

# What are the Essential and Fundamental Values of Islam and how can they be put In it

This is full text of the paper read by Maulana Aftab-ud-Din Ahmad, ex-Imam, The Shah Jehan Mosque, Woking (England) in the Islamic Symposium held in Dacca, on 22nd October, 1955.

**Islam presents not only an idea of God as the foundation of social life but one that carries unto perfection all the social implications of this conception. For example, it stands for an international and universal God, a God Who has never been partial to any race or nation in the distribution of His physical and spiritual gifts and Who has been equally accessible to all individuals of all nations by the road of humble and submissive prayer. According to this conception He has also revealed Himself from age to age to the leading spiritual geniuses of every nation, big or small and has spoken to them in their own respective languages.**

Islam is pre-eminently a theistic creed. It postulates a belief in God as the basis of human social life. The Quran says "O mankind, be careful of (your duty to) your Lord, Who created you from a single being and created its mate of the same (kind) and spread from these two many men and women ; and be careful of (your duty to) God, with reference to whom you demand one of another (your rights), and (to) the ties of relationship, surely God ever watches over you." (4 : 1)

Thus the Book very aptly points out that rights and obligations derive their sanctity from a common faith in God. In other words, if we take away the idea of God from the code of human relationship, all our social ties become horribly insecure. All mutual obligations, in that case, are reduced to matters of convenience and caprice. As it happens, we are living at this moment in a world surcharged with this kind of insecurity and consequent despair in our social outlook, which no materialistic philosophy, dialectic or any other, can relieve.

It is true, all religions agree with this view of ours but none of them is so emphatic and explicit as our faith. Islam presents not only an idea of God as the foundation of social life but one that carries unto perfection all the social implications of this conception. For example, it stands for an international and universal God, a God who has never been partial to any race or nation in the distribution of His physical and spiritual gifts and Who has been equally accessible to all individuals of all nations by the road of humble and submissive prayer. According to this conception He has also revealed Himself from age to age to the leading spiritual geniuses of every nation, big or small and has spoken to them in their own respective languages.

This takes us to another feature of the conception of God in Islam. God is not a nebulous thing, not a vague philosophical concept, not a hypothesis attempting to explain the cosmos. He is the most living being, immensely more living than man himself. He is the most real of all realities. He can be known as one man knows another, by speaking to him and being spoken to by him. God of Islam is a self-revealing, speaking God. Millions of men and women in history, men and women of unimpeachable character and soundness of mind have testified to such knowledge of God and such witnesses are forthcoming even today as at **any previous age in history**. And it is these evidences that sustain us in our socio-moral life even in this the stormiest period of our social history.

The question of revelation, I realize, is fraught with some intellectual difficulties. Rational thinking has often been persecuted by so-called custodians of revealed knowledge and it has been done on the plea that reason is the work of the devil and as such in eternal conflict with revealed truth. Such is, however, not the view of the Quran. This Book seeks support in its contentions, as its readers know so well, from the reasoning faculty of man. Far from reason being antagonistic to revealed truths it is an aid to their discovery. In Islam revelation comes only to perfect, supplement and to impart certainty to what is incompletely and vaguely comprehended by reason. Revelation is to the reason of man what the telescope or the microscope is to his physical eyes. The dim light of reason cannot carry the vision of man to those distant ultimate realities of life, the ascertainment of which is essential for the realization of the object of our existence. But the truths obtained through revelation are not only to be not against the findings of reason but should also receive its cheerful approval. Reason is, of course, strong enough to comprehend the laws of physical nature, but in the matter of laws governing human relationship and the course of man's higher destiny, it finds itself at sea. Man is an emotional being and the working of his mind is such a complex affair that to discover its laws is far beyond his own

intelligence. That is why from the very beginning of his history he has felt the need of revealed rules for his own guidance and he has always got them. Moses' hurrying to the hills immediately after the Exodus for revealed social guidance was in reality a step prompted by human wisdom. The wisest man in his nation, he still felt that formulation of fundamental laws of human social life was beyond the power even of the wisest man in the world. Even today, after thousands of years of historical experience, simple minor enactments affecting human relationships, tax the highest legislative intelligence of the most advanced sections of humanity. Even such a small matter as the prohibition of intoxicating liquors finds the highest legislative opinion of our day sharply divided. It is an obvious fact that these drinks, clouding as they do, the brain of man adversely affect his behavior towards other people and yet the legislators of the most advanced civilized nations have not been able to come to any decision in this regard. Human life is indeed too precious to be left at the mercy of such vague speculations on questions that so vitally affect its well-being. A clear-cut, consistent and systematized revealed code of life, is, therefore, an essential need of our social existence today as at any time in history. It will in no way block the path of human speculation or research but will make their path smooth by giving them a sure footing.

**Science and scientific researches need him in no fear either. If it is God who made this world of ours and it is the same God who sends revealed Book His word, they should be in complete accord with one another. As a matter of fact, the correct test of true revelation should be its conformity with the laws of nature as they are actually at work.**

I say 'actually' advisably, because there is also such a thing as the speculation of the scientists, their theorizing, we may call it, on the basis of certain facts discovered. Most unfortunately these speculations more often than not pass for science itself and they are at times arrayed, against the truly religious view of life and the universal laws regulating this view. I assure you, gentlemen, the actual discoveries of science can never come into conflict with the truly revealed words of God such as are to be found in the Qur'an, the scripture we have got as a heritage from our Holy Prophet Muhammad.

God in Islam, moreover, is a God, Who rules by moral laws. The Qur'an presents the course of history in proving this fact. God of Islamic conception pulls down by His silent but irresistible laws indulgent, oppressive social systems and pulls up dutiful, conscientious and justice loving societies of people. More than doctrinal beliefs. He has an eye on the actions of men prompted by good motives and spirit of service. After ages of philosophical thinking it has just dawned upon man that God rules by certain laws ; but it still remains for him to realize that these laws are not merely political and economic but immensely more moral.

Reverting to the international conception of God, it should be noted that while physical conditions of the world are forcing upon the nations as the world the necessity of acting as one social unit; emotionally their minds are not at all prepared for this unification. Thus the Secretary General of the United Nations complained the other day, that is, on June 11th at Stanford California

"A world organization is needed, but the time is far from ripe for world government. Indeed, even modest attempts at regional integration have met with considerable difficulties."

At the root of this paradox, we must realize, lies a principle for which Islam specifically stands. Islam believes in a progressive revealed guidance, in the interest of the expanding social consciousness of man. The medium of this guidance, the Prophet as we call him, brings a light which illuminates not only our intellect and morals but also our social emotions. Thus the social emotions activated by a Prophet in the national age of humanity cannot be the same as those called forth by an international teacher such as Prophet Mohammad was. As we Muslims see it, the dreams of the U.N.O. can come true only when the social emotion of the member nations are enlightened by the spiritual light brought to the world by Prophet Muhammad.

**I anticipate the objection "what purpose will it serve Muslims seeking inspiration from Prophet Muhammad when his traditional followers are so riddled with racial and national feeling at this moment?" My reply is that Muslims are in a bad way today only because they have lost direct touch with the Qur'an and the Prophet and are to a great extent de-Islamised in their social outlook through the process of an alien cultural infiltration. And yet their disease is definitely a functional one and not organic. Their spiritual allegiance to Muhammad together with a growing critical view of Western culture will, I have no doubt, bring them back to their own ideals without much difficulty and before very long. Their sore is an inflicted one and that also only skin deep**

Connected with the idea of God is the idea of after life. More than any other religion Islam upholds this belief. The wealth of details with which its account of that life is accompanied, has invoked the criticism of our enemies. I do not see any sense in these criticisms. I consider it a Prophet's duty to describe that other life in all its details. If that life is really immensely more perfect and more abiding than the present one, we can never know enough of it. And how is the Prophet to describe those realities to us but with reference to our human experience ? And why should we consider

things of this life so ungodly as to be despised even as a reference for an understanding of the state of the life to come ? In any case, Islam is extremely anxious to base our social life on this belief, so much so that our socio-moral conduct and anxiety for after life are almost interchangeable terms. The after-life has been termed the time for meeting the Lord. But why this insistence on belief in after life ? One may ask. The reason is that the question of death is even more important to a thinking mind in determining its attitude towards life itself than the question of life. If death is the end of life to a reasoning mind, it is not worth living. Suicide will be the most logical act in that case. Our administrative law may call it an unsound mind that drives a man to commit suicide but when a man -really loses his faith in God and after-life and has no spiritual light left in him, logically he is the soundest in mind if he puts an end to his own life. Today intellectual humanity, fast losing its faith in the life after death, is almost on the verge of committing collective suicide. Short of this, man becomes grossly sensual and beastly callous, to whom words like 'idealism' 'service' and 'sacrifice' lose all meaning. Indeed, if the world and its pleasures are all that we have we can never have enough of them. Such a mood is fast becoming the order of the day. It is high time we had realised this fact and the resultant miseries that have invaded our life. Thus belief in after-life is an essential social need.

Now the principle of after-life leads us to the consideration of a very important social question of our time. If the soul of man survives death and appears individually to account for its conduct here, if we are to be prepared for a day, in which, as the Quran says "No soul will be of any use to another soul nor any friendship nor any intercession". then life is essentially individualistic. And here I must touch upon another principle of Islam to avoid any misunderstanding. Islam is pre-eminently a religion of synthesis, of balance and of measure. It effects a balance between opposite urges and tendencies of the human mind and determines the measure in which their actions benefit man. The Qur'an says "He made the measure, That you may not be inordinate in respect of the measure. So keep up the balance with equity and do not leave the measure deficient." (55 : 79)

But while like all spiritual creeds Islam makes man's destiny individualistic it, at the same time, regards collective life essential for the fulfillment of his destiny. There is no God-realisation in Islam without cooperation with and service of fellow human beings. Even its prayers have to be said in congregation. There is an aspect of these congregational prayers which is highly interesting. The prayers are worded in the manner of a collective petition. The words of the *Fatiha*, for instance, when it comes to the actual prayer, are in the first person plural number. But when the congregation goes into *Ruku'* the prayer is worded in the first person singular number '*Subhana Rabbi al 'Azim*' and so is the prayer in prostration '*Subhana Rabbi al A'la'*' meaning "Glory to my lord, the greatest," "Glory to my lord, the Highest." This sums up the whole attitude of Islam towards the conflicting theories of individualism and collectivism. Religious faith and performance of good deeds are inseparably connected in Islam. The path of spirituality lies across the field of social obligations. "Monasticism is no part of Islam" warns the Prophet.

"It is no act of virtue that you turn your faces" says the Quran "towards the East and the West but virtue consists of one's belief in God and the last day and the angels and the Book and the Prophets and of giving away wealth out of love for Him to the near of kin and the orphans and the needy and the way-farers and the beggars and for (the emancipation of) the captives and of keeping up prayer and paying the poor-rate and of performing their promise when they make a promise and remaining patient in distress and affliction and at the time of conflict." (2 : 177)

So, active social life and a heroic struggle to better it; is a necessary stage in the path of man's spiritual evolution. But with all this ultimately each individual soul stands by itself before the mercy seat of God. Its collective life is a means to an end and not an end in itself. The end is the fulfillment of its own personal destiny.

This idea of life in Islam has received a socio-economic expression in the principle of private property and private capital. As a rule and under normal circumstances Islam stands for private enterprise in production. And yet it is opposed to concentration of wealth in a few hands. Speaking of national wealth the Quran emphatically announces that 'It is to be so distributed that it may not be a thing circulating only among the rich.' (59: 7)

It has its own measures and checks for this purpose that are effective enough. It has an equally effective method to pick up the man who has met with any accident in the race of economic life. And yet it is deadly opposed to all measures of overall socialistic economy. Admirers of the communistic system of economy in the ranks of Islam should do well to remember that even in those critical days of Islam in the city state of Madina during which the battles of Badr and Uhud and Ahzab had to be fought, the Prophet never went beyond a moral and religious appeal for voluntary contributions to the War Fund. This clearly shows that the Holy Prophet had greater regard for the sanctity of the individual man's rights to his own earnings than even democratic Britain has ever had under the stress of war. And there is a deep reason behind this policy of the Prophet. His prophetic vision did not fail to see that the back-bane of political life is economics, that all talk of individual freedom becomes empty in the absence of the individual man's essential freedom to earn his living and his essential freedom to spend the fruits of his earnings. There must be limits to this freedom, of course; but with all necessary checks and limits, the freedom has to be there. As the truest champion of democracy Islam thus considers this controlled individualism *is* economics as the very natural **foundation** of emancipated political life, one that *is* the only safeguard against the absolutism of state powers, whether these be in the

hands of one man or of a group of men. It knows that the basic economic freedom of the individual is the only real guarantee of his political freedom.

And yet Islam is deeply socialistic. A Muslim with a proper grasp of the rules of Islamic life will find in Karl Marx a just protest but nothing more than a protest against an order of society in which economic life was considered profane and its regulation as no function of the state or religion and in which the state would remain supremely indifferent even if thousands died of starvation and went naked. A Muslim knows that such a conception of state is absolutely foreign to his religion. The Prophet in a memorable statement has said

"Whoever leaves any wealth at death is for his heirs and whoever leaves behind any dependents it is for us." In another version

"Whoever leaves any dependents or children it is for me."-Abu *Daud*.

The Prophet represented the state in his life time. So what he speaks of himself is only a function of the state. For this reason Muslims had never any difficulty in defining the duty of the state in relation to the economic well-being of the individual man and the woman living under it. The Prophet's announcement sums up the whole attitude of Islam towards national economy. Apparently following the *laissez faire* policy he considers it to be a duty of the state to put its foot down whenever there is an injustice or any abnormality. Considering what the Qur'an says of the Egyptian national economy at the hands of Prophet Joseph, it would appear that national planning in anticipation of abnormal times ahead is also among the functions of the state. But with all this supervision and directive of the state the individual man should be left entirely free to use his own gifts of economic production in the manner he thinks fit, provided only that his methods are lawful and moral.

Islam thus makes a happy blend of individualism and collectivism in economics, although individualism maintains a position of precedence. To slightly touch upon some specific aspects of the socialistic functions of the state, it should be noted that health services and education in Islam have never been the close privileges of the rich; they have been equally available to the poor in their best and highest forms.

Continuing the theme and to touch upon another socialistic principle of Islam this religion is deadly opposed to interest in all its forms. It is most disappointing to find that people advocating an extreme form of socialistic economy and plunging the world in a sea of blood in its name, still cling to this root cause of capital accumulating in a few hands at the deprivation of all the rest. One cannot imagine a more dangerous form of unearned income. I myself am not an expert in banking. But I know of advanced economic thinkers even in the West agreeing with us that even modern trade and allied transactions can very well be carried on without the help of interest and this to the greater good of humanity. Dr. Hamidullah's article "An Interest Free Islamic Monetary Fund in the Islamic Review for June, 1955, should be read by all interested in this subject. We should also remember that Muslims have not always been the inactive people and passive spectators that they are today playing the second fiddle in the field of world economics. Nor has Islam been the religion of backward and underdeveloped peoples all these centuries since its birth. Muslims led the van of civilisation for pretty near one thousand years. They controlled world trade during all that time and this without any recourse to interest. I admit the complexion of industry, trade and commerce has since changed but I am not prepared to admit that there has been any fundamental change in its nature and requirements. I am confident even nosy there are economists in the Muslim world who, given an authority and opportunity, can evolve a banking system without any pollution of interest in it. Our only difficulty is perhaps-that we have to deal with people who do not believe in our economic principles, who are at present very much more powerful than ourselves in their economic resources and who, for that reason, have a direct or indirect control over our economy. And, yet I do not think, given a faith in our own ideals, the question is so difficult of solution as it appears at first sight. I am sure with the disappearance of interest from all industrial and business concerns and from other economic relationships, our economy *will* cease altogether to tend towards what is called capitalism, the principal danger apprehended from individualism in the field of economics.

To pass on to another aspect of our subject, Islam is the first religion to announce that humanity is one community **and so powerful is its determination and spiritual energy in this regard that it is** the only movement that has successfully welded divergent races and nations into a very real and compact brotherhood. Its international outlook must be very dynamic. And yet it would not allow any weakening of the basic social unity the family life. The rights of kinship, the duties to parents and near relations are as inviolable as in the patriarchal age. Like a gigantic tree, the international social fabric of humanity, according to Islam is to sustain itself on its delicate roots of family ties. The logic of Islam seems to be that one who cannot be aroused to noble deeds and selfless services for his blood relations cannot be expected to be really solicitous of the welfare of the people of other races and nationalities. It seems to believe in the maxim "Charity begins at home" in a very high and broad sense. Here is another instance of how Islam has successfully effected a happy combination of two apparently irreconcilable emotions. It can maintain a whole array of social emotions---family affections, national patriotism, racial self-respect as well as universal human sympathies, at one and the same time. In Islam a man can be an ardent Turk or an ardent Bengali as well as an ardent international Muslim and a champion of universal human rights and lover of the whole human race at one and the same time thanks to the adequate teachings and inspiration of the Holy Prophet Muhammad.

Much has been said about a classless society as an ideal state of human social existence. But it is extremely doubtful if such a society, apart from its being possible, will at all be a natural one. Gradation is the rule of nature everywhere and in every department of life. This gradation is the basis of any system, one grade placed above another and guiding it. It is to be found in administration, in education, in the Army and every other department of life. Talents and gifts of nature everywhere rise in a gradual scale upwards. Why it should not be so in economic production, passes our understanding. The Quran is no respecter of fancies. It makes a clear pronouncement on the subject.

"We distribute among them their livelihood in the life of this world, and We have exalted some of them above others in degrees, that some of them may hold others in subordination." (43 : 42). Decades of blood curdling suppression, repression and oppression have not succeeded in bringing about, in any part of the world, a uniform economic level for all members of the society. There are grades of economic resources and amenities of life everywhere, now as at all times, inspite of divergent economic ideologies professed by different nations of the world. The subordination of one economic class to another is, for all we know, as marked in avowedly socialistic countries as -in any other socio-economic structure. And we believe it not only as a religious principle but as a matter of commonsense proposition, that this scale of subordination will never cease to exist so long as man continues to be what he is. As in music there is a gamut of tunes of all kinds, in economic production there is a variety of aptitudes of all kinds. Social harmony can be maintained if we pay due regard to this order of the gradation of aptitudes. Every lower grade of aptitude must be subordinate to its higher grade. **That is a natural order, the one best calculated to ensure efficient production. With all the vagaries of our** economic thoughts we have not been able to go beyond what the Qur'an has laid down as a principle in this connection, namely "To each according to his work", (*Laisa lil Insani illa masa'a*). This, to be sure; is the voice of **nature** itself. On the economic plane we can never go beyond this principle. So far as economics is concerned this is the highest standard of justice, human mind can touch. It will, indeed, be more than enough from the purely economic point of view, if we can ensure this much of justice in the economic field, leaving no room for any artificial perpetuation of any part of national wealth in any hand. The other and the higher standard of social obligation "to each according to his needs", is beyond the scope of economics. It can by no means be justified on economic grounds. It is a spiritual ideal that should be left for religion to accomplish as best as it can. The touch-maligned conception of charity; in its original Christian sense, is the source of this ideal. The Qur'an has improved upon this conception by describing this virtue as resembling the feeling of "giving to the near of kin" (*ita-i-dhilqurba*) *i.e.*, a feeling of identity with all in need, like the one that moves a man when he deals with his closest blood relations. This is the highest peak of the socio-spiritual emotion in man. A great precaution has been taken by the Qur'an against any perversion of this conception when it says that it is the right of the needy on those in a position to help and not any act of condescension on the part of the latter. In the words of the Quran (*wafi amwalihim Haqqun lissaili wal Mabrum*). There is thus no obligation of any kind involved in receiving such help and as such no moral degradation apprehended. The Sa'il, *i.e.*, one seeking help has never, in this Islamic society, felt himself in any way degraded or humiliated -ts he does in a modern matter ridden society. The religious ideal of social duty has always enabled him to demand such help as a matter of right and not as an act of begging in the generally understood sense of the term. The needy in Islam are even now not found to crawl acid cringe when asking for any help. In Islam, at least, the idea of charity has never robbed the man helped of his human dignity. If any inferiority complex has entered our society anywhere it is of foreign importation. Even our professional beggars exhibit a sense of dignity which does credit to our religion. The order "to each according to his needs" is thus possible only in a highly spiritual society such as the one called into being by the Holy Prophet Muhammad. However shortlived that society might have been, its faint traces, as we have just seen, is still to be found in the degenerate Muslim community of our own day. Ours is, therefore, the only social system that holds out to humanity any hope in respect of the fulfilment of this socio-economic dream of man. It also incidentally suggests the correct line of approach to, this question.

To speak of another specific value of Islam, as we know so well, we have our own tradition of looking at sex life. We have our own values of sexual purity and modesty. People of other faiths may debate the questions of nudism, veiled or open, of artificial insemination, of free love and allied problems of the day and argue about them by deductions and implications But the ordinances of Islam on these questions are definite, categorical and unambiguous. Even if all other religions explain these evils away, we cannot. If we claim we have a culture distinct from others we must show it in our deeds. Islam has never despised sex and has never considered it incompatible with the spiritual development of man at any of its stages. But it has insisted on its own standard of purity in sex life. This standard constitutes one of the distinctions of our culture. And for this purpose our religion enjoins segregation of the sexes. Note, I use the word "segregation" and not "seclusion". Islam never intends shutting out womanhood from all outdoor life and interest. All it wants is segregation. I have given much thought to this question. I have also had the opportunity of living for a long time in the West. I find no difficulty in enforcing this segregation in any walk of modern life. I am not myself an industrialist, but I count among my friends some very big industrialists with religious tradition in their family. One of these friends has assured me that it is not at all difficult to maintain this segregation even in big factories employing woman labour. Well, to me this factory problem in relation to sex segregation is the knottiest and this solved all other problems such as trade, transport, recreation, education and social functions, become so easy of solution. We must remind ourselves that we are not a primitive people starting on a new civilized existence without any history behind us.

Our ancestors and ancestress have both acted ill their own time as teachers, soldiers and rulers with the proper observance of this segregation. We have only to resume that tradition in a world with considerable changes on the surface no doubt but without any change whatsoever in the essentials of human relationship. Does it really make much difference, I ask you, if the horse is replaced by the motor car or aeroplane or Arabic is replaced by English or old time weapons of war are replaced by modern ones, or we have hotels and restaurants instead of Sarais and Musafirkhanas ? The outlines of life activities are basically the same today as they were when we controlled and guided world civilization ; the only difference is-these activities are quicker and hastier today than before.

In conclusion, I should like to disabuse your mind of a common misunderstanding. The idea of a return to the past has **been condemned as reactionary in some quarters claiming** to possess the knowledge of history and intellectual thinking. I have, however, never been able to understand this condemnation. The testimony of history pointed a different way. The first appearance of Islam has been acknowledged by all students of history to have brought an unprecedented revolution - with it. It has been rightly likened to the lava flood of a volcanic eruption. As if by the touch by a magic wand the whole world went through a revolution, social, moral and political. A new world civilization took its birth. But what was its slogan? Return to the past to the religion of Abraham, who was not a polytheist-a return to the code of Moses and the whole race of prophets preceding him. I should say, the secret of the revolutionary forces released by Islam lay in this idea of return to the past. In the eternal quest of man, the past, is the root of his destiny, to which he must return every now and then to replenish his exhausted energy. In our own times communism in a way has proved to be a revolutionary force. But where from this energy for revolution ? Why . does it so powerfully sway the emotions of man? I should say, only because it promises a return to those primitive communes that had not yet, come under the oppressive rule as it says of the state. Yes, the idea of a return to the past has always held a great charm for the mind of man, one that has made him strong enough to throw away all that is present before him. I know we cannot relive our past in all its particulars. I do not think our communist friends 'will either insist that we can. Details are bound to differ because of changes in the environment, but the essentials, the main features can certainly be reproduced. And this attempt to get back to these essentials of the past generates a dynamic power that has in all ages convulsed the nations and it is sure to do so again in the times that lie ahead.

Gentlemen, one **word** more and I have finished. It will be a word of appeal. Do not despair of the spiritual regeneration of humanity before us in spite of all that you see around yourselves. As students of history, you can very well remember the gluttony and voluptuousness of the Romans during the declining period of their civilization. You will also remember that out of the ashes of the great Roman Empire rose the religion known as Christianity, with its elaborate system of ascetic practices. And who were the men and women that filled the monasteries and nunneries of this new religion? As we all know it was the same people who, ere this, used to throng the parks, amphitheaters and pleasure-resorts of Rome of Venice and of Pompeii. Human mind is really very mysterious. It is capable of sinking to depths lower than beastliness, but given proper inspiration it is also capable of rising higher even than the angels. Besides, there is also the process of dialectics at work. The inequities of man have gone to such extremes that he himself is now sick of them. The pendulum, for all we know, is now to swing to the opposite direction. Let us recognise -the signs of the times and catch the time by the forelock. In my deeper moments, I dream of Tahajjud prayers replacing the night clubs, mosques and Muazzins replacing the cabarets and orchestras and Khanqas replacing the public houses of Europe and America in no distant future, not to speak of the rendezvous of our own Islamic country of Pakistan.