

# A Philosophical Exposition

Dr. M. BasharatAli

The existential base of Islamic sociology is the Holy Qur'an, and hence to understand Islamic sociology with logical causality it is necessary that we should study critically and methodically the paradigmatic consistency of the Qur'an – the source-book of all systems of knowledge and culture. One should sedulously keep in mind that the Qur'an is not a text book of Sociology. It gives fundamental laws and principles of all systems of knowledge including sociology. Unfortunately the Muslims, who alone dynamically derived and formulated more than three thousand systems of knowledge, lag behind to identify and formulate the science of society. It was only in the last decades of this century that this science got existential momentum to be developed by generations of scholars to follow. Sociology which deals with social systems and ways of life, ordinarily called culture, is a highly elaborate system of knowledge in the totality of more than five hundred specialties and disciplines.

With the revelation of the Holy Qur'an, sociology got emergence and it took 23 years for its completion simultaneously with the completion of the "Vahi" (Divine Revelation). The first nine "Suras" (Chapters) of the Qur'an in general, particularly the first four "Suras" form the fundamental base of the origination and development of the Qur'anic social system the initial base of the Islamic social system. These Suras hold out to us an initiative for the systematic and methodical development of the science of society — the science which entirely deals with the

social system of Islam, which came into being and kept on as an unfolding process from the times of the Holy Prophet (ﷺ), developing steadily, systematically and methodically upto the time of the decay of the Khilafat. Thereafter, The Islamic sociology took a new turn. The periods which followed were the periods of the development of Muslim Sociology, With this brief sketch we will concentrate to study the social system of Islam as delineated categorically and synthetically by the Qur'an.

The Islamic social system originated from the fundamental factors as found in the Qur'an and hence Islamic sociology and Qur'anic sociology are one and the same. They are interdependent and overlapping terms. We have preferred the term Qur'anic Sociology in order to rectify the misnomers and interpretations of the term by a Western scholar, who, under the caption "Islamic Sociology", has written all those things which are related to the decadent Muslim societies of the past. This distorted picture of the Muslim social system has given an erroneous view about Islam as the highly idealistically integrated socio – cultural system, totally different from all the similar systems of the past and the present.

In contradistinction to this distorted analysis, it is indispensable to understand the social system of Islam directly from the Holy Qur'an – the everlasting, evolutionary document of the Islamic social system. Another thing which is highly significant is the fact that the sociology which is claimed to be discovered by Comte, really comes into being with the first divine message

delivered to the Holy Prophet Muhammad (ﷺ) during the process of revelation, and hence, the credit for its discovery and systematization for the first time goes to the Muslims. Similarly, the charge that the Muslims never identified themselves with social philosophy has been repudiated by me through my research treatise published under the title: "The Muslims the First Sociologists" and "The Muslim Social Philosophy".

Islamic social system is neither an order, nor an ideology, but a social system guided by a super system — the axiological existential base. As a system it has been developed methodically, systematically and with a regular rhythmic uniformity. A social system is always correlated with its interdependent parts, namely belief and culture which, by their depth and super organism make the system superb and multi-dimensional. By virtue of its being multi-dimensional and a super systematic unity, the Islamic social system may have a wide variety of forms, but all these forms are invariably coherently united into a super-systematic orientation. These variations in forms are in response to the varied temporal requirements. This variability is intended to extend laxity in practical demonstration of the culture of Islam, and has given sufficient chances for its expansion and upward and forward movements. In spite of this variety, no one dared to call the socio-cultural system of Islam by any other name, except the one inherently involved in it. The unity in diversity has been resolved by the unity of the content and the meaning of the systems. It is the dimension in which the individual and groups of individuals — the Ummah — function as the creators, users and operators of meanings, values and

norms.

Meanings, Values and Norms which originate from the Qur'an and Sunnah, as elaborated by theology (Fiqh) function in three directions, i.e.,

- (a) As components making and defining the specific meaningful nature of social actions and social relationships.
- (b) They form the directions for the meaningful development and growth of economic, religious, political and familial sub-systems or even — systems. They are the integral parts of the all embracing super-systematic system — the socio-cultural system.
- (c) They play the role of regulating, guiding and prescribing obligatory forms of meaningful actions and interactions.

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The three components are basically involved in the formation and development of the socio-cultural systems of Islam, so much so that one cannot even conceive of the evolution and development of personality without making them available. It is to be noted that the Qur'an, the Sunnah and Tauheed (The Oneness of Allah) are not merely tenets of faith but they are the three dimensional socio-cultural realities. Analytically, we can study

each dimension separately. Thus, for the steady growth, expansion and meaningful existence two reciprocal operational processes are needed. A continuous study of the Qur'an and Sunnah (the traditions of the Holy Prophet Muhammad (ﷺ)), on the one hand and, in synchronicity with it, a study of the socio-cultural and personal systems on the other.

The 'Deen' is the basis of the science of culture in Islam. It is factually and coherently related with sociology. In spite of their mutual reciprocity, Islam and sociology represent two differentiated universal phenomena. And again, the structure of the cultural system is different from that of the social system; cultural system is the content, whereas social system is the form. Form and content, in contrast with the modern theories of socio-cultural systems, according to the Qur'an, are cemented with one meaning. Thus, the 'Deen' including the 'Sharia'— the total cultural content - is the configuration of family, state, politics, economics, religion, literature, law, science, philosophy and ethics. One or many parts of the cultural dynamic agency go together to make the medium of their existence. The social system is the form organized and determined by religious laws and ethical value which are imperative involvements. It is to be noted that the social system is the agent or contributor and continuator, but not the creator of the cultural system. The social system in Islam is divided into two correlated parts - the Ummah (The groups and communities) and the Millat (The greater society or the total aggregate of communities or groups) which are linked with cultural systems, particularly with those of values and meanings. They are not created by the social system. As

agencies of cultural system two types of social systems have been referred to by the Qur'an:

1. The continuation of the special kind of cultural value. According to the Qur'an religion, belief and faith rank predominately high.
2. All kinds of cultural values, such as family and states. The values are again divided into two parts — (a) the basis or (a) the basic or fundamental of established meaning (Muhkam) and they are correlated.

The "Mutashabeh" are to be interpreted and correlated with the "Muhkam", i.e., the values unchangeable and permanent.

In nature the cultural system differs from the social system. The cultural system is a value system, whereas the social system is an interaction system. The social system in its organization is mainly determined by legal, religious and ethical aspects of human society and their relevant value systems, whereas the cultural systems and, for that matter, the cultural processes have their own determinants, The 'Deen' (i.e., the culture) is not only a super-organic but also a super-psychological and super-social system. It has its own genesis and hence the Qur'anic demand of "aminu" i.e., believe and act accordingly. The sura Al-Baqarah is the fountainhead of not only the socio-cultural dynamics, but also for its orientation in the following correlated domains of culturological discourses;

- (1) The life of culture.
- (2) The nature and type of culture as propounded by Muslim, 'Ahle Kitab' (Christians and Jews) and 'Mushrikeen' (Polytheists).
- (3) The structure of the culture — the ideal

vs the ideologies and utopias.

(4) The cultural laws.

The basic point of the socio-cultural system of Islam is adherence to Belief and action. The inseparability of the three system dimensions from each other, is to be noted. The understanding and the systematic cognition of socio-cultural phenomenon, according to the Qur'an, requires as cognition and synthetic analysis of all the three meaning – dimensions and their interrelationship with one another. Thus "Tadabbur" (to meditate on; to ponder upon; to seek to understand), "Tafakkur" (Cogitation), and " tahqeeq" (Research) form part of the study of the socio-cultural dynamics.

"Do they not reflect on the Qur'an or are there locks on their hearts?" (Quran 47:24).

All actions in Islam are social. In this category all those human actions, whether individual or collective, are included which have as main values other individuals as living and conscious beings. Thus "aminu" and "amal-e-Salih" (righteous action) to form one social action.

A lot of research has been done on socio — cultural systems in concordance with their correlated systems of belief and action by western scholars. Much is under way. Quite opposed to the modern theories, the Qur'an is specifically unique, because all the formulations in relation to socio-cultural systems, based as they are on action and belief, are idealistically integrated. The exponent of the functional school — Talcott Persons, for instance, in his "Social Systems", promulgates that a unit act is independent of the total action system. This means that action, however in unit, can be separated from that of the social system

and the social action system. It is wrong to bifurcate actions into two categories — voluntary and purposeful. The Qur'an postulates all actions to be purposeful. The motivation for action, however voluntary, is neither free from purpose nor is it arbitrary. Actions always take place under a social milieu, guided and motivated by the belief system; they are multi-meaningful. This means, in all actions purpose, means and end, norms and volition are involved. An act with out cognizance and involvement of ego is no act. For, in an "Amal-e-Salih" not only cognizance and bare-consciousness but faith and social consciousness are indispensable.

The unit act is never separate from other concomitant units which follow in a serial order in association with one another. Even in the unconscious act the element of social consciousness and cultural milieu are necessarily involved. Though man never acts guided by his peripheral reasoning, yet he is unconsciously and automatically guided by his inner layer of cognizance and egoistic reason. A man free from these essential involvements

cannot act. As behaviour goes with ideal and meanings, so does every unit act go idealistically determined by social environment and the cultural milieu. If it is not guided by these essentialities, it will be judged as pathological and anti-social. Thus the unit act will demonstrate nothing but the totality of the observable unit acts.

It has been stated above that the socio-cultural systems cannot attain concrete reality and value orientation pattern without action system. They are in need of a persecution and a solid background which can be made available only when they are all related to the belief systems. Thus faith (Iman) and action. (Amal) go together. The tenets of faith are neither doctrines nor mere dogmas but they are social facts to be realized as the original basis of the social system and the action system. The most genetic model of any socio-cultural phenomenon is the meaningful interaction of not less than ten individuals. For the development of the socio— cultural systems, according to the modern concept, two or more interaction individuals are required. Whereas the Qur'an hints at ten.

## **ATTENTION TO OUR READERS**

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# Sufi Saints and Culture

Prof. Khwaja Masud

In order to understand the prevalence and popularity of the sufistic thought in our country, we look into the history of Pakistan.

Historically, Pakistan has been one of the greatest confluence of cultural strands, a laboratory of racial inter-mixing, of cross fertilization of religious ideas, of co-existences of languages and dialects. Our country represents a fascinating coalescence of cultures, culminating in a distinct Pakistani culture, vibrant, regenerative, adaptive and innovative. It is a vivid and dynamic example of unity in diversity. Its survival and continuity for more than 3,000 years of recorded history (possibly 2,000 years of pre-history) makes it one of the oldest and most plural society of the world. Its characteristics are continuity (not-with- standing change) assimilation (not precluding conflicts) and synthesis (not overlooking thesis and anti-thesis). Continuity is the result of the triumph of assimilation and synthesis. A peculiar combination of geographical factors interacting with historical forces have marked out Pakistan as a distinct socio-political entity.

In the dim twilight of history the migration of primordial hordes of ethnic groups from western, central and south central parts of Asia that descended wave upon wave into the Indus valley provided the first pattern of inter-ethnic mixture in the generous Indus valley that became one of the biggest crucible of races and cultures in human history.

It is not surprising that the composite culture in Pakistan originated in an MINARET

environment of reconciliation rather than refutation, co-operation rather than confrontation, co-existence rather than mutual annihilation.

The sufi-saints of the Indus valley played a glorious role in the evolution of the composite culture of Pakistan with love as the axial principle of life – love of God and love of mankind as the means of the mystic vision and unitive state.

The central concept of Islam brotherhood of man, justice as the governing principle of social ethics, charity towards the have-nots, rejection of orthodox priesthood, emphasis on REHMAN (the Beneficent) and RAHIM (the Merciful) as attributes of God – from the bedrock of the teachings of the Sufi saints. These Sufi saints became popular heroes as charismatic focus of charity, fraternization of different communities, upholders of the rights of the down trodden and dissenters against the tyranny of feudal aristocracy and dogmatized intolerant priests. Their Khanqahs provided refuge to the wretched of the earth and the disinherited.

Baba Fariduddin Masud Ganj Shakar (1175-1265) advised his followers not to make friends with rulers and aristocrats despite the great reverence with which Sultan Balban held him. Baba Farid is the first Punjabi poet of Sufiism. Shah Abdul Latif, Bulleh Shah, Shah Hussain, Rehman Baba are loved and revered by the common people of all the provinces because their poetry is steeped in love, compassion and tolerance. The Sufi saints lived what they preached. Nothing was more repugnant to them than hypocrisy

December 2020

and false religiosity.

When the Sufi saint, Mansoor Al Hallaj, who was tortured and executed in 922, uttered the phrase “Analhaq” (I am the truth)? some of the narrow – minded and close-hearted orthodox elements of the Baghdad society could not comprehend him and condemned him as a heretic, Louis Massignon, arguably the greatest authority on Hallaj wrote: “Hallaj tried to reconcile dogma and Greek philosophy with the rules of mystical experimentation”.

Massignon’s assessment of Hallaj underscores the originality and richness of sufistic thought from the seventh to the ninth century in a society where several cultural traditions and currents of thought, originating in ethno-cultural groups converged. Philosophy was capable of unraveling a mystical experience, just as Sufism could open itself to philosophy. Such interchanges of ideas could occur in cosmopolitan cities such as Baghdad, Basra, Makkah (during pilgrimage) and Cairo.

Sufis of the formative period succeeded in remaining solidly rooted in the intellectual terrain of their time, all the time edging towards existential monism (wahdat al-wajud), in the words of the great mystic philosopher, Ibn Arabi (d, 1240). Ibn Arabi was born in Spain. He built a close system of mystical philosophy in his “Futuhat Al Makkiiyya” and “Fusus Al Hikam” in which he wrote about the idea of wahdat al-wajud, the unity of Being, according to which God and creation can be understood as two aspects of one reality. Thus the central Islamic idea of God’s unity has been expanded into a pantheistic weltanschauung. The terminology of Ibn Arabi greatly influenced the poets who

interpreted his system in the simplified short sentences, Hama ost (everything is He).

It is the characteristic of the situation in 16<sup>th</sup> century India that the protest against the widespread theory of Hama ost (everything is He) was launched by Ahmed Sirhindi (1624) who said “Hama az ost”, i.e. he admits the possibility of Unity of Vision, wahdat ash shuhud. It means that in moments of highest bliss, the mystic eye witnesses Unity of Vision, but there is no essential union between the Creator and the creature.

The central thesis is not Hama ost (everything is He), but Hama az ost (everything is from Him). This is the fundamental difference between the theory of wahdat al-wajud and wahdat ash-shahud, the former stresses the immanence of God, whereas the latter stresses the transcendence of God.

As Iqbal puts it: Iman (faith) is not merely a passive belief in one or more proposition of a certain kind; it is a living assurance born of a rare experience.

In the history of religious experience in Islam, “he goes on to say, which according to the Prophet (ﷺ) consists in the creation of divine attributes in man,” this experience has found expression in such phrases — “I am the truth” (Hallaj); “I am the speaking Qur’an” (Hazrat Ali); “Glory to me” (Bayazid Bustani).

“In the higher Sufism of Islam says Iqbal unitive experience is not the finite ego effacing its own identity by some sort of the absorption into the infinite Ego; it is rather the infinite passing into the loving embrace of the finite.”



# The Leader of Humanity

Dr. Hafiz Muhammad Fazlur Rahman Ansari Al-Qadri (R.A.)

After fourteen centuries, the world of Islam stands today exactly where the Arabs stood before the Holy Prophet (ﷺ) united them into a single nation. The political conditions of the world in those days are similar to what we are seeing in today's world.

In those days, there were two dominating political powers, viz, the Byzantine and the Persian. The world of today is also dominated by two world powers, America and Russia. China stood in those days exactly as it stands today – a power by itself and not powerful enough to affect the political conditions prevailing in the world in a general way.

The Arabs were then divided into many tribes, each tribe constituting a separate political unit. They were engaged in ceaseless wars against each other, killing, robbing, and enslaving one another. Because of their disunity, they constituted neither a political power nor a military power, despite the fact that they were better fighters and were more daring and courageous than the cultured people of Byzantine and Persia. Whenever an Arab tribe became insolent or did anything that displeased the Super Powers of those days, they would set some of their vassal princes against it and force it into subjugation. Today, the world of "Islam stands exactly where the Arab tribes stood in those days, because of their disunity, not because they lack in manliness or courage. Today, whenever a Muslim state becomes 'insolent' and begins to form its own independent policy, paying no heed to the dictates of the Super Powers, it is brought

back to its 'right sense' through the military might of some vassal nation.

This striking similarity is also found in the moral aspect. The Arabs of the pre-Islamic Era were at the lowest point of moral degeneration – and so are we? Gross selfishness, corruption and obscenity are the most outstanding features of our social life. Our personal gains always reign supreme in our mind, we are willing to sacrifice the national interest for our petty personal interest – nay, we are even willing to sell our nation into slavery in exchange for some paltry personal gain. There are of course some, in each Muslim state, who are grieved to behold the 'Ummah' sink so low and have a sincere desire to improve the conditions.

From the time the Holy Prophet (ﷺ) began his mission to the moment he breathed his last was twenty three years. Within this short span of time what he did was the greatest miracle ever wrought in human history. The picture of Arabia stood completely changed. The ferocious and warring tribes were united and welded into a strong and powerful nation. This revolution did not go unnoticed by the Super Powers of those days, and the Arabs were soon engulfed in hostilities with them. It finally resulted into open warfare. What resulted from this? – the very Arabs who used to be subjugated and suppressed by petty vassal princes, swept through the mighty Persian Empire and set the emperor fleeing to China. The conquest of Persia was completed during the period of Hazrat Umar, the second Caliph. Byzantine suffered many defeats and lost much of its

territory but it was not completely wiped out of existence until the period of the Turkish Caliphate.

This was only one aspect of the Holy Prophet's (ﷺ) reform. The political supremacy thus gained had resulted from the moral reform wrought by him. He created a society free from racial, linguistic and tribal prejudices, free from class strife, free from selfishness and conscious of common interests. It is certainly hard for man to be free from selfish motives but if the individuals are not taught and trained to forego personal interests for the sake of common interests the nation soon falls a prey to the selfishness of its component parts. In this connection it may not be out of place to quote an incident from early Muslim History.

Once Medina was struck by famine and the provision of food grains was almost at an end. Then one day, there arrived a large quantity of grains belonging to Hazrat Uthman (R.A.). Merchants came to him from all parts of the city to purchase their requirements. But Hazrat Uthman (R.A.) refused to sell it at the price offered. They offered a still higher price, but Hazrat Uthman (R.A.) flatly refused to sell his grain at that price; he said that he would sell it to him who would pay ten times more than the price they offered. It was too much for the famine stricken population. It was unimaginable for the Muslims of those days that one of them could become as heartless and selfish, as a hoarding Jew. They began to raise slogans of protest and displeasure.

There was a sweet smile on the face of Hazrat Uthman (R.A.) in return for the protests. "Patience, friends!" he said. "I am resolved to sell it to one who gives me ten

times the price offered. You know God grants ten-fold reward for each act of virtue. I sell it to God— take it all as a free gift". The protests turned into appreciation and admiration.

How did the Holy Prophet (ﷺ) accomplish this moral reform? Nothing can thrive in a void, it requires a support and the support of moral values is faith—not traditional, but a living and vibrant faith in God. It is quite true that every act an individual performs has its effect on the society and the effect produced on the entire society also reverts to the performer of the act as a member of the society. But this complicated system of action and reaction is too much for a layman to realize. Hence he is always motivated by the immediate gains, neglectful of the consequences in the long run. He can only be restrained by a sound and living faith in God. Sometimes it also happens that an evildoer escapes the consequences of evil wrought by him, leaving the entire nation to reap the bitter fruit thereof. There are, amongst us, such parasites who have long been sucking the life-blood of the nation and when it was caught in a certain calamity they fled to safety. Hence, no consideration or fear of material consequences has greater effect on the preservation of moral values than faith in God.

The first and foremost lesson, therefore, taught by the Holy Prophet (ﷺ) to his followers was that of faith in God, an Omnipotent, Omnipresent and Omniscient God—the God, Who watches His servants and remains by their side wherever they are – Who will reward them for acts of virtue and punish them for vices.

To have faith in an unseen God is perhaps the most difficult task man can accomplish. The faith which is commonly professed is

not conviction, it is the admission of authority as a convenient idea. As regards such faith, the Holy Qur'an has said :

"The villagers say: 'We believe.' Say (O Prophet): ye did not believe, but say — we did surrender; faith did not yet enter your hearts." (Al-Hujural. (49:14).

This feeble faith does not enable one to risk his all, even his life, for the cause of virtue. Faith in God is not a mere dogma, it has got to be obtained through observation of the creation of God and sound argument and judgment. The Holy Qur'an lays great emphasis on observation and meditation. It says:

"Behold! in the creation of Heavens and the earth, and the alternation of night and day, there are signs for men of understanding." (3:190).

But even meditation and argument lead man only half the way. The sort of faith which is obtained thus may be termed as probability, not certainty. Yet this probability is a valuable understanding as it sets man probing still further into the unknown realm of spiritual realities. This is the state where one cannot lay implicit faith on reasoning without risking the peril of being lost in the labyrinth of thought. This is the stage where Divine help should be invoked through prayer and the observance of a disciplined moral life. The Holy Prophet (ﷺ) has said that man is never closer to God than the moment when he lies prostrate before Him in prayer. This is why he has termed prayer as Mi'raj (spiritual ascension) of the believers. Those who want to experience spiritual realities should observe a morally disciplined life and seek the closeness to their Lord by appearing often in His August Presence. There is a

Hadith-e-Oudsi in which God says;

"Whoever becomes an enemy of one of My friends (faithful believers) I proclaim war against him. No servant seeks My closeness with an act dearer to Me than what I have rendered as obligatory to him. My servant seeks My closeness through voluntary (prayers virtue) until I begin to love him; and when I love him, I become his ears with which he hears, I become his eyes through which he sees, I become his hand with which he grips, I become his leg with which he walks. I grant him what he asks of me and I give him refuge when he seeks it. I never hesitate in doing whatever I do as I hesitate to take back the soul of a believer who does not want to die and I do not want to displease him, though there is no escape for him from death." (Bukhari).

When this stage is attained, faith is perfected. Such are the people who rise high above all considerations of sorrow and fear. They live in a state of perpetual bliss. They become impregnable. This high altitude of spiritual elation may not be possible for all individuals, but lesser degrees are possible for many.

This is what the Holy Prophet (ﷺ) did for the first thirteen years. He taught them moral values, and how to live a morally disciplined life. He infused them with a living and vibrant belief in God. Then began the second phase of his mission which was unavoidable, i.e., the spread of Islam to the tribes all over Arabia, and then to the neighbouring countries. This was done more by example than in any other way, this nation continued in prosperity just as long as they were steadfast to the examples of the Prophet (ﷺ). And when they turned away they were destroyed. This is lesson to ponder over.

# Maulana Dr. Muhammad Fazl-ur-Rahman Al-Ansari Al-Qaderi

Siddiq Ahmad Nasir

The death anniversary of Maulana Dr. Muhammad Fazl-ur-Rahman Al-Ansari Al-Qaderi is commemorated on 11<sup>th</sup> Jamadiul awal every year. Perhaps a brief look at his outlook and life will not be out of place in the context of our own efforts to further the cause of Islam.

Allama Iqbal had stressed that “the task before the modern Muslim is therefore immense. He has to rethink the whole system of Islam without completely breaking with the past.” (Reconstruction of Religious Thought in Islam, p. 97). This outlook of applying the fundamental principles of Islam to the contemporary socio-cultural situation in an orthodox manner was the one adopted by Dr. Ansari. He termed this approach “dynamic orthodoxy” to contrast with the “conservative” outlook of trying to transplant completely the system of Islam as worked out by jurists in a different age and clime into our own environment.

Recognizing the dire need for presenting the principles of Islam as a coherent code of life relevant to our own age, this eminent scholar brought out his two volume masterpiece “The Qur’anic Foundations and Structure of Muslim Society, (a work which has received wide acclamation from Muslim thinkers and scholars.)

One of the questions facing us today is why, in spite of our possessing a code of life eminently superior to all others, we are in such a backward condition. Dr. Ansari put his finger on the core of the problem when he wrote: “As matters stand in the

Muslim world today, it is the decline of religious leadership from the Islamic standard in a serious measure that constitutes a major cause of its inability with regard to its emergence from the abyss into which it has been descending since some time.”

What type of leadership do we need? He stressed that each and every Muslim religious leader has to be a miniature representative of the Holy Prophet’s Personality (ﷺ) and as such has to be a spiritually, morally and intellectually illumined person.

It is unfortunate that contemporary religious leadership comes nowhere near this ideal. What is given more emphasis is acquiring at best mere scholastic information to be regurgitated at the appropriate time. And even this scholastic information belongs to a superficial level and nowhere is one encouraged to acquire knowledge in depth.

In the context of appropriate religious leadership, the life of Maulana Dr. Ansari should act as an eye – opener. For he was a multidimensional scholar, orator, missionary, teacher, author and spiritual leader. It was precisely because he integrated in himself these diverse qualities, that he exercised such a strong influence on the minds and hearts of Muslims and non-Muslims in many parts of the world including Prime Ministers, scholars, thinkers, professors etc.

This brings us to another point we generally ignore nowadays in our

endeavours to bring about a reformation of our society. History bears ample testimony to the fact that it was the Sufis who actually spread Islam and counteracted un-Islamic influence and practices when they crept into the body – politic of the Muslims. Now today we lose no opportunity to condemn Tasawwuf as being a later inessential accretion to Islam born of ignorance and nurtured by misunderstanding and prejudice. This attitude is inimical to any lasting improvement in our conditions as Muslims.

Maulana Dr. Ansari as a practical exponent of Tasawwuf has clearly established that for each and every Islamic leader Tasawwuf is an essential part of his practical training, without which all efforts at providing proper leadership are committed to failure. This is evident from even the briefest superficial examination of our contemporary situation.

Hence one of the most eloquent messages to be found in the outlook and life of this eminent son of Islam is that the type of training being provided to prospective Islamic leaders needs a multi – dimensional overhauling, to endeavour to create spiritual enlightenment, intellectual illumination and moral refinement. As Muslims, today, we tend to confine ourselves to mere theory, being satisfied to

rest on the laurels won by our predecessors. However Islam demands of us a veritable lifelong struggle in all dimensions of our personality for the upliftment and progress of mankind – a whole lifelong Jihad. Maulana Dr. Ansari not only taught this, but exemplified it to the extent that even on his deathbed he often repeated that there is so much work left to do. Should we not pause a while and reconsider our position vis – a – vis Islam and its demands on us and our commitment thereto?

A theologian of rare calibre, a missionary of unique distinction, a scholar of multi-dimensional capabilities, a spiritual leader of recognized eminence, Maulana Dr. Ansari not only set a personal example for the Muslim Community but has also bequeathed to posterity his magnum opus The Qur’anic foundations and Structure of Muslim Society which being the outcome of his life-long labours deserves serious study by each and every Muslim.

Finally it was on Monday 11<sup>th</sup> Jumadiul Awal, 1395 (corresponding to 3<sup>rd</sup> June, 1974) that this illustrious son of Islam returned to his Lord after spending his life working for the spiritual and moral uplift of different Muslim communities in the Orient and the Occident. May the Mercy of Allah be on him. Ameen!



# The Influence of Dr. Fazlur Rahman Ansari's Thought in the World

N.E. Abdul Hedi, Jakarta, Indonesia

Maulana Dr. Hafiz Muhammad Fazlur Rahman Ansari was born in Muzaffar Nagar U.P India on 14<sup>th</sup> Sha'ban 1333, corresponding to 14<sup>th</sup> August 1914. He started his study by learning the Holy Qur'an, the scripture of Islam.

Maulana Dr. Hafiz Muhammad Fazlur Rahman Ansari was a genius, a great intellectual and thinker, a man of action, truly a dynamic personality. He was a far – sighted saint and he could not only foresee the trend and necessity of Islam spreading over every nook and corner of the world but he could also analyze the ailments to provide cure to the ailing Muslim societies. He made Islamic Missionary world tours and covered dozens of countries including Malaysia, Thailand, Philippines, Indonesia, Hong Kong, Japan, Canada, United States of America, Trinidad and Tabago, Guyana, Suriname, England, Holland, Turkey, Syria, Iraq etc. Wherever he went he was hailed as a great preacher of Islam. People listened to him and were moved to ecstasy. They all requested him to provide successful and competent preachers in different countries where the Muslims were in minority and needed regular religious guidance for themselves and for their children. He grasped the situation and decided immediately to set up an organization for the purpose. He founded the World Federation of Islamic Missions in 1958 with a very grand and ambitious programme and with no other income or support except the trust in Allah.

Maulana Dr. Hafiz Muhammad Fazlur

Rahman Ansari realized that it was essential that Muslim leaders and scholars should not be out of step with the progress of knowledge and this is why, first of all, he embodied in himself a multi – faceted education acquired through the dint of hard labour. He also felt that every person being educated in the Islamic sciences should have a grounding in modern fields of knowledge — notably philosophy, sociology and political science. It is here he decided to act as a pioneer in the field – he set up the Aleemiyah Institute of Islamic Studies in 1964 to meet the need for creating a new breed of Islamic scholars.

Islamic Research and Publications Bureau is another marvel of his far – sightedness. In spite of his being so busy with multifarious preaching activities, he wrote his own monumental book — The Qur'anic Foundations and Structure of Muslim Society.

Maulana Dr. Hafiz Muhammad Fazlur Rahman Ansari analyzed that at present the Muslim world is permeated with a conservative outlook, any deviation from which, it is felt, automatically qualifies the deviator as being outside the fold of Islam. However, for some time now thinkers have been trying to re - interpret Islam in the light of the age in which they find themselves. Undoubtedly this is a difficult task and many of them found it necessary to discard some of the tenets of Islam during the process or to interpret them away, as can be clearly seen from some of the unorthodox re – interpretations of the last

century or so. Maulana Dr. Hafiz Muhammad Fazlur Rahman Ansari stepped forward to meet this challenge and to correct this distortion. He stressed that Islam should be presented as a dynamic orthodoxy. The success of his outlook on Islam can be seen from the esteem in which he was held by the intellectual circles in many countries, Muslim and non-Muslim, and also from the impact he made on the youth of the day.

Maulana Dr. Hafiz Muhammad Fazlur Rahman Ansari was the upholder of Dynamic Orthodoxy as opposed to the Conservatism and Modernism with the slogan : Return to the Qur'an and Return to Muhammad (ﷺ). He was also a great spiritual leader for the Ummah. He was every inch a Muslim, not only in appearance but also in his actions and

thoughts. With his towering height, his smile and enlightening speech presented to all who beheld and heard him a model of what a Muslim should be. He was very simple but generous in his life. He was the true follower of our Noble Prophet (ﷺ).

Maulana Dr. Hafiz Muhammad Fazlur Rahman Ansari returned to his Lord on Monday '1 1th Jamadi-al-Awwal 1394, corresponding 3rd June 1974, after spending his life working for the spiritual and moral uplift of different Muslim countries and communities in the Orient and occident. He was buried in Karachi, Pakistan, in the compound of Islamic Centre.

May the Mercy of Allah be on him. (Ameen)

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THE QUR'ANIC FOUNDATIONS  
AND  
STRUCTURE OF MUSLIM SOCIETY'

By

Dr. Muhammed Fazl-ur-Rahman Ansari .

B.Th., M.A., Ph.D.

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# Maulana Dr. F. R. Ansari رحمة الله عليه The Roving Ambassador of Islam

Sheikh Ali Mustafa  
(Graduate of Aleemiyah Institute from Suriname, South America)

O Fazlur Rahman رحمة الله عليه,  
How True you were to your name,  
O Fazlur Rahman  
How Allah gave you knowledge,  
And how He gave you fame;

O Fazlur Rahman رحمة الله عليه,  
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 رحمة الله عليه,  
You gave us back the mission of the Prophet ﷺ  
You gave us back the love of the Prophet ﷺ  
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 رحمة الله عليه.  
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 رحمة الله عليه, as he is known to many; was an exceptional human being with a multi-dimensional personality and a high moral character based on that of the Holy Prophet Muhammad (ﷺ). 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 رحمة الله عليه arrived at the



Zanderij Airport (Suriname), on 1<sup>st</sup> 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. 1<sup>st</sup>, 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 a 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 رحمة الله عليه. 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 Jihad among the Muslims. The Aleemiyah Institute needs, to counteract all that, scholars of the caliber of Maulana Ansari رحمة الله عليه, 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 Ibadaah and Mujahida 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, In sha Allah.....!

Maulana's call was clear for all: "BACK TO MUHAMMAD, 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 the Prophet (ﷺ) on the plain of Arafat at the last pilgrimage when he said about the Qur'an that; "IF YOU HOLD ON TO IT YOU SHALL NEVER GO ASTRAY"!

He was very clear in his exposition 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 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 Dr. Ansari رحمه الله عليه 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 humane behaviour, human history, certain discoveries in science and then blending them with Qur'anic 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 he speaks 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 years, 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 the 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 the suggested solutions and practically helped them in various parts of the world for the improvement of their condition as Muslims.

Toward the end of May, 1974 Maulana fell ill. Everyone was worried. He was taken to the hospital Monday morning 3rd June 1974 (11-Jamadl-ul 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 a.m. the news came: Maulana Ansari had left this physical world for the spiritual. 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 رحمه 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 رحمه 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. In sha Allah, Ameen.....!



# Islamic Belief and Sexual Justice

Nizam uddin

## What is Islam

Islam means the entire submission of man to the absolute sovereignty of God's will and peace with Him and with His creatures. Hence we the Muslims, believe that Islam was no new addition to the existing list of the religions. It is claimed in the Holy Qur'an that it was the religion of all the true apostles of God who preceded our Holy Prophet (ﷺ) like Nooh, Abraham, Moses and Jesus Christ (عليهم السلام), and therefore, that belief in their genuine advent and Divine missions is as much a part of Islam as the belief in the Holy Prophet (ﷺ) himself. Muslims make no difference in them as far as their divine natures are concerned. It would be better understood if I put it in a bit more explicit form.

## Religion

Religion as a whole consists of two sub-heads

- (1) The "Deen", or Islam Proper, which means the beliefs about God, the Creator, and the universe. They, we believe, have been common with all the true apostles of God.
- (2) The "Mazhab", or Islam practical which means a programme of daily life best suited to a person for the conduct his duties towards God and his creatures. It denotes the complex rules, customs, conventions and institutions which govern human life in its manifold spheres and activities. It is the Deen which has, in its nature, been one – universal, absolute and permanent – sincere the very birth of human race. Mazhab on the other hand, has largely

been divergent, local, temporary and conditional in its character. Thus, every apostle of God while pro-claiming the same Deen (Recognition of super - human controlling power, entitled to unconditional obedience) had to adopt a different Mazhab (literally speaking a path - way) in order to meet the particular demands of time, place, the stage of human development and the specific requirements of different peoples, separated from one another by the barriers of geographical racial, national, cultural, linguistic and political divisions.

## The Universality of Islam

Now as it is well-known to the student of history of religions, no apostle of God before Hazrat Muhammad (ﷺ) ever claimed his jurisdiction beyond his particular tribe or people. It was Hazrat Muhammad (ﷺ) who declared that his mission was not limited by time, space, or any geographical or political barriers. It was universal, meant for all ages, peoples, and countries alike. He removed all misinterpretations and corruptions that had crept into the different creeds and evolved a perfected and universalized creed. The same is claimed in the opening verses of the Holy Qur'an – This book guides those who care to be guided. In another verse, the Holy Book says — This revelation is meant for all peoples of the world. Here it would not be out of place, if I once more quote the words of late Mr. George Bernard Shaw, most inimical to religion. He says, "It is the only religion which appears to me to possess that assimilating capability to the changing

phases of existence which can make itself appeal to every age." Just imagine the age, the stage of cultural advancement, the barren country and surroundings, in which Hazrat Muhammad (ﷺ) was born, with none to guide him and teach him except God Almighty. He gave the world a code of life and creed about God which sounds to Mr. Shaw, even after the lapse of about 1400 years, the only religion which can appeal itself to every age. He says even more than this. He continues, "I believe that if a man like him (Muhammad) were to assume the dictatorship of the modern world, he would succeed in solving its problems in a way that would bring it the much - needed peace and happiness" I think any rational mind must be satisfied with the above explicit statements and the claims of Islam and its adherents. That is all about Islam in general.

### **Man and his Position With Regard to the Universe**

Islam holds that the whole universe with all its unlimited expansion and countless component units is meant for the apparently tiny and insignificant beings, called man, and man, in his turn, being the most exalted and the most dignified of all creatures must have duties worthy of his position — Those are the duties of a true representative or Viceroy of God Almighty. Taking a particular example of the Sun, let me draw a vivid picture of what I mean. One may come into being or one may die, the phenomenon has nothing to do with the existence of the sun. It (the sun) is most indifferent towards what is going on. We may say, "life in the world depends on the very existence of the sun." The more one ponders over the subject, the more convinced shall one be that all is meant

ultimately for the service of mankind. This shows that man is not an ordinary creature. He holds a position which the angels so eagerly covet. Now man must necessarily have been assigned duties which become a true representative of God. He cannot, rationally speaking, be called aimless. His aim in life cannot be to eat, drink, work, sleep etc. and die. What a nice poem was Psalm of life, the very first verse of which says,

"Tell me not in mournful numbers,

Life is but an empty dream,

Life is real; life is earnest,

And the grave is not its goal;

"Dust thou art, to dust returnest,"

was not spoken of the soul,

'Not enjoyment; and not sorrow,

Is our destined end or way;

But to act, that each tomorrow

finds us farther than to-day,

Keeping in mind the position and the dignity which has been designed by the creator for man just think what these men are doing. Their aims, generally speaking, are in no way better than those of animals.

### **Nature and Natural**

These words possess the greatest importance in the field of argument. Once some-thing is proved to be natural, none can deny or challenge its authenticity. I shall explain it by an example. Just think of a carnivorous animal like the tiger. Animal flesh is its natural food. It cannot live without it and it must die if it cannot get it. If it catches hold of a deer, so simple and innocent an animal, tears it to pieces and

devours it, an ordinary man may call it cruelty and ferocity, but a reference to nature will convince you of the tiger's justification after which you won't blame him. If you study the universe critically, you shall find it abounding in likes and disliked.

### **Two Sexes for the Perpetuation of the Race**

Human beings as they are, man and woman, are equals but complimentary. None is allowed, by law, to dominate the other, but yet the fact remains that neither can lead a life independent of the other. The union of the two, forms a perfect whole, destined by the Creator to be the only best procedure for the expansion of the human race. Neither can help performing the duties assigned to him or her by nature. However one depends for its very existence on the other. Their duties and obligations towards future being different. They must, of necessity, differ in many ways so needed by their different functions. Hence it is quite un – natural to expect any common quality between unequal and it is e question of superiority or injustice. Taking a particular example — it is the man who sows the seed and it is the woman who retains it in her womb and who nourishes the seed and causes its development for 9 months when the seed develops into a complete unit, she bears it after undergoing the worst possible pains of delivery. Now is there any comparison between the hardship undergone by the parents. It is the woman who has been allotted the duty of carrying out this cumbersome and arduous task. How can you effect equitable share to both. Her duty does not cease here. She has to suckle the baby on her breast for about two years and bear the allied troubles and pains with

complicated responsibilities. How stupefying injustice, common throughout the world, is it to name the child after its father. The poor mother has already lost her separate identity on her marriage and has become Mrs. So and so. Where goes the so called equality between the sexes. I can enumerate so many other characteristics, natural differences between them — difference in their features, differences in the growth of their sizes, difference in their mentalities, difference in their gaits and so on and so forth. Compare the brains of the male and the female that of the male being 130 gms more than that of the female, provided they come of the same parents and are brought up in all the identical circumstances. Now whom would they blame for this injustice? The only answer is that it is natural. Now it is clear that the creation of the two sexes was not accidental; surely it had been designed by the creator, assigning to both of them, different capabilities and responsibilities and consequently making them so different between themselves.

### **The Importance of Sexual Urge**

Now it can be best understood that sexual urge and its satisfaction is not the aim of life; it may safely be asserted that it is a means to a great end i.e. the perpetuation of the race. Sexual inclination in both is natural and neither can be blamed for the possession of the same, as it is natural and essential for the expansion of mankind. Hence one can easily understand the rational element in attraction of 'one sex for the other The sexual urge being natural, it must be satisfied; it means union between the two opposite sexes; this conjugation of the male and the female results in reproduction of the species. What a

wonderful design!

### **Union in Wedlock**

The multiplication of human race can be effected either (1) as is done in animals and birds. The union in this case may be accidental without any display of love as between the males and females of quadrupeds or (2) it may be only a love affair resulting in their mutual union as in some birds. The result of this kind of cohabitation between men and women is the reproduction of thousands of illegitimate children. (3) Or it may be effected after due marriage or wedlock. Why should there be any wedlock at all? Let men and women lead their lives in a more 'Natural' way and see the result. Human civilization shall vanish in no time.

### **MONOGAMY AND POLYGAMY**

#### **Woman is Monogamous by Nature**

A little deep and serene consideration over the construction of the bodies and the structure of the re-productory organs of the female sex and the various obligations she has to discharge, will convince the rational mind that a woman is monogamous by nature. She undergoes menstruation, a monthly course, and thus every month prepares herself for fertilization. She does possess a natural desire for the opposite sex, but the moment she gets fertilized her sexual urge for union with the male ceases. To quote Dr. Halliburton (I give here his remarks from his famous book, Halliburton's Physiology). "Most females will only receive the male during a definite period in the reproductive cycle known as aesthus or "Heat". Biologically speaking,

woman is no exception to this. When a woman conceives the seed, her natural urge for her mate ceases. The cessation of that urge diverts her mind for preparing herself for motherhood. She develops the foetus in her womb and prepares her breasts in anticipation for the nourishment of the future baby. After nine months she bears it and begins its nourishment by suckling it on her breast. This carries on for several months until she recommences menstruation and again feels the urge for her mate. This may take a period of two years from the conception of the baby. During pregnancy she is not, only devoid of that sexual urge, rather it is very injurious to herself and her foetus in the womb to conjugate with her mate. The same is the case with all animals and birds and a woman is no exception to this Natural phenomenon. This all proves that sexual desire is meant for the perpetuation of the human race and its satisfaction is not the aim as most people have it.

The above mentioned state of a woman speaks volumes in favour of her being monogamous. If we come across 'polyandry' in most of the western towns it has been thrust upon women by neglecting the practice. Give each woman a male and polyandry, the greatest curse of the civilized countries, would at once disappear. Let us take for granted that a woman has equal right for polyandry if man claims polygamy. Ask a woman if she so desires and you will get emphatic and abhorrent no, in response, but this is not the case with man.

(To be continued in next issue)

# Hazrat Sheikh Abdul Qadir Jilani رحمة الله عليه

S. Abdul Hai Bukhari

The fifth century of the Hijrah was the most critical period in the history of the Muslim world. Outwardly, it was the period of great glory for the Arabs and Muslims in general: They held political sway over a major portion of the world known to man in those days: their rule extended from China in the Far-East to Morocco in the West and from their seat of power in Spain they were wielding the fortunes of Europe. The interior of India had also begun to unfold itself hospitably to Muslims whence the banner of Islam had to be carried further east, in the East Indies.

But, in spite of all this outward grandeur, the Muslim Ummah was drifting further and further away from the teachings of Islam and exactly in the same proportion it was undergoing a slow but sure process of decay. When a mighty empire and an old civilization begins to collapse, it is almost invariably accompanied by a grand show of prosperity and culture of the most sensate nature. The same was the case with the Muslim world during the period in question. The big towns which were the cultural centres were, as though, paved with gold and silver and every pleasure which could be bought with wealth was available most abundantly. Slave girls coming from different parts of the world were sold in the open markets and none ever questioned the validity of the transaction. These very slave girls were taught music, songs and dances and were made to exhibit their art in public and private gatherings. The noblemen vied each other in the show of wealth and the masses followed their example. The crave for wealth was ever on

the increase, so much so that even the caliphs did not hesitate in extracting wealth through unlawful means. In short, the whole society had become corrupt and was evincing the signs of an immediate collapse.

## Birth and Education

Amidst such circumstances was born a child who was to heal the ailing body of the Ummah with his spiritual power of an unsurpassed magnitude. It was none other than the Holy person of Sheikh Abdul Qadir Jilani رحمة الله عليه. He was born to noble and pious parents who had just enough means to lead a hand to mouth life. The father, Abu Saleh, died before the Sheikh had attained adulthood. Son of a poor widow living in a remote village in the district of Jilan, the Sheikh began to have visions; even the bullocks at the plough seemed to talk to him about his mission which was not to cultivate the land but to cultivate the souls.

Impressed by what was suggested to him by the whispering winds, by the murmuring brooks and what swelled from within himself as an inner urge, he got permission from his noble mother to travel to Baghdad for the acquisition of education.

## Devotion and Self – Exertion

In Baghdad at the age of eighteen — the very heaven of the pleasure seekers! Nothing was wanting except the will to enjoy the worldly pleasures and satisfy the lust! But it was not what he had been created for, the mission of his life was quite different: he had to purify and heal the ailing souls and that was possible for him



only by acquainting himself thoroughly with the teachings of the Qur'an and the Sunnah.

The Sheikh devoted himself to the studies of Tafsir, Hadith, Fiqh and Arabic Language and literature. He was so busy with his studies that he could spare no time for his livelihood. The forty gold coins he had brought with him were soon over on account of his generous disposition and he had to go starving. Forced by hunger, he would often go-out in the wilderness and satisfy his hunger by eating the herbs which grew wild. It is painful to imagine a promising youth suffering the pangs of hunger in a city like Baghdad where in all delicacies of the world abound. But the Sheikh would not beg anything of a mortal, he had flung himself entirely on the will of God and was undergoing a period of hard training.

#### **Asceticism – A Test of Religious Truths**

In 503 of the Hijrah, the Sheikh completed his academic education and became a full-fledged scholar of religion. He even surpassed other scholars of religion of his time in the depth of his knowledge, but a mere theoretical knowledge would not satisfy him, he wanted to put his knowledge to test and learn the truths of religion through his personal experience.

Few of us realize the need of putting the religious concepts to test and knowing the truth through personal experience. It is essential at least for the scholars of religion, if not for the layman. Even a prophet like Abraham prayed to God: (in Surah Al-Baqarah verse 260)

(O Lord! pray show me how doth Thou bringeth back the dead to life!).

The Lord replied:

(Did thou not believe in it).

Then he replied:

(Ye (I believe) but that my heart might rest satisfied).

Then the Lord showed him how he brings back the dead to life. It was a miracle given to a great prophet, and miracles of lesser importance are given to those who seek the truth sincerely and devotedly, as the Holy Qur'an says:

(Those who strive in Our cause We shall surely show them the path leading to us). (29:69)

From 503 to 521 of the Hijrah, the Sheikh lived the rigid life of an ascetic. He would pray during the night and fast during the day and lived in solitude in constant meditation. Without proper food and clothes and even without shoes, he would pass silently through the gay streets of Baghdad and was soon became known as a lunatic. Tired of the loathsome surroundings of Baghdad the Sheikh later on began to live in the ancient ruins of the Persian emperors: There was an old and crumbling tower in which he lived for quite a long time which came to be known by the people as 'The Tower of the Ajami' because of the Sheikh.

The person of God is the Centre of religion and the essence of the religious teachings is the love of God, trust in Him and submission to His will. The Sheikh was so absorbed in the love of God that often he would go into a state of trance, a state in which he would lose even the consciousness of his own person. Often he would experience it while walking and after regaining consciousness he would find

himself at a distance of hundreds of miles from where he had started.

Once, in a state of great love and trust, the Sheikh vowed that he would not take any food or drink unless it was placed in his mouth. He was then living in the ruined tower which was avoided by people on account of its ghastly look and also on account of the Sheikh who was considered a lunatic. For many days he lay in the tower without food or drink; it was a test on both sides. The vow was not known to anybody except God, but one day a saintly person came to the Sheikh and fed him with his own hand. The vow was fulfilled. The Holy Prophet (ﷺ) has said. (There is many a person with disheveled hair and shabby clothes who takes a vow in the name of God and God fulfils it).

### **Public life — A saviour**

Thus did the Sheikh continue to live from 503 to 521 of the Hijrah until he achieved his aim and was thoroughly enlightened by the Grace of God, It was time that he appeared in the public and guided mankind along the right path.

In 521 of the Hijrah when the Sheikh felt that he should now begin with his mission of healing the sick souls, he found that necessary provision was existing. One of the men who knew the secret of the Sheikh offered a building to be used by him as a seminary and the Sheikh accepted the offer. He taught his students the Holy Qur'an, the traditions of the Holy Prophet (ﷺ), the Islamic Law and Arabic language and literature. Naturally, the students of such teacher proved in later stages of life as leaders of great spiritual calibre and busied themselves in reforming and uplifting the society to the best of their

capacity.

Apart from teaching and writing Fatwa the Sheikh also undertook the mission of reforming the public by delivering sermons. He made it a habit of delivering three sermons a week in different localities of Baghdad. The first lecture was attended by two or three listeners; the number of the listeners continued to grow with surprising rapidity until it reached the figure of seventy thousand or more. He spoke the same Arabic language as others spoke, he also had the short coming of being an 'Ajami' whose mother tongue was not Arabic — if it were a short coming, yet his lectures proved more effective and more moving and enlightening than those of any other leader and speaker of his time. The reason is that the Sheikh did not only quote from the books, as did others, he spoke out of faith, out of conviction and out of his personal experience. Iqbal, the Poet of the East says:

دل سے جو بات نکلتی ہے اثر رکھتی ہے  
پر نہیں طاقت پرواز مگر رکھتی ہے

[The speech which comes right from the heart has its effect on the hearts of the listeners: though it has no feathers, it soars high (in people's esteem)].

The sermons of the Sheikh had a great effect on his audience: they wailed and wept and repented on their sinful ways and returned with a determination of reforming themselves. Hundreds of Jews and Christians embraced Islam. Thousands of sinners repented and reformed themselves. Baghdad, which formerly seemed to be a doomed city now began to assume a different look — it was in fact a spiritual renaissance.

The-spiritual power which the Sheikh wielded and the respect and regard which he commanded among the public made the government officers and even the caliph fear him. They had to forsake their sinful, unlawful and unconstitutional ways lest the Sheikh should criticize them in public. It went a long way towards the restoration of law, order and justice, while the property and honour of the common masses were secured.

Once the caliph appointed a person as the Chief Justice of Baghdad. This person was a notorious tyrant and was unfit for the post. When the announcement was made, people were greatly disturbed as they felt themselves insecure in the hands of the tyrant, but they were afraid to protest for fear of the wrath of the Caliph. The Sheikh then came forward and directed a volley of strong protest in his sermons against the appointment of such a tyrant to such a noble post. The protest had its effect and it was not long before the Caliph issued orders for the dismissal of the tyrant.

The Caliph knew it that force could not be resorted to against the Sheikh, so he resorted to temptation. Once he presented to the Sheikh several bags full of gold coins and requested him to accept them as a present. The Sheikh was angry to see such impudence, he cast an angry look at the Caliph and reproached him for extracting the very life blood of his subjects in the form of gold coins. As the Caliph looked at the bags he felt as if blood were dripping from them. The vision had such a strong effect on him that he fainted away.

The Sheikh continued to deliver his sermons and teach in his seminary for a period of forty years. His hard work ended only when he breathed his last in 561 of the Hijrah. But before he passed away to his final abode he had filled the world of Islam with a fresh religious zeal and rid it of its various ailments of the religious, moral, spiritual and political nature. His numerous books and the sermons he had delivered are still available for readers and serve as a source of spiritual enlightenment.

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**UNITY**

*“And hold fast, all of you together, to the Rope of Allah (i.e. this Qur’an) and be not divided among yourselves...”*

*(Qur’an 3:103)*

# چمک تجھ سے پاتے ہیں سب پانے والے

(اعلیٰ حضرت امام احمد رضا خان بریلوی رحمۃ اللہ تعالیٰ علیہ)

چمک تجھ سے پاتے ہیں سب پانے والے  
مرا دل بھی چمکا دے چمکانے والے  
برستا نہیں دیکھ کر ابر رحمت  
بدوں پر بھی برسا دے برسانے والے  
مدینے کے خطے خدا تجھ کو رکھے  
غریبوں فقیروں کے ٹھہرانے والے  
تو زندہ ہے واللہ تو زندہ ہے واللہ  
مرے چشم عالم سے چھپ جانے والے  
میں مجرم ہوں آقا مجھے ساتھ لے لو  
کہ رستے میں ہیں جا بجا تھانے والے  
حرم کی زمیں اور قدم رکھ کے چلنا  
ارے سر کا موقع ہے اوہ جانے والے  
رضا نفس دشمن ہے دم میں نہ آنا  
کہاں تم نے دیکھے ہیں چندرانے والے

ہیں۔“

اخلاق محمدی کے اس پیکر کی خدمات کا اعتراف جہاں ایک جانب دنیا کی مسلم آبادیوں میں ہوتا رہا وہاں امریکہ میں بھی ہوا جب کہ ۱۹۴۷ء میں ان کی زندگی پر ایک بیان تمام دنیا کے ممتاز افراد کی سوانح حیات کی انسائیکلو پیڈیا میں شامل کیا گیا۔ اس سے کچھ قبل علوم اسلامیہ اور جدید تعلیم میں ان کے امتیاز کا اعتراف ہندوستان میں کیا گیا، جبکہ ان کو قائد اعظم کی قائم کردہ کل ہند مسلم لیگ ایجوکیشن کمیٹی کا رکن مقرر کیا تھا۔

حضرت علامہ ڈاکٹر فضل الرحمن انصاری دور جدید اور دور قدیم کے علوم کے درمیان ایک ”پل“ کا مقام رکھتے ہیں۔ یہ آپ کی علمی بصیرت ہے کہ آپ نے انگریزی و اردو زبان میں بیس سے زیادہ کتب تصنیف فرمائیں ان میں معرکتہ الآراء تصنیف :-

”قرآن کی روشنی میں  
اسلامی معاشرہ کا ڈھانچہ  
اور اُس کی بنیادیں“

ہے جو آپ کی حیات میں ہی کراچی سے شائع ہوئیں۔ آپ نے امور تبلیغ میں اپنے مرشد و خسر حضرت مولانا شاہ محمد عبدالعلیم صدیقی سے فیض باطنی و ظاہری حاصل کیا اور بائیس ۲۲ سال تک اپنے مرشد کے رفیق کار رہے، آپ نے پہلا دُنیا کا سفر ۱۹۵۱ء میں اپنے شیخ حضرت قبلہ مولانا عبدالعلیم صدیقی کی معیت میں فرمایا۔ اُس کے بعد آپ نے پوری دنیا کے اطراف چار چار اور تبلیغی دورے کئے، ان کے درمیان آپ کے ہاتھ پر ہزار

ہا غیر مسلم مشرف بہ اسلام ہوئے، ان میں سائنسدان، فلسفی، استاد اور عام انسان سب ہی شامل ہیں، یہ فیض محمدی تھا کہ آپ کے قدم کسی مشکل سے مشکل مقام پر بھی متزلزل نہ ہوئے اور اللہ کے اس پیغام کو انسانوں کے سینوں میں اُتارتے رہے، آپ نے اسی پر اکتفا نہ کیا بلکہ علمی و فکری تعلیم کے مستقل ادارے تمام دنیا میں قائم فرمائے ان میں چالیس ۴۰ ادارے آپ کی حیات میں ہی دین اسلام کی روشنی پھیلاتے رہے۔ یہ تمام بین الاقوامی ادارے ایک مرکزی جماعت یعنی WORLD FEDERATION OF ISLAMIC MISSIONS کے اسلامک سنٹر سے وابستہ ہیں اور امور دینی اور دنیاوی میں مسلمانوں کی رہنمائی کر رہے ہیں۔ انہی اداروں میں تحقیق و تدریس کے مرکز بھی ہیں جن کے ساتھ بڑے بڑے کتب خانے وابستہ ہیں۔ حقیقت تو یہ ہے کہ ملت مسلمہ کے لئے جو کام دور حاضر میں حضرت قبلہ انصاری صاحب نے کیا وہ فقید المثال ہے اور تاریخ اسکو کبھی فراموش نہیں کر سکتی۔

آہ! وہ نبی کریم کا پروانہ ہم سے جدا ہو گیا لیکن اس کا فیض روحانی و علمی رہتی دنیا تک بھٹکے ہوئے انسانوں کی رہنمائی کرتا رہے گا۔ اللہ تعالیٰ کی رحمتیں نازل ہوں ایسی بزرگ و برتر ہستی پر جو موت کے بعد بھی ایک زندہ حقیقت ہیں۔ حکیم الامت علامہ اقبال نے کیا خوب کہا ہے۔

کوئی اندازہ کر سکتا ہے اس کے زور بازو کا  
نگاہِ مرد مومن سے بدل جاتی ہیں تقدیریں



کی شاگردگی کا شرف حاصل ہوا۔

مولانا فضل الرحمن انصاری کا مقصد علیگڑھ مسلم یونیورسٹی میں طویل قیام سے محض چند ڈگریاں جمع کر لینا نہ تھا، وہ دراصل ایک روحانی اور علمی مجاہد تھے اور ان کا قیام تکمیل مجاہدہ کی نیت سے تھا۔ اس لئے وہ وہاں ساہا سال مقيم رہے تاکہ وہ ہر اس فن کو حاصل کر سکیں جس کی ضرورت ان کو دور حاضر کے فتنوں کا مقابلہ کرنے اور جدید دنیا کو اسلام کا پیغام دینے کے لئے محسوس ہوتی تھی۔ اس طرح آپ نے بہت فنون کی تحصیل کی جس میں قرآن مجید، حدیث فقہ، فلسفہ، و تعلیمات تصوف، علم الکلام — فلسفہ جدید میں فلسفہ اخلاق نفسیات، فلسفہ مذہب، فلسفہ تاریخ، فلسفہ اجتماع اور تقابل ادیان، تاریخ تہذیب و تمدن اور معاشیات وغیرہ۔ ادب میں عربی فارسی، اردو انگریزی اور جرمن وغیرہ۔ آپ نے علیگڑھ مسلم یونیورسٹی سے امتیازات کے ساتھ مختلف ڈگریاں حاصل کیں۔ جن میں خصوصی علوم دینیہ میں بی۔ٹی۔ ایچ (فاضل) کی ڈگری اور فلسفہ جدید میں ایم۔ اے کی ڈگری حاصل کی۔ ان دونوں میں درجہ اول اور مقام اول حاصل کیا۔ آپ نے تقریباً ۱۵ سال تک فلسفہ جدید پر مایہ ناز مفکر اور فلسفی ڈاکٹر پروفیسر ظفر الحسن سے درس لیا۔ آخر فلسفہ جدید پر پی۔ ایچ۔ ڈی کی ڈگری حاصل کی۔ آپ کا شمار دور حاضر کے عظیم اسلامی مفکروں میں سرفہرست ہوتا ہے۔ آپ فلسفہ قدیم میں حضرت امام غزالی کے فلسفہ اخلاق اور دور جدید میں شاہ ولی اللہ محدث دہلوی کے مکتبہ فکر سے تعلق رکھتے تھے۔ آپ کے متعلق مولانا سید سلیمان

اشرف، صدر علوم دینیہ، علیگڑھ مسلم یونیورسٹی نے ارشاد فرمایا۔  
”میرے عزیز شاگرد حافظ محمد فضل الرحمن انصاری ایک صالح نوجوان اور غیر معمولی ذہانت کے حامل ہیں۔ علمی امتیازات کے اعتبار سے مسلم یونیورسٹی کے طلباء میں ان کا مقام نہایت ممتاز ہے۔ علوم دینیہ کی تحصیل انہوں نے مجھ سے کی ہے۔ تصوف اور فلسفہ سے بھی ان کو غیر معمولی شغف ہے۔ تبلیغ دین ان کی منزل ہے اور میں دعا کرتا ہوں کی اللہ تعالیٰ ان کو اعلیٰ کامیابیوں سے سرفراز فرمائے۔“

امام الفللسفہ پروفیسر ڈاکٹر سید ظفر الحسن جو دور جدید کے عظیم ترین فلسفیوں میں سے ہوئے ہیں۔ ارشاد فرمایا:۔  
”حافظ فضل الرحمن... ان بہت ہی تھوڑے، حقیقی معنی میں ہونہار ارباب علم میں سے ہیں جن سے میں واقف ہوں۔ فلسفہ میں وہ بہت دقیق نظر رکھتے ہیں، میں اپنے اس محبوب شاگرد کے لئے جس پر مجھ کو ناز ہے، بہترین کامیابی کی دعا کرتا ہوں۔“  
برصغیر کے شہرہ آفاق ریاضی داں ڈاکٹر سر ضیاء الدین احمد نے آپ کے متعلق تحریر فرمایا:۔

”حافظ فضل الرحمن انصاری نے غیر معمولی جوہر علمی اور لیاقت رکھنے والے عالم کی حیثیت سے ایک امتیازی مقام حاصل کیا ہے، عربی، فلسفہ جدید اور فلسفہ اسلام میں ان کا علم دور حاضر کی کسی بھی یونیورسٹی کے کسی بھی درجہ اول کے طالب علم کے لئے طرہ افتخار ہو سکتا ہے۔ اپنے عادات و اطوار میں انصاری کامل طور پر شرافت انسانی کے حامل ہیں۔ اسلامی تمدن اور مغربی تعلیم کے جامع

عالم اسلام کا  
عظیم مفکر  
مفسر مصلح

حضرت مولانا ڈاکٹر

محمد فضل الرحمن انصاری القادری

جن کا وصال ۱۱ جمادی الاول ۱۳۹۴ھ مطابق ۳ جون ۱۹۷۴ء میں ہوا

ڈاکٹر ایس ایم طاہر

دور کے اکابر علماء مشائخ طریقت میں سے ہوئے ہیں اور جن کا مزار ہرات (افغانستان) میں سلاطین و عوام دونوں کی عقیدت کا مرکز رہا۔

آپ نہایت قوی حافظہ اور غیر معمولی ذہانت کے حامل تھے۔ اور آپ نے چھ سال کی عمر میں قرآن کریم کا حفظ مکمل کر لیا تھا۔ اس کے بعد فارسی زبان و ادب کی تکمیل کی اور اس کے بعد جدید انگریزی تعلیم میں داخل ہوئے اور کالج تک سائنس اور اعلیٰ ریاضی پڑھی لیکن دوران تعلیم ہی آپ کی زندگی میں انقلاب آ گیا تھا۔ وہ عزم کر چکے تھے کہ اپنی زندگی مکمل خدمتِ دین میں صرف فرمائیں گے لہذا آپ نے ایسا ہی کیا، اور ایشیا کی مایہ ناز علمی درس گاہ علی گڑھ مسلم یونیورسٹی میں ۱۹۳۲ء سے ۱۹۷۴ء تک رہے۔ علی گڑھ مسلم یونیورسٹی میں مولانا انصاری کا قیام ان کی علمی ترقی اور اس سے دین اسلام کو حاصل ہونے والے فوائد کے اعتبار سے بہت مبارک ثابت ہوا۔ وہاں آپ کو علومِ دینیہ اور فلسفہ جدید میں دور حاضر کے دو فقید المثال اور عظیم المرتبت استادوں یعنی امام الشریعت حضرت مولانا سید سلیمان اشرف اور امام الفلسفہ پروفیسر ڈاکٹر سید ظفر الحسن

”سمندر کی لہریں اور ہوا کی قوت اس ملاح کے ساتھ ہوتی ہیں، جو ہر خطرے کو اپنی منزل کا ایک حصہ سمجھتا ہو۔“

یہ تاریخی آب گینے وقت کی راہ میں چمکتے بھی ہیں اور راہرو کے لئے نشان منزل بھی — انہیں چمکتے گینوں میں سے برصغیر کی سرزمین سے ایک ایسا ماہتاب نمودار ہوا جس کی روشنی سے علم و حکمت کے خزانے پھوٹ پڑے — وہ بزرگ و برتر ہستی حضرت مولانا ڈاکٹر محمد فضل الرحمن انصاری القادری کی تھی، جو ۱۴ شعبان المعظم ۱۳۳۳ھ مطابق ۱۱/۱۲ اگست ۱۹۱۴ء کو بمقام مظفرنگر (ہندوستان) میں پیدا ہوئے۔ آپ کے نانا سلسلہ چشتیہ صابریہ کے نامور شیخ اور عالم دین حضرت مولانا مشتاق احمد انصاری انہوٹی تھے۔ حضرت قبلہ کا خاندان ابتدائے مدینہ منورہ سے متعلق ہے اور مشہور صحابی سیدنا خالد ابویوب انصاری کی اولاد میں سے ہیں۔ تاریخ اسلام میں اس خاندان کو ایک خصوصی امتیاز حاصل ہے کہ حضرت ابویوب انصاریؓ کو شرفِ میزبانی حضور سرور کائنات ﷺ عطا ہوا۔ حضرت قبلہ مولانا ڈاکٹر محمد فضل الرحمن انصاری کا سلسلہ نسب شیخ الاسلام خواجہ عبداللہ الانصاری کے واسطے سے ہے جو اپنے