



# THE MINARET

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

*Siddiq Ahmad Nasir*

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

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

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

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

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

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

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

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

This brings us to another point we

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

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

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

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

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

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

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the scientific spirit, will we be able to develop, increasingly, a self-generating scientific tradition inside the Muslim world which can lead in the course of time to a technological take-off and to true economic

and industrial independence — something which is only possible when the approach of Muslims today ceases to be imitative (in a furtive guilty fashion) of the scientific achievements of others but becomes truly creative in its own right.

# Tazkiyahand Islamic Leadership

*Nisar Ahmad*

*(Extract from Qur'anic Foundations & Structure of Muslim Society by late Dr. F.R. Ansari [R.A.]*

The foundation of Islamic Society are basically ethico-religious. Hence, anyone who honestly comes forward to lead the Muslims to the goal prescribed for them in the Holy Qur'an should possess a personality refulgent in its spiritual, moral and intellectual dimensions. This is the verdict of the Qur'an, and this is the verdict of Islamic History.

But how can such a personality be built? By mere emotionalism? By mere mysticism? By mere intellectualism? By mere ritualism? By mere formal puritanism? By mere externalism? By mere ritualistic missionary-ism? By mere political agitationism in the name of Islam? No. A thousand times. No.

The only alchemy which can transform the human personality into 'pure gold' is the alchemy of the rigorous discipline of tazkiyah, with its rigours enhanced in the measure of the height of achievement desired. This is what has been taught and demonstrated by the Holy Prophet (ﷺ) and this is what has been practiced throughout Islamic history by those who had truly grasped the dynamics of leadership in Islam and were consequently able to achieve historic success. One such personality was Saiyyid Abd el-Qader Al-Jilani of Baghdad, the Ghaus al-A'zam (Grand Master) of the Qaderiyyah Spiritual Discipline, who builtup, with the spiritual dynamism of his personality and without any political power, the forces that crushed

the masses of the Crusaders' barbaric hordes entrenched in Palestine at that time, on the other.

The Holy Prophet (ﷺ) came as Messenger of God, having been ordained by Allah as such at the dawn of Creation. Hence, he needed no spiritual exercise for earning that office. But we find him with drawing from the life of the world to the Cave of Hira, in the stark solitude of wilderness, for fifteen years before he proclaimed his divine mission. Then, throughout his ministry, his exercise in the transcendental dimension with its spending of nights in prayers and the days in fasting and prayers, in the midst of handling the multifarious duties relating to the most glorious and comprehensive revolution in human history; with its majestic austerity enshrining extreme selflessness; with its flowering in the moral domain at the highest level and with the flood of multi-dimensional blessings for humanity surging from his august-personality-that exercise is the most conspicuous trait of his character. In that he established the Sunnah for every future Islamic Leader.

There were in history many of his followers who realized the obligations of this Sunnah, in opposition to other leaders whose personal limitations kept them away. One of the glorious products of this Sunnah was the great Saiyyid Abd el-Qader al-Jilani<sup>ؒ</sup>, to whom we have referred. It is recorded in history that, in imitation of the Holy Prophet's exercise of retreat to Hira, he was accustomed to retreat to the forest every evening during the course of his

formal education, and after the completion of that education with drew to the wilderness and stayed there in solitude for many years in total devotion to God, finally acquiring through an extremely rigorous discipline that high level of tazkiyah which not only elevated him to great eminence in godliness but enabled him to change the course of history.

The history of Islam is studded with host of other spiritual luminaries, commonly called Sufis, on whom the rigorous discipline of tazkiyah bestowed greatness in their achievements for the cause of humanity. Among them was Khwaja Mu'in al-Din of Sanjar (later of Ajmer) who alone with his spiritual dynamism and without any army or political thrust, pitched the banner of Islam in the heart of an inimical and alien population, changing the course of history in the South-Asian Sub-Continent permanently. Among them was Sheykh al-Islam Abdullah al-Ansari of Herat who fought with his spiritual armour alone against the corruption of the tyrants and brought them down to their knees with masculine grace. Among them were the Sufis of the Naqshbandia Order who, under the most adverse circumstances when the prestige of the Muslim was at its lowest ebb, conquered, without any means and purely through the power of their spiritual personalities, the hearts of the haughty enemies of Islam who had destroyed the political power of the Muslims under Halaku Khan, defeating at the same time the Buddhist and the Christian religious forces that were fully entrenched in the

field. And, among them were a host of others who, through their Tazkiyah and in contradistinction to those Muslims religious leaders who were devoid of tazkiyah, acquired the glorious distinction of becoming the sole pioneers in respect of the most difficult task of converting vast and wide spread human communities to Islam.

Alas, the Islamic leaders of today have turned their backs on tazkiyah, with the result that they cannot benefit even the Muslims, not to speak of humanity at large. And the world of Islam presents a scene of unspeakable mass destruction of Islamic values, with the forces of the new-fangled secular 'isms' pouncing upon the Muslim communities like vultures.

The world of Islam will have to revive the pursuit of comprehensive tazkiyah in accordance with the norms and principles laid down in the Qur'an and the Sunnah, in order that genuine Islamic leadership of the Muhammadan Pattern emerges on a high level and in a large measure and acts fruitfully for the fulfillment of the mission of Islam.

As matters stand in respect of the Muslim religious leadership of the present day, neither those who are popularly known as Sufis nor those who have become anti-Tasawwuf, and neither the political agitators among the 'Ulema nor the professional preachers and writers among them, seem to possess any chances of achieving success in defeating the forces of evil that sway the world.



## Al-Zahrawi

### One of the greatest Arab surgeons of medieval times

*Dr. Abdul Ali*

The religion of Islam, whose main mission is to build an ideal and healthy society on earth, so that mankind may be able to cultivate all the physical, mental, spiritual and other inherent faculties to the fullest possible extent, which God, the Creator, has bestowed upon man giving him the status of being the noblest creature in the universe, could not have remained without inspiring its followers to improve their health and fight diseases, because sound physical and mental health is essential not only to enjoy the fruits of the universe, but also to understand the purpose of life as well as relationship with the Creator and other human beings.

With a view to achieving this objective Islam brought about a revolution in the art of preserving and restoring health by laying down fundamental principles for the improvement of both physical and psychic hygiene. It has shown such a great care for the maintenance of health as to give it primacy over all other considerations. The sick Muslim is granted a number of concessions on different occasions of performing religious rites. It even permits him in case of emergency to eat prohibited things such as blood, flesh of dead animals and of swine, etc., instead of letting him die of hunger.

It is worthy of mention in this context that

George Bernard Shaw has, in his book *The Doctor's Dilemma*, highly applauded the medical importance of Islamic teachings in general in building a healthy society. He has described that when Britain conquered the Muslim Sandwich Islands (now the Hawaiian Islands), it compelled the population to renounce Islam and adopt Christianity. And no sooner did it succeed in replacing Islam by Christianity than this led to out-break of epidemic diseases in the Islands. "because the formulators of the superseded native religion, like Mahomet, had been enlightened enough to introduce as religious duties such sanitary measures as ablution and the most careful and reverent treatment of everything cast off by the human body, even to nail clippings and hairs; and our missionaries thoughtlessly discredited this godly doctrine without supplying its place, which was promptly taken up by laziness and neglect."

Thus inspired by the Qur'an and the sunnah (practice) of Prophet Muhammad (ﷺ), the Arabs cultivated the science of medicine with great zeal, and made spectacular achievements in almost all the branches connected with the curative science, namely, medicine, pharmacy, surgery, the art of nursing patients and organization of hospitals, etc. In fact, it is

they who introduced experimental methods into the study of diseases and their treatment at a time when their European counterparts looked upon some serious diseases like small-pox and epidemics as manifestations of the wrath of and punishment from God.

The Arabs patronized medical researches on a wide scale. As a result, a large number of Arab physicians flourished, who became the harbingers of modern medicine. Of the original Arab writers on medicine, Ibn Zakariya al-Razi, author of *al-Hawi*, an encyclopaedia on medicine; Ibn Sina, author of the *Cannon of Medicine*; Abul Qasim al-Zahrawi, author of *al Tasrif*; Ibn Zuhr, author of *Kitab-ul-taysir fil-Mudawa wal-tadbir* or *Facilitation of the Therapeutics and Diet*; and Ibn al-Nafis, discoverer of the circulation of blood, to mention only a few, are very famous.

Of the above-mentioned Arab physicians, Abdul Qasim al-Zahrawi (936-1013 A.D.) honoured in Europe as Albucasis, was undoubtedly the greatest surgeon of medieval times. He was born and brought up at Zahra,-the royal suburb of Cordova the capital of Muslim Spain, which compared in grandeur and magnificence with Baghdad and Constantinople. He studied medicine and other current Islamic sciences at the schools of Cordova. He soon flourished as a distinguished physician-surgeon, following which he was appointed by Caliph al-Hakam II as his court physician.

Al-Zahrawi was a devoted surgeon. Both medical students and patients flocked to him from all parts of Europe and the Muslim world for advice and treatment. In the words of Will Durant, "Cordova was in this period the favourite resort of Europeans for surgical operations".

His claim to fame rests on his medical encyclopaedia titled *al-Tasrif li man ajaz an-il-talif* (an aid to him who lacks the capacity to read big books). This book is divided into thirty sections, in the last of which he has summed up the surgical knowledge of his time. It also contains illustrations of about 200 surgical instruments, most of which the author had designed and developed himself.

The surgical part of the book was early translated into Latin by Gerard of Cremona. Later, it was translated into Hebrew, French, English and into the dialect of Provençal also. Various editions of the book were published at Venice in 1497, at Basel in 1541 and at Oxford in 1778.

It was considered so indispensable for medical students in those days that the famous French surgeon Guy de Chauliac (1300-68) appended its Latin version to his own book on surgery. Further idea of the importance of the book can be derived from the fact that for about five centuries it was taught as the standard text on surgery at the universities of Salerno in Italy and Montpellier in France as well as at other early schools of medicine in Europe.

In his capacity as physician–surgeon, al-

Zahrawi rendered valuable services to humanity by making numerous researches and inventions which helped lay the foundations of surgery on modern lines. He introduced such new ideas as cauterization of wounds, crushing a stone inside the bladder and the necessity of vivisection and dissection.

The surgeon performed such delicate operations as had never been done before. As he himself has narrated, once a small girl cut at her throat with a knife for the purpose of committing suicide. Having severally wounded her windpipe, she fell unconscious. This meant a sure death in those days. However, the victim was immediately detected and brought to the surgeon. When he examined the wound, he found that her jugular vein was not affected, only the windpipe was severely cut, from which wind was passing. He stitched the wound, treated and cured the girl. It is worthy of mention that he was the first to have used thread of silk for stitching wounds.

He also performed cesarean operations and wrote in detail about them. Oral surgery and dentistry were also highly

developed by him. He made sophisticated instruments to cleanse dirty teeth as well as to pull off decaying teeth. Besides, he developed the art of setting artificial teeth made from the bones of animals.

Furthermore, his diagnosis and clinical account of various diseases have been found to be very accurate. For instance, describing his observation on rabies he says that the disease occurs more frequently in winter than in summer. The mad dog is scared by its own shadow. As regards human rabies he explains that hydrophobia is caused by "an extreme dryness of the brain and the invasion of the body by bile". Being a surgeon, he has suggested cauterization of the wound with a hot iron or cupping glasses. He has also prescribed the use of diuretics, sudorifics, purgatives, the absorption of pure wine and hot baths.

This brief introduction of al-Zahrawi as surgeon gives a clear idea of the fact that the lofty achievements and performances of modern medicine have deep roots in the researches made by Arab physicians and surgeons of medieval times.





# Islamic Ideology and the Present Economic Plight

*M. Shahnawaz Agha*

The topic is interesting but we have to view it from a research-platform, which is not myopic, it is mega and macro. When we view Sharia (our ideology) we view it with our soul, our heart, our very existence. What can any Muslim want more than a society which is governed and is subservient to the Sharia? We, most of us, however desire this as a social legacy, without questioning our actual actions! Friends, Sharia as we speak of is the Islamic Sharia, and this has to be addressed in logical totality. Islamic jurisprudence tells us that the philosophy of law in Islam is based on individuals interacting for rights and obligations with the society and vice versa. If this is what it is, we cannot assert that 'circumcision' is forcefully, compulsively, enforceable and the renouncement of 'interest' *riba* is tactfully, strategically, out-of-necessity deferred for a future date! Because we are not a 'super power' (so-called) we must remain oppressed and hold-back! While this is ofcourse in blatant denial of the orders of Allah on which rests the ideology of the Republic, we must pause here to view the absurdity of our plight. First examine: (1) the history of society; (2) the history of mankind; and (3) the history of economics from the Islamic perspective. We need to do this to understand the right course and how we are derailed. More, this will also reflect the future course as a

Muslim nation.

Society, however, for governance has evolved only on the expansion of the 'knowledge base'! This knowledge base has expanded at both poles and the factors which are the maxims, extend from 'extreme materialism' to 'extreme-mysticism'. We can see an example of 'extreme materialism' in Europe and 'extreme mysticism' in India.

At all times human civilization remains divided into two. groups, the 90 percent plus category, where commoners, like myself am placed, and 10 percent or less where the top echelon poets, thinkers, rulers, writers the intellegencia are placed. Every time the knowledge base of the 10 percent or less floats down to the 90 percent 'plus people it is presumed that human civilization has moved a notch ahead. The amazing feature ofcourse was, and is, and will remain the presence of a super knowledgeable handful in society who are futuristic, and most often interact in disregard of the 10 percent with the 90 percent plus commoners, disseminating their knowledge freely. These super intelligent people were and remain gifts of Allah to society and they have had always posed a threat to the rulers, therefore were eliminated. Allah in His wisdom ofcourse insures that the knowledge base with these super Intelligent does actually go to the

people before they leave the society in any given period of time. These are the martyrs who are at the heart of human history and they will continue to live there for they give all and take nothing from society. They are the actual heroes! The 10 percent or less in their share in history have always tried to institutionalize themselves by enslaving their brother man, (as captive labour) by building awesome monuments, by amassing wealth, by usurping profit centres like land—the common wealth of nature, and their defence strategy has been in playing ‘Lord’, ‘King’ and ‘God’ —These are the scum of society, the social parasites, the losers as evidenced by history!

Let’s now move to the history of economics. Man in his greed to avert poverty and protect his role as God addressed production for profit. From the wheel to the micro-chip his effort has been commendable but ironically without ratification by the hallmark of social technology. He (man) has ravished, usurped, marauded land, the common wealth-of-nature, such that he has left the globe with a hole in its atmosphere and has left the people secular ‘animals of consumption’. The spirit to co-exist and share, be just and meritorious is no more and we have a ‘world-order’ for secular economic gain as the only super agenda to reckon with. Here the latest civilization which has 5.7 percent of the global population engaged as its elite labour, are feeding a handful of goods-of-money. These 5.7 percent people are consuming

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70 percent of the global resources and the economics of the world is a devastating lunacy. The crises of their economic order for whoever, the ‘illuminati’ the Bauer or Rothschild families be—all notwithstanding, is the machine. It must keep producing!

Western economics has four factors of Production—Land, Labour, Capital and Enterprise. The Islamic factors of production are much the same. The dichotomy however is only in the status, acquisition, utilization and end purpose of all four factors! In Islam land belongs to Allah and is only leasable from society for a specific use and at a cost, Labour is the supreme monitor of production for its is labour for which production itself is necessary. Everybody is a labourer and therefore cannot be captive and cannot be without compensation. Capital is the by-product of labour and free from *Riba*; therefore, the fiscal health of a nation is ‘real asset-based’ and not determined by the volume of production but instead by the volume of labour. Enterprise again is for the service of the people and therefore contained within the regeneratable maxim of natural resources.

We will pause here again to examine economics from the periscope of sharia or lets say our ideology.

Viewing the state of affairs in the field of economic planning one can conclude without illusions and most absolutely, that not only the higher but even the basic principles of our ideology have been

dumped into the gutters. In effect what we are doing and saying, is that we will go for the sharia in parts. In parts, that protects or provides a profit centre for us and no more. Since my acclaims have never been the handi work of a critict must carry my readers to the plaint of a writ in consonance with our ideology. Here are some assumptions legal and social.

(I enlist for you few of those which have no dissent amongst, all sects (so-called) of the Muslim people).

1. Islam enjoins a tooth for a tooth and an eye for an eye.
2. Ordains labour as the prime factors of production, above capital and above land and enterprise.
3. Prohibits landordism, in fact designates land as the common-wealth-of-nature for the equitable utilization by the people.
4. Negates political boundaries.
5. Ordains universal brotherhood with material justice; (within the Ummah).
6. Forbids class systems in society.
7. Forbids 'riba' in all manifestations.
8. Equates one unit of labour to one unit of the medium-of-exchange (money).
9. Prohibits all tax revenue from people except through land utilization; and in a voluntary way through *zakat*.
10. Provides for the exercise of 'free-will'

by individuals.

11. Ordains quality consumption in place of wasteful consumption.
12. Respecting the rights of individuals in societies forbids ravishing of the common-wealth-of-nature through a regulative regime of sociological engineering.
13. Islam enjoins unity among Muslim people with Allah as the only super power.
14. Enjoins material justice.
15. Compels the global society to be viewed in a clear divide of Muslim and non-Muslim people.
16. Establishes and protects the sovereignty and territorial integrity of the land in use of the Muslim people all over the world.
17. Forbids the shedding of Muslim blood by Muslims.
18. Enjoins a social order which is free of poverty and destitution.
19. Ordains compulsive and continuous migration (physical intellectual) freely all over the globe.
20. The principal activity for life to remain in the search of the truth (development).
21. Forbids hoarding of material wealth.
22. Negates sects and sectarianism.

All the above make up for some of the very basic points of our ideology. To elucidate one can identify in reference to context of the Qur'an one whispers in your ears, he is the '*khannas*'; the other enslaves you, the politician; and the third comforts you in your plight the cleric! These are all partners set to rob the 'one' you. The one you is your unity and politics robs you of your unity and there-on you cease to be a monotheist.

These wiz kids are not alone in this ball-game of upholding our slavery there are more classes of people who have similar personal vested interests to protect for economic gain. The official clergy would like to rob society (9:34 Al-Quran); the policing *chowkidars* once in uniform wish to be accepted by society with a hallow around their heads; and the respected members of the political cadre who sit in the 'august' (so called) assembly wish society to worship them as gods of destiny and ultimate wisdom.

Now, the state in a new classic definition has four five institution as pillars to shaft the people (people who are the *raison d'être* of the state). We people who are required to shutup and remain enslaved in the hands of the top echelon of power that make-up the states' destiny!

The issue of the structure of the state apart, which needs to be challenged as one which is based on poly-theism, lets view for the purpose of this narration the economic plight of this country in view of

the ideological dictates some of which are enlisted above:

- (a) We have a debt of US\$ 34 billion plus and this cannot be settled by PRs 34 billion because the 'one unit of our labour' is 55 times inferior than one unit of Western labour by acceptance of our economist.
- (b) We have no liberty to advance in material technology to match the West because we are irresponsible and cannot manage material high technology-by acceptance of our politicians.
- (c) We have to fight a legal battle in American courts instead of our own or International courts for the recovery of our money, usurped in contractual default by the USA in the F-16 aircraft supply case.
- (d) We have to allow colonist in the structure of the World Bank and IMF, to operate on our soil, as we cannot do without borrowing on interest.
- (e) We cannot do away with conventional banking as the principal institution supportive of '*riba*'.
- (f) We cannot devise a tax regime exclusive to land revenue.
- (g) We cannot resource mobilize wealth except through the promotion of *riba* (interest); because we deny 'material justice' and deny the Islamic view point on wealth vis investment into

production / productive activity —  
sociologically engineered.

One has to pause here (as this list can go into triple figures) and think what are we really upto! Is the ideology we represent any good after all or are we following a course of deception to promote a social and economic regime of the west in the garb of Islam,—denying the real thing!

The economic managers of this country should take notice that if you do not let this country revert to its ideology — the dictate of Allah, and keep the people of this country in the state of economic servitude and deprivation such that disables them to

rise in hoards and make their homes and destiny then social doom is round the corner. A doom — that will more likely envelope you than them! Societies move from extreme materialism of (Europe's' like) to extreme mysticism (futurism) (India's like) and the balance is often missed out. The balance is in 'material justice' in the equitable utilization of land, in the sharing of the common-wealth-of-nature by paying for it. The emergence of religions in the history of man has been for just this reason and both the vedic (East) and semite (West) origin of prophets came to establish this balance.

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(Continued from page # 19)

Islamic history shows that all the rights accorded to non-Muslims were actually implemented by Muslim governments. Non-Muslims were always allowed opportunities of growth similar to Muslims, talented non-Muslims were greatly honoured and given high offices. Muslims can also take just pride in the fact that unlike other civilizations, Islamic one cannot be accused of conducting forced conversions, witch hunts, inquisitions and holocausts. In fact, Muslim territories often served as refuge for non-Muslims facing oppression and persecution in other places.

Spain, under Muslim rule, was the only place in Europe where Jews could live with absolute 'safety and dignity. After the fall of Muslim Spain, Jews were expelled from there, and they found a sanctuary in another Muslim realm, i.e., the Ottoman Empire. Muslim India is another example. Despite centuries of Muslim rule, majority of its population remained non-Muslim. It is a well-known fact that Muslim rulers even made generous donations to temples and other religious places of Hindus, etc. It is also interesting to note that, according to Al-Maqrizi, all the famous churches of Cairo were built during the Muslim rule.

(Courtesy: DAWN)

# The Islamic Concept of Life and Suicide

*Farid Uddin Ahmad*

When man turns away from worldly involvements and submits himself to God's will in an attitude of humility and unassuming modesty, a voice is heard by him:

*"O, my Lord, show us the straight path".*  
(1:6)

In this he openly admits that God alone has the power to confer on him the consciousness of some purpose. His admission of faith is a prelude to his total submission to the will of his Creator.

Looking carefully at the universe and its constitution we "find that each pebble and particle of this universe is created with some purpose, here the admittance of the purpose of creation is articulated by human beings but at another place God himself declares in the Holy Qur'an;

*"And We created not the heavens and all that is between them, in play. We created them not save with truth: but most of them know not".* (44:38-39)

The real purpose of all creations is man himself whose most significant role in the world is to translate the will of Allah. He is to attain a state of maximum moral excellence through complete and unqualified submission to the will of God. The submission to His will is actually in the interest of man himself because only in this way he can realize the very purpose of his

creation.

Life belongs to the Creator, Allah, and has been entrusted to the man in trust as a great blessing and it is therefore the privilege of Allah to take it away or not. The various limbs of body and the talents of a Muslim are the property of the Creator. Nobody is thus entitled to misappropriate the blessings of Allah and usurp His sole right by breaching the trust by abusing or damaging even a limb of his body.

Qur'an has prohibited certain acts. These prohibitions are revealed in certain verses whose basic and essential purpose is to protect man from the dangerous and harmful consequences of the act. It is the intention of God to secure people from falling victims to any state of mind that leads to the commission of any prohibited act.

Suicide is an act of voluntary or intentionally taking one's own life. Throughout history suicide has been both condemned by various societies. It is condemned by Islam, Judaism and Christianity and attempts are punishable by law in several countries. The Brahmins of India however, recommended and tolerate this act in voluntary suicide of an Indian widow (Satee) now outlawed. Whereas others have resolutely opposed the suicide viewing it as social disgrace.

In the ancient Greek, convicted criminals

were permitted to take own lives but the Romans attitude towards suicide hardened towards the end of empire as a result of high incidences among the slaves. It is forbidden in Buddhism since it violates the first of the five fundamental principles i.e. kill no living thing. Buddha gave an elaborate justification for prohibition of suicide.

A number of theories have been developed to explain the causes of suicide. Psychological theories emphasize personality and emotional factors while sociological theories stress the influence of social and cultural pressure on the individual.

Social system is operated by a network of causes. The backdrop of all moral lapses and crime is formed by an inter-linked structure of motives and drives. If these disruptive motives and drives are not eliminated through their proper identification the mere formulation and implementation of the penal system cannot produce the desired result.

Suicide is generally the result of an apparent escape from the hardships and difficulties of life, a prolonged illness or other emotional matters. Poverty is also a cause that is driving the wedge between the haves and have-nots. It is a trap, self-sustaining and self-generating with destructive potentials. The psychologists have pointed out that such an extreme and hasty act is the result of a disintegrated personality which lacks clarity, confidence,

will and patience to deal with affairs. Such persons do not pay attention towards social responsibilities and divine orders. Once they are overwhelmed by their own conviction they jump over the divine principles of patience, forbearance and perseverance.

Suicide is also a manifestation of weak faith and lower morality and one committing the suicide sets aside, that he is not accountable for his actions and deeds after death. It is considered to be an unwarranted self-murder and a sin after the intolerable sin of *Shirk*.

Islamic teachings enunciate the basic principles of life and explain the logic behind them. That is why it has strictly forbidden the suicide as an act of ingratitude under the Divine injunctions as it humiliates Allah's trust about the life which has been gifted to human beings with orders to live in total submission to His will through restraints of patience — an attribute which has been promised to be compensated with many bounties in this world and in hereafter.

Those who have no code of law like Islamic Shariah to regulate their lives, may perhaps be excused for their action of committing suicide. But the Muslims, every aspect of whose life is governed by the Quran and Sunnah, having clear instructions how to act upon in such trying circumstances, is not permitted at all to commit suicide.

God has given the whole system of life and

death in a way to test the deeds, good or bad, of His creation, the man. For a believer, it is the Guidance par excellence. It contains norms and teaches the basic principles relating to each and every aspect of life and nobody can escape from His seizure. He described the purpose of life and laid down the guidelines to face the occasional ordeals, in these verses:

*“O ye who believes: Seek help in steadfastness and prayer. Lo: Allah is with the steadfast”*. (2:153)

*“And surely We shall try you with something of fear and hunger, and loss of wealth and lives and crops; but give glad tidings to the steadfast”*. *Who say, when a misfortune strikes them: Lo: we are Allah’s and Lo: unto Him we are returning. Such are they on whom are blessings from their Lord, and mercy. Such are the rightly guided”*. (2: 155 – 157)

These verses ordain as how to face the unpleasant events with fortitude. Violation of the directives contained in these verse amounts to rebellion against the authority of Allah, the Creator and Master of the Day of judgment. In this context, the suicide assumes to be an act of transgression over the authority of Allah and becomes a punishable crime.

Life is a precious gift of God and that is

why He at several places in the text of Qur'an has urged against taking of human life and prohibited any kind of willful killing:

*“..... and kill not one another. Lo: Allah is ever merciful unto you”*. (4:29)

*“Whoso slayeth a believer of set purpose, his reward is Hell for ever. Allah is wroth against him and He hath cursed him and prepared for him and awful doom”*.(4:93)

The above verses strikes at the very root of suicide.

The Islamic view of this worldly life is that of a temporary phase that is to prevail for a certain period, which is later on transformed into an eternal phase of life after death and will be subjected to the accountability of deeds by Allah on the Day of Judgment. Therefore, a believer cannot think of the extreme action of suicide as an escape from his hardships unless he is misguided by his inner self or other Satanic impulse.

For prevention of suicide all the recommendations lead to one message – of brotherhood, tolerance, respect for others, rights and reciprocal obligations towards close relatives and humanity, strong family ties and good behaviour – which Islam has given us 1400 years ago. Thus, inviting us to have strong faith in Allah and the observance of obligations.



# False notions about Islam

*Syed Imad-ud-Din Asad*

Islam happens to be the most misunderstood religion in the developed world. One of the various misconception that prevail about Islam is that it is absolutely intolerant towards other faiths. It is widely believed that Muslims have been instructed to offer Islam or the sword as alternatives to the non-Muslims.

These days one even come across Muslims who tend to express the same views. The ignorance of the teachings of the Holy Qur'an and the Sunnah, and the irresponsible, outrageous, and deplorable attitude of certain Muslim groups and regimes have equally contributed to the development of such utterly false notions about Islam.

In fact, tolerance is an essential religious and legal obligation imposed upon the Muslims. Though Muslims have been instructed to spread Islam by way of preaching; however, while preaching Islam or engaging in religious dialogues with non-Muslims, Muslims have been told to employ the most respectful and polite methods:

*“Call to the way of thy Lord with wisdom and goodly exhortation, and argue with them in the best manner...”*(16:125)

And if the non-Muslim incline to disagree with the message of Islam, despite all the arguments and logic produced by the Muslims, the latter are still not to resort to Minaret

any form of religious compulsion or violent reaction. God declares:

*“There is no compulsion in religion...”* (2:256)

*“But if they dispute with thee, say: I submit myself entirely to Allah and (so does) he who follows me. And say to those who have been given the Book and the Unlearned (people): Do you submit yourselves? If they submit, then indeed they follow the right way and if they turn back, thy duty is only to deliver the message...”* (3:20)

*“And if thy Lord had pleased, all those who are in the earth would have believed, all of them. Wilt thou then force men till they are believers?”* (10:99)

And say: The Truth is from your Lord; so let him who please believe *“and let him who please disbelieve...”* (18:29) These verses clearly establish that Islam denounces forced-conversion.

Not only Muslims are prohibited from forcing Islam on non-Muslims, they have also been ordered to deal with them in a just and kind manner:

*“Allah forbids you not respecting those who fight you not for religion, nor drive you from your homes, that you show them kindness and deal with them justly. Surely Allah loves the doers of justice. Allah forbids you only respecting those who fight you for*

*religion, and drive you forth from your homes and help (others) in your expulsion, that you make friends of them; and whoever makes friends of them, these are the wrongdoers.” (60:8-9)*

Islam not only acknowledges all the previous prophets and messengers, like Abraham, Moses, David, Jesus, etc, and all the previous revelations, like the Torah, the Psalms, etc. but it goes a step further: Muslims have been strictly forbidden in the Qur'an from using any insulting remarks about any deity worshiped by any non-Muslim:

*“And abuse not those whom they call upon besides Allah...”(6:109).*

Can there be a more decisive proof of the marvelously tolerant nature of Islam?

The Sunnah too is abundant in injunctions that instruct Muslims to be considerate and courteous towards non-Muslims. The charter granted by the Prophet (ﷺ) to the Christians of Mount Sinai is one of the glorious examples of tolerance and pluralism: “This is a message from Muhammad ibn Abdullah, as a covenant to those who adopt Christianity, near and far, we are with them. Verily, I, the servant and helper, and my followers defend them, because Christians are my citizens; and, by Allah, I hold out against anything that displeases them. No compulsion is to be on them: neither are their judges to be removed from their jobs, nor their monks from their monasteries. No one to destroy a

house of their religion, to damage it, or to carry anything from it to the Muslim's house. Should anyone take any of these he would spoil Allah's covenant and destroy His Prophet (ﷺ) Verily, they are my allies and have my secure charter against all they hate. No one is to force them to travel or to oblige them to fight. Muslims are to fight for them... Their churches are to be respected. No one of the nation (of Islam) is to disobey the covenant till the Last Day.”

When a deputation of the Christians of Najran came to see the Prophet (ﷺ), he not only allowed them to stay in his mosque, but they were also allowed to pray in the mosque according to their beliefs. The Prophet (ﷺ) also granted them a charter similar to the one mentioned above: “...To the Christians of Najran and the neighbouring territories, the security of Allah and the pledge of His Prophet (ﷺ) are extended for their lives, their religion, and their property. There shall be no interference with their faith or their observances, nor any change in their rights and privileges. They shall continue to enjoy everything great or small as heretofore.”

The Prophet (ﷺ) was not only the head of the first Islamic state, but was also the supreme judicial authority. Non-Muslims would also come to him for the settlement of their disputes and he would adjudicate in accordance with their laws. While deciding between a Muslim and a non-Muslim, he would strictly observe the Qur'anic instructions regarding equality before law,

and never made any distinction between litigants on the basis of religion.

There are numerous sayings of Prophet (ﷺ), emphasizing that non-Muslims living in an Islamic state – legally called “*dhimmis*” - must be treated well and their rights must be protected by the state as well as Muslim members of the community. *“Whoever hurts a dhimmi, hurts me. And whoever hurts me, he annoys Allah.”* (Bukhari) *“Beware; on the day of Judgment, I shall myself be the complainant against him who wrongs a dhimmi, or lays on him a responsibility greater than he can bear, or deprives him of anything that belongs to him.”* (Abu Dawud)

The teachings of the Qur’an and the examples set by the Prophet (ﷺ) were not only followed by the pious Caliphs but also by later caliphs, rulers, and administrators. In 638, when Jerusalem was first conquered by Muslims, Caliph Omar Bin Khattab (RDA), who is considered to be the strictest of the pious Caliphs, made this declaration regarding its Christian inhabitants: “I grant them security of life, their possessions, their children, their churches, their crosses, and all that belongs to them... Their churches shall not be impoverished, nor destroyed; Neither endowments, nor their dignity... Neither shall the inhabitants of Jerusalem be exposed to violence in following their religion; nor shall one of them be injured.”

Once, Caliph Omar (RDA) came across an old man begging for alms. On inquiry, Omar (RDA) came to know that the man was a Jew. He ordered that the Jew be paid regular amount from the state treasury, saying, “Is it right to take jizya from him as a young man and neglect him as an old man? This is not possible in Islam”. Jizya is the tax collected from non-Muslim citizens. However, the amount of jizya is much less than zakat. Also it is only collected from able bodied non-Muslims males who can afford to pay it. Non-Muslims, if they are in need have the right to be supported by the state treasury.

In short—based on the Qur’an and the Sunnah, the practices of the pious Caliphs, and the writings of the Muslim jurists—non-Muslims, living in an Islamic state, are entitled to: (1) right to life, personal safety, and respect;(2) freedom of religion, (3) right to justice and equality before law; (4) freedom of expression; (5) right to political representation; (6) freedom of movement, assembly and association; (7) right to education; (8) right to social security; (9) right to property; (10) right to government service; (11) right to exemption from compulsory military service etc. Here it must be mentioned, that it is incumbent upon an Islamic state to grant to its non-Muslim citizens all these rights and freedoms regardless of rights and freedom accorded to or denied to Muslims living in non-Muslim states. (Continued on page #. 13)

# The Power of Dua

*Khalid Baig*

Du'a is the most potent weapon of a believer. With it we can never fail, without it, we can never succeed.

Once Prophet Muhammad (ﷺ) passed by a group of people who suffering from some affliction, "why don't they make Du'a (supplication) to Allah for protection," he said. With all the suffering and disasters Muslims are facing in various part of the world, the question can be directed to all of us today.

It is not that we have forgotten Du'a completely, we refer to it regularly. But our ideas and practice regarding Du'a have become distorted. Often it is reduced to the level of a ritual. Generally it is considered when all our efforts have failed—an act of last resort. It is belittled through actions and sometimes even with words. Is it any wonder that today mostly a mention of Du'a is meant to indicate the hopelessness of a situation.

What a tragedy, for Du'a is the most potent weapon of a believer. It can change fate, while no action of ours ever can. It is the essence of Ibada or worship. With it, we can never fail, without it, we can never succeed. In the proper scheme of things, Du'a should be the first and the last resort of the believer, with all his plans and actions coming in between.

Du'a is conversation with Allah, our

Creator, our Lord and Master, the All Knowing, the All Powerful. This act in itself is of extraordinary significance. It is the most uplifting, liberating, empowering and transforming conversation a person can ever have. We turn to Him because we know that He alone can lift our sufferings and solve our problems. We feel relieved after describing our difficulties to our Creator. We feel empowered after having communicated with the Almighty.

In every difficulty, our first action is Du'a, as is our last. We ask Allah to show us the way to handle that difficulty, we seek His help in following the path He showed to us, we seek His aid in making our efforts successful. When we fall sick, we know that we cannot find the right doctor without His Will that the best doctor may not be able to diagnose our condition without His Command, that the best treatment plan will not succeed without His permission. We make Du'a for all of these. We make Du'a before we seek medical help, while we are receiving it and after it has been delivered. The same is true of all other difficulties we may encounter.

Du'a is the essence of Ibada. A person engaged in Du'a affirms his belief in Tauheed (monotheism) and shuns belief in all false gods. A person seriously and sincerely engaged in Du'a understands exactly the relationship between himself

and the Creator and affirms it through his actions. That is the essence of worship.

Additionally, such a person can never become arrogant or proud, a logical result of true worship.

Du'a is our most potent weapon in all struggles of life as well as in jihad in the battlefield. During the battle of Badr, Prophet Muhammad (ﷺ) stood up all night in prayer seeking Allah's help in the battle between unequal armies that would follow the next day. In the decisive battle against the crusaders, Sultan Salahuddin Ayyubi was busy day and night. His days were devoted to jihad. His nights were spent making Du'a, crying and seeking Allah's help.

We should make a point to make Du'a for all things big and small. It is the beginning of wisdom to realize that big and small are arbitrary labels that are totally irrelevant in this context. Nothing is too big for the One we are asking from, nothing is too small for those who are asking. That is why we have been taught to ask Allah even when we need something as small as shoelaces. We should ask as a beggar, as a destitute person for that is what we in reality are in relationship to Allah. At the same time, we should ask with great hope and conviction that we shall be granted our prayers. We should remember the hadith: "There is nothing more dear to Allah than a servant making Du'a to Him" On the other hand, a

Du'a lacking concentration and conviction is no Du'a at all.

We should make Du'a at all times, not only during times of distress. We should ask for all of our needs: those related to this world as well as those related to the Hereafter. We should make Du'a not only for ourselves, but also for our parents, brothers and sisters, spouses and children, relatives and friends, teachers and other benefactors, destitute and struggling Muslims everywhere. We should pray for them for the good in this world as well as in the Hereafter. The Prophet (ﷺ) said: "*The Du'a of Muslim for his brother (in Islam) in his absence is readily accepted. An angel is appointed to his side. Whenever he makes a beneficial Du'a for his brother the appointed angel says, Aameen. And may you also be blessed with the same.*" (Muslim)

In the dark ages that we are living in today, everyday brings fresh news about atrocities committed against our brothers in Palestine, Kashmir etc. and what do we do? We can continue to just feel frustrated and depressed. Or we can stand up before Allah and pray for His help. Who alone can help.

Du'a can change our life, our outlook and our fate. It is the most potent weapon. But it works only for those who try sincerely and seriously to use it.

# Death—The Inevitable

*Mohammad Shafique Siddiqi*

One should know that the moment of life on this Universe ends at the cross road of Death. Now when one knows, that is the ultimate end, one should make out a programme that the horrors of death are minimized and a peaceful atmosphere is created to meet the fag end.

It is a fact that all know that grave is a cell where one has to stay for long. if we look to the past ages, we find that the earth has in its fold billions of human beings, who once lived and thrived. But now we do not, in many cases, find their bones, even the graves, they were put in, are just the symbol of helplessness and a matter of *lbrat* (عبرت).

We all clearly know that a dead body within the span of three days turns into a condition that one cannot stand to watch it. The flesh soon dies down and leaves apart bones, the eyes fall from their sockets and belly evaporates into pieces, a horrible phase of life to be watched. The dead bodies exhumed when brought in the open from their dark cells, discharge such obnoxious and fetid smell that one cannot stay there for a moment. Even Doctors who collect their viscera, apply some medicine by which their nose does not receive the bad smell. We have seen in the vicinity of such graves small ants, collecting their food from the deep rooted dead body. Anyway it is the point that one has no more connections with this Universe. He is now amidst the record of his actions awaiting the decision, which way he has to go in compliance of the command of the great Authority. The sages have said that one

should perform good deeds before leaving this Universe.

We in most cases are so deeply involved in the affairs of day to day life that we have no time at our disposal to take account of our deeds, nor we care to see what would be in store for us – in the next world. It is all the more strange, a fact that we are irritated and agitated, if one tries to tell us about the future matters to be our lot after death. Those who are deeply involved in their affairs do not remember death at all. Even if the end of others gives him an inkling of his own end, he feels as if someone wanted to mortify him.

Such persons go off from the blessings of Allah. But there are people who want communion with Allah, they are always striving towards this goal and for them death is a ladder to reach the destination. They are not afraid of death, rather they accept it as the means to find their goal. While in this universe they faced many miseries. This Universe, everyone knows is a place of miseries. So when they are close to the ultimate and they are relieved and enjoy peace of mind and soul. Even there are some persons who have no suggestions to make. They are happy with the decision of their Creator.

Sages have said that the remembrance of death makes a man and his mission in worldly affairs shaky. This state of helplessness creates in him the virtue to turn towards Allah. He will start preparing himself for the best end. His programme shall contain to conduct his life by way of prayers, charities, and assistance to the

needy multitudes. The Holy Hadith says Death for a Momin is a gift. It says an honest man finds it a prison, because he is always grief stricken. The Satanic moves make him a wretched man. At this count he can live only a life of peace if acts virtuously and keeps himself away from vices. He is then an eminent person among masses. They were in search of such peace which had no end.

One should know that Death in itself is a horrible fact. None knows what is in store for him. People who are away from it are those who do not care for it or who do not remember it. Even if one considers it and its pros and cons, it is done in half-hearted way. This is the reason that doesn't affect one sharply. One sees burial procession day in and day out, but they think it was for them to go. They were not in the line to march forward. So if one recollects that they who went had left behind a flourishing family, great assets of life and a reputation to count with, one can easily understand that all went to dust in a twinkling. For him therefore, is some time to make amends. Hazrat Umar Bin Abdul Aziz (R.A.) once said, you always see that a person from your group is sent to his grave through your efforts, You keep him in a deep cave, his relatives are left behind, he had no more any authority over his assets. So while seeing all through your eyes, will confirm in you the fact, that a dead end is to arrive, and that whatever you are doing for others, you would be done in the said spirit. One of the sages saw his newly constructed house. He cried aloud and remarked that in the face of death I do not like the house.

Why man is away from the threat of death, is concealed in the fact, that he had all Minaret

around him his plannings to secure more and more riches. He is deeply engrossed, in this way of doing the job, he has assigned. So a long drawn programme has been set and he is always busy in its execution. Such programmes clearly indicate that love of Dunya (the Mundane world) is greater than the love of Hereafter. One should note that Allah grants Dunya to you and to an infidel alike. But it is far better for you to be a person keen to win over the beauty of Hereafter. They should also note that they are here to do such acts of virtue that may win laurels for them in the next world. Here you are to sow, to reap rich harvest in the Hereafter. The sages have urged to act quickly in all matters hereafter. They said worldly matters be done slowly and patiently but those of Hereafter quickly and actively. Abu Musa Ashaari (R.A) was very thick in his prayers at the close of his life. Someone asked him the reason of all time engagement. He said, have you ever seen a racecourse. In this horses gallop with full speed when they were nearing their goals. One gentleman in our times used to go to a mosque to offer prayers. His steps then were fast as if he was ready to run. One asked the reason of his rush. He said have you ever seen the call of a man by the court peon. He runs at the call of an ordinary peon. Why should I not run to answer the great call for prayers. So it is a fact that no moment of life is to be spared to perform virtuous deeds, such as prayers, '*Taziat*', '*Ayadat*' and '*Tilawat*'.

One of the Caliphs once remarked, 'Fear God as best as you could, be one from those who are alert and were off from Dunya because it is not our home, exchange it from original home of *Akhirah*,

prepare yourself to meet death because it is dancing at your heads, keep ready to a start on your last journey, remember, in between Heaven and Hell, it is the Death that intervenes, behave like a passenger who takes some rest under some shade to march on. Do not be one who are aggrieved in the Hereafter for their careless ways of dealing with the affairs of *Akhirah*. You have before you the great example of the Holy Prophet (ﷺ). Whatever thing was with him in the morning, it was not found in the evening, He never put a brick on other

brick, meaning he never constructed a house to live in, for him the standards of learning were elevated and his *Zikr* shall *Insha Allah* continue to the last day. Believe it, the great happiness if ever it exists, will be the peace and happiness of *Akhirah*. So let it be the first choice not to lose any moment of life in the *Zikr* and *Fikr* of Allah to comply with the doctrines, tenets and traditions of your ISLAM which is close to Allah and closer to His Holy Prophet (ﷺ) and all men of faith all over the World.

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# Islam and the Scientific Spirit

*Kemal A. Faruki*

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

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

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

This decline and virtual extinction of the scientific spirit led of course, to their

increasing scientific and therefore technological inferiority in relation to the West, in particular, which, in turn, is a major cause for the political and economic subjection and military defeats of Muslims which have taken place in the last two to three centuries and whose effects continue to dominate the problems of the Muslim world to this day.

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

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

Basically, the Muslim world today, even in its most secularized regions, is merely repeating, in an imitative way, what has already been done and invented in the non-Muslim parts of the world ten, twenty or even thirty years earlier. There are even signs that the time lag is increasing between the date on which a scientific invention is put into practice e.g. in the United States or Western Europe and the likely date at which it will be utilized in the Muslim world. The technological gap, in other words, is widening.

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

aircraft, radar systems, guided missiles and "smart" bombs.

There are of course a number of subsidiary explanations, such as lack of adequate capital—accumulation and the high rates of illiteracy in the Muslim world but even where capital is available and advanced scientific education has been imparted the results continue to be virtually non-existent in terms of any flowering of scientific inventiveness. The fact should be faced that the nature of an action or a lack of action depends on the nature of the thought behind the action and unless we can identify the problems which exist in the thought-processes of a Muslim today and unless we have a better understanding of the psychopathology of the Muslim of today, we shall be in no position to cure the cause of our scientific and technological sterility, when considered as a creative, self-generating process.

While the essential core of the Muslim psyche is derived from the Qur'an and, as we have seen, this was responsible for great scientific achievements of Muslims of the earliest centuries, the fact must be faced that the Muslim psyche of our times is also to a large extent conditioned by the doctrines and teachings of later centuries and, in those later centuries, there are certain doctrines that developed and were propagated and became part and parcel of the "orthodox" Muslim point of view, which virtually destroyed the scientific, inventive spirit. Prominent among these doctrines was of course taqlid (i.e. that it is essential for the good Muslim to unquestioningly follow the views expressed by the "experts" and these "expert" should in their turn also unquestioningly follow the opinions handed down to them by their predecessors

“without inquiring into the reasons for the opinions so expressed or handed down”.) This attitude to learning and good conduct is responsible for the rote-like, parrot-like atmosphere in traditional Muslim educational institutions—the students moving their heads up and down trying to memorize all that they are taught without daring to ask a question or understand the reasons behind any proposition.

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

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

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witnessed within living memory when certain conservative divines have got up and denounced such things as the electric light and the microphone as products of unbelief.

Parallel with the veneration for the saint is the sense of self contempt for the opposite of salaf namely the khilaf (that is to say all the generations of Muslims after the salaf which includes the present living generation). The psychological effects of this sense of the utter unworthiness of our present generation is, of course, demoralizing in the extreme and the deep-seated fear of suggesting or thinking about anything that could be classed as “innovatory” has led to the present state of an absence of the scientific spirit in the Muslim world. This psychological state of mind affects even the most (superficially) modern of Muslims with the result that his personality is split into a modern part which is competent in operating a machine in a factory or in the armed services and into a conservative part, in his sub-conscious mind, which considers all that he may have to do in his day to day life as being basically disapproved of by the religion that he holds so dear, as it has been taught to him as a child by theological “experts” and in his school.

If there is to be a genuine mental revolution throughout the Muslim community which leads them, among other things, to recapture the scientific spirit of the earlier Muslim centuries, what is necessary is to understand directly the attitude, as contained in the Qur’an and sunna to the question of science instead of blindly imitating the stagnant tradition of the medieval period. Because in this imitation we are doing no more than pursuing a

largely outmoded understanding of Islam in an empty and garbled fashion instead of understanding Islam and the Islamic spirit which moved those earliest generations in creative scientific achievements.

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

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

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

What has had a much more profound effect on the psychology of a Muslim has been the medieval and traditional hostility to any bid'a. This seems explicable by the fact that the respect which is rightly due to the sunna of the salaf turned into something which was most un-Islamic, namely an idolatrous veneration for the sunna of the salaf which automatically implied the severe condemnation for its opposite namely, the bid'a of the khalaf. It is

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essential therefore that we restore the true balance between the sunna of the salaf and the bid'a of the khalaf: a reasonable respect for the former which does not exclude the employment of the latter.

Unless we do this, it becomes impossible for a Muslim even to properly understand the Qur'an. The ayat of the Qur'an itself constantly exhort men to study the ayat (signs) of God in the natural, physical universe in which we live, to understand the meaning of these signs, and to put these natural phenomena to the use of man. While the Qur'an is the "word" of God, these natural phenomena are the "work" of God and only when we understand the relationship between the ayat of God's "word" and the ayat of God's "work" can we adequately understand Islam.

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

Once these truths are brought home on an increasing scale to the Muslim community, only then will we recapture the scientific spirit which distinguished the early generations of Muslims and only when recapture (Continued on page # 3)

## عجب رنگ پر ہے بہارِ مدینہ

مولانا حسن رضا خانؒ

عجب رنگ پر ہے بہارِ مدینہ  
کہ سب جنتیں ہیں ثارِ مدینہ  
مبارک رہے عندلیبو تمہیں گل  
ہمیں گل سے بہتر ہے خارِ مدینہ  
مری خاک یا رب نہ برباد جائے  
پس مرگ کر دے غبارِ مدینہ  
ملائک لگاتے ہیں آنکھوں میں اپنی  
شب و روز خاکِ مزارِ مدینہ  
جدھر دیکھئے باغِ جنت کھلا ہے  
نظر میں ہیں نقش و نگارِ مدینہ  
بنا آسماں منزلِ ابنِ مریم  
گئے لامکاں تاجدارِ مدینہ  
شرف جن سے حاصل ہوا انبیاء کو  
وہی ہیں حسنِ افتخارِ مدینہ

جگہ پر ڈاکٹر فضل الرحمن انصاری القادریؒ کو علامہ شاہ  
عبد العلیم صدیقی کا رفیق کار ہونے کا شرف حاصل  
ہے اور آپؒ نے پوری زندگی اسلام کی سربلندی کے  
لئے وقف کر دی۔ بقول شاعر

میری زندگی کا مقصد تیرے دین کی سرفرازی  
میں اسی لئے مسلمان میں اسی لئے نمازی

حرفِ آخر:

زیر بحث موضوع کا مختصر خلاصہ یہی ہے کہ  
سیاح عالم شاہ عبد العلیم صدیقی اور ڈاکٹر فضل الرحمن  
انصاریؒ کی حیثیت ان ستاروں کی مانند ہے جو قیامت  
تک اپنی پوری آب و تاب کے ساتھ جگمگاتے رہیں  
گے اور اندھیروں میں چلنے والوں کو صحیح سمت کا تعین  
کرنے میں مدد دیں گے۔

بلاشبہ وہ بزرگانِ دین، اولیاء اللہ اور وارثین  
انبیاء کا درجہ رکھتے ہیں۔ اللہ کی دی ہوئی توفیق سے  
انہوں نے علم و عمل کا جو سمندر جاری کر دیا ہے قیامت  
تک لوگ اس سے سیراب ہوتے رہیں گے۔ اللہ تعالیٰ  
ان کی محنت و کاوش کو اپنی بارگاہ میں شرفِ قبولیت عطا  
فرمائے۔ آمین!

کا پرچار کیا۔ حضرت ڈاکٹر انصاری صاحبؒ نے حق  
خلافتِ سلسلہ کے ساتھ ساتھ ایک بہترین مبلغِ اسلام  
ہونے کا حق بھی ادا کیا۔ یہی وجہ تھی کہ جب 1954ء  
میں مبلغِ اسلام شاہ عبد العلیم صدیقیؒ اس دنیا فانی سے  
کوچ کر گئے تو 30 جنوری 1955ء کو حلقہٴ قادریہ  
علیمیہ کراچی نے ڈاکٹر محمد فضل الرحمن انصاری القادریؒ  
کو شاہ عبد العلیم صدیقیؒ کا جانشین اور رئیس الخلفاء  
مقرر فرمایا۔ ڈاکٹر انصاریؒ نے اپنے پیر و مرشد کے  
نقش قدم پر چلتے ہوئے پوری دنیا میں تبلیغِ اسلام کا  
جال بچھایا، اور صرف یہی نہیں بلکہ اپنے مرشد کے نام  
پر ایک انسٹیٹیوٹ مع لائبریری، کلب تک وغیرہ قائم کر کے  
اپنی عقیدت و محبت کا اظہار کیا۔ آپ دونوں کا تعلق  
رہتی دنیا تک آنے والوں کے لئے ایک مثال کی  
حیثیت رکھتا ہے۔ آپ دونوں کی زندگی میں قیامت  
تک آنے والے لوگوں کے لئے بہترین نمونہ ہے کہ  
ایک پیر کے ساتھ اس کے خلیفہ کا، شاگرد کا استاد کے  
ساتھ، داماد کا سسر کے ساتھ تعلق کیسا ہونا چاہئے۔ یہ  
دونوں شخصیات ان سب کا عملی نمونہ تھے، غرض یہ کہ کوئی  
بھی معاملہ ہو ملکی یا بین الاقوامی، سیاست ہو یا تبلیغ ہر



علامہ عبدالعلیم صدیقی نے 1949ء میں ڈاکٹر انصاریؒ کو خط لکھ کر سعودی عرب بلایا تو آپ اپنی تمام مصروفیات کو چھوڑ کر اپنے پیر و مرشد کے حکم پر فوراً سعودی عرب پہنچے۔ علامہ عبدالعلیم صدیقی صاحبؒ نے حطیم کعبہ میں ہی آپ کو سلسلہ قادریہ، چشتیہ، نقشبندیہ، شاذلیہ میں خلعتِ خلافت عطا فرمائی۔ پھر علامہ صدیقی صاحبؒ نے آپ سے بیرونی ممالک کے تبلیغی دورے کا تذکرہ فرمایا اور حضور نبی کریم ﷺ کی طرف سے اجازت ملنے پر اپنا تاریخی تبلیغی دورہ شروع کیا اور 19 ممالک کا یہ دورہ 2 سال تک جاری رہا، اس سفر کے دوران حضرت فضل الرحمن انصاریؒ نے علامہ صدیقی صاحبؒ کے پرائیویٹ سیکریٹری کے عہدہ پر فرائض انجام دیتے۔ ڈاکٹر محمد فضل الرحمن انصاریؒ نے اپنے پیر و مرشد کے ساتھ کم و بیش 5 مرتبہ مختلف ممالک کا تبلیغی دورہ کیا جس کے نتیجے میں ہزاروں، لاکھوں لوگوں نے دین اسلام قبول کیا اور شرک و کفر کے اندھیرے سے نجات حاصل کی۔

جارج برنارڈشا ہوں یا پھر ذوالفقار بھٹو، یورپ ہو یا ایشیا ڈاکٹر انصاری صاحبؒ نے اللہ کی خاص عطا اور اس کے دیئے گئے علم کا اپنے پیر و مرشد کے طریقے کے مطابق نور پھیلا یا اور اسلام کی تعلیمات

ڈاکٹر انصاریؒ نے اپنے مرشد کی اجازت سے اس کے جواب میں اپنی پہلی کتاب (The Beacon Light) - صرف 4 گھنٹے کے مختصر سے عرصے میں لکھ کر شاہ عبدالعلیم صدیقیؒ کی بارگاہ میں پیش کی تو آپ حیران ہوئے اور یہ کتاب بہت پسند فرمائی۔ اس کے بعد شاہ صاحبؒ نے ڈاکٹر انصاریؒ کو اسلام کی اشاعت و ترویج کیلئے پسند فرمایا اور اس نایاب کوہر کو اپنے پاس محفوظ کر لیا۔ اور یوں ایک راہِ حق کے مسافر کو اس کی منزل مل گئی۔ ان دونوں شخصیات کے درمیان تعلق اس قدر خوبصورت اور گہرا تھا کہ پہلی ملاقات کے صرف 4 سال بعد حضرت شاہ عبدالعلیم صدیقی صاحبؒ نے اپنی بڑی بیٹی امۃ السبوح سیدہ کا عقد زواج ڈاکٹر انصاری صاحبؒ کے ساتھ کر دیا، اور رہتی دنیا تک یہ مثال قائم کر دی کہ رشتہ صرف ظاہری حسن و دولت، امیری و بادشاہت کی بنا پر نہیں بلکہ تقویٰ و پرہیزگاری، محبت و اخلاص، تعلیم و تربیت، حیا و شرافت کی بنا پر بنائے جاتے ہیں۔ صرف اتنا ہی نہیں بلکہ شاہ عبدالعلیم صدیقیؒ نے ڈاکٹر انصاریؒ کو اپنا خلیفہ بھی بنا لیا۔ ویسے بھی ان دونوں شخصیات کے درمیان تعلق بہت گہرا تھا مگر جب داماد اور خلیفہ بنے تو یہ رشتہ و تعلق اور بھی مضبوط ہو گیا اور یوں وہ ایک جسم کے دو بازو بن گئے۔

## ڈاکٹر فضل الرحمن انصاری القادریؒ کا تعلق شاہ عبدالعلیم صدیقیؒ سے

غلام مصطفیٰ

متخرج الجامعة العلییة الاسلامیة

واپس آرہے تھے کہ دیکھا ایک بزرگ حضرت مخدوم کی مسجد سے باہر آرہے ہیں اور بہت سے لوگ ان کے گرد جمع ہیں، اور بڑی عقیدت سے ان بزرگ سے مل رہے ہیں، تو آپؒ نے اپنے ساتھی سے پوچھا کہ یہ بزرگ کون ہیں، تو ساتھی نے کہا یہ مبلغ اسلام و عالم دین شاہ عبدالعلیم صدیقیؒ ہیں، اور سب سے اچھی بات ان میں یہ ہے کہ آپؒ ان تمام شکوک کا جواب انتہائی عاجزی، صبر، پیار، محبت اور شفقت سے دیتے ہیں جو لوگوں کے دلوں میں سائنس کی وجہ سے پیدا ہوتے ہیں۔ پھر آپ حضرت عبدالعلیم صدیقیؒ سے ملے۔ اسکے بعد مفکر اسلام ڈاکٹر فضل الرحمن انصاریؒ سیاح عالم عبدالعلیم صدیقیؒ کی بارگاہ میں بارہا حاضر ہوتے رہے وہ چند ایک ملاقاتیں تھیں کہ حضرت شاہ عبدالعلیم صدیقیؒ کے گرویدہ ہو گئے۔ بقول شاعر:

نگاہ ولی میں وہ تاثیر دیکھی

بدلتی پزاروں کی تقدیر دیکھی

اسی عرصہ میں ہانگ کاٹک کے ایک پادری

نے اپنی کتاب میں اسلام پر چھوٹے الزامات لگائے تو

دشت تو دشت دریا بھی نہ چھوڑے ہم نے  
محرظلمات میں دوڑادیے گھوڑے ہم نے  
اللہ تعالیٰ کے اس حکم یعنی ”ہر نفس کو موت کا مزہ چکھنا ہے“ (آل عمران: ۱۸۵) کے آگے انسان صرف سر تسلیم خم ہی کر سکتا ہے۔ مگر کچھ لوگ شاید ہمیشہ زندہ رہنے کیلئے ہی پیدا ہوتے ہیں۔ وہ بظاہر جسمانی طور پر تو اس حکم کی تابعداری کرتے ہوئے رخصت ہو جاتے ہیں۔ مگر کچھ کام ایسے کر جاتے ہیں جس سے وہ روحانی طور پر ہمیشہ کیلئے زندہ رہ جاتے ہیں۔

ان ہی لوگوں میں سے دو شخصیات شاہ عبدالعلیم صدیقیؒ اور غزالیؒ دوراں ڈاکٹر فضل الرحمن انصاری القادریؒ بھی ہیں۔ جو ظاہری طور پر تو آج یہاں موجود نہیں ہیں مگر وہ آج بھی کروڑوں لوگوں کے دلوں میں زندہ ہیں اور تاقیامت زندہ رہیں گے۔ (انشاء اللہ)

ان دونوں بزرگ شخصیات کی پہلی ملاقات

1932ء میں ہوئی، جب ڈاکٹر فضل الرحمن انصاریؒ

(F.Sc.) کے طالب علم تھے۔ ایک دن آپ کالج سے