Deterioration Of Islamic Morality Among The Muslims: Causes And Remedies (Analytical Study Of Burhān Aḥmad Fārūqī's Thoughts)

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Abstract

A strong morality is an outcome of solid religion and vice versa. Islam is a revealed religion with all its parameters complete and perfect in efficiency and functionality. The Muslims have been bestowed upon with a blessing of guidance by Allah; the revealed guidance in the form of the holy Quran and the role model who is a practical formulation of the revelation-The Prophet. Moreover, the Prophet of Islam considered the establishment of morality as an objective of his prophethood. The Muslims successfully acquired an ideal society and a model city-state in the earlier years of the promulgation of Islam. But, after some centuries and particularly in the nearest centuries the Muslims could not retain the moral standards propounded by the Prophet. What were the reasons of the deterioration and can we escape from this miserable and perplexing plight. The Movements and the individuals' struggles for the revival of morality had been carried on, and successes were also there, but the outcomes remained dreams. Dr. Fārūqī (1905-1996) with his peculiar philosophy played a vital role in awakening the Muslims. He not only enumerated the causes but also prescribed the solution to the issue. In this study, the causes of failure to retain the morality have been highlighted, and the practicality of remedies has been discussed and analyzed from an Islamic perspective. By targeting the causes of downfall and adopting the philosophical methodology of Burhān Aḥmad Fārūqī the Muslims can resume their dignity.

Keywords: Moral Standards, Burhān Aḥmad Fārūqī, Islamic Perspective, Downfall

Introduction

When we think about the Muslim philosophers, having a pace with the race of contemporary thoughts and modern intellectualism, the only reliable name which emerges in our mind after Dr. Allama Iqbāl, is Dr. Burhān Aḥmad Fārūqī. The author of many thought-provoking masterpieces like Minhāj al Qurān, Dr. Fārūqī was born in Amroha, India in 1906. He got his education from Aligarh University where he received his Ph.D. for his widely acclaimed thesis on "Mojaddid's concept of Tauḥīd". He felt pleasure when he used to say that he served the nation, under the instruction of the Quaid, in the education committee for one year. He spent his life in the noble and prophetic profession of education and taught philosophy and Islāmic studies in various colleges and universities. During his service at the University of the Punjab, he produced a lot of real scholars. He wrote many books and articles and delivered many lectures and his only job was to focus on the Muslim youth to bring them to the Qurānic Way to achieve true success. The central and sole theme of his entire works is the Qurānic program of movement and revolution. He was a man of ideology, and the ideology is Islām, lived accordingly and is still alive in his books and the hearts of his disciples. In the nutshell, due to his efforts for the rejuvenation of the

sagging nation, Dr. Fārūqī will rein the realm of the intellect of the nation. After leaving the assets of an exalted type of religious literature and a lot of his students as true researchers, Dr. Fārūqī died in 1996.

Over 60 free Islamic countries are there on the surface of the earth, but the societies in these countries are devoid of the characteristics and features of Islam and Islamic morality. Mass and subject of these states reach the inner depth of the downfall, where nothing can be achieved without breaking and violation of Islam and its moral values. It is not a pessimistic approach as it is taken for by a free Muslim: free from the connectivity of all kinds of features which constitutes a Muslim community, but a realistic approach tinged with all colors of ground realities as visualized by the deep-sighted people like Dr. Fārūqī that as a Muslim, the citizens of the Islāmic states are facing a more miserable plight than that of a Muslim of the enslaved society.

Islām is a mechanism with its own religious, educational, moral, social, economic, and political values as its mechanical parts and the most important of all is its morality. If any one of the parts or more than one, which are interlinked and supplement the functionalities of another, are missing, Islām will not work and shall never produce the required results whether the experimental agency is an individual or the whole nation and the environment is the Holy City of Makkah or any other place. Unfortunately, we neglected these noble values of Islām which make up the foundation of the Ideology of any of the Muslim society in our communal life, and resultantly we could not achieve the objectives of the advent of Islam and the emergence Muslim community. According to Faruqi, dubiousness to the Islamic system of beliefs, practically no-confidence to the role model-the final Prophet, misconception about the values and deviation from the Islamic education system are the major factors of downfall.

Perfidiousness to Beliefs

Trust in beliefs had always been very important to carve out the rules and code of conduct for a nation. A society based on some ideology and an ideology is in the base of a society is an inevitable and unavoidable reality and the fact had never been avoidable in the human history.

> "The environment of a purified society can be favorable with the nourishment of the trust in which the development of human personality is going on and the beneficiaries can feel at every step a change in themselves and in others as well."[1]

No doubt as a Muslim we declare that we believe in Allah, in the finality of the prophet, in the day of judgment and in the revealed books of Allah, but these beliefs with all the objectivities behind them are soaring in the heavens of imaginations. Nothing relevant to these convictions is found with us on the ground and we believers and the disbelievers cannot be distinguished through behaviors. We are not practical Muslims as the spirit of beliefs cannot be observed in our dealings. It is heard from the believers that, aims and objectives in this life cannot be met sticking to Shari'ah. So this disloyalty equalizes both the believers and the non-believers. We are distracted from the right path, the Path for which we pray five times a day; the code of life presented in the holy Qurān. We lost our trust because of our perfidiousness in our basic beliefs. A lot of people among the Muslims are there who lead an Islamic life but are not sure that with this Islamic way of life they would reach the goal of their deliverance or not. They always remain an easy prey to melancholy of changing Islam and its principles in accordance with the rest of the world. This perplexity is very common among

the common people as individuals and the leadership of the Ummah is stricken in the same pandemics as well.

> "Against the Quranic guidance it (leadership of the Ummah) is becoming a prey to the demands of the contemporary spirit in which the rest of the world is falling after deviation the revealed guidance from Allah.[2]

How it is possible to reach the destination when a very feeble system of beliefs is prevailing among the high-ups who are to lead the masses. This is the tragic misery that the Ummah is facing in this interval of human history. The system of the beliefs is to strengthen the connectivity between the Creator and the creature-the man. And this strong connectivity will compel him to obey Allah. But, the attitude of the Muslims towards their beliefs made them useless in all aspects of life, because the loose or the partial connectivity is keeping them away from His obedience and is creating a kind of hopelessness in their attitude towards the holy Quran.

> "What are the obstacles in molding the moral, religious, social, economic, political and educational aspect of our life into the Islāmic model and how can we remove them? This is the question which should be solved, but is not being solved because we don't want to analyze our behavior. Besides this question I insist on

the fact that the major hindrance in our recovery is the disbelief, distrust and hopelessness in the holy Qurān." [3]

The misconception about the holy Quran that is the outcome of our impracticality, is keeping us away from the holy Quran. The main cause of our downfall, disparity, and perplexity, is our moving away from the holy Qurān and we moved away from the holy Qurān because we do not have the required belief and trust in the guidance that is enjoined with the holy Qurān.

ذَٰلِكَ الْكِتَٰبُ لَا رَيْبَ فِيْهِ ۛ هُدًى لِّلْمُتَّقِيْنَ

This is the Book about which there is no doubt, guidance for those conscious of Allah.

It can be inferred from this verse only if there is no doubt about the Book, the guidance firm the Book can be achieved. All the elements that can be associated with religion from any of the angles can be fallen under the actions and for a sound action there must be an unflinching belief. Religion that is the relationship between the Creator and the creature (Man), and defines and affects all aspects of his life and the values whether connected to social, moral economic, cultural, political or educational environments, are extracted from religion. And the Muslims in this era are quite perfidious towards their religion as the take all these aspects of life from the system other than Islam. This treacherous behavior to Islam made them frail Muslims.

The beliefs and convictions play a vital role in designing any kind of morality and under the shadow of rationalism, or empiricism or criticism Islamic system of beliefs cannot exist, so morality that is imported from these area will be impracticable for the Muslim and in this regard Dr. Fārūqī is justified when he says that the Muslims must adopt the revelation based morality leaving aside the Greek Morality. A thorough study about the structure of the morality and moral values makes us acquaint with the fact that these are the beliefs and conviction on which the entire skyscraper of morality stands. A sanction behind the

implementation of the morality and moral rules of a certain nation is the faith and belief system of that nation. Oneness of Allah is the very basic and without this belief there is no concept of Islām and some of the attributes of the Oneness of Allah is that He alone is the Creator, He alone is the Sustainer, He alone is the Lord of the universe and He alone has the command and Control over each and every thing of the universe. The universality that is the basic constituent of the morality can be had only if these attributes of the Oneness of Allah are taken as the convictions are to be taken. And this belief in the Oneness of Allah leads to His obedience and this obedience is the morality and this morality would be stronger if the belief in the Oneness of Allah is more purified, if the belief in the Oneness of Allah is devoid of all kinds of skepticism, perfidiousness and insidiousness. Belief in Allah Al-Mighty, belief in the life after death, belief in the day of judgment, belief in the revealed books, belief in the paradise and hell and a lot of other beliefs are there that are beyond the reach of human observation and experiences, so Islāmic system of belief that is the basis of the entire structure of Islām, does not have any correspondence and collaboration with the Greek philosophy that is tinged with all colors of Greek mythology. Fārūqī's concept of morality is connected with the obedience of the command and the command is Allah Al-Mighty's, derived from the revelation based knowledge (Ilm bil-Waḥi). The holy Quran plays a pivotal role in Islamic moral system and the Muslims must have a crystal clear conception about the authority of the holy Quran. But, unfortunately the Muslims are losing their grip on the holy Quran. The Muslims of the world consider that they are the people of the holy Quran. When they are confronted with the people devoid of the holy Quran, they are defeated or at least they are far behind than their opponents who are not Muslims. Now the Muslims themselves are questioning the guidance system of the holy Quran. According Faruqi the holy Quran is not much to blame, but it is the Muslims' attitude towards the holy Quran that is wrongful. For

their moral, social, economic, educational and political issues the Muslims moved to modern European ethics, sociology, economics education and political science leaving aside the holy Quran and its prescribed methodology. The Muslims have taken some commandments from the holy Quran and ignored the methodology. These political, moral and social sciences are man-made disciplines and the Muslims for the solutions are in need of the revelation based knowledge. Faruqi highlighted one of the causes of downfall as follows:

> In fact the cause of this situation is that we want the solution of moral issues from ethics, social reforms from sociology from sociology, economic reform from economics and political reforms from politics. The cause of seeking guidance from extra knowledge of human capacity, leaving the holy Quran is that we have become indifferent to the methodology of the study of the holy Quran due to which the objectivity of the revealing the holy Quran can be comprehended and achieved."[4]

Allah alone is the Creator of the universe and He alone is the Sustainer. His objective behind the creation of everything is the same and that is peace and harmony. The peace and harmony can be maintained with His obedience and for the purpose His Oneness and the attributes of His Oneness must be unfold for the establishment of the pure belief in His Oneness. The moral philosophy of Burhān Aḥmad Fārūqī can be concluded that the morality bears the solvation for human beings is the real and

required for peace of mind as for as the individual is concerned and a message of peace for the entire human race. The wanted feature is only the particular of the morality provided by the teachings of Islām and the alpha and omega of the teaching of Islām is the obedience of Allah. The obedience of Allah would nourish in man the qualities that would reinforce the process of the purification of heart. And the 'Pleased Man' (Insan e Murtadā) is impossible without this purification of the heart. According to Burhān Aḥmad Fārūqī this 'Pleased Man' (Insan e Murtaza) is perching on the exalted position of morality of high rank and this morality is possible only if all the units of the entire universe are in collaboration with each other and this collaboration can only be possible when the entire universe is to follow the same moral system. The same and equal moral system is connected with the conception that the same creator had created the entire universe with the same objective and the system of morality emerges from the obedience of the creator and this is the objective of revelation.

According to Faruqi the conception based on the disloyalty to the holy Quran developed a falsified sense that is dragging the Ummah to the urge of another revelation and a new prophet-no doubt it would be a crystal clear blunder, but unfortunately is found in the ailing minds of the common Muslims. They take it only for a written code of dos and don'ts. Our beliefs are not penetrating into our reflexes and nature of the actions. Our beliefs are week and frail to such an extent that they cannot drive and control our actions.

> "The characteristics that make the holy Quran the final Wahi could not be kept in our mind because we could not consider it beyond the written book of code of conduct of rights and wrongs. Therefore, after our downfall we are feeling a need of a continuous leadership and a gap in the thought and could not liberate ourselves from the new prophethood."[5]

This abhorred and obnoxious feeling about a new book and new prophet is due to the weak and feeble beliefs and resultantly we are good for nothing Muslims and proved and sand-wall to stop the tempestuous storm raised by our opponents.

Misconception about the Values

Dr. Fārūqī diagnostically declared the root cause of the misery of the Ummah. People usually mourn over the changing circumstances and changing trends in values, but Dr. Fārūqī does not believe in any type of change in values.

> "Today the slogan is being raised that the values have been changed, the values cannot be changed. Values are of two types: the real objective values cannot be changed and the other values that are used to achieve the objective values and the latter are valued only for the objectives.[6]

According to Dr. Fārūqī, it is not a solution to the problem to say that we are not much to blame about our deplorable situation; it is the changing circumstances and the change in values that we are in misery. Changing circumstances can do nothing when values are used properly for reasonable purposes.

> "But when the downfall in characters is occurred the objectives of values are used to meet the demands of interests and exploitations.

> And the people using the noble values in drawing their benefits, to hide their characterlessness raise slogans that the values have been changed." [7]

Dr. Fārūqī not only points out the flaws in the Muslim Community but also suggests solutions for the rehabilitation and revival of the Muslim Community. He suggests that we should be devoid of the perfidiousness and misconceptions about Allah, the holy Qurān, and the Last Prophet and our noble history. He says that Allah is Samad, but we should not draw our hands from the hard work due to this belief that he is indifferent towards our hard work. He recognizes that Muḥammadﷺoccupies the highest place after Allah, it was not his miraculous leadership that his companions succeeded in all walks of life, but it was the obedience of Allah and Rasūl al-Allah that they won the victory of this world and that of the Hereafter. It is Dr. Fārūqī's burning desire that the belief of Ummah in Qurān which has been shaken must be restored. He is of the view that the extra disciplines of man-made sciences provide a method of solutions based on rationalism and empiricism are worthless and delirious against the methodology provided by the holy Qurān to solve all kinds of problems of all walks of human life.

Indifference to the Role Model

Our belief and trust in the role model-the Prophet, and in his leadership is jolting. We follow him, but halfheartedly. This is the general position of the general people. But, the ideal position for the role model must be that the followers must acknowledge the fact that the obedience of the role model is hundred percent result-oriented. Being follower he must be sure about the guidance of the role model more than being his human being. Being human being, man is enmeshed into the net of wants, cares and worries and in this position of tussle

and perplexities; he must at any cost follow the role model-the holy Prophet.

One of the most important factor of downfall of the Ummah and is also an obstacle to achieve the goal is that we the Muslims left Rasul al-Allah, his teachings and his noble path (Sunnah). He was sent to establish a society and he did. The city state of Madinah was an ideal society, and the society of Madinah was an ideal society.

Man is a social being that cannot live alone in him and is always in need of some other fellow beings. While sharing the same spatial, social and political behaviors, there emerge some expectations that constitute values, and the observance of these values becomes the distinctive feature of a particular community.

> The term "society" came from the 12th century French société (meaning 'company').[8]

A company is the collective name for more than two persons and in a company the units of the union have some rights and duties with respect to each other. Discipline of these rights and duties is in want of some code of conduct.

> This was in turn from the Latin word societas, which in turn was derived from the noun socius ("comrade, friend, ally"; adjectival form socialis) used to describe a bond or interaction between parties that are friendly, or at least civil. Without an article, the term can refer to the entirety of humanity (also: "society in general", "society at large", etc.), although those who are unfriendly or uncivil to the

remainder of society in this sense may be deemed to be "antisocial". In the 1630s it was used in reference to "people bound by neighborhood and intercourse aware of living together in an ordered community".[9]

It is expected from the people living in a society that they are in good terms with each other, but expectations are not always prolonged and some rules and codes for bondage are felt necessary to be observed.

However, in the 18th century the Scottish economist, Adam Smith taught that a society "may subsist among different men, as among different merchants, from a sense of its utility without any mutual love or affection, if only they refrain from doing injury to each other."[10]

It is natural to human being that they are ambitious to supersede their fellow beings at any cost and at sometimes this is done by hook or by crook. Now rules or some code of behavior must be there to be followed otherwise a chaotic situation may emerge. To meet the human beneficial expectations and to keep on restoring the values therein, a code of conduct is required for a model society that is exclusively presented by Islam. According to Dr. Fārūqī, an ideal society is that in which the individuals strive for the well-being of the entire mankind.

"An ideal society should be based on the oneness of the human beings, spiritual minded people to strife for morality with their aim that the individuals and the society should be free of any kind of fear and suffering should be there and the solidarity of this society should be based on the unconditional obedience of Muḥammadﷺ and undivided faith in him.[11]

No alternative of the Prophet is there in the entire human history as no collection of a variety of morality is found in any of the other cases. The prophet is found as a role model for everyone from the lowest rank to the highest rank of the people of any society. The role of the role model can be played only by the prophets as they are deputized by Allah Himself who is the creator of man and his nature.

"The base on concept of the oneness of humanity is necessary to struggle for the betterment of the whole humanity and the psychology of this society should be devoid of the prejudices of the groups developed on the limited attachments."[12]

The only factor for the solidarity, oneness, and universality is the above all attachments, unconditional faith, and devotional love and because of this attachment that the Muslims all over the world are like one body.

If somebody is there to share him in his position, the solidarity of Ummah will turn into small sects with their leaders. To Dr. Fārūqī the social oneness and integrity are the demand of

the belief in one Allah and it derives all the social values and their survival and restoration from this core belief in the oneness of Allah and the prophethood of His last Messenger, Muḥammadﷺ. The exalted level of morality of Islām can be deduced from the fact that was not only recognized but also adored even by the bitterest enemies of Islām. Another fact about morality in Islām is that its source is not a kind of theoretical treatise, but an embodiment of the Prophet of Islām's personality which is vividly expressed in the religious literature of Islām.

> "Hadhrat Ayesha has given the best definition of the morality of the Prophet (peace be upon him) in her statement: كان خلقه القرآن . The Qurān was his morality. This means that the Prophet (peace and blessings of Allah be upon him) did not only present to the world the teachings of the Qurān, but also its embodiment.[13]

The Muslims are not to impart too much in carving out morality as they are given morality in the form of the holy Qurān and its practical edition is the prophet himself. The holy Quran is the word of Allah and also commands to His servants; human being. According to Faruqi, the obedience of these commands is morality and in this regard Muhammadﷺis far ahead of all human beings, so he is the role model.

> He himself did what was commanded in the Qurān and above all, he himself did what was forbidden in it, he avoided it the most, the moral attribute that was considered virtuous in it. Above all, his

personality was characterized by them, and the attributes which were disliked in it, he was most free from them."[14]

Dr. Fārūqī is inclined toward the oneness in morality and claims that this is one of the objectives of the revelation of the holy Qurān. He says that this is the universal approach required by the Qurānic message. He wants the same standard of vice and virtue throughout the world.

> "Freeing humanity from the original sin, empowering human beings, and giving them full responsibility of their actions is the message of the Qurān: "Every soul will be held responsible for what it had done" (Q. 74:38)—is the essence of morality and ethics in Islām."[15]

The holy Qurān provides its followers with not only some convictions, doctrines, and dogmas but, with a complete code of conduct and the range of the code covers all human activities: from physical to spiritual, from private to public and it provides clear guidance for human interactions inferring into moral standards.

> "Qurān provides the Muslims with a code of conduct and that code of conduct nourishes and develops a system of interaction called morality. Islāmic culture builds a character that can distinguish between right and wrong, because Islām has a

system of morality which is based on God's standards. The fundamentals of Islāmic morality include knowledge, rational choice, proper intent, and Taqwa (Piety or God-consciousness).[16]

Knowledge of anything is just to know about the right thing or proper thing that is under discussion; now the question arises as to how to move to these things or who would drag to do as it is harder to do than to say, the answer would be the rightful intention. In the Islāmic system of morality, rightful intention is very important.

> "Knowledge helps us to understand right and wrong, whereas rational choice makes us responsible for our actions, which should be done with proper intent - to please Allah . The three fundamentals govern us to the level of Ihsan (Perfection) that comes through Taqwā. On the contrary, morality in an un-Islāmic society is in accordance with a human's standards, which includes philosophy, culture, social need, professional requirement, and religion."[17]

Culture usually influences religious practices but not in the case of Islām, because in Islām, traditions are observed under Allah's

commandments. But, unfortunately for the Muslims of the subcontinent in general and particularly for the Pakistani Muslims, the native culture which is the offspring of Hinduism, penetrated the Muslim community in the weaker areas of morality. According to Dr. Fārūqī, this is the real challenge for the sustenance of Islāmic moral values in Pakistani society and Islām as well, as the Islāmic Morality in itself is the real Islām. He also traced another cause of the downfall of the pure Islāmic moral values which is the turning and reliance upon the Muslim moralist on the Greek philosophers.

> "Exception is always there, but not a single Muslim Moralist is there who preaches other than the Aristotelian noble morals and standard morality. Every moralist but tells about the middle point of morality between the two extremes, when he talks about the morality and this is the Aristotelian standard of morality."[18]

Dr. Fārūqī mourns over the fact that the majority of the Muslim moralists are there who propagate Aristotelian thoughts under morality, to him this is an alarming situation, as in this practice the moralists are trying to express that Islām is devoid of this noble attribute, but Islām is but to establish the rule of morality. As the Prophet said:

انما بعثت لاتمم حسن الاخلاق[19]

> (I am sent to accomplish the good morality)

The importance of the morality for mankind can be assessed from the fact that the purpose of sending the prophets was to establish morality and the fact can be more vividly cleared that whenever in the past the morality

had been deteriorated, the new prophet had been sent. Rule of law can be established only by Husn al-Akhlāq(حسن الاخلاق). No doubt Morality is important, but Fārūqī thinks that it must be inculcated in human life to such an extent that it must overcome all the opposite forces.

Educational Setback: As a Factor of Downfall

There is always a basic ideology in the very foundation of a society or a nation and the entire building of this ideology is erected on the pillar of education. So, education with all its parameters is the custodian of the ideology of the nation. Most of the Muslim countries had been colonies under British imperial rule and the ruling authorities introduced an education system for their own interests. They were to exploit the natives and accordingly the designed educational system and curriculum.

> "All the resources of the British government were utilized to ensure the natives that Islam is no more a practicable religion."[20]

Now the British quitted the areas and the states are free from the foreign rule, but the rulers left their educational system as their representatives and vicegerent to protect their interests. The Muslim masses accepted the colonial educational system and produced a flux of unemployment and some mouthpieces of their imperial lords. On contrary to that the only purpose of education in the Muslim Ummah must be to decorate the student with exalted moral values of Islam. The research at university level must be conducted to bring the results at conscious level. According to Faruqi, we must include the Islamic Morality established by the Prophet in our national objectives, and to achieve the objectives we must put into action all types of resources. But, for the purpose the prevalent educational system-the facilitator of the ruling class must be substituted by a system that is to impart the

moral values. Particularly the Muslims of the colonial era and area were too innocent to understand the motives and objectives of the educational system imposed by the rulers. They were happy for this favor by the British on them that they are educating their youth. The Muslim subject was very happy as the imperial government was stabling schools, colleges and universities to educate their youth. It was the Muslims' folly of the first rank as the British were preparing their youth as tools to enslave their native countrymen. The only objective behind this education was to create a harmony between the ruling and the ruled. This harmony would create a sense of friendship and the ruling could rule very comfortably. Quoting Sir Charles Trevelyan, Faruqi writes:

> "Spirit of English literature in nothing but to create collaborating affects with the British. Acquaintance of Indian youth with us, with the help of our literature would create a sense due to which they would stop considering us foreigners."[21]

Only the people prepared under this Islamic system of education can constitute a society that can be term as an Islamic community or Muslim society. It would have been the Islamic educational system that rescues the Muslims, and the imperial rulers were not simple enough to make the revival of the Muslims possible by introducing their educational system. The orientalists, who were an intellectual wing of the imperial rulers, considered it an easy way to introduce their own ideologies and ideas under the banner of modern ideas. So, they carved out the so-called modernity, secularism and enlightenment.

A lot of other nations and religions were there under the British sway, but they did not feel any type of danger from any religion other than Islam. It was a fact and is even for today is a

fact as well that the practical Muslims have no room for slavery. So, through modern, enlightened and secular educational system the Muslims can be neutralized with respect to their religion.

The present day educational system all over the Islamic world is the continuity of the educational system of the colonial era. If we expect that the colonial legacy is beneficent for our national interests, we are living in a fool's paradise. The societies in our Muslim countries are very weak because their base: grip on Islam is weak. The continuity of the imperial educational system means to support the implementation of the objectives of the imperialism. On the other hand there must be some national objectives and the educational system of the state must be the custodian of the package of the objectives. And one of the major national objectives that our educational system is to achieve must be the promotion of Islamic morality.

> "مجوزہ غایت یہ ہے کہ
> تمام طلبا کو یکساں ثقافتی
> فضائل سے مزین کیا جائے
> اور فضائل کا مجموعہ اپنے
> کردار میں اسلامی ہونا
> چاہئے۔"[22]

(The prescribed objective must be to decorate the students with the same cultural preponderance and the sum of the preponderance in the character must be Islamic.)

Now the question arises as to how this objective is to achieve. This is the age of research and the mode for achieving this objective must be Islamic Research at higher level. After conducting the research, finding and the recommendations should be used in the basic infrastructure and strategy for education. It is necessary to accommodate the findings; otherwise the educational activity is useless.

> "اسلامی ریسرچ کی کتنی
> ہی ہمت افزائی اور
> سرپرستی کی جائے وہ اس
> وقت کافی نہ ہو گی جب
> تک شعوری طور پر اس
> ریسرچ کے نتائج کو تعلیمی

> پالیسی کا جزو نہ بنایا جائے
> اور قانون،معاشیات،
> سیاسیات اور عمرانی علوم
> کے شعبوں میں ترقی پذیر
> انداز سے درسی نصابات
> میں شامل نہ کیا جائے۔"[23]

(Unless the results of this research is not made the part and parcel of the educational policy and is not included in a developing way in the departments of law, economics, politics and social sciences: the encouragement and patronization of Islamic research is not enough.)

Islamic research centers are there in Islamic countries and doing their level best carve out ways and means to improve the deplorable conditions in their societies and countries. But, their efforts proved to be fruitless as the finding and recommendations are not honored in designing the policy and strategy to run the state affairs.

Conclusion

To emerge from the depth of downfall is enjoined with the denial of sectarianism and for the purpose the Ummah must move to the holy Quran. We should not move to the holy Quran blindly, we must adopt the required methodology. We must restore the trust of the masses in exclusive position and authority of the holy Quran that this is the only source of guidance after the prophethood. For this purpose we should adopt the methodology of studying the holy Quran, which can create a sense of universality and uniformity. The methodology is enjoined with the revelation based knowledge (Ilm Bil Wahi), Sunnah and the position of the prophet as a role model is an integral part of the revelation. The educational system must be the custodian and preacher of this methodology and the ideology produced therein. This universal and uniform approach will eliminate all types of sectarianism and produce a real sense unity, organization and faith that would ensure deliverance from the downfall.

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