

# Development Of Philosophical And Spiritual Thoughts Of Burhan Ahmad Fārūqi: An Analytical Study

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## Abstract

Philosophy is not native to Islam and the Muslims, but was imported into the Muslim realm of scholarship. The pure fellowship of Islam remained indifferent to philosophy as they did not feel any reason to believe it because action and practicality are the soul of Islamic teachings and thinking about the logic and reasoning of the commands of Allah and that of the Prophet of Islam was out of the question with the earlier Muslims. Islam crossed the boundaries of the Arabian Peninsula and penetrated the areas that were enmeshed in the labyrinth of philosophy. Greece is the original homeland of philosophy, and the Muslims were to make Islam understandable to the people under the Greek sway. In the earlier two centuries, there was no concept of philosophy among the Muslims as Kindi(800AH-866AH) was the first Muslim to introduce Greek Philosophy after him lot of Muslim philosophers were there, but all of them adopted Greek philosophy. Islam is pure in all its teachings based on the Oneness of Allah. How is it possible to borrow some mechanism from an atheist? Pure Islamic philosophy based on revelation-based knowledge and its practical edition is the life of the Prophet, presented by Burhan Ahmad Farooqi(1905-1996). This research provides an analytical study of the developments about Farooqi's access to the goal of Quranic Methodology, rejecting all other methodologies that are not compatible to Islam and its mechanism.

**Keywords:** Burhan Ahmad Farooqi, Philosophy, Fellowship, Oneness of Allah, Quranic Methodology

## (A) Introduction

Philosophy was adopted by the Muslims many centuries after the advent of Islam to interact with the people, the alpha and omega of whose activities were the philosophical debates. The earlier Muslims that are considered rightly the best of all the Muslims were practical in all of their religious, spiritual and physical and metaphysical activities. Among the latter Muslims every parameter of Islam was questioned and demanded about its origin. Philosophy was to be developed to answer the objections and questions as the logic and reasoning are the direct subjects of the

philosophy. The very soothing droplet of rain in the burning heat of a hot day, is not as alone as it is apparently seen, a very keen observation and a scientific study will unfold the phenomenon that behind this life factor of the nature is the magnificent cooperation and the joint effort of the evaporation, atmospheric pressure and condensation. When the great men are minutely studied one thing that is common in all is that some contemporary well versed and well composed personalities had always played their part to prepare these great people. Same is the case with Dr. Burhān Aḥmad Fārūqī as the mere natural accidents cannot produce such an

exalted type of characters, and for the purpose special mechanism of the nature with all its factors is required and the factors are Shaikh Aḥmad Serhindi, Shaikh Miṣbah ud Din Rampuri, Shaikh Muḥammad Ṭufail Amrohi, Dr. Syed Zafar al-Ḥassan and Dr. Allama Muḥammad Iqbāl. Ammanual Cant's peculiar methodology also urged him to go forward in the oceanic vastness of the philosophy.

The proper study of the thoughts, the conceptions and the philosophy of Dr. Burhān Aḥmad Fārūqī can only be conceived when we are well aware of 'Mojaddid's Conception of Tauḥīd'. More over the deep and profound study of the philosophy of Dr. Zafar al-Hassan and Allama Muḥammad Iqbāl is a pre-requisite for the analytical study of Dr. Fārūqī as his philosophical effort is a continuity of both the above mentioned great men. The role of Shaikh Miṣbah ud Din Rampuri as a spiritual teacher is that Dr. Fārūqī learnt Ṣufism and spirituality. The spirit of metaphysics can easily be seen in all his writings, speeches and even in his personality. So, the studies of the personalities that impressed and influenced him at his ideological level would provide us with a sound foundation for the analytical study of the philosophy of Burhān Aḥmad Fārūqī.

### **(B) Sheikh Mujaddid Alf e Thāni**

After the companions of the companions, one of the most prominent saints of the Ummah is Shaikh Aḥmad Sirhind commonly known as Mujaddid Alf e Thāni (the renewer of the second thousandth of Islāmic era) and is unique due to his services rendered for the noble cause of Islām. He himself had a firm belief that he was the renewer of the time. "The Shaikh himself had the inspired belief that he was a Mujaddid."<sup>1</sup>

He is rightly believed that he is Mujaddid; reformer and revivalist and from his reformation movement it seems that it was a divine scheme as he was a right man for the time and was successful in his mission of putting the Ummah on the right verge and he was to do the task as was a descendant of Hadhrat Umar. He was born in Sirhind in India in 971A.H. Many a

books are there on the biography, character and role of Mojaddid written by the great Muslim and non-Muslim scholars, but the features unfold by Dr. Fārūqī in a very few words are unique and convincing.

"Shaikh Aḥmad received his early education at home. He learnt the Qurān by heart very early. Then he took to the study of Hadith, Tafsir or Exegesis and Ma'qūl or Philosophy and went to renowned scholars at various places<sup>2</sup>.

It was very easy for Shaikh Aḥmad to learn the very basic items involved in the religious education as his whereabouts and environment were favourable in this regard and very early stage of his life he got in the religious education that is often had involving a long period.

When he was at Agra, studying Hadith and Tafsir, Abal Fadl and Faidi, Emperor Akbar's right hand men, hearing of his brilliance, tried to draw him into their circle. However, this friendship did not last very long, because the Shaikh took serious offence to Abal Fadl's anti-Islāmic attitude. It is said that a portion of Faidfs celebrated Sawati'-al-Ilham was written by the Shaikh."<sup>3</sup>

He got his spiritual and mystic education and training from his father and received Khilafat; a completion certificate of leadership in the

spirituality, in Chishtiah and Suhrwardiah order of Ṭariqat while he was only of twenty eight. Then divinely will and pleasure managed and sent Hazrat Baqi Billah for his higher soaring in Naqshbandia order of Ṭariqat.

“When he was 28 he went to Delhi and joined the Naqshbandiya order, and soon received its Khilafat from Khwaja Baqi-Billah (972-1012 A.H.) The Khwaja is the person from whom this order begins in India.<sup>4</sup>

As both of his parents were spiritual people, so he got spirituality friendly environment and he had not to face any hurdle to get at similarly as it was in the case of his religious education. It seems that he had something special as the divine supports were there.

“It is said that he was directed in a vision to leave his home, Afghanistan, and go to India, where he had to initiate a very great man into the order. This great man was Shaikh Aḥmad who quickly went through all the stages of the mystic journey, and became so great at it that even the Khwaja used to sit before him as a disciple, and confessed that it was through Shaikh Aḥmad's spiritual help that he got out of the mazes of Wahdat-i-Wujud.”<sup>5</sup>

No doubt the finality of the prophet is an indispensable belief of Islām and cannot be suspected by any of the Islāmic beliefs. None of the attributes of the prophets can be seen in any of the person after the last and final Prophet Muḥammadﷺ and this is the demand of the finality of the prophethood. If divine will is there in the appointment of a Mojaddad, he would be to propagate the Sharia of the prophet Muḥammad and not an initiative of any of the new thing in Islām. So it is wrong to think that the concept of Mojaddid is intruding in the finality of the Last Prophet Muḥammadﷺ.

The appearance of Shaikh Aḥmad as a Mojaddid was planned program as it can be inferred from the following report that it was fore-called by some saints.

“It is reported that in the days of Feroz Shah Tughlaq (752-790 A.H.) once the royal treasury was passing through this forest under the imperial guard. A saint, Sahib-i-Kashf was travelling along with the treasury. When the caravan reached the spot where Sirhind is now situated, the saint had the inspiration that a very great saint will be born at the place.<sup>6</sup>

It does not mean that the evidences that leads towards the divine supports can be inferred upon that there is something of apostility or prophetic attribute is there in him. His importance lies in the fact that he was mentioned before his birth.

“The news reached the King. He ordered the construction of a town there and entrusted the work to Imam Raffuddm,1

the ancestor of  
Shaikh Aḥmad,  
While the  
construction was in  
progress, Shah Bu  
'Alī Qalandar came  
and helped in it, and  
informed Imam Raff  
that the great saint of  
the prophecy would  
be his descendant.”<sup>7</sup>

A lot of people came in this lineage that were well versed in all the aspects of the religion of Islām but no one except Shaikh Aḥmad claimed to be Mojaddid, firstly he was recognized and then he himself confirmed that he was Mojaddad.

### The Idea of the Office of Mojaddid

The concept of Mojaddid is not associated with Shaikh Aḥmad, it had been established by the Prophet himself. It is reported that the Prophet said that my religion would never be after the will of the general public but it would be looked after and if something unwanted got penetrated, Allah would manage to expel the impurities by the people whom He is pleased.

"ان الله يبعث في هذه الامة  
على راس كل مائة سنة من  
يجد د لها امردينها-  
(ابوداود)

“Indeed Allah will  
sent in this Ummah  
in every century a  
person, to renew the  
religion.”

“Khwaja Kamaluddin  
Muḥammad Ahsan  
has quoted two  
hadiths in Rauz al  
Qayyumiah (روضه  
القيومية)

(1) يبعث رجل على احد  
عشر مائة سنة هونورعظيم  
اسمه اسمى بين السلاطين  
الجابرين يدخل الجنة

بشفاعته رجال الوفا(جامع  
الدرر)

A man will arise at  
the beginning of the  
11<sup>th</sup> century, who will  
be a great light and  
whose name will be  
the same as mine, (he  
will arise) amidst  
tyrant kings:  
thousands of men will  
enter Paradise  
through his  
intercession.

(2) يكون رحلا في امتي  
يقال له صلته يدخل الجنة  
بمشفاعته كذا وكذا (جمع  
الجوامع)

There will be a man  
in my nation who  
will be called a  
'conjoiner', through  
whose intercession  
there will enter  
Paradise so and so.

It is believed that  
these predictions  
were made about  
Shaikh Aḥmad.”<sup>8</sup>

Now the question arises as why the renewer had been needed. The earlier Muslims (السابقون) (الاولون) are superior to the later who converted after the migration to Madina and this superiority is due to the level and strength of faith and the latter are superior to the Muslim who converted after the conquest of Makkah. And with the passage of time, the time kept on being away from the grandly time of the prophet, the faith and even faith in Allah became weaker and weaker. In the presence of the weaker faith, the infidelity can get an easy approach to the hearts of the Muslims and same the case as the bitterest facts was with the Muslims of the sub-continent.

### The Rising of Mojaddad Alfi e Thani

To strengthen his power in India, Akbar designed his own religion and named it Din e

Akbari(دين اكبرى) or Din e Ilahi(دين الهى). The alpha and omega of the Din e Ilahi was that all the people living in the sub-continent comprised a single nation. All the gods, whether it is Allah in Islāmic theology or Bhagwan in Hindism, are the same things to believe. To please his Hindu subject which was in a huge majority, the king denounced the religion of Islām indirectly, as he denounced the five pillars of Islām and all the article of faith and moreover the beloved prophet Hazrat Muḥammad was ridiculed in his court in his presence.

“He had gone further.

He had determined publicly to use the formala

لااله الاالله اكبر خليفةالله

There is no god but Allah, and Akbar is God's

Representative." But

as this led to

commotions, he

thought it wiser to

restrict the use of this

formala to a few

people within the

precincts of the

Haram. Sajda or the

form of prostration

reserved by Islām for

God alone was made

compulsory before

the Emperor.”<sup>9</sup>

We can easily infer that the graph of moral condition of sub-continent was fallen to such a down fall that it was crossing the limits of that of Arabs when Rasul al Allah was sent in Arabia. Majority of the mystics were practicing the rites of Hinduism under the cover of Tasawwuf and the Ulema were giving Fatawa to earn their worldly desires and higher positions in the emperor’s court.

“When the great

Mujaddid came to his

task of reform, he

found that Tasawwuf

had taken complete

possession of the Muslim soul. A Pantheistic Deity had been substituted for the Monotheistic, Personal, Transcendent God of Islām. Excessive belief in Karamat or miracles of saints was commonly cherished. Many un-Islāmic means of the development of occult powers had been introduced into Tasawwuf itself. The mystics had gone to the extent of denying the commandments of Shari’at or the Law of Islām.”<sup>10</sup>

The main objective of Akbar was that the people should live together peacefully under the kind shadow of Allah that is Akbar (Jalal al-Din). All that was done by Akbar was to destroy all the identities of the Muslims. Assistance was offered by the deviated Tasawwuf of the time in his nefarious and obnoxious designs as the so-called Sufis claimed that they had the real Islām. It was Shaikh Aḥmad who pointed out the ignorance and the Hindu-like practices that were prevalent under the covering of Islām. And it was great misfortune for the Muslim people of the sub-continent that Akbar with his team prolonged for fifty years.

### **Mojaddad’s Strives and Struggles, and Success**

It was Akbar with some of his allies that were going after to blow off the light of Islām, Allah decided to save Islām along with its real soul and this exalted duty was to be done by Shaikh Aḥmad.

“The policy of reconciliation which the Mughal Emperor Akbar persistently

followed throughout his long reign (963-1013 A.H.) was naturally calculated to hurt and weaken the religious consciousness of Musalmans. In certain of its phases it outraged their feelings. They felt that Islām was undone in India.<sup>11</sup>

All the policies of Jalal ad Din Akbar were to prolong and strengthen his regime, but were against the interests of the Muslims and their religion. It was natural that the Muslims became outrageous and for the purpose Akbar managed some agents to hold the general public and the particularly they were appointed for Ulema to control.

Mulla 'Abdal Qadir Badayuni, a contemporary historian and a zealous Musalman, describes the state of things prevailing in Akbar's time, and his description mirrors the sore uneasiness under which every religious Musalman of the day was suffering. Mulla Badayuni says that the Emperor wanted to win over his Hindu subjects. He, therefore, turned his face against Islām.”

<sup>12</sup>

There were two main reasons that Din e Ilahi failed and turned into a heap of debris and afterwards into filth and garbage. It was a heterogeneous mixture of the substances with quite different nature and composition and its collapse was imminent as it was inferred and

secondly, it was Shaikh Mujaddid who presented a pure and pious concept of Tauḥīd, about whom Allama Muḥammad Iqbāl said:

گردن نہ جھکی جس کی جہانگیر کے آگے  
جس کے نفس کرم سے بے گرمی احرار<sup>13</sup>

It was the question of survival of Islām and Shaikh Mujaddid used the shield of Tauḥīd and he was successful in his mission. When we took the situation seriously and thoroughly we would come to know that for the first time ever in the history Shaikh Mojaddid presented the two-Nation theory and the same theory was established as the main source and indispensable cause for the emergence of Islām. Now it was the question of the construction of fortress of Islām, the builders; the Quaid and Hakeem al-Ummat, visualized that the two nation theory, which in itself is built upon the faith in pure Twḥīd, is the only tool to carve Pakistan on the planet. No doubt the Mujaddid swept out Din e Ilahi from the world but, its remnants' were there that could cause an irreparable damage to the Ummah. Movement for Pakistan was being launched and the stimulating factor and agent behind this movement was the two nation theory; Hindus and Muslims are two separate nations, but the protagonists of Maha Bharat were against this theory as it was the only base for the partition. The concept or dream for Pakistan could only be visualized with the help of the two nation theory. Now the Hindu leaders were going to revive the concept of nationalism put forth by Akbar, but Iqbāl was there to keep an eye on the Hindu leaders and he timely felt the need of conception of Tauḥīd propounded by the great Mujaddid and for the purpose he consulted Dr. Zafar al Hassan. Allama Iqbāl wanted to elaborate the concept of the Oneness of Allah at the general public level and to him it was the most suitable time to publicize the conception of Tauwḥīd presented by the great Mujaddid to purify the planet from the filth of Din e Akbari. Accepting this challenge, Dr. Zafar al Hassan sent the young Burhān Aḥmad Fārūqī to Allama Iqbāl. Hindu leaders alienated with them the so called Alema the lineage of whose was connected with the Alema who were, in some way or the other, Akbar's

assistant in Din e Akbari and now they were sitting in Congress with shoulder to shoulder to Hindus. They were derailing and distracting the unaware Muslims.

“Dr. Burhān has formulated and clarified the issue between these two great mystics with a care and perspicuity which deserves praise and he has brought religion and philosophy to bear on it.”<sup>14</sup>

It was not an easy job to handle the thoughts related to religion and philosophy, but Dr. Fārūqī did it very artfully. We are spell bound and bound to admit his mastery about his theology, mysticism and philosophy.

“In this connection his discourse on the distinction of Religious Consciousness from mystic consciousness and speculative consciousness is indeed illuminating; while the logic of his contention and the cogency of his arguments seem to leave little to desire. Now after the relapse of Islāmic mysticism again into it was high time that an earnest study of this kind should have been undertaken and pursued with the thoroughness characteristic of Dr. Burhān Aḥmad's work.”<sup>15</sup>

The research on Shaikh Mojaddad was the earnest demand of the time as this was the time when only it was the two nation theory that could drag the Muslim of the subcontinent to the existence of Pakistan. Dr. Zafar al Hassan and Dr. Allama Muḥammad Iqbāl chose the right man at the right time for the right job. No doubt the theory of Waḥdat al-Wojūd was there among the vast majority of the Muslims, but at this crucial time this theory could harm the movement of Pakistan as this theory had a room for Akbar's Din-e-Ilahi and had even more spacious room for the united India. The credit goes to Allama Iqbāl and equally to Dr. Zafar al-Hassan who employed Dr. Burhān Aḥmad on this great job.

### **(C) Allama Muḥammad Iqbāl and Dr. Fārūqī**

Burhān Aḥmad Fārūqī moved from Muradabad to Lahore with an ambitious heart. It was Fārūqī's helplessness as there was no vacancy in any Muslim College, so he got admission in Dev Smaj College, Lahore. It was run by an organization named Dev Smaj purely based on Hindu welfare movement, sentiments and Hinduism. This movement forced on the polytheism and morality. All the mechanism of this college; the management and the teaching staff, were all at the one page of the hostility with the Muslims. They were not only preaching their false ideals, but were stimulating the fire of hatred in the simple minded students against the Muslims. No doubt, Burhān Aḥmad was a young man, but at this early age he was a practicing Muslim. The young Fārūqī was not feeling home at that college and he met Allama Iqbāl and requested him to help in getting admission in some Muslim college but all his efforts remained fruitless and he was to there to bear upon in the same college. This process of resistance created a lot in him for becoming an original kind of a Muslim philosopher, as he was.

“These people were atheists and kept on harping on the

preponderance of morality. We were bound to listen to an hour lecture on the denunciation of God. Dr. Fārūqī says that in this situation I met Allama Iqbāl and presented before him my hardships and requested him to help in getting admission in some Muslim college, but he answered that there are a lot of deserving students and I should keep on studying in the same college.”<sup>16</sup>

No doubt it was an early age but the young Fārūqī was well versed in the basic teachings and the basic beliefs of Islām that nothing could influence him but instead he became even faster in all the colors of Islām. The opposing circumstances and the uneven track of life made him determined to soar higher and higher in the sky of philosophy. He used to say about the forbearing of upheavals of life is to act upon the Sunnah of the Prophets.

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِّنَ الْمُجْرِمِينَ، وَكَفَىٰ بِرَبِّكَ هَادِيًا وَنَصِيرًا

(And thus have We made for every prophet an enemy from among the criminals. But sufficient is your Lord as a guide and a helper.)

The enemies were only because when they were overcome by the prophets and their followers, it would cause an increase in their faith and strengthened their determination. So during his stay at Dev Smaj College, he used to hear the meager kind of reasons against the existence of God and a philosophical thought emerged in his mind which proved a turning point in his life.

“(If in philosophy a philosopher, in medical science a doctor and in

literature a poet or a writer is an authority likewise in religion a person other than of religion had no value in religion.)”<sup>18</sup>

Allama Iqbāl visualized that the young Fārūqī should remain in the opposing environment of Dev Smaj College to be groomed for the days to come and to prepare him for the noble task of research on Shaikh Mojaddad Alf e Thāni.

Allama Muḥammad Iqbāl was extremely thoughtful about the future of the youth of the sub-continent and for the purpose he founded Jamiat Shabban al-Muslimeen; an organization that could not flourish but Allama tried his level best to activate it throughout the sub-continent. Allama roused the conscience of the Muslim high-ups to join hands and for the purpose he wrote letters to them and one of those letters mention Burhān Aḥmad Fārūqī.

“My dear Khawja Wahid,

These gentlemen came from Aligarh to talk about the matter about which you wrote to Sayyid Zafar Hassan of Aligarh. Perhaps you and your friends would like to have a talk to them. If so please come to my place any time in the evening. You can bring your friends who are in sympathy with you.

Yours,  
Muḥammad Iqbāl.  
These people, who came from Aligarh, were Dr. M.M Aḥmad and Burhān Aḥmad Fārūqī.”<sup>19</sup>



From Islāmic perspective it can be inferred that only the class of prophets are there that had been sent by the divine will and they were taught and trained by Allah Al-Mighty Himself, but all the people who are known for their arduous and uphill tasks were trained, taught, guided and compelled by the people and the circumstances in which the persons had been living. And as Dr. Burhān Aḥmad Fārūqī belongs to the latter class, he was guided, trained, taught, dragged and driven to the target, and this noble deed was performed by the great poet and leader of the Muslim Ummah and it would not be an exaggeration when we say that Burhān Aḥmad is Dr. Burhān Aḥmad due to Allama Muḥammad Iqbāl. He was the first to visualize the illicit intentions of the Hindu orthodox leaders whose aim was the united India as it was in the interest of ferocious Hindus whose aim was genocide of the Muslims in India. As the Hindu leader succeeded to alienate some so-called Muslim scholars who by taking some misguiding conception about the Oneness of Allah, were corrupting the minds of the innocent general people in the Muslim community. So, Allama Muḥammad Iqbāl considered it the best unique option to present the purified conception of Shaikh Aḥmad Sarhindi to curtail the tempestuous thrust of these misguiding Muslim clergy.

“The vital role is that of Allama Muḥammad Iqbāl in making Burhān Aḥmad, Dr. Burhān Aḥmad Fārūqī. It was Allama Iqbāl who had a deep insight in the political and social changes of the subcontinent. He looked into the intentions of the Congress leaders and decided to focus on the distinctive and

key faith of Islām and wrote to Dr. Sayyid Zafar al Hassan to manage some research work on Wahdat ush Shaḥūd against Waḥdat al Wojūd and thus Burhān Aḥmad was chosen for the purpose and he completed the research on ‘The Mojaddad’s Concept of Tauḥīd’. Fārūqī used to seek guidance from Allama Iqbāl.”<sup>20</sup>

Allama Muhammad Iqbāl was not against the concept of Waḥdat al-Wojūd and the people adopting this conception. He was a man with his own ideals, but being a great researcher he was not in hostility with the people of other ideologies. He rightly visualized that the Hindu leaders of congress would misuse the Muslims’ religious associations and sentiments for their obnoxious ends. It was his assessment that they could easily trap the simple Muslims in the net of Wahdat e Adyan that could easily be developed on the Sufism based on Wahdat al-Wojood. The time now entered into that phase of history in which it was necessary to introduce the concept of Wahdat al-Shahood and the purpose was to minimize the harmful impacts of Wahdat Al-Shahood. Allah has gifted Allama Muḥammad Iqbāl with a deep and profound insight he used to address only the people about whom he looked into something valuable, and he recognized Burhān Aḥmad and stimulated him for the national cause. He selected Burhān Aḥmad and conferred upon him a gigantic responsibility about Mojaddad’s conception of Tauḥīd.

#### **(D) Fārūqī under the Kind Care of Dr. Zafar al-Hassan**

Fārūqī’s attachment with this great man can be assessed from the attribution of his well-known

dissertation on Mojaddad's Concept of Tauḥīd in which he expressed his emotions for his respected teacher. "Dedicated to my revered teacher Dr. Zafar al-Hassan who watched my life with paternal concern and at whose feet I learnt to understand the fundamental problems in Philosophy and religion."<sup>21</sup> No doubt the people at Dev Smaj College; the teachers and the student there were staunch Hindus and the young Fārūqī was by birth a Ṣufī and a steadfast Muslim, but he was loved and praised by everybody over there because of his commitment as a student and respectfulness with his teachers. His teachers used to adore him because of his love for learning.

"The principal of Dev Smaj College wrote a letter for him to the Vice Chancellor of Aligarh University that in the manly efforts put forth by this student to complete his educational ambition, we imparted our possible helps but now his fellow religious were bound to cooperate further with him."<sup>22</sup>

After passing his intermediate, Fārūqī moved to Aligarh University and got admission in BA and now being a committed and an obedient student, he became an apple of Dr. Zafar al-Hassan's eyes. Fārūqī's fecundity of heart and soul and his teacher's ability to impart knowledge were matching to each other. It was Fārūqī's ambition to understand the philosophical methodology of Dr. Zafar al-Hassan and this methodology developed an interestedness in his mind and made him real time philosopher of his own unique methodology.

Dr. Fārūqī used to say that he had pondered upon the

methodology with which his master had solved the problems. When he found the method he put it into the problems and when the issues were resolved, Dr. Zafar al-Hassan owned it and that was commonality in the results of the thoughts.<sup>23</sup>

Dr. Zafar al-Hassan was a very close friend of Allama Iqbāl and both of them were worried about the contemporary matters of Ummah particularly in the Indian Subcontinent. Akbar's seedling and interpolation of the falsified faith and polytheistic beliefs of other religions specifically that of non-semitic religion, were rising insurgency against the survival of Islām and that of the Muslims in India and these were the after effects of Akbar's Deen e Ilahi. Allama Muḥammad Iqbāl visualized that all the interests of All India Congress lied in the united India and one of the main obstacles in roadmap of the united India was the Two Nation Theory and the Two Nation Theory could only be deviated by the amalgamated concept of all the religion and the expression of which was the theory of Wahdat al-Wojūd. Allama was feeling very earnestly the need of Mojaddad's pure concept of Toheed to be highlighted on the modern but philosophical grounds. In the earlier thirties of the twentieth century, it was felt by the Muslim leaders like Iqbāl very earnestly that the Hindus could do a very trouble on the intellectual ground as it had been done in the Mughal era particularly in the reign of Akbar. Wahdat al-Wojud had been wrongly interpreted by even the so-called Muslim scholars just to please the king. A lot of Muslim religious scholars were in All India National Congress and were opposing the interests of the Muslims of the subcontinent. So, Allama Muḥammad Iqbāl approached Dr. Syed Zafar al-Hassan for the research on the Mojaddad's conception of Tauḥīd, a quite opposite concept

of Tauhid to that of Wahdat al-Wojud. This arduous task was assigned to Burhān Ahamad and it was meant that his intellectual approaches could be trusted by the two great men of the time; Dr. Zafar al-Hassan and Allama Muḥammad Iqbāl.

“When Dr. Fārūqī passed his MA in Philosophy, in 1931 Allama Iqbāl wrote to Dr. Zafar al Hassan that he feared that Congress would use the concept of Wahdat al-Wojūd to demolish the national identity of the Muslims as Akbar had done to propagate his Deen e Ilahi.<sup>24</sup>

Allama Muḥammad Iqbāl visualized that the protagonists of Hindu-Muslim Unity could target the two nation theory and could do the same that was done by Akbar in the form of Din-e-Ilahi. To stop the emergence of the new something like Din-e-Ilahi, Allama Muḥammad Iqbāl was anxious to do something on Mujaddid’s conception of Tauḥīd.

“So the research on Mojaddad’s concept of Oneness of Allah should be conducted on a higher level and for the purpose you should prepare someone among your students. So, with the suggestion of Allama Iqbāl, Dr. Zafar al Hassan appointed Burhān Aḥmad Fārūqī for this arduous task and importance of the task is not difficult to calculate as the survival of the

national identity of Muslims of the sub-continent depended upon it.”<sup>25</sup>

The importance of the Mojaddad’s Conception of Tauḥīd can be judged by the fact that both of the greatest philosophers; Allama Muḥammad Iqbāl and Zafar al-Hassan were behind this task and Burhān Aḥmad proved him the most suitable choice for it. This masterpiece of research was adored and praised even by the Hindu men of letters as Burhān Aḥmad proved himself that he was only to do it. Allama Iqbāl could not see the dissertation before him as he passed away before its completion, but he was very hopeful in this respect.

According to Dr. Zafar al-Hassan a lot of questions are there that are raised even for the philosophy, but cannot be answered by it. Like what the purpose of man’s creation is and what the position of man is there in the universe and many other questions like these, are there that are to be answered and Dr. Zafar al-Hassan is of the opinion that to answer these questions is beyond the reach of the philosophy.

“Philosophy has failed to answer the theoretical question it propounded. It has consequently failed to answer the practical question it raised. It could not tell us what it will is, with regard to us— what exactly it wants us to be, what our function in this universe is, what mode of life we ought to pursue; in a word, it could not give us guidance. The inevitable outcome of our inquiry therefore is that “Philosophy and ratiocination give not

truth, nor  
Guidance”.<sup>26</sup>

Dr. Fārūqī's thoughts about philosophy are based upon that of his teacher's thoughts; Dr. Zafar al Hassan, as he was of the view of the limitations of the philosophy so is Dr. Fārūqī. The very basic questions raised by the philosophers and their answers of these questions could not satisfy Dr. Fārūqī and he took the road that led him to Minhāj al-Qurān and thus he propounded his own unique philosophy

### (E) Pir Mişbāh ud Din Rām Purī

Burhān Aḥmad Fārūqī was to do his research on the concept of Oneness propounded by Shaikh Aḥmad Sarhindi that is said to be Wahdat ush Shahood and is quite contrary to the concept of Oneness presented by Mohayyud Din Ibn e Arabi commonly known as Wahdat al Wjood. Both the names are very respectable and rightly considered auspicious in Islāmic scholastic circles and Fārūqī being himself a Sufī was reluctant to step forward. The confusion to be faced by Fārūqī was that the concepts were based on the Kashf as proclaimed by the respectable initiators. He complained the perplexity to his master and Dr. Zafar al Hassan manage a spiritual training and education for him and acquire the services of Pir Misbah ud Din Rampuri; a great Sufi Saint in the Sufi dynasty of Shaikh Mojaddid Alf e Sani and a direct descendent of Shaikh Mojaddid. Burhān Aḥmad Fārūqī was a very strait forward and a very humble fellow and habitual to do self-assessment. He realized that he is not a man of worth to do research and comparison between the savants like, Mohayyud Din Ibn e Arabi and Mojaddid Alf e Sani. So he visualized the fact that without the spiritual education and training, the research on the topic underhand is a wild goose chase. Moreover, the conception about Tauḥīd had been disputed among the people who believe in Wahdat al-Wojūd and the others who had been under the banner of Wahdat ash-Shohūd since the very earlier centuries of Islām and the very renowned saints had been there on

the both sides. When the topic was being assigned to him by Allama Iqbāl, Burhān Aḥmad felt him in a very miserable and perplexing plight as he had a great respect and honor for the Saints of the Umma on both sides.

“When Allama Iqbāl and Dr. Zafar al Hassan fixated the topic of the ‘explanation the Mojaddid’s concept of Oneness’ on Burhān Aḥmad Fārūqī; a student of Aligarh University, the latter got confused. The sense of heaviness of such an important topic was natural and he expressed it to Dr. Zafar al Hassan.”<sup>27</sup>

Dr. Fārūqī felt him not to be fitted for this arduous task, as he was observing in himself a sort of the spiritual frailty, but thinking so was nothing a sense of humility and this mental situation was presented to his beneficent master. On the other hand Dr. Zafar al Hassan was determined enough to make this task completed at any cost by his favorite student, Burhān Aḥmad Fārūqī and for the purpose he was practical to such an extent to spend his own money.

“Dr. Zafar al Hassan managed to acquire the services of Pir Misbah ud Din; one the descendants of Shaikh Mojaddid Alf e Thani from Rampur. He also managed his stay at Aligarh University along with all his expenditures therein for two years. He had been educating Fārūqī for two years

and bestowed upon him the Khilafat of all the four series of Tasawwuf.”<sup>28</sup>

The Mojaddad's Conception was the task and behind this noble task was the greatest man of the time; Allama Muḥammad Iqbāl and being himself a man of firm belief and determination, he made Dr. Zafar al-Hassan determined to prepare Burhān Aḥmad Fārūqī at any cost for this to be done. So, Dr. Zafar al-Hassan accumulated all the mechanisms for this uphill task. From this management we can infer very easily that this conception of Mojaddid was highly esteemed to Allama Muḥammad Iqbāl and Dr. Zafar al-Hassan.

#### **(F) Kant and Dr. Fārūqī**

Dr. Fārūqī is original in almost all aspects of his philosophical thoughts and methodology, but being an obedient disciple of his master; Dr. Syed Zafar al Hassan, he is seemed to be impressed by his master who in himself was tinged with colors of Kant philosophy. How and to what extent Dr. Zafar al Hassan was impressed by the greatest epistemologist of his time, KANT can be assessed the complements paid by him in preface of one of his books, Philosophy- a critique.

“It is a supplement to Kant's work in as much as Kant has shown that metaphysics as a science of ultimate or transcendent reality was not possible; and I have tried to show that also metaphysics as the science of empirical immanent reality as a whole, as the post Kantian claim to have made it, is not possible;-- and that on the same ground as Kant

urged, namely that the experience of it is beyond our cognitive faculties.”<sup>29</sup>

According to Immanuel Kant the metaphysics in a real world is not possible, but according to Dr. Zafar al-Hassan is possible just at the pattern of empirical sciences.

“Dr. Syed Zafar al Hassan learnt from Kant and Burhān Aḥmad Fārūqī learnt from Zafar al Hassan. The distinction of Dr. Burhān Aḥmad Fārūqī is that he devised the way for the use of that methodology for the comprehension of the Qurān. He strived to formulate it into a practical form and this is his scholastic achievement.”<sup>30</sup>

The research on Kant brought Dr. Zafar al Hassan closer to Kant and he used to design ways and methods on Kant's pattern for the philosophical problems and Dr. Fārūqī studied his master closely, profoundly and keenly and followed him in devising way and methods to solve the philosophical problems.

“Dr. Zafar al Hassan was extremely impressed by the methodology of Immanuel Kant. In the history of philosophy, this methodology is said to be criticism. Dr. Zafar al Hassan played a vital role in the philosophical nurturing of Dr. Fārūqī. As for as training is concerned,

Dr. Fārūqī drew benefit as his master kept the same methodology in his mind, but his philosophical thoughts are no more a formulation of Kantian Philosophy from any angle. Dr. Fārūqī comprehended Kant's problems, and removed the difficulties in his methodology with the help of the Qurānic knowledge based on revelation.”<sup>31</sup>

No doubt Dr. Fārūqī was influenced by Ammanal Kant, but it does not mean that he is not original in his thoughts and he took everything from Kant. He was impressed only by his methodology, but Dr. Fārūqī found it that Kant got stuck in the way and Dr. Fārūqī is smart enough to rescue himself with help of the holy Qurān, this is Dr. Fārūqī's philosophy.

“Man cannot remain a prey to suspiciousness for a long time and it is inevitable to provide a thinking base for life, thus a revolution was brought by Kant in philosophy through the methodology of criticism. Prior to the criticism, thinking process was started from the object side in both the phases of rationalism and that of empiricism and the issue was, what the universe is and what the value and position of man is in

it and what its role should be accordingly. In the phase of criticism, the curiosity begins from the subject; the man instead of the subject; the universe.”<sup>32</sup>

With rationalism philosophy stuck into skepticism and this situation is not good for mankind, so the first and the most important betterment imparted by Kant to philosophy is his concept of criticism. Dr. Fārūqī took philosophy upto criticism by Kant and Zafar al-Hassan and then he moved to the holy Qurān and discovered a peculiar methodology commonly known as MINHĀJ AL-QURĀN.

### Conclusion

As a true Muslim Dr. Farooqi seems a man with unflinching convictions and beliefs and in this respect he does not know any compromise. His conception of Tauhīd is like that of Mojaddid's conceptions, and though he does not reject Moḥayyud Din Ibn Arabī's conception of Waḥdat al-Wojūd, all of his philosophical ideals and spiritual conceptions are by the conception of Waḥdat al-Ashahūd. He got the strength for his ideology inculcated by Mojaddid's concept of Tauhīd from his spiritual master, Miṣbah al-Din Rampurī. He conceived all the dangers that were felt by the great Muslim thinker; Allama Muhammad for the Muslim Ummah. No doubt Allama Iqbal himself guided him, but the mode of acceptance showed that he was prepared by his conviction that the belief of Waḥdat al-Wojood could be utilized by Hindus and pro-Hindu Muslim leaders. This alarming and perplexing situation could put into disaster the movement of Pakistan. Moreover, he was not ready to mix any notion or conviction that can influence the purity of Islam and its system of belief. He believed that Islam is independent of any other religion or system of philosophy and spirituality. He denied rationalism, empiricism,

and criticism because all of these philosophical thinking systems lead to skepticism and skepticism is a death blow for the Muslim belief system. He inferred that only the Quranic methodology is there that can insure human

nature and can devise methods for the solutions faced by human beings.

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- <sup>9</sup> Dr. Burhān Aḥmad Fārūqī, *The Mojaddid's Conception of Tauḥīd*, (Lahore: Kashmiri Bazar, 1940), 19.
- <sup>10</sup> Fārūqī, *The Mojaddid's Conception of Tauḥīd*, 12.
- <sup>11</sup> Fārūqī, *The Mojaddid's Conception of Tauḥīd*, 16.
- <sup>12</sup> Fārūqī, *The Mojaddid's Conception of Tauḥīd*, 16.
- <sup>13</sup> Muḥammad Iqbāl, *Kulliyat e Iqbāl*, 489. (I stood by the reformer's tomb: That dust an orient splendor is under the sky. Dust before whose particles stars feel ashamed Dust into which is hidden the man of mystery. Whose neck did not bow before Jehangir, With whose hot breathe is fervor in the free people. He is the custodian of the nation's assets in India, Allah has warned him in Time. I requested him to bestow me with piety. My eyes saw, but not awakened. A sound voiced as that the series of saint had been closed, The seeing men disliked the realm of Punjab. That patch is not the residence of the knowing people, Where tassel of the lord sprout from monkish cap. Survival of passionate faith is due to monks tassel. It gives passion for playing pander to government.)
- <sup>14</sup> Fārūqī, *The Mojaddid's Conception of Tauḥīd*, Foreward.
- <sup>15</sup> Fārūqī, *The Mojaddid's Conception of Tauḥīd*, Foreward.
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- <sup>32</sup> Dr. Burhān Aḥmad Fārūqī, *Minhāj Al-Qurān al-Burhān ala Sabeel al-Rashad wal-Eqan*, (Lahore: Ilm-o-Irfān Publishers), 72.