

Man as a Moral and Spiritual Being: A Study of the Views of Dr. Muhammad Rafi Uddin

Dr. Humaira Ahmad (*corresponding author*)

Assistant Professor,
Department of Islamic Thought and Civilization,
University of Management and Technology, Lahore (UMT)
Email: humaira.ahmad@umt.edu.pk

Muhammad Awais Shaukat

PhD Scholar,
Institute of Islamic Studies, University of Punjab Lahore, (UMT)

KEYWORDS

WORLD VIEW,
QURAN, WESTERN
THOUGHTS,
EPISTEMOLOGY,
IQBAL, EVOLUTION,
CREATION, IDEALS



Date of Publication:
20-11-2021

ABSTRACT

The modern world view and episteme do not consider Man as the crown amongst all the creations. All the eminent Western psychologists and writers on Human Nature agree that man possesses an urge for ideals which is responsible for all kinds of human activities. According to Freud it is the sexual instinct, Adler relates this urge to the self-assertion and ego, and McDougall thinks it is the outcome of a combination of all the instincts. These theories have played an important part in creating the world view or weltanschauung of the man of the 20th century. But this explanation of Human Nature has deprived man from his classical position of spirituality and morality, depicting him as a social animal who is only driven by instincts alone. The Quranic concept of Human Nature as explained by Dr Rafi-ud-din proves that the urge for ideals is real, the ultimate and sole dynamic power of human actions as it finds its roots not in instincts but in something transcendent and metaphysical. He describes Man as a spiritual and moral self that has innate knowledge of both good and evil. Moreover, he describes Human Nature in the light of the Holy Quran, successfully refuting the influential theories of Marx, Freud, Adler and McDougall. This paper would study the thoughts of Dr Muhammad Rafi ud Din pertaining to human personality and the magnitude of his critical works about Western thinkers and their ideas about Human Nature.

Introduction

Dr Muhammad Rafi-ud-din was a prominent Muslim thinker of the 20th century and was born in 1904 at Jammu (Jammu and Kashmir State). In 1949, he was awarded PhD degree on his work, titled '*Ideology of the Future*,' from the Department of Philosophy at the University of the Punjab, Lahore and later published his work in the form of a book. Major theme of this work is the philosophical nature of man and the Qur'an.¹ Most of his works are a re-examination of the intellectual foundations of Islamic thought and Philosophy and the responses to challenges faced in modern times. He was of the view that without establishing the intellectual grounds of the Islamic thought there is no possibility that Islam can become the religion of the world and the ideology of the future. He believed Islam faced no more serious challenges in its entire history than it is facing now in the form of modern thought and beliefs. The modern thought and ideas have liberated man from all the conventional fetters imposed upon him by religion and other authorities. The religious beliefs are no longer considered as factual ideations rather are seen as a confusing jumble of ideas. Moreover, with the overwhelming progress in science only empirically proven phenomenon are accepted to be true and factual.² As all religious beliefs are closer to the metaphysical realm, one cannot prove or verify them on scientific parameters. Hence, one can say that these beliefs play no or little role in the collective affairs of human kind. The concept of Human Nature in the light of Islamic teachings as explained by Dr Rafi-ud-din is a vital work in order to fulfill the crying need of mankind. In his main thesis, he claims that the urge for ideals is real and the ultimate sole dynamic power of human actions, seems to be a long overdue discovery of the human nature.³ This explanation is comprehensive and coherently explains all the well-known facts related to existence; collected and accumulated by philosophers, scientists, theorist and mystics across the globe. Rafi by understanding and elaborating the true concept of human nature in accordance to Quran, has tried to refute the theories of thinkers including Karl Marx (1818-1883), Sigmund Freud (1856-1939), Alfred Adler (1870-1937) and William McDougall (1871-1938).⁴ His theory of the process of history, according to many, is far clearer and more convincing than the theories of Marx, Oswald Spengler (1880-1936) and Arnold Toynbee (1889-1975).⁵ The major objectives of the current article is to study and investigate the Islamic perspective of Human Nature as elaborated by Dr Rafi-ud-din. The aim is to analyze the validity of the critique given by Dr Rafi-ud-din on defend western ideologies. The researcher will employ qualitative research design and will analyze the validity of his thoughts through analytical research tool. The article will be divided into three sections and will cover all aspects of the thought-process and ideas posed by Dr Rafi ud Din, while reviewing literature particularly written on human nature, as these are very much connected with one another.

Literature Review and Historical Perspective

The inquiry into the true nature of Man and his place in the grand scheme of universe had been the most important questions of the modern mind which was overwhelmed with scientific and technological progressions during the 19th and 20th centuries, respectively. The theory of evolution given by Charles Darwin (1809-1882)⁶ and Jean-Baptist Lamarck (1744-1829)⁷ not only challenged the prevalent dogmas about the origin of life but also gave shattering blows to the classical concept of Human Nature, reducing man's stature to a mere slave of his biological needs. The Traditional concept of human nature is thought to be originated from the ancient Greek philosophy.⁸ This concept of nature was seen as a standard or criterion to pass judgments on others. The teleological approach of Aristotle became popular in the late classical and medieval times, according to which human nature causes humans to become what they become and hence is an independent or individual concern. This approach also discusses the spiritual relationship between divinity and human nature, understanding it in the terms of both final and formal causes. This means that the nature itself or the divinity itself, has clear goals and intentions, which are quite similar to the ones shared by humans and one of these goals is to allow humanity to live naturally. This account understands human nature as a form or idea of human.⁹ Metaphysical human nature has been a subject of several historical debates and discourses and still continues to be a debatable topic for modern scholars and philosophers. The theory of evolution by Charles Darwin changed the nature of discourse, supporting the idea that man's ancestors were quite different than the present-day human kind. However, a couple of scientific perspectives such as determinism, behaviorism and psychology etc., present themselves as neutral while discussing the human nature. These modern sciences seek explanation with no or little emphasis upon metaphysical causation.¹⁰ These models demonstrate the origins of human nature and the various underlying mechanisms, along with highlighting the capacities for diversity and change which would possibly violate the concept of a fixed human nature. The most prominent approach to explain the Human Nature that gained popularity in the 19th and in the early decades of 20th century was the presence of dominant unconscious motives in Human Nature¹¹ that can be traced in the works of Karl Marx, Alfred Adler, Sigmund Freud, William James and McDougall. It was concluded that the real self of Man was based on his unconscious desire for satisfaction. All the transcendent ideals that man strive for are actually the sacred names given to them, which when studied extensively reveals that these revered ideals are nothing but distorted images of unfulfilled inferior motives. These philosophers view man as a slave of his innermost inferior motives.¹² Karl Marx presents economic motivation as the sole dominant urge of Man. He interpreted the notions of morality and ethics in terms of economic motivations and gave a new meaning to the history of

mankind.¹³ Sigmund Freud on the other hand focused on the reality of hidden unconscious nature and the unsatisfied sexual urge of Man.¹⁴ He described this urge for sex with so much grandeur that it seems this is the sole goal or objective an individual wishes to satisfy or achieve in his life. Sucking of thumb or the nipple of mother by lips during early infancy was declared as a sexual activity. Not only this the act of discharging feces by a child was also interpreted as a sexual act. This theory although faced criticism in psychology yet it received a worldwide acceptance.¹⁵

The other important theory, a kind of antithesis of the Freudian approach was the approach of Alfred Adler.¹⁶ Although this theory was forwarded for opposing the views of Freud but it was in the same realm and paradigm. Adler saw the source of Man's motivation in his urge for power and dominance. In his view every individual desire to rule others and when an individual is unable to satisfy his quench for power, he develops another suitable ideal. He considers this ideal a compensation of his failure and helps him to get rid of his sense of inferiority.¹⁷ McDougall thinks that this ideal impulse is the outcome of a combination of his other instincts (known as the sentiment of self-regard) and sub-serves the particular instinct of self-assertion.¹⁸ Thus all these writers, in spite of their differences of opinion, agreed on: (a) Human ideals are not the result of an independent urge of human nature; (b) That they are either derived from or sub-serve one or more desires and impulses of man, known as the instincts, which man shares with animals and is the sole object that facilitates the maintenance of race.¹⁹ Muslim intellectuals and thinkers also struggled to probe into the nature of Man²⁰, however their work was mainly influenced by the western thinkers and hence failed in providing a conclusive answer. Their work offers a general agreement with all other existing literature, stating man as a social animal who is guided by his instincts with no innate transcendence present within.

Two-Dimensional Work of Dr Rafi-ud-din Regarding Human Nature

Dr Rafi ud Din developed his theory of Man or human nature by following two types of discourses i.e., constructive and deconstructive. Constructive deals with how he builds his argument and offers explanation about these own conceptions related to Man and Universe. Deconstructive on the other hand deals with the modern western concept of man that prevailed in the early decades of the 20th century and was quite visible in the theories of Karl Marx (1818-1883), Charles Darwin (1809-1882), William McDougall (1871-1938) and Freud (1856-1939) at the same time.²¹ He starts his work by establishing the idea behind the creation of man, considering it as purposeful and conscious. He continues his argumentation to prove Man as the most special creation of Almighty who possesses both the spiritual and moral self. Then he further supports his theory by criticizing the materialistic concept about the nature of man presented by the thinkers of the 19th and early 20th century. Rafi's work can be studied under the following two dimensions. In the next section a

brief account of his discourse which includes his views about the creation of mankind, along with human urges and motivations, would be discussed in detail.²²

Creation: An Automatic Phenomenon or the Work of a Conscious Mind?

The generally accepted view of creation of universe is purely scientific and sees the creation of Universe as a physical phenomenon that occurred due to an accident.²³ Consequently, it also refuses to attach any kind of sophistication or exclusiveness to the creation of Man, supporting the very basis of the modern and postmodern nihilistic perspectives available about the nature of Man. It is obvious that in order to generate an alternative narrative about the specialness of the Man, Dr Rafi ud din first had to dismiss the idea of the accidental creation of the universe by proving it as purposeful and meaning oriented creation.²⁴ Without establishing the truth of a conscious mind behind creation of Man and Universe, no further and subsequent discourse on the metaphysical nature of man could be developed. Therefore, Dr Rafi-ud-din laid down the foundation of his theory of Human Nature on the view of creation as a determined and conscious process.²⁵ While elaborating his idea of universe and man, he quotes various supporting arguments²⁶, and base them on the proposition that Man is a special creation who possesses spiritual and moral self. In order to prove that human Nature is different from animals and not the result of an automatic process of evolution, he developed a very unique discourse with his own major and minor premises.²⁷ He asserts Man has this unique urge to love, and this ideal makes him different from other creations. According to him “the essence of the Prophets' teachings, can be stated in one word, i.e., love.”²⁸ This love is the sole dynamic urge of Man and is the motivating force behind all human activities. He named this urge as *élan vital* and stated it to be responsible for the growth and evolution of living organisms.²⁹ Rafi ud din at this point comments that:

“That inner drive which has been responsible for the maintenance and evolution of organic life must be responsible for the evolution of matter as well, so that matter too is a form of consciousness. And, we must recall, this conclusion is eminently supported by the discoveries of modern Physics.”³⁰

According to Dr Rafi ud Din, all facts about life support the concept of Universe as a unified and holistic entity. A Universe that is in complete coherence with a conscious reality, is not merely an automatic type of mathematical thinking. Rather it is fully aware and conscious of his existence, surroundings and actions. The self-consciousness of this reality is explained only when it is considered as a personality trait or self.³¹ He further adds that scientific research and its advancements has proved the uncertainty of matter and hence the presence of a defining existence is vital to give meaning to this dead and vanishing matter, which can be none other than the Living Creator alone. Only this concept can give meaning to all

the rich variety of creation which has the attributes of beauty, art, design, purpose, harmony and accurate mathematical thinking. All these qualities came into existence because a conscious mind was behind it and this is the sole reality behind the creation of Universe.³²

The Reality of Evolution and the Qura'nic View about creation of mankind

The theory of Evolution of Man from animals has been a bone of contention amongst the biologists, yet it has enjoyed a long life in all the arenas of social sciences. This theory is mainly associated to Charles Darwin³³, a biologist and explorer of the nineteenth century. Another name in this evolution theory was Lamarck. This theory is the biological aspect of the fragmented scientific explanation of the Universe. For Rafi-ud-din evolution theory is the logical conclusion of the materialism of nineteenth century, and has immense influence over most of the later intellectual movements. It played the most important role in building the current superficial and animalistic theories about Human Nature and helped the West to strive and break all the associated fetters.³⁴ Darwin through his theory proved this fact that life, right from its beginning is constantly evolving from simpler to more complex and sophisticated forms. This evolution is the only cause that has been responsible for the creation of new species of animals on the planet. This evolution according to him was totally natural, automatic and unguided process. The driving force behind this evolution was the struggle for existence and survival. He was of the view that every living organism is a product of the physical changes that take place in their bodies due to external factors. The living organisms in order to keep themselves in coherence with the environment adopt certain behaviors that result in a permanent change in their bodies. After a long period of time, these changes become permanent and are transferred to the next generation. The creation of universe according to Dr Rafi-ud-din is an evolving process. The Holy Quran according to him also supports this assumption and states that the creation of universe completed in six days only as mentioned in the following ayat *خلق السموات والارض في ستة ايام*³⁵ If the universe didn't evolve gradually then it should have come into existence at once. Rafi-ud-din interprets that these six days represents the six phases of the process of creation that started after the first movement. Each one of this phases could possible encompass thousands of years. This explanation is also present in the Quran and the Sunnah that the length of a single day of Allah is equal to a thousand years of Men.³⁶ So the process of creation has evolved and led to the creation of Universe slowly and gradually over the course of time. The classical view about the creation of Man is based on the self-explanatory verses of the Quran and is embodied through the Sunnah. The Quran has narrated the story of Adam A.S seven times.³⁷ Allah has explained that He created Adam with His own hands and afterwards Adam was injected with the Spirit (*Rooh*) from Allah and thus he came into existence.³⁸ Dr Rafi-ud-din claims that in the past, these

verses were interpreted according to the knowledge of that times. He was of the opinion that none of those verses deny the process of evolution. Rather in many of the verses the indication of this evolution process can be found. For instance, the verse of al-Dahar states that the Man once was not a thing worth mentioning.³⁹ Most of the commentators of Quran has taken it as an illustration of the process of creation taking place in the mother's womb.⁴⁰ However, many commentators of our time have taken this verse as an indication towards the different phases of evolution. Dr Israr Ahmad, who was one of the most prominent commentators of current ages, also describes this verse as different phases of evolution that took place in the history of Mankind.⁴¹ Dr Rafi-ud-din also supports the view of evolution which can be summed up in a nutshell in the following points:⁴²

- In the first stage the evolution emerged from the initial premature stage to the state that was feasible for the start of existence.
- The second phase was started with the emergence of first living organism to the emergence of Man.
- And third stage is the intellectual growth of human mind from initial raw form to more and more complex forms and this process is continuing till date.⁴³

According to this view the creation of Man is considered the climax of evolution. However, Rafi-ud-din differs from the western evolutionists about the causes or motivations behind this process. For him, this evolution was not an automatic type of process rather it was the process initiated by God and behind every transformation from one phase to the other, the presence of a rational mind can be seen. Moreover, he considered that the formation of an Islamic state in the time of Prophet P.B.U.H was the climax of evolution at a collective level.⁴⁴ To sum up one can state that Universe and its creation, according to Rafi took place gradually which is also supported by Qur'anic interpretations. Moreover, evolution of mankind was a long process which took place over an indefinite period of time. He added that the first stage of this evolution was a pre-mature stage which later led to factors that were conducive for existence. The second phase revolved around the emergence of living organisms which later led to the creation of Man, while the third stage focused on the intellectual growth of mankind.

The Man's Transcendence over Instincts

The term "Instincts" is used to define the biological needs of hunger, protection, and the drive for sex⁴⁵ ultimately serving the purpose of growth and continuity⁴⁶ Psychologists consider instincts as the only ruling power that guides Man, which if not properly satisfied can lead to despair and depression. In the twentieth century several views got popularity amongst the academia who declared that the Nature of Man is ruled by his animalistic instincts alone. McDougall explains that man is ruled by 11 to 18 instincts.⁴⁷ Freud interprets human personality as a mere slave of his

sexual instincts,⁴⁸ while Adler on the other hand considers dominance as the most vital human urge. Karl Marx advances his views that human ideals are deeply rooted in economics and are just the distorted reflections of his economic condition.⁴⁹ However, despite of the differences among the findings of these writers, all of them agree upon a single focal point that the urge for ideals is not a by-product of an independent urge but is rather derived from his desires and impulses, known as instincts. This concept ignored the spiritual and moral aspects of Man.⁵⁰ While these psychologists and writers agree that man has an urge for ideals, they disagree in regards to the source, the meaning and the purpose of this urge in the nature of man. Dr Rafi-ud-din has acknowledged the due importance of instincts behind many actions of Man.⁵¹ But he strongly refutes the idea of explaining whole Human Personality around these instincts. He explains that these instincts right from the beginning are present in man and in animals to perform the biological functions of growth and reproduction. At a time of extreme arousal some instinct may become very powerful for a person but it is just an instantaneous arousal. However, these instincts don't possess permanent control over Man. Rather it is some higher desire which is the ruling power and the basic motivation behind human activity. He has tried to prove this fact on the basis of scientific, historic and psychological evidence that when a man loves a particular ideal and strives to achieve it, he tends to ignore some or at times all of his instincts. He even sacrifices his life in his effort to achieve his goal and this fact is a common observation. When a soldier is fighting in a battle field he ignores all his personal needs and desires to achieve a higher goal. During the month of Ramadan millions of Muslims perform the act of Fasting while ignoring their hunger instincts. Therefore, there must be some desire or urge other than the instincts which is possible for such committed effort.⁵² Hence Rafi believes that human instincts are just a means to perform biological functions and strongly refutes the western theories revolving around the significance of instincts as a source leading to human actions.

Allah; the only "Ideal" Possible for Humanity

Man has a strong innate notion in relation to an all-powerful, beautiful and omnipotent being which cannot be other than God (creator of the world) and on the other hand, writer explains the fact that there is no more convincing description of universe apart from this reality. It is basically "all powerful creative self-conciseness" i.e., (awareness of one's own self) which contains all traits like symmetry coherence, beauty, perfection. Dr Rafi-ud-din describes the Quranic view of the unconscious source for the single dominant urge of Man. It is described in the Holy Quran as the promise taken by Allah from the human souls, which is described in Surah Aaraaf⁵³, *الست بربكم قالو بلى شهدنا*. This promise taken by Allah is not remembered by any Man in this world. But the Holy Quran describes that this promise has been made the unconscious nature of Man. Now the Man in this world is in search of that Great ideal that he has experienced

consciously millions of years ago. And in search of this Ideal if he fails in finding Allah he becomes unhappy and sad inside. If one wants to express the teaching of Prophets in a single expression, then he only requires a single word and that word is "love". This is "Love" is declared as the essence of Islam by Dr Rafi-ud-din⁵⁴. The main theme of Islam according to him is that everyone who considers himself a Muslim should make Allah his Ideal and love Him to the highest intensity. This love should be so deep and magnificent that no other love should be at par with this⁵⁵. This Love of Allah should be the motivating force behind all the actions of a man. All the commands of Allah should also be followed out of this passionate love.⁵⁶ According to Quran, it doesn't make any difference whether one uses the name God or Allah or any other name for creator of the universe. All needed is to bear in mind that He is the only who possess all qualities of beauty and perfection and excellence that nobody else can have. It's basically all about the attributes of God and that is basic reality "Call an Allah or call a beneficent who has the best attributes"⁵⁷ It means He will listen to his people no matter how we call Him and possesses the finest characteristics, the ones that can't be imagined or have ever been existed.⁵⁸ The Holy Prophet Muhammad (PBUH) has beautifully given a sketch of hundred excellent and glorifying attributes of God. He is the most Merciful and Beneficent, most Loving Lord, the Pious one, the Peace and Peace Provider as well, the Helper of Humanity, the Powerful, The Pardoner, The Dominant (overwhelming), The provider (given) and The Graceful. All these and many more attributes of Lord are given in the Holy Quran and Sunnah so that Man makes Allah his ideal and love him alone. The Holy Quran states that:⁵⁹ **والذين آمنوا أشد حبا لله**

Humanity is in extreme necessity of Prophet's teachings and the pertinence of these teachings can be understood after establishing the fact that man possesses a strong innate desire for an ideal which acts as a ruling power. The true knowledge and understanding of this Ideal are only possible in the light of revealed knowledge alone. The main purpose of the Prophet is that he shares his own true knowledge of consciousness and God to his followers. When a person gets guidance from Prophet he reaches to the heights of inner purity and satisfaction. On the other hand, when a person denies to follow the Prophet just because of his own indifference or issues he fails in life and is unable to attain the spirit and love of right Ideal. As a result, he entangles but remains steadfast on his wrong ideals which obviously lead him to anxiety and bad times in this world along with dire consequences in the hereafter as well.

Conclusion

Dr Rafi-ud-din in his explanation of Human Nature have tried his best to reassign that transcendence and dignity to Man that he enjoyed for centuries but was lost at the hands of the intellectual dominance of the modern western thoughts in last few decades. The unique aspect of this explanation is that the writer has tried his best to maintain the intellectual

standard of his theory according to the academic standards of the modern age. Rafi through his work has also shown his in-depth knowledge and command over classical Islamic sciences, making a conscious effort to keep his theory in accordance with the Holy Quran and the *Sunnah*. Although the orthodox scholars may have criticized his concept of evolution but this criticism cannot take anything away from his scholarly effort. Because the orthodox religious explanation about the creation of the Universe and Man, is not capable of giving justification to certain scientific facts that have been discovered over the years. Moreover, the words that have been used in the Holy Quran have such depth and flexibility in their meaning that they can be interpreted in the context of all the discoveries. Many of our classical thinkers also paid attention to theories of human evolution. The most prominent names include Mohiyyudin Ibn e Arabi and the legendary mystic and poet Moulana Rumi⁶⁰. In Rumi's theory, however, evolution has a clear destination and does not cease to evolve in human level, for if it happens it means to "stop" on the way. No, this universal evolution, according to Rumi, will continue to move, far beyond human kingdom, until its goal—that is to unite with the Beloved God, is reached. Moreover, in the recent history Dr Muhammad Iqbal also considered evolution as a fact and many of his verses can be quoted in this regard. So, the view of Rafi-ud-din is not as alien to the Islamic tradition as apparently appears to be. Rafi-ud-din has tried to open new dimensions for the thinkers to work. The possibility of error is always present in every human activity and Rafi-ud-din was no exception. So, his works are also open to all kinds of criticism. But this criticism should be constructive and the motivation behind it must be to dig out facts and reality. In the era of the global dominance of science if someone successfully builds a discourse to prove the creation of the Universe as work of a conscious mind then such effort should be appreciated. The amplitude of this work can be compared to the work of Dr Muhammad Iqbal which was published under the name of "*Reconstruction of Religious Thoughts in Islam*". This work, although may not be up to the mark according to many, it still holds importance for the Muslim thought as once the *Tahafa tul Falasifa* of Ghazali and *Al-Rad al Almantaqueen* of Ibne Tamiyah were, when the Greek philosophy and thought attacked Muslim civilization.

Rafi-ud-din has proved in his writings that Man is not just a homo-sapiens who has evolved as a product of the automatic natural process of evolution. Rather he is the most important and the only creation that possesses self-consciousness. This self-consciousness is a prime property that makes Man superior from all other creation. The explanation of Human Personality in terms of love and building the whole discourse upon it is also work of great magnitude. In the paradigm of western thoughts about Human Nature, Rafi-ud-din poses a serious challenge to them. He through his work has tried to provide a concrete theory about the science of Man by using the facts provided by scientific knowledge, biology and from the thoughts of

western philosophers on one hand and the knowledge provided by the revelation on the other hand. He has tried to develop a single meta-narrative about Human Nature which can justify all the known facts about it. A narrative that could possibly, not only be in accordance with the revealed knowledge but also to the modern scientific knowledge and philosophical thoughts. Although he himself claimed that it is an initial effort which is open to all kinds of criticism and further improvement. This study shows that Dr Rafi-du-din's understanding of Human Nature is far more comprehensive and truer as compared to the western thoughts. His theory gives explanation to all the known facts about man and fully capable of building a grand perspective for the study of Human Nature. The explanation of the Love by Rafi-ud-din and considering it as the ruling motive of Human Personality is work of great magnitude indeed. He used this urge; the Love of Beauty to refute the western views and have used it to build his own discourse on Human Nature. In modern Muslim intelligentsia an effort of this magnitude is seldom found.



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- ³⁹Aldahar, 1:76 هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَّذْكُورًا

⁴⁰http://www.qtafsir.com/index.php?option=com_content&task=view&id=1423&Itemid=132

⁴¹Dr. Israr Ahmad, *The Process of Creation: A Qur'anic Perspective*, tr. Dr. Absar Ahmad (Lahore: Markazi Anjuman Khuddam ul Qur'an, 2013)."

⁴²Dr Muhammad Rafi-ud-Din, قرآن اور علم جدید, 142.

⁴³Iqbal also condone the view of evolution and many of his verses can be quoted in this regard. Like this one:

یہ کائنات ابھی ناتمام ہے شاید کہ آری ہے دما دم صدائے کن فیکون

⁴⁴Dr. Muhammad Rafi-ud-Din, *Ideology of the Future*, 330-357.

⁴⁵"Instinct," <https://en.wikipedia.org/wiki/Instinct>

⁴⁶Ibid.

⁴⁷William McDougall, "Theory of Personality and of Its disintegration,"

<https://www.survivalafterdeath.info/articles/mcdougall/theory.htm>; Kendra Cherry,

"How the Instinct Theory Explains Motivation,"

<https://www.verywellmind.com/instinct-theory-of-motivation-2795383> Accessed on

May 9, 2019

⁴⁸Sigmund Freud, *Three Essays on the Theory of Sexuality* (Munich: Modern Books, 1936); "Sexual Motivation," <https://www.britannica.com/topic/sexual-motivation> , Accessed on May 9, 2019

⁴⁹Karl Marx, *Das Capital* (Boulder: Westview Press, 1997)

⁵⁰Dr. Muhammad Rafi-ud-Din, *Ideology of the Future*, 153-180.

⁵¹Ibid., 24-47.

⁵²Ibid.

⁵³Al-Aaraf. 7: 172

⁵⁴Dr Rafi-ud-din, *Manifesto of Islam*, 10-11.

⁵⁵Al Tauba, 9: 24

یہ عشق اگر نہ ہو تو شرع و دین بیکدرہ تصورات ⁵⁶عقل و دل نگاہ کامرشد اولیں ہے عشق

⁵⁷Al Isra, 17: 110

⁵⁸al-Araf 7:180.

⁵⁹al Baqara, 2: 165

⁶⁰ The famous verses of Rumi which gave his view of evolution in the following verses: "I died to the inorganic state and became endowed with growth, and (then) I died to (vegetable) growth and attained to the animal. I died from animality and became Adam (man), why then I should fear, when have I become less by dying? At next remove I shall die to man, that I may soar and lift up my head amongst the angels; And I must escape even from (the state of) the angels: "Everything is perishing except His face." (Translation)Source:<https://theunitycodex.wordpress.com/2014/12/08/the-path-to-love-the-evolution-of-the-spirit-how-rumi-can-change-your-life/>.