

TO THE MEMORY OF AL-HAJJ KHWAJA KAMAL-UD-DIN (1870–1932)

A PIONEER OF THE RE-BIRTH OF ISLAM

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"Love His creatures if you wish to love your God."

—*Muhammad.*

"... real love for man consists in feelings or actions that may better his condition and uplift him to his utmost capacities."

—*Khwaja Kamal-ud-Din.*

The commentary of a passage in the Holy Qur'an by Khwaja Kamal-ud-Din here quoted, characterises best of all, we think, both him and his work, in the measure of course in which our poor language is capable of expressing that which is truly beautiful and sublime in life. I fully understand how difficult it is for a simple mortal to write about the life and the work of so exceptional a man as Khwaja Kamal-ud-Din had been. If, nevertheless, I have attempted the task, it is not only because, in doing so, I consider it to be my duty to pay a tribute to his memory, but above all because in doing so I hope to improve myself a little in speaking of the magnificent example which his life had been for every Muslim. I also nurse the hope that this modest homage to the memory of the founder of the Woking Muslim Mission and the *Islamic Review* will prompt one day, God willing, another, more worthy and capable than I, to write a monograph about him for the greater success of the work which he has bequeathed us to continue and which has no other aim but the service of our religion in the best and widest sense of the word — which merges with the service of the whole of humanity.

A Short Biographical Note.

Al-Haj Khwaja Kamal-ud-Din, B.A., LL.B., was born in 1870 in the Punjab, descended from an honoured Kashmir family which had already distinguished itself in the service of Islam. His grandfather, 'Abdur Rashid, a famous poet, was at one time the Qazi or Chief Muslim Judge of Lahore during the Sikh period. His elder brother, Khwaja Jamal-ud-Din, was responsible for the spread of education among the Muslims in Kashmir and Jammu state. Therefore, one may believe that he owed at least in part the abilities which had made him so useful to the cause of Islam to his family origins.

He was educated at the Forman Christian College at Lahore, which explains his deep knowledge of the Bible, a knowledge which had been so useful in achieving good results for his mission in London, where it had happened so often that he was to participate in theological discussions with Christian specialists. He took his B.A. in 1893 and received the Punjab University Medal in Economics. This led to the chair of History and Economics at the Islamia College at Lahore, which he held for four years, becoming Principal of the College. After having taken his LL.B. in 1898, he practised law with considerable success at Peshawar, where he remained for six years. In 1903 he returned to Lahore, where he soon became one of the leading lawyers at the Punjab Chief Court, gaining the esteem and respect of both government and non-government officials. He remained at Lahore until his departure for England in 1912.

At the beginning of this latter period he became conscious of a kind of lethargy into which Islam was gradually falling and he began to utilise his leisure time in lecturing on Islam throughout India. Very soon the Muslim University of Aligarh recognized his services in conferring a fellowship on him. He also became a member of the Court of Trustees of that University.

A Great Decision : Departure for London.

In 1912 he was at the height of his career as a lawyer, which assured him a lucrative and brilliant future. But it was just at this moment that he obeyed the voice of his calling, which led him to abandon material well-being in India, in order to devote himself entirely to the service of Islam. In order to do this, he chose the most difficult path : instead of remaining among his compatriots in familiar surroundings, he had decided to go to "plead the cause of Islam" in the place on which, at that time, depended his political and cultural destiny ; in other words, he had decided to go to serve Islam in Europe and he chose London as the centre of his activities.

It is understandable that the biographers of Al-Haj Khwaja Kamal-ud-Din, who wrote about him soon after his death, in 1932, and, who, as a result, lacked a sense of historical perspective, had not been able to appreciate this decision at its proper worth. But for us, at the end of 1949, when nearly all Muslim countries and especially Islam in India have regained their independence, the decision taken by Khwaja Kamal-ud-Din in 1912 to inaugurate the "Jihad by persuasion" in the very centre of colonial imperialism on which the fate of Islam depended, seemed then to be grandiose and magnanimous and displayed the traits of genius and, perhaps, more correctly, divine revelation. In order to understand this better let us remember what the year 1912 meant in the history of Islam.

His decision in 1912 when for the Muslim world there was no ray of hope visible.

The year 1912 was the beginning of that black page in the history of Islam which ended in 1918 by the loss of independence by the last Muslim state which remained truly sovereign at that moment : Turkey. The latter, after having lost her last African possessions, Tripolitania, in 1910, was in 1912 about to lose her last possessions in Europe as a result of the disastrous Balkan war. In addition, at that moment nationalist influences made themselves felt more and more in Turkey, influences which were opposed to the principles of Islam and which, 10 years later, deprived Turkey of leadership in the Muslim world.

The decision of Khwaja Kamal-ud-Din to inaugurate his "Jihad by persuasion" in Europe, these circumstances could only seem to be phantastic in the eyes of the masses, incapable of understanding the real needs of the moment. It is thus not astonishing that this initiative led to much enmity among hardened spirits and especially among those whose sacrifices

in the service of Islam did not go beyond prayers, with preference for their own material interests.

Now, after 37 years, and with an ever growing role of Islam as a factor in world politics, it is easy to understand that he had seen things correctly. And it is probably in this decision that his true greatness really lies, as well as his most considerable service to the cause of Islam. He had not been among those who followed the current of events and in favour of those who succeeded in their affairs. He had advanced past his contemporaries and alone had had the courage and the ability to undertake the task of indicating the path of the future.

In fact, speaking retrospectively, what the cause of Islam had most need of in 1912 was a direct link between the Muslim world as a whole and Europe, the source of colonial imperialism, on whom its destinies depended. In other words the Muslim world had need of an ambassador in Europe who would represent not alone the interests of this or that country, or peoples, or Muslim sect, but the Muslim cause in the global and general sense, representing that which is most immanent and permanent in it. It was necessary, in the first instance, to remember European public opinion about the universal character of Islam, in order to re-establish the place which is due to it; it was necessary at the same time to recall among Muslims the greatness of their religion, since they had begun to become subject to an inferiority complex as a result of political defeats. And along this path it was above all necessary to be concerned with Muslim youth which, since the beginning of the 20th century, had begun to enter in large numbers into the European universities and had begun, under the influence of western culture, to abandon its religion. In these conditions it became absolutely necessary to counteract these evil influences in the very place which gave them birth and in the language in which they were spread. It became necessary to make this youth understand the danger of western materialism, of its boundless mechanization and its ever growing tendency to neglect that which is true progress or a true conquest of universal civilization, spiritual values, in the enrichment of which Islam has played a rôle of the first magnitude. Finally, it became necessary to create in Western Europe a centre

in which Muslims could assemble for prayer and meet without taking account of national or sectarian differences.

It was obvious that if the decision to undertake such a task called for great courage and for exceptional political perspicacity, the realization of such a programme required other abilities, no less important, which are rarely met with in one and the same person: one had to be an orator, writer, organiser, be persuasive, be capable of much work and be sustained all along by a wide general culture. And by the Grace of God Khwaja Kamal-ud-Din had them all.

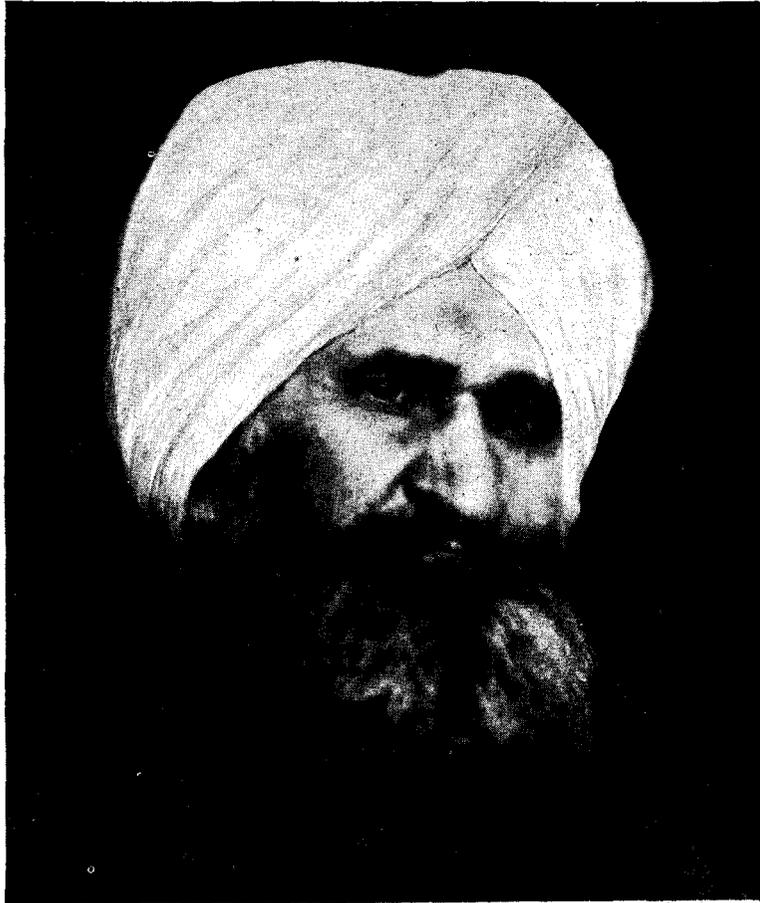
His talent as a writer was equal to his oratorical one; as we shall see below in detail, he has left us a great literary heritage.

He did not set out lightly for the spiritual conquest of Europe; not only was he able to assimilate deeply the culture and language of Britain, but also the philosophy of Europe. It appears that his erudition in the latter domain was such that he was able to debate in public the most abstract questions of German philosophy.

As for his capacity for work, it was inexhaustible and without doubt brought about his early death. His effort can be judged by results, but it should be underlined that he did not stop working until the last moment of his life, ill and exhausted though he was during the last five years of his life. He died while dictating a commentary on the Qur'an for the next issue of the *Islamic Review*.

As for his abilities as an orator, it should suffice to say that he was able to keep numerous English audiences spell-bound during long hours, while explaining the principles of Islam.

On his arrival in London he at first settled in Richmond and immediately began his untiring activity, delivering lectures, sermons, taking part in meetings of British theological societies, publishing articles, etc. Thanks to his talents he immediately occupied a prominent place in theological circles of the British capital. But a little later, without having as yet obtained tangible results in what he considered to be one of the principal objects of his mission — the spread of Islam in Britain — a providential opportunity came to his aid, confirming once again the saying that God helps those, who help themselves. He had discovered the existence of the Mosque at Woking and



*Shaikh Nur Ahmad (died at Lahore, Pakistan, in 1919)
To Shaikh Nur Ahmad goes the credit of being the first to share the early toils and privations of the late Al-Hajj Khwaja Kamal-ud-Din in a task that was regarded by many as a wild-goose chase. He was not familiar with English*

One could appreciate the nature of the privations and single-mindedness of the late Khwaja Kamal-ud-Din, when it is recalled that at Woking his table was his writing-desk by day and bed by night. The late Shaikh Nur Ahmad was a very devout Muslim. The experiences of his dream-life were of an extraordinary robust nature

had the opportunity of taking possession of it. The way in which this fact had greatly helped him in the realization of his mission is worth recalling in detail.

The founding of the Woking Muslim Mission.

He and his compatriot and friend, Shaikh Nur Ahmad, had heard by chance that there was in Woking, a small place some 30 miles from London, an unoccupied mosque, gradually falling into ruins for lack of care. This mosque had been built in 1889 thanks to the generous grant of Her late Highness the Ruler of Bhopal, at the request of the late Dr. Henry Leitner, an orientalist and sometime registrar of the University of the Punjab. After the death of the latter nobody looked after the mosque, which explained its decayed state in 1912. The Shaikh Nur Ahmad and Khwaja Kamal-ud-Din did not hesitate to take possession, since the House of God must not remain without means. The heirs of Dr. Leitner wanted to evict them, but the two Muslims had no intention of giving up and approached the late Mirza 'Abbas 'Ali Baig, later Sir Abbas, at that time the Muslim advisory member of the Council of the Secretary of State for India. Together they found the means for

satisfying the heirs of Dr. Leitner; a trust was formed in order to hold the title-deeds of the Mosque, of which, in 1913, Khwaja Kamal-ud-Din became Imam and near which he was henceforth able to live in peace. He transferred the headquarters of his activities to Woking and they were soon to be known as The Woking Muslim Mission. Let us mention that the Mosque at Woking was named The Shah Jehan Mosque after the grandmother of the present Ruler of Bhopal by Khwaja Kamal-ud-Din, who, for the first time after its erection, opened it to public worship. The building is of Bath stone and executed in the Indo-Saracenic style.

The Founding of the *Islamic Review* and the *Risala* *Isbat-i-Islam*.

In the year 1912 he began to publish at his own expense the monthly, the *Islamic Review*, which soon became well known in all the Muslim countries of the world, even in the most out of the way corners. Thus, quite by chance, we had heard the most read publication in the North-Eastern part of Chinese Turkestan is precisely the *Islamic Review*.



The late Khwaja Kamal-ud-Din (first right) and the late Lord Headley El-Farooq (fourth right) with some friends in Egypt on their way to Mecca in 1923

In the following year he brought about the appearance, also at his own cost, another monthly review, the *Risālah Isha'at-i-Islam*, for his Urdu-speaking compatriots. He remained editor of these two monthlies until the last moment of his life.

The results of his missionary activities.

Dr. Yemeni, the president of the Burma Anjuman Isha'at-i-Islam, Rangoon, spoke as follows of his activity at Woking during that period of his life: "His unceasing lectures, soul-stirring sermons, arrested the attention of all those who happened to witness his oratorical performances. His pamphlets and booklets penetrated all the nooks and corners of the British Isles."

In a short time, as a result of this unceasing activity, more than one thousand British men and women had embraced Islam, headed by such personages as Lord Headley and Marmaduke Pickthall. Lord Headley, in particular, became his intimate friend and confidant. Under his influence Lord Headley launched the initiative whose aim was the erection in London of the Nizamia Mosque: for this purpose a committee had been founded, led by Lord Headley. Earlier, thanks to their initiative, the Muslim Society in Great Britain was founded in London, widely open to Muslims from all parts of the world, without distinction of nationality or sect, of which, too, Lord Headley was chairman until his death in 1935.

The success of this missionary activity is all the more remarkable since it was achieved in very little time. Thus, for example, it was already in 1923 that Lord Headley accompanied Khwaja Kamal-ud-Din on his second Hajj (Pilgrimage to Mecca). Now, after 37 years, we do not perhaps realise fully what a task faced a preacher of Islam in England before the First World War. It is perhaps Muhammad 'Ali, the Translator of the Holy Qur'an into English, and President of the Ahmadiyya Anjuman Isha'at-i-Islam, Lahore, Pakistan, who had best described the difficulties of such a task at that time. He stated: "Here was a member of a subject race proceeding to a country whose people ruled his land, a resident of a country which was yet on the lowest rung of the ladder of civilization proceeding to a country that stood at the top, with the express object of converting these people to his own religion — converting people from a religion which was looked upon as having brought Europe to its present state of scientific advancement, material prosperity and conquest of the world, to a religion which was identified with backwardness, ignorance and subjection."

His literary activity.

Very wisely and modestly he made a point of remaining outside politics and he did not raise his voice unless the vital interests of Islam were at stake. It is thus that he could not but react to certain attacks on Islam by some English circles, and in this connection he had published two books, *India in the Balance* and *The House Divided*.

In 1917 he arranged to get Muhammad 'Ali's English translation of the Holy Qur'an published from Woking, which was an event of great importance at the time. In all his literary heritage consists of more than one hundred books, mostly about Islam and other religious questions, among whom the best known are:

The Sources of Christianity;
The Ideal Prophet;
Towards Islam; and
Gospel of Action.

His knowledge of the Qur'an.

In addition to all that he had begun to prepare his *Commentary of the Holy Qur'an*, which remained unfinished.

On the subject of his fundamental knowledge of the Holy Qur'an it is well to mention the words of those who had known him closely. Thus the Sheikh Mushir Hussain Kidwai, of Gadia, had said: "The forte of Khwaja Kamal-ud-Din was that miraculous book, the Holy Qur'an. He had studied the Qur'an well, although he was no Arabic scholar and he often, nay, almost always preached from the Qur'an." Lord Headley for his part had underlined: "I have never met a man who was better able to express the accepted interpretation usually put in the mouths of God's Messengers."

Struggle against Sectarianism.

Another characteristic trait of the missionary activity of Khwaja Kamal-ud-Din was that, while trying to serve that which was the most elevated and most imminent in Islam, he had succeeded in rising above sectarianism and thus renewed the best traditions of our religion. Concerning this his disciple and collaborator, Mr. Ya'qub Khan, at present the Editor of the English weekly *The Light*, Lahore, Pakistan, has said: "'No-sect-in-Islam' was another most conspicuous feature in the campaign of Khwaja Kamal-ud-Din. And Woking, under whose auspices the Sunni, the Shi'a, the Wahhabi, the Ahmadi — all met as fellow-brethren in Islam, presented a wonderful spectacle of a united Islam which could not but catch the fancy of the English people. In bequeathing this great legacy to the world of Islam, the Khwaja has paved the way for the renaissance of Islam, which has already set in."

The influence of his activities in Europe.

Soon after the end of the First World War his influence began to pass beyond the frontiers of England and to cover almost the whole of Europe. He was particularly well known in France, in Germany and in Belgium, which he had visited many times. Thanks to his efforts in England, a Muslim mission sponsored by the Ahmadiyya Anjuman Isha'at-i-Islam, Lahore, Pakistan, was established in Berlin, where, towards the end of the 1920's a mosque was built at the cost of the latter. It would seem to have been also as a result of his influence that a mosque was founded in Paris, since France, a great colonial empire having a great number of Muslims, could not permit Britain and then even Germany to overtake it in that domain. As for the other European countries, we know that his influence extended even to Poland, where at the beginning of the 1930's one of the pamphlets published under his auspices about Islam had been translated into Polish.

His activity in Muslim lands.

Even more profoundly than in Europe his influence had penetrated in the Muslim lands of the entire world, especially in those of Africa and Asia, which were under British cultural influence, as it was especially there that his *Islamic Review* circulated. On many occasions he had visited Muslim countries, especially during the Hajj, which he accomplished twice, in 1915 and in 1923, and later while organising long tours which included the Muslim lands of Africa and Asia right up to Singapore and Java. Everywhere, even in the learned circles of Egypt, known for their reserve towards non-Arabs, he was received in the warmest fashion; Muslims assembled in masses to hear him speak, or more exactly in order to let themselves be strengthened and reconfirmed in the "path of truth".

His last years: illness.

But towards 1927 his health began to give way under the weight of responsible and incessant work, and feeling unwell, he had left England for his native land. Before leaving Britain he created a trust and made his entire property, valued at over

one-and-a-half lakh, a Wakf for the Woking Muslim Mission, and he transferred his proprietary rights in his publications, journal and the *Islamic Review* to the Woking Muslim Mission and Literary Trust, Lahore.

As a result of overstrain he began to suffer from diabetes and tuberculosis, and thanks to his strong constitution he struggled against death for five years. Despite the orders of the doctors he did not want to stop working for a single minute, and being bed-ridden and incapable of holding a pen in his hand, he continued to dictate letters, articles and even books. Some hours before his death at Lahore, Pakistan, on the 28th December, 1932 (the 1st of Ramadan, 1351 A.H.), he had added the last paragraph to the commentary to the Qur'an which appeared in the April-May issue of the *Islamic Review* in 1933. Right up to his last breath he had fought and worked for Islam. His parting words were about his concern for his work started at Woking.

Commemoration of his death.

Sorrow spread throughout the Muslim countries when it became known that Khwaja Kamal-ud-Din had died. It should be underlined that the attacks of which he had been an object at the beginning of his work in England, had long since ceased and just before his death he enjoyed the general respect and admiration of all Muslim circles in all parts of the world, without exception. His death was received with especial sorrow in those Muslim lands which were under British cultural influence, that is to say, in those countries especially in which the *Islamic Review* is read. His family as well as the members of the Woking Muslim Mission received most touching and very numerous condolences and praises of the deceased from all parts of the world. We cannot find room for all of them and will limit ourselves to mentioning the most important of them.

It was, above all, his native land which had most majestically commemorated his death. A great meeting of the Muslims of Lahore took place in the Habibiya Hall of the Islamia College at Lahore on the 8th January, 1933, to mourn his death. It was presided over by the Honourable Chowdhury Sir Shahab-ud-Din Sahib, B.A., LL.B., the president of the Legislative Council of the Punjab. Almost all the speakers acknowledged the non-sectarian policy of the Woking Muslim Mission in the propagation of Islam in the West and exhorted the Muslim public to help to keep alive the noble cause of Islam, started by the late Khwaja Kamal-ud-Din in England.

On the 17th March, 1933, the Khwaja Kamal-ud-Din Memorial Library and Reading Room was solemnly inaugurated at the Begum Mosque, Chandpur, Tippera, Bengal, in a beautiful *pacca* building attached to the Mosque and specially built for the purpose. This institution was the first of its kind at that time. It was proposed to run it on the lines of the Woking Muslim Mission.

Dozens of meetings were held in Muslim countries after January, 1933, to commemorate the death of Khwaja Kamal-ud-Din. Dozens of memorial notices were published. Some reports of these meetings as well as some of these notices are reproduced in the special number of the *Islamic Review* devoted to the memory of its founder (April-May, 1933), to which we refer those who may be interested. As an example we reproduce a passage from the memorial notice published by the journal *The Light*:

"Every year, we start the New Year with some inspiring message to our readers. This year we can think of no more inspiring message than the death of the great

soldier and martyr of Islam, in the midst of spouts of blood which his lungs emitted at the last moment, besmirching his fair face and silvery beard, putting a seal on his *Shahadat*, which indeed it was. We could give sons and daughters of Islam no more inspiring new year message than this glorious death which the soldier of Islam met in the service of Islam. We wish, out of every drop of blood of the devoted deceased, were to spring a heart burning for service, honour and glory of Islam."

The moral character of Khwaja Kamal-ud-Din.

All that we have already said about the personality of Khwaja Kamal-ud-Din are but the external traits of his nature such as can be seen from his writings and the other material results of his work. But certain characteristic traits of his nature could not have been known except to those who had had the good fortune to know him personally. In order to describe them we reproduce below the following passages from commemorative notices devoted to him by his personal friends.

R. G. Pickthall, M.A., Barrister-at-Law, underlined "his unswerving kindness, his patience, his loveableness, his sympathy, his saintliness . . . He was born a fighter in the cause he had at heart. He never acknowledged discouragement. Always cheerful, always mindful of the bright side of things and men, he had his hand to the plough and never looked back, meeting each temporary reverse or disappointment with the simple words: 'God knows better.' He was a firm friend, tactful, generous and, above all, wise . . ."

A co-worker of his, Dr. Ghulan Muhammad, of Lahore, Pakistan, wrote: "Even during his protracted illness, bed-ridden and crippled, he never relaxed in his work. A picture of forbearance, fortitude and patience, he was a pillar of strength, a tower of light to all who came into contact with him."

"He was charming, gentle, kind, lovable, but above all sincere, his acts of charity were constant, far-reaching and unostentatious" (*The Indian News*, Durban, South Africa).

But it is probably Lord Headley who succeeded in finding the most adequate expressions to describe his regretted friend, terms which were extremely touching in their simplicity as well as their depth and penetration. "We to-day mourn the loss of one of the most distinguished Muslims of our time . . . Our dear Brother . . . has left behind a beautiful example of a saintly life spent for the benefit of others; the Muslim spirit prevailed his great personality and was amply evidenced by his daily life of humble devotion to his Maker . . . There is a grandeur of the heart and a grandeur of the mind, and these must ever arrest the earnest attention of all with any pretensions to scientific attainments . . . I have never heard him utter a word that could be called harsh or unforgiving. His individuality was eminently attractive . . . All the people to whom I had the privilege of introducing the Khwaja were impressed by the absence of any trace of dogmatism or fanatical rancour." And after having spoken of his ability to comment upon the Holy Qur'an, Lord Headley concluded: "I had many opportunities of seeing how carefully he compared notes and how he invariably put the spirit ahead of the letter in all his teachings and throughout his whole life."

His contribution to the renaissance of Islam.

We have underlined the last part of that phrase as we think that it explains best that which Khawaja Kamal-ud-Din had accomplished in the service of Islam. He understood well that it was because our ancestors had attached too much importance to

the letter of the doctrine while forgetting its spirit, or more precisely, had completely disfigured the latter, that they had passed from the category of conquerors to the status of slaves, and from the category of the spreaders of science to the rank of the uncivilized and ignorant.

But the services rendered by the Khwaja to Islam are not merely limited to the fact that he had shown us the path of salvation ; by his incessant effort he had advanced us very far along this path by paving it along a great distance and in giving us the means for moving more quickly. The pavement in question is his literary heritage, which has not yet been fully explored. The means for travelling faster are the Woking Muslim Mission and the *Islamic Review*, which since nearly one year, thanks to its enlarged form, becomes ever more the most widespread Muslim magazine.

Others before him had tried to encourage Muslim missionary work in Europe, but it was to him alone that it was given to succeed on this path. Although 17 years have passed since his death, it is still too soon to sum up finally his work as it is but recently that its fruits had become visible to our eyes.

It is thus, for example, that Mr. Marmaduke Pickthall, the translator of the Holy Qur'an into English, had said about this subject in connection with India : "The work in England is the least part of it. Not until I came to India did I realise the immense good that his writings have done in spreading knowledge of religion and reviving the Islamic spirit in lethargic Muslims ; not only here (i.e., in India), but wherever there are Muslims in the world his writings penetrated and have aroused a new zeal and energy and hope."

Mr. Ya'qub Khan has underlined : "The Mussulman of Western education, when he saw his rational exposition of Islam and men of high standing from among the ruling race bow to the force of Islam, began to shed much of their inferiority complex and to say to themselves that Islam after all is not a thing to be ashamed of. Were it not for this factor, it is sure the youth of Islam, like the rest of the youth of the world, would have been carried off its feet by the tide of atheistic materialism which is the order of the day."

As far as England is especially concerned, it is thanks to his efforts that Islam has been established in the rank of one of the great religions of humanity. In addition he had greatly contributed towards the better understanding of the Islamic problem in general in British circles.

It is certain in any case that if Pakistan, his motherland, marches at the head of the Islamic world it is not at all because it is the largest Muslim state, but because its people are animated by the desire to serve the cause of Islam in the full sense of the word. And Pakistan owes this zeal to a great extent to Khwaja Kamal-ud-Din.

To others it had been given to conquer or to found kingdoms which had shown themselves to be more or less ephemeral. It has been given to Al Haj Khwaja Kamal-ud-Din to do more — to contribute to the moral renaissance of our religion, which teaches us to love those near to us — the highest ideal which humanity has ever produced.

In truth "he certainly was the rightly guided" (The Qur'an).
May his soul inspire us in our life! Amen.

ISLAM AS A BASIS OF LIFE FOR THE WORLD

By 'AZIZ SAYEED

The non-Muslim world of to-day lacks basis of life.

Ever since human beings started to live in groups, they have always had a "basis of life,"¹ but for the last century or so, that has not exactly held true. No doubt, the basis changed from time to time and in varying ways for different groups. Primitive people had their witch-doctors and magicians to guide them ; then, as civilization progressed, philosophers, scientists, religious heads and sages took the lead. China had her Confucius, Mencius, Mo Ti, and others ; in ancient India life was guided by the ideas expressed in the Vedas, Ramayana, etc., and by sages like Manu, besides the Avatars ; while the thoughts and actions of the Greeks were profoundly influenced by Plato, Aristotle and Socrates. In short, each group of people all the world over, always had some sort of a basis of life respectively.

During early times religion exercised a very strong and beneficial influence in setting the pattern of life. In this connection, Islam stands out as a supreme guiding force, when consideration is given to the glorious achievements of the Muslims in a comparatively short period, and to the marvellous way of life which Islam brought forth.

Gradually the influence of religion decreased, till most people (and specially those of the Western world) came to believe fundamentally in the separation of church and state. However, other ideas, concepts, and philosophies occupied the supreme position which religion once held ; but even a little scrutiny would reveal that at present the non-Muslim world has no absolute "basis of life" at all.

The separation of the Church and the State leads to the conclusion that man is an end in himself.

The separation of Church and State became necessary not only because of the non-progressive character of religions, but also because the religions did not provide clear-cut and sound rules to guide the people properly in all pursuits of life. In this respect Islam shone out like a leading light in the gathering darkness ; it provided a basis for all aspects of human life — on the spiritual as well as on the material side. No doubt, for the non-Muslim world the separation of Church and State did have greatly beneficial results because the people were released from an intellectual bondage which tended to retard the progress of civilization ; but in the case of the Muslim world the very opposite was true ; the degeneration of the Muslim world was mainly due to the fact that Muslims deviated from the path which Islam showed.

To make the case more clear, a glimpse into history may be helpful. Beginning with the Christian era, we can see how at first the Pope was considered as God's Vicar on earth and reigned supreme over spiritual as well as temporal matters. Then the Christian world became divided over the question of the Pope's powers, and he was left only with the spiritual powers. Later, some time after the Renaissance and the Reformation,

¹ By "basis of life" is meant the ideas, beliefs, customs and traditions (covering all aspects of human life), which a group of people uphold and practice, with the understanding that these are fundamentally correct and customary.