

Modern Challenges to Religion: Islamic Response

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I shall restrict myself in this paper to the basic modern challenge, instead of manifold modern challenges, to religion, for all of them derive from it. This basic challenge is the empirico-rationalist epistemology of the modern West which rules out the possibility of Transcendence and, therefore, of Revelation, and makes human reason exclusive source of all knowledge and values, of all truth and reality and of the essential nature of man itself, as we shall see later. It relentlessly aims at establishing and widening the control, of man over the stupendous forces of nature, as held by Huston Smith. Production of knowledge, according to it, is simultaneously production of power, as held by Kuhn, Habermas, Foucault and others.

The core of Religion, on the contrary, is Transcendence. Its epistemology is, therefore, a blend of Revelation and Reason, of values and facts, It derives the humanity of man from Divine metaphysical reality and is grounded in it. It relentlessly aims at establishing and deepening the control of man over himself. Virtue, not power, is its cherished goal. Religion, as apposed to Science, gives us a total vision of reality. But it is far from being enough. "Vision without power does bring moral elevation, but cannot give a lasting culture. Power without vision tends to become destructive and inhuman. Both must combine for the spiritual expansion of humanity,"¹ says Iqbal.

Integrate power with virtue, facts with values, Science with Religion or perish. This is the Islamic response to the power-epistemology of the modern West. The rest of the paper will revolve round this central theme.

1. Modernity Vs. Religion

Modernity and Religion, as is apparent, are two diametrically opposed outlooks on life. The one is essentially materialist, for it is grounded in the conviction that there is no world behind or beyond this world of wind and water, as claimed by Science. The other is basically spiritualist, for it is grounded in the belief that life has a transcendent

value, as revealed by God to His prophets. The one rests on a horizontal, the other on a vertical axis. The one is one-dimensional, for it addresses only a part of man's being, i.e. thought aspect of his consciousness, the other is multidimensional, for it addresses the totality of man's being, i.e. thought, feeling and action, and operates within the ontological framework of God-consciousness. The approach of the one is fragmentary which rules out possibility of Transcendence, that of the other is holistic which implies Transcendence. The one thing that follows from it, as pointed out by Smith, is that "a scientific world-view is impossible in principle, a contradiction in terms. For "world" implies whole and science deals with a part, an identifiable part of the whole".²

2. Nature of Science

Modernity owes its origin to the rise of Science as an intellectual and social force. As an intellectual force, it is conspicuously unidimensional. It is concerned with the thought aspect of man's being exclusively, and makes it obstinately the cornerstone of its epistemology (theory of knowledge) which constructs an ontology (theory of reality), consistent with its professed rationality, coupled with a world-view that necessarily follows from it. This aggressive unidimensional epistemology sees in the world nothing save facts, lifeless and meaningless facts, yielded by sense-experience and interpreted by reason. It makes nature the whole of reality, "everything that exists must have a foothold in nature: space, time and matter,"³ and in the end must be subject to the laws that govern Nature. A sudden and loud explosion, nobody knows how and why it happened, followed by blind evolution, brought this temporal world into existence. The touchstone of reality is its measurability. Whatever we can measure, we can know, What we cannot measure, we cannot know. Russell's mid-century BBC announcement: "What science cannot tell us, mankind cannot know"⁴ is an echo of the same. This makes reality radically epistemic⁵. i.e. a creation of self-styled epistemology which assigns a deepening role to human reason to construct reality, truth and world-view that strictly conforms to the canons of logic and Reason. Reality, it asserts, is not independent of our knowing the world. It is determined solely by our consciousness. Truth is instrumental. It is made, not found, invented, not discovered. World-view is constructed, not given. In short, Reason is the sole authority in the pursuit of knowledge in all matters of life.

The kind of knowledge we have been discussing above, though scientifically respectable, is extremely narrow. It is fragmentary and restricted to the quantitative aspect of reality. It capitalizes on facts,

without reference to values. It can lay its hand on instrumental, but not on intrinsic values, on what is externally useful, but not on what is inherently good in itself. Likewise, it can deal with descriptive values, with what people do like, but not with normative values, with what they ought to like. Similarly, it cannot get its hand on the meaning of life, proximate or ultimate; nor on any purpose in what happens in Nature; nor on what is “qualitatively immeasurable”. Of these, quality is fundamental, “for it is their qualitative components that make values, meanings and purposes important”.⁶

That science gives us knowledge of the concrete and that senses are the gateways of this knowledge is an unchallengeable proposition. But to restrict reality to the concrete and knowledge to sense experience is not very scientific. It is scienticism, epistemological and ontological imperialism, which as we shall see later, has devised a reductionist mode of explanation in order to reduce quality into quantity in self-defence.

3. Nature of Islam

As a complete code of life, Islam addresses the totality of man’s being, i.e. knowing, feeling and willing, and requires complete submission to God, both in thought and deed. It is God, says the Quran, Who created the world ex-nihilo, and He created it not in sport, but to see who amongst us does righteous deeds”.⁷ The ayah gives priority to ontology over epistemology and makes the latter a part of the former. Thus it is ontology that determines both the structure and function of epistemology in Islam. Its structure consists of Revelation and Reason and its function is to integrate knowledge with wisdom, facts with values. Knowledge, it holds, becomes objective and credible when Revelation and Reason complement each other, when it is the result of a dialogue between heaven and earth. Revealed knowledge is basically value-loaded. It is meaningful as well as purposive. It has a qualitative dimension which makes values, meanings and purposes vitally important for us. This knowledge is the crying need of Science so that it may restructure itself on a vertical axis and recast its value-free knowledge into the religious framework of value. Likewise, the urgent need of Islam today is to reconstruct its medieval ilm al-kalam (theology) and fiqh (jurisprudence) in the light of modern knowledge in order to keep pace with time.

Islamic epistemology, it is now abundantly clear, is based primarily, but not exclusively, on revelation. Reason plays no less important role in the acquisition of knowledge. The Quran recurrently

calls upon man to reflect over the wonders of creation in the heavens and the earth and investigate Nature, for knowledge of Nature, with it, "is the knowledge of God's behavior".⁸ Nature is to God, what habit is to man. "The truth is", says Iqbal, "that all search for knowledge is essentially a form of prayer. The scientific observer of Nature is a kind of mystic seeker in the act of prayer".⁹

4. Reductionism and Science

The quintessence of Science, the mother of Modernity, is quantity; that of Religion, the royal road to Transcendence, is quality. Since Religion addresses the total being of man, it has room both for quality and quantity, placing the latter under the umbrella of the former. The quantitative science is positivist through and through. There is no room for quality in its positivist structure. It should have rest content with it. Instead it has started an unending war against quality under the banner of Reductionism, the impetus to which was given by Darwin's *The Descent of Man*. Evolutionally speaking, it is argued, we are the more born of the less, the higher derived from the lower. This has tempted scientists to understand and interpret the behavior of the higher in terms of the lower. This mode of explanation they call Reductionism. Smith defines it as "a belief that human activities can be "reduced" to and explained by the behavior of lower animals and that these in turn can be reduced to physical laws that govern inanimate matter".¹⁰

It was in keeping with the aforesaid reductionist trend that stars, with Newton, were machines; animals, with Descartes, were machines; society, with Hobbes, is a machine, human body, with La Mettrie, is a machine, human behavior, with Pavlov and Skinner, is mechanical; human mind, with the behaviorist, is the working of brain and emotion, with James and Lange, is a mechanical change in the body. It is interesting to learn from F. Crick that modern biology is now set "to explain all biology in terms of physics and chemistry".¹¹

Let us now turn from Reductionism, crusade against quality, to Holism, rejoinder to Fragmentarianism of science.

5. Holism¹² and Religion

In opposition to science, the human-eye-view of reality, Religion is "God's eye-view of reality."¹³ What Reductionism is to science, Holism is to Religion, the evidence of which is found even in the physical, biological and social sciences.

Holism, Smuts writes in his *Holism and Evolution*, means that

the fundamental principle of Universe is the creation of whole i.e. complete and self-contained systems from the atoms and cells, by evolution, to the most complex forms of life and mind. Holism is characteristic not only of physical and biological sciences, but also of social and behavioral sciences where efforts are being made to rehabilitate the epistemological unidimensionality of their perspectives by institutionalizing interdisciplinary approach to lessen and reduce the bias and prejudice of each individual discipline. It was the holistic approach to life that brought philosophy closer to social sciences. Gestalt psychology, for instance, effaced the distinction between sensation and perception by asserting that we perceive things alongwith their qualities as complete wholes, not in parts. It was the mounting evidence in favour of “mind’s propensity to gestalt its experiences” that led Norwood Hanson to declare that “all facts are theory-laden”.¹⁴

With Smith, Holism has a theoretical as well as a practical side. “Theoretical holism argues for the organic character of thought concepts which cannot be understood in isolation; their meaning derives from the theoretical system in which they are embedded. Practical holism goes on from here to argue that, because thinking invariably proceeds in social contexts and against a backdrop of social practices, meaning derives from roots down into and draws its life from those back-grounds and context.”¹⁵

Holism, as we have seen above, implies Transcendence, whereas Reductionism denies it. The sooner Science now discards Reductionism and adopts a holistic, instead of a fragmentary approach to life, the better it is for the good of the humanity. It further needs to realize that the humanity of man is derived not from the secular man, but from the Divine metaphysical reality and is grounded in it.

6. The Ethos of Modernity

Modernity is a revolt against tradition and authority of all kind, specially the religious one. It completely displaces emotion by reason. It is rationalist in the sense that it makes reason the sole authority in the pursuit of knowledge, and naturalist in the sense that it seeks to explain inner and outer Nature, without supernatural presuppositions. The chaos of Modernity may be summed up as under:

1. It revolves round its empirico-rationalist epistemology. It holds that sense experience is the only source of knowledge available to us and that Science is the standard of knowledge. It only separates Reason from Revelation, but refuses to accept

- Revelation as a source of knowledge at all. The epistemology on which it is structured is reductionist through and through and deprives it of a holistic view of life.
2. Like-wise, its ontology is also reductionist through and through. It explains all phenomena in terms of matter, and declares that the real is observable and the observable is real. This matter-ontology renders the question of Transcendence a superfluous one.
 3. The reductionist approach to knowledge and reality makes extremism and one-sidedness, as opposed to moderation, the very ethos of Modernity. Modernity is essentially based on a horizontal axis. It seems to think that seeing further and further in the horizontal direction would counterbalance the loss of vertical dimension.
 4. The extremist ethos of Modernity separates epistemology from ontology, knowledge from being, and thus takes a truncated, piecemeal view of reality. It is unable to see things in totality and fails, therefore, to properly construct the essential connection between being and knowledge within its framework of logic and reason.
 5. The empirico-rationalist epistemology has room only for the knowledge which is open-ended i.e. subject to change, addition and modification in the light of further research. Any change in human knowledge directly affects culture which itself is the fruit of knowledge. Our's, as we know, is an age of explosion of knowledge which demands but openness to change, rapid and all round change, in individual attitudes, social behavior, economic pattern, political setup and particularly in Educational Planning. It is in the readiness to adjust itself to new conditions of life that the inherent dynamism and activism of the Western culture consist. This is making a virtue of a necessity, for there is nothing stable, secure and abiding in Western culture which may give "it a foothold in a world of perpetual change,"¹⁶ and direct the process of change in accordance with it. Life, obviously, is not all change and flux. It has, within it, elements of permanence as well, but there is nothing permanent in the ever changing structure of Modernity, given to extremism as it is, as opposed to moderation.
 6. Modern society is ethnocentric. Ethnocentricity is a "a state of mind in which the supreme loyalty of the individual is felt to be

due to the nation state.”¹⁷ The prejudices of colour, race, language and territory determine the structure of a nation, which in turn, give rise to chauvinism and jingoism—unwarranted pride in one’s own nationality and unjustified hatred for other races and nation. Modernity places ethnicity above humanity and thereby restricts the social horizon of the ethnic group.

7. Modernity has its centre in man, the secular man. It is essentially humanistic, because it puts human interests above everything else, Man, according to it, is the measure of all things, source of all knowledge and values. It is, therefore, in the fitness of things that it should provide him full opportunity for the richest possible unfolding of his potentialities. But in the end, it makes him a part of nature and subjects him to the same inexorable laws which govern Nature. Here it ceases to be humanist and becomes at once anti-human.
8. The project of Modernity promises good life here and now. It concerns itself with the cash-value of today and is content with it, for it does not and cannot visualize any world beyond this world.

7. The Ethos of Islam

Islam is a polity based on an ethical ideal. This is derived from the idea of one God which determines the cognitive, affective and conative orientation of Muslims, and inspires and moulds their lives in accordance with it. Man according to it, is not mere body, nor mere spirit. He is an embodied spirit. God created his body from clay and breathed of His spirit into him.¹⁸ It is the coexistence of matter and spirit, with a belief in their actual inseparability that forms the basis of moral life in Islam. “The ultimate Reality, according to the Qur’an is spiritual and its life consists in its temporal activity. The spirit finds its opportunities in the natural, the material, the secular. All that is secular is, therefore, sacred in the roots of its being – “There is no such thing as a profane world. All this immensity of matter constitutes a scope for the self-realization of spirit.”¹⁹ says Iqbal. This sacral view of matter strips Science, the mother of Modernity, of all its naturalism, secularism, amorality and positivism. The ethos of Islam may be summed up as under:-

1. Just as the ethos of Modernity revolves round its empirico-rationalist epistemology, so the ethos of Islam revolves round its matter-spirit ontology. Islam takes, in a way, a dualist view of

reality. The real is not one, but two. It is spirit as well as matter. But it does not separate them from each other, for it is in their union that we see signs of God both in *anfus*²⁰ (self) and *afaq*²¹ (universe).

2. In Islam it is ontology that begets epistemology. In modernity, on the contrary, it is empirico-rationalist epistemology that constructs a matter/nature ontology for itself. Since Islam takes a dualist, as opposed to Modernity's monist, view of reality, it does not and cannot restrict its epistemology to any one source of knowledge, as is the case with Modernity. It uses sense-perception (*basar*²²) for obtaining knowledge of things concrete, intellection (*fuad*²³) for obtaining knowledge of things abstract and intuition (*qalb*²⁴). Besides revelation (*sama*²⁵) for obtaining knowledge of things spiritual. Islamic epistemology is, therefore, comprehensive and many-sided. It is an integrated whole of sense-perception, intellection and intuition, under the umbrella of Revelation.
3. Islam takes a comprehensive view both of ontology and epistemology and so its world-view is not extremist or one-sided, but tends toward moderation and middle-wayness.²⁶

It does justice to all the three aspects of man's being—thought, feeling and action. It address the whole being of man within the framework of moderation. Moderation is not only the general ethical principle, but the very ethos of Islam. The Qur'an calls the Muslims a community of middle-path (*ummatan wasatan*²⁷), a community given to middle-wayness both in thought and deed.

4. In Islam, epistemology is a part of ontology, whereas Modernity separates them from each other. The working principle of the one is coalescence, that of the other is exclusion. Since God is the creator of the world and the source of all knowledge about it, reality, in Islam, is at once being and knowledge. The knower and the known are not two separate things. They fuse into one in the act of knowing. Though stripped of scientific positivism, is "a greeting of finite with the infinite"²⁸
5. Modernity is a revolt against tradition and authority of all kind, that is, against any permanent element in its structure. Novelty and change are its cherished ideals. As against this extremist position, Islam strikes a balance between tradition and change. It lays as much emphasis on conserving its culture as on its

reconstruction in order to cope with the changing conditions of life. Life is continual growth. *Shariah* law has always kept pace with it through the exercise of *ijtihad* (individual judgement) and *ijma'* (consensus of the learned), as borne out by its long history of selective adoption and assimilation of elements of foreign culture. The eternal, in Islam, “reveals itself in variety and change”,²⁹ says Iqbal. Its inner intensity and breadth know no bound. Only we have to reopen the gate of absolute *ijtihad* closed more than a thousand years ago.

6. Society, with Modernity, is an ethnic group based on the unity of colour, race, language and territory. This ethnic group it calls Nation. In Islam, society is a vast human brotherhood. We are all descendants of Adam and are, therefore, brothers unto one another: the whole world is a family of God in an emotional sense. At a Lower level and in a less general, but emotional, sense, we happen to be Muslims. Christians or Jews. The Muslims all over the world, as we know, believe in one God, recognize one guidance: the *Qur'an* one leader: Prophet Muhammad and look to one goal: the pleasure of God; and are collectively called *Ummah* in this special spiritual sense. *Ummah* is above earthly fetters, but it lives on earth. The earthly accidents of colour, race, language and territory split the *Ummah* into various cultural sub-groups. The Qur'an appreciates this diversity in unity, difference in identity” There are signs of God — in the variety of tongues and colors”.³⁰ Islam does not want to reduce the world to a desert of cultural uniformity or to a state of colorless cosmopolitanism. It recognizes the diversity of cultural subgroups within *Ummah*, on the basis of the language they speak, the race they descend from, the territory they belong to and the color they happen to have. But these ecological differences are not units of ultimate value in Islam. They are meant “for facility of reference only”,³¹ without, in any way, “restricting the social horizon”³² of the cultural subgroups of the *Ummah*. This is what is clearly the intention of the Qur'an: “O Mankind! Lo! we created you from a male and female couple, and made you into tribes and groups so that you may be known one from the other”.³³

Nation is earth-rooted. *Ummah* is above earthly fetters. But though Islam condemns ethnicity, it is all praise for patriotism—love for one's people and country. It enjoins upon Muslims to serve and defend their country against aggression even at the cost of their lives. Patriotism is radically different from

ethnocentricity. The latter is an extravagant pride in one's people and country, with a corresponding hatred for other nations and countries. It is a crime against humanity. But the former is a social and moral virtue and a duty incumbent upon the believers.

7. Just as Modernity has its centre in man, so Religion has its centre in God. The centre of interest of both is man and his betterment, but they look at it from different vantage points: the one from the vantage point of man, the other from the vantage point of God. The one is known for its humanism, the other for its humane tradition. The humanism of the one is intellectually conceived: that of the other is emotionally aroused. The idea of one God in Islam is not only inseparably linked tip with the idea of one humanity, but also "with a humanism and a sense of social order and economic justice",³⁴ as borne out by the following *Surah*:

Did you see the one who repudiates the faith? He it is who maltreats the orphan and does not exhort (others) to feed the poor. Who beside those who (although they) Pray are (yet) neglectful of their prayers; those who (pray for) show (and even) refuse (the use of) utensils (to needy people).³⁵

Modernity has nothing to do with the emotional humanism of Islam, nor does Islam have any concern with the intellectual humanism of Modernity.

8. The positivist Modernity is outright this-worldly. It promises good life here and now. On the contrary, the transcendent Islam is partly this-worldly and partly other-worldly. It occupies a middle position between these two worlds. It is not other-worldly, for it does not advocate renunciation of this world. At the same time, it is not this-worldly, for it does not make this world an end in itself, as is the case with the positivist Modernity. The Qur'an visualizes this world as a place for doing good deed; and the next world as a place for getting reward of deeds, good or bad. We are required to carry out the commands of God here and now. This emphasis on one's "conduct in this world", Fazlur Rehman calls "Islamic" variety of "Positivism".³⁶ It is in this sense, he continues, that Islam, from the very beginning, "is not an other-worldly, but this-worldly religion."³⁷ But Islamic positivism, he goes on, is quite different from the one preached by modernity, which "denies Transcendence and seeks to base moral values on an empirical foundation".³⁸

Since Islam occupies a middle position between this world and the world to come, it promises good life in this world as well as in the world to come.³⁹

8. Meeting Point: Sociology of Modern Knowledge

A detailed description of the ethos of Modernity and that of Islam is now before us. The extremist mindset, openness to all-round change, separation of epistemology from ontology, ethnicity, intellectual humanism and good life here and now are the six tenets of Modernity which do not fit in the eternal framework of Islam. However, it can accommodate Modernity's narrow and fragmentary view of knowledge and reality in its broad-based epistemology and ontology, after stripping it of its positivism. Knowledge has immense cultural value. It affects directly individual attitudes and social behavior. Thus it is the sociology of modern knowledge that provides a meeting point between Modernity and Islam. Sociologically speaking, neither our ilm, al-kalam (theology) nor our fiqh (jurisprudence) has kept pace with the ever increasing modern knowledge. This has created a "distance", even a "cleavage", between the old cultural attitudes and the new social realities, which W.F. Ogburn calls "cultural lag" and which we have to overcome or at least to shorten without further loss of time. Culture is essentially an adaptive mechanism. It makes possible the satisfaction of human needs: both spiritual and physical, if it does not, it loses not only its vigour, but also its hold. The modern Muslim, Iqbal insists, "has to rethink the whole system of Islam, without completely breaking with the past."⁴⁰ He should "approach modern knowledge with a respectful but independent attitude and appreciate the teachings of Islam in the light of that knowledge."⁴¹ He should watch carefully "the progress of human thought and maintain an independent critical attitude towards it."⁴² Iqbal even hopes that "the day is not far off when Religion and Science may discover hitherto unsuspected mutual harmonies".⁴³

9. Adam: Apostle of the Unity of Knowledge

Animals are born with a set of instincts to carry on the biological functions of self-preservation and race-preservation. This is not the case with man, the crown of creation, whom God entrusted with His "amaanah"⁴⁴ (trust) and "khilafah"⁴⁵ (vicegerency) on earth. In keeping with this exalted position. He gave Adam, the first man, the knowledge of the essences of all things of the world",⁴⁶ (Science) where he was destined to live, besides the knowledge of things spiritual (Religion) in order to control his environment as well as himself. He gave him knowledge of what is materially useful and also of what is morally good for him. Knowledge is his only weapon in the struggle for existence, both physical and moral. It will equip him with power coupled with virtue to steer through life on this planet.

Needless to say, Adam appeared on the cosmic scene as potentially a man of science, for scientific knowledge of the things of the world was essential for his very survival on earth. He was made prophet by God much later when he had pardoned him of the lapse on his part and his progeny increased sizeable in number. He is unmistakably an apostle of the unity of knowledge, for he combined in his person knowledge of facts with that of values, without separating the one from the other. It is revealed knowledge that gives a sense of purpose and direction to the knowledge acquired by man with his inductive intellect. It provides it not only with a spiritual perspective but also with a holistic conception of life. It is in recapturing this legacy of Adam, lost to his progeny, that the answer to all the challenges of Modernity of Religion lies.

End Notes

1. Iqbal, M., *The Reconstruction of Religious Thought in Islam*, edited and annotated by M. Saeed Sheikh (Lahore: Institute of Islamic culture, 1996) P. 73
2. Smith H., *Beyond the Postmodern Mind* (Wheaton, 111, U.S.A. Theosophical Publishing House, 1992) P. 144.
3. Ibid., P. 12
4. Cited by Smith H., op.cit., P. 199.
5. For a better understanding of the subject see Berger P. and Luckmann's T., *Social Reconstruction of Reality* (Garden city, New York: Doubleday, 1996).
6. Smith H., op. cit, P. 148.
7. Qur'an, 67:2.
8. Iqbal M., op. cit, P. 45.
9. Ibid, P. 73
10. Smith H., op.cit P. 210 (Footnote).
11. Ibid., P. 201
12. It is a term coined by General Smuts in his book *Holism and Evolution*.
13. Smith H. o, cit., P. 10
14. Cited by Smith H., op. cit., P.139
15. Ibid, PP. 233-34.
16. Iqbal M., op.cit., P.117
17. Encyclopedia Britannica, Vol. V, "Nationality".
18. Qur'an, 32: 7-9.
19. Iqbal M., op.cit., P. 123.
20. Qur'an, 41:53, 51:20.

21. Ibid, 41:53, 51:20.
22. Ibid, 67:23
23. Ibid, 67:23. It is used in the sense of mind as well as heart.
24. Ibid, 26:89, 37:84, 50-53.
25. Ibid, 67:23, The Qur'an mentions *sama* (hearing), *basar* (sight) and *fuad* (mind, heart) in seriatem as three sources of knowledge, at several places. Sama, in this ayah refers to wahi (revelation) which is recited by the prophet and heard and obeyed by the believer, and is given first place in its epistemology by the Qur'an.
26. Ibid, 7:31, 25:67
27. Ibid, 2: 143.
28. Iqbal M., op.cit, P.5
29. Ibid, P.117
30. Qur'an, P.126
31. Iqbal M., op.cit. P.126
32. Ibid, p. 126
33. Qur'an, 49:13
34. Rehman Dr. Fazlur, *Islam* (London: Widenfeld and Nicolson, 1966), P.12.
35. Qur'an, 107:1-7
36. Rahman Dr. Fazlur, 'Roots of Islamic Neo-Fundamentalism', in Stoddard's P.H. (Ed.) *Change and Muslim World* (New York: Syracuse University Press, 1981) p. 25
37. Ibid, P. 25
38. Ibid, P. 26
39. Qur'an, 2:201
40. Iqbal M. op.cit. P.78
41. Ibid, P. 78
42. Ibid, P.xxii.
43. Ibid, P.xxii
44. Qur'an
45. Ibid, 2:30
46. Ibid, 2:31 For an interpretation of the ayah see B.H. Siddiqui's knowledge: *An Islamic Perspective* (Islamabad: IIIT, 1991), PP.9-10.

Abd Allah bin 'Umar reported that the Messenger of Allah (SAW) said: Behold everyone of you is a shepherd and

everyone of you is responsible for his subject. So the Sultan who rules the people is a guard and responsible for his subject. And the husband is the custodian of the members of the household and is responsible for his subject. And the wife is the custodian of the house of her husband and of his children and is responsible for them. And the slave of a man is the custodian of the wealth of his master and is responsible for it. Beware! everyone of you is a shepherd and everyone of you is responsible for his subject. (Agreed upon).

'A'isha reported that the Messenger of Allah (SAW) said: O Allah, he who is entrusted with authority to rule over my Ummah and is (unnecessarily) hard for them, be Thou hard for him, and he who is entrusted in any way the affair of my Ummah and treats them kindly, show kindness to him. (Muslim).