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DR. FARUQI'S PHILOSOPHICAL METHODOLOGY- FROM METAPHYSICS TO REVELATION

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ABSTRACT: Philosophers used to devise some methodologies to make their ideologies and theories comprehensible to the general public. The originality of the methodology leads to the loftiness of the ideals of the philosopher. Unlike many other disciplines of sciences, Arabia from where Islam emerged was not the real hometown of philosophy but was imported from the territories under Greek sway. The Muslim philosophical scholars were very pure and pious Muslims, but the philosophy and philosophical methodologies they adopted were not compatible with Islamic teachings. The Muslim philosophers were not original in their philosophical methodologies. They were pure in their Islam but were not pure with respect to philosophy as they followed their Greek masters. The entire mechanism adopted by them was derived from the Greek philosophy nurtured in the lap of Greek mythology. Burhān Ahmad Fārūqī (1905-1996) is the first to devise a philosophical methodology from the holy Quran to solve problems. His methodology is purely based on the Qurānic

injunctions, known as Minhāj al Quran. With the discovery of this methodology, the Muslim scholastic system becomes independent from all foreign influences. This article presents a preponderance of Qurānic Methodology through an analytical and comparative study of the philosophical thoughts of the philosophers.

KEYWORDS: Quranic Injunctions, Quranic Methodology, Compatible to Islamic Teachings, Quranic Injunctions, Preponderance of Quranic Methodology, Greek Mythology.

INTRODUCTION

It is established that philosophy is love for learning and a philosopher is bound to strive, living within his domain, for the production in the human intellectual resources. And from Greek masters to this day, after the prophets, philosophers did more than any of the intellectuals. As the philosophers were to resolve the issues faced by human being, so we are unable to fixate any particular date about the emergence of philosophy. It is because we cannot any date or time about the birth of a problem. Philosophy developed parallelly to human being. Like a lot of mysteries of the world, it is also a mystery as to when the philosophy started, but by keeping in mind the nature and composition of philosophy, it can easily be assessed that it started with the application of mind. Nothing is found in the books of the history of the philosophy that could establish as when and where and by whom this discipline of knowledge was started.

اس کا آغاز کب ہوا، اس کی ٹھیک ٹھیک تعیین مشکل ہے۔ ہمارے نزدیک وہ پہلا شخص یا وہ پہلا گروہ اور معاشرہ یقیناً فلسفی تھا، جس نے زندگی اور کائنات سے متعلق سوچ سمجھ کر کوئی رائے قائم کی۔

When was it begun? It is difficult to fixate it. To us, the first man or the first group or the first society who thought about life or the universe and established some opinion was certainly a philosopher. (al-Ghazali, 2020: 5)

To think about himself, about his environment, even about the changing weather and about the expressions of the people and even that of the animals around him, is very common in human being and these

characteristics are found in animals as well. That is known as philosophy is something else.

دراصل فلسفہ اس وقت جنم لیتا ہے جب کسی مسلمہ رواج، عقیدے اور روایات کے بارے میں شکوک پیدا ہونے لگیں۔ اور معاشرے کے ذہین افراد اذعانیت کے خلاف علم بغاوت بلند کرنے کی ٹھان لیں۔ یہ صحیح ہے کہ فلسفہ شک وارتیاب کے بطن سے پیدا ہوتا ہے، لیکن اس کے ساتھ یہ بھی واقع ہے کہ یہ تجربہ و مشاہدہ اور تحلیل و تجزیہ کی روشنی میں آگے بڑھتا اور پروان چڑھتا ہے۔

In fact the philosophy starts when the doubts emerged about some recognized custom, conviction and tradition and some intelligent people of the society rose against the rationalism. (al-Ghazali, 2020: 5)

The date of the emergence of philosophy can be traced back to man's descendancy on the earth. The man had to face the attacks, troubles, fears, worries, cares and diseases, and many things like that since the day first and had been devising ways to come out of these perplexities. His situation and position on the earth compelled him to think and the incessant process of thinking made him a philosopher. No doubt his thoughts brought a lot of obnoxious things that caused further trouble for his fellow beings, but as a whole, the process is beneficial for him. One more thing that must be kept in mind is that whenever there appeared some problems, the intellectuals of the communities came forward and devised ways and means to resolve the issues. It is their struggle that put forth a discipline and the same is in our hands in the formulation of philosophy. Islamic theology and Islamic 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 is based on logic and reasoning and same is the case with philosophy.

“Of course, it may be asked why suddenly the attention of the Muslim community turned toward the pre-Islamic sciences and philosophy to the extent that the caliphs established and financed large centers for the translation of books into Arabic. Perhaps the best answer that can be given to ~• this important question is that by this time, the Muslims had come into contact with Jewish and Christian religious authorities who were defending the tenets of their faith and also attacking those of Islam by appealing to arguments drawn from Aristotelian logic and philosophy of which the Muslims were ignorant.”(Nasr, 1997:12)

Islamic 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 Islamic philosophy.

Islamic 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 purification. (Encyclopedia of Britannica)

Islamic philosophy or philosophy in Islam 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.

“Islamic theology was Islamic in the strict sense: it confined itself within the Islamic 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. (Encyclopedia of Britannica)

Islamic philosophy does not depend upon the Islamic 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 Islamic theology was found only in Islamic 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 Islamic 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.” (Encyclopedia of Britannica)

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 Islam along with all other

activities; the moral values are extracted from the Islamic 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." (Maududi, 1944: 11).

"The issue of the definition of Islamic philosophy has been controversial, and it probably should be classified as an essentially contested concept. There is nothing specifically Islamic about this issue, it occurs in all systems of philosophy which are classified under the label of a particular religion." (Leaman, 2015: ix)

In Islamic philosophy the most debatable issue is the definition of philosophy because there is no specific as Islamic that is used under the definition of philosophy. The parameters used in defining philosophy are not specific in Islamic system of beliefs so, these perimeter are not termed as that they are pure Islamic 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 Islamic 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 Islamic world." (Leaman, 2015: ix)

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.” (No’amani, 1341H:11).

In the early days of Islam, the companions of the Prophet of Islam were steadfast in their convictions and firm in their faith in Allah and were lead hard in other beliefs of Islam. Indeed they were pure and practical Muslims and they have no time but to put Islam 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 Islam.

“Islam 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.” (No’amani, 1341H:11)

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

“After the rightly guided Caliphate, the eagerness of governance indulged in the sense of Caliphate 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 Islam. 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.” (No’amani, 1341H:11)

Islam was not to be bound within the geographical boundaries of Arabian Peninsula; it is to be spread universally all over the world that can only be done with interaction with the other nations. For the purpose Islam is to impress with all its purities and not to be impressed by the impurities of other ideations and notions. If a Muslim devour the pills of philosophy without any chemical change, it would not be suitable for him as philosophy based on Greek mythology. And Greek mythology is based on a lot of gods and deities.

(B) FARUQI UNIQUENESS

Dr. Faruqi is the only Muslim philosopher who is original particularly in his moral theory as all others extract their thoughts from their Greek masters. Dr. Faruqi's moral theory is purely extracted from the belief in the Oneness of Allah that in itself is derived from the holy Quran. 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.” (Faruqi, 1977: 39)

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.

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

“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”.
(Faruqi, 1977: 39)

Human consciousness 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.” (Faruqi, 1977: 39)

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.” (Faruqi, 1977: 39)

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. Faruqi 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. Faruqi is smart enough to handle it. And for the purpose he elaborated the concept of theoretical, moral and religious consciousness. According to Dr. Faruqi, the separation of all the three types of consciousness is necessary to draw guidance from the holy Quran.

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.

(C) FARUQI'S VOYAGE TO HIS PECULIAR METHODOLOGY

Dr. Faruqi spent his dear life for the noble cause to formulate a methodology for the useful and objective-oriented study of the holy Quran. The aim and purpose were to meet the end and objectivity of the revelation of this divine guidance. The commitment and steadiness put forth by him are matchless at least in the community of the philosophers. The method solely devised by Dr. Burhan Aḥmad Faruqi is commonly known as Minhaj al-Quran and will be remembered in philosophy and religious environment for the days to come. The invention of this method is an unprecedented contribution and it made him the leader of the philosopher of the first rank. This methodology is enough effort to remove the misconception about the holy Quran as a code of a successful life. When we study the entire history of philosophy, we come across great names like Ghazali with their massive works bearing their good intentions, but in this long list, Dr. Burhan Aḥmad Faruqi is unique due to his unique methodology. He draws his methodology from the holy Quran and uses it for its profound study and he also avers that the holy Quran is quite different from any code or document, so it requires some different kind of methodology to be adopted for it.

Minhaj is the method to solve the problems. It has two ingredients, one is the basic principle and the other is the procedure to solve the problems in the light of the basic principle. From these two concerns, it is indispensable to differentiate the Minhaj al-Quran from all other methodologies employed in philosophy and thinking because of the failure of which the need of this methodology arose. (Faruqi, 1986: 11)

As the holy Quran, being a divine revelation, is different and unique in its nature from all the man-made

disciplines, it demands a different type of handling, and the method based on the Quranic injunctions would be different. Epistemological and philosophical consciousness with a modification propounded by a religious consciousness cannot be applied, as the formers have their limitations and ranges. When someone tries the same methodology as in the case of other sciences, we will come across tempestuous chaos. Dr. Farūq elaborates on the issue in his Ph.D. dissertation, "The Mojaddad's Conception of Tauheed," under the heading "Unity of the World-Principle." When we consider moral philosophy and religious philosophy, we can proclaim room for Quranic methodology.

"شعور انسانی کی ان مختلف صورتوں کے بین حدود ہیں۔ وہ اپنے اپنے حدود کے اندر واقعیت اور حقیقت کی مصداق ہیں۔ لیکن ایسی مثالیں موجود ہیں جن میں مختلف صور باہم متواصل اور متضاد ہوتے ہیں۔ فلسفے کا کام یہ ہے کہ وہ سور شعور پر اس نظر سے غور خوض کرے کہ ان کے حدود متعین کئے جائیں۔ تضاد اور تواور درفع کیا جائے۔ ان میں جو غلطی واقع ہوئی ہے، ان کا تجسس کیا جائے۔"

There are definite limits in the different formulations of human consciousness, and they are valid in their own limits, but there are such examples in which various formulations of the consciousness seem to overlap or contradict with each other. This is the job of philosophy to think about the formulations of the consciousness, to fixate their limits, to remove the conflicts and to investigate the falsities. (Faruqi, 1977: 36)

When we study various trends and disciplines in different ages

The chaos created by this overlapping and contradiction caused a huge damage to the Ummah in

the form of misconception about the holy Quran and Dr. Faruqi has not any kind of doubt about it.

“Infect, the reason for the situation is that we want moral correction from moral philosophy, that of society from sociology, that of economy from economics and that of political from political science. The reason to demand guidance from the extra knowledge of human capacity instead of the holy Quran is that we have become indifferent to the need of such a methodology of studying the holy Quran, due to which the objective of the revelation of the holy Quran could be understood and achieved. Allah says:

لكل جعلنا منكم شرعة ومنهاجا

(We concentrated to the ‘Sharia’ and ignored the methodology as the results had been produced with the concentration to ‘Sharia’.” (Faruqi, 1986: 29)

There are a lot of problems there in the Muslim community particularly related to morality, it is not because of Islam, and it is due to the misconception about Islam and mishandling of Islam on behalf of the Muslims. They have not taken it completely, they have not entered into it completely as they have taken Sharia from the holy Quran, but most ignored the methodology.

(D) Philosophical Methodology of Dr. Faruqi (Minhaj al-Quran)

Dr. Faruqi moved to the Quranic methodology because he was hopeless from all the other philosophical methodologies as all of them remained unable to provide a universal, solid, uniform and sound solution for the problem under hand. The rationalism, rationalism and

the criticism had been but wasting time and carved out nothing. When we come to know that the findings of Descartes, Spinoza and Leibnitz are diametrically opposite to one another, our trust in rationalism perishes into pieces.

جب عقلیت کے منہاج نے متضاد نتائج پر پہنچایا جیسے ڈیکارٹ (Descartes) نے ثنویت (Dualism) پر، اسپنوزا (Spinoza) نے وحدیت (Monoism) پر اور لائبنٹیز (Leibntiz) نے روحانی سالمات (Monads) کی کثرتیت (Pluralism) پر، تو عقل کے ذریعے علم حقیقت کے بارے میں لامحدود یقین لامحدود بے یقینی میں بدل گیا۔

When the methodology of rationalism dragged to the diverse results, as Descartes to the Dualism, Spinoza to the Monoism Leibnitz to the Pluralism of the Monads, the unlimited belief in the knowledge through intellect changed into the unlimited disbelief. (Faruqi, 1986: 71)

Empiricism is the name of another methodology that claims for the solutions of all the problems that are confronted by human beings. It denies the role of intellect and in contrary to it only the role of five senses that matters in carving out some solutions of the problems and the judgement put forth therein is said to be the synthetic judgement. But the high-ups like Lock, Berkeley and Hume could not produce but skepticism.

"جب اس منہاج کی رو سے لاک (Lock) نے مادیت تک پہنچایا اور برکلے (Berkeley) نے مادہ کی نفی کر کے اسے ذہن (Mind) کی اولین اور ثانوی کیفیات سے تعبیر کیا اور ہوم (Hume) نے ذہن کے جوہر ہونے کا انکار کر کے اسے کیفیات نفسی سے تعبیر کیا اور علم یقینی تک رسائی ناممکن متصور ہوئی تو فکر تشکیک کا شکار ہو گیا۔"

When according to this methodology, Lock dragged to the materialism, and Berkeley denying the matter considered it the primary and secondary position of the mind, and Hume denying the mind considered it the spiritual condition, it seemed impossible to reach the knowledge of belief, the thought became a prey to skepticism. (Faruqi, 1986: 71)

Human beings can be confused in perfidiousness put forth by rationalism and can be remained busy in skepticism produced by empiricism, but this is not a proper solution as human being cannot survive without a solid foundation of thought. So, the philosophers were to change the track and for the purpose Amanuel Kant devised the methodology that is known as Criticism. It was a subject oriented methodology contrary to that of rationalism and empiricism and the latters are object oriented. In the case of rationalism and empiricism the intellectuals like Plato and Aristotle spent their lives to know the facts and information about the Universe, but in the case of criticism the subject; man is the most important figure in the universe, the importance of man is taken into consideration.

چونکہ انسان تادیر تشکیک کا شکار نہیں رہ سکتا اور زندگی کے لئے فکری اساس مہیا کرنا از بس ضروری ہے، اس لئے تنقید کی منہاج سے کانٹ (Kant) کی بدولت فلسفے میں ایک انقلاب آیا۔

As man cannot remain the prey to skepticism for long and it is indispensable to provide a philosophical foundation, so a revolution came into the philosophy with the methodology of criticism by Kant. (Faruqi, 1986: 72)

All of the philosophers of the first rank like Lock, Berkeley and Hume could not produce but skepticism and man could not take rest on the position of doubts and he is bound to move to something that is called criticism nurtured by the well-known philosopher, Ammanuel Kant. Ammanuel Kant is the person who rescued philosophy from the ruling authority and the monopoly of empiricism.

وہ یہ تھا کہ ماقبل دور کے عقلیتی اور حسیتی دونوں مرحلوں میں غورو فکر کی ابتداء منظور سے ہو رہی تھی اور مسئلہ یہ تھا کہ یہ کائنات کیا ہے؟ اس میں انسان کا مقام اور منصب کیا ہے؟ اور اس مقام اور منصب کے پیش نظر اس کا کردار کیا ہونا چاہئے؟ تنقید کے مرحلے میں جستجو کی ابتداء منظور (Object) یعنی کائنات کے بجائے ناظر (Subject) یعنی انسان کی جانب سے کی گئی۔

It was that the beginning of the thinking process in case of both the prior phases of rationalism and empiricism was from the object and the issue was what the universe was. What is the status and position of man in it? And what should be his role according to that status and position? In the phase criticism the beginning of the research was done from the subject (man) instead of the object (universe). (Faruqi, 1986: 72)

In criticism it is established that the processing or procedure of research or knowledge is started from the side of man with the help of our five senses. In the modern language the senses collect data and this data is processed in data processing unit; human intellect and the output in this processing is human knowledge or the solution of the issues at hand. Now the function of the senses is to collect data and in this function the senses are not too much efficient to collect all the data about the entire universe. The data is limited and restricted and after applying the intellect, the areas below or beyond

the approach of the senses cannot be put on the verge of knowledge and the intellect in itself can do nothing.

All the sciences; the physical sciences and the social sciences, are chasing to develop the ethics or the science of morality and the very common topics of are to define morality, the vices, the virtues and the philosophical bases of morality. From Aristotle to this day a lot of works are there on the various topics of morality, but these are the debates of some parameters and their originality and nothing beyond it is devised or discussed. It is exclusive the holy Quran that gives the program to achieve the standards of morality. To Dr. Faruqi the methodology presented by the holy Quran is that really matters but, unfortunately we emphatically took only the some laws, rules, dos and don'ts from the holy Quran and ignored the methodology propounded by the holy Quran.

لُكِّلْ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا-

For every one of you, We have created a Shariat and methodology (al-Quran, 5: 48)

According to the above verse the rules and laws (Shara) are important but the methodology is also equally important. It is a fact that the Muslims all over the world are entangled into the net of manifold problems and according to the holy Quran for every problem there is solution with a particular methodology. Dr. Faruqi devised a fourfold key to draw benefits from the methodology of the holy Quran that is as under:

1. Distinction.
2. Fixation.
3. Implication.
4. Limitations.

(A) DISTINCTION

According to Dr. Faruqi, there are two types of knowledge; the knowledge base on revelation and the knowledge base on human efforts. The knowledge based on revelation with its end-action, is quite different to the man-made knowledge which have information as its objective. While solving our problems with Quran taking as tool for the purpose, we should keep in mind the difference between these two types. All other methodologies adopted therein would lead to some new types of problems and the philosophers lost themselves into the labyrinth of the thoughts and got nothing. The difference between revelation based knowledge and that of man-made is the difference between to say and to do as the farmer is based on action and the latter on saying. And when we say something about the sayings, it would be different as the different saying people have a different set of opinions about a certain thing and gradually these opinions of the people would be different as evolution and revolution are the part of human nature. These variations and differences lead to skepticism and skepticism is no solution of any problem. But on the other hand there is no change in the revelation and there lie a solution for any problem.

"علم بالوحی میں نہ تو ارتقائی تدریج ہے نہ احتمال خطا۔ بخلاف اس کے انسانی استعداد کی زائیدہ علمیات ہرچند کہ علم ہی کے موضوع سے بحث کرتی ہے اور اس کا مسئلہ بھی یہی ہے کہ علم کیا ہے اور کیونکر ممکن ہے؟ مگر اس کے مسئلے کا حل معرض ارتقاء میں ہے اور یہ ارتقاء اقدام و خطا کے انداز میں ہوتا ہے۔"

Neither the evolutionary hierarchy nor the suspicion of error is there in the revelation based knowledge. On the other hand no doubt the extra knowledge of human capacity debates on the knowledge and its problem is what the knowledge is and how

it is possible. But its solution lies in the evolution and this evolution is on the pattern of test and trial. (Faruqi, 1986: 79)

Everything that is derived from revelation is certain the part of reality, surely the truth as this is the knowledge based on revelation. On the other hand knowledge based on other than revelation cannot be based on reality and truthfulness as it gradually attains the position of certainty.

کبھی مبہم انداز میں یہ اصول پیش نظر ہے کہ ذریعہ علم خالصہ عقل ہے۔ کبھی واضح طور پر یہ یہ موقف ہے کہ عقل ہی ذریعہ علم حقیقت ہے اور چونکہ عقل معقولات کا ادراک کرتی ہے لہذا معقولات ہی حقیقت منصور ہوتے ہیں۔ گویا عقلیت عقل کے ذریعہ علم حقیقت ہونے کے باب میں لامحدود یقین کا موقف ہے جو متضاد نتائج تک پہنچانے کی بنا پر لامحدود بے یقینی میں تبدیل ہو جاتا ہے۔ جیسا کہ دور جدید کے فلسفہ میں ڈیکارٹ کی ثنویت، اسپینوزا کی وحدتیت اور لابنزی کی کثرتیت کی صورت میں ظاہر ہو کر حسیات کے لئے راستہ کھول دیتا ہے۔

At some times this principle is there in a very ambiguous way that the source of knowledge is exclusively the intellect and at some other times it is a very clear stand that intellect is the only means of the knowledge of reality and as the intellect can conceive only the rational beings, so rational beings are considered only the reality. Thus rationalism is the unlimited belief with respect to the knowledge of reality by means of the intellect that is transformed into the unlimited disbelief because of contradictory results as it appeared in the philosophy of modern era in the dualism of Descartes, in the unity of Spinoza and in the pluralism of Leibenz, opened the door of empiricism. (Faruqi, 1986: 79)

The philosophy based on rationalism was going after to solve the issues but a lot of damages in this way as the rationalist averred that only the things that could be interpreted by the human intellect could be admitted as to have existence. But there a lot of things are there that exist but cannot be interpreted with reference to intellect.

(B) FIXATION

The second stage of the Quranic methodology is to fixate the nature of the revelation-the revelation is not a thing like that of the man-made that could be had by human intellect, ability, efforts, struggles and strives, but is only the gift of Allah Al-Mighty bestowed upon the selected people by Allah. It is not a name of any type of human capability. While fixating the target of human reformation, the holy Quran set an object and prescribed an action to have it.

قرآن مجید نصب العین متعین کر کے زندگی میں انقلابی اصلاح کرتا ہے۔ انفرادی زندگی کے تینوں پہلوؤں (ذہنی، ایمانی، اور اخلاقی) کی اصلاح یعنی انسان مرتضیٰ بننے کے نصب العین کے لئے جدوجہد کرنے سے ہو سکتی ہے۔

Fixating the objective, the holy Quran introduces the revolutionary reforms in the life. The reform in all the three aspects (mantle, convictional and moral) of individual life for the pleased man is possible due to the struggle for the objective. (Faruqi, 1986: 88)

According to Dr. Faruqi, the holy Quran not only fixate the objective, but also gives a firm belief for the success, a mechanism to examine the struggle at different stages in the way to reach the objective and for the purpose all the approaches are positive, universal, practical, practicable and passionate.

(C) IMPLICATION

This is the stage at which all the conditions that would lead to the success are analyzed and ways and means are devised to cope with all the resistances and hindrances that may occur in the way to get at the objective.

مسئلے کو حل کرنے کے عمل (procedure) میں تیسرا مرحلہ تضمن ہے جو ان شرائط (مضمرات کے تجزیے) پر مشتمل ہے جن پر کامیابی کا انحصار ہے۔ مثلاً غایت تخلیق کائنات، غایت بعثت نبوی ﷺ اور غایت نزول وحی قرآنی کا ایک ہی غایت ہونا اور ناقابل تغیر اور ناقابل شکست کائناتی نشوونما، تاریخی قانون تضاد، اور اخلاقی قانون سعادت و شقاوت کی تشکیل، ان کے وظیفے کی تعین اور ان خاصیت کی وضاحت۔

The third phase in the procedure of solving the problem is implication that consists of the conditions on which the success depends upon. For example, the objectives of the creation, of prophethood, of the revelation are the same, and the invariable and undefeatable universal development, controversial law of history, the construction of the moral law of good fortune and misfortune fixation of their parameters and the explanation of the features. (Faruqi, 1986: 92)

What so ever the fields may be there are some conditions and key to success, and these are unavoidable. Objectives of the struggles should be clear, and after the setting the objective the mode of struggle and strive should be clear.

(D) LIMITATIONS

This is the fourth stage of the procedural end of the methodology of the holy Quran in which the limits,

for which the holy Quran was revealed, are defined. If it is applied on the same verge at which the man-made rules are applied, the revelation would not be fruitful and resultantly a very disastrous misconception in the mind of the believer would occur.

مسئلے کو حل کرنے کے عمل کا چوتھا مرحلہ علم بالوحی کی صحت کے ان حدود کو واضح کرنا ہے جن سے تجاوز کرنے سے علم بالوحی بھی انسانی علم کی طرح بے اثر ہو جاتا ہے وہ حدود یہ ہیں کہ اگر علم بالوحی کو انسانی استعداد کے زائیدہ علم کے نمونے پر ڈھال دیا جائے تو اس سے عملی زندگی میں نتائج پیدا ہونے بند ہو جائیں گے۔

The fourth phase of solving the problem is to make clear the limits of the revelation based knowledge, when these limits are crossed the revelation based knowledge becomes ineffective like that of man-made. These limits are that when revelation is molded on the pattern of the extra knowledge of human capacity, results in practical life would stop. (Faruqi, 1986: 95)

The limitation of the revelation based knowledge is that it would not be fruitful if it would be applied at the pattern of the man-made tricks and devices. Revelation has its own procedural methodology and the revelation should be applied according to that peculiar methodology.

CONCLUSION

All the methodologies other than that of the holy Quran revolves round the rationalism and empiricism within their respective limits and limitations. Rationalism avers that it the human intellect that can provide all types of the solutions as the rationalists took it for all that is within the rage of the human conception and they think only rational is universal and nothing is

their below and beyond this universe; the limited universe that is within the reach of human intellect and thus according to them, nothing is there that is not conceptual. But according to the rationalism only the analytical judgment is the knowledge and it is established that the analytical judgment drag us to the diversity of the inferences, so through the mechanism of rationalism the sound, uniform and solid type of solution is impossible that would be resultant in the formulation of a lot of divergent moralities and this contradictory to human nature. The very basic principle in empiricism is that it is only human senses that are important in the acquisition of knowledge and there is no role of intellect in this regard. Similarly empiricism disappointed for the purpose as it only aims at the approaches that are within the range of five senses and to the empiricists nothing is there below or beyond the physical matter. It also produced a canvass of complexity without reaching any type of uniform and universal solution attaining the status of acceptance for the entire mankind. No doubt the real issues were took into consideration for the first time by the intellectuals of criticism as the took a step to a practical approach that in whole universe man is the most important figure and all types of the research should be conducted from man to the other units of the universe, but the methodology taken therein is not satisfactory. As the mechanism of criticism is the inseparable compound of the inevitable parts of the rationalism and the empiricism, so the criticism bears all the handicaps and limitations of the both. The foundation of the building of the criticism is raised upon the soft and erodible ground of the rationalism and empiricism, the expectation of the solid and lofty structure of the criticism would be but a dream far away from the reality. Now there is the Quranic methodology with its four phases of Distinction, Fixation, Implication and Limitations that is the silver lining in the darkness of rationalism, empiricism and criticism, and it is based on

reality and that reality is human nature and revelation is but according to human nature as to whom it belong is the creator of man and his nature.

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