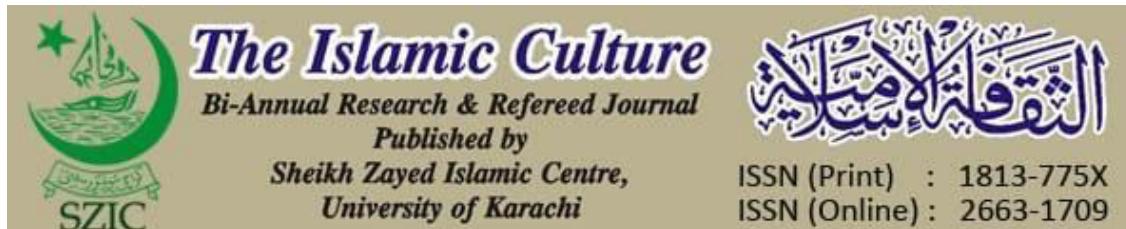


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The Importance of Moral Philosophy Propounded by Burhān Ahmad Fārūqī

Muhammad Riaz

Ph.D. Scholar/Lecturer, Department of Islamic Studies & Arabic,
Lahore Garrison University, Lahore
E-mail: mriaz@lgu.edu.pk

Dr. Muhammad Waris Ali

Assistant Prof., Department of Islamic Studies & Arabic,
Lahore Garrison University, Lahore
E-mail: mwarisali@lgu.edu.pk

Abstract

Islam is exclusively the religion of the world that has provided man with a complete code of life in the form of the holy Qurān and being a revelation from Allah; the creator of man, human nature from all angles is accommodated in the holy Qurān. As morality is one of the most dominant characteristics of human life and is addressed and given importance just like the respect is bestowed upon man himself. This article ponders upon the fact that the holy Qurān is enough to lead to the right path of morality and the most sagacious and perspicacious Qura'nic methodology is there to solve the problems evolved in human behavior. To prove the preponderance of Fārūqī's moral philosophy over all the ethical approaches from Greeks to this day, the subject oriented research methodology is employed qualitatively. Fārūqī urged the Muslims to follow the

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Qura'nic injunctions instead of Greek Philosophy, and further he declared that consulting the Greeks is to show no confidence in Qurān and its methodology and this is not a service but an animosity to Qurān and Islam. The study also presented analytically the actuality and originality of the morality of Islam that it is based on Qurānic enjoinments and not on the Greek philosophy. To Fārūqī morality is not merely an imaginative phenomenon, but possesses a practical epitome and a practicable paradigm in the form of the exalted and dignified life of the Prophet; a pragmatical and executable presentation of the holy Qurān.

Keywords: Exclusively, Perspicacious, Animosity, Pragmatic, Preponderance

(A) Introduction

The most original philosophical thinker ever emerged in the entire history of Islamic Philosophy and the Shaheen of the poet philosopher of Islam, in the true sense of Shaheen; Burhān Ahmad Fārūqī was born in Amroha, India in 1905.

The title ‘Farūqī’ in his name is related to one of the most exalted figures of Islam; Hazrat Umar Farūq as Burhān Ahmad Fārūqī comes of the latter’s noble family. His temperament and behavior towards Islam and Islamic injunction and his reaction at the violation of Islamic rules were all an irrefutable proof that he was really a Fārūqī. “Burhān Ahmad Fārūqī comes of the noble lineage of Hazrat Umar and we cannot say certainly when his ancestors came but it is said that they came in the 10th AD for trade or preaching.” ⁽¹⁾

Other noble and great names in his lineage are that of the famous saints, Hazrat Fareed ud Din Ganj e Shakar and Shaikh Mojaddad Alf e Thanī. In this way this savant got nobility of heart and soul from his great ancestors.

Another name that was apparent in his life was that of Farid-ud-Din Ganj i Shakar who was one of great name in his lineage. Fārūqī was really a Sufī as he inherited these noble traits from the great people in the lineage. His ancestors came in the sub-

continent to preach Islam and some of them traders and some others were army officers under the well-known emperors like Sher Shah. Hafiz Tariq writes:

As it is revealed from his title; Fārūqī, his lineage is connected with Hazrat Umar and according to his family resources Hazrat Baba Farid Ganj i Shakar is his 21st grandfather. Among Baba Farid's children, Shaikh Nizam-ud-Din was the most dominant figure who helped Sher Shah Suri and got 80 towns in reward. Sheikh Nizam-ud-Din was very God fearing and a selfless person and this nobility was kept on by the latters. The name of Fārūqī's grandfather was Bashir Ahmad and Hasnain Ahmad the Fārūqī's father was third among his five sons. ⁽²⁾

Fārūqī's date of birth is differently reported by the different sources. “(According to his family tradition, he was born in 1904 in Multan but, according to the ‘Minhaj ul Qur‘ān’ published under his supervision, he was born in Amroha (India) in 1905.)”⁽³⁾

At the birth of Burhān Ahmad, his family men did not know the worth and future of the baby, otherwise they would write the date of birth of the baby on some book of gold. This is the case with many a great people whose origin or birth belong to some very common or base status.

The time in which the young Burhān Ahmad opened his eyes was typical in the trend of educating the children only up to grade five and very rare and remote examples were there to move to the further education and these examples were found in the elite class. As his family was of middle class so higher education was very rare thinking in the elderly people of his family and same was the flow of his father and he tried his young boy to put in the agriculture the lower scale of agriculture that he owned after manifold divisions. Under these sentiments Burhān Ahmad completed his matriculation inattentively as during these years the family was to change the dwelling many times.

“Fārūqī's father was Tehsildār in Multan he did his service there for sometimes and then left it and moved to his home town Amroha (Muradabād) and adopted agriculture there. During the stay of his father in Multan, Fārūqī got his early education

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there up to grade 4. He passed his middle standard and matriculation from Amroha.” ⁽⁴⁾

No doubt he belonged to an ecclesiastic family but, when the turn came for Fārūqī, the standards got topsy-turvy and he was forced against his interests to get some job or to do some kind of business and a tug of war situation arose when his father wanted to put him in some kind of business but the young Burhān Ahmad decided to get knowledge. But he was determined to take a long and deep voyage into the deep ocean of scholasticism.

Fārūqī believed in the theory of resistance that has been seen in his own life. He was keenly interested in getting higher education but his father was determined to put him into some work. There occurred a conflict between the two wills; he was determined to get higher education and his father made up his mind for some job. This resistance proved a milestone in making him a philosopher. His determination can be assessed from the fact that he was penniless and set on the unending journey of knowledge without his father’s help.

“When he passed his matriculation his father decided that he should look after land matters but in Fārūqī the demand for seeking knowledge demanded to get knowledge. He said his father spade a spade that he would neither do any job nor any business. At this his father got angry.” ⁽⁵⁾

But it is seen when you are at right path and rightful in your demand and even righteous in your faith, natural resources become anxious to help and this is the universal fact that is elaborated in the proverb: God helps those who help themselves. Fārūqī narrated his story very sorrowfully to Abu un Nasar Rizvi; a religious scholar and God fearing fellow among his friends and the latter tried to give him financial help of Rs. 30000. At that time, it was a huge amount of money but Burhān Ahmad who was the trustee of the saintly features of his lineage, got such a level of spiritual piety and purity, refused affectionately to take it with thankfulness. It was his spiritual level attained at that

tender age and remained his permanent companion throughout his life that he was devoid of any type of voracity.

“Fārūqī informed Abu un Nazar about the situation, Abu un Nazar went to his home and returned with thirty thousand rupees and asked Fārūqī to deposit the amount in the Imperial Bank and manage visa, ticket and other expenditures for Germany and to get higher education there.”⁽⁶⁾

Abu un Nazar Muhammad Tofail Rizvī Amrohī the writer of ‘Qurān Aur Is kay Mo’āshi Uloom’; was a great man of letters known for his revolutionary ideas was very kind to Fārūqī. No doubt, Fārūqī did not accept the financial help, but this offer expressed their relationship. This is another great trait of his personality that he at that time of youth had noble people among his circle of friends.

He was the ablest of all the students of Syed Zafar al Hassan; the chairman of the philosophy department of Aligarh Muslim University, India. On the demand of Allama Muhammad Iqbal, the young Burhān Ahmad was presented by his learned teacher to work on the Mujaddad’s conception of Tauheed to meet out the requirements of Two Nation Ideology, as according to him it was the earnest need of the time to inculcate the sense of national identity in the minds of the Muslims. He managed a foolproof justice to the assignment and Allama Iqbāl said in an acknowledgement that Burhān Ahmad Fārūqī’s thesis on Mujaddad’s concept of Tauheed is the most original masterpiece in the entire history of the philosophy. The age in which we are breathing is contaminated with the pollution of materialism, modernity and atheism and resultantly the morality and moral values propounded by Islam are being deteriorated. So, the miserable plight of the Ummah is demanding entrance of the pure conception of the oneness of Allah promulgated by Burhān Ahmad Fārūqī.

Morality is the power that can drag humanity on the verge of peace and justice and the latter are the basic components for the survival of a human society. The purpose of the rule of law is to maintain peace and as the morality in self is the call of peace, so the

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society or religion with a solid system of morality is easy to be escorted to the destination. In case of no sound morality, the major part of the resources is consumed to maintain law and order in the society. The credibility, validity and authenticity of a religion are usually judged by the discipline of morality propounded by it. It has been stated in Seerat-un-Nabi by Shibli.

All the wealth of rejoices, fertilities and the peace and faith of the world are because of this wealth of the morality. Deficiency of this wealth is made up with the law of authority by the governments. If the groups of people do their moral duties by themselves, there is no need of any corporeal law at all. So the better religion is the one that has moral authority over its followers to such an extent that it does not let them to go astray.)⁽⁷⁾

Morality is important for mankind as all other belongings and possessing can be paid in the price of morality. The religious values are considered the most prestigious and precious and their weightages are measured against the moral values. It is evident from the historical facts that the stronger was the morality the stronger and the most durable was the respective religion.

(B) Ethics and Morality

In social, moral and psychological perspective, both the terms have a minute difference, but the microanalysis of the terms can put forth notable differences between the terms. The terms are verily used in various environments commonly in Meta ethics, normative ethics and applied ethics. Modern moral philosophy whether it is meta ethics-investigates where our ethical principles come from, and what they mean, or normative ethics-takes on a more practical task, which is to arrive at moral standards that regulate right and wrong conduct, or applied ethics- involves examining specific controversial issues, such as abortion, infanticide, animal rights, capital punishments, homosexuality, environmental issues or nuclear war, its footprints are traced back to those disjointed and limping thoughts on which Greek philosophy and mythology is standing.

“Both morality and ethics loosely have to do with distinguishing the difference between “good and bad” or “right and wrong.” Many people think of morality as something that’s

personal and normative, whereas ethics is the standards of “good and bad” distinguished by a certain community or social setting. For example, your local community may think adultery is immoral, and you personally may agree with that. However, the distinction can be useful if your local community has no strong feelings about adultery, but you consider adultery immoral on a personal level. By these definitions of the terms, your morality would contradict the ethics of your community. In popular discourse, however, we’ll often use the terms moral and immoral when talking about issues like adultery regardless of whether it’s being discussed in a personal or in a community-based situation. As you can see, the distinction can get a bit tricky.”⁽⁸⁾

These differences are nothing but some meager things just to prolong the debates and discussions. Commonly the terms are used for each other and a very slight distinction can be elaborated that the general public behavior of right or wrong is morality whereas its study is said to be ethics.

“The term ethics may refer to the philosophical study of the concepts of moral right and wrong and moral good and bad, to any philosophical theory of what is morally right and wrong or morally good and bad, and to any system or code of moral rules, principles, or values. The last may be associated with particular religions, cultures, professions, or virtually any other group that is at least partly characterized by its moral outlook.”⁽⁹⁾

It seemed that the term morality is inclined to obey some religious authority whereas ethics is in accordance with the community. In almost all the educational institutions of the world, ethics is studied separately as a subject of humanity group, yet it has its connectivity with all other subjects of social sciences.

“Although ethics has always been viewed as a branch of philosophy, its all-embracing practical nature links it with many other areas of study, including anthropology, biology, economics, history, politics, sociology and theology. Yet, ethics remains distinct from such disciplines because it is not a matter

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of factual knowledge in the way that the sciences and other branches of inquiry are. Rather, it has to do with determining the nature of normative theories and applying these sets of principles to practical moral problems.”⁽¹⁰⁾

Equivalent of morality in Arabic is Akhlāq which in itself is derived from Khulq and Khulq means moral character or natural inclination or the outlet of physicality.⁽¹¹⁾ In the dictionary Akhlāq has meaning as Al-Khulq o wal Kholoq, natural habits, disposition or concession.⁽¹²⁾ According to the well-known etymologist, Imam Fakhr-ud-Din Razi:

الخلق ملکة تصدر بها عن النفس افعال بالسهولة من تقديم رؤية

Khulq is that ability due to which the disposition can do actions very easily without seeing it earlier.⁽¹³⁾ According to the great Imam of the science of etymology and diction, Imam Raghib Isfahani, the word Khulq is used to impart the meaning of internal powers and behavioral habits.⁽¹⁴⁾ Allama Hifz ur Rahman Siyuharvi adds continuity in human behavior and defines Khulq, the domination of the one inclination over the other human inclinations due to continuity is said to be a Khulq.⁽¹⁵⁾ It can easily be inferred from the above definitions of the Khulq that Khulq or Akhlāq is connected with human behavior and is not as simple a phenomenon as commonly understood by common people, it is a converging point of all the sciences connected with human behavior. The fact can be endorsed by the father of philosophy, Aristotle when he said, “the science in which human character or action is discussed to name it virtue or vice is said to be Ilm ul Akhlāq”.⁽¹⁶⁾

Something that is good or right is commonly related with morality or simply called ethical, but there exist some slight difference between these two terms. To some philosophers, morality varies from person to person, but ethics is the normality in human behavior.

“Both morality and ethics loosely have to do with distinguishing the difference between “good and bad” or “right and wrong.” Many people think of morality as something that’s

personal and normative, whereas ethics is the standards of “good and bad” distinguished by a certain community or social setting. For example, your local community may think adultery is immoral, and you personally may agree with that. However, the distinction can be useful if your local community has no strong feelings about adultery, but you consider adultery immoral on a personal level. By these definitions of the terms, your morality would contradict the ethics of your community. In popular discourse, however, we’ll often use the terms moral and immoral when talking about issues like adultery regardless of whether it’s being discussed in a personal or in a community-based situation. As you can see, the distinction can get a bit tricky.”⁽¹⁷⁾

Sometimes the difference between the two terms seemed to be just confusing, but a profound and deep insight and a microscopic study can bring something noteworthy. There is a very confusing difference between good and right thing as there may be right thing but is nothing said to be good thing, and there may be a bad thing but not necessarily a wrong one.

(C) Islamic Concept of Morality

Islam is the religion of human nature; it provides a complete code of human life, behavior conduct and interaction. Islam is the only religion that can rightly claim that it is a universal religion having a practicable discipline covering all types of human conduct. It provides teachings for even how to meet and greet with one another and the objective of this management is to create an everlasting and global peace and tranquility. The concern of Islam about morality can easily be calculated from the fact that major part of the Holy Qurān is bearing the subject of morality and the Prophet of Islam is bestowed the title of:

﴿وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ﴾
(And indeed, you are of a great moral character.)

Moududi explains it in these words: (Hazrat Ayesha has given the best definition of the morality of the Prophet (peace and blessings be upon him) in her statement that his morality is the Qur'an. Imam Ahmad, Muslim, Abu Dawud, Nsa'i, Ibn Majah, Darmi and Ibn Jarir have quoted this statement from several sources with a slight difference of words. This means that the Prophet (peace and blessings of Allah be upon him) did not only present to the world the teachings of the Qur'an, but also its embodiment.)⁽²⁰⁾

Far beyond the filth of rationalism, empiricism and philosophy, the Holy Qurān gives a peculiar and soothing to human nature, the methodology to solve the problems faced by man. Muslim scholars rendered their services to solve the moral problems; they moved forward with good intentions but prepared a compound blend of the teachings of Islam and that of Greek philosophy and mythology. Most of them took Greek philosophy for the foundation of morality whereas for the first time in the entire history of philosophy, it is Farūqī, who drove the attentions of the Islamic scholarship and led it to the Qurānic Methodology and for which he extracted the name from the holy Qurān; Minhaj ul Qurān.

(D) Moral philosophy of Fārūqī

Usually the idols worshipped by the pagans of Makkah are considered to be the idols only and people are Kafirs who worshipped the idols like those idols. In the world of research whose aim is to reach the truth, the ideas, the books, the philosophers, the religious scholars and the others perching in the holy trees of emotionalism would be idols if blindly followed and the people therein would be perhaps no less than the infidels. Burhān Ahmad Fārūqī is the first person among the entire history of the philosophy who denied to bow down before the Greek mythology and Greek

philosophy. The Islamic philosophers, who preached the moral teaching based on the Greek ethical theories, could not conceive the moral teachings of Qurān and Sunnah. Fārūqī's moral philosophy is quite different from the rest of the Islamic philosophers as he seeks morality from revelation whereas others from the Greek mythology and from Greek philosophy as well and the scholars fell in this list of Greek stricken from Ibn e Miskwah to Ibn e Arabi and even Ghazzali, Dawani, Tusi and Shah Wali Ullah could not escape themselves from the Greek morality. No doubt all of them preached Islam with good intention but they took only Sharia from the holy Qurān but they did not pay any attention to the Minhaj(methodology) of prescribed by the holy Qurān.

“the religious mind pay attention to the Sharia only and ignored the Minhaj from.

﴿الْكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَا جَاءَ﴾⁽²¹⁾

”منہاج وہ طریق کا رہ جس کے ذریعے زندگی شرعی اقدار و نظم کے نمونے پر ڈھلتی کیونکہ علم بالوچی کا مسئلہ ہی یہ

تھا کہ حیات انسانی کو اپنے انفرادی (اخلاقی) اجتماعی (معاشرتی، معاشری، سیاسی) اور میان الاقوامی پہلوؤں میں جس

نمونے پر ڈھلتا چاہئے وہ ڈھلتے کیوں کر؟“⁽²²⁾

(But Minhaj was that methodology due to which life was to mold into the model of the values and noble features of Sharia because the knowledge based on revelation has an issue before it as to how to mold the individual(moral), communal(social, economic and political) and international sides of human life into the model into which it ought to be molded)-

All the moral theories and methodologies are propounded and organized by some sets of mythologies, convictions and dogmas or by some other sources like that and among all these sources Qurān and Sunnah are the only sources that spring out from revelation. The difference between the Islamic moralities and that of others can be assessed deliberately by the difference between the revelation and the other sources of knowledge.

”نبوی اخلاقیات کو (جس کا آخذ علم بالوچی ہے) انسانی استعداد کی زائدہ اخلاقیات سے متمیز کئے بغیر سمجھا ہی نہیں جا سکتا۔ ہمارے تاریخی سرمایہ علم میں ہمارے معلمین اخلاق نے انسانی اخلاقیات اور نبوی اخلاقیات میں جو انتباہ پیدا کر دیا ہے اس کو فتح کئے بغیر نہ تدوون قسم کی اخلاقیات کے درمیان امتیازات واضح ہو سکتے ہیں اور نہ نبوی اخلاقیات تک رسائی ممکن ہے۔“⁽²³⁾

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(Nobody can understand the prophetic morality whose source is the revelation without differentiating from the extra morality of human capability. Neither the differentiations between the two can be elaborated nor can the prophetic morality be reached without removing mixture created by our moralists in our historical assets of knowledge.)

Muslim could not cultivate the real fruits from the ripe crop of the holy Qurān because the scholars compounded the pure knowledge the revelation with human knowledge amalgamated with the all types of impurities of doubts. Fārūqī is one of the very few Muslim philosophers who visualized this bitter fact of deprivation of the blessings of the Holy Qurān.

"جب تک انسان علم اور علم باوجی کے درمیان امتیازات پیش نظر نہ رہیں، علم باوجی سے استفاضہ ممکن نہیں۔"
(24)

(As long as we do not keep before us the difference between the knowledge based on revelation and the human knowledge, to draw benefit from the knowledge based on revelation is not possible.)

Fārūqī is against human knowledge when is consulted instead of the holy Qurān, because the former is not devoid of contradictions and errors. And the state of contradictions is the mother of all types of dubiousness and skepticism.

The nourishment of this capacity and that of the knowledge put forth by it had been done through omission and error "Method, so not only its completion but even the direction of the completion could not be attained and human thought got entangled into the contradictions and the extra knowledge of human mind could not decide whether the standard of morality is the objective or the command because the opinion about the standard had been kept on changing time and again. But on the other hand the prophetic knowledge is purely gifted, metaphysical gift and merely benevolence and is extracted from revelation, above any kind of doubt and is ever perfect.⁽²⁵⁾

(E) Problems

Man not only of today, but the very first man on earth had been enmeshed into the intricate labyrinth of problems and the intellectuals and philosophers tried their level best to help their fellow beings to escalate them from it. But the problems are still there and their efforts proved to be a wild goose chase. The causes of the failure in this regard lie in a variety of factors and fixation of these factors for these problems is also a

problem. Greek philosophers could not categorize the factors of human problems as they got entangled into the net of their idealism and remained away from human nature and the Muslim philosophers who followed them shifted these complexities into Muslim Ummah. But Fārūqī denied inheriting the problems, causes of problems and the methods to solve these problems. Firstly, but contrary to the Greeks and their followers, Fārūqī traced the original routes and root causes of human beings and for the purpose he confined himself within the domain of human nature.

"نظرت انسانی پر غور کریں تو معلوم ہو گا کہ اس میں گوناں گوں تضادات موجود ہیں۔ ایک طرف اس کے جمل داعیات ہیں، دوسری طرف ان داعیے کے مقاصد ہیں، مثلاً جو کہ انتقا انسان میں جمل طور پر پایا جاتا ہے۔ اس کا مقصد جسم کا تغذیہ ہے۔ مگر کھانے کی خواہش تغذیہ کی ضرورت سے کہیں زیادہ ہے اور بہت ہی غیر متناسب انداز میں پائی جاتی ہے۔"⁽²⁶⁾

(When we consider the human nature, we will come to know that there are contradictions of various kinds in it. Instinctive demands are there, similarly its objectives are there. For example, the demand of hunger is found in human instinct, its objective is nutrition, but the desire of eating is far more than the need of nutrition and is found very disproportionately.)

To seek more and more and the purpose is raising the heights of the heaps of power, self and wealth only, is the root cause of all the problems and this also declared in this verse:

﴿الْهَاكُمُ التَّكَاثُرُ حَتَّىٰ زُرْتُمُ الْمَقَابِرَ﴾⁽²⁷⁾

(Competition in [worldly] increase diverts you, until you visit the graveyards.)

Boundlessness of human thinking power made him mad and crazy for better and for more better and this is the one side of human struggle and strife, and on the other side are the demands bearing quite diametrically opposite directions of their nature. Human mind is entangled into this thorny bush of wants and demands. For example, a man wants to become a loving and affectionate father, but for training and educating he has to maintain command and control and command and control requires strictness. These

two parameters and many others are there, making the situation grave and complex and day to day moral problems are emerging rapidly.

"اس کے داعیہ ابوث کا تقاضا ہے کہ وہ پھوں سے نرمی اور شفقت کا برداشت کرے اور اس کے داعیہ تکم کا تقاضا ہے کہ اس کی فرمانبرداری کی جائے۔ یہ دونوں تقاضے یک وقت بیدار ہو کر ایک دوسرے کے خلاف جا سکتے ہیں۔"⁽²⁸⁾

(His fatherhood demands that he should treat his children with softness and affection, but his ambition demands that he should be obeyed. These two demands emerging simultaneously can go against each other.)

Similarly Fārūqī elaborates very precisely other divergent senses like the sense of Knowledge, sense of morality, sense of aestheticism and sense of religion. Sometimes one or some of these senses erupted so vigorously that they devour some others and consequently cause problems.

"شعور علمی، شعور اخلاقی، شعور جمالی اور شعور منہ ہی کے مطالبات ایک دوسرے کے ساتھ اس حد تک متصادم ہو سکتے ہیں کہ ایک مطالبہ غالب آ کر شعور کے باقی پہلوؤں کے مطالبات کی نفعی کر دے۔"⁽²⁹⁾

(The sense of Knowledge, sense of morality, sense of aestheticism and the sense of religion collide with each other to some an extent that one of these negates the others by dominating the rest of all.)

Differences in establishing the causes of the problems are there and these differences are more in finding the solutions for the problems. All most all except Fārūqī, the philosophers termed as Muslim Philosophers moved towards Greek philosophy for seeking the solutions particularly for the solutions of the moral problems.

(F) Solution of the Problems

Ibn e Miskwaih's Mithal e Aala and Fārūqī's concept of the 'Person blessed with Allah's Pleasure'

Ibn e Miskwaih and the people belonging to his school of thought preached and propagated the concept of 'Mithal e Aala' which varies from person to person and is the outcome of a person's personal's struggles and strives. Infect, the Mithal e Aala is an Islamic term but the theme is that of Greek hedonism whose main protagonist were Epicurius and Aritotle and in Islamic era Ibn e Miskwaih was its main preacher. This

egoistic hedonism when handed over to Arabs who claimed that it had embraced Islam and they named it Mithal e Aala from Islamic nomenclature.

"ابن مسکویہ کے نزدیک بھی دوسرے آئندہ اخلاق کی طرح سعادت کے آخری اور انتہائی درجہ کا نام "میثل اعلیٰ" ہے۔ انسان جب اس درجہ پر پہنچ جاتا ہے تو خود اپنی ذات پر غبطہ اور شک کرنے لگتا ہے۔ اس لئے کہ وہ عالم قدس کی قربت کی وجہ سے ان تمام امور کا عینی مشاہدہ کرتا ہے۔" (30)

(Like other scholars of morality, according to Ibn e Miskwah the name of last and final stage of hedonism is Mithal e Aala. When a person reaches this stage, feels pride on himself as he observes with his own eyes the unchangeable phenomena, because of the divine approach.)

To harness the concept of Mithal e Aala which is a Greek philosophy based concept, Fārūqī launched the concept 'Insan e Murtaza' and 'Namoona e Kamal' and these are the purely revelation based concepts and these are the concepts for the purpose of which the revelation and the prophet were managed by the Divine Consent.

"(1) زندگی کے انفرادی (اخلاقی) پہلو کی اصلاح طلب خاصیت انسان کی با فعل نظرت، یعنی جلی داعیات، طبی خواہشات اور نفسانی تقاضوں کا پہنچ آپ کو بلایہ پورا کرنے کا میلان اور اس کا مجموعہ ضد ادھونا ہے، جس کی شناخت ہی اس آئیہ پاک میں کی گئی ہے:

رُبُّنَ لِلنَّاسِ حُبُّ الشَّهْوَتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَاتِلِينَ الْمُقْتَرَبَةِ مِنَ الْذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ، ذَلِكَ مَنَّاعُ الْحَيَاةِ الدُّنْيَا ۝ (3:14)

(2) اصلاح پذیری کا تصور یہ ہے کہ انفرادی زندگی ضبط و انتیاد کی پابندیاں جائے اور اس میں فاعل اخلاق کے اپنے متعلق اور دوسروں کے تعلق میں جن فضائل کا پیدا کرنا ضروری ہے وہ پیدا کئے جائیں۔

(3) اس زندگی میں ہر تبدیلی نصب العین کے حوالے سے لائی جاسکتی ہے۔ اور وہ نصب العین جس کے حصول کی جدوجہد کے ضمن میں اخلاقی فضائل پیدا ہوئے بغیر نہیں رہ سکتے، "انسان مر تھی" یعنی ایسا انسان بننے کا نصب العین ہے جس سے اللہ راضی ہو۔" (31)

(1. To be reformed feature of the individual(moral) side of life; human nature by action-inclination of the unlimited fulfillment of instinctive demands, physical wants and psychological demands and his combination of contradictions that is pointed in this holy verse:

رُبُّنَ لِلنَّاسِ حُبُّ الشَّهْوَتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَاتِلِينَ الْمُقْتَرَبَةِ مِنَ الْذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ، ذَلِكَ مَنَّاعُ الْحَيَاةِ الدُّنْيَا ۝ (3:14)

(Beautified for people is the love of that which they desire - of women and sons, heaped-up sums of gold and silver, fine branded horses, and cattle and tilled land. That is the enjoyment of worldly life.)

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1. The idea of reformation is that the individual life ought to be punctual of the discipline and limitations and the virtues that are necessary for the subject of the morality and for his relationship with others, should be developed.

Every change can be put forth with respect to the mission and the mission for whose achievement, the moral virtues must be evolved, is the mission of becoming ‘Insan e Murtaza’; to whom Allah is pleased.)

This real cause of preponderance of Fārūqī’s philosophy of morality is this theory of Insan e Murtaza, and secondly this theory is purely based on the Qurānic injunctions. Fārūqī further narrated that all the required elements are mentioned in the holy Qurān and we have not to wander about in the wild areas of Greek mythology and philosophy and their preachers in Islamic coloring and clothing are of no use in this process and purpose. More Fārūqī’s philosophy of morality got importance over others even over that of Gazzali’s as the former gave more importance to the holy Qurān than the later and this can be judged from their insights of morality.

“Khulq is the name of that strong internal chemistry with which action are performed fluently, and if the actions performed in this internal chemistry are good according to Sharia and are logical, are said to be virtuous morality otherwise vice.”⁽³²⁾

The above definition of Khulq or Aklaq is taken for Islamic concept of morality, but infect it is the narration of Greek intuitionism in an Islamic way and real Islamic concept of morality can be seen emerging from Fārūqī’s concept of morality that in itself is purely based on Qurān and Sunnah .

”اخلاقی فضائل کا معیار نبوی اخلاق میں تو حکم ہے، جس کا مطلب یہ ہے کہ جو فعل منزل من اللہ حکم کے اتباع سے صادر ہو وہ اخلاقی فضیلت (نیکی) ہے اور جو حکم کی خلاف ورزی کی نیت سے سرزد ہو وہ اخلاقی رذالت (بدی) ہے۔ بخلاف اس کے انسانی استعداد کی زائدیہ اخلاقیات کی رو سے مقصد معیار ہے، جس کے معنی یہ ہیں کہ جس عمل سے مقصود حاصل ہو وہ نیکی ہے اور جس سے حاصل نہ ہو وہ بدی، اور ہمارے معلمین اخلاق ابھی تک جاہلیت کے اخلاقی معیار کی پیروی سے نہیں لکھے اگر ایسا نہ ہو تو کبھی واعظین کرام کی زبان سے افراط و تفریط کے درمیان نقطہ اعتدال کے معیار اخلاق کی تبلیغ نہ ہوتی، بلکہ ارسطو طالیسی معیار اخلاق بھی سننے میں نہ آتا۔”⁽³³⁾

(But the standard of virtuous morality in the Prophetic Morality is the command that means the actions performed under the obedience of the commands revealed from Allah Al-Mighty are the virtuous morality, and the actions performed with the intention of disobedience of the commands are called vicious morality but on the contrary to it, according to the extra ethics of human capacity, the objectivity is the standard of morality. On the other hand, according to the extra Morality of human capacity, objectivity is the standard. It means the actions are virtues due to which objective is achieved and the actions are vices if the objective is not achieved. The teachers of morality had not yet come out of the obedience of moral standard of the ignorance. If it were not so, the point of the means in the middle of the extremes would never be preached by the preachers. So, the Aristotelian standard of morality would not be heard).

Most of the Muslim philosophers fell upon the Greek philosophy so blindly that they did not care for the difference of the vividity of the Qurānic discipline and that of the viciousness of the man- made doctrines and thus they falsely averred to be the so called reformers, but actually they created skepticism in the scholastic circles of Islam. This doubtfulness and skepticism is the mother of all disruptions that can be observed even by a blind in a muslim community. This is not too startling because the real objective of the prophethood is not studied properly which was to complete the morality that was inculcated in the personality of the Prophet by Allah Almighty.

بَعْثَتْ لَاتِمْ مَكَارِمِ الْأَخْلَاقِ⁽³⁴⁾

(I was sent to complete the noble morality.)

Morality in Islam is important to such an extent that it is declared as an objective of the prophethood. So how it is possible that Islam remained devoid of the morality and the muslims are bound to move to Aristotle and Plato for morality through their agents who are known as muslim philosophers- Being Muslims it is our first faith to honour and be submissive to anything that is attributed to the Last Prophet Muhammad^ﷺ. According to Fārūqī, the problem emerged when something antagonistic to the Sunnah of the beloved Prophet were attributed to him and were taken for the prophetic morality. No doubt these fabrications were the offspring of extra morality of the human capacity. Fārūqī chased these philosophers and Islamic ecclesiasts without caring for the strength of their followers.

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"جسے اس میں شک ہو وہ حضرت مولانا سلیمان ندوی کی سیرت النبی کی چھٹی جلد کو غور سے دیکھے تو نظر آئے گا کہ

(معاذ اللہ اللہ تعالیٰ اور رسول اللہ بھی ارسطوی کے شاگرد ہیں،⁽³⁵⁾

(He, who suspects it, should look into the 6th volume of Seera un Nabi by Hazrat Maulana Solaiman Nadvi. He would see (with Allah's refuge) that Allah and his prophet are Aristotle's pupils.)

What is virtue and what is vice? Fārūqī as a Muslim is very clear about it, as this clarity is based on one of the core themes of the holy Qurān. Aristotle and his disciples created an ambiguity between these two different concepts by launching the theory of means. Many a Muslim philosophers were there who not only liked and approved Aristotle's theory of average, but propagated it without a slight amendment in it.

"ابن مسکویہ، محقق داوانی، محقق طوسی، فلسفہ کی جگال فرماتے رہے ہیں۔ ابن مسکویہ کی تہذیب الاخلاق تو ارسطو کی میکن اپتھکس کا چہہ ہے اور محقق طوسی اپنی اخلاق ناصری کے دیباچے میں یوں رقم طراز ہے کہ "میرا کوئی شیوہ ارسطو کے فلسفہ اخلاق کی ترجمانی کے نہیں ہے" "محقق داوانی نے بھی ارسطوی کا فلسفہ اخلاق "اخلاق جلالی" میں پیش کیا ہے۔ شیخ ابراہیم الدین ابن عربی نے بھی اپنے فلسفہ اخلاق پر مشتمل رسالے میں ارسطوی کے فضائل اخلاق کو فضائل اخلاق سمجھا ہے جو دور جاہلیت کے وطن پرستی کے ماحول میں فضائل اخلاق متصور ہوں تو ہوں مگر بنوی اخلاقیات کی روشنی میں ان کی حیثیت رذائل اخلاق سے مختلف نہیں رہ جاتی۔"⁽³⁶⁾

(*Ibn e Miskwaih, Tusi and Dawani chewed Aristotle's philosophy in their glorious writings. Ibn e Miskwaih's Tahzeeb ul Akhlāq is a form of Aristotle's Nikomakan Ethics and Tusi in the forwards of Akhlāq e Nasri, writes in this way "none of my Method is without the representing the Aristotalean philosophy of morality". Dawani presented the Aristotle's philosophy in his Aklaq e Jalali. Sheikh Mohayy ud Din Ibn e Arabi in his treatise, considered the virtues of the morality of Aristotle's philosophy as the virtues of morality that could be considered as a virtuous morality only in the environment of nationalism of the ignorance, but no less than vicious morality in the light of the Prophet's morality.*)

Fārūqī rejected this theory and raised some logical and sound objections on it. In the history of philosophy it is very frequently found that philosophers criticized and their criticism and objections did not bear any logic, but very few are there who gave the alternatives and Fārūqī is one of those very rare philosophers. Unlike the great names in the long list of Muslim philosophers, he is original and believes that being a Muslim we should move to the holy Qurān for guidance as this guidance would lead us but to the

right path. He also declared that real and reliable for guidance source of knowledge is the holy Qurān and the people consulting Greek philosophy for the purpose, were but suckers only.

"تو ان کے ذہن اور دل سے انسانی علم اور علم بالوچی کے درمیان فرق کا شعور محو ہو گیا اور وہ سب انسانی استعداد ہی کے زائد علم الاحقاق کو نبوی اخلاقیات تصور کرتے رہے۔"⁽³⁷⁾

(The sense of difference between human knowledge and that of revelation vanished away and all of them took the ethics of the extra knowledge of human capacity for the Prophetic Morality.)

Fārūqī asked the so called school of thought where the mean point of the two extremes lies and either the difference between virtue and vice is of grade or that of nature of the actions, and this query depicts his profound, unique and exclusive vision about the matter. What a headless philosophy is that of means between two extremes.

"نقطہ اعتدال جو اس طوکو بھی نہیں معلوم کہ افراط و تفریط کی دو انتہاوں کے درمیان کہاں واقع ہے اور اس کا مطلب یہ ہے کہ یہیں اور بدی کے درمیان نو عیت کا نہیں بلکہ مدارج کا فرق ہے۔ جو بدی افراط سے پیدا ہوتی ہے اس میں بدی کو کچھ کم کرنے سے وہ یہیں بن جائے گی۔ اور جو بدی تفریط سے پیدا ہوتی ہے اس میں بدی کا اضافہ کرنے سے وہ یہیں بن جائے گی۔"⁽³⁸⁾

(Aristotle does not know where the middle point of the two extremes lies. And it means that the difference between vice and virtue is not of nature, but that of degree. It means the vice that is caused by potentiation of some action can be converted into virtue by decreasing it numerically. Similarly the vice that is produced by something done in small quantity, when done at large scale should be converted into a virtue.)

(G) Conclusion

The moral philosophy of Burhān Ahmad Fārūqī can be concluded that the morality bears the solvation for human beings is the real and required for peace of mind as for as the individual is concerned and a message of peace for the entire human race. The wanted feature is only the particular of the morality provided by the teachings of Islam and the alpha and omega of the teaching of Islam is the obedience of Allah. The obedience of Allah would nourish in man the qualities that would reinforce the process of the purification of heart. And the 'Pleased Man' (Insan e Murtada) is impossible without this purification of the heart. According to Burhān Ahmad Fārūqī this 'Pleased

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Man' (Insan e Murtaza) is perching on the exalted position of morality of high rank and this morality is possible only if all the units of the entire universe are in collaboration with each other and this collaboration can only be possible when the entire universe is to follow the same moral system. The same and equal moral system is connected with the conception that the same creator had created the entire universe with the same objective and the system of morality emerges from the obedience of the creator and this is the objective of revelation.

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