



# THE MINARET

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## IN THIS ISSUE

- |   |  |
|---|--|
| 1. Dr. Ansari, the Fulfillment of Iqbal ..... 2 | 4. Importance of Good Manners ..... 18                       |
| 2. Islam: Concepts, Norms and Ideals ..... 5    | 5. Morality and Religion ..... 22                            |
| 3. Quaid I Azam ..... 15                        | 6. ڈاکٹر فضل الرحمن انصاری کی خدمات اور عالم پر اثر ..... 32 |

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# Dr. Ansari, the Fulfillment of Iqbal

Imran N. Hosein

Maulana Dr. Muhammad Fazl-ur-Rahman Ansari رحمة الله عليه, philosopher, theologian, and interactional Islamic Missionary, who died in Karachi on June 3, 1974, represented the finest 20th-century Islamic religious and philosophical thought. He belonged to that limited number of Muslim thinkers who have been able to continue where Iqbal left off, or rather where Iqbal started, in re-interpreting Islamic religious thought in the light of modern knowledge, in rediscovering the eternal truths of Islam and applying them to the complex problems of the modern world, and in projecting the Islamic ideology as the best system of guidance and practical way of life for the modern 20<sup>th</sup> century man.

All over the world today, organized religion is on the decline, discredited, defeated, subjected to ridicule by intellectuals and academics, and to open hostility by the young who, if and when they seek the spiritual guidance, seek it outside of organized religion.

What is of the greatest significance, however, is that Islam is not sharing the same fate as the other organized religions. One of the reasons for this is precisely because Islam is not 'organized religion'. There is no such thing as an Islamic church or a priestly class in Islam.

Increasingly Islam is being acknowledged as one of the powerful world forces fighting against oppression and exploitation, injustice and tyranny, racism and colonialism and imperialism - indeed, all the major obstacles which bloc the way to the achievement of a just and humane world society.

Much of the credit for this must go to the

Islamic international political Concert which, since Rabat in 1969, has been raising the prestige of international Islam.

But just as important are those who represent the intellectual workshop of contemporary Islam, and whose genius and creativity have transformed the stagnation and defeatism, the veritable 'prison-house' of yesterday, into the pulsating dynamism, and confidence of optimism, the revolutionary outlook of today.

Dr. Ansari رحمة الله عليه surely deserves pride of place among those Islamic scholars who have done this great service to contemporary Islamic society.

In his magnus opus, (The Qur'anic Foundations and Structure of Muslim Society, World Federation of Islamic Missions, Karachi, 1973, 2 vols.) published just before his death, Dr. Ansari رحمة الله عليه made the most thorough and most important contribution by any post Iqbalian ideologue towards strengthening the position of Islam in the ideological struggle for this modern world. This work, is easily recognized as the fulfillment of the Iqbalian initiative directed towards the reconstruction of religious thought in Islam.

"The basic purpose and function of this book is to state the Philosophy and the Code of life as given in the Qur'an. That Code has developed, however, with morality as the Central theme. And that should have been so. Because the value system, which the Qur'an has given establishes spirituality as the root, morality as the trunk, and all other aspects of life: economic, political, etc., as off-shoots of morality; — whereby it ensures

the emergence of the integrated and progressive individual and the integrated and progressive social order.”

“The central importance of morality that has emerged thus should impress upon the Muslims the central importance of moral struggle.”

“Viewed in that perspective, the book forms a basic contribution in respect of extricating Muslim society from the Crisis of Character which has overtaken all classes of Muslims and which is the deadliest poison which has ever paralyzed or killed any human community.

..... The Qur'an has stayed in its august position free to explain itself, in the dynamic orthodoxy that has thus emerged lies, in Dr. Ansari's view, “the salvation of Muslims and of humanity at large.”

Through the creativity of his mind and the encyclopaedic range of his knowledge (Islamic theological as well as Modern Thought) Dr. Ansari رحمة الله عليه was able to grasp the ‘system of meaning’ on which the Qur'an is founded, and to use that key for un-locking the inter-connected and integrated guidance of the Qur'an as it pertains to the basic dimensions of contemporary human society.

“..... conformability signifies, in the estimation of the best Qur'anic authorities, not only conformity in teaching but also the principle that all the verses of the Holy Book are interrelated as part of an intelligible system — whereby the existence of a system of meaning in the Holy Qur'an is positively established, as also the technique of the exposition of that system. The present work is a humble attempt towards the presentation of that system, and the author hopes that he has accomplished that task, — of course in accordance with his limitations, and not in

accordance with the greatness of the Holy Qur'an.

The major portion of this epoch-making Book is devoted towards presenting a thorough and comprehensive account of the Moral Code of Islam, “the like of which”, according to Dr. Manzoor Ahmad, has not been formulated with such extensiveness by anyone in the history of Muslim Literature.”

As an Islamic Moral Philosopher Dr. Ansari رحمة الله عليه compares with Kant. His style, his mode of presentation, the immaculate logical consistency of his thought, all bespeak the powerful influence of Kant. Indeed, he credits Kant with the distinction of “presenting an ethical philosophy which is nearer to the Qur'anic view than any other, so near in fact that in certain aspects the standpoint of the Holy Qur'an and Kant appear to be identical.”

As a theological thinker Dr. Ansari رحمة الله عليه is bold, forthright and daring. He acts decisively to reestablish, theologically, the superb idealism of Islam which, in the words of Iqbal, was stifled by “the mediaeval” fancies of theologians and legists.”

He then goes on to the very crucial point of defining the Holy Prophet's (ﷺ) Sunnah:

“..... the Holy Prophet's (ﷺ) Sunnah stands for the dynamic manifestation of the ethico-religious dimensions of his personality. Or: Looking at it in the perspective of the Qur'an, we may define it by saying that it is the relationship by him of the Qur'anic value-system in the different dimensions of his personality.”

He is fond of making the distinction between the different dimensions of existence. All the Unseen varieties, spoken of in the Qur'an as al-Ghaib, belong to the transcendental dimension of existence. And this is different

from the spatio-temporal, dimension of existence in which is to be found, for example, the physical human body. Since heaven and hell belong to al-Ghaib, this rules out a literal interpretation of the Qur'anic verses of heaven and hell.

“Thus the entire Qur'anic description of Heaven and Hell is symbolical, and it would be the greatest intellectual dip honesty on the part of anyone to try in understand it in the literal sense.”

It follows logically there from that "the Holy Prophet's Me'raj (ascension) was .... an event of unique nature in which it should be accepted that his sacred personality had been transformed by God from the physical to the transcendental dimension of existence.”

What is significant here is not the departure from the traditional viewpoint, but rather, the psychological significance which the quality of one's goal in life can have for the quality of life one seeks and sustains. For surely to derive greater joy from non-physical companionship than from 'Physical relationship' represents a superior quality of living then that in which a sensuous paradise is the ultimate in happiness.

Perhaps the most significant outcome of the great effort at reconstructing Islamic religious thought lies in the economic and political content of the book. The exposition of the economic principles of Islam does not involve a balancing act between left and right. Rather it emerges with originality and logical consistency within the 'system of meaning' of the Qur'an. And it is this exposition of Dr. Ansari رحمه الله عليه which will have the greatest impact in terms of strengthening the Islamic contribution in the contemporary interactional ideological debate.

There can be no better way of ending this brief article in memory of Islam's greatest thinker since Iqbal. than by letting him speak for himself in the domain of economics.

"..... the Islamic State is under obligation, in respect of its ethico-religious philosophy, to ordain regimentation of production and consumption both, so that, with the establishment of maximum beneficial production relating to the necessities of human life and a rational austerity in consumption — as distinct from ascetic austerity, the material sources of the community are developed and employed for the widest and unhampered flow of economic blessings, and possibilities of the emergence of moral corruptions and economic exploitation are eliminated.

“Secondly in the Qur'anic principles of widest possible distribution of wealth and of reward on the basis of labour and achievement, on the one hand, and of cooperation, on the other, the principle of peasant-proprietorship emerges in the domain of agriculture — as opposed to the institutions of feudalism and absentee-landlordship — with the creation of co-operative in farming.

'Thirdly, the Holy Qur'an blocks the road to monopoly capitalism through its anti-monopolistic laws in general and the abolition of all forms and all rates of interest in particular.

“However, neither private enterprise nor private ownership of property has been banned. Rather, the latter is protected under the Qur'anic law. Indeed, the Qur'anic economic philosophy stands in definite opposition to the Marxist Scientific Socialism which establishes 'state capitalism' as much as it is opposed to individualistic monopoly capitalism. (Continued on page #. 14)

# Islam: Concepts, Norms and Ideals

Dr. Muhammad Fazl-ur-Rahman Al-Ansari Al-Qaderi (R.A.)

Delivered at the National Institute of Public Administration (N.I.P.A.), Karachi  
on the 30<sup>th</sup> April, 1973.

Islam is one of the major religions of the world. When we say this, we should first of all keep in mind that it can be said in a qualified manner, because Islam is a religion and at the same time it is a challenge to it. Religion has two connotations. One is that it is another-worldly doctrine combined with certain rituals, certain dogmas and certain moral principles. But in the widest sense religion stands for some ideology which binds a person to it. It has got a concept of linking and being bound. In this wider sense religions of the world can be divided into three categories: (1) Theocentric (2) Anthropocentric and (3) Nihilistic. The Theocentric category covers religions like Judaism, Christianity, certain schools of philosophical Hinduism and 'Islam. The Anthropocentric category covers Buddhism, Jainism and we might also say Theistic Existentialism. The Nihilistic category covers Marxist Dialectism, Atheistic Existentialism, Positivism, Behaviourism and so on.

In this classification although Islam stands in the Theocentric category, it has its own concept of religion which are, so far as my knowledge goes, unique. This religion Islam is called 'Al-Deen'. This word is Arabic and it means simply a 'way' and as a technical term it may be taken to mean a way of life or a philosophy and a way of life. So here the function of religion in Islam is to lead a certain way of life according to a certain way of philosophy. Here I would like to make another point of distinction and that is this that Islam, when it gives this concept, emphasizes two

things. First of all it says that this life should be according to nature. That religion should be the statement of natural laws, nature as it is to be found in the human being, nature as it is to be found in the environments of the human being. So here religion according to the Qur'an is a statement of the laws of nature which govern the life of a human being. This definition which the Qur'an has given, so far as my knowledge goes, is unique and is not to be found elsewhere. Then the other dimension of this concept is that Islam does not give the basic emphasis on salvation. There is another basic concept – the concept of fulfillment and here Islam stands in a category of its own because when you study the various cultures of the world and the various systems of thought you will find that the sociologists classify them into three groups: Ideational, Sensate and Integralistic. The ideational approach to the human life is the other-worldly approach based on the belief that the physical world is evil; and that the physical existence of the human being is evil and consequently there should be a way of salvaging oneself actually taking oneself out of that evil-and that is the concept of salvation. Islam does not belong to the Ideational category. Islam belongs to the Integralistic category and consequently it lays down that the function of human being and the code of guidance that should be for him should be the fulfillment of the human being in this and in the life Hereafter. Islam does not belong to the sensate category because sensate category does not believe in any life to come. It believes only in this physical world as the

reality, as the end all and be all of existence but Islam goes beyond that. So Islam actually synthesizes the concepts about life to be found in the ideational and sensate points of view. With this remark about concepts, I would now come to the scope.

### **Scope**

In connection with scope I would like to emphasize an important point that because Islam is integralistic in its approach, it integrates the rational and the empirical and synthesizes them. It integrates the values of this life and the values of the life to come, this world and the other world. This worldly and the other worldly. Therefore the scope of guidance in Islam is a comprehensive world view combined with the struggle for the creation of a healthy social order. Thus in Islam the other worldly character is not only just to pray or to fast or to believe in God, or believe in life Hereafter, or to believe in heaven or hell and to work for that ideal that a person may ultimately attain salvation, in the life Hereafter. These verities are to be found in the Qur'an. The Qur'an asks us to believe in God, in the life Hereafter, in the spiritual orientation of life. This is right. But then the Qur'an orientates that belief in it establishes it in a framework of healthy social existence. For instance in verse 177 of chapter II of the Holy Quran you will find that it is the health of the moral and social aspects of life that is basic and that the world-view is given as a groundwork for leading a proper type of healthy moral and social life. Not for just its own sake.

God exists. If I believe in God, what benefit does God get from it and what benefits do I get from it if it is only a formal belief? I don't get any benefit out of it except that it may be said that there is some truth in it. This is the

point of the Qur'an. Belief in God, in the Qur'an or in other supra-cosmic verities like heaven and hell, angels and so on and so forth—these beliefs have been placed in direct relationship with the existence of human beings on the earth, in their earthly life and with their moral and social life. That's why you will find in the Qur'an from the beginning to the end that whatever promises of rewards have been made to the faithful believers in this message, they have been made not only merely on the basis of belief but on the basis of belief that has been combined with healthy activities of life. Everywhere in the Qur'an you will find that those who believe and lead a healthy life for them is the reward. This is the scope.

### **Approach to Life**

From this emerges the third dimension which provides the approach to life. I think, approach to life was inherent in the previous part of my speech. But I would like to make it explicit. And in making it explicit I would like to say that the approach to life can be of different types. And they have been of different types in different faiths which human beings have held, and still hold. The approach may be magical. The approach may be ritualistic. The approach may be legalistic. The approach may be purely social and the approach may be positive, constructive, dynamic, comprehensive and progressive. Or in a word, it may be 'Integralistic'. Now Islam stands firmly against the magical approach. It stands firmly against the ritualistic approach, that the ritual in itself, however refined and good it may be, has any value; it stands firmly against the legalistic approach, that through the observance of certain legalistic formalities and provisions in a court of law we can achieve something without the spirit that is the ethical structure

behind the law. It stands firmly against isolating the social approach from the ethical approach. As for instance it has been done in Marxism, to which I will come later. It stands for a comprehensive, positive, constructive, dynamic and progressive approach. The Qur'an says that it should be comprehensive.

And because Qur'an lays emphasis on the concept of evolution—not only of cosmic evolution but also of the evolution of the human personality and because the concept of human life in the Qur'an is that the human beings have existed since the time of the creation of the cosmos and they have passed through numerous stages of transformation and mutation and they have emerged here on this earth in this particular series of the evolutionary process—this evolutionary process has got to continue beyond death and no one knows what are the dimensions of that evolution which will take place in the personality after that—therefore the Qur'an says that a believer (in the Qur'an) has got to bear in mind that he has always got to be progressive as the Holy Prophet (ﷺ) says 'A Muslim is he whose tomorrow is always better than his today.' He is a progressive being. He is struggling all the time to improve himself, to improve his environment and to improve all those possibilities inherent in the existence of the race on Earth.

### **Norms**

The basic norm which the Qur'an has given is the norm of Tauheed in Arabic or the norm of unity in English. This basic norm has got numerous dimensions which may be called 'sub-norms'. Out of these dimensions I may mention here certain basic ones. Of course, there are more. I may be able to count about twenty-one. But there are certain basic

dimensions which I would like to mention here. The first dimension is Unity of God. In connection with Unity of God the important point which has got to be taken into consideration is that the principle of unity of God is to be found in certain other systems also. But there is a distinctive characteristic of the Islamic concept of unity of God, because this can be conceived as a compound unity (i.e. not a simple unity). That Godhead is a compound entity and not a simple unity. Or it has been conceived as a simple unity but then it has leanings towards anthropomorphism, which Islam regards as defective because Islam teaches that God is Supra-cosmic, that God is Transcendental.

Reality may be conceived from three levels, the human, the cosmic and the Supra-cosmic or meta-cosmic. God is transcendental. You can't combine any element with God which is anthropomorphic because the anthropomorphic dimension of existence you will find actually in the animal life as the sub-dimension of the cosmic dimension. Islam says that God is Transcendental and there is nothing like Him in all existence. He is the comprehensive and the fundamental monistic principle of existence. He is the transcendental Fountainhead of all values and He cannot be conceived to have a wife or a child or a parent. According to the Qur'an Allah is above all these limitations (which are limitations for human beings actually). This is the Qur'anic concept of 'Unity of God'.

After this comes the fifth dimension and that is about the unity of Faith and Reason. The conflict between Faith and Reason has played havoc in the history of mankind. The upholders of Faith have generally been enemies of the upholders of Reason. The upholders of Reason have been persecuted

in history by the upholders of Faith and in this age of Reason the upholders of Reason are trying to persecute those who are upholders of Faith. This is undeniable history. But fourteen hundred years ago the Qur'an solved it clearly. It foresaw what was and what was going to happen. It says that Reason without Faith cannot enable a person to pursue any ideal. It cannot enable a person to understand the spirit that is there within the shell of facts; it cannot make life wholesome; it cannot remove the emptiness of life which we very often feel and which is a common experience. That is the aspect of emotion. Discard emotion and then you will find that you are treating human beings as automatons, mere robots, or you may even say as stones. Emotion is a vital part of the human personality and of human behaviour. Then Faith without Reason according to the Qur'an is superstition. You may have Faith in something. If it is not rational it cannot be reasonably understood. And if it cannot be reasonably understood, there would be variables and no objective verifiable principles. How can the destiny and Fate of mankind be actually grounded in this that whatever I know about my Faith is correct and on that basis human beings can be divided into various and mutually hostile groups. So the emphasis of the Holy Qur'an is that there are two facets which are organically related in human behaviour. For instance in the very first Message which was revealed to the Holy Prophet Muhammad (ﷺ) in the Holy Qur'an by God, that very first revelation, you will find five short verses; in those five short verses, the message highlighted is the importance of the cultivation of knowledge with the use of the pen etc. Qur'an has placed that knowledge in the arms of Faith or in the embrace of Faith, or the very beginning. When the Qur'an says

Minaret

'read' in this message, it says 'believe it on the basis of knowledge, on the basis of rational arguments and don't believe it otherwise else you can't benefit from it.'

Now because God is one and He does not share with anyone else any aspect of His life in any of His attributes, therefore, the cosmos is one. And because He alone has created it, He alone controls it. There is no other factor which can be combined with Him. "To Him belong the dominions," says the Holy Qur'an and the Holy Qur'an has actually given all the various dimensions there, positive and negative. Because the cosmos is one therefore in terms of physical science the cosmos is a reign of law and in terms of moral philosophy the cosmos is a moral order, in which God is the Moral Ruler and the human being is the moral personality with a moral mission and a moral destiny.

Then the third dimension is that because God has created everything in this cosmos and consequently because God has created all human beings, therefore entire mankind is one, without distinction of race or colour or language or geographical divisions or anything else. All human beings are equal in their status as human beings and all human beings are honourable as human beings. All human beings have equal rights as human beings. All mankind is one family.

Then the fourth dimension is in connection with the unity of human personality. The human personality is a unity, an organic unity. You cannot arbitrarily separate the psychological phenomena which are to be found in the human personality and the physical dimensions of this personality or even the emotional, the cognitive and the willing aspects of the psyche and so on and so forth. Or the needs of human personality—



the physical needs, economic needs, social needs and other types of need-Islam says that you cannot divide them into watertight compartments. It is absolutely wrong for you to do so and to try to view any aspect of human behaviour in isolation from the total human personality. This is really a fatal mistake in the field of knowledge. And we have been committing this mistake even in the age of the promotion of knowledge. We are still committing this great mistake, for instance, when we deal with different branches of knowledge we do try to correlate them with the branches of knowledge which have some affinity with them. We do not correlate them in the fashion in which we should, wherein we can get a proper organic wholeness of view. Consequently we are committing mistake after mistake. Take the different philosophies that have emerged in this century in connection with 'what is a human being'. The behaviourists say he is something else, the positivists say he is something else, the spiritualists say he is something else, the Marxists say he is something else and it appears as if they are not talking about the human beings we know. They concentrate on and emphasize only one aspect of human behaviour. And the Qur'an has sounded a death-knell to this type of thinking when it says that the human personality is an organic unity. It has different facets. It has different dimensions. But all those dimensions originate from a single point in the personality and they are correlated with each other in order that one may be able to lead a proper, progressive life. It is necessary for you to keep this point in view as it is a belief in Islam. Believe if you are a Muslim otherwise you will not qualify as a Muslim.

The Qur'an has come in order that those who

deny it, deny it on the basis of knowledge and those who accept it, accept it on the basis of knowledge. And when the opponents came to the Holy Prophet Muhammad (ﷺ) and when they challenged his message and his mission, in the language of the Qur'an, God said to him (the Holy Prophet ﷺ), "tell them : bring the knowledge which you have." i.e. 'Tell (them) if you have any knowledge bring it (to controvert which I am saying)" (6:145). Here the talk was not on the basis of Faith. The talk was not on the basis that I am the Messenger of God and I can show miracles and I can do things supernaturally, although God has blessed him with all those qualities. But he invited them on the basis of knowledge and argue it out.

So this is the fifth dimension of that norm of unity, the dimension of Faith and Reason That's why you will find that the Qur'an does not emphasize only the exercise of Faith but also the exercise of Reason in all dimensions. The exercise of Faith is to pray to God. That is the spiritual exercise or exercise of Faith. The Qur'an has prescribed prayer. Communion with God forms a very vital part of prayer. But then read the Qur'an and you will find there communion with history, not only with God. Commune with nature. The Qur'an goes forward and goes beyond that and it says nature has been created for you. This entire nature and this entire environment has been created to serve you—you are the master. You are the vicegerent of God and you have to conquer the forces of nature. That you cannot do without making advances in the field of knowledge, without probing into the mysteries of nature and finding out the various laws of nature. And this you can do, according to Qur'an, only on the basis of

observation and not merely on the basis of logic alone and on the philosophical thinking. Contemplation alone will not give you the mysteries of knowledge. Observation and accurate observation in acquiring objective knowledge, which is the exercise of Reason. The Qur'an does not stand for the barren type of formal philosophizing, wherein a person starts with a certain hypothesis, i.e. selects a hypothesis arbitrarily and builds up on the basis of that hypothesis arbitrarily in terms of logic and goes on building up a big edifice of reason. Bradley, for instance, did what amongst ancients Aristotle did. Qur'an says that this is a jugglery of ideas. If you want to arrive at the truth as to what is your nature you can find it out only on the basis of observation and experiment. If you want to find out what is the nature of the mountains or of the clouds or of the space or of anything on the earth or anything on the moon you can get knowledge only on the basis of observation and experiment. The Qur'an has thus not only made it obligatory on its followers to undertake the exercise of observation and experiment but it has also given the technique of that exercise and that exercise has to be undertaken.

Then the sixth dimension or norm is the unity of values which relate to the social phenomena. Here I would like to expound this point of mine in the light of certain historical facts. We have the war between capitalism and communism. What is the basis of capitalism? What is the basis of communism? Every culture and every system, says the Qur'an, always tries to realize a certain value. Entire human life is based on a value system and out of this value system any culture which emerges or any system which emerges always emerges for the realization of a certain value. Let us

see how the Qur'an is right in this. When the industrial age came in the West and modern capitalism was born—monopoly capitalism—the leaders of that revolution had one value in their mind which they wanted to realize and that was the value of freedom. Freedom—this was the voice of Voltaire, this was the voice of Rousseau, this was the voice of Hobbes, this was the voice of all those leaders of that age who are called the leaders of Renaissance, of Freedom of Right. Now for the realization of this value of freedom it took certain paths in the field of social life. Authoritarianism was gradually denied in the western society, e.g. parents have no authority over their children. This has assumed enormous proportions in the twentieth century. The youth now do not care what their parents say to them. It is freedom. It is a manifestation of the realization of freedom. We are free people. Nobody has got a right to boss over us. In the field of politics, struggle for the realization of freedom gave birth to democracy. No autocracy. Government of the people by the people, for the people. Very good. But that was the realization of the value of freedom in the domain of politics. In the domain of economics laissez-faire—free enterprise. It may lead to cut-throat competition. It may lead to any amount of evils otherwise. But we stand for the value of freedom. Free enterprise or laissez-faire. Everybody has got a right to be millionaire or a billionaire, at the cost of other human beings; no matter, because we have already been given the basis for it. This world is only for the survival of the fittest. So he who is more strong has a right to be higher in his field. And this is not only in the field of economic systems. The have—nots may be there but their destiny is to die or suffer; but this man who has the right to earn let him earn and let him enjoy it

in the manner he desires on the basis of free enterprise or laissez-faire. And let there be a concentration of wealth. It does not matter.

There should be absolute freedom. The wealthy people should have a company of their own and the have-nots, let them go to hell. Aristotle's old theory was that the slave class—have no rights and they are not even human beings. That great enlightened philosopher. An enlightened thinker. His philosophy has no place for slaves. In this age also it is the survival of the fittest. If you are a millionaire, or a billionaire or you are a Rockefeller, whatever you may do, you do as a matter of right. That is the result of laissez-faire and the right of freedom. What happened. The realization of this value gave to mankind benefit in the field of politics only because it brought democracy. Democracy is an unadulterated good for mankind. But in the field of economics, it gave great impetus to the promotion of industry and trade on the principle of laissez-faire. It made western nations very powerful. But it brought about the denial of another important value and that is the value of equality. The value of equality was thus crushed, in the realization of the value of freedom.

Consequently the reaction started. Robert Owen in England, probably was the first man to start this term 'socialism'. He was himself a sort of capitalist but he had that Christian heart to have mercy for other human beings so he came forward. Then others came. And finally the movement broke out in a reaction. And as action and reaction are equal and opposite according to the law of science, so the pendulum swung to the other extreme. Monopoly capitalism was challenged by Marxist scientific socialism – the other extreme. Marxism was the product of reaction. Very superficially he said: In the

realization of the value of freedom under Marxism human beings have lost the value of equality and so that value which has been lost should be made the basis of the new philosophy. Not that there should be any sort of compromise, or the principle missing between the value of freedom and the value of equality. No. He said that just at the other extreme that value which has been denied should be made the basis. So he made the value of equality the basis of his scientific socialism; and the basis of his philosophy. So scientific socialism came up and all those who had been deprived of the value of equality, the proletariat, they rose up in revolt against capitalism. And now a major part of mankind is under the control of scientific socialism. A very rapid triumph and victory.

Correct, But what is the consequence of Marxism, of scientific socialism? That value of equality, has been realized in their own way. I don't think it has yet been realized in a healthy manner. And not fully. Because it can't be. Because human beings are unequal. They are unequal in their achievements. They are unequal in their outlooks. They are unequal so in whatever measure it might have been realized but what humanity has been deprived of is the value of freedom. The value of freedom which humanity had achieved that also was of-course in an unbalanced measure, but it is the best value of mankind. You can't deny it, unless you deny the dignity of man. So the value of freedom has been completely crushed under scientific Socialism. In any communist state wherever you may go, no human being in any sense of the word, except the upper class of rulers knows anything about the value of freedom. There is no question of the value of freedom in a communist society. Equality, in whatever

sense it may be, you say is there although I doubt it. But at least they have made an attempt to bring it about. I have spoken about the historical facts to bring out the importance of the contribution of the Holy Qur'an and the contribution of Islam in the sixth dimension of the norm of unity. This sixth dimension is unity in the diversity of social phenomena. Now what does the Qur'an say about it? How is this problem to be solved? Capitalism valued the value of freedom and Scientific Socialism of Karl Marx or communism valued the value of equality. The former deprived man of the value of equality and the latter deprived him of the value of freedom. What does the Qur'an say about it? The Qur'an, fourteen hundred years ago, solved this problem. *The unity in the diversity or social phenomena is to be resolved on the basis of the value of justice, according to the Qur'an.* Make Justice in the comprehensive sense of the word—moral justice, social justice, legal justice, political justice, economic justice—the basis of the social order. Then you will achieve according to the Holy Qur'an the value of freedom and the value of equality and all other values of social life in requisite and balanced measure and in a harmonious manner without depriving yourselves or your social order in a particular dimension. I have spoken about the six dimensions of the basic norm which Islam gives, the norm of unity.

Now because the title of the lecture is—'Islam; Concepts. Norms and Ideal' I will now come to the **Ideal**.

**Justice:** Justice in all its dimensions.

**Love:** In all its dimensions. Love for God and Love for humanity. Love for all God's creations and love for yourselves also. Don't forget yourself. He who can't love himself,

can't love anyone else.

**Wisdom:** You will find in Islam such a tremendous emphasis on the cultivation of knowledge—so far as my knowledge goes as you won't find elsewhere. Acquire knowledge. One stage is of getting information. It is to study a book. I have got information. Suppose I study Hegel or I study Karl Marx, his 'Das Kapital'. Then I have got the information that Karl Marx in the first chapter says this and in the second chapter he says that and these are his arguments. This is information. I am talking in terms of the Holy Qur'an. The Qur'an says this is only information. You don't possess knowledge yet. When you have realized this knowledge in your own consciousness, when all that knowledge which has been given by Karl Marx or Hegel or by anyone else, it becomes your own personal property, the property of your own consciousness, then it is knowledge. But the Qur'an says, even now you don't stand on firm ground. You must go deep into it. And the deeper you go, the greater is the wisdom that you acquire. The Qur'an distinguishes between 'Khabar' (Information,) 'Ilm' (Knowledge) and al-Hikmah (Wisdom). So the Qur'an says he who acquires wisdom', he alone acquires abundant good (2:269). But the path of acquiring the wisdom is first of Khabar, i.e. information, then knowledge, i.e. Ilm and then wisdom, i.e. al-Hikmah. So wisdom is the ideal.

**Beauty:** Now on this also I may say a few words, because the modern culture is sensate, purely sensate. Herein this civilization the value which they have given to art and the form which they have given to art, is severely opposed by Qur'an. The Qur'an is the realization of the value of beauty. Mind you. It makes it a cardinal value in human

life. But it says that beauty is something angelic and something divine. The Holy Prophet (ﷺ) says: "God is Beauty and He loves beauty." So beauty is something divine and it is something angelic in the concept of the Holy Qur'an. To combine this beauty with vulgar sensuousness. In this context, the Qur'an says that you are slaughtering beauty right through. You are misplacing it. You are pursuing beauty through a filthy and an obscene channel. How can you pursue beauty in this manner? You are placing a rose in the gutter.

Has all sense been lost? Your art is voluptuous. Your dance, your music, your poetry, all your behaviour, all your actions are voluptuous. What do you want to achieve? In this sex mania what do you want to achieve? Sex is not beauty. A human being, a male or a female can be a personification of beauty. Sex is not a beauty. Sex is a biological urge. If you stimulate it daily and do all sorts of nonsense, then you are going to become sex animals. Nothing else. Then how can you expect to be considered pursuers of beauty? If your music is erotic, if your paintings are erotic, if your poetry is erotic, then the Qur'an says that they are not beauty. You are misplacing the value of Beauty which is divine and angelic. It should be spiritual beauty, it should be moral beauty, it should be physical beauty not in the sense of sophistication but in the sense of remaining clean and keeping yourselves in proportion. Harmony and proportion are elements of beauty. Your dress, your bearing, your demeanour, your face, the manner in which you make your face, your hair and so and so, they must always be under the concept of beauty, definitely. But it should be natural beauty. It should not be a vulgar type of beauty. Vulgarly combined

with beauty is not beauty. That is the emphasis of the Holy Qur'an. So spiritual beauty, moral beauty and physical beauty and beauty in the environment all these things are there. Islam is not ascetic. It does not believe that you don't take bath for whole lives, which certain monastic orders are doing. Then you are becoming more godly. In Islam cleanliness is godliness.

**Selflessness:** Now I come to the seventh value in connection with the Ideal. It is that of Selflessness. The point of view of the Qur'an is that it is always the human ego which, if allowed to project in a wrong dimension and in a wrong measure, is the source of all social troubles in the life of mankind, vanity, haughtiness, jealousy, greed, injustice, tyranny and cruelty, all such sorts of things are centred in the human ego. The very starting point of Islam is to believe: "There is none worthy of worship except the one true God." So I can't worship myself. And if I say that I am better than he or if I say that I should take away more than he can have or if I am not selfless, then according to the Qur'an and according to Islam I am not a Muslim. I may say with my lips that there is none worthy of worship but one God. Islam says that this lip-service won't do. So the very first starting point, the article of faith in Islam, as you must have known and the world must know, is 'There is none worthy of worship except the one true God and Muhammad (ﷺ) is God's Messenger.' That's all. This is the article of faith which a person has to proclaim in order to accept Islam.

Now in this context the very first point is this-when God is all in all what am I ? This is selflessness. And what am I !? And then again all are God's creatures. And I love God. According to the Qur'an those who believe in the Message of the Qur'an are

intense in their love for God. (2:165). They love God more intensely than anything else.

The Qur'an says that if you wish to love God then the only way is to love His creatures. The only way to demonstrate your love for God, is to love God's creatures. As the Holy Prophet Muhammad (ﷺ) has said in the Hadith: 'The entire creation is God's family.' Whoever loves God's creation loves God and whoever insults God's creation insults God. This is the connotation of the value of selflessness, the seventh value in connection with Ideal that Islam gives.

**Ideal:**

The Ideal is the realization of seven values. These seven values are (1) Piety or Godliness—that is the first value of Islam. (2) The second value is Truth. (3) The third value is Justice. (4) The fourth value is Love. (5) The fifth value is Wisdom. (6) The sixth value is Beauty. (7) The seventh value is Selflessness or you may call it altruism, as they say in ethical philosophy. Altruistic approach to all the problems of life. Not only my benefit but the benefit of all. These are the seven values which Islam wants every Muslim as an individual and every Muslim society to realize as the Ideal. And the entire system of Islam, the entire code of conduct which Islam has given falls under these seven values.

**Godliness:** In order to acquire godliness and

cultivate godliness commune with God constantly. Remain God-Conscious throughout your life, while you are sitting or standing or reclining on your sides or reading or writing or doing any job, remember Him always, that is what the Holy Qur'an says about godliness. Or to do everything in this life for the sake of God, and not for the sake of any mundane consideration, that I may get honour here or I may get reward there or I may be considered a good man or because I am a human being so I should do it. Islam says that these are no criteria. You say that you are a human being therefore you should do something good and another person says because I am a human being therefore I should do something bad. The human being is not the criterion. The criterion in Islam, the standard of conduct in Islam, is God. The Qur'an says this and the Hadith says this. For instance, in the Hadith it has been laid down for us: "Imitate the Divine Attributes" God is Creator. You should also become a creator. Your activity should be creative. God is Merciful, you should also be merciful. God is Just, you must also try to be just. God is Powerful you must also be powerful and acquire power. I am talking about godliness. It is the first value.

**Truth:** There should be truth in all its dimensions. Not only in speaking, I mean to say in your speech. But truth in all its dimensions. Those dimensions you will find in Islamic Thought fully worked out.

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(Continued from page #. 4)

But the fundamental Qur'anic ideals relating to the maintenance of Islamic society as spiritually-illuminated, morally healthy and economically dedicated to the welfare of all members, make it imperative for the Islamic State to establish a form of economy wherein

private sector does not give birth to business magnates and industrial lords, and the state remains in a position to ensure the provision of basic needs to all.

"The provision of basic needs to all has to be in the Islamic State fundamentally on the basis of full employment."

# Quaid i Azam

Abu Hamza

Quaid was a great human being. He is a role model for those who believe that in a Muslim nation personal character of leadership is as important as other necessary inherent qualities of leadership which get radiated to inspire people at large. A great man and a great leader. Above all, he was an upright and honorable person. He took firm stand on principles, remained adamant in face of unruly opponents and displayed a strong sense of self-respect.

Quaid-i-Azam Muhammad Ali Jinnah the most revered leader of the Muslims of the Subcontinent was a man having inter alia a strong moral character unmatched by any other contemporary leader of those days. He is quoted as an example of impeccable integrity on which he never compromised. He is a role model for those who believe that in a Muslim nation personal character of leadership is as important as other necessary inherent qualities of leadership which get radiated to inspire people at large. This is different from the secular world concept that leadership may have personal weaknesses but should merely excel in political or military acumen. It is rather strange and beyond understanding that most of the subsequent political leadership in Pakistan instead of looking at and emulating the most successful and adored personality of Muhammad Ali Jinnah and his traits never tire out of eulogizing the services and examples of foreign leaders, many of whom considered personal conduct not a matter of public scrutiny and took pride in their adventures which were frequently based on unaccepted social norms. An ideological state having been created it would be only right that politicians claiming a leadership role in such a state should follow a proper role model of which the shining example is that of trend setter Muhammad Ali Jinnah, the founding father of Pakistan who was an embodiment of qualities of head and heart. In the context

of prevailing political situation in Pakistan where there are serious problems of internal security and country is facing foreign pressures it is all the more important that inspiration should be drawn from examples set by the Quaid in dealing with internal dissidents and outsiders.

He took firm stand on principles, remained adamant in face of unruly opponents and displayed a strong sense of self-respect. Even with colonial masters of the day he would neither put up with improper behavior nor would tolerate a slight. It would be opportune to recall some of the incidents to elaborate on his conduct. One incident dates back to the period in his life when he started legal practice as a young lawyer. He always pleaded cases with solid arguments without involving an iota of begging. In the course of hearing in a court of law the English magistrate due to some reason or other reminded Jinnah that he was in the court of a 1<sup>st</sup> class magistrate. Prompt came the reply by Jinnah that the advocate in him was of no lesser class. Jinnah carried his sense of self-respect everywhere in dealing with Indian leaders of the day including those belonging to Indian Congress. He never allowed himself to be brow beaten. Jinnah was endowed with an impressive personality by nature, and on top of it he would dress himself immaculately and maintain a posture and facial expression which commanded respect from all who were in company. It is

narrated that on visit to London for political meetings he stayed in hotel. In the morning he descended from his hotel suite into the breakfast hall, using stairs. When the people present in the restaurant noticed him they all rose involuntary and stood up as a gesture of respect to him. Another interesting story about Quaid also relates to his appearance in a court of law as pleader of a client. While making arguments, monocle which Jinnah was using for reading from his notes slipped from his eye and dropped on the floor. The magistrate mischievously grinned and felt delighted, anticipating that Jinnah would have to bend in his court to pick up the monocle. He was disappointed when Jinnah put his hand in his pocket, brought out another monocle and applied it to his eye while continuing the arguments. In the meanwhile Jinnah's legal assistant rose and picked up the monocle from the floor. He is known to have never abandoned his sense of propriety even while dealing with colleagues, clients, political comrades and arch political rivals. At the same time Quaid dealt with political adversaries with grace. He possessed spontaneity and a sharp wit of which we find several examples.

While undertaking a journey Quaid would generally travel by train. His seat would be reserved in first class compartment. On the other hand, Congress leaders like Gandhi, Nehru & others to gain politic mileage, used to sit in the third class compartment. Gandhi is reported to have remarked once that he travelled in third class because there was no fourth class in the train. Journalist once confronted Jinnah with a question as to how Congress leadership travelled in third class like the public while he enjoys the first class journey. Quaid's reply was sharp. He said that he travelled in first class but pays from

his own pocket to buy the ticket, while the congress leaders travel in third class without ticket. It made headlines.

Although, Quaid-i-Azam could speak exhaustively on issues but in reply to questions he was usually brief and to the point. He would not lecture people with long sermons. Some of my friends and relatives had good memories of meeting and hearing him. Mr. Nasim Anwar Baig a Muslim student leader and member of Pakistan movement relates accounts of such an incident. A group of Muslim students had an opportunity to call on the Quaid. During the freedom movement, 'What brings you here' asked Quaid straightway. It was explained by students that Congress aligned Hindu students in colleges were arming themselves with weapons and they had come to seek his blessings to do likewise so that they can defend themselves from possible attacks by militancy minded people. 'No' came the unambiguous reply from Quaid. Instead he advised them to go to their educational institutions and devote time to their studies and acquire knowledge which he explained was their best weapon. As against this it is shocking to note the actions of governments when terrorism has been taking its toll in the country. As if gun running was not enough, in today's Pakistan there is demand for more and more licenses of prohibited bore weapons.

In order to highlight another aspect of his character, it is pertinent to refer to another story which is attributed to Late Mr. Qudrat Ullah Shahab a well-known and respected member of civil service. He per chance found some important papers in office files containing information which could be very useful for Muslim League. He managed access to Quaid and presented the papers personally to him. After thanking him for the



information Quaid advised him not to repeat the practice and strictly follow the official rules.

Sense of justice and fair play was implicit in the actions of Quaid right from the beginning. He advocated equal rights for all citizens. In this respect Quaid-i-Azam viewed members of minority community worthy of equal treatment in all respect. A group of Hindu and Muslim residents had gathered to greet him during freedom movement in Gujranwala. As usual he was brief and gist of what he said was that Muslim League when in power would treat everybody with justice regardless of cast, creed and faith. On the other hand Nehru on a different occasion while addressing a similar crowd in Gujranwala had only a politics based message for Muslims to the effect that they should go and forge unity among themselves implying that they should support Jamiat Ulema Hind, a political party aligned with Congress and sort of pinpointing to a gap in Hindu and Muslim community. Quaid was a visionary. He was always thinking about future times when his dream of Pakistan would be realized.

Quaid was a great human being. A great man and a great leader. Above all, he was an upright and honorable person. His personal qualities and his commitment to the cause of Pakistan had infused in him such a degree of confidence that he could look into eyes of blue blooded royal family personage like Earl of Mountbatten without fear and argue to win his case for creation of a new state. Compare it with disposition of most of the political masters who followed him. We at international level have come under pressure on account of alleged inability to do enough on terrorism. An impression has been created that we have become apologetic and are acting at the behest of foreign powers for economic gains but at the cost of self-

esteem. This impression must be dispelled and by actions it must be shown to the world that we are an honorable nation where actions are guided solely keeping in view long term interests of people of Pakistan who are able to face adverse circumstances with fortitude without compromising on their dignity and self-respect.

In the end it is essential to describe Quaid's reaction to a situation on another occasion. It is known that after creation of Pakistan, the newly born state had to pass through difficult times. Millions of refugees migrated to Pakistan from India and makeshift camps were set up to house them. There was a big camp set up at Walton Lahore. Having been subjected to worst atrocities by rioters refugees were in miserable condition mentally and physically. On the other hand there was an acute shortage of resources in the new state. Quaid-i-Azam came to Walton to meet with these homeless citizens of Pakistan. He felt disturbed and was deeply moved. He extolled their sacrifices but told them frankly that he had nothing to give to them. His proposition was that "Let us resolve to work hard jointly to solve all the problems and build a prosperous Pakistan". He motivated and instilled hope in them. It is a matter of record how all refugees were settled. This is the sort of politics we need. Learning from this leadership should take people into confidence, show commitment and work sincerely for their betterment. It is only instructive that Quaid's sayings, speeches and actions are studied and disseminated to create a proper political and leadership culture worthy of a democratic welfare state. Only then we shall be able to guard our national sovereignty with honor and pride and shall be able to face the challenges of the new world order.

# Importance of Good Manners

Shakir Rizwani

THERE is a lamentable decline in the standards of etiquette and good manners throughout the world. Everywhere the cry is that the new generation is woefully wanting in matters of courtesy and other civilities.

The same cry was no doubt heard when the old men and women of today were themselves children. Generation after generation the norms of social etiquette have deteriorated. Even within the past fifteen years a change for the worse has been quite noticeable. Once young men and boys would vacate their seats for older people in the parks or buses, step aside on the pavements stand up to receive them in the office or home, or if sitting with legs stretched out, draw them in the presence of their elders. Very few do so today. A young man behaving respectfully towards an elder is a rare specimen who attracts the surprised attention of onlookers and even receives applause for his display of courtesy. Surprisingly the worst offenders are college and university students.

Now what are the reasons for this degeneration ?

First, there is the growing looseness of family ties and the rapid shifting of values all round. An increase in dishonest ways of earning a livelihood reduces the parent to a position of contempt in the subconscious minds of the offspring. When the parent himself loses the respect of his child, the child cherishes still less respect for others. More and more, people are beginning to give adulatory respect to the source of money, not where it is rightfully due. The economic hardship of teachers leads them to seek illegitimate means of income or beg students for petty favours. Thus the first to command respect

reduce them to disgrace. The young are deprived of the two fountains from which alone they could draw the rudiments of correct upbringing.

The parent or teacher may try to give verbal, effective lessons to his children or students but lacking depth and example. the effort cannot but be ineffectual. These elders may be a degree better but are far below the standard to ensure success. The likelihood is that they too in turn have never been educated in the subject. Thus there is no pattern the young may consciously or otherwise, look up to for right behaviour. And there are no standard books in their native languages to which they may refer themselves. The youth spend considerable time and money on outward grooming, well-tailored clothes, hair meticulously set and effeminate perfumes but no attention is paid to self-correction of faults bordering on the barbaric.

For Muslims good manners should be second nature because they come as a legacy of the Holy Prophet (ﷺ), on whom be all blessings. But this source is forgotten. just as it is forgotten as a source of other matters of supreme importance. We frequently hear of advice aired abroad that the people should follow the 'footsteps' of such and such national hero, may be a political -figure, or a great poet or an a'lim. Then a month or two later another name is presented to the people, and this goes on 'throughout' the year, depending. on whose birth or death

anniversary is being observed. This results in confusing the Young mind. And, at any rate one wonders what is wrong with the Prophet Muhammad (ﷺ) in whom the Quran tell us, we have an 'excellent example', that public attention is constantly drawn to, 'great national leaders' while the greatest leader of mankind and his 'footsteps' are shelved aside. Why is this "excellent example" ignored and other criteria substituted, each one of which has its own glaring defects, not seldom its own notoriety for bad manners? Thus if one follows the good in it, one is quite helplessly driven to follow the defective side of its character as well.

Be it understood that the Prophet Muhammad (ﷺ) is the paragon of good manners and all the rest in human conduct. He was the handsomest of men and his behaviour all round was equally handsome. He possessed the most smiling of faces. A smiling face, not the smirk of hypocrisy, is itself a perpetual courtesy. He occupied the highest position in society, yet performed the humblest of works, and pride never crossed his mind. The most despised came and rubbed shoulders with him, and anyone who came to his court or met him casually on the road parted feeling elated and honoured. This was Muhammad's (ﷺ) unblemished courtesy.

Good manners consist basically of humility of mind, a cultured education, not necessarily college, considerateness for the feelings and rights of others soft speech, soft tones and words, a look of respect and discreetness in movement. Modesty is the base of well-grounded manners. Our illustrious Prophet (ﷺ) has said, "Neither the jawwaz nor the iazari will enter paradise". And Hadith by Wahab in Abu Daud tells us that the

Messenger of Allah explained that 'Jawwaz' is he who is uncivil and coarse, and 'Ja'zri' one who amasses. (The two words and their meanings are alternated in other version).

The Holy Prophet (ﷺ) was soft-spoken at all times. The Qur'an records. "Allah does not like the utterance of harsh speech except by one who has been wronged." In such a case it is excusable. "The great Prophet (ﷺ) used to say, "Allah is gentleness and loves gentleness. He gives for gentleness what He does not give for harshness and what He does not give for anything else." It is often observed here that one may be conducting himself quite normally in a civil enough manner, but should something happen to rouse his displeasure, he flies off into a temper and becomes rude. The civility of such a person is of course, very shallow. One way of testing the genuineness of a man's good breeding is to put him into a temper. If he can still be civil you may be sure of its soundness. The Holy Prophet's (ﷺ) anger, or even displeasure, was never expressed vocally. Only the natural expression of his countenance indicated his annoyance sometimes, also the turning aside of his face. His observation in this regard is, "The strong man is not he who is a wrestler but he who controls himself when angry." Self-control is silent courtesy. "Do not be people without minds of your own," he advises, "saying that if others treat you well you will treat them well, and if they do wrong, you will do wrong also. But accustom yourself to do good if people do good and not to do wrong if they do evil." (Hudhaifa in Tirmezi). "Repel the evil deeds with one that are good then between whom and you there was enmity will become as though he was a bosom friend," says the Quran.

Gentleness of behaviour is just as important  
December 2022

as gentleness of speech. The Holy Prophet (ﷺ) was always the first to offer greetings to old and young alike. When he shook hands he did so with a warm grip and would not be the first to release the hold. When he pointed in any direction he did so with the full hand and not just a finger. He would offer thanks even for trivial things, and say, "He who does not thank man does not thank God either."

He received visitors and treated them according to their status, stood up for them, and saying farewell, would escort them to the door. When serving food or drink he would begin with the person on his right hand and move to the next irrespective of the man's wealth or social status. This was a fixed practice so that not even the poorest could feel that he had been accorded second preference or slighted because of the presence of social elite. Some latitude is allowed in the case of very elderly people but only with the permission of the person who is being by-passed. There is a distinct and interesting Hadith in this connection. Sitting down to eat with his guests or other company he would be the last to finish. This was done out of consideration for guest who might want to eat more but desist at seeing his host stop eating. To leave the company of fellow diners without a justifiable excuse, which should be announced, is not permissible. "When the cloth is set down a man must not get up till it is removed, nor must he withdraw his hand even if he has had enough till all have finished: but if he does, he should make his excuse, for that embarrasses his companions and he does not stretch out his hand although he may perhaps require the food." (Ibn Maja through ibn Umar).

The Qur'an harnesses good manners to morals and attaches almost equal importance to them. Both are included in

handsome behaviour. Looking at his exquisite form the Holy Prophet (ﷺ) used to say, "O Allah, as Thou hast made my form beautiful, so also make my character beautiful." (From Hazrat Ayesha bin Ahmed).

The Qur'an commands that permission must be taken before entering a house even with one's own parents (and we would add, also an office). Further, we are asked to lower our gaze... and not to turn our "cheek in scorn toward folk or walk with pertness in the land. God does not like any braggart" and we are to "be modest in our bearing and to subdue our voices," (31:19). The criterion rises higher and higher. "Avoid suspicion", we are told, "for suspicion is the most lying form of speech. Do not be inquisitive about another; do not bid against another to raise the price; (ruinous for social economics, and is bad manners as well): do not envy another, do not hate one another, do not speak evil of one another behind their backs, but be servants of God and brethren." (Bukhari Muslim, through Abu Huraira).

"It is not allowable for a man to keep apart from his brother for more than three days, the one "turning away and the other turning away when they come across one another. The better of the two is the one first to give a greeting." (Through Abu Ayub al Ansari in Muslim, etc.).

Looked at from the angle of the subject before us, the whole Qur'an and the entire life of illustrious Prophet (ﷺ) are documents of handsome behaviour.

However, because of the appeal to modern youth we shall refer also to Western criteria. Above we have expressed our regret that there is no handbook of etiquette and good manners in our native languages. But there are a number of books in English (and other

European languages) on this subject which should very profitably be studied. Though some parts of them may be irrelevant to our society not a little will be found very useful. The earliest known work on polite behaviour is an Egyptian manuscript titled instructions of Ptah Hotep, about 2500 B.C. The Talmud and the Old Testament, directly or indirectly also give valuable instruction. In 1200 A.D. a treatise on the subject appeared in Italy, but it was not till the 18th century that a book was published in England, authored by Lord Chesterfield, which serves to this day as the standard work on etiquette and good manners. Today there are other fine works too on the subject.

Now, "Etiquette in its true sense." says the Encyclopedia Britannica "is only possible in a stratified society..... More and more elaborate rituals are designed to create a delightful sense of exclusiveness for the initiates and to keep the unworthy, ignorant of them, at a distance."

For purposes of this article we shall not be concerned with court etiquette or the etiquette of "a stratified society". Muslim society is not stratified and even among non-Muslims today, human societies are becoming more and more destratified. But we are seriously concerned with etiquette, in the words of the same work, as "the formula of good manners without which there would be no agreeable social relationships".

The books in European languages cover a lot of useful detail on practically everything concerned with being pleasant, courteous and well-mannered, from dress and the perfumes to be used to, how to drink your soup, give invitations and accept or refuse them; how to behave on ships, the train and in the air; etiquette of marriage parties, public

protocol, and last but not the least business etiquette. The latter is just as wanting in this country as good manners in other spheres of life, and should be just as assiduously cultivated.

As Esquire's Book of Etiquette advises, "Cynics like to believe that there is a basic difference between being 'a nice guy' and 'getting ahead.' If so the difference is buried down under layers of courtesy and apparent consideration. Thus if you want them only as a cover you need smooth business manners."

There is an inescapable suspicion of ulterior motives being the incentive to good manners. However, in all cases they should be cultivated until they become natural enough. If this is not done, the apparent artificiality will defeat its own purpose. If they are superficial, the boor is bound to show up in situations which may be highly embarrassing. Good-manners should, therefore, be cultivated for their own sake. Being courteous is real happiness to a gentleman and cumbersome to him who is not. "Politeness and good breeding," Chesterfield writes, "are absolutely necessary to adorn any or all other good qualities or talents. The scholar without good breeding is a pedant, the philosopher a cynic, the soldier a brute, and every man disagreeable". The cultivation of good manners negates many weaknesses, for "incivility", as La Bruyere says, "is...the effect of several vices: of Vanity, ignorance of Duty, Laziness. Stupidity, Distraction, Contempt of others and Jealousy, while "Civility" as Lady Mary Montague observes, "costs nothing but buys everything." Civility goes deep in the character of the body politic, far deeper than one is apt to suspect. Edmund Burke declares. (Continued on page #. 24)

# Morality and Religion

Alija Ali Izetbegovic

Religion is the answer to the question of how to think and believe, while morals are the answer to the question of how to desire and aim or how to live and behave.

Morality can be based only on religion, but morality and religion are not one. Morality as a principle does not exist without religion even though morality as a practice, as a particular case of behavior, is not dependent directly on faithfulness. A common argument that connects them both is the other, superior world. Because it is the other world, it is a religious world; because it is a superior world, it is a moral world. This shows both the interdependence of religion and morality as well as their independence of each other. There is a certain inner consistency that is not automatic, mathematical, or logical but rather practical; divergences are possible but sooner or later the dependence is reestablished. Atheism, after all, ends up as a negation of morality, and every true moral transformation starts with a religious renewal. Morality is a religion transformed into rules of behavior – that is, into man's attitude toward other man in accordance with the fact of God's existence. To have to fulfill our duties regardless of the difficulties and risks we face (this being moral behavior as distinguished from behavior motivated by interest), such a demand can be justified only if this world and this life are not the only world and the only life. This is the common starting point of morality and religion.

Morality was born by prohibition and has remained a prohibition until today. A prohibition is religious by nature and by origin. Out of the Ten Commandments, eight of them are prohibitions. Morality is always a restrictive or prohibitive principle which opposes the animal instincts in human

nature. The Christian ethic can serve here as an example – not as the only but as the most famous and the most evident.

The history of religion is full of seemingly meaningless prohibitions. However, from the point of view of ethics, there are no meaningless prohibitions. Of course, a prohibition can have a rational meaning too, but utility is never its primary aim.

Morality is not “life in harmony with nature” as the Stoics defined it. It is rather life against nature, provided that the word “nature” is understood in its true sense. Like man, morality is also irrational, non-natural, and supernatural.

Natural man and natural morality do not exist. Man within the limits of nature is not man; he is, at best, an animal endowed with reason. Morality within the limits of nature is not morality but rather a form of selfishness, a form of wise and enlightened selfishness.

In the Darwinian “struggle for survival,” the best (in the moral sense) do not win; only the strongest and the best adjusted do. Biological progress also does not lead to human dignity being one of the sources of morality. A Darwinian man may reach the highest degree of biological perfection, a “superman”, but he will remain without human quality and, therefore, without human dignity as well. The latter could have been given to him only by God.

Social progress as a prolongation of the biological progress has the same effects on

morality. The English moralist Mandeville asks: "What is the significance of morality for the progress of society and the development of civilization?" and answers very simply: "None. It may even be harmful." According to him, the means that are usually blamed as sinful have the most stimulating effect on a society's progress since "what increases man's needs promotes his development the most." To be more definite: "The so-called moral and physical evils of this world are the main driving forces that make us social beings."

If all progress, biological as well as technical, is to be found in Darwin's theory of natural selection where the stronger suppresses and even destroys the weaker, morality must be in opposition to this essential point of progress. Morality has always demanded protection, compassion, and regard for the weaker and less capable. Thus, morality and nature have been in opposition with each other from the very beginning. "Get rid of the conscience, compassion, forgiveness – those inner human tyrants. Oppress the weak, climb over their corpses..." The parting with morality is very evident. Destroy the weak versus protect the weak – those are the two opposite demands that separate the biological from the spiritual, the zoological from the human, nature from culture, and science from religion. Only Nietzsche consistently applied biological laws and their consequences to human society. The result was the rejection of love and forgiveness and the justification of violence and hatred. For Nietzsche, Christianity, especially Christian ethics, was "the most poisoned poison that had ever been instilled into the vigorous body of the ardent mankind."

In *Phaedo*, Plato expounded a genuine ethic: ordinary courage is only a kind of cowardice,

and ordinary moderation is only a hidden lust for pleasure. That kind of virtue is only a commercial business, a shadow of virtue, a virtue of slaves. A true moral man has only one desire: to be away from the physical and closer to the spiritual. The body is the grave of the soul. In its earthly existence, the soul never reaches its aim, and true knowledge comes only after death. That is why an ethical man is not afraid of death. To truly think and live means constant preparation to die. Evil is the force that rules the world, and morality is neither a natural possibility of man, nor can it be based on reason.

Established ethics have never been rationally proved and, of course, they cannot be proven by this method. Plato referred to metaphysical proofs instead of anthropological ones, which made him the forerunner of theologically based ethics. This development was lawful. It is well known that Plato proposed a teaching about pre-existence which stated that every item of knowledge is only a remembrance. An integral part and necessary presumption of such a teaching is the idea of immortality.

Plato's meditations on ethics led him directly to the religious position. Two other ancient thinkers, Epictetus and Seneca, were led to a specific religion (Christianity) through similar meditations. There are very certain indications that Epictetus was a clandestine Christian, and that Seneca corresponded with Paul. In his *De viris illustribus*, Jerome includes Seneca in the list of church writers.

Christianity is a striking example of a perfect harmony, a strong mutual affinity, and almost a unity of a great religion and great ethics. The art of the Renaissance, completely inspired by biblical themes, proves that great art joins them.

From a historical point of view, moral thought

is one of the oldest human thoughts. It is preceded only by the idea of the divine which itself is as old as man. These two thoughts have been closely connected throughout history. In the history of ethics, there is practically no serious thinker who has not decided about religion, either by borrowing the necessity of religion for moral principles or by proving the opposite. The whole history of ethics is a continuing story of the reciprocal presence of religious and ethical thought. Statistics cannot be proof in this matter, but it can be pointed out that religious moralists prevail, while atheists almost never do.

The so-called laic (secular) ethical movements which stressed the independence of ethics from religion showed that every moralistic thought or activity naturally tends to approach or even to identify with religion. Notwithstanding the contradictory course of these ideas and their oscillation between religion and science, their development is of great importance. School books in French state schools, where moral instruction replaced religious instruction, followed the catechism format of teaching religious doctrines in Christian churches. This trend had a permanent tendency to maintain an independent position against religion which all the while continued to approach it unconsciously.

Therefore, it is possible to imagine a truly

religious but immoral man and vice versa. Religion is one kind of knowledge, and morality is a life lived in accordance with that knowledge. There remains, however, a certain discrepancy between knowledge and practice. Religion is the answer to the question of how to think and believe, while morals are the answer to the question of how to desire and aim or how to live and behave. The tidings of the other world also imply a demand to live in accordance with this wide and infinite vision, although the demand itself is not identical with the vision. Jesus' sublime ethics were a direct consequence of an equally strong and clear religious consciousness. However, the inquisitors' devotions were also sincere, even though this assertion sounds paradoxical. "Believe and do good deeds" - this sentence, which is repeated in the Qur'an more than fifty times, points out the necessity of uniting something that people tend to separate. It expresses the difference between religion ("believe") and morality ("do good") as well as the imperative that they should go together. The Qur'an uncovers a reverse relation and shows how religion can find a strong incentive in morality: "You will not believe until you give amply of what is dear to your heart." It is not: "Believe and you will be a good man," but the reverse: "Be a good man and you will believe." To the question of how one can strengthen his faith, the answer is: "Do good and by so doing you will find God.

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(Continued from page #. 21)

"Manners are of more importance than laws, upon them to a great measure the laws depend". Connecting the deplorable want of manners here with the country's thirty years of politics and their relationship to state laws, the truth of these words of a celebrated jurist and parliamentarian should be thought-

provoking.

This article does not cover the whole range of the subject, but the observance of what is presented here will go a long way in helping this country shake off its world-wide notoriety for bad manners.

And so ending, we say with Shakespeare. "Good manners be your speed".



خود یورپی اقوام اس پر عمل پیرا نہیں ہے۔ عیسائیت یورپی استعمار کی ایک کنیر کا نام ہے۔ عیسائیت اور مغرب دونوں کی مشترکہ دلچسپیاں اسلام اور مسلمانوں کا راستہ روکنے کے لئے ہیں۔ ویسے تو عیسائیت جو روز اول ہی سے اسلام کے خلاف صف آراء ہے اور صلیبی جنگوں اور اپنی دعوتی کاموں کی وجہ سے مسلمانوں کو شدید نقصان پہنچا رہی ہے اگرچہ عیسائی مبلغین اس حقیقت سے انکار کرتے ہیں لیکن خود انہی کے حج کے اعلیٰ مہدی ارووں نے اس حقیقت کو تسلیم کیا ہے۔

آپ نے Historicity of Biblical Jesus میں خود یورپی محققین کی آراء اور عقلی دلائل سے یہ ثابت کیا ہے کہ بائبل اللہ رب العزت کی نازل کردہ کتاب نہیں رہی اور نہ ہی اس کو بطور راہبہی کتاب لیا جاسکتا ہے اور نہ اس سے سند یا دلیل لی جاسکتی ہے۔ آپ فرماتے ہیں:

”ہم ان دو اہم حقائق سے انکار نہیں کر سکتے کہ بائبل کسی بھی طور پر نازل کردہ کتاب نہیں ہے۔ اور یہ بطور حیات و تعلیمات حضرت عیسیٰ قطعی طور پر ناقابل بھروسہ ہے۔ اس لئے بائبل کو عیسائیت کا الہامی ذریعہ تسلیم نہیں کیا جاسکتا۔“ اس طرح آپ نے عیسائیت کا علمی، عقلی، نقلی محاسبہ کیا اور اس کے بطلان کو ثابت کیا۔“

آخر میں یہاں حضرت ڈاکٹر حافظ محمد فضل الرحمن انصاری علیہ الرحمہ کا مختصر تعارف پیش خدمت ہے:

ڈاکٹر علامہ حافظ محمد فضل الرحمن انصاری، شخصیت جانی پہچانی، ہوئی صدی پرانی جن کی ولادت کی گھڑی سہانی، آباء ہندوستانی، ہوئے ہجرت سے پاکستانی، رخ تابانی، چہرے پر شادمانی، کشادہ پیشانی، صورت نورانی، عالم ربانی، محبوب یزدانی، اسلاف کی نشانی، عید العظیم ثانی، بیروئے نعمانی، جد امجد کو ملا شرف میزبانی، ملی خیر

کی فراوانی، عطا ہوئی مفت زبانی، قلم میں جولانی، حجر میں روانی، الفاظ مختصر منہوم طولانی، تقریر میں شعلہ فشانی، تارک خواہش نفسانی، پاکیزہ ان کی جوانی، اقتصاد تھا درمیانی، پائی ہر مصیبت آسانی، چوڑے قدم کامرانی، آڑے آئی نہ الفت مکانی، نہ الجھاس کا کر شیطانی، نہ تہذیب مغرب نہ فلسفہ یونانی، گزاری یوں ہی زندگی، جب بھی آئی پریشانی یا پیش آئی گردش زمانی، کی رب نے تمہاری، مرشد نے پاسبانی، جب ہوئیں تھی طوفانی، دریا میں تھی طفیلی، آپ نے کی با دہانی، بن کر زوال (مسلم) کی کہانی، دیکھ کر خون کی ارزانی اور حالت غلامانی، بہائے ایک مثل پانی، دل میں پھر ٹھانی، جان تو ہے آئی جانی، نہیں دیکھی بے سرو سامانی، صبر کی روانی، پہنچے ہر خطہ ریگستانی، جہاں نہ ہو سکے یا غیبی، راضی ہے صرف بارانی، یا پھر خطہ کو ہستانی جو علاقہ ہے برفانی، جہاں نہیں دانہ پانی، ہر طرف وحشت و ویرانی، آئی نداء و جدائی، پھیلاؤ قول حق جانی، فکر ہے دل میں جہانی، لوٹ آؤ جانب پیغام قرآنی، یہ تھی حق کی ترجمانی، پھر کی آپ نے جہاں بانی، مستقل و انتھک جانفشانی، علم سے کے بانی، جس کا درجہ ہے فوقانی، جہاں ملتی ہے تربیت ذہنی اور جسمانی، ہوتا ہے تزکیہ روحانی، یوں دور کی علمی ویرانی، یہ کام نہیں تھا انسانی بغیر رحمت رب سبحانی، تھی اک خلقت دیوانی، افغانی ہو یا سوڈانی (گورے اور کالے)، کی دلوں پر ٹکرانی، ملا مقام سلطانی، خلق نے کی گل افشانی اور جب ملا پیغام اجل کی رب نے مہربانی، رحمت کی چادرتانی، پائی حیات جاودانی، سنے ابدی، لانانی ولا فانی۔ ہم نے کرائی یا دوہانی ان کی برسی ہے منانی۔ دل میں یادان کی ہے بسائی اور اپنی عاقبت ہے بنائی۔

دل کو سکون، روح کو آرام آگیا  
موت آگئی کہ دوست کا پیغام آگیا (مگر)

لوگوں کو اپنے جھانسنے میں لینے کی وجہ سے ہے۔ یہ نظریہ بھی مغربی استعماری نظریہ سے کم ہلاکت خیز نہ تھا۔ مغرب کی طرح سویت یونین ریشیا نے بھی جبری وہبلا پھسلا کر ایک خطیر رقم خرچ کی تاکہ اپنے دانشوروں، کے ذریعے مسلمانوں کی ذہن سازی (Brain Washing) کریں اور ان میں آہستہ آہستہ ریشیا کا رعب طاری کر دیں تاکہ یہ کبھی اپنے آقاؤں کے بالقابل آنے کا سوچ بھی نہ سکیں۔ آپ کی کتاب اسلام اور مارکس ازم یا آپ کے مضمون سویت یونین میں اسلام اور مسلم (Islam and Muslims in Soviet Union) نے سوشلزم کے خون آلود انت اور خون آشام پنچے (Red Teeth and Claws) جو اس نے چھپائے ہوئے تھے آپ نے اس کو ظاہر کر دیا۔ جو Mask اس کے چہرہ پر تھا اسے اتار دیا اور پردہ اٹھا کر اس کے بدنما چہرے کو جو انوں اور عام مسلمانوں کے سامنے واضح کیا۔ اور روسی حکومت کے قلم و ستم، اور ہتکنڈوں کو بھی وضاحت کے ساتھ بیان کیا۔ اور اپنی تحریروں و تقریروں سے ریشیا یعنی سویت یونین سرخ انقلاب کے خلاف آواز بلند کی اور یوں آپ نے اس وقت مارکس ازم یعنی سرخ انقلاب کے آگے بند باندھا اور ان کی چال کو ناکام بنا دیا جو زخم اس نے لگایا اس کے لئے مرہم اور تریاق مہیا کیا۔ عقلی اور نقلی بنیادوں پر اس کا ایسا قلع قمع کیا کہ مارکس ازم کو اس کے اپنے ملک میں چھپنے کے لئے کوئی جگہ میسر نہ آئی۔

### ۳۔ عیسائیت کی وضاحت

یہ کھلی حقیقت ہے کہ یورپ اگرچہ خود سیکولر ہے لیکن افریقہ میں عیسائیت یورپی استعمار (ایمپریلزم) کا ایک ہتھیار ہے۔ یورپ عیسائیت کو صرف دوسروں کو برآمد (Export) کرنے کے لئے ہے

تھا ہمارا دین اسلام، سیاست جمہوریت اور نظام سوشلزم ہے۔ مزید یہ کہ پاکستان کے اکثر نامور ادباء، شعراء، دانشور اور تعلیم یافتہ طبقہ اس طوفان میں خس و خاشاک کی طرح بہہ گیا تھا۔ اور خود اس کے داعی بن گئے تھے۔ مراعات اسلام اور اس کے خلاف لکھنے لگے مثلاً درج ذیل اشعار میں مجھے تو اس دنیا اور اس کے لوگوں کی مادی ترقی ہی عزیز ہے خواہ میری یہ ادا آسمان کی مخلوق اور رب کائنات کو پسند آئے یا نہ آئے۔ بقول حبیب جالب

میں زمیں کا آدمی ہوں مجھے پیار ہے زمیں سے

فلک پہ رہنے والے مجھے چاہیں یا نا چاہیں

اسی طرح قتیل شفقائی کہتا ہے کہ آخرت اور اس کی بہاریں تجھے ہی ہوں عزیز اور مبارک میرا مٹح نظر، مقصد تو صرف دنیا پرستی اور مادہ پرستی ہے اور یہی میری پیشانی پر لکھا ہوا ہے۔ بقول قتیل شفقائی:

ہوں مبارک تجھے عقبنی کی بہاریں زاہد

میرے ماتھے پہ تو مرقوم رہی ہے دنیا

ڈاکٹر انصاری علیہ الرحمۃ نے نہ صرف مغرب کی سیکولر فکر کو چیلنج کیا بلکہ انہوں نے الحاد اور سوشلزم پر بھی کاری ضرب لگائی۔ آپ نے اپنی کتاب اسلام اور مارکس ازم میں اگرچہ مارکس ازم کو سرمایہ دارانہ نظام کے مقابلے میں اسلام سے قریب قرار دیا ہے۔ اور سرمایہ دارانہ نظام کی مخالفت کی ہے کہ اسلام کے اندر قانون میراث اور زکوٰۃ کا نظام سرمایہ دارانہ نظام کی تعین اور ضد ہیں۔ لیکن آپ نے اس چیز کی وضاحت بھی کی کہ کیوں صرف ایک معاشی نظام ہی نہیں بلکہ یہ زندگی گزارنے کے ایک مکمل فلاسفی ہے۔ جسے فلسفہ بطن Philosophy of Stomach کہا جائے تو غلط نہ ہوگا۔ یہ نظریہ غیر سائنسی اور سطحی ہے۔ اس کی وقتی کامیابی صرف ان زخم خوردہ



جامعہ علمیہ میں لاکران کی اسلامی ماحول میں تربیت کی۔ اور انہیں اعلیٰ تعلیم سے نوازا۔ انہیں حضور ﷺ سے محبت کا درس دیا۔ اسلام اور مسلمانوں سے محبت اور امانت پیدا کی۔ اسلام اور مسلمانوں بالخصوص اپنی افریقی اقوام کے لئے دروپیدا کیا۔ اور وہ وہاں اسلام کی خدمت کرنے کے قابل بنایا۔ اور انہیں اتحاد و اتفاق کے درس سے آشنا کیا کہ اگر وسعت چاہتے ہو، تو روزنزلت چاہتے ہو تو طہیث اور لسانیت کے تعصب کو چھوڑ کر اور انفرادیت کو بھول کر امت مسلمہ کے بحر میں شمع ہو جاؤ کیونکہ جب تک قطرہ قلمزم (دریا) میں نہیں مل جاتا اسے وسعت اور قدر و منزلت حاصل نہیں ہوتی۔ بقول جگر مراد آبادی

بیکراں ہوتا نہیں، بے انتہاء ہوتا نہیں  
قطرہ جب تک بڑھ کر قلمزم آشنا ہوتا نہیں

اس طرح افریقہ کے طلباء کی صحیح فکری و سیاسی رہنمائی کی اور یہیں سے مسلمانوں کو قابل گوہر میسر آئے جنہوں نے استعمار و جبر کے آگے سر جھکانے کے بجائے، آمروں اور ڈکٹیٹروں کے آگے گردنیں خم کرنے کے بجائے اس کے خلاف سینہ سپر اور ڈھال بن گئے۔ اس کے صلہ میں افریقی اقوام نے بھی آپ کو خراج تحسین پیش کیا اور آج بھی افریقہ کے بیشتر خطوں میں آپ نے کے نام سے موسوم مدارس اور ادارے کام کر رہے ہیں اور آپ کے طلباء آپ کا پیغام عام کر رہے ہیں۔ اس طرح آپ نے افریقی مسلمانوں میں شعور جاگر کیا۔

میری فطرت کے ہر پہلو میں روشن ہے چراغان کا  
دل ان کا، روح ان کی، جسم ان کا، دماغ ان کا

۲۔ سوشلزم کا رو

اگرچہ کال مارکس کا عمرانی تصور غیر متوازن ہے۔ یہ نظام انسانوں میں ناقابل عمل ہے۔ اس کے نفاذ کے لئے ایسے فرشتے

درکار ہیں جو ہر قسم کی خواہشات اور ضروریات سے پاک ہوں۔ کیونکہ جس شخص کے ہاتھ میں تمام اقتدار ہوگی اگر اس شخص میں خوف خدا نہ ہو تو وہ ان اختیارات اور تمام ملکی دولت و وسائل کو غلط مصارف میں استعمال کرے گا اور اس نظام کی بنیاد ہی خدا کی نفی پر ہے اس لئے یہ نظام اور خدا خونی جمع تھیصین ہیں۔

مزید یہ کہ کارل مارکس انسانی فطرت کے روحانی تقاضے سمجھ نہیں پایا جو بیرونی حیوان کی طبیعت سے بہت مختلف ہیں۔ مارکس کا خیال ہے کہ انسان نفس حیوانی کا غلام ہے، اس کے تو اے ذہنی قوت مشاہدہ، قوت تخلیق اور وجدانی سب کے سب اسی بیرونی حیوان کی خدمت کے لیے وقف ہیں۔ مارکس انسان کی ساخت اس کی فطرت اور ترکیب (روح اور جسم) کو جاننے اور سمجھنے کی بجائے صرف باہر کے حیوان کو دیکھتا ہے اور اس کے لئے معاشی ضروریات کے بارے میں بات کرتا ہے لیکن اس کے اندر کے انسان کو نہیں دیکھتا اور اس کی روحانی ضروریات کو پس پشت ڈال دیتا اور وہ یہ حقیقت بھول جاتا ہے کہ انسان روح اور جسم دونوں کا مرکب ہے۔ اور اس نے اس ظاہری حیوان کو تقویت دینے کے لئے اپنی راہ میں حاصل سب بڑی رکاوٹ یعنی مذہب کو تو ویسے ہی نشہ اور افیم قرار دے کے رو کر دیا تھا۔ چونکہ اس کے نعرے بڑے وکٹش، خوشنما، خوش کن اور جاذب تھے اور عوام الناس غریب اور محروم طبقہ ان خوشنما نعروں اور خوابوں کا شکار ہو گیا جس میں مزید رنگ اس زمانے کے شعراء اور ادباء نے ڈال دیا۔ بد قسمتی سے مسلمانوں میں بھی ایک طبقہ اشرافیہ (Elite Class) ایسا تھا جو مغرب زدہ تو نہ تھا بلکہ مغرب دشمن اپنے آپ کو ظاہر کرتا تھا اور اشتراکیت کا علمبردار اور روسی استعمار کا امیر تھا۔ جو اسے خوشنما بنا کر پیش کرنے کی کوشش کر رہا تھا اور ان کا نعرہ یہ

اپنے ملک کے لئے سول سروس تیار کرائے۔ نیز وہ جانتے تھے کہ مسلمانوں کو کبھی بھی مکمل شکست نہیں دی جاسکتی تا وقتیکہ ان کے اندر سے عشق نبی ﷺ ختم کر دیا جائے۔ اس کے لئے انہوں نے ایسا نصاب تیار کیا جہاں سے پڑھ کر نکلنے والے مسلمان طلباء اپنی اقدار، تہذیب کو چھوڑ کر ان کی تہذیب کو اپنائیں۔ اور ان میں نشہ، ظہیمت، مسلک، تعصب، فحاشی، بے راہ روی عام ہوتا کہ ان کے اندر ہمت طاقت ہی نہ ہو۔ ایسا کرنا ان یورپی اقوام کی بہت بڑی کامیابی تھی۔ مغرب کے اس رویے اور مسلم امت کے ان پر اعتبار کرنے کو کبراہ آبادی نے بہت ہی نفیس جبرائے میں بیان کیا ہے:

جفائیں بھی ہیں مغرب بھی ہیں، نمود بھی ہے، سنگا رہی ہے پھر اس پہ دعویٰ حق پرستی اور اس پہ یاں اعتبار بھی ہے لیکن اللہ رب العزت نے مسلمانوں میں وقتاً فوقتاً ایسے افراد اور قافل جو بر پیدا کئے جو نہ صرف ان جفاؤں مغرب، نمود سے آگاہ تھے بلکہ اس کے خلاف آواز بھی اٹھاتے رہے۔ جن میں سے علامہ اقبال نے اپنی شاعری کے ذریعے چیلنج کیا۔ پھر دیگر اکابرین علما اہلسنت جن میں شاہ عبدالعلیم صدیقی رحمۃ اللہ علیہ اور ڈاکٹر انصاری علیہ الرحمہ نے ان امور کو سمجھا اور مسلم دنیا بالخصوص افریقی ممالک میں عیسائیت اور لادینیت کے اس بڑھتے ہوئے سیلاب کے سامنے بند باندھا۔ آپ نے ان تمام مشکلات و مصائب کے سدباب کی کوشش کی جو امت مسلمہ کو درپیش تھیں۔

ڈاکٹر انصاری کا شمار ان بلند پایہ اور چوٹی کے مفکرین میں ہوتا ہے جنہوں نے اپنے عہد پر نہایت وسیع اور گہرے اثرات مرتب کئے ہیں۔ ان کی تصانیف نے احیائے اسلام کے لئے عالم اسلام بالخصوص افریقی ممالک پر اہم اثرات مرتب کئے ہیں۔ آپ کی

تقریریں اور کتابیں افریقہ میں مسلمانوں کے لئے ثقافتی، تعلیمی، اور فکری و مدد کار ذریعہ بنیں۔ آپ اپنے افکار و نظریات کی بنیاد پر لوگوں کے اندر سیاسی شعور جاگرایا اور استعمار و جبر کی ہاں میں ہاں ملانے کے بجائے اس کے خلاف آواز بلند کی۔ آپ نے انہیں یہ باور کرایا کہ ماضی میں بھی اسلام ہی افریقی مسلمانوں کا واحد نجات دہندہ تھا اور حال اور استقبال میں بھی نجات اسی کے ذریعے ممکن ہے۔ جب یورپی اقوام بھی ان کے سامنے سرنگوں تھے اس وقت ان کی شان و شوکت و عظمت بھی اسی اسلام کے سبب تھی۔

آپ یورپ، امریکہ اور افریقی ممالک کے دورے کرنے کے باوجود حق و صداقت کا علم بلند کرتے رہے۔ کبھی آپ نے باطل سے سمجھوتہ نہیں کیا بالخصوص افریقہ میں فرانسیسی جبر و تسلط کے خلاف آواز اٹھائی۔ آپ نے اس حقیقت کو بھی سمجھ لیا کہ شمالی افریقہ میں دینی ماحول اور دینی جذبہ زیادہ ہے۔ عالم اسلام کی دو قدیم ترین اور بڑی درمگاہیں افریقہ میں ہیں تیونس کی جامع الزیتونہ (Zaituna) جو ۸۶۳ء میں عباسی خلفاء کے دور میں قائم ہوئی اور دوسری مصر کی جامع ازہر جو ۹۷۹ء میں قائم ہوئی۔

موجودہ دور میں مسلمانوں کا اخلاقی، سیاسی، علمی اور روحانی انحطاط اور زوال کو سمجھتے ہوئے اس کے سدباب کے لئے اور امت مسلمہ کو خواب غفلت سے بیدار کرنے کے لئے آپ نے ایک ایسا ادارہ قائم کیا جہاں قدیم و جدید، عقلی و نقلی اور فکری و نظری علوم کی تدریس کا اہتمام کیا جائے۔ اور اسلامی ماحول میں طلباء کی تربیت کی جاسکے تاکہ وہ مغرب سے مرعوب ہونے کے بجائے اس کا مقابلہ کر سکیں۔ اس مقصد کی تکمیل کے لئے آپ نے الجامعہ العلمیہ الاسلامیہ کی بنیاد رکھی۔ آپ نے افریقہ اور دیگر ممالک کے طلباء کو



ہدایات اور رہنمائی کو درخور اعتبار نہ سمجھتا ہو وہ مسدس حالی میں تحریر کئے ان اشعار کے مصداق ہو جاتا ہے۔

کسی نے یہ بقراط سے جا کہ پوچھا  
مرض تیرے نزدیک مہلک ہیں کیا کیا  
کہا کوئی درد نہیں زمانے میں ایسا  
کہ جس کی دوا حق نے کی ہو نہ پیدا  
مگر وہ مرض جس کو آسان سمجھے  
کہے جو طیب اس کو ہڈیاں سمجھے

ڈاکٹر حافظ محمد فضل الرحمن ضیہ رحمۃ الرحمن کے عالم اسلام پر اثرات

### ۱۔ سیاسی میدان میں گہری رہنمائی

اگر افریقہ کی تاریخ دیکھی جائے تو ۱۸۴۷ء میں امیر عبدالقادر کے بعد الجزائر پر فرانس کی براہ راست حکمرانی قائم ہو گئی۔ آہستہ آہستہ مراکش اور تیونس بھی فرانس کے زیر اثر آ گئے۔ فرانسیسی اقتدار نے اپنی سفاکی اور درندگی میں اسپین کے مہد ظلمت کو بھی مات دے دی تھی۔

یورپی اقوام میں ایک بات مشترک ہے انہوں نے تاریخوں کی طرح صرف ملک فتح نہیں کئے بلکہ اسلامی ممالک پر قبضہ جمانے سے پہلے اپنی فکری و نظری اساس کو ان پر مسلط کرنے کی کوشش کی۔ کیونکہ یورپی اقوام اس حقیقت سے بخوبی آگاہ تھیں کہ اگر لوگوں کو ذہنی غلام نہ بنایا گیا تو جلد یہ اقوام ان کے خلاف اٹھ کھڑی ہوں گی۔

اور انہیں بھی تاریخوں کی طرح اپنا اقتدار قائم رکھنا مشکل ہوگا۔ اس لئے جہاں تک ہو سکا انہوں نے اپنی فکر، تعلیم و تہذیب کو خوشنما بھیجیں میں پیش کیا۔ کبھی نوکریوں اور سول سروسز کا جھانڈے دے کر کبھی ڈرا وھمک کر سادہ لوح مسلمانوں کو بیوقوف اور انا ذہنی غلام بنالیا یہی انداز برطانیہ نے برصغیر پاک و ہند اور دیگر اپنی کالونیوں میں اپنا اسی نظام کو

فرانس نے الجزائر، مراکو، تیونس میں اپنایا۔ لیکن اگر کہیں مزاحمت ہوئی تو اس کو سختی سے کچلا اور سخت انتقام کا نشانہ بنانے سے بھی گریز نہیں کیا۔ اور رہی سہی کسر ایک طرف مغرب کی مادی اور سائنسی ترقی دوسری طرف ان کا حکمران ہونا یہ ایسے دو عناصر تھے جنہوں نے مسلمانوں میں مغرب کی ذہنی غلامی اور موعوبیت پیدا کر دی تھی۔ جس کی وجہ سے افریقی نوجوان فرانسیسی کلچر و ثقافت کے دلدادہ ہو گئے۔ وہاں پر ان میں اسلامی اقتدار کا خاتمہ ہو گیا۔ بالخصوص تیونس میں تو مغرب پرستی مراکش اور الجزائر سے بھی زیادہ ہے۔

دوسرا انہوں نے Divide & Rule کا فارمولہ آزمایا فرانس جس نے اسلام اور مسلمانوں کو افریقی ممالک میں بہت نقصان پہنچایا انہیں ظلم و تشدد اور چنگیزی کا مظاہرہ کیا۔ مسلمانوں کو عرب اور بربر قبیلوں میں تقسیم کرنے کی ناپاک کوشش کی۔ وہ بربر جو کبھی مسلمانوں کے دست راست اور بازو تھے فرانس نے ان میں قومیت پرستی پیدا کر کے اسلام سے متنفر کرنے اور مخالف لاکھڑا کرنے کی کوشش کی ان میں تعصب کفر و غوغا دیا۔ آپس میں ان کو لڑا کر تقسیم کر کے ان کے ممالک پر قبضہ کیا۔ ان ممالک کو مثلاً تیونس، الجزائر، مراکو وغیرہ کو اپنی کالونیوں میں تبدیل کر دیا۔ وہاں کی دولت کو بے دریغ مال مفت دل بے رحم کی طرح لوٹا اور اپنے ملک میں منتقل کیا۔ بقول صبا

اور طبقات میں انسان بکھر جائیں گے

مشورے روز ہوا کرتے ہیں زرداروں میں

تیسرا وہ جہاں گئے نہ صرف اپنا سیاسی معاشی، ثقافتی، تہذیبی ڈھانچہ وہاں استوار کیا۔ اور اپنے افکار کو مسلط کرنے کی کوشش کی۔ بلکہ مسلمانوں کے تعلیمی نظام کو تبدیل کر کے لادینی تعلیمی نظام لا کر

انواع مختلف الجہات ہیں اور ہر قسم کا مزاج اور طبیعت رکھنے والا شخص آپ سے رہنمائی لیتا ہوا نظر آتا ہے لیکن اگر کسی خمیر ہی خراب ہو، روح ہی بد روح ہو خمیر ہی بے خمیر ہو، نفس ہی مغرور و شیطان ہو تو اس پر حق کا پیغام، صاحب کردار کا کردار، بہترین افعال الغرض کچھ بھی اثر نہیں کرنا کیونکہ وہ اپنی سرشت میں ہی بد باطن، جث آلود ہوتا ہے۔

### دارالصحت کا قیام اور طریقہ علاج:

آپ کی خدمات کے حوالے سے ایک اور اہم کام یہ تھا کہ لوگوں کی ذہنی و روحانی نشوونما کے ساتھ ساتھ آپ نے جسمانی علاج کے لئے دارالصحت (ہومیو پیتھک مراکز) قائم فرمائے۔ فیڈریشن کے تحت شہر کے آٹھ مختلف مقامات پر قائم دارالصحت میں لوگوں کے مفت علاج کا انتظام کیا گیا ہے۔

دنیا کے مختلف قسم کے طریقہ علاج مروج ہیں جن میں ایلو پیتھک، حکمت، ہومیو پیتھک، آیورویڈک، آکوپنچر، وغیرہ وغیرہ شامل ہیں۔ لیکن ہم دیکھتے ہیں کہ انصاری صاحب نے ان تمام طریقہ ہائے علاج میں سے ہومیو پیتھک کو پسند کیا۔ آپ خود بھی ہومیو پیتھک ڈاکٹر تھے اور آپ کے صاحبزادے بھی ہومیو پیتھک ڈاکٹر ہیں۔ آخر اس طریقہ علاج میں ایسی کون سی خصوصیت و افادیت ہے جو آپ جیسی ہستیوں نے اس کا انتخاب کیا؟

اس طریقہ علاج میں کسی خاص مرض کا نہیں بلکہ مریض کا علاج کیا جاتا ہے۔ علامات کو دیکھتے ہوئے مریض کے لئے دوا تشخیص کی جاتی ہے۔ اور مریض میں ایسی قوت پیدا کی جاتی ہے جو خود ان اسباب و علل کا خاتمہ کر دے جن کی وجہ سے امراض جنم لے رہے تھے۔ صحیح ہومیو پیتھک (معالج) میں مردم شناسی پیدا ہو جاتی ہے۔ ایک اچھے معالج میں ترفیب، تجرے، حسیبہ، تنذیر کی صلاحیتیں پیدا ہو جاتی

ہیں جو کسی بھی مبلغ کے لئے گراں قدر سرمایہ اور نہایت ضروری ہیں۔ بعض اوقات ایک بیماری میں مختلف لوگوں کو مختلف دوائیں دی جاتی ہیں اور بعض اوقات مختلف بیماریوں میں ایک ہی دوا تمام مریضوں کے لئے مفید ثابت ہوتی ہے۔ یہاں تک علامات کی موافقت سے صرف سنگل ریپڈی کے تحت ایڈز، کینسر، ٹی بی اور دیگر تمام مہلک بیماریوں کا علاج ممکن ہے۔ لکھل داء دواء کہ موت کے سوا ہر مرض کا علاج ہے۔ ہومیو پیتھک نے ایسا ثابت کیا ہے۔

انسان کے مزاج اور طبیعت کے سمجھنے اور اس سے مطابقت پیدا کرنے کی صلاحیت حاصل ہو جائے تو اس صلاحیت کو تبلیغ میں بھی موثر انداز سے استعمال کیا جاسکتا ہے۔

یہ علاج ان کو عارضی وقتی ریلیف، چین کھر، یا جیسا کہ سہارا نہیں دیتا بلکہ مستقل و دائمی قوت و طاقت پہنچاتا ہے اور اس کو اپنے پاؤں پر کھڑا کرتا ہے۔

اس طریقہ علاج میں مریض کا بغور مطالعہ کیا جاتا ہے اور اس کی ذہنی، جسمانی علامات کو مد نظر رکھتے ہوئے دوا تجویز کی جاتی ہے۔ یہ طریقہ علاج انسان کے اندر سوئی ہوئی اور خوابیدہ قوتوں کو جگا تا ہے اور اس کو متنبہ کرتا ہے کہ اس بیماری سے جنگ لڑتے ہوئے اس کو ٹھکست دی جائے۔ خاص طور پر انسان اگر ذہنی طور پر خود بھی آمادہ ٹھکست (Self Belief) اور تیار ہو جائے تو یہ علاج سریع الاثر اور انتہائی موثر ہو جاتا ہے۔ ذہنی علامات جسمانی علامات سے زیادہ اہم ہیں۔ اس کے علاوہ دواؤں کے آپس کے تعلق (Relationship of Remedy) کو بھی مد نظر رکھا جاتا ہے۔ کون سی دوا کس دوا کے سے پہلے یا بعد میں کام آتی ہے، دافع اثر کون سی ہے، متضاد دوا یہ کون سی ہیں وغیرہ وغیرہ۔ ہاں اگر مریض ذہنی طور پر آمادہ نہ ہو اور معالج کی



ہوتا ہے اور جب اس صلاحیت کے ساتھ ساتھ بے پایاں اور بے  
 محاباں دولتِ علم و افکار بھی میسر ہوں اور مومن کی فراست، مسلم کی  
 اطاعت (اہلبی)، عاشق (نبی ﷺ) کے جذبات، پروانہ (شع)  
 رسالت ﷺ کی جاٹاری، محبت (رسول ﷺ) کی وارفتگی، جہانمہ یہ  
 کی بصیرت، بزرگ کا تجربہ، فقیر کی فتاہت، فلسفی کا تصور، عالم (علم)  
 کی گہرائی، منطقی کا استدلال، درویش کا تحمل، ولی کی نظر، ادیب کا ذخیرہ  
 (الفاظ)، شاعر کا تخیل، فصیح (اللسان) کی فصاحت، بلوغ کی  
 بلاغت، بحیم کی دانائی، معلم کا ظہر، ڈور وند کی دروندی، جراح کا  
 نثر، سائنسدان کا مشاہدہ، طالب صادق کی جیتانی، والد کی محبت،  
 مشفق کی شفقت، نفاذ کی تنقید، مصلح کی اصلاح، مجاہد کا جذبہ، منتقم کی  
 حکمت عملی۔ مدبر کا تدبیر، مفکر کے افکار، سیاح کی جہاں نوردی اور  
 سب سے بڑھ کر ایک صادق و مخلص دے لوٹ انسان کی سچائی اور اپنی  
 قوم کا درد بھی اس میں شامل ہو جائے تو یقیناً اس کا قلم اسی انداز سے  
 چلے گا۔ آپ نے اپنی تحاریر و تقاریر میں اسلام کے روحانی، اخلاقی،  
 معاشرتی اور سیاسی و اقتصادی نظام کی نمایاں خصوصیات بیان کیں۔  
 آپ نے جب بھی اردو اور انگریزی میں قلم اٹھایا تو وہ سلاست اور  
 روانی سے چلتا رہا۔ اور آپ کے قلم سے نکلنے والا ہر لفظ اگر چہ وہ ہلکا تو  
 کافی روشنائی یا سیاہی سے ہی تھا لیکن چمکنے، دکھنے اور جھمکنے لگا۔

سچائی سمودی تو چمکتے گلے خریہ

ورنہ ہر ایک لفظ سیاہی سے لکھا تھا (قصری کا پوری)

تخلیقی خدمات:

دنیا میں لاکھوں افراد سفر کرتے ہیں۔ بعض حصولِ معاش کے  
 لئے، بعض دنیاوی اغراض کے لئے اور بعض صرف تفریح طبع کے  
 لئے۔ لیکن آپ نے دنیا کے کئی براعظموں ایشیا، افریقہ، امریکا اور

یورپ کے اسفار کیے ہیں لیکن آپ کا ہر سفر دنیاوی اغراض و اسباب  
 کے حصول سے مطلقاً پاک تھے صرف تبلیغِ اسلام اور دین کی نشر و  
 اشاعت کے لئے تھے تاکہ راستے سے بچک جانے والے، گمراہ و  
 ضال افراد بھی راہِ حق پر دوبارہ گامزن ہو جائیں۔ جس طرح سورج  
 ساری دنیا کے گرد چکر لگاتا ہے اور اس کا یہ چکر دنیا سے کچھ لینے کی  
 غرض سے نہیں ہوتا بلکہ بلا امتیاز رنگ و نسل اپنی روشنی کی کرنیں  
 نکھیرنے اور ظلمتوں کو ختم کرنے کے لئے ہوتا ہے تاکہ بھٹکے ہوئے  
 مسافر اپنی منزل تک پہنچ جائیں۔ یہی آپ کا انداز تھا۔ آپ نے علماء  
 کے ساتھ صوفیاء کا انداز تبلیغ بھی اپنایا جو آپ کی کامیابی کا حقیقی راز تھا  
 اور آپ کے دُوبتی مشن کا ایک لازوال حصہ ہے۔ آپ نے جن  
 براعظموں اور ممالک میں تبلیغِ مرانجام دی ان میں براعظم  
 ایشیا، ملائیشیا، فلپائن، ہانگ کانگ، تائیوان، جاپان، اردن، سعودی  
 عربیہ، سنگا پور، تھائی لینڈ، سری لنکا، انڈونیشیا، عراق، ترکی، براعظم  
 شمالی امریکہ، کینیڈا، امریکہ، براعظم جنوبی امریکہ، وینزویلا،  
 جیک، سیلون، ٹرینیڈاڈ و ٹوباگو، برطانوی گیانا، سری نام، یورپ،  
 برطانیہ، جرمنی، سویٹزرلینڈ، اٹلی، ہالینڈ، افریقہ، مصر، شام، ملایا،  
 یوگنڈا، جنوبی افریقہ اور بحر ہند کے جزائر سمیت دیگر شامل ہیں۔

آپ کے تخلیقی کام میں اتنا تنوع اور جامعیت ہے اگر کوئی  
 شخص اسلام اور قرآن کی حقانیت کی سائنسی مشاہدات سے دلیل  
 چاہے تو اس کے لئے بھی آپ کے پاس دلائل موجود ہیں، اسی طرح  
 فلسفہ سے شغف رکھنے والے شخص کی بھی آپ عقلی اور منطقی رہنمائی  
 کرتے ہوئے اسے ہدایت کے راستے پر لانے میں اس کی مدد کرتے  
 ہیں، ادب و تاریخ میں دلچسپی لینے والا شخص بھی آپ کے یہاں سے  
 محروم نہیں رہے گا۔ الغرض طابعِ انسانی اور مزاجِ انسانی بہت مختلف

## تیرا وجود ہے چمکتا ہوا ستارہ

ڈاکٹر حافظ محمد فضل الرحمن انصاری علیہ الرحمہ کی خدمات اور عالم پر اثرات

ابو عبد القدوس محمد یحییٰ بیچر علیہ السلام ڈگری کالج

بیروی کریں اور قرآن و سنت کی طرف لوٹ آئیں تو دنیا میں سب سے زیادہ طاقتور ہو سکتے ہیں۔ یہی آپ کی زندگی کا سب سے اہم پیغام تھا اور یہی نعرہ (Slogan) آپ بلند فرماتے رہے:

Back to Quran and Back to Muhammad ﷺ

اوروں کا ہے پیام اور میرا پیام اور ہے

عشق کے دروہند کا طرز کلام اور ہے

آپ نے عملی کردار کے ساتھ ساتھ زبان اور قلم کے ذریعے بھی تبلیغ اسلام اور جہاد کا فیصلہ کیا۔ اور حضور اکرم ﷺ کے اس ارشاد مبارک کی تعمیل میں ہر متن مصروف ہو گئے: ان المؤمنین یجاہدوا بسیفہ ولسانہ۔ بیشک مجاہد اپنی تلوار اور زبان کے ذریعے جہاد کرتا ہے (مشکوٰۃ: ۴۱۰)۔ آپ نے زبان اور قلم (تقریر و تحریر) دونوں سے تبلیغ اسلام اور اعلا بکلمۃ الحق کا کام لیا۔ اسی سلسلے کی ایک کڑی آپ کا بطور صحافی کام کرنا تھا۔ آپ نے مختلف ممالک کے مختلف اسلامی رسالوں میں بطور ایڈیٹر (مدیر) انفریکس انجام دیئے۔ مثلاً

Genuine Islam (Singapore) , Sindh Information (Karachi), Five Pillars (S.A.), The Muslim Digest (S.A.), Ramadan Annual (S.A.) Voice of Islam (Karachi), The Minaret (Karachi)

آپ کے قلم کی جولانی اور روانی کا ایک سبب صحافتی زندگی سے وابستگی بھی ہے کیونکہ اس میں انسان کو بہت تیزی سے قلم چلانا

Minaret

اولیاء اللہ کی جگہ جی کا مطالعہ کرنا اور ان کی شخصیات کے متعلق جاننا نہ صرف دلچسپ اور معلومات افزا ہے بلکہ یہ قارئین کی زندگیوں کی اصلاح کے لئے بیش بہا اور قیمتی خزانہ اور ان کی کردار سازی کے لئے ایک موثر اور کارگر نسخہ کیسیا ہے۔ جب نیک بندوں کی سوانح کا مطالعہ کیا جائے تو انکا کردار اتنا اعلیٰ اور برتر نظر آتا ہے کہ آج کے دور کے لحاظ سے یہ صرف افسانوی کردار نظر آتا ہے۔ لیکن یہ صرف قصے یا افسانے نہیں بلکہ عملی کردار کے حامل افراد تھے۔ جن کی مثل ہمیں آج کہیں نہیں ملتی اور ان کی نظیر ڈھونڈنا اگر مجال نہیں تو زیادہ مشکل ضرور ہے۔ ان ہی نفوس قدسیہ میں سے ایک پاکیزہ اور لافانی شخصیت ڈاکٹر علامہ حافظ محمد فضل الرحمن الانصاری علیہ الرحمہ کی ہے۔

اک کشش ہوتی ہے اسلاف کی جگہ جی میں

قصہ گو بہر گزشتہ کے کچھ افسانے تا (فراق)

صحافتی خدمات:

اللہ تعالیٰ نے ڈاکٹر محمد فضل الرحمن انصاری کو زبان اور قلم کی زبردست لیاقت، قابلیت و صلاحیت و ودیعت فرمائی تھی اور اس کے ساتھ آپ کو دروہند ول سے بھی نوازا تھا جو مسلمانوں کے سیاسی، معاشی، تعلیمی، حالات پر بڑا دکھ محسوس کرتا تھا۔ مسلمانوں کی بد حالی اور بے بسی آپ کے لئے بڑی تکلیف کا باعث تھی۔ آپ چاہتے تھے کہ اسلام کے سچے پیروکار بن کر دنیا میں حقیقی اسلامی زندگی کا نمونہ پیش کریں۔ آپ اس پیغام کو عام کرنا چاہتے تھے کہ اگر مسلمان اسلام کی