

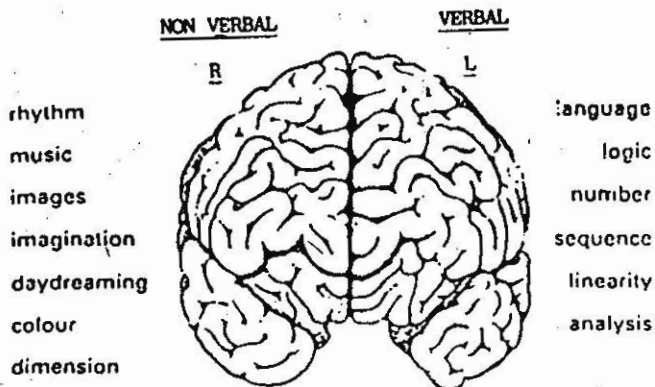
## FAMILY PLANNING AND ISLAM

One of the problems with which the Third World is confronted at present is how to control the extra-ordinary growth in its population? Resources of production are not increasing with the same pace as the increase in population. As a result, these countries will be struck by poverty and unfortunate economic conditions to such a dreadful extent that it will become difficult for a man to lead an honourable life.

It is said that by the end of this century the population of Pakistan will be doubled, and to settle the urban population, eight new cities of the size of Karachi will have to be developed.<sup>1</sup> It will become very difficult to provide the common man with basic needs in the field of education, health and communication. So to solve this delicate problem, besides developing production resources the need of launching a concrete programme for family planning has been stressed. The importance of a small family as compared to a large family has been highlighted. To establish a small family system, adoption of latest technology has been suggested--like use of contraceptives. But along with these suggestions one party has also said that family planning does not conform to our Islamic traditions--because sexual perversion would increase and female physical and psychological ailments would step-up.

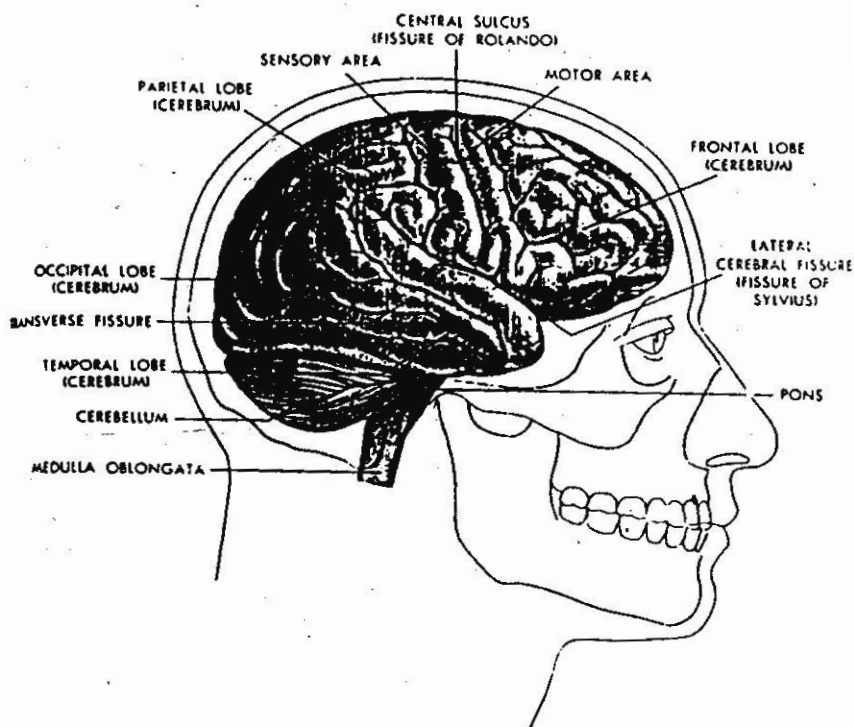
The department concerned with family planning has published the late Maulana Muhammad Jafar Phulwarvi's book *Islam and Family Planning* in Urdu. In this book the Maulana has proved, with references from the Quran, Sunnah and Fiqh that Islam is not against Family Planning as such. This point of view (concept of small family) prevailed in the early history of Islam; with this intention people did 'Azl or "coitus interruptus". The companions of the Prophet (Peace be upon him) and other religious authorities permitted this act. The Maulana has gone into details and elaborations to present his point of view.

On the other hand, Islamic Ideology Council, in its "Report on Family Planning" 1984, has appealed to the Martial Law government



\* Front view of the two sides of your brain and their functions.

### EXTERIOR VIEW OF THE BRAIN



Lorenz, Konrad, *On Aggression*, New York: Harvest/HBJ, 1966.

Mackay, Charles, *Extraordinary Popular Delusions and the Madness of Crowds*, London: Richard Bentley, 1841.

Mays, W, *The Philosophy of Whitehead*, Collier Books, 1959.

Peirce, Charles S., *Values in a Universe of Change*, Stanford University Press, 1958.

Russell, Bertrand, *The Problems of Philosophy*, Galaxy Book, 1959.

Russell, B. *An Outline of Philosophy*, Meridian Book, 1960.

Russell, B. *A History of Western Philosophy*, London: Unwin Paperbacks, 1979.

Sagan Carl, *Broca's Brain*, New York: Random House, 1979.

Smith Anthony, *The Mind*, New York: The Viking Press, 1984.

Stevenson, Leslie, *Seven Theories of Human Nature*, New York: Oxford University Press, 1987.

Toynbee, Arnold, *A Study of History*, Thames and Hudson, 1983.

Wiener, Philip P., *Evolution and the Founders of Pragmatism*, Pennsylvania University Press, 1972.

## BIBLIOGRAPHY

Ameer Ali, *The Spirit of Islam*, Karachi: Elite Publishers, 1988.

Anjum Riyazul Haque, Mrs., Ed., *Will You Not Think*, Islamabad: University Grants Commission, 1982.

Black, Max, *Critical Thinking*, Prentice-Hall, 1962.

*Britannica Micropaedia, The New Encyclopaedia*, Vol II, 1988.

Campbell, Joseph, *Oriental Mythology*, Penguin Books, 1976.

Flew, Antony, *A Dictionary of Philosophy*, New York, St. Martin's Press, 1979.

Geiwitz, James, *Psychology, Looking at Ourselves*, Boston: Little, Brown and Company, 1980.

Iftikhar, Hussain, Dr. Agha, *Rise and Fall of Nations* (Urdu), Lahore: Majlis-i-Taraqqi-i-Adab, 1979.

Iqbal, Dr. Sir Muhammad, *Kulliyat-i-Farsi*: Lahore, Iqbal Academy, 1990.

Iqbal. *The Reconstruction of Religious Thought in Islam*, Lahore: Institute of Islamic Culture, 1986.

Jaynes, Julian, *The Origin of Consciousness in the Breakdown of the Bicameral Mind*, Boston: Houghton Mifflin Company, 1982.

accorded in virtue of merit."<sup>24</sup> Quaid-i-Azam, the architect of Pakistan, in his speech of August 11, 1947 as the first Governor General of the country reaffirmed the pledge by saying in Constituent Assembly of Pakistan:

" You may belong to any religion or caste or creed; that has nothing to do with the fundamental principle that we are all citizens and equal citizens of one state ... Now, I think we should keep that in front of us as our ideal, and you will find that in the course of time, Hindus would cease to be Hindus, and Muslims would cease to be Muslims, not in the religious sense, because that is the personal faith of each individual, but in the political sense as citizens of the State."

The purpose of this discourse is to indicate superiority of brain over brawn, of reason over emotion, and of rationalism over dogmatism. That will encourage the creative minority in Pakistan to discern the social and national problems, to think of peaceful and progressive alternatives to solve issues, to create flexibility in thinking, to look for creative and new solutions and to make a sustained effort to ensure that the society does not "transgress balance". The salvation of Pakistan lies in developing potential, fostering intellect, and enhancing knowledge. It should elevate creative action to boost economy, advance democracy, allow complete freedom to judiciary, train an efficient bureaucracy and give absolute free hand to the fourth estate, the press and the media, even at the cost of the so called treasonable material. The sure remedy for corruption, political brigandry and social evils is to expose them mercilessly. Most of all, it is education, more education and education alone that will bring about growth of intellect and social change. It is thus that as a nation with Bicameral Mind, Pakistan will shake off its slumber and will be on long march to Consciousness.

---

<sup>24</sup>Arnold Toynbee, *A Study of History*, Thames and Hudson, p. 224.

*Turk is on the way to creating new values.* He has passed through great experiences which have revealed his deeper self to him. In him life has begun to move, change, and amplify, giving birth to new desires, bringing new difficulties and suggesting new interpretations. The question which confronts him to-day, and which is likely to confront other Muslim countries in the near future is whether the Law of Islam is capable of evolution - a question which will require great intellectual effort, and is sure to be answered in the affirmative, provided the world of Islam approaches it in the spirit of Umar - the first critical and independent mind in Islam who, at the last moments of the Prophet, had the moral courage to utter these remarkable words: 'The Book of God is sufficient for us.'<sup>23</sup>

Nation C is and can only be sustained by creating new values to solve the problems faced by a community or a nation. It is not enough to indulge in semantics or reinterpret what was said before but to look ahead and find a solution. Toynbee entrusts that task to a Creative Minority, a group that works as nation's brain. However, this minority cannot exist unless a nation achieves an accepted level of education and is on its way to research and discovery. A critical mass of educated persons is thus a prerequisite for the creative minority which unfortunately is missing from the agenda of our national development.

On the other hand, Nation B in Pakistan is taking us far away from the principles suggested by the Founding Father. Those who were even against the establishment of Pakistan are giving the State a theocratic turn based on hatred of other religions and people, a case when, in the words of Toynbee, "the dominant minority is a perversion of the creative minority whose role of leadership it has inherited, and it embarks on a policy of social repression in order to impose by force the authority which it is no longer

---

<sup>23</sup>*ibid*, p. 129.

Muhammad Iqbal and Quaid-i-Azam Muhammad Ali Jinnah took up the leadership of Nation C and suggested alternative solutions. They would share power with the majority community, if possible but will have a separate political arrangement, if necessary. Allama Iqbal, in his Allahabad address assured:<sup>21</sup>

Nor should the Hindus fear that the creation of autonomous Muslim States will mean the introduction of a kind of religious rule in such States. ... I therefore demand the formation of a consolidated Muslim State in the best interest of India and Islam. For India it means security and peace resulting from an internal balance of power; for Islam an opportunity to rid itself of the stamp that Arabian imperialism was forced to give it, to mobilize its law, its education, its culture, and to bring them into closer contact with its own original spirit and with the spirit of modern times.

Allama Iqbal envisaged autonomous Muslim States to be as liberal as Turkey was striving to be those days. That was his ideal State. "The truth", he says, "is that among the Muslim nations of to-day, Turkey alone has shaken off its dogmatic slumber, and attained to self-consciousness. She alone has claimed her right of intellectual freedom, she alone has passed from the ideal to the real - a transition which entails keen intellectual and moral struggle. To her, the growing complexities of a mobile and broadening life are sure to bring new situations suggesting new points of view, and necessitating fresh interpretations of principles which are only of an academic interest to a people who have never experienced the joy of spiritual expansion."<sup>22</sup> Referring to the adaptation to new values, Allama Iqbal says:

---

<sup>21</sup>Dr. Sir Mohammad Iqbal, *Speeches and Statements of Iqbal*, p.14-15

<sup>22</sup>*ibid*, *The Reconstruction of Religious Thought in Islam*, Lahore: Institute of Islamic Culture, 1986, pp.128-29.

"dominated over the intellects of men, and with the support of the enlightened rulers ... it gave an impetus to the development of national and intellectual life among the Saracens such as had never been witnessed before. Distinguished scholars, prominent physicists, mathematicians, historians - all the world of intellect in fact, including the Caliphs, belonged to the Mu'tazilite school."<sup>19</sup> They introduced rationalism in the interpretation of religion, beginning the trend of Consciousness in Islam and taking it to maturity. Whenever we talk of the glorious age of Islam it was because of their stand against Nation B. And it was the downfall of Islamic glory when the Mu'tazila were mercilessly suppressed towards the end of the eleventh century. This "desecration" of intellect is preserved in history. The 'most unkindest cut of all' and in fact the *coup de grâce* was delivered by no less a revered scholar than Imam Ghazali. Laments Ameer Ali:<sup>20</sup>

The Prophet inculcated the use of reason, his followers have made its exercise a sin. He preached against anthropolatry and extravagant veneration for human beings: the Sunnis have canonized the *Salaf* and the four jurists; ... the Shiahs, their Mujtahids, and have called any deviation from the course laid down by them a crime. ... (The Prophet) impressed on them to go to quest of knowledge to the land of the heathens. They do not take it even when it is offered to them in their own homes.

Encounters between intellect and dogmatism have continued throughout history and so long as consciousness is not fully aroused, the bicameral mind will continue to be active. In the subcontinent, Sir Syed Ahamad Khan led the struggle and set the Muslims of India on the path of intellect. Nation B immediately reacted. But with a century of sufferings, the consciousness of Muslims at large had arisen and they started following the new trends. Dr. Sir

---

<sup>19</sup>*ibid*, pp. 341-42.

<sup>20</sup>*ibid*, p. 371.



may be regarded to have begun with the prophet himself. His constant prayer was: 'God! grant me knowledge of the ultimate nature of things.'<sup>15</sup> The Prophet said: 'God has created nothing more noble than intelligence, and His wrath is on him who despises it'.<sup>16</sup> The Prophet and the Caliphs never avoided a question. "A good question is half the answer", said the Prophet. Never was a doubt suppressed and no one was ever silenced by an exercise of authority. The rational approach of Prophet Muhammad and the four Caliphs received its first set back under Ommeyyades. In order to establish their hegemony and strengthen the personal rule, they were instrumental in encouraging and patronizing the *Jabria*, the proponents of the theory of predestination. It stated that:

man is not responsible for any of his actions which proceed entirely from God; that he has no determining power to do any act, nor does he possess the capacity of free volition, that he is subject to absolute divine sovereign in his actions, without ability on his part, or will or power of choice; and that God absolutely creates actions within him just as He produces activity in all inanimate things: ... and that reward and punishment are subject to absolute Divine sovereignty in human actions.<sup>17</sup>

The doctrine was fully exploited by the Ommeyyades for their despotic rule. However, there was a reaction in the form of *Mu'tazilas* (dissenters), the general rationalism of the school rallying the strongest and most liberal minds round it.<sup>18</sup> The school for several centuries, writes Ameer Ali,

---

<sup>15</sup>Dr. Sir Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, Lahore: Institute of Islamic Culture, p.2.

<sup>16</sup>Schunon, F., *Understanding Islam*, London, 1963, p.40.

<sup>17</sup>Ameer Ali, *The Spirit of Islam*, Karachi: Elite Publishers, 1988, pp.339-40.

<sup>18</sup>*ibid*, p.341.

Quaid-i-Azam Muhammad Ali Jinnah. We shall call the one a *nation with bicameral mind* (Nation B, for short) and the other as a *nation with rising consciousness*, (Nation C). The two nations are not mutually exclusive, the members of one may simultaneously be the members of the other. Let us examine the characteristics of each.

The mind of Nation B has Aquinasian "clean tablet on which nothing is written", but records whatever images are fed or forced on it and which it accepts without question. The images are then reproduced when required. Its mind is truly bicameral with no communication whatsoever with the left hemisphere. Those who master mind the Nation may sincerely believe in what they preach. They also have a bicameral mind which in time is trained to receive supernatural voices. They could also include self styled pseudo oracles and demagogues turned political leaders. The third type, and by far the most dangerous ones, are those who use religions or emotional appeals for enhancing their political influence. Taking a cue from the communistic ground rules, they organize their parties and use them as organizational weapon by making the members to live within or for the party and sacrifice for the party when challenged.

The bicameral mind is, thus, fed on dogma, bigotry and militancy. This is true of not any one religion or emotionally based group but of all religions and political creeds where all actions are generally taken in the name of gods or, as in the middle of this century, in the name of a race or nation. At one time, it took the shape of white man's burden to justify colonial aggrandizement and has taken the shape of New World Order as we have witnessed recently.

Nation C has all along struggled to achieve the supremacy of intellect, not ignoring the emotional aspects of life. Says Iqbal, "The search for rational foundations in Islam

Huma-i-Ilm ta uftad beqamat,  
Yaqeen kam kun, griftar-i-shakey bash.  
Amal kwahi? yaqeen ra pukhta tar kun,  
Yakey juey, yakey bini, yakey bash.

(Translation)

Eliminate belief and entertain doubt  
To reach the apex of knowledge;  
For action, strengthen your belief;  
Seek, examine and reaffirm;  
Waver not in your objective.

Thus, we come to the conclusion that a strong belief is a conscious belief based on knowledge which in turn depends on doubt and questioning. It is the conscious belief that will lead one to action. Conversely, beliefs based on emotions or, developed in the bicameral mind, may be short lived. On the basis of such beliefs, one may die for a cause whereas the real need of societies is to have members who live and work for the cause and contribute to the betterment of society.

## 8. NEO TWO-NATION THEORY

Pakistan was structured as a modern state based on cold and persistent logic and not as an emotional ideology. It was conceived with full consciousness and not in the bicameral mind. It is said to have been achieved on the basis of *two nation theory*. However, with the virtual absence of one nation, the country, it seems, has relapsed to a bicameral mind, though it is slowly gaining consciousness. In this respect, we are face to face with a *neo two-nation-theory*, one striving to find a heaven in the past and the other endeavoring to move ahead; one dragging towards theocracy and the other trying to salvage the image determined for it by its Founding Fathers: Allama Sir Muhammad Iqbal and

development of their thought process. A poet may write his entire works under an inspiration, but the moment he starts examining his surroundings and makes an application of his thinking to the society, he enters the realm of consciousness. What is true of poetry, is true of emotional thinking. Our beliefs may be based on our knowledge of a phenomenon or on the basis of an authority. We may believe on the basis of *testimony*, *experience* or *self evidence*, testimony defined as an assertion on a topic made by another person, experience indicates learning from experience and self evident requiring no evidence.

The problem of strength of belief is one of the important topics in philosophy. "People", says Russell, "wish to think that their beliefs are more apt to be true than false."<sup>12</sup> Belief (Iman) is judged with two criteria: to admit its profession (iqrar billesan) and consciously to accept its veracity (tasdeeq bilqalb) so that such a belief leads one to action. A belief without action is a belief which is not accepted to be true. Conversely a belief could also be false. All beliefs are thus subject to general reliability and according to Max Black, "are acceptable only if they yield beliefs that in most cases prove to be true".<sup>13</sup> Philosophers such as Charles S. Peirce, (1839-1914), Alfred North Whitehead (1861-1947), and Bertrand Russell (1872-1970), have dwelt at length on *fixation* of beliefs and their *justification*. The philosopher-poet of Pakistan, Sir Mohammad Iqbal, has summed up the argument on belief in the following couplet in Piyam-i-Mashriq:<sup>14</sup>

---

<sup>12</sup>Bertrand Russell, *An Outline of Philosophy*, New American Library, 1960, p. 265.

<sup>13</sup>Max Black, *Critical Thinking*, Prentice-Hall, 1962, p. 266

<sup>14</sup>*Kulliyat-i-Iqbal* (Persian), Iqbal Academy, 1990, p. 216 (Translation: Anjum Riyazul Haque, Ed. *Will You Not Think - Afala Tatafakkarun*, University Grants Commission,

A man cannot say, "I will compose poetry." The greatest poet even cannot say it: for the mind in creation is as a fading coal, which some invisible influence, like an inconstant wind, awakens to transitory brightness ... and the conscious portions of our natures are unprophetic either of its approach or its departure.

Ghalib, the Urdu poet also said: *Atey hain ghaib se yeh mazamin khyal main/ Ghalib! sarir-i-khama nawai sarosh hai*. Translated, says Ghalib, that the ideas that occur to me in my poetry are indeed inspired. The sound of the (reed) pen is, in fact, what the angel dictates to me.

The concluding hypothesis of the Psychologist, which he himself calls *preposterous*, but, nevertheless, documents it, is that "at one time human nature was split in two, an executive part called a god, and a follower part called a man. Neither part was conscious."<sup>11</sup>

## 7. BICAMERAL MIND AS TOOL OF ANALYSIS

There are neither the facilities, nor the environments for further research on the interesting hypothesis presented in this paper. However, it is possible to use it, not as true or false, but merely as a tool of analysis of situation in Pakistan. To reiterate, human brain is clearly divided into two hemispheres: the left responsible for rational thought and the right recording and replaying images and a center for emotional thought and feeling, termed bicameral mind. The individuals, societies, nations, and civilizations have varied achievements, depending on their maturity and therefore they are under the influence of one hemisphere or the other. They can also be in transition from the state of bicameral mind to consciousness. The transition depends on the consciousness of their consciousness resulting from their education, experience and the effort they make for the

---

<sup>11</sup>*ibid*, p. 84

After an analysis of ancient civilizations and examining the record of a huge time span, from ninth millennium B.C. to the second millennium B.C., the Psychologist comes to the conclusion that man and his early civilizations had a "profoundly different mentality from our own" and that they were not conscious as we are. He has also done extensive study and research among schizophrenics. He thinks that most of us do slip back in something approaching to bicameral mind and thus perfectly normal people do hear voices on a continued basis. Normal people also have auditory as well as visual hallucinations, twice visual than auditory. We know that Supernatural beings appear to Holy Men during meditation and give directions or reveal secrets. There are charlatans who make all sorts of claims, but there are persons who are normal, sincere and truthful and claim to have been so directed. The voices in schizophrenia "converse, threaten, curse, criticize, consult, often in short sentences. They admonish, console, mock, command, or sometimes simply announce everything. ... Often the voices take on some special peculiarity, such as speaking very slowly, scanning, rhyming or in rhythms, or even in foreign languages."<sup>9</sup>

Poetry, according to the Psychologist, begins, like oracles, as the divine speech of the bicameral mind; as otherwise how could we explain the folk poetry inherited by us from Kabir, Warris Shah, Mian Muhammad Bakhsh and others in the entire world. Poets have admitted hallucinations. a feeling of something being given. "The songs made me, not I them", said Goethe. Says Shelley:<sup>10</sup>

---

<sup>9</sup>*ibid*, p. 88-89

<sup>10</sup>Percy Bysshe Shelley, "A Defence of Poetry" in *The Portable Romantic Reader*, H.E. Hug, ed. (New York: Viking Press, 1957), p.536; quoted Julian Janes, *ibid*, p. 376.

## 6. BICAMERAL MIND

Based on recent laboratory studies of the brain and a close reading of the archaeological evidence, psychologist Julian Jaynes has documented how ancient people could not think as we do today, and were therefore not conscious. Unable to introspect, they experienced auditory hallucinations, voices of gods, which coming from the brain's right hemisphere, told a person what to do in circumstances of novelty or stress. This ancient characteristic or mentality has been called *bicameral mind* by the psychologist. He explains the concept by a metaphor:<sup>8</sup>

In driving a car, I am not sitting like a back-seat driver driving myself, but rather find myself committed and engaged with little consciousness. In fact my consciousness will usually be involved in something else, in a conversation with you if you happen to be my passenger, or in thinking about the origin of consciousness perhaps. My hand, foot and head behavior, however, are almost in a different world. In touching something, I am touched, in turning my head, the world turns to me; in seeing, I am related to a world I immediately obey in the sense of driving on the road and not on the sidewalk. And I am not conscious of any of this. And certainly not logical about it. I am caught up, unconsciously enthralled, if you will, in a total interacting reciprocity of stimulation that may be constantly threatening or comforting, appealing or repelling, responding to the changes in traffic and particular aspects of it with trepidation or confidence, trust or distrust, while my consciousness is still off on other topics.

Now simply subtract that consciousness and you have what a bicameral man would be like. The world would happen to him and his action would be an inextricable part of that happening with no consciousness whatever. And now let some brand new situation offer, an accident up ahead, a blocked road, a flat tire, a stalled engine, and behold, our bicameral man would not do what you and I would do, that is, quickly and efficiently swivel our consciousness over to the matter and narrativize out what to do. He would have to wait for his bicameral voice which with the stored-up admonitory wisdom of his life would tell him nonconsciously what to do.

---

<sup>8</sup>*ibid.*, pp.84-85