

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

*The rise of Muslims to the zenith of civilization in early years of Islam was based on Islam's emphasis on learning. The pursuit of knowledge and the use of reason, based on sense observation is made obligatory on every Muslim, man and woman. The very first verse of the Qur'an revealed to the Prophet of Islam (ﷺ) highlighted the importance of education.*

*"Read: In the name of thy Lord who created man from a clot. Read: And thy Lord is the Most Generous Who taught by the pen, taught man that which he knew not." (Quran, 96:1-5)*

*The Islamic Empire for more than 1,000 years remained the most advanced and civilized nation in the world. This is because Islam stressed the importance and respect of learning, forbade destruction, and developed in Muslims the respect for authority, discipline, and tolerance for other religions. The teachings of Qur'an and Sunnah drove many Muslims to their accomplishments in science and medicine.*

*By the tenth century their zeal and enthusiasms for learning resulted in all essential Greek medical and scientific writings being translated into Arabic in Damascus, Cairo, and Baghdad. Arabic became the international language of learning and diplomacy. The center of scientific knowledge and activity shifted eastward, and Baghdad emerged as the capital of the scientific world. The Muslims became scientific innovators with originality and productivity.*

*For example, Islamic medicine is one of the most famous and best known facets of Islamic civilization, and in which the Muslims most excelled. The Muslims were the great torchbearers of international scientific research. Some of the best and most eloquent praises of science ever written came from the pens of Muslim scientists who considered their work to be acts of worship. The same motives led to the establishment of Al-Azhar (800 AD) the first university in the world. They hit the "source ball of knowledge" over the fence to Europe. In the words of Campbell, "The European medical system is Arabian not only in origin but also in its structure. The Arabs are the intellectual forbearers of the Europeans."*

*There are many people in this world who have played themselves to death, or eaten and drunk themselves to death. Nobody ever died because of thinking or learning. People who avoid learning, or abandon it, find no joy in life, find that life is drained dry. No learner has ever run short of subjects to explore. The pleasures of learning lead to happiness. One can live longest and best and most rewardingly by attaining and preserving the happiness of learning. Learning is everyone's birthright. Everyone - young or old, rich or poor, male or female, has access to learning. Exercise your birthright. Remember what you have learned cannot be stolen by others.*

# The Holy Prophet Muhammad (ﷺ), The Founder and the Originator of the Social and Cultural Systems of Knowledge (Part-2)

Dr. M. Basharat Ali

How the constant prayers of Prophet Abraham has been given recognition by the Merciful God is to be seen in the verse below. In one simultaneity, it is necessary to note the categories of the prayers, along with the earnest desire of Abraham for the integration. "Certainly. Allah conferred a favour on the believers when He raised among them a Messenger from among themselves, reciting to them His Messages and purifying them and teaching them the Book and the Wisdom, although before they were in manifest error". (3:163). This verse has again been repeated in Sura As-Saff with slight change. The previous verse quoted above forms the content frame work of the Sura Amran which is the source book for the formation of being and ever new and constant becoming of the socio-cultural systems and super system of Islam. If the verse be analyzed in its sociological and cultural frame work it will lead to conclude that neither social nor cultural and personality systems and super-systems can come into being without Divine knowledge and the worldly systems of knowledge, philosophy, science and social sciences, etc. In the content analysis of the Sura As-Saff, the verse gives us an idea that even the greater aggregates and collectivities cannot attain life and expansion without the knowledge which is needed for the

formation of the society and the culture configuration.

Among the prophets of the past, the Prophet Muhammad (ﷺ) stands at the zenith because he was the Prophet of the knowledge. He was the residual force for all types and categories of knowledge. This residual force was of the kinetic kind, allowing so many other systems to be derived. The being and becoming of the derivative and creative systems of knowledge knows no limit or exhaustion. So long as the world exists Qur'an and Ahadith are the integral source for action systems, the Sunnah will have power to yield knowledge to humanity in all the spatiotemporal dimensions, till the day of resurrection. .

No followers of any prophet of the past, was given a prophet of knowledge as the Muslims. This fact has been stated in a highly emphatic tone. Allah conferred a favour on the believers, says the Qur'an (Ayat 3:163]. The favours enumerated are cordially and exclusively related to cognition, methodically oriented and systematically systemic knowledge of various types. The Holy Prophet (ﷺ) propagated and expanded the Divine system of knowledge as received by him. The expansion and communication of Divine knowledge to humanity at large at the first instance, has its own

logico-meaningful causality and spatio-temporal polarity. The Divine knowledge which was first to be communicated to make this basic existential fact crystal clear that no systems of society, culture and personality can come into existence and growth without axiological system and the divinely inspired system of knowledge, cognition and systems of knowledge and truth can come into life and growth without having axiological existential base. Thus knowledge, whether spiritual or mundane, originates from the matrix of the divine knowledge. The reference to this fact has been made in this way—reciting to them His messages (3:163). If without this knowledge there is no possibility of the evolution of the Socio-Cultural systems, similarly, there is no possibility of the development of human personality without the background of the Divine system of knowledge.

The Book, on the basis of which the socio-cultural systems, super-systems, personality system and systems of cognition, knowledge and truth, both of the types of material and spiritual, was revealed to the Prophet (ﷺ) and he instantaneously communicated to the people in the sequential continuity of the time and causality for the total period of 23 years. This document is an eternal document incumbent on the generations of the Muslims to use it categorically for building their variegated patterns of life from birth to death in all times and space. Among the periphery of the revealed books given to the various prophets in all times this book is the only book which is idealistically integrated in terms of ideationalism and

sensatism. This means that the Qur'an is the only last book which is fully oriented to lead man from cradle to grave on the material side and in the spiritual side, it is the document which can build the spiritual and eschatological life of man. None of the book of the past served as a source book for origination and development of cognition and variegated forms of material and Supra-material systems of knowledge, except Quran. For this intergalactic pattern, the prophet throughout his life taught the Quran, methodically and systematically. Factual analysis, critical vision deep in sight were the instruments for the communication of the Qur'anic knowledge. As the Islamic socio-cultural systems, super-systems, cognition, knowledge, truth and spirituality can neither get life nor grow and expand without Qur'an and the continued study of the Qur'an, the Prophet (ﷺ) made every Muslim responsible to receive the Qur'an to manipulate the Qur'an and to transmit it from generation to generation encompassing all the constituent individuals groups communities and collectivities of the Muslim society. This process of reception manipulation and transmission of the Qur'an has been referred to as social heritage and the cultural milieu or legacy. In the language of the Qur'an it is *Hablillah* (حبل الله) or *Urwatul Wusuqa* (عروة الوثقى).

The knowledge of the Qur'an which is binding for each Muslim should become the source of preservation and expansion of the Islamic socio-cultural systems, Personality system and the

super-system on the one hand and the Qur'an should give impetus and momentum on the other, to identify and discover new systems of knowledge, from the exclusive base of the Qur'an. The systems of knowledge received from other nations in the course of contact and clash with other cultures, must be evaluated, listed and verified on the value judgment standards of the Qur'an. The knowledge captured or derived in all forms of material frame work, philosophy, science literature, ethics, politics humanities, social sciences and even all the spiritual sciences are to be made congruous with the content, form and meanings of the Qur'an. Both for the knowledge gained from other nations or even from the knowledge formulated, derived and systematized by the Muslims, Quran should become the criterion. This is why the Qur'an provides the following methods of evaluation:

#### **A.—The Process of Evaluation**

- (1) Value Judgments and the process of evaluation.
- (2) Evaluation according to standards.
- (3) Evaluation according to rules.
- (4) Deliberation.

#### **B. Value Judgment—**

- (1) Judging and experiencing judgment
- (2) Value judgments and imperatives.

#### **C. The Justification of value judgments—Verification and Vindication.**

- (1) What does it means to justify a judgment.
- (2) The process of Verification.
- (3) The process of valuation.

- (4) The eradication of Scepticism.

#### **D. Value judgment and the point of view:—**

(a) what is point of view:

- (1) Qur'anic
- (2) Anti Qur'anic
  - (i) Ahli Kitab
  - (ii) Mushrakeen

(b) Place of Point of View in judgment.

#### **E. Justification of Value judgments vindication**

- (1) Valuation and vindication.
- (2) The process of vindication;

#### **F. Justification of Value judgments Rational choice**

- (1) The concept of way of life.
- (2) The concept of rational choice.

#### **G. Prescription—**

- (1) Prescription and roles.
- (2) Prescription and value judgment.
- (3) The logical relation between prescription and valuation.
- (4) Categorical prescriptions.
- (5) Values and scientific knowledge.
- (6) Normative decision.
- (7) The ways of classification of values.

It the main idea of the Qur'anic systems of knowledge and the Sunnah as the system of value orientation pattern is to evaluate meaningful and idealistically integrated Personality and the idealistically integrated socio-cultural system, than the verse lays down once for all that the Qur'an is to be documented and should be manipulated transmitted to the generations of the present and future as a document. This

document is the final document which is based on laws and principles values norms and meanings. All these synthetic facts and factual analysis from the content frame work of the NAS (ناس)—purifying them and teaching them the Book—(3: 163) Qur'an in itself is the systems of knowledge which gave inspiration to the Muslims to formulate, originate and systematize various systems of knowledge, analyzed by Allama Jallaluddin Sewti in his book Etqan. This legacy will have to be carried over by the generations to follow throughout the future. It is to be expected that these generations will capture old systems of the Qur'anic knowledge, and surely they will identify and discover new systems from the Quran commensurating the gap. A Islamic sociology—sociology of Religion—

- (1) Religion as a social institution.
- (2) Religion in differentiated and indifferiated societies.
- (3) Definition of religion.

Which book place due to the atrophies and lethargic attitude of the Muslims on the one hand and accelerate the rate of advancement in the Qur'anic systems of knowledge, augmenting the addition of them, to revive the dynamic attitude and scientific research spirit of the Islam—a legacy which has been transmitted by the Qur'an on the other. The term Wisdom in the verse used in many fold sense involvements. At .the first instance, the Muslims should undertake the ever new and non-abating responsibility for methodical and systematic scientific study in all systems of philosophical, physical social,

humanistic and spiritual systems of knowledge. As there is instantaneous relations between man and the phenomenal world of nature composed of things in minimal details in the frame works of atoms, particles and elements, man should study it so long he exists in this world. This study has got many fold causalistic advantages and needs involvements. Man at the first instance cannot understand himself his vocational and ideal in life, meaning of the meanings of life. The identification of man through nature is the inevitable corollary for the identification of the God Almighty who not only created him but atonistically each and everything of the heavens and the earth was created by Him. The constant study and the concentrative methodical research into the depth and levels of the thing world of nature will give him an idea that this world is the ever increasing and expanding world. As assumed by some religions that Allah created the world once, and He stands pole apart and totally unconcerned with the world. Such ideas are heretical and blasphemous according to the Quran. The process of creation, expansion and increase is the continued process, non-ceasing. God alone knows when this continuity will be abated. This dynamic world is the dynamic world in categorical and atomistic detail. Everything is dynamic and placed in a dynamic and evolutionary order. It has repeatedly been pointed out that nature is neither foreign nor something outside the group of man. It is a common world, having actions and reactions on man. It acts on man and when man conquer it atom by atom and element by element it

has its own reaction. Effect and counter effects are the ever increasing process of reciprocal relations between man and the thing world of the phenomenal nature. The continuity of the process of effects and counter effects are the clear indications that everything in nature is living and full of depth and levels, meanings, values, cognitions and truth.

The scientific study of nature and every bit of cognition, knowledge and truth, material or spiritual must be studied methodically and systematically in strict congruity with the laws, principles, values, meanings, norms and factual analysis of the form and content of the Qur'an. Wisdom means the corroboration and concordance of all systems of Physical or Scientific and Social sciences with the content and meanings frame work of the Qur'an. The science is a methodical and systematic pursuit of knowledge, involving the categories of the nature enunciated below:

- a) Science should lead to abstraction, inferences, derivation and residual conclusions.
- b) Science should be descriptive taxonomical and logical meaning and inspirational, giving momentum to continue pursuit.
- c) Everything in science must give impetus and direction to discover values and meanings involvements in all the componential elements, things, particles and atoms of the phenomenal world of nature.
- d) Nothing in nature is chaotic. Everything is organized, order oriented, value patterned meaningfully and causally related

and finally coordinated and interdependent. Individual identity of the things go in togetherness with their totality and the social constellations of the related things.

- e) All knowledge provided by the constituent parts and the whole of nature is well organized corroborated and in tuned with values, norms and meanings.
- f) The scientific knowledge is conceptual and common to all. It means that this knowledge is in grained with the depth and levels of human nature, as this nature is intertwined with the Divine Unity. And as such science is concerned with common to all.
- g) Science is concerned with interrelated activities. It means the continuity of focal study and research into the nature and its realms of values.
- h) The Quran has rejected the non-metaphysical view point of the modern science, Nature upholds unity says the Qur'an, and as such it is full of values and the spiritual meanings.
- i) The Qur'an teaches that the nature is objective. This is necessary for the discovery of God, man, Eman, knowledge systems socio-cultural systems, Qur'an and Sunnah etc.

The modern systems of culture, prevalent in the west creates dichotomy, anomaly and contradiction between science, philosophy and religion. In the term Wisdom, the three are well united and integrated into one totality. They do not stand poles apart as arguments or paradoxes but as interdependent

interlinked and coordinated entities. There is no religion without philosophy and science and vice versa. The above emancipations find the vulnerable exposition in the imperative law of the Qur'an which states and teaching them the Book and the Wisdom (Ayat 3: 163). The Book stands for revelations the exclusive documented base for religion, spirituality, systems of knowledge, cognition, truth, values, norms, meanings, truth, philosophy, science, socio-cultural systems of knowledge and all the artifacts and the componential elements involved in all the ways of life from birth to death. Thus science, philosophy and religion are inseparable systems of Islamic Din, Eman and Amal.

The verse 3-163 and the verses 2:129, 151 and the 61:2-4 are the documented verdicts of the Islamic cultural premier of intellectual, moral and spiritual integration. Thus with the coming of the Holy Prophet the age of idealistic integration came into existence. This combining approach to life has given an idealistic perspective to man, life, culture, beliefs, actions, religion, science, philosophy, cognition, social and spiritual systems etc. How can one disintegrate the philosophy and science, life and faith when in all the processes and categories of them, all philosophy and science are involved. The categories of thought the factorial analysis of all the processes of life and

actions are in tuned with the categories and method of science and philosophy whether it may be ontological or epistemological and teleological or transcendental. This totality, conjoining and idealism are the greatest ever-living miracles of the Holy Prophet (ﷺ). They are needs of mankind for all times to come. They are the needs of all situations, events, occurrences, periodicities and changes.

And we have sent not thee, but as a mercy to nations (21: 107). The advent of the Holy Prophet (ﷺ) gave to the human world an idealistically integrated culture. (2) The human world received an idealistically integrated concept of life and knowledge (3) The world came to know that all the systems of knowledge, whatever their type, genesis and nature maybe are intertwined with ideas, ideal, values, meanings all conglomerated in one all embracing "Universe" of meanings: the Tawheed. (4) All cognition, knowledge and truth are not only systematically systematic, but in all categorical details they are based on sociality. According to the Qur'an, knowledge is not simply knowledge but framed in its final form—the form, content and meanings oriented in terms of Wissen Soziologie i.e. the sociology of knowledge. In method they are couched with the unified philosophical and scientific methods. (Continued in next issue.)

# 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 magnum 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 رحمه الله عليه was able to grasp the 'system of meaning' on which the Qur'an is founded, and to use that key for unlocking 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 رحمه 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 رحمه 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 dishonesty on the part of anyone to try to 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 than 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 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 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. 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.”

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(Continued from page # 21)

my protestation until when the children had played enough and slept, he returned, thanking God for His blessings. On the way back he said to me:

“Aslam! The children were wakeful and were crying because of hunger. I therefore decided that I would not return until I have seen them happy and reposed in peace”.

Does there exist in this 20<sup>th</sup> century a

state where even the humblest citizen enjoys so much liberty, equality, justice and share in human rights, be it a socialist, communist or a capitalist state. Let therefore the Muslim Ummah cease looking to the east or the west and derive inspiration and guidance from The Holy Qur’an, The Sunnah of the Holy Prophet (ﷺ) and the example set by the pious caliphs..

# Education in Islam: Towards a New Approach

Syed H. Pasha, Ph. D.

This paper highlights the importance of education and knowledge in the life of a Muslim. This paper is a call to the Muslim Ummah, particularly its scholars, leaders, thinkers and dedicated servants to treat education of the Muslim masses as a matter of utmost urgency and to revise and reorder their priorities in the next decade accordingly.

This paper arises from certain basic assumptions which I believe to be self-evident. They are as follows:

A. The Muslim World today is in a terrible shape. While many silver linings do meet the eye, the clouds are still too dark and too thick to promise the break of a new dawn of hope. It is true Muslims have come a long way, but still the way ahead is equally long, arduous, and full of difficulties. Internally Muslims are ignorant, divided, cheerless in most cases poor, backward, disease-and-hunger-ridden, deficient in the understanding and upholding of Islamic principles concerning both belief and behaviour. Externally, while colonialism has formally ended, and the days of political and economic exploitation are considered over (at least in the letter of the United Nations' Resolutions) Muslims remain beholden of the power blocks of the West and East, a pawn in the global game of the great nations and a hapless prey to

their selfish interests. This position is far from the one promised to Muslims by Allah as Khair Ummah (the best of all people), Since Allah's promise is never untrue, this sorry state of affairs of the Muslim Ummah is brought about by failures, omissions, and commissions by the Ummah itself.

B. In the past, lack of Iman (convictions) has been frequently suggested as the major cause of the Muslim's failures. Those concerned with their affairs time and again looked at their predicament and declared that they suffered from a lack of Iman. What this term precisely meant, how this situation came about, and by what concrete measures it could be remedied was never clearly spelled out; and as it was, it never quite gained the attention and currency in the thinking of the Muslims which it merited. In many cases, the lack of Iman diagnosis was more a cliché, a rhetorical device born of frustration, than a rigorous and well thought out explanation of the Muslim malaise. In any case it was a theory hard to substantiate definitively one way or the other. Besides, despite its popularity and frequent use, it failed to produce positive changes in the thinking and behaviour of the Muslims. In fact, constant use of this theory produced guilt, depression, despair, importance and inaction in

them rather than hope, courage, initiative, dynamism, drive, and an all-out struggle to free themselves from its predicament.

I do not for a moment doubt that Iman is subject to fluctuations: or that a great deal has indeed been wrong with the Muslims' Iman in the recent past. But I do wish to maintain that individual and collective aberrations from the ideal of Iman notwithstanding, the Iman of the Ummah on the whole has been and still remains in what we may call a "working condition." By working condition I mean a state short of the "ideal", but still possessing sufficient power and potential to be able to produce the results it was originally meant to produce. I submit that there is enough imanic potential left in the Muslims today to be able to raise it with some concerted effort to the greatest heights of achievement and performance.

C. Education—Knowledge—is the key to all human progress. Both logic and history bear testimony to this, logically. Knowledge produces abilities and opportunities, which lead to efforts and action, which in turn produce fruits and consequences. Historically, nations advanced to power and glory on the crest of a tide of 'knowledge—be it formal education, as in the case of many famous civilizations of the past and present, or in formal, practical expertise, as happened with the early armies of Islam, the Barbarians who sacked Rome and the "Mongols and Tartars who overran the Muslim World, in the beginning of the Middle Ages.

These are my basic assumptions for the purposes of this paper. Given these assumptions. it is my submission that the major cause for the failure of the Muslim Ummah in the past as well as in the present era is lack of education and not lack of Iman. While this is by no means the only cause. I do maintain that this indeed is the major cause and. in a sense, the root of all other evils. This approach provides us with an alternative explanation of the Muslim problems in place of the traditional lack of Iman theory. I believe that there is an urgent and pressing need for a clear and bold exposition of this approach at this moment. I believe that such an exposition will result in a search for pragmatic alternatives to end the state of ignorance that prevails in the Muslim World today and with the end of ignorance hope will end the problems that have reduced so many hundreds of millions of believers in Allah and His apostle to a sub human existence. It is my absolute conviction that given proper understanding and will, planning and leadership, the Muslims today possess sufficient resources, human, material as well as spiritual to make ignorance a thing of the past within a period of ten to fifteen years. The approach suggested in this paper offers a somewhat new conceptualization of the Muslim problems by shifting the emphasis from Iman to education.

According to this approach, education is the key not only to human progress but also to the very Islamicity of a person. IIm (knowledge in its most inclusive sense is a key component of a person's Islam. A person's understanding of

Islam and commitment to it are greatly dependent on the level of knowledge possessed by that person. Ignorance renders one's understanding of Islam poor, inadequate and even distorted and the chances of its proper implementation remote and meager. It produces a brand of Islam far removed from the Islam of the Qur'an and Hadith. The resultant Islam is often one of dogma and dispute and not of dynamism and drive. It lacks vision, discourages originality, fights change and innovation in all fields and stands in the path of progress and advancement. As a result, the time, energy, potential and resources needed for generating a better and superior quality of life for the individual and the society are taken up into futile and fanatical fights over such matters as whether or not the Prophet's body cast a shadow and whether it is more important to place one foot six inches or sixteen inches apart while standing for prayers. The Muslims fought these and many other great battles of faith of the same genre not because they lacked Iman but because they had a surfeit of it. What they lacked of course was education which could have given perspective and direction to their Iman, and caused it to blossom into creative action. Needless to say, for individuals such as these and for societies consisting predominantly of individuals such as these the race, for the leadership of the world is lost even before it has begun.

Thus, according to the proposed model, ignorance seriously affects the quality of Islam and a deficient and distorted Islam becomes an impediment in the

path of progress, achievement and glory. It must, however, be made clear that this approach considers education or knowledge only a necessary and not a vital condition of either Islam or progress. It does not follow from this approach that every degree or diploma holder in the world will necessarily be a Muslim, but it does follow from it that ignorance or lack of education affects the quality of Islam and seriously jeopardizes the chances for progress, advancement, and leadership in this world.

Following are some of the arguments in support of this approach.

According to the Qur'an, man's basic qualification for being the representative of Allah on earth is knowledge. When the angels questioned Adam's suitability for *Istikhlaf* (representation), Allah cited Adam's *Ilm* to convince them. Two conclusions flow from this. First, Adam's progeny is entitled to *Istikhlaf fil Ard* on the basis of *Ilm*. Secondary those among the children of Adam are more deserving of *Istikhlaf* who are preeminent in *Ilm*. Applying these general principles to the case of the Muslim Ummah we can see that the Muslims occupied the pinnacle of power and prestige in the world so long as it retained its superiority in knowledge. But once the all-important imperative of education was thrown to the winds, intellectual darkness set in opening the floodgates of moral decay, political and economic backwardness, and military defeats. If the Ummah today wishes to regain its lost position, it has no alternative but to wipe out ignorance and set itself firmly on the path of

superiority in *Ilm*.

When Islam first appeared, Muhammad (ﷺ) was an *ummi*, completely unable to read or write and the desert city of Makkah was no intellectual heaven. Nor was the sixth century of the Christian era an age of universal literacy. Yet the very first revelation to come to Muhammad (ﷺ) from Allah was: "READ". What could be the significance of this amazing phenomenon except that this in all probability was a declaration from Allah to the effect that here onwards the key to human progress nay, to the very question of human salvation was to be the pen and treasure house of knowledge that the pen would unlock. In the light of this revelation, ignorance, particularly illiteracy and Islam are two very difficult concepts to reconcile—a reconciliation which the Muslim Ummah has attempted in the past with disastrous consequences.

If Islam and ignorance are irreconcilable, knowledge becomes the pathway to piety. While In purely technical terms it is possible for an ignorant person to condition himself into some form of religiosity, mostly of his own imagination, true and proper Islamicity, can only arise from an intelligent and deep seated understanding of God's creation. As the Qur'an puts it: A). Only those who fear Allah possess knowledge. B). These are parables which we cite for people, but only those who possess knowledge really understand them.

This Ummi Muhammad (ﷺ) to whom the powerful and paradoxical message of

IQRA was addressed was a great man and within the span of a normal lifetime he accomplished many great things. He was a great husband, father, friend, lender, general, judge, statesman and ruler. In what role does the Qur'an itself view this man ? While on the whole the Qur'an presents him as a model for mankind, it singles out his role as a teacher and an educator—a role which earlier Prophets like Ibrahim and Ismail had envisaged for him, and indeed a role which many an apostle of Allah before him had so richly filled.

Looking directly at the words and deeds of this great apostle, this great teacher and educator, we find that knowledge to him was a categorical imperative. "Education is mandatory on every Muslim male and female." he said. No obstacle, however hard and insurmountable, should deter or discourage a Muslim from the pursuit of knowledge. He admonished his followers to seek knowledge even if it were in such a far and inaccessible place as China. Reflecting on his own mission to mankind he said: "God sent me as a Teacher".

On the basis of these arguments I submit that *Ilm* and Islam, *Ilm* and progress, go hand in hand. Where one does not exist, the existence of the other becomes doubtful. When knowledge departs, Islam in its purity also takes leave, and with that departs power prestige, and the God-given title to *Istikhlaf fil Ard*. This precisely is what happened with the Muslim Ummah. What they lacked yesterday is precisely what they lack today—*Ilm*, know-how, Education. A people with an illiteracy

rate of over sixty percent can be anything but the followers of a man who was commanded by Al-mighty God Himself to READ. The way to help the Muslims today is not to fulminate against its alleged lack of Iman but to declare an immediate and all out *Jihad* (incessant struggle) to wipe out ignorance from its midst, and mobilize all resources to that end.

In conclusion I must warn that time and tide wait for no one. Given the existing conditions in the world, the Muslims cannot remain so abysmally ignorant much longer, if they do not themselves set about acquiring education,

education will be thrust upon them. Should the forces professing allegiance to Islam continue to neglect education, the education of the Muslims will irrevocably pass in other hands—hands which are by no means sympathetic to Islam or their real difficulties. Should that happen, the education, which they would receive would take them away from their Islamic goals and destiny and not toward them. Progress and development may or may not be realized, but a synthesis of Islam and worldly progress will become an ever-distant dream.

# ”عرس مبارک“

چھالیسواں سالانہ عظیم الشان

## مصلح اسلام حضرت مولانا ڈاکٹر حافظ محمد فضل الرحمن الانصاری قادریؒ

بروز ہفتہ بمطابق ۲۶ جنوری ۲۰۱۹ء بعد نماز عصر تا عشاء

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# The Institution of Caliphate

Dr. Muhammad Fazlur Rahman Ansari Al-Qadri (رحمة الله عليه)

Slogans are undoubtedly the most powerful weapons ever discovered by mankind. They have never been more effectively used than they are in our present era which might well be named 'The era of slogans'.

One of the most striking peculiarities of the slogans lies in the fact that they have the wonderful capacity of producing circumstances directly in contrast to what they stand for. Democracy, for instance, is an attractive, sonorous and melodious slogan, but in the near past and even up to this day, it had most wonderfully succeeded in producing the most rigid dictatorship possible. In more recent times, Socialism and Communism have been used by clever leaders as the most powerful slogans. They have far surpassed the out-moded and out-dated slogan of Democracy in their melodious effect. Those leaders who have implemented the last mentioned slogans have gone even so far as to speak sarcastically of Democracy, they uphold the cause of dictatorship with the promise of bettering the conditions of the down-trodden—the peasants and the workers. But even these new slogans turned out to be no less true, to the time-honoured tradition of the slogans, than the old ones. They produced exactly the opposite conditions to what they stood for. What happened in Russia suggests that the conditions of the peasants and workers are worsened while they lost their freedom in bargain.

Why are then the slogans raised? Why are people always deceived by the slogan-mongers, despite their bitter experiences of the past? One might recall to memory the story of the spider and the fly to find the answer for these questions:

It is said that once a spider was dancing on its web, expecting to attract its prey. It so happened that a fly approached the web. The spider greeted the fly most politely and invited it to step on the fine carpet—the web—meant for honoured guests. Deceived by the polite speech and the soft web the fly stepped in—and none ever heard anything more about it.

## An important Question

Now the question is whether the Muslim Ummah would prove itself as foolish as the poor fly and fall a prey to the lure of the slogan-mongers! Some of us have actually done so, but not in their character as Muslims but as simple human beings, unguided by the prophetic wisdom. Far be it from a real follower of the Holy Prophet (ﷺ) to be so foolish, unwise and imprudent. About him did the Holy Prophet (ﷺ) say:

اتقوا فراسة المؤمن فانه ينظر بنور الله

"Beware of the insight of a believer: he sees with the light of God". (Tirmizi)

The Holy Prophet" (peace be upon him) has also said:

لا يلدغ المؤمن من جحر واحد مرتين

"A believer is not stung twice at the same hole". (Bukhari)

It ill befits us, in our character as Muslims, to try what others have tried and suffered. It ill befits us to fall a prey to the avarice and guile of the slogan mongers and turn our back to the Holy Qur'an and the guidance of the Holy Prophet (ﷺ). We have a perfect and highly developed system of politics and economics to be proud of and to implement it in our social order. We have rich traditions established by the pious caliphs the like of which is nowhere to be found in the annals of history. Does one require a torch when the sun is shining bright? He who shuts the rays of the sun out and lights a torch in his darkened cell is either a criminal or an idiot.

In a general way, human conscience recognizes all noble values as noble and praiseworthy. As such it is the criterion to distinguish the virtue from vice. Liberty, equality and piety are generally admitted as virtues. Similarly, the relieving of the destitute and the uplifting of the down-trodden is listed as a virtue by the human conscience. Even the slogan-monger has no courage to deny the noble character of these virtues. Let us now turn the pages of history and see how the pious caliphs have succeeded in establishing these virtues in the Muslim society.

### **Position of the Caliph**

The caliphs were regarded as the representatives of the Holy Prophet (ﷺ) in the matters of the protection of the Faith and the administration of the affairs of the state. They were not free to act according to their own will and choice, on the contrary they used to

derive guidance from the Holy Qur'an and the teachings of the Holy Prophet (ﷺ) which served as the constitution of the Islamic State. These two elements, the Holy Qur'an and the Sunnah, have always served as the constitution of the Muslim state and even today we require no other man-made constitution with all its flaws and follies.

### **Equality**

As the representatives of the Holy Prophet (ﷺ) the caliphs were held in high esteem by the Muslim masses. But the caliphs themselves, in their character as true Muslims, did not rank themselves as superior to even the lowest of their subjects—and that too, not out of politeness or policy but out of conviction. After being elected as caliph, Hazrat Abu Bakr said in his first speech:

“Though I have been elected as the caliph, I am not better than any of you”.

It is possible for the heads of state in our modern times, be their socialist proclamations, to make such remarks—but they do not and cannot prove their honesty in practice. The luxurious and princely lives they lead, the uncontrolled and unlimited authority they exercise betrays the falsehood of their claim and the hypocrisy of their character. But history proves that the caliphs have established the truth of their claim by their practice, as we shall see in the following paragraphs.

When the sun of Islam was shining in the Arabian Peninsula with its full brilliance, the rest of the world still remained in the darkness of ignorance. The conception of equality would have

been a novel idea and even it would have sounded unnatural, but the caliphs spared no pains in establishing it in the Muslim society. It is recorded in history that Jablah, a Syrian Prince, slapped a rustic on the face as the latter had stepped on the flowing robes of the former. When the matter was reported to caliph Umar he ordered that the prince should be slapped by the rustic as a just punishment for the outrage. No amount of protestation from the prince could force Umar change his verdict.

### **Justice**

The Officers of the state were made to remain within their own limits by caliph Umar through an ingenious system. He had it proclaimed throughout the Muslim world that whoever suffered oppression at the hands of a governor or an officer of the state should come to Mecca during the Hajj season and approach him for redress. He had likewise ordered his governors to meet him every year during the Hajj season. Whenever it was proved that an officer of the state had been unjust or oppressive to even the humblest citizen, he was punished and the rights of the oppressed were restored. Whenever he appointed a governor, he would pray:

“O Allah, I do not appoint these officers to usurp the wealth and property of Thy servants nor to flog them. Whoever is treated unjustly by an officer of the state, let him find in me a supporter”.

Do we still find this character in our present day heads of state, be they socialist, communist or capitalist? Do they take it as a sacred duty to enforce order and justice and eradicate

oppression, or they form a gang of robbers and pirates, supporting each other in their vice and in the heinous crime of the usurpation of peoples' rights and properties?

Let what Hazrat Abubakr said in his first speech after being elected as the caliph, serve as a guiding principle in matters connected with the administration of justice, to our heads of state. He said:

“The weakest of you who has been robbed of his rights shall be the strongest in my opinion until I have restored to him his rights. The strongest of you who has been guilty of usurping the rights of others shall be the weakest in my opinion until I have made him restore people their rights.”

### **Basic necessities of Life**

According to the Holy Qur'an there is not a creature that creeps on land nor a bird that flies in the atmosphere but is provided by God with the necessities of life, God has taken the responsibility of providing every creature with its necessities of life and the caliph, being the vicegerent of God and the representative of the Holy Prophet (ﷺ) has been commissioned to see that every citizen of the state is provided with the basic necessities of life. This idea is a part of the Islamic conception of state and the communist or socialist schools deserve no credit for it. Hazrat Umar, the second caliph used to say:

“By Him who appointed Muhammad (ﷺ) with Truth even if a camel dies of hunger on one of the shores of Euphratis, the Son of Khattab shall be

held by God as responsible for it“.

He used to go on nocturnal rounds about the capital and spare no pains in seeing that no citizen goes hungry, uncared and unprotected for Tabri records that Zaid bin Aslam narrates from his father:

One night I accompanied Umar on his usual rounds and we came to the plain of Waqim. Here we could see flames flickering at some distance. Umar thought that it might be the camp of travelers who had made a halt on account of the dark and cold night. But when we approached it we found a woman who had placed a pot on the fire while several children were crying around her. After the exchange of greetings Umar said:

“Might I come closer “?”

“Yes“, replied the woman. “You might come closer if your intentions are good, otherwise better depart”.

“How did you happen to be in this wilderness?” asked Umar approaching the woman.

“Forced by night and cold, we had to camp here.” replied the woman.

“Why are the babies crying?”

Hunger!

“And what is there in the pot “?” Asked Umar.

“Nothing but water—just to console them,” the woman said, and added after a slight pause. “God will take Umar to task for all this“.

“But how should Umar know about you?” asked Umar.

“Why” protested the woman.” He has been made responsible for our well being, and then ignores us”!

After hearing this reproach Umar turned to me and said “Come”. We hastened to the state godowns from which Umar took out a bag of flour and a lump of fat and asked me to load it on his back. I volunteered to carry the load for him but he refused. When I insisted on it, he said rather angrily:

“Would you carry my burden even on the day of resurrection!”

When I knew that he would not let me carry it, I loaded him with it and once again we hastened to the woman and her children. Here he cooked the flour and the fat together. He had a long beard and I could see smoke through it as he blew into the dying embers. When the food was cooked, he emptied the pot into a dish and kept on shaking the food to reduce its heat while the woman fed the children with her hand. When they had eaten, the woman said:

“God bless you, stranger! You are more deserving to be the caliph than Umar himself!” “Say what is good,” said Umar. “Tomorrow when you come to the Caliph you will find me there”.

Then he moved a little aside and played with the children assuming the posture of an animal while they dashed against him and laughed: and all the while I kept on reminding him that the said attitude was not at all in keeping with his dignified position. Umar did not say a word in reply to (continued on page #. 12)

# Dr. Fazlur Rahman Ansari رحمه الله عليه

## A Tribute

Dr. Muhammad Basharat Ali, M.A., Ph.D.

Dr. Basharat Ali. Professor of Sociology at Karachi University, was a close colleague of the late Maulana Dr. Ansari رحمه الله عليه. He stands unrivalled in the world today as the Foremost authority on Islamic Sociology- Ed.

Dr. Fazlur Rahman Ansari رحمه الله عليه a scholar of high caliber with a sound knowledge of philosophy and theology, was an M. A. in philosophy from Muslim University of Aligarh. He also took his B.A. 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 on South Africa and North America. In these two 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 e command over English and Urdu.

Maulana Ansari رحمه 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 رحمه 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 رحمه 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 رَحْمَةُ اللَّهِ عَلَيْهِ 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 Sure 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 وَدِينِ الْحَقِّ لِيُظَاهِرَهُ عَلَىٰ الدِّينِ كُلِّهِ  
وَلَوْ 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)

# Taqwa

Siddiq Ahmed Nasir  
(Aleemiyah Senior Graduate)

We have just completed the month of fasting, one of the five pillars of Islam, as the Holy Prophet (ﷺ) is reported to have said:

“Islam is built on five (pillars); Testifying that there is no deity besides Allah, and that Muhammad (ﷺ) is His Apostle, the establishment of Salaah: the giving of Zakaah; the performance of pilgrimage and fasting in the month of Ramadan.” (Al-Bukhari & Muslim).

A cursory glance at the pages of history is enough to show that fasting is an institution practiced by different peoples in diverse ages and climes. With the perfection of Divine Guidance in the time of the Holy Prophet (ﷺ) this institution was embodied with system, regularity and complete meaningfulness. Fasting for us, however, has degenerated into a mere ritual, the rewards of which are to be reaped beyond the grave.

While there is no denying the fact that fasting brings extremely valuable other worldly benefits and favours (a fact emphasized by the Holy Prophet (ﷺ) in many narrations transmitted by al-Bukhari and Muslim among others) we have to realize that this institution is meant to serve a vital purpose in this very life. Allah Almighty has told us:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

“O believers! Fasting is prescribed for you as it was prescribed for those

before you that you may develop Taqwa.” (2:183).

The importance of developing Taqwa cannot be over emphasised, since this is the criterion for superiority in the sight of Allah. The Holy Qur’an tells us that man qua man has been endowed with honour and nobility— Chapter 17, verse 70. But then we are told:

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاهُمْ

“Verily the noblest and most honoured of you in the sight of Allah is (he with) the most Taqwa from among you.” (49: 13)

The Holy Qur’an begins by saying that it is “Guidance for those who cultivate Taqwa (i.e., the Muttaqin)” (2:2). The message of different Prophets عليهم السلام included:

“Will you not cultivate Taqwa?”

(See Chapter 26 verses 106, 124, 142, 161, 177 and Chapter 37 Verse 124 where the Prophets Hadrat Nuh, Hadrat Hud, Hadrat Salih, Hadrat Lut, Hadrat Shu’aib and Hadrat Ilyas عليهم السلام gave this message).

It is therefore, of extreme urgency that we acquaint ourselves with the meaning of the term, Taqwa. Various translations as “piety, righteousness, fear of God, God-consciousness” etc., Taqwa has a much wider meaning and connotation — “preserving or guarding oneself exceedingly and extraordinarily from sin (either of omission or of commission).”

Ibn Kathir transmits that once Hadrat Umar رضى الله عنه asked Hadrat Ubayy b. ka'b رضى الله عنه to explain the significance of Taqwa. The latter asked, "Have you not walked on a path surrounded by thorns?" Hadrat Umar رضى الله عنه replied, "Of course". Hadrat Ubayy said, "Then what did you do (while going along the path)?" Hadrat Umar said. "I tucked up my clothes and walked carefully (lest any of the thorns become entangled therein)." Hadrat Ubayy رضى الله عنه then said, "That is the meaning of Taqwa."

As we traverse al-Sirat al-Mustaqim (the straight path), the extreme care and caution we exercise in guarding ourselves lest any of the thorns of sin become entangled in our being that is Taqwa.

The cultivation and development of Taqwa is repeatedly emphasized in Holy Qur'an and we are told:

وَلْيَأْسُرِ التَّقْوَىٰ ذُلِكَ خَيْرٌ ۖ

"And the raiment of Taqwa, that is best" (7:26)

As serious individuals, concerned about achieving superiority in the sight of Allah, we thus have to endeavour to clothe our whole being in Taqwa. If we succeed in so doing, all aspects of our activity — seeing, hearing, saying, feeling, thinking, doing, etc., — would be governed by Taqwa, i.e., the extreme and extraordinary caution to avoid even a hint of wrongdoing. It is only then that our whole lives would be permeated with that activity which the Qur'an terms al-Salihah (righteous activity), and emphasizes as the necessary concomitant of Iman.

Our hearts are meant to be the seat of Taqwa as the Holy Qur'an says,

أُولَٰئِكَ الَّذِينَ أَمْتَحَنَ اللَّهُ قُلُوبَهُمْ لِتَعْمَوْا ۖ

...."their hearts has Allah tested for Taqwa" (49:3).

and the Holy Prophet (ﷺ) is reported to have said, pointing to his chest, three times, "Taqwa is here". (Muslim).

Therefore in our endeavour to cultivate Taqwa, we have to attend to cleansing and purifying our hearts from all that is inimical to the development of Taqwa therein. The comprehensive formula for doing this has been expressed by the Holy Prophet (ﷺ) as follows:

"There is a polish for everything and the polish for the heart is ذكر الله (the remembrance of Allah)." (al-Baihaqi).

Thus we have to engage in ذكر الله (the remembrance of Allah) constantly, in its different forms and variations, to purify our hearts.

Simultaneously we have to strive to cultivate those qualities and engage in those activities which are mentioned together with Taqwa in the Holy Qur'an. Some of these are:

- (i) **Iman** : dynamic living consequential faith (2:103, 5:96)
- (ii) **Ibadah** : (the very purpose of life (51:56) demonstration and manifestation in one's life of being the 'Abd (Servant) of Allah.
- (iii) **Sabr** : Patience, perseverance, forbearance, equanimity, steadfastness, composure, self-control and hardiness (3:120, 12:90 etc.)
- (iv) **Ihsan**: to pursue the system of obedience to Allah as if you are



seeing Him (i.e., with the inner vision of Divine Presence), but if it is not possible for you to see Him, then (this reality should remain thoroughly established in your mind that) He is seeing you. (Al-Bukhari: 3:172, 5:96)

- (v) **Sidq** : Truthfulness, sincerity. (2:177, 39:33)
- (vi) **Islah** : Establishment of peace, happiness and order.
- (vii) **I'ta** : Charity, giving (92:5)
- (viii) **Rabt** : being ever ready (to do what is right) (3:200)
- (ix) **'Afw** : Forgiveness foregoing. (2:237)
- (x) **'Adi** : Absolute Justice, (5:9)

In our quest for the cultivation and development of Taqwa let us bear in mind the descriptions of "those who cultivate Taqwa (i.e., the Muttqin) given in the Holy Qur'an, since if we are to be on the right track those descriptions would have to apply to us more and more. Let us therefore, take a look at two such descriptions:

"Piety does not consist in turning your faces to the east or the west, but piety is (of him) who cultivates Iman in Allah and the Last Day, and the Angels and the Book and the Prophets, and spend his wealth out of love for Him (and in spite of love for it), on his near of kin, and the orphans, and the needy, and the wayfarer, and those who ask, and for freeing human beings from bondage; and establishes Salah and gives Zakah; and (truly pious are) they who keep their

promise whenever they make one, and those who cultivate Sabr in misfortune and hardship and in time of peril; it is they who have proved themselves true, and it is they who cultivate Taqwa." (2:177)

"And vie with each-other to attain to your Sustainer's forgiveness and to a paradise as vast as the heavens and the earth, made ready for those who cultivate Taqwa.

"Those who spend (in the way of Allah) in time of plenty and in time of hardship, and hold in check their anger and pardon their fellow-men. And Allah loves those who cultivate al-Ihsan.

"And those who when they have committed a shameful deed or have wronged themselves remember Allah and seek forgiveness for their sins and who but Allah forgives sins and do not knowingly persist in doing whatever (wrong) they did." (3:133-135)

Therefore, as we go about the affairs of life, let us not allow anything to divert our attention from, or to make us lose sight of, the goal of developing and cultivating Taqwa, so that when the time comes for us to leave this dimension of existence we would already have achieved a measure of superiority in the sight of Allah.

May Allah Almighty bless us, especially with guidance and with the determination to strive with might and main to attain this goal. Ameen.

# Sufiism:

## The Uncovering of the Ninth Veil: Chapter concerning their Rules in Travel

(Continued from Last issue)

When a dervish chooses to travel, not to reside, he ought to observe the following rules. In the first place, he must travel for God's sake, not for pleasure, and as he journeys outwardly, so he should flee inwardly from his sensual affections; and he must always keep himself in a state of purity and not neglect his devotions; and his object in travelling must be either pilgrimage or war (against infidels) or to see a (holy) site or to derive instruction or to seek knowledge or to visit a venerable person, a Shaykh, or the tomb of a saint; otherwise his journey will be faulty. And he cannot do without a patched frock and a prayer-rug and a bucket and a rope and a pair of shoes (kqfsh) or clogs (na'layn) and a staff: the patched frock to cover his nakedness, the prayer-rug to pray on, the bucket to cleanse himself with, and the staff to protect him from attacks and for other purposes. Before stepping on the prayer-rug he must put on his shoes or clogs in a state of purity. If anyone carries other articles for the sake of keeping the Sunnah (Apostolic custom), such as a comb and nail-scissors and a needle and a little box of antimony (mukhula), he does right. If however, anyone provides himself with more utensils than those which have been mentioned, we have to consider in what station he is: if he is a novice every article will be a shackle and a

stumbling-block and a veil to him, and will afford him the means of showing self-conceit, but if he is a firmly grounded adept he may carry all these articles and more. I heard the following story from Shaykh Abu Muslim Paris b. Ghalib al-Farisi. "One day (he said) I paid a visit to Shaykh Abu Sa'id b. Abi 'l-Khayr Fadlallah b. Muhammad. I found him sleeping on a couch with four cushions (takhti chahar-balish), one of his legs thrown across the other; and he was dressed in fine Egyptian linen (diqqi Misri). My gannent was so dirty that it resembled leather, and my body was emaciated by austerities. On looking at Abu Sa'id a feeling of scepticism overcame me. I said to myself: 'He is a dervish, and so am I, yet he is in all this luxury and I in this sore tribulation.' He immediately divined my thoughts and was aware of my vainglory. 'O Abu Muslim,' said he, 'in what diwan have you read that a self-conceited man is a dervish? Since I see God in all things, God sets me on a throne, and since you see yourself in everything, God keeps you in affliction: my lot is contemplation, while your is mortification. These are two stations on the Way to God, but God is far aloof from them both, and a dervish is dead to all stations and free from all states.' On hearing these words my senses forsook me, and the whole world grew dark in my eyes. When I came to myself I repented, and he

accepted my repentance. Then I said: 'O Shaykh, give me leave to depart, for I cannot bear the sight of thee'. He answered, 'O Abu Muslim, you speak the truth;' then he quoted this verse:-

'That which my ear was unable to hear  
by report  
My eye beheld actually all at once.'

The travelling dervish must always observe the custom of the Apostle, and when he comes to the house of a resident he should enter his presence respectfully and greet him; and he should first take off the shoe on his left foot, as the Apostle did; and when he puts his shoes on, he should first put on the shoe belonging to his right foot; and he should wash his right foot before his left; and he should perform two bowings of the head by way of salutation (in prayer) and then occupy himself with attending to the (religious) duties incumbent on dervishes. He must not in any case interfere with the residents, or behave immoderately towards anyone, or talk of the hardships which he may have suffered in travelling, or discourse on theology, or tell anecdotes, or recite traditions in company, for all this is a

sign of self-conceit. He must be patient when he is vexed by fools and must tolerate their irksomeness for God's sake, for in patience there are many blessings. If residents or their servants bid him go with them to salute or visit the towns people, he must acquiesce if he can, but in his heart he ought to dislike paying such marks of respect to worldlings, although he should excuse the behaviour of his brethren who act thus. He must take care not to trouble them by making any unreasonable demand, and he must not drag them to the court of high officials with the purpose of seeking an idle pleasure for himself. Travelling, as well as resident, dervishes must always, in companionship, endeavour to please God, and must have a good belief in each other, and not speak ill of any comrade face to face with him or behind his back, because true mystics in regarding the act see the Agent, and inasmuch as every human being, of whatever description he maybe -- faulty or faultless, veiled or illuminated -- belongs to God and is His creature, to quarrel with a human act is to quarrel with the Divine Agent.

### **ATTENTION TO OUR READERS**

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## نعتِ رسول مقبول ﷺ

مسرور کینی

تمنا ہے، خدا پوری کرے، یہ کام کر جاؤں  
مدینے جاؤں تو قدموں میں تڑپوں اور مر جاؤں

نگاہِ لطف کا میں بھی سوالی ہوں مرے آقاؐ

نگاہ، لطف فرمائیں تو سر تا پا سنور جاؤں

یہیں راحت ملی مجھ کو، یہیں دل کو قرار آیا

بتائیں آپؐ کا در چھوڑ کر اب میں کدھر جاؤں

میں ان کی یاد میں سرشار سا سرشار رہتا ہوں

نہیں ممکن کہ آلام و مصائب سے میں ڈر جاؤں

مدینے کا یہ حق ہے اور اس کو یاد رکھتا ہوں

مدینے جاؤں تو یارو ! ہمیشہ جھوم کر جاؤں

یہ اعزازِ عظیم اک بار قدموں میں ملے مجھ کو

بکھر کر سمٹ جاؤں سمٹ کر پھر بکھر جاؤں

حضورؐ کے مزے مسرور بھولا ہوں نہ بھلوں گا

میں دنیا میں رہوں زندہ کہ دنیا سے گزر جاؤں

مولانا انصاریؒ نے تبلیغ اسلام کے سلسلے میں دُنیا کے گرد پانچ مرتبہ سفر کیا اور پھر اپنے پیرو مشد رُہبر شریعت و طریقت حضرت علامہ شاہ محمد عبد العظیم صدیقیؒ کے ساتھ ایک طویل عرصے ہمرکابی کی اور اپنے پیرو مشد کے تعلیمی و تبلیغی منصوبوں کی تعمیر و تکمیل میں حصّہ 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 مشرق بعید کی اسلامی تنظیموں کو منظم کیا۔

آپ نے ۲۸ اگست ۱۹۵۸ء میں کراچی پاکستان میں ایک بین الاقوامی تعلیمی تبلیغی اور سماجی ادارہ ”الوفاء العالمی للندوة 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 نظام 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 ”عالم اسلام کی موجودہ

برہانی اور مستقبل کے لئے ہمارا تعلیمی منصوبہ“ میں بیان کیا ہے۔ (۳) ایسے علمائے دین اور صاحبان بصیرت تیار کرنا جو دینی علوم کے ساتھ ساتھ علوم 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 انسٹیٹیوٹ آف اسلامک اسٹڈیز) کی بنیاد رکھی۔ ”الجامعۃ العلمیۃ الاسلامیہ“ پاکستان میں محض ایک دینی درسگاہ ہی نہیں بلکہ انگریزی نظام تعلیم کی پیدا کردہ دینی و 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 دُعا کی کہ وہ ”جامعہ علمیہ اسلامیہ“ کو اس قابل بنا دے کہ اس ادارے سے ایسے جتید علماء تیار ہو کر نکلیں جو بلند رُوحانیت، جامع علمیت اور جاذب اخلاقی شخصیت کے حامل بن کر دینِ اسلام کی روشنی سے تمام دُنیا کو منور کر سکیں! یہ ہیں منور کُل جہاں میں مشعلیں اس کی جناب فارغین باصفا کرتے ہیں دُنیا میں خطاب

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) علوم 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، فلسفہ، نفسیات، فلسفہ مذہب، فلسفہ 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۔ علوم دینیہ میں آپ نے بی ٹی ایچ (فاضل) کی ڈگری اور فلسفہ 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) فلسفہ جدید کی روشنی میں اسلام کے مابعد الطبیعی اور فلسفہ اخلاق کے موضوع پر قرآن مجید، حدیث، فقہ اور اسلامی فکر کے حوالے سے وسیع و بلند پایہ تحقیقی کام کیا جسے دور حاضر کے مفکر اسلام اور فلسفی پروفیسر ڈاکٹر سید ظفر الحسن نے "عظیم تحقیقی کارناما" 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۔

۱۹۴۴ء میں بابائے قوم قائد اعظم محمد علی جناحؒ کے ارشاد پر "ایجوکیشن پلاننگ کمیٹی" کے رکن رہے۔ ۱۹۶۲ء میں اکیڈمی آف اسلامک اسٹڈیز "کوئٹہ میں تقابل ادیان" پر لیکچر دیتے رہے۔ ۱۹۶۳ء میں آپ اسلامی یونیورسٹی بہاولپور میں صدر شعبہ 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 لیکچرز اسلامی مابعد الطبیعیات، اسلام کا اخلاقی فلسفہ، اسلامی سیاسی نظریہ و نظام، اسلامی معاشی نظریہ و نظام کے موضوع پر شتمل 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 ۱۴ 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 تایا 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 کامل قطب الاقطاب مولانا شاہ فضل الرحمن کے نام نامی پر رکھا۔ علامہ شاہ محمد فضل الرحمن انصاریؒ شروع ہی سے نہایت قوی الحافظہ 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 ۱۹۳۷ء 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 چین 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 نواس نے کہا ہے

لیس علی اللہ جمستتکیر

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 حسنات 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