



Fārūqī's Concept Of Exalted Morality: An Analytical Study

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Abstract

Contrary to other creatures human being needs discipline and civilization in their behavior and interaction with their fellow beings. Because of this importance, almost all the moral philosophers propounded their theories and ideologies to create convenience, peace, and tranquility and it is observed that their efforts were tinged with the colors of their beliefs and convictions. The Greek philosophers had been followed even by the ecclesiastic high-ups from all the compartments of the revealed religions and Muslims could not exclude themselves. The great Muslim moral philosophers like Ghazālī, Ibn Miskawaih, Naṣīr ad-Dīn Ṭūsī, and Dawwānī are no exceptions in this regard. On the other hand, the prophet of Islam who was sent to complete the best Morality was a role model of Morality, and how it is possible that the Muslims were to move to the Greek masters for morality. Burhān Aḥmad Fārūqī(1905-1996) with his peculiar moral philosophy played a vital role in awakening the Muslims about the originality of their morality

derived from the morality of the holy Prophet ﷺ. This article presented an analytical study of his concept of Insān-e-Murtadhā that saved the Muslim philosophy to be drowned in the well of Greek philosophy and is pure of any type of amalgamation of unrevealed morality.

Keywords: Burhān Aḥmad Fārūqī, Ecclesiastic, Role Model of Morality, Moral Philosophy, Amalgamation.

Introduction

It had been conventional with the philosophers since the emergence of philosophy that the philosophers declared their philosophical thoughts known as the solutions for the problems. The problems, with which the philosophers were concerned, were usually related to the social, political, educational, and economic plight of the people of their time. But, moral issues were addressed by all of the philosophers. Muslim philosophers are not behind in this race. All of the Muslim philosophers propounded their ideals and theories, but their works were colored with the Greek philosophies and the latter is the outcome of Greek mythology. So, the moralities presented by the Muslim philosophers, except Insān e Murtadhā presented by Burhan Aḥmad Fārūqī, were not representative of Islam. This exception for Insān e Murtadhā is proved through an analytical comparison to the salient moral theories selected from the moral philosophy of the Muslim high-ups. Literature review about the Morality and Moral values of Islām can be classified: as before Dr. Fārūqī that of Dr. Fārūqī and after or on Dr. Fārūqī. As entire scholastic efforts were tinged with all the colors of morality; all the teachings whether they were related to the holy Qurān or to the Sunnah of the Prophet, it is not seen as a separate discipline of Knowledge. Under the noble title of the Akhlāq of the prophet, a lot of enlightenment is there in the books of Hadiths and the Shuroo'a of the Hadiths. Countless men of letters are there who wrote on the topic of morality of Islām and for analytical study some of them are mentioned as under:

(A) Iḥyā al-Ulūm by Imām Ghazālī

The great Imam authored a lot of books, but among his vastly read books and can be ranked as his masterpiece is four volumed book Iḥya al uloom. In the 3rd volume of this book, he resented his moraliy and moral philosophy.

“Al-Ghazali devoted himself to Ṣufism in 489 / 1096 after a spiritual crisis. During this time he created a series of original masterpieces on Ṣufism and ethics. In this vein, al-Ghazali’s magnum opus is Qurān’ ‘ulum al-din, written just before his retirement. This book, consisting of forty sections, seeks to reconstruct the fiqh (prayer-rituals and praxes), kalam (creedal and theological matters), and devotional dimensions of Islām in a new mode.”¹

The purpose of writing this book was to provide a course or code of conduct to the Muslims to live purified life and morally and ethically so much dignified life that is

required by a Muslim. This is a course for a practical and Şūfi Muslim and this book is rightly taken as a mother book in the study of morality.

The author of Iḥyā al-Uloom and many other unique masterpieces, Abu Ḥamid Muḥammad Ghazālī was the Re-newer of Islām of his era and Imām for the people to come. He presented his services for all kind of Islāmic sciences but in his later years of life he plunged into the deep ocean of Şufism and breathed his last therein. Al-Ghazālī's aim was to provide ways and means to live an Islāmic way of life and to adopt the pure Islāmic morality. He had only a life of 55 years, and in this short span his life took a lot of turns. His experiences of life are very precious and it is his greatness that he shared all his experiences. According to Imam Ghazālī, the purpose of morality is to seek pleasure; the pleasure related with this world and with that of the hereafter. It is said to be the theory of As-Sa'adah of Imam Ghazālī.

لان السعادة الأخروية التي هي بقاء بلا فناء وسرور بلا حزن وغنى بلا فقر وكمال بلا نقصان
وعز بلاذل وبالجمله كل ما يتصور أن يكون مطلوب ومرغوب راغب، وذلك أبد الأباد على
وجه ينقصه تصرم الأحقاب والأماد.²

(Eternal pleasure is the name of that survival that is not to be perished, it is that pleasure that has no hardship, it is that pleasure which has no sorrow, it is that riches which have no poverty, it is the completion without any fault; it is the honour without disgrace. As a whole it is thing that is wanted by everyone and it the pleasure that is everlasting.)

بيان البواعث على تحري الخيرات والصوارف عنها³

(The debate of factors to have goodness and to deviate from it)

فالخير مطلوب كل عاقل عاجلاً أو آجلاً⁴

(To have good, sooner or later, is the objective of every sensible)

Imam Ghazālī's theory of Sa'adah has a balance of the concept of this world and that of here after and in this way he accommodated both of the parameters; Al-Duniya wa Al-A'akhirah. He further elaborated that the pleasure of this world and of the hereafter can be had only when the balance would be managed between the two extremes. When we analyze the theory we would come to the fact that there are two parts of this theory; pleasure and balance. Now we would recall the theory of Hedonism and Aristotle's Theory of Balance. We would infer that Al-Ghazālī's theory is but the combination of Hedonism and Aristotelian morality.

(B) Tahzeeb al- Akhlāq by Ibn Miskwaih

He wrote a lot on a lot of topics, but Islāmic Philosophy and Morality became his identity. His major contribution in the field of Islāmic ethical literature is Taharat al- l'araq commonly known as Tadhīb al-Akhlāq. He presented a code of conduct in this

masterpiece how to acquire such a mode of disposition in which the good deeds become easy to do and in all his philosophy he followed Greek masters particularly, Plato and in all his writings in general and more intensively in this book he opposed the ideas of Aristotle.

“Miskawayh uses a Platonic concept of the nature of the soul, seen as a self-subsisting entity or substance as opposed to the Aristotelian notion, to distinguish human beings from animals and other living things. The soul cannot be an accident (or property of the body) because it has the power to distinguish between accidents and essential concepts and is not limited to awareness of accidental things by the senses.⁵

No doubt he himself was a follower of the Greek Philosophy particularly that of Platonic Philosophy, but it is his greatness that who so ever after him raised a pen to write something on philosophy or morality, was impressed by his morality or philosophy or at least by his style.

(C) Akhlāq e Nasri by Naṣīr al-Din Ṭusi

Though Naseer al-Din Ṭusi wrote a lot on the topics related to Mathematics, astronomy, theology, Ṣufism and ethics and in many other disciplines of sciences, but he is known by his famous masterpiece Akhlāq e Nasri. Ṭusi was original in all other fields, but in ethics and morality he followed Miskawayh, who himself was an interpreter of the Greek Masters.

“Under the influence of Miskawayh, Ṭusi wrote one of the most important works of philosophical ethics in Islām in the Persian language, entitled Akhlāq-i nasiri (Nasirean Ethics). Ṭusi is one of the few Peripatetic philosophers who were also sympathetic to Ṣufism.”

Akhlāq e Nasri did not bear a new idea of any kind but is a more easy and more comprehensive than that of Miskawayh's Tahdhib al- Akhlāq. Where he is original in his thoughts, is also tinged with the colours of Greek philosophy.

(D) Akhlāq e Jalali by Jalal al-Din Dawani

Lawami al-Ishraq fe Makarim al-Akhlāq commonly known as Akhlāq-e-Jali is the book that became the real reason of the fame of Jalal al-Din Dawani. He wrote over twenty five books but is known for Akhlāq-e- Jalali. It is not a creativity in the moral philosophy, but is a morality of Naseer al-Din Ṭusi in a new literary clothing. Dawani himself recognized that the book was written at the pattern of Ṭusi's Akhlāq e Nasiri. No new idea or new moral theory was propounded in this book, but a new literary style was adopted there in this book.

“Dawani's book shares the same structure as al-Ṭusi's, with sections on ethics, economics, and politics, but jettisons most of the theoretical apparatus to replace it with something of a more Ishraqi flavor. Most of his other works are in Arabic, as are the texts dealing with the prolonged dispute with the dashtakis.”⁶

Wawwani prolifically wrote on a lot of topics, each one of the m is tinged with the colors of the masters of relevant field in the past, like Aristotle, Ibn Miskawaih and Ṭusi.

(E) Maktūbāt by Shaikh Aḥmad Sarhindi

The sanction behind the obedience of Allah is His Oneness, but now at Mojaddad's times in Indian Subcontinent, this basic belief was shaken under the undue effect of the misunderstood theory of Wahdatul Wajūd, the obedience of Allah is the foundation stone of Islāmic Morality. Mojaddad presented the purified Tauḥīd in a very simple and comprehensive way.

“We are a reflection of God, we witness him in the world and his signs are everywhere, but it does not follow that the world is identical with him. This concept played a large part in the development of forms of Ṣūfism compatible with Shari'a and aligned Ṣūfism with orthodoxy. It also allowed for continuing elaboration on the precise nature of the relationship between God and the world, of course. Sirhindi is best known for his letters, in which he discusses these and many other issues in a spirited manner.”⁷

Mojaddad was confined to prison, and from there and before and after the confinement, he used to write to the courtiers, to the ministers and even to the general people, to correct their beliefs and particularly about the Oneness of Allah. These letters are commonly known as 'Maktūbāt Sharīf'.

(F) Hujjat al-Allah hil Bālighah by Shah Wali Allah

Shah Wali Ullah, the reformer of his time wrote more over seventy books and these are on the wide range of the topics of Islāmic Scholarship. Most of his books bear the subject matter related to Islāmic morality, but Hujjat Allah al-Baligha covers a lot in this connection.

“One of his most impressive masterpieces is Hujjat Allah al-baligha (The Profound Evidence of Allah), in which he evaluates and reorients theoretical and practical aspects of Islām. The first part evaluates metaphysics, scholastic theology, and social evolutionary theory in the passing of time, and the hikma (wisdom) behind the divine injunctions and prohibitions. The second part deals with Akhlāq (ethics, practical ethics, or politics), rituals, and social life in Islām.”⁸

Basically he was a reformer and it was the need of his contemporary moral position of the people, that morality and moral values are discussed in most of his writings.

Fārūqī does not believe in any theory like A'alim e Amthal and instead presented a very sound and lucid theory of A'şl e A'alim that would manage sanctity for morality.

Irtafaqt e Wali Allah is a very aired in the circle of the latter scholars in which he prescribed four basic elements of the noble morality of high rank. Shah Wali Allah is of the opinion that man is imbibed with some unavoidable needs and on the occurrence of these needs he is guided to the fulfillment, and the guidance is imbibed in his nature as well. These parameters are bestowed on only to the normal beings and they move only to the solutions of their natural problems. We can say that it is his theory that man is guided through revelation to the rightful satisfaction of his wants and needs.

”نوع انسانی کے جتنے بھی افراد ہیں سب کو کھانے پینے، صنفی خواہش پورا کرنے اور سردی گرمی کی شدت سے بچنے کی ضرورت پیش آتی ہے یہ اللہ تعالیٰ کی ان پر نظر عنایت کا نتیجہ ہے کہ طبعی الہام کے ذریعے ان کی صورت نوعیہ کی اقتضا کے مطابق سمجھا دیا کہ اپنے لئے وہ کس طرح ضروریات حیات بہم پہنچائیں۔⁹

(Human being is to confront necessities of edibles, racial desires and that of the safety from winter and summer. It is the kindness of Allah upon them that they are taught by revelation, according to their physical needs as to how they would come by the necessities of life for them.)

The most common things in all human beings are these basic needs, and to fulfil this urge activities put forth by all are to some extent alike. And actions or reaction in this respect also demands similarities and all these things collectively make up the uniformity and universality in morality.

ناقص الخلق اور فاسد مزاج لوگوں کی بات اور ہے جن میں کہ صورت نوعیہ کی اقتضا کا پورے طور پر ظہور نہیں ہوتا یا مطلقاً نہیں ہوتا باقی سب افراد میں اس کا ظہور ناگزیر ہے۔¹⁰

(Abnormal and corrupt minded people, in whom the racial demands do not appear, are exempted in this case. In the rest of all the people, its appearance is inevitable.)

For the achievement of the real rightness or happiness (Sa'adat), Shah Wali Allah devised two methods one for the people of high rank and the other for the general people. The first method is very hard to adopt as it requires giving up all the worldly wants and desires and is the way of the very few people, but the second one is practicable for the general people. To reach the destination of Saadat (which is to attain the morality of angels), he declared four parameters and he also averred that these four elements are the real objectives of the Sharia and these are as follows:

- a) Taharat
- b) Akhbat
- c) Samahat

d) Adalat

When we are purified we feel ourselves fresh, happy and satisfied, but when something that is filthy or dirty attached with our body or is found in our whereabouts; we will be uneasy and think about ourselves as deceived and dejected. No doubt spiritual enlightenment that is a boosting factor for the noble morality can only be achieved by the bodily purification.

“The first element is Tahart and under which he described the purification of man’s body and soul from the filth and garbage of worldly temptations.”¹¹

Man is the combination of the two very important interdependent elements; body and soul, and purity and piety from both the element is required for a complete purification as the complete purification is the prerequisite of the noble morality.

“After attaining a certain level of purification of body and soul, the man according to Shah Wali Allah, resemble with the angels, at this level of purity man achieve the capability of becoming the best human of the world. This capability is said to be Taharat.”¹²

Man along with all his necessities for his survival is created by Allah and it is the demand of his nature to be submissive and humble before his Lord. Allah is the most gracious and Merciful to man, so the man must be obedient to Allah. Shah Wali Allah considered this submissiveness (Akhbat) as a second element an indispensable factor to have Sa’adat.

“Second element according to Shah Wali Allah is that Akhbat (prostration or submission). When someone prostrates before Allah with respect to all his deeds and meditates into the natural phenomena, he gets enlightenment.”¹³

To seek for one’s right is not a sinful action, but to leave one’s own right and instead sacrifice one’s own belonging for the fellow being is the nobility of morality and this would create a trait of denial of worldly temptations and this denial of worldly temptation is called ‘Samahat’.

“The third element of exalted morality is that of Samahat (denial of worldly temptations). When the heart of someone is devoid of all types of voracity and greed, now one is ready to plunge into the depth of nobility.”¹⁴

The third element of nobility or of exalted morality described by Shah Wali al-Allah, is generosity (Samahat). Samahat is there when someone is doing something for the betterment of the other fellow beings or at least he is feeling pleasure when his fellow beings are enjoying some goodness. Man gets rid of the materialistic lusts and this situation would create an angelic character in him.

"جب سماحت کا ملکہ انسان کے اندر راسخ ہوجاتا ہے اور اس کی دل کی گہرائیوں میں جڑ پکڑ لیتا ہے تو اس کا لازمی نتیجہ یہ ہوتا ہے کہ انسان مادی خواہشات سے بیزار ہوجاتا ہے۔" ¹⁵

(When the parameter of submissiveness gets stronger in man and gets its roots into the depth of the heart, its inevitable results is formulated that the man abhors the materialistic desires.)

The fourth element according to Shah Wali Allah that can be helpful in the formulation of the noble morality is justice. In fact justice is another form of the obedience of Allah Al-Mighty as it is the demand of the entire universal system of His creation.

"The fourth element of noble morality, according to Shah Wali Allah with which an ideal society can be managed is Adalat. Adalat is that adeptness of man's inner self with which such noble tasks are committed that are to facilitate the management of an individual's affairs and that of a country or a nation as well."¹⁶

When Adl is being done the attribute is said to be Adalat, the importance of this element can be judged by the fact that this is one of the attributes of Allah. Adalat means to do justice and equilibrium, and it may be among the people, between people and yourself and even between your own actions. Wherever it is done, it release satisfactions and comforts in the environment.

The people who are well versed in this respect can enjoy the spiritual comfort."¹⁷

These are some of the Philosophers who were influenced by the Greek Philosophy, are taken as an instance from the Islāmic Scholastic shining stars as they have deep affects upon the people who followed them.

When Greek philosophy penetrated its venomous thoughts into the purified spirits of the Muslim scholastic circles, it corrupted them intellectually and they plunged into the deep ocean of skepticism and even the people like Ibn Rushd, Ghazālī and Shah Wali Allah could not escape themselves.

"سپنسر کی بحث کا حاصل یہ ہے کہ نہ ہم کو محض ترجیح نفس ہی کا عامل ہونا چاہئے اور نہ محض ایثار کا، بلکہ ضرورت ہے کہ ان دونوں کے درمیان ہم ایک معتدل راہ اختیار کریں اور حسب موقع دونوں کو کام میں لائیں۔ امام غزالی، ابن قیم اور شاہ ولی اللہ کی بھی یہی رائے ہے۔" ¹⁸

(The theme of Herbert Spenser's discussion is that we should not be merely the agent of the preference of the soul and not merely that of self-sacrifice, but a middle way is required between both of them and we should make use of

both of them according to the requirement. This is also the point of view of Imam Ghazālī, Ibn e Qayyam and Shah Wali Allah.)

The ideas of their great Greek Masters were against the Qurānic injections and when they were seen to advocate and defend the anti-Qurānic ideas, they created obscurity and coverage over the truthfulness and perspicaciousness of the Qurān and the Devine mission. It may be due to their shortsightedness or it may be because of their ignorance from the Qurān that they exhausted their dear lives to defend their Greek masters like Socrates, Plato and Aristotle and the philosophers perching on the whereabouts of these Greek masters.

“As we all know, Greek philosophy has been a great cultural force in the history of Islām. Yet a careful study of the Qurān and the various schools of scholastic theology that arose under the inspiration of Greek thought disclose the remarkable fact that while Greek philosophy very much broadened the outlook of Muslim thinkers, it, on the whole, obscured their vision of the Qurān.¹⁹

Greek philosophy got the Muslims busy with it and they lost their grip on the holy Qurān and resultantly they became blank from this very important side. They got a broadened outlook, but that outlook was totally devoid of the holy Qurān and the objectives therein. The so-called broadened outlook was also against the Qurānic injunction.

“Socrates concentrated his attention on the human world alone. To him the proper study of man was man and not the world of plants, insects, and stars.²⁰

The Muslims are ordered to study the natural phenomena, to observe the mechanism of extraction of the milk between the blood and faces, to observe the working of honey bee, to observe the changing of day and night, to observe the changing of the weather and the direction of the wind. So, call of the holy Qurān is really the call for broadening the vision of the Muslims and not the Greek philosophy.

“How unlike the spirit of the Qurān, which sees in the humble bee a recipient of Devine inspiration and constantly calls upon the reader to observe the perpetual change of the winds, the alternation of day and night, clouds, the starry heavens, and the planets swinging through infinite space.”²¹

The philosophical developments in pre-Socrates philosophy is attached with the Sophists, who used to be as present day tutors appointed by the parents to train their children the prescribed attitudes. It might be an educational curriculum but not a general kind of morality as there was not a uniformity or universality; the very basic element of morality.

"متاخرین سوفسطائی اس بارے میں سخت بدنام تھے کہ یہ حقائق کو تبدیل کرنے، اور الٹ پلٹ کرنے میں الفاظ کا گورکھ دھندا بناتے ہیں۔ اسی بنا پر خود ان کے نام میں سے

ایک لفظ سلفہ بنایا گیا اور اس کے معنی بحث و مناظرہ میں مغالطہ دینا لئے گئے۔ اسی لئے ان کا نام برائی کے لئے مشہور ہو گیا۔²²

(The latter Sophists were very notorious in this respect that they used to create a labyrinth of words just and the purpose was to change the facts and their very name became a metaphor of deception).

No doubt the purpose of Sophists were to train the youth for a success in their lives and for a successful life there should be some virtues and noble deeds but according to Dr. Fārūqī, their trainings were devoid of such established characteristics of life which had been common in all types of societies since the time immemorial.

“But its primary connection is not with curiosity of the nature of the virtues, but with virtues its relation is up to the taste of success. Virtue as a part of ability is not the knowledge of the philosophy of Sophistic morality.”²³

Many a Muslim scholars are there who adored Socrates as they took him for the founder father of the science of ethics; the study of human morality. Socrates earned honor and esteem because he stitched knowledge with the human activities and named the morality.

"سقراط" علم الاخلاق" کا بانی، اور مؤسس سمجھا جاتا ہے اس لئے کہ سب سے پہلا شخص وہی ہے جس نے پوری توجہ کے ساتھ اس پر زور دیا کہ معاملات انسانی کو "اساس علمی" کے قلب میں ڈھالا جائے، اس کا یہ مقولہ تھا کہ اخلاق اور معاملات جب تک علمی اساس پر نہ ڈھالے جائیں گے کبھی درست نہیں ہو سکتے، حتیٰ کہ وہ اس کا قائل ہو گیا تھا کہ فضیلت صرف علم کا نام ہے۔²⁴

(Socrates is considered the founder of Ilm al Akhlāq, because he is the first person who attended upon it forcefully the human activities should be dragged on the verge of knowledge. It was his doctrine as long as the human affairs are not put on the track of basis of the knowledge, could not be truthful and he even became of the opinion the real preponderance lies in knowledge.)

The morality based on the knowledge and harnessed by the knowledge cannot be graduated unless the nature and source of the knowledge is not specified and this intellectual drawback is there in this doctrine. Similarly, his renown pupil; Plato wrote a masterpiece under the title of Republics- a masterpiece for an ideal state that is impossible in the real world still is adored by some people and is taken for an initial source of morality.

"اور اخلاق کے بارے میں اس کا مسلک "نظریہ مثال" پر قائم ہے اس نظریہ کی تشریح یہ ہے کہ وہ اس بات کو محسوس کرتا ہے کہ اس عالم مادی کے پرے ایک اور عالم ہے "عالم روحانی" اور عالم مادی کے ہر موجودو مشخص کی مثال اس عالم عقل و روحانی میں موجود ہے اس لئے اس نے اس نظریہ کو علم الاخلاق پر اس طرح مطابق کیا۔²⁵

(And for Morality he has been of the opinion of Image theory. The interpretation of this theory is that, he feels that there is another world beyond this world- the Metaphysical World. And every being in this material world has its image in that metaphysical world, hence he collaborates this theory with morality.)

Plato remained stuck with this notion that a person can manage goodness in his character by recognizing those images through meditations and visualizations and this destination cannot be achieved but by the philosophers only. Similarly, Aristotle is held in high esteem by our leading Islāmic moralists because of his theory of average that is the noble characteristics of wisdom, valor, chastity and justice can be achieved only through the mean points of their extremes. Not only our glorious past, but the exalted present is spell bound under the magic of the Greeks.

“The importance of morality and that of its construction can be assessed by the fact that Greek philosophers adopted psychology and moral shaping and construction as the most important topic along with metaphysics, logics, philosophy and law, aesthetics and sociology.”²⁶

Morality is not a thing or a concept that is confined in a solitary confinement, what so ever it is, it cannot exist in isolation. Where ever it goes or from where it goes it travelled along with its fellows. It is always accompanied by religion and religious convictions and beliefs social and political ideals and many things like these.

(G) Mojaddad’s Conception of Tauḥīd by Dr.Burhān Aḥmad Fārūqī

Allama Muḥammad Iqbāl visualized that the Hindus particularly under the banner of Congress would be after demolishing the identity of the Muslims in subcontinent and in this heinous adventure some so-called Muslim leaders also joined them. It was a very dangerous and troublesome misadventure to perish the morality of the Muslims. To restore the Muslim identity particularly with respect to Tauḥīd, Allama Iqbāl through Dr. Zafar al-Hassan prepared Burhan Ahmad to reveal the conception of Mojaddad about pure Tauḥīd that would be the foundation stone of Two Nation Theory, and Burhan Ahmad Farooqi did this job to the expectations of the great leader. And this Mojaddad’s Conception of Tauḥīd by Dr.Burhān Aḥmad Fārūqī provided a moral base for the Muslims of the Sub-continent.

(H) Minhāj al-Qurān Ila Sabeel al-Rishad Wal-Furqn by Dr.Burhān Aḥmad Fārūqī

Minhāj al-Qurān Ila Sabeel al-Rishad Wal-Furqn by Dr.Burhān Aḥmad Fārūqī, commonly known as Minhāj al-Qurān is the master piece of Burhan Ahmad Farooqi and can be rightly if declared as the magnum opus of the twentieth century. Twelve chapters with a preamble, a preface and in the end a complement are there in this short and precise book on Islāmic philosophy. Greek philosophers applied their ages to explore the first cause, but Dr.Burhān Aḥmad Fārūqī presented his ideology about the universe within some

pages. He devised the objective of an individual's life and a code of conduct hither to, an objective for collective life and code of conduct for it too and an objective for international relationship and a code of conduct for it. At the end of the book he inferred that the role model for an ideal morality for all the three cases is the holy Prophet Muḥammadﷺ.

(I) Qurān aur Mosalmānūn Key Zinda Masāil by Dr. Burhān Aḥmad Fārūqī

It is another master piece of Dr. Fārūqī in which he discussed all the problems faced by Ummah in general and that of the Muslims of Pakistan in particular. Social, economic, educational and political issues are highlighted but the moral problems and the solution are the main theme of this book.

(J) Qurān Aur Ta'mir e Seerat by Dr. Mir Wali ad-Din

In this book Dr. Mir Wali ad-Din has propounded his moral philosophy that was frequently quoted by his students. He presented the theory of Insān e Kamil that is the modern version of Plato's morality. Dr. Fārūqī extracted Namūna e Kamāl for morality from the holy Qurān and it in the form of the Last Prophet Muḥammadﷺ while his contemporaries like Dr. Mir Wali ad-Din deduced it from Plato and Deogenesis. Head of philosophy department in Uthmania University in India, Dr. Mir Wali ad-Din is considered to be a deep sighted philosopher. He wrote a lot on Islamic morality and in this regard his articles particularly Insān e Kamil got a reasonable fame among the intellectuals. He declared that the Insān e Kamil is the person who denies all types of hedonistic activities. He takes this concept from Deogenesis, a Greek Philosopher. He also admits that after evacuation his heart from the worldly desires, Deogenesis has no program for the virtuous life and for the purpose Dr. Mir moved to Plato.

"اب ہم اس تلاش میں یونان کے اس فلسفی کی طرف رجوع کرتے ہیں جس کی نگاہ
زلزلہ عالم فگار ہے، جو یونان کا سب سے بڑا مفکر ہے، ہماری مراد افلاطون سے ہے
یونانی مفکرین میں سب سے پہلے افلاطون ہی نے روح انسانی کی تشفی بخش نفسیات
پیش کرنے کی کوشش کی ہے۔"²⁷

(Now we move for this research to the Greek philosopher whose sight penetrates the world and who is the greatest thinker of Greece, we mean Plato. He tried to present a satisfactory psychology of human soul.)

Following the Greek masters in purely the Islāmic concepts like morality Dr. Mir is not behind any of followers and he even took from Plato the three elements of morality; Intellect, Intention and Soul. When Dr. Mir come to know that this combination of intellect, intention and soul is not sufficient to define the Islamic concept of morality, he move to Aristotle and fetched the four elements means of the extremes and these are the same elements that were yoked by Ghazālī to define his morality; Hikmat, Iffat, A'adlat and Shuja'at.

جب عقل، ارادے اور شہوتوں میں توافق وہم آہنگی پیدا ہوجاتی ہے، یعنی ہر ایک اپنا مناسب فریضہ ادا کرنے لگتا ہے تو فرد میں عدالت کی صفت کا ظہور ہوتا ہے۔ امہات فضائل یہی چار ہیں: حکمت و شجاعت، عفت و عدالت۔²⁸

(When a correspondence is created among intellect, intention and sensuality; every one of them is doing his duty, the feature of A'adalat appeared in an individual. The mothers of preponderance are the same four: Hikmat, Shujaa't, Iffat and A'adalat.)

Rationalism in philosophy and then in morality was introduced by the Greeks and was welcomed by the Muslim philosophers and same set routine is shifted to the later follower philosophers like Dr. Mir. According to Dr. Mir Wali ad-Din human intellect is the driving force behind the so-called four elements of morality; Hikmat, Shujaa't, Iffat and A'adalat. Moreover he is of the opinion and this opinion in itself is under the followship and obedience of the Greeks that there are divergent elements and forces in man and intellect is the commanding authority over these forces. And in the cases the higher authority; the human intellect, is working as authority over all the forces, Insan e Kamil is the output.

According to Dr. Burhān Aḥmad Fārūqī the real moral conception of Islam for which the office of Prophethood was established can only be saved and rescued from the Greek mess of ideas adopted by Ibn Miskawaih, Imām Ghazālī and a lot of latter philosophers, only if when the morality and moral conception is drawn from the holy Qurān. No doubt all of them particularly Imām Ghazālī are great men of letters and their services are adored and must be recognized, but adoption of Greek philosophy when Qurān and Sunnah of the Prophet are there, created a perfidiousness towards their ideas about morality. Dr. Fārūqī is of the point of view that all the theories that had been apparently carved out by the Muslim philosophers are in fact squeezed out from the Greek philosophy that in itself is tinged with all the colors of the Greek Mythology. Whether it is Mithal e A'alā of Ibn Miskawaih, or it is the means between the two extremes propounded by Imām Ghazālī in the form of A'adalat, Shuja'at, Hikmat and Iffat or it is Ṭahārat, Akhbāt, Samāhat and A'adālat presented by Shah Wali Allah, all these things are drawn from rationalism, empiricism, criticism and even hedonism and to Dr. Fārūqī all these are the methodologies of the Greeks and the acceptance of these theories for morality by the Muslim Philosopher is very fatal blow for the Muslims belief about the sanctity of the holy Qurān. Fārūqī is not ready to make any kind of the compound and collaboration with the holy Quran and anything other than the holy Qurān as his theory is purely based on the Qurānic injunctions.

Conclusion

Fārūqī's theory of morality differs to that of others on the basis of sanctity as the sanctity is not clear in their cases as it is clear in his theory. According to Fārūqī the actions that are performed under the commands of Allah are said to be morality while in the entire

history of philosophy this sanction of command of Allah is not found; from the Greek masters to their followers this sanctity is not found anywhere. Here in case of Fārūqī we see that the sanction behind the morality is the command of Allah while in the entire moral system that is propounded by the Greeks and afterwards accepted and preached by the majority of the Muslim philosophers, there is no sanction and to some if there is, it is derived from Greek mythology. More over there is no role model in the form a person to be followed in the Greek morality and it is astonishing and startling that the Muslims accepted the Greek ideologies with their beloved Prophet as a role model of morality. But according to Dr. Fārūqī the Prophet of Islam; Muḥammadﷺ is the role model of Morality and he along with the entire Ummah believes that he was sent to accomplish the high ranked morality. The concept of vice and virtue is diametrically different and even opposing in both the cases. According to Dr. Fārūqī an action that is done in the obedience of Allah with good intention is said to be a virtuous and in the case of Platonic hedonistic approach anything done is virtuous that would produce pleasure. What a non-sense theory it is that you are doing something for your pleasure and the same thing is causing pain or loss for another person, it this was the Greek hedonism and was accepted by some Muslim moralists. According to Dr. Fārūqī there is no space for human intellect in morality and it is only Allah’s command that would be accommodated to produce morality.

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