

BACON'S IDEAS IN HIS ESSAYS:  
A STUDY FROM THE PERSPECTIVE OF ISLAM

Mohammad Humayun Kabir"

***Abstract:** The paper aims at examining Francis Bacon's ideas in his Essays from the point of view of Islam. Taking some representative essays of Francis Bacon, I have tried to find out those ideas in these essays which are conflicting with Islamic ideas. Here I have also identified some baseless statements of Bacon about our Prophet Mohamammad (SM) and the Muslim ummah and Bacon's allegation against Hazrat Mohamammad (SM) has also been refuted. A threadbare analysis of Bacon's ideas as revealed in the Essays has been done in the light of the Holy Quran. Here it is also discussed how Baconian ideas are harmful to mankind and for human civilization in general.*

Francis Bacon holds a distinguished position as an essayist (Father of English essays)<sup>1</sup> in English literature and as a modern Philosopher in the western world. His aphoristic style in writing essays was at that time a new dimension in literature. His is an eloquent voice of the Renaissance. The range of his interests is vast. No single English intellectual symbolizes more the idea of the Renaissance man than Bacon. He wrote on different aspects of law, science, history, government, politics, ethics, religion and colonialism, as well as on gardens, parents, children and health.<sup>2</sup> He was considered a force that moved the intellectuals, which moved the world. He advocated wiping the slate of human knowledge clean and starting over again, using a new method for assembling and explaining facts. He was convinced that he had discovered a method, which would unlock all the secrets of nature. He has occupied a distinguished position in English Literature by setting new standards of precision and simplicity which were later accepted as the hallmarks of good prose. He is also highly honored and evaluated for his naturalization of a new *genre*, prose, in English. No doubt he borrowed the conception of the essay from Montaigne whose *essays* appeared in 1580. It took a new turn in the hands of Bacon. He does not use it as a means of self-revelation as Montaigne did. His essays are

## I IUC STUDIES I

Personal, practical and worldly. Hence it is thought that if there were no Bacon, there would be a big vacuum in English literature.

Bacon was aware of other's attempts to correct the inadequacies of traditional learning, particularly of the attempts made by Gilbert, Copernicus, and Galileo to amend Aristotle's physics<sup>3</sup>. The people who established the Royal Society named Bacon as their model and inspiration. He is quoted constantly as a pioneer and source of inspiration by all the scientists connected with the Royal Society<sup>4</sup>. But all these things are the one-side of a coin or we can say a one-eyed judgment. When I begin reading Bacon seriously and teaching his essays at the undergraduate level in the university, the question which bothers me is: How far does Bacon's ideas conform to ideas which we as Muslims derive from Islam? It is really a burning issue. Once I put the same question to my class teacher in the University. He replied religion should not be mingled with literature. He rather discouraged me to raise such questions. I could understand it was a kind of secular a religious view which should be re-examined in an academic way. There are discussions on Bacon's versatile knowledge. It appears Bacon's ideas contradict with Islamic values and principles. What Bacon says about Muslims and the Prophet Hazrat Muhammad (SM) are not supported by history. There is a strong antipathy in Bacon towards Islamic ideology. As a result the contents in some of his essays are likely to misguide the young learners. An attempt has been made in this article to analyze all these things.

Baconian philosophy manifests a self-conscious break with the previous philosophies which Bacon labels as the "idols of the theatre" in *Novum Organum*: the abstract disputations of scholasticism, the occultist preoccupation with the preternatural and the empty rhetoric of contemporary humanism. Instead, Bacon manifests a faith in science and human progress and insists that the true subject of intellectual inquiry is the natural world and humanity's place within it: philosophy should "extend more widely the limits of the power and greatness of man".<sup>5</sup> Such philosophy empowers the individual. He presents his philosophy of life in "*Advancement*". He is preoccupied with the things of this world rather than

## IIUC STUDIES

with those of the next world. He says: "Man must pursue things which are just in present, and leave the future to the Divine Providence".

The subject-matter of Bacon's essays is the training and self-preparation needed by a man entering public life. His essays deal with subjects of public and private conduct, of statecraft, of the nature and value of human passion and human relations.<sup>6</sup>

The 58 essays fall roughly into four thematic groups:

- i) Man in his home.
- ii) Man in public life.
- iii) Politics and
- iv) Abstract subjects.

Taking representative essays from each group, each of the above themes has been analyzed.

i) Man in his home:

In the essay, "*Of Parents & Children*", Bacon has very nicely portrayed the responsibilities of parents towards their children. He has also discussed the merits and demerits of having children. Here he has shown a very narrow and conservative outlook. He writes like an extremely selfish person. He expresses a Machiavellian- outlook there. He writes: "And surely a man shall see the noblest works and foundations have proceeded from childless men; which have sought to express the images of their minds, where those of their bodies have failed". It is a mean idea. Why does Bacon consider children an obstacle in performing humanitarian activities? Is there any justification of thinking that the noblest works have only been done by childless men? It is a very mean observation. Children are the blessing form the Almighty Allah. A man who fears Allah and loves to do humanitarian activities, never thinks his children as a burden or a bar to his enterprises.

Now let us have a look at the Holy Quran. Allah Subhanahutala declares children as a blessing for human beings. There is a heavenly relationship between parents and children. The fulfillment of the love and affection between husband and wife comes to fulfillment through their children. The Holy Quran preaches that children are the endless mercy and favour from

## I IIUC STUDIES I

the Almighty Allah. We can never consider them as a source of expenditure or as a bar to prosperity and development. The Quran says:

"And Allah has made for you Azwaj (mates or wives) of your own kind, and has made for you, from your wives, sons and grandsons, and has bestowed on you good provision. Do they then believe in false deities and deny the Favour of Allah (by not worshipping Allah Alone)". (16:72)

Bacon, from an immoral pragmatic viewpoint can think that only childless parents are found to do the noblest works and to establish charitable institutions. But the Quran considers children as a source of beauty and joy in this mundane world. The Quran further declares:

"Wealth and children are the adornment of the life of this world. But the good righteous deeds that last, are better with your lord for rewards and better in respect of hope." (18:46)

But at the same time the Almighty Allah warns man against being obsessed with riches & children. These things can never get priority in a Mumin's (believer's) life. The Quran says:

"And know that your possessions and your children are but a trial and that surely, with Allah is a mighty reward". (8:28)

So it is crystal clear that Islam encourages family life and considers sons and daughters as the blessings from the Almighty. But Bacon has different outlook towards them. The same view is also prevalent in the essay "Of Marriage and Single life". It also bears such ideas which are anti-life, antiworld and therefore can never be supported by an Islamist or even by a rational being. Here he considers wife and children a barrier to great enterprise. Bacon says, "He that hath wife and children hath given hostages to fortune; for they are impediments to great enterprises, either of virtue or mischief". Is Bacon denying or refuting the necessity of wife and children? How will they become an impediment to doing a humanitarian task? A selfish view is expressed here which contradicts with Islamic principles. Wife and children are integral part of human race. Everything will be stopped and stagnant in this world if this holy relationship is ignored. So the very existence of human race will be threatened.

## I IIUC STUDIES I

Islam encourages marriage by paying *Mahr* (an amount of money that is given to the bride after the marriage oath by the bridegroom) to the bride in order to stop illicit sexual relationship among men and women. This principle has been declared in the Quran in the following verse:

"Also (forbidden are) women already married, except those (slaves) whom your right hands possess. Thus has Allah ordained for you. All others are lawful, provided you seek (them in marriage) with *Mahr* (bridalmoney given by the husband to his wife at the time of marriage) from your property, desiring chastity, not committing illegal sexual intercourse, so with those of whom you have enjoyed sexual relations, give them their *Mahr* as prescribed; but if after a *Mahr* is prescribed, you agree mutually (to give more), there is no sin on you. Surely, Allah is Ever All-Knowing, AllWise". (4:24)

Islam considers woman as the dress for man that saves the honour, chastity and modesty of both. Marriage is essential to keep man or woman free from all sorts of immoral activities and vulgarity. Homosexuality and extramarital relationship can be stopped only through marriage. In the Quran it is announced:

"And whoever of you have not the means wherewith to wed free believing women, they may wed believing girls from among those (slaves) whom your right hands possess, and Allah has full knowledge about your Faith; you are one from another. Wed them with the permission of their own folk (guardians, Auliya or masters) and give them their *Mahr* according to what is reasonable; they (the above said slave-girls) should be chaste, not committing illegal sex, nor taking boyfriends. And after they have been taken in wedlock, if they commit illegal 'sexual intercourse, their punishment is half of that for free (unmarried) women. This is for him among you who is afraid of being harmed in his religion or in his body; but it is better for you that you practise self-restraint, and Allah is OftForgiving, Most Merciful". (4:25)

In another verse of the holy Quran a similar message is conveyed:

"And among His Signs is this that He created for you wives from among yourselves, that you may find repose in them, and He has put

## I IIUC STUDIES I

between you affection and mercy. Verily, in that are indeed signs for a people who reflect". (30:21)

Islam allows sexual intercourse only between husband and wife. Allah says:

"It is made lawful for you to have sexual relations with your wives on the night of *As-Saum* (the fasts). They are *Libas* [i.e. body cover, or screen, or *Sakan* (i.e. you enjoy the pleasure of living with them - as in Verse 7:189) *Tafsir At-Tabari*] for you and you are the same for them .....

In the same essay, Bacon counts wife and children "as bill of charge". Here again the heavenly relationship **that** exists between parents and children is denied. It seems he is hardly aware of the natural bond that exists between the progenitor and the progeny. The value of marriage is not valued here. He thinks "Unmarried man are best friends, best masters, best servants; but not always best subjects; for they are light to run away; and almost all fugitives are of that condition". Here Bacon fails to discover the heavenly relationship which binds a man with a woman in marriage. A utilitarian attitude is expressed here. Bacon only sees some insignificant benefits which an unmarried person enjoys but does not see the whole of life and its significance.

Whenever Bacon gets any chance to defame Islam and Muslim, he never misses it. He sometime intentionally attacks the Muslim nation. In this essay he attacks the Turkish soldier. He thinks Turkish soldiers (Muslim soldier) are base, Bacon says, "I think the despising of marriage amongst the Turks maketh the vulgar soldier more base". But history does not support his comment. It is completely a prejudiced view of Bacon.

ii) Man in public life.

"*Of Truth*" is a nice essay about man's dealings with public. In it Bacon upholds the value of truth. He reveals that all great thinkers, philosophers, saints and prophets of the world have dwelt upon the supreme value of truth. He also says that truth is "a naked and open day light" that illuminates the objects of life. It is like the pearl that shines in day, and not like the diamond that shines in the light of candles. The effulgent light of truth illuminates all the worldly things and gives value to life. Truth in its

## I IIUC STUDIES I

varied and myriad forms is the sovereign good of human nature. Standing on the vantage ground of truth, man can have a full command over all earthly things of life. Obviously, this is a very positive outlook and here are a lot of didactic elements for mankind. He declares "There is no vice that doth so cover a man with shame as to be found false and perfidious". But surprisingly in the same essay Bacon approves of falsehood. Bacon suffers from self-contradiction. As Machiavellian outlook influences Bacon, he says that one can take the shelter of falsehood for material gain. This essay bears this sort of idea in the following lines; "... and that mixture of falsehood is like alloy in coin of gold and silver, which may make the metal work the better, but it embaseth it". It is quite an inconsistent idea. Islam never approves of any compromise with falsehood. Mohammad (SM) says, "Falsehood is the mother of all sin". On the contrary, Bacon approves of falsehood and says that it is allowed to fulfill the target of some schemes. Ultimate success, either by hook or by crook, is highly valued in this essay. It matters little whether it is achieved through fair or foul means. Islam categorically denounces such a standpoint.

Islam never permits falsehood. The only exception is called a white lie. It may be allowed to protect some one's life from one's enemy or to avoid the greater loss of the Muslim Ummah. But for material gain falsehood is absolutely forbidden (*Haram*). This is underlined in the following manner:

"... So shun the abomination (worshipping) of idol, and shun lying speech (false statement)". (22:30) .

Allah Subhanahutala warns mankind against telling a lie. He says that *Keramun Katebin* (angels) record every deed and word of every human being. So we can't escape the ever-watchful eyes of *Keramun Katebin* and we are accountable to our Lord. In sura Kaff in the following verse He says:

"Not a word does he (or she) utter but there is a watcher by him ready (to record it)". (50:18)

In sura *Forkan* He says:

"And those who do not bear witness to falsehood, and if they pass by some evil play or evil talk, they pass by it with dignity". (25:72) .

## I IIUC STUDIES I

Bacon may approve of falsehood for worldly interest, but Islam never approves of it.

The next essay of this group- "*Of Suitors*" discusses improper suits, improper promoters of suits, interrelations between patrons and their petitioners and behaviour of suitors at presentation. This essay is also related with a public issue and it is full of Machiavellian ideals. Bacon here does not preach any morality. He gives the guidelines to a patron how to deal with petitions and how petitioners can achieve success in their efforts. Worldly success is the prime issue in this essay. In counseling a petitioner to ask for much more than he really desires, Bacon again manifests his concern for the individual's success in his purpose rather than a concern for morals or for ethical standards. Bacon, while counseling suitors, has given a very controversial and nasty piece of advice. He writes "If affection lead a man to favor the wrong side in justice, let him rather use his countenance to compound the matter than to carry it. If affection lead a man to favor the less worthy in desert, let him do it without depraving or disabling the better deserver." It is a contaminated idea. Here nepotism gets an upper hand, malpractice has been legalized and accepted. This sort of dangerous practice is very much harmful to mankind. Hence Islam never permits such kind of corruption.

If we analyze the essay in the light of the guidelines in the Holy Quran, we will find totally anti-Islamic thought in it. This sort of hypocrisy does not have the least acceptability in Islam. Justice is guaranteed in Islam. If a petitioner is an atheist and if he brings valid allegation against a believer, there is no scope of doing any injustice. Even if a believer is guilty, he must be punished. No favour can be shown to either party. Islam always upholds justice. Allah warns man not to be involved with any kind of injustice or malpractice. It is said in the Holy Quran as follows:

"..... and He has set up the Balance. In order that you may not transgress (due) balance." (55:7 & 8)

The Holy Quran repeatedly warns human being against injustice. It says:

"And whoever commits that through aggression and injustice, We shall cast him into the Fire, and that is easy for Allah." (4:30)

## IIUC STUDIES '

"*Of Friendship*" highlights the necessity of friendship. Here Bacon points out many advantages of friendship. A friend is such a person with whom a person can share his/her feelings and emotion which cannot be shared with parents or brothers or sisters or even spouse. The principal use of friendship is that it enables a man to give an outlet to his feelings and emotions. A man feels suffocated, if the feelings are not cleared. It is only in the company of friends where we can purge ourselves of our pent-up feelings. If there is no friend to share the secrets, one has to suffer a lot. The great advantage of friendship is that we 'can share our joys with our friends and it redoubles our joys, grief also can be cut into half by talking of them to a friend. All these things are natural and none can deny it. Perhaps the defects of the essay are less obtrusive, but a little critical and careful study shows that they are cognate. The view expressed here is fundamentally utilitarian. Undoubtedly he values friendship highly. His chief motive is to gather profit from it. He writes "A friend is another himself" and something more. He thinks that friends are needed for comfort, for sharing the emotions, for aid in the affairs of life. He never hints that a man can be ennobled by a deed of pure selflessness. The concept of sacrifice for friends is missing in this essay. According to Islam the basis of friendship should be *Iman* (Faith in Allah). Bacon values friendship absolutely for personal interest and material gain. A self-centered attitude is prevalent here and that is why an adverse effect of such Baconian friendship on society is apprehended. But Islam says that the basis of friendship should be *Iman*. In sura *Touba* Allah says:

"O you who believe! Be afraid of Allah, and be with those who are true (in words and deeds)". (9:119)

ill) Politics:

"*Of Great Place*" is an essay which deals with public affairs and politics. Here Bacon shows the ways of attaining a position of high authority. He also advises how to behave after attaining the chair. He does identify here some disadvantages of occupying power. According to Bacon: "Man in great place are thrice servants." Firstly, in their persons, they are servants to the sovereigns of State; secondly in their actions, for their reputation brings everything they do under public criticism; and lastly, in respect of their

## IIUC STUDIES

time, every moment of which is fully engrossed by business. He again says that coming up to great place is a difficult work. Great labour and tireless struggle are required to occupy higher station. If once achieved this desired great place a man has to adopt undignified means sometimes to maintain his dignity. A person who occupies the great place often stands on a slippery ground and there are chances that he may be thrown into shade or suffer downfall. After pointing out these troubles Bacon advises what should be done after occupying power. In first place they should study examples, both good and evil. They should set before themselves the best examples of those who have gained greatness and fame. They must not also ignore the causes of the dishonor and downfall of the previous persons. A man in great place should try to create good instance. Bacon advises: "Seek to make thy course regular, that man may know beforehand what they may expect." Then Bacon warns the man in great place against four vices: (i) delay (ii) corruption (iii) roughness and (iv) facility. The suggestion sounds very perfect and realistic. Bacon writes about the pains and discomforts of high-ranking people but in the essay he also advocates some crooked methods of capturing power. This essay also echoes the voice of an opportunist. Although it is packed with lots of valuable advice, it proposes a very wrong and materialistic idea. Bacon here advocates that, "--- it is good to side a man's self whilst he is in the rising, and to balance himself when he is placed". Undoubtedly it is an evil away of occupying power. It appears to be a sort of betrayal and deception. Here Bacon is found again to toe the philosophy of Machiavelli. Either from moral point of view or from Islamic point of view, we cannot foster such kind of selfcentered and selfish philosophy.

In "*Of Unity of Religion*", Bacon highly values religious unity. He points out some advantages of religious unity. Bacon says that it pleases God which is the very object of religion. He also says that if there is disunity among religious persons, people are encouraged to remain out of the church. When atheists see this disunity, they ridicule religion. Religious unity stops such kind of negative attitude. It brings peace, promotes charity and makes people disciplined. In this essay he speaks like a political opportunist. He views religion as "the chief band of human society .....". His main preoccupation is to determine how it may be most profitably used for

## IIUC STUDIES

material gain. He does not think as to how a society may be guided by a religion. He rather tries to abuse or exploit religion for material gain. Again Bacon and Kates using religion as a workable tool in the society for worldly achievement.

While discussing the means of establishing unity, Bacon says that men must be aware of anarchy. He very strongly opines that it should not be secured through persecution, bloodshed and massacre. Unnecessarily here he refers to Prophet Hazrat Muhammad (SM) and accuses that he used sword for the propagation of Islam. The Prophet (SM) has been criticized intentionally. Any reader will be misguided by such statement. It is a blatant lie. He writes: "But we may not take up the sword, which is Mahomet's sword, or like unto it; that is, to propagate religion by wars or by sanguinary persecutions to force consciences; except it be in cases of overt scandal, blasphemy, or intermixture of practice against the state; ..."

But it is accepted by all that Hazrat Muhammad (SM) has never encouraged bloodshed in preaching Islam. He is the most liberal person in preaching religion in the history of mankind. He always held a very tolerant view about other's religion. He never forced the non-Muslims to convert into Islam. Michael H. Hart, in his *The 100 A Ranking of The Most Influential Persons in History*, writes, "Muhammad (unlike Jesus) was a secular as well as a religious leader. In fact, as the driving force behind the Arab conquests, he may well rank as the most influential political leader of all time". This comment is enough on the personality and attitude of Muhammad (SM). Islam fosters a very tolerant and liberal attitude. In the Holy Quran in the surah Al-Baqarah it appears:

"There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in *Taghut* and believes in Allah, then he has grasped the most trustworthy handhold that will never break. And Allah is All-Hearer, All-Knower". (2:256)

So the above quotation from the Holy Quran makes clear that the Muslim can never compel any disbeliever to Convert into Islam. In fact that there is no compulsion in what is advocated by Islam. In surah Al-Kafirun the same message is conveyed in the following manner:

## I IIUC STUDIES I

"I worship not that which you worship, Nor will I worship that which I worship. And I shall not worship that which you are worshipping. Nor will you worship that which I worship. To you be your religion, and to me my religion (Islamic Monotheism)." (1119:2-6)

### iv) Abstract Subjects:

Now let us have a close look at the essay, '*Of Death*'. In it the life after death has been overlooked or denied. The fears of afterlife are not referred to in this essay. Bacon merely says, "The contemplation of death, as the wages of sin and passage to another world, is holy and religious; but the fear of it, as a tribute due unto nature, is weak". Bacon here announces that he does not have any faith in the life after death. But Islam repeatedly insists on the life after death and the day of final judgment. In the day of resurrection every man must face the final trial. He will be either rewarded with Zannah (paradise) or sent to Zahannam (Hell) considering his activities in this mundane world. Indeed Bacon here believes in the philosophy, "eat, drink and be merry". A man who does not have any fear of the day of final judgment, can commit any heinous crime. But Islam says no sin can go unpunished. Bacon contradicts with the concept of the day of final judgment here. It is true that if there prevails the fear of *kiamat* (the day of final judgment), man will become more conscious about his everyday dealings. He will always bear in mind that in the day of resurrection he will have to undergo a trial. Allah announces:

"So whosoever does good equal to the weight of an atom (or a small ant) shall see it. And whosoever does evil equal the weight of an atom (or a small ant) shall see it." (99:7 & 8)

A contradiction with Islamic ideologies is noticed in this essay also here. Unless a man fears the Almighty and until he believes that after his death he must face the trial, there is every-possibility that he will be insincere, dishonest and corrupted in his everyday dealings. That is why Islam emphasizes on the day of resurrection.

'*of Boldness*' is the last essay of this group which nicely depicts the necessity of boldness in human life. It also highlights the negative aspects of boldness. According to Bacon, boldness is the most important thing in

## IIUC STUDIES

civil life. However, he thinks: "Boldness is a child of ignorance and baseness", which is most admired in execution. Here Bacon warns that bold men should not be given the position of the leader or the position of the highest rank of a commander. They should be given only second rank as they are "shallow in judgment or weak in courage". Bold politicians and statesmen soon shoot into popularity but it does not last long. In this essay all on a sudden Bacon attacks the ever greatest personality in the history of mankind; Hazrat Mohammad (SM). He brings a very irrelevant reference to the last Prophet (SM). He presents a groundless allusion to him [Hazrat Mohammad (SM)] regarding his boldness. This manifests Bacon's total ignorance about Islam and Hazrat Mohammad (SM). Though Bacon is the shining star among the galaxy of scholars in the than England, it is really unconvincing that a genius like him is so much in darkness about Islam. It is true that some of the prophets were endowed with miracle (*Muzazah*). Allah Subhanahutala, when He wills, performs some challenging and miraculous tasks through His prophets in order to show the charismatic power to the disbelievers and to motivate them to Islam. It depends absolutely on the desire of Allah. It is undoubtedly not personal power of the Prophets. Only what the Almighty Allah wants, a prophet can do. He cannot go beyond it. In the above mentioned essay, Bacon writes: "Nay you shall see a bold fellow many times do Mahomet's miracle. Mahomet made the people believe that he would call an hill to him, and from the top of it offer up his prayers for the observers of his law. The people assembled; :lahomet called the hill to come to him, again and again; and when the hill stood still, he was never a whit abashed, but said, 'If the hill will not come to Mahomet, :Mahomet will go to the hill". It is completely a wrong, fabricated and baseless narration. Bacon cannot show any evidence in the history to defend his statement. *The oxford World's Classic*" mentions the source of such reference as a proverb. Merely a proverb cannot be an authentic document. It is Bacon's ignorance of Islam. Who knows whether Bacon writes it intentionally to defame or to lower the Prophet? It is a common tendency of the European Christians and the Jews to dishonour our prophet and our religion. Undoubtedly Bacon here exposes malicious attitude towards Islam. By studying thoroughly the Holy Quran and the Hadith, we find a reference of a *Muzazah* where Hazrat Mohammad (SM) split the moon in to two parts. Five years before the

Hegira during *Hazz*, when a large number of people gathered in Mina and the disbeliever demanded *Muzazah*. from Hazrat Mohammad (SM) did Split the moon and the divided moon reunited after a while. But the disbeliever refused to embrace Islam. They called him a great magician. Hazrat Anas (R) narrated that the people of Makkah asked the prophet to show them a sign (MIracle). So he showed them the miracle of the cleaving of the moon (*Sahih A/-Bukhari 6/4867*) This same incident is also referred to in the Holy Quran. It appears:

"And if they see a sign, they turn away and say: "This is continuous magic."  
(54:1,2)

The nine essays which have been analyzed here not only oppose Islamic ideas and values but also misguide and misleading the general people. This paper, I believe, will help the readers and enthusiasts to gather an idea about Bacon's inadequate knowledge of Islam as well as his antagonistic attitude to Islam and Prophet Mohammad (SM). Moreover it has been shown that Bacon's materialistic outlook and negative approach are not consistent with Islamic philosophy. It is also judged here how Bacon's Machiavellian philosophy contradicts with the spirit of Islam. The readers will thus get a new lance to examine Bacon's ideas from Islamic point of view. The references from the greatest divine book, the Holy Quran, will certainly help the readers to verify the views given in this paper about Bacon's~ ideas. It will help them to evaluate Bacon's essays in the light of Islamic ideology. Obviously, Bacon is not a Muslim writer, but unfortunately, he is apathetic towards Muslim feelings. Hence we can never expect to find any reflection of Islamic ideology or thoughts in his essays. Keeping these things in mind, I have gone through his essays in order to find out his ideas which are contradictory with Islamic ideas. Obviously, it is not necessary at all that his essays should preach Islamic philosophy. But, I think, it is a moral obligation for us to discuss those elements which either challenge Islam or defame it or misinterpret it or misguide the readers who are ignorant of Islamic thoughts and values. I\loreoycr, those who are working in the field of Islamization of knowledge, I believe, will find the analysis in this article useful.

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