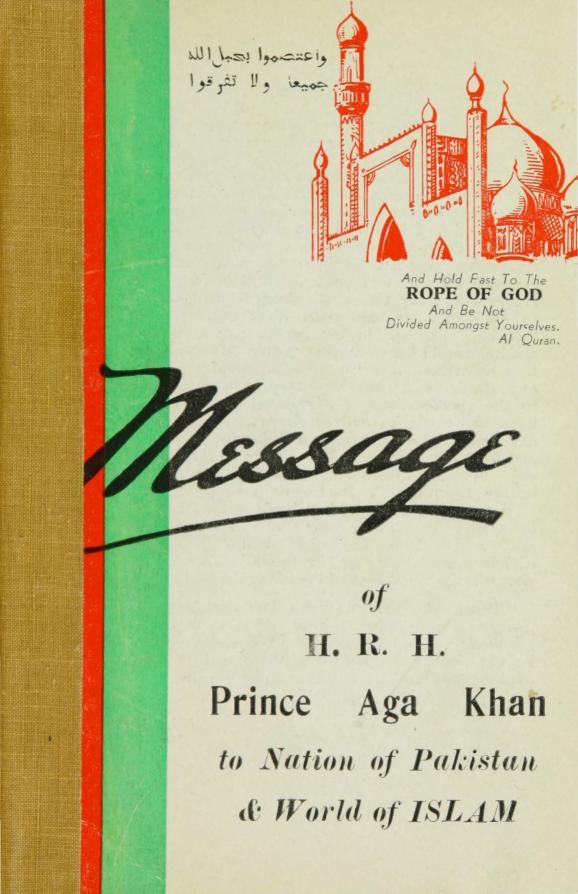
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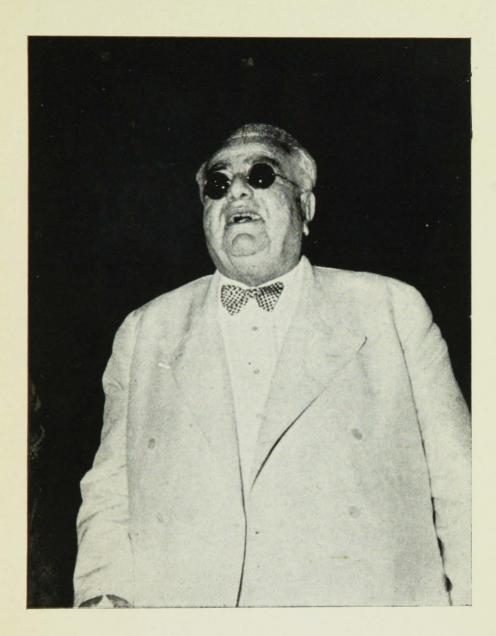
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## "PAN ISLAMISM"

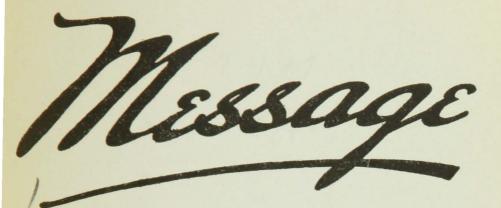
**COP**HERE is a right and legitimate Pan-Islamism to which every sincere and believing Muslim belongs-that is, the theory of the spiritual brotherhood and unity of the children of the Prophet. It is a deep, perennial element in that Perso-Arabian culture, that great family of civilisation to which we gave the name Islam. Islam and goodwill towards fellow-believers cannotes charity everywhere from China to Morocco, from the Volga Singapore. It means an abiding interest in the to literature of Islam, in her beautiful arts, in her lovely architecture, in her entrancing poetry. It also means a true reformation a return to the early and pure simplicity of the faith, to its preaching by persuasion and argument, to the manifestation of a spiritual power in individual lives, to beneficient activity for mankind This natural and worthy spiritual movement makes not only the Master and His teaching but also His children of all climes an object of affection to the Turk or the Afghan, to the Pakistani or the Egyptian. A famine or a desolating fire in the Moslem quarters of Kashgar or Sarajevo would immediately draw the sympathy and material assistance of the Moslems of Karachi or Cairo. The real spiritual and cultural unity of Islam must ever grow, for to the follower of the Prophet it is the foundation of the life of the soul.

The spread of this spiritual and cultural Pan-Islamism, this true religion of brotherhood and affection, in our time has been promoted by the facilities of modern civilisation, by the growth of the spirit of liberty and by the general awakening of the East which began late in the nineteenth century."



agakha

Agha Khân III



OF

# H. R. H. Prince

# AGA KHAN

TO

# Nation of Pakistan AND World of Islam

Edited by: SULTAN NAZERALI EL-AFRICI.

3683

For the upliftment and progresss of the UMMAT of the Holy Prophet he has not only laboured strenously but has also extended his benevolent charities for Muslims residing from Volga to Singapore and from Morocco to China. His 'POUND TO POUND' support to the Muslim Welfare Society of E. Africa by which he has todate contributed an amount to the tune of Shs. 2 Million is only one instance of his multiferous and Universal charities. Eversince he sowed the seeds of Pakistan on the soil of India and even after the achievement of Pakistan he has been contributing millions of rupees to enhance and uphold the great Nation of Islam.

Whether from the platforms of world Assemblies or from his sick-bed, whether on the golf course or in the crowds of non-Muslims this mighty Prince, in whose veins flows the blood of the Holy Prophet, has championed the cause of Islam. May he live long......Amen.

SULTAN NAZERALI EL-AFRICI-EDITOR.

"The Spirit of Pakistan"

"My voice alone is the voice of an old sick man in the wilderness. Insist to make the spirit of the Quran also the spirit of Pakistan. Remember that in the great first century they knew more about sea and wind than Europe ever did for hundreds of years to come. Today where are you? Unless our universities have the best graduated ulema school for men brought up in the same atmosphere as the science students. realizing the fundamental truth that Islam is a natural religion of which the Avats are the universe in which we live and move and have being. our the same causes will lead to the disastrous results."

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## "WHY NOT NOW?"

"In past ages the Moslem peoples have played an important part in world trade and there is no reason why they should not do so again under modern conditions. In fact, in the golden age of Moslem civilisation, right up to the sixteenth century, the Moslem peoples took the lead in the world's economic life".

## "I IMPLORE YOU..."

**"I**N a case like Pakistan, in countries like Indonesia, like Morocco and like North Africa we can learn from our European fellow-subjects, those secrets of power over nature, of scientific, economic, and industrial development, which has made Europe so powerful.

My fellow-Muslims, I implore you, I beg of you, to work for the advancement of the whole world of Islam, but never forget our intellectual debt to our Holy Prophet."

AGA KHAN.

# "Allah has given this Leadership to Pakistan"

"Muslims must strive for protection of faith, independence, and progress in all lands! Allah has given this leadership to Pakistan and Pakistani Muslims. May we be equal to destiny is my prayer."

# \_\_\_\_AGA KHAN\_\_\_\_\_ \_\_\_GREETS PAKISTAN\_\_\_\_

(Message sent by H.R.H. Prince Aga Khan to the people of Pakistan on the eve of creation of Pakistan.—EDITOR)

SWITZERLAND, August 17, 1947.

**"T**HANKS to the immense and almost miraculous efforts of Governor-General Jinnah, who alone brought about the greatest Muslim State in the world, Pakistan is now an accomplished fact. But our work now begins."

"If the Muslims were depressed by the misfortunes of the last 200 years throughout the world, now, at last, the wheel of fortune has turned and we are no longer justified in being either half-hearted or pessimistic".

"We must, with all our energy, heart and soul, with faith in Islam and trust in God, work for the present and future glory of Pakistan and give help to the unfortunate Muslims who still suffer under foreign dominion."

"We must work for a better world, and be no more hypnotised by the dead glories of the distant past, or by the misfortunes of the near past."

# MAN OF IRON WILL AND LION COURACE

H. R. H. Prince Aga Khan's tributes to the Father of the Nation-Quaid-e-Azam Mohammad Ali Jinnah.

**COTT**HE Quaid-e-Azam was the creator of Pakistan and the Father of the Pakistani Nation. It is inconceivable how this could have ever come about without his iron will and lion courage."

"While his memory will remain, I am sure, in the hearts of the people of this country as well as the general body of Muslims throughout the world, yet a useful memorial of the kind that will help Pakistan to become what he and Muslims generally dream, is an humble way of our paying homage to his creative works. A simple dignified marble mausolem, taking inspiration from the Moti Masjid of Delhi Fort, should be our first objective."

"Next to that, a large mosque with plenty of open space, taking inspiration from the Badshahi Mosque in Lahore and worthy of Karachi by its size and proportion."

"There will also be a Darul Ulum, Islamic Historical and Religious Research Institute based on an Arabic conception. And last, but by no means least, is the Institute of Technology."

"These four institutions would, in my opinion, form a fitting memorial to Quaid-e-Azam Mohammad Ali Jinnah."

AGA KHAN.

# "MUSLIMS, AWAKE..!"

**"T**HE world of Islam today is at a turning point of its history The middle-ages are over and either Islam must now go forward or be added to the other might-have-beens of history.

The Muslims must now awake and, taking their example from the glorious life and the marvellous teaching of the Holy Prophet, build their spiritual and religious faith on Mohammed and work the development in science, knowledge and political and social advance along the lines of the most progressive races of mankind.

Formalism and verbal interpretation of the teachings of the Prophet are in absolute contradiction with his whole life history. We must accept his Divine Message as the channel of our union with the "Absolute" and the "Infinite" and once our spiritual faith is firmly established, fearlessly go forward by self-sacrifice, by courage, and by application to raise the scientific, the economic, the political, and social position of the Muslims to a place of equality with Christian Europe and America.

Our social customs, our daily work, our constant efforts must be tuned up, must be brought into line with the highest form of possible civilization. At its greatest period, Islam was at the head of science, was at the head of knowledge, was in the advanced line of political, philosophic, and literary thought.

Today we are in our middle-ages. We must get out of it and begin our new era with strength and with will power for the coming development of our people."



(H.R.H. Prince Aga Khan's foresighted advice given on 6th March, 1946, a year before the establishment of Pakistan, for establishing an Institute of Technology for Muslims at **Karachi** shows how greatly he concerned himself for the scientific and economic growth of this new-born state of Pakistan to whom Nature has bestowed with vast resources untouched and to a greater extent unknown.— EDITOR).

A STRONG plea for the establishment of a scientific, industrial and technical research institute was made at by H. R. H. Prince Aga Khan, replying to the address presented to him by the members of the Court of the Alighar Muslim University at Sir Cowasjee Jehangir Hall, Bombay, on Saturday, 9th March, 1946.

His Royal Highness said that it would require a crore of rupees. They could collect Rs. 90,00,000 while he would contribute Rs. 10,00,000

The world of the future, stated His Royal Highness, depended upon Science. There were no limits to the possibilities of sciences. He remembered having been told in London years ago that with Atomic Energy there was no reason why the other Planets should not be New Americas. Muslims who were once forward in Science were now backward. What they needed, therefore, was a great Research Institute. He would prefer the institute to be located in Karachi, which had always maintained contact with Muslim Countries on Western border of India. It would be advantageous to the people of South Iran, East Africa, Afghanistan and Baluchistan. The natural resources of these areas would also be an asset to the institute.

It would not be difficult, His Royal Highness thought, to collect Rs. 90,00,000 in a year. India was to have Home Rule in 1946. The institute should also be completed in that year. If he were young he would have made the collection himself. This was the opportunity and if they failed he did not know what the future would be for them. Certainly it would not be one in which the Muslims could hold their own.

# "LET LONDON SEE."

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**"L**ET each message of Islam be given clearly and boldly to the people of Europe! I should like to see a flourishing mosque in the centre of London, so that London might see what the message of Islam really is."

AGA KHAN.

## "Union Between Muslim People"

Unless cultural, religious and economic union takes place between Muslim peoples, death will fall on them separately and individually. On the other hand their political development must be result of geography and the general movement of Nations within United Nations of the world as now started at Lake Success.

# FUTURE OF MUSLIM STATES

(H. R. H. Prince Aga Khan addressed the members of Pakistan Institute of International Affairs on Wednesday 8th February 1950 on the spacious lawns of H.E. Dr. Zahid Hussein's residence, when H. E. Governor General Mr. Ghulam Mohammad, the then Finance Minister. Mr. Hatim Alavi, Mr. Tamizuddin Khan, President of the Constituent Assembly, H.E. Khwaja Shahabuddin, Governor N.W.F.P., H. E. Mr. John Oldham, Australian High Commissioner, Mr. Abdur Rahman Siddiqi, Ex-Mayor of Calcutta, Professor A. B. A. Haleem, Vice-Chancellor of Karachi University, Dr P.H. Hoodboy, President Ismailia Association Pakistun, and other distinguished citizens of Karachi were present.—EDITOR.)

"THE importance of the position of Pakistan as an Independent Muslim State cannot be fully understood nor the fundamental issues before her in the future unless certain historical facts are realized and their consequences couragiously faced. Incredible as it may seem there has not been before Pakistan a really Independent Muslim State since about 1750, i.e., the last 200 years. No doubt, the Moghul Empire nominally existed and its autonomous Subas that had become in fact States, had a certain form of national Independence but one and all were in a precarious position vis-a-vis the expanding colonial forces of Europe as represented by England and France. Nor had they such prestige and popularity amongst their subjects as to give them that self-assurance and self-reliance without which outside dangers cannot be faced.

Turkey then had a vast and potentially powerful Empire which had gradually become so weak in relation to Russia, Austria, England and France that already at that period and much more so as time went on, her very existence depended on the mutual jealousies of Christendom. In the 19th century she was known as the sick man of Europe and Asia. Province after province including Muslim Egypt was lost. Her Government's policy both externally and internally was one long struggle against total collapse and to save what she could from day to day. Iran after Nadirshah had been so weakened by internal divisions and intellectual decay and had also fallen like Turkey to dependence on European jealousy for her survival. The same was true of Morocco and North Africa The vast African and Asiatic dominions of generally. Sultan of Muscat were just British protectorates. Though since the time of Ahmed Shah Abdali an Afghan National State existed, it too owed her independence to the policies of her neighbours rather than to her strength. None of these Muslim States had the national population sufficiently important to stand up against European encroachment.

On paper Turkey, indeed, did possess a powerful Empire. But its internal racial and religious divisions and sub-divisions rendered her a comparatively easy pray to the ambitions of her avowed and secret enemies. I think this is a fair picture of the world of Islam from the middle of the 18 th century till our own times. But there are natural forces greater than the wisdom of the West. Pride and folly are often fellow travellers. The enmity of England and Germany brought about in the 20th century a new world in which the birth of a truly independent Muslim State with all the advantages that can give a nation trust in her own destiny was made possible. That mighty infant is the Pakistan of to-day.

As a member of the commonwealth which I for one hope in her own interests she will remain, she belongs to

#### MESSAGE OF

a confederation that is not limited to what was once known as the British Empire, but includes inevitably the most powerful nation in the world, the United States of America and behind her sooner or later the rest of the new world. The days of foreign intervention and interference are gone. Her numbers, her resources, her geographical position, the fundamental unity of her population in sentimental aspirations give Pakistan all the advantages which the Muslim world lost some 200 years ago.

The prospect is indeed attractive and we should have every confidence in the future but destiny as represented in history must be understood and its dangers avoided. There were other Muslim independent States in the past with even far greater might than Pakistan can ever have and then gradually degenerated to utter helplessness in the 19th Century. What was the cause?

Our critics of the West and the East alike maintain that Islamic society carried with it by its static character the germs of decay and death. According to them the disease is congenital and not acquired. Easy optimism and just Ostrich like disregarding the lessons of the past is to play into the hands of our enemies, secret and open.

The soul of our Nation is ultimately more important than its other resources. I have long pondered over the causes of the downfall of the Muslim Empires and am convinced that the disease was acquired and was not congenital. Just as in the life of the individual, the difference between youth, health and vigour and old age and illness is ultimately adaptability to the changes brought about by environment, so no society that allows its spirit to be limited by convention and custom can have that dynamic quality without which society and later the State will decay.

Ladies and Gentlemen, believe me, true Islam was and is dynamic and not static. It was dynamic,

simple, clear during the glorious Ommiad Period when the foundations of Islam were laid wide and deep-so wide and deep that in spite of all its later weaknesses, it survived the terrible Mongolian invasions and the far more terrible enmity of Europe later. Ladies and Gentlemen, ask your historians, ask your thinkers to concentrate on that glorious 100 years of Ommiad rule and take that for example with its simple faith and open mind, with its dynamic qualities without scholasticism and its legal servitudes. Muslim histories were mostly written by their enemies under the Abbasids and yet with all its bitter prejudices, they cannot help glorifying not in words but by facts that period of simple faith and activity. Some of the very greatest of Muslim Saints like the Khalifa Umar Ibne Abdul Aziz, the great Hassan Basri, the Spanish ruler Hisham Ibne Abdulrehman, brilliant saints of Islam, were the children of that period. Unfortunately it fell and with it the certainty of the Islamisation of Europe and with it of the world.

While Damascus looked to the open world through the Mediterranean and the Atlantic, Baghdad was land bound. History's lesson, the supremacy of water over land was lost to the Muslim world. It is now a wellknown fact that the small isolated Muslims of Spain did actually sail to the new world and the Cape of Good Hope but when they returned home, the then weak and isolated Muslim Spain without help from Asia and North Africa had not the resources behind it to complete the work of the sailors as Christian Spain and Portugal did a century later. With the fall of Damascus, Baghdad became the centre of The very people whose Mobeds and Dasturs by Islam. narrowness and verbal and legal squibbles had weakened and destroyed first the Faith of Zoroaster and then the empire of Iran, took the helm of Islam and played the same disastrous part over again.

Two simple examples may be quoted. The free social and intellectual part played in the life of Arabia

by Imam Hussain's daughter, Sakina, and by the daughter of Telha and the great grand daughters of Khalifa Abu Bakar can be contrasted with the position of women in the 19th century. Again we know what high standard of music and art had been attained in Mecca and Medina as early as the Khalifat of the early Ummaids and compare it with the disdain with which art is looked upon by some misguided Muslims today.

When mind and spirit in the people are bound down and limited by subtleties and reservations by turning every custom into law as in Magian Persia as the Mobeds and Dasturs had done in Iran, downfall was only a question of time. The Muslim world was so handicapped in Baghdad that inspite of its advance in science and philosophy from its very nature, could not go forward as Europe did two or three centuries later from the same science and philosophy acquired from the Muslims.

You have many problems in this county, economic, military and scientific. I am sure you will overcome your material difficulties but be careful of the Soul and the Spirit of the people. Do not look to the Third century of Islamic History but to the First.

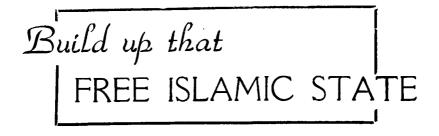
The late Syed Amir Ali rendered many great services to Islam. His book "The Spirit of Islam" is a great monument but as I often told him, his greatest service was a small concise explanation of Islam\* which he published and which has now been forgotten. I wish the people of Pakistan could find it again and make it a compulsory subject in religious training in all Muslim schools whatever the sect or sub-division. Take care of all your resources but the greatest of all resources is the Mind and Spirit of man.

<sup>\*&</sup>quot;ISLAM" This book was written by Rt. Hon. SYED AMIR ALI & printed by Archibald Constable & Co. Ltd., 16, James St., Haymarket, London in 1906. Copies are available at Ismailia Association Pakistan, Kharadar, Karachi 2.-Editor.

And finally the fact must be faced that there is either an open or hidden clash between the conservative and the progressive elements in Muslim society. In Turkey this clash has led to a secular State. In Egypt it is there between the Ikhwan and the Governing Classes. threatens itself in the opposition between the so-called Darul-Islam and the responsible Government in Indonesia. Thank God it is not in Pakistan. But unless a healthy middle way such as existed in the first century is found, the ship may be on the rocks again. Pious Muslim thinkers who face realities in Egypt, North Africa and Iran know all about it. I hope and pray that it may be the destiny of Pakistan whose creator Quaid-e-Azam was essentially a modern man to bring about this Spiritual and Intellectual unity. Here and now and by not only its example but its mediation and influence prevent it ever again from leading to final break as it did in Turkey, in any other Muslim State and society. With this prayer I wish you every success both in the Material, Intellectual and the Spiritual world."

# "This Life is but a Bridge Towards Eternity..."

WE believe that this life is but a bridge towards eternity and this inward conviction gives us a poise and a contenment during our mortal lives which, as it seems to us, very many of the world's religionists lack. The spiritual force of the Qur'an, by whose rigid rules we order every moment of our lives, is never far from us."



(Following is the message of His Royal Highness Prince Aga Khan, broadcast on February 19, 1950, from Radio Pakistan, Karachi.

Like his various other public utterances in Karachi, the Aga Khan's broadcast message is indicative of his deep concern over the future of Muslim society. This broadcast is also characteristic of him for its simplicity, directness and a general awareness of the requirements of Muslims in this modern age, both for their social progress and political advancement. There is no doubt that these words of wisdom uttered by their life-long friend and guide will go deep down into the hearts of all patriotic Pakistanis and continue to move and inspire them.—EDITOR.)

**THANK** God, what a change over the spirit of Karachi. Sleepy Karachi of four years ago is today not only the capital of a great State but of a nation which obviously is almost unique, in these days of pessimism and depression, for its obvious hope and trust to make by its efforts and by its work a better world and its faith in God that this new world of Pakistan will be Islamic and righteous.

Under the leadership of Begum Liaguat Ali Khan, the women too have realised to a great extent, especially amongst the younger generation, the

#### part they have to play in nation building. The feel ing of responsibility towards the future of the nation and the State will become general amongst the women even of older generation and their eyes will be opened to see that they too must put their weight and energy into the cause of Islamic revival.

There is still time, to prevent the repetition here of that clash between the conservative and modernist elements in Muslim society. I know that the educated classes hope that with the general spread of instruction and learning amongst the people, there will be no need to work for a better understanding of dynamic Islam as it prevailed in the first century. But if a middle way is not found now while there is time, there is almost a certainty that the day will come when the progressive elements faced with the dangers of being left far behind amongst the nations of the world, will clamour and demand a secular state, or decay. But now is the time to build up that free Islamic state mentality of toleration, mental and spiritual charity, forgiveness towards each other, on one side, and, what Quran and the Tradition both insisted on, namely, that nature is the great daily book of God whose secrets must be found and used for the well-being of humanity Islam is essentially a natural religion, the miracles quoted in the Quran are the great phenomena surrounding us and we are often told that all these manifestations can be used and should be, with intelligence, for the service of man. Let us never forget that in the struggle for existence of the future only those will survive who control the forces of nature to the greatest extent.

You have in Pakistan the great advantage of practically a virgin country, with all its resources not only untouched but to a vast extent unknown. Now is the time to use that hope and faith for this immense work under the leadership of our Government that is fully aware and wide awake—a Government, the leading members of which can one and all be taken as an example for the nation."

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## STATE LANGUAGE OF PAKISTAN

(Address of H.R.H. Prince Aga Khan at the Session of Motamer-E-Alam-E-Islami on Friday the 9th February 1951 at Karachi — EDITOR)

**"I** can assure you that it is not with a light heart that I address you this evening. I fully realise that what I am going to say will make me most unpopular with important sections of the population. However, I would be a traitor to Islam if I let this opportunity pass without placing before the people of this powerful and populous Islamic nation the views which I consider my duty to place before the Muslims with as many of the arguments as I am capable of using in a short address. I fear some of my arguments will mortally offend those who under totally different conditions gave so much of their life for the support of the cause which I think today has been passed bye, by events far more important than any dreamt of in those days.

I feel the responsibility greater than any I can think of to place my views and arguments before the Muslim population of Pakistan as a whole—each and every province—while what I consider a tragic and deadly step is not yet taken and not added to the constitution of this realm. The language of a nation is not only the expression of its own voice but the mode of interpretation with all other human societies. Before it is too late, I, an old man, implore my brothers in Islam here not to finally decide for Urdu as the national language of Pakistan but to choose Arabic. Please hear my arguments.

First my argument against Urdu. If what was the other part of the former British Empire of India had made Urdu its national language, there would have been a great argument for Pakistan doing ditto. It could have been a linguistic and important point of contact with the vast Republic of the South. I am the last man on earth to desire to break any bridge of contact and understanding between Pakistan and its immense neighbour. Friends, not only Urdu but even Hindustani has been replaced by Hindi throughout Bharat as the national language. The people of Bharat were perfectly justified to choose any language which the majority considered most appro-priate and historically justified to be their national language. The majority there had the right to choose what was most suitable for them as the official language of the country. Your choice in Pakistan of Urdu will in no way ameliorate or help your relations with your Southern neighbour nor will it help the Muslim minorities there in any conceivable way. Howsoever you may add Arabic and Persian words to Urdu, there is no denying the fact that the syntax, the form, the fundamentals of the language is derived from Hindi and not from Arabic.

Was Urdu the language of the Muslims of India at the time of their glory? During the long Pathan period, Urdu was never considered the language of the rulers. Now we come to the Moghul Empire in the period of its glory. It was not the language of the educated. I defy anybody to produce a letter or any other form of writing by Emperors Aurengzeb, Shah Jehan, Jehangir, Akbar, Humayun or Babar in Urdu language. All that was spoken at the Court was Persian or occasional Turkish. I have read many of the writings of Auregazeb and they are in beautiful Persian. Same is true if you go to the Taj Mahal and read what is written on the tombs of the Emperor and his famous consort. Persian was the Court language and the language of the educated and even till the early 19th century in far Bengal the Hindi inteligentsia wrote and used Persian and not Urdu. Upto the time of Macaulay, Persian was the language of Bengali upper classes irrespective of faith and of official documents and various Sadar Adalat.

We must look historical facts in the face. Urdu became the language of Muslim India after the downfall. It is a language associated with the downfall. Its great poets are of the downfall period. The last and the greatest of them was Iqbal who with the inspiration of revival gave up Urdu poetry for persian poetry. There was a meeting in Iqbal's honour in London organized by men such as Prof. Nicholson I was present at that meeting. Iqbal said that he went in for Persian poetry because it was associated with the greatness of the Islamic epoch and not with its misfortunes. Is it right that the language of the downfall period should become the national language of what we hope now is a phoenix like national rising? All the great masters of Urdu belong to the period of greatest depression and defeat It was then a legitimate attempt by the use of a language of Hindi derivation with Arabic and Persian words to find wavs and means of better understanding with the then majority fellow countrymen. Today that vast British dependency is partitioned and succeeded by two independent and great nations and the whole world hopes that both sides now accept partition as final.

Is it a natural and national language of the present population of Pakistan? Is it the language of Bengal where the majority of the Muslims live? Is it what you hear in the streets of Dacca or Chittagong? Is it the language of the North-West Frontier? Is it the language of Sind? Is it the language of the Punjab? Certainly after the fall of the Moghul Empire, the Muslims and Hindus of certain areas found in it a common bond, but now today other forms of bridges must be found, for mutual understanding.

Who were the creators of Urdu ? What are the origins of Urdu ? Where did it come from ? The camp followwers; the vast Hindi speaking population attached to the Imperial Court who adapted, as they went along, more Arabic and Persian words into the syntax of their own language just as in later days the English words such as glass and cup became part of a new form of Urdu called Hindustani.

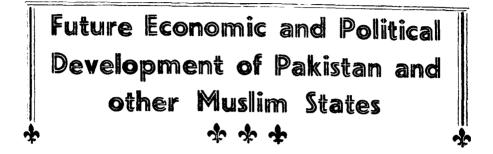
Are you going to make the language of the Camp or of the Court your national language of your new born realm? Every Muslim child of a certain economic standard learns the Quran in Arabic whether he is from Dacca or Quetta. He learns his Alif-Be to read his Quran. Arabic is the language of Islam. The Quran was in Arabic. The Prophets' Hadiths are in Arabic. The highest form of Islamic culture in Spain was in Arabic. Your children must learn Arabic to a certain extent always. The same is true of your West whether Sind, Baluchistan or the North. From the practical and worldly point of view, Arabic will give you, as a national language, immediate contact not only with the 40 million Arabic speaking people of independent nations on your West but the other 60 million more or less Arabic speaking people who are not independent but who exist in Africa. Right upto the Atlantic, not only in North but as far South as Nigeria and the Gold Coast, Arabic is known to the upper classes of the population. In all the Sudans, on the Nile or under French rule, Arabic is the language right upto the borders of Portuguese West Africa. In

East Africa, not only in Zanzibar but amongst the Muslim population of even countries as far apart as Madagascar and Portuguese East Africa, Arabic is known. If we turn to the East on Arabic, Islam has been founded and prospered throughout the 80 million Muslims of Indonesia and Malava-the 80 million Muslims right upto the Phillipines. In Ceylon Muslim children of the well-to-do classes get some knowledge of Arabic. Is it not right and proper that this powerful Muslim State of Pakistan with its central geographical position, its bridges between the nearly 100 million of Muslims of the East and 100 million Muslims of the West-its position of the East from Phillipines and the Great State of Indonesia and Malaya and Burma and then westward with the hundred millions in Africa, right upto the Atlantic, should make Arabic its national language and not isolate itself from all its neighbours and from the world of Islam with a language that was associated with the period of downfall of Muslim State? And finally while Arabic as a universal language of the Muslim world will unite, Urdu will divide and isolate.

Gentlemen, brothers in Islam, people of Pakistan, people of every Province, I appeal to you, before you take the final and what I unfortunately must say, I consider the fatal jump down the precipice, please discuss and let all and every one contribute their views. Take time and think over it.

Once more I appeal to those whom I have offended, for Islamic charity in the discussions that inevitably will take place and all others to look facts in the face historically and the present world of today.

#### I pray that the people of this country may be guided by the Divine wisdom before they decide."



(An Address delivered by His Royal Highness Prince Aga Khan at the Pakistan Institute of International Affairs, Karachi. on 1st February 1952.—EDITOR.)

"W HEN two years ago I had the honour and pleasure of being amongst you, the whole of my address was taken up w<sup>i</sup>th, what I may call in short, the soul of Pakistan. Though your objective is political, economic and of wordly affairs and not religious and spiritual, yet, I felt that it was necessary to place before you the spiritual and religious ideals and principles of conduct which made Islam great in the first century and separation from which, has brought about the general decline and fall of Muslim nations and peoples.

Without a proper spiritual motive power, a great nation is never built. For that reason I was entirely absorbed with what should be the spirit of Islam in Pakistan. According to Muslim ideas, perfection is only reached when body and soul alike, have reached their zenith. So a nation like Pakistan must also think of its material body. Today I will place before you, for your consideration, some observations, as to Pakistan particularly and other Muslim nations generally, for their material development.

The earth is getting smaller and smaller and its countries and people more and more dependent on each other. Some hundred years ago, economic conditions and processes in Northern America or China, though ultimately of influence over the life of the people here and the Middle East, could at least be considered of no immediate importance. Today changes in scientific discoveries, in methods of production, in the use of such primary materials, say, as iron or oil, in one country can very seriously and very soon affect even the life of the individual in another part of world. Pakistan and other Muslim nations the ignore or pass-by-world without events cannot fatal consequences to their own independence and well-being. So, let us look at the world outside. What is the fundamental and what is only a passing phase of the political, economic facts of the present. The fundamental fact is that the only two really independent and master nations in the world-the United States and Russia -have one and the same objective though the methods are totally different. The national effort of the one as well as the national effort of the other has one objective--capital investment-with its inevitable consequences, constantly increasing proportionate in production. The end is the same. The method is incredibly different. In the United States and to a lesser extent Canada, this vast and ever growing capital investment has been brought about by free competition, ever taking advantage of mechanisation in an effort to increase production. Having been the first in the field of realising that human effort and contribution directly applied cannot by any process of imagination, increase the fruit of labour to the extent needed, the Americans were the first to try and replace man power wherever possible by machine and to reduce human physical effort in production to its minimum. Certainly today and probably tomorrow, America leads in the race for capital investment which is the essential foundation on which modern productivity can be built to constantly increasing and improving standards. After the revolution in 1917, Lenin

and his immediate associates brought up in the production theories of Marx and Engels and having seen for themselves its consequences in industry and agriculture, what I may briefly call man-powerism, realised that the new idealistic Republic could never survive unless all its efforts were concentrated on capital investment. I believe it was Lenin who said: "Socialism is electricity"; in a nutshell, it puts the case for the concentration of effort on capital investment.

Without the historical background of American competitive effort, the rulers of Russia had and have no alternative but a system by which higher authority reduces consumer production and consumer needs to a minimum and makes all effort for one or two generations, for capital investment as the great object of national activity. Capital investment in Russia is going far ahead though at present it is still behind new investments made in America. But neither in one nor the other is the happy-go-asyou-please welfare State with the minimum of effort and with a natural man-powerism as motive, has remained a possibility. By different methods, the race is be ing run to attain the highest replacement of paltry human material creative capacity by the use of the forces of nature, under man's intelligence. Once this race has been started, for those who have not prepared to follow this example, whether in Europe or Asia, there are only two alternatives, of Colonialism or communism. Colonialism is not a political process. It is the absence of production in proportion to population, by the absence of capital investment in the past, present or future. Nobody dreams of changing the political conditions of certain European countries but if present methods there, are continued, they are already on the brink of colonialism, in fact, though not in name.

What about us here? What about the Muslim world? If real independence for Pakistan is desired or for that matter in any Muslim country, then the

present generation must be ready to reduce welfarism and consumerism to the very limit and replace it by capital investment. If the whole effort of the nation is conscientiously, in as Russia, brought to the understanding to reduce consumption and to put all its effort on capital investment, you may, in say 20 years, build up the elements of free system, independent alike of Communism and Colonialism. Imperialism and Colonialism are not brought about by the desire of dominance of one and the sufferance of the other. When the so called imperialist but productively dominating power produces so much and the colonial power produces so little and it has to be ready to receive from the abundance of the one what it cannot produce itself, that day colonialism has come to stay, whether it be in Europe or Asia. Every year, that we have peace, there is a profitable balance some where in each nation and if and when that profitable balance is constantly used for capital investment and no other, while by sacrifice the amount of that is constantly increased, it will be possible for this country and for the countries of the Middle East to get a new lease of life.

We know that vast plans are being made by Government for development. But unless every man is ready to realise the importance of investment, howsoever small and on the other hand the guidance from the authorities by which such investments are diverted to the prodution of capital goods either directly or by use of such materials as air and waterpower for the production of the essentials of life like food, then only you can build a healthy independent national state. Science must come into industry; industry in which, of course, I include the biggest of all industries, agriculture, must have behind it the conscientious and willing effort of the people. If this willing and conscientious effort is neglected, this higher education of the nation is left to go-asyou-please methods, then the time may come when

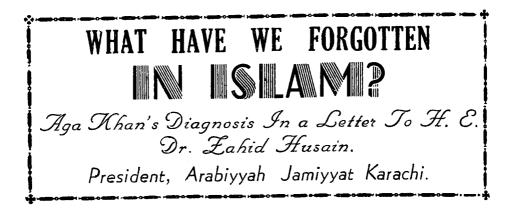
in very self defence, some form of compulsory investment such as in Russia, may have to be tried, or total economic dependence on either one or the other of the two capital investment countries viz., America or Russia. It is for this reason that the leaders of public opinion, the leaders of our religious life, statesmen and the Ulemas, who, as true Muslims, must realise that soul and body are interdependent and they are one in life, may use their influence with the masses to bring about a general awakening to the necessity of constant investment. With the standard of life low and precarious, it is difficult to forego the immediate advantage even though it may mean a future loss. But the choice must be made now. People should be educated not merely to read and write but to realise that howsoever hard it may be, yet power production must be bought by machinery and machinery can only be had by investment."

# "My Philosophy of Happiness."

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"I should have a word to say to those who deem themselves unfortunate from a worldly point of view. I should say to them: do not look up and lament that you are not as well off as those above you, look down and congratulate yourself that you are better off than those below you.

To a man who looks with such eyes upon the world it is not a prison but a garden. A marvellous garden—the the garden of the Lord. I shall invite Muslims to feast their eyes on the miraculous beauty of the earth—rivers and seas to slake the earth's eternal thirst, hills like the tents of a great encampment, forests like an army with banners; wide open spaces, dawns and sunsets, the indomitable arch of the sky."



**(FIRST** of all I must thank you for so kindly praying for my health. The Almighty has graciously allowed me some further time to be able to serve the great cause which you and I have at heart. I had promised when I made the donation of Rs. 10,000 to send you my views and I take this occasion of doing so.

Of late in Pakistan various people have said that the downfall of the Muslim states during the last 200 or 300 years has been due to forgetting Islamic principles and this is a warning for the people of the new God-given state of Pakistan. Certainly I agree that we forgot Islamic principles in these three hundred years, but here great care must be taken to understand what Islamic principles we forgot and what Islamic principles we did not forget for it may be that the stress is being laid in the popular mind on what we had not forgotten. For instance the Ulemas in Iran were never more powerful, more influential, more believed in, more obeyed than in the early part of the 19th. century during Fatehali Shah's reign. The Shariat law was in every way being carried out, rites and ceremonies were exactly obeyed the poor received

regular help and assistance and Zakat was general. Yet that was for Iran the most disastrous period because they went to war foolishly, trusting on prayers, against Russia and lost the whole Caucasus, Georgia and half Azarbaijan. It is generally said in Iran that the Ulemas assured the troops who had inferior arms that if the prayer Joshaun was read, they could face the superior armament of the Russians. Unfortunately they did and they were massacred and defeated and had to accept finally the humiliating treaty of Turkamanchia.

#### During the same 18th. 19th. centuries in Turkey and North Africa also, the rites, ceremonies and alms for poor were carefully carried out and yet those were the years of the disastrous wars with Russia and Austria and regular loss of territory.

Only in India we can say that the downfall was due to the forgetting of our principles of rites and ceremonies and Shariat law, but here apart from such failures, the same forgetting of another fundamental Islamic principle, which had led to the downfalls in Iran and Turkey, also worked and was perhaps the principal cause.

In North Africa, from Egypt to Morocco, rites and ceremonies and the ordinary laws of the Shariat and poor relief were stricly observed and yet year by year throughout the 19th/20th. centuries, independence was removed and Europe conquered in one form or other, Morocco being the last which was lost in our time for the same faults. There was another fundamental Islamic principle which the Muslim World during the last 300 years more and more forgot and they lost everything.

Islam is fundamentally in its very nature a natural religion. Throughout the Quran God's signs (Ayats) are referred to as the natural phenomenon, the law and order of the universe, the exactitudes and consequences of the relations between natural phenomenon in cause and effect. Over and over and over, the stars, sun, moon, earthquakes, fruits of the earth and trees are mentioned as the signs of divine power, divine law and divine order. Even in the Ayeh of Noor, divine is referred to as the natural phenomenon of light and even references are made to the fruit of the earth. During the great period of Islam, Muslims did not forget these principles of their religion.

Under the Kalif Muavia and the great Ommayad Kalifs of Damascus, the Islamic navy was supreme in Mediterranean, better ships, better knowledge of wind and tide were placed at the disposal of the Muslim Navy and thus the land conquests of half Western Europe rendered possible and easy.

Even th historian Gibbon says that when the Turks conquered Constantinople, the Muslim artillery was far superior to any other in Europe, and far greater knowledge was known of the consequences of powder and fire than anything that the Greeks had at their disposal. This alone led to the rapid Turkish conquest of the Balkan Peninsula and Constantinople and coming up to Vienna. Just as under the great Ommayads they had almost reached Paris.

But at the end of the 17th century and beginning of the 18th, the European Renaissance rapidly advanced in knowledge of nature, namely all those very Ayats of God to which the Quran refers when Muslims forgot the Ayats, namely natural phenomenon, its law and order which are the proofs of divine guidance used in the Quran, but we stuck to our rites and ceremonies, to our prayers and fast alone, forgetting the other half of our faith. Thus during those 200/300 years, Europe and the West got an advance out of all proportion to the Muslim world and we found everywhere in Islam (inspite of our humble prayers, our moral standard, our kindliness and gentleness towards the poor) constant deterioration of one form or another and the Muslim world went down. Why? Because we forgot the law and order of nature to which the Quran refers as proof of God's existence and we went against God's natural laws. This and this alone has led to the disastrous consequences we have seen.

Today public opinion in Pakistan is standing at a critical moment. If again we look upon Islamic principles as only rites and ceremonies and forget the real Ayats of God's natural phenomenon, then not only Europe but China and India will go so far ahead of us that either we will become like North Africa, humble protectorates or we may have like Turkey to throw over much that is most valuable and precious in our mental outlook. To avoid this, what are we to do? Any fool can tell vou of the disease but what is the remedy, how are we to save both teachings of Islam, knowldge of nature and our daily Islamic life of kindliness, gentleness and prayers? If the present method by which the Ulema being brought up on one line of studies and the scientific youth on a different one continues, the disaster will come because there will be a fundamental misunderstanding in the outlook of intellect and faith in the soul of the nation. We must learn from our enemies what saved Christianity for Europe. It was the fact that as the Universities at the time of the Renaissance and centuries that followed went forward with natural studies. at the same time the same universities had faculties of divinity in which the priesthood was trained. The atmosphere of science permeated the atmosphere of Christian divinity studies and the atmosphere of the Christian divinity students permeated the atmosphere of the scientific students thus both grew and developed together. Christianity adapted itself to science, though it is any thing but a natural religion being based on fundamental irrational

#### MESSAGE OF

#### principles which are the break up of natural law and order, while science accepted these extraordinary miracles as temporary breaks of the natural law of the universe.

Alas, Islam which is a natural religion in which God's miracles are the very law and order of nature drifted away and is still drifting away, even in Pakistan, from Science which is the study of those very laws and orders of nature.

You, gentlemen, have a great responsibility. The only practical hope I see is that all your universities in Pakistan should have a faculty of Islamic religious and philosophical studies attached to ordinary curriculum for post-graduate students, who alone could be recognized as Ulemas. Something of the kind I know is being prepared in Egypt. A great Muslim divine, alas dead far too soon, the late Sheikh al-Maraghi, insisted in Azhar that natural laws should be taught according to the latest discoveries; but if we turn to Iran, Pakistan, North Africa, outside Egypt, we find that the Ulemas are being still brought up on the same old lines and the modern students on a totally different line. There is no unity of soul without which there can be no greatness.

My voice alone is the voice of an old sick man in the wilderness, but you Members of the Jamiyyat are not old members and sick men. Insist, you who have taken up the study of the language of the Quran, to make the spirit of the Quran also the spirit of Pakistan. Remember that in the great first century they knew more about sea and wind than Europe ever did for hundreds of years to come. Today where are you? Unless our universities have the best graduated Ulema School for men brought up in the same atmosphere as the science students, realizing the fundamental truth that Islam is a natur-

#### al religion of which the Ayats are the universe in which we live and move and have our being, the same causes will lead to the same disastrous results.

You, Members of the Jamiyyat should bravely request the enlargement of our universities and the increase of their numbers on Aligarh lines, and insist on post graduate degrees for Ulema, just as there is for Scientists brought up in the same way. I influenced my friend Mohsenul Mulk to do sometihng of the kind in Aligarh. Alas, he died and after his death my direct influence on the powers of Aligarh got less and less, though something of the kind to which I here refer did come up in Aligarh. It did not go the whole way as it would have gone, still if Mohsenul Mulk had lived and I had been able to continue my influence, but it was an improvement and it has given you Pakistan. Without Aligarh no Pakistan would have come, but to live we want many Aligarhs with Science and Religious philosophy and education blended in one atmosphere realizing that God of the Quran is the one whose Ayats are the universe.

This is my most important message to you, brothers of Jamiyyat. If your prayers have given me life enough to write this letter, your prayers have done some good."

MARSEILLES, 4th April, 1952.

# "Let Religion permeate Life..."

"When I say that religion should permeate life, I am thinking not only of private life but of national and international life. As you know, I am doing my best to persuade Europe not to rush madly into another Great War. The last Great War was one of the greatest catastrophes of all times. Another Great War would destroy civilization."

"If the time and money now foolishly wasted by sections of the public in over-clothing and over-feeding would be replaced by rational diet and dress and the use of golf courses, tennis courts, cricket, football and hockey grounds, and other sports for which widespread provision would be made. In these ways the people would be encouraged to divert the mind and exercise the body."

AGA KHAN

## "Pakistan-The Rising Star of Islam."

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"Pakistan is the rising star of Islam. This new child of Islam should take its first few lessons from the great and noble teaching of the first century of Islam which saw a new era in the history of Islam. The period of Islam's downfall has vanished. Now Islam rises once again. The future of Pakistan is bright.

In this young child of Pakistan, you should develop the great quality which was followed by the first Caliph that of Unity. Any internal violence will mean ill health of this baby—it needs all the vigor, initiative and drive to kee it healthy."

AGA KHAN.

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## "THE STATUS OF WOMEN"

**"THE** Prophet of Islam (who has been so cruelly libelled in the Western world, by ignorance or malice) was wont to say that men can but follow in the footsteps of their mothers towards Paradise. And it was not for nothing, according to Moslem belief, that his first convert was a woman.

Biologically the female is more important to the race While average women are capable of earnthan the male. ing their own livelihood like men, they are the guardians of the life of the race, and only through their natural constitution are they able to bear the double burden. Experience shows the strong probability that the active influence of women on society, under free and equal conditions, is calculated not only to bring about practical improvement in the domestic realm, but also a higher and nobler idealism into the life of the State. Those who know Moslem society from within readily admit that its higher spiritual life owes a great debt to the example and influence of women. Today, as in the lifetime of the Prophet, probably the majority of devout and reverent followers of His teaching are women.

No progressive thinker of to-day will challenge the claim that the social advancement and general well-being of communities are greatest where women are least debarred, by artificial barriers and narrow prejudice, from taking their full position as citizens.

The progressive modernization which depends on cooperation and understanding will be impossible unless women are permitted to play their legitimate part in the great work of national regeneration on a basis of political equality."

## "How Can Europeans be so Ignorant?"

"Even a little knowledge of Islam will show that religion is not only tolerant of other faiths, but most repe ful, and indeed, fully accepts the divine inspiration of theistic faiths that came before Islam. It does not of teach tolerance to its followers, but goes a step further a enjoins on them all to create the godly quality of Hilr that is, tolerance, forbearance, patience, calmness, a forgiveness. It is due to the spirit of tolerance of Isl that even the smallest Christian and Jewish minorit survived and kept all their doctrines during the thousa years of Muslim rule. Nothing like what happened Muslims in Spain after the Christian conquest has ever hap ned to a non-Muslim faith in any Islamic dominion.

How can Europeans be so ignorant as to h forgotten that in the first century of Islam the Kha ordered that all that was best in Greek and Roman cultu should be assimilated; that not only the philosop medicine, and science of Greece, but its poetry and drar were carefully translated into Arabic and were genera sought not only by the learned but also by the pious?

The Muslim attitude towards the absorption of id was based on the principle of Islam which enjoins to acqu knowledge wherever available, and there is a well-kno and authentic saying of the Prophet that "his follow should seek learning even if they have to go to Chin Islam, by its geographical position, suffered the terri Mongol invasions one after the other, just at the time wh it was weakened by the long and immense efforts w which it had mastered the many successive crusades. should not be forgotten that the Tartar invasions came of generation after the other. In fact, in the interest of universal unification of mankind the Quran ignores minor differences and says; "Come, let us unite to w is common to us all," which obviously encourage Musli to assimilate ideas and even customs from others."

(In a reply to TIMES, London, when it attach Islam malliciously.)

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