

## ***From the Editor's Desk...***

*There is only a small percentage of Muslims who know the content of the Qur'an and ponder on the Qur'an as required. As a result, people who are ignorant of the real message of the Qur'an, attribute different meanings to it. We must make an effort to make people understand that the Qur'an is not a book which is addressed only to the Prophet (peace and blessings be upon him) but is addressed to whole humanity.*

*What is the Quranic message? The answer must be derived from the Qur'an itself, as that is where the truth is to be found.*

*[Here is a Message for mankind: Let them take warning from it, and let them know that He is no other than the One Allah: let men of understanding take heed.] (Ibrahim 14:52)*

*[And We have indeed made the Qur'an easy to understand and remember: but will any take heed?] (Al-Qamar 54:32)*

*[There is, in their stories, instruction for men endowed with understanding. It is not a tale invented, but a confirmation of what went before it, a detailed exposition of all things, and a guide and a mercy to any such as believe.] (Yusuf 12:111)*

*[This is the Book; in it is certain and unmistakable guidance for those who fear Allah.] (Al-Baqarah 2:2)*

*These verses and many others emphasize that the real purpose of the revelation of the Qur'an is to encourage people to ponder on such crucial issues as the creation and purpose of life, to*

*make them know about Allah Who has created them, and to guide them to the right way. The Qur'an is a book that is needed by people with open minds and souls.*

*The message of Quran covers all ages and societies, as it has been revealed by Allah Who has knowledge of everything, past and future. When one reads the Qur'an with a sincere heart and an open mind, one sees that the models of people and societies described in the Qur'an existed in every age in history, including that of today, and that the Qur'an explains the current state of people and societies. All the disorder, perversion, and mistakes of a society which has strayed from true religious values have been clearly stated in the Qur'an. The reactions of the people of these societies towards religion have been described with detailed character analyses. These descriptions and analyses are relevant in all respects to the world of today, thus demonstrating the "sociological miracle" of the Qur'an.*

*When one starts reading the Qur'an and tries to implement it in one's daily life, then one can be considered to be on the way to becoming a real Muslim as described in the scriptures. With amazement, one begins to see how the Qur'an covers every moment of life. Many events that a person experiences have been mentioned in the Qur'an and the reactions of a Muslim which would befit those occasions have also been explained in detail.*

# The Qur'anic Concept of Political Thought (Part-1)

Dr. M. Basharat Ali

The sources of the formation and development of the Muslim political thought are to be sought directly in the thought patterns of the Qur'an. The traces of the sources other than the Qur'an are nothing but presumptions and are arbitrary and tantamount to a mere waste of time and energy. This does not preclude the chances of the study of the thought-patterns of others, but they are not to be treated as sources. They must serve the purpose of comparing and contrasting, with a view to determining the place of Muslim political thought in the history of the political thought developed by various nations, in different spatio-temporal polarities. This is to enable it to become a potential source for the development of thought patterns in unity and harmony, in all depth and levels, or more appropriately, in terms of micro, macro and meta-dimensions.

Unanimity and harmony for the Muslim political thought are to be found only in the Qur'an. The other sources are contradictions in form, content and meanings. Hence we study all and start our analysis by focusing on the Qur'anic base which is existentially, causally and axiologically related to the political thought patterns of the Muslims in all their dimensions and levels. This analysis should begin with the basic and existential idea of the theoretical and practical problems of the political thought—the Sovereignty.

## **Sovereignty**

The Quranic concept of the Sovereignty is meaningfully related with the basic tenet of the faith—the Tauheed—on which alone the entire social and cultural order of Islam rests. In terms of its causal relativity it is cogently related with the basic concepts of the totality and the continuity of life. (Qur'an 39:20; 35:34, 35 etc.)

With the axiological and causal connections referred to above in its existential framework, the idea of Omnipotence and Omnipresence of God Almighty should dominate man's life from the cradle to the grave. The individuals, groups and institutions, all should primarily be guided by the idea of God-consciousness, which can only be acquired by constantly remembering Him. (17: 110).

A first step towards the understanding of the concept of "SOVEREIGNTY" vested in God alone, is that one should have a complete idea of His Nature. In Sura Ikhlas (112) it is stressed that God was not begotten, He has no partner, nor is He dependent upon other beings to protect Him from harm and humiliation. In another verse, it is stated that we must realize that He is the One and only Reality. His Greatness and Glory are above all things that can be conceived. (17:111).

The Qur'anic idea of Sovereignty, which is based on totality and continuity, is all

dimensional in the sense that it is not referring only to political sovereignty, but to the entire social, cultural and psychological life of man. It is not to be compared with any European thought of the past or present nor can it be compared with the ideas of sovereignty developed by John Austin, Bodin, Hobbes etc.

Polytheism has been rejected by the Qur'an. If this concept be used in its political framework it means that the Qur'an does not recognize any sovereignty except God. It is indivisible and the sovereign rights are not to be transferred to anybody, however strong he may be.

As Vicegerent of God, man is delegated to establish the kingdom of God on Earth. With this delegated authority, he has to act and behave in strict conformity with the laws and principles laid down by the Qur'an. Problems must be decided on the political pattern embodied in the life and example of the Prophet himself. This is technically called Sunnah. Haroon Khan rightly stressed this point to the following remarks.

"This political miracle was visualized in the complete unity of thought and action of the myriads of God's creatures, who were present on the occasion of the Sermon of Farewell delivered by the Apostle (ﷺ) of Islam on the 7th March, 632 A.C., a sermon which is one of the most important pronouncements in human history and it was a matter of pride for those assembled in the plain of Arafat that the task undertaken by their teacher, barely twenty years before had

been performed to everybody's satisfaction." ("Studies in Muslim Political Thought and Administration"—Haroon Khan Sherwani, page 20.)

We do not agree with Prof. Haroon Khan, that the method of political argument adopted by the Qur'an is only historical, wherein general precepts are explained with references to instances from the history of Arabia, the Eastern Roman Empire, Iraq or Iran. The method adopted by the Qur'an is not to be called a historical method, in its exclusivity. It is the combination of historical, logical and scientific methods and hence it is to be called the "Scientifico-Inferential Method". No doubt the Quran gives the instances of Arabia, but it is too much to surmise that it has taken note of the Eastern Roman Empire, Iraq and Iran.

The Qur'anic concept of sovereignty in relation to man has been given full analytical consideration at the very inception, in the story of Adam. (2:30-39). In this story the Quran in unequivocal terms refers to man, not as "Sovereign" but as Trustee or Vicegerent of God, delegated to rule under the Divine Guidance, communicated by a Divine Agency, called the Apostle of God. So long as man is guided by these forces, there can be nothing wrong, with him, as the Laws of the Universe are not unjust in themselves. Each nation has been provided with Laws and Principles for the conduct of life. It is only transgression that wipes it out, and then it is replaced by other nations, more capable of playing the role of life according to the Will of God, the

Sovereign. Omnipresent and Omnipotent, Lord of the heavens and the Earth. (10:14)

Nothing to say of sovereignty, but all the political theories, laws principles, postulates etc. are guided by the order of the Universe, As there are fluctuations and changes, throughout the life of man, there should be changes in the political career and political events It is thus in the order of the Universe that, like the human race, which is the essence of the state, the nations should have their rise and fall. Once the socio-cultural pathologies and ailments become incurable the nations must die, giving place to new but value-orientation patterned ones, (10:50)

The fall of the nations and the deterioration of their political career is mainly dependent on the value deviancy (13:11). Axiology, meanings and values are the factors which are cogent in all depth and levels related categorically with the political systems, theories, laws, principles and categories of

Islamic culture. The verse 13:11, which stresses on the main cause of the deterioration and decay of a political order, in antecedent and precedent, follows with the detailed analysis of the meaning system. The postulate that everything in nature is meaningful, is indispensable. Man in his political, social, cultural religious and spiritual life, should be busy in evolving his own life in harmony with the meaning system, categorically represented by nature, whose objects are visible to him in his day to day life. (13:1-18).

The Qur'an is a treasury of precepts about the unity of God the point of convergence, concentration and conglomeration of all the political thought and ideals (3:26; 3:189; 11:45; 23:84; 92; 31:2-34; 45:36-54; 54: 1-10; 65:12; 67:1).

The entire argument of the unity of God is based on logic either by the epistemological or historical and inferential evidences (23:91; cf. 21:22).

### **RIGHTS OF ONE BELIEVER UPON ANOTHER**

In Shahi Bukhari, Abu Hurairah (R.A.) reported: The Messenger (ﷺ) of Allah said:

حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ خَمْسٌ: رَدُّ السَّلَامِ، وَعِيَادَةُ الْمَرِيضِ، وَاتِّبَاعُ الْجَنَائِزِ،

وَإِجَابَةُ الدَّعْوَةِ، وَتَشْمِيْتُ الْعَاطِسِ

Every Muslim has five rights upon another Muslim:

1. To return the greetings (of Salaam),
2. To pay a visit to the sick,
3. To accompany funeral processions,
4. To accept an invitation,
5. To respond to the sneezer (saying بِرَحْمَةِ اللَّهِ, when the sneezer praises Allah).

## Islam Practices and Beliefs-II

Puan Haja Siraj  
(Continued from Last Issue)

Each Muslim, if certain conditions are fulfilled, has the obligation to make a pilgrimage to Mecca, at least once in his lifetime. The profound forces which are hidden in this requirement are of such a nature that the human mind can scarcely embrace them, yet those which are easily intelligible reveal perfect wisdom. No one can deny the advantage which comes to Islam through the annual reunion in one place of Muslims coming from all parts of the world: Arabs, Persians, Afghans, Indians, Malays, people from the East and the West, the North and the South, all converging upon the sacred temple for the sole purpose of asking forgiveness from their merciful God. Meeting one another in such a place for such a purpose, they forge new ties of love and brotherhood.

At least once in the life of a Muslim all differences between rich and poor, between beggar and prince, are completely obliterated. For, during the period of the holy ceremonies, ever one wears the same very simple clothes, everyone leaves his own personal ornaments behind, there, everyone has only one watch-word, "Allah-u-Akbar" (Allah is most great). The rituals which the pilgrims have to fulfill, such as going around the house of God (Ka'aba), the reunion near Mount Arafat, and the sacrifice at Mina, awaken in him the remembrance of the great prophets and patriarchs of the past who have been in the same places. They bring to life

again the deeds of Abraham, the founder of the pure

religion, and of his son Ismael and his wife Hagar. They awaken in the pilgrim the desire of imitating them in their compassion and their submission to the will of God.

God's wisdom is also made manifest in what we might call the limiting aspects of the rules relating to the pilgrimage, namely those prescribing the conditions under which the pilgrimage becomes obligatory. Those conditions are complete freedom of the individual, ability to pay the expenses the ability to support his dependents while the pilgrim is fulfilling his religious duty, and the feasibility and practicability of the trip.

In other words, God has not imposed on man the observance of a code too heavy for his strength, nor has He, in any one of the rituals imposed inflexible, hard rules. For:

"Allah desires to give you facility and He desires no hardship for you." (2:185).

"Allah does not wish to place you in a difficulty but He desires to purify you and to complete His favour upon you, so that you may be grateful." (5:7).

"Allah burdens not any soul beyond what it can bear... (2:287)

"Allah desires to lighten your burden, for man has been created weak... (41:28).

Iman, or faith is defined by Holy Prophet (ﷺ) as meaning that you should believe

in God, the Angels, His books, His Messenger and the last day, and that you should believe in the decreeing of both good and evil.

Islam approaches the individual with a two-fold invitation; to believe that there is only one God and that Muhammad (ﷺ) is sent by God.

Muhammad preached the purest monotheism and put himself in open conflict with those regressive tendencies of mankind which lead to the association of other beings with the Creator:

Say, "He is Allah, the One; Allah, the Eternal and Besought of all. He begets not, nor is He begotten; And there is none like unto Him." (112:1-5).

In order to lead men to a belief in one God, he invited them, without asking them to leave the realm of reality, to consider universe and its laws. Being confident of the resultant belief in the one and indispensable God, he simply let men read in the book of life. In this respect, Muhammad (ﷺ) was content to appeal to the intimate conscience of the individual and to the intuitive judgement of man.

"And your God is One God; there is no God but He, the most Gracious, the most Merciful. Behold: In the creation of the heavens and the earth and in the alternation of night and day, and in the ships which sail the sea with that which profits men, and in the rain which Allah sends down from the sky and quickens therewith the earth after its death and scatters therein all kinds of beasts, and in the change of the winds, and the clouds pressed into service between the

heaven and the earth – here are indeed signs for the people who understand. (2:164-165).

Thanks to Islam, paganism in its various forms was defeated. The concept of the universe, the practices of religion, and the customs of social life were each liberated from all the monstrosities which had degraded them, and human minds were made free of prejudice. Man finally realized his dignity. He humbled himself before the Creator, the Master of all mankind. He not only could say, but as a matter of fact had to say, with Abraham:

"For me I have turned my face toward Him who created the Heavens and the Earth, being inclined to God, and I am not one of those who associate gods with God... (6:80).

And with Muhammad (ﷺ):

"My prayers and my sacrifice and my life and my death are all for Allah, the Cherisher of the Worlds. He has no partner. And so am I commanded, and I am the first of those who submit..." (6:162-163).

History has recorded the working of miracles by the Prophets and Messengers. But, in such cases, the Prophets and Messengers were merely instruments, and the force that really worked behind their miracles was the Hand of God. The sole function of the Prophets and Messengers was to invite humanity to God and to attract the human hearts and intellect towards Him. Of all the Great Signs which were associated with their lives, the greatest was the reception of messages from God for delivery to the people. It was

because of this that they were called "Messengers,"

Belief in the mission and the message of all those Messengers was preached by the Holy Prophet (ﷺ) as the second part of Islamic basic belief, and along with the declaration of the Unity of God, the Divine Messenger-ship of Muhammad (ﷺ) was added, for, as the last of the line of Prophets and Messengers, he represents all his predecessors. This gives the full Islamic article of Faith:

"There is none worthy of worship but Allah, and Muhammad is the Messenger of Allah."

We Muslims believe that just as the belief in the plurality of gods leads to the irreconcilable division of humanity, so does the notion of differentiating between God's Prophets and Messengers. Therefore, the guidance coming truly from one God cannot permit it, and consequently, we find the Holy Qur'an teaching us the following basic belief:

"Say: We believe in Allah, and in that which has been revealed unto us, and in that which was revealed unto Abraham and Ismael and Isaak and Jacob and the tribes, and in that which Moses and Jesus, and in that which the Prophets received from their Lord. We make no distinction between them and we submit to God." (3:84).

The Prophets and Messengers received guidance from God in the form of "Divine Revelation", and when they were presented to the people in a written form it was known as "Scripture" or "Revealed Book," The contents of

those Scriptures have always been those laws which the Creator and Sustainer of the universe has appointed for the right life of man and we Muslims are taught not only to believe in the Book revealed to the Prophet Muhammad, (ﷺ) the Qur'an, but in all the revealed books.

One point where humanity has some understandings concerns the species of God's creatures known as "Angels", Some have believed in them as "daughters of God," while others have made them partners in the Supreme Godhead. Islam makes it clear that they are created spiritual beings who serve as executors of God's Will in the capacity of humble servants. They are not the bestowers of Divine Blessings but only a medium for Divine Action. The real Bestower is God Almighty alone, and the angels are mere servants, as the Holy Qur'an says: "They do not disobey God in what they are commanded and they do as ordered."

The next article of Faith in Islam concerns the Last Day and the Day of Judgement. We all know that the violation of a physical law always causes us physical injury. The use of wrong goods, the effects of wrong climate, the non-observance of the rules of hygiene, bring about physical consequences which are evil. On the other hand, the observance of the laws of health, guarantees our development and natural growth. In fact, every one of our actions is consequential for good or for evil. Islam believes in the final assessment of all our actions and the true manifestation of their ultimate

results on a day named by it as the Day of Judgement. It teaches the belief in the ultimate ending of the world, and names that occurrence as the Yum-e-Qiyamet, or the advent of the Last Day. All human beings who have lived in the world since its inception will be brought to a living state and will be presented before God who will sit in judgement on that day. The entire record of every man and woman will be produced and God will finally adjudge the record of every person. The person who excels in goodness will be rewarded a goodly reward and will go to paradise; while the person whose evils and wrongdoings outweigh his good deeds will be punished in hell.

On the problem of predestination and free will, the teaching of Islam is that the determination (qadr) of all good and evil is from God. This problem has created a dilemma for the theologian. If we declare that man is responsible for his acts, it would be incompatible with the predestination of his acts. Similarly if we declare that man is free in his acts, this would imply that God has neither power over nor knowledge of what man is going to do in this worldly life. The Prophet Muhammad (ﷺ) did not encourage his followers to indulge in such discussions. Islam recognizes for God, the attributes of omnipotence and omniscience and at the same time affirms also that man shall be responsible for his acts.

The Holy Qur'an has taught in the most unambiguous words that no one can bear the burden of any other's, sin and no one can be held accountable for the deeds of someone else. Every human

being is responsible for his or her actions alone. The Holy Qur'an says:

“No one bears the burden of the other.” (6-164).

As regards “Ihsan” the third constituent of the Muslim belief, the Holy Prophet (ﷺ) defined it as meaning that you should worship God as though you saw Him for He sees you though you do not see Him.

The heart of prayer is humility. The Qur'an says “Successful indeed are the believers who are humble in their prayers... Like every devotional act, prayers have their ceremonies but these ceremonies do not form the basic experience in praying. What really counts is the devotional state of the worshipper. Their flesh and their blood reach not Allah, but it is the devotion from you which reaches Him...” (22:38).

On the authority of Muadh Ibn Jabal, it is reported that the Prophet (ﷺ) said: “It is not one sixth nor one tenth of a man's devotion which is acceptable to Allah, but only such portion thereof as he offers with understanding and true devotional spirit”.

Man being composed simultaneously of body and soul, of an outer and an inner existence, the harmonious progress and balanced evolution towards perfection requires that attention should be paid to both these aspects of man. Mysticism or spiritual culture in Islam envisages the diminution of the ego and the ever-increasing realization of the presence of God. To be absorbed in the will of God does not at all mean an immobility; far from that. In innumerable verses, the Qur'an urges man to action and even to



compete in the search for the Divine pleasure by means of good actions. Not to follow one's own evil desires, but to abide by the will of God alone, does not lead to inaction. Only that happens which God wills; yet not knowing the will of God, which remains concealed from men, man must always continue his effort, even though failure follows failure, when trying to attain the goal which he conscientiously believes to be good and in conformity with the revealed commandments of God. This notion of a dynamic predestination, which urges one to action and resignation to the will of God, is well explained in the following verses of the Qur'an: "No misfortune can happen on

the earth or in your souls but it is recorded in a Book before We bring it into being—Lo! that is easy for God—in order that ye grieve not for matters which have passed you by, nor ye exult because of that which ye had been given; God loveth not the prideful boaster." (57:22-3). Man should always think of the grandeur of God and, vis-à-vis this, of his own humility, as well as of the day of the Resurrection when the Lord will demand individual accounts. The Qur'an says: "As for those who strive, We surely guide them to Our paths, and Lo., God is with those who do good." (22:69)

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the which We have sent by inspiration to thee-and that which We enjoined on Abraham, Moses and Jesus: namely that ye should remain steadfast in religion and make no divisions therein". (42:13)

This religion which was taught by all prophets contained in the spirit of surrender and submission to God which idea is expressed by the Arabic word 'Al-Islam'. Hence, the Holy Qur'an says:

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ ۗ

"The Religion before God is Islam". (3:19)

Though the spirit of surrender and submission to God was the essence of the teachings of all prophets, the law of Sha'riah which was given to each

individual prophet was in conformation with the demands of his particular region and era. Human intellect was steadily progressing along the course of time, hence it was necessary that the Sha'riah (Law) should also be led through stages towards perfection in order to keep pace with the progress of human intellect. So, when human intellect reached the stage of adulthood, the last of all prophets was sent with the perfect Sha'riah to last for all times and for all nations. The Holy Qur'an says:

"This day have I perfected your religion for you, completed my favour upon you, and have chosen for you Islam as your religion" (5:4)

# Reflections

Dr. Muhammad Fazl ur Rahman Ansari Al-Qadri

## **The Centre of the World**

When we say 'the centre of the world' we mean the centre of human population scattered in all the five continents (taking Americas as a unit). Broadly speaking, the continents of Asia, Europe and Africa constitute the centre or human population as the continents of Australia and America stand on both of their sides like the plates of the scale—Australia in the east and America in the West. The continents of Asia, Europe and Africa are also known as the Old World because human population was originally centered in them whence it spread into the continents of America and Australia only recently. The last named two continents are, therefore, known as the New World and are comparatively quite sparsely populated.

The continents of Asia, Europe and Africa, as we have already said, constitute the centre of the world only broadly speaking. It is, however, possible to fix a centre of this larger centre, which will be the centre of the world more precisely speaking.

Look at the globe, you would see a large Peninsula situated in the midst of the continents of Asia, Europe and Africa. It is known as the Peninsula of Arabia and is connected by land with all the three continents. This blessed Peninsula, despite its barrenness, constitutes the centre of the world. It is an astounding reality which has nothing to do with superstition or prejudice. Any individual who is not blind can see the

truth for himself. There is no country in the world which can be stated as the centre of the world on such solid and palpable grounds.

Let us measure the distances and see how far we are justified in our claim. Taking first the three continents of the old world we see that they end on Tundras in the north and the Cape of Good Hope in the south—the Arabian Peninsula is situated almost in the middle of the two points. Vietnam constitutes the eastern most point of the bulk of Asia while Spain makes the western most point of the bulk of Europe—the Arabian Peninsula is situated almost in the middle of these two points (it is not possible, in this universal measurement, to take smaller islands into consideration).

Let us now advance a step forward and see that Australia is situated on the east of the old world while America counter-balances it by being situated in the west. Thus the Arabian Peninsula can be justly said to be situated in the centre of the world.

## **A Mere Coincidence**

Is it a mere coincidence that the Peninsula of Arabia happens to be the centre of the world? No, nothing in the limitless universe is a coincidence. When we fail to see through the unlimited curtains of cause and effects, we take refuge in the term of 'Coincidence' we have coined ourselves—though it is a term utterly meaningless. It is not a mere

coincidence that the soles of the camel and its stomach are of a peculiar pattern; it is not a mere coincidence that hair grow on the bodies of certain animals in winter and fall off in summer; it is not a mere coincidence that our eyes are located on our face and not on the hind portion of our skulls; it is not a mere fact that water becomes lighter when freezes while everything becomes heavier when it is frozen; it is not a mere coincidence that the earth is situated at a particular distance from the sun, neither nearer nor farther. Among all these things there is nothing accidental because they all serve certain particular purposes. If they had been otherwise, there would have been no order in the universe.

Under the consideration of these realities how can it be regarded a mere coincidence that the Arabian Peninsula has happened to be the centre of the world! If it is not a mere coincidence, then let us try to understand the material and spiritual significances it might open to involve.

Let us now cast a glance at the religions of the world and see which of them are of international character.

The followers of Hindu religion have been preaching their religion in all ages. There was a time when they constituted a great world power, but they are found concentrated in large numbers in India alone. Outside India there is only the small island of Bali where the Hindu religion can be said to belong to the native population.

Buddhism is similarly a great religion. It became the state religion in India during

the reign of Asoka the great and under the stay patronage it spread out from India into China, Indo-China, Burma and Ceylon. But despite its regional popularity it never achieved international importance, as Europe, Africa and the Middle East remained totally unaffected by it. It has now become almost extinct in India and China.

These are the only religions of the Far East which claim large numbers of adherents locally. They also enjoyed the patronage of great and powerful states in different periods. In spite of this why were these religions unable to achieve international importance? The only answer is that their centres were not geographically so located as to enable them to spread in all continents.

Among the great religions of the world which are also evangelistic, only Christianity and Islam hold international importance. A majority of the world population follows either the one or the other of these religions. It is a fact that their centres are situated in lands neighbouring each other. The centre of Christianity is Palestine which is situated in the north-west of Arabia and geographically it seems to form a part of the Arabian Peninsula. It is quite evident that one of the causes of their international spread is their geographical location.

The spread of Islam was more rapid when compared with that of Christianity. The entire Arabian Peninsula had embraced Islam during the very life-time of the Holy Prophet (ﷺ). The message of Islam had also been carried to the neighbouring states of Iran, Byzantium and Ethiopia. After the demise of the

Holy Prophet (ﷺ) it did not take more than thirty years before Islam had reached into the heart of Asia, Europe and Africa, partly through conquest and partly through the indirect effects of the conquests. Almost entire nations entered into the fold of Islam, in the fulfillment of the prophecy of the Holy Qur'an:

وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا

“And thou behold people enter into the Religion of God in large groups”. (110-3)

It was a prophecy which was to be fulfilled twice: once during the life-time of the Holy Prophet (ﷺ) when tribe after tribe came to embrace Islam and again during the era of the Guided Caliphate when nation after nation embraced Islam. But it does not mean that the conquered nations were forced to embrace Islam; force only generates hatred hence Islam does not believe in forcible conversion. On the very contrary Islam has granted the conquered nations security of religion, security of property and security of honour. The guarantee and security which Islam grants for subject nations is enviable even in the 20th century. The spread of Islam is due only to its simple, natural and appealing teachings, over and above the wise and benevolent social organization of the Muslim society. These have been the most powerful factors in conquering the hearts and souls of the world masses, so much so that even in the current era when Islam has been deprived of material power and prosperity, the number of its followers is ever on the increase.

The rapid international progress of Islam is due mainly to its entree and

birth place which is the Peninsula of Arabia. It constitutes, as we have seen, the centre of the populated world. Why was it so that only Islam, of all religions, granted this central location? It is not a mere coincidence—it is related with an important aspect of the Will of God—it was so because God willed to establish Islam as the final and most perfect religion for mankind to last for all generations and for all nations while other religions were meant to be of a local character and for a limited period of time.

### The Divine Witness

Among divine books of world religions there is none which specifies the respective religion as a religion for all peoples and all times except the Holy Qur'an. It proclaims Islam as the chosen religion for all peoples and all times. It says:

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

“We have not sent thee but as a Universal (Messenger) to men, giving them glad tidings and warning them (against sin), but most men understand not”. (34:28)

From the time of Adam upto the Holy Prophet (ﷺ) innumerable prophets were sent to guide mankind. As they were sent by God, the religion which they preached was basically the same. The Holy Qur'an says:

شَرَعَ لَكُم مِّنَ الدِّينِ مَا وَصَّىٰ بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ

إِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ ۚ أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ

“The same religion has He established for you as that which He enjoined on Noah— (Continued on page # 10)

# Dr. Hafiz Muhammad Fazlur Rahman Ansari

## His Life, Works and Thoughts

Shaykh Imran Hosein

Dr. Maulana Fazlur Rahman Ansari (R.A.) was an outstanding theologian & philosopher of the Muslim World. His broad knowledge of the modern sciences together with his Islamic learning and insight enabled him to expound on Islam in a manner that was inspiring to both the masses and the intellectual elite.

As a missionary, Maulana Ansari (R.A.) inspired Muslim minorities with fresh faith & zeal. During his five world missionary tours he affiliated 40 organizations to the World Federation of Islamic Missions. The Muslim minorities in Latin America, Africa, South East Asia and elsewhere were confronted by a hostile, non Muslim majority. Their only defence was their sentimental attachment to Islam. Dr. Ansari's (R.A.) intellectual exposition of Islam gave the bright young Muslims some hope that Islam, as a dynamic religion, can withstand the challenges of the twentieth century. He knew that Muslim minorities could not respond to the challenges of secular modernity unless their religious scholars were conversant with modern thought. This is why he established the Aleemiyah Institute of Islamic Studies in Karachi where subjects such as philosophy and psychology were also taught.

### His Character

In relation to the different schools of Islamic thought, such as Barelvis, the

Deobandis and the Ahl al-Hadith, Maulana Ansari (R.A.) had a broad outlook. Although he had Berelvi schooling, he was tolerant towards other schools of thought. In fact, when assumed the headship of the Aleemiyah Institute, he publicly announced, I am neither Berelvi nor a Deobandi, but simply a Muslim. His eminence was not inclined towards indulging in the theological polemics of the day. This is what divided the Muslim society in the Indo-Pakistan subcontinent, and this is what also divided the Muslim community of South Africa, especially on the Kwazulu-Natal and Transvaal. This is why we will never find him condemning any specific Muslim group in any of his lectures. He was far too magnanimous for that, even if he disagreed with the orientation of a particular school. His Eminence would display this tolerance and compassion towards all people, even in the work situation. He was always polite and respectful when addressing people, even to his subordinates. It is said that he would gently, and with a warm smile, request his workers to complete a task. And even if the task is delayed, he would continue to be gentle and patient, even if it would cause him much loss.

His family traced their lineage back to the companion of the Holy Prophet (ﷺ), Khalid Abu Ayyub al-Ansari (R.A.), who is distinguished for his hospitality and at

whose house the Holy Prophet (saw) stayed after his migration.

### **His Education**

In 1921, at six, the young boy memorized the Quran at the Madrassah Islamiah Muzaffar Nagar, U.P., India. In 1933 Maulana Ansari (R.A.) enrolled for his BA degree at the Aligarh Muslim University, and majored in English, Philosophy and Arabic. Concurrently with his studies at this institution, he did the Dars-e-Nizami course under the tutorship of Prof. Hazrat Maulana Syed Sulaiman Ashraf, Chairperson of the Department of Theology. Here he studied Islamic studies including the Quran, Hadith, Kalam (theology), and Tasawwuf (Islamic Spirituality). By 1937, Maulana Abdul Aleem Siddiqui (R.A.) had sent him on his first missionary errand to Singapore and Malaysia. Here he presented Islam with forceful eloquence, and combated the aggressive missionary activity of non-Muslims. To this end, he edited the English Islamic journal Genuine Islam and became the first director of the All-Malaya Muslim Missionary Society.

In 1939 he obtained a scholarship to go to Germany for higher studies, but the Second World War put an end to his studies in Germany. Thus, he completed the Bachelor of Islamic Theology in his own country in India, and then pursued his MA degree. He graduated with distinction for his Masters, and majored in metaphysics, Ethics, Psychology, and classical Islamic Philosophy. After working for five years on his doctoral thesis under the supervision of Dr S.Z. Hasan of the

Aligarh University, his monumental Ph.D thesis which was submitted to Dr. Hasan was lost while his supervisor was migrating to Karachi just before Pakistan was established in 1947, and Dr. Hasan passed away soon thereafter. Another misfortune that occurred was when Maulana Ansari (R.A.) migrated to Pakistan in November 1947, his library was looted at Amristar, and in the process his thesis got destroyed. His Eminence lost years of his painstaking and valuable research as Dr Hasan remarked: For sometime he has now been working with me on a philosophic-religious theme for his doctorate which I am sure is going to be a great dissertation. Dr Sir Zaiuddin, the celebrated mathematician and vice chancellor of Aligarh Muslim University said on 11th August 1945: I have great pleasure in testifying to the character and attainments of Mr. Hafiz Fazlur Rahman Ansari (R.A) who has made his mark as a scholar of exceptional talent and ability.

From 1933 to 1947, Maulana remained in Aligarh, and as an undergraduate student, he used to read five hundred pages of literature a day to broaden his knowledge in all fields of study including medicine. On 29th September 1966 he was registered as an authorized Practitioner of Homeopathy.

In 1970 he obtained his PhD under the supervision of Dr M.M. Ahmed, Chairperson of the Department of Philosophy, University of Karachi. His topic was The Islamic Moral code and its Metaphysical background. One of the external examiners commented: 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 extensiveness by anyone in the history of Muslim literature.

### **His Missionary Activity**

In 1935 Maulana Abdul Aleem Siddiqui (R.A.) was disturbed by an article written by a Christian priest located in Singapore. The article maligned Islam, and Maulana Ansari (R.A.) responded to it. Maulana Siddiqui (R.A.) was extremely happy with this reply, and since then that special bond of love between them developed. In 1936 this bond was further cemented when Maulana Abdul Aleem (R.A.) gave his eldest daughter to him in marriage.

In the very next year, Maulana Abdul Aleem Siddiqui (R.A.) wrote a letter stating that none of his sons, being still then at tertiary school, are in a position to carry on with his missionary work, and that his one capable student, appears to have forsaken him. On reading this letter, tears flowed freely from Maulana Ansari (R.A.) eyes. To this day, that tear stained letter stands testimony of the love and loyalty he had for His Eminence Maulana Abdul Aleem Siddiqui (R.A.). Since then Maulana Ansari (R.A.) became a murid (spiritual disciple) of Maulana Siddiqui (R.A.) and the former was initiated into the Sufi orders, including the Qadariyyah, Chistiyyah, Naqshabandiyyah, Suharwardiyah and Shadhiliyyah. At the haram, near the Kabah, Maulana Abdul

Aleem (R.A.) transmitted to his son in law the ijazah (authority) in all spiritual matters. Since then Maulana Ansari (R.A.) became Maulana Siddiqui (R.A.) right hand man in all Islamic missionary activities.

Thus Maulana Ansari (R.A.) travelled the world in the service of Islam; most notable was his historic visits to South Africa in August 1970 and to Seychelles in December 1970.

His Eminence was a writer who wielded his pen with a mighty force. At the age of 18 he wrote his first book, *The Beacon light* (published 1932). In here he replied to a vicious attack on Islam by a Christian priest in Hong Kong. Many other works followed after this, but his most important book is: *The Quranic Foundations and Structure of Muslim Society* (1973), a two-volume work, covering more than nine hundred pages. Six months after the launch of the book, Maulana Ansari (R.A.) passed away.

His five round world tours took him to about forty different countries in Africa, America, Asia and Europe. His profound knowledge combined with his distinguished oratory created a lasting impression on the minds of all educated and uneducated, young and old, Muslim and non-Muslim audience. His death was a great loss to Pakistan in particular, and to the Muslim world in general.



# The Religious Thought Of Dr. Muhammad Fazlur Rahman Ansari (رحمه الله)

Justice Qadeeruddin Ahmed,  
Former Chief Justice of the  
High Court of Sind & Baluchistan

Dr. Fazlur Rahman Ansari (رحمه الله) was a theologian but not ancient in outlook. His views and concepts were refreshingly broad and therefore capable of accommodating as well as engulfing the modern trends of thought. There is a large section of our young men, women and educated persons, who revolt against the rigidity of details and the demand made on them to blindly conform to them. Yet many of them sincerely seek spiritual comfort and bliss. I wish to record some of my discussions with Dr. Ansari (رحمه الله) and to project the concept of his book "The Qur'anic Foundations and Structure of Muslim Society" in order to share the pleasure with this class of the Muslim youth and intelligentsia.

I had the privilege of knowing Dr. Ansari (رحمه الله) during the last 6 or 7 years of his life. I had the pleasure of meeting him several times and each time gave me a delightful couple of hours. I had seen him before meeting him but was not impressed by his flowing robes turban and the scarf that rested on his shoulders. There was nothing distinctive in that. But he was different when objections were raised and doubts were ventilated to elicit his views. He was never shocked nor puffed to hear them and met them with calmness, insight and a sense of purposefulness for himself as well as for the questioner. He had the hawk's eye for seeing nice destinations of thought and

argument as well as the capacity to take a reconciliatory attitude towards modern view. About a month before his death I had two long talks with him over the telephone. His voice was weak but my questions warmed him up and I had to request him not to exert himself too much.

## Two Problems of Our Generation

In my earlier meetings with him I had mentioned to him that our young men, women and intelligentsia found it difficult to accept as a matter of faith the dogma, which is repeated in mosques and from the pulpit, that the world is deteriorating and is destined to deteriorate further; nor do they feel convinced by the generally preached doctrine that all methods adopted by the collectors of Hadith and all conclusions drawn by the classical doctors of theology are beyond modern criticism. His reply was that this was one side of the picture which should be seen along with the opposite point of view held by an equally large number of faithful Muslims.

## Is the world going from bad to worse?

He pointed out that a large number of sayings of the Holy Prophet (ﷺ) are reported according to which worse times were to follow after him; but the purpose of those sayings is not to make deterioration acceptable by the Muslims of the world as a matter of course. They are in reality serious warnings to the coming generations of Muslims so that



they may be on guard against the dangers and try their best to ward them off. The intention could not be to dishearten the future generations by telling them that they had merely to wait and watch their own paralysation. He said that this is made clear by another reported set of the sayings of the Holy Prophet (ﷺ) and referred to five of them from Mishkat Sharif. According to them the generations which were to come after the Holy prophet (ﷺ) were equal to and in certain respects even better than his own generation. I reproduce them here from the translation made by James Robson, Professor of Arabic, University of Manchester, with a few verbal changes so that they may be easily intelligible. The words which are written in inverted comes are without any change except for the words which are written in brackets.

(i) The first of them is reported by Abu Huraira (رضى الله عنه) according to whom God's Messenger said:

“Among my people some of those who love me most will be people who come after my time, who would be prepared to sacrifice their families and their properties if (only) they could see me.”

(ii) The second is reported by Anas, (رضى الله عنه) according to him God's Messenger said:

“My people are like the rain, it not being known whether the first or the last of it is better.”

(iii) The third is reported by Amr b-Shu'aib (رضى الله عنه) that God's Messenger inquired from his companions:

“Which people's faith pleases you

most?”

The reply was that they were the angels, thereupon he said: -

“But why should they not believe when they are with their Lord?”

It was then suggested that they were the prophets, to which he replied:

“Why should they not believe when inspiration descended on them?”

Those who were present then suggested that they were themselves that people whereupon God's Messenger (ﷺ) said:

“Why should you not believe when I am among you?”

God's Messenger then explained:

“The people whose faith pleases me most are the people who will come after my time, (Because they) will find (merely) sheets (of paper) containing (or forming) a book and in those contents they will believe - (by virtue of the strength of their faith).”

(iv) The 4th is reported by Abd-ur-Rahman b al-Hadrami. He has reported the Messenger of God (ﷺ) as Saying:

“Among the last of those (my people will be some who will have a reward like that of the first of them. They will recommend what is reputable, forbid, what is disreputable, and fight with those who cause dissension.”

(v) The 5th is reported by Ibn Muhairiz who asked Abu Jumu'a, one of the companions of the Holy Prophet (ﷺ) to tell him something which he had heard from God's Messenger and the latter replied: “Yes, I shall tell you a good

tradition. One day we had a lunch with the Holy Prophet (ﷺ), and Abu Ubaida b-al-Jarrah asked God's Messenger (ﷺ): "Is any one better, (O) Messenger of God, than we who have accepted Islam and striven (for it) along with you?" God's Messenger (ﷺ) replied:

"Yes, people who will come after your time and will believe in me without having seen me."

Dr. Ansari (رحمه الله) said that a keen look at the above reports should leave no doubt that according to the Holy Prophet (ﷺ) the generations which were to come after him were handicapped in as much as they were deprived of the blessing of seeing and feeling the presence of the Holy Prophet's inspiring personality. This explains his concern for them and the reason for making the observations in which apprehension is expressed about the future. He meant to draw the attention of the future generations to the dangers which were in store for them, owing to increasing distance in time between them and himself.

Great as his successors were, they were far too inferior to him to exercise the same influence and create the same conviction and unswerving faith, therefore, the Holy Prophet (ﷺ) emphasized that the generations which were to come after him and were yet infused with the fervour of faith deserved more credit than his own generation. There are also reports according to which the Holy Prophet (ﷺ) 'predicted' that the time imminent after him was worse than his own, and that the time after that was bound to grow

worse gradually. All of such reports unfold

During the life time of the Holy Prophet (ﷺ) it was the privilege of everybody, who could exercise it, to go directly to him and seek guidance which he unhesitatingly gave to whosoever went to him. Sometimes he himself sought guidance from God before advising the seeker of light. History records a large number of such occasions. One of them is that Ka'ab ibn Malik failed to join the Holy Battle at Tabuk in the 9<sup>th</sup> year of Hijra and admitted that he had no excuse except that he had miscalculated "time, therefore became late for it. The Holy Prophet (ﷺ) was in doubt about the genuineness of other defaulters explanation; therefore he ordered their immediate excommunication but postponed final judgment to wait for guidance from God. God excused some of the defaulters by a revelation which is contained in the 9<sup>th</sup> Surah called "Tauba" of the Holy Quran; therefore, the Holy Prophet (ﷺ) forgave Malik, and the Muslim community took him back in the fold with joy.

Imagine the disappearance of all that readily available enlightenment after the death of the Holy Prophet (ﷺ). Imagine also the effect of the death of his close companions who were near and dear to him and were looked upon by the Muslims as the custodians of his traditions. These two circumstances taken together show the necessity and wisdom of the warnings of the Holy Prophet (ﷺ) about the future.

Dr. Ansari pointed out that in no report, not even among those on which

reliance is sometimes placed to spread the thought that the world is deteriorating, indicates that the Holy Prophet (ﷺ) condemned the future generations to worldly deterioration and degradation. On the contrary he has again warned them against the problems of a vast increase in their number as well as of the corrupting influence of the growth of wealth and prosperity. Neither these warnings nor those from which deterioration is inferred were administered with a view to tell the Muslim that they were bound to be overwhelmed by evil. Had the warnings been mere forebodings, there was no point in telling such a future.

### **Knowledge of the Future**

Dr. Ansari (رحمه الله) said that he personally did not believe that the Holy Prophet (ﷺ) ever claimed to know the future except for what was revealed to him, because the Holy Qur'an says in verse No. 59 of Chapter VI as follows:- '

"And with Him are the treasures of the unseen-none knows them but He."

In verse No. 188, of Chapter VII God has commanded the Holy Prophet (ﷺ) as follows: –

"Say: I do not control any benefit or harm for my own soul except as Allah (may) please and had I known the unseen I would have had much of good and no evil would have touched me. I am nothing but a warner and giver of good news to a people who believe."

Again in verse No. 31 of Chapter XI God makes the Holy Prophet (ﷺ) tell the world as follows :-

"And I do not say to you that I have the

treasures of Allah and I do not know the unseen, nor do I say that I am an angel, nor do I say about those whom your eyes hold in mean estimation that Allah will never grant them any good Allah knows what is best in their souls – (if I said otherwise) most surely I should be of the unjust."

### **Classical methods and Conclusions**

About the second problem of our young generation and men and women who have received modern education, his views were categorical as well as convincing. He said that God's word only is infallible and immutable. The Holy Prophet (ﷺ) was His servant (abd) and His Messenger (Rasul). His first status is common between his and all human beings. God commanded him to declare in the clearest terms that he was a human being like the others, (xvii:110: xxvi:15). These two capacities of the Holy Prophet are a glorious feature of the teachings of Islam which has saved Islam from human worship. But the Holy Prophet was not an ordinary human being. Nobody who is appointed by God to be His Messenger can be ordinary; nor is it easy to tell when he spoke as the Messenger and when simply as a human being except by what he has himself disclosed. He is reported to have himself explained the nature of the occasions when he spoke as the Messenger and when as a human being. This distinction has been drawn by him between matters of religion (deen) and affairs of the world. It is only when he spoke in relation to the matters of Deen that he has got to be accepted as speaking from God. This does not mean that sanctity is not

attached to all of his acts, deeds and words; but the sanctity of the Holy Qur'an is higher because his own acts, deeds and words are of two categories, one relating to Deen, the other relating to the affairs of the world. If this is true of the Holy Prophet (ﷺ) himself then, with all respect, none of his companions, sages and holy men can claim infallibility and immutability at all.

In fact nobody says that the old methods adopted by the collectors of Hadith and conclusions drawn by theologians are to be accepted as infallible, yet there is a sense of frustration in our young men, women as well as the intelligentsia because, according to Dr. Ansari, (رحمه الله) they are told that the religious literature constitutes a vast science and that its knowledge is necessary before its criticism may be undertaken. Anybody who equips himself with the necessary qualification can undertake the task. The critic may disagree with the classical methods and conclusions, but he should grant the same privilege to the ancients which he claims for himself. These prospects often dishearten our young as well as educated persons who find the task gigantic and counteract by adopting the attitude that whatever they imagine, know or understand is final. Honest disagreements with an open mind can be a blessing, provided the limits of such disagreements remain within the breadth of the straight path whose one side is marked out by the fundamentals and the

other is indicated by the spirit of Islam. The one side is visible to knowledge and the other to an awakened spirit, but neither side is visible to an eye that remains fixed on details, nor to a person who has neither the required knowledge nor the right spirit. Even he may be said to have a right to think though he would take a risk for himself. A wrong headed thinker with enough of cleverness and enthusiasm may become the founder of a school of thought. This is bad but not dangerous, so long as it remains an intellectual activity as well as open to correction. It becomes the duty of the other Muslims "to invite them to good and enjoin what is right and forbid the wrong". Those who are on the right will be successful. (Qur'an IXI: 103). The really dangerous zone begins when any school of thought organizes itself into a sect begins to act as a party, to claim infallibility and to ask for exclusive allegiance to itself. This is against the spirit of Islam and in violation of clear injunctions of the Holy Qur'an. Dr. Ansari (رحمه الله) cited four verses in support of this position. They are: "be not disunited" (III:-102), "be not like those who became divided" (III:104), "they (Christians etc.) who divided their religion into parts and became sects, you have no concern with them" (VI:160) and "be not one of those who divided their religion and became parties, every sect rejoicing in what they had with them" (XXX: 31-32).



## **Dr. Muhammad Fazl-ur-Rahman Ansari (R.A.)**

Maulana Siddiq Ahmed Nasir,

On the 11th Jamadi-ul-Awwal 1400 (A.H.) falls the sixth anniversary of the death of the International missionary and world-renowned Islamic scholar, Maulana Dr. Fazl-ur-Rahman Ansari, a man of remarkable vision and insight.

He it was who, decades ago, pleaded for a restructuring of the education of Muslims to reintroduce that comprehensiveness which characterized Muslim scholars for centuries and to root out the anti-Islamic dichotomy between “religious” and “secular”, especially in the sphere of education. At that time the premier institutions of Islamic learning rejected this fervent plea as “madness”. However, decades later this view has gained wide acceptance and has featured prominently in both World Conferences on Muslim Education.

And at a time when various Muslim communities are grappling with the problem of how to bring about meaning full change in Muslim society at both the individual and collective levels, an examination of the outlook this illustrious son of Islam expounded and exemplified would not be out of place. According to him the core of the problem is the decline of religious leadership from the Islamic standard. For him Islamic religious leaders have to be miniature representatives of the Holy Prophet's (ﷺ) personality and, as such, spiritually, morally and intellectually illumined persons. Contemporary religious leadership unfortunately comes nowhere this ideal.

In the training of religious leaders the acquisition of mere scholastic information of “religious” sciences is what is emphasized. And even this is of a superficial level and nowhere is the individual encouraged to acquire knowledge in depth. A far cry from intellectual enlightenment! Then as regards moral training and illumination, at best, haphazard, ineffective attempts are made. As for spirituality (which Dr. Ansari regarded as the root of the Islamic value-system), training in this aspect is neglected.

In fact today we lose no opportunity to condemn Tasawwuf as being a little inessential accretion to Islam which needs to be discarded. This point of view, born of ignorance and nurtured by misunderstanding and prejudice is inimical to any lasting improvement in our condition, for history bears ample testimony to the fact that it was the Sufis who not only spread Islam but also brought about meaningful change in Muslim society whenever degeneration set in.

It was precisely because Maulana Dr. Ansari (R.A.) embodied in himself the characteristics of spiritual, moral and intellectual refinement and illumination that he exercised such a strong influence on the minds and hearts of Muslims and non-Muslims in various parts of the world. His untiring efforts for the upliftment of the Muslims took him on missionary trips around the world no less than five times. During his missionary journeys, the dynamism of

his personality and the depth and breadth of his knowledge made lasting impressions on audiences in America, Europe, Africa and Asia. Many were those who were inspired to become devoted servants of Islam.

Recognizing the need for Islamic leaders in Muslim minority communities and aware of the problems faced by missionaries who do not belong to those communities, Maulana Dr. Ansari (R.A.) started a very ambitious project to train such leaders—the Aleemiyah Institute of Islamic Studies. But it was the Will of ALLAH that this illustrious servant of ISLAM should depart from this world while this project was still in its infancy. However this pioneering Institute is still functioning and today graduates are serving the cause of Islam in various parts of the world.

A theologian of rare caliber, a missionary of unique distinction, a scholar of multi-dimensional capabilities. a spiritual leader of recognized eminence, Maulana Dr. Ansari (R.A.) not only set a personal example for the Muslim Community, but has also bequeathed to posterity the

outcome of his lifelong labours in the form of the two-Volume The Qur'anic Foundations and Structure of Muslim Society. This work widely acclaimed by Muslim scholars and thinkers, is a systematic and comprehensive exposition of the Philosophy and Code of Life given in the Holy Qur'an.

Today when we are content to rest on the laurels won by our predecessors and to pay lip-service to the need for reintroducing Islam as the guiding light of our individual and collective lives, the life of Maulana Dr. Ansari (R.A.) stands out as a beacon light. Not only did he teach that Islam demands from each and every one of us a veritable life-long struggle for the upliftment and progress of mankind as a whole, but he exemplified this life-long Jihad in his own life, to the extent that even on his death-bed he oft repeated that there was so much work left to do.

Let this occasion of the death anniversary of this noble servant of Allah be a time for us to pause a while and reconsider our position vis-a-vis Islam and its demands on us, and our commitment thereto.

**چوالیسواں عظیم الشان ”عرس مبارک“**

مبلغ اسلام حضرت مولانا ڈاکٹر حافظ محمد فضل الرحمن الانصاری القادری  
 بروز جمعہ ۳ فروری ۲۰۱۸ء بمطابق ۱۷ جمادی الاول ۱۴۳۹ھ بعد نماز عصر تا عشاء

مجلس زیر صدارت شیخ صاحبزادہ ذی وقار جناب مصطفیٰ فاضل انصاری صدر الوقاق العالمی  
 مجلس خصوصی خطاب شیخ پروفیسر ڈاکٹر محمد احمد قادری  
 (ذریعہ نقل آف آرٹس، اسلامک اسٹڈیز اینڈ سوشل سائنسز، ڈیوٹی کورس، جیمز ٹیون کالج، لندن)

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# The Life and The Teachings of Abul Hasan Al-ash'ari

Shahadat Husein, (Fiji)

## Life

Abul Hasan Ali al-Ash'ari was born in 260 Hijra in Basra. From his early childhood he grew up and was trained as a Mutazilite He was a great supporter of his teacher, Jubbai. By sect he was a Shafai According to Ibn e Farooq Abul Hasan Ali al-Ash'ari wrote about 300 books, but Ibn Asaki mentioned only 993. He died in 324 Hijri.

Ash'arism is a protest against religious rationalism of the Mu'tazilites who held that the mysteries of the Universe and profundities of the religious dogmas could be expressed and met in terms of human reason. The Ash'arites alleged that the doctrines of the Mu'tazilites were too abstract for the Muslim community to apprehend and they feared that the public might give way to reason and discard the revelation. So the Ash'arites rose to reconcile and compromise with the Mu'tazilites. The idea was to give priority to the Book of Allah and to the Sunnah of the Prophet (ﷺ).

It is said that the Ash'arite school came into being as follows:

One day al-Ash'ari put to Jubbai the case of three brothers. The elder was a pious person, the second was an infidel and the third was an infant, they all died and al-Ash'ari wanted to know what became of them. Jubbai said that the elder being a pious person would go to a high place in the heavens. The infidel would go to the lowest depth of the hell.

As for the infant he would be forgiven and gives a low place in the heavens. Now al-Ash'ari wanted to know that if the infant wanted to go to the higher heavens to his elder brother what would be his case. Jubbai replied that it would be said to him that his brother had worked for his place. Ash'ari then said that supposing the infant would say that had he been allowed he would have done the same. Jubbai said that it would be said to him that Allah knew that had He allowed him to live longer he would have disobeyed Him and that God has saved him by causing his death beforehand. Now Ash'ari put his main and final question which created a complete and irrecoverable dead-lock "Well" said Ash'ari, "and suppose the infidel brother were to say, 'O Allah, Lord of the universe, since you knew what awaited him, you must have known what awaited me; why then did you act for his advantage and not for mine?'" There was no answer from Jubbai. Ash'ari renounced Mu'tazilite school and started his own which flourished after his name. He used the same logic and philosophy which he had learnt from his Mu'tazilite teachers against the teachings of the Mu'tazilite.

## Teachings:

The Creed of Al-Ash'ari

Al-Ash'ari creed is as follows:

- a) That the Qur'an and every part of it, is uncreated and eternal,

- b) That everything on the earth and on the heavens, good or bad, comes into existence by the Will of supreme Intelligence.
- c) That man is unable to originate or create anything without the initiative of Allah.
- d) That Allah will revive the dead on the Day of Judgement.
- e) That Allah will appear to human sight on the Day of Resurrection.

The views agreed with that of all the four schools of theology all supported him.

The main doctrines of Ash'arites may be summarized as follows:

1. Attributes of God and their relation with His Essence.
2. Createdness or uncreatedness of the Holy Qur'an.
3. Possibility of Beatific vision.
4. God's seating Himself on the Throne.
5. Freedom of Will.

### 1) Attributes of God and their relation with His Essence.

Ash'arites agree that God has qualities but with the qualifications qualities and the attributes ascribed to God must be understood to be inapplicable to human beings and so we should not ask how and draw comparisons.

### 2) Createdness and Uncreatedness of the Holy Qur'an.

They maintained that the Holy Qur'an is eternal and uncreated and supported their arguments from the Holy Qur'an itself.

لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَمَنْ يَعْذُ ۝

"The command is Allah's first and last", (30:4) i.e. the امر which is the word of Allah's and it is uncreated.

أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ۝

"Lo! the creation and the command are His" (7:54). In this verse Allah command from the created things. Therefore Allah's certainly does not belong to the created things. God's I is His word; this word is uncreated; the Holy Qur'an word, therefore the Holy Qur'an is uncreated.

وَإِذَا فَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ

"When He decrees a matter He says 'Be' and it is". (2:117)

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ

"Verily, when He intends a thing He says to it 'Be and it is" (36:22). The Holy Qur'an is the word of Allah (كلام الله). God creates everything through the word (Be), but this word itself could not have been created otherwise a created thing would be a creator! Therefore the Holy Qur'an is uncreated.

### 3) The Possibility of Beatific Vision.

The Ash'arites proved from the Holy Qur'an, the Hadith and through logic the possibility of Beatific Vision.

(a) They quoted the following verses of the Holy Qur'an to support their view:

وُجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ - إِلَىٰ رَبِّهَا نَاظِرَةٌ

"That day their faces will be bright, looking towards their Lord" (75:22-23). This is a clear indication of the Beatific Vision for the people of the Heaven.



In the next verse God quotes Moses as requesting:

قَالَ رَبِّ أَرِنِي أَنفُسَكَ ۖ

“He said, My God, show me Thy Self so that I may look at you”. (7:143) They say that Moses was a great Prophet of God and that he would not ask for an impossible thing. He knew through what God taught him that it is possible for the Beatific Vision.

(b) While proving from the Hadith they quoted the following Hadith of the Prophet (ﷺ):

انما سترون ربكم كما ترون هذا القمر لا تضامون في رؤيته ﴿مشكوة؛ رؤية الله تعالى﴾

“You will see your Lord as you see this moon and have no doubt about seeing Him”.

(C) Logically they have proved the Beatific Vision as follows:

The highest good is realizable in the highest world,

The Beatific Vision is the highest good

The Beatific Vision is realizable in the highest world.

#### 4) God seating Himself upon the Throne.

According to the Ash'arites the following

verses reveal clearly God is seated on His Throne:

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَىٰ

“The Most Merciful is firmly established on the Throne” (20:5).

وَتَرَى الْمَلَائِكَةَ حَافِينَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ

“And you shall see the angels surrounding the Throne and praising their Lord with their praises” (39:75).

With the help of the following Hadith Ash'arites have concluded that God is seated on the Throne:

The Prophet (ﷺ) has said that God descends every night to the lower heavens and asks: “Is there anyone who is to make a request? I am here to grant it to him. Is there anyone who asks for forgiveness? I am here to forgive him. This goes on till the dawn”.

#### 5) Freedom of Will.

Al-Ash'ari says that God creates the idea in the mind of a person He also gives him the freedom of choice to do or not to do and He also gives him the power to activate the idea; Thus man has the freedom of Will. God is not responsible for the deeds but His creature is responsible.

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# Sufiism:

## The Uncovering of The Fifth Veil: Concerning Prayer (Al-Salat)

Etymologically, prayer (namaz) means remembrance (of God) and submissiveness (dhikr u inqiyad), but in the correct usage of lawyers the term is specially applied to the five prayers which God has ordered to be performed at five different times, and which involve certain preliminary conditions, viz.: (1) purification outwardly from filth and inwardly from lust; (2) that one's outward garment should be clean and one's inner garment undefiled by anything unlawful; (3) that the place where one purifies one's self should be outwardly free from contamination and inwardly free from corruptness and sin; (4) turning towards the qibla, the outward qibla being the Ka'bah and the inward qibla being the Throne of God, by which is meant the mystery of Divine contemplation; (5) standing outwardly in the state of power (qudrat) and inwardly in the garden of proximity to God (qurbat); (6) sincere intention to approach unto God; (7) saying "Allah-O-akbar" in the station of awe and annihilation, and standing in the abode of union, and reciting the Quran distinctly and reverently, and bowing the head with humility, and prostrating one's self with abasement, and making the profession of faith with concentration, and saluting with annihilation of one's attributes. It is recorded in the Traditions that when the Apostle prayed, there was heard within him a sound like the boiling of a kettle. And when 'Ali was about to pray, his hair stood on end and he

trembled and said: "The hour has come to fulfill a trust which the heavens and the earth were unable to bear"

Prayer is a term in which novices find the whole way to God, from beginning to end, and in which their stations (maqamat) are revealed. Thus, for novices, purification takes the place of repentance, and dependence on a spiritual director takes the place of ascertaining the qiblah, and standing in prayer takes the place of self-mortification, and reciting the Quran takes the place of inward meditation (dhikr), and bowing the head takes the place of humility, and prostration takes the place of self-knowledge, and profession of faith takes the place of intimacy (uns), and salutation takes the place of detachment from the world and escape from the bondage of "stations". Hence, when the Apostle became divested of all feelings of delight (masharib) in complete bewilderment, he used to say: "O Bilal, comfort us by the call to prayer." The Sufi Shaykhs have discussed this matter and each of them occupies a position of his own. Some hold that prayer is a means of obtaining "presence" with God (hudur), and others regard it as a means of obtaining "absence" (ghaybat); some who have been "absent" become "present" in prayer, while others who have been "present" become "absent". Similarly, in the next world where God is seen, some who are "absent", when they see God shall become "present", and vice versa. I,

Ali bin Uthman al-Jullabi, assert that prayer is a Divine command and is not a means of obtaining either "presence" or "absence", because a Divine command is not a means to anything. The cause of "presence" is "presence" itself, and the cause of "absence" is "absence" itself. If prayer were the cause or means of "presence", it could be performed only by one who was "present", and if it were the cause of "absence", one who was "absent" would necessarily become "present" by neglecting to perform it. But in as much as it must be performed by all, whether they be "resent" or "absent", prayer is sovereign in its essence and independent.

Prayer is mostly performed and prescribed by those who are engaged in self-mortification or who have attained to steadfastness (istiqamat). Thus the Shaykhs order their disciples to perform four hundred bowings in prayer during a day and night, that their bodies maybe habituated to devotion; and the steadfast likewise perform many prayers in thanks giving for the favour which God has bestowed upon them. As regards those who possess "states" (arbab-i-ahwal), their prayers, in the perfection of ecstasy, correspond to the "station" of union, so that through their prayers they become united; or again, when ecstasy is withdrawn, their prayers correspond to the "station" of separation, so that thereby they become separated. The former, who are united in their prayers, pray by day and night and add supererogatory prayers to those which are incumbent on them, but the latter, who are separated, perform no more prayers than they need. The Apostle said: "In prayer lies my

delight," because prayer is a source of joy to the steadfast. When the Apostle was brought nigh unto God on the night of the Ascension, and his soul was loosed from the fetters of phenomenal being, and his spirit lost consciousness of all degrees and stations, and his natural powers were annihilated, he said, not of his own will, but inspired by longing: "O God, do not transport me to yonder world of affliction! Do not throw me under the sway of nature and passion!" God answered: "It is My decree that thou shalt return to the world for the sake of establishing the religious law, in order that I may give thee there what I have given thee here." When he returned to this world, he used to say as often as he felt a longing for that exalted station: O Bilal, comfort us by the call to prayer!" Thus to him every time of prayer was an Ascension and a new nearness to God. Sahl b. Abdullah says: "It is a sign of a man's sincerity that he has an attendant angel who urges him to pray when the hour of prayer is come, and wakes him if he be asleep." This mark (of sincerity) was apparent in Sahl himself, for although he had become paralyzed in his old age he used to recover the use of his limbs whenever the hour of prayer arrived; and after having performed his prayers he was unable, to move from his place. One of the Shaykhs says: "Four things are necessary to him who prays: annihilation of the lower soul (nafi), loss of the natural powers, purity of the inmost heart, and perfect contemplation." Annihilation of the lower soul is to be attained only by concentration of thought; loss of the natural powers only by affirmation of the Divine majesty, which involves the destruction of all that is other than God;

purity of the inmost heart only by love; and perfect contemplation only by purity of the inmost heart. It is related that Husayn b. Mansur (al-Hallaj) used to lay upon himself the obligation of performing four hundred bowings of prayer in a day and a night. On being asked why he took so much trouble in the high degree which he enjoyed, he answered: "Pain and pleasure indicate your feelings, but those whose attributes are annihilated feel no effect either of pleasure or of pain. Beware lest you call remissness maturity and desire of the world search for God." A certain man relates: "I was praying behind Dhu 'l-Nun. When he began to pronounce the takbir, he cried 'Allah-O-Akbar' and fell in a swoon like a lifeless body." Junayd, after he had grown old, did not omit any item of the litanies (awrad) of his youth. When he was urged to refrain from some of these supererogatory acts of devotion to which his strength was unequal, he replied that at this later stage he could not abandon those exercises which had been the means of his acquiring spiritual welfare at the first. It is well known that the angels are ceaselessly engaged in worship, because they are spiritual and have no lower soul (nafs). The lower soul deters men from obedience, and the more it is subdued the more easy does the performance of worship become; and when it is entirely annihilated, worship becomes the food and drink of Man, even as it is the food and drink of the angels. 'Abdullah b. Mubarak says: "In my boyhood I remember seeing a female ascetic who was bitten by a scorpion in forty places while she was praying, but no change of expression was visible in her countenance. When she had finished, I

said: 'O mother, why didst not thou fling the scorpion away from thee?' She answered: 'Ignorant boy! dost thou deem it right that while I am engaged in God's business I should attend to my own?'"

Abu 'l-Khayr Aqtaz had a gangrene in his foot. The physicians declared that his foot must be amputated, but he would not allow this to be done. His disciples said: "Cut it off while he is praying, for at that time he is unconscious." The physicians acted on this advice. When Abu 'l-Khayr finished his prayers he found that his foot had been amputated.

Some Sufis perform obligatory acts of devotion openly, but conceal those which are supererogatory in order that they may escape from ostentation (riya). Anyone (they say) who desires that others should take notice of his religious practices becomes a hypocrite; and if he says that although other people see his devotions he himself is unconscious of them, that too is hypocrisy. Other Sufis, however, exhibit both their obligatory and supererogatory acts of devotion, on the ground that ostentation is unreal and piety real: therefore, it is absurd to hide reality for the sake of unreality. "Do not let any thought of ostentation (they say) enter your heart, and worship God wherever you will." The Shaykhs have observed the true spirit of the rules of devotional practice, and have enjoined their disciples to do the same. One of them says: "I travelled for forty years, and during that time I did not miss a single public service of prayer, but was in some town every Friday."

The corollaries of prayer belong to the stations of love, of which I will now set forth the principles in full.

جگہ پر ڈاکٹر فضل الرحمن انصاری القادری کو علامہ شاہ عبد العظیم صدیقی کا رفیق کار ہونے کا شرف حاصل ہے اور آپ نے پوری زندگی اسلام کی سربلندی کے لئے وقف کر دی۔ بقول شاعر

میری زندگی کا مقصد تیرے دین کی سرفرازی  
میں اسی لئے مسلمان میں اسی لئے نمازی

حرف آخر:

زیر بحث موضوع کا مختصر خلاصہ یہی ہے کہ سیاح عالم شاہ عبد العظیم صدیقی اور ڈاکٹر فضل الرحمن انصاری کی حیثیت ان ستاروں کی مانند ہے جو قیامت تک اپنی پوری آب و تاب کے ساتھ جگمگاتے رہیں گے اور اندھیروں میں چلنے والوں کو صحیح سمت کا تعین کرنے میں مدد دیں گے۔

بلاشبہ وہ بزرگانِ دین، اولیاء اللہ اور وارثین انبیاء کا درجہ رکھتے ہیں۔ اللہ کی دی ہوئی توفیق سے انہوں نے علم و عمل کا جو سمندر جاری کر دیا ہے قیامت تک لوگ اس سے سیراب ہوتے رہیں گے۔ اللہ تعالیٰ ان کی محنت و کاوش کو اپنی بارگاہ میں شرف قبولیت عطا فرمائے۔ آمین!

کا پرچار کیا۔ حضرت ڈاکٹر انصاری صاحب نے حق خلافت سلسلہ کے ساتھ ساتھ ایک بہترین مبلغ اسلام ہونے کا حق بھی ادا کیا۔ یہی وجہ تھی کہ جب 1954ء میں مبلغ اسلام شاہ عبد العظیم صدیقی اس دنیا فانی سے کوچ کر گئے تو 30 جنوری 1955ء کو حلقہ قادریہ علمیمہ کراچی نے ڈاکٹر محمد فضل الرحمن انصاری القادری کو شاہ عبد العظیم صدیقی کا جانشین اور رئیس الخلفاء مقرر فرمایا۔ ڈاکٹر انصاری نے اپنے پیر و مرشد کے نقش قدم پر چلتے ہوئے پوری دنیا میں تبلیغ اسلام کا جال بچھایا، اور صرف یہی نہیں بلکہ اپنے مرشد کے نام پر ایک انسٹیٹیوٹ مع لائبریری، کلینک وغیرہ قائم کر کے اپنی عقیدت و محبت کا اظہار کیا۔ آپ دونوں کا تعلق رہتی دنیا تک آنے والوں کے لئے ایک مثال کی حیثیت رکھتا ہے۔ آپ دونوں کی زندگی میں قیامت تک آنے والے لوگوں کے لئے بہترین نمونہ ہے کہ ایک پیر کے ساتھ اس کے خلیفہ کا، شاگرد کا استاد کے ساتھ، داماد کا سسر کے ساتھ تعلق کیسا ہونا چاہئے۔ یہ دونوں شخصیات ان سب کا عملی نمونہ تھے، غرض یہ کہ کوئی بھی معاملہ ہو ملکی یا بین الاقوامی، سیاست ہو یا تبلیغ ہر



علامہ عبدالعلیم صدیقی نے 1949ء میں ڈاکٹر انصاریؒ کو خط لکھ کر سعودی عرب بلایا تو آپؒ اپنی تمام مصروفیات کو چھوڑ کر اپنے پیر و مرشد کے حکم پر فوراً سعودی عرب پہنچے۔ علامہ عبدالعلیم صدیقی صاحبؒ نے حکیم کعبہ میں ہی آپکو سلسلہ قادریہ، چشتیہ، نقشبندیہ، شاذلیہ میں خلعتِ خلافت عطا فرمائی۔ پھر علامہ صدیقی صاحبؒ نے آپؒ سے بیرونی ممالک کے تبلیغی دورے کا تذکرہ فرمایا اور حضور نبی کریم ﷺ کی طرف سے اجازت ملنے پر اپنا تاریخی تبلیغی دورہ شروع کیا اور 19 ممالک کا یہ دورہ 2 سال تک جاری رہا، اس سفر کے دوران حضرت فضل الرحمن انصاریؒ نے علامہ صدیقی صاحبؒ کے پرائیویٹ سیکریٹری کے عہدہ پر فرائض انجام دیتے۔ ڈاکٹر محمد فضل الرحمن انصاریؒ نے اپنے پیر و مرشد کے ساتھ کم و بیش 5 مرتبہ مختلف ممالک کا تبلیغی دورہ کیا جس کے نتیجے میں ہزاروں، لاکھوں لوگوں نے دین اسلام قبول کیا اور شرک و کفر کے اندھیرے سے نجات حاصل کی۔

جارج برنارڈشا ہوں یا پھر ذوالفقار بھٹو، یورپ ہو یا ایشیا ڈاکٹر انصاری صاحبؒ نے اللہ کی خاص عطا اور اس کے دیئے گئے علم کا اپنے پیر و مرشد کے طریقے کے مطابق نور پھیلا یا اور اسلام کی تعلیمات

ڈاکٹر انصاریؒ نے اپنے مرشد کی اجازت سے اس کے جواب میں اپنی پہلی کتاب (The Beacon Light) - صرف 4 گھنٹے کے مختصر سے عرصے میں لکھ کر شاہ عبدالعلیم صدیقی کی بارگاہ میں پیش کی تو آپؒ حیران ہوئے اور یہ کتاب بہت پسند فرمائی۔ اس کے بعد شاہ صاحبؒ نے ڈاکٹر انصاریؒ کو اسلام کی اشاعت و ترویج کیلئے پسند فرمایا اور اس نایاب کوہر کو اپنے پاس محفوظ کر لیا۔ اور یوں ایک راہِ حق کے مسافر کو اس کی منزل مل گئی۔ ان دونوں شخصیات کے درمیان تعلق اس قدر خوبصورت اور گہرا تھا کہ پہلی ملاقات کے صرف 4 سال بعد حضرت شاہ عبدالعلیم صدیقی صاحبؒ نے اپنی بڑی بیٹی امۃ السبوح سبیحہ کا عقد زواج ڈاکٹر انصاری صاحبؒ کے ساتھ کر دیا، اور رہتی دنیا تک یہ مثال قائم کر دی کہ رشتہ صرف ظاہری حسن و دولت، امیری و بادشاہت کی بنا پر نہیں بلکہ تقویٰ و پرہیزگاری، محبت و اخلاص، تعلیم و تربیت، حیا و شرافت کی بنا پر بنائے جاتے ہیں۔ صرف اتنا ہی نہیں بلکہ شاہ عبدالعلیم صدیقیؒ نے ڈاکٹر انصاری کو اپنا خلیفہ بھی بنا لیا۔ ویسے بھی ان دونوں شخصیات کے درمیان تعلق بہت گہرا تھا مگر جب داماد اور خلیفہ بنے تو یہ رشتہ و تعلق اور بھی مضبوط ہو گیا اور یوں وہ ایک جسم کے دو بازو بن گئے۔

## ڈاکٹر فضل الرحمن انصاری القادریؒ کا تعلق شاہ عبدالعلیم صدیقیؒ سے

غلام مصطفیٰ

متعلم درجہ پنجم الجامعة العلمیة الاسلامیة

دشت تو دشت دریا بھی نہ چھوڑے ہم نے  
مخبر ظلمات میں دوڑا دیئے گھوڑے ہم نے  
اللہ تعالیٰ کے اس حکم یعنی ”ہر نفس کو موت کا  
مزہ چکھنا ہے“ (آل عمران: ۱۸۵) کے آگے انسان  
صرف سر تسلیم خم ہی کر سکتا ہے۔ مگر کچھ لوگ شاید ہمیشہ  
زندہ رہنے کیلئے ہی پیدا ہوتے ہیں۔ وہ بظاہر جسمانی  
طور پر تو اس حکم کی تابعداری کرتے ہوئے رخصت  
ہو جاتے ہیں۔ مگر کچھ کام ایسے کر جاتے ہیں جس سے  
وہ روحانی طور پر ہمیشہ کیلئے زندہ رہ جاتے ہیں۔  
ان ہی لوگوں میں سے دو شخصیات شاہ  
عبدالعلیم صدیقیؒ اور غزالیؒ دوراں ڈاکٹر فضل الرحمن  
انصاری القادریؒ بھی ہیں۔ جو ظاہری طور پر تو آج  
یہاں موجود نہیں ہیں مگر وہ آج بھی کروڑوں لوگوں کے  
دلوں میں زندہ ہیں اور تاقیامت زندہ رہیں  
گے۔ (انشاء اللہ)

واپس آرہے تھے کہ دیکھا ایک بزرگ حضرت مخدوم کی  
مسجد سے باہر آرہے ہیں اور بہت سے لوگ ان کے گرد  
جمع ہیں، اور بڑی عقیدت سے ان بزرگ سے مل رہے  
ہیں، تو آپؒ نے اپنے ساتھی سے پوچھا کہ یہ بزرگ  
کون ہیں، تو ساتھی نے کہا یہ مبلغ اسلام و عالم دین شاہ  
عبدالعلیم صدیقیؒ ہیں، اور سب سے اچھی بات ان میں  
یہ ہے کہ آپؒ ان تمام شکوک کا جواب انتہائی عاجزی،  
صبر، پیار، محبت اور شفقت سے دیتے ہیں جو لوگوں کے  
دلوں میں سائنس کی جہ سے پیدا ہوتے ہیں۔ پھر آپ  
حضرت عبدالعلیم صدیقیؒ سے ملے۔ اسکے بعد مفکر  
اسلام ڈاکٹر فضل الرحمن انصاریؒ سیاح عالم عبدالعلیم  
صدیقیؒ کی بارگاہ میں بارہا حاضر ہوتے رہے وہ چند  
ایک ملاقاتیں تھیں کہ حضرت شاہ عبدالعلیم صدیقیؒ کے  
گریویدہ ہو گئے۔ بقول شاعر:

نگاہ ولی میں وہ تاثیر دیکھی

بدلتی پزاروں کی تقدیر دیکھی

اسی عرصہ میں ہانگ کانگ کے ایک پادری

نے اپنی کتاب میں اسلام پر چھوٹے الزامات لگائے تو

ان دونوں بزرگ شخصیات کی پہلی ملاقات

1932ء میں ہوئی، جب ڈاکٹر فضل الرحمن انصاریؒ

(F.Sc.) کے طالب علم تھے۔ ایک دن آپ کالج سے