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Islamic Social Philosophy in the Modern Age: Revisiting Dr. Anṣarī's Contributions

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Abstract

This article explores Dr. Faḥl-ur-Raḥmān Anṣarī 's significant contributions to Islamic social thought, emphasizing his efforts to harmonize Islamic principles with contemporary societal challenges. It discusses his philosophy of social harmony, justice, and tolerance, rooted in the ethical and spiritual framework of Islam. Drawing from his seminal work, *The Qur'anic Foundations and Structure of Muslim Society*, the research highlights Dr. Anṣarī's views on interfaith dialogue, socio-political ethics, and the importance of an equitable society. It also examines his methodologies for addressing modern social dilemmas through Qur'anic teachings, making his approach relevant in today's globalized world.

Keywords: Islamic Social Thought, Dr. Faḥl-ur-Raḥmān Ansari, Interfaith Dialogue, Socio-Political Dialogue, Equitable Society

Introduction

Maūlānā Anṣārī was born in a religious family in Muzaffarnagar,¹ Uttar Pradesh² of subcontinent on August 14, 1914 Corresponding to 14th Sha'bān 1333. His maternal uncle, Maūlānā Mushtāq Aḥmad, a devotee and follower of the school of Ṭaṣawwuf, who saw his face right after his birth and knew then that he had a unique name for him, Muḥammad Faḥl-ur-Raḥmān. Maūlānā spent early years of life in Muzaffarnagar (India). He belonged to an educated family, and the influence of the training of his elders was evident in his character. Along with religion, he was also prominent in worldly education. From the very beginning, Dr. Anṣārī had a strong memory and extraordinary intelligence, which is why his entire educational period, whether related to religious studies or modern education is noticeable and distinguished.

In 1919, the ritual of "*Bismillah*"³ was performed at Madrasah Islāmīa Muzaffarnagar at the age of four years, four months, and four days.⁴

He started memorizing the Qur'ān that was completed in a short period of two years. In 1921, he obtained a certificate of memorization of the Qur'ān. In the same year, his father, Muḥammad Khalīl Anṣārī, came to Meerut from *Muzaffarnagar* along with his family. Here, Dr. Anṣārī started reading the elementary books of *Dars-e Niḥāmī* in the Madrasah Islāmīa Meerut as a resident student. This is the Madrasah where he learnt

¹ Muzaffarnagar is a district of Uttar Pradesh adjacent to Delhi, the capital of India, and its Headquarters.

² Uttar Pradesh is a combination of two words, "Uttar" meaning "north" and "Pradesh," meaning place, region, or location. UP is its abbreviation. Uttar Pradesh is the largest in India by population.

³ The Bismillah ceremony is a cultural ceremony celebrated by Muslims from the Indian subcontinent, primarily in countries such as Bangladesh, India, and Pakistan. It marks the start of a child's learning to recite the Qur'ān, bismillah (in the name of God) and is traditionally held for both boys and girls between the ages of 4 and 5.

⁴ Muhammad Jafar, Dr. Faḥl-ur-Raḥmān Anṣārī, *The Minaret Monthly International* (Karachi), 1974, 13

Arabic and Persian for the first time, and this education continued till 1924. After that, he continued his education as a non-resident student in the Madrasah and graduated from there in 1933.⁵

From 1933 to 1936, Maūlānā Anṣārī used to read books on theology and Sufism, besides the Qur'ān and Hadīth from Allama Syed Sulaiman Ashraf Bihārī, chairman of the Department of Islāmīc Studies, Muslim University Aligarh. In 1941, he passed the religious studies examination from Aligarh Muslim University with distinction.

In 1924, Dr. Anṣārī continued his *Dars-e Nizāmī* privately and enrolled in Meerut College for English Studies. In 1931, when he was about seventeen years old, he started writing academic articles in various English magazines. Dr. Anṣārī did FSc. from Meerut College in 1933 and graduated from Madrassah Islāmīa Meerut in the same year.

In 1935, he passed B.A and B.Sc. examinations simultaneously and received the first gold medal in this examination. He received the second gold medal in German language and the third gold medal in philosophy for scoring 98% Marks.⁶

He obtained his M.A. degree in more than one subject. He did his M.A. in political science and Economics on his own, and in 1942, he passed his M.A. examination in philosophy with first class.

5 Umair Mahmood Siddique, Dr. Faḥl-ur-Raḥmān Anṣārī the Ghazali of his age, World Federation of Islāmīc Missions, North Nazimabad, Karachi, Pakistan, 2016, 38

6 Umair Mahmood Siddique, Dr. Faḥl-ur-Raḥmān Anṣārī the Ghazali of his age, World Federation of Islāmīc Missions, North Nazimabad, Karachi, Pakistan, 2016, 41

During his M.A. (Philosophy), Dr. Faḥl-ur-Raḥmān Anṣārī studied key subjects such as Metaphysics, Ethics, Psychology, and the History of Philosophy, all of which significantly influenced his later intellectual and spiritual thought. In 1939, he was selected as a research fellow at the Alexander Von Humboldt Stephen University in Berlin, Germany. After that, he took a B.Th. (Bachelor of Theology) course. In the same year, he became the vice president of the Philosophical Society of Aligarh University.⁷

1942, the year in which the world-renowned Philosopher Dr. Syed Zafar Al Hasan was elected research director in August. Under the supervision of Dr. Syed Zafar al Ḥasan, he started research work for his doctorate titled “*The Islamic Moral code and Metaphysical Background*”.⁸

Dr. Syed Zafar al Ḥasan highly appreciated Dr. Anṣārī 's research work. Besides, Dr. Sir Ziauddīn, the Vice Chancellor of Aligarh Muslim University, said that he believed that Maūlānā Muḥammad Faḥl-ur-Raḥmān's research would prove to be very important for philosophical thought. From 1945 to 1947, he continued researching for his Ph.D. When this research was completed, riots started in India. Dr. Syed Zafar-al-Hasan migrated to Karachi. In this transfer, he lost the precious thesis of Dr. Anṣārī. Shortly after Pakistan came to existence, Dr. Syed-al-Hasan passed away.

In this way, Dr. Anṣārī 's wish could not be fulfilled, and he missed out on receiving the PhD.

7 Muhammad Jafar, Dr. Faḥl-ur-Raḥmān Anṣārī, The Minaret Monthly International (Karachi), July 1974,19.

8 Hamid Ali, Hayat-o-Khidmah Faḥl-ur-Raḥmān Anṣārī, world federation of Islāmīc missions, Karachi, p.64.

The second copy of this research was in the literary collection of Dr. Anṣārī. When he migrated to Pakistan, his personal library was unlawfully seized, and his books were taken away at the place of Amritsar. This incident occurred in November 1947. Thus, both his drafts were lost, and years of hard work and painstaking research were wasted.⁹

In 1974, Dr. Anṣārī fell ill due to heart and lung problems and he also had diabetes; he was admitted to "The National Institute of Cardiovascular Disease" in Karachi.

On May 30, the doctors diagnosed that Maūlānā's both kidneys had failed. Homeopathic treatment was also tried but it did not work. Dr. Faḡl-ur-Raḡmān Anṣārī passed away on June 3, 1974 in Karachi Pakistan.¹⁰

Significant Contributions in the Form of Writings

Dr. Faḡl-ur-Raḡmān Anṣārī made significant contributions to Islamic sociology through his scholarly works. Among his notable books that address sociological themes are *The Qur'anic Foundations and Structure of Muslim Society* (in two volumes), which lays the groundwork for understanding social institutions in Islam, and *Foundations of Faith*, which touches upon the ethical and spiritual bases of collective life. These works reflect his deep insight into the relationship between Islamic teachings and the structure of a just and moral society.

He was a scholar from Pakistan who influenced Pakistani social theory, philosophy, and Islamic studies. His writings clearly prove that he has a thorough comprehension

⁹ Ibid, 66

¹⁰ Hamid Ali, Hayat-o-Khidmah Faḡl-ur-Raḡmān Anṣārī, world federation of Islāmīc missions, Karachi, p,172,173

of Islamic teachings and how they relate to modern social challenges. He finds it particularly intriguing to consider how Islam might be applied to modern social, political, and economic issues. The significance that Dr. Faḥl-ur-Raḥmān accords to the ideas of justice, equality, and moral leadership in society is central to his social philosophy. He advocates a reasonable strategy that combines modernity and religious doctrine to advance a culture where moral principles govern social and political structures.

Furthermore, Dr. Anṣārī highlights the need for education and intellectual development in Muslim communities, contending that progress and social harmony rely on an informed and educated populace.

His opinions typically call for reevaluating conventional attitudes considering contemporary issues, advocating for a dynamic and varied interpretation of Islamic teachings. His ideas, particularly about Pakistan and broader Muslim groups, have had a significant impact on discussions about Islamic social theory.

Dr. Faḥl-ur-Raḥmān said Islam is more than just a religion; it is a complex social structure, a self-sufficient culture, and a whole civilization. Therefore, in sharp contrast to Marxism, which limits itself to the problem of "Man and Society," and to general religious thought, which limits itself to the problem of "Man and God," the entire Islamic system of faith and practice ensures "Social

Service based on Religious Concepts" by assimilating all three basic concepts, namely, Man, Society, and God into a harmonious Whole. Even the purely devotional practices in Islam, such as prayers, fasting, and the pilgrimage to Mecca, are in addition to these fundamental aspects of Islam. Additionally, there is a particular Social Code that

elevates social service to the status of the highest virtue, in line with the words of the Holy Prophet Muhammad (Peace be upon him).¹¹

الخلق عيالُ الله، فأحبُّ الخلق إلى الله مَنْ أَحْسَنَ إلى عِيَالِهِ".¹²

"The creation are the dependents of Allah, and the most beloved of creation to Allah are those who are good to His dependents."

Dr. Anṣārī emphasizes that Islamic principles support treating non-Muslims with dignity and respect. He cites Ḥadīth and verses from the Qur'ān that emphasize the value of showing respect to non-Muslims. He talks about Surah -al-Mumtahina verse 60:8, for example, which permits Muslims to treat others fairly and generously if they choose not to attack them because of their religion. This verse serves as an example of how Islam supports polite and harmonious cooperation.

Anṣārī's social thinking is based on the teaching of the Qur'ān and Ḥadīth. He also mentions the

Qur'anic verses regarding the duties toward non-Muslims to create social harmony. Dr. Anṣārī's view of treating non-Muslims is grounded in principles of respect, justice, and constructive engagement, as reflected in his writing.

1. The first duty is to take care of all non-Muslims, regardless of whether they are friendly or hostile.

11 Faḡl-ur-Raḡmān Dr. Anṣārī, *Communist Challenge to Islam: An Exposition of Communism vis-à-vis Islam*, compiled by Umair Mahmood Siddiqui (Durban: The Makki Publications, 1951; reprint, Karachi: Islamic Research and Publications Bureau, January 2018).

12 Aḡmad ibn Ḥusayn al-Bayḡaqī, *Shu'ab al-Īmān* (Beirut: Dār al-Kutub al-'Ilmiyyah, 1990), ḡadīth no. 7446

2. Particular attitude toward those non-Muslims who are either friendly or have secular attitudes towards Islam.
3. The third characteristic of Muslims is their unique attitude towards non-Muslims, who actively oppose Islam and Muslims on a global scale.

The Qur'anic arguments regarding the behavior of Muslims towards the first category of non-Muslims are as follows.

a) It is important to ensure justice to and co-operation with non-Muslims, and to keep a good attitude towards them.

I. In all circumstances, absolute justice must be observed.

Under this principal Dr. Anṣārī had quoted the following verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاَنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا ۖ اعْدِلُوا هُوَ أَقْرَبُ
لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ¹³

“O you who believe! Become steadfast upon the command of Allāh while testifying with justice

And the enmity of a nation should not incite you to be unjust, (rather) be just; this is nearer to

righteousness. And fear Allāh. Indeed, Allāh is aware of all your deeds.”

II. Treaties, contracts and pacts were fulfilled according to their terms.

¹³ The Qur’ān, Surah Al-Ma’idah, 5:8

يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ¹⁴

"O you who believe! Fulfil all oaths."

III. "In cases where personal harm is inflicted by non-Muslims, the act of granting forgiveness is

considered a commendable moral response."

قُلْ لِلَّذِينَ آمَنُوا يَغْفِرُوا لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ اللَّهِ لِيَجْزِيَ قَوْمًا بِمَا كَانُوا يَكْسِبُونَ¹⁵

"Say to those who believe to forgive those who do not hope for the days of Allāh, that
He may recompense a nation for what they used to earn. "

IV. Providing non-Muslim's safety, even from adversaries, if they so choose, is recommended.

وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلَامَ اللَّهِ ثُمَّ أَبْلِغْهُ مَأْمَنَهُ¹⁶ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ

"If a polytheist seeks your protection, grant it to him so that he hears the words of Allāh, and escort him to his place of safety; this is because they are people who do not know."

14 The Qur'ān, Surah Al-Ma'idah,5:1

15 The Qur'ān, Surah Al-Jathiyah,45:14

16 The Qur'ān, Surah At-Tawbah,9:6

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V. According to the Qur'ān it is forbidden to violate the boundaries of justice in non-Muslims societies with regard to non-Muslims and to persecute even those who are enemies of Islam.

وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ اَنْ صَدُّوْكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ اَنْ تَعْتَدُوْا ۚ وَتَعَاوَنُوْا عَلٰى الْبِرِّ وَالتَّقْوٰى¹⁷

"And the enmity of a tribe who prevented you from entering the Sacred House (Al-Masjid al-

Harām) should not incite you to transgress and cooperate righteousness and piety. "

VI. It is forbidden to assist in sin and transgression.

وَلَا تَعَاوَنُوْا عَلٰى الْاِثْمِ وَالْعُدْوَانِ ۚ وَاتَّقُوا اللّٰهَ ۚ اِنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ¹⁸

"Don't help each other in sin and transgression and be mindful of Allāh. Indeed, Allāh is severe in retribution."

b) Active sympathy with non-Muslims in their struggle to be rescued from spiritual evils and to save their lives.

I. The obligation to spread the Islamic message to non-Muslims is enjoined.

¹⁷ The Qur'ān, Surah Al-Ma'idah,5:2

¹⁸ The Qur'ān, Surah Al-Ma'idah,5:2

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وَمَنْ أَحْسَنَ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ¹⁹

“And who is better in speech than he who calls to Allāh and performs righteous deeds and says, Indeed I am among the Muslims”?

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَّهُمْ مِّنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ²⁰

“O Muslims, you are the best nation which was sent forth for the guidance of people; you command the good and forbid evil; and you believe in Allāh. If the People of the book had embraced faith ‘too’, it would have been better for them. Some of them are believers, while most of them are disobedient.”

II. Collaboration in virtuous activities is urged.

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى²¹

“And help one another in matters of good and righteousness.”

II. Conversion of non-Muslims by force is forbidden.

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ²²

“There is no coercion in religion. Indeed, the path of guidance has become distinct from

19 The Qur’ān, Surah Fussilat,41:33

20 The Qur’ān, Surah Āl ‘Imrān,3:110

21 The Qur’ān, Surah Al-Ma’idah,5:2

22 The Qur’ān, Surah Al-Baqarah,2:256

misguidance.”

III. Even when it comes to straightforward superstitions, it is forbidden to offend religious sentiments with insulting remarks.

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ²³

“And do not curse those whom they call upon in worship other than Allāh.”

The Qur'anic arguments regarding the behavior of Muslims towards the second category of non-Muslims are as follows.

I. Kindness and social interaction are allowed.

II. Preservation of Islam and its believers.

لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ²⁴

“Allāh does not forbid you from those who did not fight you in religion and did not expel you from your homes that you treat them kindly and be just to them. Allāh indeed loves the just.”

Dr. Faḥl-ur-Raḥmān presents this concept in the light of the Qur'ānic teachings of one's religious beliefs, Islam promotes courteous and constructive relationships among people. It is recommended that Muslims behave well and show kindness to others. In social relationships, the Qūr'an and Ḥadīth emphasize the value of justice, integrity, and respect for one another. In Islam, deeds of kindness and charity are highly regarded.

23 The Qur'ān, Surah Al-An'ām, 6:108

24 The Qur'ān, Surah Al-Mumtaḥanah, 60:8

Muslims are urged to help the poor, be compassionate, and do charitable deeds. The significance of contributing to the underprivileged, aiding those in need, and upholding a generous spirit is repeatedly emphasized in the Qur'an.

Social interaction regardless of one's religious beliefs, Islam promotes courteous and constructive relationships among people.

It is recommended that Muslims behave well and show kindness to others. In social relationships, the Qur'an and Ḥadīth emphasize the value of justice, integrity, and respect for one another. In Islam, deeds of kindness and charity are highly regarded. Muslims are urged to help the poor, be compassionate, and do charitable deeds. The significance of contributing to the underprivileged, aiding those in need, and upholding a generous spirit is repeatedly emphasized in the Qur'an.²⁵

iii. Marriages with males who belong to the 'People of the Book,' regardless of whether they are friendly or neutral, or with women who practice polytheism or idolatry are forbidden.

وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّى يُؤْمِنَ ۚ وَلَا مَرْءَةً مُؤْمِنَةً حَتَّى تُؤْمِنَ ۚ وَلَا تَنْكِحُوا الْمُشْرِكِينَ حَتَّى
يُؤْمِنُوا ۚ وَلَعَبْدٌ مُؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ ۚ وَلَا أَعْبَادُكُمْ ۚ أُولَٰئِكَ يَدْعُونَ إِلَى النَّارِ ۚ وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ
بِإِذْنِهِ ۚ وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ²⁶

“Do not marry polytheistic women until they believe; for a believing slave-woman is better than a free polytheist, even though she may look pleasant to you. And do not marry your women to polytheistic men until they believe, for a believing slave-man is

25 Muhammad Fazl-ur-Rahman Dr. Anṣārī, *The Qur'ānic Foundations and Structure of Muslim Society*, vol. 2 (Karachi: The World Federation of Islamic Missions, 1977, p. 269; reprint, 1989). Printed by Elite Publishers Ltd.

²⁶ The Qur'ān, Surah Al-Baqarah, 2:221

better than a free polytheist, even though he may look pleasant to you. They invite you to the Fire while Allāh invites you to Paradise and forgiveness by His grace. He clarifies His revelations to the people so they may be mindful.”

In this regard, Dr. Anṣārī said that Islam doesn't exclude anything. Social interactions, including interfaith marriages, are permitted with the People of the Book. Islamic men are allowed to wed women from their ranks under the same conditions as we would, meaning that he must grant her an elevated social and moral standing and refrain from acting solely out of selfish desires. Or urges of the body. Marrying a non-Muslim guy would violate a Muslim woman's Islamic status since wives typically adopt their husband's nationality and status. One might eventually expect a non-Muslim woman to convert to Islam if she marries a Muslim husband.

Once a person accepts Islam, they are free to marry any Muslim lady they choose, as long as they do so out of innocence and purity rather than sensuality. Islam is not exclusive. Social interactions, including interfaith marriages, are permitted with the People of the Book. Islamic men are allowed to wed women from their ranks under the same conditions as we would, meaning that he must grant her an elevated social and moral standing and refrain from acting solely out of selfish desires or urges of the body. All men and women, regardless of their race or religion, are free to marry any Muslim lady they choose as long as they do so out of chastity and purity rather than lewdness.²⁷

27 Muhammad Fazl-ur-Rahman Dr. Anṣārī, *The Qur'ānic Foundations and Structure of Muslim Society*, vol. 2 (Karachi: The World Federation of Islamic Missions, 1977, p, 270. reprint, 1989). Printed by Elite Publishers Ltd.

The Qur'anic arguments regarding the behavior of Muslims towards the third category of non-Muslims emphasize that it is strictly forbidden to befriend those who are actively working to undermine Islam and harm the Muslim community, a point that Dr. Anṣārī elaborates upon by highlighting that such prohibition applies even when those hostile individuals are close relatives. This directive is not an isolated command; rather, the Holy Qur'an addresses it on multiple occasions, reinforcing its importance through various verses. The most significant of these are quoted below for further clarity.

لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ
تَقَاءً وَيَحْذَرُكُمُ اللَّهُ نَفْسَهُ ۖ وَإِلَى اللَّهِ الْمَصِيرُ²⁸

"Let not the Believers take for friends or helpers in fidels (actively hostile to Islam) rather than believers: if ye do that, in nothing will there be help from Allāh: except (entering into some no war pact with them) by way of precaution, that ye may guard yourselves from them"... All of these verses pertain only to the non-Muslims of the time of the Qur'an's revelation: pagans, Jews, and Christians who were sworn opponents of Islam and whose animosity toward Muslims had reached its peak. Their constant goal was to use whatever means at their disposal to eradicate Islam and Muslims. So, the verses were revealed, and they are applicable wherever and whenever a scenario like this occurs, not out of hatred towards non-Muslims in general but rather to defend Islam and Muslims against their foes. All reasonable humans must acknowledge the evident reasoning and justice of establishing this duty.

- a. Maintenance of Islam and Muslims.
- b. Firmness against Islam's supporters is commanded-

²⁸ The Qur'an, Surah Āl 'Imrān, 3:28

- c. Mightiness against Islam's enemies is commanded.
- d. Raising military might to the greatest extent possible to protect against threats posed by Islam's enemies-

- e. Promotion of World Peace, Justice, and Goodwill.

وَإِنْ جَنَحُوا لِلسَّلَامِ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ ۚ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ وَإِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ ۚ هُوَ الَّذِي أَيَّدَكَ بِنَصْرِهِ وَبِالْمُؤْمِنِينَ²⁹

“And if they are inclined to a truce, then you show inclination to it too and place your trust in Allāh; He alone is All-Hearing, All-Knowing. ‘Dear Beloved Prophet, ’ if they intend to deceive you, then indeed Allāh is Sufficient for you. It is He who supported you with His help and with the believers.”

According to Dr. Anṣārī, this verse highlights how crucial reconciliation and forgiveness are in Islam. It tells Muslims to put aside their differences and disagreements with others to let go of resentment and hatred. Rather, they should try to achieve concordance and harmony with all gatherings.³⁰

Conclusion

Dr. Faḥl-ur-Raḥmān Anṣārī’s social philosophy exemplifies a balanced integration of Islamic teachings and contemporary societal challenges. Rooted in the Qur’an and Hadīth, his thought emphasizes the principles of justice, equality, and moral leadership,

²⁹ The Qur’ān, Surah Al-Anfāl, 8:61, 62

³⁰ Muhammad Faḥl-ur-Raḥmān Dr. Anṣārī, *The Qur’ānic Foundations and Structure of Muslim Society*, vol. 2 (Karachi: The World Federation of Islamic Missions, 1977, p.147.; reprint, 1989). Printed by Elite Publishers Ltd.

advocating for a society governed by ethical values. He underscores the necessity of education and intellectual progress for fostering social harmony within Muslim communities. Central to his philosophy is the idea that Islam extends beyond religion to function as a comprehensive social system that harmonizes the relationships between God, humanity, and society. He stresses the importance of social service as a core Islamic virtue, exemplified by acts of justice, charity, and compassion, even toward non-Muslims. Drawing upon Qur'anic verses and Prophetic traditions, Dr. Anṣārī advocates respectful engagement with non-Muslims, whether they are neutral, friendly, or hostile. He emphasizes the significance of justice, fulfilling agreements, forgiveness, and collaborative efforts for common good. On interfaith relations, Dr. Anṣārī presents Islam as a faith of inclusivity and coexistence. He highlights Qur'anic injunctions that promote courteous and constructive social interactions with non-Muslims, calling for respect, dialogue, and non-coercive propagation of Islamic teachings. However, he firmly opposes alliances with those actively hostile toward Islam, advocating instead for maintaining Muslim identity, strength, and unity. Dr. Anṣārī's philosophy also addresses marriage with People of the Book, allowing interfaith unions under strict conditions that ensure moral and spiritual compatibility. He emphasizes chastity and purity as the foundation for such relationships, reflecting Islam's commitment to preserving its ethical framework in all aspects of life. Conclusively, his vision for Islamic social thought revolves around achieving global peace, justice, and goodwill while defending Islam and its adherents from hostility. By synthesizing modernity with Islamic principles, Dr. Anṣārī leaves legacy of intellectual depth and moral clarity that continues to inspire discussions on Islamic social theory in both Pakistan and the broader Muslim world.

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1. Muzaffarnagar is a district of Uttar Pradesh adjacent to Delhi, the capital of India, and its Headquarters.
2. Uttar Pradesh is a combination of two words, "Uttar" meaning "north" and "Pradesh," meaning place, region, or location. UP is its abbreviation. Uttar Pradesh is the largest in India by population.
3. The Bismillah ceremony is a cultural ceremony celebrated by Muslims from the Indian subcontinent, primarily in countries such as Bangladesh, India, and Pakistan. It marks the start of a child's learning to recite the Qur'ān, bismillah (in the name of God) and is traditionally held for both boys and girls between the ages of 4 and 5.
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15. The Qur'ān, Surah Al-Ma'idah,5:1
16. The Qur'ān, Surah Al-Jathīya,45:14
17. The Qur'ān, Surah At-Tawbah,9:6
18. The Qur'ān, Surah Al-Ma'idah,5:2
19. The Qur'ān, Surah Al-Ma'idah,5:2
20. The Qur'ān, Surah Fussilat,41:33
21. The Qur'ān, Surah Āl 'Imrān,3:110
22. The Qur'ān, Surah Al-Ma'idah,5:2
23. The Qur'ān, Surah Al-Baqarah,2:256
24. The Qur'ān, Surah Al-An'ām,6:108
25. The Qur'ān, Surah Al-Mumtaḥanah,60:8

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27. The Qur'ān, Surah Al-Baqarah, 2:221
28. Muhammad Fazl-ur-Rahman Dr. Anṣārī, The Qur'ānic Foundations and Structure of Muslim Society, vol. 2 (Karachi: The World Federation of Islamic Missions, 1977, p, 270. reprint, 1989). Printed by Elite Publishers Ltd.
29. The Qur'ān, Surah Āl 'Imrān, 3:28
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