

# Logic of the Doctrine of Finality of Prophethood

Prof. B. H. Siddiqui

**D***een*, as a way of life, has a twofold dimension; the one metaphysical, the other social. The former connects man with God, the latter connects man with man. This is done by the *shari'ah*-law which embraces all things, human and divine, temporal and spiritual. It is structured on the belief that life has a transcendental value and that our social cultural, economic and political set-up should reflect this belief. It connects man, God and society together.

## Metaphysical Core of *Deen*

God is the metaphysical core of *deen*. All prophets, right from Adam (AS) to Muhammad (SAW), preached that there is but one God. The one almighty God created the world out of nothing and is maintaining it through immutable laws, mechanical and teleological, made implicit in it at the time of creation, which govern and control all that occurs and happens in it. The creation (*khalq*<sup>1</sup>) of the world as well as investing it with laws (*amr*<sup>2</sup>) that maintain it, are the acts of one and the same God. The unity of God ensures the unity of the cosmic order on the one hand and the unity of humanity on the other. All humans are the sons of Adam (AS) whom God created with both of His hands<sup>3</sup>, *khalq* being the one, and *amr* being the other hand. On the metaphysical plane the belief in one-God, one-cosmic order, one-God, one-humanity, was the professed *deen* of all the prophets, including the prophet of Islam (SAW). But the *shari'ah*-law, with a concrete social base, differed from prophet to prophet to meet the requirements of time and place.

## Social Expanse of *Deen*

The *deen*, though Divine in origin and content, is yet human in its application. Its core is certainly metaphysical but its application has a concrete human base. It establishes a personal subjective relationship

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The writer is former Professor of Philosophy, Government College Lahore, and former Principal, Government College of Education. He has authored several books and research articles in the field of Muslim philosophy, education, and moral philosophy.

between man and God on the one hand and an objective social relationship between man and man on the other. It is other-worldly and abstract, but at the same time it is this-worldly and concrete, for it plays a vital role in molding the social order and community life of the believers by exerting a steady pressure on all private and social activities, setting a norm to which they conform as closely as possible. Its all-embracing *shari'ah*-law lays down not only the rights and duties of the believers among themselves in particular whereby they are enabled to observe right conduct in this life and prepare themselves for the life to come, but also their obligations towards the rest of the mankind in general. Structured upon a vertical axis, its social horizon is so wide that it embraces entire humanity.

### **Completion of *Shari'ah* and Abolition of Prophethood**

The metaphysical side of *deen* was one and the same for all prophets. Notwithstanding this, the *shari'ah*-law which regulates collective life of people, differed from prophet to prophet. These *shari'ahs* were of local character, valid for a particular time, people or place. On the contrary, the *shari'ah*-law proclaimed and enforced by the prophet of Islam (SAW) is comprehensive in content and universal in application. It is valid for people of all times, and climes. It is valid for people of all times and climes. It set “the seal of completion and perfection”<sup>4</sup> on the moral and social code of life, leaving no room for any further addition or alteration in it. Being complete and perfect in all respects, spiritual and temporal, it put to an end the history of revelation once and for all. The abolition of prophethood is, thus, a logical consequence of the completion of the eternal law of Islam. Another equally logical consequence of it is “the birth of inductive intellect”, in its wake, for solving any difficulty which may arise in acting upon the law, side by side acquiring power and control over the stupendous forces of nature.

### **Birth of Inductive Intellect**

Knowledge is what a culture is rooted in. It is a gift from God to man, irrespective of revelation or reason being its source, to enable him to spread the culture of Divine *amanah*<sup>5</sup> (trust) and *khilafah*<sup>6</sup> (viceregency) on earth. The history of this culture began with Adam (AS) whom God blessed, among other things, with “the knowledge of the essences of all things of the world”<sup>7</sup> where he was destined to live. Presumably, he did not bestow knowledge of each particular thing of the world on Adam (AS); instead he endowed him with inductive intellect which made explicit to him the essences of all things of the world. The first thing that God created was the reason, said the Prophet (SAW). This saying of the Prophet (SAW) lends support to my presumption. The abolition of prophethood, while it

closed the door of revelation, awakened the potentially present empirical spirit in man. In the words of Iqbal:

In Islam prophecy reaches its perfection in discovering the need of its own abolition. This involves a keen perception that life cannot for ever be kept in leading strings (of future revelations); that in order to achieve full self-consciousness man must finally be thrown back on his own (intellectual) resources (for exercising *ijtihad* and conquering nature outside himself). The abolition of priesthood and hereditary kingship in Islam, the constant appeal to reason and experience in the Qur'an and the emphasis it lays on Nature and History as sources of knowledge are all different aspects of the same idea of the finality.<sup>8</sup>

The Qur'an recognizes Nature and History as two veritable sources of knowledge "and it is in tapping these sources of knowledge that the spirit of Islam is seen at its best."<sup>9</sup> Thus stated "the birth of Islam" appears to be tagged with "the birth of inductive intellect,"<sup>10</sup> with awakening the latent empirical spirit of man.

### **First corollary of the Doctrine of Finality: Integration of Faith with Intellect**

As the leader of the "*ummatan wasatan*", the community of middle path, the prophet of Islam (SAW) occupies a middle position between the ancient and the modern world.

In so far as the source of his revelation is concerned (to which he relentlessly sticks), he belongs to the ancient world; in so far as the (empirical) spirit of his revelation is concerned (as anticipated by gradually passing the early logistics of Islam from the deductive to the inductive attitude in their efforts at interpretation, he belongs to the modern world. In his life he discovers other sources of knowledge suitable to its new direction.<sup>12</sup>

The other sources of knowledge are reason and experience and the new direction is the conquest of nature side by side with the old direction of self-quest. The Prophet (SAW) used these new sources of knowledge in promoting revelation in discharging his twofold duty of *tabligh* and *ijtihad*. He "proclaimed the clear message of the Qur'an<sup>13</sup>" to friends and foes alike by appealing to their good sense and reason. Furthermore, he vindicated the universality of the law of Islam by exercising *ijtihad*, by calling reason to the help of revelation. Since the law of Islam is eternal and immutable, he undoubtedly belongs to the ancient world. But since it is not static, but dynamic, progressive and forward looking, despite being eternal, he unmistakably belongs to the modern world. As an apostle of moderation and middle-wayness, he stands for the integration of faith with intellect, of

revelation with reason, of religion with science, which is obviously the first corollary inherent in the very concept of the doctrine of finality. The culture of Islam is, therefore, not a culture of more virtue. It is not altogether an ear-culture, born of “listening and obeying”<sup>14</sup> the revelation. Its other equally important dimension is the perceptive eye, the inductive intellect, which adds the element of physical power to its moral dimension of virtue. Western culture is outright eye-culture; it is simple and pure power culture. Islamic culture is a blend of ear and eye cultures. It is a synthesis of virtue and power and has a better chance of enduring the rigors of time than the extremist power culture of the West.

### **Second Corollary of the Doctrine of Finality: Extensive *Tabligh* in General**

The history of revelation came to an end with the Prophet of Islam (SAW) but the evolving *deen* which he complete and perfected will continue for ever. Its perpetuation is now the collective responsibility of the Muslim *ummah*. The *ummah* is charged with the duty of *tabligh*, of spreading the knowledge of *deen* far and wide; “Let there arise out of you a band of people”, says the Qur’an, “inviting to all that is good, enjoining what is right and forbidding what is wrong.”<sup>15</sup> It reiterates: “you are the best of people, evolved (for the good of) mankind, enjoining what is right and forbidding what is wrong.”<sup>16</sup> It is the incumbent duty of the *Ummah* to spread knowledge of the “dos” and “don’ts” of Islam as far as possible so that people may pursue goodness and shun evil. Without knowledge, one cannot pursue virtue. Socrates (d. 399 BC), the Greek sage, thought otherwise. He identified knowledge with virtue.<sup>17</sup> He thought that knowledge is not only a necessary but also a sufficient condition of virtue. No man, he said, does what he thinks to be wrong. He does so in ignorance. But experience does not support his view that knowledge is a sufficient condition of virtue. For more often than not we see the better and approve of it, but pursue evil. Knowledge is a matter of intellect, virtue that of will and there is no direct link between intellect and will. It is the feeling which provides motive power to knowledge, acts as a middle term between intellect and will and paves the way for virtue. It is not enough to know what virtue is, we should also feel an urge to acquire it, if we wish to be virtuous. Thus we can always say that virtue is knowledge, but we can never say that knowledge is virtue, without calling feeling to its help. We see a lion, feel afraid and strike. We see a flower, are pleased and pluck it. Cold-blooded knowledge cannot move will to act upon it, without the fuel of feeling.

*Tabligh* should not only stir up feeling, but should also adapt itself to the cultural norm of the people being addressed, the characteristic example of which was set by the Qur’an itself. Poetry was a cultural compulsive with the Arabs. The Qur’an, therefore, was revealed to the

Prophet (SAW) in a more forceful elegant style than is characteristic of poetry, to convey its message to them. In the Middle Ages, philosophy replaced poetry as the hallmark of culture and we lost no time in developing a speculative theology '*ilm al-kalam* to communicate the fundamentals of our faith in the cultural idiom of the time. Neither poetry nor philosophy is the norm of culture now. It is firmly held by science and technology which makes it incumbent upon us to restructure the medieval speculative '*ilm al-kalam* on a concrete empirical basis, to adapt it to the cultural norm of modern times. The learned scholars of Islam, grievously enough, have not paid attention to the crying need of integrating faith with inductive intellect, the logical corollary of the finality of prophethood.

### **Third Corollary of the Doctrine of Finality: Intensive *Ijtihad* by Exegetists**

Closely connected with *tabligh*, spreading knowledge of the “dos” and “don’ts” of Islam extensively, is the intensive exercise of *ijtihad* for discovering the true application of these “dos” and “don’ts” under changed conditions of life. This is the exclusive responsibility of the hermeneutists or what the Quran calls “bearers of the authentic knowledge of the Book” (*rasikhuna fi al-‘alm*<sup>18</sup>). In the parlance of jurisprudence, *ijtihad* means intensive exercise of one’s individual judgement on a question of law. But it should not be confused with freedom of judgement. The word literally means to exert oneself in the sense of striving to discover the true application of the teachings and of the Qur’an and the Sunnah in a particular case and it must not go against the plain sense of these teachings. The early jurists of Islam, specially Imam Abu Hanifa (RA) (d. 767), Imam Shafi’i (RA) (d. 819), Imam Malik (RA) (d.795) and Imam Hambal (RA) (d. 855), among sunnis, displayed remarkable juristic insight in solving the physical, social and spiritual problems of a growing civilization. They developed an elaborate system of laws which was “one of the most brilliant-essays of human reasoning.”<sup>19</sup> Iqbal noticed a shift from discursive to inductive reasoning in their legal thinking. “With the expansion of conquest and the consequent widening of the outlook of Islam”, he writes, “these early logists had to take a wider view of things, and to study local conditions of life and habits of new peoples that came within the fold of Islam. A careful study of the various schools of legal opinion, in the light of contemporary social and political history, reveals that they gradually passed from the deductive to inductive attitude in their efforts at interpretation.”<sup>20</sup> He particularly appreciates Imam Abu Hanifa’s (RA) “principle of *istabsan* juristic preference, which necessitates careful study of actual conditions in legal thinking.”<sup>21</sup> The learned Imam (RA) introduced a horizontal dimension of “the study of local conditions in the life and habits of new peoples” in the exercise of *ijtihad* which was hitherto structured upon the

vertical axis of the intention, aim and moral thrust of the *shari'ah* injunction whose true application was sought.

*Ijtihad* is the principle of cultural adaptation in Islam. It fully demonstrates the universality of the comprehensive *shari'ah*-law which in turn, makes it an unending exercise, for no *ijtihad* can claim to be the last and final *ijtihad* in this world of perpetual change. We are living in an age of "explosion of knowledge" which has considerably broadened our outlook, resulting in drastic change in our material, social and spiritual needs, reshaping old and creating new problems, unknown to medieval jurists. Obviously, relative *ijtihad* within the framework of the medieval schools of *fiqh* cannot serve the desired purpose. Iqbal, therefore, stubbornly demands the right of absolute *ijtihad*, "complete authority in legislation"<sup>22</sup>, exercised by the founders of the orthodox schools of *fiqh*. He insists on reinterpreting the fundamental legal principles of Islam in the light of the social realities of modern life which necessitate "that each generation, guided but unhampered by the work of its predecessors, should be permitted to solve its own problems."<sup>23</sup> Conscious of the vital importance of *ijtihad*, the Prophet of Islam (SAW) categorically said:

If the *ijtihad* of a competent jurist proves to be right, he will get two rewards; if it turns out to be wrong, even then, he will get one reward.<sup>24</sup>

The promise of one reward even if the *ijtihad* of a jurist turns out to be wrong highlights the necessity of *ijtihad* as an organic need of the living and growing culture of Islam. Schuon has made an objective analysis of the decline of the East and the West and I cannot help reproducing it here for awakening our jurists to the great responsibility which has automatically developed upon their shoulders with the abolition of prophethood once and for all:

All civilizations have decayed, only they have decayed in different ways: the decay of the East is passive, that of the West is active. The fault of the East in decay is that it no longer thinks; the West in decay thinks too much and thinks wrongly. The East is sleeping over truths; the West lives in errors.<sup>25</sup>

### **Doctrine of Finality and Mystic Experience**

Qualitatively speaking, prophetic and mystic experiences are of the same kind. Both of them are spiritual in character, with different aims of the elevation of the mankind and personal elevation of the mystic himself. The prophet is a God-elect, whereas the mystic ascends to spiritual heights through rigorous physical, mental and spiritual exercises.

Revelation ceased to happen after the prophet of Islam (SAW) has ceased to exist in the history of man. But intuition of the mystic, though of the same kind, has not ceased to exist “as a vital fact”, says Iqbal. “The Qur’an”, he continues, “regards both *Anfus* (self, heart) and *Afaq* (nature, world) as sources of knowledge. God reveals his signs in inner and outer experience and it is the duty of man to judge the knowledge-yielding capacity of all aspects of experience.”<sup>26</sup> The doctrine of finality implies as we have said earlier, integration of faith with intellect, not “complete displacement of emotion by reason.”<sup>27</sup> The function of the doctrine “is to open up fresh vistas of knowledge in the domain of man’s inner experience”<sup>28</sup> on the one hand, and “to create an independent critical attitude towards mystic experience”<sup>29</sup> on the other to determine the genuineness of the experience. Mystic experience, though “unusual and abnormal”, is yet “a perfectly natural experience”, with Iqbal, “open to critical scrutiny like other aspects of human experience.”<sup>30</sup> The intellectual test of such an experience is its “critical interpretation, without any presuppositions of human experience, generally with a view to discover whether our interpretation leads us ultimately to a reality of the same character as is revealed by religious experience.”<sup>31</sup>

Islam neither separates emotion from reason, or the spiritual from the temporal. It is a *deen* of moderation and middle-wayness. Extremism, either on the side of emotion or that of reason, is alien to its spirit. Its epistemology is a synthetic construct of reason and emotion, of intellect and intuition, which, according to Iqbal, are not essentially opposed to each other, for:

They spring up from the same root and complement each other. The one grasps reality in piecemeal, the other grasps it in its wholeness. The one fixes its gaze on the external, the other on the temporal aspect of reality... Both are in need of each other for mutual rejuvenation. Both seek visions of the same reality which reveals itself to them in accordance with their functions in life.<sup>32</sup>

Reason and intuition operate at different levels and play distinct roles in life. The one excels in the realm of quantity, the other in that of quality, but both are aspects of one and the same reality and so, far from opposing, they complement each other. Springing from the same root, they are organically related. They cannot be antagonistic to each other. The integration of two different sources of knowledge presents no problem. I have dealt with this problem in another paper, the relevant part of which is reproduced below:

The fact is that at times more than one sources of knowledge are in use. When we hear a song on the television, our ears and eyes give us knowledge of two different sorts, the one pertaining to

the realm of sound, the other to that of sight. But nobody doubts the unity of knowledge thus arrived at. Its dualism is lost in the unity of the singer.<sup>33</sup>

### Cultural significance of the Doctrine of Finality

Culture is essentially a matter of thoughts and feelings, beliefs and ideals, attitudes and values. It is a mental phenomenon. Every culture, at its base, is a worldview rooted and grounded in the fund of knowledge - religious or secular or combination of both - at the disposal of a community. It carries with it a specific belief regarding the origin and destiny of the world, the value of things of the world for man in general, the place and position of man in the universe in particular and the norm it sets to which his thought and behavior must conform. As the knowledge is, sacred profane so would be the worldview and the culture based on it. If a culture were based on simple and pure revealed knowledge, anchored to the vision of Ultimate Reality, nothing short of self-conquest would be its cherished goal. It would idolize conquest of nature outside oneself, if it were based on secular, value-free knowledge, yielded by inductive intellect. In the one case, it is characterized by virtue, piety and righteousness and in the other by ever-increasing control of and power over the stupendous forces of nature. If a culture takes its bearing from the much-desired integration of the revealed with the empirical knowledge, it would keep physical power under strict moral control, for the good of the humanity at large. The first two cultures are marred by their unwholesome extremist spirit the one extolling virtue and the other power, exclusively at the cost of each other, and leave much to be desired in their composition. The spirit of the third culture is one of moderation. It accommodates both virtue and power in its make-up and exquisitely suits the temper of what the Qur'an calls *ummatan wasatan*, the community of middle path. I shall now turn to Iqbal's refreshing account of these cultures:

The cultures of Asia and, in fact, of the whole ancient world, failed because they approached reality exclusively from within and moved from within outward. This procedure gave them theory (vision) without power, and on mere theory no durable civilization can be based.<sup>34</sup>

He reiterates his view at another place: "Vision without power does bring moral elevation, but cannot give a lasting culture."<sup>35</sup> At the same time, painfully conscious of Nietzsche's concept of man as will to power, will to overpower, often interpreted in terms of wantonness and brutality, he warns us: "Power without vision tends to become destructive and inhuman."<sup>36</sup> The only alternative left, he continues, is that "both must combine for the spiritual expansion of humanity"<sup>37</sup> on the one hand, and



the realization of “spiritual democracy,”<sup>38</sup> the ultimate aim of Islam, on the other. This is the cultural significance of the doctrine of finality in Islam. It ushered in inductive intellect, giving a “new direction” to life, that of conquering nature outside itself, beside the traditional direction of self-conquest. Awakening the latent empirical spirit in man to acquire more and more physical power is one side of the doctrine, the other and far more important than the first one, is placing the power thus acquired under the overall control of religion and morality.

In the end, I would like to locate and comment on some of the difficulties, which the reader feels in understanding Iqbal's *The Reconstruction of Religious Thought in Islam*.

### **Difficulties in Understanding *The Reconstruction of Religious Thought in Islam***

The first and foremost difficulty is the form of the *Reconstruction*. It was conceived, planned and executed not as a coherent book, various chapters of which could have been organically related to one another. It lacks unity and continuity of thought. It is a collection of seven scattered lectures on different topics (lacking footnotes and bibliography, thanks to Prof. M. Saeed Sheikh who has carefully edited and annotated them), delivered at Madras, Hyderabad and Aligarh, which tend to confuse instead of enlightening the reader. To overcome this difficulty the reader is advised to study the reconstruction in the light of the vision upon which the entire philosophy, poetry and personal life of Iqbal converges.

The source of the second difficulty is the reader himself who tries to understand the *Reconstruction* in all ignorance of the selective nature of cultural borrowing, which is the main theme of the book. In all cases of cultural borrowing, we must remember, the borrowing culture takes only those things from the lending culture which squarely fit in its cultural framework and outright rejects the elements which conflict with its fundamental values, emotional attitudes and aesthetic criteria. This law governs the phenomena of all cultural influence and Iqbal was always mindful of it. He explicitly praises modern inductive knowledge, for it is immensely useful and rewarding through the technology it has given birth to. He exhorts Muslims to acquire this knowledge, the mother of modernity and the technology, which has revolutionized the world. But structured upon sense perception, this knowledge generally called science, is secular and value-free and so he warns his co-religionists in the following dictum:

Approach modern knowledge with a respectful but independent attitude.<sup>39</sup>

The dictum means that Muslims should not lag behind in acquiring modern inductive knowledge, but at the same time they should guard themselves against its secularism and amorality. They should accept only those elements of modern knowledge which match with our culture and reject those which conflict with it. This process of acceptance and rejection has been interpreted by some as Iqbal's ambivalent attitude towards modern knowledge which is not warranted by facts. The term ambivalence is hardly applicable to the selective activity of cultural borrowing, for ambivalence is a fact of human nature, as defined by psychologists, whereas accepting some and rejecting other elements of modern knowledge for assimilation in one's own culture, is a critical evaluation of modern knowledge from one's cultural viewpoint and not a natural phenomenon by any stretch of imagination. Cultural borrowing is a piecemeal adaptation to another culture and not whole sale adoption of it. It is a selective activity, not a servile imitation.

The source of the third difficulty is also the reader himself who is reluctant to recognize Iqbal as "the vigilant eye of the nation" (*deeda-i beena-i qaum*), as a sociologist of Muslim community and a physician of its culture. This stands in his way of viewing the *Reconstruction* in a wider sociological perspective. Iqbal has the bearing of a social scientist. He wrote a book on economics, *Ilm al-Iqtisad*, published from Lahore, in 1903. He assiduously studied sociology,<sup>40</sup> the new budding science, in the London School of Political Science and Economics, during his three-year tenure in England, for higher studies, from 1905 to 1908. He particularly studied F.H. Giddings's *Principles of Sociology*, first published in 1896, with great interest. Influenced by the researches in this new science, he delivered an inspiring lecture, "The Muslim Community: A Sociological Study," in the Strachy Hall, Aligarh, in 1910, wherein he particularly mentioned Giddings<sup>41</sup> by name.

Now a word about the sociology of knowledge. Sociology is the science of the group life of a people and of the culture that emerges from it. It studies the structure of society in general and the cultural make-up of its members in particular, that is, the way they think, feel, do and behave. Culture though a product of group life is yet, at its base, a worldview, an outlook on life, embedded in the fund of knowledge at the disposal of a community. Knowledge, thus is the root of culture. As the knowledge is sacred or profane, so would be the culture based on it. It is the cultural significance of knowledge that the Prophet of Islam (SAW) made the acquisition of knowledge incumbent upon every Muslim male and female and God ordained the Prophet (SAW) himself to pray: "My Lord! Increase me in knowledge."<sup>42</sup> Now "knowledge does not keep any better than fish."<sup>43</sup> It always keeps moving onward. Since culture is the fruit of

knowledge, any change, addition or amendment in it directly affects our intellectual attitudes, social behavior and general complexion of culture. This necessitates reconstruction of our cultural heritage to remove or at least to shorten “the cleavage” or “distance” between our old cultural attitudes and new social realities to keep pace with the onward moving fish of knowledge. It is in keeping with the sociological thrust of ever-increasing knowledge that Iqbal wrote the *Reconstruction* and it is in light of sociology of knowledge that we should try to understand his repeated emphasis on reconstructing the medieval *‘ilm al-kalam* (theology) and *fiqh* (jurisprudence) and his demand for absolute *ijtihad*, complete authority in legislation which, he thinks, is a crying need of the mobile, progressive and forward looking culture of Islam. Reconstruction is the price of our survival in the present day world of explosion of knowledge. But it should not be taken to mean “mere adjustment in modern conditions of life.”<sup>44</sup> Western secular culture is also badly in need of reconstruction on a spiritual basis. As Iqbal pointed out: “Humanity needs three things today — a spiritual interpretation of the universe, spiritual emancipation of the individual and basic principles of a universal import directing the evaluation of human society on a spiritual basis.”<sup>45</sup>

### Endnotes

1. Al-Qur’an: Al-A’raf 7:54. This is the only *ayah* in which the terms *khalq* and *amr* have been used in a pair.
2. Ibid; Al-Qur’an: Ha Meem As-Sajdah 41:12 “He invested each heaven with its law.”
3. Al-Qur’an: Suad 38:75.
4. Al-Qur’an: Al-Ma’idah 5:3.
5. Al-Qur’an: Saba 34: 72.
6. Al-Qur’an: Al-Baqarah 2:30.
7. Al-Qur’an: Al-Baqarah 2:31.
8. Iqbal, Allama Muhammad. *The Reconstruction of Religious Thought in Islam*. Edited by M. S. Sheikh. (Lahore, Pakistan: Iqbal Academy Pakistan and the Institute of Islamic Culture 1986) p. 101.
9. Ibid, p. 101.
10. Ibid, p. 101.
11. Al-Qur’an: Al-Baqarah 2:143.
12. *Reconstruction*, Ibid, p. 100.
13. Al-Qur’an: Ya Seen 36:17.

14. Al-Qur'an: Al-Baqarah 2: 285.
15. Al-Qur'an: Al-e-Imran 3:104.
16. Al-Qur'an: Al-e-Imran 3:110.
17. Thilly, F. *A History of Philosophy*, revised by Ledger Wood (New York: Henry Holt and company, 1955) p. 70.
18. Al-Qur'an: Al-e-Imran 3:7; Al-Nisa 4:162.
19. Gibb, H. A. R. *Mohammedism* (New York, 1953) p. 74.
20. *Reconstruction*, Ibid, p. 131.
21. Ibid, p. 137.
22. Ibid, p. 118.
23. Ibid, p. 134.
24. Muhammad bin Ismail bin Al-Muqhirah Al-Bukhari. *Sahih Al-Bukhari* (Lahore: Hamid and Co., 1982) Vol. III, p. 821.
25. Schuon F. *Spiritual Perspective and Human Facts*, trans D.M. Matheson (London: 1954) p. 22.
26. *Reconstruction*, Ibid., p. 101.
27. Ibid.
28. Ibid.
29. Ibid.
30. Ibid.
31. Ibid, p. 22.
32. Ibid, p. 2
33. Siddiqui B.H. *Knowledge: An Islamic Perspective* (Islamabad: International Institute of Islamic Thought, 1991) p.16.
34. *Reconstruction*, Ibid, p. 12.
35. Ibid, p. 73.
36. Ibid.
37. Ibid.
38. Ibid, p. 142.
39. Ibid, p. 78
40. Baig, A. A. *The Poet of the East* (Lahore: Qaumi Kutub Khana, 1939) p. 30.
41. Iqbal, Allama Muhammad. *The Muslim Community: A Sociological Study*. Edited by Dr. Muzaffarabbad (Lahore, Maktaba-i'Aliya, n.d.), p. 22.
42. Al-Qur'an: Taha 20:114.

43. Whitehead, A. N. *The Aims of Education* (New York, Menter, 1958), p. 152.  
 44. *Reconstruction*, Ibid, p. 142.  
 45. Ibid.

‘Umar bin Al-Khattab (RAA) narrated: Once a Jew said to me, “O chief of believers! There is a Verse in your Holy Book which is read by all of you, and had it been revealed to us, we would have taken that day (on which it was revealed) as an *Eia* (festival) day.” ‘Umar (RAA) asked, “Which is that Verse?” The Jew replied, “This day I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islam as your *Deen* (Al-Ma’idah 5:3).” ‘Umar (RAA) replied, “No doubt, we know when and where this Verse was revealed to the Prophet (SAW). It was Friday and the Prophet (SAW) was standing at ‘Arafat (i.e., the day of *Hajj*).” (*Sahih Al-Bukhari*)

Ibn ‘Umar (RAA) reported that the Messenger (SAW) of Allah (SWT) said: “While I was sleeping, I saw that a cup full of milk was brought to me and I drank my fill till I noticed its wetness coming out of my nails. Then I gave the remaining milk to ‘Umar bin Al-Khattab (RAA).” The Companions (RAA) asked, “O Messenger (SAW) of Allah (SWT), what have you interpreted (from this dream)?” He replied, “It is knowledge (of *Deen*).” (*Sahih Al-Bukhari*)

Abdullah bin ‘Amr (RAA) reported that the Messenger (SAW) of Allah (SWT) said: “Allah does not take away the knowledge by taking it away from the people, but by the death of the learned men till when none of them remain, people begin taking as their leaders ignorant persons who when consulted will give their verdict without knowledge. So they will go astray and will lead the people astray.” (*Sahih Al-Bukhari*)