

Book Review

Qurani Falsafa e Inqilab

Author: Prof. Dr. Tahir-Ul-Qadri
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Reviewer: Sheikh Nadeem Ahmed

Since the inception of human life in the world, God Almighty revealed Messengers for the salvation and amelioration of Human beings. Their teachings were meant to lead human beings to the righteous path and guide them for attaining better life. With the emergence of Holy Prophet and revelations of the Quran the religion of Islam ascended to its zenith. He too conveyed the message of God just like His predecessors and vowed about ensuring the welfare of Human beings. The Quran emphatically asserts that those who adhere to the teachings of God and Messengers earn enviable place here and here-after and those who fail to capitalize upon, are destined to be ruined.

Today, the Ummah of the Holy Prophet (PBUH) has been passing through a critical time. The perpetual decline in the Muslim world is attributed to social, economic injustices, despotism and above all deviation from the established principles of the Quran and Hadith. Tahir-ul-Qadri has contemplated over the appalling conditions of the Muslim Ummah and voiced about bringing a revolution in the light of the Quran and Hadith. He thinks that the only remedy for all prevalent ills lies in bringing revolution on the basis of the Quran and Hadith.

In order to animate the sordid sculpture of the Muslims, this book has been brought out with meaningful connotations.

The book has been written in Urdu language. It comprises two volumes. At the end of each volume, the author has provided a primary source from his personal diary in which he wrote about the idea of Qurani Falsaf-e-Inaqilab (revolution). The first volume is divided into nine chapters. The first chapter of the first volume begins with the conceptual frame of revolution. He has presented Quranic perspective over philosophy of revolution comprehensively. He quotes a Quranic verse expressively ‘Issi Trha Hum Na Tumhary Andar Sa Apna Rasool Bheja Jo Tum Per Humari Aayatain Talawat Frmata Ha aur Tumhain Pak Saaf Karta aur Tumhain Kitab Ki Taleem Data Ha or Hikmat-o-Danai Sikhata Ha aur Tumhain vo Sikhata ha Jo Tum Na Janty Thay (Translation) “Just as We have sent among you a messenger from yourselves reciting to you Our verses and purifying you and teaching you the Book and wisdom and teaching you that which you did not know”. Those who remained submissive and followed Messengers were successful and those who flouted their teachings were reduced to nothing. He writes in a prolific manner and impressively justifies the theoretical construction of Quranic Falsafa-e- Inqilab.

The author convincingly proceeds to describe the historical decline of Ummah in the second chapter. The author has classified the struggle of the Holy Prophet in three phases. i) Period before Revolution, ii) Period of Revolution, iii) Period after Revolution. He contends that when the Muslims turned away from the real teachings of the Holy Prophet and the Quran, they fell to deplorable plight. The socio-economic and political chaos crept in. The impact was highly catastrophic in nature.

Third chapter relates to 'Changes in Political Thought'. Here concepts like elections, representation, political parties and political structure have been illuminated. The fourth chapter 'Changes in Economic Thought' covers historical underpinnings of economic matters, fiscal policies and monetary plans developed by the Muslim rulers. It encapsulates eleven principles of distributing wealth in the Muslim society. Thus develops a very interesting analysis of economic discourse.

He has narrated Changes in 'Jurisprudence & Legal Thought' in the fifth chapter, here the author cogitates over various aspects of Fiqqah and also advances discussion on the concept of Ijtihad and its practicability. The 'Changes in Social Thought' has been highlighted in the sixth chapter in which the author broods over ethical bias and enlists prejudices on the basis of caste system in the society. Here he proposes remedies like restructuring family, Mosques, seminaries, and state etc.

The next chapter pertains to 'Changes in Cultural Thought', it includes definitions, classification and the culture of Muslim Civilization. He describes ideological, cultural, emotional attacks on Muslim culture and goes quite apprehensive about the future of Muslim culture in the world. The chapter eight 'Changes in Religious Thought' presents a very informative analysis, it incorporates that Fitna's (unrest or rebellion, especially against a rightful ruler) has impacted the religious thought and its development. It also discusses challenges confronting Muslim Ummah in the contemporary world.

Chapter Nine deals with 'Changes in Educational Thought', here he begins with the classification of education. He classifies education into two categories such as religious education and non religious education. He elaborates major reasons for the downfall of Muslims in the realm of education. He lays stress on reforming

behavior of individuals. He is of the opinion that goodness in human actions purifies human soul and brings the blessings of God Almighty. They move in the state of Taqqwa (piety) and accumulate virtues. The author realizes that by following the Quran and Sunnah, human beings may attain the world of Falah (betterment). The essence of Islamic teachings is to reform human beings and lead them to the righteous path.

The second volume covers six chapters. In this volume the author adopts realistic approach to demonstrate the philosophy of revolution. He opinionates that Islam is a religion for all times. The author has embellished his arguments justifiably. While looking at the significance of the Quran he states that the Quran is absolute, permanent and compatible in all circumstances.

The first chapter of the second volume explains the objective behind sending Messengers in the world. He describes two categories of Messengers, in the first, all those Messengers/ Prophets have been included whose names have been mentioned in the Quran along with persistent struggle. In the second category all those Prophets have been included whose names are written in the Quran but details about their struggle have not been revealed. However, they played a supporting role in the development of Islam. The author has provided a list of all Prophets falling in the first category described above. The Prophets who advocated reforming political and social order faced the music of political and social resistance from their opponents but they never quitted. The names of Hazrat Adam (A.S.), Hazrat Nooh (A.S.), Hazrat Hood (A.S.), Hazrat Loot (A.S.), Hazrat Salaah (A.S.), Hazrat Shoaib (A.S.) have been mentioned in the Quran. He also provides a list of those Prophets who waged a revolutionary struggle against their despotic rulers such as Hazrat Mosa (A.S.), Hazrat Haroon (A.S.). There is another list of the Prophets who directly controlled the

government business and constituted a society on the principle of Justice e.g Hazrat Yousuf (A.S.), Hazrat Dawood (A.S.), Hazrat Suleman (A.S.). Hazrat Younis (A.S.) There is another list of the Prophets whose teachings were meant to bring perverted human beings to the righteous path. The names of Hazrat Ibrhaim (A.S.) and the Holy Prophet (PBUM) come in the last category who presented their characters as role models for the rest of the humans beings. The author has also included the list of the prophets falling in the above mentioned second category such as Hazrat Idrees (A.S.) Hazrat Ismail (A.S.) Hazrat Ishaq (A.S.) Hazrat Yaqoob (A.S.) Hazrat Ilyas (A.S.) Hazrat Ayub (A.S.) Hazrat Aziz (A.S.) Hazrat Zikriya (A.S.) Hazrat Yaha (A.S.) Hazrat ZolilKafil (A.S.) etc. He beautifully explains that all those nations who deviated from the teachings of their Prophets, went to the path of ruination and those who followed them, endured their perpetual salvation.

Chapter two deals with the Struggle of Messengers/Prophets with Efficacy. It starts with the evolution of human life that began with the arrival of Hazrat Adam (A.S.). It proceeds that God Almighty sent One Lakh 24 thousand Messengers (Approximately) in the world to guide human beings. The author has discussed periods in which different Messengers were sent to the masses. The first phase begins with Hazrat Adam (A.S.) and lasts till Hazrat Ibrahim (A.S.). This era is known as 'Pre-Historic Period'. The second phase starts with Hazrat Ibrahim (A.S.) till Hazrat Issa (A.S.). The author magnificently embarks upon elucidating the causes for sending Prophets among those shattering belief systems, Shirk,(the deification or worship of anyone or anything other than the singular God), wrong deeds, impure actions and social evils were some of the reasons which necessitated the need of guidance through Messengers/Prophets, like Hazrat Nooh (A.S.), Hazrat Hood (A.S.), Hazrat Loot (A.S.), (A.S.), Hazrat Shoaib (A.S.),

Hazrat Ibrhaim (A.S.), Hazrat Moosa(A.S.). Finally the birth of Holy Prophet (PBUM) marked the end of sending Prophets by the God Almighty. The author says that all Prophets remained resolute in their actions and accomplished their goals with the blessings of God Almighty.

Chapter Three signifies Invitation and its Significance. According to him the path of revolution has to be supported by the role of Invitation. The author gives numerous Quranic references to illustrate the significance of Invitation for bringing a revolution. He points out two conditions for Invitation, first sacrificing life and secondly sacrificing belongings. These two are the prerequisites for bringing about a revolution. He exalts all those human beings who accept this invitation and prefer to embrace death for God Almighty. He cites various Quranic evidences to substantiate that God Almighty has promised to take care of all of those who sacrifice their lives and belongings for Him. The beautiful wordings of the Quran are “You will not find people who believe in Allah and the Last Day having affection for those who oppose Allah and His Messenger, even if they were their fathers or their sons or their brothers or their kindred. Those - He has decreed within their hearts faith and supported them with spirit from Him. And We will admit them to gardens beneath which rivers flow, wherein they abide eternally. Allah is pleased with them, and they are pleased with Him - those are the party of Allah. Unquestionably, the party of Allah - they are the successful.” The essence of achieving such enviable place is to remain steadfast, resolute and committed to the Quran and Hadith.

Chapter Fourth is related with the ‘Establishment of a Party and its Prerequisites’. Here the author writes that salvation and amelioration of Muslims in the world is embedded in the notion of revolution. To put into practice, the Muslims have to be integrated as a whole. He quotes a Quranic verse regarding the establishment

of party' Aur Tum May Sa Assay Log Ki Ak Jammata Zaroor Honi Chahya jo Logoon Ko Naiki Ki Traf Bulain or Bhalai Ka Hukm Dain aur Burai sa Rokain aur vo hi Log Baa-murad Hain. (And from among you there should be a party who invites to good and enjoin what is right and forbid the wrong, and these it is that shall be successful.). He says that formation of a party is essential for motivating people. The author has galvanized the prerequisites of establishing a party from Suurah Al Imran 'Aur Tum Ks Trha Kufar Kro Ga Hala k Tum Vo Kushnaseeb Ho k Tum pr Allah Ki Ayatain Talawat Ki Jati Hain aur Tum ma Khud Allah K Rasool Mojoood Hain aur Jo Shaks Allah K Daman Ko Mazbooti sa Tham Lata ha to Ossay Zaror Seedhi Rahh Ki Taraf Hadayat Ki Jati Ha. Aa Eman Waloo Allah Sa Dara Kro Jasa K Darny Ka Haq Ha aur Tumhari Mout Sirf Issi Hal ma I gi K Tum Muslman Ho aur Tum Sab Allah Ki Rasi ko Mazbooti Sa Tham Lo aur Tafarka Mat Dalo aur apny opar Allah ki namat ko Yad Kro jab Tum ak Dosray K Dushman Thay To Oss n a Tumharay Diloon Ma Ulfat Paida Kr Di aur Tum Bhai Bhai Ho gai, aur Tum Dozagh K Kinari Ja Chukay Thay phr Oss Na Tumhain Bachaya, Yoon Allah Tuharay Liya Apni Neeshaniyan Khol Kr Biyan Frmata Ha Ta K Tum Hadayat Pa Jao'. (Trasnlation) "And how could you disbelieve while to you are being recited the verses of Allah and among you is His Messenger? And whoever holds firmly to Allah has [indeed] been guided to the straight path. O you who have believed, fear Allah as He should be feared and do not die except as Muslims in submission to Him. And hold firmly the rope of Allah all together and do not become divided. And remember the favor of Allah upon you - when you were enemies and He brought your hearts together and you became, by His favor, brothers. And you were on the edge of a pit of the Fire, and He saved you from it. Thus does Allah make clear to you His verses that you may be guided".

The author succinctly pens down that Allah Almighty has presented the criterion of establishing a party, extending invitation owing to principle of Khari-e-Ummati (Betterment of Muslims) and finally leading to the formation of Unity, provided Muslims may not fall in Tafarka (Conflicts/Sects). At the end of this chapter there are conditions for the Muslims such as awareness, struggle, facing troubles, allegiance, sacrifice, Discipline, Character and Righteous deeds, Un-egocentricity, Steadiness and Revolution

The fifth chapter is related with Mustafavi Inqilab - Longmarch Phase in the Light of the Sayings of Holy Prophet (PBUH). Here the author presents a very interesting discourse attributing it to bringing about revolution. He believes that an ideal revolution is only possible when social, economic, political, educational, religious, moral, spiritual and cultural structures are changed in line with the model of governance developed by Prophet (PBUH). The assumption of political power, social and economic stability would be the significant features of sustaining this revolution. He discusses the life of the Holy Prophet in Makkah and his subsequent moving to Madinah . The Holy Prophet stayed at Makkah for thirteen years but after realizing that his struggle was not bringing desired results, he decided to migrate. There He established ideal Islamic polity. God Almighty proclaims in Quran that Allah K wada Ha Oun Logoon Sa Jo Tum Ma Sa Imman Lai or Naik Ammal Karty Rahy K Vo Oun Ko Mulk Ka Hakim Bana Da Ga, Jasa K In Sa Kabl K Logoon Ko Hakim Bna Chuka Ha, aur In Ka Din In K lya Pasand Frmaya Ha Mustahikum Kar Da Ga, aur In Ko Amman Bakshay Ga, Vo Mari Ibadat Krain Gay, Aur Mary Sath Kisi Ko Sharik Nahi Banaian Gay aur Jo Iss K Baad Bhi Mary or Mary Rasool Ki attaaf Sa Inkar Karay Pas Vo Hi Log BadKardar Hain, In K Lya Na Din Ha Na Emman. (Translation) Allah has promised those who have believed among you and done righteous deeds that He

will surely grant them succession [to authority] upon the earth just as He granted it to those before them and that He will surely establish for them [therein] their religion which He has preferred for them and that He will surely substitute for them, after their fear, security, [for] they worship Me, not associating anything with Me. But whoever disbelieves after that - then he/she is defiantly disobedient. The Mustafvi Inqilab leads to the establishment of such political order that social security, harmony, political and economic stability are achieved by following the patterns of governance initiated by the Prophet (PBUH). The reference of the Quran has been quoted to shed light upon the personality of the Holy Prophet. Mominoo Bashak Tuhmary Lya Rasool Allah Ki Zindage Ma Bahtreen Namoon Ha. (Translation) There has certainly been for you in the Messenger of Allah an excellent pattern for anyone. Here the author takes down in detail the policies, strategies and principles developed by the Holy Prophet to consolidate his power. At the end of this chapter the author describes The Last Sermon of the Holy Prophet and considers it as 'New World Order because it depicts the first ever Charter of Human Rights.

The author strongly believes that the sermon of the Holy Prophet (PBUH) is not only remarkable for its eloquence, but it also contains a sublime message for the whole human race. It was a declaration of Human Rights and moral values, a charter of Women Rights. The world has not been able to lay down better principles of ethics and morality than those enunciated in it. Every word of it breathes a spirit of magnanimity and aims at establishing righteousness and fair dealing among men on a workable basis. It establishes brotherhood among Muslims irrespective of the divergence of their geographical, racial and colour backgrounds and provides an outline of a social order, perfectly free from oppression and injustice. It was the declaration of Finality of Syedna

Muhammad's Prophethood, the religion was being perfected by this Final Message from The Creator to his creatures for all times to come.

The sixth Chapter deals with Tehreek-e-Minhajul Quran- Azeem Almi Inqilabi Tahreek. Here the author gives interesting analysis of initiating Movement and looks very impressive in building arguments for its defense. The author reflects over the sad plight of the Muslims and looks eager to reform it. According to him, it can only be done if Tahreek makes social, economic and political plans to revisit, re-orientate and reconstitute our characters in accordance with the model given to us by the Holy Prophet. Since the author himself is the focal person, therefore he states that Tahreek aims at propagating the principles of God, Holy Prophet, obedience, reformation of human beings, inculcating Taqqwa (Piety), cleanliness of human character and soul, differentiating between good and bad, love for humanity, cordiality etc. These motives are the true reflection of Tahreek's positivity and objectivity.

At the end the author talks about the practical steps taken by the Tahreek. According to him Tehreek has been active to revive belief system, spiritualism, condemning Sectarianism, terrorism, ethical prejudices, promoting Milad of Holy Prophets, holding Conferences/Lectures/Seminars on the teachings of Holy Prophet, Ahl al-bayt, (the family of the prophet Muhammad) and Companions of Holy Prophet, extending invitation to all rank & file all over the world, worked for countering blasphemous acts through education, establishment of schools, Colleges and University, providing a base for future leadership. The offices have been set up at district, provincial, state, regional and international level to accomplish the objectives of Tahreek, He believes that Tehreek has been quite successful in attaining its core objectives but struggle has to continue until the fruits of the revolution are realized.

To conclude, the author has put forth a very coherent analysis of Qurani Falsafa-e-Inqilab. His thesis has been well justified in contemplating over Tehreek-e-Minhajul- Quran. Being religious out and out the author has attempted to glorify the lives of the Prophets who waged valuable struggle to counter their opponents. Their struggle culminated into revolution. The author seems to be interested in applying the same philosophy in Tahreek-e-Minhaj Mustafa (A movement organized by the author) which he believes possesses enormous potential to translate Quranic perspective of revolution into reality and may provide a base for the rest of the Muslims in the world to follow the suit. This book indeed is a master piece of writing. It is highly distinguishable on the basis of authentic, well worded, well sighted and in-depth documentation. His style of writing is prolific and the usage of poetry makes these volumes extremely impressive. The structural symmetry is par excellence. Very few religious scholars have made concerted efforts to deal with this topic in their writings. Without any shred of doubt readers, researchers must consult this book for their conceptual clarity over the Qurani Falsafa-e-Inqilab. Let me wind up the foregoing on the following quotation: “The great men of the earth are but marking stones on the road of humanity; they are the virtual priests of its religion.” (Mazzini)