

From the Editor's Desk...

As defined by Collins Globalization is the "process enabling financial and investment markets to operate internationally, largely as a result of deregulation and improved communications". Over last 2 decades globalization has grown beyond economic implications to very far-reaching effects on the social and moral structures of societies. It all started with businesses importing goods and services, but now it has transformed into civilizations bringing in ideals, values, and morals that are often contrary to the traditional beliefs and practices of the target societies. In these present times of media, including television and Internet it has grown into a monster devouring religious, cultural and ethnic identities. Every child of our society is exposed to the same mind-numbing, valueless, morally corrupt material as a child in any other western society. As children and youth scramble fast to become 'Westernized', members of the older generation struggle to maintain their ethnic, cultural, and religious identities leading inevitably to all sorts of differences generally termed as "generation gap".

Moreover, the family structure is also weakening, with divorce, separation and single parenthood becoming the norms rather than the exceptions. Children spend more time watching television programs and playing computer games than in meaningful conversations with their parents and elders. As a result, families spending less time together than

at any point in history. As a result, basic morals and values are fading from the society. Immorality is becoming an acceptable and familiar way of life. Cheating, telling lies, and other immoralities have become the norm in many parts of our society. In relation to children and families, disobedience, deceit, and disrespect have become epidemic moral diseases of this era. Children and teens no longer find it important or necessary to obey and respect their parents. They will disobey or be deceitful in order to please their friends or to gain some worldly pleasure. They do this with little thought or feelings of guilt.

The most significant worry is the impact that these events are having on the Islamic values of families and societies; for it is these values that are suffering the most. The long-term concern is that with each generation, these values will become weaker and weaker.

The solution to these social evils and troubles is within the hands and hearts of each and every Muslim. It is within reach and can be accomplished with sincere dedication. The answer, of course, is Islam and a return to the virtuous and honorable principles of life. Any other solution that has been attempted has fallen short of its goals.

This is not a new notion or a proposal, it is not an experiment in a laboratory or idea of a philosopher rather it is divine solution of a complete code of life given to mankind through our last Prophet

Muhammed (PBUH). For centuries righteous men and women, and scholars have called people to the true meaning and purpose in life and warned them about the deception that is present within it. The challenge is in persuading everyone to take the medicine, for it requires effort and earnest commitment. Additionally, it is a lifelong process of treatment that does not end until the time of death. Those who have taken the remedy from the tender age of childhood will find it easy to follow it throughout their life. It will naturally flow and progress as the person develops and grows through each phase of life. In actuality, children have within them a very special seed known as the "fitrah". The "fitrah" is the innate, inborn tendency to know Allah, to believe in the oneness of Allah, and to develop "eeman". The seeds of "eeman" are already planted. "The Minarate" provides nutrition to

these seeds to be nurtured in order to grow into beautiful, flowering plants.

This is not just another magazine on Islamic preaching or focusing only on basics as to how to be a good Muslim. It is rather targeted to spread awareness and knowledge for parents to be able to teach the next generation to have a stronger "eeman". In the process they will find path of "taqwah" and "eeman" for themselves as well.

Mission of "The Minarate" is to make the readers exemplary callers to Islam, sincere seekers of knowledge, fearless soldiers, societal reformers, righteous wives and caring mothers and to implement Islam completely in life, within themselves, within their families, and within society. This implementation will lead to the restoration of values in society and a return to the authentic peace that Islam represents.

Arif Mateen Ansari

شیخ عبدالقادر جیلانی قدس سرہ النورانی کا ارشاد مبارک ہے: "جب بندہ مخلوق، خواہشات، نفس، ارادہ، اور دنیا و آخرت کی آرزوؤں سے فنا ہو جاتا ہے تو اللہ عزوجل کے سوا اس کا کوئی مقصود نہیں ہوتا اور یہ تمام چیز اس کے دل سے نکل جاتی ہیں تو وہ اللہ عزوجل تک پہنچ جاتا ہے، اللہ عزوجل اسے محبوب و مقبول بنا لیتا ہے اس سے محبت کرتا ہے اور مخلوق کے دل میں اس کی محبت پیدا کر دیتا ہے پھر بندہ ایسے مقام پر فائز ہو جاتا ہے کہ وہ صرف اللہ عزوجل اور اس کے قرب کو محبوب رکھتا ہے اس وقت اللہ تعالیٰ کا خصوصی فضل اس پر سایہ فگن ہو جاتا ہے۔ اور اس کو اللہ عزوجل نعمتیں عطا فرماتا ہے اور اللہ عزوجل اس پر اپنی رحمت کے دروازے کھول دیتا ہے۔ اور اس سے وعدہ کیا جاتا ہے کہ رحمت الہی عزوجل کے یہ دروازے کبھی اس پر بند نہیں ہوں گے اس وقت وہ اللہ عزوجل کا ہو کر رہ جاتا ہے، اس کے ارادہ سے ارادہ کرتا ہے اور اس کے تدبیر سے تدبیر کرتا ہے، اس کی چاہت سے چاہتا ہے، اس کی رضا سے راضی ہوتا ہے، اور صرف اللہ عزوجل کے حکم کی پابندی کرتا ہے۔

(فتوح الغیب مع قلاندالجواب، المقالہ السادس والخمسون، ص ۱۰۰)

What We Owe to Islam

(The Islamic Heritage)

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The following article written by Dr. T. B. Irving who visited the Islamic Centre on 19 March, 1981 and talked to the students of Aleemiyah Institute of Islamic Studies, was sent to us by the International Communication Agency, U. S. A., Karachi the first portion of which we are publishing with grateful thanks to the Agency.

It will be recalled that Dr. Irving is a retired professor of Arabic & Islamic Culture of Tennessee University, USA and is now working with Islamic Services, Cedar Rapids, Iowa, U. S. A.

Editor.

The Western World has always wondered what Islam is like, what gives it its strength and beauty. One country that has wondered this for five centuries now, is Spain, for Spain lost its Islamic heritage precisely when she discovered America. And because she lost it, Spain has lingered in the Middle Ages ever since.

The first time that Madrid is mentioned in history was when a young Spanish Muslim scholar called Maslamah-al-Mairiti, meaning he came from "Marit" or what was then a hill town forty miles north of Toledo in central Spain. He went East in the late tenth century for what we would now call graduate study. The Arab schools he attended were not yet referred to as universities, but Jamiaat or places where students and professors 'gathered together' to seek and impart knowledge.

A thousand years ago most of Western Europe to the north of the Pyrenees was living in what we call the Dark or Middle Ages. This was a gloomy period between the late Roman Empire which had ruled the Mediterranean basin in ancient times, and the Renaissance or 'Rebirth' of European culture that began five or six centuries ago. However, southern or Islamic Spain did not form part of these middle ages but constituted the far Western fringe of much larger Islamic World. This position was somewhat like that of North and South America during the past two centuries. when our graduate students went to Europe to complete their university training.

Al-Mairiti or 'the man from Madrid', as his surname means in Arabic, completed his advanced training in the country we now call Iraq, in the cities of Baghdad, Kufa and Basra. After he graduated, he

returned home to Spain with two important intellectual acquisitions: the first was the system of Arabic numerals which the Islamic world had just borrowed from the Hindus and which they still honestly call the 'Hindu' numerals (to illustrate this conscious debt). They are still written from left to right in Arabic, as they are in Western and Indian script, and not from right to left, as in Arabic and Hebrew); Maslamah's other borrowing was a series of astronomical tables compiled by a Persian scholar called Khwarizmi, We might add a third acquisition, an important encyclopedia which had been edited by a group of philosophers who called themselves the "Brethered of Sincerity" and who were similar to the French encyclopedists of the eighteenth century in Western Europe. This movement had a similar stimulating effect on scientific enquiry in the flourishing world of Islam of that day.

These tools for the advancement of knowledge were important additions to human culture because the numerals were picked up almost immediately by a young French student, then in Spain called Gabert of Aurillac who took them back North where eventually they permitted Western Europe as well as the Arabs and Indians to perform more abstract arithmetical calculations without the use of the clumsy abacus which the Romans and Chinese had relied on. Later Gabert became Pope Sylvester II, and could introduce this innovation widely.

Where the Greeks had invented plane geometry, the Arabs now went on to

work with solid geometry and trigonometry. They also developed algebra, which permitted even more abstract calculations: the name placing numbers or other concepts between brackets in a jabr or 'splint', just as a broken leg or arm is, so the individual parts may be 'moved around safely as a unit. Mathematics was henceforth prepared to deal with more abstract terms than it had been. The "x" used in algebra, by the way, is the Spanish initial for the Arabic word Shay Meaning the 'thing' which was to be moved about, because the letter 'x' represented our 'sh' sound in medieval Spanish, as it still does in modern Portuguese. The "y" and "z" then followed naturally. Much of human history can be told by means of words like this which create mental pictures within us. Thus modern science became possible in Spain five centuries before the West European renaissance, and Western Europe received the possibility of overcoming its middle ages.

Khwarizmi's astronomical tables were adjusted for Spanish geography by a series of Muslim and Christian scholars; their efforts culminated in a school for translation supported by a great king of Castle, Alfonso X, the Scholar (1252-1284). King Alfonso had these tables worked over again for use in Toledo, the central city in Spain at that time. Many star names, for instance, are Arabic, like Baitlguz or 'House of the Twins'.

Thus if the conquering Castilians from the North of Spain had been as tolerant as the Arabs and Muslims were and as King Alfonso tried to be, instead of relying eventually on the inquisition for

their internal security system, we might still be making astronomical and marine observations based on the Longitude of Tolea. The astrolabe, another Arab invention, was essential to these calculations. Instead, when the British caught up with the rest of Europe scientifically, they adopted the longitude of Greenwich for their navigation and pursuit of world empire. Alfonso's court was important too because the Florentine ambassador there, was Bruento Latini, who took back some of the 'king's research papers to Italy; thus the Islamic concept of Heaven and Hell eventually found its way into "the Divine Comedy" composed by Latini's student Dante Alighieri, who in the spirit of his age placed Muhammad in one of the Lower levels of Hell. Mathematics and astronomy were not the only fields of science to which the Arabs and Muslims contributed when the Islamic empire flourished as the most dynamic institution in the world. This vast domain stretched from Morocco and Spain on the Atlantic coast across the same belt as it penetrates today, through a dozen Arab countries, Persia, the Turkish lands in Anatolia and Central Asia, and on the northern India and Bengal, clear through to Indonesia and the borders of China.

Thus two important Chinese products, paper and silk, were carried over the long route westward beyond the Great Wall which has been called the Great Silk Road, and then the length of the Mediterranean as far as Spain. The unusual fact here is that these inventions were introduced to the Iberian Peninsula as manufacturing processes and not as mere articles of commerce, and this at

least three centuries before Marco Polo went East along the same route. Paper was made from rags and esparto grass in those days, which was grown around Valencia in eastern Spain. While mulberry trees, whose leaves feed silkworms, began to be cultivated in the Vega or river plain around Granada in the mountains of south eastern Spain. Nevertheless, roads to the north of Spain were still so primitive that it was centuries before French ladies would wear silk stockings or silk dresses: fashion did not yet center in Paris. Gunpowder was another Chinese invention which might be mentioned here, though its introduction to Europe along that same route came later. However, it was first used in the wars over Granada in Spain.

Throughout this vast area running from the Atlantic to Central Asia, scholars were to be found in every city, and excellent colleges existed in most of them. Advanced students from Spain and North Africa went East to study, as we have said and then they built their own advanced countries of learning in Cordova, Seville and Granada. The great jamiat, madrasas and kulliyat which they fostered gave Europe its new world of 'university' as a loan translation, meaning a place where 'everything' was 'gathered together' for study; the Greek and Latin words previously had been lyceums and academies, plus the great Museum or Home of the 'Muses' in Alexandria. The French and Spanish University degree called the License or Licenciatura translates the term Ijaza of Arabic which means the professor's 'permission' or 'license' to teach the

subject which the candidate had studied with him.

North Africa and Spain had many of these new schools: the oldest university which is still functioning today is not in Bologna in Italy, but the Qarawiyyin University in the city of Fas in Morocco. This institution was founded in the year 845 by two charitable Tunisian sisters from Qayrawan, which then the Arab capital of Africa Minor or Tunisia: hence its name from these ladies' birthplace. Its beautiful dormitories still stand around its university quarter of Fas and are being restored today by the Moroccan government. Timbuktu was another such university city in West Africa which followed these North African and Andalusian models.

Graduate students used to come to the Spanish schools from Western Europe, last as Gerbert had arrived in the late tenth century: Michael Scot was one from Scotland; Adelard of Bath came from England: Herman the German and Herman the Da'matian obviously enough were from Germany and Adriatic. Plato of Tivoli and Gerard of Cremana were from Italy. This is naming countries rather than students to show the range of attraction which Islamic Spain exercised in its heyday.

Meanwhile a century and a half after Maslamah of Madrid, another Spanish scholar called Ibn-Tufayl wrote an important treatise called Hayy-bin-Yaqdhan (meaning 'alive, son of Alert' in Arabic), but which is usually known as "The Self-Taught Philosopher" by those Europeans who may have heard of it. This book is both an important study of

epistemology, or analysis of the basis of human knowledge, as well as a forerunner of Robinson Crusoe because it is written as an artistic tale long before the modern novel was invented; its hero grew up from babyhood on a desert island, and had to learn everything from scratch; yet at the mystic Pythagorean age of forty-nine (or seven times seven), he had mastered all of human knowledge his own analysis of nature or the world around him.

Five centuries later the French mathematician Reno Descartes worked over much the same material in a less artistic manner and still became famous as the great challenger of by then decadent scholastic philosophy of the late middle ages. Descartes is still considered to be one of the forerunners of modern philosophy whereas Ibn-Tufayl has been forgotten in his native Spain, North Africa where he worked as a minister of state and physician to the emperor of Morocco, and generally throughout the Islamic and Arab worlds which ought to remember him.

Nevertheless, intellectual circles in Western Europe, especially the new universities which were rising such as Paris and Oxford, picked up works like "The Self-Taught Philosopher" within decades of Ibn-Tufayl's lifetime. Specifically they studied the work of his more famous student and protege from the city of Cordova, Ibn-Rushd or 'Averroes'. as his name was barbarized in the West. Ibn-Rushd specialized on the texts of the ancient Greek philosopher Aristotle and he edited them for use in Arab universities. Almost

immediately however it was used in Latin translation by the new schools which were rising in western Europe, especially by the new scholastic like Thomas Aquinas. The Latter's Summa contra is an attempt to give a Catholic answer to some of the points raised by this Spanish Muslim thinker, and summa itself means the 'whole' or jamie which was the Arabic title used by Averroes for his 'complete' edition of Aristotle's writings. Besides this he edited two more studies, one for the general reader or What we might call a freshman manual, and also a detailed commentary for advanced students. Ibn-Rushd stands squarely along the road of transmission of learning from East to West.

Thus philosophy slowly began to revive in renescent Europe along patterns traced by Muslim thinkers, and this new spirit of enquiry prepared the world for the modern era. Rational inductive thinking is based on mathematics. as we have already indicated, but even further it derives from the Islamic concept of 'the Unseen' or 'the Absent' factor-al-Ghayb

in Arabic which we cannot know immediately, but whose message runs like a challenge throughout the Qur'an:

He holds the keys to the Unseen; only He knows them; He knows Whatever exists on land at sea; no leaf drops down unless He knows it, nor any seed (Lies) in the darkness of the earth. not any tender (shoot) nor any withered (stalk) unless it is (written down) in a clear Book. (Qur'an, 6:59)

and again:

This is some of the news about the Unseen Which We reveal to you. Neither you nor your people knew them before this. so be patient. (Qur'an. 11:49)

This open spirit of enquiry fostered abstract reasoning, and developed into true university learning and research. This movement had its beginnings in the Islamic school Kufa and Basra in Iraq at first, when Maslamah al-Mairity had studied and then it spread throughout the Islamic world and eventually helped in reawakening of Europe.

حضرت جوڈان رضی اللہ عنہ روایت کرتے ہیں کہ رسول اللہ ﷺ نے ارشاد فرمایا: جو شخص اپنے مسلمان بھائی کے سامنے عذر پیش کرتا ہے اور وہ اس کے عذر کو قبول نہیں کرتا تو اس کو ایسا گناہ ہوگا جیسا ناحق ٹیکس وصول کرنے والے کا گناہ ہوتا ہے۔ (ابن ماجہ)

The First Impression Of Maulana Dr. F. R. Ansari (R.A.)

Mrs. Safia Saeed M. A., B.Ed.

That the first impression is the last one
May not necessarily be correct,
But it's very true in Maulana Ansari's case
Who had gathered knowledge of East and West.

It was a winter afternoon,
When perchance we met His Eminence,
And were spellbound to hear him discuss
Various points in wonderful sequence.

Along with a big store of knowledge
He also possessed a charming personality
His exceedingly sweet temperament
Was indeed of matchless quality.

What we learnt from him in two hours
Was not possible through hundreds of books
To the appealing tone of conversation
Were added his affectionate looks.

At the end of this first meeting of ours
We felt that it would be a great benefit
To meet this great scholar frequently
Who was a true follower of the Prophet.

But alas! Life of this philosopher teacher
Did not have a long duration:
Of Islam he was a great preacher
And jewel to the Muslim nation.

The enlightened brain is no more with us
 But like a beacon of light his ideas stand
 May Allah grant him a place in Heaven
 That befits a Muslim so noble and grand!

خزانہ غیب سے روزی کا ملنا

حضرت ابوہریرہ رضی اللہ عنہ سے روایت ہے بیان کرتے ہیں کہ رسول اللہ ﷺ کے زمانہ میں اللہ کا ایک بندہ اپنے اہل و عیال کے پاس پہنچا جب اس نے ان کو فقر و فاقہ کی حالت میں دیکھا تو (الحاح کے ساتھ اللہ سے دعا کرنے کیلئے) جنگل کی طرف چل دیا جب اس کی نیک بیوی نے دیکھا (کہ شوہر اللہ تعالیٰ سے مانگنے کیلئے گئے ہیں تو اللہ تعالیٰ کے فضل و کرم پر بھروسہ کر کے اس نے تیاری شروع کر دی) وہ اٹھ کر چکی کے پاس آئی اور اس کو تیار کیا (تاکہ اللہ تعالیٰ کے حکم سے کچھ غلہ اُٹے تو جلدی سے اس کو پسا جائے) پھر وہ تنور کے پاس گئی اور اس کو گرم کیا۔

پھر اس نے خود بھی دعا کی اور اللہ تعالیٰ سے عرض کیا کہ اے مالک! ہمیں رزق دے اب اس کے بعد اس نے دیکھا کہ چکی کے گردا گرد اُٹے کیلئے جو جگہ بنی ہوئی ہے وہ اُٹے سے بھری ہوئی ہے۔ پھر تنور کے پاس گئی تو دیکھا کہ تنور بھی روٹیوں سے بھرا ہوا ہے۔ (جتنی روٹیاں اس میں لگ سکتی ہیں لگی ہوئی ہیں)

اس کے بعد شوہر واپس آیا اور بیوی سے پوچھا کہ میرے جانے کے بعد تم نے کچھ پایا؟ بیوی نے بتایا کہ ہاں ہمیں اپنے پروردگار کی طرف سے کچھ ملا ہے (یعنی براہ راست خزانہ غیب سے اس طرح ملا ہے) یہ سن کر یہ بھی چکی کے پاس گئے۔ (اور اس کو اٹھا کر دیکھا یعنی تعجب اور شوق میں غالباً اس کا پاٹ اٹھا کر دیکھا) پھر جب یہ ماجرا رسول اللہ ﷺ سے ذکر کیا گیا تو آپ ﷺ نے ارشاد فرمایا کہ معلوم ہونا چاہیے کہ اگر اس کو اٹھا کر نہ دیکھتے تو چکی قیامت تک یوں ہی چلتی رہتی اور اس سے اُٹا نکلتا رہتا۔

(مسند احمد، معارف الحدیث جلد ۲، صفحہ ۳۱۸)

Maulana Dr. F. R. Ansari (R.A.)

A Tribute by Abdullah H. Deedat

Few sons of Islam true,
Have walked the globe of late
And one of them were you,
So simple, humble but GREAT.

You traveled from place to place
And Allah's name extoll'd.
You craved only for HIS grace,
You were HIS soldier so bold.

Your concern for Muslims all
Was so deep and true.
Decline not, nor fall !
You urged them through and through.

You fed Qur'anic lore,
We drank of the Prophet's way.
Deep knowledge you had in store
To keep us in Islamic sway

You have left us dearest one
Our hearts are heavy and sad
Your duty you've truly done
With you Allah is glad

In you the youth had found
A giant in every field
You showed the Deen so sound
And taught them not to yield!

We say 'Farewell' to you
On your way to God on High
To live your life anew
What for then should we cry?

Sufiism

Ali bin Uthman Al Jullabi Al-Hujwiri (R.A.)

God, Almighty and Glorious, has said: "And those who walk meekly on the earth, and when the ignorant I speak to them answer 'Peace'," (shall be rewarded with the highest place in Paradise.) And the Apostle has said: "He that hears the voice of Sufiis (ahl al-tasawwuf)' and does not say Amen to their prayer is inscribed before' God among the headless." The true meaning of this name has been much discussed and many books have been composed on the subject. Some assert that the Sufi is so called because he wears a woolen garment sufi; others that he is so called because he is in the first rank (saff-i-awwal); others say it is because the Sufis claim to belong to the Ashab-e-Suffa, with whom may God be well pleased! Others, again, declare that the name is derived from safe (purity). These explanations of the 'true meaning of Sufiism are far from satisfying we requirements of etymology, although each of them is supported by many subtle arguments. Safa (purity) is universally praised, and its opposite is kadar. The Apostle on whom be peace! said: "The safw (pure part, i.e. the best) of this world is gone, and only its kadar (impurity remains." Therefore, since me people of this persuasion have purged their murals and conduct, and have

sought to free themselves from natural faints, on that account they are called Sufis; and this designation of the sect is a proper name (as asami-yi-a'lam), in as much as the dignity of the Sufis is too great for their transactions (mu'amalat) to be hidden, that their name should need a derivation. In this age, however, God has veiled most people, from Sufiism and from its votaries and has concealed its mysteries from their hearts. Accordingly, some imagine that it consists merely in the practice of outward piety without inward contemplation, and others suppose that it is a form and a system without essence and root, to such an extent that they have adopted the view of scoffers (ahl-i-hazl) and theologians (ulama), who regard only the external, and have condemned Sufiism altogether, making no attempt to discover what it really is. The people in general, blindly conforming to this opinion, have erased from their hearts the quest for inward purity and have discarded the tenets of the Ancients and the Companions of the Prophet. Verily, purity is characteristic of the Siddiq, if thou desires a true Sufi — because purity (safa) has a root and a branch: its root being severance of the heart from "others" (aghyar), and its branch that the heart should be empty of

this deceitful world. Both these are characteristic of the Greatest Siddiq, (the Caliph) Abu Bakr 'Abdallah Abi Quhafa, with whom may God be well pleased! He is the leader (imam) of all the folk of this Path.

The author then relates how, on Muhammad's decease, when 'Umar threatened to decapitate anyone who asserted that the Prophet was dead, Abu Bakr stepped forth and cried with a loud voice: "Whoever worships Muhammad, let him know that Muhammad is dead; but whoever worships Muhammad's Lord, let him know that He is living and died not." Those who regarded Muhammad with the eye of mortality ceased to venerate him as soon as he departed from this world, but to those who regarded him with the eye of reality his presence and absence were alike, because they attributed both to God; and looked, not at the particular change which had come to pass, but at the Author of all change; and venerated Muhammad only in proportion as God honored him; and did not attach their hearts to anyone (except God); and did not open their eyes to gaze upon mankind, in as much as "he that be holdeth mankind waneth, but he that returneth unto God reigneth" (man nasara ila 'l-khalq halak wa-man raia'a ila 'l-haqq malak). And Abu Bakr showed that his heart was empty of this deceitful world, for he gave away all his wealth

and his clients (mawali), and clad himself in a woolen garment (gilim), and came to the Apostle, who asked him what he had left for his family. Abu Bakr replied: "Only God and His Apostle." All this is characteristic of the sincere Sufi.]

I said that safa (purity) is the opposite of kadar (impurity), and kadar is one of the qualities of Man. The true Sufi is he that leaves impurity behind. Thus, human nature (bashariyyat) prevailed in the women of Egypt as they gazed, enraptured, on the wondrous beauty of Yusuf (Joseph), on whom be peace! But afterwards the preponderance was reversed, until at last they beheld him with their human nature annihilated (ba-fana'yi bashariyyat) and cried: "This is no human being" (Our. xii, 31). They made him their object and gave expression to their own state. Hence the Shaykhs of this Path (God have mercy on them) have said: Laysa 'l-safa min sifat al-bashar li-anna 'l-bashar madar wa 'l-madar la yakhlu min al-Kadar, "Purity is not one of the qualities of Man, for Man is clay, and clay involves impurity, and Man cannot escape from impurity." Therefore, purity bears no likeness to acts (af'al), nor can the human nature be destroyed by means of effort. The quality of purity is unrelated to acts and states, and its name is unconnected with names and nicknames—purity is characteristic of the lovers (of God), who are suns without cloud because purity is the

attribute of those who love, and the lover is he that is dead (fani) in his own attributes and living (baqi) in the attributes of his Beloved, and their "states". resemble the clear sun in the opinion of mystics (arbab-i-hal). The beloved of God, Muhammad the Chosen One, was asked concerning the state of Haritha. He answered: 'Abd nawwara 'llah qalbahu bi 'l-iman, "He is a man whose heart is illumined by the light of faith, so that his face shines like the moon from the effect thereof, and he is formed by the Divine light. "An eminent Sufi says: Diya al-sharhs wa'l-qamar idha 'shraraka namudhaj min safah al-hubb wa 'l-tawhid idha 'shtabaka, "The combination of the light of the sun and moon, when they are in conjunction, is like the purity of Love and Unification, when these are mingled together." Assuredly, the light of the sun and moon is worthless beside the light of the Love and Unification of God Almighty, and they should not be compared; but in this world there is no light more conspicuous than those two luminaries. The eye cannot see the light of the sun and moon with complete demonstration. During the sway of the sun and moon it sees the sky, whereas the heart (dil) sees the empyrean (arsh) by the light of knowledge and unification and love, and while still in this world explores the world to come. All the Shaykhs of this Path have agreed that when a man has escaped from the captivity of "stations"

(maqamat), and gets rid of the impurity of "states" (ahwal), and is liberated from the abode of change and decay, and becomes endowed with all praiseworthy qualities, he is disjoined from all qualities. That is to say, he is not held in bondage by any praiseworthy quality of his own, nor does he regard it, nor is he made self-conceited thereby. His state is hidden from the perception of intelligence, and his time is exempt from the influence of thoughts. His presence (hudur) with God has no end and his existence has no cause. And when he arrives at this degree, he becomes annihilated (fani) in this world and in the next, and is made divine (rabbani) in the disappearance of humanity; and gold and dust are the same in his eyes, and the ordinances which others find hard to keep become easy to him.

[Here follows the story of Haritha, who declared that he had true faith in God. The Prophet asked: "What is the reality of thy faith?" Haritha replied: "I have cut off and turned myself away from this world, so that its stones and its gold and its silver and its clay are equal in my sight. And I have passed my nights in wakefulness and my days in thirst until I think, I see the Throne of my Lord manifest, and the people of Paradise visiting one another, and the people of Hell wrestling with one another" (or, according to an alternative reading: "making sudden attacks on one

another"). The Prophet said, repeating the words thrice: "Thou knowest, therefore persevere"]

"Sufi" is a name which is given, and has formerly been given, to the perfect saints and spiritual adepts. One of the Shaykhs says: Man saffahu 'l-hubb fa-huwa saff wa-man saffahu 'l-habib fa-huwa Sufiyy, "He that is purified by love is pure, and he that is absorbed in the Beloved and has abandoned all else is a 'Sufi'." The name has no derivation answering to etymological requirements, in as much as Sufiism is too exalted to have any genus from which it might be derived: for the derivation of one thing from another demands homogeneity (mujanajat). All that exists is the opposite of purity (safa), and things are not derived from their opposites. To Sufis the meaning of Sufiism is clearer than the sun and does not need any explanation or indication. Since "Sufi" admits of no explanation, all the world, are interpreters thereof, whether they recognize the dignity of the name or not at the time when they learn its meaning. The perfect, then, among them are called Sufi, and the inferior aspirants (Taliban) among them are called Mutasawwif; for Tasawwuf belongs to the form *tafa'ul*, which implies "asking trouble" (takalluf), and is a branch of the original root. The difference both in meaning and in etymology is evident. Purity (safa) is saintship with a sign and a relation (riwayat), and Sufiism (tasawwuf) is an uncomplaining imitation of purity (hikayat li'l-safa bil shikayat). Purity, then, is a resplendent and manifest idea, and

Sufiism is an imitation of that idea. its followers in this degree are of three kinds: The Sufi, the Mutasawwif, and the Mustaswif. The Sufi is he that is dead to self and living by the Truth; he has escaped from the grip of human faculties and has really attained (to God). The Mutasawwif is he that seeks to reach this rank by means of self-mortification (mujahadat) and in his search rectifies his conduct in accordance with their (the Sufis') example. The Mustaswif is he that makes himself like them (the Sufis) for the sake of money and wealth and power and worldly advantage, but has no knowledge of these two things. Hence it has been said: Al-Mustaswif 'inda 'l-Sufiyyat ka-'l-dhi'ab wa-'inda ghayrihim ka-'l-dhi'ab, The Mustaswif in the opinion of the Sufis is as despicable as flies, and his actions are mere cupidity; others regard him as being like a wolf, and speech unbridled (be afsar), for he only desires a morsel of carrion. Therefore, the Sufi is a man of union (sahib wusul), the Mutasawwif a man of principles (sahib usul), and the Mustaswif a man of superfluities (sahib fudul). He that has the portion of union loses all end and object by gaining his end and reaching his object; he that has the portion of principle becomes firm in the "states" of the mystic path, and steadfastly devoted to the mysteries thereof; but he that has the portion of superfluity, is left devoid of all (worth having), and sits down at the gate of formality (rasm), and thereby he is veiled from reality (ma'ni), and this veil renders both union and principle invisible to him. The Shaykhs of this persuasion have given many subtle definitions of Sufiism which cannot all be enumerated.

A Man of God

Sulaiman Petersen

“Greatness is not a teachable nor gainable thing, but expression of the mind of a God made man: teach or preach, or labour as you will, everlasting difference is set between one man's capacity and another's; and this God given supremacy is the priceless thing, always just as rare in the world at one time as another.... And nearly the best thing that men can generally do is to set themselves, not to the attainment, but the discovery of this: learning to know gold, when we see it, from iron-glimpse, and diamond from flint-sand, being for most of us a more profitable employment than trying to make diamonds out of our own charcoal. Ruskin.

Shah Muhammad Fazl-ur-Rahman Al-Ansari (R.A.) was a great man. His qualities of head and heart had set him apart from and above those of the teeming millions who inhabit this globe. His remarkable and gifted intellect had astounded his teachers as it did those other great minds with whom he came into contact in later years. His forceful personality attracted many and made a lasting impression on the minds of many. His shining character served as a fitting mirror for those who had found in themselves something wanting and reflected ably the mission and the message which he was propounding. Muhammad Fazl-ur-Rahman Al-Ansari (R.A.) was a great man because he was man of God.

A Noble Mission

Greatness of a kind of this man is a rare thing indeed and that he was destined to lead the type of life he had led since his very early years is borne out by the priceless legacy he had left behind a legacy which entailed years of hard and ceaseless study and struggle, years of arduous sacrifice and relentless upheavals and the doggedness with which he preserved, has earned for himself an illuminated niche in the Temple of Fame. And yet, with all these accolades and showers of praise that was bestowed upon him, he remained, throughout his meaningful life, a simple man. Whether he was addressing a huge gathering in a brilliantly lit auditorium, whether he stressed a point with able academicians, whether propounding theories to his contemporaries or instructing his few students or conversing with the man on the street, Fazl-ur-Rahman Al-Ansari (R.A.) did so with natural grace, ease and dignity; no affection and no pedanticism. Whoever came into contact with him could not help but be charmed by the affable manner of Dr. Ansari and thus was his way of influencing people; especially those who were constantly around him and closest to him. The mission of Dr. Fazl-ur-Rahman Al-Ansari started at an early age. While other young men, his own age, were occupying themselves with current amusements of various sorts, young Fazl-ur-Rahman Al-Ansari was thinking how this world could be made a

better place to live in. Dr. Ansari was very much concerned about the conditions of this world. He was concerned because he had set for himself a mission to change the conditions of Muslims particularly and the world generally and he was under no illusions as to what his mission would entail. However, Dr. Ansari persevered in his mission throughout his life and fought with determination and vigor the obstacles that came in his way. He had the courage of his convictions and fearlessly expressed his opinions without fear of contradiction. Needless to say, all this resulted in him earning for himself a position of eminence in his community; the community of Muslims throughout the world.

Dr. Ansari enjoyed the singular honour of being the first Muslim in the history of Islam to have traveled the world five times for the sake of the propagation of Islam. At times he was heavily indisposed due to Matters of health, domestic affairs organizational affairs etc., but he did not demur his mission. The mission of Islam was uppermost in his mind. But I well remember the visit of Dr. Fazl-ur-Rahman Al-Ansari (R.A.) to the Republic of South Africa. Dr. Ansari visited the Republic of South Africa in 1970 to deliver, it was said, some of his finest lectures. Dr. Ansari traveled the whole country and visited. Cape Town before returning to Pakistan. The first lecture he gave was at the Old Drill Hall, opposite the Grand Parade Centre where, more than twenty years ago a huge crowd listened to an inspiring address by the late Maulana Abdul Aleem Siddiqui (R.A.). The hall was

packed to capacity with the result that loudspeakers had to be placed outside for those who came late and could not get into the hall. Dr. Ansari was the guest of the Muslim Assembly (Cape) and I remember the occasion on his very first lecture in Cape Town when the organizer, Mr. M. T. Ajam and the secretary Mr. S. A. Seria, on requesting the men in the audience to make place for the ladies there was no response. But before Dr. Ansari started his lecture he said very simply that it was Islam which introduced the concept of 'Ladies first' in the world and, as if on a given signal, all the men in the audience stood up to offer their seats to the ladies. This request was greeted with a thundering applause. I vividly remember the opening address of this great orator and the ease with which he recited the Holy Qur'an captivated and fascinated me. In the middle of his lecture I had made up my mind to come to Pakistan and to learn under this man. His lecture was interspersed with clapping from the audience. But the ovation he got at the end of the lecture was deafening. The people had taken him to their hearts; they loved him. There were quite a number of non-Muslims in the audience and I learnt afterwards that four people (it might be more) had embraced Islam under him. He was followed wherever he went and every venue was packed to capacity. A lecture that stands out in my mind was the one he gave at the University of Cape Town. The Rabbi of Cape Town, Professor Lapin and Dr. J. Cumpsty, the Head of the Department of Religious Studies at the University, were the other two speakers. The hall was, again, packed

with a multi-racial, multi-religious audience. Dr. Ansari was the last speaker and there came a hush over the listeners; you could hear a pin drop in the silence. There was a roaring ovation at the end of his speech which he took easily and very casually.

The second visit Dr. Ansari paid to South Africa was as the guest of the Muslim Youth Movement. Dr. Ansari was invited as the guest speaker at the M.Y.M. Convention which was held in Natal. The Convention ended on a Sunday and Dr. Ansari flew down Cape Town with his young host, Hafiz Muhammad 'Abu Bakr, the President of the Muslim Youth Movement of South Africa. Dr. Ansari delivered a lecture the same afternoon hardly a stone's throw away from my house. The Athlone Stadium was the venue this time and the grand stand was crowded. The 'Ulama of Cape Town were also represented and the President of the Muslim Assembly, Sheikh Muhammad Salie Dien, made the opening address. After the President's address Maulana Ansari requested that the dais be moved nearer to the audience. Hurriedly a few young men, including myself, shifted the entire dais from where it stood in the center of the stadium to a place near the entrance. The audience was entranced. I have asked myself, quite objectively that is, what was it that made Dr. Ansari a different speaker or a different man from other equally, eloquent speakers or orators I have heard and I have since then concluded that it was the man's spirituality; his whole manner suggested a type of humanity that carried with it the unmistakable stamp of spirituality and

greatness and also his penetrating gaze. One could feel that gaze boring into one and felt that nothing remains hidden from this man. But the occasion I really enjoined was the private session Dr. Ansari had with the members of the Muslim Assembly (Cape J. I remember that it was on a Sunday evening and all members were present. (a difficult thing indeed on other occasion). Dr. Ansari arrived dead on time with his host. There were also visitors from Durban and Johannesburg present. It was a very informal session and soon the ice was broken. Dr. Ansari answered the questions of the members with that simple ease and affability that had endeared him to so many. I passed the vote of thanks that night and I remember that I was feeling a bit nervous. All the time while I was speaking Dr. Ansari never once took his eyes off my face but instead of nervousness, I experienced something else and that 'something else' spurred me on, to come to Pakistan. All the lectures of Maulana Ansari were recorded and I made sure that I had my own collection and which I did get eventually. It is a pleasure and an experience just to sit and listen to the lectures of this wonderful man and many of my friends were visibly moved after having listened to one or a few lecture.

The manner with which Dr. Ansari captivated his listeners and the general public was the same manner with which he fascinated and impressed academicians and other learned men whom he had met on his South African visit. Wherever he went he was fittingly feted. The informal discussions he had with professors of various faculties were

stimulating, thought provoking and refreshing. Some professors expressed their amazement at the multidimensional academic and ecumenical qualities of Dr. Fazl-ur-Rahman Al-Ansari (R.A.); he won over his opponents with logic and manner.

It is difficult to assess the many sided genius of this man. One has to read his works and one has to talk to his family members and close friends to get some measure of understanding. His thought soared above those of the ordinary man and he was forever preoccupied with matters of the mind.

He was like a father to the students of the Aleemiyah Institute of Islamic Studies and they in turn, looked upon him as a father. Whenever he had the time he would avail himself of the opportunity to come and speak to the students either informally or a lecture would be organized where the students were free to ask questions. In the short time that I had with Dr. Ansari (twelve months, in fact, before his death) and the few discussions I enjoyed with him, opened to me new vistas of thought and vision and I also learnt a great deal. But the thing that was continuing to astound me was manner — it was so simple. I also remember one occasion when I went with him to his doctor. He had to go for a medical check-up. We spoke of so many things since leaving the house until we reached the doctor's surgery I went with him into the doctor's examination room and while the doctor was examining him he continued his conversation with me and would in between reply to some questions the doctor would put to him. I

realized afterwards that only a person who has the fullest convictions that whatever he was doing is right would act in such a manner and I am in no doubt that Dr. Fazl-ur-Rahman Al-Ansari (R.A.) was such a person.

His death came as a terrible shock to all of us; in fact, we were stunned at the news. He lies buried near the entrance to our campus and one cannot fail but be reminded every time one passes his grave that we came here so that we could become missionaries of his caliber who lies buried there. There is also no doubt in my mind that Maulana Dr. Muhammad Fazl-ur-Rahman Al-Ansari (R.A.) was greatest exponent of Dynamic Orthodoxy (his own term!) in the Muslim world. He was also the greatest thinker; he had a full grasp of the Western mind and fully understood the malady which existed in the world. His Magnus Opus "The Quranic Foundations and Structure of Muslim Society" clearly points out the brilliant intellect of the author. It is rare for one man to have within him qualities of a soldier, a worker and a philosopher; Dr. Ansari had these qualities and more. Despite his philosophical dissertations and sharp logical acumen, he was also very much a practical man as his constant involvement in the administration of the World Federation of Islamic Missions (which he founded) pointed out and the manner with which he would convince a visitor from abroad that the best method to employ for the Muslim community "in your country would be this because, under the peculiar circumstances which you

people live, it is best to adopt an attitude of ... "

Muhammad Fazl-ur-Rahman Al-Ansari is no more with those who love him. But his memory will remain evergreen. What better prayer could we offer than to ask

Allah Almighty to make us missionaries of the same mould as Fazl-ur-Rahman Al-Ansari (R.A.) so that we could carry on the mission where he left off. I think that is what Dr. Fazl-ur-Rahman Al-Ansari (R.A.) would've wished.

آرام و سکون کی تلاش

حضور سیدنا غوث الاعظم شیخ عبدالقادر جیلانی قدس سرہ النورانی کا فرمان ہے: "محبت الہی کا تقاضا ہے کہ تو اپنی نگاہوں کو اللہ کی رحمت کی طرف لگا دے اور کسی کی طرف نگاہ نہ ہو یوں کہ اندھوں کی مانند ہو جائے، جب تک تو غیر کی طرف دیکھتا رہے گا اللہ کا فضل نہیں دیکھ پائے گا پس تو اپنے نفس کو مٹا کر اللہ عزوجل ہی کی طرف متوجہ ہو جا، اس طرح تیرے دل کی آنکھ فضلِ عظیم کی جانب کھل جائے گی اور تو اس کی روشنی اپنے سر کی آنکھوں سے محسوس کریگا اور پھر تیرے اندر کا نور باہر کو بھی منور کر دے گا، عطائے الہی عزوجل سے ٹو راحت و سکون پائے گا اور اگر ٹو نے نفس پر ظلم کیا اور مخلوق کی طرف نگاہ کی تو پھر اللہ عزوجل کی طرف سے تیری نگاہ بند ہو جائے گی اور تجھ سے فضلِ خداوندی رُک جائے گا۔"

تو دنیا کی ہر چیز سے آنکھیں بند کر لے اور کسی چیز کی طرف نہ دیکھ جب تک ٹو چیز کی طرف متوجہ رہے گا تو اللہ عزوجل کا فضل اور قرب کی راہ تجھ پر نہیں کھلے گی، توحید، قضائے نفس، محویت ذات کے ذریعے دوسرے راستے بند کر دے تو تیرے دل میں اللہ تعالیٰ کے فضل کا عظیم دروازہ کھل جائے گا تو اسے ظاہری آنکھوں سے دل، ایمان اور یقین کے نور سے مشاہدہ کریگا۔

مزید فرماتے ہیں: تیرا نفس اور اعضاء غیر اللہ کی عطا اور وعدہ سے آرام و سکون نہیں پاتے بلکہ اللہ تعالیٰ کے وعدے سے آرام و سکون پاتے ہیں۔ (فتوح الغیب مع قلائد الجواہر، ص ۱۰۳)

Maulana Dr. F. R. Ansari

(God's Blessings Be With Him)

The Roving Ambassador Of Islam

Sheikh Ali Mustafa

(Graduate of Aleemiyah Institute from Suriname, South America)

O Fazlur Rahman,
How true you were to your name.
O Fazlur Rahman
How Allah gave you knowledge,
And how He gave you fame;

O Fazlur Rahman!
You were the Ghazali of our age,
And truly you were a sage,
You are our inspiration and our pride,
By God you were a man upright!

O Fazlur Rahman!
You gave us back the mission of the Prophet,
You gave us back the love of the Prophet,
To enjoin the Right and forbid the Wrong,
This is a job that's got to be done!

We pray to Allah, Al-Rahman:
To make us all like Fazlur Rahman.
To guide the students of Aleemiyah,
To serious study and "Ijtehaad",
So they can guide the "Ummah" of Mustafa,
To real "Jehaad" and "Ijtehaad",
To be the pride of Al-Aleemiyah,
A real tribute to Fazlur Rahman,
To the glory of Allah Al-Rahman!

Dr. Ansari, or Maulana Ansari, as he was known to many, was an exceptional human being with a multidimensional personality and a high moral character based on that of the Holy Prophet Muhammad (P.B.U.H.). The first time I ever heard of Maulana Ansari was 17 years back, in 1966, the year that I formally accepted Islam as my way of life.

I was anxious to learn Islam, and I learned from a Muslim friend of mine that in Pakistan there was a very great Islamic Scholar: Maulana Ansari, who had been in Suriname before. I wrote a letter to Maulana requesting him to accept me at his Institute of Islamic Learning. Maulana promptly replied, and that letter I've kept since then as a

sacred treasure. He welcomed me warmly to Islam and to the Aleemiyah. However, I could not afford the journey and here it was that Maulana came to my help...

Maulana Ansari arrived at the Zanderij Airport (Suriname), on 1st August, 1969. This was Maulana's last visit to Suriname and my very first time to see him. The sight was impressive; it reminded me of the Prophets and holy men of old: that long robe and the turban which are the classical hallmark of the men-of-God.

The personality of Maulana was, as ever after, warm, friendly and accommodating. He took me close to him, and I went with him wherever he went, opening the lecture sessions with the recitation of the Holy Qur'an. On the last day, after his final lecture, he sat down. Then he got up again and made a special mention of a commitment made by the Executive of the Suriname Muslim Association to send me to Pakistan for study at the Aleemiyah Institute of Islamic Studies. This was a real booster for me and eventually, not long after that, on Oct. 1st, 1969, I put my first foot on the journey in quest of Islamic knowledge, training and guidance.

It was in Pakistan that I came to see and know more of the greatness of this savant of Islam. Maulana wanted to create an Institute of Islamic Learning to produce real Muslim Scholars for the Muslim Ummah. This was not altogether easy for the lack of all the right ingredients. The Aleemiyah, named after the great tutor and father-in-law of Maulana Ansari: Maulana Abdul Aleem

Siddiqui (رحمة الله عليه) is the answer that Maulana tried to create for the world-wide problems in the Muslim Ummah. It was what Maulana called at: CRISIS OF CHARACTER, in the religious leadership of the Muslims all over. Maulana has in his many learned lectures very clearly diagnosed the malady that has beset the Ummah. It is essential that we understand it well and work toward the solution thereof. This humble servant of Islam could be seen flaming with emotion when expounding the Message of Islam, especially When dealing with the distracting and negative spirit of the religious leadership of the Ummah; the ignorance of sectarian attitude which was killing the spirit of JEHAD among the Muslims. The Aleemiyah Institute needs, to counteract all that, scholars of the caliber of Maulana Ansari, a man who had mastered 27 branches of knowledge, with a regular reading habit of at least 500 pages a day and constancy and consistency in IBADDA and MUJAAHIDA (Worship and Self-Mortification). The Aleemiyah needs, besides students with that zeal for learning and love for humanity, plus the ability to absorb the higher teachings of Islam, the SABR to work against heavy odds, to strive so hard in knowledge, personality development and character building that they would prove themselves worthy and capable of taking up the challenge to reform, or help reform the Muslim Ummah in whichever part of the Globe they may find themselves, Insha Allah...!

Maulana's call was clear for all: "BACK TO MUHAMMAD ﷺ, BACK TO

THE QUR'AN". Some ignorant folk have construed this to mean a denial of the Hadith of the Noble Prophet ﷺ, The charge is false, for those who have known Maulana and have listened to him are convinced that Maulana was an ardent lover of the Holy Prophet ﷺ. Besides, no one can deny the last advice of the Prophet on the day of ARAFAAT at the last pilgrimage when He ﷺ said about the Qur'an that; "IF YOU HOLD ON TO IT YOU SHALL NEVER GO ASTRAY"!

He was very clear in his exposition of Islam, and he minced no words in condemning the negative factors in the Ummah: but prejudice dies hard ...” He made it clear that Islam is based on TAUHEED; that Spiritualism forms an integral part of Islam; that sound reason is the pride of Islam. He was not extreme. Maulana was a Sufi, but his Sufism was action based on the Sunnah of the Holy Prophet ﷺ and pure Science from the Qur'an, some felt Maulana went too high with too much science, but he wanted to show us the beauty and grandeur of Islam, and its greatness. He wanted to lift us up to the peak of the mountain and show us the vast and wonderful landscape of Islam so that we may aspire for it and not be content to remain at the bottom!

Maulana was a man for the world, not only the Muslim world, for Maulana Ansari was the best expounder of Islam I have ever seen, met or heard. I remember one particular occasion at the Aleemiyah when Maulana called for me, Siddique Ahmed Nasir (my colleague from Guyana) and one or two more students. He wanted us to witness (as

part of our training or course) a discussion he was about to have with one Christian lady, who had come to enquire about Islam. This was a special opportunity and privilege for us to witness a masterpiece of an unfolding of the Message of Islam in such a beautifully persuasive and loving manner that the listener has no way but to accept. Here there was no sarcasm, no criticism, no forcing to accept. It was simply an exposition of accepted truths of human behavior, human history, certain discoveries in science and then blending them with Quranic truths and showing the correlation with the way of life which is Islam.

Maulana's greatness to me was an evolving experience. In 1970/1971 Maulana was invited by the Muslims of South Africa where he delivered perhaps, some of his most learned and finest speeches on Islam. There, he spoke on a variety of subjects, all underlined by a note of spirituality and high learning. But Maulana's great exposition of Islam was not restricted to South Africa. I heard of his lectures in Europe, the United States of America and the Far-East. His originality and uniqueness of style was simply amazing. Anyone who heard Maulana's lectures will vouch for clarity and force of expression, which bespeaks of a strong conviction, a firm grounding in knowledge and true sincerity of purpose all in the interest of Islam and Muslims.

Maulana did not neglect his countrymen, I attended many of Maulana's Urdu and English lectures in Karachi; and in Urdu his clarity and force

was the same if not better. However, Maulana was not the sensational type of Moulvi Saheb which is what some people seem to like in Pakistan. But he did make an impact on those who valued knowledge.

As a writer Maulana started very early in life. The first book Maulana Ansari wrote on Islam (to my knowledge) was "BEACON LIGHT". He was less than 20 yrs, old then. After that he wrote a series of booklets on various aspects of Islam. The simplicity, clarity and force of his style bear testimony to his great understanding of Islam. Such booklets are very helpful to the new Muslim in particular, since they are a condensation of ideas which can be expanded. However, the last work from Maulana's pen, his life work, the gist of his understanding of Islam and a gift to the Muslims and humanity was: The Qur'anic Foundation and Structure of Muslim Society. In this masterpiece Maulana drew us the most beautiful, the most complete and comprehensive picture of Islam. It is a book to be studied and digested; a reference book taken solely from the main reference: AL-QUR'AN for the rebuilding of the UMMAH OF ISLAM May ALLAH accept and inspire us to real Islam, Ameen!

Many were surprised to see a Maulana in traditional dress, addressing audiences in highly modern, sophisticated, western countries, audiences comprising of highly educated people: critics of Islam, clergymen, philosophers, doctors, scholars in various branches of knowledge. They were dazed at ease with which he was able to

present Islam to them. They were amazed that one man could master so vast knowledge. Yet, they had experienced only one small example of the greatness of human personality and character created by Islam, of which there were many in the glorious past of Islam... To the Muslims he constantly sounded the clarion call which was echoed before him by the great sons of Islam like Jamal-ud-Din Afghani; Maulana Hali; Sir Muhammad Iqbal; Maulana Abdul Aleem Siddiqui and many others. He warned them of the dangers that could befall them if they do not implement real Islam; he diagnosed their situation among other nations; and suggested solutions and practically helped them in various parts of the world for the improvement of their condition as Muslims.

Towards the end of May, 1974 Maulana fell ill. Everyone was worried. He was taken to the hospital. Monday morning 3rd June 1974 11-JAMADIUL AWWAL 1394). We were crowded in the room of brother Sulaiman Peterson. on the first floor of the Aleemiyah Hostel, hoping and praying for Maulana's life! By about 10 o' clock the news came; Maulana Ansari had left this physical world for the spiritual abode. It came as a shock to us all. We could hardly believe it. We were overcome with emotion. Maulana had lived for 63 years. (Lunar) just like the Holy Prophet (ﷺ) and his tutor Maulana Abdul Aleem Siddiqui, (رحمة الله عليه) and as such fulfilling the last Sunnah of the Beloved of ALLAH.....

May ALLAH lead us on the right path and give us the conviction based on

real knowledge and sincere love and devotion for Him and His Beloved Prophet Muhammad Mustafa ﷺ. May ALLAH bless the soul of Maulana Dr. Fazlur-Rahman Ansari (رحمة الله عليه) for the invaluable service he rendered; to

Islam and humanity. If at least one of his students takes his place or at least carries on the same mission, HE WILL HAVE SUCCEEDED. Insha-ALIAH, Ameen.....!

دربارِ نبوت

حدیثوں میں آیا ہے کہ آنحضرت ﷺ کی مجلس میں لوگ بیٹھتے تو یہ معلوم ہوتا کہ ان کے سروں پر چڑیاں بیٹھی ہوئی ہیں یعنی کوئی شخص ذرا بھی جنبش نہیں کرتا تھا۔ گفتگو کی اجازت میں ترتیب کا لحاظ رہتا تھا۔ لیکن یہ امتیاز مراتب، نسب و نام یا دولت و مال کی بنا پر نہیں بلکہ فضل و استحقاق کی بنا پر ہوتا تھا۔ سب سے پہلے اہل حاجت کی طرف متوجہ ہوتے اور ان کے معروضات سن کر ان کی حاجت برآری فرماتے۔

تمام حاضرین ادب سے سر جھکائے رہتے، خود بھی آپؐ مؤدب ہو کر بیٹھتے۔ جب کچھ فرماتے تو تمام مجلس پر سناتا چھا جاتا۔ کوئی شخص بولتا تو جب تک چُپ نہ ہو جائے، دوسرا شخص بول نہیں سکتا تھا۔ اہل حاجت عرضِ مدعا میں ادب کی حد سے بڑھ جاتے تو آپؐ کمالِ حلم کے ساتھ برداشت فرماتے۔ آپؐ کسی کی بات کاٹ کر گفتگو نہ فرماتے جو بات ناپسند ہوتی، اس سے تغافل فرماتے اور ٹال جاتے۔ کوئی شخص شکریہ ادا کرتا تو اگر آپؐ نے واقعی اس کا کوئی کام انجام دیا ہے تو شکریہ قبول فرماتے۔ مجلس میں جس قسم کا ذکر چھڑ جاتا آپؐ بھی اس میں شامل ہو جاتے۔

ہنسی اور مہذب ظرافت میں بھی شریک ہوتے۔ کبھی کسی قبیلہ کا کوئی معزز شخص آجاتا تو حسبِ مرتبہ اس کی تعظیم فرماتے اور فرماتے "اکرامو کریم کل قوم"۔ مزاج پُرسی کے ساتھ ہر شخص سے دریافت فرماتے کہ کوئی ضرورت اور حاجت تو نہیں ہے۔ یہ بھی فرماتے کہ جو لوگ اپنے مطالب مجھ تک نہیں پہنچا سکتے مجھ کو ان کے حالات اور ضروریات کی خبر دو۔ ایران میں معمول تھا کہ جب مجلس میں کوئی معزز شخص آجاتا تو سب تعظیم کو کھڑے ہو جاتے۔ یہ بھی قاعدہ تھا کہ رؤسا اور امراء جب دربارِ جماتے تو لوگ سینیوں پر ہاتھ رکھ کر کھڑے رہتے۔ آپؐ نے ان باتوں سے منع فرمایا اور ارشاد کیا کہ "جس کو یہ پسند آتا ہے کہ لوگ اس کے سامنے تعظیم سے کھڑے رہیں، اس کو اپنی جگہ دوزخ میں ڈھونڈنی چاہیے۔" البتہ جوشِ محبت میں کسی کسی کے لیے کھڑے ہو جاتے۔

چنانچہ حضرت فاطمہ زہرا رضی اللہ عنہا جب کبھی آجاتیں تو اکثر کھڑے ہو جاتے اور فرطِ محبت سے ان کی پیشانی چومتے۔ (حضرت حلیمہ سعدیہ کے لیے بھی آپؐ نے اٹھ کر چادر بچھا دی تھی۔ اسی طرح ایک دفعہ آپ کے رضاعی بھائی آئے تو ان کے لیے بھی محبت سے کھڑے ہو گئے اور ان کو اپنے سامنے بٹھایا۔)

Maulana Dr. Muhammad Fazlur Rahman Ansari

His Life at a Glance

- | | |
|--|--|
| <p>1914 Born in Muzaffar Nagar, U.P. India on 14th August (14th Shaban 1333).</p> | <p>Hazrat Maulana Syed Sulaiman Ashraf, which continued for 3 years.</p> |
| <p>1919 Began memorization of the Holy Quran.</p> | <p>Wrote his second booklet the "Christian World in Revolution"</p> |
| <p>1921 Obtained certificate of Hafiz-ul-Quran from Madrasah Islamiah, Muzaffar Nagar.
Family migrated to Meerut, India. Started Dars-e-Nizami course at Madrasah Islamiah, Meerut.</p> | <p>1935 Graduated with a First Class First.

Received Gold Medal for standing First in B.A. & B.Sc. combined.

Received Gold Medal for establishing new record of 98% in Philosophy B. A. Exams.

Received Haqqi Prize for best student in Arabic in B. A. Exam.</p> |
| <p>1924 Stopped attending Madrasah Islamiah as full-time student but continued Dars-e-Nizami as part-time student.</p> | <p>Started B.Th. (Bachelor of Theology) course at Aligarh.</p> |
| <p>1932 Met Maulana Abdul Aleem Siddiqui and became a regular visitor at his home. Wrote his first booklet "The Beacon Light".</p> | <p>Wrote "Muhammad: The Glory of the Ages and Islam in Europe and America"</p> |
| <p>1933 Completed Dars-e-Nizami course.

Passed intermediate Science from Meerut Collage.

Enrolled for B. A. at Aligarh Muslim University with Arabic, Philosophy and English Literature as main subjects.

Started a post Dars-e-Nizami course at Aligarh under the celebrated Islamic Scholar</p> | <p>1936 Married the eldest daughter of Maulana Abdul Aleem Siddiqui.</p> <p>1937 Started learning German.</p> <p>1938 Sent to Singapore by Maulana Abdul Aleem Siddiqui on missionary errand, where he spent one and a half years.</p> |

- Wrote the following: Muslims and Communism, Humanity Reborn, Islam and Trends in Christianity.
- 1939 Selected as Fellow of the Alexander von Humboldt Stiftung of Berlin and was to proceed to Germany for higher Studies; however, the Second World War prevented this.
- 1941 Graduated First Class First in B. Th. (Bachelor of Theology) from Aligarh.
- 1942 Was Vice-President of the Philosophical Society of Aligarh Graduated First Class First in M.A. (Philosophy) from Aligarh. In August started Research (for Ph.D.) under Dr. S.Z. Hasan, the world renowned Philosopher which he under took for five years.
- Became Warden of Aftab Hostel at Aligarh – a post which he held for 3 years.
- While at Aligarh he had covered independently the M.A. courses in many subjects like Politics, Economics, etc. and read widely on Physical Sciences, Comparative Religion, Mythology, History of Civilization and Culture, Law, Medicine (esp. Homoeopathy) etc.
- 1944 Selected as a member of Education Planning Committee under the mandate given by Quaid-e-Azam, Muhammed Ali Jinnah, the post which he held until 1946.
- 1945 Dr. S.Z. Hasan, his Director of Research remarked, "For some time now he has been working with me on a philosophico-religious theme for his Doctorate, *which I am sure is going to be a great Dissertation.*
- 1947 Completed research but due to unfortunate circumstances his completed thesis was misplaced by his Director of Research Dr. S.Z. Hasan. Thus he was deprived of his Ph. D.
- Migrated to Pakistan along with Maulana Abdul Aleem Siddiqui and his family members.
- Life-sketch included in Biographical Encyclopedia of the World.
- 1948 Became Editor Sind Information.
- 1949 Given *Ijazah* (authority) by Maulana Abdul Aleem Siddiqui in all spiritual affairs, within the Hateem of the Ka'bah.
- Started the epoch-making missionary tour as protege of Maulana Abdul Aleem Siddiqui. This tour covered nineteen countries and lasted 1 ¼ years.
- 1952 Joined Jamiyat-ul-Falah (an Islamic Missionary organization) and became Editor of its organ

- Voice of Islam (until 1954) and Director of its missionary endeavors.
- 1954 Demise of that eminent saint Maulana Abdul Aleem Siddiqui on 23rd August (22nd Zil Hijja, 1373) in the holy city, Medina Munawwara.
- In order to accommodate his other missionary activities undertook honorary and, not full-time, lectureship in Islamic at the three different colleges in Karachi (which he continued until 1960) as well at the University of Karachi (which he continued until 1964).
- 1955 Elected Chief Successor of Maulana Abdul Aleem Siddiqui Halqa-e-Aleemiya of Karachi on 30th January.
- 1957 Undertook a five month round the world missionary tour covering seventeen countries.
- 1958 Founded the World Federation of Islamic Missions on 28th August.
- 1959 Started conducting short courses on Islam in English for foreign and Pakistani students.
- 1960 Embarked on an eight-month round-the-world missionary tour visiting fifteen countries.
- 1962 Became Professor at Academy of Islamic studies for Ulema.
- 1963 Appointed Reader and Chairman Dept. of Tasawwuf and Akhlaq at the Islamic University of Bahawalpur, which appointment he could not take up due to pressure of expanding missionary activities.
- 1964 Established Aleemiyah institute of Islamic Studies at Karachi.
- Undertook fourth round-the-world missionary tour which lasted for five months and covered nine countries.
- 1966 Registered as an authorized practitioner of Homeopathy on 29th Sept.
- 1969 Undertook fifth round-the-world missionary tour lasting four months and covering more than sixteen countries.
- 1970 Granted Ph. D. degree by the University of Karachi for his thesis on the Islamic Moral Code and its Metaphysical Background.
- Undertook a historic missionary visit South Africa in August-September.
- 1972 Selected by Government of Pakistan to head a two-man official delegation of Ulema to Uganda in May-June.
- 1973 His voluminous masterpiece ***The Qur'anic Foundations and***

Structure of Muslim Society

launched on 1st December.
Undertook final missionary tour in
December to Seychelles and Sri
Lanka.

1974 Admitted to National institute of
Cardio-Vascular Diseases on 3rd
May.

Returned home on Thursday,
30th May.

Breathed his last on Monday 3
June, 1974 (11th Jarnadi-ul-
Awwal, 1394) at 10.15 a.m.

Buried in Islamic Centre
compound on Monday 3rd June
(12th Jamadi-ul-Awwal) at about
10.30 p.m.

May Allah Almighty Shower His choicest
blessings on this noble soul!

افلاطون اپنے اُستاد سقراط کے پاس آیا اور کہنے لگا ”آپ کا نوکر بازار میں کھڑے ہو کر آپ کے بارے میں ہرزہ سرائی کر رہا تھا۔“ سقراط نے مسکرا کر پوچھا ”وہ کیا کہہ رہا تھا۔“ افلاطون نے جذباتی لہجے میں جواب دیا ”آپ کے بارے میں کہہ رہا تھا۔۔۔“ سقراط نے ہاتھ کے اشارے سے اسے خاموش کروایا اور کہا ”تم یہ بات سنانے سے پہلے اسے تین کی کسوٹی پر رکھو، اس کا تجزیہ کرو اور اس کے بعد فیصلہ کرو کیا تمہیں یہ بات مجھے بتانی چاہیے۔“ افلاطون نے عرض کیا ”یا اُستاد تین کی کسوٹی کیا ہے؟“ سقراط بولا ”کیا تمہیں یقین ہے تم مجھے یہ بات بتانے لگے ہو یہ بات سو فیصد سچ ہے۔“ افلاطون نے فوراً انکار میں سر ہلا دیا، سقراط نے ہنس کر کہا ”پھر یہ بات بتانے کا تمہیں اور مجھے کیا فائدہ ہو گا؟“ افلاطون خاموشی سے سقراط کے چہرے کی طرف دیکھنے لگا، سقراط نے کہا ”یہ پہلی کسوٹی تھی، ہم اب دوسری کسوٹی کی طرف آتے ہیں۔“ مجھے تم جو بات بتانے لگے ہو کیا یہ اچھی بات ہے۔“ افلاطون نے انکار میں سر ہلا کر جواب دیا۔ جی! نہیں یہ بُری بات ہے۔“ سقراط نے مسکرا کر کہا ”کیا تم یہ سمجھتے ہو تمہیں اپنے اُستاد کو بُری بات بتانی چاہیے۔“ افلاطون نے انکار پھر میں سر ہلا دیا، سقراط بولا ”گویا یہ بات دوسری کسوٹی پر بھی پورا نہیں اترتی۔“ افلاطون خاموش رہا، سقراط نے ذرا سا رک کر کہا ”اور آخری کسوٹی، یہ بتائو وہ بات جو تم مجھے بتانے لگے ہو کیا یہ میرے لیے فائدہ مند ہے۔“ افلاطون نے انکار میں سر ہلایا اور عرض کیا ”یا اُستاد! یہ بات ہرگز ہرگز آپ کے لیے فائدہ مند نہیں۔“ سقراط نے ہنس کر کہا ”اگر یہ بات میرے لیے فائدہ مند نہیں، تو پھر اس کے بتانے کی کیا ضرورت ہے؟“ افلاطون پریشان ہو کر دائیں بائیں دیکھنے لگا۔

سقراط نے گفتگو کے یہ تین اصول آج سے چوبیس سو سال قبل وضع کر دیے تھے، سقراط کے تمام شاگرد اس پر عمل کرتے تھے۔ وہ گفتگو سے قبل بات کو تین کسوٹیوں پر پرکھتے تھے، کیا یہ بات سو فیصد درست ہے، کیا یہ بات اچھی ہے اور کیا یہ بات سنے والے کے لیے مفید ہے، اگر وہ بات تینوں کسوٹیوں پر پوری اترتی تھی، تو وہ بے دھڑک بات کر دیتے تھے اور اگر وہ کسی کسوٹی پر پوری نہ اترتی یا پھر اس میں کوئی ایک عنصر کم ہوتا، تو وہ خاموش ہو جاتے تھے۔

آپ جدید مادیت، سوشلزم اور عیسائیت کے خلاف برسر پیکار رہے اور آپ نے مسلمانوں کو ان تمام باطل ازم سے موڑ کر قرآن مجید اور حضور اکرم ﷺ کی سیرت طیبہ کی طرف مائل کیا اور اس کے لئے آپ نے ایک نعرہ بھی بلند فرمایا جو عالمگیر شہرت کا حامل ہے۔ ”پلٹ آئیں قرآن کی طرف اور پلٹ آئیں محمد ﷺ کی طرف۔“

بحیثیت مجموعی ڈاکٹر حافظ محمد فضل الرحمن انصاری القادریؒ کی شخصیت ایک اعلیٰ مدیر، مقرر، مفکر، مبلغ اسلام، معلم، معنف، روحانی شخصیت اور عصر حاضر میں لوگوں کے لئے بہتری کروار کا ایک جیتا جاگتا نمونہ تھی۔ آپ کی ساری زندگی تعلیم و تبلیغ اسلام میں گزری، آپ اپنے دور کے بہترین محرر انگیز مقرر تھے۔ تقریر کے علاوہ تحریر میں بھی آپ نے اپنی صلاحیتوں کو لوہا منوایا۔ آپ بلند پایہ افکار اور مقصدیت کے حامل جاذب اسلوب ادیب تھے۔ آپ نے بیس سے زیادہ کتب تصنیف و تالیف فرمائیں۔ اسلام کے بہترین داعی تھے اور تمام دنیا کا پانچ بار تفصیلی تبلیغی دورہ کرنے کا منفرد اعزاز پانے والی شخصیت جو مشرق و مغرب یعنی ایشیا، افریقہ، امریکہ اور یورپ میں بے حد مقبول تھیں۔

تین جون ۱۹۷۴ء کو آپ علیہ الرحمہ اپنے خالق حقیقی سے جا ملے۔ جس تبلیغی مشن اور خدمت خلق کا آغاز آپ نے ۱۹۵۸ء میں کیا تھا اس مشن کا علم آپ ہی کے صاحبزادے جناب مصطفیٰ فاضل انصاری صاحب کے ہاتھ میں ہے۔ جو اپنے والد ماجد کے عظیم مشن کو آگے بڑھانے کے لئے شب و روز اپنی تمام تر توانائیاں صرف فرما رہے ہیں۔ اللہ رب العزت حضرت صاحبزادہ صاحب کا سایہ عاطفت اس ادارے پر تادیر قائم رکھے۔ آمین

تھی۔ لیکن مقالہ اس قدر بلند پایہ تھا کہ سب سے بڑے مخالف اخبار ’اسٹریٹس ٹائمز‘ ہی نے اس کو ممتاز طریقہ پر چھاپا اور محض چھاپا ہی نہیں بلکہ اس کے نامور انگریز ایڈیٹر نے اس کے دلائل کے وزن کا اعتراف کرتے ہوئے ڈاکٹر حافظ محمد فضل الرحمن انصاری القادریؒ کو ’دقیق نظر اور وسیع علم رکھنے والا منطقی‘ کے لقب سے یاد کیا۔

یہی وہ وقت تھا کہ شاہ محمد عبدالعلیم صدیقی القادری نے اپنے پیارے داماد کو بطور مرید نہ صرف تمام سلسلوں میں قبول کیا (مثلاً قادریہ، چشتیہ، نقشبندیہ، سہروردیہ اور شاذلیہ) بلکہ آپ کو اجازت اور سند بھی عطا کی۔ یہ سب معاملات عظیم کعبہ میں ادا کئے گئے اور اس طرح آپ کو روحانی امور سرانجام دینے کی ذمہ داریاں بھی سونپ دی گئیں۔

ڈاکٹر حافظ محمد فضل الرحمن انصاری علیہ الرحمہ ایک عرصہ تک حضرت شاہ محمد عبدالعلیم صدیقی کے زیر تربیت رہے اور ہر قسم کی اعلیٰ تربیت حاصل کی جو ایک ممتاز اور جہاندیدہ مبلغ اسلام، عظیم عالم دین شاہ محمد عبدالعلیم صدیقی القادری میرٹھی دے سکتے تھے۔ اپنے مرشد کریم کے زیر سایہ ۱۹۳۴ء سے لے کر آپ علیہ الرحمہ کی وفات تک ڈاکٹر فضل الرحمن انصاری وہ واحد شخصیت تھے جو پوری دنیا میں شاہ عبدالعلیم صدیقی کے دست راست رہے۔ ڈاکٹر انصاری علیہ الرحمہ اسلامی تبلیغی مشن کے بہترین ادیب اور معنف تھے اور عملی تبلیغی میدان میں عظیم مبلغ تھے۔ یہی وجہ ہے کہ سیاح عالم مولانا شاہ عبدالعلیم صدیقی میرٹھی علیہ الرحمہ ۱۹۵۴ء میں وفات پانے کے بعد تمام حلقہ علمییہ نے ۳۰ جنوری ۱۹۵۵ء کو حافظ محمد فضل الرحمن انصاری القادری کو شاہ عبدالعلیم صدیقی القادری میرٹھی کا بڑا خلیفہ مجازاً امیر منتخب کیا۔

الاقوامی تبلیغی مشن سنگاپور اور ملایا سے شروع ہوتا ہے۔ آپ اپنے مرشد کریم حضرت شاہ محمد عبدالعلیم صدیقی القادری میرٹھی کے حکم پر سنگاپور اور ملایا کے سفر پر تشریف لے گئے۔ اس تبلیغی سفر میں حضرت انصاری صاحب نے جس شاندار انداز سے اپنے فرائض کو انجام دیا اس کی مثال ہم اس واقعہ سے یوں دے سکتے ہیں:

ماہ اپریل ۱۹۳۸ء میں ایک قانون کا مسودہ موسومہ ”ملایا کی وفاقی ریاستوں کے لئے حدود شرعی کا قانون“ وہاں کی وفاقی قانون ساز اسمبلی میں پیش ہوا اس کا پیش ہونا تھا کہ سنگاپور اور ملایا کے اخبارات میں اس کے خلاف ایک طوفان اٹھ کھڑا ہوا۔ اکثر و بیشتر اخبارات غیر مسلموں کے تھے انہوں نے نہ صرف اس قانون ہی کی مخالفت کی بلکہ اسلام کو موردِ وطن بھی بنایا۔ مشرق بعید کے سب سے اہم روزنامہ ”اسٹریٹس ٹائمز“ نے حملے کا آغاز کیا اور پہلا ہی ادارہ اس عنوان سے لکھا ہے ”مسجد جاسینے یا جیل“ دوسرے اخبارات بھی خدا بیزاری اور اسلام دشمنی میں پیچھے نہ رہے۔ اس کی قیادت نامور انگریز اور چینی صحافی اور سیاست دان کر رہے تھے اس لئے طوفان برابر بڑھتا گیا۔ دوسری جانب اس قانون کی حمایت انتہائی کمزور تھی۔ چند مسلم صحافی بھی اس طوفان میں بہہ چکے تھے کمزوری کی کیفیت مسلسل بڑھتی رہی تا آنکہ ڈاکٹر انصاری صاحب اس قانون کی حمایت کے لئے کھڑے ہوئے۔ آپ نے ایک طویل فاضلانہ مقالہ لکھا جس میں مخالفین کے ایک ایک اعتراض کا دندانِ ممکن جواب دیتے ہوئے اسلامی قوانین اور ان کے فلسفہ کی برتری کو ثابت کیا۔

ڈاکٹر حافظ محمد فضل الرحمن انصاری کی عمر اس وقت ۲۳ سال

پر وسیع و بلند پایہ تحقیق کا کام کیا۔ ”اسلامی اخلاقی ضابطہ اور اس کا مابعد الطبیعیاتی پس منظر“

Islamic Code Of Moral And Its

Meta Physical Back Ground کے نام سے اپنا مقالہ پیش فرمایا۔

اس عظیم تحقیقی مقالہ پر آپ نے انٹھک لگن اور جستجو کے ساتھ تحقیق

کا حق ادا کیا اور بالآخر ۱۹۷۰ء میں آپ نے Ph.D پی ایچ ڈی کی اعلیٰ ترین تعلیمی و تحقیقی سند حاصل کی۔ اس تحقیقی کام پر ممتاز عالم، ڈاکٹر منظور احمد صاحب سابق سربراہ شعبہ فلاسفی، کراچی یونیورسٹی نے کہا:

It is, indeed a comprehensive

account of the moral code provided by

the Quran , a like of which , to my

knowledge has not been formulated

with such an extensiveness by any one

in the history of Muslim literature.

”یہ درحقیقت قرآن کے پیش کردہ اخلاقی ضابطہ کی جامع

تفصیل ہے۔ مسلم ادب کی تاریخ میں دقت نظری اور وسعت علمی سے

لکھی گئی اس کتاب کی کوئی نظیر میرے علم میں نہیں ہے۔“

ڈاکٹر حافظ محمد فضل الرحمن انصاری نے حضرت شاہ محمد

عبدالعلیم صدیقی القادری کے ساتھ صرف ایک مبلغ صحافی اور معنف

کی حیثیت سے ہی تعاون نہیں کیا بلکہ بیرونی ممالک میں ایک عملی مبلغ

کی حیثیت سے بھی تعاون فرمایا۔ جس کا آغاز ۱۹۳۷ء کے پہلے یوں

جامع العلوم و مرکز عشق و عقل شخصیت

مولانا محمد سرفراز صابری: پرنسپل الجامعہ العلمیۃ الاسلامیۃ

ڈاکٹر حافظ محمد فضل الرحمن الانصاری القادری علیہ الرحمہ درس نظامی کے فاضل قرآن حکیم، حدیث نبوی ﷺ فقہ اور کلام میں وسعت نگاہ کے حامل، جدید سائنسی مضامین طبعیات (فزکس) ریاضیات و حیاتیات میں ماہر، علوم عمرانی، تاریخ، معاشیات، سیاسیات و نفسیات میں بھی کامل تھے۔ آپ نے تمام عصری علوم کی تحصیل دین اسلام کے حقائق و رموز پر عبور حاصل کرنے کی نیت صالحہ سے کی تھی۔

بجائیت مصنف آپ انگریزی اور اردو زبان کے ایک مشاق قلم کار تھے۔ بالخصوص مغربی اقوام میں اسلام کی اشاعت کے لئے آپ نے اپنی تصنیفات میں انگریزی زبان ہی کو استعمال کیا ہے۔ آپ نے اپنی پہلی تصنیف The Beacon Light ”دشعل راہ“ اٹھارہ برس کی عمر میں پیش فرمائی تھی۔

شاید اللہ تبارک و تعالیٰ نے اس صدی میں دور حاضر کے تقاضوں کو مد نظر رکھتے ہوئے علوم قرآنیہ کے بیان و ترویج ہی کے لئے ڈاکٹر حافظ محمد فضل الرحمن الانصاری القادری کو پیدا فرمایا تھا۔ اس بے مثال جامعیت کے ساتھ ساتھ صوفیاء کرام کے مشہور سلاسل اربعہ قادریہ، چشتیہ، سہروردیہ اور شاذلیہ کے تربیت یافتہ، مسند بیعت و ارشاد پر فائز تھے۔ آپ کی ذات و مرکز تھی جہاں عشق و عقل دونوں آکر ملتے ہیں سیاح عالم، عظیم مبلغ شاہ محمد عبدالعلیم صدیقی القادری رحمۃ اللہ علیہ کی چشم کرم نے ڈاکٹر محمد فضل الرحمن الانصاری صاحب کے قلب و دماغ کو حضور اکرم ﷺ کی محبت کے نور سے منور کیا تھا۔ ان فرض اس صدی کے ایسے عظیم مفکر اور مبلغ دین تھے جن کے بدل کی تلاش میں نگاہیں ایزدیاں اٹھا کر ہر سو اٹھتی اور مایوس لوٹ آتی ہیں۔ بقول اقبال

ڈاکٹر حافظ محمد فضل الرحمن الانصاری رحمۃ اللہ علیہ بے انتہا محنتی، جفاکش اور جہد جہد مت اسلام سے سرشار تھے۔ آپ نے اپنی تحقیق اور علمی جدوجہد کو رواں دواں رکھا اور عظیم مسلم جامعہ ہی سے ڈاکٹریٹ کی کوششیں جاری کر دیں۔ (ڈاکٹر آف فلاسفی) کے محقق کی حیثیت سے پانچ سال فلسفہ جدید کی روشنی میں اسلام کے مابعد الطبیعی اور اخلاقی فلسفہ پر کام کرتے ہوئے قرآن مجید، حدیث فقہ اور اسلامی فکر

ہزاروں سال نرس اپنی بے نوری پہ روتی ہے
بڑی مشکل سے ہوتا ہے چمن میں دید و در پیدا
ڈاکٹر حافظ محمد فضل الرحمن الانصاری صاحب انگریزی زبان میں سحر انگیز تقریر فرماتے تھے، یورپ اور امریکہ کے دانشوروں،