

# BOOK REVIEWS

## The Revolt Against Reason

Arnold Lunn is a famous english controvertialist. The writer o f these lines was first introduced to him through his academic controversy with Professor J.B.S. Haldane, the famous scientist and biologist, on "*Science and the Supernatural*". Lunn has crossed swords with many leading writers of our times—for instance: Dr. C.E.M. Joad, Professor Haldane, Father Knox and Dr. Coulton —and has very ably defended religion against its modern critics. He is witty and learned (though deeply biased in favour of Roman Catholicism) and knows how to deal with the throbbing controversies of our age.

Lunn's basic contribution to religio-philosophic literature was his thought-provoking book *The Flight from Reason*. It appeared in the chaotic period of 'between the wars' and met a very good response from the intelligentsia. Now Lunn has revised the book, rather he has entirely re-written it, and has called it *The Revolt against Reason*.<sup>99</sup> The author suggests that he has changed the title because when the *Flight* was written the "attack upon reason was still camouflaged" but now with the advent of the behaviourists, the existentialists, the logical positivists and a host of other "ists", the flight has actually grown into an open revolt — hence the new theme and the new title: *The Revolt against Reason*.

Students of philosophy and history have heard a lot about the conflict between science and religion. Mr. Lunn has explored a new vista of conflict: *the conflict between science and atheism*. He shows that the dominant creed of the nineteenth century was absolute faith in the miraculous powers of science, its omnipotence. He christens this creed as "scientism". Scientism was based on the dogma that reality is conterminous with the physical world, and that faith

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<sup>99</sup> Arnold Lunn, *The Revolt against Reason*, Eyre & Spottiswoode, London, pp. 250, price:15s.

in science is inconsistent with belief in a supernatural reality. This belief created a mental climate which abhorred religion and refused to admit spiritual phenomenon. Mr. Lunn shows with logic and reason that scientism offers no evidence in support of its beliefs. The dogma that 'the supernatural is an illusion' is unscientific and irrational. Scientism, he claims, does not lead to a preservation of science, it actually amounts to a perversion of it.

Lunn's thesis is that revolt against God (which in itself is an offspring of irrationalism) begets revolt against reason which ultimately leads to revolt against beauty and revolt against morals. His book is an authenticated record of these manifestations of irrationalism and is also a rejoinder to them. In the realm of science this irrationalism assumes the shape of scientism whose greatest manifestation is Darwinism. In politics it leads of Marxism and Anarchism. In philosophy and psychology it appears in the form of Logical Positivism and Behaviourism. In art it becomes Surrealism. Lunn throws light on all these illusions of the modern age and tries to expose their hollowness.

Materialism became the philosophy of the nineteenth century. It was claimed that matter alone was real and eternal and even mind was a derivation and a reflection of it. Lunn criticizes this creed and shows how new evidences from the sciences of physics, biology and psychology have knocked out the bottom of this claim. He says

"The dominant superstition of the nineteenth century was the belief that materialism was the only creed consistent with the scientific outlook. Only a minority of old fashioned scientists remains loyal to this outlook. The change of climate is largely due to the cumulative results of psychical research in many fields, from materialisations to telepathy. It is becoming increasingly difficult to reconcile the assured results of psychical research with the materialistic creed."

The author also presents materials providing new evidences in his  
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Lunn also offers the interesting argument that if materialism be true, it deprives materialists of every claim to truth. He says:

"If materialism be true, ones' thoughts are the mere by-products of material processes uninfluenced by reason. Hence, if materialism be right, ones' thoughts are determined by irrational processes and therefore the thoughts which lead to the conclusion that materialism is right have no relation to reason."

One may snubb this as cold logic but the worth of the rebuttal cannot be brushed aside.

Marx has also been subjected to the same scatching criticism. "Now", writes Mr. Lunn, "if philosophy is the by-product of economics it is clear that no philosophy can give us a true picture of objective reality. Marxism, which was a by-product of the industrial revolution, has therefore, no more claim to permanent reality than the *Summa Theologia* which Marxists no doubt regard as a product of mediaval economics. If, then, the Marxist is correct, no philosophy can be true. If Marx was right, Marx was wrong." (p.186).

Most interesting parts of the book relate to Darwinism and materialistic evolution. Lunn devotes nearly one-fourth of the book to a thorough scrutiny of this dogma of the modern science. It is not possible to give even a very superficial summary of his arguments in the span of this short review. Lunn devotes one chapter to the historical evolution of the theory of Organic Evolution and Natural Selection. In the following chapter the theory has been expounded in a simple but exact manner. After an exposition of the theory, the author discusses the socio-intellectual reasons for the presentation of this specific explanation of the organic phenomena. He also makes the bold claim that Darwinism was never scientifically proved to be true. It is only a theory and not a fact. In support of his contention he presents evidence from Palaentology and Geology and extensively quotes leading scientists whose views might come to many as a shock. He quotes Driesch as asserting that "For men of clear intellect Darwinism has long been

dead." Professor Bateson, in his Presidential Address to the British Association declared: "To us Darwin no more speaks with philosophic authority." *Dictionnaire Encyclopedique de Sciences* affirms that "Darwinism is a fiction, a poetical accumulation of probabilities without proof and of attractive explanations without demonstrations." And French scientist Cuenot declares in his book *La Genese des Especies Animales* that: "It is pretty clear that we must wholly abandon the Darwinian hypothesis". The author also quotes Paul Lemoine, a scientist of world fame and a former Director of the National Museum of Natural History at Paris, who is the editor of the *Encyclopedia Francaise*, as saying in the volume of the encyclopaedia devoted to natural sciences, that: "The theory of evolution is impossible. In reality in spite of appearances nobody believes in it any more. Evolution is a sort of dogma in which the priests no longer believe but which they maintain for their people. It is necessary to say this in order that future generations may orientate their researches in another fashion." (p. 106). It must, however, be added by way of explanation, that the author is opposed to *materialistic evolution* and drives the winds off its sails.

The book contains discussions on a host of allied topics and the tone is no where apologetic — rather one may complain that at times it becomes too aggressive. Nevertheless, it has been penned with a confidence in the supremacy of religion and the religious approach and with the confidence that religion alone can save the world from the forces of destruction which have been unleashed by man's own creations. The author concludes the book with the significant observation that:

"In the final analysis Europe cannot be saved by material factors alone. Europe must recover her soul and not only her soul but her mind. If the anti-rationalists are not dethroned Europe will be lost. Europe must return to the Logos or perish, and the return to reason implies a return to God; for as Pascal insists, there are only two sorts of people whom one can call reasonable: those who serve God with all their heart

because they know Him, and those who search Him with all their heart because they know him not."

The author's assessment of Europe is correct and realistic. But his prescription is vague and sketchy. This reminds us of Iqbal who is very candid and edifying on this point. He says:

"Humanity needs three things today — a spiritual interpretation of the universe, spiritual emancipation of the individual, and basic principles of a universal import directing the evolution of human society on a spiritual basis...Believe me, Europe today is the greatest hindrance in the way of man's ethical advancement. The Muslim, on the other hand, is in possession of those ultimate ideas on the basis of a revelation which, speaking from the inmost depths of life, internalizes its own apparent externality. With him the spiritual basis of life is a matter of conviction for which even the least enlightened man among us can easily lay down his life; and in view of the basic idea of Islam that there can be no further revelation binding on man, we ought to be spiritually one of the most emancipated peoples on earth. Let the Muslim of today appreciate his position, reconstruct his social life in the light of ultimate principles and evolve, out of the hitherto partially revealed purpose of Islam, that spiritual democracy which is the ultimate aim of Islam."

In all fairness, however, it must be said that although the book is a valuable contribution to modern religio-philosophic literature, the reviewer had a feeling at certain places that the author, in his zeal to defend religion, has become a little too sentimental, with the result that the argument has, at such places, become hot-worded and unbalanced. The first six chapters of the book, devoted to a critique of Lutherianism, are rather superficial and biased and the book would, perhaps, have been much more valuable without them.

K. A.

## **The Ideology of Pakistan and its Implementation**

Dr. Javid Iqbal, son of the great sage of the East, Iqbal, is a young budding Pakistani intellectual and his new book, *The Ideology of Pakistan and its Implementation*.<sup>100</sup> is a pointer to the fact that he has, in his own way, chosen to follow in the foot-prints of his great father. The book carries a foreword from the pen of the President of Pakistan, Field Marshal Mohammad Ayub Khan which is significant in many respects.

The President very rightly says that the basic question before the nation is: "how best to weld the people into unity and how to resolve the internal and external problems facing the country?" His view is:

"Man as an animal is moved by basic instincts for the preservation of life and the continuance of race, but as a thinking being, and above all, as a being conscious of his power of thinking, he has the power to control and modify his instincts. In addition, he has a great yearning for an ideology for which he will lay down his life and sacrifice his all more readily than for anything else. What it amounts to is then that the more noble and eternal an ideology, the better the individual and the people professing it. Their lives will be much more creative and richer with tremendous power of cohesion and resistance. Such a society can conceivably be bent but never broken: Such an ideology with us is obviously that of Islam."

Perhaps no better statement of the need and place of the Islamic ideology can be made. The President thinks that it was on the basis of this very ideology that "we fought for and got Pakistan", but, "having got it, we failed to order our lives in accordance with it." "The main reason is", he says, "that we have failed to define that ideology in a simple and understandable form." The President formulated some important questions about this

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<sup>100</sup> Javid Iqbal, *The Ideology of Pakistan and its Implementation*, Sh. Ghulam Ali & Sons, Lahore, pp. 176, Price Rs. 7.50.

ideology and invited different scholars of Pakistan to apply their minds to them. Dr. Javid Iqbal's book is "the thesis produced in response to this invitation." The President commends the book as "a brilliant effort" which provides "a rational and enlightened approach to some very fundamental problems."

Dr. Javid Iqbal's book is divided into six chapters, each throwing light on some aspect of the Islamic ideology. He makes very cogent suggestions for the implementation of this ideology. The most significant aspect of the book is that it draws its inspiration from the Qur'an and the *Sunnah* and is an explanatory commentary on the thoughts of Iqbal. One may disagree with Dr. Javid Iqbal on a point here or on a suggestion there, but one who goes through the book cannot fail to be impressed by the sincerity of his approach and the clarity of his thoughts on the subject.

The first chapter entitled "Islam as a vital organ of the State" deals mainly with the problem of the functions of the state. It makes a reasoned plea for an Islamic state and exposes the fallacy of the stand of the secularists. He asserts that, "Christianity as a religion has nothing to do with the affairs of the world. Consequently, the state had to be founded on the principle of secularism. Islam, on the contrary, was from the very beginning, a civil society with laws, civil in their nature (though believed to be revealed in origin). . Thus the introduction of the principle of secularism in the world of Islam is uncalled for and unthinkable." (pp. 11-12).

Dr. Javid Iqbal makes some important suggestions to achieve the end of making Islam a vital organ of the state. He thinks that there should be a National Assembly to interpret the injunctions of Islam (p. 19) and the Supreme Court should have the authority to decide, after hearing the '*ulema*' and other experts, whether a law is in conformity with the Qur'an and the *sunnah* or not. (p. 20-21). He also pleads for the reform of the Muslim legal education, the revival of the institution of *Qaza*, the establishment of a

Ministry of Religious Affairs, the organisation of the *Imams* in government service and nationalisation of wakfs.

The chapter is very well-written, excepting the title about which the reviewer wonders whether the State is to be a vital organ of Islam or Islam is to be a vital organ of the State!

The second chapter deals with "the duties of the state and those of the individual to the state." The author asserts that the primary duty of the state is to God: "It must preserve, protect and defend the Law of God" (p. 31). Then comes its duty to the people, for as Iqbal said, "the essence of *Tawheed* as a working idea is equality, solidarity and freedom". Dr. Javid tries to explain this point at great length. Other duties of the state he describes as (i) development of the Muslim fraternity; (ii) provision of facilities to Muslims to make them live according to Islam; (iii) defence and perpetuation of the territorial integrity of the country (iv) establishment of a democratic order based on *Shurai* (v) safeguard of the individual's liberty, (vi) protection of non-Muslims and (vii) fostering of a union of Muslim states.

About the duties of the individual his views may be summed up in three points *viz*: (a) loyalty and allegiance to the state; (b) cooperation with the rulers in the discharge of their functions and (c) attempt to put them right if they are led astray.

The third chapter deals with Fundamental rights. It has been penned in a very candid way and is a forceful plea for freedom and religion. The chapter ends with this interesting note:

"It is only through guaranteeing the enforcement of the fundamental rights of each and every citizen that the Muslim community shall be enabled to retain the vision of a more perfect state, which it can endeavour to reach under the guidance of the Laws of God. The adoption of the symbols of the *Crescent* and the *Star* on the national flag represents this very aspiration of the Muslim community *i.e.* the State to

achieve gradually (just as the crescent moon passing through its numerous phases, eventually achieves) perfection under the guidance of God's Law (symbolised on the national flag as the Guiding Star)." (p. 52).

This interpretation of the Crescent and the Star is not only interesting but also original and is a tribute to the imaginative faculties of the author.

Chapter four is devoted to the ways and means for the realisation of the ideal of solidarity. Briefly stated, the author suggests (i) maintenance and strengthening of the West Wing integration; (ii) establishment of a healthy equitable economy and (iii) reorientation of education to suit our genius and national needs. He also discusses the question of script and comes to the conclusion that instead of the roman script, the Arabic script should be adopted for both Urdu and Bengali. He lays exclusive emphasis upon the teaching of Islamic history and theology to foster solidarity among the people.

The next chapter deals with the question of the ideal citizen. The author is of the view, and rightly so, that "the ideal citizen of Pakistan, however, is the *Momin* i.e. any person who truly, sincerely, honestly and steadfastly believes in the God of Islam and everything which He enjoins." He dwells upon the qualities of the good citizen and makes special reference to religion, freedom, *faqr*, courage and creative activity. Dr. Javid has also given a rejoinder to a former Chief Judge of Pakistan who in a semi-judicial report made the naive assertion that there is no agreement among Muslims on the definition of 'Muslim', and *Momin*.

The last chapter deals with "Pakistan, Hinduism and Communism". In this chapter he outlines the historical genesis of Pakistan and the dangers which are posed to it from Hinduism and Communism.

There are certain points which are not fully intelligible. For instance, the author's suggestion for recruiting all *Imams* into government service and for the issue of licences. to *ulema*. One cannot be sure that the implications of such a step from the moral, intellectual, political and social viewpoints will not be quite disturbing. There can be no difference of opinion as to the importance of the reorganisation of the mosques and the need for raising the social status of the *Imams*. But the remedy suggested is very doubtful.

The author's view that Iqbal was a liberal and kept up the torch lit by Sir Syed does not fully correspond with reality. Iqbal was not a liberal in the tradition of Sir Syed and Amir Ali. Iqbal was neither a liberal nor a conservative; his chief merit lies in the fact that he tried to strike a balance between the liberal and the conservative standpoints and to suggest the golden mean between the two.

There can also be a sincere difference of opinion regarding the author's suggestion about the creation of the seat of a *ShaikhulIslam*.

There are a few omissions and errors in the book which need to be removed from the second edition. For instance:

- (a) *Waz'ائف* has been translated as organ (p. 2). Perhaps a more correct translation would have been 'function'.
- (b) The verse of the Qur'an *innamul, no' minoon-a-ikhwa* has been translated as "only the faithful are brethern." A correct translation would have been "Verily the faithful are brethern."
- (c) At one place the author claims: "Wihin a decade or so after the death of the Prophet, Islam had not only been divided into hree treligio-political divisions (the *Shias*, the *Khmaraj* and the *Sunnis*) but stood on the verge of civil war" (p. 87). As a matter of fact the *Khmaraj* and the *Shia* appeared more than twenty three years after the demise of the Holy Prophet (peace be upon him).
- (d) The author believes that "the *Khmaraji* and *Muta'zilli* jurists of earlier Islam (held) that the *Imamat* could be vested in a body of persons or an elected assembly." It is necessary to quote references in support

of this view.

(e) Transliteration is incorrect at many places.

Barring these few shortcomings the book is a success and a commendable contribution to the literature on Pakistan and its ideology.

K. A.