. Since western learning has greater market value than Islamic learning the former occupies the most dominant position in our academic system to the exclusion of the latter. Consequently, your mental orientation is un-Islamic; you look at the phenomena of the universe from a western angle. The desultory knowledge of Islam which you pick up is mostly unauthentic and adulterated; it inevitably leads you even farther away from Islam. There are some among you who profess faith in Islam merely as a hereditary religion; in spite of your un-Islamic intellectual disposition you continue to believe that Islam is a true religion, without practising it in your own personal lives.

Those who are bereft of even this meagre faith in Islam, ridicule it with impunity.

This apart, the training you get, the environment you live in, and the prevailing pattern of society bear little evidence of Islamic character or spirit. How can a person be expected to become an ideal Muslim if he is deprived of Islamic education as well as training and environment? Under the circumstances he cannot be held guilty of drifting away from the bedrock of Islam; the fault lies with the institutions in which he has been educated. These institutions, as I said earlier, are in fact, slaughter houses causing irreparable harm to the Muslim Ummah. You are unable to contribute anything towards its advancement and prosperity, this community to which you owe a great deal and upon which depends your future. Even if you direct your efforts towards its betterment, this could prove harmful because you are ignorant of its demands and basic principles.

Although it is difficult at this stage to make up for past lapses, you can, nevertheless, consider the following measures to preserve your Islamic identity.

1. As a first imperative, you should endeavour to learn Arabic, since it is the fountainhead of Islamic teaching. Unless you can read the Quran in its original language you will never be able to fathom the philosophy of Islamic thought.

2. A study of the Quran, the life of the Prophet (peace be upon him) and the Companions (May Allah be pleased with them) is essential for the understanding of Islam. You have spent 12 to 15 years of your life studying many other things. If you devote even one-fourth of your time in the future to the study of Islam you would then become an asset to the Muslim Ummah.

3. You should make a renewed effort to study Islam systematically. An educated person cannot and should not form opinions without sufficient knowledge of the subject in mind. Opinions based on sound scholarship carry weight. It is therefore imperative that you make a sustained effort to study Islam.

May Allah grant you success in this effort and guide you onto the path of righteousness and piety!



## PROPOSALS FOR A NEW EDUCATION SYSTEM

*On January 5, 1941, Maulana Sayyid Abul. A'la Maududi read this address before the Students Union, Dar-ul-Uloom Nadwat-ul-Ulema<sup>1</sup>, Lucknow.*

Gentlemen! seize upon this opportunity to deliberate on the question of educational reform for two obvious reasons: firstly, the idea to reform Islamic education was conceived and initiated in the present age by this very institution; secondly, the question of educational reform is currently a mooted subject at religious seminaries throughout the country. This indicates that our educational reformers have recognized the importance of the matter. The manner in which they are debating the question, however, demonstrates that they have no clear conception of the nature of the problems. They look upon the issues from a narrow perspective. Traditional religious education, they maintain, is out of focus because of its antiquated syllabus, because of an imbalance among components of the various disciplines, and because of its inability to meet the demands of the modern age. The question of reform thus centres around the modification of the syllabus alone, which would include history, geography, economics, political science, etc. It is also proposed in some quarters that the method of instruction and the administrative structure of religious institutions should be partially amended. The zealots even suggest that English should be compulsory for every Muslim religious teacher (Maulvi) up to the secondary level, for him to be able to read and write English on a limited scale. These proposals, sloppy as they are, cannot yield tangible results. On the strength of these reforms alone religious scholars of Islam would not be able to

assume the leadership of the world. With such half-hearted measures, it is naive to expect the world, which is at the mercy of leaders who are steering it towards destruction, to listen to the promises of Paradise intoned by these religious teachers. The existing system of education needs a complete overhauling; the precipitous decline of Islam can only be arrested by introducing revolutionary changes in the present system. In short, you will have to build the edifice anew. On this occasion I intend to present an outline of this new system.

### **The Relation Between Education and Leadership**

Let us first of all consider the criterion of leadership. What was it that made Egypt, China, Greece, the Muslims or Europe the leaders of the world, commanding obeisance and respect? Why is it, again, that this leadership changes from age to age, from nation to nation? Is it merely a historical phenomenon or is it governed by some rule of procedure? These questions have only one answer, that is, leadership depends on education. Education alone grants mankind the viceregency of Allah on earth. Man has been endowed with the faculties of seeing, listening, and perceiving<sup>2</sup>, by virtue of which he enjoys superiority over other species of this world. Similarly, this nation which is the most advanced educationally assumes the most dominant position in the world.

### **Principle Governing the Distributor of Leadership**

This gives rise to another question: what does education really mean and how does a nation advance or remain backward educationally? The answer to this question lies in the words listen, see and perceive. In the Holy Quran these words have not been used in their literal sense; they have a much deeper meaning. Seeing implies gaining knowledge through personal observation; listening, acquiring knowledge, both ancient and modern; and perceiving arriving at conclusions

based on these faculties. Education is the sum total of knowledge gained. A man who does not make use of these faculties falls behind others, whereas he who makes use of them excels. He then assumes the role of a guide. Similarly, a nation assumes leadership when it devotes itself unsparingly to the pursuit of knowledge handed down to it from the past as well as the present, when it steadily engages itself to adding new dimensions to its knowledge, when it arrives at its own conclusions by reordering the knowledge thus acquired. It cleanses traditional knowledge of impurities in the light of its own findings and deductions. It improves upon borrowed knowledge as new facts emerge. Thus equipped, it strives to restructure the social order to the best of its ability. So long as a nation is characterized by these qualities it enjoys superiority over others. This state of exaltation is followed by decadence when a community is content with its achievement, when its thirst for knowledge is slaked, when its academic pursuits are confined to what has been handed down from the past, and when it lapses into the misconception that what has been achieved by its forbears is sufficient and calls for no further exploration. When a community sinks into such a state of inertia it is supplanted by others. This reverses the course of history: the leader becomes the follower, and the follower, the leader. Nations which once occupied the most dominant position in the world are now remembered only as remnants of the past.

### **Main Drawbacks of Existing Islamic Education System**

It is evident from the foregoing discussion that leadership is the privilege of a community which makes the best use of the faculties of seeing, listening and perceiving, regardless of whether the community is God-fearing or otherwise. The community which makes use of these faculties would be blessed with the leadership of the world. A community, however

pious it may be, cannot attain world leadership unless it fulfils these conditions. Considering this divine principle, you have been superseded by the secular West. . You have been humbled because of your complaisance and intellectual fossilization. Your academic pursuits are limited to second-hand knowledge because you have for a long time been bereft of curiosity or a passion for scientific enquiry. The West, on the other hand, has made progress in every field of knowledge during the past centuries by having recourse to the three faculties mentioned above. The West inevitably emerged as the leader whereas you have been reduced to the position of follower.

Unfortunately, the instruction at religious institutions still continues along traditional lines. In the wake of reform initiated by Nadwah and al-Azhar<sup>3</sup> the range of instruction has been extended to contemporary fields. It has not, however, been able to sharpen the curiosity or insight of students. This kind of educational reform will not enable you to assume the role of leadership. As a God-fearing community you cannot discharge your responsibilities unless you wrest this leadership from the secular community. To this end you should make relentless efforts to equip yourselves educationally so as to surpass other nations in the world.

### **What Kind of Reform is Needed?**

I have stated earlier that as a God-fearing community you cannot discharge your responsibilities unless you seize the leadership from secular communities. This is, in fact, the core of my discussion and calls for further elaboration. If it were merely a question of assuming leadership like any other community, you would not then be obliged to introduce any educational reform. You could straightaway join Aligarh University or the universities in Egypt, Iran or Turkey. The leadership emerging from these institutions would be no dif-

ferent from that of Europe or America or Japan. As a Muslim community you have a different role to play. For you, leadership is not an end in itself; it is, rather, a means to an end. Mere leadership is not the issue between the western and the Islamic world; the controversy centres around the question of the aims and objectives of leadership. Western leadership, since it is secular in nature, has been leading the world towards destruction and spiritual impoverishment. As a member of the Muslim community you are committed to establish the sovereignty of Allah on this earth – an obligation which also entails the assumption of the leadership of the world. By virtue of your faith you are obliged to lead the world as well as your own community on the path of righteousness and piety. Godless leadership, whether it be Turkish, Iranian, Egyptian or Indian, is as baneful as western or Japanese, and deserves to be condemned. God-fearing leadership, however, whether it be Indian or western, deserves to be upheld and respected.

### **Impact of Secular Leadership**

Whether leadership is a blessing or an anathema depends upon whether it is God-fearing or godless. When a godless leadership establishes itself in the world, it directs its intellectual efforts to proclaim that the world was created at random, a fortuitous collection of atoms. It claims that man is not answerable to God; that he has complete sway over the universe and is independent in his use of it, that the ultimate objective of all human effort is to promote his selfish ends. Consequently, communal life, both in spirit and in practice, follows atheistic lines. This kind of influence is gradually dominating the entire world and is serving as the bedrock of materialism. Modern civilization owes its moral and spiritual decadence to this philosophy. As long as this materialistic philosophy dominates the world, the God-fearing point of view, its code of conduct and its culture can never become

prominent because the outlook of the people, their bent of mind and disposition are opposed to it, because the code of ethics and other values are in opposition to it. Thus everything belonging to the religious school of thought is looked upon as a holdover. Even those who profess their faith in this school gradually come adrift from it. Unable to resist the temptations of the world, the flesh, and the devil, they ultimately fall into line with the godless ways of life.

The supremacy of a nation in the world of thought, science and technology does not remain confined to them only. The sphere of influence of this world extends further. This nation dictates to the world with the prerogatives of a sovereign; it assumes the role of a master. Consequently, the collective life of mankind tends to move in the same direction as desired by this nation. Now, if the nation which enjoys such power, is heretic, a community under its influence can never succeed in keeping its faith intact and in thriving spiritually.

### **Present Condition**

You are in fact faced with the same situation as suggested above. When Europe advanced educationally, its angle of vision was directed towards secularism. From this standpoint it gathered information, studied the various phenomena of the universe and made conclusions from its investigations. From this stance it defined the aim and scope of life, the principles of morality, the culture and conduct of individuals as well as collective life. Subsequently, when Europe rose to a dominant position in the world on the strength of its prodigious learning, its colonial rule extended far and wide, and at the same time, its learning, outlook, moral attitudes, culture and code of conduct became widespread throughout the world. Today, a Muslim child since birth is brought up in the same western environment. He receives the same western education, he is trained to arrive at the same conclusion, he is exposed to the

same standards of truth or falsehood, right or wrong, principles of morality, and aims and objectives of life. Having been brought up in this manner, when he enters into practical life he becomes a part of this social machine, which is so readily available to him. Owing to this predominance of western culture and civilization the godly code of conduct and morality can hardly appeal to us because the present system of education and style of life are antithetical to it. Even if a few manage to preserve their religious identity, they cannot sustain it for long in this unfavourable climate.

The task of compiling and re-evaluating scientific data bequeathed by the preceding generations has been undertaken by forces hostile to Islam. No attempt whatsoever has yet been made in this direction from a religious perspective. It is again the dissenters rather than the faithful who made practical use of the discoveries and research in the domains of physics, chemistry, electronics, psychology, etc., for their own benefit. It is again they who prescribed their use in the cultural life of the community according to their own code of ethics and morality. Likewise, the ideologies envisaging the structure of communal life and its practice implementation was conceived by non-believers. Their ideologies, therefore, reign supreme in the present world, since no ideology devoted to the sovereignty of Allah subsists today even in theory, not to speak of practice, answering contemporary needs and offering solutions to the everyday problems of life. Under the circumstances a person adhering to the godly school of thought faces enormous difficulties in discharging his practical responsibilities of life. In spite of his good intentions, he follows a course of life which is repugnant to Muslim ideology. With the explosion of scientific knowledge it is difficult for him to sift facts from heresy – a blindspot which prompts him to accept facts along with the scientific point of view and deductions without even bothering to think of the incalculable damage it might do to his faith. In the discharge

of his everyday responsibilities he is equally at a loss to discriminate between right and wrong. He accepts many social usages simply because they have gained currency, albeit they run counter to Islam. Sometimes he deliberately has recourse to unlawful practices since he cannot conceive of anything different. Sometimes he is obliged to tread the wrong path because there is no alternative path open to him.

### **Revolution in Education Indispensible for Revolution in Leadership**

This is, in brief, an analysis of the situation in which you are involved. Should you disagree with this analysis I would feel obliged if you would tell me, so that I may reconsider it. My analysis leads to the following conclusions.

Firstly, under a godless leadership a godly ideology cannot survive. It is therefore incumbent upon the faithful to replace this faithless leadership. Secondly, the educational system limited to traditional learning is incapable of equipping you for such a revolution in leadership. If you want the Islamic ideology to gradually become extinct, you should continue with the present system. Otherwise you are obliged to change it. Thirdly, the educational system, which views all knowledge from the same standpoint as that held by the secular world prepares man to be a cog in its cultural machine, and paves the way for apostasy. Nothing can be more fallacious than to describe an institution devoted to such a system as a Muslim university or an Islamia college or high school and to include an Islamic Studies course in its curriculum.

Fourthly, the educational reform which amalgamates modern as well as Islamic learning cannot either bring about such a revolution in leadership. The various courses of study, philosophy, science, history, economics, etc, available to you

are the brainwork of a faithless people whose point of view is so deeply imprinted on them that it is not always possible for either a student or a teacher to isolate facts from mere speculation, prejudice or bias. Under the circumstances, the meeting of two contradictory systems of knowledge will produce a strange mixture of heterogeneous elements. Those inspired by traditional learning will become religious divines; those impressed by modern learning will be westernized; the rest of them, assailed by conflicting ideologies, will grope in darkness. Probably very few people under this system will be so equipped as to strike a balance between the two and direct the course of their lives in the right direction.

To repeat, if you find anything wrong with these conclusions, you may unhesitatingly point them out. If, however, you agree with them, it is then up to you to bring about the necessary revolutionary changes in the educational system from secondary to tertiary level.

### **An Outline of a New Educational System**

1. An essential prerequisite is that religious and secular subjects should be made an indivisible whole. The compartmentalization of religious and secular education, based on a factitious division of life into spiritual and temporal, is not sanctioned by Islam. Man, according to Islam, is the vicegerent of Allah; ultimate sovereignty lies in Him. To earn His pleasure, man should conduct his life according to the tenets prescribed by this Ultimate Authority. In brief, this is the concept of religion in Islam. It is therefore obligatory to transform secular education into religious education. Maintaining them as separate entities inevitably gives rise to the misconception that the obligations of a spiritual and temporal life are incompatible. An immature person, fed on this notion from the very start of his academic career, would be hard put to reconcile the contradictions of life later on. Faced with this ideological

conflict he would be unable to shape a balanced life in accordance with the divine mandate: "Enter completely into Islam"<sup>4</sup>

For example, if you teach history, geography, physics, chemistry, biology, zoology, astronomy, economics, political science and other social sciences without any reference to Allah, without examining the complex phenomena of the universe and created beings as evidence of divine law, without considering that physical laws are governed by divine law, without showing that divine will operates behind the various events in this world, without discussing the divine code of conduct which regulates temporal affairs, this world would be a godless one. Exposed as a student is to these subjects without any religious foundation he would gradually be driven towards heresy. Against such a background Islamic Studies would only intensify his moral dilemma, since they present a totally different picture of life, laying stress on the existence of Allah, His code of conduct and the need to consecrate life to a noble purpose. A student would be unable to synthesize the conflicting ideologies into a unifying whole. Because of this intellectual polarization, his religious faith gradually weakens. Under the circumstances he cannot remain totally committed to religion, however strong his faith may be. Religion in this case becomes merely an appendix to an irreligious life.

This ambivalence proceeds from classifying Islamic and secular education into watertight compartments, which, as already stated, is against the spirit of Islam. In the proposed new system of education the entire curriculum would be cast in an Islamic mould. From the very beginning a child should be made aware of his position in the universe. His academic training should guide him to look upon this world as the kingdom of Allah Whose Spirit pervades his own being and that of the cosmos. It should strengthen a child's belief that his own talent and the forces of nature are the blessings of

Allah to be used according to His will, and that he is accountable for them.

In the early stage of education, students should not be exposed to alien philosophies or cultures. Later they should be initiated into the various disciplines of the humanities and sciences in such a manner as to bring out the Islamic point of view. While introducing dissenting views relating to these disciplines teachers should analyse them critically, making students aware that these are the views of misguided and accursed people. Likewise, applied sciences should be restructured to fall in line with the principles of Islam. By recasting secular education in an Islamic mould, students would be able to distinguish between the two approaches, that is, the Islamic and the secular. Education thus planned would not need a separate course for Islamic studies.

2. As a second imperative, the current practice of making every student a jack of all trades as well as a theologian (*Maulana*), and empowering him with the authority to issue Fatwa on juridical matters, should be stopped. The new system should introduce specialized education which has been found valid after years of experiment the world over. Because of the recent explosion of knowledge and its division into various branches it is totally impossible for an individual to study them all. Sound scholarship in a specialized field is better than a nodding acquaintance with many. The curricula for the first ten years should provide basic knowledge to a student about this world and the realities of life from a purely Islamic point of view, so that the student will look upon the universe and life from a Muslim standpoint and become aware of the obligations of Islam in practical life and fashion his life accordingly. He should learn his mother tongue as well as Arabic. He should also learn one of the European languages to benefit from the vast store of knowledge it offers. This should be followed by separate courses for specialized study

in specific branches of the humanities or sciences extending over a period of six to seven years. I shall now explain the *modus operandi* of this specialized education so that you may visualize the blueprint of the system I have in mind.

A separate department of philosophy should be established. Students joining this department should first study the philosophy of the Quran to learn how to probe into the truths of what we perceive through our senses and what is the extent and limitation of the human intellect. Students should learn how abstract intellectualization leads a person into ignorance, how much education a man requires to reach the truths of metaphysical reasoning. A study of the Quran would also make them aware of what aspects of metaphysics are able to be determined by the human mind, where absolute commandments cannot be transgressed, where an attempt to give concrete interpretations to abstract concepts is unwarranted since it takes a man into a labyrinth of vain imaginings.

Having consolidated a base in Quranic philosophy, students should be offered a course in comparative religion so that they can assess for themselves how mankind went astray, owing to the neglect or misinterpretation of Quranic teachings and their eternal truths. They should also be taught how man has given the stamp of truth to speculative beliefs which have in turn affected his life, and how he has claimed to be all-knowing about metaphysical abstractions and their impact on human history, as well as how man has wasted time in quest of truths which are beyond human comprehension. A study of comparative religion would enable a student to see where Hindu and Greek philosophers erred, how Muslim philosophers drifted away from Quranic teachings, how and in what respect the different schools of Muslim philosophy transgressed Quranic instructions and how philosophical mysticism in different religions was wrong in attempting to interpret the absolute injunctions of Allah as a matter of personal

discretion. They would also learn how European philosophical thought was channelled in different directions, how different religions search for one and the same truth, to what extent there is truth or falsehood in these religions, and their effect on European moral and social life. They would learn how the world could have averted the crisis in which it is presently involved had it followed the divine guidance envisaged in the Quran.

Thirdly, there should be a department of history which would include the history of Quranic philosophy as well as the purpose and method of studying history in general, so that students are rid of prejudices and can observe historical facts objectively, and understand the attributes of man which precipitated his rise and fall. They should gain an insight into the divine principles which shape the destiny of nations, so that they are able to evaluate the achievements of different nations following the eternal doctrine of right and wrong. If they pursue their studies along these lines they would not be influenced by historical bias and they would be able to draw independent conclusions based on original documents and sources.

There should also be a department of social sciences where students are taught the fundamentals of life with reference to the Quran and the Hadith. It should then be impressed upon them how Muslim communities which emerged based on these principles under the patronage of the Messengers of Allah (peace be upon them) raised the edifice of an ideal socio-economic and political systems. It should then be explained how this edifice could be further strengthened by having recourse to Revivalism (Ijtihad), how new developments in science and technology and the obligations of modern life could be brought into line with this Islamic social system without transgressing divine limitations. Students should study ancient as well as Muslim history to know how

the fate of a nation depends upon defiance of or obeisance to divine principles. They should also critically examine political, economic and other theories of modern times to see whether the course of life that man has chosen in flagrant violation of the divine mandate is beneficial or harmful to him.

There should be separate science departments where students can examine scientific data and conduct further research in the light of Quranic teachings. The Holy Quran provides a correct perspective and a direction for research in the various domains of human knowledge. If we seek guidance from this Book much time would be saved in resolving the many intricate problems of life. As far as the observation of facts is concerned, modern science is justified but when it begins to present theories formulated on unproven hypotheses, modern science lapses into heresy, since it is ignorant of the origin and purpose of the universe. As a result a great deal of human energy and intelligence is wasted. Besides, a social system based on heresy breeds chaos and disorder. If a Muslim scientist does not let himself be subjugated by the scientific point of view and if he is able to advance, under the guidance of the Quran, better theories than the existing ones, the world would sooner or later come around to his way of thinking.

Even religious studies should be bifurcated into various departments for specialized study. For example, there should be a department for research on the Quran, where students examine the words of earlier commentators and continue their work from different angles, thereby gaining deeper insight into the Holy Book. Likewise, there should be a department of law where extensive research is conducted on Quranic teachings, the Prophet's Traditions, the interpretation of Islamic sharia by his Companions and their immediate successors (May Allah be pleased with them), the method of deduction and the interpretation of minor details of the

Islamic code of conduct. Apart from this, the laws and legal systems of both early and modern times should be thoroughly examined, and the code of Islamic sharia should be revived to conform with the ever-changing problems of present-day life. These departments are not only useful in themselves but they also provide guidance to other departments in conducting research on the Quran and the Hadith.

3. By building the new educational edifice along these lines we should be able to eliminate the colossal waste of time and human energy involved in the existing system. The proposed education would become meaningful as it provides the teacher as well as the students with a clear aim in life and a target for their efforts and initiative, which is to establish a godly leadership and diffuse the creed of Islam throughout the world. This objective should be the presiding genius of the new educational system. It should find expression in the personal as well as the collective life of students, their games and sports, their recreation, their study and research. In brief, the academic environment should be so invested with the Islamic spirit that it makes every student strive to follow in the path of Allah.

### **Anticipated Outcome**

Muslims educated and trained along these lines would be capable of changing the course of worldly events. Their scholarship would expose the bogey of secular education and reduce its supremacy in our educational system to a minimum. On the strength of their research in the different disciplines they would be able to win over the dissenters to the Islamic point of view. Even the most advanced nations of the world, such as England, Germany, America, or Japan, would give credence to their findings, and thinking people from all over the world would be drawn towards their ideology. Moreover, this education would produce men of character

and determination, traits essential to bring about a revolutionary change in leadership. Inspired by religious fervour and equipped with revolutionary strategies they could launch their struggle to establish a state, a complete social system based on Islamic principles, which would ultimately lead the world.

### **Practical Difficulties**

Gentlemen! I am not oblivious of the difficulties involved in the implementation of this programme. Three questions may be asked: first, how can this educational system be established in the absence of teachers as well as books? Second, even if this system was established, what attraction would it have for students, since it does not promise a bright future of employment opportunities? Third, how to procure the required funds for this programme?

To answer the first question. As the construction of a building necessitates a kiln to bake bricks, so the establishment of a new educational system calls for setting up an institution to provide training to future teachers working in this system. Every system has produced some individuals, few though they may be, whose faith in the efficacy of religion is not altogether shaken, who have the talent and ability to reinterpret Islamic sharia on the principles of Revivalism, and who have the courage and fortitude to endure hardships in the name of Islam. With some training they could be given an Islamic direction. They could be entrusted with the task of constructing the edifice of this new system, and reinterpreting various subjects along the proposed lines. Having produced some texts, which could at least serve the immediate needs of students at secondary and college levels, a model institution could be established on an experimental basis, and subsequently be elevated to the status of a university.

As for the second question, it should be borne in mind that the proposed system is designed to cultivate the spirit of piety and righteousness among students. It is not intended to serve any other purpose. It has no attraction for those whose chief objective in life is to gain material prosperity, those who are indifferent to the spiritual aspect of life. It is meant for those who are alive to the religious needs of life and willing to devote themselves as well as their children to the cause of Islam. There is no dearth of such people in India. You may start with 50 students. If the Muslims of India, who have been clamouring for an Islamic revival for a long time, cannot provide even this handful of students you need not despair. Allah will choose other nations for this noble cause.

To answer the third and final question. In the Muslim community of India there should be enough people who are inspired by religious fervour and who are wealthy enough to contribute to this noble cause. If, however, they are not to be found in this community which claims to be the ardent champion of Islam, I would again say that you need not despair. Allah will make them available in other communities. In the past also He chose from among heretics people who willingly sacrificed their wealth for the propagation of Islam.

## NOTES

1. See, 'A New Education Policy and its Programme for Muslims', Note 3.
2. In Arabic *fuad* means "heart", signifying not only the seat of affection, pity, charity, etc., but also of the understanding and intellectual appreciation of the world. [Tr.]
3. al-Jamia al-Azhar (University of al-Azhar) was founded in 970 in Cairo, during the reign of the Shiite Fatimids. It was initially devoted to the instruction of Shiite jurisprudence and theology. With the emergence of the Sunni Ayubids a reaction set in against the Fatimids. The Ayubid rulers removed every vestige of Shiism from this institution, and it suffered a temporary setback, losing its prestige and reputation. In the 13th century, under al-Malik al-Zahir Baibras, the

## *PROPOSALS FOR A NEW EDUCATION SYSTEM*

university regained its reputation as an important seat of traditional religious instruction. In 1961, al-Azhar was modernized and expanded. Now it includes the faculties of Islamic theology, jurisprudence, engineering, medicine, commerce, agriculture, Islamic studies, languages and science; as well as a women's college. [Tr.]

4. The Quran, 2:208. This verse (Udkhilu fissilmi ~~laafah~~) calls upon believers to enter into the fold of Islam completely. They should not divide their life into different compartments, following Islam in one and discarding it in the other. Their thoughts, theories, culture, sciences, manners, dealings, efforts, in short, every aspect of life, should be subordinate to Islam. [Tr.]

## PROCEEDINGS OF AN EDUCATIONAL CONFERENCE

*The educational conference, called by the Central Council of the Jamaat-e-Islami<sup>1</sup>, was held at Darul Islam, Pathankot, Gurdaspur, in 1944. The proceedings of the conference were recorded by Mian Tufail Muhammad<sup>2</sup>, the then Secretary General of the Jamaat-e-Islami.*

Although the Jamaat-e-Islami has always been aware of the need of an institution to implement its educational programme, it has not for a variety of reasons been able to give a concrete shape to this need. In view of the persistent demands by the members of the Jamaat-e-Islami to establish an educational institution, it was decided that the matter should be taken up without further delay. The principal irritant in establishing this institution had been the lack of unanimity in selecting a suitable place for the permanent headquarter of the Jamaat-e-Islami itself. It was therefore decided to first remove this bottleneck so that it could devote itself wholeheartedly to the various proposals with regard to the founding of an educational institution. To this end we convened a meeting of the Central Council from 14 through 16 August 1944, and sent a detailed questionnaire about our educational programme to the weekly *Kausar* to elicit public opinion. We also appealed to the members as well as the sympathisers of the Jamaat to send us their proposals about a suitable place for its permanent headquarter.

The response to both these appeals was encouraging. Many of the proposals seemed to have been prepared with a great deal of thought and care and they proved immensely helpful to us. May Allah reward them for their co-operation

and assistance and grant them courage and fortitude to sustain these efforts in our struggle to establish an Islamic order.

According to schedule the educational conference was held on 23 Shaban 1363 A.H. (14 August 1944) at Darul Islam, Pathnakot, India. It was attended by members and sympathisers of the Jamaat-e-Islami and a few others who had an interest in these educational problems. The total number of participants was 42.

### **The First Session**

The first session of the conference was held at the mosque of Darul Islam after *Zohar* prayer. Inaugurating the conference, Maulana Sayyid Abul A'la Maududi first read his paper entitled "Proposals For A New Education System" which had been published in *Tarjuman-ul-Quran* as well as in booklet from [and which appears in this anthology on page 55] and then said:

"Gentlemen! Although you may have already read this article, I thought I had better reread it at this august assembly since it provides the cornerstone of our education policy. The new educational institution should be structured on the principles enunciated in this article. It was therefore essential to remind you of these principles in case your endeavours should go amiss. I do not pretend to be an educational expert nor can I formulate at the moment a workable scheme for our educational programme. I am only describing the virtues essential for the member of an Islamic movement. The onus lies on you to suggest the practical measures to develop these virtues in them.

As you know, none of the existing education systems in the country is committed to Islamic ideology nor does it produce men who could serve the need of an Islamic move-

ment. We are therefore obliged to establish a separate educational institution which can provide academic as well as moral training to the younger generation. The need for moral training assumes added significance since no system exists for their collective training in the modern age. The old system of collective training has become anachronistic in the face of the political and cultural revolution in this modern age, and it has not evolved a new system of its own to replace the old one. Consequently there is a dearth of morally sound persons in this country. I regret to note that even highly educated persons, regardless of whether they are traditionalists or modernists, lack decorum, discipline and training. Hence it is difficult to organize a disciplined party which would strive for a noble cause. In other communities throughout the world where a system of collective training exists, people are already trained and disciplined. To launch a movement in these communities poses no problem. What one has to do is develop in the already trained and disciplined persons the traits essential for a movement and to activate them towards this end. The Muslim community, however, is deficient even in respect of initial training. You will have to train and reshape the Muslim populace from the beginning. Our educational system should therefore pay more attention to their moral training than to their intellectual training. For want of dedicated and disciplined workers for an Islamic movement we have not been able to make headway despite our best intentions.

There is another important fact which should be kept in mind. At the moment we are not going to assume the responsibility of the government, so the proposed educational system is not obliged to produce persons capable of running an administrative machine. The proposed system should confine itself to produce trained and disciplined leaders and workers who could bring about a moral, social and ideological revolution all over the world. For this purpose we do not require experts in medicine, engineering and other fields of science

but men who have insight into Islam and the social sciences. As the scope of our activities widens and we assume new responsibilities, we shall set up new departments to cater to our needs. At present we should establish only five departments of higher education, the details of which are given below. To meet the requirements of these five departments the educational system at primary and secondary levels also needs to be reorganized.

## Higher Education

I. Academic Education: The five departments of higher education mentioned above are;

1. Philosophy: It should comprise the courses in the history of philosophy and the different schools of Muslim as well as non-Muslim philosophy and mysticism, logic, psychology, philosophy of ethics, theoretical science, the philosophy of the Quran and the *Hadith*.

2. History: It should consist of the courses in the history of Islam, the history of Muslims, ancient and modern history of the world, the history of philosophy, sociology and its philosophies, civics, political science, the history of Islamic philosophy and culture, and socio-political system of the world with reference to the Quran and the *Hadith*.

3. Economics: It should include the study of political economy, the different economic systems of the world with reference to the Quran, the *Hadith* and Islamic jurisprudence.

4. Law: It should include the study of the history of law, the codes of law from ancient to present times, the legal system with reference to the Quran, the *Hadith* and Islamic jurisprudence.

5. Islamic Studies: It should include the study of Arabic language and literature, the commentaries of the Quran and the *Hadith*, Islamic jurisprudence, the history of Islamic studies, the history of Muslim thought, and comparative religions of the world.

II. Moral Education: Along with the academic programme mentioned above, students also need to be given a background in the following moral elements.

1. They should be complete Muslims in their thinking as well as outlook and inspired with the spirit to lay down their life for the sake of Islam.

2. They should have a profound knowledge of Islamic jurisprudence as well as a Revivalistic insight into religion so that they can restructure the existing social and cultural life along Islamic lines.

3. Their intellectual training should be of such a high order as to dominate the intellectual world of their time.

4. They should be immune from the vices which, according to the Quran and the *Hadith*, are the attributes of infidels and hypocrites and diametrically opposed to Islam and pernicious to a society. They should be an embodiment of those virtues which, in the words of the Quran, are the traits of the faithful and pious.

5. They should be able to stand independently in the struggle of life; they should be all-rounders capable of making their way through any situation.

This should be the infrastructure of our educational edifice at the higher level. To sustain this infrastructure you are obliged to establish the following departments at

secondary level.

## Secondary Education

### I. General:

1. To provide instruction in Arabic as well as English or any other European language so that students can pursue their research at higher level.
2. To provide basic training for research on the Holy Quran.
3. To make a detailed study of selections from the *Hadith* and its principles which would help students in conducting higher research in this field.

### II. Special Departments:

These special departments should correspond to the needs of the five departments proposed for higher education. At secondary level students should be initiated into those disciplines which would be helpful in their research at higher level. For example:

1. For the department of philosophy there should be a corresponding course at secondary level comprising the fundamentals of logic and philosophy, ancient and modern, which would make the students familiar with the terminology as well as presentation. Students should also be provided elementary courses in psychology, physics and chemistry.
2. For the department of history there should be a course including the history of sociology and political science which would provide guidance to students in conducting their research in history and culture.

3. For the department of economics there should be a course consisting of the principles of economics, finance, banking, business transactions, and the prevailing economic systems and their theories. The course should be so designed as to provide the students an overview of the economics structure of human society.

4. For the department of Islamic studies there should be an advanced course of Arabic in addition to the general course proposed above. The course should also include Islamic jurisprudence and its history as well as a comparative study of various religions.

You cannot sustain the two upper structures of your educational edifice without a strong foundation at primary level. Academically as well as morally, students at primary level should be equipped with those abilities and traits which are essential for civilized men and workers of an Islamic movement. You should also keep in view those students who are likely to drop out after the primary level. They need your special attention. You should equip them with a basic education as well as training and develop those essential traits which could make them active participants in the struggle of life. It is your responsibility to determine the period of study at different levels. I only want to describe the abilities and characteristics students need to have at the end of their primary education.

## **Primary Education**

### **I. Ethical;**

1. Decency and decorum, cleanliness, ability to discriminate between good and bad, and to appreciate what is good and beautiful.

2. Politeness of manners in personal, family and collective life.

3. To live and work in a society in a disciplined and civilized manner, and to acquire the habit of self-accountability, sense of duty and responsibility.

4. Large-heartedness, farsightedness, fortitude and self-respect.

5. Strong will, firm determination, seriousness, sincerity and, most importantly the quality of being unhypocritical.

6. Courage, bravery, diligence, the ability to do every kind of work, basic knowledge about the various aspects of human life.

7. Deep love and attachment for Islamic ideology which should find expression in all their activities.

8. Habit of evaluating everything according to the Islamic standard of right and wrong.

9. The attributes for collective life as defined in the Quarn and the *Hadith*.

10. Logical thinking.

11. Habit of research and curiosity, thinking and observation, rationalization and experimentation.

## II. Practical Training:

1. Wrestling, swimming, club-fighting, sword-fighting, horse-riding, cycling, and the use of fire-arms.

2. Skill in using a spade, mattock, pick axe, hammer, hoe, saw, adze, practical training in first aid.
3. Ability to manage a hostel, organize a large gathering, a picnic or tour.
4. Knowledge of office work and ability to write commercial correspondence.
5. Ability to make a speech, write, preach and converse.
6. Some knowledge of home economics.

### III. Academic:

1. Ability to read Urdu texts and to express himself clearly in written as well as spoken Urdu.
2. Elementary knowledge of Arabic to be able to understand the Quran in brief.
3. Elementary knowledge of Persian to be able to understand such simple texts as *Gulistan* and *Bostan*.
4. Elementary knowledge of English to be able to understand simple English texts and translate them into Urdu.
5. Elementary knowledge of geography, mathematics, biology, physics, chemistry, astronomy and geology.
6. Basic knowledge about the history of Islam and Muslims, life of the Prophets (peace be upon them), the right-guided heroes of Muslim Ummah; and Indian history.
7. Clear conception about the fundamentals of Islamic faith, ethics, culture and civilization, and basic knowledge of Islamic

Jurisprudence pertaining to the affairs of daily life.

8. Basic knowledge about hygiene and anatomy.

9. Skill in drawing, scale-drawing, model-drawing, map-drawing and map-reading, free-hand painting with a special emphasis on tidiness and aesthetic sense, precision and true expression of feelings.

### **Temporary Arrangement for Secondary and Higher Education**

Now I wish to draw your attention to another important fact. It is obvious that primary or secondary education alone cannot cater to the needs of our movement. It is through higher education that we can achieve our goal. The immediate requirements of our movement are so pressing that we cannot defer them until such time as students reach the higher stage. We are therefore obliged to make a temporary arrangement for secondary and higher education so that students who have already completed their studies in the existing colleges and religious institutions can be oriented along Islamic lines. This will serve two purposes. First, we would be able to train a team of workers and leaders for our movement. Second, those who receive education under this arrangement would subsequently be able to participate in the instructional and other activities of our educational programme at secondary and higher level. Later on, this temporary arrangement, with some modification, would be transformed into a permanent department of higher education to provide education and training to those students who received their early education at other institutions. The syllabus, duration of time and other related matters for this temporary arrangement, are to be proposed by you. I only want to point out the target of academic achievements for students on the completion of their studies under this arrangement.

### **Academic Standard:**

On the completion of their studies students are expected to have the following academic achievements:

1. A keen insight into the Quran and the *Hadith* to be able to seek guidance from the Book of Allah and the Traditions of Holy Prophet (peace be upon him) in the varying problems of life.
2. A knowledge of Islamic jurisprudence to be able to understand the different juristic schools of thought, their principles of deductions and doctrinal controversies.
3. A knowledge of ancient as well as modern philosophy to be able to understand ancient writings and the educational background of the present age.
4. A knowledge of the social sciences to be able to critically evaluate the cultural problems and movements of the modern age.
5. An overview of the history of the world, the early Islamic period and modern Europe.

I shall now urge you to go ahead with this work. May Allah help and guide you in this noble task".

After the inaugural speech of the Amir-e-Jamaat, Maulana Sayyid Abul A'la Maududi, the questionnaires from the various delegates were returned to those who were present at the meeting so that they could review their proposals in the light of the Maulana's speech and put forth new proposals, if any, at the next session. The first session concluded with the call for *Asr* prayer. After the prayer the members began to review their proposals individually and in small groups.

## The Second Session

The second session of the conference began its deliberations the following day at 9. a.m. under the chairmanship of Maulana Sayyid Abul A'la Maududi. Replies to the questionnaires were distributed among the participants. Maulana Maududi first read the question and then reply from the various members. After a detailed and prolonged discussion the conference adopted the following decisions:

1. Length of Academic Session: 14 years divided in the following stages:

- a. primary : 8 years
- b. Secondary : 2 years
- c. Higher : 4 years

2. For the time being an educational institution at primary level would be established with Mr. Muhammad Abdul Jabbar Ghazi, M.A.B.T., as its director.

3. Students from 6 to 8 years of age would be admitted to grade I.

*Note:* Students admitted to higher classes at primary level would be put in a special class for a period of three months. A student of the same age group would be appointed their guide and companion to familiarize them with the various departments of the new centre of the Jamaat-e-Islami. Students joining this special class would also be looked after by the teacher in charge of their guide. Under the supervision of the guide as well as his supervisor the newcomers should be able to adapt themselves to the new educational environment.

4. This institution would be a residential one.

5. All educational expenses including room and board would be paid by the parents or guardians of the students.

6. Admission would be open only to the children of parents or guardians who support the programme of the Jamaat-e-Islami and agree that their children or wards will serve the cause of Islam on completion of their studies.

7. Endeavours should be made to develop the inborn abilities and self-confidence of the students so that they can stand independently in the struggle of life, and earn their living.

8. A committee comprising the following members was set up to design the syllabi and the scheme for a new educational institution within four months. The committee was authorized to co-opt other members to assist it.

1. Mr. Muhammad Abdul Jabbar Ghazi — Convenor
2. Mr. Maulana Amin Ahsan Islahi
3. Mr. Qazi Hamidullah
4. Mr. Naeem Siddiqui
5. Mr. Khawaja Muhammad Siddiqui

*Note:* Replies to the questionnaires and relevant papers were handed over to the convenor of the committee.

9. A committee consisting of the following members was set up to work out the details of administrative structure, selection and training of teachers, management of hostel, construction of the educational institution, and other related matters.

1. Maulana Sayyid Abul A'la Maududi
2. Maulana Amin Ahsan Islahi
3. Mr. Muhammad Abdul Jabbar Ghazi — Convenor
4. Mr. Chaudhri Muhammad Akbar

## Temporary Arrangement for Secondary and Higher Education

The following decisions regarding secondary and higher education were taken:

1. A separate institution would be established for secondary and higher education with Maulana Amin Islahi as its director.
2. The duration of time for secondary and higher education would be six years, that is, two and four years respectively.

*Note:* Facilities would be provided to graduates from other universities and religious institutions so that they might complete their education in a shorter time.

3. Students who have either matriculated or read up to intermediate standard at religious institutions would be eligible for admission to the first year of the secondary stage.
4. Candidates applying for admission would have to appear for an interview.
5. Admission would be granted to those candidates who support the programme of the Jamaat-e-Islami.
6. Educational expenses, including room and board, would be paid by the parents or guardians of the students.
7. A committee with the following members was set up to design the syllabi and the scheme for the proposed institution.

1. Maulana Amin Ahsan Islahi — Convenor
2. Maulana Akhtar Ahsan Islahi
3. Maulana Masud Alam Nadvi
4. Maulana Abul Lais Islahi

## NOTES

1. The origin of the Jamaat-e-Islami dates back to 1933 when Maulana Sayyid Abul A'la Maududi began a systematic campaign against the impact of western civilization on Muslims in *Tarjuman-ul-Quran*, a monthly Urdu journal. The future of the Muslims, he argued, lay in adhering to the Islamic way of life. To awaken the Muslims of India to the danger of Hindu domination and to convince them that they were a separate and a distinct community, Maulana Maududi wrote a series of essays in *Tarjuman-ul-Quran*, subsequently published in book form entitled *Musalman Aur Maujuda Siyasi Kashmakash* (Muslims and the present Political Struggle).

Later on, when Maulana Maududi felt the need for a collective effort to establish an Islamic order, he called upon his followers to organize themselves. On August 26, 1941, Maulana Maududi and 75 others who shared his views met in Lahore and founded the Jamaat-e-Islami.

The Jamaat-e-Islami is a religio-political party. For the Jamaat politics is not an end in itself; it is rather a means to an end, which is to establish the sovereignty of Allah on this earth. The Jamaat believes that this objective cannot be achieved unless it assumes the responsibility of government.

The Jamaat-e-Islami is the most democratic party in Pakistan. The chief of the party (Amir-e-Jamaat) is elected every five years. To assist the party chief there is an elected Central Executive Council (Markazi Majlis-e-Shura). The Council, inter alia, keeps a vigilant eye on the party chief who is answerable to it for all affairs pertaining to the Jamaat and its working. The constitution of the Jamaat-e-Islami forbids its members to advance their own candidatures in the elections for any office. Rank in the Jamaat-e-Islami is not determined by social status, secular learning, or worldly possession but is judged by piety, insight into Islam, capability of running the movement and eagerness to sacrifice the wealth and time for its objectives.

Maulana Maududi (1903 - 1979) was the chief of the party until 1972 when Mian Tufail Mohammad took over from him. When his health began to fail he stepped aside and asked the Jamaat to elect its new chief. This in itself is a unique example in the political history of the subcontinent when the founder of a party insists on stabilizing an institution rather than enhancing his personality.

The Jamaat-e-Islami's vision of an Islamic state is not confined to Pakistan. It aspires to see the whole world governed by the eternal and all-embracing divinely-revealed Shariah.

One of the important legacies of the Jamaat-e-Islami is its vast and comprehensive literature, mostly from the pen of Maulana Maududi, the founder and chief architect of the party. The popularity of its literature can be assessed by the fact that some of the books have been through 30 reprints. Some publications are available in more than 20 languages. [Tr.]

2. Mian Tufail Mohammad (1914) was elected to the office of Amir-e-Jamaat in 1972. Prior to that he was the Secretary General of the Jamaat-e-Islami until 1965. Then he was made head of the West Pakistan Jamaat. From 1969 to 1972 he was the deputy chief of the Jamaat-e-Islami at national level.

## *PROCEEDINGS OF AN EDUCATIONAL CONFERENCE*

Mian Tufail Mohammad was born in Kapurthalla State, East Punjab, India. Having obtained his degree in law with distinction he joined the Bar. Subsequently he joined the Jamaat-e-Islami and became a full-time worker with the paltry salary of Rs. 40/= per month.

Mian Saheb was closely associated with Maulana Maududi in the struggle for Islamic renaissance and faced many hardships. He has always been in the forefront of national struggle for the restoration of democracy and promotion of Islamic values. In the early 1950s when Ghulam Muhammad, the then Governor General of Pakistan, dissolved the Constituent Assembly, it was he who persuaded the late Maulvi Tamizudding Khan, the speaker of the Assembly to challenge the action of the Governor General in the court. He waged a relentless struggle against the despotic rule of Ayub Khan which led to his imprisonment on the charge of treason. In 1977 he played an important role in unifying the opposition parties under the banner of PNA (Pakistan National Alliance), planning the strategy of the election campaign and leading a people's movement against the rigging of ballots. That he provides an effective opposition even today is acknowledged even by his worst enemy. In political circles he is held in high esteem for his political insight and sagacity, his firmness and determination, his austerity and piety. [Tr.]

## ISLAMIC EDUCATION AND ITS IMPLEMENTATION IN PAKISTAN

*On 25 February 1952 Maulana Sayyid Abul A'la Maududi delivered this speech before a gathering of students at Barkat Ali Muhammadan Hall, Lahore.*

Mr. President, distinguished guests, and dear students.

I take this opportunity to deliberate on how to implement an Islamic education in Pakistan. I have chosen this topic because there should be no controversy about this subject. As an ideological state, Pakistan is destined to adopt an Islamic system of education. It may be recalled that Pakistan was intended to be a homeland for the Muslims of the subcontinent where they could shape their life according to the tenets of Islam and preserve their cultural identity. This being so, there should be no controversy now about the system itself. That Pakistan is obliged to give an Islamic foundation to its educational programme was a foregone conclusion. It was, in fact, implicit in the very demand for Pakistan. We must now concentrate on how to implement this educational programme.

It is now over four years since Pakistan was established. However, the men at the helm have not yet been able to determine the form and direction of national education policy, they are still debating the question of how to cast our educational system in an Islamic mould. A state, especially an ideological state, cannot survive unless it provides training to the future administrators according to its ideology. Education is, therefore, a matter of crucial importance for this state, and calls for immediate attention by its protagonists. The authorities

should have given priority to the question of the Islamization of the education system soon after the creation of Pakistan. Unfortunately there is no indication, even now, that they have given any serious thought to this important question, not to speak of taking practical steps in the required direction.

To remedy this situation it was necessary for someone to come forward and point out that the existing system is incompatible with the *raison d'être* of Pakistan as well as to suggest measures to give it an Islamic identity. It was this consideration which prompted me to come here, and I appeal to other like-minded persons to join hands with me.

Let us first examine the drawbacks of the education system in our country. At present there are two kinds of education systems in Pakistan: religious and secular. The one is found in the traditional religious seminaries which produce theologians to serve our religious needs; the other is found in the colleges and universities which produce an intellectual elite to run our administrative, economic, industrial and technological machineries. I shall now point out the defects of both these systems.

### **The Traditional System of Education**

So far as the traditional system of education is concerned, it is based on principles that go back hundreds of years. The education system prevalent before colonial rule in the subcontinent was self-sufficient and catered to the needs of Muslims at that time. It offered instructions in all those disciplines which were necessary to run the administration of the government at that time. Besides religious instruction, it also included the study of philosophy, logic, mathematics, literature and many other subjects. But in the wake of the political revolution which culminated in the imposition of colonial rule the old system became obsolescent. In the new political setup

products of the old system became misfits because they were educationally ill-equipped to carry out today's responsibilities. Traditional education was no longer relevant to the needs of the new political order. Yet a large section in our community insisted on retaining this old system, since it contained some remnants of our ancient heritage and fulfilled our religious needs, though inadequately.

They maintained this obsolete system without effecting any changes whatsoever. The graduates produced under this system were detached from the main stream of life; they were unable to assume responsibilities in the new political order. This state of affair continues even now. Intellectually ossified as they are, they serve no other purpose in our society than that of running a mosque or establishing a madrasah or creating religious factions. If they succeeded in disseminating Quranic teachings and Islamic values among the Muslims, the advantages would outweigh the disadvantages. However, because of their traditional upbringing they can neither project Islam convincingly nor apply Islamic principles to the problems of modern-life, nor even provide fundamental guidance to Muslims along Islamic lines. They can offer no solution to the socio-economic problems of contemporary life. They are, in fact, to a great extent responsible for tarnishing the image of Islam. Because of their misrepresentation of Islam the younger generation of our community is gradually drifting away. It is again they who are responsible for fanning the fire of religious differences and thereby shattering the bond of Muslim unity.

This is, in brief, the contribution of the old system of education. I also want to make it explicit that there is, in fact, nothing religious about this system. This system was adopted to meet the requirement of civil service in the pre-colonial era. It included religious education because Islamic law was then in force, and the government functionaries were obliged

to know its fundamental principles. The inclusion of a small component of Islamic jurisprudence is not enough to give a religious complexion to this system. There are hardly any religious seminaries in the country which provide comprehensive and research-oriented instruction in the Quran. Its teaching is limited to a few surahs or chapters. In some of the institutions where the entire Quran is prescribed, it is the translated version rather than the original text which is taught. As for the teaching of the *Hadith*, it is also in bad shape. Instruction is mostly confined to the disputes pertaining to juridical issues and doctrinal creeds. The traditions dealing with the socio-economic and political systems, the constitution of the state, the legal system, or international law, are either ignored or taught only superficially. Moreover, there is more stress on the instruction in jurisprudence than in the Quran and *Hadith*. Teachers focus their attention on minor juridical disputes rather than on the history of Islamic jurisprudence, its gradual evolution, the distinct features of the various schools of jurists, the area of agreement and disagreement, or the mode of deductions followed by the great Revivalists to codify laws. A thorough knowledge of these aspects of Islamic jurisprudence is essential to qualify as a jurist. But unfortunately the religious seminaries in our country usually overlook them and, as I have said above, instruction in Islamic jurisprudence is mostly confined to minor disputes.

This system has thus outlived its usefulness. It neither fulfils our religious needs, for which it was retained, nor does it offer any solutions to the problems of contemporary life.

### **The Modern System of Education**

Let us now consider the education system introduced by our colonial rulers. There are two important considerations confronting all education systems in the world: first, what kind of persons do they intend to produce; and second, what

ideal of humanity do they have in view. An education system is designed to serve both these objectives. In introducing the British-oriented system into the subcontinent the English had no motivation to keep the Muslim culture alive or to produce men who would promote it. They did not even aim at producing men for the same purpose here as they did in their own country, that is to run an independent national government. On the contrary, they needed men who could help the ruling minority run the administration, men who were admirers of their culture, who knew their language, who could be exploited for their own purpose, and who would serve as their inferiors<sup>1</sup> These were the objectives which prompted the British to introduce their own educational system.

### **Secular Education**

This education system, secular as it was, included no reference to religion in any of the subjects. Even in Europe the exponents of western learning had little respect for religion. Church was removed from the secular field of thought and action, and retired into seclusion. Western thinking in science, philosophy, history, the social sciences and other branches of learning was eventually dominated by those intellectuals, who if not heretics, did not feel obliged to seek divine guidance in conducting their temporal affairs. The British introduced this same approach into the education system of the subcontinent and it still enjoys the most dominant position in our curricula. Consequently, the outlook and thinking of those who received this education were involuntarily coloured by the secular philosophies to the point where they became the outspoken champions of atheism and alien ideologies. Against this educational orientation it is impossible for a man to sustain his faith in Allah as the Creator and Sustainer of the universe. If he studies history which projects man as the arbiter of his own destiny and studies Philosophy which tries to resolve the mysteries of the universe without

any reference to Allah, if he studies the sciences which explain that the universe is functioning without a Planner and studies law, political science, economics and other subjects without highlighting the divine principles laid down for mankind, he automatically comes adrift from the moorings of Islam.

### **Education Devoid of Moral Force**

Apart from being secular and devoid of Islamic morality, the British system is equally ineffective in promoting even the basic human virtues among the students, without which a nation can hardly survive, not to speak of making progress. The educated Muslims brought up under this system are thoroughly imbued with all the vices of the West, yet so far as its virtues are concerned they are altogether impervious to them. They have neither a sense of responsibility, diligence, punctuality, patience or perseverance, nor determination, steadfastness, discipline or order, nor self-restraint or loyalty to anything above their selfish ends. They are like wild plants with no distinct national character. They have no scruples in resorting to the most corrupt practices while holding the highest public office. Among these educated Muslims you can find thousands in every department of life who accept bribe, practise nepotism, show undue favour, indulge in black-marketing and smuggling, abuse justice, skulk responsibilities, usurp the rights of people and sacrifice the national interest for their personal gains without any qualm of conscience. With the independence of Pakistan these same people assumed responsibility of government and you can see for yourself what great damage they have done to the country within a short span of five years. As for the present generation of Muslim youths, their moral depravity is writ large on the educational institutions.

The question then arises: why has this alien system proved ineffective in promoting even the basic moral values

which are the hallmark of the English, the Germans, the Americans and other advanced nations of the West? To my mind, the reason is that an education system, designed to serve the needs of an independent and free nation, develops basic moral values among the students. To preserve its culture and to ensure its progress and prosperity, a free nation is obliged to give a sound moral orientation to its people. The English needed persons of strong moral character for their own country. In the subcontinent their education system was intended to serve a different purpose. Here it was introduced to produce men who could be exploited for their colonial needs. It therefore promoted those traits which were peculiar to the colonized nations. It was for this purpose that the English introduced this system which still continues to operate in this country regardless of whether it is suited to the needs of Pakistan.

### **Blending of Religious and Secular Education**

When the British introduced their system in the subcontinent and the avenues of employment were barred to those who had not come through it, the saner elements in our community became extremely concerned about the future of the younger generation. They feared that the new generation under the influence of this education might gradually be driven towards heresy. To preserve their Muslim identity they established private schools, colleges and universities where religious education was introduced. Yet instruction in other subjects as well as the intellectual orientation of students, continued along the same lines as in the government institutions. This ill-conceived educational reform ultimately failed. Nothing can be more preposterous than to assume that you can neutralize the baneful influence of secular education by simply tagging a small component of religious education into the existing system. Since religious and secular learning represent two diametrically opposed concepts of life, it is difficult

for students to synthesize them into a unified pattern. Unable to reconcile the two divergent philosophies of life students are exposed to the dangers of religious scepticism which ultimately leads them towards heresy. As long as students are exposed to secular education, the inclusion of religious education is an exercise in futility.

Apart from this, the environment of these institutions was far from conducive to the promotion of Islamic values. The environment of these institutions was hardly distinguishable from that of the government institutions. Instead of cultivating love and respect for the Islamic values of life, students became thoroughly westernized. They were encouraged to wear western dress and speak in English. In all aspects of daily life, these institutions were trying to compete with the government institutions. They also endeavoured to produce the same kind of persons that were typical of the government institutions. What impact could religious education have on the students in such an environment? Educationally religious education occupied an insignificant position in the curriculum. Besides, it was out of harmony with the rest of the courses. In brief there was hardly anything in these institutions which could provide strength to religious education, and students were eventually alienated from Islam. Religiously they were even more impoverished than produced by missionary or government institutions. Heretical as they were, they ridiculed the religiosity of their elders. This is the least severe punishment which Allah could inflict upon them for neglecting religious upbringing of their children.

### **Erratic Policy of Educational Reform**

The spiritual degeneration, described above, had already set in among our students two decades ago. I remember in 1934-35 the Muslim intelligentsia of the subcontinent was greatly concerned about the pernicious impact Muslim educa-

tional institutions were having on the younger generation. The Muslim elite was specially concerned about Aligarh University, where a large number of students were enticed into atheism and apostasy. When this concern became widespread the administration of Aligarh University set up a committee to examine the problem. It was then thought that the wave of atheism and secularism could be halted by reinforcing the syllabus of Islamic studies. Time has proved that it was an ill-conceived educational reform since the threat of heresy still looms on our academic scene. In one of my articles published in *Tarjuman-ul-Qur'an* in 1936, I expressed my apprehension about the inadequacy of this reform. The spiritual and moral degeneration of educated Muslims in our country has proved the truth of my apprehension.

I have recounted these details because the architects of our education policy are today following the same line of reform. Like their predecessors they are also under the delusion that they can transform the existing system into an Islamic system by introducing a heavier dosage of Islamiyat in the present curriculum. That is why I repeat what I said earlier, that blending of two divergent philosophies into one education system is not only unrealistic from an academic point of view but also corrosive to the foundation of Islam. This blending, even if it is in equal proportion, will not serve any useful purpose specially if you maintain the same environment in the institutions as well as in the social structure of our country as was bequeathed to us by colonial rulers. This attempt to blend divergent philosophies would only intensify the intellectual dilemma of students and they would be unable to synthesize these conflicting ideologies into any unified whole. Three types of persons would inevitably be produced: firstly, those who are heretics despite their religious education; secondly, those who are firmly committed to Islam; thirdly, those who are neither wholly Islamized nor wholly westernized. Such heterogeneous elements are by no means

conducive to the promotion of a coherent Muslim community. Moreover, is the educational system of a country designed to produce such intellectual chaos?

### **Need for a Revolutionary Measure**

What I have been trying to say is, that if you sincerely wish to Islamize the education system revolutionary measures must be taken to this end. Mere tinkering at the existing system is useless. It is high time that you did away with both systems, that is, religious as well as secular, and replace them with an entirely new system which will meet needs and aspirations of an independent Muslim nation. Now I want to present an outline of the new system and explain the *modus operandi* of how to carry it out.

### **The Rationale of the New Educational Programme**

Firstly, you must determine the objective of the new educational programme. Some intellectuals have it that the primary aim of education is mere acquisition of knowledge. They advocate that students should be offered unbiased education so that they can draw independent conclusions. This kind of detachment is peculiar only to a camera, however. Man is gifted with eyes as well as a mind. The human mind is not a catalytic agent only but an active participant in moulding the impressions and experiences which it receives through the senses. It looks upon the phenomena of this life as well as the universe and builds a code of behaviour according as it is trained. This being so, we are obliged to give an Islamic orientation to the younger generation so that it not only keeps our culture alive but also carries it forward. Every nation in the world structures its educational programme to promote its specific culture and ideology. I have not known any nation in the world which builds up its education system on purely objective considerations and provides unbiased

education to its youth. Nor have I known any nation which adopts an alien system and moulds its generations into this pattern, while neglecting any cultural bias of its own.<sup>2</sup>

Earlier, we adopted this alien system because we had no choice. The situation has now changed and there is no justification for its continuance. As an independent nation we are free to build our educational system in consonance with our ideology and traditions. The new system should aim at producing men who are inspired by the spirit of Islam, who are reliable and trustworthy in all positions of responsibility and who can efficiently run the administrative machinery of our social life along Islâmic lines.

### **Integration Between Religious and Secular Learning**

To continue, the compartmentalization of religious and secular education should be eliminated. It is based on a false concept of life which divides itself into the spiritual and temporal. This division of life into watertight compartments is peculiar to Christianity, Buddhism and Hinduism. Islam does not recognize the division of life into the wordly and the other wordly. Muslim education should therefore transcend the barrier between religious and secular education. The edifice of Muslim education should be constructed to meet our religious as well as our secular obligations. As a religion, Islam is not confined to mere rituals or creeds; it rather provides us guidance in the totality of life. It is not merely concerned with transcendental realities but also tells us about the realities of this world, the purpose and scope of our presence in this world, and how to carry out our wordly responsibilities. It teaches us the concept of accountability and that man's reward or punishment in life hereafter depends upon how he conducts his life in this world. How can such a religion recognize an education system which is half religious and half secular? In education as well as in communal life it

wants to bring about an integration between these two extremes. The study of philosophy, history or science should make you a Muslim philosopher, a Muslim historian or a Muslim scientist. If you study economics, it should enable you to provide an Islamic foundation to the economic structure of your country. The study of political science should qualify you to run the administration of the country along Islamic lines. The study of law should make you a God-fearing jurist who dispenses justice without fear or favour. Thus you can produce from the same institution the imams, Muslim jurists, religious scholars as well as the administrators of the country.

Furthermore, the task of character-building should assume the focal point in the new educational programme. We cannot achieve our goal by merely imparting theoretical knowledge to our students. Transmission of knowledge without moral edification has never been the aim of Muslim education. It is therefore imperative to provide an Islamic orientation to our school system. Whether engineers, scientists, social scientists or civil servants, they should invariably be an embodiment of Islamic virtues. A man, however learned he may be, cannot play his part in our scheme, if he lacks an Islamic character.

### **Primary Education**

At primary level the same curriculum which is currently followed at other primary institutions can be continued. I shall not even object if you employ the various methodologies for primary education which have been evolved after years of experiment. But the following elements must be an integral part of the courses at this level.

First of all, it should be impressed upon the students that this world is created by Allah alone and that we have been created as His vicereagents on earth. They also need to be told

that whatever belongs to this world and whatever a man possesses, even his body, are loaned to him by Allah and that he is answerable to Him for their use; that this vast universe bears ample evidence of Allah's existence, and that he is regulating it in perfect order. From the very first day of their primary education students should be oriented along such Islamic lines. Such an orientation would enable them to sustain their faith in the efficacy of Islam at a later stage.

Secondly, instruction in the various subjects should aim at projecting Islamic moral and ethical values. Every subject should contain some moral lesson to engender students, love of virtue and hatred of vice. It should be impressed upon them that Islamic piety and righteousness are for the good of mankind. Instances should be cited from history to illustrate the triumph of virtue over vice and to bring out the essential traits of an ideal Muslim. Through their lessons the importance of such enduring virtues as truthfulness, compassion, self-sacrifice, conscientiousness, and justice should be expounded to them. Along with this students should be mobilized against such sins as lies, selfishness, dishonesty, drinking, usury, gambling, oppression, injustice and usurpation of human rights.

One of the reasons for the moral degeneration of educated Muslims in our community is that the institutions in which they received their education neglected this moral training. The main stress at these institutions was on theoretical knowledge regardless of whether this kind of knowledge would make them useful members of an Islamic polity. Teaching and character-building should therefore go hand in hand.

Thirdly, students should be taught the fundamentals of Islamic faith. For this purpose a separate course on Islamic studies, if need be, should be introduced. It must, however,

be borne in mind that this syllabus alone will not serve our purpose unless the other courses are also given an Islamic orientation. We must endeavour to strengthen the students' faith in the oneness of Allah, the prophethood, the Final Day of Reckoning, the Quran as the Book of Allah, and the falsehood of heresy and secularism. The exposition of these beliefs should not, however, make the student feel that they are mere dogmas which are being forced upon them. Instruction should be along rationalistic lines so that students are convinced that these beliefs are the ultimate reality of the universe.

Finally, students should be acquainted with the basic principles of Islamic Shariah regarding cleanliness and ablutions, the manner of prayer and fasting, the manner of eating and dress, what is permissible and prohibited, and the general conduct of social life. The underlying significance of these injunctions and their impact on the individual as well as on the collective life of Muslim Ummah should be thoroughly explained.

## **Secondary Education**

At secondary level the following subjects should be an integral part of the syllabus:

Arabic: Arabic should be taught as a compulsory language because it is the fountain-head of Islamic teachings. As well as the Quran and the *Hadith*, early Islamic literature is also in Arabic. Arabic is, furthermore, the original source of Islamic history. You cannot get a true insight into the Quran unless you read it in its original language. I am not, however, against the popularization of translations in as much as it acquaints the majority of the population with the Divine commandments. But the educated Muslims must approach the Quran through Arabic. Arabic should therefore be introduced as a

compulsory language so that a student, on completion of his secondary education, is able to read and understand simple Arabic. To save time Arabic may be taught through the medium of the Quran in the last stage of secondary education.

The Quran: Students should be taught at least two out of the 30 sections of the Quran in detail.

Islamic Creed: Students should not only be taught the articles of the Islamic creed but also their rationale, man's need for them, their effect upon practical life and upon moral and practical obligations. They should be taught to embrace these tenets as a matter of personal conviction rather than as traditional beliefs of their ancestors.

Principles of Islamic Ethics: Along with Islamic faith students should also be taught the principles of Islamic ethics in greater details than at primary level. It should be explained that Islamic ethical principles are not mere abstractions. Instances should be cited from history showing that Muslim society has produced men moulded by these ethical values. In addition to this, they should become aware of what Islam denounces as vice from which they should refrain. At the same time they should be motivated to uphold what Islam sanctions as the virtues which they should abide by in their personal as well as community lives.

Islamic Shariah: By the time a student reaches higher secondary stage he becomes an adult and needs to be acquainted with the important injunctions pertaining to the Islamic way of life. It is therefore necessary to provide instruction at this stage about the principles of Islamic Shariah in respect of personal, family, and social lives as well as other matters of daily importance. It is not necessary to study these injunctions with a view to becoming a jurist. But they must

have enough information to enable them to lead a truly Islamic life. They must not be as ignorant as the highly educated persons in our community are about Islamic injunctions concerning such simple issue as marriage and divorce. Because of their own ignorance these educated persons, despite their good intentions, cannot give an Islamic direction to their lives.

Islamic History: Apart from reading the history of their own country, students should also be taught Islamic history, including the history of the prophets (peace be upon them) which would show that Islam is an eternal movement and not abruptly revealed in the 7th century, the life of Prophet Muhammad (peace be upon him), and the rightly-guided Caliphs who serve as the models for humanity. It is also important to offer a brief historical survey from the time of the Caliphs to the present day enabling students to see the various stages through which the Muslim community has passed and the factors which precipitated its rise and fall. A knowledge of these historical facts is essential for students. If the youth of a community is ignorant of its past, it cannot have any respect for its own culture and tradition.

Blindly following precepts alone cannot make students practicing Muslims. The above instruction should therefore be accompanied by some practical training. At this stage it should be compulsory for every Muslim student to offer prayer. There should be no room in an Islamic institution for students who neglect their obligatory prayer. Since prayer is central to Islam, the very heartstone of piety, you cannot give an Islamic foundation to life without it. If you do not make it obligatory for students to offer prayer all the while teaching that it is enjoined upon them by Allah, this would be tantamount to preaching hypocrisy and evasion of responsibility. Do you think that this kind of education and training would produce a conscientious citizen of Pakistan? Lack of respon-

sibility in performing religious obligations would encourage negligence in all other official responsibilities. Having condoned disobedience to Allah, you cannot expect students to be loyal to their community, state or anything whatsoever. What justification is there to prescribe the courses devoted to high-sounding ideals and ethical values if you do not build the character of students according to these ideals? Lack of harmony between what you say and do has a corrosive impact on the character. By virtue of scholarship and learning alone you cannot achieve anything great in life unless you also develop an immaculate character. It is therefore important to build the character of students on a sound moral footing at secondary level as they enter into manhood. They should be persuaded to attain harmony between their actions and their studies, to perform what is obligatory, adopt what is virtuous, and renounce what is vicious.

### **Higher Education**

At tertiary level there should be two kinds of courses: general and special. The general course which would be compulsory for all students irrespective of their specialization, should include the following:

1. The Holy Quran: It should be taught in such a manner that students acquire adequate knowledge of Quranic teachings as well as sufficient proficiency in Arabic so that they can read the Quran in the original without any external aid.
2. The Hadith: Students should be taught brief selections from the *Hadith* which throw light on the fundamentals of Islam, its ethical principles as well as the important aspects of Prophet Muhammad's life (peace be upon him). These selections should be taught in the original to improve the students' proficiency in Arabic.

3. **Islamic Studies:** This course should provide a comprehensive view of Islam ranging from the fundamentals of faith, the principles of worship and ethics, the socio-economic and political system of Islam to the code of behaviour during war and peace. The exposition of these Islamic principles should be guided by reason and cogent arguments so that every educated young Muslim is thoroughly imbued with the spirit of Islam and conducts his life according to its teachings.

### **Special Course**

The special course is intended for students who want to pursue their studies in specialized fields. For example:

Students offering philosophy as their special subject should study Islamic philosophy along with other philosophical systems. By Islamic philosophy, however, I do not mean the philosophy which Muslim philosophers borrowed from Aristotle, Plato, Plotinus and others. Nor do I mean the philosophy of *Kalam* which Muslim philosophers developed under the influence of Greek logic and philosophy with a view to interpreting Islamic truths in the light of the philosophical doctrines at that time. These are now only of historical interest. The two things should nevertheless be taught as important phases in the history of philosophy – a fact which is overlooked specially by the western thinkers who claim themselves to be the chief exponents of the doctrines of rationalism. These schools of thought cannot be described as "Islamic philosophy"; nor should we teach them as such because this would give rise to serious misunderstanding and confusion. Books concerning Islamic philosophy are not readily available. Islamic philosophy must be compiled anew on the basis of the Holy Quran. The Holy Quran tells us about the limitations of human intellect, and at the same time provides guidance on how to discover the truths which lie beyond human perception. Furthermore, the Holy Quran

teaches a more simple form of reasoning which appeals to common sense and which, above all, provides a complete philosophy of the universe and man, answering all the questions posed by an enquiring mind. On these foundations a new philosophical system, method of argument, system of ethics, and a new science of psychology can be constructed. An Islamic philosophical system, based on the teachings of the Quran, is the crying need of today, to neutralize the impact of alien philosophies on the minds of the students.

Likewise, students of history should be taught Islamic history and its philosophy along with other world histories and their philosophies. Islamic history is usually identified with the history of Muslims, their communities, culture and traditions. So far as the Islamic philosophy of history is concerned, students usually look upon Ibn Khaldun as its chief exponent. From a purely historical point of view I do not undermine the importance of these studies. But I want to make it clear that Islamic history and the history of Muslims are two different things and that Ibn Khaldun's philosophy of history has nothing to do with the Islamic philosophy of history. The study of Islamic history should trace the influences of Islam on the thought, education, conduct, ethics, culture and politics, in brief, the entire social life of the communities embracing Islam. A student of Islamic history should also examine how and to what extent these communities were affected by un-Islamic influences and with what consequences. Islamic philosophy of history is based on the Quranic philosophy of history which provides a correct perspective about the history of mankind and throws light on the factors contributing to the rise and fall of nations. As in the field of Islamic philosophy, there are no relevant books available on Islamic history or Islamic philosophy of history. There is a pressing need to produce books on these two subjects for the students of history.

As for the social sciences, their instruction should also be conducted along Islamic lines. The Islamic point of view and its basic principles should be given due prominence in the study of various subjects related to the social sciences such as economics, political science, etc. As for professional subjects such as engineering, medicine, and other sciences, there is no need for any special Islamic course since Islam does not deal with these subjects. For the students following these disciplines, the general course described earlier would serve the purpose for their moral and ethical orientation.

### Specialized Education

Like other branches of learning there should be specialized education in the Quran, the *Hadith*, Islamic jurisprudence and other branches of Islamic thought to produce eminent exegetes, traditionists, jurists and theologians. Islamic jurisprudence should be taught at the Law Colleges. Since the law of this country is destined to be Islamic law the Law Colleges sooner or later will have to assume this responsibility. I shall not go into details about the teaching of law since I have already dwelt on this question in earlier lectures delivered at the Law College, Lahore in 1948<sup>3</sup>. As for other subjects mentioned above, separate specialized colleges must be established where only graduates or undergraduates are admitted. The following subjects should be offered:

1. Arabic Literature: This course should be taught in such a manner as to develop the students' proficiency in Arabic so that they read and comprehend standard Arabic texts.
2. The Quranic Sciences: This course should include the principles of Quran-commentary, their historical development, the special features of the different schools of thought on the science of Quran-commentary and a critical study of

the Quran itself.

3. The Science of the Hadith: This course should consist of the principles of the *Hadith*, their historical development, the study of the original books on the *Hadith*, in such a manner as to enable the students to recognize the genuine traditions from the spurious ones.

4. The Science of Islamic Jurisprudence: This course should consist of the principles of Islamic jurisprudence, their historical development, the distinctive features of the different schools of jurists, and the methodology used in establishing Islamic law based on the Quran and the *Hadith*.

5. The Doctrines of Islamic Creed: This course should comprise the study of *Kalam* and its historical development. It should be taught in such a manner that students get an insight into the truth of this study and become thoroughly acquainted with the works of its exponents.

6. Comparative Religions: This course should cover the major religions of the world, their distinctive features and history.

I do not care what name you give to the degrees conferred at the completion of this education. Only those who receive these degrees should henceforth be called "religious scholars" and they should be treated on par with the M.As and Ph.Ds in other subjects in the matter of appointment to public office.

### **Imperative Measures**

Gentlemen! In my opinion this is the blueprint of the new system which should be introduced in the country as a substitute to the existing religious and secular system. I would

not, however, be doing full justice to my subject if I did not tell you that the above proposals will not yield positive results unless the entire system is overhauled.

As a first imperative, the task of reconstructing our educational policy should be entrusted to those persons who are inspired by Islamic thinking, who possess the necessary expertise to introduce an Islamic system, and who are dedicated to its establishment. An Islamic foundation cannot be given to your education system as long as secularly oriented persons dominate the educational scene. Even if under the pressure of public opinion they undertake the task of Islamization it would be no better than what is being done at present. This kind of educational reform would only be an exercise in futility.

A second imperative is laying as much emphasis on the moral character as on the professional competence of teachers. In future the training programme for teachers should be guided by these two considerations. It is universally recognized that a teacher and his moral character play a more important part than the curriculum in any education system. A teacher suffering from spiritual impoverishment and moral weakness cannot provide the much needed intellectual and moral guidance to his students. In other spheres of life misguided persons threaten the present generation only, while in the spheres of education they threaten future generations as well, after which there remains little hope for reform in the future.

Finally, the environment of educational institutions must be invested with a truly Islamic spirit. In the present academic climate the reconstruction of the educational edifice on Islamic foundations is inconceivable. If you allow boys and girls to sit together in flagrant violation of Islamic injunction and allow the present tide of westernization to go unchecked

and allow them to participate in those malpractices in the union elections which have contaminated our political life, how can you expect them to develop love and respect for Islamic values and to be honest and upright in their practical life. The establishment of an Islamic system calls for eliminating these remnants of colonial rule and building up an environment which would be conducive to the promotion of Islamic values among the student community.

## NOTES

1. Thomas Babington Macaulay, the architect of the British educational policy in India (1834-38), wrote in his Minutes: "We must do our best to form a class who may be interpreters between us and the millions whom we govern -- a class of persons, Indian in blood and colour, but English in taste, in opinion, in morals and in intellect". [Tr.]
2. That an alien education system is not readily transferable to another country's system is held by Dr. J.B. Conant, the American educationist: "I do not believe that educational practices are an exportable commodity. I fear the contrary assumption has been implied to some extent in our dealings with Germany and Japan since World War II. At times in our own history, attempts to import a British or European concept have done more harm than good". (Conant, J.B. "Education and Liberty", Harvard University Press, 1952. In Khurshid Ahmad's Islam and Educational Reconstruction, The Universal Message, Islamic Research Academy, Karachi, Vol. 4 No. 8, January 1983, p. 17) [Tr.]
3. These lectures are published in book form, entitled Islamic Laws; Islamic Publications, Ltd. Lahore, 1949. [Tr.]



## A SCHEME FOR AN ISLAMIC UNIVERSITY

*Maulana Sayyid Abul A'la Maududi presented a scheme for an Islamic University to Rabta-e-Islami to be forwarded to the Government of Saudi Arabia in connection with the founding of Madina University of which he was a founder member.*

In some Muslim countries it is being proposed that their educational system should be restructured on an Islamic foundation. New institutions have even been established to provide education and training to Muslim youths in consonance with Islamic ideology. Yet the intellectuals of the Islamic world are not satisfied with any of these institutions. What the Muslim world needs today is neither the old-styled religious seminars and Sharia colleges which produce traditional religious scholars, nor modern universities to produce western-oriented scholars, but a university which would produce standard-bearers of Islam for the world at large.

At present in Muslim countries, right from Indonesia to Morocco, there are two systems of education in force. The one is essentially secular in character; it is producing men who are thoroughly westernized in their outlook and thinking. The products of this system are currently at the helms of government in Muslim countries. They control the economic policy, dominate the political scene and shape the culture and civilization of their country. Because of their lack of religious orientation they are steering the Muslim Ummah towards secularism. The other system is essentially religious in character; it is producing traditional religious scholars who are ineffective in the contemporary world. They only serve as the cus-

todians of religious affairs of our life. Nowhere in the Muslim world are they in a position to assume the leadership of their country. They provide only feeble opposition to the anti-Islamic forces. Even this opposition, ineffective as it is, has failed to deter the menace of atheism and secularism in Muslim countries. It is therefore high time that Muslim countries reconstructed their educational system to produce scholars who can assume the leadership of the Muslim Ummah and who are intellectually as well as morally on par with their westernized counterparts.

As already pointed out, there is hardly any educational institution in the Muslim world which can produce such scholars. In the absence of such institutions it is difficult to save Muslims from religious and moral decadence. The financial expenditure involved in establishing these institutions can only be met by a government. The leadership of Muslim countries, being westernized to the backbone, is the last to be interested in establishing this type of institution. I have, therefore, no alternative but to present the scheme for such an institution to the Islamic world. Maybe Muslim scholars and intellectuals will approve of it and some Muslim countries will volunteer to give it a practical shape.

### **The Aim and Scope of the Proposed University**

1. First of all, the aim of the proposed university must be determined. This aim should be the cornerstone of the educational programme of this institution. In my opinion the aim of this university should be "to produce such scholars who can provide guidance to the contemporary world in all departments of life in accordance with the teachings of Islam". The administrative as well as the academic staff of the university should strive to achieve this objective.

2. The academic programme of this university should be

confined to Islamic learning. Secular subjects may be taught as a complement to Islamic learning rather than as an exercise to produce experts in these subjects.

3. The university must be a residential one.
4. Admission should be open to all Muslim students of the world.
5. The environment of the university should be conducive to promote piety and righteousness among students. It should be kept intact from the influence of western culture and civilization. Otherwise students are likely to develop a defeatist mentality. The use of western dress must be prohibited within the premises of the university. In place of purely western games and sports, the university should provide training in riding, swimming, markmanship, the use of fire-arms, motor-cycling, and driving. In addition, the university should provide compulsory military training to students.
6. Mere academic competence should not be the criterion in selecting teachers for this university. Emphasis should be laid on their piety and righteousness. They should be practicing Muslims and free from moral weaknesses. The university should ensure that the members of the family of teachers also observe Islamic Sharia. A teacher whose family members have no respects for Islamic teachings cannot be a model for his students.
7. The university should provide academic and moral training to students in such a manner as to develop the following:
  - i) Students should develop love and respect for Islamic culture as well as a firm determination to establish it all over the world.

- ii) they should be practising Muslims as well as imbued with Islamic moral values;
- iii) they should develop a thorough understanding of Islam as well as Islamic jurisprudence;
- iv) they should be free from sectarian religious prejudices;
- v) they should develop competence in writing and speaking as well as missionary work;
- vi) they should be diligent and hard-working, as well as independent; and
- vii) they should develop administrative ability as well as the quality of leadership.

8. Students who have completed secondary education are eligible for admission to this university. Arabic-speaking students should be immediately admitted to the university. For non-Arabic speaking students, a one-year intensive course should be provided before considering them for admission.

### **The Stages of University Education**

9. The university education should be divided into three stages over a period of nine years. The first stage will be of four years' duration, the second, of three years, and the third, of two years.

#### **10. First Stage**

During the first four years students should be taught the following subjects:

- i) The Doctrines of Islamic Creed: This course should include the fundamentals of Islamic faith with reference to the

Quran and the *Hadith* and a brief history of the origins and causes of religious differences among Muslims and the history of various religious schools of thought which exist in the Islamic world. The second half of this course should, however, be confined to academic instruction only. Teachers should not involve themselves in religious disputes.

ii) Islamic Code of Life: This course should provide a comprehensive view of the fundamentals of Islamic faith, the ethical and moral principles of Islam, its socio-economic and political systems, and its tenets governing the family as well as the individual life of Muslims.

iii) The Quran: Students should be taught the entire Quran with a brief commentary. Instead of prescribing any particular commentary, the teacher should himself prepare the lessons on the Quran with the help of different commentaries. He should not merely explain the surface meaning of the Quran but provide a deeper insight into it and dispel doubts emerging in the minds of his students.

iv) The Hadith: This course should consist of the principles of the *Hadith*, their historical development, and how to judge the authenticity of a particular text. Students should then be taught brief selections of the *Hadith*, such as *Muntaquil Akbbar*, *Balooghul Maram*, or *Mishkatul Masabeeh*.

v) Islamic Jurisprudence: The study of Islamic jurisprudence should include its principles, its historical development, the different schools of jurists, and the principles of education followed by a study of eminent Revivalists who codified Islamic laws.

vi) Islamic History: This course should consist of the history of the Prophets (peace be upon them), the history of the early Islamic period with special reference to the life of

Prophet Muhammad (peace be upon him) and the rightly-guided Caliphs, and a brief history of the Islamic world.

vii) Social Science: Instruction in the social sciences, specially economics, political science and sociology, should be criticism-oriented so that students can distinguish between the Islamic and the western points of view. Teachers providing instruction in the social sciences must be thoroughly acquainted with Islamic as well as western approaches.

viii) World Religion: This course should include the major religions of the world, namely, Judaism, Christianity, Buddhism and Hinduism.

ix) Modern Western Thought: This course should include a brief history of western thought and various political systems such as western democracy, socialism, capitalism, fascism, etc.

x) European Language: Students should be taught one European language such as English, German or French.

## 11. Secondary Stage

At the secondary stage, there should be five departments: Tafseer, Hadith, Jurisprudence, the science of *Kalam* and Islamic History.

i. The Department of Tafseer: In this department the following subjects should be taught:

- a. History of the Quran
- b. Historical development of the science of Quran-commentary and the distinctive feature of different schools of exegetes.
- c. Difference in the recitation of the Quran.
- d. Principle of the Quran-commentary.

- e. Critical study of the Quran.
- f. Review of the criticisms on the Quran and their replies.
- g. The Quranic injunctions

ii. The Department of the Hadith: In this department the following subjects should be taught:

- a. History of compiling of the *Hadith*.
- b. Relevant aspects of the science of *Hadith*.
- c. Critical study of one of the early authentic books on the *Hadith*, so that students can distinguish between the genuine and the spurious Traditions.
- d. Comprehensive survey of the various books on the *Hadith* such as *Sahib Bukhari*, *Sahib Muslim*, *Sunan of Abu Dawud*, *Tirmidhi*, *Ibn Majah*, *al-Nisai*, etc.
- e. Review of the criticism on the *Hadith* and their replies.

iii. The Department of Islamic Jurisprudence: In this department the following subjects should be taught:

- a. Principles of Islamic Jurisprudence.
- b. Historical development of the science of Islamic jurisprudence.
- c. Philosophy of modern law.
- d. Comparative study of Roman, Iranian, Judaic, western and Islamic law and their methods of legislation.
- e. Different schools of Islamic jurists and their principles of education from the Quran and the *Hadith* to codify laws.
- f. Practical training to students to deduce laws from the Quran and the *Hadith*.
- g. Study of the Shiite juristic schools of thought such as *Zahiri*, *Zaidi* and *Jaffri*.

iv. The Department of the Philosophy of *Kalam*: In this department the following subjects should be taught:

- a. Elementary principles of logic.
- b. Ancient and modern philosophy.
- c. Historical development of the science of *Kalam* among Muslims and the different schools of thought relating to this science.
- d. Problems of *Kalam* and the guidance provided by the Quran and the *Hadith*.
- e. Review of the criticisms of Islam and their replies.
- f. Comparative study of the major religions of the world, specially Christianity and its sects, and a detailed study of their *Kalam*.
- g. Study of the work of Christian missionaries and their mode of propagating Christianity.

v. The Department of Islamic History: In this department the following subjects should be taught:

- a. Philosophy of history with reference to the Quran.
- b. Different schools of thought of the philosophy of history from Ibn Khaldun to the present day.
- c. History of Arabia and the Middle East before the dawn of Islam.
- d. History of Islam from the time of the Prophet Muhammad (peace be upon him) to the present day.
- e. History of Revivalist movements in Islam.
- f. History of western colonialism in Muslim countries and its impact on their culture and religion.

## 12. Third Stage

In the final stage the university should provide specialized instruction. Students should do research on a particular subject in any of the above subjects, and on successful completion of their project they should be awarded doctoral degree.

13. There should be a good library for the university to meet the requirements of the above departments.

14. A committee should be set up to design the curricula for the various stages of education and to recommend relevant books for the various departments.



## ISLAMIC EDUCATION SYSTEM

*Maulana Sayyid Abul 'Ala Maududi sent this article to the National Education Commission set up by President Mubammad Ayub Khan in the early 1960s. The scope of the questionnaire issued by the Commission was too limited to propose fundamental changes in the education system of Pakistan. Maulana Maududi, therefore, sent this article in the form of a memorandum to the Commission.*

### Women's Education

The importance of women's education hardly needs to be emphasized. It is as important as men's education. A community cannot progress unless it provides the best education to women, who constitute a vital segment of communal life. I also consider it necessary that they should be given even military training. In view of the belligerent attitude of neighbouring countries it is necessary to prepare our women for defensive purposes as well. We must, however, bear in mind that we are first and last Muslims. Hence the programme for women's education must be designed in accordance with the teachings of Islam.

It must be clearly understood that Islamic culture is totally different from western culture. There is no affinity whatsoever between them. In the West, a woman is not entitled to any right or honour unless she succeeds in performing the functions of a man. Islam on the other hand protects her rights and confers dignity upon her as a woman. It assigns her those responsibilities which suit her feminine nature. The programme for women's education should therefore be

designed according to their specific needs and requirements. As for co-education, there is no scope for it in an Islamic education system at any level.

The women's educational programme from primary to specialized education should be designed on the same line as for men. However, the primary responsibility of a woman is to look after her home and family, as well as to rear worthy children. The education programme for women should therefore equip them to discharge these responsibilities efficiently.

### **Roman Script for National Languages**

The government's proposal to adopt the Latin alphabet for Urdu and Bengali has raised a new storm of controversy. To reopen issues such as this is a threat to national unity. The government has come out with this proposal at a time when there is the greatest need for cohesion in national life. It would only give rise to separatist tendencies. This proposal shows a lack of discretion on the part of the government, and the sooner it is shelved the better.

I cannot say whether or not the switch over to the Latin alphabet will be acceptable to Bengalis. Only they can give a verdict on this issue. However, until the end of the last century the Muslims of Bengal used the Arabic script; they were so familiar with this script that even books were written in it. Owing to the conspiracy of the British and Hindus, the Arabic script was subsequently replaced by the Hindi script. They wanted to alienate the Muslims of Bengal from their history and religious literature, as well as to bring them under the influence of the Hindus. It was the policy of the then government to offer financial aid to those religious institutions which substituted the Hindi script for the Arabic. This is in brief how the present Bengali script was thrust upon the Muslims of Bengal. Now that they have become used to this script I doubt if

they will accept the Latin alphabet.

So far as Urdu is concerned, I think Urdu speakers will have no objection if the Arabic script is adopted. The *Naskh* script type may be improved upon to familiarize the Urdu-speaking public with it. The Latin alphabet for Urdu may be acceptable to the armed forces who are already familiar with it because of their British-oriented education. Yet, for the nation as a whole it is detrimental.

With the introduction of the Latin alphabet the existing Urdu literature will become out of reach for the new generations. Eventually they will be alienated from their cultural heritage and traditions, unless we also convert the legacy of Urdu, Persian and Arabic literature into the Latin alphabet. Turkey has already had the bitter experience of adopting the Latin alphabet for its native language. The younger generation in Turkey is unable to read, not to speak of understanding and benefiting from, the vast literature produced by Turkish scholars and men of letters over the centuries. These ancient Turkish texts are lying in the libraries as relics of the past. To meet the religious needs of people the Turkish government has in the recent past established religious institutions and the younger generation is obliged to learn the old Turkish script. As a newly independent state Pakistan should devote itself to the task of national reconstruction rather than fritter away its energy in a similar experiment.

Moreover, it would retard our academic progress. Even educated people, let alone the common masses, would require time to gain proficiency in the new alphabet. Scholars and writers would be unable to engage in creative work or research. By introducing the Latin alphabet we would make even the educated people illiterate.

Besides, the introduction of the Latin alphabet would

weaken our cultural ties with other Muslim countries. Barring a few, Muslim countries all over the world use the Arabic script, which is like the Urdu script. By adopting the Latin alphabet our fate would be that of Turkey which was unable to strengthen relationship with Muslim countries or with Europe, whose border it touches. As a Muslim community surrounded by Muslim countries our position would be even worse than Turkey's, if we adopt the Latin alphabet. We would be turned into a colonised island inhabited by westernized settlers.

In the face of these disadvantages there is no justification to introduce the Latin alphabet. If the government wants to introduce a uniform script for Urdu and Bengali, let it adopt the Arabic script. The Muslims of East Pakistan are obliged to learn the Arabic script for the study of the Holy Quran. The problem of printing can be solved by adopting the *Naskh* script which is very popular in Iran, Egypt and Syria. There is no reason why it cannot be adopted in Pakistan. I am confident that if the matter is put to the people they will straightaway reject it.

### **The Status of English**

As an international language the importance of English cannot be minimized. It is essential specially for those students who want to pursue their studies in professional subjects such as medicine, engineering, and other sciences. It is equally important for those who want to pursue higher research in the humanities or sciences. Yet I am not in favour of adopting English as the medium of instruction in our educational system. No self-respecting nation in the world can accord it the status of a medium of instruction. I do not know any independent nation, large or small, which has adopted a foreign language as the medium of instruction. It is said that Urdu and Bengali are not yet developed enough to be used

as the medium of instruction. The vital question is whether we are prepared to accord them the status of a medium of instruction or not. If the government takes a firm decision to make Urdu and Bengali the medium of instruction, the difficulties will have to be sorted out. As for English, it should be taught as an international language. It can be taught even as a compulsory language to those students who pursue their studies in science and other professional subjects.



## ROLE OF MUSLIM STUDENTS IN THE RECONSTRUCTION OF ISLAMIC WORLD

*Maulana Sayyid Abul A'la Maududi. delivered this speech in the late 1960s at the annual conference organized by the Islamic Jamiat-e-Talaba<sup>1</sup>, in Lahore*

Mr. President, distinguished guests, and dear students

It is heartening that students all over Muslim countries are devoted to the cause of an Islamic renaissance. They are becoming aware of their responsibilities as Muslims. Inspired by the Islamic spirit, they are striving to promote Islamic values in their educational institutions. In spite of their secular education they have succeeded in maintaining their Muslim identity and despite many obstructions they are struggling to hold aloft the banner of Islam. As one who holds dear the cause of the Islamic world, I commend their endeavours to promote the teachings of Islam.

You have invited me to speak on the role of students in the reconstruction of the Islamic world. Since the problems confronting students in Muslim countries are alike, my words are intended for all of them. Like you, they have been the victims of western colonialism. As in Pakistan, the socio-economic, political and educational systems in other Muslim countries were established on foundations they inherited from the West.

### **Islamic World Symbolizes the Muslim Ummah**

The Islamic world constitutes the Muslim Ummah which, in spite of the difference of caste, colour and language, is

bound together by a common culture and civilization. Man is mortal; he is destined to die. The survival of Islamic culture depends upon training and educating the younger generation along Islamic lines, so that it is able to preserve its cultural heritage and hand it over to the succeeding generations. Otherwise our culture will not survive.

### **What is Meant by Survival and Extinction of Nation?**

When we say that a nation has become extinct it does not mean that it has been completely wiped off the surface of the earth. A nation is said to be extinct when it loses its national identity. The Babylonians or the ancient Egyptian Pharaohs became extinct because they lost their cultural entity. Their culture and civilization died because of their inability to equip future generations to become the custodians of their cultural heritage. A nation also loses its national identity when it adopts an alien culture. The ten tribes of Israel became extinct because they lost their cultural identity and merged with other communities. Consequently, the progeny of these ten tribes is hardly aware today of its identity. But a nation survives if it prepares future generations to preserve its cultural heritage and thereby maintain its national identity.

### **Hand over Cultural Heritage to Succeeding Generations**

Our ancestors acquired the territory now called the Islamic world in order to make it the repository of Islamic culture and to implement the Islamic code of life. Like other communities of the world, the fate of the Muslim community hinges upon those future generations who are imbued with the Islamic spirit and who are able to safeguard their cultural heritage. An individual Muslim dies but the Muslim community will survive if it is able to transfer its cultural heritage from generation to generation. Pakistan will cease to be an

Islamic state unless it preserves its cultural identity. If you patronize western culture this will lead to the preservation of western rather than Islamic culture. Students play an important part in sustaining our cultural traditions. On them depends the survival of Pakistan as an Islamic state. It is therefore essential to provide them with an Islamic orientation so that they can become the sheet-anchor of Pakistan.

### **How to Preserve Our Cultural Heritage?**

There are two ways to preserve our cultural heritage: firstly, students themselves must take the initiative; secondly, the government must introduce revolutionary changes in the educational system of the country.

### **Measures Students should Adopt**

College and university students are mature enough to discriminate between good and bad. Their education, whatever its character may be, enables them to determine their course of life. They should not, therefore, depend entirely upon the government for the preservation of their cultural heritage; they should themselves take the initiative for this. Students must recognize that they are first and last Muslims. As the member of a Muslim community it is their responsibility to maintain their identity.

### **Fundamentals of Islamic Faith**

Belief in the oneness of Allah, the prophethood, and the Final Day of Reckoning is central to Islam. A man who is skeptical about these doctrines ceases to be a Muslim. The fate of Pakistan, as I have said above, is irretrievably linked with Islamic culture. Any attempt to cast doubt upon the above doctrines is tantamount to undermining Islamic culture as well as the ideological frontier of Pakistan.

This being so, Islamic-minded students should stand as an impregnable wall against any movement in their educational institutions which threatens Islamic values. Since the fate of the Muslim Ummah is linked with Islam, it is essential to offer strong resistance of anti-Islamic forces. Anyone who creates doubt about the fundamentals of Islamic faith is not merely guilty of heresy, but also guilty of undermining the cause of the Islamic world. You must not therefore allow anti-Islamic elements or philosophy to gain ascendancy in your institutions.

### **Commitment to Islamic Culture and Moral Values**

The fate of Muslims also depends upon adhering to Islamic values, as well as to the Islamic faith. Faith and moral values are inseparable. Islamic faith obliges us to abide by specific moral values. Our educational institutions have been promoting moral values which are antithetical to the spirit of Islam. It must be clearly understood that Muslims cannot prosper on the strength of western culture. They can progress only by upholding Islamic moral values. In the West, a man, even though he drinks and indulges in immoral practices, is ever ready to stake his life for his moral values, values which are based on a materialistic philosophy of life. By drinking, a Muslim, on the other hand, defies the divine mandate. So far as the effect of alcohol on the human body is concerned, it is injurious to Muslims as well as non-Muslims. Since drinking is not prohibited in most religions, a man is not guilty of violating his religious injunctions. When a Muslim drinks, he not only injures his health but also shows contempt for the instruction of Allah and His Prophet. This spirit of revolt emboldens him to violate the sanctity of divine injunctions in many other ways unless he becomes an outspoken heretic.

## **Impact of anti-Islamic Culture on Islamic Social Order**

The impact of an anti-Islamic culture is detrimental to an Islamic polity. By adopting an anti-Islamic culture Muslims stake even their faith. It makes them defy Allah and His Messenger, which in turn makes them recalcitrant in temporal affairs. They show no respect for any law, divine or otherwise. They commit sin after sin with impunity. How can you expect a person who has violated divine injunctions to have respect for man-made legislation? How can you expect him to sacrifice his life for the sake of his country? Such a person is not fit to be a member of any civilized society, let alone an Islamic society.

## **Promotion of Anti-Islamic Culture in Educational Institutions—A Criminal Act**

Those who are promoting anti-Islamic values in our educational institutions and inducing students to transgress the Islamic moral code are not the well-wishers of Pakistan. They are, in fact, conspiring to weaken the Islamic foundation of Pakistan. Students dedicated to the cause of Islam must frustrate their sinister design. They should mobilize fellow students against the deleterious impact of an alien culture. If students themselves shun western culture, the government cannot impose it against their will. Self-awareness and determination to refrain from adopting the vices of western culture—these are two things which students themselves can do. Students must also develop their knowledge about Islam. The fact that the government is not doing anything to promote the teachings of Islam among students does not exonerate them from their own responsibility in this regard. Born in a Muslim community, they are obliged to know about Islam. They must acquire basic knowledge about Islam on their own initiative. Islamic literature available in their own language can provide

the fundamental knowledge about Islam which would enable them to understand the difference between a Muslim and a non-Muslim, their obligations as Muslims, and the moral principles of Islam. For this they are not required to join religious seminaries and study there for years. I sincerely wish every Muslim student to study Islam not for taking a degree, but for maintaining his Islamic identity.

### **The Responsibility of Government**

The government should examine the factors which account for the widespread corruption in our social life. It should consider the question as to why corruption has made our legal system ineffective. The dishonesty of law enforcing agencies frustrates any government attempt to arrest the tide of corruption in the country. They are even liable to be exploited by our enemies. Recently the Pakistani army captured some part of Indian territory and found thousands of sacks of corn which had been smuggled from this country. If a man can resort to dishonesty at home, he can also sell state secrets to the enemy. If he can be exploited by his own people, he can also be exploited by enemies abroad.

Let us now consider the question as to why corruption is rampant in our society. The men at the helm are responsible for most of the corruption. Those men are the products of the existing education system. This education system undermines students' faith in the oneness of Allah, the prophethood, and the Day of Judgement on which the edifice of Islamic culture and moral values is founded. Students are gradually driven towards heresy and apostasy; very few produced under this system are able to keep their faith intact. If the faith of educated people in the fundamental tenets of Islam is shaken, nothing can keep them on the path of righteousness and piety. If a man ceases to be God-fearing, if he has no fear of accountability on the Final Day of Reckon-

ing, how can you prevent him from being dishonest? The spirit of self-sacrifice calls for loyalty to something higher than one's own self. For a Muslim it is loyalty to Allah, the prophethood, and the Muslim Ummah which is superior to all other loyalties. If his loyalty to these things is weakened, he degenerates into selfishness and other vices.

### **Islamic Principles Essential to Reform the Muslim Ummah**

The Muslim Ummah can survive by adhering to Islamic principles. The remedy for our degeneration lies in strengthening loyalty to Allah and His Messenger. It is the fear of accountability on the Day of Resurrection which can restrain us from becoming dishonest. It is the desire to earn the pleasure of Allah which can prompt us to sacrifice worldly gains. Other nations of the world are motivated by different loyalties and moral values. If you want to develop these alien moral values in a Muslim it would take several generations to thoroughly westernize him. On the other hand, if you want to shape his character along Islamic lines, it would take only a few years. Born in a Muslim family, he already believes in the fundamentals of Islam. Besides, the environment of Muslim society is also conducive to promoting Islamic beliefs. With some effort you can easily shape a child's character in an Islamic mould. Since the British were not interested in keeping our culture alive, they introduced an education system which weakened our religious faith. Their political interests obliged them to pursue an education policy which was detrimental to our faith. Pakistan is now an independent country. Should we follow the same education policy as bequeathed by the British this would, in fact, be an act of suicide.

## **Teachers Casting Doubt upon Islam are Traitors**

The academic staff in our institutions are engaged in alienating students from the anchor of Islam. They exploit every opportunity to cast doubt upon the efficacy of Islam in offering solutions to the problems of the contemporary world. They impress upon students that Islamic culture, and its political, economic and legal systems are outmoded and inappropriate for the modern age. They underestimate the achievements of Muslims in various fields. Let me say without reservation that teachers who are propagating these ideas are the foremost enemies of the Islamic world. The younger generation cannot be entrusted to them. Worse still, in some Muslim countries the departments of Sociology and Education are run by American or American-oriented teachers who present a distorted picture of Islam to students.

## **The Drawbacks of Present Education System**

The government should now consider how to remove the drawbacks of our education system. I do not question the usefulness of various subjects which are currently taught in our schools. The defect lies in the approach to these subjects. Since the exponents of western learning are heretical, they stress that the universe is functioning without a Master Mind or Planner, and that man is independent and does not need divine guidance. These are anti-Islamic concepts which undermine our culture and civilization. We should therefore re-interpret these subjects to give them a purely Islamic orientation. It is important to read science, philosophy, and the social sciences and to benefit from research in these fields. Yet you must read them as Muslim. Otherwise you are bound to come adrift from Islamic roots. This is the core of our educational problem and the sooner we understand this the better.

## Islam and Science

It is generally held that there is no compatibility between Islam and science. The fact that the U.S.S.R. follows Soviet-oriented science invalidates this proposition. If there is no compatibility between science and Islam, what relevance is there between science and Marxism? A socialist country does not approve the study of capitalistic-oriented science, philosophy, history, economics, political science, and other subjects. In a socialist country these subjects are taught from a Marxian point of view to produce socialist scientists, philosophers, historians, and economists. A country with a specific ideology cannot expose its youth to alien philosophies because it would lose its national entity.

## Two Aspects of Science

It is alleged that science, being a universally accepted fact, is incompatible with religion. There are two aspects of science. So far as scientific facts and natural laws are concerned, they are, no doubt, accepted universally. Yet the mind which describes these scientific facts is by no means universal. Every civilization describes scientific facts differently, according to its specific belief. I want to change the second aspect of science.

While most other substances contract when they are cooled, water expands as it freezes. Ice, being less dense than water, flows on it. This scientific fact can be described differently by two persons. An atheistic scientist describes this scientific fact as being essentially inherent in the quality of water, whereas a God-fearing scientist describes this scientific phenomenon as the manifestation of divine wisdom to make life possible in the rivers and seas. The two approaches build different impression on the minds of students. The one approach is intended to undermine the existence of Allah and

His Providence, whereas the other approach strengthens belief in the existence of Allah and His Providence. Instruction along the first line will produce atheistic Muslim scientists, whereas instruction along the second line will produce God-fearing Muslim scientists.

There is hardly any branch of science which does not strengthen our belief in the existence of Allah. The study of physics, chemistry, biology, physiology, anatomy, astronomy, in brief every branch of science, reveals facts which can make us staunch Muslims. The Holy Quran repeatedly draws our attention to the various phenomena of the universe as the evidence of divine existence. Secular scientists have correlated scientific facts according to their specific beliefs to undermine the concept of Allah. The government should understand the difference between the two approaches. By teaching "profane" science or philosophy we cannot produce God-fearing scientists or philosophers. The government should set up an academy to reorient western learning along Islamic lines. Otherwise the existence of Pakistan is at stake.

### **The Second Task Before the Government**

A second imperative is to provide moral orientation to students as well as to government functionaries. The government should stress the moral orientation of civil servants including military and police personnel. All government training academies should introduce a special course on Islamic studies to acquaint the trainees with the fundamentals of Islamic faith and moral principles. It should be obligatory for the trainees to observe Islamic Sharia, and not indulge in immoral practices. The future of Pakistan would be safe in the hands of a God-fearing administrative machine. At present training programmes of the various services are confined to their specialized duties. It is assumed that trainees, since they are already Muslims by nomenclature, do not require further

instruction in Islam. But, because of a lack of moral orientation they have no scruples in resorting to corrupt practices. If a few of these trainees are imbued with Islamic moral values, it is not due to the blessing of the training programme itself, but due to their inherent spiritual strength. Our training programmes for various services are hardly distinguishable from western training programmes. With a few exceptions, our training programmes have not produced morally sound officers.

Military training programme is equally defective. In some Muslim countries the armed forces have shown a spirit of self-sacrifice and performed wonderful feats of valour. However, the credit for this does not go to the training programme itself, but to those pious mothers who brought their sons up, as well as to the Muslim society which retains some Islamic values. If the present degeneration continues, future generations will not get even this last ray of spirituality. The women produced by our educational institutions are ill-equipped to provide moral training to their children along Islamic lines. Today's women are more interested in film actresses, games and sports than in religion. Do you think that children brought up by these women would lay down their life for the sake of Allah? If you want to produce soldiers inspired by a spirit of self-sacrifice, you must build their character on an Islamic foundation along with professional training. Thus they can face the formidable enemy across our frontiers.

## NOTE

1. To counter the influence of anti-Islamic forces in educational institutions, Islamic-minded students were obliged to organize themselves under the banner of the Islami Jamiat-e-Talaba on December 23, 1947, in Lahore. Since then the Jamiat has been striving to promote the Islamic teachings as well as moral values among Muslim students. It has brought about revolutionary changes in the outlook and thinking of student community. It is firmly committed to establish the sovereignty of Allah on the earth. The Jamiat has proved to be the van-

## ***THE ROLE OF MUSLIM STUDENTS IN THE RECONSTRUCTION OF ISLAMIC WORLD***

**guard of Islamic movement in Pakistan.**

**While other student organizations are regional in character, the Islamic Jamiat-e-Talaba is a national organization. It has a written constitution. The chief of the Jamiat is elected every year. It believes in a democratic struggle for the restoration of an Islamic order in the country. [Tr.]**

# **NOTES**

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