

Tauḥīd As An Endorsement Of Islamic Morality: An Analytical Study Of Burhan Aḥmad Fārūqī's Thoughts

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Abstract

Religions of the world are recognized, judged and valued by the system of morality they deliver to their followers and believers, and the system of morality in itself would be ranked through the driving force or sanctity behind it. As far as codes of conduct are concerned, different religions have different commanding and controlling authorities for this purpose. In all religions, physical and spiritual purity and piety had been the main objectives and taken as the basic and natural requirement of human being since the commencement of human life on the planet. But, the question arises as which is the religion to provide a code of conduct to meet all the requirements? Burhān Aḥmad Fārūqī (1905-1996) with his peculiar moral philosophy played a vital role to assure the Muslims about the originality of their morality derived from the holy Qurān. Only Islamic morality provides man with chastity and modesty, and through these characteristics he can reach the destination of exalted purification. According to Fārūqī the endorsement after this lofty morality is the exclusive belief of Islam; the Oneness of Allah Al-Mighty (Tauḥīd). This article presented an analytical study of his concept of sanctity of morality that is based on Tauḥīd.

Keywords: Burhān Aḥmad Fārūqī, Tauḥīd, System of Morality, Spiritual Purity and Piety, Moral Philosophy, Sanctity of Morality

(A) Introduction

A lot of disciplines, systems, codes of conducts and religions are there that aver to have their own moralities without any kind of foreign imports of some other parallels. Each of the morality mongers has its own sanctions and factors that conduct these moral codes and principles. The endorsement and sanctity behind morality is the main force or ruling authority that is to enforce the morality and stronger the endorsement the stronger would be the morality. Concept of final and absolute

authority is almost there in all the existing religions of the world that is to drag their people to the morality. The validity and durability of the religions depend upon the enforcement of the morality. As far as Islam is concerned the absolute, final and sovereign authority is Allah Al-Mighty and all the attributes of Allah the belief of which is an integral part of the concept that is said to be Tauḥīd. According to Dr. Burhān Aḥmad Fārūqī the sound and sagacious system of morality of Islam is due to its system of belief and unique and exclusive concept of Tauḥīd plays a pivotal

role in this respect. Even in the case of individuals, it is observed that a person who is clear at Tauḥīd is more courageous with respect to morality. A long list of the Muslim moralist from Ibn Ṭufail to Gazzālī and from Ibn Miskawaih, Naṣeer al-Dīn Ṭusi and Jalāl al-Dīn Dawwānī to Shah Wali Allah and Dr. Muhammad Iqbal, there who produced a very precious literature in morality, but Faruqi's literature in this connection is matchless as he rightly focused on Tauḥīd as an endorsement of morality.

(B) Religion and Morality According to Greek Mythology

Isolation and solitude is not something that is imbibed in human nature and no two men can afford it to pass some time at least conversing with each other. Men for men are a lot of things; color, creed, language, nation, race and profession do not bear any matter in this respect. Where there are some people, a series of unending dealings starts and for the purpose of better relationship in dealings, rules are formulated and this is basic morality.

“The scene that is seen in the big harbors of the world, the same was seen in that of Athens. The people of different colors, of different religions and practicing various customs and norms were seen shoulder to shoulder with one another in bazars and meetings. The corners of old thoughts and sensations were rubbed by the debates and working relationships. In these circumstances the emergence of comparison, competition and dialogue was inevitable.”¹

Yap and yell on public places tells us that man cannot remain silent for a long time;

he is compelled to express his ideas and is also desirous of having the ideas of other people. It was common in the past on the harbors as is there today on the bus stands, on airports and on railway stations. People used to devise working relationships for them as to how to pass their times there on these public places.

“Narrow mindedness and prejudice remain in the nation that is encircled in its four walls and in its special environment. After comparison and competition, the original contour of a thing cannot remain unchanged. Where dozens of religions and ideologies of life are colliding with one another, the appearance of skepticism in the minds of the thoughtful people becomes necessary.”²

All the people in a society are not imbibed with the sentiments of slavery as they remain silent for the time, but their thoughtfulness is always in search of some chance to be thrust out. As the Greeks were very much rationale in their day to day approaches, so were all the other people inclined to any other religion like Islām or Christianity. Any order or religious injunction has logic after it that goes to the interest of human being.

Morality and religion are like two travellers having the same goal to arrive at and the goal is peace, and now on the way they met and began to travel to reach the goal. As the religion was in much better equipped situation and with a much better means to make the journey easy and it always helped its junior companion. Religion protected and patronized the morality in all the cases whether it is Islām or Christianity.

“The age of Socrates, Plato and Aristotle is considered as the golden age of

philosophy. They have blown a new soul in the civilization and culture because of their ideas and thoughts. They arranged new ideas about the universe, the soul and God. These ideas were transformed into the movements and then such a school of thought was produced, the free style of which had been deteriorating the convictions for long.”³

A lot of Greeks Philosophers were there other than Plato, Socrates and Aristotle, who developed logic and reasoning and thus beliefs and convictions were to be challenged, thus under their ideas the position of the relationship between philosophy and religion weakened, but not completely deteriorated. Religion remained always there in service of morality.

“To the extent the human history can help us; it is proved that the world has listened the name of Morality from religion. The chapter of history that is enumerated as ‘before the tempest’ a prophet delivering a lecture on morality is seen. And after Adam the father of human race, this is the first messenger whose preaching is given place in the pages of history.”⁴

All the sentiments of good conduct-bravery, generosity and patriotism, etc., or bad characteristics-animosity, pride, enviousness, cunningness and adultery, etc., that make up a set of morality are also driven and dragged by the religion. The religions civilize the formers and curse the latters. In other words, when somebody is teaching or training with good morality or

forbidding not doing something immoral, actually the religion is doing its job. The range of religion is very vast as from the conception of oneness of Allah of the Muslims to the polytheistic conception of Hinduism with 330 million of gods. It is natural that the Muslims with only one God have a different set of moral values to that of the Hindus having 330 million gods. After all it can easily be established that the moral concepts are provided only by the religion. The variety in moral concepts is a natural process due to the change in the ground realities and with the passage of time. If people are governed by the religion, and a religion is oriented from the concept of the oneness of Allah and the others are generated from the polytheism, the occurrence of vastness and variety was inevitable.

“After every phenomenon,
there is god. For water,
earth, air, fire, rain,
thunder, tree, stone,
streams, even for the
disease, there are gods.
When for every force of
nature and every incident
of life is considered the
masterpiece of a separate
personality, obviously the
number of gods is required
as much as the incidents
occurred.”⁵

Now if it is established that the moralities are devised and governed by the religions and all the religions are diametrically different from Islām. As for any activity there are a lot separate set of gods in any of the religion other than Islām. So, activities of the believers of one God and that of many gods must be different as the authorities are different.

“That is called mythology,
is the very first
justification of the life and
nature of a sensible man.
In India, the number of

gods reached 330 million. Man's connectivity with these forces was as it is with a man to another man.”⁶

It is seen in some religions that a moral system is given by many gods and there appeared something that is not practicable, at that stage the intellectuals moved to carve out a new moral system and for the purpose new gods were required. The intellectuals were in a dire completion to create their gods.

“In the developed religions, a very common idea is found that the morality of a man gets reformation from the religion. But, in the earlier stage of the religion, the matter is different. In the minor situations, the human moral ideas go far ahead with development of the civilization and with the mixing up the different nations and the current religions remains behind morally.”⁷

When we go through the human history we would come to know that a new religion was introduced when the morality was transformed into morality. The very function of religion was to reform the misery of the morality and in the developed religion like that of Islām; the movements for the reformation of morality are often seen in the history. But, now the morality and the moral attributes have become more vigorous than the religions.

“In Greek, when the moral thoughts developed, the gestures of Homer's jealous, insurgent and adulterous gods felt very shameful and the nation began to carve out the gods

of piety, justice and pure morality. With the evolution of the human civilization, the evolution of the morality of gods is an interesting story.”⁸

There in Greek, no doubt the colors of Greek mythology are there in the Greek philosophy and the resultantly in the Greek morality, but the Greek morality is fact the mouth piece of the Greek civilization.

“Casting a historically view on the Greek thoughts, Aristotle called all of the philosophers-theological and religious, who gave justification to the phenomena according to the intentions of the gods. It is obvious that the free intentions are not the obedient of the principles. When this is the method of justifications, wisdom could not come into being.”⁹

When someone believes in some religion his thinking is not free, his intentions are not free and particularly his thinking cannot contribute too much in philosophy. And particularly the stories based on cruelty and massacre that were attributed to gods were now to be justified by the believers and all these justifications would be devoid of wisdom and sagacity.

“Philosophy started when the search of such rules started in the natural phenomena, in which there is no room for any change. Aristotle called the physical thinkers as compared to theological and religious thinkers, who gave the justification of the phenomena with respect to characteristics of the elements of the nature.”¹⁰

Natural phenomena not be bound within any set of dogmas or beliefs, so intensions are free from the clutches of beliefs, so the philosophical thinkers can provide better justifications of the natural phenomena.

“Greek is that part of land that served the knowledge and molded its spirit in the column of philosophy. In Greece, firstly it was done by the Sophists. After them Socrates widened its debates and gave it progress and Aristotle made it a civilized and codified knowledge, and its renowned book ‘The knowledge of Morality’ is an open proof therein.”¹¹

Now, if the justification and interpretation of the phenomena is after the will of the gods and are bound to be changed with respect to time and place and their intentions are bound to be changed, from where the rules would come? To trace the rules and laws back to the Greek thoughts is not justified and sagacious, but it is ridiculous as they themselves were governed by the gods made by them. Every new comer came with a new system of morality and thus a lot of moral system with divergent thoughts appeared and began to collide. During this collision the weaker vanished away and very few of those systems can exist. With the elimination of the weaker and feeble thoughts the conception of the monotheism got attention.

“Firstly the man handed over the variety of life to a lot of gods and the practice prolonged for a long time. Then the huge number decreased to dozens and the trial of receding was carried on to the concept of oneness of God to whom all

the phenomena are attributed.”¹²

If the man uses its religious consciousness rightly he reduce the number of gods as minimum as one and this one would necessarily be Allah Al-Mighty. With this journey from a lot of to one and only one is to mean that there would be change in morality.

“The verge of the way of devotion to wisdom, aestheticism and search for betterment is to repel difference and abundance and to move towards the oneness.”¹³

If man would let his intellect free from the gods particularly free from a lot of gods, he would think freely as devotion is enemy of the wisdom, and in this way he would reach some solution. It is seen from the history, when the man was under the control of a lot of gods, he did nothing in the fields where knowledge was required. Decreased the number of gods’ means to increase the intensity of intentions involving the natural phenomena and oneness in this respect to increase the meditation in nature to its full swing.

(C) The Turning Point in the History of Greek Philosophy and Morality

The turning point in the History of Greeks: the gaining of the philosophical attitude is the most important point in the history of mankind. Now the question arises why the Greeks were rationalizing everything that appeared before them. Many a nations were there and this was not found in their day to day activities and in Greeks to justify the natural phenomena and the modules of life and attribute them to some power was an indispensable part of their moral life. Now another, but not a different question, arises what the motives were there after this activity. Some experts are of the opinion that it was the economic cause, some others

say that it was a geographic cause and there are some others who aver that it was a racial one. But nearest of all these causes is that Athens and Sparta because of their harbors were considered points of coordination of the traders and tourists of the world and the interaction made them conscious about to think for the developments in all spheres of human behaviorism.

“Narrow mindedness and prejudice can survive in the nations who are encircled in their own four walls and in their own peculiar environment. After comparison and competition, things cannot remain unchanged.”¹⁴

A large and increased number of gods when reduces in human being open mindedness and the man is encircled within his own realm of four walls. And when this number is reduced and minimized down to one, the heart of the Muslim becomes as vast as this universe is.

“The emergence of skepticism is imperative among the thinking people where the dozens of the religions and ideologies of life collide with one another.”¹⁵

Man cannot live within his own walled fortress, as he cannot fulfill his requirements by himself. His wants and needs make him social to such an extent that he is bound to cooperate with his fellow beings. He is making his life possible with the help of the principle of give and take. For the purpose of trade and comer, the cooperation among the nations increase and the nations from the remote areas come closer to one another and the recognized and understand one another. On the verge of this understanding, the ways and methods of other nations that are really better than those of their, begin to seem better than those of their own. This is the

stage of seedling of the doubts about their own system and the people begin to prefer the new ideas to their old and down trodden ways, customs and norms.

“The people encircled and limited in the old traditions, are firm-faith and satisfied. But, a lot of convictions, when examined by the test of common socialization, get changed into doubts and guesses and certainty changes into suspicions.”¹⁶

As the Greeks were very much rationale in their day to day approach, so were all the other people inclined to any other religion like Islām or Christianity. Any order or religious injunction has logic after it that goes to the interest of human being.

“After the Greek philosophy, history repeated its lesson and the knowledge of Morality sought shelter with religion and got development in its wide lapse. Christianity and Islām raised its foundation on the commands of the revelation of Allah Al-Mighty and connected its worldly and psychological benefits with the golden chain of eternal everlasting betterment. And in this way, it proved its superiority with respect to spiritual connectivity.”¹⁷

When the Greek Philosophy got protection and patronization of the religion, it necessarily was influenced by the religion and this influence would be transferred to the societies on which Greek philosophy or morality was applied.

(D) Penetration of Philosophy in Islāmic Sciences

Islāmic theology and Islāmic philosophy are two different terms and the raw handed in philosophy or in theology are often wrongly confused between these two terms. All the theological modules are divinely defined and explained and are no longer from any corner tinged by philosophy. We can say that both of the disciplines were travelling in the coach of time and began to converse with each other and the common interest of talking were logic and reason. Entire theological approach in is based on logic and reasoning and same is the case with philosophy.

“The origin and inspiration of [philosophy](#) in Islām are quite different from those of Islāmic [theology](#). Philosophy developed out of and around the nonreligious practical and theoretical sciences, it recognized no theoretical limits other than those of human reason itself, and it assumed that the truth found by unaided reason does not disagree with the truth of Islām when both are properly understood.”¹⁸

Islāmic theology is purely revealed as it derives all of its parameters from Ilm bil Wahi, the philosophy engaged with it a lot of other sciences. Now about the philosophy, it is not necessary that if the person who is philosopher is a Muslim and the philosophy propounded by him is an Islāmic philosophy.

[Islāmic philosophy](#) was not a handmaid of theology. The two [disciplines](#) were related, because both followed the path of rational inquiry and

distinguished themselves from traditional religious disciplines and from [mysticism](#), which sought knowledge through practical, spiritual purification¹⁹.

Islāmic philosophy or philosophy in Islām is not something like a revealed commandment or an order of the Prophet ﷺ. It is something like an imported item that was interpolated to justify mysticism. Mysticism is the name of a practical phenomenon related to the purification of heart and for this noble purpose, philosophy was required to make it justified through its rational approach.

“Islāmic theology was Islāmic in the strict sense: it confined itself within the Islāmic religious [community](#), and it remained separate from the [Christian](#) and [Jewish](#) theologies that developed in the same cultural [context](#) and used [Arabic](#) as a linguistic medium.”²⁰

Islāmic philosophy does not depend upon the Islāmic theology, but a relationship always exists there between them. The rational approach is common in both of them, as method of inquiry in them is based upon rationality. In both of them practical approach is common goods are achieved and goals are achieved through experimentation Islāmic theology was found only in Islāmic societies and from there it is put into practice and the morality is developed is developed from there.

“No such separation is observable in the philosophy developed in the Islāmic cultural context and written in Arabic: Muslims, Christians, and Jews participated in it and separated themselves according to the philosophic rather than the religious doctrines they held.”²¹

On the other hand, there are some moralists who are of the opinion that almost all types of moralities are derived and drove by the religion. They declared that particularly in the case of Islām along with all other activities; the moral values are extracted from the Islāmic injunctions. “Ethical conceptions based on belief in God and life-after death, are determined by the nature of man’s ideas about God and life hereafter.”

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“The issue of the definition of Islāmic philosophy has been controversial, and it probably should be classified as an essentially contested concept. There is nothing specifically Islāmic about this issue, it occurs in all systems of philosophy which are

classified under the label of a particular religion.”²³

In Islāmic philosophy the most debatable issue is the definition of philosophy because there is no specific as Islāmic that is used under the definition of philosophy. The parameters used in defining philosophy are not specific in Islāmic system of beliefs so, these perimeter are not termed as that they are pure Islāmic and can't be found in other systems of theology of other religions.

“Religion is a matter of faith and often seems to be opposed to philosophy, which is a system of ideas built on a foundation of reason. Yet much of the work which goes on under the label of Islāmic philosophy has nothing to do with religion at all or at least make no direct link with religion. One thinks in particular of logic here, and the other more technical aspects of philosophy. Then there is the fact that philosophy itself as a technical term had a range of meanings within the Islāmic world.”²⁴

When we study about the achievements of philosophers and their philosophies, we will come to know, when people in certain area and in certain period of time became weaker in their faith, convictions and dogmas, the philosophers with their philosophies came forward and pooled up their achievements. In the centuries that produced great philosophers like Plato and Aristotle and are considered enriched in philosophy, logic and reasoning, the ecclesiastic approaches and interests were

feeble to such an extent that they could not satisfy and prove a single idea related to any religion.

“The age of Socrates, Plato and Aristotle is considered as the golden age of philosophy. They have blown a new soul in the civilization and culture because of their ideas and thoughts. They arranged new ideas about the universe, the soul and God. These ideas were transformed into the movements and then such a school of thought was produced, the free style of which had been deteriorating the convictions for long.”²⁵

In the early days of Islām, the companions of the Prophet of Islām were steadfast in their convictions and firm in their faith in Allah and were lead hard in other beliefs of Islām. Indeed they were pure and practical Muslims and they have no time but to put Islām in their practices. Philosophical and logical argumentations could do nothing to lead them to the road other than that of Allah and the verge was kept on till the end of the era of all the four rightly guided caliphs of Islām.

“Islām is but beliefs, worships morality. Being open and above board and interesting, its basic principles were uniformly acceptable for all. The people who saw the Prophet and listened to his sayings, considered to act upon accordingly as their belief. It was not possible for them to become a prey to any reluctance. As long as they and their believers remained in the world, no

philosophy could damage the force of the belief and religion of the Muslims.”²⁶

The most common thing that is uniform in Islām is its uniformity the universality and that is its convictions and beliefs for all, worships and prayers for all and no specific areas in Islām are there that are specified for certain people. This uniformity in beliefs created uniformity in morality and this is the most beautiful facet of Islām. Islām is unparalleled in this regard as there is no example among a lot of religions of the world.

“After the rightly guided Calipheth, the eagerness of governance indulged in the sense of Calipheth and the political and social system of the Muslims got changed. In this regard, the Abbasid period is very important. They included their own will and voice along with tinge of their riches and luxuries in the eternal simplicity and equality of Islām. On the one side they transformed the Persian and Greek philosophies in to Arabic and on the other hand they developed the cultural and civilizational relations with the western nations.”²⁷

Dr. Fārūqī is the only Muslim philosopher who is original particularly in his moral theory as all others extract their thoughts from their Greek masters. Dr. Fārūqī's moral theory is purely extracted from the belief in the Oneness of Allah that in itself is derived from the holy Qurān. It is an astonishing and a jerking collusion in the sound and serene minds of the philosophers of the world, but an irrefutable fact that human morality and moral values are the outcomes of the beliefs in the attributes of

Allah Al-Mighty, a right belief will infer in the form of rightful morality and vice versa. Man cannot live in isolation; to confine himself in his own life will toll heavy upon his nerves and resultantly he may end his life. He is bound to expose himself to his environment and to his fellow being; he has to show some attitude towards his whereabouts, he has to conceive ideas from this interaction and he is always curious to find out the realities of the objects scattered around him.

“Man becomes attentive with different kinds of desires against his objects. These desires are different aspects of human nature. These are called the forms of consciousness. Every form of consciousness discloses some facts that are different with respect to their forms and bases.”²⁸

When we think about the objects of the heaven and the earth, a loud voice of countlessness resound in our ears and all these things beg for our attentions. When we pay heed to this universe of objectiveness the images of picturesqueness take positions in our senses and according to the nature of the object positions in the chambers of senses are assigned. Theoretical consciousness, moral consciousness and religious consciousness are the main attitudes that are taking possession in our senses.

Under theoretical consciousness all the physical objects are put into discussion and this discussion is inferred into physical sciences.

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“The theoretical consciousness is that desire that is produced in a man against the external world and epistemology or modern logic is the science which studies the nature and implications of this consciousness”.²⁹

Human consciousnesses that are related to the attributes of man that are commonly known as humanity are called moral consciousness.

“Another desire that is created in a man is the moral consciousness i.e. this desire is created against humanity and ethics or the philosophy of morality is the science that discusses implications and laws about this subject.”³⁰

The human consciousness that is always chasing after the reality is known as religious consciousness.

“Religious consciousness is that desire that is created in man against the reality of the right for its closeness and theology or religious

philosophy is that branch of knowledge whose subject is the nature and implications of this consciousness.”³¹

The problem that the UMMAH had been facing at least for the last twelve centuries was the amalgamation of the revelation with the man-made physical and metaphysical sciences. According to Dr. Fārūqī this amalgamation is the root cause of all the problems. It is a serious problem and to poke into it is also a very dangerous and Dr. Fārūqī is smart enough to handle it. And for the purpose he elaborated the concept of theoretical, moral and religious consciousness. According to Dr. Fārūqī, the separation of all the three types of consciousness is necessary to draw guidance from the holy Qurān.

When man opened his eyes, he saw some objects in front of him, his theoretical consciousness took off and kept on soaring higher and higher as the process of seeing the objects was unending, similarly at the very earlier stage his interaction with his fellow being appeared as it was the demand of his social nature and likewise curious nature compelled him to reach the origins of the objects around him. Theoretical consciousness that is the responsible of all the physical sciences and social sciences, moral consciousness the custodian of ethics or morality and the religious consciousness that is emerging the religions; all the three agents have their own separate jurisdictions but, sometimes they become a supplement of one another and at some other place they differ to one another. The discipline of philosophy fixates their limits and limitations and at some stages manages a chain of interaction among them.

(E) Empirical Philosophy

According to Dr. Fārūqī study is from outwards to inwards or it can be conducted from inwards to outwards and he termed these studies as subjective and objective studies respectively. The empiricists took their environment under their observation and study each and every thing to reach some inferences and they always tried anything out of the entire universe from which the entire universe sprouted out.

"حسی خیالات کے
مفکرین مدرکات یعنی
کثرت کی طرف سے
ابتدا کرتے ہیں۔ اور ان
کی خواہش یہ ہے کہ
کوئی وجود موجود
ایسا تلاش کیا جائے
اور اسے ایسے وجود
واحد کے طور پر لایا
جا سکے جو تمام
موجودات کا منبع
ہو۔ طالیس ایسی ٹھوس
وحدت پانی میں
سمجھتا ہے جسے وہ
تمام اشیاء کا اصل
اصول قرار دیتا ہے۔"³²

(The empirically-minded thinkers start from objects; multiplicity. They want to seek some empirical object which may be used as a principal of unity forming the basis of all existence. According to Thales this concrete unity is in water which he finds to be the principal of all things.)

Thales took water as the sprouting factor and took a stand that each and every thing in this universe has the main ingredient as water, so water is that element that is the responsible of all beings. He further strengthened his point of view from the fact that no life without water.

"انکسامندر پاتا ہے کہ وہ وحدت مادہ غیر متعین ہے۔ انکسامینیس کہتا ہے کہ وہ ہوا ہے۔ دیمقراطیس یہ مانتا ہے کہ ایسی وحدت اشیاء مادی کے ذرات یعنی اجزائے لا یتجزی ہیں اور خلا برطانوی حسیین کے گروہ کا دعویٰ ہے کہ وہ وحدت تصورات و احساسات ہیں ان میں سے ہر ایک مفکر یہ واضح کرنے کی سعی کرتا ہے کہ حقیقت اشیاء اس موجود میں مضمحل ہے۔"³³

(Alexamander finds it in the undetermined matter. Anaximenes finds it in the air. Democritus finds such a unitary in particles of physical things 'atoms and space. The British School of empiricists finds it in ideas and sensations. Each of them tries to show that the essence of things consist in these entities.)

In their subject oriented study the philosophers like Alexamander, Anaximenes, Democritus and some British philosophers of subjective study took matter, air, atom and space, ideas and sensations as the basic and sprouting element respectively, but all of them were wandering in skies of their imaginations, and was there that could be termed as fact related to this world.

لیکن جب ان وجودوں پر اس نظر سے غور کیا جائے کہ وہ اصول

وحدت کا کام دے سکیں تو ثابت یہ ہوتا ہے کہ وہ حقیقتاً تصورات ہیں۔ پس ان میں سے ہر ایک کوشش اس امر کی ہے کہ وحدت کو ایک ایسے تصور (وجود معقول فی الذہن) کی حیثیت سے متصور کیا جائے جس سے کثرت کو منتزع کیا جا سکے۔"³⁴

(But when these entities are taken as principle of unity, are proved to be really concepts. Each of these attempts is there for an attempt to conceive the unity as a concept from which the multiplicity is deduced.)

According to Dr. Fārūqī all these attempts proved to be a wild goose chase and useless as none of the ideas seemed to approach the reality and the modern sciences whether physical or metaphysical, rejected these ideas unanimously.

(F) Rational Philosophy

The rationalists who trust in the findings of the five senses and nothing beyond are considered as something that can exist. Their point of view is that the thought and being are the two names of a single thing means that thought and being is the same thing. And the deduction of other things from it is very easy.

"استدلالی خیال کے مفکرین یہ مانتے ہیں کہ تصورات اور وجود حقیقتاً ایک ہیں۔ بالفاظ دیگر تصور ہی وجود کی حقیقت ہے، وہ اصول وحدت کی جستجو بین طور

پرایسے تصور یا نظام
تصورات میں کرتے
ہیں جس سے ہر چیز
کو منتزع کیا جا
سکے۔³⁵

(The rationalist thinkers recognized that thought and being are really the one and same thing; or that thought is the essence of being. They seek the principle of unity expressly in a concept or system of concepts from which everything could be deduced logically.)

فرمانیدس سمجھتا ہے
کہ ایسا تصور وجود
ہے۔ افلاطون مانتا ہے
کہ وہ تصور یا تصور
خیر ہے۔ ارسطو کے
نزدیک وہ تصور
صورت ہے۔ اسپنوزا
جوہر کو ایسا تصور
سمجھتا ہے اور ہیگل
تصور مطلق کو جو
تمام مقولات کو اپنے
اندر جذب کر لیتا
ہے۔³⁶

(Parmanides considers that such a concept is 'being'. Plato takes it an idea or the idea of good. According to Aristotle it is form. Spinoza thinks it as a substance and Hegel takes it an absolute idea that can absorb all the system of ideas.)

Whether it is idea or conception, it is form or being; none of the theories are there that can answer the confronted question and no of the theories is there that can address the issues faced by man.

(G) The Muslims Adopted Philosophy as a Sideline

When philosophy entered into the Muslim areas, the Muslims adopted it to solve some problems like that of mysticism and spirituality. The Muslims did not adopt it as a profession as it was there in the time of the Greek masters like Aristotle and Plato.

“Of course the idea of philosophy as a technical profession is quite modern and Socrates would himself have been horrified at the prospect of philosophers being paid for their services. He argued that the philosopher should be able to earn his living doing something else, thus leaving him free to say what he likes when doing philosophy.”³⁷

When we study the history of Muslim Philosophers we would come to know that the philosophers like Ibn Tufail, Ibn Baja, Ibn Rushd and al-Ghazālī adopted some professions other than philosophy. They only consulted it into some issues where logic and reasoning as used in philosophy, were being used.

Most of the Islāmic philosophers earned their livings doing a variety of occupations, and philosophy itself was often a sideline or minor interest in a far more extensive career as something else.”³⁸

It seems that it was an earlier practice among the Muslims that they did not adopt it as their profession, but latter philosophers

joined the courts of the kings and earned a lot using their skills in philosophy.

(H) The Belief in Oneness of Allah: A Moral Factor

Controlling authority; the conception of the God plays a vital role in the formulation of the structure of a certain morality. The belief in the oneness of Allah and His attributes, the belief in the life after death, the belief in the accountability and reward and punishment therein and the belief in the pleasure and wrath of Allah are the driving and dragging forces to follow the role model of Morality embodied in the conduct of the prophet of Islām. So, clarity in the religion is the key to noble morality. People who believe in the oneness of Allah have certain morality and the level of the morality depends upon the level of the purity of their faith in Allah. The moral status of a pure Muslim has an ideal Islāmic morality and the morality of the Muslims who are not practical in their approach, have always inclination to that of the polytheistic morality. The people, who do not believe in God or believe but, associate somebody with Him or to His attributes, have a different type of morality. In a Muslim society, it is observed that people aver to be Muslims but, they are guilty of associating something that is created by the Creator, with the Creator who is One and Only. They have some godlings in their imaginations and have believed that some powers are vested these falsified godling. Their morality and that of the pure Muslims, is seen diametrically opposite in approach.

“These polytheistic beliefs have reached to absurdity the doctrine of life-after-death with the result that the whole structure of morality built up by religion has crumbled to

dust. Though many moral teachings of religions are still preserved in the pages of religious literature and are endowed with all outward show of respect, nevertheless, beliefs of the nature have provided innumerable avenues of escape from the necessity of fulfilling the moral obligations, and that too in such a wonderful way that whichever avenue of escape they choose to take, they are always sure of reaching invariably the goal of solvation.”³⁹

The conviction of the life after death made all the conceptions of moralities meaningful as it provides a sanction to avoid wrongs and to act upon the rightful morality. A lot of sanctions are there to stimulate for the morality, but the escapades are very easy and the morality and the moral values are ridiculed.

(I) An Exclusive Sanction behind the Muslim Moral System

There is an exclusive system of sanctions behind the Islāmic concept of morality and it is the blessing of the belief in hereafter. The concept of reward for good deeds in the form of paradise is a sanction behind the noble kind of Islāmic morality among the general Muslims and the concept of punishment of throwing in the depth of hell is the source of the eradication of the ill morality. The concept of reward by Allah and the wrath of Allah otherwise is a spontaneous system bestowed by the exalted belief in the Oneness of Allah.

“A few acts, a few ceremonies, a few rites and rituals and a few

restrictions in the sphere of individual and family life are all that God appears to demand of His believers and, in exchange for these offerings, He has prepared for them a soothing paradise. If they fulfill the demands in relation to God, they are at liberty to pursue other affairs of this world as they wish.”⁴⁰

Being Raḥmān and Raheem to His people, Allah’s objective is to forgive the shortcomings and sins of His people. But, the people who are raw in Islām and not firm in faith and even could not understand the true meaning of the attributes of Allah, keep on doing sinful deeds and adopt the verge of ill morality. “If they fail to carry out even these easy religious duties, they can still hope for Divine forgiveness which will throw open to them the gates of Paradise and secure for them unrestricted entrance therein despite of their heavy load of sins.”⁴¹ Allah’s true people, true in his love and firm in beliefs; the practical Muslims always fear Allah and keep themselves far away from the sins. They always keep in mind that Allah is Pure (Subhan), and He dislikes the dirt of sins and they purified themselves to be liked by their Lord.

Conclusion

People, particularly the Muslims all over the world are mourning over the miserable plight of the moral deterioration in their societies. It must be admitted very sorrowfully that over societies are morally corrupted more than the society for the reformation the last of all the prophets was sent and the holy Quran was revealed. The only solution is that the Muslim Ummah must move to Tauḥīd and must fulfill all its demands and requirements. All the articles of faith, five pillars of Islam, obedience to Allah and obedience to the holy prophet are the main demands of Tauḥīd and this would ensure an embodiment of Islam. We can see the noble examples of morality in the early Muslim societies where Tauḥīd was in practice and the Muslims were practical according to the true spirit of Tauḥīd. In the nutshell, for the prevalence of the noble morality of Islam, we must move to the Tauḥīd with all its demands. For the survival of Pakistan and Pakistanis, Tauḥīd is more important than all the other cases as the foundation ideology of this state is Two Nation Theory that in itself is based upon Tauḥīd.

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⁴ Hifz ar-Raḥmān Siyohārvī, Akhlāq aur Falsafa-e-Akhlāq, ۱.

⁵ Dr. Khalifa Abdul Hakim, Dastan-e-Danish, 8.

⁶ Ibid

⁷ Dr. Khalifa Abdul Hakim, Dastan-e-Danish, 8.

⁸ Ibid

⁹ Ibid, 10.

¹⁰ Ibid

¹¹ Hifz ar-Raḥmān Siyohārvī, Akhlāq aur Falsafa-e-Akhlāq, ۲.

¹² Dr. Khalifa Abdul Hakim, Dastan-e-Danish, 9.

¹³ Ibid

¹⁴ Dr. Khalifa Abdul Hakim, Dastan-e-Danish, 13.

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¹⁶ Ibid

¹⁷ Hifz ar-Raḥmān Siyohārvī, Akhlāq aur Falsafa-e-Akhlāq, ۲.

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¹⁹ *ibid*

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²⁴ Oliver Leaman, The Biographical Encyclopedia, of Islāmīc Philosophy, page:ix

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²⁶ *Ibid*

²⁷ Shiblī No'amani, Ilm al-Kalam aur Kalam, 11.

²⁸ Fārūqī, Nazria Tauheed, 39.

²⁹ Fārūqī, Nazria Tauheed, 39.

³⁰ *Ibid*

³¹ *Ibid*

³² Fārūqī, Nazria Tauheed, 40

³³ Fārūqī, Nazria Tauheed, 40

³⁴ *Ibid*

³⁵ Fārūqī, Nazria Tauheed, 41.

³⁶ *Ibid*

³⁷ Oliver Leaman, The Biographical Encyclopedia, of Islāmīc Philosophy, **page:ix**

³⁸ Oliver Leaman, The Biographical Encyclopedia, of Islāmīc Philosophy, **page:ix**

³⁹ Syed Abul A'ala Maududi, Ethical view point of Islām. 9.

⁴⁰ *Ibid*, 10

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