



Muslim Perspective of Western thought on Human Nature: A Study of *Muhammad Raft-ud-Dīn's* Discourse

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Abstract

This paper is a study of the thoughts of *Dr. Muhammad Raft-ud-Dīn* (1904-1969), a prominent Muslim theorist and philosopher of subcontinent, about human nature and his refutation of Western thinkers on the subject. It finds that 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 his all kinds of activities. According to Freud it is the sexual instinct, Adler relates this urge to the self-assertion and ego, McDougall thinks it the outcome of a combination of all the instincts. Karl Marx reveals that ideals are rooted in the economic urge of man while Darwin already had declared Man as a result of an automatic evolutionary process. These theories had played an important role in creating the world view or weltanschauung of the man of 20th century. But this explanation of Human Nature has deprived Man from his classical position of spirituality and morality and has depicted him as a social animal that is driven by his instincts consciously or unconsciously. The *Qur'ānic* concept of Human Nature as explained by *Dr. Muhammad Raft-ud-Dīn* proves that the



urge for ideals is the real, the ultimate and the sole dynamic power of human actions and it find its roots not in instincts but in something transcendent and metaphysical.

Keywords: Human nature, Western thoughts, *Rafī-ud-Dīn*

Introduction

The concept of Human Nature in the light of Islamic teachings as explained by *Dr. Muhammad Rafī-ud-Dīn* (1904-1969)¹, a prominent Muslim thinker of subcontinent, is a vivacious 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. 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. *Rafī-ud-Dīn* 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).² His theory of the process of history, according to many, is far clearer and more convincing

¹*Dr. Muhammad Rafī-ud-Dīn* is considered to be one of the greatest Muslim philosophers in the 20th century. In his early career he taught Arabic and Persian in Sri Pratap College, Srinagar (1929-32) and Prince of Wales College, Jammu (1933-46) where he wrote his widely acclaimed book "Ideology of the Future". He was selected as Principal of Sri Karan Singh College, Mirpur in 1946 where he worked for one year. He served as Research officer in Department of Islamic Reconstruction from 1948 to 1949 and Institute of Islamic Culture from 1950 to 1953. He remained Director of Iqbal Academy Pakistan from 1953 to 1965. After his retirement from Iqbal Academy he founded All Pakistan Islamic Education Congress in 1966. In November 1969 he met a fatal road accident in Karachi and died on spot. His Contributions includes: "Ideology of the future", "Manifesto of Islam", "First Principles of Education", "Fallacy of Marxism", "The Meaning and Purpose of Islamic Research", "*Quran aur Ilm-e-Jadeed*", "*Hikmat-e-Iqbal*" etc.

²Dr. Muhammad Rafī-ud-Dīn, *Ideology of the Future* (Lahore: Markazī Anjuman Khuddām-ul-Quran, 2018), viii-xvii.

than the theories of Marx, Oswald Spengler (1880-1936) and Arnold Toynbee (1889-1975).³ The present article is an effort to investigate the Islamic perspective of Human Nature as elaborated by *Dr. Muhammad Raḥī-ud-Dīn*. Qualitative research design has been applied for the study.

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 by Charles Darwin (1809-1882)⁴ and Jean-Baptist Lamarck (1744-1829)⁵ 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.⁶ 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.

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

³Raḥī-ud-Dīn, *Ideology of the Future*, ix-x.

⁴Charles Darwin, *On the Origin of Species* (London: Taylor and Co, 1961).

⁵Jean Baptist Lamarck. "Early Concepts of Evolution." Accessed May 15, 2021. https://evolution.berkeley.edu/evolibrary/article/history_09

⁶ Leo Strauss, *An Introduction to Political Philosophy* (Wayne State: Wayne State University, 1989.)

perspectives such as determinism, behaviorism and psychology etc., present themselves as neutral while discussing the human nature. 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.

So in order to replace the western view a true and comprehensive explanation of human nature is required, which should be not only in accordance with the traditional concept, morality and dignity of Man but also it should correlates all the facts of existence and it should derive support from the latest discoveries in the spheres of Physics, Biology and Psychology. If such a theory or explanation can be formed it can become the foundation of the formation of a new worldview. Then it would be possible to reconstruct the philosophies of Politics, Ethics, Economics, History, Law, Education, Art and individual and social psychologies on a single basis, and, therefore, would take the shape of a single Science of Man. *Dr. Rafī-ud-Dīn* in his works has tried to provide a connected explanation to all these issues. He believes that a critical examination of the theories about human nature, in the light of all the facts of human nature, reveals that none of them is the correct representation of the human nature.⁷

Two dimensional work of *Dr. Rafī-ud-Dīn* regarding Human Nature

Dr. Rafī-ud-Dīn elaborated his concept of Man in his works in two types of discourses. One is the positive discourse, in which he describes his own concept of the Universe and Man. He starts from the process of creation. After establishing the idea of considering the process of creation as purposeful and conscious, he continues his argumentation to prove that Man is a special creation which possesses spiritual and moral self also. In order to prove the human Nature 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. He describes that because Man has the unique urge to love, and this love also of an unknown beautiful ideal which makes him different from the other creations. According to him “the essence

⁷Rafī-ud-Dīn, *Ideology of the Future*, ix-x.

of the prophets' teachings, if required to be stated in one word, then that word is love".⁸ This love is the sole dynamic urge of Man and is the motivating force of all his activity. He has tried to prove this fact on the basis of a scientific and psychological discourse.

The second aspect of his works is the refutation of the western concept of Man which was prevailing in the early decades of the 20th century. He had criticized the materialistic concept about the nature of man as was given by the thinkers of the 19th century. As described in the first chapter how the traditional concept of Man placing him at pedestal with reference to other creations was replaced by the animalistic view of human nature. Although lot of thinkers and intellectuals took part in creating this view but the most important of them all according to Dr Rafi-ud-din were Karl Marx (1818-1883), Charles Darwin (1809-1882), William McDougall() and Freud (1856-1939). While these psychologists and writers agree that man has an urge for ideals they disagree as regards the source, the meaning and the purpose of this urge in the nature of man. According to Freud it is the sexual instinct responsible for this urge, Adler relates this urge to the self-assertion and ego of man to compensate the inferiority complex, McDougall thinks that the ideal impulse is the outcome of a combination of all the instincts and sub-serves the particular instinct of self-assertion. Karl Marx has advanced the view that ideals are rooted in the economic urge of man and are no more than the distorted reflections of his economic condition. But it is a notable fact that despite the differences all these writers agree on the point that urge for ideals is not the result of an independent urge present in human. Rather it is derived from the desires and impulses of man, known as instincts.

Refutation of Marx

According to Professor Lillie the strongest part of Dr Rafi-ud-din's work was his critique of Marx. While going through his works one has to admit that this comment is very true. Rafi-ud-din considered the explanation of Marx against the dignity of Man, having lot of fallacies and flaw. He commented that the huge applause and acceptance that the works of Marx received was

⁸Rafī-ud-Dīn, *Ideology of the Future*, 2.

not because his theory was so correct and valid. The main reason behind its popularity was that it gave the voice to the under privileged class of the society. The industrial revolution in the West during the 19th century changed the social fabric of those countries. Rafi-ud-din in his works has tried to refute this materialistic thesis of Marx. He builds his arguments on the source of the motivation of Human activity. The main points of his critique are as follows:⁹

- If the only concern for a Man is his economic progress or in more express words earning of bread and butter and providing shelter only then why this ideal has been evolved from simple needs of the wild Man to the complex needs of the civilized Man.
- The history shows that at enormous occasions a good number of people sacrificed their needs for some other cause. What is the source of this sacrifice? Even to bring the communist revolution millions of people sacrificed their lives. Most of these people are fully aware that they would not be able to enjoy the fruit of their struggle. Even then they sacrificed everything to achieve a higher goal. What is the source of such motivation and commitment?
- If these economic needs of a person are satisfied to his fill then why he still feels melancholy deep inside him.
- If economic needs of a person are the only source of setting its ideals then why these needs are in a state of continuous evolution. What is luxury for a generation soon becomes a need for the next generation and a useless thing for the generation that comes after.
- During Bolshevik revolution thousands of men sacrificed their lives to achieve a higher ideal i.e. the economic justice. Those who lose their lives could not enjoy the fruit of their struggle. Most of them new that they would not be able to see the outcomes of their efforts. Yet they sacrificed which shows that the ultimate urge behind human action is not for material gain. It is for some higher ideal.

Refutation of Sigmund Freud

⁹Rafī-ud-Dīn, *Ideology of the Future*, 300-309.

It was not a surprise that a theory with so much comprehensiveness as Freud's theory was received a lot of criticism. In pure psychology although at start it got huge applause from everyone but in the latter years it was also subjected to criticism and most of its postulates were considered as invalid. Dr Rafi-ud-din also criticized this theory and considered as a faulty representation of Human Nature. He discussed the theory of Freud about human Nature in detail and has made an in-depth analysis of it. Although he gave some marks to Freud for his work that opened a totally new dimension in the study of Human Nature, overall he refuses to accept the sexual urge as the most dominant and ruling urge of man.

In the start he expresses his gratitude towards Freud for his classification of mind its various realms or regions which he calls the id, ego and the super ego. Rafi-ud-din said that Freud's general theory about the supreme importance of the unconscious as the dynamic power of human action, has laid the foundations of a far reaching progress in the knowledge of human nature. Although according to Rafi-ud-din the major mistake committed by Freud was regarding the source and the nature of the urge in the unconscious, which he regards as sexual. Moving forward just like many of the personality theorizers objected on Freud, Dr. Rafi-ud-din joins them in stating that principle error in the theories of Freud is his over emphasis on Sex. He states that there is only one but a very fundamental point in the theory of Freud which is opposed to the essence of the Quran. This point according to him was the thinking of Freud to consider man's unconscious urge as sexual love which finds satisfaction in an unlimited sexual pleasure or relief.¹⁰

Sex instinct is to be found in both man and animal, but it does not cause nervous diseases in the animal, because there it functions with its normal strength i.e. as biological need only. But in man it is far more powerful than that of the animals. In the period of adolescence, in particular, and throughout the mature life in general, the instinct of Sex gets an influx of energy from the urge of consciousness which seeks beauty. So the urge for beauty finds its satisfaction in a ready to flow channel of the sexual instinct

¹⁰Rafī-ud-Dīn, *Ideology of the Future*, 258.

(which is fashioned out of the urge for beauty) and to express itself erroneously in the love of the mate.¹¹ If Sex, as Freud argues is the basic motive for all actions and any blockage to it from the society leads to mental disorders like hysteria, neurosis, etc. free sex associations should be considered the best way out for societies but we know from observation that free sex is not a cure to any mental disorder but the cause for many people to be rendered psychotic. *Rafī-ud-Dīn* writes:

If the urge of the id had been sex, the free sex indulgence should have given us a complete satisfaction while actually it makes us miserable in the long run because we feel that we have ignored and violated our ideal.¹²

According to *Rafī-ud-Dīn* the causes for much of mental disorders is the lack of love for one's ideal and the lack of submission to it. In order to prove it he quotes the famous case studies of soldiers suffering from shell-shock, that if a man is acting without any intention or love for the ideal he serves he is bound to suffer from different disorders like anxiety, depression, etc. On describing the reason that what is required for psychoanalysis to succeed; Dr. Rafī-ud-din explains that it is that the psychoanalyst helps his patient in changing his ideal to a healthier one. If the ideal of the patient from the time of attack of illness to the end of treatment is unchanged psychotherapy will be rendered useless. He also states that if the patient is able to realize the folly of his attitude and change his ideal his Eros would transfer to the new ideal hence curing him. He argues that the Sexual instinct of man cannot cause him any anxiety if he understands his unconscious urge properly. The unconscious urge is not for sex. There is no doubt in it that the desires of the unconscious and unusually strong but all of them are related to beauty, goodness and truth. With the help of this theory, we can, moreover, also understand what is the reality of the so called "Oedipus Complex and why the absurd theory of child sexuality is unnecessary, what is the mutual relationship of the super ego and the so called "Oedipus complex", how the super ego is not the successor

¹¹Rafī-ud-Dīn, *Ideology of the Future*, 170.

¹² Rafī-ud-Dīn, *Ideology of the Future*, 172.

of this so called hypothetical complex but is the direct result of the unconscious urge, why our higher activities are related to beauty, goodness and Truth, why their pursuit causes us joys and happiness, what role psychoanalysis, in fact, plays in the treatment of nervous disorders, why it sometimes fail, how it can be made to succeed and how nervous diseases can be prevented. This *Qur'ānic* theory of unconscious self is intellectually more convincing than the theory of Freud, or rather, restores that greatness of man to which Freud has dealt a shattering blow.¹³

Refutation of Alfred Adler

Rafī-ud-Dīn while analyzing the views of Adler seems to acknowledge the presence of the urge to dominate. He thinks that Adler was right in his approach when he opposes Freudian concept but when giving his (Adler) views he also commits mistake and have given a false interpretation of the Human Nature. The unconscious urge that was related to sexual urge especially in the childhood was seen in the struggle of a child to achieve power and dominance. His critique of Adler revolves around following two basic arguments:¹⁴

- Adler described urge to dominate as the ruling power and defining attribute of man's personality but *Rafī-ud-Dīn* refuses to consider this urge to dominate over his fellow men as the sole supreme urge of Man.
- Secondly *Rafī-ud-Dīn* disagrees with Adler over the source of this urge. He relates it with the innate love of Beauty which Man possesses.

Dr. *Rafī-ud-Dīn* says that it requires deeper examination to find out what is the source of this urge.¹⁵ Whether it is an outcome of some internal cause or its source is some external element. He comments that if it is true that every child finds himself in an environment where everyone is more powerful than him. So he becomes envious of others and wants to become powerful too. Then Rafī-ud-din says that from where this urge comes? Why the child

¹³Rafī-ud-Dīn, *Ideology of the Future*, 292.

¹⁴Rafī-ud-Dīn, *Ideology of the Future*, 187.

¹⁵Dr. Muhammad Rafī-ud-Dīn, *Quran Aur 'Ilm-e-Jadeed* (Lahore: Anjuman Khuddām-ul-Quran, 2013), 396-400.

doesn't contented with his status and consider it as a normal natural orientation? It is obvious that the child cannot start this urge unless there is something present in his own nature which induces him to recognize power and strive to achieve it. Rafi-ud-din explains that this urge is not just for power only. Rather it is the love of Beauty and the Ideal which is the real urge behind Human actions. The Beauty that the Man is in search of not only has aesthetic glory in it but also has dominance and power as its attributes. Adler himself has admitted that the urge for power is because everyone wants to be praised. This implies that seeking approval is the ultimate motivating force and power is just a mean to satisfy it and not an end in itself. If these premises are true then this praise can be possible only for beauty. And absolute Beauty possesses both the attributes of power and dominance. So the ultimate urge for dominance is in a way love of the Ideal.¹⁶

The basic flaw *Rafi-ud-Din* finds in the theory of Adler is that according to Adler the whole unconsciousness comprises of this urge to dominate and all the other motivations and needs that man has, are to satisfy this urge for power only. Rafi-ud-din declares it a faulty interpretation and considers that no concept of power is possible without the other manifestations of beauty. So the urge for power is the part of a big collection of the qualities of a whole and not a whole in itself. All the attraction in the concept of power lies in the fact that the Man uses this power for achieving some other goals. So the real urge is not for power only but the use of power. It would be absurd to think that someone loves to dominate others but he doesn't want to use it. The purpose for which one like to use the power depends upon how much the love of the ideal is evolved in a person and how much he is self conscious. For example a common politician has the urge to gain power so that he can exploit others while a devoted politician may wants to use this dominance for the service of humanity. So the real urge is the Love of the Ideal and not the dominance only.¹⁷

Refutation of William McDougall

¹⁶ Rafi-ud-Din, *Quran Aur 'Ilm-e-Jadeed*, 396-400.

¹⁷Rafi-ud-Din, *Quran Aur 'Ilm-e-Jadeed*, 396-400.

Dr. Rafi-ud-din acknowledges the work of McDougall up to some extent. He agrees with him that these instincts play very important role in the life of the individual. But he strongly opposes the view that the whole of Human Nature is composed of the animalistic instincts of man and the only motivation behind all the actions of man. Rafi-ud-din while criticizing him has given a comparison of the Man and the animals in his book *Quran and Modern Knowledge*. The main points of this comparison are as follows¹⁸:

- The first and foremost difference between man and animals is that the animals are conscious of the things around them but they don't have the consciousness of themselves. Man on the other hand is self-conscious and fully aware of himself.
- Animals cannot oppose their instincts. If a horse is hungry and the food is available to him then he cannot stop himself from eating. But man on the other hand can oppose and ignore these instinctual needs for a higher purpose. The act of fasting by Muslims is an example of it. Man has the will power to sacrifice his bodily needs and even his life for a higher cause.
- Animals satisfy their instincts only up to the urgent requirement while man has the tendency to find more and more ways to satisfy.
- The love of ideal and the appreciation of beauty is the attribute of Man only. Animals have no such sense.
- Man has an enquiring nature which and an innate curiosity in him which finds satisfaction in gaining more and more knowledge.
- Man has a respect for the moral values and he strives to achieve higher moral values.
- The emotions of Man have far more diversity in them as compared to animals.
- In some specific Men who have mystical powers do have spiritual experience which gives them so much pleasure. Animals don't possess any such quality.

¹⁸Rafi-ud-Din, *Quran Aur 'Ilm-e-Jadeed*, 220-235.

McDougall even though have considered animals and man at par with each other but had not explained these differences at all that are given by Rafi-ud-din. His explanation is silent and doesn't address these issues. The only difference which McDougall tried to explain was the explanation of the will power but even in this explanation he fails to give a rational answer. He considers that emotions are ignited when an instinct is satisfied or someone fails in his effort to satisfy it. Rafi-ud-din on the other hand consider "emotions are events in the career of love; they indicate the circumstances through which love is passing."¹⁹ Moreover "The sentiment of love, say, of God, religion, country or nation which calls upon us sometimes to surrender our life cannot have the instincts as its basis, otherwise it will never seek its satisfaction at the cost of its own foundations. Indeed, the sentiments of love for the ideal which is the source of will, rules the instincts and their emotions and it cannot do so if it is itself a creature of instincts."²⁰

Worth and Importance of *Rafi-ud-Dīn's* Discourse

What is the true nature of Man? It has been the most important questions before the intelligentsia of 20th century. Even in Muslim world the thinkers like Allama Iqbal tried to give the answer to this question. But due to the influence of above mentioned theories, although a conclusive answer to this question was not drawn but a consensus was built upon certain aspects of human nature. Like man is an evolved social animal who is most of the times is guided by his instincts and there is no innate transcendence present in human beings. But certain facts about human nature like his love for ideal, his sacrificing capabilities and his endurance of sufferings, have not yet been explained by the West. Moreover a Meta narrative which could explain all the facts about human nature and which could interconnect his transcendence and his animal instincts, is still to be formed. Moreover due to the effects of consumerism and globalization gradually the urge to study the true nature of man in detail, has been decreased to a certain extent. Now the more importance is given to behaviorism and cognition instead of the innate

¹⁹Rafi-ud-Dīn, *Ideology of the Future*, 154.

²⁰Rafi-ud-Dīn, *Ideology of the Future*, 155.

characteristics of human nature. The concept of Man which was popular at that time was under the strong influence of science. From fifteenth century to 20th many philosophers and scientists play their part in the metamorphosis of the thinking of Man. *Rafī-ud-Dīn* in his critical analysis have focused the theories which have definite contribution in the status of Man from a highly dignified creation to a biological homo-sepien whose whole life struggle is just for the satisfaction of biological instincts. The theory of evolution given by Darwin and Lamarck also gave shattering blow to the classical concept of Human Nature. Their theory of evolution has important role in the defining the Nature of Man. The other 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 Nature. These motives were described as the sole motivating force behind the Human activity. Because these forces were considered as inferior motives so Man in the past has painted them with beautiful names. But at the innermost level the Man is slave of these inferior forces. The conclusion drawn was that the real self of the Man is its unconsciousness which just requires its satisfaction. All the transcendent Ideals, the man strive for are actually the sacred names given to them and when studied in depth it is evident that those high ideals are nothing more than the distorted images of those unsatisfied “inferior motives”. Karl Marx discovered the economic motive as the sole and the most dominant urge of Man. He interpreted all the morality and ethics in terms of economic motive and gave a new meaning to the history of mankind. Freud on the other hand found the reality of hidden unconscious nature in the unsatisfied sexual urge of Man. He described this urge for sex with so grandeur that it seems that through whole of the life, the main goal before every individual is to satisfy this need only. Even in the stage of infancy, the sucking of thumb or the nipple of mother by lips was declared as a sexual activity. So much so 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.

The world after this theory was different to the world that was before. The other important theory which was a type of antithesis of the Freudian approach was the approach of Adler. 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. He gave the view that everyone wants to rule others. When an individual is unable to satisfy a particular desire for power he creates the desire for a suitable ideal and strives after it to compensate for his sense of inferiority. McDougall thinks that the ideal impulse is the outcome of a combination of all the instincts (known as the sentiment of the self-regard) and sub-serves the particular instinct of self-assertion. Thus all these writers, in spite of their differences of opinion, agree on the following points: (a) Those ideals are not the result of an independent urge of human nature. (b) They are derived from and sub-serve one or more of those desires and impulses of man, known as the instincts, which man shares with the animals and the object of which is the maintenance of the life of the individual and the race. *Rafī-ud-īn* has used the identical discourse for refuting all those views. He believed that all of those theories do not justify all the facts present in human nature. A complete and correct approach can be built by giving a proper and factual justification of that urge for ideal. He states that:

The urge for ideals is neither derived from nor sub-serves any of those human impulses, known as the instincts, the object of which is the maintenance of life. On the other hand, it is man's natural and independent urge for Beauty and perfection which rules and controls all such impulses, in spite of their biological compulsion, for the sake of its own satisfaction.²¹

The main theme of *Rafī-ud-īn's* argumentation is that the source of the force which is responsible for human activity is not from an inner ideal but from an outer ideal that is unseen, the beautiful, supreme and complete in all respects. He throughout in his life strives for to achieve that ideal. He set goals for himself. He works really hard to achieve them but once he achieves

²¹Rafī-ud-Dīn, *Ideology of the Future*, Introduction.

them the goal loses all its attraction and an inner feeling comes that perhaps he needs something else. He has the aesthetic sense which appreciates the beauty wherever it is found. This search for an ideal finds the expression in arts and master pieces are created. The work of the poets and writers are the expression of the search of this unknown ideal. The portrait of the “loved one” as found in literature is not present in this incomplete world. If someone search this ideal in other man or women, this feeling make him forget all the things around. He struggles hard to get that person. He even wants to sacrifice everything to get that “loved one”. During this process of love, people who are in love consider everything and every worldly matter as nothing before their goal. They attributed all kinds of good qualities to that “loved one” and consider him flawless. But of course no one in this world is free of flaws. This love can be of achieving a special status in the life. “A man may love position, power, riches, fame, wife or children but even when he has had a share of all these cherished objects to his heart’s desire, he still remains unsatisfied. The standard of the object of his desire continues to rise higher and higher always. When his highest desire is achieved, he finds that there is still a large surplus of unsatisfied desire in him. He even feels that he is as unhappy as he ever was.”²² But again no status or position is ultimate and absolute in its originality. But this urge for ideal and Man’s love for it is the sole dynamic urge and the ruling motivation behind all the human actions. The attributes of the ideal which man is searching for are not present in any worldly thing. So by choosing wrong ideals and even by achieving them, one can never get any constant and long lasting satisfaction. These attributes are present only in Allah the Almighty who is the most beautiful and the most complete and is the only one to be praised and loved. He is the only who has all the qualities of a true ideal so he alone is worthy of becoming the center of man’s love and his struggle. When someone finds this ideal in some bodily instincts like sex, hunger or wealth this situation according to *Rafī-ud-Dīn* is simply the failure of an individual to choose the right ideal.

²² Rafī-ud-Dīn, *Ideology of the Future*, 42.

On the basis of this discourse, Rafi-ud-din says that the theories of those thinkers despite of the popularity and applause they received are the misrepresentation of the Human Nature. These theories according to him played the key role in making the prevailing world view of Man. They have made the Man to believe that he is like an animal or perhaps a better animal with no qualitative difference with them. Like them his sole purpose is to satisfy his animalistic instincts. These instincts are so powerful that they are the ruling power and source of motivation behind every human activity and struggle. The Man is born with these instincts and there is not super purpose behind his creation.

Conclusion

This study shows that *Dr. Rafi-du-Dīn's* understanding of Human Nature is far more comprehensive and true as compared to that of western scholars. As a true successor of *Muhammad Iqbal*, *Rafi-du-Dīn* established a *Qur'ānic* view of Human personality. 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. He builds his own discourse to describe Human Nature in the light of Quran and have made a successful effort to refute the influential theories of Marx, Freud, Adler and McDougall. He used the urge of love for beauty to refute the western views. He proves Man as a spiritual and moral self that has innate knowledge of good and evil. The explanation of love by *Rafi-du-Dīn* is a work of great magnitude.