AIMS AND OBJECTS OF THE JAMIYAT-UL-FALAH, KARACHI:

The alms of the Society are to work the exposition, propagation and implementation, in all its fullness, of he scheme promulgated by am and, thereby, to promote an round well-being of humanity. With this basic end in view, the society has taken upon itself the realization of the following meanures.

(1) (a) to encourage the study of the Holy Quran; and (b) to set up and maintain Islamic missions and other humanitarian institutions, such as orphanages, hospitals, etc.

(il) To establish institutions for training missionaries social workers; and

(iii) To establish and maintain educational institutions;

(iv) To establish and maintain printing presses, newspapers and magazines and to publish books and other literature;

(v) To establish and maintain Masajid, lecture halls and libraries;

(vi) To popularize and promote the study of Arabic:

(vil) To co-operate and collabo- rate with other organizations with similar jects; aims and object.

(vill) To engage in any business, lawful according to Islam, and to acquire rights and properties of any kind;

(ix) To raise funds for the purpose of the Society in the shape of donations, subscriptions, fees, loans or in any other legitimate way; and

(x) To do such other acts that may be considered necessary in furtherance of the basic aims of the Society.

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VOICE OF ISLAM"

1. M. 10, OFF FRERE ROAD, SADDAR, KARACHI-3. (PAKISTAN)

بسم الله الرحمن الرحيم

THE VOICE OF ISLAM

A Monthly Magazine Devoted to the Promotion of True Human Progress

ORGAN OF THE JAMIYAT-UL-FALAH, KARACHI

VOL. III.

ZUL-HIJJAH, 1374 A.H./AUGUST, 1955 A.C.

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IS ISLAM A RELIC OF THE PAST

By Khurshid Ahmad, M.A.

AUGUST 1955

"Islam as something many centuries old. Society has now immensely progressed. It has waved off the feudal stage and now we breathe in 'the 20th century a century of science and enlightenment, reason and philosophy. The mystic belief of the Dark Ages can no longer hold the air. Their spell has been broken. At best they are relics of the past. Their pro- per place is the shelf of the museum and not the hearts and minds of human beings. Islam Is too old to be adopted in this age of science. It is futile to talk of it. It is only a thing of the past"-such and other doubts are commonly expressed by our so-called "progressives" and "liberals" and "enlightened young men". These suspicions haunt the minds of our intelligentsia and call for an answer. The answer is but simple. We must not get lost in the rhythm of the rhetoric. Proper analysis will point to the truth or falsity of this much-quoted suspicion.

The question touches the core of a very vital problem-what is the criterion on which to judge the adequacy or obsolete- ness of a way of life. Is "space" or "time" the true criterion? Are we justified in rejecting everything presented in the past by calling it obsolete? Can we ridicule any system only on the plea that the idea is a thousand or two thousand years old?

If so, what about democracy which was first introduced in the realm of 'thought by the Greek thinkers more than 2,000 years ago? Logical analysis shows that it is the height of absurdity to say that such and such a thing is useless only because it is so many years old. Rather, the existence of such a thing provides food for thought. If it has steered its way, successfully, through the deep oceans of centuries and has stood the severest tests of time, it shows that it is worth some- thing. Theories have come and theories have gone. Civilizations have risen and civilizations have perished. Cultures have bloomed and cultures have withered. But Islam alone has lived from time immemorial. It has endured all eventuality and overcome all obstacles. In this "struggle for existence" it has survived. Is it not sufficient to prove the worth of its mettle?

Scientific studies show that human nature is unchangeable.\* the whole edifice of inductive study rests on the foundation of the "uniformity of nature" in space and time. If human nature is the same, the basic needs and requirements of man are the same; the human weaknesses and frailties are in- variable, then the logical conclusion that follows is that the fundamental principles of social conduct should also remain the same. The question, therefore, is not whether a particular system of life is old or new but whether it is in conformity with human nature, satisfies the basic needs and requirements of human beings, and is capable of solving the problems confronting mankind, or not?

If we look at Islam from this angle of vision, we find that Islam is the only perfect and complete way of life. It has a comprehensive system of its own. It is based on human nature and is propounded by the Author of the Universe, the Creator of Man. "It is like a perfect work of architecture, all its parts being harmoniously conceived to complement and support each other; nothing is superfluous and nothing lacking." Everything in its teachings is at its proper place.

Moreover in the long range of history, it is the only way of life which has been practiced in all its details and has showered blessings and good for- tunes upon mankind. No other system, has ever been practiced in its full bloom, even for one thousandth part of a minute- may it be Communism, Capitalism or Democracy! History's verdict is in favor of Islam.

Islam is not a collection of jumbled thoughts. It is a well- knit system of life. It is not based on superstition or skepticism. Reason is its life-force. It liberated man from the fetters of ignorance and enabled him to take mighty strides on the road of knowledge and learning.

Islam does not, like Christianity, divide life into water- tight compartments. It does not separate the spiritual and temporal activities of man; rather. it weds them together. It is not only concerned with man's relationship with God, but also with the mode of his social existence and its reform is Islam's main aim. Islam stands for the salvation and prosperity of the entire human race and the believers even risk their lives and shed their blood for its attainment.

Islam, whenever put into practice, may it be in the days of the Holy Prophet Muhammad (God's. blessings be upon him) or of 'Umar Farooq or of 'Umar bin Abdul Aziz, has always blossomed forth a Society which history is proud of. In that society peace dwelled and happiness prospered, learning in- creased and science flourished. Even the Western writers, who always have a prejudice against Islam, have to call that society a "Golden One".

Moreover, when we cast a glance over the contemporary world we find that Islam is the call of our time. World awaits for the light which may dissipate the fog. The so-called modern 'isms' have proved to be delusions. They all have miserably failed. The "young" modern civilization has wrecked itself by the foulness of its own deeds. It has failed to produce the expected. Dr. Alexis Carrel, a famous thinker, scientist and philosopher writes:

:

"Modern civilization seems to be incapable of producing people endowed with imagination, in- diligence and courage. In practically every country there is a decrease in the intellectual and moral caliber of those who carry the responsibility of public affairs. We find that, despite the immense hopes which humanity has placed in modern civilization, such a civilization has failed in developing men of sufficient intelligence and audacity to guide it along the dangerous road on which it is stumbling."

And that:

"The environment which science and technology have succeeded in developing for man does not suit him, because it has been constructed at random, without regard for his true self."

(Man the Unknown).

For such a bewildered world, which ours is, Islam is the only hope for the future. When we study its social, political and economic systems, its principles of social conduct and private manners we find that not only is it the only perfect way of life but the only way of life that can heal the sores of humanity and bring a message of life to it. It is the only panacea for the ailments of mankind and is as modern as tomorrow morn. Those who say that it is a thing of the past only betray their abys- mal ignorance of Islam as well as the requirements of the modern age!

"Oswald Spengler has very vehemently supported this view in his monumental work: "The Decline of the West."