



THE MINARET

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IN THIS ISSUE

- | | |
|---|--|
| 1. Dr. Fazlur Rahman Ansari ^{رحمہ اللہ علیہ} A Tribute 2 | 5. The Religious Thought of Dr. M. Fazlur Rahman Ansari 17 |
| 2. Diplomacy in Islam: The Treaty of Hudaibiyah - 2 4 | 6. Islam and Space Exploration 21 |
| 3. Sunnah - Ideal way of Life for Muslims 9 | 7. Reconstruction of Human Society Through Culture 25 |
| 4. Islam and the Scientific Spirit 13 | 8. ڈاکٹر محمد سعید عثمانی کی تالیف "تاریخ و تمدن" پر مبنی بحث 32 |

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Dr. Fazlur Rahman Ansari رحمة الله عليه

A Tribute

Dr. Muhammad Basharat Ali

Dr. Basharat Ali. Former Professor of Sociology at Karachi University, was a close colleague of the late Maulana Dr. Ansari رحمة الله عليه. He was one of the foremost authorities on Islamic Sociology in the present era- Ed.

Dr. Fazlur Rahman Ansari رحمة الله عليه a scholar of outstanding calibre with a sound knowledge of philosophy and theology, had done his Masters in philosophy from Muslim University of Aligarh. He also took his B.Th. (Hons) in theology and in the course of his activities as a missionary he attained very sound knowledge of theology and philosophy respectively. All through his life he was engaged in preaching concentrating his attention not only on Africa and North and South America but also in different countries in the Far East and the Pacific not ignoring Europe. He was the only missionary of Islam who did five world tours to serve the cause. In these places he did marvelous work and attained love and fame by his followers. The specific feature of Maulana was his dyadic activities in the field of *Tabligh*. Verbal *tabligh* went on hand in hand with his writing. He was a good speaker and an ardent lover of knowledge particularly focalizing his attention on researches. Besides his research work for Ph.D. degree in Philosophy almost all his literatures in connection with *tabligh* was mainly a work of investigation indicating his love for knowledge and truth. He had excellent command over English and Urdu, besides Arabic, Persian and German language.

Maulana Ansari رحمة الله عليه was a man of high calibre always smiling, and his attitude and behaviour indicated and projected his

personality as a man of learning particularly in respect of social mannerism and cultural out-look. In spite of his constant ill health he had no respite from his cumbersome duties as a responsible preacher and ardent lover of knowledge. The Maulana never liked stereotyping and imitation knowledge. Whatever he wrote and thought was imbedded with his liking and attitude of being a research scholar and lover of truth.

I was very fortunate to be in his association while Maulana رحمة الله عليه was working at the Theological Academy at Quetta. This institution was established by the Government of Pakistan for the training of *Khatib* and religious workers. It was headed by Dr. Hamid Hassan Bilgrami, formerly educational advisor of Govt. of Pakistan and a well known scholar of Urdu Literature.

Maulana's personality was also charming not only because of his scholarly attitude of mind but because of his interest in research. True knowledge can only be obtained by critical vision and incessant and continued struggle for ever new knowledge. I was very fortunate to come in contact with Maulana Fazlur Rahman Ansari رحمة الله عليه and through him I got an opportunity to meet Dr. Hamid Hassan Bilgrami who invited me at the Quetta Academy for delivering series of lectures on Qur'anic Sociology. Both Maulana Fazlur Rahman Ansari رحمة الله عليه and Dr. Hamid Hassan Bilgrami developed a

deep interest for Qur'anic Sociology, the result being Maulana's contributions on Sociology, one being the sociological study of Sura Asr, the other being a highly illuminating article which formed the basic chapter of his doctoral thesis submitted to Karachi University. Dr. Hamid Hassan Bilgrami's interest and deep attachment for Quranic Sociology may be seen in the compilation of my ten lectures published by Jamia Islamia Bahawalpur with highly erudite and illuminating article on the value and; meanings of Qur'anic Sociology appreciating my humble services in the foundation and development of Qur'anic Sociology exclusively by me without any assistance from anywhere.

With Maulana's loss I lost a sincere friend and a patron of Qur'anic Sociology. Equally I should express my deep concern for having segregated from the support of Dr. Hamid Hassan Bilgrami. I pray Almighty Allah that Maulana be blessed with Jannat-e-Naeem. Equally I pray for the health and life of Dr, Hamid Hassan Bilgrami.

At the end, I would like to suggest that it is not sufficient to run the Aleemiyah Institute as a school. **Rather this Jamia, founded by Maulana, should be a research**

centre. One group of students should be directed to conduct research on the contributions of Muslim pioneers in the various fields of Islamology. Another group, in collaboration with the first should conduct research on the works of orientalists, particularly Germans, in various branches of learning in order to abrogate their fads and foibles on Islam and Islamic systems of belief and knowledge. This should be done with the specific viewpoint of rectifying the weaknesses: of the younger generation of Muslims who are under the firm grip of the western scholars. This is needed for rebuilding of Islamic culture in the modern age, on the one side, and revival of Islam on the other. The idea of preaching and research, prevalence and domination of Islam over other cultures in compliance with the inviolable universal duty of the Muslims is repeatedly given expression in the verse below:

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَبِالنُّورِ لِيُظَاهِرَهُهُ الْعَالَمِينَ ۗ لَوْلَا كَرِهَ الْمُشْرِكُونَ

“He it is who hath sent His apostle with the guidance and the true religion that he may make it prevail over all religions, although the associators may detest.” (9:33)

(Continued from page #. 12)

This hadith sets out the plan of action to be successful: wake up, praise Allah, perform wudu and pray fajr. Being lively and in good spirits are the perfect ingredients to having a productive day, and this is what you will achieve when you follow this sunnah.

We are very blessed that our religion teaches us about all the ingredients of a successful life.



Diplomacy in Islam: Treaties and Agreements The Treaty of Hudaibiyah

Imran Nazar Hosein

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PART—2

The right to perform the pilgrimage was, therefore, a matter of crucial importance for the peace offensive. It was this 'right' which the Prophet (ﷺ) sought when he set out from Madina at the beginning of Dhul Qada with 1400 men dressed in *Ihram* and accompanied by seventy sacrificial animals (camels).

Dhul Qada was one of the sacred months recognized by the Arabs in which fighting was prohibited. And to emphasize their peaceful intentions the pilgrims each travelled with only the sword which the traveler was normally permitted by customary law. No other weapon was taken.

The predicament of the Quraish was that while it would be both dangerous and counter-productive to deny to the Prophet and to Madina the right to visit the House of Allah, it would, on the other hand, be a serious loss of face for the proud and pre-eminent Quraish that the Prophet (ﷺ) and his followers, with whom they were at war, should be able to enter with impunity; the very city of the Quraish.

This then was the dilemma with which the Quraish was confronted as a result of the initiative from Madina. The Quraish quickly realized that they would eventually have to recognize the right of the Muslims to visit the Holy Kaaba and so they began a search for a face-saving formula.

The travaux preparatoire to the Treaty of Hudaibiyah reveals that the Quraish brief to their plenipotentiaries accorded to the Muslims the right to visit the Kaaba. The face-saving formula which they sought required the Muslims to retrace their steps to Madina that year and that from the following year their right to perform the pilgrimage would be recognized.

We thus know from the *travaux preparatoire* that the Prophet (ﷺ) had already made significant progress towards his basic goals (with which he left Madina) even before the negotiations had begun at Hudaibiyah. The Quraishi plenipotentiaries were not unaware of this.

They also seem to have been well aware of the psychological implications and the danger of proselytization inherent in the dramatic Muslim presence in Makkah. As a consequence they were prepared to concede the right of Umra alone and not of Haj. Secondly, they would limit the Umra visit of the Muslims to only three days and would vacate the city entirely during those three days.

The principle involved seems to be that a 'peace offensive' should be conducted in such a manner that the enemy is 'placed in a predicament and risks an erosion of his strength and support, as well as loss of stature, if he fails to respond appropriately to the 'peace offensive.'

Secondly, the initiative for the peace offensive must be founded on clear principles of morality, must be demonstrably peaceful and must provoke the historical and religious consciousness of the enemy in the context of respect for the 'Sacred.'

English Translation of Text of the Treaty of Hudaibiyah

- (1) With Thy Name Oh God!
- (2) This is what was agreed upon between Muhammad, son of 'Abdullah and Suhail, son of Amr.
- (3) They both agreed to put down fighting on the part of the people for ten years, during which period the people were to enjoy peace and refrain from fighting with each other.
- (4) And whereas whoever of the companions of Muhammad comes to Makka on Haj or Umra (pilgrimage), or in quest of the bounty of God, (i.e. commerce) en route to Yemen or Taif, such shall be in security regarding his person and property. And whoever comes to Madina, from among the Quraish, en route to Syria or Iraq seeking the bounty of God, such shall be in security regarding his person and property.
- (5) And whereas whoever comes to Muhammad from the Quraish without the permission of his guardian, he (i.e. the Prophet) will hand him over to them; and whoever comes to the Quraish from amongst those who are with Muhammad, they will not hand him over to him.
- (6) And that between us is a tied-up breast (i.e. bound to fulfill the terms), and that there shall be no secret help violating neutrality, and no acting unfaithfully.
- (7) And that whoever likes to enter the league of Muhammad and his alliance, may enter into it, and whoever likes to enter the league of the Quraish and their alliance, may enter it.
And thereupon sprang the tribe of Khuzaaah and said: We are in league with Muhammad and his alliance; and up sprang the tribe of Banu Bakr and said: We are in league with the Quraish and their alliance.
- (8) And that thou (Muhammad) shall return from us (Quraish) in this year and enter not in our midst; and that when it is the coming year, we shall go out from thee and thou shall enter with thy companions and stay there three nights, with thee being the weapon of the rider having swords at the side. Thou shall not enter with what is other than them (words).
- (9) And that the animals of sacrifice (brought by thee) will be slaughtered where we found them (i.e. in Hudaibiyah) and thou shall not conduct them to us (in Makkah).
- (10) (Probably seal of Muhammad and seal of Suhail).
- (11) Witnesses of the Peace (Sulh).
Muslims: Abu Bakr, Umar, Abd al-Rahman ibn Awf, Abdullah ibn Suhail ibn Amr, Sad ibn Abi Waqqas, Mahmoud ibn Maslamah, etc.
Quraish: Mikraz ibn Hafs and Huwaitib (both clansmen of Suhail's).
Scribe: Ali ibn Abi Talib.

Analysis of the Treaty

Status of Document:

The text of the treaty itself indicates that it

was reduced to writing by Ali ibn Abi Talib. Two copies were prepared and both were signed by the Prophet (ﷺ) (with his seal since he could not write) and by Suhail bin Amr. One copy was retained by the Muslims and one copy was given to the Quraish. The text of this document, which has been carefully preserved all through these fourteen hundred years, enjoys an absoluteness of authenticity second only to the Quran, (which is divinely protected). It is perhaps the oldest existing authentic treaty document in the world today.

Classification:

It is significant that the treaty itself has no name or designation. A number of scholars have referred to it as the 'Truce of Hudaibiyah (Hudnah al-Hudaibiyah). Among them are such contemporary authorities as Dr. Muhammad Hamidullah and Muhammad Asad. And in so far as the treaty makes provisions for a suspension of fighting for a period of ten years, rather than a termination of hostilities, it would appear to be appropriate to designate it as a 'Truce' treaty rather than a 'Peace' treaty.

On the other hand, however, Article Ten of the text mentions the names of certain people on both sides who were witnesses to the 'Peace' (al-Sulh). As a consequence the treaty is popularly known as the 'Peace Treaty of Hudaibiyah' (Sulh al-Hudaibiyah).

For our purposes, however, it is significant that the treaty was not given any name or designation by the contracting parties themselves at the time of its conclusion. Now the choice of a name or designation of a treaty can, sometimes, arouse greater interest and have a greater impact (psychologically) than the contents of the treaty. The very proposed designation of a

treaty may be perceived to be advantageous to one party. This, in fact, is one of the negative aspects of contemporary diplomacy in South Asia.

But the name of a treaty is a matter which relates to 'form' while the text of the treaty is its 'substance'. At Hudaibiyah the Prophet (ﷺ) avoided conflicts related to 'form' and, in the process, strengthened the 'substance' of the treaty. This was certainly a positive development (for treaty making) in the conduct of diplomacy.

Articles One and Two (Preamble):

The Preamble of the Treaty contained two clauses (recognized in our text as Articles) and both clauses provoked a Quraishi intervention as they were being dictated by the Prophet (ﷺ).

As a first clause the Prophet (ﷺ) proposed the Basmallah, which is the first verse of the Quran, i.e., 'In the Name of Allah, Most Gracious, Most Merciful. Suhail objected to the recognition in the treaty of a God whose name was 'Most Gracious' (al-Rahman). He neither knew nor recognized al-Rahman as God. He therefore proposed an alternative first clause — to wit, 'In Thy Name, Oh Allah.'

To this the Prophet (ﷺ) readily agreed since the term al-Rahman belonged to the Islamic dispensation and was completely foreign to the Quraishi religious terminology. Indeed they took strong objections to this 'new' God. It would, therefore, have been unrealistic to insist on a preamble to which Suhail was objecting. This was, in fact, an example of diplomatic realism. But it is just as significant to note that the Prophet (ﷺ) proposed as a first clause that which Allah Himself had used to

commence His Holy Book. The lesson here is that Muslims should take the initiative in negotiations to propose that which identifies clearly with 'truth' and leave it to the other party in the negotiations to respond to the Muslim proposal.

In the second clause of the Preamble, which gives the names of the contracting parties, Suhail again objected to the designation of 'Muhammad (ﷺ), the Prophet of God'. According to Suhail, 'If I had witnessed that you were God's Apostle I would not have fought against you'.

Instead Suhail demanded an alter native designation, namely, 'Your name and the name of your father, i.e. Muhammad bin Abdullah. Although this aroused considerable resentment among the Muslims, the Prophet (ﷺ) himself had no objections to the alternative designation proposed by Suhail. According to the Prophet (ﷺ), 'I am the Prophet of God whether you recognize it or not'. And as a consequence he did not allow the objection to become an obstacle to the conclusion of the treaty. He thus set an example of the conduct of diplomacy which distinguishes 'form' from 'substance.'

It is also significant to note that the Preamble to the Treaty recognized Muhammad ibn Abdullah (ﷺ) and Suhail bin Amr as the two contracting parties. But in fact Suhail was the plenipotentiary of the Quraish and the Quraish was the real contracting party.

This can, perhaps, be explained in terms of customary inter-tribal law or to the fact that Suhail did not bring with him any written commission establishing his credentials as the plenipotentiary (i.e. with full powers) of the Quraish.

It is more likely, however, that the treaty was negotiated by Suhail, who was an arch-enemy of the Prophet (ﷺ), and not by Abu Sufyan, who was the pre-eminent Quraishi leader, and was contracted in the name of Suhail rather than the Quraish as a deliberate Quraishi strategy to save face by forcing upon the Prophet (ﷺ) a diplomatic affront to his stature.

Finally, we should note that as a result of the recognition of the Prophet (ﷺ) and Suhail bin Amr as the contracting parties, the Treaty of Hudaibiyah established a concept of 'international personality' which is no longer recognized in modern international law.

Articles Three and Four

Article Three established a ten year truce and Article Four secured safe-passage through each others' territories for both the Muslims (for pilgrimage or trade) and the Quraish (for trade).

In a choice between peace (even for a limited duration) and the continuation of war, the Prophet (ﷺ) chose peace. That is the basic and abiding significance of the Treaty of Hudaibiyah. It is also of immense significance that the Islamic proselytizing activity achieved its greatest successes during the short period of peace which followed the entry-into-force of the Treaty of Hudaibiyah. More people embraced Islam during the two years of peace which followed Hudaibiyah than had done so during the entire previous period of the mission of the Prophet (a period of 19 years).

The implication, from the Islamic theoretical standpoint, is clear. Provided that the Islamic State clearly manifests its resolve

not to submit to aggression, and not to be intimidated by threats of aggression, it is peace rather than war which is conducive to Islamic proselytisation. This preference for peace also refutes the view held by some Muslim scholars that Jihad must be used as an offensive force for establishing Muslim control over territories occupied by non-Muslims. Muslim control over such a territory, it is felt, is the basic prerequisite for the eventual entry of its non-Muslim residents into Islam.

Duration of Treaty

Since Article Three stipulated that there would be a ten-year truce it implied that the duration of the treaty itself was for ten years. It is however possible for us to postulate that if, upon the completion of ten years, the Quraish had decided not to extend the truce, that certain provisions of the treaty such as the recognition of the right of the Muslims to perform the pilgrimage to the Holy Kaaba, could possibly have remained in force.

(To be continued)

(Continued from page #. 20)

conclusions, but he should grant the same privilege to the ancients which he claims for himself. These prospects often dishearten our young as well as educated persons who find the task gigantic and counteract by adopting the attitude that whatever they imagine, know or understand is final. Honest disagreements with an open mind can be a blessing, provided the limits of such disagreements remain within the breadth of the straight path whose one side is marked out by the fundamentals and the other is indicated by the spirit of Islam. The one side is visible to knowledge and the other to an awakened spirit, but neither side is visible to an eye that remains fixed on details, nor to a person who has neither the required knowledge nor the right spirit. Even he may be said to have a right to think though he would take a risk for himself. A wrongheaded thinker with enough of cleverness and enthusiasm may become the founder of a school of thought. This is bad but not

dangerous, so long as it remains an intellectual activity as well as open to correction. It becomes the duty of the other Muslims "to invite them to good and enjoin what is right and forbid the wrong". Those who are on the right will be successful. (Qur'an IXI: 103). The really dangerous zone begins when any school of thought organizes itself into a sect begins to act as a party, to claim infallibility and to ask for exclusive allegiance to itself. This is against the spirit of Islam and in violation of clear injunctions of the Holy Qur'an. Dr. Ansari (رحمه الله) cited four verses in support of this position. They are: "be not disunited" (III:-102), "be not like those who became divided" (III:104), "they (Christians etc.) who divided their religion into parts and became sects, you have no concern with them" (VI:160) and "be not one of those who divided their religion and became parties, every sect rejoicing in what they had with them" (XXX: 31-32).

Sunnah - Ideal way of Life for Muslims

“Whoever revives my Sunnah then he has loved me. And whoever loved me, he shall be with me in Paradise.” [Tirmidhi]

Not only for our personal gain but out of love for our beloved Prophet (ﷺ), we should try to live our life by the sunnah as much as possible.

As Muslims, we believe he was the last and final messenger (ﷺ) of the Creator to mankind. His life is an example for generations after generations until the end of time on how to live in a pure and humble way, with the worship of Allah the Creator as our purpose and pivotal role.

The word “sunnah” is used to describe the life and teachings of the Prophet (ﷺ). The sunnah is an ultimate guidance for leading a productive, successful life. Sometimes we neglect the sunnah, however, and we find ourselves goggling “how to be successful, smart and productive”, while the sunnah of the Prophet (ﷺ) has provided us with gems on how to do just that. Better yet, the Prophet (ﷺ) said: “Whoever revives my Sunnah then he has loved me. And whoever loved me, he shall be with me in Paradise.” [Tirmidhi]

Not only for our personal gain but out of love for our beloved Prophet (ﷺ), we should try to live our life by the sunnah as much as possible. We should be active in learning about the life of the final messenger (ﷺ) to mankind. While engaging in knowing about the life of a person, your love and respect for him grow. Similarly, when learning about the Prophet (ﷺ), you will find hundreds of stories, attributes and habits that will be beneficial for your life if implemented.

We must try to revive the following sunnahs of the Prophet (ﷺ), in hopes of increasing our productivity, and seeking the company of the beloved Prophet (ﷺ) in the hereafter.

1. Sleeping and waking up early

Our sleeping pattern plays a great role in our ability to function effectively during the day. The hours after Fajr are among the most blessed of the day. Starting the day off by praying the Morning Prayer sets you in the right frame of mind to be the best you can be throughout the day. However, in order to rise in the early hours it is imperative to sleep early as your body requires an adequate amount of rest. Hazrat Aisha (RA) said about the Prophet (ﷺ):

“He used to sleep early at night, and get up in its last part to pray, and then return to his bed.” [Bukhari]

When you have a million things to do, it is easy to fall into a horrible cycle of sleeping late and waking up late. Due to our failure to wake up early, one day extends into the next in order to finish your list of tasks. Break that cycle today! Wake up early and sleep early to be the strong and successful.

2. Having a pleasant smile always

Ibn Jaz reports: “I have not seen anyone who smiled more than the Messenger of Allah (ﷺ).” [Tirmidhi]

Smiling has been shown to increase the natural antidepressant hormone, serotonin, causing the one who wears a smile to be happier. We underestimate the power of a smile on both ourselves and those around us. This characteristic is highly contagious and plays a massive role in building relationships with those around you. A positive mind and attitude is irreplaceable in the quest to be productive and achieve your goals in life. Smiling is a simple, inexpensive act that helps lift your mood and make you feel more grateful and content since our Prophet (ﷺ) was seen frequently doing it. So, let's follow along this great sunnah. Consciously take note of your usual facial expression: is your normal expression a happy one or do you always appear sad, exhausted, preoccupied or frustrated? It will take a bit of regular effort, but you can cut down on the frowning, smile more often and spread joy and peace around you as the Prophet (ﷺ) instructed.

3. Using the Miswak

Abu Hurairah (RA) narrated that Allah's Messenger (ﷺ) said:

"If it were not that it would be difficult on my nation, then I would have ordered them to use the Miswak for each prayer." [Tirmidhi]

This hadith indicates the view of the Prophet (ﷺ) towards the miswak. Miswak comes from the *Salvadora persica* tree and has many anti-bacterial qualities, making it a great way to maintain hygiene of the mouth. It can be said, given how often the Prophet (ﷺ) would have liked us to use the miswak, that there is a big emphasis on maintaining oral hygiene. It is narrated that the Prophet (ﷺ) would use miswak upon waking. The teeth are delicate and when

problems occur can cause tremendous amount of pain, so this sunnah introduces preventative measures against a problem that can have you rolled up in bed for days. Miswak is easily purchasable and relatively cheap, making it an easy sunnah to uphold. It keeps the mouth clean and fresh naturally and effortlessly all the time. Abdur-Rahman bin Abu 'Atiq said: "My father told me: 'I heard 'Aishah (RA) say, (narrating) from the Prophet ﷺ "Miswak is a means of purification for the mouth and is pleasing to the Lord." [Sunan an-Nasa'i]

4. Oiling hair

Jabir bin Samurah reported that once Prophet (ﷺ) was being asked about the grey hairs. He (ﷺ) said: 'If he put oil on his head they could not be seen, but if he did not put oil on his head, they could be seen.'" [An-Nasa'i].

The act of oiling is something many of us do not recognize to be a part of the sunnah. This hadith alludes to the idea of using oil to prevent grey hairs being visible, highlighting that the sunnah of the Prophet ﷺ encompasses every aspect of life. Oiling hair on a regular basis prevent hair loss and greying, promotes strong and lustrous hair by strengthening hair protein and rejuvenates and relaxes the mind by soothing the brain's nerves and capillaries. We seek all this by spending a great deal of money at hairdressers and spas, yet this simple sunnah can save us a great deal of money, time and effort whilst we continue to live like our beloved Prophet (ﷺ).

5. Maintaining the 1/3rd rule in eating

Miqdam bin Madikarib said: "I heard the Messenger of Allah (ﷺ) say:

“A human being fills no worse vessel than his stomach. It is sufficient for a human being to eat a few mouthfuls to keep his spine straight. But if he must (fill it), then one third of food, one third for drink and one third for air.” [Ibn Majah]

It is an underestimated fact that food has a dramatic effect on your body's and brain's performance. This hadith clearly highlights that overeating is a reprehensible quality we should stay away from. However, it is also important to remember that undereating is equally as harmful to a person. In order to function, we need to have a balanced outlook towards our meals; your level of food consumption should not leave you feeling tired or bloated as this is a state that leads to laziness, which is a vice we seek refuge of Allah.

6. Speaking good or keeping silent

The Prophet (ﷺ) said: “He who believes in Allah and the Hereafter, if he witnesses any matter he should talk in good terms about it or keep quiet.” [Muslim]

We often find ourselves in situations where we sit and talk about things that do not concern us. We waste precious minutes, even hours, just by talking about matters that will not increase us in knowledge, character or anything for that matter. When speaking ill of a person or situation, the conversation becomes elongated, sadly due to the desire to gossip. The beauty of this particular sunnah is that it will help you save time and reduce the amount of energy used to contemplate over irrelevant matters being discussed. This energy and time could be well spent on something beneficial, such as reading Qur'an or doing vital tasks, or only speaking things that benefit oneself and others in dunya and akhirah.

7. Doing hijama (cupping)

The Prophet (ﷺ) said:

“If there is any healing in your medicines, then it is in cupping, a gulp of honey or branding with fire (cauterization) that suits the ailment, but I don't like to be (cauterized) branded with fire.” [Bukhari]

The Prophet (ﷺ) would be cupped on a regular basis. This form of treatment has been used throughout history in a number of countries. The benefits of cupping are vast, including the removal of toxins within the blood. Studies have shown cupping to be beneficial in the treatment of migraines, fertility and joint pains. This can be taken as a therapeutic measure against stress, helping to relieve a person of thoughts that impinge on their ability to complete their daily tasks.

8. Visiting the sick

The Prophet (ﷺ) said: “Feed the hungry, visit the sick, and set free the captives.” [Bukhari]

The concept of looking out for others is found throughout the teachings of the Prophet (ﷺ). Sadly, we are regularly aware of people within our circle of acquaintances who are tested with an illness, big or small. Visiting and spending time with them has two major benefits. You demonstrate love towards another, instantly tightening the bonds of friendship. Also, to see someone who is unable to function as well as they normally can, is a strong reminder to us all of the blessing of health that we currently have and take for granted. The next time you hear of someone who is ill, try your best to go beyond sending them a 'get well soon' and practice a forgotten sunnah: make the

effort to be physically present and comfort them.

9. Sitting when eating/drinking

It was narrated from Anas (RA): “The Prophet (ﷺ) prohibited that a man should drink while standing.” (Qatadah said) So it was said: “And eating?” He (Anas) said: “That is worse.” [Tirmidhi]

Those who stand to eat or drink always look like they are in a rush. Sitting down to eat slows a person in their eating habits, reducing the amount they are likely to eat and the unhealthy speed by which they do so. As mentioned above, eating consciously prevents a person from becoming fatigued due to their stomach size. Importantly, eating together as a family, which requires you to sit, is a crucial way to build relationships.

10. Sleeping on your right side

“When Allah’s Messenger (ﷺ) went to bed, he used to sleep on his right side.” [Bukhari]

One of the main points to consider when a person wants to have a productive, blessed day is to look at how you go to sleep. The Prophet (ﷺ) was the most successful in how he spent his days; the way in which he took to his sleep plays a role in helping him to be like this. Following in his footsteps is the key to unlocking a fruitful morning.

11. Saying Salam/ Bismillah before entering a house

The Messenger of Allah (ﷺ) said: “If a person mentions the Name of Allah upon entering his house or eating, Satan says, addressing his followers: ‘You will find nowhere to spend the night and no dinner.’ But if he enters without mentioning the Name of Allah, Satan says (to his

followers); ‘you have found (a place) to spend the night in, and if he does not mention the Name of Allah at the time of eating, Satan says: ‘You have found (a place) to spend the night in as well as food.’” [Muslim]

None of us want Satan to enter our homes; we are aware of the distractions he creates to lead to our destruction. That being said, it is fundamentally important to seek refuge from his evil ways. Upon entering our homes, it is crucial to utter the Name of Allah to prevent our doors being open for him. Satan is an enemy of productivity and success; his ultimate goal is to see us fail in our journey to develop a relationship with Allah. Take the measures, as given in the sunnah, against him because he will squeeze into whatever gap visible to him. Never let the enemy win!

12. Untying the three knots

Waking up for Fajr is a battle many of us have experienced or are experiencing. The hours of the morning, as mentioned above, are a blessed time for being productive in studying and completing various tasks. The sad reality is, many of us miss out on this because we fail to wake up for Fajr on time.

Allah’s Messenger (ﷺ) said: “During your sleep, Satan knots three knots at the back of the head of each of you, and he breathes the following words at each knot, ‘The night is, long, so keep on sleeping,’ If that person wakes up and celebrates the praises of Allah, then one knot is undone, and when he performs ablution the second knot is undone, and when he prays, all the knots are undone, and he gets up in the morning lively and in good spirits, otherwise he gets up in low spirits and lethargic.” [Bukhari] (Continued on page #. 3)

Islam and the Scientific Spirit

Kemal A. Faruki

The notion that religion and science are basically in conflict is strongly disputed by Muslims, however conservative they may be. They can produce convincing evidence about the great numbers of Muslim scientists, and their contributions, who lived when the ethos of Muslim Society was predominantly Islamic. There is no doubt that in practically every branch of the natural and physical sciences there will be found outstanding contributions by Muslims such as in Physics, Medicine, Astronomy, Botany, Zoology, Geography and Mathematics. What is also to be noted is that their contributions, while possessing an indispensable theoretical base, were distinguished by their strong practical and experimental approach in contrast to a great deal of the scientific tradition that existed prior to the advent of Islam.

The evidence from Muslim History to the effect that Islam has fostered the scientific spirit is also given conclusive confirmation by numerous references from the Qur'an exhorting man to study, understand and utilize the signs of God in the natural physical world in which we live.

Yet, at the same time, we have to recognize that the scientific achievements of Muslims are virtually all before the year 1100 and that, thereafter, there is an almost total absence of any creative scientific thought although, it is true, that for a few more centuries there were works of mere compilation and translation being produced.

This decline and virtual extinction of the scientific spirit led of course, to their increasing scientific and therefore technological inferiority in relation to the West, in particular, which, in turn, is a major cause

for the political and economic subjection and military defeats of Muslims which have taken place in the last two to three centuries and whose effects continue to dominate the problems of the Muslim world to this day.

It might be considered that all this is merely a hangover from the past and has little relevance to the realities of the present situation. After all, practically every Muslim country today is governed by a new class of Muslims educated in modern institutions as well as in foreign universities who possess an increasingly competent grasp of the complexities of modern life. They operate modern military machines and industrial units and they find their way about in the complexities of international trade and finance. They possess an eagerness to learn the newest techniques of planning and industrial management and to acquire the infrastructure of a modern state.

But these external, and even superficial, evidences of progress should not blind us to the fact that the nature of these changes is basically imitative and not creative. It would be wrong to suppose that the Muslim world has undergone any great movement of thought equivalent to the Renaissance and the industrial revolution of the West or the comparable transformation that has changed China since the end of the Empire in 1912 through the Koumintang period into the Maoist era which began in 1949.

Basically, the Muslim world today, even in its most secularized regions, is merely repeating, in an imitative way, what has already been done and invented in the non-Muslim parts of the world ten, twenty or even thirty years earlier. There are even signs that the time lag

is increasing between the date on which a scientific invention is put into practice e.g. in the United States or Western Europe and the likely date at which it will be utilized in the Muslim world. The technological gap, in other words, is widening.

The absence of any re-emergence of an inventive scientific spirit amongst Muslims is capable of being established statistically by listing the number of patents that are registered annually throughout the world and observing the virtual absence of any patents which originate from the Muslim world. Even in such an industry of long standing in the Muslim world as the textile industry, the present pattern is for purchasing missions from Algiers, Cairo, Istanbul, Teheran or Karachi, to go abroad and acquire the very latest textile machinery and then, five or ten years later, similar purchasing missions go abroad again to acquire the more advanced machinery which has been scientifically devised in other parts of the world during the intervening period. In other words, textile technology, even after many years, continues to remain (in the Muslim countries) merely imitative and fails to become self-generating or capable of an independent take-off. It continues to be helplessly dependent on others. Of course, the situation is far more serious and the contrast far more deep-seated in matters of basic military equipment, and in more sophisticated matters such as military aircraft, radar systems, guided missiles and "smart" bombs.

There are of course a number of subsidiary explanations, such as lack of adequate capital—accumulation and the high rates of illiteracy in the Muslim world but even where capital is available and advanced scientific education has been imparted the results continue to be virtually non-existent in terms

of any flowering of scientific inventiveness. The fact should be faced that the nature of an action or a lack of action depends on the nature of the thought behind the action and unless we can identify the problems which exist in the thought-processes of a Muslim today and unless we have a better understanding of the psychopathology of the Muslim of today, we shall be in no position to cure the cause of our scientific and technological sterility, when considered as a creative, self-generating process.

While the essential core of the Muslim psyche is derived from the Qur'an and, as we have seen, this was responsible for great scientific achievements of Muslims of the earliest centuries, the fact must be faced that the Muslim psyche of our times is also to a large extent conditioned by the doctrines and teachings of later centuries and, in those later centuries, there are certain doctrines that developed and were propagated and became part and parcel of the "orthodox" Muslim point of view, which virtually destroyed the scientific, inventive spirit. Prominent among these doctrines was of course taqlid (i.e. that it is essential for the good Muslim to unquestioningly follow the views expressed by the "experts" and these "expert" should in their turn also unquestioningly follow the opinions handed down to them by their predecessors "without inquiring into the reasons for the opinions so expressed or handed down".) This attitude to learning and good conduct is responsible for the rote-like, parrot-like atmosphere in traditional Muslim educational institutions—the students moving their heads up and down trying to memorize all that they are taught without daring to ask a question or understand the reasons behind any proposition.

This authoritarianism was further

strengthened by the teaching (in political matters) that unquestioning obedience was due to the ruler, whether he was good or bad.

But nowhere is this attitude of mind more clearly illustrated than in the way in which over the centuries, there developed an increasing emphasis on the Sunna (established practices) of the salaf (that is in say the "preceding" generations or to be more precise, the first three generations, namely: the "companions", the "successors to the companions" and the "successors to the successors"). It became a point of reference and stability in difficult times, which was increasingly emphasized until respect for the sunna of the salaf acquired such great sanctity that it was little short of idolization and inevitably, the opposite of sunna namely bid'a (innovation) began to be regarded as equivalent to unbelief. Indeed the very word bid'a has come to mean in the minds of many Muslims, not something that is only innovatory but something heretical. The result is, of course, that any scientific invention which is, of necessity, an innovation is regarded deep in the Muslim sub-conscious as heretical and, therefore, wrong and evil. This seems to be the direct explanation for the ludicrous situation we have frequently witnessed within living memory when certain conservative divines have got up and denounced such things as the electric light and the microphone as products of unbelief.

Parallel with the veneration for the salaf is the sense of self contempt for the opposite of salaf namely the khalaf (that is to say all the generations of Muslims after the salaf which includes the present living generation). The psychological effects of this sense of the utter unworthiness of our present generation is, of course, demoralizing in the extreme and the deep-seated fear of suggesting or thinking

about anything that could be classed as "innovatory" has led to the present state of an absence of the scientific spirit in the Muslim world. This psychological state of mind affects even the most (superficially) modern of Muslims with the result that his personality is split into a modern part which is competent in operating a machine in a factory or in the armed services and into a conservative part, in his sub-conscious mind, which considers all that he may have to do in his day to day life as being basically disapproved of by the religion that he holds so dear, as it has been taught to him as a child by theological "experts" and in his school.

If there is to be a genuine mental revolution throughout the Muslim community which leads them, among other things, to recapture the scientific spirit of the earlier Muslim centuries, what is necessary is to understand directly the attitude, as contained in the Qur'an and sunna to the question of science instead of blindly imitating the stagnant tradition of the medieval period. Because in this imitation we are doing no more than pursuing a largely outmoded understanding of Islam in an empty and garbled fashion instead of understanding Islam and the Islamic spirit which moved those earliest generations in creative scientific achievements.

So far the endeavour has been made here to identify the causes for the paralysis of the intellectual faculties of the Muslims with particular reference to the total disappearance of the scientific spirit amongst them.

It remains now to consider how this scientific spirit can be recaptured and the true light of the Qur'an be made to pierce the centuries of accumulated cobwebs.

With regard to taqlid, it is essential that this be replaced once more with ijihad (i.e. the independent and continuous examination of the meaning of the Qur'an and sunna directly). The struggle to replace the taqlid of past centuries of decay and stagnation with renewed ijihad as it was practiced in the earlier centuries is increasingly accepted today. The Islamic justification for replacing taqlid with ijihad is not strictly relevant in our present context as it relates primarily to legal matters, but to the extent that it improves the general intellectual approach of Muslims, it is essential even for scientific progress.

What has had a much more profound effect on the psychology of a Muslim has been the medieval and traditional hostility to any bid'a. This seems explicable by the fact that the respect which is rightly due to the sunna of the salaf turned into something which was most un-Islamic, namely an idolatrous veneration for the sunna of the salaf which automatically implied the severe condemnation for its opposite namely, the bid'a of the khalaf. It is essential therefore that we restore the true balance between the sunna of the salaf and the bid'a of the khalaf: a reasonable respect for the former which does not exclude the employment of the latter.

Unless we do this, it becomes impossible for a Muslim even to properly understand the Qur'an. The ayat of the Qur'an itself constantly exhort men to study the ayat (signs) of God in the natural, physical universe in which we live, to understand the meaning of these signs, and to put these

natural phenomena to the use of man. While the Qur'an is the "word" of God, these natural phenomena are the "work" of God and only when we understand the relationship between the ayat of God's "word" and the ayat of God's "work" can we adequately understand Islam.

In other words, not merely is it totally wrong to think that Islam is against scientific, creative thought and practice (i.e. bid'a), not only is it wrong to even assert that Islam is "indifferent" or "has no objection" to science and scientific inventiveness; but on the contrary the true Islamic position is that it is a positive, religious obligation cast upon the Muslim community to understand the signs of God in the natural, physical universe, to plunge courageously, and creatively, into the vast unknown world of future scientific discoveries, and to understand God's work at the same time that we seek to understand God's word.

Once these truths are brought home on an increasing scale to the Muslim community, only then will we recapture the scientific spirit which distinguished the early generations of Muslims and only when we recapture the scientific spirit, will we be able to develop, increasingly, a self-generating scientific tradition inside the Muslim world which can lead in the course of time to a technological take-off and to true economic and industrial independence — something which is only possible when the approach of Muslims today ceases to be imitative (in a furtive guilty fashion) of the scientific achievements of others but becomes truly creative in its own right.



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

Justice Qadeeruddin Ahmed,
Former Chief Justice of the High Court of Sind & Baluchistan
(Part – 1)

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

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

over the telephone. His voice was weak but my questions warmed him up and I had to request him not to exert himself too much.

Two Problems of Our Generation

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

Is the world going from bad to worse?

He pointed out that a large number of sayings of the Holy Prophet (ﷺ) are reported according to which worse times were to follow after him; but the purpose of those sayings is not to make deterioration acceptable by the Muslims of the world as a matter of course. They are in reality serious warnings to the coming generations of Muslims so that they may be on guard against the dangers and try their best to ward them off. The intention could not be to dishearten the future generations by telling them that they had merely to wait and watch their own paralysation. He said that this is made clear

by another reported set of the sayings of the Holy Prophet (ﷺ) and referred to five of them from Mishkat Sharif. According to them the generations which were to come after the Holy prophet (ﷺ) were equal to and in certain respects even better than his own generation. I reproduce them here from the translation made by James Robson, Professor of Arabic, University of Manchester, with a few verbal changes so that they may be easily intelligible. The words which are written in inverted commas are without any change except for the words which are written in brackets.

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

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

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

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

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

“Which people's faith pleases you most?”

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

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

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

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

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

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

God's Messenger then explained:

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

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

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

(v) The 5th is reported by Ibn Muhairiz who asked Abu Jumu'a, one of the companions of the Holy Prophet (ﷺ) to tell him something which he had heard from God's Messenger and the latter replied: “Yes, I shall tell you a good tradition. One day we had a lunch with the Holy Prophet (ﷺ), and Abu Ubaida b-al-Jarrah asked God's Messenger (ﷺ): “Is any one better, (O) Messenger of God, than we who have accepted Islam and striven (for it) along with you?” God's Messenger (ﷺ) replied:

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

Dr. Ansari (رحمه الله) said that a keen look at

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

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

During the life time of the Holy Prophet (ﷺ) it was the privilege of everybody, who could exercise it, to go directly to him and seek guidance which he unhesitatingly gave to whosoever went to him. Sometimes he himself sought guidance from God before advising the seeker of light. History records a large number of such occasions. One of them is that Ka'ab ibn Malik failed to join the Holy Battle at Tabuk in the 9th year of Hijra and admitted that he had no excuse except that he had miscalculated "time, therefore

became late for it. The Holy Prophet (ﷺ) was in doubt about the genuineness of other defaulters explanation; therefore he ordered their immediate ex-communication but postponed final judgment to wait for guidance from God. God excused some of the defaulters by a revelation which is contained in the 9th Surah called "Tauba" of the Holy Quran; therefore, the Holy Prophet (ﷺ) forgave Malik, and the Muslim community took him back in the fold with joy.

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

Dr. Ansari pointed out that in no report, not even among those on which reliance is sometimes placed to spread the thought that the world is deteriorating, indicates that the Holy Prophet (ﷺ) condemned the future generations to worldly deterioration and degradation. On the contrary he has again warned them against the problems of a vast increase in their number as well as of the corrupting influence of the growth of wealth and prosperity. Neither these warnings nor those from which deterioration is inferred were administered with a view to tell the Muslim that they were bound to be overwhelmed by evil. Had the warnings been mere forebodings, there was no point in telling such a future.

Knowledge of the Future

Dr. Ansari (رحمه الله) said that he personally

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

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

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

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

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

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

Classical methods and Conclusions

About the second problem of our young generation and men and women who have received modern education, his views were categorical as well as convincing. He said that God's word only is infallible and immutable. The Holy Prophet (ﷺ) was His servant (abd) and His Messenger (Rasul). His first status is common between his and all human beings. God commanded him to declare in the clearest terms that he was a

human being like the others, (xvii:110: xxvi:15). These two capacities of the Holy Prophet are a glorious feature of the teachings of Islam which has saved Islam from human worship. But the Holy Prophet was not an ordinary human being. Nobody who is appointed by God to be His Messenger can be ordinary; nor is it easy to tell when he spoke as the Messenger and when simply as a human being except by what he has himself disclosed. He is reported to have himself explained the nature of the occasions when he spoke as the Messenger and when as a human being. This distinction has been drawn by him between matters of religion (deen) and affairs of the world. It is only when he spoke in relation to the matters of Deen that he has got to be accepted as speaking from God. This does not mean that sanctity is not attached to all of his acts, deeds and words; but the sanctity of the Holy Qur'an is higher because his own acts, deeds and words are of two categories, one relating to Deen, the other relating to the affairs of the world. If this is true of the Holy Prophet (ﷺ) himself then, with all respect, none of his companions, sages and holy men can claim infallibility and immutability at all.

In fact nobody says that the old methods adopted by the collectors of Hadith and conclusions drawn by theologians are to be accepted as infallible, yet there is a sense of frustration in our young men, women as well as the intelligentsia because, according to Dr. Ansari, (رحمه الله) they are told that the religious literature constitutes a vast science and that its knowledge is necessary before its criticism may be undertaken. Anybody who equips himself with the necessary qualification can undertake the task. The critic may disagree with the classical methods and (Continued on page #. 8)

Islam and Space Exploration

Islam is a scientific religion in the sense that it is rational, logical, realistic and practical, Allah's revealed Book — the Holy Quran — makes an appeal to the human intellect and common sense. And its principles, knowledge and wisdom can be tested and verified by means of scientific inquiry.

The Holy Quran has testified: "Allah created the seven heavens in harmony. You do not see any incongruity in the creation of the Rahman. Then look again, can you see any flaw? And then look again and yet again, your sight will come back to you confused and fatigued." (67:34).

"Can they look up to the clouds, how they are created, and to the heavens how they are rooted, and to the earth, how it is outspread? (88:17).

And again: "Verily in the creation of the heavens and in alternation of the night and the day, are there signs for men of understanding." (3:190)

It is He Who created you in one breath and hath provided an abode and place for your passage (16:97)

The laws of nature are not other than the laws of the Almighty."

Study of sciences

Knowledge and discovery of new sciences will enable us to turn these things in nature to our use (35:43)

After reading these Ayat nobody can deny that present space explorations are in concordance with Islam and not in conflict. The Holy Quran emphasizes reflection on the laws of nature, with examples drawn from cosmology, physics, biology and

medicine — as signs for all men. So this is how the Holy Quran explains the principles of Islam incidentally, the above Ayyat also show how the study of nature strengthens the beliefs in Islam.' During the past fourteen centuries, science has not been able to contradict any of the Qur'anic principles. In fact, as science progresses, the truth of Islamic laws is being tested and verified.

God has repeatedly emphasized in the Holy Quran that man should have the power of obtaining control and utilizing the forces of nature that exist between the heights and surface.

"See ye not how Allah has subjected to your control all that is above and all that is below and hath been bounteous to you in His favours both in relation to the manifest and the potential."

Man's greatness and superb position in the universe were clearly established in the Holy Quran, chapter 16, entitled the Bee (An-Nahl), where the activities of the Bee are mentioned as the type of duty and of usefulness.

Seven hundred and fifty verses of the Holy Quran (almost one eighth of the book) exhort believers to study nature, to make the best use of reason in their search for the ultimate knowledge and to make the acquisition of knowledge and scientific comprehension part of the community's life.

Man elevated

Islam, in short, revolutionized and transformed the whole thinking and living of man. It gave a glittering face to human action and elevated man to unprecedented heights.

Human nature possesses the best talents, but we need divine guidance for progress. The Holy Quran states, "Verily We created man of the best stature." (9514).

There has been, no doubt, remarkable progress in the realm of science and technology, but there has been no change in the nature of man. The spirit of rivalry, which brought the prehistoric tribes to clash is still permeating the mind of modern man and he is busy inventing highly destructive weapons for annihilating humanity from the surface of the world. It is the same old brutal mentality which is working in the modern man. And if there is any difference at all, it is only a difference of speed and structure.

In Islam, the study of science of any dimension, is permissible for peaceful and constructive purposes.

Understanding of human nature must be the basis of any real improvement in human life. Science has done wonders in mastering the laws of the physical world, but our own nature is much less understood, as yet, than the nature of the stars and electronics. When science learns to understand human nature, it will be able to bring happiness into our lives which machines and the physical sciences have failed to create.

Islam teaches humanity to march forward on the road of morality. The early Muslims dedicated themselves to the observation, experimentation and deepening of the mechanism of the universe through the inspiration of Qur'anic verses and became the pioneers of knowledge and learning.

Will to achieve

Islam is a natural religion and conforms to

the realities of life. Allah, who is Peerless, created human beings as well as the whole universe. He is the Creator of everything and can annihilate all if He may so desire. He endowed man with reason to exercise control over matters placed under his jurisdiction. He gave man faith in his rationality so that he may adopt whatever he may deem fit. Man has also been given the will to achieve what he may like.

The remarkable evolution of military technology in the nuclear age has resulted in a precipitous drop in global security. Four decades ago an all out attack could not bring any Power to its knees in anything less than several months, today entire civilization could be extinguished in less than an hour.

With the Reagan Administration in America a new strategic Defence Policy was announced. The major venture in this programme was the introduction of SDI (Strategic Defence Initiative) commonly referred to as the "Star Wars".

In his televised speech in 1983, calling on the nation's scientific community "to give us means of rendering these nuclear weapons impotent and obsolete" the President expressed the hope that a technological revolution would enable the U.S. to "intercept and destroy strategic ballistic missiles before they reached our soil — or that of our allies".

President Reagan's "Star Wars" programme seems unlikely ever to protect his entire American nation against a nuclear attack. It would nonetheless trigger off a major expansion of the-arms race.

At the ceremony renewing the Warsaw Pact, Soviet leader Gorbachev declared: "If war preparations for 'Star Wars' go on we

will have no other choice but to take counter-measures including, of course, a build up and improvement of offensive nuclear arms”.

It is, however, true that an arms race in space is bound to disrupt the strategic stability between the super-Powers to the point that a World War would become inevitable. And that War, in the words of George Fe Kennas, would be a catastrophe from which there can be no recovery and no return.

A danger is all the time felt that the ceaseless nuclear arms race ranging from ballistic missiles to "Star Wars" plan might take the world to a calamitous war that might bring the world to an end.

In such a war the terrifying and horrible quivering of the mountains will occur. Solid rocks will be shattered to pieces, and the mountains will become like blown-up cotton. The great mountains will collapse and will be reduced to nothing. This process won't stop there. The land will be an endless plain without hills and mountains. The Holy Quran brought us all this information. And the water from the oceans will start gushing out — and then become stream. The celestial bodies will cease to have any system and will have no definite courses. Their courses will undergo drastic changes. The moon will merge with the Sun. The sky will be rent asunder and will be wrapped up like papers in a big roster. And ultimately the earth will take on a most unearthly form, and the sky most unlike the sky. All this has come to us from the Quran.

Most of the Qur'anic provisions refer to the laws of this universe which we call physical laws. With the arrival of the Day of Judgement all these laws will also cease to

be operative. It seems as if this whole universe, this earth and the celestial bodies, despite their marvellous perfection are only a temporary structure created for a limited period.

With vastly more powerful means of utilizing atomic energy than those now available, it is thought by eminent modern scientists that radioactive clouds, drifting round the world may disintegrate living tissues everywhere. Although the last survivor may proclaim himself universal Emperor, his reign will be brief and his subjects will be corpses. With his death the uneasy episode of life will end, and the peaceful rocks will revolve unchanged until the sun explodes. Their second assumption is that life on this planet is almost certainly temporary.

The earth will grow cold, or the atmosphere will gradually fly off, or there be an insufficiency of water or as Sir James Jeans genially prophesies the sun will burst and all the planets will be turned into gas and the human race will ultimately die out. None can deny that these assumptions and calculations of the scientists are commensurate with the facts quoted in the Quran.

Study of the physical sciences and the discovery of the secrets of the universe is a matter of faith with us, for endowed with reason, we have been directed by Allah to explore the secrets of the universe and the wonderful laws which He devised to govern it. These secrets should, therefore be exploited only for the greater weal of mankind and not for its destruction or to cause corruption in the world.

The world can be turned into paradise if moral and spiritual values, as inculcated by Islam, also become the part of space

explorations. Slightly over a generation ago the dictionaries described uranium as a "white metallic substance having little or no practical value". Today this seemingly "worthless substance" of yesterday is valued far in excess of silver or gold. It has played an important role in ushering in the great Atomic Age in which we live. The greatest discovery of this century is not harnessing of the atom, nor will it be in space exploration. It will be man's discovery of himself.

In Islam there is a world beyond the outer world that is a transcendent spiritual world — actually an inner world — which though unexplored yet the fleeting visionary trance alone provides a vista of it. Man gets to know that the material pleasures are extremely insignificant compared with the

spiritual pleasures which have a deeper impact on the mind. And consequently, one is convinced intuitively rather than with aid of rational proof that this material world is not everything, and that the unexplored world which is obscured by our materialism is a veritable reality. The soul keeps yearning for it and strives to soar towards it. But our material body blocks the vision of this world and restrains it from flying. And this is the psychological argument for the existence of the "Hereafter".

God made man in his own image, and the welfare of man is the ultimate purpose of the universe.

Courtesy: Pakistan Times.

Volume 9, No. 4.

Continued from page #. 28)

with an important message. It is a message that proclaim the Eternal, Transcendental, and man's special responsibility as guardian of this planet. In a world driven by the gap between rich and the poor nations and in constant danger of nuclear catastrophe, this message has an urgent relevance and it is one that we ignore at our peril".

We shall see how Islam has solved the problems of nationalism. Quran says "O people, We created you from a male and a female and made you into clans and tribes so that you may know each other. Verily the most honoured of you in the sight of Allah is the most pious of you" however there is no nationalism in Islam; these are concepts of Ummat and Millat.

Allah says in the Quran — The men of piety are those who restrain anger and forgive people for Allah loves those who do good.

Quran gives a deadly blow to the excessive total freedom "Does man think he will be left uncontrolled?"

In the first instance mankind should not think of himself of having total freedom and that whatever we do we shall definitely give account of our action, this will surely bind people to realization of Truth.

Pride, arrogance etc. have also checks in the Quran "And swell not thy cheek (for pride) at men, nor walk in insolence through the Earth for Allah loves not any arrogant boaster".

Reconstruction of Human Society through Culture

Tajudeen Oladipo Abudu

Human society has been in existence since the beginning of man on earth. However, there are many theoretical explanations given to the appearance of man in the early stages, though every scholar of thought has its way, but we are concerned with the man himself and his way of life. Today we are existing with constant threat of war, a kind of fear has arisen in the minds of man. Many questions come to our mind of this present generation and we are worried about the coming generation.

History tells us that there had been some forms of living in the past. People lived a simple and natural life. They had formed many institutions to run their lives as smooth as possible, in this context we come to what shall be termed as culture. Culture has been seen from different dimensions and people through centuries have come up with different ideas and notions which constitute culture.

Before we go further I feel it is necessary to see whether human society needs reconstruction and what factors have led to deteriorating conditions of man, and in what possible way or ways we could bring about reconstruction at all if there is need.

Human society, due to various activities of man have a change i.e. from simple to complex structures thus we find that a time might come when one shall not be able to manage ones affairs himself, despite high record of achievement or progress made so far, the fundamental human values have been lost in the sea of waves.

Social and cultural change, from the inventions of paper to the present atomic

devices is inevitable. It has no comparison in the past in terms of rate, yet to bridge the gap and to understand human nature many attempts have been undertaken. According to C.F. Orghurn, culture is classified into two aspects 1. Material 2. Non material culture.

Material culture comprises those materials objects used in daily life beginning with spoons, plates, pen, typewriters, machines, vehicles, jets, computer and atomic explosions while non materials consist of values, beliefs, morals, laws, religion etc.

William Morris says, "Arts would be doomed and die and hence civilizations will die... our civilization is passing like a blight daily growing heavier and more poisonous, over the whole face of the country (world) so that every change is sure to be a change for the worst in its outward aspect." So then it comes to this, that not only are the minds of great artists narrowed and their sympathies frozen by their isolation, not only the operative art comes to standstill, but the very food on which both the greater and lesser art subsist is being destroyed, the well of art is poisoned at its spring.

Nationalism may be said to be the root of the present predicament of man in terms of pride, selfishness, arrogance exploitations, excessive or total freedom, lack of religious sentiment or conviction, cheating, lack of trust, economic saboteurs, practices of two poles ideologies i.e. capitalism and communism, however each factor shall be examined under different topic.

Nationalism to some people is to be continued but to some others, it is merely a

possession of negative thought, much of the fervour which merges as a love of one's country is based on hatred for other countries. History reveals that the 2nd world war took death toll of more than 30 million lives which was much fascinated by nationalism had led to colonialism in a country once boasted "Sun never sets in the British Empire".

Bertrand Russel as a philosopher while contemplating on how to reconcile individual with his role as citizen, however, had, opposed the idea of Nationalism. He made four proposals: 1. Need to eliminate war for by doing so we would eliminate the conflict between private and public morals, in war man is allowed to murder and steal whereas in private he is forbidden such activities. 2. We need to eliminate superstitions, when men are not full of fear of the unknown they will not feel threatened by the unusual — here Russel was misguided by his conscience because if man does not fear the unknown he thinks he is all and all alone and the question of accountability of his good and bad deeds does not arise. Since animal instinct in man which pushes him towards bad act should be controlled. 3. We need to eliminate too great a love of uniformity. 4. We should be aware of the danger of administration — instead of nationalism. Russel proposed this idea of world government which was fantastic.

Series of wars have been perpetuated on the glory of nationalism such as Adolf Hitler of Germany and his colleague Musoulini of Italy that was being hailed by his people as "Dutch" "Dutch", (Leader, Leader). Iran-Iraq conflict may also be seen in the context of nationalism. War between Arabs and Persians had been in existence for more

than seven centuries. War has cost more lives and materials resources. It has been estimated that more than 70 billion dollars has been spent on Iran-Iraq conflict.

Nationalism breeds colonialism and imperialism. U.S.A. has been dubbed Leader of Western World and leader of imperialist, in her machinations to contain the rest of the world under her influence of control, all measures have been taken, organization for that purpose has been functioning for quite a long time even before many of us were born.

Nationalism is a western born institution and it has been accorded its full due. However nationalism goes along with militarization of the planet which has been going on for long, USA being the leading industrial nation of the world has to cope with tremendous pressure from large industrial corporations to mould the government policies in a manner which promotes their commercial interest e.g. it is in the interest of government and industry that America should make war somewhere so that industry could earn profit by selling defence equipment.

After dealing with Nationalism to a little extent, but to a political scientist it may represent different connotation, to a lay-man on the street it may have different meaning but to a sociologists, it is merely what we might call Ethnocentrism at macro level. We shall not move over to malaises posed by pride, arrogance, selfishness, lack of proper and positive thinking on the side of those who are to influence or mould the character of man or those in the corridor of power.

Collin's Gem dictionary gives the definition of pride as "too high an opinion of oneself,

inordinate, self esteem and the same dictionary gives the definition of arrogance as "Claim proudly or unjustly, and selfishness gives "concerned unduly over personal profit or pleasure, lacking consideration for others. These are part of the problems or obstacles in the development of man in his moral values.

Though Mankind is rich in scientific and material development, constant fear of catastrophe still lingers on our mind. Can this be removed or eradicated? Instances of these defects are numerous they are countless, we do all commit these crimes daily. Individual in his human nature is capable to a little extent to terminate or extenuate these defects, however, those who are to show good example of upright character are found wandering in the wilderness of nationalism. Shall we say that no cure could be found. President Reagan was quite satisfied to sacrifice the lives of his people for the sake of ideology in GRENADA and Michail Gorbachov also made human sacrifices in Afghanistan for the sake of almighty communism.

Now we shall turn our attention to exploitations, excessive of total freedom, extravagance, distrust or dishonesty, while expounding these issues, the western concept comes to mind which is the architect of all these immoral activities. It is also sad to notice these trends do persist around the world and people take pride in these acts.

Exploitations of human energy or labour by the capitalist leads to equal response from communism. However I feel communism has also failed in an effort to make corrections where capitalism has failed. Total freedom advocated by the western culture shall soon banish them into the

wilderness of promiscuity U.S.A. has the largest rate of crime in the whole world.

Having once again been frustrated by the maniacal doctors who love the challenges which dangerous diseases pose, God has thrown the AIDS challenge amidst Americans. But just like their mentor, the British empire builder, wrecker and indomitable peregrinator who wanted to colonize the whole world got defeated in virtually all colonies except Australia and New Zealand. The Americans who now spread financial and sexual imperialism refused to stay at home to find a cure for the disease, but have sent their homosexual emissaries abroad. Instead for the Americans to make homosexual illegal as abortion or prevent it, even if hypocritically against it, rather homosexual were not only considered mentally normal free to canvass for votes and much more, they were also granted protection by law.

In 1984, there were about 2,500 or more gay guys that went on Pilgrimage at San Francisco and about 25 lesbians nude on motor bicycles as escorts. Such is the state of immorality in western society.

Extravagance is also part of malaise of the human generation, though this is common in Western Society. Recently over the BBC on November 1985, it was reported that at a party organized for prince and princess of Wales on their last visit to U.S.A., those who attended the party paid as much as 30,000 pound (thirty thousand pounds) each — this shows their craze.

Crisis in family institutions, juvenile delinquency, high rate of divorce, women's freedom, man's senseless dominance are all part of present predicament of mankind.

However efforts have been made for

centuries to find solutions to these problems, we now understand that human society needs reconstruction. Now the question is — can reconstruction come about based only on our personal effort or our philosophical thinking. A friend of mine once told me that philosophy is yet to tell us how life should be lived in our daily activities. Science has contributed immensely to our present plight, moral values have been eschewed from scientific researches in all physical, natural, and social sciences.

Can we find help through culture? Now we need to know what culture is? Many intellectuals have been baffled as to the complexity of culture and they are yet to bring out any satisfactory definition or definitions to all parties, however few of their definitions shall be examined.

Culture is that complex whole which includes knowledge, belief, morals, laws, customs and any other capacities and habit acquired by man in the society — though this definition is quite reasonable to classify, what type of knowledge, beliefs, morals, laws, and habits will help us in reconstructing society — modern Western irresponsible purposeless, unguided culture?

The names of other experts may be helpful in explaining the idea better — Mathew Arnold an English man defines culture as a pursuit of our total perfections by means of getting to know all matter which most concern us, the best of which has been thought and said in this world. While going further he said — in culture there is an ideal nature of human being and culture means the conscious strenuous and prolonged effort to attain this ideal to bring the actual

life process into line with the highest potential of human vocation.

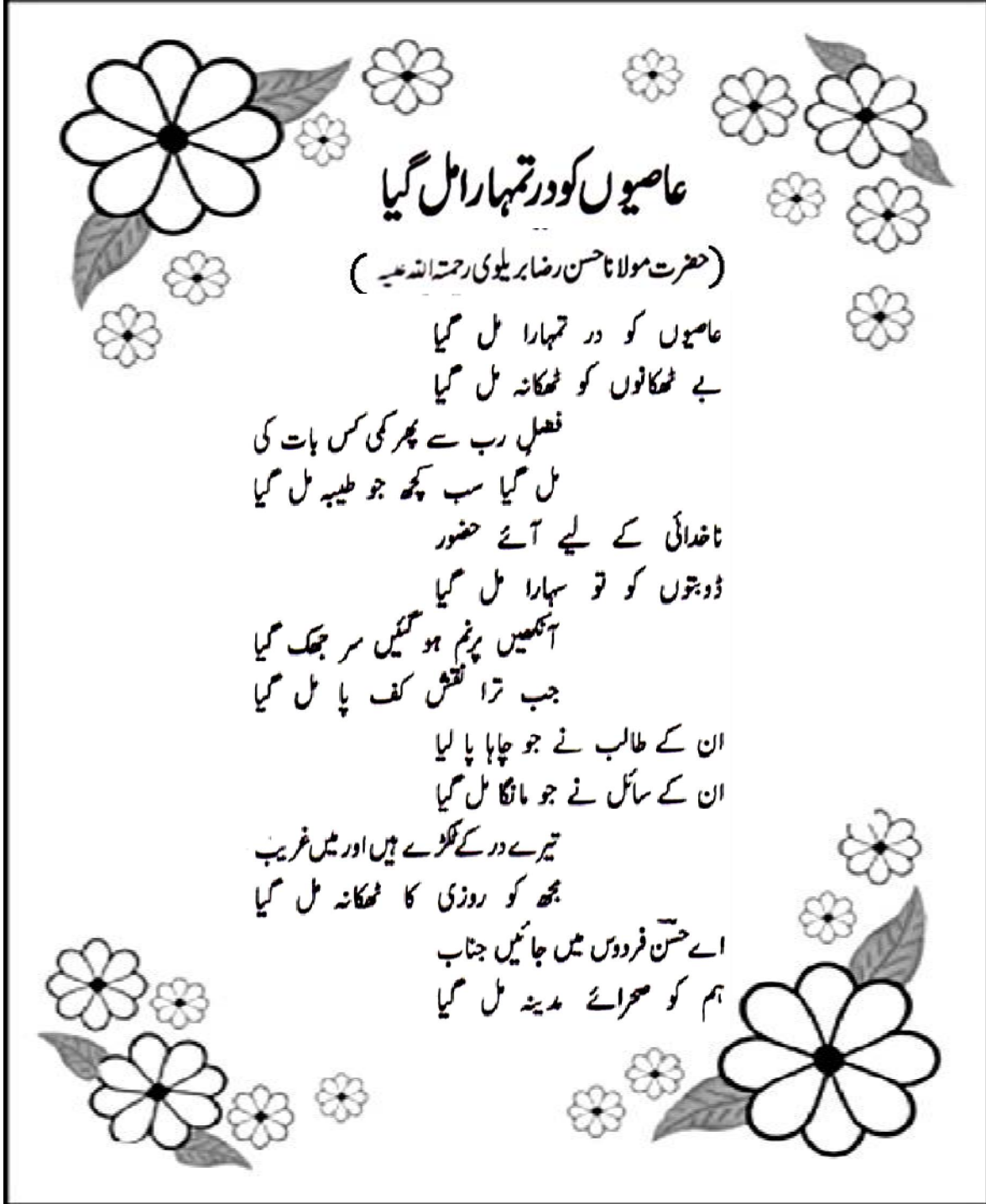
However according to Bate who had influenced much the Renaissance, humanist helps us to find out which way the correct culture should be adopted. He said... Rational determination of the absolute and ideally good in taste and morality is to be facilitated and made more authoritative by the study of the preferences and the conduct of the best in all ages and especially in classical antiquity.

Culture with advantage continues to uphold steadily its ideal of human perfection, that this is an inward spiritual activity having for its characters increased sweetness, increased light, increased life, increased sympathy.

Indications given by Bate further elaborated by William Wordsworth in his poem "The prelude (1805) when he said that 'The poets, even as prophets each with each connected in a mighty scheme of truth'. May I say that even the poet who is upright is still of lower degree compared to the prophets. Here I wish to point out the exemplary character of the prophet (ﷺ) of Islam. If the present generation of mankind should follow him in their endeavour to reconstruct the shattered human society, however, Islam believes that without divine guidance no society will ever flourish and that man cannot chalk out moral codes by himself for himself without deriving benefit from the divine law and moral system of guidance.

Another expert, Malise Ruthren expresses Islam could prove highly congenial faith and a scientific one (Continued on page #. 24)

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بد حالی اور مستقبل کے لئے ہمارا تعلیمی منصوبہ“ میں بیان کیا ہے۔ (۳) ایسے علمائے دین اور صاحبانِ بصیرت تیار کرنا جو دینی علوم کے ساتھ ساتھ علومِ جدیدہ اور افکارِ حاضرہ سے بھی گہری واقفیت رکھتے ہوں اور اسلاف کے نقشِ قدم پر چل کر دورِ حاضر کے تقاضوں کی روشنی میں اطراف و اکنافِ عالم میں مشرقی اور مغربی زبانوں میں پیش کر سکیں اس مقصد کے حصول کے لئے آپ نے ۱۹۶۳ء میں مسلم قوم کی تعلیم و تربیت کے لئے ایک جامع و متوازن منصوبہ تیار کیا اور ایک عظیم درسگاہ ”جامعہ علمیہ اسلامیہ“ (علمیہ انٹیٹیوٹ آف اسلامک اسٹڈیز) کی بنیاد رکھی۔ ”الجامعۃ العلمیۃ الاسلامیہ“ پاکستان میں محض ایک دینی درسگاہ ہی نہیں بلکہ انگریزی نظامِ تعلیم کی پیدا کردہ دینی دنیاوی تفریق کو دور کرنے کی سعیِ بلیغ بھی ہے اور ایک جامع انقلابی تعلیمی منصوبہ کی عملی تشکیل بھی۔

مولانا انصاریؒ نے اپنے ایک خطبہ میں اللہ تعالیٰ سے دعا کی کہ وہ ”جامعہ علمیہ اسلامیہ“ کو اس قابل بنا دے کہ اس ادارے سے ایسے جتید علماء تیار ہو کر نکلیں جو بلند روحانیت، جامع علمیت اور جاذبِ اخلاقی شخصیت کے حامل بن کر دینِ اسلام کی روشنی سے تمام دنیا کو منور کر سکیں! یہ ہیں منور کُل جہاں میں مشعلیں اس کی جناب فارغینِ باصفا کرتے ہیں دنیا میں خطاب

مولانا انصاریؒ نے تبلیغِ اسلام کے سلسلے میں دنیا کے گرد پانچ مرتبہ سفر کیا اور پھر اپنے پیرو مشدُر مہرِ شریعت و طریقت حضرت علامہ شاہ محمد عبدالعلیم صدیقیؒ کے ساتھ ایک طویل عرصے ہر کابی کی اور اپنے پیرو مشد کے تعلیمی و تبلیغی منصوبوں کی تعمیر و تکمیل میں حصہ لیا۔ ان تجربات کی روشنی میں مولانا انصاریؒ نے بھی بے شمار تعلیمی اداروں اور شرعی تنظیموں کی بنیادیں رکھیں۔ ملائیشیا کی تمام مسلم تبلیغی سوسائٹیوں اور مشرقِ بعید کی اسلامی تنظیموں کو منظم کیا۔

آپ نے ۲۸ اگست ۱۹۵۸ء میں کراچی پاکستان میں ایک بین الاقوامی تعلیمی، تبلیغی اور سماجی ادارہ ”الوقفا العالمی لل دعوة الاسلامیہ“ (ورلڈ فیڈریشن آف اسلامک مشنرز) کی بنیاد رکھی جس کے ساتھ پوری دنیا میں پھیلی ہوئی چالیس تنظیموں کا الحاق کیا۔ اس ادارے کے بنیادی طور پر تین مقاصد رہے ہیں (۱) متحدہ تبلیغی محاذ کے قیام کی غرض سے دنیا بھر کی اسلامی سرگرمیوں اور منتشر مسلمانوں کی دینی و روحانی زندگی کو منظم کرنا۔ (۲) مروجہ لادینی نظامِ تعلیم کو اسلامی فکر اور مزاج کے مطابق ڈھالنے کے سلسلے میں سعی کو منظم کرنا۔ اس سلسلے میں مولانا انصاریؒ نے فرمایا کہ ایسے تعلیمی ادارے قائم کئے جائیں جو کہ اسلام اور مسلمانوں کی ترقی کے لئے کام کریں۔ آپ نے اپنے اس تعلیمی نظریہ کو تفصیل کے ساتھ اپنی ایک انگریزی کتاب ”عالمِ اسلام کی موجودہ

سید سلیمان اشرف بہاریؒ اور امام فلسفہ پروفیسر ڈاکٹر سید ظفر الحسن ایم اے۔ ایل ایل بی، ڈاکٹر فل، ڈی فل (آکسن جرمنی) کی شاگردی کا طویل شرف حاصل رہا۔

علی گڑھ مسلم یونیورسٹی میں آپ نے بہت سے علوم و فنون کی تحصیل کی مثلاً (۱) علومِ دینیہ کی مختلف شاخیں یعنی قرآن مجید، حدیث، فقہ، فلسفہ، تعلیماتِ تصوف، علم الکلام، مسلم حکماء کے مختلف مذاہب وغیرہ (۲) فلسفہ جدید کی مختلف شاخیں یعنی مابعد الطبیعیات، فلسفہٴ خلق، نفسیات، فلسفہٴ مذہب، فلسفہٴ تاریخ، معاشیات، سیاسیات، مدنیات، عمرانیات، تقابل ادیان، علم الاصلنام، تاریخ تہذیب و تمدن وغیرہ۔ (۳) مختلف زبانیں اور انکا ادب یعنی عربی، فارسی، اردو، انگریزی اور جرمنی وغیرہ۔

آپ نے فلسفہ میں ۹۸ فیصد نمبر حاصل کر کے ایک نیا تاریخی معیار قائم کیا۔ علومِ دینیہ میں آپ نے بی ٹی ایچ (فاضل) کی ڈگری اور فلسفہٴ جدید میں ایم اے کی ڈگری اول درجہ مقام اول میں اعلیٰ ترین امتیازات کے ساتھ حاصل کی اور گولڈ میڈلز لئے۔

آپ نے پی ایچ ڈی (ڈاکٹر آف فلاسفی) "فلسفہٴ جدید کی روشنی میں اسلام کے مابعد الطبیعی اور فلسفہٴ اخلاق" کے موضوع پر قرآن مجید، حدیث، فقہ اور اسلامی فکر کے حوالے سے وسیع و بلند پایہ تحقیقی کام کیا جسے دورِ حاضر کے مفکر اسلام اور فلسفی پروفیسر ڈاکٹر سید ظفر الحسن نے "عظیم تحقیقی کارنامہ" قرار دیا۔

آپ نے حصولِ تعلیم سے فارغ ہو کر اور ۱۹۵۰ء میں دنیا کی تبلیغی سیاحت سے واپسی کے بعد تمام دنیا کی تبلیغی ضرورتوں کے لئے ایک جامع اسلامی تبلیغی مراکز کے قیام میں اپنی کوششوں کو صرف کیا۔ اس سلسلے میں آپ نے جمعیت الفلاح جو ایک خالص تبلیغی انجمن تھی، کے ساتھ اپنے آپ کو وقف کیا۔ آپ جمعیت الفلاح میں مختلف عہدوں پر فائز رہ کر تبلیغی و تعلیمی خدمات انجام دیتے رہے۔ آپ جمعیت کے انگریزی ماہنامے "وائس آف اسلام" کے ایڈیٹر رہے۔ اسلامک مشنریز ٹریننگ کالج کے پرنسپل رہے اور سینٹرل اسلامک مشن کے ڈائریکٹر بھی رہے۔

۱۹۴۳ء میں بابائے قوم قائد اعظم محمد علی جناحؒ کے ارشاد پر "ایجوکیشن پلاننگ کمیٹی" کے ممبر رہے۔ ۱۹۶۲ء میں اکیڈمی آف اسلامک اسٹڈیز "کوئٹہ میں تقابل ادیان پر لیکچر دیتے رہے۔ ۱۹۶۳ء میں آپ اسلامی یونیورسٹی بہاولپور میں صدر شعبہٴ تصوف و اخلاق مقرر ہوئے۔ ۱۹۶۲ء میں کراچی یونیورسٹی میں "ماہر تعلیم آف اسلامک اسٹڈیز" اور ڈائریکٹر آف ریسرچ کی حیثیت سے خدمات انجام دیں۔ آپ نے مختلف تعلیمی اداروں میں اعزازی لیکچرز بھی دیئے۔ مثلاً کراچی یونیورسٹی، سینٹ جوزف کالج، سینٹ پیٹرک اور کالج آف ہوم اکنامکس وغیرہ۔ آپ کے لیکچرز اسلامی مابعد الطبیعیات، اسلام کا اخلاقی فلسفہ، اسلامی سیاسی نظریہ و نظام، اسلامی معاشی نظریہ و نظام کے موضوع پر مشتمل ہوتے تھے۔

ڈاکٹر پروفیسر مولانا شاہ حافظ محمد فضل الرحمن الانصاری القادریؒ بحیثیت ماهرِ تعلیم

تحریر: ڈاکٹر عبد المالک کاشف

نظر ڈالتے ہیں۔

یہ عظیم ہستی ۱۲ شعبان ۱۳۳۳ھ بمطابق ۱۲ اگست ۱۹۱۴ء یو۔ پی (بھارت) کے ایک مردم خیز مقام مظفر نگر میں ایک اعلیٰ اور صوفی خاندان مولانا محمد خلیل انصاری کے ہاں جمعہ کی مبارک ساعتوں میں تولد ہوئی۔ مولانا انصاری کی والدہ ماجدہ کے تالیما سلسلہ چشتیہ صابریہ کے نامور شیخ اور عالم دین حضرت مولانا مشتاق احمد انصاریؒ نے نومولود کا نام گنج مراد آباد کے شہرہ آفاق ولی کمال قطب الاقطاب مولانا شاہ فضل الرحمن کے نام نامی پر رکھا۔ علامہ شاہ محمد فضل الرحمن انصاریؒ شروع ہی سے نہایت قوی الحافظ اور غیر معمولی ذہانت کے حامل تھے۔ یہی سبب ہے کہ ان کا پورا تعلیمی دور نہایت درخشندہ اور ممتاز رہا ہے۔ چھ سال کی عمر میں قرآن مجید حفظ کیا اور پہلی محراب سنائی۔ ابتدائی تعلیم F.Sc. تک مدرسہ اسلامیہ میرٹھ سے حاصل کی۔ علی گڑھ مسلم یونیورسٹی سے بی اے اور ایم اے اعلیٰ درجات میں کامیاب کیا۔ یہاں آپ کا دور طالب علمی ۱۹۳۱ء سے ۱۹۳۴ء تک رہا۔ یہاں آپ کو علوم دینیہ اور فلسفہ جدیدہ میں دو فقیہ المثل اور عظیم المرتبت اُستادوں یعنی سراج السالکین و امام الشریعہ حضرت مولانا

جامع صفات ہستیاں کسی قوم میں شاذ و نادر ہی پیدا ہوتی ہیں جن کے متعلق علامہ اقبال نے کہا ہے وہ ہزاروں سال نرگس اپنی بے نوری پہ روتی ہے بڑی مشکل سے ہوتا ہے چمن میں دیدہ ور پیدا یہ وہ ہستیاں ہیں جنہیں قدرت دُنیا میں ایک خاص مقصد کی تکمیل کے لئے وجود میں لاتی ہے جو اپنی فطری استعداد اور طبعی صلاحیتوں کو بروئے کار لاتے ہوئے بنی نوع انسان کی فلاح و بہبود کے لئے وہ خدمت اور کارہائے نمایاں انجام دے جاتی ہیں جو رہتی دُنیا تک بنی نوع انسان کی عظمت کا تاج بن جاتی ہیں۔

ایسی ہی جامع صفات و جامع کمالات ہستیوں کے متعلق مشہور عربی شاعر ابو نواسؒ نے کہا ہے

لیس علی اللہ بمستنکر

ان یجمع العالم فی واحد

دورِ حاضر کی ان عظیم ہستیوں میں ایک نمایاں ہستی حضرت علامہ ڈاکٹر پروفیسر شاہ حافظ محمد فضل الرحمن الانصاری القادریؒ کی ذاتِ بابرکات و حنات کی ہے۔ آپ کی جامع شخصیت کا بحیثیت مفکرِ تعلیم و ماهرِ تعلیم جائزہ لینے سے پہلے آپ کی پیدائش سے تعلیم کی تکمیل کے دور پر ایک