

ISSN (Print) : 2709-8907  
ISSN (Online) : 2709-8915

Biannual

# AL-WIFĀQ

Volume 6

Research Journal of Islamic Studies

ISSUE 1

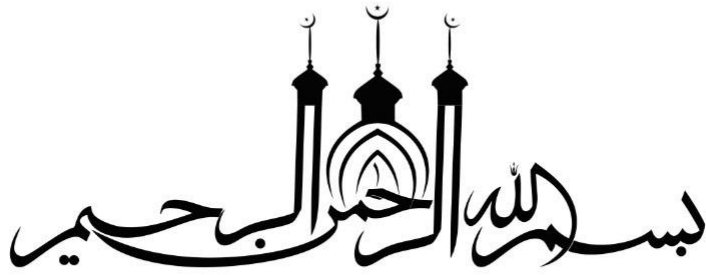


January - June 2023



Department of Islamic Studies  
Federal Urdu University of Arts, Science & Technology, Islamabad.





**Bismillahirrahmanirrahim**

(in the name of Allah, most gracious, most merciful)



Biannual  
**AL-WIFAQ**  
Research Journal of Islamic Studies

Volume: 06, Issue: 01, January–June 2023

**Patron in Chief**

Prof. Dr. Muhammad Zia-ud-Din  
Vice Chancellor

**Chief Editor**

Dr. Hafiz Abdul Rashid, HOD

**Editor**

Dr. Habib ur Rehman

**Managing Editor**

Dr. Muhammad Irfan

**Assistant Editor**

Dr. Abdul Majid



Department of Islamic Studies,  
Federal Urdu University of Arts, Science &  
Technology, Islamabad

**Publisher:** Department of Islamic Studies,  
Federal Urdu University of Arts, Science &  
Technology, Islamabad.

**Printed by:** Federal Urdu University of Arts, Science &  
Technology, Islamabad.

**Website:** [www.alwifaqjournal.com](http://www.alwifaqjournal.com)

**ISSN:** (Print) 2709-8907

(Online) 2709-8915

**Journal DOI:** <https://doi.org/10.55603/alwifaq>

**Volume:** 06

**Issue:** 01 (January – June 2023)

**Issue DOI:** <https://doi.org/10.55603/alwifaq.v6i1>

**Contact Info:**

Dr. Habib ur Rehman

Editor: Al-Wifaq,

Department of Islamic Studies,

Federal Urdu University of Arts, Science &

Technology, Kuri Model Village, Near Bahria

Enclave, Islamabad.

**Phone Office:** +92-51-9252860-4, Ext: 199

**Cell:** +923313103333

**Email:** [alwifaq@fuuast.edu.pk](mailto:alwifaq@fuuast.edu.pk)



The Department is not supposed to be agreed with the contents of the articles

# **Editorial Board**

## **Patron in Chief**

Prof. Dr. Muhammad Zia-ud-Din  
Vice Chancellor,  
Federal Urdu University of Arts, Science & Technology,  
Islamabad.

## **Chief Editor**

Dr. Hafiz Abdul Rashid  
HOD, Department of Islamic Studies,  
Federal Urdu University of Arts, Science & Technology,  
Islamabad.

## **Editor**

Dr. Habib ur Rehman  
Assistant Professor, Department of Islamic Studies,  
Federal Urdu University of Arts, Science & Technology,  
Islamabad.

## **Managing Editor**

Dr. Muhammad Irfan  
Assistant Professor, Department of Islamic Studies,  
Federal Urdu University of Arts, Science & Technology,  
Islamabad.

## **Assistant Editor**

Dr. Abdul Majid  
Assistant Professor, Department of Qur'an wa Sunnah,  
Federal Urdu University of Arts, Science & Technology,  
Abdul Haq Campus, Karachi.

# **Advisory Board**

## **International**

1. Prof. Dr. Sayyid Mohammad Yunus Gilani  
Kulliyah of Islamic Revealed Knowledge and Human  
Sciences, International Islamic University,  
Kuala Lumpur, Malaysia.
2. Prof. Dr. Israr Ahmad Khan  
Islami Ilimier Fakultesi,  
Fatih Sultan Mehmet Vakif Üniversitesi,  
Istanbul, Turkey.
3. Prof. Dr. Saud Alam Qasmi  
Department of Sunni Theology,  
Faculty of Theology, Aligarh Muslim University,  
Utter Pradesh, India.
4. Prof. Dr. Muhammad Syukri Salleh  
Director,  
Centre for Islamic Development Management Studies (ISDEV)  
Universiti Sains, Penang, Malaysia.
5. Prof. Dr. Hafiz Abdul Waheed  
Director,  
Abdul Haleem Quranic Institute,  
3248 Steven Dr Plano TX  
75023-USA.
6. Prof. Dr. Shabbir Ahmed  
Member,  
Regional Council, University of Western Sydney,  
Australia
7. Prof. Dr. Touqeer Alam  
Dean,  
Faculty of Theology, Aligarh Muslim University,  
Uttar Pradesh, India.



## **National**

1. Prof. Dr. Qibla Ayyaz  
Chairman,  
Council of Islamic Ideology, Islamabad.
2. Prof. Dr. Mohyyudin Hashmi  
Dean,  
Faculty of Arabic & Islamic Studies,  
Allama Iqbal Open University, Islamabad.
3. Prof. Dr. Abdul Hameed Khan Abbasi  
Chairman,  
Department of Islamic Studies,  
Mohi-Ud-Din Islamic University, Nerian Shareif,  
Azad Jammu & Kashmir.
4. Prof. Dr. Mustafeez Ahmed Alvi  
Dean,  
Faculty of Social Sciences, NUML,  
Islamabad.
5. Prof. Dr. Muhammad Hammad Lakhvi  
Dean,  
Faculty of Islamic Studies,  
University of the Punjab, Lahore.
6. Prof. Dr. Miraj-ul-Islam Zia  
Dean (R),  
Faculty of Islamic & Oriental Studies,  
University of Peshawar, Peshawar.
7. Prof. Dr. Muhammad Ijaz  
Director,  
Sheikh Zayed Islamic Centre,  
University of the Punjab, Lahore

8. Prof. Dr. Abdul Quddus Suhaib  
Chairman/Director  
Islamic Research Centre,  
Bahauddin Zakariya University, Multan.
9. Dr. Hafiz Muhammad Sajjad  
Associate Professor,  
Department of Interfaith Studies,  
Allama Iqbal Open University, Islamabad.
10. Prof. Dr. Arshad Muneer Laghari,  
Chairman,  
Department of Islamic Studies,  
Ghazi University, Dera Ghazi Khan.

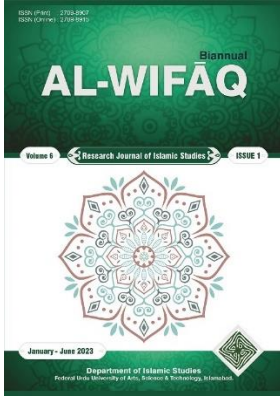
# *English Articles*



## **Table of Contents**

<b>Sr. No.</b>	<b>Article's Author</b>	<b>Article's Title</b>	<b>Page No.</b>
1.	<i>Yusuf Badmas Olanrewaju / Yusuph Dauda Gambari</i>	<i>Shaykh Adam Abdullahi Al-Ilori (1917-1992): A Muslim Reformer of 20th Century in Yorubaland, Nigeria</i>	1
2	<i>Qari Abdul Basit</i>	<i>The Authorship of Sayyidī Shaykh Muhammad 'Uthmān 'al- Burhāni (d. 1403/1983) and the Impact of his Religious Dissemination through Divine Proximity</i>	23
3	<i>Dr. Muhammad Siddique/ Dr. Muhammad Junaid Nadvi/ Z. B. Junaid</i>	<i>Dr. Muhammad Siddique/ Dr. Muhammad Junaid Nadvi/ Z. B. Junaid</i>	43





Al-Wifaq Research Journal of Islamic Studies

Volume 6, Issue 1 (January - June 2023)

eISSN: 2709-8915, pISSN: 2709-8907

Journal DOI: <https://doi.org/10.55603/alwifaq>

Issue DOI: <https://doi.org/10.55603/alwifaq.v6i1>

Home Page: <https://alwifaqjournal.com/>

Journal QR Code:



Article

Shaykh Adam Abdullahi Al-Ilori (1917-1992): A Muslim Reformer of 20th Century in Yorubaland, Nigeria

Indexing

Authors

Yusuf Badmas Olanrewaju <sup>1</sup>  
Yusuph Dauda Gambari <sup>1</sup>



Affiliations

<sup>1</sup> University of Ilorin, Ilorin, Nigeria.

Published

30 June 2023

Article DOI

<https://doi.org/10.55603/alwifaq.v6i1.e1>



QR Code



Citation

Yusuf Badmas Olanrewaju and Yusuph Dauda Gambari, "Shaykh Adam Abdullahi Al-Ilori (1917-1992): A Muslim Reformer of 20th Century in Yorubaland, Nigeria," *Al-Wifaq* 6, no. 2 (June, 2023): 1–21, <https://doi.org/10.55603/alwifaq.v6i1.e1>



Copyright Information:



[Shaykh Adam Abdullahi Al-Ilori \(1917-1992\): A Muslim Reformer of 20th Century in Yorubaland, Nigeria](https://doi.org/10.55603/alwifaq.v6i1.e1) ©

2023 by Yusuf Badmas Olanrewaju and Yusuph Dauda Gambari is licensed under [CC BY 4.0](https://creativecommons.org/licenses/by/4.0/)



Publisher Information:

Department of Islamic Studies, Federal Urdu University of Arts Science & Technology, Islamabad, Pakistan.

## **Shaykh Adam Abdullahi Al-Ilori (1917-1992): A Muslim Reformer of 20th Century in Yorubaland, Nigeria.**

*Yusuf Badmas Olanrewaju*

Department of Religions, University of Ilorin, Ilorin, Nigeria.

Email: [yusuf.bo@unilorin.edu.ng](mailto:yusuf.bo@unilorin.edu.ng)

*Yusuph Dauda Gambari*

Department of Religions, University of Ilorin, Ilorin, Nigeria.

Email: [yusuph.dg@unilorin.edu.ng](mailto:yusuph.dg@unilorin.edu.ng)

### **ABSTRACT**

*The advent, consolidation and even seamless practice of Islam in different places are greatly connected to the efforts of some individuals who took drastic initiatives that brought about cohesion and compatibility between the texts (Qur'an and Hadith) of Islam and the reality of times and places. Shaykh Adam is one of those pragmatic scholars with outstanding reforming zeal for Islam in Yorubaland. He devised different means to halt the increasing waves of ignorance and nominalism among Muslims. He also unites Muslims in the region under one umbrella. His personality and the approaches he adopted in turning Yorubaland into an abode of Islam have however received less attention from scholars, especially of English background. This paper, therefore, aims at discussing his personality and assessing his approaches in the bid to make Islam a household religion in Yorubaland. The historical method is adopted to achieve the objectives of this paper. The findings revealed that Shaykh Adam remains one of the foremost and outstanding scholars in the areas of teaching, preaching and writing across Yorubaland with accomplishments that have not been equalled or surpassed by anyone. Also, it is discovered that the nerve centre of his activities is Markaz through which he dismantled the barriers of ignorance vis-à-vis Arabic language and Islamic education in Yorubaland. He also brought Yoruba Muslims under one umbrella courtesy of Rabitah. The paper, therefore, concluded that Shaykh Adam is a scholar of note with enduring landmarks across not only the Yorubaland or Nigeria but also the Muslim world.*

### **KEYWORDS:**

*Shaykh Adam Abdullahi, Markaz, Rabitah, Ignorance, Yorubaland*

## **1. Introduction**

Nigeria is a country with two major divisions between the north and south. Islam is stronger in the former than in the latter due to various



reasons, which include the early arrival of the religion in the zone and 19th-century Jihad activities, which culminated to establishment of Sokoto Caliphate. Islam was introduced to the southerners by the northerners. Therefore, northerners are predominantly Muslims, while the south is having Muslims as a simple majority. Both zones are however faced with the challenges of polytheism and syncretism among others, but that of the south is mixed with ignorance due to cultural influence and low level of Islamic learning, especially among the Yoruba. Shaykh Uthmān Ibn Fūdī (d.1817) took up that of northern Nigeria which gave birth to the Caliphate, but there was no such a coordinated effort in the south. Despite the late arrival of Islam in the land and the slow pace of acceptance by the people, the few Muslims then were ignorant of the basic teachings of Islam.<sup>1</sup> As the number increases, so also their level of ignorance and the few available scholars could not match up with the increasing number of Muslims across the land. Shaykh Adam Abdullahi Al-Ilorī was one of the major scholars with outstanding reforming initiatives which turned around Islam in Yorubaland. His efforts to consolidate Islam in the land were unique and appropriate. This paper is therefore an effort to examine his reforming activities and their effects on Islam and Muslims in Yorubaland.

## 2. Research Method

This article adopted a historical method of research. This is because the topic of discussion is greatly related to historical facts about the personality of Shaykh Adam and his reforms. Through it, various relevant published works, including those that were written by Shaykh Adam himself, conference proceedings, dissertations and thesis were put together to gather relevant information about his person and his methods in bringing about reforms that changed the narratives about Islam in Yorubaland. The inductive and deductive approaches were used in gaining in-depth knowledge from the various relevant sources that were consulted.

## 3. Background

Islam, since the Prophet departed the world, has been going through different shades of transformation as may be necessitated by either time or place. Tackling various challenges as may be presented by times or places is one of the reasons why the concept of *Iṣlāḥ*(reform) and *Tajdīd* (renew) among others are embedded in the religion (Islam), hence the Prophet is reported to have stated that in every century, Allah will bring

---

<sup>1</sup>. Aliyu Sakairiyau, "Transmission of Learning in Modern Ilorin : A History of Islamic Education 1897-2012" (An Unpublished PhD Thesis Submitted to Universiteit Leiden, 2015), 38.

forth, a religious reformer.<sup>2</sup> This has been the reality in Islam since the demise of the Prophet. There had been various challenges and conscious Muslim individuals have taken them up to effect the necessary changes without compromising Islam. The periods of the rightly guided Caliphs (*Al-Khulafā u'r-Rashidūn*) after the prophet were with different challenges. The compilation and standardization of the Qur'an by Abubakar, the first *Khalīfah* and Uthman, the third *Khalīfah* respectively were due to some of those the challenges. Also, the problem of Mu'tazilites vis-à-vis the names and attributes of Allah, especially the *Jahmiyyah* made Ibn Taymiyyah (d.1328) add the *tawhid 'l-asma'wa 's-sifāt* (names and attributes of Allah). Ibn Abdulwahhab(d.1792) also faced the problem of innovation, syncretism, and *Shirk* among others, while the major problem in modern times is related to the Chaliphate and application of *Shari'ah*. These spurred Scholars like Sayyid Qutb (d.1966) and Abu-Ala al-Mawdudi (d.1979) among others to call for the adoption of *Tawhid 'l-Hakimiyyah*. The likes of Jamaludeen Al-Afghani (d.1897), Muhammad Abduhu (d.1905), and Rashid Rida (d.1935) among others were Muslim reformers at different times in the history of Islam. <sup>3</sup>This research is therefore to examine the efforts of Shaykh Adam on Islamic learning as a major problem in Yorubaland.

#### 4. Research Objectives

The objective of this paper is to discuss the personality of Shaykh Adam to bring his reform blueprint, covering his activities as a teacher, preacher, writer and founder of a major *Madrasah (Markaz)* in Yorubaland, into the limelight. This will go a long way in immortalizing his achievements, enabling English readers and researchers to have an in-depth knowledge of his efforts and making him a template for the present and future generations because of the need to create a balance between Islam and the reality of time and place is not an ending one.

#### 5. Profile of Shaykh Adam (d.1992)

Shaykh Adam Abdullah Al-Ilori was a Sunni by denomination, *Mālikī* by *Madhhab*, *As-Shā'irah* by *ʿAqīdah* (creed) and a Sufi of *Qādiriyyah* Order. As an Islamic scholar, he was an *Uṣūlī* (jurist), *Faqīh* (scholar), historian, author, orator, social commentator, preacher, founder, *Mudīr* (director), *Mufāssir* (exegete), *Muḥadith* (scholar of *ḥadīth*), philosopher and a *Zāhid*(ascetic). He gave the Muslims in Yorubaland a sense of direction and pioneered many major landmarks in Islamic scholarship in the Southwest in particular and Nigeria in general. He was born in the

<sup>2</sup>. Abu Dawud Sulayman ibn al-Ash'ath As-Sijistani, Sunan Abi Dawud (Beirut: Al-Maktabatuh Al-Asriyyah, 1431), Hadith No 4291, 4/109.

<sup>3</sup>. Juan Eduardo Campo, Encyclopedia of Islam (New York: Facts On File, Inc., 2009), 223.

year 1917/1340AH at Wasa in Dahomey, the present-day Republic of Benin. His father, Shaykh Abdul-Bāqī, a native of Ilorin, the Kwara State Capital, Nigeria, was an itinerant Islamic scholar and a businessman,<sup>4</sup> who travelled across Yorubaland, covering some West African countries like the Benin Republic where Wasa is situated. He lived an exemplary and exceptional life with uncommon human relations which motivated the village head to give him one of his daughters as a wife. The princess, Aishat was the mother of Shaykh Adam among other children whom their marriage was blessed with. As usual, Shaykh Adam traced his origin to Oyo in Oyo state. He claimed that it was from there that his grandfather, Habibullah came and settled at Omoda quarters in Ilorin. He was made the imam of the quarters around 1870/90 during the reign of Emir Aliyu, the 6<sup>th</sup> Emir of Ilorin.<sup>5</sup>

Shaykh Adam first received Qur'anic education under the tutelage of his father. By age of seven (7), he had memorized some portions of the Qur'an and also studied a little of Islamic jurisprudence (*Fiqh*) and some poems such as *Manzumat Qubah* by an anonymous author and other traditional poems.<sup>6</sup> Olagunju quotes Monite who wrote that Shaykh Adam started writing Arabic sentences without any formal education. He was also said to be receiving knowledge in his sleep through an unknown source. He even used to foretell the future, but he was discouraged by his father from doing so due to obvious reasons.<sup>7</sup> Shaykh Adam's father used to take him to notable scholars for their prayers and blessings so that he would be learned. Among these scholars were Shaykh Malik Alausa and Asunmi Arikewuyo as well as Shaykh Wazir Bida and Alfa Kokewukobere of Ilorin.<sup>8</sup> In 1934, Shaykh Adam was taken to an Ibadan-based Ilorin scholar Shaykh Salih Esinniobiwa, where he studied till 1937 when he graduated in Arabic and Islamic studies.<sup>9</sup> The intellectual prowess of Shaykh Adam got further activation under Shaykh Esinniobiwa who exposed him to various advanced books on Islamic studies. Shaykh Adam was to study under Alfa Zakariyyah at Owode quarters, but the scholar died before he got to him. On the advice of his teacher, Shaykh Esinniobiwa,

---

<sup>4</sup>. Abdul Qadiri Sambo, "Shaykh Adam Abdullahi Al-Ilori: His Life and Works" (An unpublished M.A. Dissertation submitted to Department of Religions, University in Ilorin, Nigeria, 1981), 1.

<sup>5</sup>. Badmus Yusuf, "The Views of Shaykh Adam Abdullahi Al-Ilori on the Interaction between Religion and Culture" (An unpublished M.A. Dissertation submitted to University of Ilorin, Ilorin, Nigeria, 1985), 2.

<sup>6</sup>. Yusuf, Yusuf, "The Views of Shaykh Adam Abdullahi Al-Ilori," 2.

<sup>7</sup>. Hameed Olagunju, Shaykh Adam Abdullah Al-Ilori: A Great Jihadist (Ilorin, Nigeria, 1984), 23.

<sup>8</sup>. Yusuf, "The Views of Shaykh Adam Abdullahi Al-Ilori" 3.

<sup>9</sup>. Yusuf, "The Views of Shaykh Adam Abdullahi Al-Ilori," 3; Sambo, "Shaykh Adam Abdullahi Al-Ilori," 3.

Shaykh Adam continued his Qur'anic education in Lagos under his teacher's brother, Shaykh Umar Agbaji who later became the Imam of Abgaji quarters in Ilorin.<sup>10</sup> It was from him that he (Shaykh Adam) learnt some chapters of *Maqamat* by Abu Zayd al-Harīrī as well as Yoruba translation and commentaries on *SuratYusuf*. He also studied jurisprudence, Arabic Language and Literature under the same scholar. After a brief stay with Shaykh Umar in Lagos, ShaykhAdam studied under another scholar, Shaykh Adam Namaji, a native of Kano, Kano State, Nigeria for six months in 1941.<sup>11</sup> The scholar was the third and final teacher under whom he studied. It was under him that he [ShaykhAdam] learnt al-Balagah, the science of rhetoric, *Arud* or prosody, *falsafah* philosophy and Astronomy. Other subjects which he studied under this scholar are *Insha* and Arabic Literature. Shaykh Adam later went to Azhar University, Cairo, Egypt, in 1947 where he became the first and undoubtedly, the only Nigerian who presented himself for and passed, the examination conducted by the University on seventeen different subjects. He was then authorized [given *ijazat*] to become a professional teacher. He seized the opportunity of his visit to the University to learn about school management and administration as well as the principle and practice of Education.<sup>12</sup>

He later made up his mind to expand his horizon in knowledge on his own, without going to any scholars again. He braced up courageously and faced the challenge of self-education with determination and dedication. As part of the method of self-education and enlightenment he used to listen to programmes on Radio stations of Arab countries. He also used to visit the shops of Syrian merchants in Lagos to converse with them in the Arabic language, a thing that endeared him to them and fulfilling his enthusiasm to have a broad knowledge of other subjects in Arabic, he studied geography, sociology, medicine and history. To this he says in one of his works:

I like the knowledge of history like my father [also did]. I became influenced by the great preachers in my town, and Alhaji Waziri and by As-Suyuti, Ibn Khaldun and al-Ghazali in research.<sup>13</sup>

Sambo therefore identified three factors as responsible for excellence of Shaykh Adam in his pursuit of knowledge. They include, parental intellectual nurturing, informal schooling from the hands of qualified and

---

<sup>10</sup>. Yusuf, "The Views of Shaykh Adam Abdullahi Al-Ilori" 3

<sup>11</sup>. Yusuf, "The Views of Shaykh Adam Abdullahi Al-Ilori" 3

<sup>12</sup>. Yusuf, "The Views of Shaykh Adam Abdullahi Al-Ilori" 4

<sup>13</sup>. Adam Abdullahi Al-Ilori, *Lamhada Tul-Balury Fi Ulamaai Al-Ilori* (Cairo: Maktabat Wahhabah, 1982), 78.

dynamic scholars and self-efforts which motivated him to approach a university for examination and scoring an excellent result.<sup>14</sup>

## **6. The Reform Blueprint of Shaykh Adam**

As pointed above, Shaykh Adam came at a time when there was the dire need for a pragmatic approach to change the narratives of how Islam was being practiced by Yoruba Muslims of South western Nigeria. It was a time when there was scarcity of scholars to match up the growing population of Muslims in the area as a result of their free interaction with Northern Muslims, especially for commercial activities. Many of them accepted Islam, but remained nominal or liberal Muslims who think that Islam ends at the four corners of the mosque. Their practice of Islam was therefore delimited by the little knowledge of the religion at their disposal. Syncretism was a major feature thereof among the Muslims, just as there were huge number of non-Muslims who needed to be invited to the religion. Shaykh Adam was one of the few scholars who recognized these facts, took the bull by the horn by facing up the challenges and devised realistic methods towards stemming the tide of ignorance and practice of adulterated Islam.

The time of Shaykh was also a time when access to Islamic education in Yorubaland was not only limited but also difficult. Apart from the paucity of erudite scholars who could take students to the realm of scholarship, the methods of teaching adopted by the few available scholars were complex, less-dynamic and unprogressive.<sup>15</sup> Raji also identified absence of specific time-length for studies, no class-designations and no examination and promotion. It was purely a non-formal system. Shaykh Adam therefore came up with educational reforming agenda aiming at achieving the under-listed goals as put together by Raji.<sup>16</sup>

- i. Promotion of scholarship in Arabic and Islamic studies;
- ii. Bringing modernity into the teaching of Arabic and Islamic studies;
- iii. Developing four skills of Arabic learning, viz; speaking, writing, reading and listening;
- iv. Training of Islamic scholars, preachers and Imams;
- v. Inculcating Islamic values in the students to make them better

---

<sup>14</sup>. Sambo, "Shaykh Adam Abdullahi Al-Ilori: His Life and Works," 7.

<sup>15</sup> Raji Mubin Olatoye, "Shaykh Adam Abdullahi Al-Ilori and the Development of Arabic and Islamic Learning in Yorubaland: A Survey of His Reformation Agenda," in Shaykh Adam Abdullahi Al-Ilori in the Tableau of Immortality, ed. Razzaq 'D. Abubakare (Ilorin, Nigeria: University of Ilorin Library and Publication Committee, 2012), Vol.II, 279.

<sup>16</sup>. Olatoye, 279.

Muslims;

- vi. Enriching the Islamic thoughts with valuable pearls and providing Arabic libraries with best intellectual materials.

The reforming activities of Shaykh Adam which are catalyst to achieving the set goals, covered teaching, writing and preaching among others that were coordinated through *Markaz*, an Islamic training centre which he established for that purpose, hence the objectives for establishment of *Markaz* as highlighted by Sambo<sup>17</sup> are similar to the six above.

## 7. Establishment of Markaz

One of the main and life enduring legacies of Shaykh Adam with flourishing impacts and growing influence across the globe is his *Markaz't-Talimu 'l-Arabi wa 'l-Islami* (Arabic and Islamic Training Centre, Agege). It was in 1946 that Shaykh Adam mull over having an Arabic and Islamic learning centre that would be tailored after the western educational system and would be globally competitive. He thus approached the Ansarudeen Society of Nigeria for funding. Having been obliged, he sought and got government approval, then *Markaz* took off in 1952, at Abeokuta, Ogun State, but was moved to Agege, Lagos State after two to three years of existence in Abeokuta. This informed the decision of Ansarudeen to withdraw their support for the school,<sup>18</sup> but Shaykh Adam remained undaunted, faced up the challenges of funding and remained resolute. He designed the syllabus based on his ultimate goal of producing scholars who will be custodians of Arabic and Islamic culture. Thus, the school became what the Senegalese Ambassador to the Kingdom of Saudi Arabia, Dr Umar Jah, described as the most important educational centre which guards Arabic and Islamic studies in their pristine nature in West Africa.<sup>19</sup> Abdulqadiri and Olagunju (2012:217) also documented how several Arabs that are august visitors to *Markaz* have passed words of commendation on Shaykh Adam, particularly for his efforts in bringing the centre to life. They include Uthman Nuri, one-time ambassador to United Arab Republic of Egypt, Kamil Sharif, the then Jordan Ambassador to Nigeria, and Ali Abdullahi Shukri, one-time Saudi Arabian ambassador to Nigeria.<sup>20</sup> *Markaz* continued to wax stronger as the students population kept growing. The progress of *Markaz* since that time has been steady.

---

<sup>17</sup>. Sambo, "Shaykh Adam Abdullahi Al-Ilori: His Life and Works," 57.

<sup>18</sup>. Sambo, 59.

<sup>19</sup>. Yusuf, "The Views of Shaykh Adam Abdullahi Al-Ilori" 14

<sup>20</sup>. I. A. Abdulqadir and Olagunju I. Ridwan, "Human Rights between Religious and Man-Made Laws: An Examination of Shaykh Adam Al-Ilori's Perspective," in Shaykh Adam Abdullahi Al-Ilori in the Tableau of Immortality, ed. Razzaq 'D. Abubakare (Ilorin, Nigeria: University of Ilorin Library and Publication Committee, 2012), 217.

Apart from the *Idadiyyah* and *Thanawiyah* both of which were equivalent to Junior and Senior Secondary School Certificates, *Markaz* also runs Diploma programmes in Affiliation to Azhar University, since 1984.<sup>21</sup> Today, *Markaz* is awaiting government's approval for Markaz University, having fulfilled all preliminary conditions and requirements.<sup>22</sup>

Apart from turning out army of graduates that have furthered their studies in various universities in Nigeria and beyond and across disciplines outside the traditional Arabic and Islamic studies, *Markaz* has greatly influenced and positively impacted humanity. Many of its products are now professors, and top government functionaries, authors and founders of *Madāris* both in Nigeria and beyond. *Markaz* has also given birth to many *Madāris* (schools), *Mahā'id* (institutes), *Marākiz* (centres), and *Kuliyāt* (colleges) across Nigeria, held several academic conferences among other achievements. In 2012, Opeloye and Makinde identified seven (7) notable products of *Markaz* that were Professors. They include, Prof. I.O. Oloyede, a former Vice Chancellor, University of Ilorin and currently Registrar, Joint Admission and Matriculation Board (JAMB). He is also the secretary General for the Nigerian Supreme Council for Islamic Affair (NSCIA), the apex Islamic body in Nigeria. Others are Prof. Abdur-Razaq Deremi Abdubakre, a renowned Prof of Arabic language and former Vice Chancellor, Al-Hikmah University, Ilorin, Nigeria, Prof. S.U. Balogun (late), Prof. Shuaib Agaka, Prof. Shittu Agbetola, Prof Yusuf Sadiq, Prof. Ahmad Abdus-Salam formerly of International Islamic University Malaysia, now in the University of Ilorin.<sup>23</sup> Those that were not mentioned include Prof. B.O. Yusuf, Prof. H.I. Abdur-Rahim, Prof. Isa Alabi, among other academia. Outside academic circle, there is Shaykh Suleiman Faruq Onikijipa, Al-Miskinubillahi, the fourth Grand-Mufti of Ilorin, Shaykh Adam Yahya Al-Fulani who was recently honoured by Egyptian authority in literary award and the founder of Darul-Hijrah li Ta'alim Arabiwal-Islam in Kano, Kano state Nigeria. Another prominent Madrasah from Shaykh Adam is the ever-growing Darul-Ulum li Jabhati Ulama'uwal-Ai'mah in Ilorin. This was the first branch to be established after Markaz in 1963 when the reigning emir of Ilorin, Alhaji Zul-Qarnayn Gambari requested him to establish an Arabic and Islamic school in Ilorin similar to his Markaz, there followed the establishment of *Darul-ulum*,

---

<sup>21</sup>. Sambo, "Shaykh Adam Abdullahi Al-Ilori: His Life and Works," 61.

<sup>22</sup>. This was disclosed by Shaykh Habibullahi Adam Al-Ilori, the eldest son of Shaykh Adam and the current Mudir of Markaz, in the annual Ramadan Tafsir section, 2021

<sup>23</sup>. Muibi O. Opeloye and Abdul-Fatah 'Kola Makinde, "Markaz - Ma'had Institutional Relations," in Shaykh Adam Abdullahi Al-Ilori in the Tableau of Immortality, ed. Razzaq 'D. Abubakare (Ilorin, Nigeria: University of Ilorin Library and Publication Committee, 2012), 45.

Ilorin.<sup>24</sup> Others affiliates of Markaz are Markaz Talimi Arabi Islami, Saki, MarkazShababi Al-Islami, Iwo, Osun State, Edo, Ede, Ijebu-Ode, Darul-Da’wahwal-Irshad, Lagos and Markaz Talimul-Islami, Sakete, Republic of Benin among others.

## 8. Establishment of Rabitah

One of the reformative efforts of Shaykh Adam to tackle various challenges that bedeviled the Yoruba Muslims was the formation of *Rabitatul-A’immahwaUlama’u fi BiladiYaruba* in 1962.<sup>25</sup> It is translated as the League of Imams and Alfas of Yorubaland. It was formed as an umbrella body to foster peace, unity and progress among the Yoruba Muslims in general and scholars in particular. The need to establish a common forum occurred to him when he noticed the perennial controversies and confusions associated with the commencement and ending of Ramadan fast.<sup>26</sup> There were also glaring cases of interferences and usurpations of roles of Imams and scholars by influential Muslim individuals and the royal fathers in different communities. An instance is the appointment of Imam, where the royals will harp on loyalty to the detriment of Islamic scholarship that Islam emphasized.<sup>27</sup> Evidence of discrimination against Yoruba Muslims by their Northern counterparts is another salient necessitating factor for creating a front to give the Yoruba Muslims a sense of belonging and to compete favourably with their colleagues from the north and elsewhere.

Another major motivating factor for formation of the league was the critical roles that Shaykh Adam played in the establishment of Muslim World League (MWL) which came alive in 1960, two year before *Rabitah*.<sup>28</sup> He acted as the mouthpiece of MWL in Yorubaland for many years, just like ShaykhAbubakr Mahmud Gumi in the north. He served majorly as the manager of funds from MWL to various projects the league funded.<sup>29</sup> With successful administration of MWL affairs, he thought of replicating same among the Muslims in Yorubaland, ditto for Nigeria as a

<sup>24</sup>. Yusuf, “The Views of Shaykh Adam Abdullahi Al-Ilori” 8

<sup>25</sup> Kamaldeen A. Balogun, “An Exposition of Shaykh Adam Al-Iluri’s ‘Ta’rif Wajiz Birabitah Al-’aimmah Wal-’ulama Fi Bilad Yuruba,” in Shaykh Adam Abdullahi Al-Ilori in the Tableau of Immortality, ed. Razzaq ‘D. Abubakare (Ilorin, Nigeria: University of Ilorin Library and Publication Committee, 2012), 93; Sambo, “Shaykh Adam Abdullahi Al-Ilori: His Life and Works,” 85.

<sup>26</sup>. Sambo, “Shaykh Adam Abdullahi Al-Ilori: His Life and Works,” 85.

<sup>27</sup>. Balogun, “An Exposition of Shaykh Adam Al-Iluri’s ‘Ta’rif Wajiz Birabitah Al-’aimmah Wal-’ulama Fi Bilad Yuruba,” 94.

<sup>28</sup>. Stefan Reichmuth, “Shaykh Adam as I Came to Know Him - Memories of an Islamologist,” in Shaykh Adam Abdullahi Al-Ilori in the Tableau of Immortality, ed. Razzaq ‘D. Abubakare (Ilorin, Nigeria: University of Ilorin Library and Publication Committee, 2012), 9.

<sup>29</sup>. Reichmuth, 15.



whole. Shaykh Adam therefore first gathered about twenty (20) scholars and Imams in Ilorin to harvest ideas, before the inaugural meeting was held in Ibadan central mosque in 1962 where executives were appointed.<sup>30</sup> The, then Chief Imam of Ibadan was made the pioneer president, while Shaykh Adam settled for secretary general of the league. Both Balogun<sup>31</sup> and Sambo<sup>32</sup> listed three main objectives of the league. The first is to unify all Imams, Alfas, Arabic and Islamic studies teachers and preachers across Yorubaland. The second is to seek government recognition as the leaders of Yoruba Muslims which must be reckoned with in all matters that concerned Muslims in Yorubaland. Setting up committees to see to the welfare of mosques, teaching of Islam and Arabic language and Islamic preaching is the third main objective of *Rabita*.

Apart from the unity and harmonious relationship that the league fosters across the Yorubaland, it has also achieved regular holding of meetings and organizing academic conferences on topical issues of importance to southwestern Muslims. It has ensured unity in the commencement and termination of the Ramadan fast since its inception. Many rifts and disputes among members have been settled. The cases of Imam of Ile-Ife, Osun State, the dispute relating to the appointment of Imam in Igboho, Oyo State, another one in Ede, Osun State, Iseyin, Oyo State, and the appointment of Alhaji Shittu Onilewura as the league Chairman in Osun which generated debates among others were put to rest at the instance of the elders of the league. The league also wrote to protest some unnecessary levies that Ogun state government requested from the Muslim Pilgrims and the move to downgrade the study of Arabic and Islamic studies in public schools in the state both of which were reversed courtesy of the league's interventions in 1980 and 1981 respectively.<sup>33</sup>

The league also had many of its members appointed by the Saudi Arabian government in 1970 to translate the glorious Qur'an into the Yoruba language. Shaykh Ahmad Rufai, the Mufti of the league was also appointed as a member of the *Shura* committee for Nigerian Muslims in Kaduna and also participated in Muslim World League Conference in 1965. Finally, the league is duly recognized by the Muslim World League which has granted many financial aids to the league on different occasions.<sup>34</sup> The influence of MWL was however checkmated by Shaykh

---

<sup>30</sup>. Sambo, "Shaykh Adam Abdullahi Al-Ilori: His Life and Works," 85.

<sup>31</sup>. Balogun, "An Exposition of Shaykh Adam Al-Ilori's 'Ta'rif Wajiz Birabitah Al-'aimmah Wal-'ulama Fi Bilad Yuruba,'" 95.

<sup>32</sup>. Sambo, "Shaykh Adam Abdullahi Al-Ilori: His Life and Works," 88.

<sup>33</sup>. Sambo, 89.

<sup>34</sup>. Balogun, "An Exposition of Shaykh Adam Al-Ilori's 'Ta'rif Wajiz Birabitah Al-'aimmah Wal-'ulama Fi Bilad Yuruba,'" 91.

Adam as narrated by Shaykh Mubarak Ashile (d.197). He narrated that Shaykh Adam was asked to coordinate Wahhabism in the southwest which is the official version of Islam that Saudi authorities practised but he refused, noting that Sufis were responsible for not only the spread of Islam to Nigeria but also its consolidation.<sup>35</sup>

## 9. Shaykh Adam as a Preacher and Teacher of Repute

Shaykh Adam started preaching at the early age of twenty (20), after his graduation from the school of Shaykh Esinniobiwa in Ibadan, precisely at Omu Adio near Ibadan.<sup>36</sup> Sambo however puts the age he started preaching at eighteen (18). He later moved to Ebute Meta Lagos metropolis for his preaching. Sambo explains further that Shaykh Adam's Ramadan preaching continued until 1957 when he established *Markaz* at Agege. Thus, the *Markaz* mosque became the centre of his preaching activities with larger number of audiences. In fact, he puts the number at four thousand (4,000) residents both from within and outside Agege. His oratory powers, sonorous voice and his application of logic among others are what attracted a large gathering of people to him.<sup>37</sup>

Shaykh Adam later extended the preaching activities to Abeokuta, where he used to move around houses, towns and villages to educate Muslims and to invite non-Muslims to Islam. This availed him the privilege to carry out some reforms such as the prevention of Imams and their assistants from prostrating to the traditional rulers while greeting.<sup>38</sup> He finally settled at Agege, Lagos. Apart from his usual weekly preaching at Agege market, every Islamic ceremony conducted by him usually served as a forum for preaching. In the month of Ramadan, there would be a *tafsīr* session in the afternoon right inside *Markaz*. There would also be preaching in the evening as well as *Laylatu 'l-Qadri* (night of majesty) towards the end of Ramadan. *Jum'at* and both *Idul-fitr* and *Idul-kabir* prayers are also used by Shaykh Adam to preach virtues and discourage people from perpetrating evils.

His *Jum'at* sermon was first broadcast by the defunct Nigeria Broadcasting Corporation Lagos [now Federal Radio Corporation of Nigeria (FRCN)] on the 4<sup>th</sup> day of May 1973. In resume, Shaykh Adam was a powerful preacher. He was fearless and would rather tell the truth and dabble the consequences regardless of whose horse is gored. He used to preach as the medium to pass his message across to the people and government. He educated people on socio-political, economic, spiritual,

---

<sup>35</sup>. Dauda Yusuph, "An Examination of Selected Salafiyah Scholars' Discourse on Sufism" (PhD diss. University of Ilorin, Ilorin, Nigeria, n.d.), 187.

<sup>36</sup>. Yusuf, "The Views of Shaykh Adam Abdullahi Al-Ilori" 5

<sup>37</sup>. Sambo, "Shaykh Adam Abdullahi Al-Ilori: His Life and Works," 46.

<sup>38</sup>. Yusuf, "The Views of Shaykh Adam Abdullahi Al-Ilori" 6

educational and intellectual matters that affected not only the Muslims but the generality of people. He was also an international figure who has commented on many international issues like Israel and Palestinian conflicts among others. These made many people in his audience always try to be close to him to have his preaching recorded for playback.<sup>39</sup>

In what could be described as his guiding principle for preaching, Shaykh Adam submits in one of his books:

The real preaching would be bitter to the hearing and would not be sweet. A true preacher is one that people would hate and they would not like. Because he would not cajole, wheedle or flatter [his audience]. As for an insignificant and miserable preacher, he would be revolving around comic stories and fables which could be distracting. He is the one who would be making demands in his preaching to collect money and property.<sup>40</sup>

It should be noted that the notion that serious preaching is always bitter is true but not at all the time. This is because the Qur'an which is one of the sources of preaching in Islam and does not contain bitter messages to the exclusion of pleasing narratives. In it (Qur'an), one finds about four places (Q.2:119, 34:28, 35:24 and 41:4) where *Bashīr* (good news bearer) and *Nadhīr* (warner) are combined as qualities of the Prophet which should serve as templates for whoever preaches the religion of Islam. Preaching should be about giving hope (*Ar-Rajā'*), creating fear (*Al-Khawf*) and giving a sense of direction to people (*Al-Irshād*). These will make people to be balanced at all times. Shaykh Adam himself has once said, Allah at times would discuss sweet issues as well as bitter issues at some other times. Therefore, it is not when one talks about bitter things that one could be regarded as serious preacher. When the Prophet sent Mu'adh Ibn Jabal to Yemen, part of the instruction given to him is that: be soft, do not be harsh, give glad tiding, and do not drive people away.<sup>41</sup>

In 1978 before the first general elections of 1979, Shaykh Adam declared in one of his public lectures that Chief Obafemi Awolowo, a presidential candidate of Unity Party of Nigeria (UPN) would not win because he was not a Muslim and he was hostile to Muslims and northerners. He, therefore, urged his audience not to vote for him until he

---

<sup>39</sup>. Yusuf, "The Views of Shaykh Adam Abdullahi Al-Ilori" 6

<sup>40</sup>. Adam Abdullahi Al-Ilory, *Tawjihū'd Da'wah Wa'd Du'at* (Cairo: Maktabat Wahhabah, 1979), 18-19.

<sup>41</sup> Muhammad ibn Isma'il Al-Bukhari, *Sahih Al-Bukhari* (Beirut: Dar Al-Tuq Al-Najah, n.d.), Hadith No. 69, 1/25.

embraces Islam before he deserves the Muslim votes.<sup>42</sup> The election held and Awolowo did not win as predicted by Shaykh Adam.

Shaykh Adam usually makes the stand of Islam clear on issues of national importance. An instance is that of the then Universal Primary Education [UPE] which was introduced in 1974, and the government appealed to the proprietors of Arabic and Islamic schools to allow it to use their buildings for the exercise, Shaykh Adam warned Muslims seriously against that. Perceived the government's request as an attempt to put obstacle on the path of the progress of Arabic and Islamic education.<sup>43</sup>

Similarly in 1978 when the constitution drafting committee were discussing the issue of Shar'iah at the federal level, Shaykh Adam wholeheartedly supported the move. His ground for this support was that the Muslims should be free to demand for legal system of their religion. He was bold enough to say that it is an inalienable right of the Nigerian Muslims to have it moreover, the Muslims are in majority and the court would be used for Muslims cases only.<sup>44</sup> He condemned Kaduna Mafia group which is a political pressure group based in Kaduna, saying that its operation which is in secrecy is against the teachings of Islam. In the same way, he also condemned Rotary Club which laid claimed to humanitarian and charitable deeds. Shaykh Adam described it as agent of international Zionism and American neo-colonialism. All these views were made at a public lecture held in front of Alfa-Nda mosque Ilorin in 1983.<sup>45</sup> Sambo<sup>46</sup> also identifies some key areas of preaching of Shaykh Adam to include condemnation of greeting with local language apart from *taslim*, shaking hands by people of opposite sex, eating with left hands, especially by elite Muslims, and unnecessary outing by females, especially young ladies. Shaykh Adam throughout his life remains a model for preachers.

Side by side with preaching, Shaykh Adam combined the teaching profession which he started in Lagos with the Ansaru-din society of Nigeria after his return from Cairo in 1947. He was with the organization from 1947 to 1950 before he proceeded to Abeokuta where he later established *Markaz*. Since the inception of *Markaz*, Shaykh Adam has taught students at all levels, including preparatory, primary and secondary. He used to teach the Arabic language and its Literature, *Ilmul-Falak* (Astronomy), Education and Philosophy among others. He also

---

<sup>42</sup>. Yusuf, "The Views of Shaykh Adam Abdullahi Al-Ilori" 10

<sup>43</sup>. B.O. Yusuf and Ibrahim Abdulganiyu Jawondo, "Imamate and Mosque Management in Islam: An Examination of the View of Shaykh Adam Al-Ilori," in Shaykh Adam Abdullahi Al-Ilori in the Tableau of Immortality, ed. Razzaq 'D. Abubakare (Ilorin, Nigeria: University of Ilorin Library and Publication Committee, 2012), 189–90.

<sup>44</sup>. Yusuf, "The Views of Shaykh Adam Abdullahi Al-Ilori" 10

<sup>45</sup>. Yusuf, "The Views of Shaykh Adam Abdullahi Al-Ilori" 11

<sup>46</sup>. Sambo, "Shaykh Adam Abdullahi Al-Ilori: His Life and Works," 48.

engaged in casual teachings like at *Daru 'l-Ulum* whenever he visited the school.<sup>47</sup> Shaykh Adam was such a competent and sympathetic teacher that carved the image of a father for himself which was why he was popularly referred to by his students as *Baba*(father). He would be patient with students with a low level of understanding until they comprehend what they are being taught. He, nevertheless, was a strict disciplinarian who will not spare the rod to spoil the child. He was always very critical of whatever his student may be doing on the ground that whatever is worth doing is worth doing well. He designed teaching methods for himself and the school. It was his idea that led to the formation of Nigerian Association of Teachers of Arabic and Islamic Studies (NATAIS), an umbrella body for the Teachers of Arabic and Islamic Studies across all levels of teaching, primary, secondary and higher institutions, including Universities in Nigeria.<sup>48</sup>

### **10. Adam as a Scholar and a Prolific writer**

It is necessary to comment on the attitudes of Shaykh Adam to western education. In the beginning he was vehement in his opposition to western education in any form. His reason was that such institutions were being used for proselytization by the Christians and to halt the spread of Islamic education, especially in Yorubaland. He cited examples of the Muslims who were converted to Christianity through their schools. They include T.O.S Benson of Ikorodu, Lagos state he was formerly called Badmos, and when he converted in 1914, he changed his other Muslim name to Theophilus. This was why in 1972, during the twentieth-anniversary celebration of his school, he rejected a suggestion that the English language be included in the school's curriculum. His other reason was that the students would be divided interest into their studies to the detriment of Arabic and Islamic education.<sup>49</sup> A reminiscence of how Christian missionaries during colonial administration in Nigeria, especially in the south, used western education as a tool for proselytization justified his (Shaykh Adam) reasons. Muslim students were converted to Christianity and their Islamic names changed. Thus, Lawal to Lawson, Dauda to Davidson, Yusuf to Joseph and Musa to Moses among others.

However, Adam made it clear to his students that they are free to acquire western education privately as he also did when he employed an English teacher to teach him in the early fifties. He even made it a policy that only children who have acquired, at least, primary education, should be admitted to the *Markaz*. Shaykh Adam stated in one of his works that

---

<sup>47</sup>. Sambo, 50.

<sup>48</sup>. Sambo, 49.

<sup>49</sup>. Yusuf, "The Views of Shaykh Adam Abdullahi Al-Ilori" 15

he consulted some English works, where necessary, while writing the books. This is an indication that he also acquired western education. Therefore, his opposition to it is only to control its influence on Muslims and their faith and to promote Arabic and Islamic scholarship which has been adversely affected by the introduction of western education.<sup>50</sup>

Shaykh Adam was a scholar of excellence with lucid and clear style. He was grouped with the grand scholars of Azhar University because of his approach to issues in his works. There are traces of piety and humility in every sentence he wrote in his works. He was such an unassuming scholar who will not arrogate the Wisdom of Solomon to himself.<sup>51</sup> Two distinguished scholars, Shaykh Muhammad Nasirudeen Kabara of Kano and Umar Baha'ddin Al-Amiri of Egypt have appraised one of the works of Shaykh Adam and concluded that he was a great scholar. Shaykh Kabara writes:

God has provided good opportunity for the famous teacher... Shaykh Adam Abdullah Al-Ilori to bring out his book *Al-Islam Fi Nijiriyah and Uthman bun Fudiye*, a book which shows author's supremacy above his peers in this period.<sup>52</sup>

In his own appraisal of Adam's work, Shaykh Al-Amiri says:

I was indeed happy-as the great man of Morocco such as scholars, leaders, ministers and Ambassadors with whom Ustadh Al-Ilori met did- because of what this Muslim brother and propagator possessed such as humility, knowledge, determination and sincerity.<sup>53</sup>

Before he established the Islamic cultural press at *Markaz* in 1968, Shaykh Adam used to publish his works at an Islamic press in Abeokuta. It was owned by a leading Muslim leader at the town, Late Alhaji Jimoh Bamgbola. After the establishment of his own press, Shaykh Adam used it to print his works which were being used as text-books in *Markaz*. His other works are being printed mainly in Cairo, Egypt because of high

---

<sup>50</sup>. Yusuf, "The Views of Shaykh Adam Abdullahi Al-Ilori on the Interaction between Religion and Culture," 16; Ishaq O. Oloyede, "Trends, Development and Challenges of Arabic and Islamic Studies in Nigerian Universities: The Contributions of Shaykh Adam Abdullahi Al-Ilori," in Shaykh Adam Abdullahi Al-Ilori in the Tableau of Immortality, ed. Razzaq 'D. Abubakare (Ilorin, Nigeria: University of Ilorin Library and Publication Committee, 2012), 61.

<sup>51</sup>. Yusuf, "The Views of Shaykh Adam Abdullahi Al-Ilori" 16

<sup>52</sup>. Adam Abdullahi Al-Ilori, *Islam Fi Naijiriyyah Wa Uthman b. Fudiyo Al-Fulani* (Lagos, Nigeria: Islamic Cultural Press, 1971), 7.

<sup>53</sup> Al-Ilori, 6.

quality desired for them.<sup>54</sup>

Shaykh Adam was prolific writer and very critical. He started his scholastic write up from his days in Cairo when he began writing short poems and articles for many Egyptian dailies such as al-Ahram and many others. However, the only shortcoming noticeable in his works is lack of footnoting even for Quranic and Prophetic quotations. He seems to be rectifying these mistakes the ones he wrote at the tail end of his life like *Al-Islam Al-Yawma wa Ghadan Fi Nijiriyah*. According to Abubakre,<sup>55</sup> Shaykh Adam was fondly called *ShaykhuUlamauBiladi Yoruba* (The grand Shaykh of Islamic scholars in Yorubaland). He attended many conferences across the Muslim World and was honoured by Hosni Mubarak, a former president of Egypt in 1989 as the first category of scholars in Arts and Sciences.<sup>56</sup> He authored over a hundred works, second only to Abdullah Ibn Fūdī, a younger brother to Shaykh Uthman Ibn Fūdī, the founder Sokoto Caliphate, in the history of authorship of Islamic works in Nigeria and first in Yorubaland.<sup>57</sup> Some of his books serve as textbooks for students of *Markaz* and its affiliates in Nigeria and some neighbouring African countries. Some of them are used to teach Arabic language and literature in government schools and are used by examination bodies like the West Africa Examination Council (WAEC), National Examination Council (NECO), Unified Tertiary Matriculation Examination (UTME) and National Board of Arabic and Islamic Studies (NBAIS) among others Senior Secondary Certificate Examinations (SSCE). Shaykh Adam remains a relevant scholar both in academic and in the wider world. A lot of researches have been carried out on his works at various levels and at both local, national and international scenes. Prof. Reichmuth of department of Oriental and Islamic Studies, University of Bochum, Germany, whose researches focused on Shaykh Adam, is one of many instances.

## 11. Adam and other Scholars

Because of his extensive travelling and participation in many seminars and conferences at home and abroad, Shaykh Adam was able to meet many leading Islamic scholars of high reputation. His journey to Sudan in 1946 afforded him the opportunity of meeting with many scholars. His meeting with many scholars in Sudan and Cairo who

---

<sup>54</sup>. Yusuf, "The Views of Shaykh Adam Abdullahi Al-Ilori" 17

<sup>55</sup>. Razaq Deremi Abubakre, "Ilorin and the Rest of the World: "Shaykh Adam Abdullah Al-Ilori as an Ambassador Plenipotentiary," in Shaykh Adam Abdullahi Al-Ilori in the Tableau of Immortality, ed. Razaq 'D. Abubakare (Ilorin, Nigeria: University of Ilorin Library and Publication Committee, 2012), Vol.II, 68.

<sup>56</sup>. Abubakre, 68.

<sup>57</sup>. Abdul-Wasi'i Atayese is an Ilorin based preacher and an Alumnus of Markaz

demanded to know about Nigeria from him prompted him to write a book in Arabic on the history of Nigeria.<sup>58</sup> In 1947, he went to Makkah from Cairo to perform *Hajj*. He stayed in the holy land for five months. At both Makkah and Madina, all the scholars he met were greatly impressed by his vast knowledge. A lecturer in the Madinah School of law, Muhammad Tahir al-Aqli, wrote the following lines of poems about him. Thus:

1. Luck has brought me together with a plain Shaykh. He is (like) an ocean of knowledge from the selected ones.
2. The best of the youths in cognizance and knowledge in the country of Sudan without any dispute.
3. Wonder of his time, I have never met- A teacher like him in any country.<sup>59</sup>

In 1961, he attended an international seminar on the future of Jerusalem. It was held in Jordan. While in 1967 he was at the University of Ibadan for a seminar on the progress of Islam and Arabic Language in Nigeria. He was at the Bayero University, Kano, in 1978 for a seminar on Sufism, where he presented a scholarly paper there. It was entitled: *Athar 'l-falsafah, wa 't-Tasawwufwa 'l-Ilm fi Masiratda'watil-Islamiyah*. Meaning: *The impact of Philosophy, Mysticism and knowledge on the direction of Islamic propagation*.<sup>60</sup> At the beginning of the fifteenth century of Hijrah which coincided with 1981, there was an international conference which was held at the University of Ilorin which attracted many distinguished scholars and Shaykh Adam was not left behind as he presented a paper on the challenges that Islam is facing in the twentieth century.<sup>61</sup>

It is noteworthy that Shaykh Adam maintained a close link with traditional scholars. Thus, at Ibadan he used to call at the residence of his teacher Shaykh Salih anytime he visited the city. He also used to meet late Alfa Rufai Alaka also of Ibadan. In Kano, he usually met with Shaykh Nasiru Kabara and Shaykh Thani Kafanga. While in Ilorin, he used to visit the late Shaykh Muhammad Mukadam, Abubakar Omoiya, Ghazali Mukhtar and a host of others.<sup>62</sup>

Shaykh Adam always aimed at uniting and defending scholars in his dealings with them. For example, the city of Ilorin was invaded in 1978 by anti-Sufi preachers, popularly called *Izalah*, who condemned members of Qadiriyyah and Tijaniyyah orders. He quickly organized members of the two orders into a committee under the headship of Shaykh

---

<sup>58</sup> Yusuf, "The Views of Shaykh Adam Abdullahi Al-Ilori" 18

<sup>59</sup> Yusuf, "The Views of Shaykh Adam Abdullahi Al-Ilori" 18

<sup>60</sup> Yusuf, "The Views of Shaykh Adam Abdullahi Al-Ilori" 19

<sup>61</sup> Yusuf, "The Views of Shaykh Adam Abdullahi Al-Ilori" 19

<sup>62</sup> Yusuf, "The Views of Shaykh Adam Abdullahi Al-Ilori" 20



Muhammad Mukadam Maimasa and Shaykh Abubakar Ali Jabata, to write a pamphlet refuting various allegations levelled against them by anti-Sufi preachers. The title is: *Rafc Shubuhatamma fi Qadiriyyahwa Tijaniyyah Mina Shataht*. Furthermore, he wrote a very comprehensive preface to the pamphlet in which he unequivocally declared his support for Sufism. This was in addition to the thought-provoking paper on Sufism which he presented at Bayero University Kano in 1978.<sup>63</sup>

Shaykh Adam stepped up the move to checkmate the growing anti-Sufi activities coordinated by ShaykhAbubakr Mahmmud Gumi (d.1992) through his students Shaykh Ismail Idris and Mallam Bala Sirajo who formed *Jama'atu Izalati Bi'dahwalqamati Sunnah* in 1978.<sup>64</sup> He accused him of betraying Sir Ahmadu Bello, the Sardauna of Sokoto, whom he described as a frontline propagator of Islam, who had laid foundation of peace and unity among the Muslims in Nigeria. Shaykh Adam was blunt in declaring Gumi's *da'wah* activities as not only divisive but also inimical to the real Islam. He noted with dismay that Sarduna's efforts were to bring the pagans and Christians to Islam, but Gumi did not sleep in fighting the Muslims, courtesy of his opposition to Sufi adherents. He said Gumi has misused the media, Kaduna Radio and the youth at his disposal to persecute innocent Muslims. He acknowledged the sponsorship of Gumi by the Saudi government.<sup>65</sup>

In 1962, Adam fought tooth and nail in Lagos to make his stand known against an unpopular law which stipulated that permission be obtained before preaching. He did this because he knew it was directed against certain scholars popularly known as *Makondoroto* save them from being incarcerated. They were said to have raided the house of some masquerades and idol-worshippers at a village near Ilorin in 1978.<sup>66</sup> It was in recognition of his outstanding scholarship that made Saudi Arabia government courtesy of MWL requested him to translate the glorious Qur'an into the Yoruba language. But his all-inclusive policy made him invited other scholars under the aegis of league of Imam to join hands in the execution of that assignment.<sup>67</sup>

Generally, the scholarly contributions of Shaykh Adam Abdullah Al-Ilori impacted many modern scholars from within and outside Nigeria. Scholars of Nigerian University has acknowledged the Shaykh's academic output on the history of Islam in Nigeria because his popular work *Al-*

---

<sup>63</sup>. Yusuf, "The Views of Shaykh Adam Abdullahi Al-Ilori" 20

<sup>64</sup>. Yusuph, "An Examination of Selected Salafiyyah Scholars' Discourse on Sufism," 188.

<sup>65</sup>. Sambo, "Shaykh Adam Abdullahi Al-Ilori: His Life and Works," 105-6.

<sup>66</sup>. Yusuf, "The Views of Shaykh Adam Abdullahi Al-Ilori" 21

<sup>67</sup>. This is also taken from Markaz annual Ramadan Tafsir section by Shaykh Habibullahi Adam in 2021

*Islam Fi Nijiriyah* served as an eye opener for researchers to pursue the Nigeria Islamic history with enthusiasm. His works have been useful across universities such as the famous Azhar University in Cairo, Egypt , University of Ibadan, Ahmadu Bello University, Zaria, Bayero University, Kano and the University of Sokoto and University of Ilorin to mention a few.<sup>68</sup>

## 12. Conclusion

No doubt, Shaykh Adam whose reforming efforts this paper examined is a genius. His pragmatism and all-inclusive approach to issues, especially those relating to Islam have not only changed the Islamic narratives in Yorubaland but also consolidated it. He coordinated the learning of Arabic and Islamic studies through *Markaz* and he has the largest students and followers in Yorubaland, than any other teacher or school, including the *Al-Adabiyyah Al-Kamaliyyah*. Hardly will one find a hamlet without his student or a community without a branch of his *Markaz* across Yorubaland and in some cities in northern part of the country. The formation of League of Imam (*Rabitah*) was another major landmark of Shaykh Adam. Through it, he was able to unite and coordinate the Imams and scholars across Yorubaland, thereby wielding more influence to him. No scholar in the history of Islamic authorship in Yorubaland surpassed him, either in the past or present and his works formed the main reference on Islam and Islamic learning in Yorubaland which are accessed across the globe. Shaykh Adam therefore is a reformer of 21<sup>st</sup> century whose legacies need to not only be sustained but also improved upon.

## **BIBLIOGRAPHY**

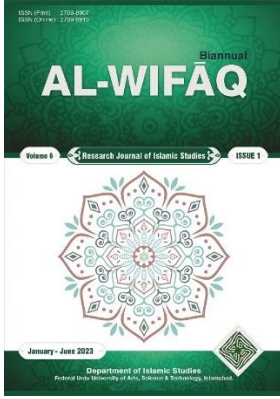
- Abdulqadir, I. A., and Olagunju I. Ridwan. "Human Rights between Religious and Man-Made Laws: An Examination of Shaykh Adam Al-Ilory's Perspective." In *Shaykh Adam Abdullahi Al-Ilory in the Tableau of Immortality*, edited by Razzaq 'D. Abubakare. Ilorin, Nigeria: University of Ilorin Library and Publication Committee, 2012.
- Abubakre, Razaq Deremi. "Ilorin and the Rest of the World: "Shaykh Adam Abdullah Al-Ilory as an Ambassador Plenipotentiary." In *Shaykh Adam Abdullahi Al-Ilory in the Tableau of Immortality*, edited by Razzaq 'D. Abubakare. Ilorin, Nigeria: University of Ilorin Library and Publication Committee, 2012.
- Al-Bukhari, Muhammad ibn Isma'il. *Sahih Al-Bukhari*. Beirut: Dar Al-Tuq Al-Najah, n.d.
- Al-Ilory, Adam Abdullahi. *Islam Fi Naijiriyyah Wa Uthman b. Fudiyo Al-Fulani*. Lagos, Nigeria: Islamic Cultural Press, 1971.

---

<sup>68</sup>. Yusuf, "The Views of Shaykh Adam Abdullahi Al-Ilory" 23

- . *Lamhada Tul-Balury Fi Ulamaai Al-Ilory*. Cairo: Maktabat Wahhabah, 1982.
- . *Tawjih u'd Da'wah Wa'd Du'at*. Cairo: Maktabat Wahhabah, 1979.
- As-Sijistani, Abu Dawud Sulayman ibn al-Ash'ath. *Sunan Abi Dawud*. Beirut: Al-Maktabatuh Al-Asriyyah, 1431.
- Balogun, Kamaldeen A. "An Exposition of Shaykh Adam Al-Ilori's 'Ta'rif Wajiz Birabitah Al-'aimmah Wal-'ulama Fi Bilad Yuruba.'" In *Shaykh Adam Abdullahi Al-Ilory in the Tableau of Immortality*, edited by Razzaq 'D. Abubakare. Ilorin, Nigeria: University of Ilorin Library and Publication Committee, 2012.
- Campo, Juan Eduardo. *Encyclopedia of Islam*. New York: Facts On File, Inc., 2009.
- Olagunju, Hameed. *Shaykh Adam Abdullah Al-Ilori: A Great Jihadist*. Ilorin, Nigeria, 1984.
- Olatoye, Raji Mubin. "Shaykh Adam Abdullahi Al-Ilory and the Development of Arabic and Islamic Learning in Yorubaland: A Survey of His Reformation Agenda." In *Shaykh Adam Abdullahi Al-Ilory in the Tableau of Immortality*, edited by Razzaq 'D. Abubakare. Ilorin, Nigeria: University of Ilorin Library and Publication Committee, 2012.
- Oloyede, Ishaq O. "Trends, Development and Challenges of Arabic and Islamic Studies in Nigerian Universities: The Contributions of Shaykh Adam Abdullahi Al-Ilory." In *Shaykh Adam Abdullahi Al-Ilory in the Tableau of Immortality*, edited by Razzaq 'D. Abubakare. Ilorin, Nigeria: University of Ilorin Library and Publication Committee, 2012.
- Opeloye, Muibi O., and Abdul-Fatah 'Kola Makinde. "Markaz - Ma'had Institutional Relations." In *Shaykh Adam Abdullahi Al-Ilory in the Tableau of Immortality*, edited by Razzaq 'D. Abubakare. Ilorin, Nigeria: University of Ilorin Library and Publication Committee, 2012.
- Reichmuth, Stefan. "Shaykh Adam as I Came to Know Him - Memories of an Islamologist." In *Shaykh Adam Abdullahi Al-Ilory in the Tableau of Immortality*, edited by Razzaq 'D. Abubakare. Ilorin, Nigeria: University of Ilorin Library and Publication Committee, 2012.
- Sakairiyau, Aliyu. "Transmission of Learning in Modern Ilorin : A History of Islamic Education 1897-2012." Universiteit Leiden, 2015.
- Sambo, Abdul Qadiri. "Shaykh Adam Abdullahi Al-Ilori: His Life and Works." University in Ilorin, Nigeria, 1981.
- Yusuf, B.O., and Ibrahim Abdulganiyu Jawondo. "Imamate and Mosque Management in Islam: An Examination of the View of Shaykh Adam Al-Ilory." In *Shaykh Adam Abdullahi Al-Ilory in the Tableau of Immortality*, edited by Razzaq 'D. Abubakare. Ilorin, Nigeria: University of Ilorin Library and Publication Committee, 2012.
- Yusuf, Badmus. "The Views of Shaykh Adam Abdullahi Al-Ilori on the Interaction between Religion and Culture." University of Ilorin, Ilorin, Nigeria, 1985.
- Yusuf, Dauda. "An Examination of Selected Salafiyyah Scholars' Discourse on Sufism." University of Ilorin, Ilorin, Nigeria, n.d.





Al-Wifaq Research Journal of Islamic Studies

Volume 6, Issue 1 (January - June 2023)

eISSN: 2709-8915, pISSN: 2709-8907

Journal DOI: <https://doi.org/10.55603/alwifaq>

Issue Doi: <https://doi.org/10.55603/alwifaq.v6i1>

Home Page: <https://alwifaqjournal.com/>

Journal QR Code:



Article

The Authorship of Sayyidī Shaykh Muhammad ‘Uthmān ’al-Burhāni (d. 1403/1983) and the Impact of his Religious Dissemination through Divine Proximity

Indexing

Authors

Qari Abdul Basit

Affiliations

Punjab Group of Colleges, Wah Cantt, Pakistan.



Published

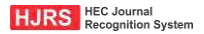
30 June 2023

Article DOI

<https://doi.org/10.55603/alwifaq.v6i1.e2>



QR Code



Citation

Qari Abdul Basit, “The Authorship of Sayyidī Shaykh Muhammad ‘Uthmān ’al-Burhāni (d. 1403/1983) and the Impact of his Religious Dissemination through Divine Proximity,” *Al-Wifaq* 6, no. 2 (June, 2023): 23–41, <https://doi.org/10.55603/alwifaq.v6i1.e2>



Copyright Information:



[The Authorship of Sayyidī Shaykh Muhammad ‘Uthmān ’al-Burhāni \(d. 1403/1983\) and the Impact of his Religious Dissemination through Divine Proximity](https://doi.org/10.55603/alwifaq.v6i1.e2) © 2023 by Qari Abdul Basit is licensed under [CC BY 4.0](https://creativecommons.org/licenses/by/4.0/)

Publisher Information:

Department of Islamic Studies, Federal Urdu University of Arts Science & Technology, Islamabad, Pakistan.

## **The Authorship of Sayyidī Shaykh Muhammad ‘Uthmān ‘al-Burhāni (d. 1403/1983) and the Impact of his Religious Dissemination through Divine Proximity**

*Qari Abdul Basit*

Former Visiting Lecturer, Punjab Group of Colleges, Wah Cantt.

Email: [mhintco@live.com](mailto:mhintco@live.com)

### **ABSTRACT**

*In researching the rich and diverse Sufi culture of the Arab world, I came across the unpublished work of Sayyidī Shaykh Muhammad ‘Uthmān ‘al-Burhāni. (d. 1403/1983).<sup>1</sup> This was surprisingly unexplored in previous research, and no formal publication capturing this fascinating work has been released yet. Sayyidī through these teachings significantly contributed to the development of religious dissemination, which gained a massive following in Sudan and Egypt and ultimately reached followers all over the world. <sup>2</sup> His teachings go beyond emphasizing mere divine proximity for Muslims but they also provide a profound sense of purpose for individuals who still hold onto their ancestor's religion, inspiring them to embrace Islam. This serves as a guiding light, directing followers towards the path of divine legislation (sharī‘ah) through the power of divine love (‘al-ḥubb), while the cultivation of this love propels individuals towards the ultimate divine reality (ḥaqīqa). In addition, he answered questions in his sermons (durūs) from various fields of knowledge, and for this reason, many scholars of his time including from ‘al-‘Azhar sought to attend his gatherings, where he spoke about the sciences of the Qur’an from different aspects. This research intended to unveil the impact of his religious dissemination and the introduction of his authorship, which has yet to be documented.*

### **KEYWORDS:**

*Authorship of Sayyidī ‘Uthmān, Religious Dissemination in Sufism, Mystic Vision of Preaching, Divine Proximity, Burhāniya Veneration.*

## **Sayyidī ‘Uthmān’s Biography**

Sayyidī Shaykh Muḥammad ‘Uthmān al-Burhāni, also known as Sayyidī

- 
1. Jason Sparkes, “Doctrines and Practices of the Burhaniya Sufi Order in the Arab World and in the West Between 1938 and 2012: A Decolonial and Transdisciplinary Analysis from an Insider Perspective,” (M.A diss., University of Montreal, 2013), 56.
  2. Michael Frishkopf, “Changing Modalities in the Globalization of Islamic Saint Veneration and Mysticism: Sīdī Ibrāhīm al-Dasūqī, Shaykh Muḥammad ‘Uthmān al-Burhani and their Sufi Orders,” *Religious Studies and Theology*, Vol. 20 no. 1 (2001): 19, <https://doi.org/10.1558/rsth.v20i1.1>

Fakhruddīn, was born in 1902 in the city of Ḥalfa in northern Sudan and demised in 1983. His biological genealogy traced its roots back to the family of Prophet Muḥammad (ʿāl al-bayt), establishing a direct connection to the Prophet himself through Sayyidnā 'Ali Zain ul 'Abidīn.<sup>3</sup> In terms of his spiritual genealogy, He is known as the successor and revitalizer of the Sufi order established by the principal saint Sayyidī Ibrāhīm al-Dasūqī (d. 1296).<sup>4</sup> He successfully combined the charismatic force of Sayyidī Ibrāhīm al-Dasūqī and his putative uncle Sayyidī 'Abu 'al-Ḥasan 'al-Shādhili (d. 1258), both of whom are recognized as mystic figures of the post-classical era.<sup>5</sup>

There was the grandson of Sayyidī 'Abu 'al-Ḥasan 'al-Shādhili, who took the initiative to unite the Sufi orders of Dasūqī-Shādhli in Morocco, and he transmitted the order to Sayyidī Aḥmad Zarrūq al-Maghribi, who later visited Sudan and further disseminated the ṭarīqah there. Through the chain of transmission, the Burhāniya order eventually reached the family of Sayyidī Shaykh Muḥammad 'Uthmān al-Burhāni through Sayyidī Shaykh Faḍal, who was one of Sayyidī's ancestors.<sup>6</sup> Sayyidī himself affirmed that the Burhāniya Sufi order had deep ancestral roots within his family. His grandfather, who held the position of a Shaykh in this order, from him, he had acquired a collection of books within his house. <sup>7</sup> During Sayyidī 'Uthmān's spiritual journey within the Burhāniya, he experienced recurring visions in which he discovered the presence of Imām 'al-Ḥusayn and Sayyidī Ibrāhīm 'al-Dasūqī alongside a group of saints. Subsequently, these visions manifested into a tangible reality, culminating in Sayyidī 'Uthmān being granted the esteemed succession of the Burhāniya Sufi order.<sup>8</sup>

### **Globalized Veneration of 'Sayyidī 'Uthmān'**

This particular Sufi order had a long-standing presence in Sudan and Egypt and gained significant recognition following the conquest of the Sudanese territories by ruler Muḥammad 'Ali in 1821.<sup>9</sup> However,

---

3. Sayyidī Shaykh Muḥammad 'Uthmān, "*Sharāb 'al-Waṣl*," (Burhāniya E-Library), 6.

4. Since the medieval time, the Sufism have venerated four principal saints (aqṭāb or "poles") Sayyidī 'Aḥmad 'al-Rifa'i (d.1182) Sayyidī 'Abd 'al-Qādir 'al-Jilānī (d. 1166), Sayyidī 'Aḥmad 'al-Badwi (d. 1276) and Sayyidī Ibrāhīm al-Dasūqī (d. 1296), to see more, el-Sayed el Aswad, "Spiritual Genealogy: Sufism and Saintly Places in the Nile Delta," *International Journal of Middle East Studies*, 38 (2006): 503, <https://doi.org/10.1017.S0020743806384012>

5. Frishkopf, "Changing Modalities," 18.

6. Sayyidī Shaykh Muḥammad 'Uthmān, "*Min Jawāhir al-Imām Fakhr al-Dīn*" (Burhāniya E. Library), 4.

7. Sayyidī Shaykh Muḥammad 'Uthmān, "*Qaṣaṣ al-Anbiyā' li-Sīdī Fakhr al-Dīn*" (Burhāniya E-Library), 29.

8. Frishkopf, "Changing Modalities," 18.

9. J.S. Trimingham, *Islam in the Sudan* (Frank Cass, 1965), 241.

researchers such as Michael Frishkopf<sup>10</sup> and Jason Sparks<sup>11</sup> have discussed the teachings of Sayyidī Ahmed ‘Arbi ‘al-Sharnūbi through the lenses of Burhāniya<sup>12</sup> and put forth the notion that each principal saint, referred to as the “pole” or “Quṭb” possesses a distinct sphere of influence. The growth and expansion of Sayyidī Ibrāhīm’s Sufi order, known as ‘al-Burhāniya,’ can be observed with the succession of Sayyidī ‘Uthmān. Prior to this succession, the Sufi order was relatively unknown and likely had a limited following primarily from limited people, including Sayyidī Ibrāhīm’s own family.<sup>13</sup> However, during the period of succession to Sayyidī ‘Uthmān, the Burhāniya gained significant popularity and attracted a substantial following worldwide.<sup>14</sup> As a result, some scholars have categorized this movement as Burhāniya, considering it a form of Neo-Sufism<sup>15</sup> or New Age Sufism.<sup>16</sup>

Sayyidī ‘Uthmān played an essential role in establishing and elevating the foundations of Sufism, not only in Sudan but in all corners of the world.<sup>17</sup> The influence of the ‘Ṭarīqah Burhāniya’ expanded through the daily lessons delivered by Sayyidī ‘Uthmān over many years. His gathering was a source of knowledge for many scholars from the Islamic world, including scholars from ‘al-‘Azhar, university professors, as well as scholars hailing from Europe, America, Australia, and various other regions.<sup>18</sup> Among these eminent personalities, there were the Shaykh of ‘al-‘Azhar Dr. ‘Abdul Ḥalīm Maḥmūd, Dr. Tāḥā Hussein, Professor ‘Abbās Maḥmūd ‘al-‘Aqqād, Shaykh ‘Aḥmed Ḥassan ‘al-Bāqūri, Professor Muṣṭafā Maḥmūd and Shaykh Dr. ‘Abdul Mun‘em ‘al-Nimr. Dr. Tāḥā Hussein once remarked, “*I had heard that the Shaykh is an open book, but when I sat with him, I found him to be a wandering library.*”<sup>19</sup> This demonstrates the immense knowledge and wisdom possessed by Sayyidī ‘Uthmān.

10. Frishkopf, “Changing Modalities,” 21.

11. Sparkes, “Doctrines and Practices,” 41-42.

12. A member of the Burhāniya Sufi order and a student of the Quranic commentator Jalāl ‘al-Dīn ‘al-Suyūṭi.

13. Helena Hallenberg, *Ibrahim al-Dasuqi (1255-1296): a Saint Invented* (Helsinki: Finnish Academy of Science and Letters, 2005), 40-41

14. Leccese, Francesco Alfonso. “Il ḍikr nella ṭarīqa Burhāniyya secondo l’insegnamento di Muḥammad ‘Uṭmān ‘Abduhu al-Burhānī,” *Annali, Sezione orientale*, 79 (2019): 181. doi:10.1163/24685631-12340076

15. Frishkopf, “Changing Modalities,” 16.

16. Søren Christian Lassen, “Growing up as a Sufi Generational change in the Burhaniya Sufi order,” *Sufis in Western Society Global Networking and Locality*, ed. Ron Geaves, Markus Dressler, and Gritt Klinkhammer, (Taylor & Francis, New York, 2009), 149.

17. Frishkopf, “Changing Modalities,” 42.

18. Sayyidī Ibrāhīm, “*Hawliya in Khartoum 2000*,” (Burhāniya E-Library).

19. Sayyidī ‘Uthmān, “*Min Jawāhir al-Imām Fakhr al-Dīn*,” (Burhāniya E-Library), 7, and Sayyidī Shaykh Muḥammad ‘Uthmān, “*Min ‘Ulūmī fī al-Fiyāfi*,” (Burhāniya E-Library), 1.



Sayyidī ‘Uthmān organized collective remembrance sessions (*Ḥadra*)<sup>20</sup> and guided their disciples on the spiritual path (*tariqa*) from outward Islām to inward faith (*imān*) culminating into excellence (*ihsān*). In another common formulation, the path leads to the seeker (*murīd*) from the visible (*sharī‘ah*) to the invisible world (*ḥaqīqa*). He established clear guidelines to overcome any difficulty that the disciples may encounter along their spiritual journey. This enabled the disciples to adhere to the divine law (*Sharī‘ah*) and foster love (*‘al-ḥubb*) and obedience (*Tā‘āh*) towards their spiritual leader and fellow disciples.<sup>21</sup>

Sayyidī ‘Uthmān connected Sufism, which is the essence of the faith, with life and society. He emphasized earning a lawful livelihood and encouraged individuals to be righteous cores in building noble families and contributing to the development of their communities. His teachings gained widespread acceptance due to their ability to provide an opportunity for the “common people” to seek proximity to the divine while actively participating in society. This went beyond the boundaries set by traditional Sufi norms, breaking the concept of seclusion in the quest for proximity to Allah.<sup>22</sup> As a result, individuals were able to embrace a state of being constantly immersed in Allah as an integral part of their lives.<sup>23</sup> The impact of his teachings was particularly significant on the youth of both genders, as most followers of the path became young individuals.<sup>24</sup> Through his teachings, Sayyidī ‘Uthmān fostered a deep connection between his disciples and Allah, enabling them to lead a life immersed in the remembrance of Allah and the pursuit of spiritual excellence.

### **Sayyidī ‘Uthmān’s Authorship**

During the life of Sayyidī, the book “*Intiṣār Awliyā’ ‘al-Raḥmān ‘alā Awliyā’ ‘al-Shayṭān*” was published. Sayyidī has presented a comprehensive description in this book, highlighting the role of the noble saints in attaining proximity to the Almighty Allah. The prevalent path of spiritual closeness among the Sufis follows the footsteps of the revered Prophet Muḥammad, reaching the esteemed companions and then passing down through the four great poles (*aqṭāb*). These methods serve as a means of attaining proximity to the Divine for individuals throughout the world. While another published book by Sayyidī titled “*Kitāb Tabrī‘at al-Dhimmah fi*

---

20. Frédérique Cifuentes, G.A.W Morgan, and E.H. Morgan, “Sufi Sheikhs, Sheikhas, and Saints of the Sudan,” *African Arts*, 41 no. 2 (2008): 54–55,

doi: <https://doi.org/10.1162/afar.2008.41.2.50>

21. Sayyidī Ibrāhīm address to ‘Burhāniya disciples’ during his visit to the United Arab Emirates in 2002, (Burhāniya E-Library).

22. Lassen, “Growing up as a Sufi,” 150.

23. Sayyidī Shaykh Muḥammad ‘Uthmān, “*Tabrī‘at al-Dhimmah al-Muḥaqqiqah*,” (Burhāniya E-Library), 12.

24. Lassen, “Growing up as a Sufi,” 157.

*Nash' al-Ummah*". This is an extremely well-mannered and comprehensive compilation of the noble biography of the Prophet Muḥammad. In it, Sayyidī not only sheds light on the external aspects but also enlightens the Ummat on various esoteric aspects of the life of Prophet Muḥammad.

Moreover, the majority of the writings attributed to Sayyidī have primarily been compiled and preserved by his descendants, without undergoing formal documentation or publication. These works are based on the teachings he spiritually received from Sayyidī Ibrāhīm al-Dasūqī<sup>25</sup> and the ancient manuscripts inherited from his grandparents. Sayyidī embarks on a spiritual journey (*Siyar il-Allāh*) and emphasizes the elevation of the soul to attain divine proximity and knowledge.<sup>26</sup> However, it is important to highlight that his spiritual doctrines remain firmly rooted in the principles of the divine legislation (*Sharī'ah*) and it is aligned with other manuscripts of the Qur'anic interpretations. For instance,

Sayyidī endeavours to interpret the pericope which refers to Allah as "*The Merciful, Who taught the Qur'an*"<sup>27</sup> According to Sufism, the act of teaching the Qur'an is attributed to Allah, and it is believed that humans themselves cannot fully comprehend the essence and beneficial knowledge of the Qur'an bestowed by the Merciful unless they embark on a profound spiritual journey. The question then arises why humanity should undertake a spiritual journey to approach 'al-Raḥmān (the Most Merciful) and gain knowledge when Allah is omnipresent. Sayyidī retorted and explained the term "*Muqām*" of 'al-Raḥmān (divine stations/progressions) is mentioned in Qur'an, which describes Allah as "*The Merciful, established on the Throne*"<sup>28</sup> In this context, he further explains:

والرحمن هنا مش ذات البارى تبارك وتعالى، معناه الاسم (الله) الاسم (الرحمن)<sup>29</sup>

*"Here, when we refer to "'al-Raḥmān" (The Merciful), it is not referring to the divine essence but rather as the name ('al-Raḥmān) mentioned in verses similarly as the name "Allah" is"*

This is the magnificent tradition of the Almighty Allah to bestow knowledge in diverse ways and forms. Our revered ancestor, Sayyidnā Ādam, was granted the knowledge of 'al-Asmā' (the Names) by the Almighty Allah at the time of his creation, and Allah separates Sayyidnā Mūsā from the people

25. Lassen, "Growing up as a Sufi," 150

26. Paola Abenante, "Inner and Outer Ways: Sufism and Subjectivity in Egypt and Beyond," *Ethnos: Journal of Anthropology*, 78:4, (2013): 493.  
doi: 10.1080/00141844.2012.688758

27. Al-Quran, 'al-Raḥmān 55:1-2

28. Al-Quran, Ṭāhā 20:5.

29. "Say, 'whether you call on Allah or on the 'al-Raḥmān: His are the finest names.'" Al-Quran, Al-Isrā' 17:110; and Sayyidī Shaykh Muhammad 'Uthmān, "*Allimū 'Annī*," Vol-1, (Burhāniya E-Library), 10.

and summons him to Mount Tūr, where He reveals knowledge of the Book in His proximity. Among these, none can be comparable to Prophet Muḥammad, the esteemed Messenger. It is to him that Allah Almighty granted him the knowledge of the sacred Book during his earthly existence. Nevertheless, to bestow even greater distinction upon His beloved, He organized a momentous journey known as Mi'rāj, wherein the Prophet Muḥammad ascended to the heavens and attained proximity to the Divine Presence. Alongside this extraordinary experience, Allah bestowed upon him additional knowledge within the Book.

The translation of Maḥmūd 'al-Hassan sheds light on this divine transmission through the verse "*Allah, exalted and throned on high, reveals the secrets upon His chosen servants to warn them of the Day of Meeting*".<sup>30</sup> In the Qur'anic commentary, 'al-Ṭabarī has associated the meanings of "secret" with "Qur'an and the Book".<sup>31</sup> The transmission of knowledge before the time of the Holy Prophet can be understood through specific instances mentioned in the Qur'an. For example, the words of admonition from Sayyidnā Hūd,<sup>32</sup> and Sayyidnā Sāleḥ<sup>33</sup> to their people, urging them to seek forgiveness from Allah, are mentioned in the Quran. The repentance of Sayyidnā Ādam is another significant event, during which he received divine words from Allah Almighty, which are now part of the available Qur'an.<sup>34</sup> Similarly, Sayyidnā Yūnus was granted a specific passage, a portion of the Qur'an, to bring pleasure to Allah.<sup>35</sup> In all these scenarios, Allah has granted His Messengers knowledge of the book that they were tasked to deliver.

Similarly to the messengers, there were specific moments when the people heard the *Kalām* (speech) through the theophany of God, such as the seventy people of *Bani Isrā'īl*. When Sayyidnā Mūsa invited them to Mount Tūr, while He the Magnificent was communicating to Sayyidnā Mūsa, commanding and prohibiting, "Do this and do not do that." Even if the people had heard a single word through their Messenger, it would have been from the knowledge of Allah that He intended to be heard from them.

This understanding can be accepted by Muslim people that messengers were been granted a special revelation for a special task which is currently the part of Qur'an. However, it can also be presented to those who hold previous divine religions and believe that the Qur'an bears a resemblance to the books Allah granted them. For this reason, they are deceived in

---

30. Al-Quran, 'al-Muminūn 40:15.

31. Muḥammad Ibn Jarīr 'al-Ṭabarī, *Jāmi' al-Bayān 'an ta'wīl āy al-Qur'ān* (Dār 'al-Hijr, Cairo, vol-20, 2001), 295.

32. Al-Quran, Hūd 11:52

33. Al-Quran, Hūd 11:61

34. Al-Quran, 'al-A'raf 7:23.

35. Al-Quran, 'al-Anbyā 21:87

claiming that the Qur'an is a modified version of the books in their possession. In reality, the Qur'an is a complete book that was specifically revealed to the Prophet Muḥammad, and while it contains similarities to previous scriptures, it is distinct and encompasses the final and comprehensive guidance from Allah.

This suggests that after the Prophet Muḥammad, the Qur'an is not to be sent directly to humanity. Instead, the divine secrets and teachings within the Qur'an are transmitted to individuals through the lens of this sacred scripture, as the Merciful has attributed Himself with its teachings. The comprehension of the deep esoteric meaning of the Qur'an, along with the bestowed knowledge and attributes befitting those who deserve to delve into this sacred knowledge, is explained by Sayyidī Fakhruddīn:

*"Yes, it's not common for people to become leaders and learn the Qur'an from 'al-Raḥmān after their souls reach the throne. The meaning of "'al-Raḥmān taught the Qur'an," When the disciple elevates, their souls reach the throne, then they receive the Qur'an from 'al-Raḥmān. How do they receive it? They receive the Qur'an in the place where it was revealed, its acts of worship, its special qualities, its celestial spheres, its connections, and its purposes. What is the purpose of all of this? And so on. They take it all from our Lord, then those who receive the Qur'an from Him are the ones who perform these deeds." 36*

Within this framework, these spiritual leaders learn the Qur'an from 'al-Raḥmān by a deep understanding of its meanings, revelations, legislations, special qualities, secrets, numerical aspects, and various states. The writers of Tafsīr 'al-Nisābūrī and Tafsīr 'al-Rāzī have explained under the pericope *"Say, 'Sufficient is God as my witness between me and you, and those who have knowledge of the Book'".*<sup>37</sup> According to both, the book of knowledge mentioned in this verse refers to the (*'al-Lawḥ 'al-Maḥfūz*) the Preserved Tablet, which has been granted to specific individuals.<sup>38</sup> This knowledge sharing Journey is perfectly described in the commentary of 'al-Nisābūrī, under the Qur'anic verse *"When the Qur'an is read, listen to it with attention, and hold your peace, so that you may receive mercy"*<sup>39</sup>. He illustrated this in his esoteric exegetical language:

*[So listen attentively] with your outward ears, [and be silent]*

36. Sayyidī 'Uthmān, *"Allimū 'annī,"* vol-1, 148.

37. Al-Quran, 'al-Ra'd 13:43.

38. Nizām al-Dīn 'al-Nisābūrī, *Gharā'ib 'al-Qur'an wa Raghā'ib al-Furqān* (Dār al-Kutub 'al-'Ilmiyyah, Bayrūt, vol-IV, 1996), 167, and Imām Fakhr al-Dīn 'al-Rāzī, *Mafātiḥ 'al-Ghayb* (Dar ul Fikr, Bayrūt, vol-19, 1981), 72.

39. Al-Quran, 'al-A'raf 7:204.

*with your inward tongues, [perhaps you may receive mercy].  
'I was his hearing and his sight; by Me, he hears and sees.'<sup>40</sup> So,  
whoever hears the Qur'an from its Creator, has indeed heard  
it from its reciter.*

*This is the secret of the 'al-Rahmān's knowledge of the Qur'an,  
[And mention your Lord within yourself]<sup>41</sup> by transforming  
your manners for Allah, [with humility and in awe] At the  
beginning, which is a matter of compliance, [and without  
raising your voice].*

*[The day when the two forces met]<sup>42</sup> gathering of human  
qualities and gathering of Divine Morals.<sup>43</sup>*

*Which is the station of annihilation (Fanā), for indeed,  
revealing the secret of Lordship is disbelief in the eternity of  
the past and the perpetuity of the future, Verily, the one who  
remembers, the one remembered, and the remembrance itself  
is Allah. That is why He said from eternity [So remember Me,  
and I will remember you]<sup>44</sup>*

Sayyidī exemplified this by the act of Ṣaḥāba in the same discussion that the first person to establish this process was our beloved Salmān 'al-Fārsī, whom the Prophet's companions approached with concerns about his mixing of different aspects of the Qur'an. The Prophet instructed them to bring Salmān to him. After reading specific verses that were relevant to Salmān's needs, the Prophet acknowledged and blessed him by saying, "You are the purifier and fragrance-spreader".<sup>45</sup>

The compilation of his durūs was undertaken by the decedents of Sayyidī 'Uthmān and organized under appropriate titles:

- a. Sharāb 'al-Waṣl
- b. 'Allimū 'annī, Vol-1 to Vol-V
- c. Qabas min 'al-Nūr al-Mubīn
- d. Qaṣaṣ 'al-Anbiyā' li-Sayyidī Fakhr al-Dīn
- e. Min Khawāṭir 'al-Imām Fakhr 'al-Dīn
- f. Min Jawāhir 'al-Imām Fakhr 'al-Dīn
- g. Min 'Ulūmī fī 'al-Fiyāfī
- h. 'al-Ta'rif 'al-Muḥkamāt

---

40. Muḥammad Ismā'īl 'al-Bukhārī, *Al-Jāmi' al-Ṣaḥīḥ*, Kitāb al-Riqāq, *Hadith No. 6502*, (Dār al-Ḥadāra Lil-Nashr wa al-Tawzī', Riyāḍ, 2015), 1038.

41. Al-Quran, 'al-A'raf 7:205.

42. Al-Quran, 'al-Anfāl 8:41.

43. 'al-Nisābūrī, *Gharā'ib 'al-Qur'an*, vol-III, 407.

44. Ibid, 370, and Al-Quran, 'al-Baqrah 2:152.

45. Sayyidī 'Uthmān, "*Allimū 'Annī*," vol-1, 10.

- i. 'Aḥsan 'al-Qaṣaṣ
- j. Musāmirāt 'al-Abrrār

These teachings have been consistently shared within the realm of the Burhāniya Sufi order, reaching the Arab and beyond. It involves a comprehensive interpretation of Qur'anic verses, particularly emphasizing their mystical dimensions.

### **Sayyidī 'Uthmān's Approach to Religious Dissemination**

Preaching is always been considered a vital aspect, and various groups with religious affiliations contribute to spreading the knowledge of Islam throughout the world. Among these groups, mysticism plays an important role in preaching in an outer (*zāhir*) and inner (*bāṭin*) way, as they firstly focus on personal transformation to develop a deep connection with the divine, and subsequently, they guide others in their journey towards divine proximity, assuming the role of a spiritual guide to help people reach Allah's closeness. The approach of Sufism to Islamic preaching can be perceived in two different dimensions. One of these involves extending the invitation of divine proximity to individuals who are already familiar with and have accepted Islam but are deprived of divine proximity, while there is also an evident example by the influence of these teachings many people abandon their ancestor's beliefs and embraced Islam.

Sayyidī 'Uthmān was a traditional Sudanic Saint and never had visited Europe. He is believed to have gained profound insights and spiritual knowledge without formal academic education. Consequently, he is regarded as an untainted source of wisdom and authenticity that continues to inspire and guide the Burhāniya members in their daily lives.<sup>46</sup> The teachings of Sayyidī 'Uthmān hold great significance in comprehending and assessing this approach, as his teachings disseminated swiftly in Sudan and Egypt and later it facilitated the conversion of numerous individuals in densely populated regions to Islam in a short time. Remarkably Germany, when a small number of young Germans came into contact with Sayyidī 'Uthmān in the late 1970s. These people formed an original core group, and many of the initial followers are still active in the movement, today there are several Zāwiyāhs (spiritual centers) in German cities, the biggest being located in Hamburg, Berlin, and Munich, which exemplify the rapid expansion of the movement within the country.<sup>47</sup> Similarly, other European nations such as Denmark, England, France, Netherlands, Luxembourg, Russia, Sweden, Switzerland, and Italy have also witnessed

---

46. Lassen, "Growing up as a Sufi," 151.

47. Lassen, "Growing up as a Sufi," 151.

the spread of veneration for the 'Burhāniya' Sufi order.<sup>48</sup> In Italy,<sup>49</sup> in particular, the movement has garnered a significant following among converts to Islam, surpassing the number of individuals born into Muslim families.<sup>50</sup> Furthermore, the reach of 'Burhāniya' veneration extends beyond Europe, with its presence being felt in regions as distant as America,<sup>51</sup> and Australia,<sup>52</sup> and populated Muslim countries of the world. This global expansion of the message from Sayyidī signifies the ability to transcend cultural and geographic boundaries, attracting followers from diverse backgrounds. It is therefore important to explore "What approach did Sayyidī 'Uthmān employ in his teachings that led to a significant number of Muslims attaining divine proximity and non-Muslim individuals benefiting from his teachings, all within a short time?"

### Understanding the Merits of Religious Dissemination:

There are numerous verses in the Qur'an ordering Muslim nations to expand the message of the divine to the unfamiliar so that they can be regarded as successful in the hereafter. However, the pericope which particularly presented to get motivation in this sacred job is from chapter 'ale 'Imrān:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَكَلِمَاتُ اللَّهِ وَأَمْرٌ  
أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ

*"You are the best nation ever brought forth to men, bidding to honour, and forbidding dishonour, and believing in God. Had the People of the Book believed, it were better for them; some of them are believers, but the most of them are ungodly."<sup>53</sup>*

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

*Let there be one nation of you, calling to good, and bidding to*

48. Frishkopf, "Changing Modalities," 42.

49. Alessandra Marchi, "Il suismo in Italia: molteplici «vie» per vivere l'Islam," *Religioni e Società Rivista di Scienze Sociali Della Religion*, Fabrizio Serra editore, Pisa · Roma, (2009): 55.

50. Paola Abenante, "Essentializing Difference: Text, Knowledge, and Ritual Performance in a Sufi Brotherhood in Italy," *Performing Religion: Actors, contexts, and texts Case studies on Islam*, Ed. by Ines Weinrich, (Orient-Institut Beirut, 2016), 222.

51. Miller Rasul, "The Black American Sufi: A History," Sapelo Square, (March, 2020), [The Black American Sufi: A History – Sapelo Square | Sapelo Square](#), accessed June 6, 2023.

52. Abu Bakr Sirajuddin Cook, "Sufism in Australia: A Brief History," Sacred Footsteps, [Sufism in Australia: A Brief History - Sacred Footsteps](#) date of access – accessed June 6, 2023.

53. Al-Quran, 'ale 'Imrān 03:110.

*honour, and forbidding dishonour; those are the prosperers.*<sup>54</sup>

It is a genre that includes two types, encouraging people to perform what is required by religious obligations and recommended acts, and discouraging people from doing what is banned by religious prohibitions and disliked actions. Undoubtedly, both types are accompanied by thorough explanations. The apparent address (*Kuntum*) “you” is directed towards the Prophet Muḥammad’s companions, peace be upon him, but it has a broader application to the entire Muslim nation, as the verses (*Qiṣāṣ*) “legal retribution is ordained upon you”<sup>55</sup> and “legal retribution is prescribed for you”<sup>56</sup> provide a comparable example.

The verse can be used to demonstrate to the Muslim nation that if they want to uphold the truth, they must first be considered among superiors (*Khair*). The teaching of good and the prohibition of evil is to be offered to both categories of individuals, those who have already embraced Islam and those who, in the final section of the pericope, still adhere to their prior religion. However, it needs to be explained which part of the Ummat will have to serve for this sacred work, if both the Ummat and the book holder need Qur’an preachings.

The answer to the question can be retorted inside the verses. Since, if the (*Khayr*) “good” from Ummat is to be associated only with the preacher of enjoining permitted and forbidding evil, then the person from the People of the Book (Jews and Christians) was not supposed to be included in the category of (*Khayr*) by simply having faith (*Imān*), without engaging in the preaching of permitted and forbidding evil themselves. However, if the condition for (*Khayr*) from Ummat is defined as having faith (*Imān*), and as mentioned in the second verse, whereas the command to invite towards “*Yad’ūn ila ’al-Khayr*” is independently working before preaching good and evil, then it allows for a broader interpretation. This means that any individual who reaches the level of faith will attain “*Khayr*” and the preaching will be considered effective for a preacher and to whom the preachings are proceeded at the same time.

As for faith in Allah (*Imān*), which is to be submitted to Ummat and by the book holders, as they are required to believe in everything, whether it pertains to the Messenger of Allah, the Book, resurrection, accountability, rewards, punishments, and other matters. The component of belief belongs to the substance of the heart, as stated in the narration of Ibn-e-Mājā, “*Faith (Imān) is the knowing from the heart.*”<sup>57</sup> Furthermore, in the Hadith of Holy

---

54. Al-Quran, ’ale ’Imrān 03:104.

55. Al-Quran, ’al-Baqrah 02:178.

56. Al-Quran, ’al-Baqrah 02:183.

57. Muḥammad Ibn ’Yazīd Ibn Mājā, *Sunan Ibn Mājā, ’al-Muqadamah, Hadith No. 65*, (Dār al-Ḥadāra Lil-Nashr wa al-Tawzī’, Riyāḍ, 2015), 17.



Prophet “*Islam is outward, while faith resides in the heart, then he pointed three times to his chest and said, “Piety is here, Piety is here.”*”<sup>58</sup>

The statement of belief in Allah specifically when describing the nation is because it incorporates belief in Prophethood and everything else that has been mentioned, suggesting that it would not be a real belief without such beliefs. This situation in Qur’an is described as “*The Bedouins say, ‘we embraced faith (Imān) ‘Say: ‘you do not believe; rather say, ‘We accepted Islam’ for belief has not yet entered in your hearts’.*”<sup>59</sup> Prophet Muḥammad also made this distinction between the people for the group of whom he did not give during the distribution, one of his companions asked the Prophet “*O Messenger of Allah, you gave to so and so, but you withheld from so and so, and he is a believer.” He (peace be upon him) said, “Do not say ‘believer’, but say ‘Muslim’.*”<sup>60</sup> Belief in Allah is a matter of the heart; rather, to embrace Islam, an individual must first ensure that his inner self is aligned with his beliefs. This is the merit of the preacher which can be observed through Qur’anic verses and Hadith and on this approach the preaching of enjoying good and forbidding evil would be fulfilled.

### **Sayyidī ‘Uthmān’s Methodology of Preaching:**

In the Meccan Qur’an, when there was neither a Prayer, nor Fasting, Pilgrimage, or Zakāt, they were completely unfamiliar with the oneness, as the Meccan have never been warned before, or more accurately to say that their ancestors have not been warned before.<sup>61</sup> The Qur’an indicates the purpose as “*so that you may warn a people whose forefathers were not warned, and so are heedless*” describing the introduction of people to the Prophet Muḥammad, for whom he has been sent to guide towards Allah.

Sayyidī ‘Uthmān’s methodology, to make proximity between the servant and God is rooted entirely within the framework of the Meccan Qur’an. He guides his followers and the one who still holds beliefs of ignorance of the Meccan as is, following his unique methodology. Sayyidī, firstly makes a necessary measurement to develop a relationship between the creature and the creator. It is because religion is the name of the relation between humans and God through Prophet Muḥammad and for this, the individual needs a strong intention (*Irāda*: root word of *murīd* ‘Intended of Allah’) towards God. The description of this relationship can be abstracted through the Hadith where the Angel Gabriel expounded the

---

58. Imām Aḥmed bin Ḥanbal, *Musnad, Ḥadith No. 12381* (Al-Risāla, Beirut, vol-19, 1997), 374.

59. Al-Quran, ‘al-Ḥujurāt 49:14.

60. Aḥmed Bin Shu‘aib ‘al-Nisai, *Sunnan Nisai, Kitāb ‘al-Imān ‘wal-Shara‘i, Ḥadith No. 4993* (Dār al-Ḥadāra Lil-Nashr wa al-Tawzī‘, Riyād, 2015), 672.

61. Walid A. Saleh, “The Preacher of the Meccan Qur’an: Deuteronomistic History and Confessionalism in Muḥammad’s Early Preaching,” *Journal of Qur’anic Studies* 20.2 (2018): 93.

level of relation through questioning formulation to Prophet Muḥammad.<sup>62</sup> In this context the outward (*Zāhir*) of the human is belongings to the matters of (*Sharīʿah*), the certainty with knowledge (*Ilm ʿal-Yaqīn*). In this particular relation, the creature only heard about his God through his ancestors, books, or the locality whereas he applies the worship on his physical body by offering five basic articles of Islam. The second and third phases of the relationship between God and Human is to be known as inward faith (*Imān*) “the certainty with an eye” (*ʿAin ʿal-Yaqīn*), and excellence (*Iḥsān*) “the certainty with the truth” (*Ḥaq ʿal-Yaqīn*), in these both, the heart of the human and his spirit built a relation through strong divine love culminating faith (*Imān*) into excellence (*Iḥsān*), the same scenario is conceptualized in Qurʾan as *ثُمَّ اتَّقُوا وَاٰمَنُوْا ثُمَّ اتَّقُوا وَاَحْسَنُوْا* “then fear and believe, then fear and do excellence”.<sup>63</sup> The work in it is heartfelt, the remembrance is heartfelt, and piety in it is to magnify the rituals of Allah.

The preaching of the Meccan Qurʾan was bestowed with only the first article of the testimony of oneness, “There is no deity but Allah, and Muḥammad is His Prophet” (*lā ilāha illa Allah, Muḥammad Rasūl Allah*). All the essential aspects of Islam were revealed to humanity during the later period in Mecca and were further transmitted during the period in Medina. However, before that, in Mecca, the Prophet Muḥammad was primarily focused on teaching monotheism (*Tawḥīd*) and the importance of moral conduct. The companions of the Prophet Muḥammad faced numerous trials and difficulties at the hands of the pagans of Mecca, leading some of them to leave their homes and seek refuge in other lands. During the Battle of Badr, when the companions were facing overwhelming odds, the Ṣaḥāba expressed their unwavering love to Holy Prophet, “Even if you ask us to cross the ocean on horseback, we will do so without hesitation”.<sup>64</sup>

The mysticism is love (*ʿal-ḥubb*),” or “it is the essence of religion Islam.”<sup>65</sup> The socio-spiritual networks between Shaykh and disciples (*Murīdīn*) with an oath (*ʿahd*) of allegiance are tightly woven, and infused with affection. The Shaykh asks the disciple first to repent from their previous deeds so may Allah forgive them. In this context, repentance entails returning to remembrance (of God). Allah, the Highest, has said, “Call upon your Lord humbly and secretly. Surely He does not like the offenders.”<sup>66</sup> This means that He loves those who remember Him and

62. ʿal-Bukhārī, *Al Jāmiʿal-Ṣaḥīḥ. Kitāb al-Imān, Hadith No. 50, 19-20.*

63. Al-Quran, ʿal-Maʿida, 05:93.

64. Muslim Bin Hajjāj ʿal-Nīsābūrī, *Al Jāmiʿal-Ṣaḥīḥ, Kitāb ʿal-Jihād, Hadith No. 1779, (Dār al-Ḥadāra Lil-Nashr wa al-Tawzīʿ, Riyāḍ, 2015), 587.*

65. Michael Frishkopf, “Textual Dimensions of the Public Ḥaḍra in Egyptian Sufism,” *Musicological Annual* 58 no. 1 (2022): 62, <https://doi.org/10.4312/mz.58.1.61-99>

66. Al-Quran, ʿal-Aʿraf 7:55.

repent, as He has also said, *“Indeed, Allah loves those who repent and loves those who purify themselves.”*<sup>67</sup> Sayyidī knows that mere words and outward actions, devoid of sincerity in the heart, are akin to a mirage. Therefore, the righteous and ascetics focused on purifying the hearts of their followers, recognizing that inner purification and cleansing are fundamental in religion, alongside the emphasis on physical worship. The first rite that the disciple of ‘Burhāniya’ is required to perform, once admitted to the *ṭarīqa*, consists in repeating the formula seventy thousand times of (*istiġfār*—*“astaġfiru Allāha ‘l-‘Aẓīm Huwa al-Tawwābu al-Raḥīm”*) “I ask forgiveness to the Most High, He is the Forgiving, the Merciful”. This ritual is intended to purify the heart of the disciple by preparing him for the proximity of Allah Almighty.<sup>68</sup>

In truth, Allah, exalted and glorified be He, has linked salvation to the purity of the heart. He states, *“The Day when there will not benefit [anyone] wealth or children, but only one who comes to Allah with a sound heart.”*<sup>69</sup> The Prophet Muḥammad also emphasized its significance, saying, *“Indeed, in the body there is a piece of flesh, if it is sound, the whole body is sound, and if it is corrupted, the whole body is corrupted. Indeed, it is the heart.”*<sup>70</sup> Thus, it is the focal point of Allah’s observation, and then if the heart is attached to worldly desires and the love of others, it leads to servitude to entities other than Allah. Therefore, it is imperative for individuals to free themselves from servitude to worldly possessions. It is understood that Sayyidī possesses a deeper understanding, recognizing that the darkness within one’s heart, resulting from continuous sins, can only be eradicated through continuous repentance to Allah. This is the initial stage for disciples taking an oath (*‘ahd*) with Sayyidī, aiming to attain proximity to the Creator.

As for those who adhere to the religions of their ancestors, they are granted companionship to foster a love for those whom Allah loves. Sayyidī discusses this particular scenario, acknowledging that it may appear peculiar to the unfamiliar that the love of Allah Almighty is obligatory, along with the love of Prophet Muḥammad, the Prophets, his companions, saints, the family of the Prophet (*ahl ‘al-Bayt*), and the scholars. Through this collective love, one attains the love of Allah, as exemplified by the pericope, *“He loves them and they love Him.”*<sup>71</sup> The companionship of the People of Allah (*‘ahl Allah*) nurtures a love within their hearts, leading to a hopeful connection with Allah Almighty and further cultivating their relationship with Him. The methodology of religious dissemination

---

67. Al-Quran, ‘al-Baqrah 02:222.

68. Leccese, “Il ḍikr nella,” 186.

69. Al-Quran, ‘ash-Shu‘ara 26:88-89.

70. ‘al-Bukhārī, *Al Jāmi‘al-Ṣaḥīḥ. Kitāb al-Imān, Hadith No. 52, 20.*

71. Al-Quran, ‘al-Ma‘ida 05:54.

through companionship has also been approved in Islamic philosophy. Throughout Islamic history, war prisoners were granted the special status and lived under the supervision of Muslims. These practicing Muslims were responsible for their well-being and basic needs, while the prisoners were required to follow their instructions. Through this companionship strategy, many prisoners were inspired by the moral living of Muslims and embraced Islam. Similarly, the Sufi community has employed the same approach, welcoming disbelievers to their gatherings, allowing them to listen to sermons, and learn about the positive and universal aspects of Islam.

The relationship between God and His creation, as understood through the teachings of the Prophet Muḥammad, is rooted in love and devotion to Allah. In the second revelation Allah instructs in Surah Muzammil, “Remember the Name of your Lord, and to devote himself passionately to Him”.<sup>72</sup> Allah, the Almighty, cherishes the bond between Himself and His creation. He does not pray as humans do for him, nor does He pay zakāt as humans do, and He does not perform the Hajj pilgrimage for his Humans. However, Allah does engage in remembrance (*dikr*) of those who remember Him in their hearts, recognizing His superiority. This relationship not only strengthens the divine connection between individuals and Allah, but it also prepares them to follow any command revealed in the Holy Qur’an or conveyed through the Holy Sunnah. With a clear vision and an understanding of the reality of the inner soul, they are ready to embrace and fulfill the teachings of Islam. It is because correcting one’s prayers in their complete and perfect form, understanding the true and accurate meaning of a verse from the Qur’an, and comprehending the sayings of the Prophet Muḥammad can only be achieved after purifying the inside. All of this can only be attained through repentance and abundant remembrance of God and abundant prayers upon the Prophet Muḥammad shielding themselves from all evils, then, there comes a time when Allah starts loving that person and manifests Himself in the heart of the believing servant. It is narrated in Hadith Qudsi: “Neither My heaven nor My earth could contain Me, but the heart of My believing servant can encompass Me.”<sup>73</sup> Therefore, after the recitation of the istiḡfār formula, the disciple passes to that of *tahlīl*—*lā ilāha illā Allāh* (“there is no deity but God”) also repeated seventy thousand times. Only after completing these initial rites in full, can the disciples move on to mention the name *Allāh*, which must be repeated six thousand six hundred and sixty-six times each day.<sup>74</sup> It is through this that the heart is illuminated by the light of the divine name

72. Al-Quran, ‘al-Muzammil 73:8.

73. Muḥammad bin Muḥammad ‘al-Ghazālī, *Ihyā’ Ulūm ‘al-Dīn, Kitāb Sharah ‘Aja’ib ‘al-Qalb* (Dār Ibne Ḥazm, Beirut, 2005), 890.

74. Leccese, “Il ḍikr nella,” 186.

(Allah), and it becomes enlightened, as Allah, the Most High, has said, “*Allah is the Light of the heavens and the earth.*”<sup>75</sup> At that moment, the heart sees with the light of Allah, and whoever sees with the light of Allah, nothing remains hidden from them.<sup>76</sup>

When the seed of love (*‘al-ḥubb*) settled in the heart through continuous remembrance of the name of Allah, the earth became a stable ground for him to cultivate the growth of inner love which emphasized his outer to be obedient following divine legislation (*Sharī‘ah*). Thereafter the love of the disciples towards their Lord is manifested in their obedience to Him, seeking His pleasure, and refraining from actions that would incur His displeasure and punishment. On the other hand, the love of Allah towards His servants is demonstrated by rewarding them with the best for their obedience, exalting them, praising them, and being pleased with them. Whoever nurtures the seed of love with the water of obedience and adherence, there is no fear for them in the future, nor shall he grieve for what has passed from the descent to the earth. It is because they return with the attracting forces of care and guidance to the realms of divine protection, and success comes from Allah alone. This is the merit of conveyance (*Tabligh*) that is chosen by Sayyidī Fakhrudīn for his disciples, and compared to his strategy of religious dissemination through divine proximity, the Qur’an also emphasizes calling people towards goodness (*Khayr*), so that they may embrace the love of their Lord to such an extent that they are never separated from obeying Him.

## Conclusion

The authorship of Sayyidī ‘Uthmān primarily consists of *durūs* that he delivers to his disciples and other attendees in gatherings. During these knowledge-sharing sermons, Sayyidī talks about various subjects, drawing from ancient books within his possession, his spiritual connection with Sayyidī Ibrāhīm al-Dasūqī, and the knowledge bestowed upon him through divine proximity. The topics covered in his teachings encompass divine sciences, social sciences, and aspects of ancient history. These teachings further delve into presenting esoteric concepts of Qur’anic interpretation and legitimization that surpass the realm of conventional preaching in Islam.

This holistic approach has had a significant impact on cross-border communities, providing validation to divine legislation (*sharī‘ah*). As the author, Sayyidī places significant emphasis on his personal connection with the divine and subsequently adopts an approach of religious dissemination through divine proximity. As a result, he has attracted a substantial

---

75. Al-Quran, ‘An-Nūr 24:35.

76. Muḥammad Bin ‘Isā ‘al-Tirmizi, *Sunnan ‘al-Tirmizi, Kitāb Tafsīr ‘al-Qur’an, Ḥadith No. 3127* (Dār al-Ḥadāra Lil-Nashr wa al-Tawzī‘, Riyāḍ, 2015), 604.

following, not only within his immediate circle but also among individuals from diverse backgrounds. He presents a universal concept of religious adherence, capturing the attention of religious scholars and university professors, particularly those associated with institutions like 'al-'Azhar and universities outside the state. Furthermore, he has provided an opportunity for "common people" to follow him for divine proximity, transcending the conventional boundaries of Sufism. Unlike other Sufi practices that encourage seclusion and extensive travel, he does not impose such restrictions on his disciples. Instead, he emphasizes the importance of actively contributing to society.

In conclusion, Sayyidī's authorship has had a profound impact on both religious scholars and the general public, offering a path of proximity to Allah while remaining actively engaged in societal matters.

### **BIBLIOGRAPHY**

Al-Qur'an

Abenante, Paola. "Inner and Outer Ways: Sufism and Subjectivity in Egypt and Beyond," *Ethnos: Journal of Anthropology*, 78:4, (2013): 490-514 doi: 10.1080/00141844.2012.688758

el Aswad, el-Sayed. "Spiritual Genealogy: Sufism and Saintly Places in the Nile Delta," *International Journal of Middle East Studies*, 38 (2006): 501-518. <https://doi.org/10.1017.S0020743806384012>

'al-Bukhārī, Muḥammad Ismā'īl. *Al Jāmi' al-Ṣaḥīḥ*. Dār al-Ḥadāra Lil-Nashr wa al-Tawzī', Riyāḍ, 2015.

Cifuentes, Frédérique., G.A.W Morgan, and E.H. Morgan, "Sufi Sheikhs, Sheikhas, and Saints of the Sudan," *African Arts*, 41 no. 2 (2008): 50-59, doi: <https://doi.org/10.1162/afar.2008.41.2.50>

Cook, Abu Bakr Sirajuddin. "Sufism in Australia: A Brief History," *Scared Footsteps*, [Sufism in Australia: A Brief History - Sacred Footsteps](#) date of access – accessed June 6, 2023.

Frishkopf, Michael. "Changing Modalities in the Globalization of Islamic Saint Veneration and Mysticism: Sidī Ibrāhīm al-Dasūqī, Shaykh Muḥammad 'Uthmān al-Burhani and their Sufi Orders," *Religious Studies and Theology*, Vol. 20 no. 1 (2001): 01-67.

Frishkopf, Michael. "Textual Dimensions of the Public Ḥadra in Egyptian Sufism," *Musicological Annual* 58 no. 1 (2022): 61-99, <https://doi.org/10.4312/mz.58.1.61-99>

Geaves, Ron., Markus Dressler, and Gritt Klinkhammer, ed. *Sufis in Western Society Global Networking and Locality*. Taylor & Francis, New York, 2009.

'al-Ghazālī, Muḥammad bin Muḥammad. *Ihyā' Ulūm 'al-Dīn*. Dār Ibne Ḥazm, Beirut, 2005.

Ḥanbal, Imām Aḥmed bin. *Musnad*. Al-Risāla, Beirut, 1997.

Helena Hallenberg, *Ibrahim al-Dasuqi (1255-1296): a Saint Invented*. Helsinki:

- Finnish Academy of Science and Letters, 2005.
- Ibrāhīm, Sayyidī, “*Hawliya in Khartoum 2000*,” Burhāniya E-Library.
- Leccese, Francesco Alfonso. “Il ḍikr nella ṭarīqa Burhāniyya secondo l’insegnamento di Muḥammad ‘Uṭmān ‘Abduhu al-Burhānī,” *Annali, Sezione orientale*, 79 (2019): 180-204. doi:10.1163/24685631-12340076
- Ibn Mājā, Muḥammad Ibn ‘Yazīd. *Sunan Ibn Mājā*. Dār al-Ḥadāra Lil-Nashr wa al-Tawzī‘, Riyāḍ, 2015.
- Marchi, Alessandra. “Il suismo in Italia: molteplici «vie» per vivere l’Islam,” *Religioni e Società Rivista di Scienze Sociali Della Religion*, Fabrizio Serra editore, Pisa · Roma, (2009): 53-59
- ‘al-Nīsābūrī, Muslim Bin Hajjāj, *Al Jāmi‘al-Ṣaḥīḥ*. (Dār al-Ḥadāra Lil-Nashr wa al-Tawzī‘, Riyāḍ, 2015).
- ‘al-Nīsābūrī, Nizām al-Dīn. *Gharā’ib ‘al-Qur’an wa Raghā’ib al-Furqān*. Dār al-Kutub al-‘Ilmiyyah, Bayrūt, 1996.
- ‘al-Nisai, Aḥmed Bin Shu‘aib. *Sunan Nisai*, Dār al-Ḥadāra Lil-Nashr wa al-Tawzī‘, Riyāḍ, 2015.
- ‘al-Rāzī, Imām Fakhr al-Dīn. *Mafātiḥ al-Ghayb*. Dar ul Fikr, Bayrūt, 1981.
- Rasul, Miller. “The Black American Sufi: A History,” Sapelo Square, (March, 2020), [The Black American Sufi: A History – Sapelo Square | Sapelo Square](#), accessed June 6, 2023.
- Saleh, Walid A. “The Preacher of the Meccan Qur’an: Deuteronomistic History and Confessionalism in Muḥammad’s Early Preaching,” *Journal of Qur’anic Studies* 20.2 (2018): 74-111.
- Sparkes, Jason. “Doctrines and Practices of the Burhaniya Sufi Order in the Arab World and in the West Between 1938 and 2012: A Decolonial and Transdisciplinary Analysis from an Insider Perspective,” M.A diss., University of Montreal, 2013.
- ‘al-Ṭabarī, Muḥammad Ibn Jarīr. *Jāmi‘ al-Bayān ‘an ta’wīl āy al-Qur’ān*. Dār ‘al-Hijr, Cairo, 2001.
- Trimingham, J.S. *Islam in the Sudan*. Frank Cass, 1965.
- ‘al-Tirmizi, Muḥammad Bin ‘Isā. *Sunan ‘al-Tirmizi*. Dār al-Ḥadāra Lil-Nashr wa al-Tawzī‘, Riyāḍ, 2015.
- ‘Uthmān, Sayyidī Shaykh Muḥammad, “*Min Jawāhir al-Imām Fakhr al-Dīn*” Burhāniya E-Library.
- ‘Uthmān, Sayyidī Shaykh Muḥammad. “*Sharāb ‘al-Waṣl*,” Burhāniya E-Library.
- ‘Uthmān, Sayyidī Shaykh Muḥammad, “*Min ‘Ulūmī fī al-Fiyāfi*,” Burhāniya E-Library.
- ‘Uthmān, Sayyidī Shaykh Muḥammad, “*Tabrī‘at al-Dhimmah al-Muḥaqqiqah*,” Burhāniya E-Library.
- ‘Uthmān, Sayyidī Shaykh Muḥammad, “*Allimū ‘Annī*,” Burhāniya E-Library.
- Weinrich, Ines, Ed. *Performing Religion: Actors, contexts, and texts Case studies on Islam*. Orient-Institut Beirut, 2016.







Al-Wifaq Research Journal of Islamic Studies

Volume 6, Issue 1 (January - June 2023)

eISSN: 2709-8915, pISSN: 2709-8907

Journal DOI: <https://doi.org/10.55603/alwifaq>

Issue Doi: <https://doi.org/10.55603/alwifaq.v6i1>

Home Page: <https://alwifaqjournal.com/>

Journal QR Code:



Article

Towards a Sustainable Society: Exploring the Services of Social Entrepreneurs through an Islamic Lens

Indexing

Authors

Dr. Muhammad Siddique <sup>1</sup>  
Dr. Muhammad Junaid Nadvi <sup>2</sup>  
Z. B. Junaid <sup>3</sup>



Affiliations

<sup>1</sup> Institute of Development Studies, Karachi.

<sup>2</sup> Riphah International University, Islamabad.

<sup>3</sup> International Business School, Budapest.



Published

30 June 2023

Article DOI

<https://doi.org/10.55603/alwifaq.v6i1.e3>

QR Code



Citation

Muhammad Siddique, Muhammad Junaid Nadvi, and Z. B. Junaid, "Towards a Sustainable Society: Exploring the Services of Social Entrepreneurs through an Islamic Lens," *Al-Wifaq* 6, no. 2 (June, 2023): 43-84, <https://doi.org/10.55603/alwifaq.v6i1.e3>



Copyright Information:



[Towards a Sustainable Society: Exploring the Services of Social Entrepreneurs through an Islamic Lens](https://doi.org/10.55603/alwifaq.v6i1.e3) © 2023 by Dr. Muhammad Siddique, Dr. Muhammad Junaid Nadvi, Z. B. Junaid is licensed under [CC BY 4.0](https://creativecommons.org/licenses/by/4.0/)

Publisher Information:

Department of Islamic Studies, Federal Urdu University of Arts Science & Technology, Islamabad, Pakistan.

## **Towards a Sustainable Society: Exploring the Services of Social Entrepreneurs through an Islamic Lens**

*Dr. Muhammad Siddique*

Associate Professor & Head of DBA. HANDS-Institute of Development Studies,  
Karachi.

Email: [sidq\\_1@yahoo.com](mailto:sidq_1@yahoo.com)

*Dr. Muhammad Junaid Nadvi*

Professor (Adjunct), Riphah International University, Islamabad.

Email: [mjunaidnadvi@gmail.com](mailto:mjunaidnadvi@gmail.com)

*Z. B. Junaid*

PhD scholar, International Business School, Budapest.

Email: [zbjunaid@yahoo.com](mailto:zbjunaid@yahoo.com)

### **ABSTRACT**

*Financial support is the basic need of a society to fulfil its economic requirements. But due to the limited resources, it is not possible for the governments of poor countries to perform sustainable tasks for the betterment of human society. This paper examines the significance of social entrepreneurs who establish their businesses to resolve social, cultural, or environmental issues while taking higher financial risks. This act of social entrepreneurship is the novelty of this study. Moreover, this study adds to the body of knowledge by contrasting the Islamic perspective of Social Entrepreneurship with contemporary thoughts. The science-direct and google-scholars' databases have been used for reviewing the data collection. The study may provide a benchmark to assist government policymakers. This paper is also discussing the Islamic perspective of social entrepreneurship.*

### **KEYWORDS:**

*Society, Entrepreneurs, Social, Developers, Benchmark, Islamic Perspective.*

### **Introduction**

A strategy used by people, groups, start-up businesses, or entrepreneurs to develop, finance, and implement solutions to social, cultural, or environmental challenges is known as social entrepreneurship that is adopted by various types of organizations in the world. Therefore, an entrepreneurship is a business-related term that means a self-started business when an entrepreneur takes risks and establishes a new enterprise in a particular field and is run in a particular area to facilitate people of

society<sup>1,2</sup>. Social entrepreneurs start their businesses and their focus on social issues, such as, poverty, unemployment, gender inequality, social exclusion, and environmental protection<sup>3</sup>. In the words of Bill Drayton, father of social entrepreneurship, founder, and CEO of Ashoka, 'society is at a profound turning point'<sup>4</sup>. A social entrepreneur searches for business opportunities to help society<sup>5</sup>, and tries to find out the solution to solve community-based problems<sup>6</sup>, he or she also takes risk to bring positive changes in society<sup>7</sup>, and its aims to control social as well as the environment issues.<sup>8</sup> Many micro and small enterprises work as social entrepreneurs, such as, microfinance banks serve as social entrepreneurs to fulfil the financial needs of society<sup>9</sup>, they provide banking services to jobless or low-income individuals<sup>10, 11</sup>. There are several attractive factors to motivate

- 
1. Jane Farmer and Sue Kilpatrick, "Are Rural Health Professionals Also Social Entrepreneurs?," *Social Science & Medicine* 69, no. 11 (December 1, 2009): 1651–58, <https://doi.org/10.1016/j.socscimed.2009.09.003>.
  2. Mohammad Sharifi-Tehrani, Siamak Seyfi, and Mustafeed Zaman, "At the Intersection of Tourism Social Entrepreneurship and Empathy: Development and Validation of an Empathy Scale," *Journal of Business Research* 141 (March 2022): 433–47, <https://doi.org/10.1016/j.jbusres.2021.11.041>.
  3. Gokce Meral Canoz, Sedat Ucar, and Tuba Demircioglu, "Investigate the Effect of Argumentation-Promoted Interactive Simulation Applications on Students' Argumentation Levels, Academic Achievements, and Entrepreneurship Skills in Science Classes," *Thinking Skills and Creativity* 45 (September 2022): 101106, <https://doi.org/10.1016/j.tsc.2022.101106>.
  4. Devin Thorpe, "Father Of Social Entrepreneurship Says 'Society Is At A Profound Turning Point,'" 2019, <http://bit.ly/34G2L03>.
  5. Maria-Jose Manjon, Amparo Merino, and Iain Cairns, "Business as Not Usual: A Systematic Literature Review of Social Entrepreneurship, Social Innovation, and Energy Poverty to Accelerate the Just Energy Transition," *Energy Research & Social Science* 90 (August 2022): 102624, <https://doi.org/10.1016/j.erss.2022.102624>.
  6. Paul Langley et al., "Crowdfunding Cities: Social Entrepreneurship, Speculation and Solidarity in Berlin," *Geoforum* 115 (October 2020): 11–20, <https://doi.org/10.1016/j.geoforum.2020.06.014>.
  7. Chester K.M. To et al., "Predicting Motivational Outcomes in Social Entrepreneurship: Roles of Entrepreneurial Self-Efficacy and Situational Fit," *Journal of Business Research* 121 (December 2020): 209–22, <https://doi.org/10.1016/j.jbusres.2020.08.022>.
  8. Thanh Tiep Le, "How Humane Entrepreneurship Fosters Sustainable Supply Chain Management for a Circular Economy Moving towards Sustainable Corporate Performance," *Journal of Cleaner Production* 368 (September 2022): 133178, <https://doi.org/10.1016/j.jclepro.2022.133178>.
  9. Noha Ghazy, Hebatallah Ghoneim, and Guenter Lang, "Entrepreneurship, Productivity and Digitalization: Evidence from the EU," *Technology in Society* 70 (August 2022): 102052, <https://doi.org/10.1016/j.techsoc.2022.102052>.
  10. Anna Shokhnekh et al., "Genesis of Social Entrepreneurship in the Development of the Transport Sector in the Region," *Transportation Research Procedia* 63 (2022): 956–61, <https://doi.org/10.1016/j.trpro.2022.06.094>.
  11. José Osvaldo De Sordi et al., "Dark, down, and Destructive Side of Entrepreneurship: Unveiling Negative Aspects of Unsuccessful Entrepreneurial Action," *The*

people as social entrepreneurs for society<sup>12</sup>, for examples, as social entrepreneurs, people want authority or freedom from bosses, and want to be famous in the world<sup>13,14</sup>, and by joining social entrepreneurship, people can fulfill their desires<sup>15,16</sup>. It is a fact that population and economic growth increase at the same time, and ecological and social issues will also rise simultaneously<sup>17</sup>, and to control these issues, social entrepreneurs help to increase the interest in corporate social responsibilities among people in society<sup>18,19</sup>. Social entrepreneurship also plays its role in the healthcare sector<sup>20</sup>, because social workers help humanity<sup>21,22</sup> to resolve

- 
- International Journal of Management Education* 20, no. 3 (November 2022): 100659, <https://doi.org/10.1016/j.ijme.2022.100659>.
12. Ana C.S. Mendes et al., "A BWM Approach to Determinants of Sustainable Entrepreneurship in Small and Medium-Sized Enterprises," *Journal of Cleaner Production* 371 (October 2022): 133300, <https://doi.org/10.1016/j.jclepro.2022.133300>.
  13. Vanessa Ratten, "Digital Platforms and Transformational Entrepreneurship during the COVID-19 Crisis," *International Journal of Information Management*, May 2022, 102534, <https://doi.org/10.1016/j.ijinfomgt.2022.102534>.
  14. Richard S. Aquino, "Community Change through Tourism Social Entrepreneurship," *Annals of Tourism Research* 95 (July 2022): 103442, <https://doi.org/10.1016/j.annals.2022.103442>.
  15. Aquino.
  16. María-Teresa Méndez-Picazo, Miguel-Angel Galindo-Martín, and María-Soledad Castaño-Martínez, "Effects of Sociocultural and Economic Factors on Social Entrepreneurship and Sustainable Development," *Journal of Innovation & Knowledge* 6, no. 2 (April 2021): 69–77, <https://doi.org/10.1016/j.jik.2020.06.001>.
  17. Le, "How Humane Entrepreneurship Fosters Sustainable Supply Chain Management for a Circular Economy Moving towards Sustainable Corporate Performance."
  18. Shuang Ren and Susan E. Jackson, "HRM Institutional Entrepreneurship for Sustainable Business Organizations," *Human Resource Management Review* 30, no. 3 (September 2020): 100691, <https://doi.org/10.1016/j.hrmlr.2019.100691>.
  19. Ricardo Grilo and António Carrizo Moreira, "The Social as the Heart of Social Innovation and Social Entrepreneurship: An Emerging Area or an Old Crossroads?," *International Journal of Innovation Studies* 6, no. 2 (June 2022): 53–66, <https://doi.org/10.1016/j.ijis.2022.03.001>.
  20. Shazmin Khalid, Shrijna Dixon, and Lavanya Vijayasingham, "The Gender Responsiveness of Social Entrepreneurship in Health – A Review of Initiatives by Ashoka Fellows," *Social Science & Medicine* 293 (January 2022): 114665, <https://doi.org/10.1016/j.socscimed.2021.114665>.
  21. Engin Deniz Eris, Ige Pirnar, and Duygu Celebi, "Experimental Social Entrepreneurship Model in Gastronomy: The Case of Ebru Baybara Demir as a Social Gastronomy Entrepreneur," *International Journal of Gastronomy and Food Science* 27 (March 2022): 100474, <https://doi.org/10.1016/j.ijgfs.2022.100474>.
  22. Jae-Yun Ho and Seme Yoon, "Ambiguous Roles of Intermediaries in Social Entrepreneurship: The Case of Social Innovation System in South Korea," *Technological Forecasting and Social Change* 175 (February 2022): 121324, <https://doi.org/10.1016/j.techfore.2021.121324>.

environmental issues to achieve sustainable development in society<sup>23,24</sup>. Social entrepreneurship is a source of new job creation for the development of an economy<sup>25</sup>, and it is also a source of addition of several values for society, such as a measure of social responsibility,<sup>26</sup> and it pursues to identify innovative business for society's improvement,<sup>27, 28</sup> and it always remain busy in resolving social problems.<sup>29</sup> Social entrepreneurs work for the betterment of society,<sup>30</sup> emphasize for sustainable development of society.<sup>31,32,33</sup> The participation of women social entrepreneurs acts as the backbone of society,<sup>34</sup> and it is the source of innovation and integration to

- 
23. Méndez-Picazo, Galindo-Martín, and Castaño-Martínez, "Effects of Sociocultural and Economic Factors on Social Entrepreneurship and Sustainable Development."
  24. Pedro Mendonça Silva, Victor Ferreira Moutinho, and António Carrizo Moreira, "Do Social and Economic Factors Affect the Technical Efficiency in Entrepreneurship Activities? Evidence from European Countries Using a Two-Stage DEA Model," *Socio-Economic Planning Sciences* 82 (August 2022): 101314, <https://doi.org/10.1016/j.seps.2022.101314>.
  25. Bin Ji et al., "Can Subsurface Flow Constructed Wetlands Be Applied in Cold Climate Regions? A Review of the Current Knowledge," *Ecological Engineering* 157 (October 2020): 105992, <https://doi.org/10.1016/j.ecoleng.2020.105992>.
  26. Steven Si et al., "Technology, Entrepreneurship, Innovation and Social Change in Digital Economics," *Technovation* 119 (January 2023): 102484, <https://doi.org/10.1016/j.technovation.2022.102484>.
  27. Aquino, "Community Change through Tourism Social Entrepreneurship."
  28. Isabell Tenner and Jacob Hörisch, "Crowdfunding Sustainable Entrepreneurship: What Are the Characteristics of Crowdfunding Investors?," *Journal of Cleaner Production* 290 (March 2021): 125667, <https://doi.org/10.1016/j.jclepro.2020.125667>.
  29. Ioannis Kostakis and Konstantinos P. Tsagarakis, "The Role of Entrepreneurship, Innovation and Socioeconomic Development on Circularity Rate: Empirical Evidence from Selected European Countries," *Journal of Cleaner Production* 348 (May 2022): 131267, <https://doi.org/10.1016/j.jclepro.2022.131267>.
  30. Jinjiang He et al., "Opportunity-Based Entrepreneurship and Environmental Quality of Sustainable Development: A Resource and Institutional Perspective," *Journal of Cleaner Production* 256 (May 2020): 120390, <https://doi.org/10.1016/j.jclepro.2020.120390>.
  31. Mohd Irfan, Sarvendra Yadav, and Krishnendu Shaw, "The Adoption of Solar Photovoltaic Technology among Indian Households: Examining the Influence of Entrepreneurship," *Technological Forecasting and Social Change* 169 (August 2021): 120815, <https://doi.org/10.1016/j.techfore.2021.120815>.
  32. R. Cervelló-Royo et al., "Sustainable Development, Economic and Financial Factors, That Influence the Opportunity-Driven Entrepreneurship. An FsQCA Approach," *Journal of Business Research* 115 (July 2020): 393–402, <https://doi.org/10.1016/j.jbusres.2019.10.031>.
  33. Josefina Fernández-Guadaño and Sonia Martín-López, "Gender Differences in Social Entrepreneurship: Evidence from Spain," *Women's Studies International Forum* 96 (January 2023): 102663, <https://doi.org/10.1016/j.wsif.2022.102663>.
  34. Jeffrey Muldoon et al., "Paved with Good Intentions: Moral Disengagement and Social Entrepreneurship," *Journal of Innovation & Knowledge* 7, no. 4 (October 2022): 100237, <https://doi.org/10.1016/j.jik.2022.100237>.

improve the quality of life.<sup>35,36</sup> Lastly, it is true that social entrepreneurs remain highly motivated to resolve social issues.<sup>37,38</sup>

## Method of Data Collection

For this review paper, the science direct and google scholar databases have been used for data collection process. The data collected from 154 research and review papers and sites were used as literature review in preparation of this review paper to highlight the originality of this study. The support of social entrepreneurs for society has been extracted from the literature review for the study.

## Social Entrepreneurs and Society

In under developing and developing countries, the social entrepreneurship is still in its early stages of development because their political and legal systems do not sufficiently support it. When a social entrepreneur lacks trust in long-term investment chances, the political climate is unstable, the legal climate is affected by confusing analytical and ethical law, and the social differences are developed.<sup>39</sup> The "Father of Social Entrepreneurship Education," Gregory Dees, says social entrepreneurs work as change agents by: (a) taking on a purpose to establish and promote social ideals (b) identifying and tenaciously seeking new chances to advance that goal (c) contributing in an ongoing process of invention, adaptation, and learning.<sup>40</sup> Social entrepreneurship is one of the rapidly growing fields in the world. It is a fundamental type of business that supports both society as well as the economy of a country. In many countries, the social entrepreneurship does efforts for market innovation, enhancing social investment or trade,

- 
35. Wentao Gu and Xiaoyan Zheng, "An Empirical Study on the Impact of Sustainable Entrepreneurship: Based on the Environmental Kuznets Model," *Journal of Business Research* 123 (February 2021): 613–24, <https://doi.org/10.1016/j.jbusres.2020.10.011>.
36. Victor A. Chavez et al., "The Importance of the Technologically Able Social Innovators and Entrepreneurs: A US National Laboratory Perspective," *Technological Forecasting and Social Change* 121 (August 2017): 205–15, <https://doi.org/10.1016/j.techfore.2016.09.002>.
37. Daniel Palacios-Marqués et al., "Social Entrepreneurship and Organizational Performance: A Study of the Mediating Role of Distinctive Competencies in Marketing," *Journal of Business Research* 101 (August 2019): 426–32, <https://doi.org/10.1016/j.jbusres.2019.02.004>.
38. Nazha Gali et al., "Social Entrepreneurship Orientation and Company Success: The Mediating Role of Social Performance," *Technological Forecasting and Social Change* 160 (November 2020): 120230, <https://doi.org/10.1016/j.techfore.2020.120230>.
39. Zahid Hussain, "The Role of Social Entrepreneurship in Pakistan: A Preliminary Analysis," *Journal of Entrepreneurship Education* 25, no. S4 (2022): 1–9.
40. Admin, "Emerging Trends in Social Entrepreneurship Development," Indiana School of Development Management, 2022, <https://www.isdm.org.in/blog/emerging-trends-social-entrepreneurship-development>.

creating job opportunities, and alleviating poverty.<sup>41</sup> Different social entrepreneurs are working for society, such as, following is the detail of famous social entrepreneurs who did the prominent social works for world humanity:

*Table 1: Notable historical social entrepreneurs*

Sr. No.	Social Entrepreneur	Country	Focus Area	Reference
1	Qais Al Khonji	Oman	Genesis projects and investment	42, 43, 44
2	Vinoba Bhave	India	Redistributed more than 7,000,000 acres of land to landless people.	
3	David Ross Brower	United States	Environmentalism and conservationist, for environmental issues.	
4	Akhtar Hameed Khan	Pakistan	Grassroots movement for rural communities and low-cost sanitation programmes.	
5	Maria Montessori	Italy	Developed the Montessori approach to early childhood education.	
6	Friedrich Wilhelm Raiffeisen	Germany	Introduced microfinance system in European banks.	
7	Ibrahim Abouleish	Egypt	Introduced cultural renewal planning on sustainable basis.	
8	Fazle Hasan Abed	Bangladesh	Worked on poverty reduction, and other social issues	
9	Vera Cordeiro	Brazil	Focused on health and other issues	

Based on the regular activities of social entrepreneurs, it is expected that social entrepreneurs in the capacity of micro enterprises take care for a society needs, such as, they work for self-employment by starting new businesses, scale up the existing businesses by increasing their size, new jobs are created by developing new social entrepreneurship, provide technical

- 
41. Mubeen Asif et al., "The Role of Social Entrepreneurship in Pakistan and Its Impact on Economy," *International Journal of Business, Economics and Management* 5, no. 5 (2018): 117–27, <https://doi.org/10.18488/journal.62.2018.55.117.127>.
42. "Notable Modern Social Entrepreneurs," wikipedia, 2023, [https://en.wikipedia.org/wiki/Talk:List\\_of\\_social\\_entrepreneurs](https://en.wikipedia.org/wiki/Talk:List_of_social_entrepreneurs).
43. Andrea S. Gubik and Zsófia Vörös, "Why Narcissists May Be Successful Entrepreneurs: The Role of Entrepreneurial Social Identity and Overwork," *Journal of Business Venturing Insights* 19 (June 2023): e00364, <https://doi.org/10.1016/j.jbvi.2022.e00364>.
44. Philip T. Roundy and Thomas S. Lyons, "Humility in Social Entrepreneurs and Its Implications for Social Impact Entrepreneurial Ecosystems," *Journal of Business Venturing Insights* 17 (June 2022): e00296, <https://doi.org/10.1016/j.jbvi.2021.e00296>.

skills to people of society by establishing training and skills development institutes, establish the micro finance institutions on voluntary basis, and also arrange philanthropists to meet the financial needs, perceive social problems, organize resources for fighting against social problems, create social awareness among people,<sup>45</sup> and equip the community with education, knowledge, and earning skills for livelihoods.<sup>46</sup> Hence, social entrepreneurs are society developers, society assistance providers, problem solvers, and alternate facilitators for a society who assist to the existing government in providing the required assistance to the people of a society or community in society development and sustainability. For example, social entrepreneurs can provide micro finance as micro finance banks, many socially aware businesses concentrate on resolving social issues and frequently give back to their communities or assist those in need, such as Ashoka, a social entrepreneurship, and TOMS Shoes provides shoes to needy persons in society, etc.

### **Areas of Key Performance**

Social entrepreneurs show their key performance in the field of the sustainable development and environmental issues and their solutions because these issues need to resolve at government level and when a government needs the assistance of social entrepreneurs in resolving of these social issues, the private sector work as social entrepreneurs in various fields of life:

#### **a. Sustainable Development**

An organizing principle known as sustainable development attempts to achieve human development objectives while allowing natural systems to support human needs for essential natural resources and ecosystem services.<sup>47</sup> There are two famous examples of sustainable development: Solar energy and crop rotation. Solar energy is used to reduce pollution in the environment, and crop rotation process is used for increasing crops production. Alternate crops are harvested on the same soil to increase and improve the soil fertility, such as, in the fields of wheat, if crops of pulses are

---

45. Widya Paramita et al., "Let Ethics Lead Your Way: The Role of Moral Identity and Moral Intensity in Promoting Social Entrepreneurial Intention," *Journal of Business Venturing Insights* 17 (June 2022): e00299, <https://doi.org/10.1016/j.jbvi.2021.e00299>.

46. Changhyeon Song, Kyung Min Park, and Yeonbae Kim, "Socio-Cultural Factors Explaining Technology-Based Entrepreneurial Activity: Direct and Indirect Role of Social Security," *Technology in Society* 61 (May 2020): 101246, <https://doi.org/10.1016/j.techsoc.2020.101246>.

47. Ana Cristina O. Siqueira et al., "Creating Economic, Social, and Environmental Change through Entrepreneurship: An Entrepreneurial Autonomy Perspective Informed by Paulo Freire," *Journal of Business Venturing Insights* 19 (June 2023): e00386, <https://doi.org/10.1016/j.jbvi.2023.e00386>.



grown, the fertility of soil will increase.<sup>48</sup> Therefore, these efforts are made for sustainable development in the country and social entrepreneurs can easily understand the real problems of society, and their role may provide sustainable development for society. For example, Harish Hande is a social entrepreneur in India, and he is the CEO and Founder of Selco, a company that provides sustainable energy to rural areas of the country.<sup>49</sup>

### **i. Off-Grid Energy**

A collection of off-grid systems and technologies are debated, including solar, wind, hydro, generator sets, biomass systems, battery storage and converter in respect of under developing and developing countries have the similar energy issues.<sup>50</sup> Participation of micro enterprises to resolve the energy issues of societies is a very sacred task for the development of a society,<sup>51</sup> and this is the cheapest green energy system that is used by under developing and developed countries, because it is the cheapest power generation system that is used in the world and social entrepreneurs facilitate society by providing this system. This type of development is beneficial for the rural area's development all over the world.

### **ii. Affordable Housing**

According to<sup>52</sup>, during Covid-19 pandemic millions of urban residents have increased ecological awareness, changed nutritional practices, and the social entrepreneurs provided many solutions. Social entrepreneurs are the best solution providers to society, because with increase in the world population and technological growth and development the society issues are also increasing in parallel and until and unless a proper system is not established the societal issues may not be resolved,<sup>53</sup> that is why the social

- 
48. BYJU'S, "What Is Sustainable Development with Examples?," 2021, <https://byjus.com/commerce/meaning-and-features-of-sustainable-development/>.
49. Shoshanna Delventhal, "The 10 Most Successful Social Entrepreneurs.," Investopedia, 2022, <https://www.investopedia.com/articles/investing/092515/10-most-successful-social-entrepreneurs.asp>.
50. Aleid C. Groenewoudt and Henny A. Romijn, "Limits of the Corporate-Led Market Approach to off-Grid Energy Access: A Review," *Environmental Innovation and Societal Transitions* 42 (March 2022): 27–43, <https://doi.org/10.1016/j.eist.2021.10.027>.
51. Georg Heinemann, "Innovating in the Off-Grid Sector: Sustainable Supply Chains and Business Models for Solar Home System Provision in Bangladesh and Kenya," *Energy Research & Social Science* 94 (December 2022): 102853, <https://doi.org/10.1016/j.erss.2022.102853>.
52. Gervaise Debucquet et al., "Bringing Nature into Private Urban Housing: Environmental, Social and Food Connections for Urban Resilience," *Cities* 131 (December 2022): 104007, <https://doi.org/10.1016/j.cities.2022.104007>.
53. Thijs H.J. Geradts and Elisa Alt, "Social Entrepreneurial Action in Established Organizations: Developing the Concept of Social Intrapreneurship," *Journal of Business Research* 151 (November 2022): 197–206, <https://doi.org/10.1016/j.jbusres.2022.06.047>.

entrepreneurs are the best solution providers for all the under developing and developing countries in the globe. For example, social entrepreneurship to revive the economy of the society in which they reside and conduct business by generating employment, generating revenue, and developing a wide network of business partners, including suppliers, shipping firms, lenders, and utility companies.

### **iii. Startup Finance**

Startup financing means the process of funding a company with loans or stock. Because equity financing provides funding in exchange for a portion of ownership, like money from an investment company, it does not need a repayment. Investors take on payment risk because they are confident in the company's future growth and the potential value of their shares relative to their initial investment.<sup>54</sup> The discovery, production, and development of opportunities for (future) goods and services that simultaneously protect the natural and social environment and generate financial and non-financial gain for others is known as an enterprise for sustainable development.<sup>55</sup> Micro finance banks provide such loans to social entrepreneurs which they need to invest for the sake of resolving the issues of sustainability of environment and development in field of electricity or introducing the solar system in the area, introducing the housing schemes, and establishing new businesses for resolving the job issues of society.

## **Environmental Issues**

Environmental solutions are the tactics and measures taken to make the healthier environment in society. According to <sup>56</sup>, in those countries where the major population consists of the youngest people, and their people are crazy to do something better for their peoples, they perform such duties as social entrepreneurs happily.<sup>57</sup> The social entrepreneurs are the suitable persons who provide the best solutions for maintaining the sustainable environment, it is necessary to provide clean water to society, have zero emissions, keep zero noise pollution, and make an air pollution free zone to society. Social entrepreneurs can provide the best solutions for these issues, such as for clean water and sanitation, they advise to avoid wasting water to

---

54. Frank J. van Rijnsoever, "Intermediaries for the Greater Good: How Entrepreneurial Support Organizations Can Embed Constrained Sustainable Development Startups in Entrepreneurial Ecosystems," *Research Policy* 51, no. 2 (March 2022): 104438, <https://doi.org/10.1016/j.respol.2021.104438>.

55. Christopher Blattman, Stefan Dercon, and Simon Franklin, "Impacts of Industrial and Entrepreneurial Jobs on Youth: 5-Year Experimental Evidence on Factory Job Offers and Cash Grants in Ethiopia," *Journal of Development Economics* 156 (May 2022): 102807, <https://doi.org/10.1016/j.jdeveco.2021.102807>.

56. Riaz Haq, "Pakistan: Land of Social Entrepreneurs," South Asia Investor Review, 2014, <https://www.southasiainvestor.com/2014/10/pakistan-land-of-social-entrepreneurs.html>.

57. Siqueira et al., "Creating Economic, Social, and Environmental Change"

stop global warming, for climate action they advise for life below water to avoid the use of plastic bags to keep the oceans clean, and for life on land, they advise for planting trees to help protect the environment. These are the major solutions that may be provided by the social entrepreneurial sector in a country. These are the crucial actions that are considered all over the world to make a sustainable environment.

### **i. Clean Water**

Clean water means such water that is not harmful for health when it is used for any domestic purpose whether it is for indoor use or for outdoor use, such as, drinking, food preparation, bathing, brushing teeth, washing dishes, washing clothes, cleaning the home, watering crops, and swimming.<sup>58,59</sup> A social entrepreneurship named as Pharmagen Water established in 2007, that has worked to bring affordable, safe, and purified drinking water to underprivileged areas of Lahore, Pakistan's second-largest metropolis.<sup>60</sup> It is funded by Acumen, an organization that supports business owners and raises venture money that is used to address the root causes of poverty. To address the growing demand for clean water around the world, significant advancements in water-purification technologies are required.<sup>61</sup> Improvements are especially important for the technology's energy efficiency because desalination needs a lot of energy inputs, which significantly raises costs and ties energy use and water purification together.<sup>62</sup> There are a lot of diseases that are only due to the use of contaminated water, such as cholera, diarrhea, vomiting, and other digestive system diseases. If clean water is used such diseases can easily be controlled and people may be safe from them. In rural areas, the facility of clean water is not available everywhere, somewhere clean water facilities are available at government level, and somewhere these facilities are provided by the social entrepreneurs to facilitate society by establishing healthcare dispensaries for society.

---

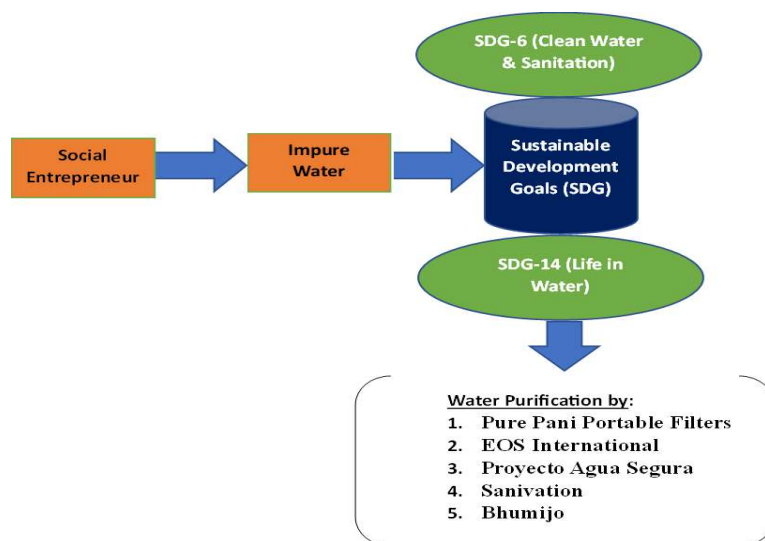
58. Teresa Cristina Tarlé Pissarra, Luís Filipe Sanches Fernandes, and Fernando António Leal Pacheco, "Production of Clean Water in Agriculture Headwater Catchments: A Model Based on the Payment for Environmental Services," *Science of The Total Environment* 785 (September 2021): 147331, <https://doi.org/10.1016/j.scitotenv.2021.147331>.

59. "How to Define Clean Water," Healing Waters International, 2021, <https://healingwaters.org/how-to-define-clean-water/>.

60. Kenneth M. Vigil, *Clean Water An Introduction to Water Quality and Water Pollution Control* (Oregon State University Press, 2003).

61. Yu Yu et al., "Air Pollution and Traffic Noise Interact to Affect Cognitive Health in Elderly Hispanics," *SSRN Electronic Journal*, 2022, <https://doi.org/10.2139/ssrn.4188569>.

62. Aniruddha B. Pandit and Jyoti Kishen Kumar, "Clean Water for Developing Countries," *Annual Review of Chemical and Biomolecular Engineering* 6, no. 1 (July 24, 2015): 217–46, <https://doi.org/10.1146/annurev-chembioeng-061114-123432>.



**Figure 1:** Process & Methods of Purification of Drinking Water

According to <sup>63</sup>, there are fourteen methods of drinking water purification, among these, five are mentioned here: Pure Pani Portable Filters, EOS International, Proyecto Agua Segura, Sanivation, and Bhumijo.

1. **Pure Pani Portable Filters:** This method is used in an Indian-based social enterprise to make clean drinking water for all.
2. **EOS International:** It is situated in Centre America, a is a social enterprise providing safe drinking water for the whole region.
3. **Proyecto Agua Segura:** It is a social enterprise from Argentina, it gets safe drinking water for everyone, every day.
4. **Sanivation:** It is a Kenya-based social enterprise that delivers clean, safe, and efficient sanitation services to urbanizing communities in low-income countries.
5. **Bhumijo:** It is a social enterprise that ensures access to hygienic public sanitation for all in Bangladesh.

## ii. Zero Emissions

Reaching to the level of zero emissions means that none of the greenhouse gases, such as, carbon dioxide (CO<sub>2</sub>), methane gas, and nitrous oxide or other greenhouse gases are releasing into the atmosphere.<sup>64</sup> The United Nations University (UNU) headquarters in Tokyo established a research and action-based Programme known as the Zero Emissions

63. Alexandra Nemeth, "14 Social Enterprises Making Clean Water and Sanitation Accessible for All," Movingworlds, 2021, <https://blog.movingworlds.org/14-social-enterprises-making-clean-water-and-sanitation-accessible-for-all/>.

64. Hideo Noda and Shigeru Kano, "Environmental Economic Modeling of Sustainable Growth and Consumption in a Zero-Emission Society," *Journal of Cleaner Production* 299 (May 2021): 126691, <https://doi.org/10.1016/j.jclepro.2021.126691>.

approach in 1994, and it is currently actively sponsored by several organizations.<sup>65,66,67</sup> By 2050, many nations aim to have net-zero carbon dioxide emissions. To accomplish this aim in all areas, including the transportation sector, electrification is a critical step. When considering complete energy systems, there are a number of emission reduction solutions in the road transport industry for attaining net-zero emissions.<sup>68</sup> Reducing emissions can raise business competitiveness and continue the industry's inescapable drive for greater efficiency.<sup>69</sup> Environmental damage has resulted from industrial activities that pollute the soil, atmosphere, and water. Therefore, reducing pollution is crucial to upholding environmental norms in the long run. The goal of this paper is to examine what kinds of economic conditions should be met if an economy adopts a rule requiring that pollution be cleaned up when it is produced, and whether the continued growth of gross domestic product (GDP) and consumption when the economy experiences cyclical fluctuations is compatible with the zero net emission of pollution flow.<sup>70</sup> According to <sup>71</sup> eight countries have been included in the list of net zero emissions by the end of 2022, they are Bhutan, Comoros, Gabon, Guyana, Madagascar, Niue, Panama, and Suriname. If other countries work accordingly, they can easily achieve the deadline of 2050 for sustainable development goals set by UNO.

## Services of Social Entrepreneurs

The efforts for resolving the environmental issues may also be resolved by social entrepreneurs by educating people to achieve zero emissions. Social innovators are driving the development of climate change and

- 
65. Ruediger Kuehr, "Towards a Sustainable Society: United Nations University's Zero Emissions Approach," *Journal of Cleaner Production* 15, no. 13–14 (September 2007): 1198–1204, <https://doi.org/10.1016/j.jclepro.2006.07.020>.
66. Yash Boyjoo et al., "Nanoengineering of Photocatalytic Electrode Materials toward Net Zero Emissions," *Cell Reports Physical Science* 4, no. 5 (May 2023): 101391, <https://doi.org/10.1016/j.xcrp.2023.101391>.
67. Seyedvahid Vakili, Alessandro Schönborn, and Aykut I. Ölçer, "The Road to Zero Emission Shipbuilding Industry: A Systematic and Transdisciplinary Approach to Modern Multi-Energy Shipyards," *Energy Conversion and Management: X* 18 (April 2023): 100365, <https://doi.org/10.1016/j.ecmx.2023.100365>.
68. Keigo Akimoto, "Assessment of Road Transportation Measures for Global Net-Zero Emissions Considering Comprehensive Energy Systems," *IATSS Research* 47, no. 2 (July 2023): 196–203, <https://doi.org/10.1016/j.iatssr.2023.02.005>.
69. Fan Bie et al., "Transitioning to a Zero-Emission Energy System towards Environmental Sustainability," *Gondwana Research*, April 2023, <https://doi.org/10.1016/j.gr.2023.03.022>.
70. Noda and Kano, "Environmental Economic Modeling of Sustainable Growth and Consumption in a Zero-Emission Society."
71. "These 8 Countries Have Already Achieved Net-Zero Emissions," World Economic Forum, 2022, <https://www.weforum.org/agenda/2022/12/these-countries-achieved-net-zero-emissions/>.

greenhouse gas emission reduction strategies. More than 192 million tons of CO<sub>2</sub> have been reduced because of the work of the Schwab Foundation for Social Entrepreneurship.



*Figure 2: Social Entrepreneurs work for Zero Emission*

Similarly, social enterprises have been effectively used in nations including the United States, Germany, Sweden, India, and Thailand to address climate change.<sup>72</sup>

### **i. Noise Pollution**

Unwanted or excessive sound that may be harmful to wildlife, the environment, and human health. Many industrial facilities and other workplaces regularly produce noise pollution, but it is also produced by train, airline, and road traffic, as well as by outdoor construction projects.<sup>73</sup> Urbanization is on the rise, which has changed people's preferences for noise and air pollution as well as the expansion of conventional urban externalities into suburban and rural areas.<sup>74</sup> Due to the growing urbanization, construction noise has turned into a severe cause of environmental pollution. Studies on the noise pollution caused by buildings, however, are scarce nationwide. Emerging social media, meanwhile, allows for the dissemination of information in real time and can serve as a society-monitoring sensor.<sup>75</sup> It has been demonstrated that exposure to noise and air pollution both have an impact on cognitive impairment.<sup>76</sup> It offers a thoughtful introduction to the major arguments and problems surrounding environmental noise pollution, ranging from concerns about the historical

72. Mohd O. Ahmad and Aftab Alam, "A Study of Soical Entrepreneur and Their Impact on Climate Action with Special Reference to Sustainable Development Goals," in *International Confernce on "Dharma, Dharmaśāstra and Culture"* (India: SHODHSAMHITA, 2022), <https://www.researchgate.net/publication/358978823>.

73. Richard E. Berg and Jerry A. Nathanson, "Noise Pollution," *Britannica*, 2023, <https://www.britannica.com/science/noise-pollution>.

74. Carmelo J. León et al., "Are Rural Residents Willing to Trade-off Higher Noise for Lower Air Pollution? Evidence from Revealed Preferences," *Ecological Economics* 207 (May 2023): 107784, <https://doi.org/10.1016/j.ecolecon.2023.107784>.

75. Ying Wang et al., "Mapping and Analyzing the Construction Noise Pollution in China Using Social Media Platforms," *Environmental Impact Assessment Review* 97 (November 2022): 106863, <https://doi.org/10.1016/j.eiar.2022.106863>.

76. Yu et al., "Air Pollution and Traffic Noise Interact to Affect Cognitive Health in Elderly Hispanics."

impact of urban noise pollution to current difficulties facing policymakers in an increasingly urbanized world.<sup>77,78,79</sup>

### **Effects of Noise Pollution**

Noise can physically harm the eardrum and the delicate inner ear hair cells over time and at specific exposure levels, which is known as noise-induced hearing loss. This hearing loss may be temporary or permanent. SPLs below 80 dBA do not often cause hearing loss (eight-hour exposure levels are best kept at 85 dBA), but most people who are regularly exposed to noise levels above 105 dBA will experience some degree of irreversible hearing loss.<sup>80</sup> In addition to causing hearing loss, prolonged exposure to loud noises can increase heart rate and blood pressure, lead to agitation, anxiety, and mental weariness, as well as disrupt sleep, leisure activities, and interpersonal interactions. Today, noise pollution is one type of pollution that is very dangerous. This pollution just gets worse and makes the environment dangerous.<sup>81</sup> When noise levels exceed the standard, this is known as noise pollution. When noise levels exceed safe levels, it becomes harmful to living things. Additionally, these disagreeable noises disrupt several activities and unbalance the surroundings.<sup>82</sup> Noise pollution is a cause of disturbance, and it creates many problems in society. For example, students of any level may be disturbed, and they may not do their study preparations easily, patients may be disturbed, small children and pregnant ladies may be disturbed, and those people who remain busy to research work may be disturbed due to noise pollution. Social entrepreneurs can help in minimizing noise pollution by addressing and advising people through conducting workshops and seminars on the topics.

---

77. Enda Murphy and Eoin A King, *Environmental Noise Pollution* (2nd Edition) (Elsevier, 2022).

78. Jérémy Gelb and Philippe Apparicio, "Cyclists' Exposure to Air and Noise Pollution, Comparative Approach in Seven Cities," *Transportation Research Interdisciplinary Perspectives* 14 (June 2022): 100619, <https://doi.org/10.1016/j.trip.2022.100619>.

79. Abir Chahouri, Nadia Elouahmani, and Hanan Ouchene, "Recent Progress in Marine Noise Pollution: A Thorough Review," *Chemosphere* 291 (March 2022): 132983, <https://doi.org/10.1016/j.chemosphere.2021.132983>.

80. Berg and Nathanson, "Noise Pollution."

81. Shireen M. Kanakri et al., "Noise and Autism Spectrum Disorder in Children: An Exploratory Survey," *Research in Developmental Disabilities* 63 (April 2017): 85–94, <https://doi.org/10.1016/j.ridd.2017.02.004>.

82. Samsuri Abdullah et al., "Effects of Environmental Noise Pollution Towards School Children. *Malaysian Journal of Medicine and Health Sciences*. 17. 38-44," *Malaysian Journal of Medicine and Health Sciences* 17 (2021): 38–44.



**Figure 3: Effects of Noise Pollution**

Children who reside in noisy environments may experience stress as well as other issues like memory and attention span deficiencies. Controlling noise pollution is crucial in both the workplace and the community.<sup>83</sup> No one can do his or her work with full concentration in the noisy environment because it may affect the expected results of any efforts which are made by the society people.

### **ii. Air pollution**

Air pollution means any substance that alters the natural properties of the atmosphere, whether it be chemical, physical, or biological, is considered an air pollutant. Air pollution can occur indoors or outdoors. Common causes of air pollution include motor vehicles, industrial operations, household combustion appliances, and forest fires.<sup>84</sup> Some physical activities of people may also create the air pollution that can be controlled by the social entrepreneurs at local level, and it may be an assistance to government from society, for example, people burn woods, garbage, and other waste products in open air, it may be stopped by the involvement of social entrepreneurs by educating the society people in a civilized way.

### **Dangers of Air Pollution**

According to <sup>85</sup>, a well-known threat to environmental health is air pollution, and over 6.5 million people die from air pollution-related causes worldwide each year. Hazardous elements from both man-made and natural sources are combined to form air pollution. The main causes of man-includes pollution include vehicle emissions, fuel oils and natural gas used to heat

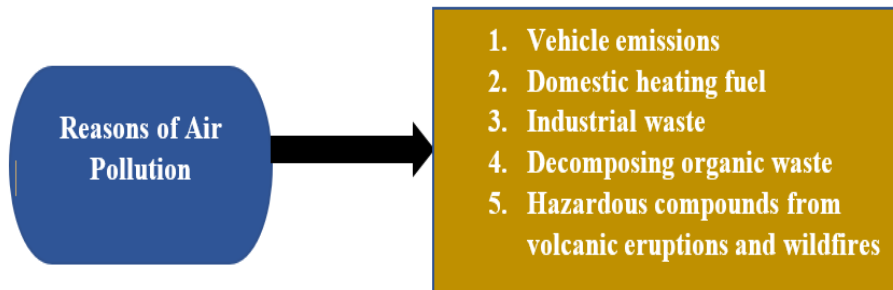
83. Berg and Nathanson, "Noise Pollution."

84. "Air Pollution," World Health Organization, n.d., [https://www.who.int/health-topics/air-pollution#tab=tab\\_1](https://www.who.int/health-topics/air-pollution#tab=tab_1).

85. "Air Pollution and Your Health," National Institutes of Health (USA, 2020), [https://www.niehs.nih.gov/health/materials/air\\_pollution\\_and\\_your\\_health\\_508.pdf](https://www.niehs.nih.gov/health/materials/air_pollution_and_your_health_508.pdf).



homes, waste products from manufacturing and power generation, mainly from coal-fired power plants, and odours from chemical manufacturing.<sup>86</sup> Air pollution affects most of the patients belonging to Asthma and patients involved in lung-related diseases such as Tuberculosis of TB or other patients who have allergic cough or those people who whenever expose to open air they have respiratory problems.



**Figure 4:** Reasons for Air Pollution

Hazardous compounds are released into the atmosphere by nature, including gases like methane produced by the breakdown of organic matter in soils, ash and gases from volcanic eruptions, and smoke from wildfires, which are frequently started by humans. Air pollution is a mix of hazardous substances from both human-made and natural sources. When air pollution is not controlled timely and properly, it affects the surroundings and climate may badly be affected by it that may cause for a permanent climate change.

#### **Air Pollution and Climate Change**

With complicated interactions in the atmosphere, air pollution and climate change influence one another. Because both issues are generally caused by the same causes, such as emissions from burning fossil fuels, air pollution and climate change are closely related.<sup>87</sup> Both pose dangers to the environment and to the health of people everywhere. Research shows that due to air pollution, cancer, cardiovascular disease, and respiratory disease spread speedily and those who affect with air pollution are old age people, children, women, and rural dwellers.<sup>88</sup>

Based on the importance of society developers or social entrepreneurs associated under a social entrepreneurship theory may have these research objectives:

---

86. Bert Brunekreef and Stephen T Holgate, "Air Pollution and Health," *The Lancet* 360, no. 9341 (October 2002): 1233–42, [https://doi.org/10.1016/S0140-6736\(02\)11274-8](https://doi.org/10.1016/S0140-6736(02)11274-8).

87. Peter Knippertz et al., "The Possible Role of Local Air Pollution in Climate Change in West Africa," *Nature Climate Change* 5, no. 9 (September 21, 2015): 815–22, <https://doi.org/10.1038/nclimate2727>.

88. "Air Pollution and Your Health."

- (i) The social entrepreneurs work as social workers.
- (ii) The social entrepreneurs work as service providers.
- (iii) The social entrepreneurs work as the alternate facilitators.

These objectives will be achieved to answer the following research questions:

- (i) How do social workers work for society?
- (ii) How does a society get services from a social entrepreneur?
- (iii) How do social workers act as alternate facilitators?

To meet the objectives of this research, the research questions, and the relevant theory of social entrepreneurship provides the best justification and association in the next section. This social culture includes societal values, customs, restrictions, religious beliefs, and other cultural activities, the business norms.<sup>89</sup> A developing area of economic activity and scholarly study is social entrepreneurship. Our economic system now includes social entrepreneurs and the socially conscious businesses they start as significant players who allocate resources to worthwhile endeavours and add value to society.<sup>90</sup> Social entrepreneurship theory applies to analyze and identify three types of social entrepreneurs,<sup>91</sup> those who participate as society developers, those workers who are capable for development, and the third one are political entrepreneurs who promote urban development.<sup>92,93</sup> Social entrepreneurs have good relationship with government officials, and they assist in quick decision-making<sup>94,95,96</sup> and the social entrepreneurship

---

89. Priya Chetty, "Sociological Theories of Entrepreneurship," Project Guru, 2020, <https://www.projectguru.in/sociological-theories-of-entrepreneurship/>.

90. Filipe M. Santos, "A Positive Theory of Social Entrepreneurship," *SSRN Electronic Journal*, 2010, <https://doi.org/10.2139/ssrn.1553072>.

91. Jeroen Mens et al., "A Typology of Social Entrepreneurs in Bottom-up Urban Development," *Cities* 110 (March 2021): 103066, <https://doi.org/10.1016/j.cities.2020.103066>.

92. Beth Tellman et al., "The Role of Institutional Entrepreneurs and Informal Land Transactions in Mexico City's Urban Expansion," *World Development* 140 (April 2021): 105374, <https://doi.org/10.1016/j.worlddev.2020.105374>.

93. Rachel Friedman and Gillad Rosen, "Policy Entrepreneurs in Green Building Transitions: The Role of Interurban Coalitions," *Environmental Innovation and Societal Transitions* 43 (June 2022): 160–72, <https://doi.org/10.1016/j.eist.2022.03.009>.

94. Anthony Boanada-Fuchs and Vanessa Boanada Fuchs, "The Role of Real Estate Developers in Urban Development," *Geoforum* 134 (August 2022): 173–77, <https://doi.org/10.1016/j.geoforum.2022.05.009>.

95. Jun Cui and Robin Bell, "Behavioural Entrepreneurial Mindset: How Entrepreneurial Education Activity Impacts Entrepreneurial Intention and Behaviour," *The International Journal of Management Education* 20, no. 2 (July 2022): 100639, <https://doi.org/10.1016/j.ijme.2022.100639>.

96. Anna Domaradzka, "The Un-Equal Playground: Developers and Urban Activists Struggling for the Right to the City," *Geoforum* 134 (August 2022): 178–86,

education is considered very important for society.<sup>97,98,99</sup> These enterprises have the capability to create ease for society,<sup>100,101</sup> and they create social groups and networks to produce social effects on society,<sup>102,103,104</sup> and they become very famous in the area for their works in the field of basic health, social benefits, and community empowerment.<sup>105</sup> Most of the rural community tasks are handled by social entrepreneurs,<sup>106,107</sup> they also create values in society and their focus is always on resolving societal

- 
- <https://doi.org/10.1016/j.geoforum.2019.01.013>.
97. Silva, Moutinho, and Moreira, "Do Social and Economic Factors Affect the Technical Efficiency in Entrepreneurship Activities? Evidence from European Countries Using a Two-Stage DEA Model."
98. Gustavo Barrera Verdugo and Antonio Villarroel Villarroel, "Measuring the Association between Students' Exposure to Social Media and Their Valuation of Sustainability in Entrepreneurship," *Heliyon* 7, no. 6 (June 2021): e07272, <https://doi.org/10.1016/j.heliyon.2021.e07272>.
99. Khaled Saleh Al-Omoush et al., "The Determinants of Social CRM Entrepreneurship: An Institutional Perspective," *Journal of Business Research* 132 (August 2021): 21–31, <https://doi.org/10.1016/j.jbusres.2021.04.017>.
100. Barrera Verdugo and Villarroel Villarroel, "Measuring the Association between Students' Exposure to Social Media and Their Valuation of Sustainability in Entrepreneurship."
101. Kanyarach Wongphuka et al., "Social Entrepreneur Competencies of Social Activists Involved with Children and Youths: A Case Study of Nan Province, Thailand," *Kasetsart Journal of Social Sciences* 38, no. 2 (May 2017): 143–49, <https://doi.org/10.1016/j.kjss.2016.02.002>.
102. Weiqi (David) Dai et al., "How Does Social Capital Influence the Hospitality Firm's Financial Performance? The Moderating Role of Entrepreneurial Activities," *International Journal of Hospitality Management* 51 (October 2015): 42–55, <https://doi.org/10.1016/j.ijhm.2015.08.011>.
103. David B. Audretsch et al., "The Role of Institutions in Latent and Emergent Entrepreneurship," *Technological Forecasting and Social Change* 174 (January 2022): 121263, <https://doi.org/10.1016/j.techfore.2021.121263>.
104. Lingxu Zhou, Eric Chan, and Haiyan Song, "Social Capital and Entrepreneurial Mobility in Early-Stage Tourism Development: A Case from Rural China," *Tourism Management* 63 (December 2017): 338–50, <https://doi.org/10.1016/j.tourman.2017.06.027>.
105. Karina Bogatyreva et al., "When Do Entrepreneurial Intentions Lead to Actions? The Role of National Culture," *Journal of Business Research* 96 (March 2019): 309–21, <https://doi.org/10.1016/j.jbusres.2018.11.034>.
106. Melissa García-Lamarca et al., "Urban Green Grabbing: Residential Real Estate Developers Discourse and Practice in Gentrifying Global North Neighborhoods," *Geoforum* 128 (January 2022): 1–10, <https://doi.org/10.1016/j.geoforum.2021.11.016>.
107. Mattia Bianchi and Roberto Verganti, "Entrepreneurs as Designers of Problems Worth Solving," *Journal of Business Venturing Design* 1, no. 1–2 (July 2021): 100006, <https://doi.org/10.1016/j.jbv.2022.100006>.

issues.<sup>108,109,110</sup> Social entrepreneurs create economic and social values for society,<sup>111,112,113</sup> and they resolve social problems in innovative and entrepreneurial ways.<sup>114,115,116,117</sup> Social entrepreneurs work for education and training development,<sup>118, 119, 120</sup>, because basic knowledge and training are importance for a newly established business. A Social entrepreneur can

- 
108. David J. Peters et al., "Using Entrepreneurial Social Infrastructure to Understand Smart Shrinkage in Small Towns," *Journal of Rural Studies* 64 (November 2018): 39–49, <https://doi.org/10.1016/j.jrurstud.2018.10.001>.
109. Jason Lortie, Kevin C. Cox, and Philip T. Roundy, "Social Impact Models, Legitimacy Perceptions, and Consumer Responses to Social Ventures," *Journal of Business Research* 144 (May 2022): 312–21, <https://doi.org/10.1016/j.jbusres.2022.01.079>.
110. Susanne Agterbosch, Pieter Glasbergen, and Walter J.V. Vermeulen, "Social Barriers in Wind Power Implementation in The Netherlands: Perceptions of Wind Power Entrepreneurs and Local Civil Servants of Institutional and Social Conditions in Realizing Wind Power Projects," *Renewable and Sustainable Energy Reviews* 11, no. 6 (August 2007): 1025–55, <https://doi.org/10.1016/j.rser.2005.10.004>.
111. Philipp Sieger et al., "Measuring the Social Identity of Entrepreneurs: Scale Development and International Validation," *Journal of Business Venturing* 31, no. 5 (September 2016): 542–72, <https://doi.org/10.1016/j.jbusvent.2016.07.001>.
112. Marie Lavoie and James L. Addis, "Harnessing the Potential of Additive Manufacturing Technologies: Challenges and Opportunities for Entrepreneurial Strategies," *International Journal of Innovation Studies* 2, no. 4 (December 2018): 123–36, <https://doi.org/10.1016/j.ijis.2018.11.001>.
113. Saïd Yami et al., "Reinventing Science and Technology Entrepreneurship Education: The Role of Human and Social Capitals," *Technological Forecasting and Social Change* 164 (March 2021): 120044, <https://doi.org/10.1016/j.techfore.2020.120044>.
114. Aquino, "Community Change through Tourism Social Entrepreneurship."
115. Anna Wettermark and Karin Berglund, "Mutuality between Selves and Others in Social Entrepreneurship: Not a Mission Impossible?," *Scandinavian Journal of Management* 38, no. 3 (September 2022): 101219, <https://doi.org/10.1016/j.scaman.2022.101219>.
116. Vallari Chandna, "Social Entrepreneurship and Digital Platforms: Crowdfunding in the Sharing-Economy Era," *Business Horizons* 65, no. 1 (January 2022): 21–31, <https://doi.org/10.1016/j.bushor.2021.09.005>.
117. Matias Thuen Jørgensen et al., "Collective Tourism Social Entrepreneurship: A Means for Community Mobilization and Social Transformation," *Annals of Tourism Research* 88 (May 2021): 103171, <https://doi.org/10.1016/j.annals.2021.103171>.
118. Maggie Qiuzhu Mei and Corine Genet, "Social Media Entrepreneurship: A Study on Follower Response to Social Media Monetization," *European Management Journal*, May 2022, <https://doi.org/10.1016/j.emj.2022.04.006>.
119. Jackson Ver Steeg, "Anatomy of Entrepreneurship: Using Key Competencies to Drive Social Capital Acquisition and Develop Social Entrepreneurship Practices in MBA Education," *The International Journal of Management Education* 20, no. 3 (November 2022): 100661, <https://doi.org/10.1016/j.ijme.2022.100661>.
120. Yumeng Miao, Rong Du, and Carol Xiaojuan Ou, "Guanxi Circles and Light Entrepreneurship in Social Commerce: The Roles of Mass Entrepreneurship Climate and Technology Affordances," *Information & Management* 59, no. 1 (January 2022): 103558, <https://doi.org/10.1016/j.im.2021.103558>.

easily handle the challenges for society.<sup>121,122</sup> and it works for moral principles to combat gender inequity and bring about social transformation.<sup>123,124,125</sup> Social Entrepreneurial struggles from lower social class groups to higher social class groups,<sup>126,127</sup> and overall very less research is available at for improvement of society developers, that is why this sector needs more focus and attention.<sup>128,129,130</sup> Women working as

- 
121. Satar Mir Shahid and Ghadah Alarifi, "Social Entrepreneurship Education: A Conceptual Framework and Review," *The International Journal of Management Education* 19, no. 3 (November 2021): 100533, <https://doi.org/10.1016/j.ijme.2021.100533>.
  122. Nneka E Ubochi et al., "The Drive Process Model of Entrepreneurship: A Grounded Theory of Nurses' Perception of Entrepreneurship in Nursing," *International Journal of Africa Nursing Sciences* 15 (2021): 100377, <https://doi.org/10.1016/j.ijans.2021.100377>.
  123. Veronica Scuotto et al., "An Alternative Way to Predict Knowledge Hiding: The Lens of Transformational Leadership," *Journal of Business Research* 140 (February 2022): 76–84, <https://doi.org/10.1016/j.jbusres.2021.11.045>.
  124. Florian Koehne, Richard Woodward, and Benson Honig, "The Potentials and Perils of Prosocial Power: Transnational Social Entrepreneurship Dynamics in Vulnerable Places," *Journal of Business Venturing* 37, no. 4 (July 2022): 106206, <https://doi.org/10.1016/j.jbusvent.2022.106206>.
  125. V. Scuotto et al., "Extending Knowledge-Based View: Future Trends of Corporate Social Entrepreneurship to Fight the Gig Economy Challenges," *Journal of Business Research* 139 (February 2022): 1111–22, <https://doi.org/10.1016/j.jbusres.2021.10.060>.
  126. Henrik Barth and Ghazal Zalkat, "Refugee Entrepreneurship in the Agri-Food Industry: The Swedish Experience," *Journal of Rural Studies* 86 (August 2021): 189–97, <https://doi.org/10.1016/j.jrurstud.2021.06.011>.
  127. Alejandro Lara-Bocanegra et al., "Does Background Matter? Analysis of the Influence of Sex, Socioeconomic Status and the Existence of an Entrepreneurial Family Member as a Precursor to Entrepreneurship in University Students of Sport Sciences," *Journal of Hospitality, Leisure, Sport & Tourism Education* 31 (November 2022): 100394, <https://doi.org/10.1016/j.jhlste.2022.100394>.
  128. Ecem Karlidag-Dennis, Richard Hazenberg, and Anh-Tuan Dinh, "Is Education for All? The Experiences of Ethnic Minority Students and Teachers in North-Western Vietnam Engaging with Social Entrepreneurship," *International Journal of Educational Development* 77 (September 2020): 102224, <https://doi.org/10.1016/j.ijedudev.2020.102224>.
  129. Yunfei Wang et al., "Spatiotemporal Variations in Water Conservation Function of the Tibetan Plateau under Climate Change Based on InVEST Model," *Journal of Hydrology: Regional Studies* 41 (June 2022): 101064, <https://doi.org/10.1016/j.ejrh.2022.101064>.
  130. Jantje Halberstadt et al., "Social Entrepreneurship Orientation: Drivers of Success for Start-Ups and Established Industrial Firms," *Industrial Marketing Management* 94 (April 2021): 137–49, <https://doi.org/10.1016/j.indmarman.2020.06.012>.

social entrepreneurs have good record in this field,<sup>131,132,133</sup> because they always work with the men in every field of life.<sup>134,135,136</sup> Research of industrialized nations has demonstrated the key factors include prior experience, moral obligation, self-efficacy, and perceived social support.<sup>137,138,139</sup> There is a prominent status for successful social entrepreneurs,<sup>140,141,142</sup> but when institutions are weak, social

- 
131. Ira Chatterjee, Joep Cornelissen, and Joakim Wincent, "Social Entrepreneurship and Values Work: The Role of Practices in Shaping Values and Negotiating Change," *Journal of Business Venturing* 36, no. 1 (January 2021): 106064, <https://doi.org/10.1016/j.jbusvent.2020.106064>.
  132. Parul Gupta et al., "Social Entrepreneurship Research: A Review and Future Research Agenda," *Journal of Business Research* 113 (May 2020): 209–29, <https://doi.org/10.1016/j.jbusres.2020.03.032>.
  133. Angela Martinez Dy, "Levelling the Playing Field? Towards a Critical-Social Perspective on Digital Entrepreneurship," *Futures* 135 (January 2022): 102438, <https://doi.org/10.1016/j.futures.2019.102438>.
  134. Geradts and Alt, "Social Entrepreneurial Action in Established Organizations: Developing the Concept of Social Intrapreneurship."
  135. Michael McDaniel, Jianhua Ge, and Wenhao Yuan, "Social Impacts of Entrepreneurship: Does Entrepreneurial Ecosystem Support Reduce Homicide?," *Journal of Business Venturing Insights* 17 (June 2022): e00315, <https://doi.org/10.1016/j.jbvi.2022.e00315>.
  136. Héctor Pérez-Fernández et al., "Are Interactions between Need for Achievement and Social Networks the Driving Force behind Entrepreneurial Intention? A Trait Activation Story," *Journal of Business Research* 149 (October 2022): 65–76, <https://doi.org/10.1016/j.jbusres.2022.04.046>.
  137. Hyginus Emeka Nwosu et al., "Applying Social Cognitive Theory to Placement Learning in Business Firms and Students' Entrepreneurial Intentions," *The International Journal of Management Education* 20, no. 1 (March 2022): 100602, <https://doi.org/10.1016/j.ijme.2022.100602>.
  138. Wei Yu et al., "Perceived Social Undermining Keeps Entrepreneurs up at Night and Disengaged the next Day: The Mediating Role of Sleep Quality and the Buffering Role of Trait Resilience," *Journal of Business Venturing* 37, no. 2 (March 2022): 106186, <https://doi.org/10.1016/j.jbusvent.2021.106186>.
  139. Sebastian Aparicio et al., "Can Female Entrepreneurs Boost Social Mobility in Developing Countries? An Institutional Analysis," *Technological Forecasting and Social Change* 175 (February 2022): 121401, <https://doi.org/10.1016/j.techfore.2021.121401>.
  140. Innocent Otache, James Edomwonyi Edopkolor, and Umar Kadiri, "A Serial Mediation Model of the Relationship between Entrepreneurial Education, Orientation, Motivation and Intentions," *The International Journal of Management Education* 20, no. 2 (July 2022): 100645, <https://doi.org/10.1016/j.ijme.2022.100645>.
  141. Virginia Bodolica, Martin Spraggon, and Hussam Badi, "Extracurricular Activities and Social Entrepreneurial Leadership of Graduating Youth in Universities from the Middle East," *The International Journal of Management Education* 19, no. 2 (July 2021): 100489, <https://doi.org/10.1016/j.ijme.2021.100489>.
  142. Adeola Samuel Adebuseyi, Olubusayo Foluso Adebuseyi, and Oluwaseun Kolade, "Development and Validation of Sources of Entrepreneurial Self-Efficacy and

entrepreneurship affects national well-being.<sup>143,144,145</sup> It is said that social entrepreneurship is an instrument for solving social and environmental issues,<sup>146,147,148</sup> as entrepreneurial efforts have a positive effect without the involvement of communities.<sup>149,150,151</sup> Non-profit organizations and academics have more interest in social entrepreneurship to resolve social

- 
- Outcome Expectations: A Social Cognitive Career Theory Perspective," *The International Journal of Management Education* 20, no. 2 (July 2022): 100572, <https://doi.org/10.1016/j.ijme.2021.100572>.
143. Junping Yang et al., "Exploring What Drives Entrepreneurs: Intergenerational Differences between Entrepreneurs Born in the 1980s and 1990s," *Technological Forecasting and Social Change* 183 (October 2022): 121885, <https://doi.org/10.1016/j.techfore.2022.121885>.
144. Eugenia Rosca, Nivedita Agarwal, and Alexander Brem, "Women Entrepreneurs as Agents of Change: A Comparative Analysis of Social Entrepreneurship Processes in Emerging Markets," *Technological Forecasting and Social Change* 157 (August 2020): 120067, <https://doi.org/10.1016/j.techfore.2020.120067>.
145. Seunga Venus Jin and Seounmi Youn, "They Bought It, Therefore I Will Buy It: The Effects of Peer Users' Conversion as Sales Performance and Entrepreneurial Sellers' Number of Followers as Relationship Performance in Mobile Social Commerce," *Computers in Human Behavior* 131 (June 2022): 107212, <https://doi.org/10.1016/j.chb.2022.107212>.
146. Yan Shao and Lingxia Sun, "Entrepreneurs' Social Capital and Venture Capital Financing," *Journal of Business Research* 136 (November 2021): 499-512, <https://doi.org/10.1016/j.jbusres.2021.08.005>.
147. Parisa Haim Faridian, "Leading Open Innovation: The Role of Strategic Entrepreneurial Leadership in Orchestration of Value Creation and Capture in GitHub Open Source Communities," *Technovation* 119 (January 2023): 102546, <https://doi.org/10.1016/j.technovation.2022.102546>.
148. Tuatul Mahfud et al., "The Influence of Social Capital and Entrepreneurial Attitude Orientation on Entrepreneurial Intentions: The Mediating Role of Psychological Capital," *European Research on Management and Business Economics* 26, no. 1 (January 2020): 33-39, <https://doi.org/10.1016/j.iemeen.2019.12.005>.
149. Fadi Abdelfattah, Hussam Al Halbusi, and Raya Masoud Al-Brwani, "Influence of Self-Perceived Creativity and Social Media Use in Predicting E-Entrepreneurial Intention," *International Journal of Innovation Studies* 6, no. 3 (September 2022): 119-27, <https://doi.org/10.1016/j.ijis.2022.04.003>.
150. Rajesh Sharma, Rajhans Mishra, and Abhishek Mishra, "Determinants of Satisfaction among Social Entrepreneurs in E-Government Services," *International Journal of Information Management* 60 (October 2021): 102386, <https://doi.org/10.1016/j.ijinfomgt.2021.102386>.
151. José Milton de Sousa-Filho et al., "Determinants of Social Entrepreneurial Intentions in a Developing Country Context," *Journal of Business Venturing Insights* 14 (November 2020): e00207, <https://doi.org/10.1016/j.jbv.2020.e00207>.

issues,<sup>152,153,154</sup> because these organizations make financial resources beneficial for the community.<sup>155</sup> The underprivileged societies may benefit from social entrepreneurs in changing their lives.<sup>156,157,158</sup>

## **Understanding Social Entrepreneurship for a better society from an Islamic Perspective**

Islam emphasizes social justice, compassion, and the well-being of the community as important aspects of a believer's life.<sup>159</sup> Social entrepreneurship, which combines business acumen with a focus on addressing social issues, can be seen as a manifestation of these Islamic principles. Here are some ways in which social entrepreneurship is supported from an Islamic perspective:

1. **Economic Justice:** Islam encourages economic justice and discourages exploitation. Social entrepreneurs often aim to create sustainable businesses that address societal needs while ensuring fair treatment of workers and customers. This aligns with Islamic teachings on fair trade, ethical business practices, and avoiding exploitation.
2. **Poverty Alleviation:** One of the primary goals of social entrepreneurship is poverty alleviation. Islam places great emphasis

- 
152. Krishna K. Shrestha et al., "Community Entrepreneurship: Lessons from Nepal's Chaubas Community Forestry Sawmill," *Forest Policy and Economics* 141 (August 2022): 102779, <https://doi.org/10.1016/j.forpol.2022.102779>.
  153. Sophie Bacq, Christina Hertel, and G.T. Lumpkin, "Communities at the Nexus of Entrepreneurship and Societal Impact: A Cross-Disciplinary Literature Review," *Journal of Business Venturing* 37, no. 5 (September 2022): 106231, <https://doi.org/10.1016/j.jbusvent.2022.106231>.
  154. Juying Zeng, Jun Ren, and Zhenzhen Ning, "Mediating Effect of Corporate Social Responsibility-Based Entrepreneurship on Environmental Improvement: Evidence from 475 Heavy-Polluting Enterprises," *Journal of Business Research* 149 (October 2022): 506–17, <https://doi.org/10.1016/j.jbusres.2022.05.014>.
  155. Alina Sorgner and Michael Wyrwich, "Calling Baumol: What Telephones Can Tell Us about the Allocation of Entrepreneurial Talent in the Face of Radical Institutional Changes," *Journal of Business Venturing* 37, no. 5 (September 2022): 106246, <https://doi.org/10.1016/j.jbusvent.2022.106246>.
  156. Pablo Muñoz, Gabriella Cacciotti, and Deniz Ucbasaran, "Failing and Exiting in Social and Commercial Entrepreneurship: The Role of Situated Cognition," *Journal of Business Venturing Insights* 14 (November 2020): e00196, <https://doi.org/10.1016/j.jbvi.2020.e00196>.
  157. Abdus-Samad Temitope Olanrewaju et al., "Social Media and Entrepreneurship Research: A Literature Review," *International Journal of Information Management* 50 (February 2020): 90–110, <https://doi.org/10.1016/j.ijinfomgt.2019.05.011>.
  158. Pedro Torres and Mário Augusto, "Digitalisation, Social Entrepreneurship and National Well-Being," *Technological Forecasting and Social Change* 161 (December 2020): 120279, <https://doi.org/10.1016/j.techfore.2020.120279>.
  159. Samiul Hasan, "Islamic Concept of Social Justice: Its Possible Contribution to Ensuring Harmony and Peaceful Coexistence in a Globalised," *Macquarie Law Journal* 7 (2007): 167–83, <https://api.semanticscholar.org/CorpusID:146680335>.



- on helping the poor and needy through charitable acts (Zakat) and voluntary giving (Sadaqah).<sup>160</sup> Supporting social entrepreneurs who work towards poverty reduction is a way to fulfill these obligations and contribute to a more equitable society.
3. **Social Impact:** Islamic teachings emphasize the importance of positively impacting society. Social entrepreneurs focus on creating innovative solutions to address pressing social issues such as education, healthcare, clean energy, and environmental sustainability. By supporting social entrepreneurs, Muslims can contribute to building a better society and fulfilling their social responsibilities.
  4. **Empowerment and Justice:** Islam encourages the empowerment of marginalized individuals and communities. Social entrepreneurs often work towards empowering marginalized groups by providing them with opportunities for education, skills development, employment, and entrepreneurship. This aligns with Islamic teachings on justice, equality, and empowering those in need.
  5. **Sustainability and Environmental Stewardship:** Social entrepreneurs often incorporate sustainable practices and environmental stewardship into their business models. Islam emphasizes the concept of stewardship (Khalifa) and the responsibility of humans to protect and preserve the environment.<sup>161</sup> Supporting social entrepreneurs who prioritize sustainability aligns with Islamic teachings on environmental conservation.
  6. **Ethical Practices:** Islam promotes ethical business practices and discourages engaging in activities that are harmful to individuals or society. Social entrepreneurs are often committed to ethical business practices, transparency, and accountability. Supporting socially responsible businesses promotes these Islamic values and encourages ethical behavior in the marketplace.
  7. **Collaboration and Community Building:** Social entrepreneurship often involves collaboration and community engagement. Islam encourages Muslims to work together, support one another, and collaborate for

---

160. Mona Atia, "Islamic Approaches to Development : A Case Study of Zakat , Sadaqa and Qurd Al Hassan in Contemporary Egypt," in *8th International Conference on Islamic Economics and Finance*, 2011, 1-14, <https://api.semanticscholar.org/CorpusID:195836986>.

161. Mohd Nor Mamat, Siti Fatahiyah Mahamood, and Ismaniza Ismail, "Islamic Philosophy on Behaviour - Based Environmental Attitude," *Procedia - Social and Behavioral Sciences* 49 (2012): 85-92, <https://doi.org/10.1016/j.sbspro.2012.07.008>.

the betterment of society <sup>162</sup>. By supporting social entrepreneurs, Muslims can actively participate in community-building initiatives and foster a sense of unity and cooperation.

In summary, supporting social entrepreneurs for a better society is highly compatible with Islamic values and principles. It aligns with the Islamic teachings on economic justice, poverty alleviation, social impact, empowerment, sustainability, ethical practices, and community building. Muslims are encouraged to engage in initiatives that contribute positively to society and work towards creating a more just and compassionate world.

## **Discussion**

The study emphasizes the significance of social entrepreneurs who work as society developers and alternate facilitators. Due to their active performance for society, the need for social entrepreneurship is very essential. Those necessary tasks that are difficult for the government of an underdeveloping or a developing country may easily be achieved with the efforts of social entrepreneurs. They fill the gap of society services through their excellent performance. The theory of social entrepreneurship supports social entrepreneurs due to their sincerity to society. The literature review indicated that social entrepreneurs are the best society developers because they work for society development and its sustainability, they also reduce environmental issues, and struggle for society modernization and improvement. As compared to the sacred work in a society, the research work for this important area is very little in underdeveloping and developing countries, therefore, more attention and focus is required to highlight the noble work of social entrepreneurs. Social entrepreneurs not only work for society to resolve its issues but also motivate and assist the residents for joining the social entrepreneurship. Social entrepreneurs or society developers always help society in difficult situations, such as, in earthquakes, floods, and in any disaster management in a country. The study provides guidelines for policymakers, researchers, students, and academia for sustainability and social development in a society. Social entrepreneurs help society in minimizing its problems by either establishing the relevant businesses or to educate the society people by highlighting the importance of the problem-free society and motivating the people by providing them proper information and guidance for preventing people from harmful effects of social and environmental issues and the methods by applying them a sustainable environment may be achieved.

## **Conclusion**

This paper is based on the review of the already published materials and

---

162. Meraj Ahmad Meraj, "Islamic Directives of Interfaith Dialogue.," *The Scholar Islamic Academic Research Journal* 3, no. 1 (2017): 20–35, <https://www.siarj.com/index.php/Siarj/article/view/58>.

discussion that is available with science direct database and on google scholar. The paper covers the support of social entrepreneurs for a better society, and it is further emphasized on the review of sustainable environmental development. There is a comprehensive discussion on sustainable development and environmental issues, then a theoretical association of social entrepreneurship has been established and reviewed. It is further concluded about the activities and working of social entrepreneurs who perform as social developers of society. It is also concluded from the literature that the need for social workers in society is increasing day by day due to their sincerity and patience for society, because they always focus on the financial needs of society and try to meet it through their own resources. Their performance in the society is like that of counselors and facilitators because they remain in a closed circuit within the people in society, and can easily understand their problems, and they also provide legal assistance to people in society if it is required.<sup>163</sup> Social entrepreneurship is an acceptable source of inspiration for the government, business sector, NGOs, universities, and young people in underdeveloped and developing countries where social, economic, and environmental problems are growing continuously. Consequently, social entrepreneurship is a remedy for all societal issues.<sup>164,165</sup> Social entrepreneurs provide all required services to society and perform as the alternate facilitator for society. It is observed that if a problem is difficult to resolve at the government level, it may be resolved at the level of social entrepreneurs easily. It is concluded that a social entrepreneur is an alternative support of a government authority for society.<sup>166</sup>

## Recommendations

The social entrepreneurs work as the society developers; therefore, it is recommended that there must be an access of social entrepreneurs for

---

163. Vijesh Chaudhary et al., "Impact of Social Entrepreneurship on Different Industries, Work Systems, and Organizations," *Materials Today: Proceedings* 51 (2022): 832–36, <https://doi.org/10.1016/j.matpr.2021.06.270>.

164. Camille Meyer, "The Commons: A Model for Understanding Collective Action and Entrepreneurship in Communities," *Journal of Business Venturing* 35, no. 5 (September 2020): 106034, <https://doi.org/10.1016/j.jbusvent.2020.106034>.

165. Matthew Murphy et al., "From Principles to Action: Community-Based Entrepreneurship in the Toquaht Nation," *Journal of Business Venturing* 35, no. 6 (November 2020): 106051, <https://doi.org/10.1016/j.jbusvent.2020.106051>.

166. Satish Kumar et al., "Religion as a Social Shaping Force in Entrepreneurship and Business: Insights from a Technology-Empowered Systematic Literature Review," *Technological Forecasting and Social Change* 175 (February 2022): 121393, <https://doi.org/10.1016/j.techfore.2021.121393>.

better development of a society,<sup>167</sup> because they work in association with society people and the residents of the area in closed contact with them, and people can request for any assistance from them without hesitation.<sup>168</sup> Besides that, social entrepreneurs fight for social justice, lessen human sufferings, enhance communities and lives, work for child welfare, reducing poverty, assist needy people in finding solutions to difficulties for individuals, groups, and communities, facing in daily life, take CSR initiatives, and do efforts for the betterment of society, they also encourage people to start their businesses. Islamic teachings also emphasize social justice, compassion, and community welfare, it is recommended to foster and support Islamic entrepreneurship as a means to address social challenges and uplift society. Islamic entrepreneurship encompasses the principles of social justice, ethical business practices, and the betterment of communities. Finally, it may be said that they work as a source of society growth and serve as a baseline for future standards.

## **BIBLIOGRAPHY**

- Abdelfattah, Fadi, Hussam Al Halbusi, and Raya Masoud Al-Brwani. "Influence of Self-Perceived Creativity and Social Media Use in Predicting E-Entrepreneurial Intention." *International Journal of Innovation Studies* 6, no. 3 (September 2022): 119–27. <https://doi.org/10.1016/j.ijis.2022.04.003>.
- Abdullah, Samsuri, Al-Mahfoodh Najah, Nazri Che Dom, Ku Ku Yusof, Mohammad fakhratul Ridwan Zulkifli, Amalina Abu Mansor, Nur Nazmi Binti Mohd Napi, and Marzuki Ismail. "Effects of Environmental Noise Pollution Towards School Children. Malaysian Journal of Medicine and Health Sciences. 17. 38-44." *Malaysian Journal of Medicine and Health Sciences* 17 (2021): 38–44.
- Adebusuyi, Adeola Samuel, Olubusayo Foluso Adebusuyi, and Oluwaseun Kolade. "Development and Validation of Sources of Entrepreneurial Self-Efficacy and Outcome Expectations: A Social Cognitive Career Theory Perspective." *The International Journal of Management Education* 20, no. 2 (July 2022): 100572. <https://doi.org/10.1016/j.ijme.2021.100572>.
- Admin. "Emerging Trends in Social Entrepreneurship Development." Indiana School of Development Management, 2022. <https://www.isdm.org.in/blog/emerging-trends-social-entrepreneurship-development>.

---

167. Rossella Canestrino et al., "Understanding Social Entrepreneurship: A Cultural Perspective in Business Research," *Journal of Business Research* 110 (March 2020): 132–43, <https://doi.org/10.1016/j.jbusres.2020.01.006>.

168. Yanto Chandra, Fandy Tjiptono, and Andhy Setyawan, "The Promise of Entrepreneurial Passion to Advance Social Entrepreneurship Research," *Journal of Business Venturing Insights* 16 (November 2021): e00270, <https://doi.org/10.1016/j.jbvi.2021.e00270>.

- Agterbosch, Susanne, Pieter Glasbergen, and Walter J.V. Vermeulen. "Social Barriers in Wind Power Implementation in The Netherlands: Perceptions of Wind Power Entrepreneurs and Local Civil Servants of Institutional and Social Conditions in Realizing Wind Power Projects." *Renewable and Sustainable Energy Reviews* 11, no. 6 (August 2007): 1025–55. <https://doi.org/10.1016/j.rser.2005.10.004>.
- Ahmad, Mohd O., and Aftab Alam. "A Study of Soical Entrepreneur and Their Impact on Climate Action with Special Reference to Sustainable Development Goals." In *International Confernce on "Dharma, Dharmasāstra and Culture"*. India: SHODHSAMHITA, 2022. <https://www.researchgate.net/publication/358978823>.
- "Air Pollution." World Health Organization, n.d. [https://www.who.int/health-topics/air-pollution#tab=tab\\_1](https://www.who.int/health-topics/air-pollution#tab=tab_1).
- "Air Pollution and Your Health." National Institutes of Health. USA, 2020. [https://www.niehs.nih.gov/health/materials/air\\_pollution\\_and\\_your\\_health\\_508.pdf](https://www.niehs.nih.gov/health/materials/air_pollution_and_your_health_508.pdf).
- Akimoto, Keigo. "Assessment of Road Transportation Measures for Global Net-Zero Emissions Considering Comprehensive Energy Systems." *IATSS Research* 47, no. 2 (July 2023): 196–203. <https://doi.org/10.1016/j.iatssr.2023.02.005>.
- Al-Omoush, Khaled Saleh, Virginia Simón-Moya, Mohammad Atwah Al-ma'aitah, and Javier Sendra-García. "The Determinants of Social CRM Entrepreneurship: An Institutional Perspective." *Journal of Business Research* 132 (August 2021): 21–31. <https://doi.org/10.1016/j.jbusres.2021.04.017>.
- Aparicio, Sebastian, David Audretsch, Maria Noguera, and David Urbano. "Can Female Entrepreneurs Boost Social Mobility in Developing Countries? An Institutional Analysis." *Technological Forecasting and Social Change* 175 (February 2022): 121401. <https://doi.org/10.1016/j.techfore.2021.121401>.
- Aquino, Richard S. "Community Change through Tourism Social Entrepreneurship." *Annals of Tourism Research* 95 (July 2022): 103442. <https://doi.org/10.1016/j.annals.2022.103442>.
- Asif, Mubeen, Faisal Asghar, Amna Younis, Amir Mahmood, and Li Zheng Wang. "The Role of Social Entrepreneurship in Pakistan and Its Impact on Economy." *International Journal of Business, Economics and Management* 5, no. 5 (2018): 117–27. <https://doi.org/10.18488/journal.62.2018.55.117.127>.
- Atia, Mona. "Islamic Approaches to Development : A Case Study of Zakat , Sadaqa and Qurd Al Hassan in Contemporary Egypt." In *8th International Conference on Islamic Economics and Finance*, 1–14, 2011. <https://api.semanticscholar.org/CorpusID:195836986>.
- Audretsch, David B., Maksim Belitski, Rosa Caiazza, and Sameeksha Desai. "The Role of Institutions in Latent and Emergent Entrepreneurship." *Technological Forecasting and Social Change* 174 (January 2022): 121263. <https://doi.org/10.1016/j.techfore.2021.121263>.

- Bacq, Sophie, Christina Hertel, and G.T. Lumpkin. "Communities at the Nexus of Entrepreneurship and Societal Impact: A Cross-Disciplinary Literature Review." *Journal of Business Venturing* 37, no. 5 (September 2022): 106231. <https://doi.org/10.1016/j.jbusvent.2022.106231>.
- Barrera Verdugo, Gustavo, and Antonio Villarroel Villarroel. "Measuring the Association between Students' Exposure to Social Media and Their Valuation of Sustainability in Entrepreneurship." *Heliyon* 7, no. 6 (June 2021): e07272. <https://doi.org/10.1016/j.heliyon.2021.e07272>.
- Barth, Henrik, and Ghazal Zalkat. "Refugee Entrepreneurship in the Agri-Food Industry: The Swedish Experience." *Journal of Rural Studies* 86 (August 2021): 189–97. <https://doi.org/10.1016/j.jrurstud.2021.06.011>.
- Berg, Richard E., and Jerry A. Nathanson. "Noise Pollution." *Britannica*, 2023. <https://www.britannica.com/science/noise-pollution>.
- Bianchi, Mattia, and Roberto Verganti. "Entrepreneurs as Designers of Problems Worth Solving." *Journal of Business Venturing Design* 1, no. 1–2 (July 2021): 100006. <https://doi.org/10.1016/j.jbvd.2022.100006>.
- Bie, Fan, Mingwei Sun, Xu Wei, and Munir Ahmad. "Transitioning to a Zero-Emission Energy System towards Environmental Sustainability." *Gondwana Research*, April 2023. <https://doi.org/10.1016/j.gr.2023.03.022>.
- Blattman, Christopher, Stefan Dercon, and Simon Franklin. "Impacts of Industrial and Entrepreneurial Jobs on Youth: 5-Year Experimental Evidence on Factory Job Offers and Cash Grants in Ethiopia." *Journal of Development Economics* 156 (May 2022): 102807. <https://doi.org/10.1016/j.jdeveco.2021.102807>.
- Boanada-Fuchs, Anthony, and Vanessa Boanada Fuchs. "The Role of Real Estate Developers in Urban Development." *Geoforum* 134 (August 2022): 173–77. <https://doi.org/10.1016/j.geoforum.2022.05.009>.
- Bodolica, Virginia, Martin Spraggon, and Hussam Badi. "Extracurricular Activities and Social Entrepreneurial Leadership of Graduating Youth in Universities from the Middle East." *The International Journal of Management Education* 19, no. 2 (July 2021): 100489. <https://doi.org/10.1016/j.ijme.2021.100489>.
- Bogatyreva, Karina, Linda F. Edelman, Tatiana S. Manolova, Oleksiy Osiyevskyy, and Galina Shirokova. "When Do Entrepreneurial Intentions Lead to Actions? The Role of National Culture." *Journal of Business Research* 96 (March 2019): 309–21. <https://doi.org/10.1016/j.jbusres.2018.11.034>.
- Boyjoo, Yash, Yonggang Jin, Haitao Li, Guangyu Zhao, Hua Guo, and Jian Liu. "Nanoengineering of Photocatalytic Electrode Materials toward Net Zero Emissions." *Cell Reports Physical Science* 4, no. 5 (May 2023): 101391. <https://doi.org/10.1016/j.xcrp.2023.101391>.
- Brunekreef, Bert, and Stephen T Holgate. "Air Pollution and Health." *The Lancet* 360, no. 9341 (October 2002): 1233–42. [https://doi.org/10.1016/S0140-6736\(02\)11274-8](https://doi.org/10.1016/S0140-6736(02)11274-8).
- BYJU'S. "What Is Sustainable Development with Examples?," 2021. <https://byjus.com/commerce/meaning-and-features-of-sustainable->

development/.

- Canestrino, Rossella, Marek Ćwiklicki, Pierpaolo Magliocca, and Barbara Pawełek. "Understanding Social Entrepreneurship: A Cultural Perspective in Business Research." *Journal of Business Research* 110 (March 2020): 132–43. <https://doi.org/10.1016/j.jbusres.2020.01.006>.
- Canoz, Gokce Meral, Sedat Ucar, and Tuba Demircioglu. "Investigate the Effect of Argumentation-Promoted Interactive Simulation Applications on Students' Argumentation Levels, Academic Achievements, and Entrepreneurship Skills in Science Classes." *Thinking Skills and Creativity* 45 (September 2022): 101106. <https://doi.org/10.1016/j.tsc.2022.101106>.
- Cervelló-Royo, R., I. Moya-Clemente, M.R. Perelló-Marín, and G. Ribes-Giner. "Sustainable Development, Economic and Financial Factors, That Influence the Opportunity-Driven Entrepreneurship. An FsQCA Approach." *Journal of Business Research* 115 (July 2020): 393–402. <https://doi.org/10.1016/j.jbusres.2019.10.031>.
- Chahouri, Abir, Nadia Elouahmani, and Hanan Ouchene. "Recent Progress in Marine Noise Pollution: A Thorough Review." *Chemosphere* 291 (March 2022): 132983. <https://doi.org/10.1016/j.chemosphere.2021.132983>.
- Chandna, Vallari. "Social Entrepreneurship and Digital Platforms: Crowdfunding in the Sharing-Economy Era." *Business Horizons* 65, no. 1 (January 2022): 21–31. <https://doi.org/10.1016/j.bushor.2021.09.005>.
- Chandra, Yanto, Fandy Tjiptono, and Andhy Setyawan. "The Promise of Entrepreneurial Passion to Advance Social Entrepreneurship Research." *Journal of Business Venturing Insights* 16 (November 2021): e00270. <https://doi.org/10.1016/j.jbvi.2021.e00270>.
- Chatterjee, Ira, Joep Cornelissen, and Joakim Wincent. "Social Entrepreneurship and Values Work: The Role of Practices in Shaping Values and Negotiating Change." *Journal of Business Venturing* 36, no. 1 (January 2021): 106064. <https://doi.org/10.1016/j.jbusvent.2020.106064>.
- Chaudhary, Vijesh, Nazia Abbas Abidi, Rajesh Deb Barman, Rohit Bansal, Silpi Sikha Bania, and Namita Gupta. "Impact of Social Entrepreneurship on Different Industries, Work Systems, and Organizations." *Materials Today: Proceedings* 51 (2022): 832–36. <https://doi.org/10.1016/j.matpr.2021.06.270>.
- Chavez, Victor A., Regan Stinnett, Robert Tierney, and Steven Walsh. "The Importance of the Technologically Able Social Innovators and Entrepreneurs: A US National Laboratory Perspective." *Technological Forecasting and Social Change* 121 (August 2017): 205–15. <https://doi.org/10.1016/j.techfore.2016.09.002>.
- Chetty, Priya. "Sociological Theories of Entrepreneurship." Project Guru, 2020. <https://www.projectguru.in/sociological-theories-of-entrepreneurship/>.
- Cui, Jun, and Robin Bell. "Behavioural Entrepreneurial Mindset: How Entrepreneurial Education Activity Impacts Entrepreneurial Intention and Behaviour." *The International Journal of Management Education* 20, no. 2

- (July 2022): 100639. <https://doi.org/10.1016/j.ijme.2022.100639>.
- Dai, Weiqi (David), Zhenxing (Eddie) Mao, Xinyuan (Roy) Zhao, and Anna S. Mattila. "How Does Social Capital Influence the Hospitality Firm's Financial Performance? The Moderating Role of Entrepreneurial Activities." *International Journal of Hospitality Management* 51 (October 2015): 42–55. <https://doi.org/10.1016/j.ijhm.2015.08.011>.
- Debucquet, Gervaise, Allan Maignant, Anne-Laure Laroche, Caroline Widehem, and Philippe Morel. "Bringing Nature into Private Urban Housing: Environmental, Social and Food Connections for Urban Resilience." *Cities* 131 (December 2022): 104007. <https://doi.org/10.1016/j.cities.2022.104007>.
- Delventhal, Shoshanna. "The 10 Most Successful Social Entrepreneurs." Investopedia, 2022. <https://www.investopedia.com/articles/investing/092515/10-most-successful-social-entrepreneurs.asp>.
- Domaradzka, Anna. "The Un-Equal Playground: Developers and Urban Activists Struggling for the Right to the City." *Geoforum* 134 (August 2022): 178–86. <https://doi.org/10.1016/j.geoforum.2019.01.013>.
- Eris, Engin Deniz, Ige Pirnar, and Duygu Celebi. "Experimental Social Entrepreneurship Model in Gastronomy: The Case of Ebru Baybara Demir as a Social Gastronomy Entrepreneur." *International Journal of Gastronomy and Food Science* 27 (March 2022): 100474. <https://doi.org/10.1016/j.ijgfs.2022.100474>.
- Farmer, Jane, and Sue Kilpatrick. "Are Rural Health Professionals Also Social Entrepreneurs?" *Social Science & Medicine* 69, no. 11 (December 1, 2009): 1651–58. <https://doi.org/10.1016/j.socscimed.2009.09.003>.
- Fernández-Guadaño, Josefina, and Sonia Martín-López. "Gender Differences in Social Entrepreneurship: Evidence from Spain." *Women's Studies International Forum* 96 (January 2023): 102663. <https://doi.org/10.1016/j.wsif.2022.102663>.
- Friedman, Rachel, and Gillad Rosen. "Policy Entrepreneurs in Green Building Transitions: The Role of Interurban Coalitions." *Environmental Innovation and Societal Transitions* 43 (June 2022): 160–72. <https://doi.org/10.1016/j.eist.2022.03.009>.
- Gali, Nazha, Thomas Niemand, Eleanor Shaw, Mathew Hughes, Sascha Kraus, and Alexander Brem. "Social Entrepreneurship Orientation and Company Success: The Mediating Role of Social Performance." *Technological Forecasting and Social Change* 160 (November 2020): 120230. <https://doi.org/10.1016/j.techfore.2020.120230>.
- García-Lamarca, Melissa, Isabelle Anguelovski, Helen V.S. Cole, James J.T. Connolly, Carmen Pérez-del-Pulgar, Galia Shokry, and Margarita Triguero-Mas. "Urban Green Grabbing: Residential Real Estate Developers Discourse and Practice in Gentrifying Global North Neighborhoods." *Geoforum* 128 (January 2022): 1–10. <https://doi.org/10.1016/j.geoforum.2021.11.016>.
- Gelb, Jérémy, and Philippe Apparicio. "Cyclists' Exposure to Air and Noise



- Pollution, Comparative Approach in Seven Cities." *Transportation Research Interdisciplinary Perspectives* 14 (June 2022): 100619.  
<https://doi.org/10.1016/j.trip.2022.100619>.
- Geradts, Thijs H.J., and Elisa Alt. "Social Entrepreneurial Action in Established Organizations: Developing the Concept of Social Intrapreneurship." *Journal of Business Research* 151 (November 2022): 197–206.  
<https://doi.org/10.1016/j.jbusres.2022.06.047>.
- Ghazy, Noha, Hebatallah Ghoneim, and Guenter Lang. "Entrepreneurship, Productivity and Digitalization: Evidence from the EU." *Technology in Society* 70 (August 2022): 102052. <https://doi.org/10.1016/j.techsoc.2022.102052>.
- Grilo, Ricardo, and António Carrizo Moreira. "The Social as the Heart of Social Innovation and Social Entrepreneurship: An Emerging Area or an Old Crossroads?" *International Journal of Innovation Studies* 6, no. 2 (June 2022): 53–66. <https://doi.org/10.1016/j.ijis.2022.03.001>.
- Groenewoudt, Aleid C., and Henny A. Romijn. "Limits of the Corporate-Led Market Approach to off-Grid Energy Access: A Review." *Environmental Innovation and Societal Transitions* 42 (March 2022): 27–43.  
<https://doi.org/10.1016/j.eist.2021.10.027>.
- Gu, Wentao, and Xiaoyan Zheng. "An Empirical Study on the Impact of Sustainable Entrepreneurship: Based on the Environmental Kuznets Model." *Journal of Business Research* 123 (February 2021): 613–24.  
<https://doi.org/10.1016/j.jbusres.2020.10.011>.
- Gubik, Andrea S., and Zsófia Vörös. "Why Narcissists May Be Successful Entrepreneurs: The Role of Entrepreneurial Social Identity and Overwork." *Journal of Business Venturing Insights* 19 (June 2023): e00364.  
<https://doi.org/10.1016/j.jbvi.2022.e00364>.
- Gupta, Parul, Sumedha Chauhan, Justin Paul, and M.P. Jaiswal. "Social Entrepreneurship Research: A Review and Future Research Agenda." *Journal of Business Research* 113 (May 2020): 209–29.  
<https://doi.org/10.1016/j.jbusres.2020.03.032>.
- Haim Faridian, Parisa. "Leading Open Innovation: The Role of Strategic Entrepreneurial Leadership in Orchestration of Value Creation and Capture in GitHub Open Source Communities." *Technovation* 119 (January 2023): 102546. <https://doi.org/10.1016/j.technovation.2022.102546>.
- Halberstadt, Jantje, Thomas Niemand, Sascha Kraus, Gadaf Rexhepi, Paul Jones, and Norbert Kailer. "Social Entrepreneurship Orientation: Drivers of Success for Start-Ups and Established Industrial Firms." *Industrial Marketing Management* 94 (April 2021): 137–49.  
<https://doi.org/10.1016/j.indmarman.2020.06.012>.
- Haq, Riaz. "Pakistan: Land of Social Entrepreneurs." *South Asia Investor Review*, 2014. <https://www.southasiainvestor.com/2014/10/pakistan-land-of-social-entrepreneurs.html>.
- Hasan, Samiul. "Islamic Concept of Social Justice: Its Possible Contribution to Ensuring Harmony and Peaceful Coexistence in a Globalised." *Macquarie Law*

- Journal* 7 (2007): 167–83.  
<https://api.semanticscholar.org/CorpusID:146680335>.
- He, Jinjiang, Mohd Nazari, Yingqian Zhang, and Ning Cai. “Opportunity-Based Entrepreneurship and Environmental Quality of Sustainable Development: A Resource and Institutional Perspective.” *Journal of Cleaner Production* 256 (May 2020): 120390. <https://doi.org/10.1016/j.jclepro.2020.120390>.
- Heinemann, Georg. “Innovating in the Off-Grid Sector: Sustainable Supply Chains and Business Models for Solar Home System Provision in Bangladesh and Kenya.” *Energy Research & Social Science* 94 (December 2022): 102853. <https://doi.org/10.1016/j.erss.2022.102853>.
- Ho, Jae-Yun, and Seme Yoon. “Ambiguous Roles of Intermediaries in Social Entrepreneurship: The Case of Social Innovation System in South Korea.” *Technological Forecasting and Social Change* 175 (February 2022): 121324. <https://doi.org/10.1016/j.techfore.2021.121324>.
- “How to Define Clean Water.” Healing Waters International, 2021. <https://healingwaters.org/how-to-define-clean-water/>.
- Irfan, Mohd, Sarvendra Yadav, and Krishnendu Shaw. “The Adoption of Solar Photovoltaic Technology among Indian Households: Examining the Influence of Entrepreneurship.” *Technological Forecasting and Social Change* 169 (August 2021): 120815. <https://doi.org/10.1016/j.techfore.2021.120815>.
- Ji, Bin, Yaqian Zhao, Jan Vymazal, Shangxiao Qiao, Ting Wei, Jie Li, and Ülo Mander. “Can Subsurface Flow Constructed Wetlands Be Applied in Cold Climate Regions? A Review of the Current Knowledge.” *Ecological Engineering* 157 (October 2020): 105992. <https://doi.org/10.1016/j.ecoleng.2020.105992>.
- Jin, Seunga Venus, and Seounmi Youn. “‘They Bought It, Therefore I Will Buy It’: The Effects of Peer Users’ Conversion as Sales Performance and Entrepreneurial Sellers’ Number of Followers as Relationship Performance in Mobile Social Commerce.” *Computers in Human Behavior* 131 (June 2022): 107212. <https://doi.org/10.1016/j.chb.2022.107212>.
- Jørgensen, Matias Thuen, Anne Vorre Hansen, Flemming Sørensen, Lars Fuglsang, Jon Sundbo, and Jens Friis Jensen. “Collective Tourism Social Entrepreneurship: A Means for Community Mobilization and Social Transformation.” *Annals of Tourism Research* 88 (May 2021): 103171. <https://doi.org/10.1016/j.annals.2021.103171>.
- Kanakri, Shireen M., Mardelle Shepley, James W. Varni, and Louis G. Tassinary. “Noise and Autism Spectrum Disorder in Children: An Exploratory Survey.” *Research in Developmental Disabilities* 63 (April 2017): 85–94. <https://doi.org/10.1016/j.ridd.2017.02.004>.
- Karlidag-Dennis, Ecem, Richard Hazenberg, and Anh-Tuan Dinh. “Is Education for All? The Experiences of Ethnic Minority Students and Teachers in North-Western Vietnam Engaging with Social Entrepreneurship.” *International Journal of Educational Development* 77 (September 2020): 102224. <https://doi.org/10.1016/j.ijedudev.2020.102224>.
- Khalid, Shazmin, Shrijna Dixon, and Lavanya Vijayasingham. “The Gender

- Responsiveness of Social Entrepreneurship in Health – A Review of Initiatives by Ashoka Fellows.” *Social Science & Medicine* 293 (January 2022): 114665. <https://doi.org/10.1016/j.socscimed.2021.114665>.
- Knippertz, Peter, Mat J. Evans, Paul R. Field, Andreas H. Fink, Catherine Liousse, and John H. Marsham. “The Possible Role of Local Air Pollution in Climate Change in West Africa.” *Nature Climate Change* 5, no. 9 (September 21, 2015): 815–22. <https://doi.org/10.1038/nclimate2727>.
- Koehne, Florian, Richard Woodward, and Benson Honig. “The Potentials and Perils of Prosocial Power: Transnational Social Entrepreneurship Dynamics in Vulnerable Places.” *Journal of Business Venturing* 37, no. 4 (July 2022): 106206. <https://doi.org/10.1016/j.jbusvent.2022.106206>.
- Kostakis, Ioannis, and Konstantinos P. Tsagarakis. “The Role of Entrepreneurship, Innovation and Socioeconomic Development on Circularity Rate: Empirical Evidence from Selected European Countries.” *Journal of Cleaner Production* 348 (May 2022): 131267. <https://doi.org/10.1016/j.jclepro.2022.131267>.
- Kuehr, Ruediger. “Towards a Sustainable Society: United Nations University’s Zero Emissions Approach.” *Journal of Cleaner Production* 15, no. 13–14 (September 2007): 1198–1204. <https://doi.org/10.1016/j.jclepro.2006.07.020>.
- Kumar, Satish, Saumyaranjan Sahoo, Weng Marc Lim, and Léo-Paul Dana. “Religion as a Social Shaping Force in Entrepreneurship and Business: Insights from a Technology-Empowered Systematic Literature Review.” *Technological Forecasting and Social Change* 175 (February 2022): 121393. <https://doi.org/10.1016/j.techfore.2021.121393>.
- Langley, Paul, Sue Lewis, Colin McFarlane, Joe Painter, and Antonis Vradis. “Crowdfunding Cities: Social Entrepreneurship, Speculation and Solidarity in Berlin.” *Geoforum* 115 (October 2020): 11–20. <https://doi.org/10.1016/j.geoforum.2020.06.014>.
- Lara-Bocanegra, Alejandro, Jerónimo García-Fernández, Pablo Gálvez-Ruiz, Moisés Grimaldi-Puyana, and M. Rocío Bohórquez Gómez-Millán. “Does Background Matter? Analysis of the Influence of Sex, Socioeconomic Status and the Existence of an Entrepreneurial Family Member as a Precursor to Entrepreneurship in University Students of Sport Sciences.” *Journal of Hospitality, Leisure, Sport & Tourism Education* 31 (November 2022): 100394. <https://doi.org/10.1016/j.jhlste.2022.100394>.
- Lavoie, Marie, and James L. Addis. “Harnessing the Potential of Additive Manufacturing Technologies: Challenges and Opportunities for Entrepreneurial Strategies.” *International Journal of Innovation Studies* 2, no. 4 (December 2018): 123–36. <https://doi.org/10.1016/j.ijis.2018.11.001>.
- Le, Thanh Tiep. “How Humane Entrepreneurship Fosters Sustainable Supply Chain Management for a Circular Economy Moving towards Sustainable Corporate Performance.” *Journal of Cleaner Production* 368 (September 2022): 133178. <https://doi.org/10.1016/j.jclepro.2022.133178>.
- León, Carmelo J., Anastasia Hernández-Alemán, Carlos Fernández-Hernández, and Jorge E. Araña. “Are Rural Residents Willing to Trade-off Higher Noise for

- Lower Air Pollution? Evidence from Revealed Preferences.” *Ecological Economics* 207 (May 2023): 107784.  
<https://doi.org/10.1016/j.ecolecon.2023.107784>.
- Lortie, Jason, Kevin C. Cox, and Philip T. Roundy. “Social Impact Models, Legitimacy Perceptions, and Consumer Responses to Social Ventures.” *Journal of Business Research* 144 (May 2022): 312–21.  
<https://doi.org/10.1016/j.jbusres.2022.01.079>.
- Mahfud, Tuatul, Mochamad Bruri Triyono, Putu Sudira, and Yoghiana Mulyani. “The Influence of Social Capital and Entrepreneurial Attitude Orientation on Entrepreneurial Intentions: The Mediating Role of Psychological Capital.” *European Research on Management and Business Economics* 26, no. 1 (January 2020): 33–39. <https://doi.org/10.1016/j.iemeen.2019.12.005>.
- Mamat, Mohd Nor, Siti Fatahiyah Mahamood, and Ismaniza Ismail. “Islamic Philosophy on Behaviour - Based Environmental Attitude.” *Procedia - Social and Behavioral Sciences* 49 (2012): 85–92.  
<https://doi.org/10.1016/j.sbspro.2012.07.008>.
- Manjon, Maria-Jose, Amparo Merino, and Iain Cairns. “Business as Not Usual: A Systematic Literature Review of Social Entrepreneurship, Social Innovation, and Energy Poverty to Accelerate the Just Energy Transition.” *Energy Research & Social Science* 90 (August 2022): 102624.  
<https://doi.org/10.1016/j.erss.2022.102624>.
- Martinez Dy, Angela. “Levelling the Playing Field? Towards a Critical-Social Perspective on Digital Entrepreneurship.” *Futures* 135 (January 2022): 102438. <https://doi.org/10.1016/j.futures.2019.102438>.
- McDaniel, Michael, Jianhua Ge, and Wenhao Yuan. “Social Impacts of Entrepreneurship: Does Entrepreneurial Ecosystem Support Reduce Homicide?” *Journal of Business Venturing Insights* 17 (June 2022): e00315.  
<https://doi.org/10.1016/j.jbvi.2022.e00315>.
- Mei, Maggie Qiuzhu, and Corine Genet. “Social Media Entrepreneurship: A Study on Follower Response to Social Media Monetization.” *European Management Journal*, May 2022. <https://doi.org/10.1016/j.emj.2022.04.006>.
- Mendes, Ana C.S., Fernando A.F. Ferreira, Devika Kannan, Neuza C.M.Q.F. Ferreira, and Ricardo J.C. Correia. “A BWM Approach to Determinants of Sustainable Entrepreneurship in Small and Medium-Sized Enterprises.” *Journal of Cleaner Production* 371 (October 2022): 133300.  
<https://doi.org/10.1016/j.jclepro.2022.133300>.
- Méndez-Picazo, María-Teresa, Miguel-Angel Galindo-Martín, and María-Soledad Castaño-Martínez. “Effects of Sociocultural and Economic Factors on Social Entrepreneurship and Sustainable Development.” *Journal of Innovation & Knowledge* 6, no. 2 (April 2021): 69–77.  
<https://doi.org/10.1016/j.jik.2020.06.001>.
- Mens, Jeroen, Ellen van Bueren, Ruben Vrijhoef, and Erwin Heurkens. “A Typology of Social Entrepreneurs in Bottom-up Urban Development.” *Cities* 110 (March 2021): 103066. <https://doi.org/10.1016/j.cities.2020.103066>.

- Meraj, Meraj Ahmad. "Islamic Directives of Interfaith Dialogue." *The Scholar Islamic Academic Research Journal* 3, no. 1 (2017): 20–35.  
<https://www.siarj.com/index.php/Siarj/article/view/58>.
- Meyer, Camille. "The Commons: A Model for Understanding Collective Action and Entrepreneurship in Communities." *Journal of Business Venturing* 35, no. 5 (September 2020): 106034.  
<https://doi.org/10.1016/j.jbusvent.2020.106034>.
- Miao, Yumeng, Rong Du, and Carol Xiaojuan Ou. "Guanxi Circles and Light Entrepreneurship in Social Commerce: The Roles of Mass Entrepreneurship Climate and Technology Affordances." *Information & Management* 59, no. 1 (January 2022): 103558. <https://doi.org/10.1016/j.im.2021.103558>.
- Mir Shahid, Satar, and Ghadah Alarifi. "Social Entrepreneurship Education: A Conceptual Framework and Review." *The International Journal of Management Education* 19, no. 3 (November 2021): 100533.  
<https://doi.org/10.1016/j.ijme.2021.100533>.
- Muldoon, Jeffrey, Phillip E. Davis, Joshua S. Bendickson, William C McDowell, and Eric W Liguori. "Paved with Good Intentions: Moral Disengagement and Social Entrepreneurship." *Journal of Innovation & Knowledge* 7, no. 4 (October 2022): 100237. <https://doi.org/10.1016/j.jik.2022.100237>.
- Muñoz, Pablo, Gabriella Cacciotti, and Deniz Ucbasaran. "Failing and Exiting in Social and Commercial Entrepreneurship: The Role of Situated Cognition." *Journal of Business Venturing Insights* 14 (November 2020): e00196.  
<https://doi.org/10.1016/j.jbvi.2020.e00196>.
- Murphy, Enda, and Eoin A King. *Environmental Noise Pollution (2nd Edition)*. Elsevier, 2022.
- Murphy, Matthew, Wade M. Danis, Johnny Mack, and (Kekinusqs) Judith Sayers. "From Principles to Action: Community-Based Entrepreneurship in the Toquaht Nation." *Journal of Business Venturing* 35, no. 6 (November 2020): 106051. <https://doi.org/10.1016/j.jbusvent.2020.106051>.
- Nemeth, Alexandra. "14 Social Enterprises Making Clean Water and Sanitation Accessible for All." Movingworlds, 2021. <https://blog.movingworlds.org/14-social-enterprises-making-clean-water-and-sanitation-accessible-for-all/>.
- Noda, Hideo, and Shigeru Kano. "Environmental Economic Modeling of Sustainable Growth and Consumption in a Zero-Emission Society." *Journal of Cleaner Production* 299 (May 2021): 126691.  
<https://doi.org/10.1016/j.jclepro.2021.126691>.
- "Notable Modern Social Entrepreneurs." wikipedia, 2023.  
[https://en.wikipedia.org/wiki/Talk:List\\_of\\_social\\_entrepreneurs](https://en.wikipedia.org/wiki/Talk:List_of_social_entrepreneurs).
- Nwosu, Hyginus Emeka, Paul C. Obidike, Joy Nonyelum Ugwu, Chimeziem C. Udeze, and Ugochukwu Chinonso Okolie. "Applying Social Cognitive Theory to Placement Learning in Business Firms and Students' Entrepreneurial Intentions." *The International Journal of Management Education* 20, no. 1 (March 2022): 100602. <https://doi.org/10.1016/j.ijme.2022.100602>.
- Olanrewaju, Abdus-Samad Temitope, Mohammad Alamgir Hossain, Naomi

- Whiteside, and Paul Mercieca. "Social Media and Entrepreneurship Research: A Literature Review." *International Journal of Information Management* 50 (February 2020): 90–110. <https://doi.org/10.1016/j.ijinfomgt.2019.05.011>.
- Otache, Innocent, James Edomwonyi Edopkolor, and Umar Kadiri. "A Serial Mediation Model of the Relationship between Entrepreneurial Education, Orientation, Motivation and Intentions." *The International Journal of Management Education* 20, no. 2 (July 2022): 100645. <https://doi.org/10.1016/j.ijme.2022.100645>.
- Palacios-Marqués, Daniel, María Guijarro García, Myriam Martí Sánchez, and María Pilar Alguacil Mari. "Social Entrepreneurship and Organizational Performance: A Study of the Mediating Role of Distinctive Competencies in Marketing." *Journal of Business Research* 101 (August 2019): 426–32. <https://doi.org/10.1016/j.jbusres.2019.02.004>.
- Pandit, Aniruddha B., and Jyoti Kishen Kumar. "Clean Water for Developing Countries." *Annual Review of Chemical and Biomolecular Engineering* 6, no. 1 (July 24, 2015): 217–46. <https://doi.org/10.1146/annurev-chembioeng-061114-123432>.
- Paramita, Widya, Nurul Indarti, Risa Virgosita, Rina Herani, and Bayu Sutikno. "Let Ethics Lead Your Way: The Role of Moral Identity and Moral Intensity in Promoting Social Entrepreneurial Intention." *Journal of Business Venturing Insights* 17 (June 2022): e00299. <https://doi.org/10.1016/j.jbvi.2021.e00299>.
- Pérez-Fernández, Héctor, Gabriella Cacciotti, Natalia Martín-Cruz, and Juan Bautista Delgado-García. "Are Interactions between Need for Achievement and Social Networks the Driving Force behind Entrepreneurial Intention? A Trait Activation Story." *Journal of Business Research* 149 (October 2022): 65–76. <https://doi.org/10.1016/j.jbusres.2022.04.046>.
- Peters, David J., Sara Hamideh, Kimberly Elman Zarecor, and Marwan Ghandour. "Using Entrepreneurial Social Infrastructure to Understand Smart Shrinkage in Small Towns." *Journal of Rural Studies* 64 (November 2018): 39–49. <https://doi.org/10.1016/j.jrurstud.2018.10.001>.
- Pissarra, Teresa Cristina Tarlé, Luís Filipe Sanches Fernandes, and Fernando António Leal Pacheco. "Production of Clean Water in Agriculture Headwater Catchments: A Model Based on the Payment for Environmental Services." *Science of The Total Environment* 785 (September 2021): 147331. <https://doi.org/10.1016/j.scitotenv.2021.147331>.
- Ratten, Vanessa. "Digital Platforms and Transformational Entrepreneurship during the COVID-19 Crisis." *International Journal of Information Management*, May 2022, 102534. <https://doi.org/10.1016/j.ijinfomgt.2022.102534>.
- Ren, Shuang, and Susan E. Jackson. "HRM Institutional Entrepreneurship for Sustainable Business Organizations." *Human Resource Management Review* 30, no. 3 (September 2020): 100691. <https://doi.org/10.1016/j.hrmr.2019.100691>.
- Rijnsoever, Frank J. van. "Intermediaries for the Greater Good: How Entrepreneurial Support Organizations Can Embed Constrained Sustainable

- Development Startups in Entrepreneurial Ecosystems.” *Research Policy* 51, no. 2 (March 2022): 104438. <https://doi.org/10.1016/j.respol.2021.104438>.
- Rosca, Eugenia, Nivedita Agarwal, and Alexander Brem. “Women Entrepreneurs as Agents of Change: A Comparative Analysis of Social Entrepreneurship Processes in Emerging Markets.” *Technological Forecasting and Social Change* 157 (August 2020): 120067. <https://doi.org/10.1016/j.techfore.2020.120067>.
- Roundy, Philip T., and Thomas S. Lyons. “Humility in Social Entrepreneurs and Its Implications for Social Impact Entrepreneurial Ecosystems.” *Journal of Business Venturing Insights* 17 (June 2022): e00296. <https://doi.org/10.1016/j.jbvi.2021.e00296>.
- Santos, Filipe M. “A Positive Theory of Social Entrepreneurship.” *SSRN Electronic Journal*, 2010. <https://doi.org/10.2139/ssrn.1553072>.
- Scuotto, V., S. Le Loarne Lemaire, D. Magni, and A. Maalaoui. “Extending Knowledge-Based View: Future Trends of Corporate Social Entrepreneurship to Fight the Gig Economy Challenges.” *Journal of Business Research* 139 (February 2022): 1111–22. <https://doi.org/10.1016/j.jbusres.2021.10.060>.
- Scuotto, Veronica, Chiara Nespoli, Phuong Tra Tran, and Giuseppe Cappiello. “An Alternative Way to Predict Knowledge Hiding: The Lens of Transformational Leadership.” *Journal of Business Research* 140 (February 2022): 76–84. <https://doi.org/10.1016/j.jbusres.2021.11.045>.
- Shao, Yan, and Lingxia Sun. “Entrepreneurs’ Social Capital and Venture Capital Financing.” *Journal of Business Research* 136 (November 2021): 499–512. <https://doi.org/10.1016/j.jbusres.2021.08.005>.
- Sharifi-Tehrani, Mohammad, Siamak Seyfi, and Mustafeed Zaman. “At the Intersection of Tourism Social Entrepreneurship and Empathy: Development and Validation of an Empathy Scale.” *Journal of Business Research* 141 (March 2022): 433–47. <https://doi.org/10.1016/j.jbusres.2021.11.041>.
- Sharma, Rajesh, Rajhans Mishra, and Abhishek Mishra. “Determinants of Satisfaction among Social Entrepreneurs in E-Government Services.” *International Journal of Information Management* 60 (October 2021): 102386. <https://doi.org/10.1016/j.ijinfomgt.2021.102386>.
- Shokhnekh, Anna, Tamara Yovanovich, Olga Glinskaya, Tatyana Dugina, and Aleksandra Makarova. “Genesis of Social Entrepreneurship in the Development of the Transport Sector in the Region.” *Transportation Research Procedia* 63 (2022): 956–61. <https://doi.org/10.1016/j.trpro.2022.06.094>.
- Shrestha, Krishna K., Govinda Paudel, Hemant Ojha, Naya Sharma Paudel, Ian Nuberg, and Edwin Cedamon. “Community Entrepreneurship: Lessons from Nepal’s Chaubas Community Forestry Sawmill.” *Forest Policy and Economics* 141 (August 2022): 102779. <https://doi.org/10.1016/j.forpol.2022.102779>.
- Si, Steven, Jeremy Hall, Roy Suddaby, David Ahlstrom, and Jiang Wei. “Technology, Entrepreneurship, Innovation and Social Change in Digital Economics.” *Technovation* 119 (January 2023): 102484. <https://doi.org/10.1016/j.technovation.2022.102484>.

- Sieger, Philipp, Marc Gruber, Emmanuelle Fauchart, and Thomas Zellweger. "Measuring the Social Identity of Entrepreneurs: Scale Development and International Validation." *Journal of Business Venturing* 31, no. 5 (September 2016): 542–72. <https://doi.org/10.1016/j.jbusvent.2016.07.001>.
- Silva, Pedro Mendonça, Victor Ferreira Moutinho, and António Carrizo Moreira. "Do Social and Economic Factors Affect the Technical Efficiency in Entrepreneurship Activities? Evidence from European Countries Using a Two-Stage DEA Model." *Socio-Economic Planning Sciences* 82 (August 2022): 101314. <https://doi.org/10.1016/j.seps.2022.101314>.
- Siqueira, Ana Cristina O., Benson Honig, Sandra Mariano, Joysi Moraes, and Robson Moreira Cunha. "Creating Economic, Social, and Environmental Change through Entrepreneurship: An Entrepreneurial Autonomy Perspective Informed by Paulo Freire." *Journal of Business Venturing Insights* 19 (June 2023): e00386. <https://doi.org/10.1016/j.jbvi.2023.e00386>.
- Song, Changhyeon, Kyung Min Park, and Yeonbae Kim. "Socio-Cultural Factors Explaining Technology-Based Entrepreneurial Activity: Direct and Indirect Role of Social Security." *Technology in Society* 61 (May 2020): 101246. <https://doi.org/10.1016/j.techsoc.2020.101246>.
- Sordi, José Osvaldo De, André Rodrigues dos Santos, Marcia Carvalho de Azevedo, Carlos Francisco Bitencourt Jorge, and Marco Hashimoto. "Dark, down, and Destructive Side of Entrepreneurship: Unveiling Negative Aspects of Unsuccessful Entrepreneurial Action." *The International Journal of Management Education* 20, no. 3 (November 2022): 100659. <https://doi.org/10.1016/j.ijme.2022.100659>.
- Sorgner, Alina, and Michael Wyrwich. "Calling Baumol: What Telephones Can Tell Us about the Allocation of Entrepreneurial Talent in the Face of Radical Institutional Changes." *Journal of Business Venturing* 37, no. 5 (September 2022): 106246. <https://doi.org/10.1016/j.jbusvent.2022.106246>.
- Sousa-Filho, José Milton de, Stelvia Matos, Samara da Silva Trajano, and Bruno de Souza Lessa. "Determinants of Social Entrepreneurial Intentions in a Developing Country Context." *Journal of Business Venturing Insights* 14 (November 2020): e00207. <https://doi.org/10.1016/j.jbvi.2020.e00207>.
- Steeg, Jackson Ver. "Anatomy of Entrepreneurship: Using Key Competencies to Drive Social Capital Acquisition and Develop Social Entrepreneurship Practices in MBA Education." *The International Journal of Management Education* 20, no. 3 (November 2022): 100661. <https://doi.org/10.1016/j.ijme.2022.100661>.
- Tellman, Beth, Hallie Eakin, Marco A. Janssen, Felipe de Alba, and B.L. Turner II. "The Role of Institutional Entrepreneurs and Informal Land Transactions in Mexico City's Urban Expansion." *World Development* 140 (April 2021): 105374. <https://doi.org/10.1016/j.worlddev.2020.105374>.
- Tenner, Isabell, and Jacob Hörisch. "Crowdfunding Sustainable Entrepreneurship: What Are the Characteristics of Crowdfunding Investors?" *Journal of Cleaner Production* 290 (March 2021): 125667. <https://doi.org/10.1016/j.jclepro.2020.125667>.



- "These 8 Countries Have Already Achieved Net-Zero Emissions." World Economic Forum, 2022. <https://www.weforum.org/agenda/2022/12/these-countries-achieved-net-zero-emissions/>.
- Thorpe, Devin. "Father Of Social Entrepreneurship Says 'Society Is At A Profound Turning Point,'" 2019. <http://bit.ly/34G2L03>.
- To, Chester K.M., José Manuel Guaita Martínez, Maria Orero-Blat, and K.P. Chau. "Predicting Motivational Outcomes in Social Entrepreneurship: Roles of Entrepreneurial Self-Efficacy and Situational Fit." *Journal of Business Research* 121 (December 2020): 209–22. <https://doi.org/10.1016/j.jbusres.2020.08.022>.
- Torres, Pedro, and Mário Augusto. "Digitalisation, Social Entrepreneurship and National Well-Being." *Technological Forecasting and Social Change* 161 (December 2020): 120279. <https://doi.org/10.1016/j.techfore.2020.120279>.
- Ubochi, Nneka E, Joseph C Osuji, Vincent N Ubochi, Ngozi P Ogbonnaya, Agnes Anarado, and Peace N Iheanacho. "The Drive Process Model of Entrepreneurship: A Grounded Theory of Nurses' Perception of Entrepreneurship in Nursing." *International Journal of Africa Nursing Sciences* 15 (2021): 100377. <https://doi.org/10.1016/j.ijans.2021.100377>.
- Vakili, Seyedvahid, Alessandro Schönborn, and Aykut I. Ölçer. "The Road to Zero Emission Shipbuilding Industry: A Systematic and Transdisciplinary Approach to Modern Multi-Energy Shipyards." *Energy Conversion and Management: X* 18 (April 2023): 100365. <https://doi.org/10.1016/j.ecmx.2023.100365>.
- Vigil, Kenneth M. *Clean Water An Introduction to Water Quality and Water Pollution Control*. Oregon State University Press, 2003.
- Wang, Ying, Guangbin Wang, Heng Li, Lulu Gong, and Zezhou Wu. "Mapping and Analyzing the Construction Noise Pollution in China Using Social Media Platforms." *Environmental Impact Assessment Review* 97 (November 2022): 106863. <https://doi.org/10.1016/j.eiar.2022.106863>.
- Wang, Yunfei, Aizhong Ye, Dingzhi Peng, Chiyuan Miao, Zhenghua Di, and Wei Gong. "Spatiotemporal Variations in Water Conservation Function of the Tibetan Plateau under Climate Change Based on InVEST Model." *Journal of Hydrology: Regional Studies* 41 (June 2022): 101064. <https://doi.org/10.1016/j.ejrh.2022.101064>.
- Wettermark, Anna, and Karin Berglund. "Mutuality between Selves and Others in Social Entrepreneurship: Not a Mission Impossible?" *Scandinavian Journal of Management* 38, no. 3 (September 2022): 101219. <https://doi.org/10.1016/j.scaman.2022.101219>.
- Wongphuka, Kanyarach, Teeradej Chai-Aroon, Supavan Phainoi, and Piyawat Boon-Long. "Social Entrepreneur Competencies of Social Activists Involved with Children and Youths: A Case Study of Nan Province, Thailand." *Kasetsart Journal of Social Sciences* 38, no. 2 (May 2017): 143–49. <https://doi.org/10.1016/j.kjss.2016.02.002>.

- Yami, Saïd, Zouhaier M'Chirgui, Claude Spano, and Olga Gontier Barykina. "Reinventing Science and Technology Entrepreneurship Education: The Role of Human and Social Capitals." *Technological Forecasting and Social Change* 164 (March 2021): 120044.  
<https://doi.org/10.1016/j.techfore.2020.120044>.
- Yang, Junping, Mengjie Zhang, José Carlos Ballester-Miquel, and Samuel Ribeiro-Navarrete. "Exploring What Drives Entrepreneurs: Intergenerational Differences between Entrepreneurs Born in the 1980s and 1990s." *Technological Forecasting and Social Change* 183 (October 2022): 121885.  
<https://doi.org/10.1016/j.techfore.2022.121885>.
- Yu, Wei, Zhuyi Angelina Li, Maw-Der Foo, and Shuhua Sun. "Perceived Social Undermining Keeps Entrepreneurs up at Night and Disengaged the next Day: The Mediating Role of Sleep Quality and the Buffering Role of Trait Resilience." *Journal of Business Venturing* 37, no. 2 (March 2022): 106186.  
<https://doi.org/10.1016/j.jbusvent.2021.106186>.
- Yu, Yu, Jason Su, Michael Jerrett, Kimberly C. Paul, Eunice Lee, I-Fan Shih, Mary Haan, and Beate R. Ritz. "Air Pollution and Traffic Noise Interact to Affect Cognitive Health in Elderly Hispanics." *SSRN Electronic Journal*, 2022.  
<https://doi.org/10.2139/ssrn.4188569>.
- Zahid Hussain. "The Role of Social Entrepreneurship in Pakistan: A Preliminary Analysis." *Journal of Entrepreneurship Education* 25, no. S4 (2022): 1–9.
- Zeng, Juying, Jun Ren, and Zhenzhen Ning. "Mediating Effect of Corporate Social Responsibility-Based Entrepreneurship on Environmental Improvement: Evidence from 475 Heavy-Polluting Enterprises." *Journal of Business Research* 149 (October 2022): 506–17.  
<https://doi.org/10.1016/j.jbusres.2022.05.014>.
- Zhou, Lingxu, Eric Chan, and Haiyan Song. "Social Capital and Entrepreneurial Mobility in Early-Stage Tourism Development: A Case from Rural China." *Tourism Management* 63 (December 2017): 338–50.  
<https://doi.org/10.1016/j.tourman.2017.06.027>.

٦. قدّم في المقدمة الأصول الهامة التي أسس عليها تفسيره مع حسن الترتيب في بيان خمسة عشر أصلاً. وسمّاها باسم "التحرير في أصول التفسير" وأصلاً هي رسالة مستقلة التي طبعت بعد ذلك.
٧. اشتملت المقدمة باللغة الأردية مع أن السر السيد ذكر آراءه أحياناً باللغة العربية أو الفارسية.
٨. لم يكتف السر السيد في المقدمة بجمع الأقوال فقط، بل قدّمها كاستشهاد رأيه؛ مع أنه في كثير من المسائل ذكر رأيه فقط ولم يقدم على رأيه دليلاً واستشهاداً ولا قول أو رأي آخر، بل اعتمد في كثير المسائل على اجتهاده، وفهمه، وتفكيره، وعقله.
٩. اعتمد السر السيد في بعض المسائل على آراء الإمام الشاه ولي الله الدهلوي ونقل أقواله مع ذكر مصادرها إلا أنه اختلف عنه في بعض المسائل.
١٠. اهتمّ ببيان أصل الأصول وهي عنده "التطبيق بين الفلسفة الغربية وكلام الله" و"تفوق العقل"؛ فحينما يعارض معنى الآية بين الفلسفة والكلام فيؤل في الكلام حتى يطابق بأصول الفلسفة الغربية وبالعقل.
١١. ناقش أحياناً بشبهات المستشرقين ومزاعمهم حول القرآن الكريم وردّ كثيراً من شبهاتهم.

## المصادر والمراجع

### القران الكريم

- أختر الواسع. سر سيد كى تعليمي تحريك. دهلي: مكتبة جامعة لميتد، ١٩٨٥.
- أكرم، شيخ محمد. موج كوثر. لاهور: إدارة ثقافة إسلامية، ٢٠٠٣.
- الحسني، عبد الحي بن فخر الدين بن عبد العلي. نزهة الخواطر وبمحة الماسم والنواظر. بيروت: دار ابن حزم، ١٩٩٩.
- الندوي، أبو الحسن علي الحسني. المسلمون في الهند. دمشق: دار ابن كثير، ١٩٩٩.
- جنيد أحمد الهاشمي، الدكتور، سميع الحق، الدكتور. "ترجمة معاني القرآن في شبه القارة الهندية بين الضوابط والتحقيق (التراجم الأردية نموذجاً)". مجلة معارف إسلامي، ١١، عدد ٢ (٢٠١٢).
- حالي، الطاف حسين. حيات جاويد. لاهور: بك تالك، لاهور، ٢٠٠٧.
- زاهد، جوهديري. تذكرة سر سيد أحمد خان. لاهور: شركت برنتنك بريس، ١٩٩٩.
- زبيري، مولوي محمد أمين. حيات محسن. علي كره: الجامعة مسلم عليكره بريس، ١٩٣٤.
- سيد أحمد خان، سر. الخطبات الأحمدية في العرب والسيرة المحمدية. لاهور: مسلم برنتنك بريس، س ن.
- . مقدمة تفسير القرآن المسمى بـ "التحرير في أصول التفسير". لاهور: جاويد برنتنك، ٢٠٠٤.
- عثماني، نسيم. الأدب التفسيري في الأردية. كراتشي: آر آئي برنتنك، ١٩٩٤.
- فيروز الدين، مولوي. فيروز اللغات. لاهور: فيروز ستر لميتد، ١٩٦٤.
- كشور، نوک. مجموعة ليكچرز سر سيد. لاهور: كيس برنتنك وركس، س ن.

### النوع الثالث: التمهيد والمباديات المذكورة قبل بداية تفسير سورة الفاتحة

ذكر السر السيد بعض المسائل الابتدائية والتمهيدية قبل بداية تفسير سورة الفاتحة؛ التي تتعلق بمباحث علوم القرآن وأصول التفسير فمن هذه المسائل: تسمية السور القرآنية وطريقتها وزمنها، وتشبيه تسمية السور القرآني بتسمية السور التوراتية، وجمع القرآن في عهد أبي بكر الصديق وفي عهد عثمان رضي الله عنهما وسبب الجمع في عهديهما، وترتيب السور القرآني ومن رتبها؟ والقراءات واختلافها، والفرق بين القراءات وبين اختلاف العبارات، مزاعم المستشرقين على إثبات التحريف في القرآن ونقد السر السيد على مزاعمهم وردده على استدلالاتهم، وحقيقة الرسم العثماني وأهميته وحكمه، ورموز القرآن للقراءة والوقف، وعلامة الآية وحقيقتها واختيار المفسرين في تعيين ابتداء الآية واحتمالها، وحقيقة البسملة وهل هي جزء من السورة أم لا؟ اعتراض المستشرقين على ابتداء السور القرآنية بالبسملة والرد عليهم، وعدد آي القرآن ومضامين القرآن وأحكامه وتعلق أحكام القرآن بأحكام التوراة والإنجيل.

ففي التمهيد والمباديات اهتم السر السيد ببيان آرائه، ولكن أحيانا ينقل أقوال العلماء المتعلقة بالمسألة ثم يناقشها ويرجح بعضها، وينسب القول إلى صاحبه مع ذكر المصدر لقوله، وكذا بين بعض مزاعم المستشرقين والرد عليهم.

### نتائج البحث:

لقد وصلنا من خلال هذا المقال إلى أبرز النتائج التالية:

1. رأى السر السيد بعد إصابة مسلمي الهند بإثر إخفاق ثورة عام 1857م بجمود تعليمي وسياسي واجتماعي، وتسرب اليأس إلى نفوسهم أن علاج ذلك هو تعلم اللغة الإنجليزية وآدابها وعلومها التي قاطعها المسلمون، وتولى الوظائف الحكومية.
2. رأى السر السيد بعد إساءة الحكومة الإنجليزية الظن بالمسلمين، واستغنائها عنهم في الوظائف والإدارة ووصولها إلى حد بأن لا نصيب لهم في سياسة البلاد ولا في إدارتها ولا نشاط لهم أن علاج ذلك هو تعليم اللغة الإنجليزية وآدابها وعلوم الغرب وحضارتهم؛ فأسس "مدرسة العلوم" في علي كره أو "الكلية الشرقية الإنجليزية الإسلامية" في عام 1877م.
3. أن سبب تأليف التفسير للسر السيد هو "عدم وجود حلول المشاكل والاعتراضات التي عُرِضت في عصره بالأخص من قبل العلوم الحديثة، ومن قبل الملحدين والنصرانيين" ووجود عدم التطبيق بين بعض الروايات التفسيرية السلفية ومسائل العلوم الحديثة.
4. انتهج السر السيد في مقدمة تفسيره منهجاً قوياً ورائعاً وأديباً وعبارته موجزة وأسلوبه رصين، وأنه اختصر في تقديم بعض المسائل أنها مفيدة وواضحة في بيان آرائه.
5. بحث فيها أهم المسائل من علوم القرآن وأصول التفسير التي مهمة بذكرها في المقدمة وفي التمهيد؛ حتى يعرف القاري أصول المفسر التي اختاره من خلال تفسيره قبل قراءة تفسيره.

الأصل الثامن: يتعلق بقدرة الله عز وجل واختياراته وعدم تخلفه بوعده القولي والفعلية؛ فيبحث فيه السر السيد بالتفصيل حول وعد الله عز وجل وجمع الآيات القرآنية المتعلقة بوعده الله سبحانه وتعالى واستدل به على مسألة الكون وقانونه.

الأصل التاسع: متعلق بحقيقة المعجزات، ووقوعها بالأسباب، وخلافها بالفطرة، وحقيقة الجنة والنار ونعيمها وعذابها، ويبحث السر السيد هذه المسائل بالتفصيل تحت هذا الأصل.

الأصل العاشر: يتعلق بوجود القرآن تماماً ونقله وتواتره حيل بعد حيل إلى زمان السر السيد.

الأصل الحادي عشر: يبحث فيه السر السيد باختصار مسألة ترتيب القرآن، وحفظ القرآن بالترتيب في عهد الرسول صلى الله عليه وسلم وفي عهد الصحابة رضوان الله عليهم أجمعين وفي عهد التابعين رحمهم الله عليهم إلى زمان السر السيد.

الأصل الثاني عشر: متعلق بمسألة نسخ القرآن.

الأصل الثالث عشر: يبحث فيه السر السيد نزول القرآن تنجيماً وتكرار الموضوعات في القرآن الكريم. الأصل الرابع عشر: متعلق بمسألة هامة لدى السر السيد وهي: عدم التفريق بين قوانين الكون وبين كلام

الله عز وجل، سماها بـ "Work of God" وبـ "Word of God".

الأصل الخامس عشر: بحث فيه السر السيد كثيراً من المسائل منها: تعيين معاني لألفاظ القرآن الكريم، وتأويل معانيه، ونظم القرآن، ومجئ الكلام استعارةً أو مجازاً أو كنايةً أو تشبيهاً، وتقديم الدلائل المتنوعة لمياً أو اقتناعياً أو خطائياً أو استقرائياً أو إلزامياً، وحقيقة الكلام المقصود بالذات وغيرها، واعتماد على كتب اللغة لفهم أصل الوضع لألفاظ القرآن، وقصص الأنبياء وقصص سابقته من زمن نزول القرآن وحمل الفاظ القرآنية القصصية على المعاني وتعلق القصة بحقيقة الكون وإمكان وقوع القصة كما هي معبرة بألفاظ القرآنية.

واختتم السر السيد مقدمته في أصول التفسير بقوله: "الآن نختتم الكلام ونقول هذه أصول معدودة من الأصول التي أسسنا عليها تفسير القرآن ونبين كلها في وقت آخر إن شاء الله تعالى"<sup>٢٧</sup>.

وانتهج السر السيد فيها بمنهج رائع وأدبي وتشوق القارئ إلى قراءة المقدمة، واعتمد على أقوال الإمام الشاه ولي الله الدهلوي وآرائه فقط في إثبات كثير من المسائل ولم يتوجه إلى أقوال العلماء الآخرين مع أن السر السيد اختلف في بعض المسائل عن إمام الهند كمسألة نزول القرآن بالمضامين، والتحرير في الكتب السابقة<sup>٢٨</sup>، وغيرها، واهتم بجمع الآيات القرآنية المتعلقة بالمسألة ولم ينقسم مقدمته إلى أبواب وفصول بل ذكر خمسة عشر أصولاً بعنوان: الأصل الأول، الأصل الثاني...، إلى آخره. وكمل السر السيد هذه المقدمة بتاريخ ١٥ نوفمبر ١٨٩٢م.

٢٧. سيد أحمد خان، مقدمة تفسير القرآن المسمى بـ "التحريير في أصول التفسير"، ٣٢.

٢٨. ذهب السر السيد إلى أن القرآن الكريم نزل على قلب النبي صلى الله عليه وسلم بالألفاظ غير مضمون. انظر: سيد أحمد

خان، مقدمة تفسير القرآن المسمى بـ "التحريير في أصول التفسير"، ١٩.

على الأصول؛ فالبحث على الفرع قبل تعيين صحة الأصل وعدم صحتها غير مفيد...، فالمشكل هنا بأن لم يتعين بيني وبينك "ما هي أصول التفسير؟ ثم قدم السر السيد رأيه حول المكتوبات المستقبلية وتعين منهجه وحاطب سيد مهدي — "أن نكتب المكتوبات المتعلقة بالتفسير فقط ونسميها "مكاتبات الخلان في أصول التفسير وعلوم القرآن"، ثم ذكر السر السيد أسلوب هذه المكتوبات وقال: أكتب كل الأصول واحد بعد واحد وأرسل إليك وقت بعد وقت؛ فأحد من هذه الأصول إن كان صحيح لديك فاكتب بها! "هذا أصلٌ صحيحٌ عندي" فإذا هو صار أصلاً مسلماً بيننا، أما الأصول المترددة لديك فبنسبتها ثلاثة أمور: عليك أنت تسلمها؛ فإذا هي من مسلمة بيننا، أو أسلم ترديدك؛ فإذا لم يتفرع عليها في معاني القرآن، أو هي تكون مختلفة بيننا؛ فإذا هي غير حجة على من قبلك. وبعد هذا الأمر أجزيت لك أن تردد في أي مسألة من تفسيري...؛ حتى تجمع هذه التحريات وصارت رسالة أصول التفسير.

ولكن سيد مهدي لم يجب عن هذه الرسالة الثانية، ولم يتوجه إلى رأيه في تعيين أصول التفسير المسلمة بينهما.

#### النوع الثاني: المقدمة المستقلة الموسومة بـ "تحرير في أصول التفسير":

ذهب السر السيد بعد تقديم هاتين الرسالتين إلى "أنه يريد أن يكتب المقدمة لتفسيره بعد إتمامه ويذكر جميع أصول التفسير التي أختارها عند كتابة تفسيره" ولكن ترك السر السيد عزمه بكتابة المقدمة التفصيلية لاستغراقها زمناً طويلاً وكتب الرسالة الصغيرة حول أصول التفسير وذكر فيها الأصول المقدمة لديه عند كتابة تفسيره، وسمها "تحرير في أصول التفسير" ٢٦؛ وهي خمسة عشرة أصلاً كما يلي:

الأصل الأول: هي متعلقة بوجود ذات الله عز وجل، وبحث السر السيد فيها مسألة علة العلة باختصار.  
الأصل الثاني: متعلق ببعثة الرسل عليهم السلام، وسيدنا محمد صلى الله عليه وسلم نبي صادق وخاتم المرسلين.

الأصل الثالث: يتعلق بكلام الله عز وجل وأنه نزل على قلب سيدنا محمد صلى الله عليه وسلم.  
الأصل الرابع: بحث فيه السر السيد حول نزول القرآن مع الألفاظ بواسطة جبريل عليه السلام على قلب النبي صلى الله عليه وسلم، ونقد السر السيد على حجة الإسلام الإمام الشاه ولي الله الدهلوي في مسألة إلقاء مضامين القرآن على قلب الرسول صلى الله عليه وسلم.

الأصل الخامس: يتعلق بأسلوب القرآن الذي غير منافية لصدق القرآن كحكاية القول لشخص أو مجيء كلام غير مقصود بالذات في أثناء الكلام وغيرها.

الأصل السادس: متعلق بصدق صفات الله عز وجل إثباتاً وسلبياً ومعرفة حقيقة الصفات.

الأصل السابع: يبحث فيه السر السيد صفاته عز وجل بأنها أزلية وأبدية كذاته سبحانه وتعالى.

٢٦. سيد أحمد خان، مقدمة تفسير القرآن المسمى بـ "التحرير في أصول التفسير"، ١٨.

عقلٌ فيستلزم به أن المذهب المعطى لم يفوق على العقل الإنساني... فإن يفوق على عقله فالإنسان لم يكلف به ومثله كالثور أو الحمار المكلفان بالأوامر والنواهي<sup>٢٣</sup>.

وانتهى السر السيد رسالته بقوله: سمعتُ من أكثر العلماء "بأن كلام فلان لم يقرر في القلب ولا يفهم، ولكن جاء في القرآن والحديث كذا وكذا فلذا نسلم" فهذا التسليم والتيقن لم يطلق على الإيمان بأنه كامل مع الإمكان وأنه يكفي للنجاة...<sup>٢٤</sup>.

وفي الرسالة الثانية: كتب سيد مهدي رسالة طويلة وأنكر جميع اعتراض السر السيد عليه حول الآراء الأبوية المنقوشة على قلب سيد مهدي كالحجر، واعتماده على الروايات التفسيرية رطباً ويابساً؛ فأجاب سيد مهدي في الرسالة الثانية: ...وأجد نفسي متغيراً ومتبدلاً حول كثير من الخيالات والروايات المذهبية وآراء العلماء التي كانت منقوشة على قلبي من الطفولة وحراً من الرسوم والخيالات الأبوية المملوءة بما الكتب السابقة وتقليد القوم...، وأي كتاب مع أنه من أصح الكتب لم يخل من الخطأ إلا كتاب الله عز وجل، وأي شخص مع أنه صحابي أو إمام لوقت ولكن لم يكن معصوماً عن الخطأ إلا رسول الله صلى الله عليه وسلم...، حتى الآن أنا مصر بأن بعض المسائل في تفسيرك "تفسير القول بما لا يرضى به قائله" وهذا الإصرار ليس بدون سبب...، ولست غير مدرك بأن ما هو سبب لديك لكتابة التفسير، ولم اعترف الأفكار الجديدة المتوجهة من أصحاب العلوم الجديدة إلى الإسلام بأنه خفيف...، ولكن هل نبحث في حصول هذا المقصد في كل مقام؟ لا، بل وجدتك متسامحاً في بعض المسائل التفسيرية مع أن في البعض الأخرى قد مضيت من التسامح ووقعت في المغالطة...، واعتمدت على الآراء العلمية في هذا الزمان بدون تصديق وتحقيق وأولت الآية القرآنية التي تخالف الآراء العلمية، وهل "الكون وأصول الكون" ما هي التي نقلت من الحكماء الأوربيين؟...

وبعد ذلك كتب سيد مهدي بالتفصيل حول أوهام العلماء لعلوم الجديدة وخيالاتهم الباطلة في حقيقة الكون وأصوله وقال: قام العلم الجديد في هذا الزمان بإفتاء على: أن الله غير موجود - العباد بالله - الألوهية والرزاقية أوهام باطلة، الدعاء والعبادة نتيجة الوحش والخوف، النبوة باطل، الوحي تخيل، الإلهام منام، ... وانتهت رسالته —: يا شيخني ومرشدي هذه الآراء لهؤلاء الذين هم أقوىاء بالقلب، وكامل بالعقول، وموجد للحكمة، وبحور في العلوم<sup>٢٥</sup>.

وأجاب السر السيد بهذه الرسالة الثانية ووضح بأنه يريد أن يتوجه أي صاحب العلم إلى تفسيره ويخبر أخطائه في تفسيره، لذا عبر السر السيد "توجه سيد مهدي إلى تفسيره" بألفاظ رائع، وقال بعد ذلك: هذه الرسالة ومثلها من الرسائل الأخرى التي ستكتب إليّ لم يفد في بحث التفريعات قبل أن تفهم المباديات والدوائب وأصول التفسير لدي. ثم ذكر السر السيد أهمية بحث الأصول المبنية عليها التفريعات وقال: إن الفروع متفرعة

٢٣. سيد أحمد خان، مقدمة تفسير القرآن المسمى —"التحرير في أصول التفسير"، ٦.

٢٤. سيد أحمد خان، مقدمة تفسير القرآن المسمى —"التحرير في أصول التفسير"، ٧.

٢٥. سيد أحمد خان، مقدمة تفسير القرآن المسمى —"التحرير في أصول التفسير"، ١٥.

يصدق عليها وشتمت المفسرين المسلمين من القدمى وقلدت اليهود المعاصرين واعتمدت فيها على أصحاب اللامذهبية... رغم أن تأويلاتك لم توافق سياق الكلام ولم تؤيد بألفاظ القرآن ومحاورات العرب... ٢٢.

وأجاب السر السيد بإشكال محسن الملك "بأنه تفسير القول بما لا يرضى به قائله" فقال: فكّرت كثيراً حول المصادر التي وصلت بها إلى أن تفسيري "تفسير القول بما لا يرضى به قائله"... فعرفت المصادر التي بها وصلت إلى هذه النتائج؛ الأول: سماع الكلام (حول الدراسات الإسلامية) من الطفولة - كما هي بدون التفكير - وأثره على القلب وصار الكلام "منقوش في القلب كالخجر"...، والثاني: أقوال العلماء والروايات والقصص رطباً وباساً... حالك كحالي في التقليد؛ فلم يمكن عندك ترك الأفكار الأبوية وبالأخص المبنية على الروايات المذهبية... فليس عندك أي دليل "بأنه تفسير القول بما لا يرضى به قائله".

ثم أجاب السر السيد على إشكاله حول تقليد علماء الأوربيين في التفسير فقال: ففرحت بتسليمك بأن لفظ التأويل لم يصدق عليه... وعجبت على القيد حول "الاعتماد على اللا مذهبية"، فهل كلام الشخص - الذي لا يتبع أي مذهب - "الاثنين مع الاثنين أربع" كلام غير صحيح بسبب عدم تقليده بمذهب؟ وهل كلام المقلد "الاثنين مع الاثنين خمس" كلام صحيح بسبب تقليده بمذهب؟ حاشا وكلا!

أما إشكال سيد مهدي على تأويلات السر السيد؛ إنها غير موافقة لسياق الكلام وغير مؤيدة بألفاظ القرآن ومحاورات العرب، فأجاب السر السيد: هل فهمت ما هو سياق القرآن الكريم وكيف؟ فإن أثبتت (تأويلاتي) خلاف ألفاظ القرآن وخلاف محاورة العرب الجاهلية فأسلم الخطأ... ولكن حينما لك حق على تحميل اللفظ على المعنى الحقيقي أو اللغوي أيضاً، فلي أيضاً حق على تحميل ذلك اللفظ على المعنى المجازي أو الاستعارة أو الكناية أو على غيرها.

ثم ذكر السر السيد الأصول الأربعة لتفسيره في آخر الرسالة؛ وهي:

الأصل الأول: أن الله - سبحانه وتعالى - صادق وكلامه القرآن الكريم صادق وصحيح فلا يكذب أي علم صدقه، بل يلقي الضوء المزيد على صدقه.

الأصل الثاني: أمانا شيطان؛ الأول: أفعال الله (Work of God) - وهي الكون - والثاني: كلام الله أي القرآن الكريم (Word of God)، فلا تختلف أفعاله عن كلامه، فإن اختلفت فأفعاله موجودة فلا يمكن إنكارها فيستلزم به كذب كلامه - نعوذ بالله منها -؛ فاتحادهما ضروري.

الأصل الثالث: أفعال الله عز وجل أي قانون الكون عهد عملي، ووعده ووعيده عهد قولي فلا يخالف أحدٌ للآخر، فلا يستلزم بتصديقه النقص في قدرة الله المطلقة.

الأصل الرابع: فللك أن تسلم بأن الإنسان خلق لمذهب أي عبادة الله أو جعل المذهب للإنسان فالضروري - بكلا الحالتين - وجود الشيء في الإنسان بمقابل الحيوانات الذي يكلف الإنسان على حمله (المذهب) فهو



الصدر الأول كانت لأجل التأمين والسلامة.

- تقديمه الرد على مطاعن النصارى على الإسلام بطريق الجهاد بعد الثورة ١٨٥٧م؛ بأن الإسلام دين ليس فيه الرحمة والعافية والصبر والتحمل على المصائب.
- عدم اكتفائه بنقل النص العربي، بل اهتم بترجمته إلى الأردية.

### منهج السر السيد أحمد خان في المقدمة:

تشتمل مقدمة تفسير القرآن للسر سيد أحمد خان على ثلاثة أنواع؛ النوع الأول: الرسائل المخطوطة والمكتوبة بين محسن الملك سيد مهدي علي خان<sup>٢١</sup> والسر السيد أحمد خان، والنوع الثاني: المقدمة المستقلة الموسومة بـ "تحرير في أصول التفسير" التي تشتمل على خمسة عشر أصلاً، والنوع الثالث: التمهيد والمباديات المذكورة قبل بداية تفسير سورة الفاتحة. أما منهجه في هذه الأنواع الثلاثة من خلال مقدمة تفسيره كما يلي:

#### النوع الأول: منهج الرسائل المخطوطة بين محسن الملك والسر السيد

أرسل محسن الملك رسالتين إلى السر السيد؛ فالرسالة الأولى مرسلّة منه ٩ أغسطس عام ١٨٩٢م بصفحةٍ ومجيبة من السر السيد ١٧ أغسطس عام ١٨٩٢م بثلاثة صفحات ونصف، والثانية مرسلّة من محسن الملك ١٩ سبتمبر عام ١٨٩٢م بثمانية صفحات وربع ومجيبة من السر السيد ٨ أكتوبر عام ١٨٩٢م بصفحتين ونصف.

أما منهج السر السيد في الرسائل حسب منهج رسائل الشخص السائدة؛ إي إجابة استفسارات المرسل، فاهتم السر السيد فيها بحلول إشكالات محسن الملك التي أشكلت في ذهنه على بعض مباحث تفسيره، ونقد محسن الملك على أصول التفسير التي أسسها السر السيد لكتابة تفسيره، فألخص إشكالات محسن الملك ونقده مع بيان إجابة السر السيد عليها؛ ففي الرسالة الأولى:

أشكل محسن الملك بأن السر السيد قد اتبع في تفسيره منهج الأوروبيين خلاف منهج المفسرين المتقدمين وذهب إلى تأويل فاسد في تفسير الآيات القرآنية حيث يقول: أتصور تفسيرك تفسير القول بما لا يرضى به قائله مع أنك كتبت بأسلوب رائع حتى يتصدق عليه الشخص الذي لم يكن راسخاً في العقيدة... مع الأسف قمت بتأويل الآيات القرآنية حسب المسائل الصحيحة الثابتة لدى أصحاب العلم من الأوروبيين مع أن لفظ التأويل لم

٢١. هو: نواب محسن الدولة سيد مهدي علي بن ضامن علي الحسيني المعروف بـ "محسن الملك"، كانت أسرته شيعية مع أنه سني، كان رجلاً حليماً، وحواداً، ومبلغاً، ومؤلفاً، وسياسياً، واجتهد كثيراً مع السر السيد وبعد وفاته في ترويج اللغة الأدرية في الهند، وكان من أعضاء مدرسة عليكره وعين نائباً بعد وفاة السر السيد، سافر إلى لندن عاصمة الجزائر البريطانية سنة ١٣٠٥هـ، أخذ أكثر العلوم عن مولوي عنایت حسين الديوي، وله كتاب في الرد على عقائد الشيعة المسمى "آيات بينات"، توفي سنة ١٦ أكتوبر ١٩٠٧م ودفن بجوار سر سيد بمدرسة عليكره. انظر: مولوي محمد أمين زبيري، حیات محسن (علي كره: الجامعة مسلم عليكره بريس، ١٩٣٤)، من أول الكتاب إلى آخره.

إبراهيم وسورة الحجر وسورة النحل، والسادس على سورة الإسراء، والسابع على سورة الكهف وسورة مريم وسورة طه، أما تفسير سورة الأنبياء فلم يطبع حتى الآن<sup>٢٠</sup>.

إلى هذا الحد وصل السر السيد في التفسير حتى احترمه المنية؛ فلم يكمل تفسير الشطر الباقي من القرآن الكريم، ولعل هذا سبب لعدم تسمية تفسيره بنفسه؛ فطبع تفسيره -بحسب ما توفر لدي من المعلومات- باسمين؛ تفسير القرآن وهو الهدى والفرقان، وتفسير القرآن. أما ما يتعلق بطبعات التفسير فطبعت -حسب اطلاعي- على ثلاث طبعات؛ وهي: طبعة كلزار محمدي، لاهور عام ١٩٠٨هـ، بعنوان: تفسير القرآن وهو الهدى والفرقان. وطبعة لبرتي آرت بريس، مكتبة جامعة لميتد، نيو دهلي عام ١٩٩٥م، بعنوان: تفسير القرآن وهو الهدى والفرقان. وطبعة جاويد برترز، لاهور عام ٢٠٠٤م، نشره دوست ايسوسي ايتس، بعنوان: تفسير القرآن.

### أهم المزايا لتفسيره:

- امتاز تفسير السر السيد -إيجاباً وسلباً- بأمور؛ أهمها:
- سهولة العبارة، ووضوح المعاني المؤدية المعنى المراد والمسهلة على القارئ فهمه برعاية أسلوب أدبي.
- اهتمامه بالتفسير الموضوعي؛ أي استقصاء الآيات ذات الصلة بموضوع الآية. فيحمد له بهذا اللون ويزيد قيمة تفسيره.
- عدم اكتفائه بتفسير القرآن في ضوء أقوال المفسرين القدامى مع جمع أقوالهم بدون ترجيح، بل قام بترجيحات الأقوال بذكر الملاحظات والآراء مع أن بعض الملاحظات والآراء قابلة للتفكير والتحقق.
- تأسيسه بعلم الكلام الجديد بتفسير القرآن الكريم.
- استشهاده بأشعار العرب لبيان مراد كلام الله عز وجل، وتعيين معناه.
- استخدامه للخرائط في القصص القرآنية واهتمامه بتطابق القصة وجزئياتها مع التحقيقات التاريخية والجغرافية المسلمة؛ فتفسير السر السيد أول تفسير باللغة الأردنية في شبه القارة الهندية تستخدم فيه الخرائط وذكرت التحقيقات التاريخية والجغرافية بدقة.
- استفادته عن التوراة والإنجيل في تفسير الآيات واعتماده على النسخة المترجمة للأردية.
- إنكاره بوقوع النسخ في القرآن، ورأى بوقوع نسخ الشرائع السابقة بالقرآن.
- استحقاقه بالثناء عليه في بيان بعض المسائل مثل: اكتفائه بثبوت صفات الله عز وجل دون الخوض في تفسيرها وفي كيفية اتصافها بذاته عز وجل، ومثل: إنكار عمومية طوفان نوح عليه السلام في العالم، وغير ذلك من المسائل.
- إنكاره لمزاعم المستشرقين حول "انتشار الإسلام بقوة السيف"؛ فأثبت السر السيد بأن الحروب في

٢٠. حالي، حيات جاويد، ١٣٥/٢؛ نسيم عثمان، الأدب التفسيري في الأردن (كراتشي: آر آئي برنتر، ١٩٩٤)، ١٤٣.

تأويل الإسلام لمتخرجي مدرسته الفكرية ولمن جاء بعدهم<sup>١٧</sup>.

### سبب تأليف التفسير:

على أن ما نلفتُ النظر أن سبب التجديد الذي دعا إليه السر السيد هو: "الفكر الديني الإسلامي بمقابل معارف العصر والفلسفة الجديدة وتحدياتها" فبدأ تطبيقه في القرآن الكريم بكتابة تفسير القرآن عام ١٨٧٦م؛ كما قال السر السيد:

"في الأيام التي كنت أسعى لإشاعة العلوم الحديثة واللغة الإنجليزية بين المسلمين حاولت معرفة بأن حقيقة هذه العلوم إن كانت هكذا - كما هم يقولون - فهل هي تخالف القرآن والإسلام؟ عكفتُ على دراسة كتب التفسير وحققْتُ فيها حتى المستطاع، فلم أجد فيها - ما عدا أبحاث الأدب - سوى الروايات الضعيفة والموضوعة، والقصص التي لا أساس لها والتي ترجع جذورها إلى قصص اليهود، ثم راجعتُ كتب أصول التفسير رجاء أن أجد فيها أصولاً مأخذها القرآن، أو أصلاً التي لا يمكن الطعن بها إلا أنني لم أجد فيها سوى الكلام عن القرآن أنه حوى كذا وكذا من العلوم، أو أبحاث لها علاقة بالنظم القرآني واختلاف التفاسير وشرح غرائب القرآن، خاصة فيما يخص المكي والمدني، والصيفي والشتائي، والنهاري والليلي، وحروف القرآن وكلماته، أو أبحاث المحاز، فهي مشروح فيها بصورة مبسطة، ولكن لم أجد في كل ذلك حلولاً للمشاكل المعروضة.

وفي النهاية درستُ القرآن مباشرة وأمعنتُ النظر فيه؛ لأعرف من القرآن نفسه ما هي مرتكزاته، فوجدت بعد التحقيق وفي ضمن القواعد المستنبطة من القرآن أن العلوم الحديثة لا تخالف الإسلام والقرآن"<sup>١٩</sup>. فظهر من قول السر السيد أن سبب تأليف تفسيره هو "عدم وجود حلول المشاكل والاعتراضات التي عُرِضت في عصره بالأخص من قبل العلوم الحديثة، ومن قبل الملحدّين والنصرانيين" وعدم التطبيق بين بعض الروايات التفسيرية السلفية ومسائل علوم الحديثة.

### التعريف بتفسير السر السيد:

يقع تفسير السر السيد في سبعة أجزاء وطبع الجزء الأول في سنة ١٢٩٢هـ الموافق عام ١٨٨٠م، ثم طوالت طباعة الأجزاء الأخرى؛ فيحتوي الجزء الأول على سورة الفاتحة وسورة البقرة، والجزء الثاني على سورة آل عمران وسورة النساء وسورة المائدة، والجزء الثالث على سورة الأنعام وسورة الأعراف، والرابع على سورة الأنفال وسورة البراءة وسورة يونس، والخامس على سورة هود وسورة يوسف وسورة الرعد وسورة

١٧. الدكتور سميع الحق؛ الدكتور جنيد أحمد الهاشمي، "ترجمة معاني القرآن في شبه القارة الهندية بين الضوابط والتحقيق

(التراجم الأردنية نموذجاً)؛ مجلة معارف إسلامي، ١١، عدد ٢ (ديسمبر ٢٠١٢): ١٣٥.

١٨. حالي، حيات جاويد، ١/٢٦٦.

١٩. سر سيد أحمد خان، مقدمة تفسير القرآن المسمى بـ "التحرير في أصول التفسير" (لاهور: جاويد برنتر، ٢٠٠٤)، ٢.

تدهور وسوء الحال سوى اقبالهم على علوم الغرب وحضارتهم<sup>١١</sup>، فأسس السر السيد "مدرسة العلوم" في علي كره أو "الكلية الشرقية الإنجليزية الإسلامية" في عام ١٨٧٧ م - بعد سفره إلى لندن - وفتح أبوابها لجميع طوائف الهند من غير التعصب.

اعترى السر السيد في آخر حياته مرض احتباس البول والصداع الشديد والحمى إلى أن توفي في ٤ من ذي القعدة سنة ١٣١٥ هـ - الموافق ٢٨ من مارس عام ١٨٩٨ م، ودفن بجوار مسجد مدرسته على كره<sup>١٢</sup>.

### ضرورة تأويل الإسلام عند السر السيد:

كان المسلمون في الهند قد أحدق به الخطر من جهات عديدة؛ نشرت المسيحية بينهم من المنصرين، وتشويه صورة الإسلام، وتعاليمه من المستشرقين، وأخطر جهة منها: هي انتشار العلوم الحديثة الوافدة من الغرب على أرض الهند، وانبهر الهنود بهذه العلوم وتأثروا بها حتى سقطت بسببه أهمية الدين عن قلوبهم ولا يقبلون من الدين ما يعارض قوانين الطبيعة معارضة ظاهرة؛ فأثبتوا حجية الإسلام بإثبات العلوم الطبيعية<sup>١٣</sup>.

فتخوَّف السر السيد في حق الإسلام بأن يتضرر كما تضررت المسيحية في الغرب. تلك التي كان يريد السر السيد نشرها بين مسلمي الهند؛ فأسست عليه فكرة السر السيد الدينية بأن يفسر الإسلام حسب ظروف العصر لحماية حوزته وأنشأ له علماً كلاماً جديداً حتى يستخدمه لتوضيح الإسلام؛ كما استخدمه العلماء في القدم في مقابلة الفلسفة اليونانية التي أدت فيما بعد إلى نشأة الفلسفة الجديدة التي تمثلت في "علم الكلام"؛ ولكن الآن لم تقبل تحديات الفلسفة العصرية - في عصر السر السيد - فلسفةً يونانية؛ إذ الفلسفة القديمة كانت قائمة على الظن والتخيل والبراهين العقلية، أما الجديدة! فهي قائمة على المادة والتجربة والمشاهدة<sup>١٤</sup>؛ كما قال السر السيد في إحدى محاضراته:

"كان سهلاً على أكابرنا أن ينقضوا المسائل النقلية بالبراهين العقلية ولا يأخذوا بها، ولكن اتخذ الوضع في هذا العصر شكلاً جديداً فلم تعد الفلسفة الجديدة الغربية - مثل الفلسفة القديمة - تبطل مسائلها بالدلائل القياسية؛ لأنها قائمة على التجربة والحس والمشاهدة"<sup>١٥</sup>، وكذا ذكر السر السيد سبب تأويل الإسلام فقال:

"إن تأييد الإسلام أمام مخالفه أو المتشككين فيه لا يمكن إلا بطريقتي"<sup>١٦</sup>.

فوصل السر السيد إلى ضرورة تأويل الإسلام إلى حد بأنه يسلم ويقبل كل ما يرد من الغرب من الاعتراضات السخيفة على الملة الإسلامية بطريق علوم الحديثة حتى قام بتأويل القرآن والسنة، وفتح باباً في

١١. أختار الواسع، سر سيد كي تعليمي تحريك - حركة السر السيد التعليمية (دهلي: مكتبة جامعة لميند، ١٩٨٥)، ١٥.

١٢. حالي، حيات جاويد، ٣٣٢/١-٣٣٣؛ الحسيني، نزهة الخواطر وبهجة المسامع والنواظر، ١١٧٧/٨.

١٣. حالي، حيات جاويد، ٦٧/٢-٦٧؛ شيخ محمد أكرم، موج كوثر (لاهور: إدارة ثقافة إسلامية، ٢٠٠٣)، ٨٦-٩٨.

١٤. حالي، حيات جاويد، ٦٦/٢.

١٥. نوك كشور، مجموعة ليكچرز سر سيد، (لاهور: كيس برنتك وركس، بدون السنة)، ٢٠٧.

١٦. حالي، حيات جاويد، ٢٧٢/١.

وقومه، وهو نموذجاً لهم في ذلك السفر<sup>٦</sup>.

عاش السر السيد حياته العملية بعدد من الأعمال الوظيفية؛ فبدأ السر السيد حياته العملية من إدارة الجريدة لأخيه الأكبر في عام ١٨٣٦م، ثم انخرط في سلك القضاء تحت رعاية زوج خالته خليل الله، فعينه خليل الله أميناً للسجلات في ديوانه في عام ١٨٣٨م، ثم في العام نفسه التحق بخدمة الإنجليز في الديوان، وبعده في عام ١٨٣٩م استقدم من قبل حاكم آكره العمل في وظيفة نائب كاتب ديوانه؛ إلى أن رقي إلى درجة القاضي بمدينة مين بوري من عام ١٨٤١ إلى ١٨٤٦م، وفي عام ١٨٥٠م عمل بالنياحة وكيلاً للديوان في رهنك، وفي عام ١٨٥٥م على المنصب نفسه في بنجور، ثم صار صدر الصدور<sup>٧</sup> في مدينة مراد آباد في عام ١٨٥٨م، وبعد ذلك رقي إلى درجة القاضي المدني في مدينة بنارس في عام ١٨٦٧م. وفي عام ١٨٧٦م طُلب السر السيد من الحكومة أن يحال إلى المعاش فأجيب بذلك وصرف له راتب المعاش قدره ٤٠٠ روبية شهرياً<sup>٨</sup>.

ومن مآثر السر السيد العملية والفكرية؛ تفسير القرآن وهو الهدى والفرقان، وحام جم، وجلاء القلوب بذكر المحبوب، وتحفة الحسن، وتسهيل في جر الثقل، وآثار الصناديد، وقول متين در ابطال حركت زمينين، وراه سنت وبدعت، وتاريخ سر كشي بنجور، وأسباب بغاوت هند، وتحقيق لفظ نصارى، وتبيين الكلام في تفسير التوراة والإنجيل على ملة الإسلام، وأحكام طعام أهل الكتاب، والخطبات الأحمديّة في العرب والسيرة المحمدية، وإنشاء مجلة "تهذيب الأخلاق"، وإبطال غلامي (إبطال الرق في الإسلام)، وغير ذلك من الكتب والرسائل التي ألّفها السر السيد أحمد خان في الموضوعات المختلفة<sup>٩</sup>.

### تأسيسه "مدرسة العلوم" (الجامعة الإسلامية عليكرة):

حينما أصيب المسلمون في إثر إخفاق الثورة عام ١٨٥٧م، واليأس بجود تعليمي وثقافي، وفقدوا مستقبلهم، وأصابتهم دهشة الفتح، والحكومة الإنجليزية أساءت الظن بهم، واستغنت عنهم في الوظائف والإدارة... ووصلوا إلى حد بأن لا نصيب لهم في سياسة البلاد ولا في إدارتها ولا نشاط لهم؛ فرأى السر السيد أن علاج ذلك هو تعليم الإنجليزية وآدابها وعلومها... والظهور في مظهر سيد البلاد في اللباس والزّي والحضارة والاجتماع<sup>١٠</sup>؛ فقال: "أيقن أن مسلمي الهند لم يعد لهم من سبيل الرقي والعز وشرف المقام وإنقاذ أنفسهم مما أصيبوا به من

٦. حالي، حيات جاويد، ٢٠١/١ وما بعده.

٧. هو منصب في الديوان. انظر: مولوي فيروز الدين، فيروز اللغات (لاهور: فيروز ست لميتد، ١٩٦٤)، ٨٦١، مادة: "ص د".

٨. حالي، حيات جاويد، ١/٤٤-١٦٤.

٩. قد جمع الشيخ محمد إسماعيل رسائل السر السيد في كتاب بعنوان: مقالات السر السيد، في ١٦ مجلدات التي نشرها مجلس ترقّي أدب لاهور باكستان.

١٠. أبو الحسن علي الحسيني الندوي، المسلمون في الهند (دمشق: دار ابن كثير، ١٩٩٩)، ١٣٦.

السيد أحمد خان<sup>١</sup>؛ ولقب له منحه الإنجليز تقديرا لبعض خدماته<sup>٢</sup>. ويبلغ نسبه إلى فاطمة الزهراء بنت الرسول صلى الله عليه وسلم بستة وثلاثين واسطة<sup>٣</sup>. ولد ٥ من ذي الحجة سنة ١٢٣٢هـ، الموافق ١٧ من أكتوبر عام ١٨١٧م في دهلي بالهند.

بدأ السر السيد تلقى العلوم من طفولته فقرأ القرآن الكريم على معلمة الأسرة<sup>٤</sup>، وكتب الفارسية على يد مولوي حميد الدين، وكتب العربية؛ شرح ملا جامي، وشرح تهذيب، وغيرهما من علماء الوقت، وكتب علم الهندسة؛ تحرير اقليدس، وشرح جعمني، وغيرهما. ثم انقطع عن التعلم في سن الثامنة عشرة<sup>٥</sup>. وبعد فترة أقبل على التعلم من جديد فبدأ دراسة كتب العربية؛ وقرأ كتب الحديث -المشكاة وبعضا من صحيح مسلم وجامع سنن الترمذي- على الشيخ مخصوص الله، وكتب الفقه وأصوله -القدوري، وشرح الوقاية، وأصول الشاشي، ونور الأنوار- على الشيخ نوازش علي، وكتب البلاغة -مقامات الحريري، وبعض القصائد من كتاب السبع المعلقة- على الشيخ فيض الحسن، وكذا استفاد السر السيد من مدرسة ولي الله علي يد الشيخ مملوك علي النانوتوي.

حينما أصيب المسلمون في الهند في إثر إخفاق ثورة عام ١٨٥٧م بمجمود تعليمي وسياسي واجتماعي، وتسرب اليأس إلى نفوسهم فرأى السر السيد أن علاج ذلك هو تعلم اللغة الإنجليزية وآدابها وعلومها التي قاطعها المسلمون، وتولى الوظائف الحكومية. وقد تجذرت أهميتها من خلال سفره إلى لندن عام ١٨٦٩م؛ وزيارته من خلالها المراكز الثقافية والمجامع العلمية وبعض الجامعات الشهيرة والمصانع والمعامل الكبيرة، وإطلاعه على المشاريع التعليمية والفنية، ولقائه مع الأساتذة والباحثين وكبار أعيان الدولة والمملكة البريطانية؛ فكتب السر السيد قبل سفره وأبان فيه هدفه من السفر؛ من اطلاعه على العظمة الباهرة للحضارة الغربية لاستفادة نفسه

١. ذكر الشيخ عبد الحي بأنه مشهور: \_\_\_\_\_ "سيف أحمد خان". انظر: عبد الحي بن فخر الدين بن عبد العلي

الحسني، نزهة الخواطر وبهجة المسامع والنواظر (بيروت: دار ابن حزم، ١٩٩٩)، ٨/١١٧٥.

٢. وكذا لقبه الملك مجادر شاه بـ \_\_\_\_\_ "جواد الدولة"، و"عارف جنك (حرب)"، ومنح له حاكم الهند ديوك آف أرجائل

"سي آيس آئي" (CSI) خلال إقامته في لندن، ومثله الحكومة الإنجليزية في الهند لقبته بـ \_\_\_\_\_ "كسي سي

أيس آئي" (KCSI). انظر: جوهدي زاهد، تذكرة سر سيد أحمد خان (لاهور: شركت برنتنك بريس، ١٩٩٩)، ٤٩.

٣. ذكر السر السيد سلسلة نسبه فوصل إلى فاطمة الزهراء رضي الله عنها بواسطة الإمام محمد تقي بن الإمام علي موسى رضا.

انظر: سر سيد أحمد خان، الخطبات الأحمديّة في العرب والسيرة المحمديّة (لاهور: مسلم برنتنك بريس، بدون الطبعة)،

٤. الطاف حسين حالي، حيات جاويد (لاهور: بك تاك، ٢٠٠٧)، ١/١٠٨.

٥. حالي، حيات جاويد، ١/١٠٩؛ الحسني، نزهة الخواطر وبهجة المسامع والنواظر، ٨/١١٧٥.

السرد السيد أحمد خان ومقدمة تفسيره "تفسير القرآن": دراسة  
تحليلية منهجية

**Sir Syed Ahmed Khan & the Prolog of His Tafsir  
"Tafsir al-Quran": A Descriptive & Analytical  
Study**

الدكتور محمد عمر فاروق

أستاذ محاضر، قسم الفكر الإسلامي وثقافته، الجامعة الوطنية للغات الحديثة، إسلام آباد

مفتي محمد شاه فيصل

طالب الدكتوراة، قسم التفسير وعلوم القرآن، كلية الدراسات الإسلامية، الجامعة الإسلامية العالمية، إسلام آباد

**ABSTRACT:**

There are different sources for the interpretation of the Holy Qur'an, some of the theme is internal and some external. Ever since the revelation of the Holy Book, many scholars have devoted their lives to the interpretation of this book and have also focused on the various terms and the miracles of the Prophets that are discussed in the Holy Qur'an. One of them is the commentator Sir Syed Ahmad Khan the author of Tafsir-e-Qur'an.

Sir Syed began his commentary with an important prologue and discussed in it many issues of qur'anic sciences & the principle of Tafsir. The following article focuses on this prologue and brings out the approach of this luminary in the science of Quranic interpretation.

**KEYWORD:**

*Al-Muqaddimah, Al-Tafsir, Al-Koun, Work of God*

قد ظهر في شبه القارة الهندية بعد إخفاق الثورة بعام ١٨٥٧م للدراسات الإسلامية مدرستين؛ المدرسة الأثرية التي قام أصحابها بحفظ التراث الإسلامي القديم مع أنهم بينوا مفاهيمها وفق تحديات العصر وضرورياته، أما المدرسة الأخرى هي المدرسة العقلية وأصحابها رجّحوا العقل على الأثر؛ ومن رأس أصحابها السرد السيد أحمد خان الذي فسّر الإسلام حسب ظروف العصر لحماية حوزته وأنشأ له "علماً كلاماً جديداً"، ومن مآثر السرد السيد تفسير القرآن، ويلى السرد السيد تفسيره بمقدمة هامة، وهي أساس لمعرفة أفكاره؛ لأنه اهتم ببيان أصوله التفسيرية وأهم مباحث علوم القرآن من خلال هذه المقدمة. ففي هذا المقال قدمنا دراسة تحليلية وصفية لمقدمة تفسيره مع بيان منهج السرد السيد في تفسيره وضرورة تأليف التفسير عنده وأبرز المزايا لتفسيره وأهم خصائص لمقدمة تفسيره.

ترجمة السرد السيد أحمد خان: هو "أحمد بن محمد التقى بن محمد الهادي" الحسيني التقوي، الشهير "بالسرد



Al-Wifaq Research Journal of Islamic Studies

Volume 6, Issue 1 (January - June 2023)

eISSN: 2709-8915, pISSN: 2709-8907

Journal DOI: <https://doi.org/10.55603/alwifaq>

Issue DOI: <https://doi.org/10.55603/alwifaq.v6i1>

Home Page: <https://alwifaqjournal.com/>

Journal QR Code:



Article

السيد أحمد خان ومقدمة تفسيره: دراسة تحليلية منهجية

Sir Syed Ahmed Khan & the Prolog of His  
Tafsir "Tafsir al-Quran": A Descriptive &  
Analytical Study

Indexing

Authors

Muhammad Umar Farooq <sup>1</sup>

Hafiz Muhammad Shah Faisal <sup>2</sup>

Affiliations

<sup>1</sup> National University of Modern Languages,  
Islamabad.

<sup>2</sup> International Islamic University,  
Islamabad, Pakistan.



Published  
Article DOI

30 June 2023

<https://doi.org/10.55603/alwifaq.v6i1.a1>



QR Code



Citation

Muhammad Umar Farooq, and Muhammad  
Shah Faisal. " دراسة السيد أحمد خان ومقدمة تفسيره: دراسة  
تحليلية منهجية Sir Syed Ahmed Khan & the Prolog  
of His Tafsir "Tafsir al-Quran": A  
Descriptive & Analytical Study" *Al-Wifaq* 6,  
no. 1 (June 2023): 1-14,  
<https://doi.org/10.55603/alwifaq.v6i1.u1>.



Copyright  
Information:



[Sir Syed Ahmed Khan & the Prolog of His  
Tafsir "Tafsir al-Quran": A Descriptive &  
Analytical Study](#) © 2023 by Dr

Muhammad Umar Farooq, and Hafiz  
Muhammad Shah Faisal is licensed  
under [CC BY 4.0](#)

Publisher  
Information:

Department of Islamic Studies, Federal Urdu  
University of Arts Science & Technology,  
Islamabad, Pakistan.





## فهرس

رقم الصفحة	مقالات	كاتب مقالة	عدد
1	السر السيد أحمد خان ومقدمة تفسيره "تفسير القران": دراسة تحليلية منهجية	الدكتور محمد عمر فاروق/ مفتي محمد شاه فيصل	1



# المقالات العربية



- دیوار کے سائے میں سرداران مکہ کے ساتھ ہونے والا مکالمہ اس کی مثال ہے۔
- ۳۔ دعوت اسلام کے سلسلے میں کبھی آپ ﷺ مخاطب کے ساتھ ایسی علمی گفتگو فرماتے کہ وہ آپ ﷺ کی تحقیق سے متاثر ہوئے بغیر نہ رہ سکتا۔ عدی بن حاتم کے ساتھ ہونے والا مکالمہ اس عمدہ مثال ہے۔
- ۴۔ دین اسلام کی دعوت و تبلیغ کے سلسلے میں کبھی آپ ﷺ مخاطب پر احسان فرماتے، جس سے متاثر ہو کر وہ اسلام قبول کر لیتا۔ ثمامہ بن اثال حنفی کے ساتھ ہونے والا مکالمہ اس کی بہترین مثال ہے۔

## مصادر و مراجع

### القرآن مجید

- ابن جملة الكنانی، عبد العزيز بن محمد بن ابراهيم، المختصر الكبير في سيرة الرسول صلى الله عليه وسلم. تحقيق: سامي كي العاني. عمان: دار البشير، ۱۹۹۳.
- ابن حجر العسقلاني، أبو الفضل أحمد بن علي، الإصابة في تمييز الصحابة. بيروت: دار الكتب العلمية، ۱۴۱۵.
- ابن ماجه، أبو عبد الله محمد بن يزيد بن ماجه القزويني. سنن ابن ماجه. تحقيق: شعيب الأرنؤوط. بيروت: دار الرسالة العالمية، ۲۰۰۹.
- ابن هشام، أبو محمد جمال الدين عبد الملك. السيرة النبوية. تحقيق: مصطفى السقا، ابراهيم الآياري، اور عبد الحفيظ الشلبي. مصر: مكتبة ومطبعة مصطفى البابي الحلبي، ۱۹۵۵.
- الترمذي، أبو عيسى محمد بن عيسى. سنن الترمذي. تحقيق: بشار عواد معروف. بيروت: دار الغرب الإسلامي، ۱۹۹۶.
- المباركفوري، صفی الرحمن. الرحيق المختوم. بيروت: دار الهلال، س.ن.
- النسائي، أبو عبد الرحمن أحمد بن شعيب. السنن الكبرى - النسائي. تحقيق: شعيب الأرنؤوط. بيروت: مؤسسة الرسالة، ۲۰۰۱.
- النيسابوري، أبو الحسين مسلم بن الحجاج القشيري. صحيح مسلم. بيروت: دار إحياء التراث العربي، ۱۹۵۵.
- بخاري، أبو عبد الله محمد بن إسماعيل. صحيح البخاري. بيروت: دار طوق النجاة، ۱۴۲۲.
- ابن سعد، محمد بن سعد بن منيع الزهري. الطبقات الكسبري. قاهره: مكتبة الخانجي، ۲۰۰۱.

"اپنے معبود کے راستے کی طرف حکمت اور نصیحتِ حسنہ کے ساتھ دعوت دیں اور اُن کے ساتھ

ایسے طریقے سے بحث کریں جو سب سے اچھا ہو۔"

نبی اکرم ﷺ، خلفائے راشدین اور دیگر اسلامی حکمران اسی قرآنی اصول پر عمل پیرا ہوتے رہے۔ اسی اصول کا ہی اثر تھا کہ ان تمام ادوار میں کسی بھی غیر مسلم کو اسلام قبول کرنے کے لیے مجبور نہیں کیا جاتا تھا بلکہ لوگ خود اسلامی تعلیمات سے متاثر ہو کر دائرہ اسلام میں داخل ہوتے رہے۔

## خلاصہ بحث

اسلام کی ترویج و اشاعت کے سلسلے میں دعوت و تبلیغ ایک ایسا پہلو ہے کہ جو عملی اور اخلاقی کشش کے بغیر اثر انداز نہیں ہوتا۔ خوش بیانی اور خوش الحانی کی نسبت خوش عملی اور خوش اخلاق کا اثر زیادہ ہوتا ہے۔ اگر داعی تحمل مزاجی، شیریں بیانی اور خوش اخلاقی ایسی صفات کا متحمل ہو تو بدترین مخالف بھی اس کی طرف مائل ہونا شروع ہو جائے گا۔ حضور ﷺ کے اسی طریقہ کار نے غیر مسلموں کو جوق در جوق اسلام کی طرف کھینچا۔ اسلام سے متعلق کسی غیر مسلم کے ساتھ مکالمہ وقت بھی حضور ﷺ ان ساری صفات کا مظاہرہ فرمایا کرتے تھے۔ آپ ﷺ چونکہ دانا اور حکیم تھے، اس لیے مقتضی حال کے تقاضے کے مطابق غیر مسلموں کے ساتھ مکالمات میں مختلف حکمت عملی اپنایا کرتے تھے۔ اس ضمن میں احسان اور حسن سلوک کرنے، صبر و تحمل کا مظاہرہ کرنے، علمی گفتگو کرنے اور سوالات کے تسلی بخش جوابات دینے ایسی حکمت عملیوں سے متاثر ہو کر لوگوں نے اسلام قبول کیا۔ اس پس منظر میں یہ کہنا بالکل درست ہے کہ دور رسالت میں دائرہ اسلام میں داخل کرنے کے لیے کسی بھی غیر مسلم کو جبر و تشدد کا نشانہ نہیں بنایا گیا۔ ضرورت اس امر کی ہے کہ دور حاضر کے داعیان اسلام اپنی ذات میں نہ صرف تحمل مزاجی، شیریں بیانی، خوش اخلاقی اور خوش عملی ایسی صفات پیدا کریں بلکہ اپنے آپ کو زیورِ علم سے بھی آراستہ کریں۔ تاکہ اُن کی پُرکشش شخصیت کو دیکھ لوگ اُن کی طرف کھینچے چلے آئیں۔

## نتائج بحث

درج بالا موضوع تحقیق سے حاصل ہونے والے نتائج درج ذیل ہیں:

- 1۔ نبی اکرم ﷺ نے غیر مسلموں کے ساتھ جو مکالمات فرمائے ہیں، اُن میں آپ ﷺ مخاطبین کا لحاظ کرتے ہوئے جو حکمت عملی اختیار فرمایا کرتے تھے اُن میں سے ایک حکمت عملی یہ ہے کہ مخاطبین کے سوالوں کے آسان الفاظ میں تسلی بخش جوابات عطا فرمادیتے۔ جس طرح آپ ﷺ نے حنظل بن ثعلبہ نجدی کے ساتھ مکالمہ فرمایا۔
- 2۔ دعوتِ اسلام کے سلسلے میں آپ ﷺ پر غیر مسلموں نے مصیبتوں اور مشکلوں کے پہاڑ توڑ دیے لیکن ان حالات میں کبھی بھی آپ ﷺ نے صبر و تحمل کا دامن ہاتھ سے نہیں چھوڑا۔ اس ضمن میں کئی دفعہ مکالمات میں غیر مسلم آپ ﷺ کے ساتھ بد تمیزی بھی کر جاتے لیکن آپ ﷺ پھر بھی اپنے رویے میں درشتی نہیں لاتے تھے۔ کعبۃ اللہ کی

علم تو ہوا آپ ﷺ نے ثمامہ کے چچا عامر کے لیے دعائے خیر فرمائی اور ثمامہ کے قید ہونے کی دعا فرمائی۔ اسی دعا کا اثر تھا کہ ان کے چچا عامر تو مسلمان ہو گئے لیکن ثمامہ بن اثال مسلم سپاہیوں کے ہاتھوں گرفتار ہو گئے۔ صحابہؓ میں سے کوئی بھی انہیں پہچان نہیں سکا، لہذا انہیں مسجد کے ستون کے ساتھ باندھ دیا گیا۔ نبی اکرم ﷺ نے انہیں مسجد میں بندھے ہوئے دیکھا تو فرمایا کہ یہ تو ثمامہ بن اثال ہیں، لہذا انہیں کھول دیا جائے اور ان کے لیے کھانے کا اہتمام کیا جائے۔ آپ ﷺ نے انہیں فرمایا کہ آج آپ مجھ سے کیسی امید رکھتے ہیں۔ ثمامہ کہنے لگے کہ آپ سے اچھے سلوک کی امید کرتا ہوں۔ اگر آپ فدیہ لے کر رہا کرنا چاہتے ہیں تو میری طرف سے فدیہ ادا کر دیا جائے گا اور مجھے قتل کرنے کا ارادہ ہے تو آپ کی مرضی ہے اور اگر آپ مجھے ایسے ہی رہا کر دیں تو یہ آپ کا رحم اور کرم ہے۔ نبی اکرم ﷺ نے ان کی نگرانی کے لیے صحابہؓ کو مامور فرما دیا۔ دوسرے دن پھر حضور ﷺ کی بارگاہ میں ثمامہ بن اثال کو پیش کیا گیا تو آپ ﷺ نے پھر وہی سوال دہرایا اور ثمامہ نے بھی وہی جواب دہرایا۔ نبی اکرم ﷺ دوبارہ وہاں سے تشریف لے گئے۔ تیسرے دن پھر حضور ﷺ کی بارگاہ میں ثمامہ کو حاضر کیا گیا۔ تیسری دفعہ بھی اسی سوال و جواب کو دہرایا گیا۔ نبی اکرم ﷺ نے ثمامہ کو بغیر فدیہ کے رہا فرما دیا۔ ثمامہ نے مسجد سے باہر جا کر غسل کر کے جسم اور لباس دونوں کو پاک کیا اور دوبارہ حضور ﷺ کی بارگاہ میں حاضری دی اور دائرہ اسلام میں داخل ہو گئے۔ ثمامہ قسم اٹھا کر بولے کہ تھوڑی دیر پہلے آپ کا چہرہ انور میرے نزدیک سب سے زیادہ بد صورت تھا اور اسلام سب سے زیادہ برا دین تھا لیکن اب آپ کا چہرہ ہی سب سے زیادہ محبوب اور آپ کا دین ہی سب سے زیادہ عزیز ہے۔ پکڑے جانے سے پہلے میں نے عمرہ کا پختہ ارادہ کیا تھا، اب میرے لیے کیا حکم ہے؟ آپ ﷺ نے عمرہ کرنے کا حکم دیا۔ مکہ پہنچ کر جب لوگوں کا سامنا ہوا تو لوگوں نے پوچھا کہ دین کیوں بدل لیا ہے؟ جواب دیا کہ میں نے تو اسلام قبول کیا ہے۔ حضرت ثمامہ نے کہا جب تک حضور ﷺ نے اجازت نہ دی تب تک یمامہ سے تمہارے لیے گندم کا ایک دانہ بھی نہیں جائے گا۔<sup>۱۹</sup>

داعی میں پائی جانے والی خوبیوں میں سے ایک خوبی دوسروں پر احسان کرنا بھی ہے۔ یہ ایک ایسی خوبی ہے جو غیروں کو بھی اپنا بنا دیتی ہے۔ اگر مخاطبین داعی سے زیادہ عمر کے ہیں تو ان کے ساتھ احسان اس طرح بھی کیا جاسکتا ہے کہ ان کی عزت کرے اور ادب کے دائرے میں رہ کر گفتگو کرے اور اگر مخاطب داعی سے کم عمر ہو تو اس کے ساتھ گفتگو بھی ادب کے دائرے میں رہ کرے۔ ہر بندے کو اسلام کی طرف ایسے طریقے سے بلائے کہ وہ اسلام سے قریب سے قریب تر ہو جائے۔ کیونکہ قرآن کریم میں ارشاد ہے:

”ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالنُّعْظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ۔“<sup>۲۰</sup>

۱۹۔ مسلم بن حجاج، صحیح مسلم، کتاب الجہاد والسیر، باب ربط الاسیر وحبسہ وجواز المن علیہ، حدیث: ۱۷۶۳، ۱۳۸۶/۳۔

۲۰۔ القرآن، سورۃ النحل، ۱۶: ۱۲۵۔



چند افراد ہی پڑھنا اور لکھنا جانتے تھے۔ نبی اکرم ﷺ نے ان کی اس انداز سے تعلیم و تربیت کی کہ بہت جلد نہ صرف ان کے حالات میں تبدیلی آگئی بلکہ وہ تہذیبی اقدار سے بھی بہرہ ور ہو گئے۔ صحابہؓ تعلیم و تعلم کے ساتھ جڑتے گئے اور کتاب و سنت کی افہام و تفہیم کی بھرپور سعی کرنے لگے۔ مسجد نبوی میں صفہ نامی جگہ کو اس کام کے لیے مختص کر دیا گیا۔ مدینہ منورہ کی دیگر مساجد کا یہی عالم تھا۔ یہ حضرات علوم دینیہ کے حصول کے بعد مختلف مقامات پر باقی لوگوں کو زیورِ علم سے آراستہ کرنے لگے۔ کچھ ہی سالوں میں ایسا انقلاب آیا کہ دنیا میں مسلمانوں کے علوم کو ہی علوم سمجھا جانے لگا اور انہی کی تہذیب کو تہذیب سمجھا جانے لگا۔ یہ سارا فیضان اسی تعلیم و تربیت کا تھا جو حضور ﷺ نے صحابہؓ کو سکھائی اور صحابہؓ نے وہی فیضان باقی لوگوں تک پہنچایا۔ دورِ حاضر میں ضرورت اس امر کی ہے کہ دین اسلام کی تبلیغ و اشاعت کرنے والے خوش نصیب افراد کو چاہیے کہ پہلے وہ وافر مقدار میں علم سیکھیں، پھر تبلیغ کا سلسلہ شروع کریں۔ کیونکہ ایسا ممکن ہے کہ سامعین ان کی تحقیق سے متاثر ہو کر دین اسلام کی طرف مائل ہو جائیں۔

۴۔ اسلام میں احسان اور بھلائی کو ایک خاص مقام حاصل ہے۔ قرآن کریم کے مختلف مقامات پر اس کا تذکرہ کیا گیا ہے۔ احسان سے متعلق ایک جگہ ارشاد ہوتا ہے:

"وَأَحْسِنَ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ"۱۷

"اور اس طرح احسان کر جیسے اللہ تعالیٰ نے تیرے پہ کیا ہے۔"

نبی اکرم ﷺ نے اپنے اقوال و افعال دونوں کے ذریعے احسان کی اہمیت کو اجاگر کیا۔ جناب شہاد بن اوسؓ فرماتے ہیں کہ نبی اکرم ﷺ نے ارشاد فرمایا:

"إِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ"۱۸

"اللہ نے ہر چیز پر بھلائی لازم کی ہے۔"

اسلام کے اسی اصول کے تحت غیر مسلموں کے ساتھ ہونے والے مکالمات میں آپ ﷺ نے احسان اور حسن سلوب سے کام لیا۔ اسی حکمت کے نتیجے میں مخاطب اسلام کی طرف مائل ہو جاتا ہے۔ کتب سیرت و تاریخ اس طرح کے کئی واقعات کا تذکرہ کیا گیا ہے۔ ان میں ایک واقعہ ثمامہ بن اثال حنفی کا ہے۔ اس کا پس منظر کچھ اس طرح ہے کہ نبی اکرم ﷺ نے حضرت علاء بن حضرمی رضی اللہ عنہ کو داعی بنا کر بحرین کے سردار منذر بن سادی کے پاس بھیجا۔ واپسی پر ثمامہ بن اثال حنفی نے انہیں گرفتار کر لیا۔ کچھ گفت و شنید کے بعد انہیں رہا بھی کر دیا۔ نبی اکرم ﷺ کو جب اس واقعہ کا

۱۷۔ القرآن، سورۃ القصص، ۲۸: ۷۷

۱۸۔ أبو عبد الرحمن أحمد بن شعيب النسائي، السنن الكبرى - النسائي، تحقيق: شعيب الأرنؤوط (بيروت: مؤسسة الرسالة، ۲۰۰۱)، كتاب الضحايا، باب الامر باحد الشفرة، حديث: ۴۳۷۹، ۴/ ۳۵۲.

تھے اور اپنے بچوں کو اپنے ساتھ رکھا ہوا ہے۔ میں نے دھیمے لہجے میں کہا کہ بہن غصہ نہ کریں مجھ سے غلطی ہو گئی۔ بہن گھر آ کر کچھ دیر آرام کرنے کے بعد جب بیدار ہوئی تو میں نے پوچھا کہ اس آدمی کی کچھ تفصیل بتائیں۔ بہن کہنے لگی کہ تم ان کی بارگاہ میں حاضر ہو جاؤ اگر حقیقت میں وہ منصب نبوت پر فائز ہیں تو یہ تمہارے لیے سب سے زیادہ خوش قسمتی ہے اور وہ صرف بادشاہ ہیں تو تمہاری حاضری کی وجہ سے تمہیں عزت ملے گی اور تمہیں کسی عہدے پر فائز کر دیا جائے گا۔ بہن کے منہ سے اس طرح کے کلمات سن کر میں مدینہ منورہ پہنچ گیا۔ مسجد نبوی میں جا کر میں اپنے طریقے سے سلام عرض کیا۔ حضور ﷺ کے پوچھنے پر عرض کیا کہ عدی بن حاتم ہوں۔ آپ ﷺ میرا ہاتھ اپنے دست مبارک لے کر اپنے دولت کدے کی طرف لے گئے، وہاں پر چڑے کا ایک بچھونا میرے لیے بچھایا گیا، میرے اصرار کے باوجود مجھے اُس پر بٹھایا گیا۔ نبی اکرم ﷺ نے مجھ سے پوچھا کہ اے عدی! تم ایسے دین سے چھپتے پھر رہے ہو جس میں سلامتی ہی سلامتی ہے۔ عرض کیا: میرے مذہب میں بھی تو حفاظت کی ضمانت موجود ہے۔ حضور ﷺ نے فرمایا کہ تمہارے دین کو میں تم سے زیادہ جانتا ہوں اور کیا تم اپنے قبیلے کے سردار ہو؟ عرض کیا: میں اپنی قوم کا سربراہ ہوں۔ حضور ﷺ نے فرمایا کہ تم اپنے ماتحتوں سے پیداوار کا چوتھا حصہ وصول کرتے ہو؟ عرض کیا: جی۔ حضور ﷺ نے فرمایا کہ کیا عیسائیت میں پیداوار کا چوتھا حصہ وصول کرنا جائز ہے۔ میں بالکل چپ ہو گیا کیونکہ عیسائی دین میں ایسا کرنا بالکل بھی جائز نہیں تھا۔ میرے ذہن میں یہ خیالات پیدا ہونا شروع ہو گئے کہ یہ بادشاہ نہیں ہو سکتے البتہ نبی ضرور ہو سکتے ہیں یہی وجہ ہے کہ اتنے پیچیدہ مسائل کے بارے میں نہ صرف سوال کر رہے ہیں بلکہ اُن کا جواب بھی عنایت فرما رہے ہیں۔ حضور ﷺ نے فرمانے لگے کہ اے عدی تمہارا یہ خیال ہے کہ مسلمانوں ایسے ہی ہمیشہ کمزور رہیں گے اور ان کے دشمن ہمیشہ طاقت ور رہیں گے، تم دیکھو گے کہ مسلمان ایران کے کسریٰ کی حکومت کے ٹکڑے ٹکڑے کر دیں گے، بابل کا سفید محل بھی مسلمانوں کے قبضے میں آجائے گا اور ایسا وقت آئے گا کہ ایک پردہ نشین خاتون قادسیہ سے اکیلی بیت اللہ شریف زیارت کر کے واپس خیر و عافیت سے پہنچے گی اور کوئی آدمی اس کی طرف نظر اٹھا کر بھی نہیں دیکھے گا۔ حضرت عدی فرماتے ہیں مسلمانوں کی جس فوج نے ایرانی فوج کو شکست دی اس میں بھی شامل تھا اور اس جنگ سے مسلمانوں کو بہت سارا مال غنیمت حاصل ہوا، بابل کا سفید محل مسلمانوں کے قبضہ میں آتے بھی دیکھا اور ایک پردہ نشین خاتون کو بھی اپنی آنکھوں سے دیکھا کہ وہ قادسیہ سے اکیلی حج کر کے واپس اپنے گھر پہنچ گئی۔ حضرت عدی رضی اللہ عنہ نے اسلام قبول کر لیا اور جب تک زندہ رہے اسلام کی ترویج و اشاعت میں سرگرم رہے۔<sup>۱۶</sup>

دین اسلام میں تعلیم و تعلم کو بڑی اہمیت حاصل ہے۔ اس کا اندازہ اس بات سے لگایا جاسکتا ہے کہ سب سے پہلے نازل ہونے والی وحی میں تعلیم و تعلم کی اہمیت کو بڑے واضح انداز میں اجاگر کیا گیا ہے۔ اعلان نبوت کے وقت جزیرہ عرب میں

"بے شک اجر بڑی آزمائش کے ساتھ ہی ملتا ہے اور اللہ تعالیٰ ایسی قوم کو آزمائش میں ڈال دیتا ہے جو اسے پسند ہوتی ہے، جو راضی ہو جاتا ہے تو اللہ بھی اس سے راضی ہو جاتا ہے اور جو ناراض ہو جاتا ہے تو اللہ تعالیٰ کی طرف سے بھی ناراضگی ہوتی ہے۔"

اس پس منظر سے واضح ہوتا ہے کہ اسلام کی تبلیغ کرنے والے داعی کو اس شعبے میں قدم رکھنے سے پہلے یہ بات ذہن نشین کر لینی چاہیے کہ غیر مسلموں کو دعوت دیتے وقت انہیں کسی بھی صورت کا سامنا کرنا پڑ سکتا ہے۔ ایسا بھی ممکن ہے سامعین و مخاطبین داعی کی باتیں توجہ سے سنیں اور تمیز کے دائرے میں رہ اسے گفتگو کریں لیکن ایسا بھی ہو سکتا ہے کہ دین اسلام کی دعوت کے سلسلے میں اسے ایسی قوم سے واسطہ پڑ جائے جو اس کے ساتھ سخت سے سخت رویہ اپنائے اور اس کے ساتھ بد تمیزی پر اتر آئے۔ ایسے حالات میں صبر سے کام لیتے ہوئے اپنے کام کو جاری رکھنا چاہیے۔

۳۔ غیر مسلموں کو دعوت دیتے وقت کبھی مخاطب سے ایسا سوال پوچھ لیتے، عالم ہونے کے باوجود جواب نہ دے پاتا۔ اس طرح مخاطب پر نہ صرف رعب طاری ہو جاتا بلکہ متاثر ہو کر اسلام کی طرف مائل بھی ہو جاتا۔ کتب حدیث و سیرت میں اس کی کئی مثالیں موجود ہیں۔ ان میں سے ایک کا تذکرہ کیا جا رہا ہے کہ عدی بن حاتم اپنا واقعہ خود بیان کرتے ہیں: نبی اکرم ﷺ جب مدینہ پہنچے تو اردگرد کے علاقوں سے لوگ جوق در جوق آپ ﷺ کی بارگاہ میں حاضری دے کر اسلام قبول کرنے لگے لیکن میں اور میرے گھر والے حاضر نہیں ہوئے۔ مجھے اپنے دین پر پورا یقین تھا لیکن مسلمانوں کی فتوحات نے میرے دل میں ڈر پیدا کر دیا تھا۔ میں اپنے متعلق ان کے یہ الفاظ بھی سن رکھے تھے کہ ایک دن عدی کا ہاتھ ضرور میرے ہاتھ میں ہو گا۔ ان حالات میں اپنے غلام سے کہا کہ سامان باندھ کر رکھو اور گھوڑوں کو تیار رکھو، جب بھی اسلامی لشکر کی آمد کی خبر سنو تو مجھے فوراً آگاہ کر دو۔ ایک صبح غلام فوراً حاضر ہو کر عرض کرنے لگا کہ حضور اسلامی لشکر ہماری آبادی کے بالکل قریب پہنچ گیا ہے اور ہمارے گھوڑے بالکل تیار کھڑے ہیں۔ میں سارے گھر والوں کو تیار کر کے ملک شام کی طرف روانہ ہو گیا۔ اس ملک میں میرے ہم دین عیسائی آباد تھے لہذا وہاں پر جوشیہ نامی ایک بستی میں پراؤ تو کر لیا لیکن گھر سے نکلنے وقت میری بہن ہم سے جدا ہو گئی جو اسلامی لشکر کے ہاتھوں گرفتار ہو کر قیدی بن گئی۔ شام کے اس گاؤں میں ہم مستقل آباد ہو گئے۔ ابھی کچھ دن ہی گزرے تھے کہ ایک اونٹنی پر ایک پردہ نشین خاتون سوار ہو کر ہمارے گھر کے قریب آ کر رک گئی۔ اس اونٹنی کو دیکھ کر میرے دل میں خیال آیا کہ ممکن ہے کہ اس پر میری بہن سوار ہو لیکن پھر میں نے سوچا کہ وہ تو اسلامی لشکر کے ہاتھوں گرفتار ہو گئی تھی اور دوسری بات یہ ہے کہ ایسے شاہانہ انداز میں میری بہن کیسی آ سکتی ہے۔ لیکن جیسے پردہ اٹھا فوراً میرے کان میں یہ الفاظ گونجے کہ اے ظالم اور رشتہ داری کو ختم کرنے والے حاتم کی بیٹی کو وہاں چھوڑ آئے

آسانی سے آپ کی تصدیق کر لیں گے۔ اپنے رب سے اپنے لیے ہرے بھرے بانغات، اونچے اونچے محل اور سونے و چاندی کی اینٹیں مانگ لیں تاکہ آپ کو اس طرح محنت نہ کرنا پڑے جس طرح ہم کر رہے ہیں، اس طریقے سے آپ خوشحال زندگی گزار سکیں گے۔ اس صورت میں ہم آپ کی رسالت کی تصدیق کر لیں گے۔ نبی اکرم ﷺ نے اس کے جواب دوبارہ وہی جملہ دہرائے جو آپ ﷺ نے پہلے سوال کے جواب میں ارشاد فرمائے تھے۔ عبد اللہ بن ابوامیہ کہنے لگا کہ آپ اپنے رب سے کہیں کہ وہ ہم پر آسمان گرا کر دے۔ جب تک آپ ایسا نہیں کریں گے تب تک ہم اسلام قبول نہیں کریں گے۔ نبی اکرم ﷺ نے ارشاد فرمایا کہ یہ اللہ تعالیٰ کی مرضی ہے چاہے تو تمہارے ساتھ ایسا کر دے۔<sup>۱۲</sup>

درج بالا دونوں مکالمات میں نبی اکرم ﷺ غیر مسلموں کے سخت ترین جملوں پر جس صبر سے کام لیا، دورِ حاضر داعی کے لیے بھی آپ ﷺ کے اس کی روش کو اپنانے کی ضرورت ہے۔ اسلامی تعلیمات کا مطالعہ کرنے سے واضح ہوتا ہے کہ صبر و برداشت کو اسلام میں ایک خاص اہمیت حاصل ہے۔ قرآن کریم کے متعدد مقامات پر صبر کرنے اور اس پر مختلف انعامات کا تذکرہ کیا گیا ہے۔ صبر کرنے والوں کا دو گنا اجر بیان کرتے ہوئے ایک مقام پر ارشاد ہوتا ہے:

"أُولَٰئِكَ يُؤْتُونَ أَجْرَهُمْ مَرَّتَيْنِ بِمَا صَبَرُوا وَ يُدْرَعُونَ بِالْحَسَنَةِ السَّيِّئَةِ وَمَا زَكَرْنَا لَهُمْ يَنْفِقُونَ"<sup>۱۳</sup>

"یہ وہی لوگ ہیں جنہیں دو دفعہ اجر عطا کیا جائے گا کیونکہ انہوں نے صبر کیا، وہ بھلائی کے ساتھ برائی کو مٹاتے ہیں اور ہم نے انہیں جو رزق دیا اس سے خرچ کرتے ہیں۔"

قرآن کریم کے دوسرے مقام پر صبر کرنے والوں کا بے حساب اجر بیان کرتے ہوئے ارشاد ہوتا ہے:

"قُلْ لِيَعْبُدِ الَّذِينَ آمَنُوا أَنفُسَهُمْ لِيَلْبِغُوا لِدِينِكُمْ لِئَلَّا يَكُونَ لِلدُّنْيَا حَسَنَةٌ وَأَرْضُ اللَّهِ وَاسِعَةٌ إِنَّمَا يُوَفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ"<sup>۱۴</sup>

"اے حبیب! کہہ دیں کہ اے میرے ایمان والے بندو اپنے رب سے ڈرتے رہو، ان کے لیے اس دنیا میں اچھائی ہے اور اللہ کی زمین بہت وسیع ہے، ایسے لوگوں کو بغیر حساب کے اجر دیا جائے گا جو صبر کرتے ہیں۔"

نبی اکرم ﷺ نے مختلف احادیث میں صبر کی اہمیت کو اجاگر فرمایا۔ حضرت انس رضی اللہ عنہ فرماتے ہیں کہ نبی اکرم ﷺ نے ارشاد فرمایا:

"إِنَّ عِظَمَ الْجَزَاءِ مَعَ عِظَمِ الْبَلَاءِ، وَإِنَّ اللَّهَ إِذَا أَحَبَّ قَوْمًا ابْتَلَاهُمْ فَمَنْ رَضِيَ فَلَهُ الرِّضَا،

۱۲۔ ابن ہشام، السیرۃ النبویۃ، ۱/۲۹۷۔

۱۳۔ القرآن، سورۃ القصص، ۲۸:۵۳۔

۱۴۔ القرآن، سورۃ الزمر، ۳۹:۱۰۔

کے نیچے بیٹھے ہوئے تھے کہ آپ ﷺ بھی وہاں تشریف لے گئے۔ کفار کی طرف سے عبداللہ بن ابوامیہ نے مکالمہ کا آغاز کیا۔ عبداللہ کہنے لگا کہ اے محمد! اللہ تعالیٰ کی قسم آپ نے پورے ملک میں فتنہ و فساد برپا کر دیا ہے۔ چند کاموں کی وجہ سے ہمارا آرام و سکون خراب ہو گیا ہے:

- ۱۔ آپ ہمارے بڑوں کو بُرا کہتے ہیں۔
- ۲۔ ہمارے دین میں عیب نکالتے ہیں۔
- ۳۔ ہمارے عقل مند اور دانالوگوں کو بلاتامل پاگل اور مجنوں کہتے ہیں۔
- ۴۔ ہمارے معبودوں کو بُرا کہتے ہیں۔
- ۵۔ آپ نے ہمیں دو گروہوں میں تقسیم کر رکھا ہے۔

اگر آپ مال و دولت کے حصول کے لیے یہ سعی کر رہے ہیں تو ہم آپ کے لیے اتنا مال جمع کر دیتے ہیں کہ آپ مال دار ہو جائیں گے، اگر آپ ملک کا سربراہ بنا پسند کرتے ہیں تو ہم آپ کو اپنا حکمران بنا لیتے ہیں، اگر آپ عزت چاہتے ہیں تو ہم آپ کو معزز بنا دیتے ہیں، اگر یہ کسی بیماری کی وجہ سے ہے تو ہم اس کا علاج کر دیتے ہیں۔ نبی اکرم ﷺ نے فرمایا کہ مجھے مال و دولت کی لالچ ہے نہ حکمرانی کی اور نہ کسی بیماری نے مجھ پر حملہ کیا ہے، اللہ تعالیٰ نے مجھے منصب رسالت و نبوت پر فائز کر کے بھیجا ہے اور مجھے کتاب عطا فرمائی ہے اور لوگوں کی رہنمائی کرنے کا حکم عطا کیا ہے، اگر آپ لوگ میری بات مان لیں گے تو دنیا اور آخرت میں کامیابی سے سرفراز ہو جائیں گے اور اگر انکار کریں گے تو مجھے اور آپ دونوں کو وقت کا انتظار کرنا ہو گا۔ عبداللہ بن ابوامیہ کہنے لگا کہ اگر آپ رسول ہیں تو ہماری ایک مصیبت کو دور کر دیں کہ ہمارے شہر کے ارد گرد ایسے پہاڑ ہیں جو سبزے سے خالی ہیں اور اس شہر کے ارد گرد نہ کوئی سرسبز جنگل ہے اور نہ پانی کے چشمے جن سے ہمارے مویشی چارہ کھا سکیں اور پانی پی سکیں۔ آپ اللہ تعالیٰ کے قریب ہیں تو یہ بات ماننے میں اللہ تعالیٰ کو کوئی مشکل نہیں ہو کہ:

- ۱۔ مکہ مکرمہ کی چاروں اطراف سے پہاڑ ختم کر دیئے جائیں۔
- ۲۔ ان پہاڑوں کی جگہ سرسبز و شاداب سبزے والی زمین پیدا ہو جائے۔
- ۳۔ جس طرح ملک شام اور عراق میں پانی کے چشمے ہیں اسی طرح یہاں بھی پانی کے چشمے نکل آئیں۔

۴۔ ہمارے جتنے بھی بڑے اس دنیا سے چلے گئے ہیں وہ دوبارہ زندہ ہو جائیں۔ انہی میں سے قصى بن کلاب بھی ہے جو نہایت ہی عقل مند آدمی ہے۔ اگر یہ لوگ زندہ ہو جاتے ہیں تو ہم ان سے آپ کی رسالت سے متعلق پوچھیں گے اگر ان لوگوں نے تسلیم کر لیا تو ہم آپ پر ایمان لے آئیں گے۔ نبی اکرم ﷺ نے اس کے جواب میں وہی جملہ دہرائے جو آپ ﷺ نے اس کے پہلے سوال کے جواب میں ارشاد فرمائے تھے۔ عبداللہ بن ابوامیہ کہنے لگا کہ اگر آپ یہ نہیں کر سکتے تو اپنے رب سے دعا کریں کہ وہ آپ کے ساتھ ایک فرشتے کی ڈیوٹی لگا جو آپ کی باتوں کی تصدیق کرتا رہے۔ اس طرح ہم

جو بات مختلف تھے۔ عبدیلیل بن عمرو کہنے لگا کہ اللہ تعالیٰ نے آپ کو منصب رسالت عطا کر کے خلاف کعبہ اپنے ہاتھ سے ریزہ ریزہ کر دیا ہے۔ عبدیلیل کے دوسرے بھائی مسعود کہنے لگا کہ اللہ تعالیٰ کو آپ کے علاوہ کوئی ایسا بندہ نہیں ملا جسے وہ مقام نبوت پر فائز کرتا۔ تیسرا بھائی حبیب بن عمرو کا جواب ان دونوں کے جواب سے بھی زیادہ ہتک آمیز تھا کہ اگر آپ کو حقیقت میں منصب نبوت و رسالت پر فائز کیا گیا تو آپ کے خلاف زبان درازی کرنا بے ادبی کے زمرے میں آتا ہے لیکن اگر آپ اللہ تعالیٰ پر یہ بہتان باندھ رہے ہیں کہ اُس نے آپ کو مقام رسالت و نبوت ایسا عظیم رتبہ عطا کر کے بھیجا ہے تو اس صورت میں آپ کے ساتھ کلام کرنا ہی بے کار ہے، لہذا آپ یہاں سے تشریف لے جائیں۔ نبی اکرم ﷺ نے انہیں فرمایا کہ آپ لوگوں نے جو کہنا تھا کہہ لیا، اب اس کو دوسروں تک پہنچانے سے باز رہنا۔ لیکن یہ لوگ باز آنے والے نہیں تھے، انہوں پورے علاقے میں اس بات کو پھیلا دیا اور شرارتی اور اوباش قسم کے لڑکوں کے آپ ﷺ کے پیچھے لگا دیا، وہ آپ ﷺ کا مذاق اڑاتے، آپ ﷺ کے پیچھے بھاگتے اور آپ ﷺ کو پتھر مارتے، جن کی وجہ سے آپ ﷺ کا جسم اقدس لہو لہان ہو گیا۔<sup>۱۰</sup> یہاں سے واپسی پر آپ ربیعہ کے باغ میں تشریف لے گئے جہاں اُن کے نصرانی غلام عداس نے آپ ﷺ سے متاثر ہو کر اسلام قبول کیا۔ طائف سے مکہ کے راستے میں وادی نخلہ میں رات کے وقت جنوں کا واقعہ پیش آیا۔<sup>۱۱</sup> مکہ مکرمہ میں رہتے ہوئے وہاں کے سرداروں کے ساتھ بھی آپ ﷺ کا ایک مکالمہ ہوا اس میں اُن کی طرف سے جو رویہ اپنایا گیا وہ نہایت ہتک آمیز تھا لیکن نبی اکرم ﷺ نے نہ صرف تحمل و بردباری سے کام لیتے ہوئے اسے برداشت کیا بلکہ پُر سکون طریقے سے مسلسل اُن کے سوالوں کے جواب بھی عطا فرماتے رہے۔ سردار اِن مکہ کے اس اجتماع میں درج ذیل لوگ شریک تھے:

- |                  |                 |                     |                              |
|------------------|-----------------|---------------------|------------------------------|
| ۱۔ عتبہ بن ربیعہ | ۲۔ ابوالہتیری   | ۳۔ ابو جہل          | ۴۔ زمعہ بن اسود بن عبدالمطلب |
| ۵۔ ولید بن مغیرہ | ۶۔ نبیہ         | ۷۔ منیہ             | ۸۔ ابی بن خلف                |
| ۹۔ عاص بن وائل   | ۱۰۔ نصر بن حارث | ۱۱۔ ابوسفیان بن حرب | ۱۲۔ عبد اللہ بن ابوامیہ      |
| ۱۳۔ امیہ بن خلف  |                 |                     |                              |

نبی اکرم ﷺ اپنے گھر میں تشریف فرما تھے، قاصد نے آپ ﷺ کو پیغام دیا کہ سردارانِ قریش آپ کو بلارہے ہیں۔ آپ ﷺ اس غرض سے باہر تشریف لائے کہ شاید یہ لوگ دینِ اسلام قبول کر لیں۔ یہ سارے لوگ کعبۃ اللہ کی دیوار

۱۰۔ ابو محمد جمال الدین عبد الملک ابن ہشام، السیرۃ النبویۃ، تحقیق: مصطفیٰ السقا، ابراہیم الابیاری اور عبد الحفیظ الشلبی (مصر: مکتبۃ ومطبعۃ مصطفیٰ البابی الحلبي، ۱۹۵۵)، ۱/۳۱۹-۳۲۰۔

۱۱۔ عبد العزیز بن محمد بن ابراہیم ابن جماعۃ الکنانی، الخضر الکبیر فی سیرۃ الرسول صلی اللہ علیہ وسلم، تحقیق: سامی کی العانی (عمان: دار البشیر، ۱۹۹۳)، ۴۰۔

"مَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْرُدُ سِرْدَكُمْ هَذَا وَلَكِنَّهُ كَانَ يَتَكَلَّمُ بِكَلَامٍ بَيْنَهُ فَضْلٌ يَحْفَظُهُ مَنْ جَلَسَ إِلَيْهِ" ۸

"نبی اکرم ﷺ آپ لوگوں کی مانند جلدی جلدی گفتگو نہیں فرمایا کرتے تھے بلکہ آپ ﷺ کلام میں ایسا ٹھہراؤ ہوتا تھا کہ آپ ﷺ کی بارگاہ میں بیٹھا ہوا آدمی اسے آسانی سے یاد کر لیتا تھا۔"

اگر سننے والوں کو کلام سمجھنے میں دشواری پیدا ہو رہی ہو تو اس حالت میں دعوت دینے والے کے لیے لازمی ہے کہ اپنے وہ اپنے کلام کو دو یا تین دفعہ دہرائے۔ کیونکہ یہ حضور ﷺ کی سنت مبارکہ ہے۔ جناب انس بن مالک فرماتے ہیں:

"كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعِيدُ الْكَلِمَةَ ثَلَاثًا لَتُعَقَلَ عَنْهُ" ۹

"نبی اکرم ﷺ اپنے کلام کو تین دفعہ دہراتے تھے تاکہ وہ کلام اچھی طرح سمجھ لیا جائے۔"

۲۔ غیر مسلموں کو دعوت دیتے وقت نبی اکرم ﷺ ہمیشہ صبر اور برداشت سے کام لیتے تھے۔ اسلام کی دعوت دیتے وقت آپ ﷺ کے راستے میں روزانہ کسی جدید مصیبت کو کھڑا کرنے کی کوشش کی جاتی، لیکن اس کے باوجود حضور ﷺ نے اس کام کو جاری رکھا اور کبھی بھی غیر مسلموں کے لیے اپنی زبان مبارکہ بددعا نہیں نکالی۔

اس پس منظر میں آپ ﷺ نے غیر مسلموں سے جو مکالمات فرمائے، ان میں سے بعض کا ذکر کیا جا رہا ہے:

مکہ مکرمہ میں آپ ﷺ نے جب اعلانیہ دعوت کا سلسلہ شروع کیا تو غیر مسلموں نے آپ ﷺ کے راستوں میں کانٹے بچھانا شروع کر دیئے۔ دین اسلام کی دعوت سے باز رکھنے کے لیے انہوں نے ہر طرح کی کوشش کی لی۔ ان کی کوشش تھی کہ نہ صرف مکہ مکرمہ کے رہنے والے آپ ﷺ سے ملاقات نہ کر پائیں بلکہ حج کے موسم میں وارد ہونے والے لوگ بھی آپ ﷺ کی زیارت نہ کر پائیں۔ اہل مکہ سے ناامیدی اور مایوسی کے ظہور کے بعد آپ ﷺ نے اس ارادے سے اہل طائف کو دعوت دینے کا ارادہ فرمایا کہ ممکن ہے کہ وہ اسلام کی طرف آنے کا ارادہ ظاہر کریں۔ اس پس منظر میں آپ ﷺ حضرت زید بن حارثہ کے ساتھ کچھ دن طائف میں رہائش پذیر رہے۔ وہاں آپ ﷺ نے نہ صرف ہر عام و خاص کو اسلام کی دعوت پیش فرمائی بلکہ وہاں کے معززین میں سے ہر ایک کے گھر تشریف لے جا کر دین اسلام کی طرف مائل کرنے کی کوشش کی۔ لیکن ان میں سے ہر ایک نے اس دعوت کو نہ صرف جھٹلایا بلکہ وہ آپ ﷺ سے ساتھ نہایت ہی برے رویے سے پیش آئے۔ اس بات کا اندازہ عبدیاللیل اور اس کے دونوں بھائیوں کے جواب سے لگایا جاسکتا ہے۔ طائف میں سب سے پہلے آپ ﷺ نے ان تینوں کو اسلام کی طرف مائل کرنے کی کوشش فرمائی لیکن ان تینوں کے

۸۔ أبو عیسیٰ محمد بن عیسیٰ الترمذی، سنن الترمذی، تحقیق: بشار عواد معروف (بیروت: دار الغرب الاسلامی، ۱۹۹۶)، ابواب المناقب عن

رسول اللہ ﷺ، باب فی کلام النبی ﷺ، حدیث: ۳۲۳۹، ۶/۲۹۔

۹۔ الترمذی، سنن الترمذی، ابواب المناقب عن رسول اللہ ﷺ، باب فی کلام النبی ﷺ، حدیث: ۳۲۴۰، ۶/۲۹۔

عداس کے ساتھ مکالمے کا پس منظر اس طرح ہے کہ جناب ابوطالب اور سیدہ خدیجہ رضی اللہ عنہما کی وفات کے بعد آپ ﷺ نے دعوت دین کے ارادہ سے طائف کا رخ فرمایا، وہاں کے لوگوں نے آپ ﷺ کی دعوت کا کوئی اچھا جواب نہ دیا بلکہ اُلٹا چند اوباش قسم کے لڑکوں کو آپ ﷺ کے پیچھے لگا دیا جنہوں نے آپ ﷺ کو پتھر مار کر لہو لہان کر دیا۔ مکہ مکرمہ کے ایک سردار ربیعہ کا ایک باغ طائف میں تھا، اس باغ میں اس کے دونوں بیٹے موجود تھے انہوں نے نبی اکرم ﷺ کو اس حالت میں دیکھا تو اپنے غلام عداس کے ہاتھ انگوروں کے چند خوشے بھیجے۔ نبی اکرم ﷺ نے بسم اللہ پڑھ تناول فرمانا شروع کیے تو عداس کو اس طریقہ بڑا تعجب ہوا، اس نے عرض کیا کہ مجھے اس کی حقیقت واضح فرمائیں۔ نبی اکرم ﷺ کے دریافت فرمانے پر اس نے اپنا علاقہ نمینو اکاذ کر کیا تو آپ ﷺ نے حضرت یونس علیہ السلام کا تذکرہ فرمایا تو عداس کے پوچھنے پر آپ ﷺ نے فرمایا کہ یونس نبی میرے بھائی تھے اور میں بھی نبی ہوں۔ یہ سن کر عداس نے نبی اکرم ﷺ کے جسم اطہر پر بوسے دیئے اور پھر واپس باغ میں چلا گیا۔ وہ نبی اکرم ﷺ کے انداز گفتگو سے اس حد تک متاثر ہوا کہ اس نے اسلام قبول کر لیا۔ جنگ بدر کے موقع پر حضرت عداس رضی اللہ عنہ مکہ سے باہر "ثنیۃ البیضاء" نامی ٹیلے پر بیٹھے تھے کہ وہاں سے شیبہ اور عتبہ کا گزر ہوا۔ اُن کو دیکھ کر عداس رضی اللہ عنہ کہنے لگے وہ ہستی حقیقت میں رسول ہیں، آپ لوگ اگر جنگ میں جائیں گے تو گویا اپنے آپ کو قتل میں لے جائیں گے۔ شیبہ اور عتبہ نے اس کی بات پر کوئی توجہ نہ دی۔ آخر کار یہ دونوں قتل ہو کر بدر کے کنویں میں ڈال دیئے گئے اور حضرت عداس رضی اللہ عنہ اسی جنگ میں جام شہادت نوش فرما گئے۔<sup>۶</sup>

درج بالا اسلامی تعلیمات سے واضح ہوتا ہے کہ دین اسلام کے داعی کے لیے کچھ صفات کا پایا جانا نہایت ہی ضروری ہے۔ ایک یہ کہ اس کے پاس وافر علم موجود ہو جس کی روشنی میں مخاطبین کے سوالات کے تسلی بخش جوابات دے سکے۔ دوسری یہ کہ دین اسلام سے متعلق کیے جانے والے ہر سوال کو غور سے سن کر آسان اور واضح الفاظ میں جواب دے تاکہ سننے والوں کی کسی قسم کی الجھن باقی نہ رہے۔ کوشش کرے کہ گفتگو ٹھہر ٹھہر کر کرے کیونکہ نبی اکرم ﷺ اسی انداز سے گفتگو فرمایا کرتے تھے۔ اس حوالے سے حضرت عائشہؓ فرماتی ہیں:

"أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُحَدِّثُ حَدِيثًا لَوْ عَدَّهُ الْعَادُّ لَأَحْصَاهُ."<sup>۷</sup>

"نبی اکرم ﷺ اس انداز سے گفتگو فرمایا کرتے تھے کہ اگر کوئی شخص اسے شمار کرنا چاہتا تو شمار کر سکتا تھا۔"

اسی پس منظر میں ایک اور روایت حضرت عائشہؓ سے روایت کی گئی ہے۔ اُن کا فرمان ہے:

۶- ابن حجر العسقلانی، الإصابۃ فی تمییز الصحابۃ، ۴/۳۸۵.

۷- أبو الحسن مسلم بن الحجاج القشیری النیسابوری، صحیح مسلم (بیروت: دار احیاء التراث العربی، ۱۹۵۵)، کتاب الزہد والرفاق، باب

التثبت فی الحدیث وحکم کتابہ العلم، ۴/۲۳۹۸.



مدینہ منورہ میں قیام پذیر رہے۔ ایسا محسوس ہوتا ہے کہ آپ ﷺ کی حیات مبارکہ کے اس حصے کے ابتدائی تیرہ صرف تبلیغ کے لیے ہی وقف تھے۔ سیرت نگاروں نے دعوت کے دور کو تین مراحل میں تقسیم کیا ہے۔ ایک خفیہ دعوت، دوسرا اعلانیہ دعوت اندرون مکہ اور تیسرا اعلانیہ دعوت بیرون مکہ۔ خفیہ دعوت ابتدائی تین سالوں پر محیط ہے۔ اس عرصہ میں آپ ﷺ نے پوشیدہ طور پر صرف اپنے باعتماد اور قریبی لوگوں کو دین اسلام کی طرف بلایا۔ اس عرصہ میں چالیس کے قریب لوگ حلقہ اسلام میں داخل ہو چکے تھے۔ اس کے بعد دعوت کا دوسرا مرحلہ شروع ہوا۔ یہ سلسلہ چوتھے سال نبوت سے لے کر دسویں سال نبوت کے آخر تک چلتا رہا۔ دسویں سال نبوت کے آخر سے لے کر ہجرت مدینہ تک تیسرا دور کہلاتا ہے۔ ۳ پورے مکی دور میں آپ ﷺ نے دین اسلام کی تبلیغ کے سلسلے میں مختلف غیر مسلموں سے مکالمات فرمائے، ان میں سے کچھ نے تو اسلام قبول کر لیا جبکہ کچھ اپنے کفر پر ڈٹے رہے۔ ان مکالمات میں آپ ﷺ نے جو دعوتی حکمت عملیاں اختیار فرمائیں ذیل میں ان کا ذکر کیا جا رہا ہے۔

غیر مسلموں سے مکالمات کرتے وقت کبھی آپ ﷺ یہ طریقہ اختیار فرماتے کہ اسلام سے متعلق سوالات کے آسان الفاظ میں تسلی بخش جوابات عنایت فرمادیتے۔ یہ طریقہ تکلم مخاطب پر اتنا اثر انداز ہوتا کہ وہ اسلام کی طرف مائل ہو جاتا۔ اس پس منظر میں آپ ﷺ نے جو مکالمات فرمائے ان میں سے چند کا تذکرہ کرنا ضروری ہے۔ نبی اکرم ﷺ نے اپنے ایک داعی علاقہ نجد میں قبیلہ بنو سعد کے پاس دعوت کے لیے بھیجا۔ یہ قبیلہ بڑا معاملہ فہم تھا، انہوں نے اپنا ایک سفید اور دانا آدمی مدینہ منورہ بھیج کر تحقیق کرانا چاہی۔ اس سلسلہ میں انہوں نے ضمام بن ثعلبہ نجدی کو نبی اکرم ﷺ کی بارگاہ میں بھیجا۔ ضمام کا گفتگو کرنے کا انداز اس قدر حیرت انگیز تھا کہ کوئی بھی سلیم الطبع آدمی اس کی گفتگو سے متاثر ہوئے بغیر نہیں رہ سکتا تھا؛ ضمام سفید رنگ اور لمبے بالوں والے تھے۔ انہوں نے نبی اکرم ﷺ سے اللہ تعالیٰ کی توحید، نبی اکرم ﷺ کی رسالت، زمین اور پہاڑوں کی پیدائش، نماز، زکوٰۃ، رمضان کے روزے اور بیت اللہ کے حج سے متعلق سوالات کیے۔ نبی اکرم ﷺ نے جس دلکش انداز میں جوابات عنایت فرمائے، اس انداز سے متاثر ہو کر نہ صرف اس نے اسلام قبول کر لیا بلکہ اپنی قوم کو اسے طریقے قائل کیا جس کے نتیجے میں اُس کا پورا قبیلہ مسلمان ہو گیا۔ ضمام کا کلمہ شہادت سن کر نبی اکرم ﷺ نے اس مقام پر ایک تاریخی جملہ ارشاد فرمایا کہ اگر ضمام سچ بول رہا ہے تو یہ ضرورت جنت میں جائے گا۔ نبی اکرم ﷺ نے نینوا کے رہنے والے ایک نصرانی عداس سے بھی ایک مکالمہ فرمایا۔ یہ شیبہ بن ربیعہ کا غلام تھا۔

۳۔ صفی الرحمن المبارکفوری، الرحیق المختوم (بیروت: دار الہلال، سن ۱۹۵۰ء)۔

۴۔ أبو الفضل أحمد بن علی ابن حجر العسقلانی، الإصابۃ فی تمییز الصحابة (بیروت: دار الکتب العلمیۃ، ۱۴۱۵ھ)، ۳/۳۸۵۔

۵۔ أبو عبد اللہ محمد بن یزید بن ماجہ القزوی، سنن ابن ماجہ، تحقیق: شعیب الأرنؤوط (بیروت: دار الرسالۃ العالمیۃ، ۲۰۰۹ء)، کتاب اقامۃ الصلوٰۃ والسنۃ، باب ماجاء فی فرض الصلوٰۃ الخمس والمحافظة علیہا، حدیث ۱۴۰۲، ۲/۴۰۹۔

Studying these dialogues is very important for the Da'i in present times. In the present paper, an attempt will be made to describe these methods.

**KEYWORDS:**

*Prophet Muhammad ,Makkah, Muslims, Islam, Da'wah*

دوسروں کو تکلیف اور پریشانی میں دیکھ کر بے چین ہونا انسانی عادت میں شامل ہے۔ اسی عادت کا ہی اثر ہے کہ بہت زیادہ جلدی میں ہونے کے باوجود بھی کسی کو مرتاد دیکھ کر انسان اسے بچانے کے لیے پوری کوشش کرتا ہے۔ ایک کامیاب داعی میں یہی تڑپ بدرجہ اتم موجود ہوتی ہے کہ وہ دوسرے انسانوں کو جہنم سے بچانے کی پوری کوشش کرتا ہے۔ نبی اکرم ﷺ انسانوں کو جہنم کی آگ سے بچانے کے لیے اسی طرح بلکہ اس سے بھی زیادہ بے چین رہتے تھے۔ داعی میں کچھ ایسی خوبیوں کا پایا جانا ضروری ہے جن کو دیکھ کر دوسرے لوگ متاثر ہو سکیں۔ انبیاء کرام اور رسل عظام علیہم السلام کو داعی بنا کر ان کی سیرت و کردار کو اپنانے کا حکم اس لیے دیا کہ داعی کی شخصیت، اس کی خوبیاں اور اس کے انوکھے اسلوب کا دوسرے لوگوں پر بڑا گہرا اثر ہوتا ہے۔ داعی کے علم و تبلیغ کی نسبت لوگ اس کے لین دین، اخلاق، شخصیت اور اسلوب سے زیادہ متاثر ہوتے ہیں۔ یہی تاثر ان کو داعی کی پیروی کرنے پر مجبور کر دیتا ہے۔ داعی میں جتنی زیادہ خوبیاں اور صفات پائی جائیں گی اس کی دعوت میں اسی قدر تاثیر زیادہ ہوگی۔ سابقہ انبیاء کرام علیہم السلام کی طرح نبی اکرم ﷺ نے دعوت دین کے لیے مختلف طریقے اختیار فرمائے۔ حالات کے پیش نظر آپ ﷺ ہر اُس طریقے کو اپناتے جس کا لوگوں پر زیادہ سے زیادہ اثر ہوتا۔ شروع میں آپ ﷺ نے دعوت کو خفیہ رکھا۔ پھر جیسے ہی آپ ﷺ کو اعلانیہ دعوت کا حکم ملا تو آپ ﷺ نے اعلانیہ دعوت کا سلسلہ شروع فرمادیا۔ اس ضمن میں کبھی کوہ صفا پر اہل مکہ کو اکٹھا کر دعوت اسلام دیتے، کبھی حج پر آئے ہوئے لوگوں کو دین اسلام کی طرف بلاتے اور کبھی مکہ مکرمہ سے باہر نکل کر مختلف قبائل کے لوگوں کو جہنم کی آگ سے بچانے کی کوشش فرماتے۔ اس ضمن میں مختلف لوگوں سے نبی اکرم ﷺ نے ایسے مکالمات فرمائے جن کے ذریعے آپ ﷺ نے غیر مسلموں کو دین اسلام کی طرف دعوت دی۔ یہ سارے مکالمات ایک ہی طرز کے نہیں تھے بلکہ میں ان میں دعوتی حکمت عملی کے مختلف طریقے استعمال کیے گئے تھے۔ دور حاضر میں داعی کے لیے ان مکالمات کا مطالعہ نہایت ضروری ہے۔ زیر نظر مقالہ میں انہیں طریقوں کو بیان کرنے کی کوشش کی جائے گی۔

**مکالمات نبوی ﷺ اور دعوتی حکمت عملی**

اعلان نبوت کے بعد نبی اکرم ﷺ تیس سال حیات رہے۔ ان میں سے پہلے تیرہ مکہ مکرمہ میں جبکہ آخری دس سال

۱۔ ابو عبد اللہ محمد بن اسماعیل بخاری، صحیح البخاری (بیروت: دار طوق النجاة، ۱۳۲۲)، کتاب التفسیر، باب سورۃ تبت ید الی اہب،

حدیث: ۱۷۹/۶، ۳۹۷۱۔

۲۔ ابن سعد، محمد بن سعد بن منیع الزہری، الطبقات الکبریٰ (قاہرہ: مکتبۃ الخانجی، ۲۰۰۱)، ۱/۲۱۱۔

## مکالماتِ نبوی ﷺ اور دعوتی حکمتِ عملی: تحقیقی جائزہ

# Conversations of the Prophet ﷺ and Da'wah Strategies: A Research Review

حافظ محمد نوید

پہنچ ڈی۔ کالر، شعبہ علوم اسلامیہ، گجرات یونیورسٹی، گجرات

ڈاکٹر سید نور الحسن ہاشمی

لیکچرار، اسلامک اسٹڈیز، پیر مہر علی شاہ بارانی زرعی یونیورسٹی، راولپنڈی

### **ABSTRACT**

It is a human habit to be distressed by seeing others in pain and distress. The effect of this habit is that despite being in a hurry, seeing someone dying, a person tries his best to save him. In a Da'i, this yearning is present to the fullest extent, which gives all the attraction to save other human beings from hell. Prophet Muhammad (PBUH) used to be more anxious to save people from the fire of Hell.

It is important to have some qualities in the Da'i that other people can be impressed by seeing. That's why It has been ordered to adopt the character of the Prophets and the Great Messengers, peace be upon them because the character of the Da'i, his qualities and his unique style have a profound effect on other people. People are more influenced by his dealings, morals, personality and style than the knowledge and preaching of the preacher and this influence compels them to follow the preacher. The more heavenly qualities/attributes will be found in the Da'i, the more effective his da'wah will be.

Like the previous Prophets, the Prophet (peace be upon him) adopted different methods for inviting to the religion. According to the circumstances, he used to adopt every method that would have the maximum effect on the people. At first, he kept the invitation a secret. Then, as soon as he (PBUH) received the order to announce the invitation, he (PBUH) started the series of announcements. In this regard, sometimes he would gather the people of Makkah on Mount Safa and call them to Islam, sometimes he would call the people who had come on Hajj to the religion of Islam and sometimes he would go out of Makkah and try to save the people of different tribes from the fire of hell.

In this regard, Prophet Muhammad (peace be upon him) had conversations with various people through which he invited non-Muslims to the religion of Islam. All these dialogues were not of the same style, but different invitation strategies were used in them.



Al-Wifaq Research Journal of Islamic Studies  
Volume 6, Issue 1 (January - June 2023)

eISSN: 2709-8915, pISSN: 2709-8907

Journal DOI: <https://doi.org/10.55603/alwifaq>

Issue DOI: <https://doi.org/10.55603/alwifaq.v6i1>

Home Page: <https://alwifaqjournal.com/>

Journal QR Code:



Article

مکالماتِ نبوی ﷺ اور دعوتی حکمتِ عملی: تحقیقِ جائزہ

Conversations of the Prophet ﷺ and Da'wah  
Strategies: A Research Review

Authors

<sup>1</sup> Muhammad Naveed

<sup>2</sup> Syed Noor ul Hassan Hashmi

Affiliations

<sup>1</sup> University of Gujrat, Gujrat.

<sup>2</sup> PMAS-Arid Agriculture University,  
Rawalpindi.

Published

30 June 2023

Article DOI

<https://doi.org/10.55603/alwifaq.v6i1.u1>

QR Code



Citation

Muhammad Naveed, and Noor ul Hassan  
Hashmi, "مکالماتِ نبوی ﷺ اور دعوتی حکمتِ عملی: تحقیقِ جائزہ"  
Conversations of the Prophet ﷺ and Da'wah  
Strategies: A Research Review" *Al-Wifaq* 6, no. 1  
(June 2023): 1–15,  
<https://doi.org/10.55603/alwifaq.v6i1.u1>.

Copyright  
Information:



[Conversations of the Prophet ﷺ and  
Da'wah Strategies: A Research Review](https://doi.org/10.55603/alwifaq.v6i1.u1) ©  
2023 by Hafiz Muhammad Naveed and Dr  
Syed Noor ul Hassan Hashmi is licensed  
under [CC BY 4.0](https://creativecommons.org/licenses/by/4.0/)

Publisher  
Information:

Department of Islamic Studies, Federal Urdu  
University of Arts Science & Technology,  
Islamabad, Pakistan.

Indexing



HJRS HEC Journal  
Recognition System





## فہرست اردو مضامین

صفحہ نمبر	عنوان مقالات	نام مقالہ نگاران	نمبر شمار
1	مکالمات نبوی ﷺ اور دعوتی حکمت عملی: تحقیقی جائزہ	حافظ محمد نوید ڈاکٹر سید نور الحسن ہاشمی	1



# اردو مقالات



## شركاء مقالہ نگار کا تعارف

1. حافظ محمد نوید، پی ایچ ڈی اسکالر، شعبہ علوم اسلامیہ، گجرات یونیورسٹی، گجرات
2. ڈاکٹر سید نور الحسن ہاشمی، لیکچرار، اسلامک اسٹڈیز، پیر مہر علی شاہ بارانی زرعی یونیورسٹی، راولپنڈی
3. ڈاکٹر محمد عمر فاروق، لیکچرار، شعبہ اسلامی فکر و ثقافت، نیشنل یونیورسٹی آف ماڈرن لینگویجز، اسلام آباد
4. حافظ محمد شاہ فیصل، پی ایچ ڈی اسکالر، شعبہ تفسیر و علوم القرآن، کلیہ اصول دین، بین الاقوامی اسلامی یونیورسٹی، اسلام آباد
5. یوسف بدماس اولانریواجو، شعبہ مذاہب، یونیورسٹی آف الورین، الورین، نائجیریا
6. یوسف داؤد اگسباری، شعبہ مذاہب، الورین یونیورسٹی، الورین، نائجیریا
7. قاری عبد الباسط، سابق وزٹنگ لیکچرار، پنجاب گروپ آف کالجز، واہ کینٹ
8. ڈاکٹر محمد صدیق، ایسوسی ایٹ پروفیسر اور صدر شعبہ ڈی بی اے، ہینڈز انسٹی ٹیوٹ آف ڈیولپمنٹ اسٹڈیز، کراچی
9. پروفیسر ڈاکٹر محمد جنید ندوی، رفاه انٹرنیشنل یونیورسٹی، اسلام آباد
10. زیڈ بی جنید، پی ایچ ڈی اسکالر، انٹرنیشنل بزنس اسکول، بوڈاپیسٹ

1. پروفیسر ڈاکٹر قبلہ ایاز  
چیئر مین، اسلامی نظریاتی کونسل، اسلام آباد
2. پروفیسر ڈاکٹر محی الدین ہاشمی  
ڈین، فیکلٹی عربی و علوم اسلامیہ، علامہ اقبال اوپن یونیورسٹی، اسلام آباد
3. پروفیسر ڈاکٹر عبد الحمید خان عباسی  
صدر، شعبہ علوم اسلامیہ، محی الدین اسلامک یونیورسٹی، نیریاں شریف، آزاد جموں و کشمیر
4. پروفیسر ڈاکٹر مستفیض احمد علوی  
ڈین، فیکلٹی آف سوشل سائنسز، میٹنل یونیورسٹی آف ماڈرن لیٹنگویج، اسلام آباد
5. پروفیسر ڈاکٹر محمد حماد لکھوی  
ڈین، فیکلٹی آف علوم اسلامیہ، پنجاب یونیورسٹی، لاہور
6. پروفیسر ڈاکٹر معراج الاسلام ضیاء  
سابقہ ڈین، فیکلٹی آف علوم اسلامیہ و اورینٹل سٹڈیز، یونیورسٹی آف پشاور، پشاور
7. پروفیسر ڈاکٹر محمد اعجاز  
ڈائریکٹر، شیخ زید اسلامک سنٹر، پنجاب یونیورسٹی، لاہور
8. پروفیسر ڈاکٹر عبد القدوس صہیب  
چیئر مین / ڈائریکٹر، اسلامک ریسرچ سنٹر، بہاء الدین زکریا یونیورسٹی، ملتان
9. ڈاکٹر حافظ محمد سجاد  
ایسوسی ایٹ پروفیسر، شعبہ مطالعات بین المذاہب، علامہ اقبال اوپن یونیورسٹی، اسلام آباد
10. پروفیسر ڈاکٹر ارشد منیر لغاری  
چیئر مین، شعبہ علوم اسلامیہ، غازی یونیورسٹی، ڈیرہ غازی خان

## مجلس مشاورت

### بین الاقوامی

1. پروفیسر ڈاکٹر سید محمد یونس گیلانی  
 فیکلٹی آف اسلامک ریویلڈ نالج اینڈ ہیومیٹن سائنسز، انٹرنیشنل اسلامک یونیورسٹی،  
 کولالمپور، ملائیشیا
2. پروفیسر ڈاکٹر محمد سعود عالم قاسمی  
 ڈیپارٹمنٹ آف سنی تھیالوجی، فیکلٹی آف تھیالوجی، علی گڑھ مسلم یونیورسٹی، اتر پردیش، انڈیا
3. پروفیسر ڈاکٹر حافظ عبد الوحید  
 ڈائریکٹر عبدالحلیم قرآنک انسٹیٹیوٹ، ٹیکساس، امریکہ
4. پروفیسر ڈاکٹر اسرار احمد خان  
 فیکلٹی آف اسلامک سٹڈیز، فاتح سلطان محمد یونیورسٹی، استنبول، ترکی.
5. پروفیسر ڈاکٹر محمد سکری صالح  
 ڈائریکٹر سنٹر فار اسلامک ڈیولپمنٹ اینڈ مینیجمنٹ سائنسز، سکول آف سوشل سائنسز،  
 یونیورسٹی آف سینز، پیٹنگ، ملائیشیا
6. پروفیسر ڈاکٹر شبیر احمد  
 ممبر ریجنل کونسل، یونیورسٹی آف ویسٹرن سڈنی، آسٹریلیا
7. پروفیسر ڈاکٹر توقیر عالم  
 ڈین، فیکلٹی آف تھیالوجی، علی گڑھ مسلم یونیورسٹی، اتر پردیش، انڈیا

## مجلس ادارت

سرپرست اعلیٰ

پروفیسر ڈاکٹر محمد ضیاء الدین

شیخ الجامعہ، وفاقی اردو یونیورسٹی برائے فنون، سائنس و ٹیکنالوجی، اسلام آباد

مدیر اعلیٰ

ڈاکٹر حافظ عبدالرشید

صدر، شعبہ علوم اسلامیہ، وفاقی اردو یونیورسٹی برائے فنون، سائنس و ٹیکنالوجی، اسلام آباد

مدیر

ڈاکٹر حبیب الرحمن

اسسٹنٹ پروفیسر، شعبہ علوم اسلامیہ، وفاقی اردو یونیورسٹی برائے فنون، سائنس و ٹیکنالوجی، اسلام آباد

مدیر منتظم

ڈاکٹر محمد عرفان

اسسٹنٹ پروفیسر، شعبہ علوم اسلامیہ، وفاقی اردو یونیورسٹی برائے فنون، سائنس و ٹیکنالوجی، اسلام آباد

معاون مدیر

ڈاکٹر عبدالماجد

اسسٹنٹ پروفیسر، شعبہ قرآن و سنت، وفاقی اردو یونیورسٹی برائے فنون، سائنس و ٹیکنالوجی،

عبداللہ الحق کیمپس، کراچی

8. مقالہ اردو، انگریزی اور عربی زبان میں لکھا جاسکتا ہے۔
9. مقالہ نگار حوالہ دیتے وقت درج ذیل ہدایات کو ملحوظ رکھیں۔
- حواشی و حوالہ جات اسی صفحہ کے نیچے دیئے جائیں۔
  - حواشی و حوالہ جات کی ترتیب میں شیکاگو مینوئل سٹائل 17 ایڈیشن (Chicago Manual Style 17<sup>th</sup> Edition) کو بروئے کار لایا جائے۔
  - کتاب کا حوالہ دیتے وقت مصنف کا معروف نام، پورا نام، کتاب کا مختصر نام، ناشر، مقام اشاعت اور سن اشاعت کے بعد جلد نمبر اور صفحہ نمبر درج کریں۔ مثلاً  
مفتی محمد شفیع، وحدت امت (لاہور: طارق اکیڈمی، 2004)، 11  
سید ابوالحسن علی ندوی، حدیث پاکستان (کراچی: مجلس نشریات اسلام، 1979)، 26
  - ایک ہی مصدر یا مرجع سے دوبارہ حوالہ دیتے وقت اختصارات کو استعمال کریں۔  
شفیع، وحدت امت، 63-64
  - مقالہ میں موجود قرآنی آیات عربی رسم الخط میں تحریر کریں اور آیات کا حوالہ دیتے وقت درج ذیل مثال کو مد نظر رکھیں۔ مثلاً: القرآن، سورۃ الحجرات، 49:13
  - احادیث کا حوالہ دیتے وقت درج ذیل مثال کو ملحوظ رکھیں:  
أبو عبد اللہ محمد بن اسماعیل بخاری، صحیح البخاری (بیروت: دار طوق النجاة، 1422)، کتاب التفسیر، باب سورۃ تبت ید الی لب، حدیث: 4971، 6/179
  - مقالہ کے آخر میں کتابیات کی فہرست شیکاگو مینوئل سٹائل 17 ایڈیشن (Chicago Manual Style 17<sup>th</sup> Edition) کے مطابق مرتب کریں۔  
بخاری، أبو عبد اللہ محمد بن اسماعیل. صحیح البخاری. بیروت: دار طوق النجاة، 1422
  - مقالہ میں مذکور غیر معروف شخصیات کا مختصر تعارف کروائیں۔ اس ضمن میں علم الرجال اور الطبقات کی کتابوں سے حوالہ جات دیں۔

## الوفاق' میں مقالہ کے لیے قواعد و ضوابط

مجلہ الوفاق میں مقالہ نگار حضرات اپنے مقالہ کی ترتیب و تدوین کرتے ہوئے درج ذیل قواعد و ضوابط کو پیش نظر رکھیں۔

1. مقالہ A4 صفحے کے ایک طرف کمپوز اور اغلاط سے پاک ہونا چاہیے۔ نیز طوالت 25 صفحات سے زیادہ نہیں ہونی چاہیے۔
2. مقالہ نگار اپنے مقالے کی ہارڈ کاپی کے ساتھ سافٹ کاپی بھی فراہم کرے گا۔
3. کمپوزنگ کے سلسلے میں درج ذیل فائنٹس کا خیال رکھا جائے۔
  - فصل اور بحث کے لیے فائنٹ سائز: 18
  - ذیلی فصول کے لیے فائنٹ سائز: 16
  - مقالے کے متن کا فائنٹ سائز
    - اردو اور عربی متن: 14
    - انگریزی متن: 12
  - مقالے کے حواشی کا فائنٹ سائز
    - اردو اور عربی متن: 12
    - انگریزی متن: 10
4. مقالہ کسی اور جگہ شائع نہ ہو اور نہ ہی کسی اور جگہ اشاعت کے لیے دیا گیا ہو۔
5. مقالہ تحقیق کے اصولوں کے مطابق ہونا چاہیے، نئی تحقیق پر مبنی اور علمی سرقت سے خالی ہو نیز مقالہ بنیادی مصادر کے حوالوں سے مزین ہو
6. املاء اور رموز و اوقاف کا التزام لازمی ہے۔
7. مقالہ نگار تقریباً 250 الفاظ پر مشتمل اپنے مقالہ کا ملخص بحث (Abstract) انگریزی زبان میں مقالہ کے ساتھ فراہم کرے گا۔

## الوفاق: ادارتی پالیسی

الوفاق جملہ اسلامی علوم و فنون سے متعلقہ ایک تحقیقی مجلہ ہے۔ اس میں شائع ہونے والے مقالہ جات کے متعلق ادارتی پالیسی حسب ذیل ہے:

1. الوفاق ایک ششماہی رسالہ ہے یعنی سال میں دو مرتبہ شائع ہوتا ہے۔
2. الوفاق میں شائع ہونے والے مضامین کے موضوعات علوم القرآن، علوم الحدیث، علم فقہ و اصول فقہ، تقابلی ادیان، علم کلام و تصوف، فلسفہ، سائنس، ادب، معاشیات، عمرانیات، سیاسیات، ثقافت و تمدن اور اسی طرح مسلم شخصیات اور اسلامی موضوعات پر لکھی جانے والی کتب (تبصرہ و تعارف) وغیرہ سے متعلق ہونے چاہئیں۔
3. الوفاق کی اشاعت کے سلسلہ میں ہائیر ایجوکیشن کمیشن کی ہدایات و جملہ قوانین و ضوابط کو ملحوظ رکھا جائے گا۔
4. الوفاق میں مقالہ کے شائع ہونے کے حوالے سے ادارتی بورڈ کا فیصلہ حتمی ہوگا۔
5. الوفاق کی مجلس ادارت کو ارسال کیے گئے مقالات میں ضروری ترامیم، ترمیم و تلخیص کا حق حاصل ہوگا۔ مدیر مقالہ نگاروں کو تجزیہ کاروں کی رائے، نیز مقالہ میں مطلوب کسی تبدیلی سے متعلق آگاہ کرے گا۔
6. الوفاق مجلہ کا مقالہ نگار کی رائے سے متفق ہونا ضروری نہیں، مقالہ میں دی گئی رائے کی ذمہ داری مجلس ادارت یا وفاقی اردو یونیورسٹی برائے فنون، سائنس و ٹیکنالوجی پر بالکل نہیں ہوگی بلکہ مقالہ نگار پر ہوگی۔

## فہرست موضوعات

ii	الوفاق: ادارتی پالیسی	1
iii	'الوفاق' میں مقالہ کے لیے قواعد و ضوابط	2
v	مجلس ادارت	3
vi	مجلس مشاورت	4
viii	شرکاء مقالہ نگار کا تعارف	5

## اردو مضامین

1	مکالماتِ نبوی ﷺ اور دعوتی حکمتِ عملی: تحقیقی جائزہ حافظ محمد نوید / ڈاکٹر سید نور الحسن ہاشمی	1
---	--	---

## المقالات العربية

1	السر السيد أحمد خان ومقدمة تفسيره "تفسير القرآن": دراسة تحليلية منهجية الدكتور عمر فاروق / حافظ محمد شاه فيصل	1
---	--	---

## English Articles

1.	Shaykh Adam Abdullahi Al-Illori (1917-1992): A Muslim Reformer of 20th Century in Yorubaland, Nigeria <i>Yusuf Badmas Olanrewaju / Yusuph Dauda Gambari</i>	1
2	The Authorship of Sayyidī Shaykh Muhammad ‘Uthmān ‘al-Burhāni (d. 1403/1983) and the Impact of his Religious Dissemination through Divine Proximity <i>Qari Abdul Basit</i>	23
3	Towards a Sustainable Society: Exploring the Services of Social Entrepreneurs through an Islamic Lens <i>Dr. Muhammad Siddique/ Dr. Muhammad Junaid Nadvi/ Z. B. Junaid</i>	43



ناشر: شعبہ علوم اسلامیہ، وفاقی اردو یونیورسٹی برائے فنون، سائنس و ٹیکنالوجی، اسلام آباد

طباعت: وفاقی اردو یونیورسٹی برائے فنون، سائنس و ٹیکنالوجی، اسلام آباد

www.alwifaqjournal.com

ویب سائٹ:

(Print) 2709-8907

آئی ایس ایس این:

(Online) 2709-8915

<https://doi.org/10.55603/alwifaq>

مجلہ ڈی او آئی:

6

جلد:

1 (جنوری-جون 2023)

شمارہ:

<https://doi.org/10.55603/alwifaq.v6i1>

شمارہ ڈی او آئی:

خط و کتابت کے لیے:



ڈاکٹر حبیب الرحمن

مدیر، مجلہ الوفاق

شعبہ علوم اسلامیہ،

وفاقی اردو یونیورسٹی برائے فنون، سائنس و ٹیکنالوجی،

کری ماڈل وولج، نزد بحریہ انکلیو، اسلام آباد۔

Ph: +92 51 9252860-4, Ext: 199

Cell: +92 331 3103333

Email: [alwifaq@fuuast.edu.pk](mailto:alwifaq@fuuast.edu.pk)

# ششماہی الْوَفَاقُ

علوم اسلامیہ کا علمی و تحقیقی مجلہ

جلد: ۶ شماره: ۱ جنوری-جون ۲۰۲۳ء

سرپرست اعلیٰ

پروفیسر ڈاکٹر محمد ضیاء الدین، شیخ الجامعہ

مدیر اعلیٰ

ڈاکٹر حافظ عبدالرشید، صدر شعبہ

مدیر

ڈاکٹر حبیب الرحمن

معاون مدیر

ڈاکٹر عبدالماجد

مدیر منتظم

ڈاکٹر محمد عرفان



شعبہ علوم اسلامیہ

وفاقی اردو یونیورسٹی برائے فنون، سائنس و ٹیکنالوجی، اسلام آباد



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



# ششماہی الْوُفَاقُ

شماره ۱

مجمع علوم اسلامیہ کا علمی و تحقیقی مجلہ

جلد ۶



جنوری۔ جون ۲۰۲۳

شعبہ علوم اسلامیہ  
وفاقی اردو یونیورسٹی برائے فنون، سائنس و ٹیکنالوجی، اسلام آباد

