

# The Divine Origin of the Qur'an Shall Ever Remain Unchallenged

Ahmad Wahaj Siddiqui

The population of Mecca was mostly illiterate. There were no schools, no teaching institutions. Only few people knew to read and write who recorded the trade transactions as documents of loan but these were very few.

The art of writing was introduced in Mecca by some people of Hira (Kufa) during the time of father of Abu Sufyan. This latter was a contemporary of the Prophet. See Futuh al-Bu]dan Leyden (p.471-472)

Nicholson in his 'Literary History of the Arabs', Cambridge, 1962, p. 125 writes: 'The crown and seal of the Arabs' way of life was poetry, and the oldest extant Arabic poems date from 512 A.D. but it was only two centuries later that these were committed to writing. There was virtually no prose written before the days of Islam: The Qur'an is the oldest Arabic Book in prose.'

H.R. Gibbs and J.H. Kramer in the 'Short Encyclopedia of Islam' p.370 write: Do these conditions justify the presumption that as a merchant, the Prophet (ﷺ) must have had a certain knowledge of reading and writing.

"Muhammad (ﷺ) was called a driveller, star gazer and maniac-poet, thorns were strewn in his path, and stones thrown on him. His uncle Abu Jahal and the main body of the citizens treated him with that contemptuous indifference, which must have been harder to bear than active persecution," writes R. Bosworth Smith in his "Muhammad and Muhammadanism", London 1876 p. 185, a Western biographer

of the Prophet. He also adds, "there is no single trait in his character- up to the time of Hijra which calumny itself could couple with imposture. But the question is why the Prophet's detractors did not expose his 'pious fraud' by showing that he could very well read and write while he claimed to be an unlettered Prophet"?

There has been no dearth of scholars in the west who have reached the conclusion that the Prophet did not know how to read and write. "As to the acquired learning" writes George Sale "he had none at all. See his book 'The Koran and Preliminary Discourse', (London Fradrick Warne and Co.p.30.) Another competent scholar Dr. Theodore Noldeke testifies "For though it remains an open question whether Mohammad was ignorant of reading and writing. It is certain that he had neither read the Bible nor any other books.

The same author writes at another place that the Prophet (ﷺ) "did not himself understand the language of writing. (Historians History of the World, London 1908 p. 11 andp.113.)

The orientalist Jewish and Christian scholars also doubt on the sagacity of the compilation of the Qur'an. They say: The compilation of the written Qur'an spanned several decades and forms an important part of early Islamic history. Through-out his life Muhammad continued to have revelations until before his death in 632 A.D. These scholars disagree that whether the Prophet (ﷺ) compiled the Qur'an during his life time or this task began with

the first caliph Abu Bakar As-Siddiq during 632-634.

Once the Qur'an was compiled with the unanimity of the sources, Muslims agree that the Qur'an we see today was canonized by Uthman ibn Affan during 653-656. Upon the canonization of the Qur'an Uthman ordered the burning of all personal copies of the Qur'an. This order was given as many Muslims had recorded few verses on various parchments, therefore, after compilation, the Qur'an should exist as One Book and not in piece meal.

Even after this order by Uthman of canonization small diacritical variations remained in the written Qur'an which could be seen in the early manuscripts of the Umayyad and Abbasid Dynasties said some non-Muslim scholars. Due to varying historical documents those who oppose the divinity of the Qur'an say the Uthmanic codex cannot be considered as authentic. Hence non-Muslim traditional scholars reject this literature in its entirety.

### **The Divine Origin of the Qur'an**

The fact is that the Qur'an was revealed in disjointed verses and chapters, a point came when it needed to be gathered into a coherent whole text there is unanimity that Muhammad (ﷺ) compiled it before he died. During his life time he has ordered that whatever he says it should be recorded. There were Anas bin Malik, Zayd ibn Thabit and Ubayy ibn Kaab who had recorded the verses of the Qur'an. During his life time the number of the scribes had become 48.

The Muslim scholars are unanimous that the Qur'an was written in its entirety much before the Prophet's (ﷺ) Death. Ibn Abbas describes the way in which the final version of the Qur'an was fixed: The Prophet

recited the Book before Gabriel every year in the month of Ramadan, and in the month in which he died he recited it twice. The term reciting the Qur'an twice means compiling all the Qur'anic revelations into a complete and final version.

In a report of Muslim, the Prophet (ﷺ) of Allah said: I leave among you two things, if you stick to it you will never get strayed, the Book of Allah and the Sunnah of your Prophet ...."

Some scholars argue, that this provides evidence that the Qur'an had been collected and written during his life time because it is not correct to call something a 'Book' when it is merely in the people's memories. The word Al-Kitab signifies a single and united entity and does not apply to a text which is scattered and not collected.

Another argument that the Prophet (ﷺ) attached so much importance to the Qur'an that he had to have its writing during his life time. Zayd ibn Thabit reported, "We used to record the Qur'an from parchments in the presence of the Messenger of God.

The most authentic evidence is given by the Qur'an itself; it said: Those who follow the Messenger, the Prophet who can neither read nor write whom they find written with them in the Torah and the Gospel. He enjoins upon them what is right and forbids them what is wrong. (7/157)

Thus we see that the Qur'an itself confirms that the Prophet (ﷺ) was unlettered.

The Qur'an challenging all those who doubt on the authenticity of this Holy Book said: And if you (Arab pagans, Jews and Christians) are in doubt concerning that which We have sent down (i.e. the Qur'an)

to Our slave (Muhammad) then produce a Surah (Chapter) of the like thereof and call your aides if any beside God (The Unique) if you are truthful. (2/23)

This verse is an open challenge to the people in general who held that this Book which has been sent down to the Prophet (ﷺ) is not from God, they are asked to produce a Surah (Chapter) lengthy or small in support of their claim. Ibn Abbas explaining 'And call your aides' said: It means call your helpers to whom you follow (Ibn Jarir). That is you take the assistance of whomsoever you like to produce a Surah matching the Qur'an, if you are truthful in your assertion.

God did call them to this challenge on quite some places in His Book: Say if mankind and Jinn get together to produce the like of this Qur'an, they can not produce the like thereof even if they helped one another (17/88)

'Or do they say: He (Muhammad [ﷺ]) has invented it? Say: Bring then a Surah like unto it, and call upon whomsoever you can beside Allah, if you are truthful (10/38) It may be noted there are hundreds of Arabic

scholar among the Jews and Christian in Beirut Universities and in London, they teach Arabic, yet no one could meet this standing challenge of the Qur'an. The Qur'an is a great miracle. If mankind and Jinn attempt together to produce a Surah like Qur'an, they would end in utter disappointment. The Arabic of the Qur'an shall ever remain matchless in fluency, eloquence and its rhetoric style.

The European scholars had held that the Prophet (ﷺ) had written this Qur'an, the aforesaid facts proved that he was unlettered, he could never read or write, secondly they objected the compilation of the Qur'an was not done in his life time; it is proved above that the compilation had occurred in his life The Prophet (ﷺ) had recited before the Holy Ghost Gabriel who had listened him twice the entire Qur'an in the month he had died. Thus the compilation was continuing and it was completed during his lifetime. It was canonized later by Uthman.

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and if her organism is denied this fulfillment the frustration affects her whole personality."

Dr. Alexis Carrel in Man the Unknown writes: ". . . females, at any rate among the mammals, seem only to attain their full

development after one or more pregnancies. Women who have no children are not so well balanced and become more nervous than others. In short, the presence of foetus acts profoundly on women."



# Knowledge

Dr. Waffie Muhammad

We shall be discussing a very interesting subject, one which can elevate an ordinary person to become respectable; one that is responsible for building a strong society and can pass on a healthy legacy through which personalities can remain ever alive. That topic is knowledge. Now what does Islam say about knowledge?

The Qur'an has made knowledge one of the most fundamental pillars of the pursuit of greatness by human communities. It says:

“Allah will elevate (the status) of those who are believers from among you, and those who are granted with knowledge will have higher ranks.” (58:11)

Prophet Muhammad (ﷺ) is reported to have said:

*Acquire knowledge," it enables its possessor to distinguish right from wrong, it is a friend in the desert, a society in solitude, a companion when friendless, it lights the way to heaven; it is an ornament amongst friends and an armour against enemies.*

**What kinds of incentives are given to encourage the believers to acquire knowledge?**

The knowledgeable persons are so honoured and enlightened that Allah says about them the following:

“Allah bears witness that there is no god but He, and the angels and the men endued with knowledge...” (3:18).

Knowledge gives honour, excellence, distinction and rank. Ibn Abbas said:

The learned men rank seven hundred grades above the believers, and the distance between the two ranks is the distance of a path of five hundred years.

**What must be the attitude of the believers towards the acquisition of knowledge?**

So important is the acquisition of knowledge that the Prophet (ﷺ) is reported to have said:

*The acquisition of knowledge is obligatory on every Muslim, male and female.*

*Whatever is in the heavens and the earth seek forgiveness for the learned.*

*The death of a nation is easier than the death of one learned man.*

**From what you are saying the learned have a very high standing in the Muslim society; is that so?**

This is easy to understand and very practical too, as everybody look towards the learned for guidance and inspiration. The kings and rulers employ the learned as advisers and it is the responsibility of the learned to prepare the way for future progress of a people, organization or a nation.

The Holy Prophet (ﷺ) is reported to have said that:

*The learned are the heirs of the Prophet.*

*Whatever is in the heavens and the earth seeks forgiveness for the learned; so the angels of heaven and earth remain busy in seeking forgiveness for the learned and they (the learned) remain busy with*

themselves.

*There will be two groups of people; when both the groups are good, the people will be good, and when they are corrupt, the people will become corrupt. These two groups are the rulers and the theologians.*

**But a person can say that as long as I am righteous I will get Paradise; why do I have to go through all the hardships to get knowledge?**

There is no comparison between the learned and the ignorant. Allah made this known to mankind by asking a question in the following verse in the Holy Qur'an. He says:

"... Are those who are knowledgeable equal to the illiterate?" (39:9).

In explaining something of the meaning of this verse the Prophet (ﷺ) is reported to have said:

The superiority of a learned man over an illiterate worshipper is like the superiority of the moon's light over the stars.

Allah has not given any man more excellence than the knowledge of religion; and one theologian is more formidable to the devil than a thousand sincere worshippers.

**What is the position of the scholars of Islam regarding the acquisition of knowledge?**

Ibn Khaldun writes about the importance of ascertaining the truth as follows:

*In his first condition (i. e. when man is in the animal stage of thinking) before he attained discernment, man is simply matter, in as much as he is ignorant of all knowledge. He reaches perfection of his form through knowledge, which he acquires through his*

*own organs. Thus, his human essence reaches perfection of existence. (Ibn Khaldun, vol.2, p.425)*

**We always hear people say that it is necessary to acquire knowledge; it is not possible to be born as a learned person?**

Nobody, except a few of the messengers, e.g. Jesus was born learned although learning is to be acquired. Ibn Masud said that a person should acquire knowledge before his death. Hassan Basri said:

*The ink of the learned will be weighed against the blood of the martyr and then it will be found that the ink of the learned is heavier than the blood of the martyrs.*

Hazrat Ali (RDA) said:

*Glory is due to none other than the learned; they are guided and are proofs to the seekers of guidance; everybody is honoured proportionate to his knowledge, but the illiterate are disgraced, as enemies of the learned. Acquire knowledge, you will be immortal; all men are dead, only the learned live.*

**What should a person keep in mind, during the process of acquiring knowledge?**

In the process of acquiring knowledge one should keep in mind, and aim at benefiting himself and others from it. He should use it to know about the Hereafter. As a result he will want to be sure that he is not misguided. The person must be sure that what he is learning is not an ambiguity, and in fact is real, as truth can be affected by ambiguities and artificial distortions. Prophet Muhammad (ﷺ) is reported to have said:

*Whoso narrates a Tradition from me*

*knowing that it is a false one is a liar.*

*Whoso fabricates falsehood against me intentionally let him seek his abode in the fire.*

**Islam gives the acquisition of knowledge much importance. Can you say why this is so?**

The acquisition of knowledge is so important that Allah began His Final Revelations to mankind through Prophet Muhammad (ﷺ) by commanding him to read and also by telling him about the use of the Pen. This is so different from the trend of the revelations He gave to the previous messengers. For example, the first Commandment to Moses was “Thou shall have no other gods before Me.” To all of them it was the question of taking no other creature for god besides the One True God, Allah.

But in the revelation to Prophet Muhammad (ﷺ) Allah detailed the basic principles of the activities of mans purpose, knowledge, area of activities and status in just a few verses. These are:

“Read in the name of your Lord Who created. (He) created man from a clot. Read and your Lord is most Generous. He Who taught with the Pen; taught man that which he did not know. (96:1-5)

**What kind of impact this revelation had on the Prophet (ﷺ) and on the Arab people?**

In order to understand the kind of impact this had on the Prophet (ﷺ) in particular and the Arab people in general, we must never forget what their chief occupation at the time was. The elite among them were traders and the rest were basically surviving in any form or fashion that was possible. To

such people Allah gave the command to read, and to do research.

The message was so forceful, as the recitation of the Holy Qur’an was such a unique experience that the Arabs took pride in memorizing it and reading it all the time. Besides, the Prophet (ﷺ) gave honour and status to all those who were able to memorize what was revealed. He also commanded some of them to learn the art of writing.

**What was the result for the Arabs’ enthusiasm for learning?**

The effect of the craze for learning to read and write made Islam, in a short span of time, completely abolished restriction of knowledge to particular groups and made it a legacy of the whole of mankind. It eliminated the privilege of the cultivation of knowledge on the basis of class or caste. It made the pursuit of knowledge universal.

The Prophet (ﷺ) endorsed the pursuit of knowledge by telling the companions to seek knowledge even if it is as far as China. So the Muslims, for the first time in human history began to collect in one place the knowledge of the Greeks, Egyptians, Iranians, Indians and Chinese, in fact from all corners of the then known world, in the Arabic Language, in a short period of less than three hundred years.

**The pursuit of knowledge was centred around understanding the Qur’an; were there any other branches of knowledge that was pursued?**

Allah encouraged research into the workings of nature, and in the working of the organs in the human body. For example He says in the Qur’an regarding the acquisition of knowledge about the working

of the universe the following;

Behold, in the creation of the skies and the earth; in the alternation of the night and the day, in the sailing of the ship through the seas for the profit of mankind; in the rain which Allah sends down from the skies, and the life which He gives therewith to an earth that is dead; in the animals of all kinds that He scatters through the earth, in the change of the winds, and the clouds which they trail like their slaves between the sky and the earth, there indeed are signs for a people that are wise, (2:164)

### **Was this also the mission of Abraham, because you say that Muslims are the upholders of the religion of Abraham?**

The mission of Abraham was acquisition and dissemination of knowledge. When he and his son Ishmael were reconstructing the Holy Kaba, they prayed as follows:

*“O our Lord, send amongst them (i. e. the people who shall dwell in this place) an Apostle of their own, who shall rehearse Your Signs to them, and shall instruct them in Scripture and Wisdom and shall sanctify them,” for You are Exalted in Might, Wise”* (2:129)

### **Was this mission ever fulfilled?**

Centuries later, when Prophet Muhammad (ﷺ) was born, Allah told the people the following:

*“A similar favour have you already received in that We have sent among you an Apostle of your own, rehearsing to you Our Signs, and sanctifying you, and instructing you in Scripture and Wisdom and in new Knowledge.”* (2:151)

### **What was the mission of Prophet Muhammad (ﷺ)?**

So the mission of the Prophet (ﷺ) was to purify the people, teach them about God, man and the universe, teach them how to acquire knowledge through science, philosophy and spirituality; and how to apply what was acquired for sustenance, preservation and protection. He is reported to have said:

*To the devil, a learned scholar is stronger than a thousand pious worshippers.*

*Wisdom increases the honour of the noble and exalts a servant as high as to raise him to level of kings.*

### **Was his companions able to understand his mission?**

The companions understood this message very well and Hazrat Ali said:

*Knowledge is better than wealth for the following reasons:*

- *Knowledge guards you but you must guard your wealth*
- *Knowledge dispenses justice but wealth seeks justice,*
- *Wealth decreases with expense but knowledge increases with expense.*

One sage said:

*Nothing is more honourable than knowledge; as while the king rules over the people, the learned rule over the king.*

Another wise man said:

*Knowledge distinguishes man from the lower animals and it is only for knowledge that men are honoured. This honour is not due to a man for his physical strength, because the camel is physically stronger than him, it is not because of his large body, as the elephant has a larger body than his, it is not on account of his bravery as a ferocious beast is braver than him, it is not*

*because of too much eating as an ox has a larger stomach than his; the honour of man is on account of his knowledge and intellect.*

**The Qur'an invites man to explore nature; would you like to comment on this?**

The Qur'an repeatedly asks man to find out about things that he does not know, using the power of observation. It says:

"Do they not look at the camels how they are made, and the sky how it is raised, and the mountains how they are fixed firm and the earth how it is spread out?" (88:17-20)

**But everybody cannot do research?**

Everyone will not have the time to pursue research; so Allah advised the Believers that there must always be a party from among them who should devote their time in doing so. He says:

*If a party of them should stay behind, they could devote themselves to doing research in Religion. (9:123).*

Everybody should try to obtain the knowledge that the scholars acquired during the process of research.

Prophet Muhammad (ﷺ) is reported to have said:

*To rise up at dawn and learn a section of knowledge is better for you than to pray one hundred rakaats. (bowing and prostrating in worship)*

*To seek knowledge is compulsory on every*

*Muslim male and female.*

*He who seeks knowledge to revive Islam and dies in that condition, there will be the difference only of one step between him and the Prophets in the Hereafter.*

**How can an ordinary person acquire knowledge?**

Allah advised Believers to go to those who know to find the answers. In other words each and every body should not give an opinion on any matter. The people should seek guidance from the learned in the particular field of knowledge. Allah says:

*"Ask the learned if you do not know."* (16:43)

**How does Prophet Muhammad (ﷺ) encourage the people to become knowledgeable?**

Prophet Muhammad (ﷺ) is reported to have said:

The worst of men is the one to whom Allah has been pleased to provide with wealth but not with knowledge; who rolls with wealth but no know/edge; who does not fear his Lord therein; nor does he do his duty towards his kinsmen or acts justly therewith.

The man with the best of ranks is a person whom Allah has been pleased to provide with wealth and knowledge; who fears his Lord in respect thereof and performs his duties to his kinsmen and acts duly for Allah about it.





# A Man of God

Sulaiman Petersen

“Greatness is not a teachable nor gain able thing, but expression of the mind of a God made man: teach or preach, or labour as you will, everlasting difference is set between one man's capacity and another's; and this God given supremacy is the priceless thing, always just as rare in the world at one time as another.... And nearly the best thing that men can generally do is to set themselves, not to the attainment, but the discovery of this: learning to know gold, when we see it, from iron-glance, and diamond from flint-sand, being for most of us a more profitable employment than trying to make diamonds out of our own charcoal. Ruskin.

Shah Muhammad Fazl-ur-Rahman Al-Ansari (R.A.) was a great man. His qualities of head and heart had set him apart from and above those of the teeming millions who inhabit this globe. His remarkable and gifted intellect had astounded his teachers as it did those other great minds with whom he came into contact in later years. His forceful personality attracted many and made a lasting impression on the minds of many. His shining character served as a fitting mirror for those who had found in themselves something wanting and reflected ably the mission and the message which he was propounding. Muhammad Fazl-ur-Rahman Al-Ansari (R.A.) was a great man because he was man of God.

## **A Noble Mission**

Greatness of a kind of this man is a rare thing indeed and that he was destined to lead the type of life he had led since his very early years is borne out by the priceless legacy he has left behind a legacy

which entailed years of hard and ceaseless study and struggle, years of arduous sacrifice and relentless upheavals and the doggedness with which he preserved, has earned for himself an illuminated niche in the Temple of Fame. And yet, with all these accolades and showers of praise that was bestowed upon him, he remained, throughout his meaningful life, a simple man. Whether he was addressing a huge gathering in a brilliantly lit auditorium, whether he stressed a point with able academicians, whether propounding theories to his contemporaries or instructing his few students or conversing with the man on the street, Fazl-ur-Rahman Al-Ansari (R.A.) did so with natural grace, ease and dignity; no affection and no pedanticism. Whoever came into contact with him could not help but be charmed by the affable manner of Dr. Ansari and thus was his way of influencing people; especially those who were constantly around him and closest to him. The mission of Dr. Fazl-ur-Rahman Al-Ansari started at an early age. While other young men, his own age, were occupying themselves with current amusements of various sorts, young Fazl-ur-Rahman Al-Ansari was thinking how this world could be made a better place to live in. Dr. Ansari was very much concerned about the conditions of this world. He was concerned because he had set for himself a mission to change the conditions of Muslims particularly and the world generally and he was under no illusions as to what his mission would entail. However, Dr. Ansari persevered in his mission throughout his life and fought with determination and vigor the obstacles that came in his way. He had the

courage of his convictions and fearlessly expressed his opinions without fear of contradiction. Needless to say, all this resulted in him earning for himself a position of eminence in his community; the community of Muslims throughout the world.

Dr. Ansari enjoyed the singular honour of being the first Muslim in the history of Islam to have traveled the world five times for the sake of the propagation of Islam. At times he was heavily indisposed due to Matters of health, domestic affairs organizational affairs etc., but he did not demur his mission. The mission of Islam was uppermost in his mind. But I well remember the visit of Dr. Fazl-ur-Rahman Al-Ansari (R.A.) to the Republic of South Africa. Dr. Ansari visited the Republic of South Africa in 1970 to deliver, it was said, some of his finest lectures. Dr. Ansari traveled the whole country and visited. Cape Town before returning to Pakistan. The first lecture he gave was at the Old Drill Hall, opposite the Grand Parade Centre where, more than twenty years ago a huge crowd listened to an inspiring address by the late Maulana Abdul Aleem Siddiqui (R.A.). The hall was packed to capacity with the result that loudspeakers had to be placed outside for those who came late and could not get into the hall. Dr. Ansari was the guest of the Muslim Assembly (Cape) and I remember the occasion on his very first lecture in Cape Town when the organizer, Mr. M. T. Ajam and the secretary Mr. S. A. Seria, on requesting the men in the audience to make place for the ladies there was no response. But before Dr. Ansari started his lecture he said very simply that it was Islam which introduced the concept of 'Ladies first' in the world and, as if on a given signal, all the men in the audience stood up to offer their

seats to the ladies. This request was greeted with a thundering applause. I vividly remember the opening address of this great orator and the ease with which he recited the Holy Qur'an captivated and fascinated me. In the middle of his lecture I had made up my mind to come to Pakistan and to learn under this man. His lecture was interspersed with clapping from the audience. But the ovation he got at the end of the lecture was deafening. The people had taken him to their hearts; they loved him. There were quite a number of non-Muslims in the audience and I learnt afterwards that four people (it might be more) had embraced Islam under him. He was followed wherever he went and every venue was packed to capacity. A lecture that stands out in my mind was the one he gave at the University of Cape Town. The Rabbi of Cape Town, Professor Lapin and Dr. J. Cumpsty, the Head of the Department of Religious Studies at the University, were the other two speakers. The hall was, again, packed with a multi-racial, multi-religious audience. Dr. Ansari was the last speaker and there came a hush over the listeners; you could hear a pin drop in the silence. There was a roaring ovation at the end of his speech which he took easily and very casually.

The second visit Dr. "Ansari paid to South Africa was as the guest of the Muslim Youth Movement. Dr. Ansari was invited as the guest speaker at the M.Y.M. Convention which was held in Natal. The Convention ended on a Sunday and Dr. Ansari flew down Cape Town with his young host, Hafiz Muhammad 'Abu Bakr, the President of the Muslim Youth Movement of South Africa. Dr. Ansari delivered a lecture the same afternoon hardly a stone's throw away from my house. The Athlone Stadium was the

venue this time and the grand stand was crowded. The 'Ulama of Cape Town were also represented and the President of the Muslim Assembly, Sheikh Muhammad Salie Dien, made the opening address. After the President's address Maulana Ansari requested that the dais be moved nearer to the audience. Hurriedly a few young men, including myself, shifted the entire dais from where it stood in the center of the stadium to a place near the entrance. The audience was entranced. I have asked myself, quite objectively that is, what was it that made Dr. Ansari a different speaker or a different man from other equally, eloquent speakers or orators I have heard and I have since then concluded that it was the man's spirituality; his whole manner suggested a type of humanity that carried with it the unmistakable stamp of spirituality and greatness and also his penetrating gaze. One could feel that gaze boring into one and felt that nothing remains hidden from this man. But the occasion I really enjoyed was the private session Dr. Ansari had with the members of the Muslim Assembly (Cape J. I remember that it was on a Sunday evening and all members were present. (a difficult thing indeed on other occasion). Dr. Ansari arrived dead on time with his host. There were also visitors from Durban and Johannesburg present. It was a very informal session and soon the ice was broken. Dr. Ansari answered the questions of the members with that simple ease and affability that had endeared him to so many. I passed the vote of thanks that night and I remember that I was feeling a bit nervous. All the time while I was speaking Dr. Ansari never once took his eyes off my face but instead of nervousness, I experienced something else and that 'something else' spurred me on, to come to Pakistan. All the lectures of Maulana Ansari were recorded

Minaret

and I made sure that I had my own collection and which I did get eventually. It is a pleasure and an experience just to sit and listen to the lectures of this wonderful man and many of my friends were visibly moved after having listened to one or a few lecture.

The manner with which Dr. Ansari captivated his listeners and the general public was the same manner with which he fascinated and impressed academicians and other learned men whom he had met on his South African visit. Wherever he went he was fittingly feted. The informal discussions he had with professors of various faculties were stimulating, thought provoking and refreshing. Some professors expressed their amazement at the multidimensional academic and ecumenical qualities of Dr. Fazl-ur-Rahman Al-Ansari (R.A.); he won over his opponents with logic and manner.

It is difficult to assess the many sided genius of this man. One has to read his works and one has to talk to his family members and close friends to get some measure of understanding. His thought soared above those of the ordinary man and he was forever preoccupied with matters of the mind.

He was like a father to the students of the Aleemiyah Institute of Islamic Studies and they in turn, looked upon him as a father. Whenever he had the time he would avail himself of the opportunity to come and speak to the students either informally or a lecture would be organized where the students were free to ask questions. In the short time that I had with Dr. Ansari (twelve months, in fact, before his death) and the few discussions I enjoyed with him, opened to me new vistas of thought and vision and I

also learnt a great deal. But the thing that was continuing to astound me was manner — it was so simple. I also remember one occasion when I went with him to his doctor. He had to go for a medical check-up. We spoke of so many things since leaving the house until we reached the doctor's surgery I went with him into the doctor's examination room and while the doctor was examining him he continued his conversation with me and would in between reply to some questions the doctor would put to him. I realized afterwards that only a person who has the fullest convictions that whatever he was doing is right would act in such a manner and I am in no doubt that Dr. Fazl-ur-Rahman Al-Ansari (R.A.) was such a person.

His death came as a terrible shock to all of us; in fact, we were stunned at the news. He lies buried near the entrance to our campus and one cannot fail but be reminded every time one passes his grave that we came here so that we could become missionaries of his caliber who lies buried there. There is also no doubt in my mind that Maulana Dr. Muhammad Fazl-ur-Rahman Al-Ansari (R.A.) was greatest exponent of Dynamic Orthodoxy (his own term!) in the Muslim world. He was also the greatest thinker; he had a full grasp of the

Western mind and fully understood the malady which existed in the world. His Magnus Opus "The Quranic Foundations and Structure of Muslim Society" clearly points out the brilliant intellect of the author. It is rare for one man to have within him qualities of a soldier, a worker and a philosopher; Dr. Ansari had these qualities and more. Despite his philosophical dissertations and sharp logical acumen, he was also very much a practical man as his constant involvement in the administration of the World Federation of Islamic Missions (which he founded) pointed out and the manner with which he would convince a visitor from abroad that the best method to employ for the Muslim community "in your country would be this because, under the peculiar circumstances which you people live, it is best to adopt an attitude of ..."

Muhammad Fazl-ur-Rahman Al-Ansari is no more with those who love him. But his memory will remain evergreen. What better prayer could we offer than to ask Allah Almighty to make us missionaries of the same mould as Fazl-ur-Rahman Al-Ansari (R.A.) so that we could carry on the mission where he left off. I think that is what Dr. Fazl-ur-Rahman Al-Ansari (R.A.) would've wished.

## UNITY

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

(Qur'an 3:103)

# Imam Ja'afar Al-Sadiq

Kind, Pious and Studious

He endeared himself to people by virtue of being free of deviation, exaggerated claims and extremism and he strove hard to purge people's faith of all such aberration. His steering away from political controversies earned him the love of both people and rulers. When he died in 148, Al-Mansoor, the same caliph who had asked Imam Abu Haneefah to put him to a gruelling test, wept.

Honesty of purpose, nobility of aims and disregard for all worldly gains and pursuits were the hallmark of Imam Ja'afar Al-Sadiq (d. 148). He always sought the truth, plain and simple. He never pursued worldly pleasures or matters that might not have clear approval of Islam. He was endowed with insight that helped him tread the path of piety.

A combination of painstaking studiousness and devotions, unflagging piety and fearlessness of none but the Almighty were the essence of his honesty. No wonder he was in awe of mortal: neither rulers, however ruthless, nor people, however numerous, would ever overawe Imam Ja'afar Al Sadiq.

Of him, Imam Malik says: 'I used to attend Ja'afar ibn Muhammad who was always smiling. But whenever the Prophet (ﷺ) was mentioned, he would immediately adopt a very serious attitude. I was his regular visitor for some time, and I never saw him once without either praying, fasting or reciting the Qur'an. He never quoted a Hadith by the Prophet (ﷺ) unless he had performed his wudu (Ablutions). He was never given to idle talk. Whenever I went to see him he would take the cushion he was sitting on to give it to me.

Blessed with an inborn genius, intelligence and insight. Imam Ja'afar Al-Sadiq acquired

vast knowledge, which placed him among the eminent scholars of his age, such as Abu Haneefah (d. 150), Malik ibn Anas (d. 179 and Sufyan Al-Thawri (d. 161).

His exceptional presence of mind glows from numerous reports of his debates with scholars, apostates and opponents of Islam. He displayed finesse in tackling Abu-Haneefah's 40 tough questions, avoiding the pitfalls of scholarly differences which he competently outlined and confirming his own independent opinion.

His IMAN, strength of faith, demonstrated itself in his perseverance in adversity. The heart rending grief at the death of his young child, he bore with equanimity. He wept, but he also remembered God's favours. My Lord, he said, you have taken one, but left me others. You have put me to this test, but spared me what is harder.

He buried his son, with a prayer that was as poignant as demonstrative of his deep faith. We pray God to grant what we love to whom we love, and He favours us with that. When He wills something which distressed us concerning our loved ones we endure with patience. Remembering God's favours when one is struck by a calamity is indeed a rare quality.

In his dealings with people, Imam Ja'afar Al-Sadiq was exceedingly generous, forbearing and patient. When someone did

him wrong, he would pray Allah to forgive him.

He was most courageous. No surprise, considering he was a descendent of Sayyidna Ali (RDA), the bravest of the Companions of the Prophet (ﷺ). The truth, he spoke without fear whether he was in the presence of a caliph or governor regardless of how unwelcome it was to them.

His was an awe inspiring personality: people were overwhelmed in his presence so palpable was the feelings that exuded from him. But Imam Ja'afar Al-Sadiq was a most kind person. He treated people with humility.

The turbulent times of Al-Sadiq gave rise to many groups and trends: most of them were political to start with, later taking on a religious cover. Groups like Kaisaniyah and Khattabiyah claimed to be supporters of the Prophet's descendants; trying to attach themselves to Imam Ja'afar Al-Sadiq they also claimed his support. But their deviant views were such that they went beyond the pale of Islam.

For example, the Kaisaniyah believed in the re-incarnation on the present Imam of the spirit of his predecessor and claimed that God may change His mind according to events. The Khattabiyah gave Al-Sadiq the status of Godhead, alleging that God's spirit was embodied in him.

Imam Ja'afar Al-Sadiq was resolute in opposing all such views and denounced such groups, making clear that they were not Muslims. He totally dissociated himself from their claims, declaring unequivocally that he has nothing to do with them and that they had no support from him whatsoever. Moreover he sent messengers to Iraq, where they had some following, to explain

to people that none of their views was sanctioned by him and that he would be the first to take them to task. He declared his true faith and earned much respect.

There was similar turmoil on the intellectual stage: people were engaged in trying to undermine Islam spreading ideas and belief that were alien to Islam. Some claimed that man has no free choice in what action he takes everything takes place by God's will. Therefore, a person who commits all sins is the same as another who does all kinds of good deeds, because the actions of both are by God will and neither has control over his actions. Others believe that a person who commits a cardinal sin, or even a small sin, becomes an unbeliever. Against all these, Ja'afar Al-Sadiq was very active, explaining the true Islamic beliefs and presenting them clearly to people.

During his lifetime, a great political event took place, namely the overthrow of the Umayyad caliphate and the rise of Abbasid. In planning the overthrow, the Abbasids were working in close cooperation with their cousins, the Alawi descendants. In fact, people believed that the new rulers would belong to the Alawis, the descendents of Ali-ibn-Abu Talib (RDA). But this was not to be.

Imam Ja'afar Al-Sadiq did not aspire to any political position, not even to be a caliph. He did not care who was the caliph. He was devoted to his scholarship. Yet, some people suggested that he was entitled to be the caliph more than any of the Abbasids.

The second Abbasid caliph, Abu Ja'afar Al-Mansoor, was very sensitive to any call to replace the new Abbasid rule, particularly after some groups advocated the appointment of Muhammad ibn Abdullah ibn Al-Hasan, known as Al-Nafs al-Zakiyah,

as caliph. This led to a battle which ended with the killing of Al-Nafs Al-Zakiyah and his brother Ibraheem by Al-Mansoor's troops.

Suspecting Ja'afar Al-Sadiq of supporting the uprising – a suspicion reinforced by his courtiers – the caliph summoned him to Kufah, and reproached him severely. However, Imam Ja'afar Al-Sadiq's assurance that he took no part in any plot or rebellion and was in principle, against it calmed Al-Mansoor.

Some courtiers keen to ingratiate themselves with the caliph continued to play him with reports of Ja'afar Al-Sadiq's complicity in this and that plot. Perhaps believing such reports might not be totally unfounded, Al-Mansoor called Ja'afar Al-Sadiq over to Baghdad several times. And each time he felt increasingly reassured that the reports were false. Thus Al-Mansoor's respect for the scholars grew, whom he treated with great hospitality on his visit to Iraq from Madinah al-Munnawwarah.

Ja'afar Al-Sadiq who enjoyed meeting people and fellow scholars was able to do so on some of his visits. People loved him dearly, particularly when he became the head of the Alawi household. He endeared himself to people by virtue of being free of deviation, exaggerated claims and extremism. These visits also gave him an insight into the sort of deviant claims some groups were making concerning the Alawi descendant. He strove hard to purge people's faith of all such aberration.

His steering away from political controversies earned him the love of both people and rulers. When he died in 148, Al-Mansoor, the same caliph who had asked Imam Abu Haneefah to put him to a grueling test, wept.

Historian Al-Ya'qoobi mentions that Ismail ibn Ali, a close associate of the caliph once found him weeping. When he asked him the reason, Al-Mansoor said; The master, the great scholar and the last of the best household has died. That was Ja'afar ibn Muhammad. He was of God's chosen people and a leader in doing what is good.

What Al-Mansoor said about Ja'afar Al-Sadiq was the truth. As a distinguished scholar, he earned the respect of the entire Muslim Ummah, especially its most celebrated scholars such as Imam Abu Haneefah and Imam Malik. He continued to be revered by scholars of succeeding generations, starting with Imam Al-Shafi and Imam Ahmad ibn Hanbal, up to the present.

Ja'afar Al-Sadiq was a great scholar and educationist, a man of superior thinking and superb understanding of Islam and its teachings. His heritage needs in depth study. In the matter of fiqh, Imam Ja'afar relied on Ijtihad based on the Qur'an and authentic Hadith and rejected analogy as a basis of evidence to deduce rulings. Ijtihad therefore forms a distinctive part of his school of law.



# Takaful and Modern Islamic Global Market

Dr. Rukhsar Ahmed

According to the Islamic law, public welfare and social security are fundamental obligations of the Islamic state. The vast financial resources that a social security system requires will come from the government revenue, including Zakat.

This charitable contribution ranges between 2.5 percent and 10 percent of a person's or organization's yearly income.

Zakat illustrates that any approach to Islamic insurance must not only acknowledge the importance of economic growth but of social justice as well. Insurance products that do not do both will not appeal to the Islamic market.

More than a billion Muslims live around the world, comprising 20 percent of the world's total population. They are the majority in forty-five countries; comprising 40.7 percent of the population in Africa and 20.2 percent of the population in Asia. About ten million Muslims live in North America and in Europe. It is also one of the world's fastest growing religions.

Islamic law, or Shari'ah, is derived from the holy book of Muslims, the Qur'an, and from Sunnah, the Prophet Muhammad's (ﷺ) sayings, practices and living habits. Shari'ah classifies all human activities into five categories: (1) commanded; (2) recommended; (3) indifferent; (4) reprehended and (5) prohibited.

Commanded activities include honouring business contracts, paying Zakat (charitable contributions to society) and respecting parents.

Recommended activities include helping neighbours and strangers in need. Indifferent activities are those conducted by legal businesses and personal activities that do not harm others.

These three categories fall under the broader classification of normally acceptable, or halal, behaviour. Halal business practices include computer programming and manufacturing, energy production, telecommunications, chemical manufacturing, textiles, transportation, Agricultural development and international trade.

Reprehended activities include unrestrained selfishness that leads to exploitation, abuse and hoarding of wealth.

Prohibited activities include the manufacture or marketing of alcohol, gambling products, interest-based financial products, pork and pornography.

Reprehended and prohibited categories fall under the broader classification of normally unacceptable, or haram activities.

Shari'ah provides the legal guidelines of political and economic systems for Islamic society. Business managers that ignore these standards do so at their own risk. Western companies that have tried to introduce gambling casinos or alcohol-serving bars into Muslim countries, for example, have encountered strong opposition and in some cases their temporary establishments have been set on fire.

To appreciate Takaful (Islamic insurance),



therefore, it is necessary to understand Islamic tenets about interest and insurance.

### **The Interest:**

From a historical perspective, the Bible states that taking interest on a loan is wrong. In ancient societies most loans existed to help people survive hard times rather than to invest.

Interest was seen as unjust because it meant charging continuously for money that could only be spent once.

During the Protestant Reformation, Calvin argued that the poor should still be given loans without interest but that otherwise it was acceptable to charge interest on a loan as long as the rate was reasonable and the security was not excessive.

He dismissed the Biblical strictures against interest because they were designed for a society much different from the mercantile one in which he lived. The Christian issue moved from the ethics of interest to the ethics of the rate of interest.

Such changes in religious views on interest, however, are not universally accepted. In Islam, Interest (riba) is prohibited; Muslims can neither receive nor give interest. Numerous Qur'anic verses indicate that Islam permits trade but forbids usury or riba.

Islamic religious scholars argue that riba leads to a manipulative, strained relationship between people; exacts another's property without counter-value; distracts and often prevents people from taking part in active professions for social well-being; and enables the rich to exploit those in financial need.

### **Insurance:**

The Islamic insurance market is huge and relatively unexplored by Western insurance providers.

According to some reports, the deposit assets held by Islamic banks increased from nearly \$5 billion in 1985 to over \$60 billion in 1994 and continue to grow.

As a result of a higher literacy rate, rising income levels, and the desire of devout Muslims to live their lives according to Islamic law, there seems to be a growing demand to buy halal insurance products.

This provides an opportunity – and a challenge — for domestic and foreign insurance companies to introduce new insurance products that are allowed under Shari'ah.

Islamic scholars are divided into two groups regarding insurance: the conservatives and the modernists.

The conservatives assert that insurance of any kind is haram because: (1) it is an implicit wagering contract; (2) it is a contract based on uncertainties and prone to exploitation; (3) it is an attempt to supersede the Will of God; (4) most insurance business is based upon riba, which is haram; and (5) the values exchanged between the insurance company and the insured are not equal.

The modernists, on the other hand, proclaim that any insurance not based on riba is halal.

They contend that insurance is neither gambling nor wagering because in gambling, one creates a risk when none exists. Through insurance, the insured tries to eliminate the adverse economic consequences by eliminating the already existing risk.

Shari'ah opposes uncertainties that lead to disputes based on exploitation, fraud, ignorance and coercion. But the insured knows exactly how much he or she is willing to pay for buying economic security; and the insurance company has reduced uncertainty through actuarial calculations of probability.

In addition, the modernists argue, insurance has the noble purpose of reducing or eliminating the adverse psychological and economic circumstances that are caused by certain anxiety; it creates peace of mind.

The modernists also argue that accepting the will of God does not prevent one from avoiding perils and preventing accidents. The purchase of insurance is an intelligent measure for the reparation of losses in the event of an accident or calamity.

While it is true that non-Islamic insurance companies invest part of their funds in interest-bearing bonds and mortgages, interest alone is not a requisite for an insurance programme.

Funds can be gainfully used through alternate interest-free channels such as common stocks, real estate investment trusts, equity mutual funds and partnerships.

Interest-free banking systems have already demonstrated that financial institutions can operate successfully by opening profit and loss-sharing accounts through equity investments.

### **Takaful (Islamic Insurance) as An Alternative Solution:**

Most Muslims adhere to the modernist view. They believe that insurance can be carried out in accordance with Shari'ah.

While some conservatives continue to avoid

insurance products in any form, the impressive range of Islamic insurance products and providers shows that the Islamic insurance market has a bright future.

After the first successful Islamic insurance company was started in Sudan in 1979, the idea of Islamic insurance has gained much ground. Currently, there are Shari'ah-compliant insurance companies in Malaysia, Indonesia, Saudi Arabia, Tunisia, Luxembourg, Sudan and Bahrain.

As this global trend continues, the insurance world will witness a change in the design and marketing of insurance products in order to comply with Islamic law.

Whether insurance is organized by the private or public sector, or by quasiautonomous public corporations, it will have to abide by Shari'ah in all transactions.

There is no place for *riba*, but that does not mean socially responsible, profit-sharing forms of Islamic insurance are not possible. In fact, insurance products that adhere to Islamic law are diversification opportunities for conventional Western companies. The primary model of private Islamic insurance is called *Takaful*, which is similar to Western reciprocal insurance exchanges.

*Takaful* companies engage in two types of business: family *Takaful* business (life insurance) and general *Takaful* business (non-life insurance).

Family *Takaful* business includes life insurance, accident insurance, health and disability insurance, mortgage life insurance and endowment insurance for college education.

Life insurance policy maturity periods range

from only ten to forty years. General Takaful business are contracts of joint guarantee to provide property and liability coverage's, including fire, auto accidents, personal accidents, public liability, fidelity losses, machinery break-downs, bonding, sprinkler leakage, workers compensation and marine insurance.

Shari'ah dictates that Takaful should be conducted through partnership financing (mudaraba) in which the Takaful operator, the entrepreneur and the participants (policy holders or investors) share profits or losses according to a prearranged ratio.

The contract between the operator and participants specifies how the profit or losses will be shared. The generally accepted ratio is 70/30 between the participants and the operator for a family business and 50/50 for the general business.

All Takaful installments paid by participants are deposited into two separate accounts: the participant's account (PA) and the participants special account (PSA). PA is investment account (a substantial portion of the installment is deposited into this account for savings and investment).

The balance of the installments is credited into a PSA or tabarru account that pays the covered losses. The proportions of installments credited to the two different accounts are determined by an actuary.

These practices are enforced by a Shari'ah supervisory council in most Islamic countries. The council can refuse or deny a business registration if an applicant fails to comply.

#### **Takaful Industry:**

Takaful products are available from companies such as Takaful Nasional Sdn Bhd and Syarikat Takaful Malaysia Bhd in Malaysia, Syarkat Takaful Singapura (Agencies) Pte Ltd in Singapore, and Qatar Islamic Insurance Company in Qatar.

Islamic insurers can also obtain reinsurance from Asean Retakaful international Ltd (ARIL) through the first Shari'ah – compliant offshore investment producer, Takaful Lil-istithmar.

The Islamic world represents a vast, untapped market for Western businesses. Cultural differences, however, can make it difficult for Western interests to adapt to this market, especially when faced with Islamic beliefs, such as restrictions on insurance transactions, that run counter to Western systems. As global tension and trade continues to grow, successful global partners must understand each other's beliefs and leverage that understanding for commercial exchanges and fruitful business relationships.

(Courtesy: Business Recorder)



# Polygamy: Cure or Curse

Abdul Wahid Osman "Belal"

"ISLAM", says Lady Evelyn Cobbold, "is the religion of common-sense. It is the most practical religion and the one most calculated to solve the world's many perplexing problems and to bring to humanity peace and happiness."

It is so only if we have a correct knowledge, proper understanding and true appreciation of the teachings of Islam, which definitely lead us to the conclusion that the real beauty manifests itself by practicing religion according to its inner spirit, and whatever Islam has made incumbent is reasonable and meant for the good of those who care to follow, for the teachings of Islam always aim at the upliftment and elevation of humanity.

A close and deep study of the Holy Qur'an and the authentic traditions is very necessary to understand the religion of Islam as preached by the Holy Prophet Muhammad (ﷺ).

No religion is more misunderstood today than Islam. The fault is not of Islam but of the ignorance which prevails because of meagre Islamic propaganda.

Hostile critics and sworn enemies of Islam level a false charge against it that it has encouraged licentiousness by legalizing polygamy. We shall see how far it is true.

Polygamy was practiced since the days of Patriarch Abraham, and several passages of the Bible show that it was not regarded unlawful. Plutarch mentions that polygamy was permitted among the ancient Greeks. Among the Romans, Mark Antony had two wives; and Emperor Valentinian granted permission to all his subjects for marrying

several wives, if they pleased, to which not a single Bishop raised his voice in protest. Clotaire, King of France, his sons Heribartus and Hypericus, Pepin and Charlemagne, Lothaire and his son, Arnophus VII (Emperor of Germany and a descendant of Charlemagne), Frederic Barbarossa, and Philip Theodotus (King of France) all had several wives.

In early times, from the days of Ceasar, people also practiced polyandry, i.e. plurality of husbands, five or ten husbands having one woman as a wife among them. Celibacy was encouraged by Roman Catholic missionaries, for they had a very low idea of marriage. Marriage with a widow was considered bigamy and punishable by religious law. So monogamy took its place.

On 22nd November, 726, Pope Gregory in a reply to Boniface, Confessor of Lower Germany, wrote: "If a wife be attacked by a malady which renders her unfit for conjugal intercourse, the husband may marry another, but in that case he must allow his sick wife all necessary support and assistance."

In or about the middle of the sixteenth century several works were published in defense of polygamy by Christians like Bernardo Orchimus, General of the Order of Capuchins, and Lysarus under the penname of Theophilus Aleuthes. In Uxor Hebraica Selden proved that polygamy was allowed not only among the Jews but among all other nations.

The famous English poet, John Milton, was a distinguished defender of polygamy. He proved in his Treatise a Christian Doctrine

that the Bible supported polygamy.

The above facts show beyond any shadow of doubt that by sanctioning polygamy the Holy Prophet Muhammad (ﷺ) did not introduce anything new, and a comparison of the past with the present clearly shows that an improvement was made on it by narrowing down the limits.

Therefore it is wrong to think that polygamy sanctioned by Islam is a curse instead of a cure, for it was Islam and only Islam that gave woman a place in society which she occupies and feels proud of, which was never the case before Islam's appearance when she was considered to be a mere chattel.

Polygamy can prove a curse if the following Qur'anic verse is misunderstood wherein permission to take four wives is granted:

"Marry women of your choice, two or three, or four; but if ye fear that ye shall not be able to deal justly then only one or (a captive) that your right-hands possess. That will be more suitable, to prevent, you from doing injustice."

This verse is found in the fourth chapter, i.e., An-Nisa, of the Holy Qur'an and was revealed at a time when Muslims were kept engaged in wars for defending their Faith and themselves against enemies who were determined to wipe them out from the surface of the earth.

The number of Muslims was already few and went on decreasing. Thus women lost their husbands and children their fathers.

After the Battle of Uhud, under such circumstances, there were only two alternatives: (i) either leave the widows and orphans uncared for or (ii) allow women to take up prostitution for satisfying their

sexual needs and maintaining themselves. Both were hateful in the eyes of Allah and the Holy Prophet Muhammad (ﷺ). At least Divine Revelation guided to a solution by permitting limited polygamy.

Only through limited polygamy could the surplus female population be provided for, and the women could satisfy their sexual needs within legal bounds, economically supported and helped in increasing the population.

So polygamy is a cure. No doubt Islam allows a man to take four wives, but not for sensuous pleasure. There are certain conditions. If the first wife is unable to bear children or remains chronically ill, or if one wants to support the widows and orphans by marrying the widows he can marry more than one wife.

In the Western countries where polygamy is not practiced, women leading single lives suffer from physical and mental ailments, or turn into professional prostitutes.

Dr. Oswald Schwarz says in *The Psychology of Sex*: "A large part of woman's body is organized for gestation, and if a woman is denied the fulfillment of her physical and mental organization, she withers. But in motherhood she acquires a new spiritual beauty, which by far outshines any damage her body may have suffered."

In the same book, the writer at another place writes: "Every organ of our body wants to function, and if it is prevented from doing so, the whole equilibrium of the organism is disturbed. Thus, a woman needs a child not because of her maternal instinct or any moral sense of duty imposed on her from without but because her Whole organism is built for the purpose of bearing a child, (Continued on page #. 4)

# Role of Islam in the Development of Thought and Culture

M. G. Rasul

Before the advent of Islam wrong conceptions and perverted ideas had taken possession of the minds of the people the world over and the world civilization prevailing at the time stood on the verge of collapse. In such a world Islam appeared as a mighty revolutionary force. It made a clean sweep of the existing order and brought new conceptions and new values of life. This, indeed, brought a revolution, the like of which the world had never witnessed.

In pre-Islamic times various nations of the world, however advanced, had no ideal to pursue and even if there was any, it was surely not worth striving. Striving for an ideal was a thing quite foreign to the nature of almost all nations of the world. And those who had any ideal at all, it was at best a parochial one. The mighty nations reduced the weaker ones to subjection for mere political aggrandizement or for economic exploitation or for the satisfaction of their peculiar whims and ambitions. But none of them had any ideal to set up or any ideology to offer to the subjugated people. The consequence was mutual hatred and rancour, and the ill-feeling that was engendered between the conquerors and the conquered continued for an indefinite time, more often than not culminating in violent internecine conflicts.

But Islam has never justified the subjugation of human beings for the acquisition of pelf and power or for any other selfish motive. The Prophet (ﷺ) of Islam invited people to the fold of Islam not to be his slaves nor to accept the Arab

domination, but to submit to the Ideal which could unite diverse creeds and races of all religions. Islam is the only religion which has placed before mankind a definite goal of life and the one supreme Ideal, which Dr. K.A. Hakim explains as the unity of all Reality called God. And further, Islam has called upon mankind to worship the one Ideal called God and to practice social justice, disregarding the difference of creeds and races. To live and die for this Ideal is the supreme duty of a Muslim. And he can wage war only when he is obstructed in the attainment of this Ideal or when injustice, intolerance and tyranny by self-seeking individuals cause social disorder, disturbing the universal harmony and order.

Besides being a mighty revolutionary and dynamic force, standing for one supreme Ideal, Islam came to solve the problems of humanity at large. The Prophet (ﷺ) did not think in terms of his co-religionists only, but he pondered over the ills of all mankind and aimed at establishing a universal brotherhood and in fact set up a polity based on perfect justice and equality for all. Unlike Plato, who dreamt only of a Greek city-state, three-fourth of whose population consisted of slaves with practically no civil rights, and for whom the rest of the world was a barbarian world, the Prophet (ﷺ) was not satisfied with the successful foundation of a city-state in Mecca or Medina, nor was he satisfied when the whole of Arabia came within the pale of Islam. He was so solicitous of the well-being of humanity that he keenly desired to

spread the message of Islam not only to the Arabs but to the people outside Arabia. It is a historical fact that he sent envoys to Persia, Rome, Yemen and some other lands with the message of Islam. And it is only because of his love for humanity that he suffered persecution at the hands of the non-believers, yet with unabated zeal and unflagging spirits he carried on his mission of emancipating mankind from unbelief and ignorance. His clemency and kindness to his enemies at the height of his glory and power stands unique in the annals of human history as a striking proof of his profound love for humanity.

Strangely enough, Aristotle, the Greek philosopher, held the opinion that slavery was a natural system and as such was justifiable. On the contrary, Islam reckons the liberation of a slave as a virtuous act. The early Muslims, who happened to be wealthy, were in the habit of liberating slaves from their masters by payment of money. Not only that, slaves were accorded high status and position in the Islamic society. There are instances of slaves being raised to the position of generals under whom persons of ancient noble lineage used to serve. In fact slaves like Zaid Osama, Anas and Belal enjoyed an enviable position in the Islamic society and body-politic.

But the condition of slaves in the non-Muslim countries of the world presented a striking contrast. The slaves, what to speak of Greece, Rome, Christian Spain, but all the world over, were not allowed any opportunity and scope in the management of the affairs of the society and the state. Rather, the slaves were ruthlessly treated by their masters, so much so that life became an intolerable burden to them.

Nietzsche, the German philosopher, believed only in the 'Aristocracy of the Superman' and he cherished profound hatred for the common man. The history of Islam stands as a clear refutation of the ideas of Nietzsche. I cannot help quoting here the marvelous observation of Iqbal on this point: "The democracy of Islam did not grow out of the extension of economic opportunity; it is a spiritual principle based on the assumption that every human being is a centre of latent power, the possibilities of which can be developed by cultivating a certain type of character. Out of the plebeian material Islam has formed men of the noblest type of life and power. Is not then the democracy of early Islam an experimental refutation of the ideas of Nietzsche?"

The later history of Islam too demonstrates the truth that slaves have always been honoured in the Islamic world. The Slave Dynasty of Delhi, the Mamluk Dynasty of Egypt, the Ghaznavid Dynasty and the Abyssinian Dynasty of Bengal, are an eloquent testimony to the fact that slaves were deemed competent by their masters and the Muslims of that time for the highest positions in society.

Another remarkable advance made by Islam was in the conception of life and universe. The Greeks, the Christians, the Buddhists and protagonists of some other creeds used to maintain that things temporal were all abominations and as such they were all to be discarded. Plato, the Greek philosopher, believed that all worldly things were illusory and unreal and things beyond sense-perception were the only Reality; in the light of this view-point life and this material world become meaningless. Buddha identified life with evil and himself renouncing the world kept himself aloof

from all contacts with society. The Christians too held similar views with regard to this world. The Pope and the bishops were concerned only with religious rites and ceremonies and the kings only concerned themselves with worldly affairs. So life was divided into watertight compartments.

But Islam has approached this problem from a new angle. Islam has repudiated any conception of the bifurcation of life into secular and spiritual. From the Islamic standpoint even worldly things are spiritual, if judged in their true perspective. Since the world is not an isolated creation and the life hereafter will be determined by the life lived here, this world is no less important or significant than the other world. Life is an indivisible whole and activities of the entire life of a Muslim are a series of religious performances. To a Muslim religion is not offering of prayers and meditations alone in a convent or a mosque, but it is actual social life lived in accordance with the Ideal. Islam, therefore, has denounced asceticism and mystical quietism. Even no man is fully spiritual who seeks his own personal salvation in isolation from society. Iqbal so beautifully says: "The spirit of all true prayer is social. Even the hermit abandons the society of men in the hope of finding in a solitary abode the fellowship of God." It stands to the credit of Islam that, unlike Christianity or any other religion, it does not aim at developing only the spiritual self in man, but, in the words of Iqbal, "recognizing the contact of the ideal with the real, says 'yes' to the world of matter and points the way to master it with a view to discover a basis for a realistic regulation of life."

Now an important point emerges out of this discussion with regard to man's relation to his society. When man is an integral part of society, for his material and spiritual

development he must keep himself in close touch with society and concern himself seriously with social problems. The Prophet said: "It is the duty of every man to remove evil actively when he sees it, and if he cannot do it, to protest against it in words, and if he cannot do even that, to detest it in his heart which is the least manifestation of Faith." "If God's good men," rightly observes Dr. K.A. Hakim, "leave the social and political life of man alone, to go its own way, then by the perversion of the economic and social structure even the goodness of the good individuals will be jeopardized." The Prophet (ﷺ) has, therefore, observed that "if in a society some people do evil and others do nothing to prevent it, then all of them will be engulfed in ruin, the good as well as the bad, because the good have been only passively good and done nothing actively to prevent evil."

Now if a religious man cannot keep himself aloof from society, how can he cut himself adrift from politics, which too forms a vital part of his life? Now-a-days, religion and politics are considered incompatible and the influence of the former on the latter is deemed to be baneful, and, therefore, religion now has been at best a private or personal affair, and it is not allowed to have any say in the affairs of day-to-day life. But it goes without saying that this is altogether a misconception.

It is religion alone that can keep the evil propensities in check and can restrain a man's egoism or selfishness and direct him to sacrifice his petty interest for the larger interest of the nation and humanity. As religion embraces the whole of a man's life, politics, which is part and parcel of man's life, cannot fall outside the scope of religion. And, as a matter of fact, religion, as Islam has demonstrated, exercised very healthy



influence on the political aspect of man's life. The time of the Prophet and the early four Caliphs, though short, is none the less an eloquent testimony to what man can achieve in this world when religion is allowed to play its role in the political life of a nation.

The wave of intolerance against religion that swept over Europe after the Dark Ages and over Russia after Czarist rule was due to certain factors, which it is interesting to analyze. The Church of Europe was responsible for smothering individual freedom and hindering the pursuit of knowledge, thereby obstructing the free development of humanity. The organized Church had always sided with autocracy and social injustice and upheld the domination of class by class. In the French Revolution there was a violent outburst of indignation against the Church and people wanted to be ruled by reason only and by the principles of liberty, equality and fraternity. In the Russian Revolution we see an active anti-God campaign, God being conceived as the 'arch-enemy of man.' Thus Europe shook off the influence of religion highly detrimental to the healthy growth and development of its national life. It, therefore, developed its science and regulated its life freely as the separation of Church and State was accomplished. These reactions have, however, their justifications. But it should not be forgotten that religion by itself is not an evil. Religion, when misapplied by interested people, produces surely bad effects. But it would be sheer folly to hold religion responsible for that. Like religion science, which is so useful for mankind, produces disastrous results for them, when it is misused.

In modern times we are witnessing the demoralization rampant in our society, as a

result of the separation of religion from politics. In the words of Iqbal:

جدا ہو دین سیاست سے تو رہ جاتی ہے چنگیزی

(When religion is separated from administration what remains thereafter is barbarism).

"The theory of the divorce between the spheres of politics and morality," writes E.H. Carr, "is superficially attractive, only because it evades the insoluble problem of finding a moral justification for the use of force. "And "force in politics," elsewhere he says, "is always the instrument of some kind of group interest."

Now we come to the theory of force as the basis of the state. But Austin's theory of force in the light of the above viewpoint does not appear to be convincing. Force is undoubtedly one of the essential factors but force alone can hardly maintain and sustain a state, unless it is backed or supplemented by the good-will of the people. If the citizens of a state do not render willing obedience to it and to its laws, no amount of force can compel them to do that; even if they are coerced into submission, the effect will neither be abiding nor wholesome for the state; the germs of discontent and disaffection will eat into its vitals and will ultimately sap its foundation. History is replete with such instances. Therefore, a state, in order to be strong and stable, must have a large popular sanction behind it.

It goes without saying that Islam has discredited the theory of Force as the basis of the state. In the days of the Prophet (ﷺ) and of the Rightful Caliphs the Islamic state was based on the people's consent and at the time of the Prophet (ﷺ) not even police force was in existence.

Prof. Laski says: "Our civilization is held together by fear rather than by goodwill." Elsewhere he also says that goodwill too plays some part in the act of preserving our civilization.

From the Islamic standpoint fear of God more than anything else plays a considerable part in maintaining our civilization and culture and the other checks can never be so effective as this. It was fear of God pre-eminently which restrained Muslims from all anti-social and irreligious activities in the days of the Prophet (ﷺ) and Khulafa-i-Rashedin, when the Muslims stood on the most exalted standard of character ever reached by any people at any time in this world. And history bears witness to the fact that when the fear of God disappeared from the hearts of the Muslims in later times, they deviated from the path of rectitude and committed excesses. But when the fear of God is fully embedded in the hearts of the people, it prevents them from committing wrongs in a more effective way than the fear of the police or coercion of the state.

Another notable achievement of Islam is the abolition of theocracy as it prevailed in Christendom. The Pope in Europe was regarded as the keeper of the people's conscience and he wielded almost unlimited power and authority over the people and sometimes even challenged the supremacy of the King. He was supposed to be infallible and whatever he ordained or deemed fit for the people was considered right.

But Islam sharply differed from this view. In the words of Iqbal, "the essence of 'Tauhid' as a working idea is equality, solidarity, and freedom. The state, from the Islamic standpoint, is an endeavour to transform

these ideal principles into space-time forces, an aspiration to realize them in a definite human organization. It is in this sense alone that the state in Islam is a theocracy, not in the sense that it is headed by a representative of God on earth who can always screen his despotic will behind his supposed infallibility."

But the history of Islam presents a different picture. Islam has shattered not only the belief in the infallibility of the Pope but also the Divine Right theory of kingship which held sway over the minds of the people of Europe for a considerable period of time. Islam has rejected outright the Western theory 'the king can do no wrong,' and has regarded the caliphs or the rulers of the Islamic state as answerable to God for their actions and has subjected them to public criticism in view of the fact that they have been the repositories of the Divine Trust in the shape of the state.

This brings us to the concept of sovereignty in which, too, Islam broke new ground. As against monarchy, oligarchy and popular sovereignty, Islam introduced Divine sovereignty, according to which sovereignty of the whole universe lies with God, Who is the ultimate disposer of all affairs. God, in the capacity of the Lord or the Sovereign of the Universe, is alone entitled to frame rules of conduct for man and laws for the society and state. Unlike laws formulated by human beings the Divine laws are infallible, since they emanate from one Who is the most wise and All-knowing. In the application and enforcement of these laws in the Islamic state the rulers are to be guided by the advice of the people or their representatives. Thus, from the Islamic stand-point, laws are not the 'expressions of the general will of the community.' as Rousseau observed, but are expressions of

the will of God, expressions not of an arbitrary will, but of a benign will which wants man to attain the highest stature of his personality and realize the Ideal through obedience to the laws ordained by Him.

In another respect Islam gave the lead to all the so-called advanced countries and nations of the world—it was in respect of liberty of conscience. The Jews, the Christians and other civilized nations before the emergence of Islam were the most intolerant people and used to shed innocent blood, being swayed by religious fanaticism. Bitter animosity and hatred prevailed amongst the different races culminating in bloody conflicts. When this was the state of affairs all the world over, Islam preached the gospel of toleration and adopted liberty of conscience as its cardinal principle. Wherever the Muslims established their sway, they followed this principle in their relations with the subject races. There have been deviations no doubt, in the cases of Tamerlane, Nadir Shah and a few other rulers, but they are exceptions from the general rule and are not to be treated as ideals. However, the Muslims, by their tolerance, established the Reign of Law instead of the Reign of Terror and thereby won the goodwill and esteem of the subject people. The observation made by historian Finlay in this connection is worth consideration: 'The liberty of conscience was an idea almost unknown to any but the Muhammedans.'

All this advancement in thought and culture, and the world hegemony that the Muslims achieved, was due pre-eminently to their

conception of character. Besides understanding character in its most comprehensive meaning, nothing was held so dear and precious as character; they preferred character to noble birth, immense riches, high pedigree and all other worldly things. Character to them was the supreme test judging the worth of a man or a nation. The Qur'an says:

ان اكرمكم عند الله اتقكم

(The most honoured amongst you in the eye of Allah is the one who is the most virtuous.)

The sublime teaching embodied in the above verse of the Qur'an inflamed the zeal and stirred the souls of the Muslims. As acquisition of virtue was declared as the noblest object of a man's life and the surest means of winning the pleasure of God, the Muslims vied with others in the attainment of that supreme object.

It stands to the credit of Islam that instead of riches, nobility of birth, position and pedigree it adopted character as the determining factor of judging the intrinsic merit of an individual or nation. Aristocracy, which has been so long dependent on noble descent, enormous riches, high social status, etc., which were not within the reach of any and every human being, was now made attainable by character. Thus in place of aristocracy of birth, wealth, rank and position, which was confined to the limited few, Islam brought aristocracy of character, which, we know, is definitely a realizable ideal.



## علم و حکمت

(لفظ ”علم“ (۸۳۳) بار قرآن میں آیا ہے)

کیا جاننے والے اور نہ جاننے والے یکساں ہو سکتے ہیں؟ اور نصیحت تو عقل رکھنے والے ہی قبول کرتے ہیں۔ (الزمر۔ ۹)

اسلام علم و حکمت کو مومن کی گمشدہ میراث اور حصول علم کی کوشش کو ہر مسلمان پر فرض قرار دیتا ہے۔ اللہ نے اپنے حبیب محمد ﷺ کو دعا کی ہدایت کی کہ آپ دعا کیا کیجئے۔ اے میرے رب میرے علم کو بڑھا۔ علم (سائنس) اشیاء کی ماہیت کے بارے میں جاننے کا نام ہے اور حکمت معلوم اشیاء کی حقیقی قدر معین کرنے کی صلاحیت کا نام ہے۔ عقل و دانش ایک ایسی نعمت ہے جو اللہ نے کسی نہ کسی درجہ میں ہر مخلوق کو عطا کی ہے۔ حقیقی دانش مندی وہی ہے جو اس صلاحیت کو مثبت استعمال کرے۔ کتاب حکیم بار بار انفس و آفاق میں موجود نشانیوں کے بارے میں تدبر، تفکر، تعقل کا حکم دیتا ہے۔ مسلمانوں کا عروج بھی اسی سے وابستہ رہا اور جب ہم نے اس سے منہ موڑ لیا اور مغربی اقوام نے اس کو اپنایا تو ان کو عروج حاصل ہوا۔ علم ہماری میراث تھی۔ لیکن ہماری غفلت نے آج یہ صورت پیدا کر دی کہ ہم اپنی میراث سے ہی غافل ہو گئے۔ مسلمانان عالم کی پسماندگی، غربت اور جہالت سے نکلنے کا واحد علاج جدید علوم و فنون کا حصول ہے۔ آپ ﷺ نے فرمایا کہ ”جو شخص حصول علم کیلئے نکلے وہ جب تک واپس نہ آئے وہ اللہ ہی کے راستے میں ہے۔“

(ترمذی)

انتخاب/مولانا ابو فہیم انوار اللہ خان

آپ جدید مادیت، سوشلزم اور عیسائیت کے خلاف برسر پیکار رہے اور آپ نے مسلمانوں کو ان تمام باطل ازم سے سوز کر کر آن مجید اور حضور اکرم ﷺ کی سیرت طیبہ کی طرف مائل کیا اور اس کے لئے آپ نے ایک نعرہ بھی بلند فرمایا جو عالمگیر شہرت کا حامل ہے۔ ”پلٹ آئیں قرآن کی طرف اور پلٹ آئیں محمد ﷺ کی طرف۔“

بحیثیت مجموعی ڈاکٹر حافظ محمد فضل الرحمن انصاری القادری کی شخصیت ایک اعلیٰ مدیر، مقرر، مفکر، مبلغ اسلام، معلم، مصنف، روحانی شخصیت اور عصر حاضر میں لوگوں کے لئے بہتری کروار کا ایک جیتا جاگتا نمونہ تھی۔ آپ کی ساری زندگی تعلیم و تبلیغ اسلام میں گزری، آپ اپنے دور کے بہترین صحرائے مقرر تھے۔ تقریر کے علاوہ تحریر میں بھی آپ نے اپنی صلاحیتوں کا لوہا منوایا۔ آپ بلند پایہ افکار اور مقصدیت کے حامل جاذب اسلوب ادیب تھے۔ آپ نے بیس سے زیادہ کتب تصنیف و تالیف فرمائیں۔ اسلام کے بہترین داعی تھے اور تمام دنیا کا پانچ بار تفصیلی تبلیغی دورہ کرنے کا منفرد اعزاز پانے والی شخصیت جو مشرق و مغرب یعنی ایشیا، افریقہ، امریکہ اور یورپ میں بے حد مقبول تھیں۔

تین جون ۱۹۷۴ء کو آپ علیہ الرحمہ اپنے خالق حقیقی سے جا ملے۔ جس تبلیغی مشن اور خدمت خلق کا آغاز آپ نے ۱۹۵۸ء میں کیا تھا اس مشن کا علم آپ ہی کے صاحبزادے جناب مصطفیٰ فاضل انصاری صاحب کے ہاتھ میں ہے۔ جو اپنے والد ماجد کے عظیم مشن کو آگے بڑھانے کے لئے شب و روز اپنی تمام تر توانائیاں صرف فرما رہے ہیں۔ اللہ رب العزت حضرت صاحبزادہ صاحب کا سایہ عاطفت اس ادارے پر تادیر قائم رکھے۔ آمین

تھی۔ لیکن مقالہ اس قدر بلند پایہ تھا کہ سب سے بڑے مخالف اخبار ”سٹریٹس ٹائمز“ ہی نے اس کو ممتاز طریقہ پر چھاپا اور محض چھاپا ہی نہیں بلکہ اس کے نامور انگریز ایڈیٹر نے اس کے دلائل کے وزن کا اعتراف کرتے ہوئے ڈاکٹر حافظ محمد فضل الرحمن انصاری القادری کو ”دقیق نظر اور وسیع علم رکھنے والا منطقی“ کے لقب سے یاد کیا۔

یہی وہ وقت تھا کہ شاہ محمد عبدالعلیم صدیقی القادری نے اپنے پیارے داماد کو بطور مرید نہ صرف تمام سلسلوں میں قبول کیا (مثلاً قادریہ، چشتیہ، نقشبندیہ، سہروردیہ اور شاذلیہ) بلکہ آپ کو اجازت اور سند بھی عطا کی۔ یہ سب معاملات حلیم کعبہ میں ادا کئے گئے اور اس طرح آپ کو روحانی امور سرانجام دینے کی ذمہ داریاں بھی سونپ دی گئیں۔

ڈاکٹر حافظ محمد فضل الرحمن انصاری علیہ الرحمہ ایک عرصہ تک حضرت شاہ محمد عبدالعلیم صدیقی کے زیر تربیت رہے اور ہر قسم کی اعلیٰ تربیت حاصل کی جو ایک ممتاز اور جہاندیدہ مبلغ اسلام، عظیم عالم دین شاہ محمد عبدالعلیم صدیقی القادری میرٹھی دے سکتے تھے۔ اپنے مرشد کریم کے زیر سایہ ۱۹۳۲ء سے لے کر آپ علیہ الرحمہ کی وفات تک ڈاکٹر فضل الرحمن انصاری وہ واحد شخصیت تھے جو پوری دنیا میں شاہ عبدالعلیم صدیقی کے دست راست رہے۔ ڈاکٹر انصاری علیہ الرحمہ اسلامی تبلیغی مشن کے بہترین ادیب اور مصنف تھے اور عملی تبلیغی میدان میں عظیم مبلغ تھے۔ یہی وجہ ہے کہ سیاح عالم مولانا شاہ عبدالعلیم صدیقی میرٹھی علیہ الرحمہ کے ۱۹۵۴ء میں وفات پانے کے بعد تمام حلقہ علمییہ نے ۳۰ جنوری ۱۹۵۵ء کو حافظ محمد فضل الرحمن انصاری القادری کو شاہ عبدالعلیم صدیقی القادری میرٹھی کا بڑا خلیفہ مجازاً امیر منتخب کیا۔

الاقوامی تبلیغی مشن سنگاپور اور ملایا سے شروع ہوتا ہے۔ آپ اپنے مرشد کریم حضرت شاہ محمد عبدالعلیم صدیقی القادری میرٹھی کے حکم پر سنگاپور اور ملایا کے سفر پر تشریف لے گئے۔ اس تبلیغی سفر میں حضرت انصاری صاحب نے جس شاندار انداز سے اپنے فرائض کو انجام دیا اس کی مثال ہم اس واقعہ سے یوں دے سکتے ہیں:

ماہ اپریل ۱۹۳۸ء میں ایک قانون کا سوودہ موسومہ ”ملایا کی وفاقی ریاستوں کے لئے حدود شرعی کا قانون“ وہاں کی وفاقی قانون ساز اسمبلی میں پیش ہوا اس کا پیش ہونا تھا کہ سنگاپور اور ملایا کے اخبارات میں اس کے خلاف ایک طوفان اٹھ کھڑا ہوا۔ اکثر و بیشتر اخبارات غیر مسلموں کے تھے انہوں نے نہ صرف اس قانون ہی کی مخالفت کی بلکہ اسلام کو مورد طعن بھی بنایا۔ مشرق بعید کے سب سے اہم روزنامہ ”اسٹریٹس ٹائمز“ نے حملے کا آغاز کیا اور پہلا ہی ادارہ اس عنوان سے لکھا ہے ”مسجد جائے یا جیل“ دوسرے اخبارات بھی خدائیزری اور اسلام دشمنی میں پیچھے نہ رہے۔ اس کی قیادت نامور انگریز اور چینی صحافی اور سیاست دان کر رہے تھے اس لئے طوفان برابر بڑھتا گیا۔ دوسری جانب اس قانون کی حمایت انتہائی کمزور تھی۔ چند مسلم صحافی بھی اس طوفان میں بہہ چکے تھے کمزوری کی کیفیت مسلسل بڑھتی رہی تا آنکہ ڈاکٹر انصاری صاحب اس قانون کی حمایت کے لئے کھڑے ہوئے۔ آپ نے ایک طویل فاضلانہ مقالہ لکھا جس میں مخالفین کے ایک ایک اعتراض کا دندان شکن جواب دیتے ہوئے اسلامی قوانین اور ان کے فلسفہ کی برتری کو ثابت کیا۔

ڈاکٹر حافظ محمد فضل الرحمن انصاری کی عمر اس وقت ۲۳ سال

پر وسیع و بلند پایہ تحقیق کا کام کیا۔ ”اسلامی اخلاقی ضابطہ اور اس کا مابعد الطبیعیاتی پس منظر“

Islamic Code Of Moral And Its  
Meta Physical Back Ground کے نام سے اپنا مقالہ پیش فرمایا۔

اس عظیم تحقیقی مقالہ پر آپ نے انٹیک لگن اور جستجو کے ساتھ تحقیق کا حق ادا کیا اور بالآخر ۱۹۷۰ء میں آپ نے Ph.D پی ایچ ڈی کی اعلیٰ ترین تعلیمی و تحقیقی سند حاصل کی۔ اس تحقیقی کام پر ممتاز عالم، ڈاکٹر منظور احمد صاحب سابق سربراہ شعبہ فلاسفی، کراچی یونیورسٹی نے کہا:

It is, indeed a comprehensive account of the moral code provided by the Quran , a like of which , to my knowledge has not been formulated with such an extensiveness by any one in the history of Muslim literature.

”یہ درحقیقت قرآن کے پیش کردہ اخلاقی ضابطہ کی جامع تفصیل ہے۔ مسلم ادب کی تاریخ میں دقت نظری اور وسعت علمی سے لکھی گئی اس کتاب کی کوئی نظیر میرے علم میں نہیں ہے۔“

ڈاکٹر حافظ محمد فضل الرحمن انصاری نے حضرت شاہ محمد عبدالعلیم صدیقی القادری کے ساتھ صرف ایک مبلغ صحافی اور مصنف کی حیثیت سے ہی تعاون نہیں کیا بلکہ بیرونی ممالک میں ایک عملی مبلغ کی حیثیت سے بھی تعاون فرمایا۔ جس کا آغاز ۱۹۳۷ء کے پہلے بین

## جامع العلوم و مرکز عشق و عقل شخصیت

مولانا محمد سرفراز صابری: پرنسپل الجامعہ العلمیہ الاسلامیہ

ڈاکٹر حافظ محمد فضل الرحمن الانصاری القادری علیہ الرحمہ درس نظامی کے فاضل قرآن حکیم، حدیث نبوی ﷺ فقہ اور کلام میں وسعت نگاہ کے حامل، جدید سائنسی مضامین طبعیات (فزکس) ریاضیات و حیاتیات میں ماہر، علوم عمرانی، تاریخ، معاشیات، سیاسیات و نفسیات میں بھی کامل تھے۔ آپ نے تمام عصری علوم کی تحصیل دین اسلام کے حقائق و رموز پر عبور حاصل کرنے کی نیت صالحہ سے کی تھی۔ شاید اللہ تبارک و تعالیٰ نے اس صدی میں دور حاضر کے تقاضوں کو مد نظر رکھتے ہوئے علوم قرآنیہ کے بیان و ترویج ہی کے لئے ڈاکٹر حافظ محمد فضل الرحمن الانصاری القادری کو پیدا فرمایا تھا۔ اس بے مثال جامعیت کے ساتھ ساتھ صوفیاء کرام کے مشہور سلاسل اربعہ قادریہ، چشتیہ، سہروردیہ اور شاذلیہ کے تربیت یافتہ، مسند بیعت و ارشاد پر فائز تھے۔ آپ کی ذات و ہرگز تھی جہاں عشق و عقل دونوں آکر ملتے ہیں سیاح عالم، عظیم مبلغ شاہ محمد عبدالعلیم صدیقی القادری رحمۃ اللہ علیہ کی چشم کرم نے ڈاکٹر محمد فضل الرحمن الانصاری صاحب کے قلب و دماغ کو حضور اکرم ﷺ کی محبت کے نور سے منور کیا تھا۔ الغرض اس صدی کے ایسے عظیم مفکر اور مبلغ دین تھے جن کے بدل کی تلاش میں نگاہیں ایزدیاں اٹھا کر ہر سو اٹھتی اور مایوس لوٹ آتی ہیں۔ بقول اقبال

ہزاروں سال زنگس اپنی بے نوری پہ روتی ہے  
بڑی مشکل سے ہوتا ہے چمن میں دیدہ و دیدار پیدا

ڈاکٹر حافظ محمد فضل الرحمن الانصاری صاحب انگریزی زبان میں سحرانگیز تقریر فرماتے تھے، یورپ اور امریکہ کے دانشوروں،

ادیبوں، شاعروں، فلسفیوں کے مجمع میں بار بار آپ نے تقاریر فرمائیں جس سے بے شمار اہل قلم و دانش آپ علیہ الرحمہ کی سحرانگیز تقریر سے متاثر ہو کر حلقہ بگوش اسلام ہوئے۔

بحیثیت مصنف آپ انگریزی اور اردو زبان کے ایک مشاق قلم کار تھے۔ بالخصوص مغربی اقوام میں اسلام کی اشاعت کے لئے آپ نے اپنی تصنیفات میں انگریزی زبان ہی کو استعمال کیا ہے۔ آپ نے اپنی پہلی تصنیف 'The Beacon Light' 'مشرعل راہ' اٹھارہ برس کی عمر میں پیش فرمائی تھی۔

ڈاکٹر انصاری علیہ الرحمہ کے دل میں اسلام اور ملک کی محبت تھی۔ تمام مذاہب اور مشرقی و مغربی علوم کے ماہر تھے، اسی مہارت علمی اور فراست مومنانہ کے سبب آپ نے اسلام کی اصل روح کو بہترین شکل میں پیش کیا، آپ اپنے مقصد میں کامیاب رہے کیونکہ بہت سے غیر مسلم ان کی فراست، بصیرت، خلوص محبت اور جذبہ کو دیکھتے ہوئے اسلام لائے اور انہیں خوبیوں کی وجہ سے آپ اسلامی دنیا میں بہت بڑا مقام رکھتے تھے۔

ڈاکٹر محمد فضل الرحمن الانصاری رحمۃ اللہ علیہ بے انتہا محنتی، جفاکش اور جذبہ خدمت اسلام سے سرشار تھے۔ آپ نے اپنی تحقیق اور علمی جدوجہد کو رواں دواں رکھا اور عظیم مسلم جامعہ ہی سے ڈاکٹریٹ کی کوششیں جاری کر دیں۔ (ڈاکٹر آف فلاسفی) کے محقق کی حیثیت سے پانچ سال فلسفہ جدید کی روشنی میں اسلام کے مابعد الطبیعی اور اخلاقی فلسفہ پر کام کرتے ہوئے قرآن مجید، حدیث فقہ اور اسلامی فکر