



Burhān Aḥmad Fārūqī's Concept Of Ilm Bil Waḥī As A Milestone Of Islamic Philosophy: An Analytical Study

Dr. Muhammad Riaz, Lecturer, Department of Islamic Studies, Lahore Garrison University, Lahore. Email: mriaz@lgu.edu.pk prof.riaz786@gmail.com

Syed Toqeer Abbas, Ph.D Scholar, Govt. H/S Lakhodair Lahore Cantt. Email: toqeerlakhodair@gmail.com

Ahsan Ul Haq, Ph. D Research Scholar, Lahore Garrison University, Lahore. Email: ahsanulhaqest@gmail.com

Asghar Ali Shah, Lecturer, The Crescent College Shaadman, Lahore Email: sabukhari78@gmail.com

Sonia Bari, Lecturer GCWUF, Department of Islamic Studies. Email: soniagull333@gmail.com

Umme Aymen Abdul Razzaq, Lerturer, GCWUF, Department of Islamic studies Email: ummeaymen38@gmail.com

Naimullah, Ph. D Research Scholar, Lahore Garrison University, Lahore Email: naeemchitrani8@gmail.com

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Abstract

There had been some thoughts and ideals before the intellectuals that were kept in mind while resolving the philosophical issues. And in the formulation of these thoughts and ideals, the basic convictions extracted from religions played a vital role. For the Muslim thinkers the only source of ideologies is the holy Qurān; Ilm bil Waḥī. The Muslim intellectuals drew their beliefs and code of life from the main source, but adopted the philosophical methodologies of the Greek masters that were not compatible with the code of conduct. There must be some exact methodology of resolving the issues that is in accordance with the code of conduct. The question is to be discussed as why the Greek philosophical methodology is not suitable for the philosophical issued faced by the Muslim community. Burhān Aḥmad Fārūqī (1905-1996) is the first who declares that the holy Qurān not only bestows some beliefs and laws, but provides a methodology to resolve the issues. Fārūqī also devises a philosophical methodology from the holy Quran

to solve problems. This article provides an analytical study to establish the Ilm bil Waḥī is distinguished from all the man-made disciplines and the methodologies used in the latter cannot be employed on the former.

Keywords: Burhān Aḥmad Fārūqī, Philosophical Issues, Code of Conduct, Ilm bil Waḥī, Greek Master

(A) Introduction

After his sad departure, people wrote on his personality and adored his services, but nobody dared to explain and elaborate his philosophy. Very few know that it was only Dr. Fārūqī who could save us from the ignorance of intellectual idolatry. Philosophy is not revelation type of knowledge or any code that cannot be challenged or cannot be corrected by anybody to come. Greeks gave the gift of philosophy to the rest of the world and anything given by any nation cannot be devoid of the donor's mythology and the Muslims have their own system of convictions, mythology and beliefs. When we study the Muslim philosophers, we come to know that they spread a lot of un-Islāmic conviction as they were obsessed with the idea of following their Greek masters and for the defense in their times, Imam Ghazzali and Ibn e Taimiyya came forward and wrote Thafa tal Falāsafa and Al- Radd al Mantaqeen respectively. As all the disciplines of sciences and social sciences have enough elasticity in them that new theories and principles are introduced and many old are declared null and void, in philosophy some Muslim philosophers thought that Greek philosophy was untouchable and cannot be challenged. This obsession caused a huge damage to the Umma by giving a multiple types of sects. But Allah-The Most Merciful and the most beneficent to His people, always sent some great and righteous people to escort the general people to the goal of humanity. These are the men who are the real asset of mankind, as they think and do for their fellow being. It is Allah's blessing that He has bestowed the Indian Sub-continent with some leaders of the first rank who can bring the nation out of the ignorance and have ability to put the nation on the verge of success. In the field of philosophy, along with Dr. Zafar al Hassan and Allama Iqbāl, Dr. Fārūqī will have been remembered for centuries for his original philosophy.

No doubt, of all the Muslim leaders Allama Muḥammad Iqbāl was the only who foretold the illicit intentions of the Hindu leaders, who wanted to enslave the Muslim minority, and innocent general public of the Muslim Ummah was seeking patriotism only in united India. Firstly he remained successful in seeking the attraction of the youth of the Ummah towards the metaphysical thoughts of Persia. It is notable that Dr. Zafar al-Hassan did a lot in the field of Muslim thoughts and philosophy. The third name is that of Dr. Fārūqī who continued the leftover of Dr. Zafar al-Hassan and Dr. Muḥammad Iqbāl.

“With respect to the Muslim philosophy in the Sub-Continent, Allama Iqbāl gave new direction. He wrote the Metaphysical thoughts in Persia, and received attention of the Muslim students. Professor Syed Zafar al Hassan of Ali Garh Muslim University was a vital personality in this regard. He played an important role as a philosopher in the movements of the Muslim identity.¹

The colonial era demoralized the Muslim nation was allegedly misled that the philosophy is the only discipline that can be termed as a real knowledge to get. On the other hand it was inculcated among the Muslim educated general public that the holy Qurān is the book only for some religious rituals and beliefs and it has nothing to do with the solution of the problems faced by the people. A totally different type of philosophy was being prepared to distract the Muslim from the right path. A vigorous reaction emerged against philosophy and education of philosophy and philosophical thoughts and application of philosophy was losing its grip in the society and it seemed that Dr. Fārūqī was the last of all.

Dr. Burhān Aḥmad Fārūqī was the last link of this chain. He worked under the supervision of Dr. Zafar al-Hassan on Mojaddad's conception of Tauḥīd and got his Ph.D."²

The science, to which Dr. Fārūqī belongs, is ignored and is badly affected by the materialistic, gluttonous and voracious approach of the learned people of the world but he is still adored and honored by the people of insight.

"ڈاکٹر برہان احمد فاروقی پاکستان میں فلسفے کی آخری کڑی تھے۔ یہ الفاظ ان کی رحلت پر اکثر کہے گئے۔ یہ دراصل فلسفہ پر ان کی گہری نظر کا اعتراف اور خراج عقیدت تھا۔ اس میں شک بھی نہیں کہ وہ درویش صفت اہل علم تھے۔"³

(Dr. Burhān Aḥmad Fārūqī is the last link of the chain of the philosophy-the words were often uttered at his death. In fact it was the admittance and homage to his deep insight in the philosophy and Islāmic philosophy. No doubt, he was a saint scholar.)

Due to unflinching resort and untiring struggle of the Quaid and the chain of numerous sacrifices of the Muslims, Pakistan came into being, but the objective of the nascent state could not be achieved and the Quaid passed away. And after his sorrowful demise, as a nation we lost the balance and the values changed abruptly.

"قیام پاکستان کے باوجود ہماری زندگی اخلاقی، معاشرتی، معاشی، سیاسی اور تعلیمی پہلوؤں میں اسلامی نمونے پر نہ ڈھل سکی۔"⁴

(In spite of the establishment of Pakistan, our lives in the moral, social, economic, political and educational aspects could not be molded into Islāmic model.)

When we trace the reasons of this distraction from the road to success, we will come to know that nepotism and corruption are the root causes in this respect. Another major cause is to ignore and to keep the ideological people like Fārūqī away from the state affairs. This was the major conspiracy committed by the opponents of the newly born state and Dr. Fārūqī was at the top of the list to be victimized.

(B) Dr. Burhān Aḥmad Fārūqī's Concept of Morality

Like many other philosophers, Dr. Fārūqī propounded his own ideas about morality and derived his own theory but his theory is under the Qurānic injunctions. The difference in the theories of various philosophers is due to their orientations and Dr. Fārūqī took the Qurān as methodology and not merely a source of some laws of Sharia, so he extracted

the morality from the Holy Qurān as well. According to Dr. Fārūqī the obedience to Allah is morality and he declared that all other theories were coined by man only when he was away from the right path. He further told that there might be only two theories about morality; the actions that are performed to achieve some objectives and on contrary to it is the compliance of the command and this command must be necessarily based on the revelation. All the man-made theories in this connection are based upon the notion that anything done to achieve the object is virtue and the hindrances are vices and these theories are tinged with the colors of the Greek mythologies.

"اخلاق کے بارے میں دو ہی نظریے ہوسکتے ہیں۔ ایک یہ کہ اخلاق کسی مصلحت کو پوار کرنے کا ذریعہ ہو۔ دوسرا یہ کہ بذات مقصود ہو۔ اخلاق کے بارے میں جب ہم حکم لگاتے ہیں۔ تو ایک معیار کی ضرورت پیش آتی ہے۔ معیار دو ہوسکتے ہیں۔ مقصد یا قانون۔ مقصد کا معیار ہونے کا مطلب یہ ہے کہ جو فعل حصول مقصد کا ذریعہ ہے وہی نیکی ہے اور جو مقصد کے حاصل ہونے میں رکاوٹ ہے، وہ بدی ہے۔⁵

(Only two theories can be there about the morality. One is that the morality is a source of any kind of comprises, and the other is that it in itself is an objective. When we give this order about the morality, we need a standard. Standards are of two types: objective or law. Being objective as a standard means that the action that is the source of the objective, is a virtue and that is the hindrance in the way of the objective, is a vice)

According to Dr. Fārūqī, this is to establish that either the morality is an objective or it is a source or medium to achieve some objective and he further made it clear that there must be some standards for the establishment of morality, and these standards are the vital force to drive the morality to its destination.

اور اخلاق کا یہ نظریہ انسان نے اپنے غور و فکر سے وضع کیا ہے۔ وحی کی ہدایت کی روسے حکم معیار ہے۔ حکم کے معیار ہونے کا مطلب یہ ہے کہ جو فعل حکم کی بجا آوری میں سر زد ہو۔ وہی نیکی ہے اور جو فعل حکم کی خلاف ورزی میں سر زد ہو وہ بدی ہے۔⁶

(And this theory of morality has been derived by man through his meditation. According to the guidance of revelation, command is the standard and command as standard means the actions under the obedience are virtues and the disobediences are vices.)

It is natural with man to seek some objective after all types of his activities and this nature has associated his materialistic interests and benefits and became deprive of all types of spirituality like that of morality. Dr. Fārūqī is not ready to call a thing virtue because a compromise has made it so and on the other hand he is adamant to the fact that a virtue is a virtue because of its universal character. And all the good things are good because they are a source of reverence for human being. According to Dr. Fārūqī, revelation is a

permanent source of morality as any kind of suppression, pressure or comprise cannot make any way to it against the dignity of man.

(C) The Holy Qurān: Guidance for Human Being

According to Dr. Fārūqī as Allah Al-Mighty is the Creator and Sustainer of universe and the holy Qurān is the word of Allah revealed to his prophet to guide mankind, so the entire universe and the holy Qurān must be on one page in this respect. It is the demand of the sagacity that the universe should not contradict the holy Qurān. Hence the objective that is prevailing should be assisted by each and every unit of the universe.

"جب ہم قرآن حکیم سے اپنی زندگی کے مسائل کے سلسلے میں ہدایت اخذ کرنا چاہتے ہیں تو ہمارے پیش نظر وہ نصب العین ہوتا ہے جو قرآن مجید نے بیان کیا ہے ہماری زندگی میں اس نصب العین کے حصول کا تقاضا بھی پایا جاتا ہے مگر اسے صرف اسی صورت میں حاصل کیا جا سکتا ہے جب کائنات کی بناوٹ اور ساخت بھی اس کے حاصل ہونے کی جدوجہد میں ہماری سازگار ہو۔"⁷

(When we want to extract guidance from the holy Qurān about the problems of our life, the objective comes before us as the holy Qurān has narrated in it. Our life has a demand for the achievement of this objective, but it can be achieved only on the condition, when the construction and structure of the universe has a correspondence with the struggle of the achievement.)

Allah is the only creator of this universe, the creation bears an object and this reality creates uniformity in the objectivity. The uniformity in creation is a supportive element in morality and as all the prophets had been appointed but by Allah Al-Mighty, so entire universe is the supportive hands for morality.

اور قرآن مجید کا یہی موقف ہے۔ اگر سازگار نہ ہو تو نصب العین کبھی حاصل نہیں ہو سکتا کیونکہ اللہ تعالیٰ نے اس کائنات کو ایک ہی مقصد کے لئے پیدا کیا ہے اور بعثت بھی اسی مقصد کے حصول کے لئے ہوتی ہے پھر نزول قرآن کی غایت بھی یہی ہے کہ بعثت کا مقصد حاصل ہو کر رہے۔ اس کائنات کی اپنی بناوٹ اور ساخت کا سازگار ہونا تبھی ممکن ہوگا جب ہم اس نصب العین کو جس کا تقاضا ہماری فطرت میں موجود ہے قرآن مجید کی ہدایت سے حاصل کریں۔"⁸

(And the holy Qurān has the same stand. If it is not suitable, the objective cannot be achieved as Allah Al-Mighty has created the universe for only one objective and the prophethood is to achieve the same purpose and purpose of the revelation is to achieve the objective of the prophethood. The structure and the construction of the universe are only possible when we get guidance from the holy Qurān for the objective whose demand is there in our nature.)

As for as its structure and physical feature are concerned, man is not more powerful than other beings and phenomena around him and he can survive only in an environment that is friendly for him and he must be friendly to the environment, and for the purpose he

must be in accordance with the universe. The entire universe is obeying Allah, so man must obey Allah; the One and Only Creator and Sustainer of the universe and that of man, so it is quite natural that the universe with all its beings would help man in the obedience of Allah Al-Mighty. It is impossible that Allah has created some items for a certain purpose of obedience and some others for the purpose of His disobedience. All the units of the universe along with the man are imbued with the obedience of Allah and the fact is found in the nature and chemistry of all the things created by Allah Al-Mighty and nothing is created by other than Him. So, the element of obedience of Allah is present there in our nature.

(D) Dr. Fārūqī's Philosophy: Requirement of the Time

The people, who spent their time in the environment of Dars e Nizami and some other books like that, have always been at dagger drawn with philosophy, as it created misconception and dubiousness in the minds of these people. In the earlier days of the advent of philosophy in the Islāmic studies it was accepted only to dominate the false beliefs by putting into the job with its logic and reasoning, but with the passage of time philosophy itself created misconception among the Muslim scholars who took it blindly.

مسلمان علماء کی رائے تھی کہ فلسفہ کے مطالعہ سے وہ تشکیک و تکذیب کا مقابلہ کر سکیں گے، فلسفہ کی تعلیم و تعلم سے مسلمان علماء کو استدلال و مناظرہ کا سلیقہ بھی آیا اور بعض موضوعات پر انہیں برتری بھی حاصل ہوئی، لیکن اس کے نتیجہ میں تشکیک و انحراف کے مسائل بھی پیدا ہوئے۔⁹

(The Muslim scholars were of the opinion that they would be able to cope with the skepticism and denial. The Muslims learnt the method of reasoning and debate and some topics they got superiority, but resultantly the problems of skepticism and deviation were emerged.)

Many a Muslim philosophers are there, who are held in high esteem by the Muslims in general, but they caused an irreparable loss to the Ummah. They were responsible for the hatred roused in the hearts of the ecclesiasts and the people who love Islām unconditionally, as on various grounds the philosophy demanded reasoning for certain convictions and in this way our religious environment remained dry of many useful disciplines like that of philosophy. That is the reason that our textual works are separated consciously or unconsciously from any type of creativity and there is no creativity, a dead lock is destined to the nation.

"درس نظامی کے نصاب میں منطق اور فلسفے کی کئی قدیم متون و شروح شامل ہیں لیکن فارغ التحصیل لوگوں کی بڑی تعداد محض قیل و قال اور بار بار دہرائی جانے والی موشگافیوں سے آگے نہیں بڑھ سکی بڑے بڑے رازی زماں اور غزالی دوران کہلانے والے چند فرسودہ منطقی اصطلاحوں کے سوا کچھ نہ پیش کر سکے۔ مسلمانوں کے ہاں تخلیقی فکر والے لوگوں کی کمی رہی۔"¹⁰

(In the curriculum of Dars e Nizami, there are many old texts and annotations of Mantaq and philosophy, but the graduates could not reach beyond the sayings and the mostly repeated implications. The so-called Gazalis and Razis of their time should present but some down trodden philosophical terms. There remained a shortage of creative thinking in the Muslims.)

In the nineteenth and twentieth centuries the majority of the Muslim areas went under the sway of the British Colonial System, and the new educational order was introduced in these areas. As the purpose of the colonies is nothing but to draw resources from the areas and the oppressed are not blessed with the education according to their faith and convictions. The educational order there in these countries was to paralyze all the limbs of these nations and the objective was to squeeze all the resources. For the purpose of paralyzing the Umma the European imperialist with the help of orientalist introduced their own philosophy instead of that of the Muslims.

"رازی، غزالی اور ابن رشد کے بجائے بیکن، ہبوم، کانٹ، برگساں، نٹشے، رسل اور دیگر مغربی مفکرین پڑھائے جانے لگے مغربی فلسفہ کی تاریخ اور مغربی فلسفیوں کے اٹھائے ہوئے سوالات کا گروہی نیا نصاب تعلیم مرتب ہوا، مسلم فلسفیوں کی فکری کاشوں اور متکلمین اسلام کی فکری بحثوں کی کوئی گنجائش نہیں تھی۔"¹¹

(Bacon, Hume, Kant, Henri Bergson, Friedrich Nietzsche and Bertrand Russell and other European philosophers were taught instead of Razi, Ghazali and Ibn e Rushd. The new educational curriculum was arranged round the question raised by the European philosophical history and the European philosophers. There was no room for the tradition of the Muslim philosophy and contribution of the thoughts of the Muslim philosophers and the debates of the Muslim debaters.)

It is because of the sentiments that are evolved only under the environment of slavery; the curse of xenocentricism becomes a leading concept to be followed. Razi, Gazali and Ibn e Rushd were ignored and good for nothing philosophy of the European scholars began to be propagated.

(E) A Misconception about Dr. Burhān Aḥmad Fārūqī's Thoughts

Dr. Burhān Aḥmad Fārūqī is very clear about his thoughts, but when he expressed his thoughts and exposed himself to his readers, a lot of misconceptions were created in the minds of the readers. Dr. Fārūqī expressed his exalted thoughts in even more exalted style of expression and for the purpose he used the diction for which only the intellectuals of high rank are capable. The publisher of his book 'Qurān awr Musalmano Key Zinah Masail' makes this fact a bit further clearer when he wrote in the forewords of the book:

"وہ لوگ جنہیں فلسفیانہ تحریروں کا ذوق ہے، ان کے لئے ڈاکٹر برہان احمد فاروقی کی تحریر واضح اور منطقی ہے لیکن چونکہ یہ تحریریں ہماری تاریخ فکر کے پیچیدہ ترین مسائل کا احاطہ کرتی ہیں، اس لئے ان کے بعض حصے عام فہم نہیں ہیں بلکہ ان کے مخاطبین اہل فن ہیں۔ ان تحریروں میں اتنا فکری مواد موجود ہے کہ اس کی شرحیں لکھی جا سکتی ہیں۔"¹²

(The people who have a taste of philosophical writings, the writing of Dr. Burhān Aḥmad Fārūqī is open and logical for them, but as these writings encompass the complicated issues of history of our thoughts, the addressed are the intellectuals. These writings have enough materials that their interpretations should be written.)

From this attitude it can be inferred very easily that Dr. Fārūqī wanted only the real scholars as his readers as we found that below the required rank people made mistakes

and took him for a repudiator of the main stream of the thoughts of Ummah. Dr. Fārūqī talked about Ilm bil Wahi and some people even his very near students made their minds that he is against Hadiths. They wrongly interpreted the term Ilm bil Wahi. It is understood that Wahi is something that is revealed and both the holy Qurān and Sunnah are revealed.

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ ۗ إِنَّكَ أَنْتَ
الْعَزِيزُ الْحَكِيمُ¹³

(Our Lord, and send among them a messenger from themselves who will recite to them Your verses and teach them the Book and wisdom and purify them. Indeed, You are the Exalted in Might, the Wise".)

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنْكُمْ يَتْلُوا عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ¹⁴

(Just as We have sent among you a messenger from yourselves reciting to you Our verses and purifying you and teaching you the Book and wisdom and teaching you that which you did not know).

وَادْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ مِنَ الْكِتَابِ وَالْحِكْمَةِ لِيُعْظَمَ بِهِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ
عَلِيمٌ¹⁵

(And remember the favor of Allah upon you and what has been revealed to you of the Book and wisdom by which He instructs you. And fear Allah and know that Allah is Knowing of all things.)

أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَىٰهِمْ اللَّهُ مِنْ فَضْلِهِ ۗ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُمْ مِمَّا كُنْتُمْ تُكْفِرُونَ¹⁶

(Or do they envy people for what Allah has given them of His bounty? But we had already given the family of Abraham the Scripture and wisdom and conferred upon them a great kingdom.)

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ لَهَمَّتْ طَائِفَةٌ مِّنْهُمْ أَنْ يُضِلُّوكَ وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ وَمَا يَصُرُونَكَ مِنْ شَيْءٍ ۗ وَأَنْزَلَ

اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ ۗ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا¹⁷

(And if it was not for the favor of Allah upon you, [O Muḥammad], and His mercy, a group of them would have determined to mislead you. But they do not mislead except themselves, and they will not harm you at all. And Allah has revealed to you the Book and wisdom and has taught you that which you did not know. And ever has the favor of Allah upon you been great).

Particularly when he talked about the knowledge based on revelation, some people wrongly considered him that he was against Hadith. According to Dr. Fārūqī the real success and salvation lies only in the revelation based knowledge and on contrary to that all the human effort based knowledge would be inferred into any form of downfall. According to Dr. Fārūqī our national survival depends upon the revelation based guidance exclusively.

"ہم کرہ ارض کی ایک تہائی آبادی پر مشتمل ہیں اور دنیا کی ایک سوچار ریاستوں میں سینتالیس ریاستوں کی حیثیت رکھتے ہیں اور دشمنان اسلام کی ہمارے خلاف عداوت میں جتنی شدت ہے وہ اس بات کی دلیل ہے کہ ہم مسلمان ایک ناقابل انکار حقیقت ہیں۔ ہم اپنی غایت کے حوالے سے ایک شعور پیدا کریں اور کتاب کی طرف رجوع کریں تو صرف ہم ہی ایک زندہ حقیقت ہیں۔"¹⁸

(We comprise of one third of the globe and forty three states out of one hundred and four states of the world and the intensity of the enmity of the enemies of Islām against us is the reason that we Muslims are an undeniable reality. If we create a sense with reference to our objective and move to the book, only we are an alive reality.)

Preponderance of revelation based knowledge (علم بالوحی) over the knowledge based on the extra capacity of human being is the basic source of Dr. Fārūqī's thoughts. He is of the opinion that when we mix the Qurānic guidance with that of man-made, the effectiveness of the holy Qurān vanished away. He further says that downfall of Ummah is due to interference of the religious sciences in the matters where the holy Qurān was required. On the other hand it is very tragic that this concept of Ilm bil Wahi is wrongly interpreted by some scholars as it is taken for only the holy Qurān whereas Wahi means Qurān and the Sunnah of the prophet. It is the uniqueness of Dr. Fārūqī that he is the first ever to write on the topic that there lies a difference between the human knowledge and the revelation based knowledge.

"ایک فلسفی کی حیثیت سے ڈاکٹر برہان احمد فاروقی کا سب سے بڑا کارنامہ یہ ہے کہ انہوں نے انسانی علم اور علم بالوحی کے امتیاز پر پوری شرح کے ساتھ کام کیا ہے اور میرے محدود مطالعہ کے اعتبار سے یہ دنیا بھر میں واحد کام ہے جو اس تفصیل کے ساتھ کیا گیا ہے۔ اس طرح انہوں نے علم بالوحی کو مرکزی اہمیت دے کر اسلامی دنیا اور اس کے مسائل پر غور کیا ہے۔" ¹⁹

(As a philosophy it is Dr. Fārūqī's great contribution that he worked upon the distinction between the human knowledge and that of revelation with a complete explanation and according to my limited study it is the unique task in the world that is done with such a depth. In this way he thought about the Islāmic world and its problem by giving the pivot importance to the revelation based knowledge.)

It is great contribution of Dr. Burhān Aḥmad Fārūqī in the Islāmic philosophical literature put forth exclusively by him. No doubt it is a great contribution and this is his uniqueness as well that the circles or ranges of man-made sciences and that of revelation based sciences are different. To doubt it was the belief of the Ummah that the holy Qurān has a preponderance of all the disciplines, but the high-ups before Dr. Fārūqī did not pay any attention.

(F) Conclusion

Before entering the Muslim scholarship the philosophy had attained a level of high esteem and reverence all over the intellectual world. In the establish flow some of the Muslims scholars began to relate their own disciplines and sciences and the purpose was to get adoration for these sciences. So, they tried to penetrate it even into the morality. But it is an irrefutable reality that the holy Quran and Sunnah of the holy Prophet provided the Muslims with all type of moral values and even a role model in this respect. The Muslims enmeshed into the philosophical labyrinth when they took the holy Quran at the same methodology that was adopted by them in the other man made physical

sciences. In the entire history of the Muslim philosophy, it is only Dr. Burhān Aḥmad Fārūqī who for the first time pointed that the holy Quran possesses its own methodology to solve the issues. All the sciences and the methodologies adopted therein are based on rationalism, empiricism and criticism. And any solution that is based upon rationalism, empiricism and criticism would be outcome of the human intellect and human intellect would lead to the skepticism. Islam is the religion that has practicality as its pivotal and main ingredient. And a practice with skepticism would infer into disaster.

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 - ⁹ Munir, Dr. Burhān Aḥmad Fārūqī(Fikr-o-Falsafah),53.
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 - ¹²Fārūqī, Qurān Aur Musalmano Key Zindah Masail,14.
 - ¹³ Al-Qurān, Al-Baqarah 2:129
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 - ¹⁵ Al-Qurān, Al-Baqarah 2:131
 - ¹⁶ Al-Qurān, Al-Nisaa 4:54
 - ¹⁷ Al-Qurān, Al-Nisaa 4:113
 - ¹⁸ Farūqī, Minhāj Al-Qurān, 124.
 - ¹⁹ Fārūqī, Qurān Aur Musalmano Key Zindah Masail,14.