

## **Title: “Qazi Muhammad Sulaiman Slaman Mansoorpuri’s Approach and Style, and Contemporary Guidance in the Study of Religions”**

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### **Abstract:**

The arguments made in this research article prove that Qazi Muhammad Sulaiman had great expertise in Semitic and non-Semitic religions. This is the reason why he has introduced Christianity, Judaism, Parsi, Hindu, Buddhism, Sikh, Jain and Chinese religions and civilizations in a very reliable manner in his works and writings. There is a need in modern times to adopt this Methodology of Qazi Sahib and adopt a moderate attitude while working on the study of religions. Because in current era, the need and importance of this attitude has mitigated. In Islam, there are very balanced teachings about talking with other religions and socializing with other civilizations. Now these teachings need to be expanded so that Islam's preaching right can be fulfilled. The message of Qazi Sulaiman Mansoor Puri's work on the study of religions is that we should promote understanding and dialogue and the tradition of studying religions. But in the meantime aggressive style has to be avoided and there is a need to review from a research and academic point of view. For this, it is very important to keep in mind modern laws and modern investigations.

**Keywords:** Qazi Muhammad; Mansoorpuri; Religions; Civilizations

### **Introduction**

Sub-continent is a highly diverse and multi-social region where many different classes and religions coexist. From outward traditionalism to Hinduism, Aryan society, Jainism, Sikhism, Vaishnavism, Buddhism, Kabirpanth, Christianity, Ahmadiyya, Naturism, denial of Hadith, and many other religions, theories, and classes exist. Additionally, the influence of colonialism during the British rule is also evident here, which affects various religions and sects.

Islamic scholars have done commendable work in studying all these religions, understanding them, and then highlighting the virtues of Islam in comparison to them. Notable figures such as Hazrat Mujaddid Alif Sani, Maulana

Kamal, Shah Waliullah Dehlawi, Nawab Siddiq Hasan Khan, Maulana Rahmatullah Kairanvi, Sheikh Abdul Haq Dehlvi, Qazi Salman Mansoorpuri, Maulana Muhammad Ibrahim Mir Sialkoti, Maulana Shibli Nomani, Syed Sulaiman Nadwi, Maulana Sanaullah Amritsari, Maulana Mufti Muhammad Shafi, Maulana Taqi Usmani, Maulana Abul A'la Maududi, Pir Karam Shah Azhari, Dr. Zakir Naik, and countless other Islamic scholars can be mentioned in this regard.

## **Research Question**

In the present era, pluralistic societies are emerging due to globalization, bringing people of different religions closer together. This phenomenon has led to the discussion of religious studies, especially in the context of the proliferation of pluralistic societies in the Indian subcontinent. Scholars studying religions have presented these discussions in various methodologies and styles, particularly in the context of the approach of Qazi Salman Mansoorpuri.

Qazi Muhammad Salman Mansoorpuri was born in 1867 in Mansoorpur, a former state in Patiala, India. He received his primary education from his father, Qazi Ahmad Shah, who was a Deputy Collector in the state of Patiala. At the age of seventy, he topped the Punjab University examination from the Punjab University in Mandi Bahauddin. After that, he took up employment in the departments of education, finance, and administration in the state of Patiala. Advancing in his abilities and skills, he was appointed as a session judge in 1924.

Qazi Salman Mansoorpuri passed away on the first of Muharram, 1349 AH, May 30, 1930, on Friday morning aboard a ship, on his return from the second Hajj, near the port of Jeddah. At that time, he was 64 years old according to the lunar calendar and 63 years old according to the solar calendar.

The scholarly and research services of Qazi Salman Mansoorpuri are extensive. He has written numerous significant books on various topics in Islamic sciences and religious studies. Some well-known books include "Al Jamal Wal Kamal", "Rahmatul Lil-Alameen", "As'hab-e-Badr", "Mehr-e-Nabuwat", and "Sayyid Al-Bashr". Additionally, he has written several books refuting Christian beliefs, such as "Istiqamat", "Khutbat Salman", "Taeed Al-Islam", "Burhan", etc., which discuss Christian priests' questions and their religion. He has also written letters such as "Makateeb Salman" and "Mash'ala Ala Jorbin", among others.

It appears that he was an excellent exegete, historian, expert in Seerah, and had the best views. Besides engaging with Christian priests, he also engaged in debates with Ahmadis and Arya Samajis. Therefore, Qazi Salman Mansoorpuri was well-versed in religious studies and had a significant understanding of the subject. His books reveal a profound and scholarly exploration of various intriguing topics related to religious studies. "Rahmatul Lil-Alameen" is his famous book on the biography of the Prophet Muhammad (peace be upon him), in which he has

extensively referenced divine books. This book holds great importance. It is divided into three volumes, and within it, there is a discussion on various topics of religious studies, which are being summarized here.

The discussions related to the study of religions in "Rahmatul Lil-Alameen,"

The following important topics are mentioned:

1. The birth of Prophet Ibrahim A.S two thousand years before Christ, Prophet Ibrahim's journey to Egypt, Prophet Ibrahim's marriage to Bibi Hajira, mention of Prophet Isma'il and Prophet Ishaq's equality from the Torah .
2. Prophet Ibrahim divided Sham and Arab among his sons Isma'il and Ishaq. Mention of Prophet Isma'il's twelve sons and Prophet Ya'qub's twelve sons from four wives, the descendants of Prophet Ibrahim's children spreading across the Indian Ocean and the Red Sea and their reforms.
3. Pre-Islamic Arabian religions, Prophet Ibrahim being the father of nations, Bibi Hajira's proximity to divinity, inaccuracies in Jewish and Christian histories (in this context, Qazi Sahib has pointed out the inaccuracies found in the Christian accounts regarding the birth date of the Prophet Muhammad, (peace be upon him).
4. Comparison of the revelations of John the Baptist with Prophet Muhammad, confirming the truthfulness and trustworthiness of Prophet Muhammad (peace be upon him).
5. Mention of migration in the book of Isaiah, predictions about Prophet Muhammad (peace be upon him) in the Torah, discussion on the personality of Prophet Isa (Jesus) in various European sects.
6. The second volume of "Rahmatul Lil-Alameen" narrates the lives of the prophets, including references from the Holy Scriptures. However, it also discusses an extremely important topic, the Quranic verse: "And that you may know the number of years and the account [of time]." This verse discusses the ages and histories of Muslims and other nations, making it a comprehensive discussion. Therefore, the discussions of this volume are omitted (Bhatti, 2007).
7. Many topics related to the study of religions are also present in the third volume. Additionally, some discussions related to the study of religions are found in Mansoorpuri's personal diary. Qazi Suleman adopted an equitable approach in his style and manners of studying religions and always kept in mind the following points:

The visible aspect of dialogue is that other religions should be studied through their well-known books. By understanding their expression style and subject preference, one should address the followers of that religion in writing or speech, promoting understanding of Islam. It should be done with the belief that Allah is sufficient as a guide. The addressee should be treated with respect and dignity, and

criticism or ridicule should be avoided. Evidence should be presented according to the addressee's capacity. Qazi Suleman mainly adopted this approach of interfaith dialogue because this is what the Quran and Hadith demanded. Allah has commanded: "Do not revile the gods of others lest they revile Allah in enmity without knowledge. Thus we have made the actions of every community seem attractive to them"(ibid.p 287). Every religion is a source of beauty for its adherents. Each religion has its law, and it is a test for them. Say (O Muhammad), "Your way, and mine, of religion are different." Every nation has its guide. And every guide and messenger addressed his nation in their own language. Such teachings are also found in blessed Hadiths. Only two religions, Buddhism and Christianity, are considered to have more propagation potential according to Qazi Salman's research.

Qazi Salman Mansoorpuri has addressed various aspects of Hindus, Jews, Zoroastrians, Christians, Sikhs, Jains, and Buddhists in his numerous books, discussing their history, culture, religious and spiritual ideas, and political thoughts. However, there is no specific treatise by him on non-Semitic religions. Instead, some things can be found in "Rahmatul Lil-Alameen," "Khutbat Salman," "Istiqamat," "Burhan," "Makateeb Salman," and "Sayyid Al-Bashr." Qazi Salman adopted the principles of propagation in his important book "Khutbat Salman" (a collection of ten sermons), stating: "The two principles of propagation are: Firstly, the command to propagate through their sacred scriptures exists. Secondly, those who are the guides and preachers of that religion have implemented this command, demonstrating it. Therefore, according to Qazi Salman's research, only Buddhism and Christianity are considered to have a greater potential for propagation"(Mansoorpuri 1355 AH).

### **Perspective of Buddhist religion**

Qazi Salman's opinion is that if the history of Buddhism is studied, and the era of its propagation, starting from Mahatma Gautama's six special disciples to the present, is examined, it becomes evident that this religion was never presented to non-Hindi speakers or people of other religions. This religion was presented before the Indians, and it was only the Hindus who accepted it. For this reason, there is a difference of opinion among the authors of Buddhist literature whether Buddhism is a religion or a philosophical society. The Arya Samaj's view is that Mahatma Gautama was also born to protect the Vedic religion. This made it possible that Gautama Buddha himself did not claim to have a separate religion, nor did any dignity arise from it. On the contrary, when we read the command of Mahatma Gautama Buddha that he prohibited reading Sanskrit and declared Pali as the sacred language, then the claim of Arya Samajis becomes very weak. Qazi Salman Mansoorpuri's research concludes the same.

Qazi Salman Mansoorpuri has also written about Mahatma Buddha, stating that "When we see Mahatma Gautama Buddha standing silently with a begging bowl

in hand in front of a door, and when the people of the house put something to eat in that bowl, he quietly moves away from there, it can be said involuntarily that the world cannot run on this principle, and the example shown by this famous personality cannot be followed. Therefore, the conclusion is clear that Buddhism cannot be a missionary religion"(ibid.p 4). For this reason, one distinguished follower of Buddhism has written in his book "Buddhism" that "the reason for the failure of Buddhism was its own principles"(ibid.p 17). It is known from the opinion of a certain class of Buddhists that Buddhism is not a missionary religion.

### **Regarding the conditions of the Magi:**

Qazi Salman Mansoorpuri has provided valuable information about non-Semitic religions in his valuable writings. Therefore, they are also knowledgeable about the situation of the Magi.

"In Iran, a kingdom has been established since ancient times, controlling almost one-third of the inhabited earth at that time. Peace from the government led to prosperity and luxury. Debauchery weakened the hearts and minds and shook the foundations of the royal court. The religion of Mani destroyed the ancient constitution. Discontent and rebellion arose in the nature of men and women. Mazdak advocated the abolition of ownership of land and property, causing a storm of obscenity, oppression, tyranny, and rebellion. Princesses, seated on the throne, were sacrificed to the whims of their army officers.

The sanctity of Medina was cited as a pretext for making it a den of vice. The purity of chastity was declared impure for both sexes. Unlawful employees like Farhad became rivals to their kings, and shameless sons like Shirwi seized the kingdom in a bestial manner by splitting open their father's abdomen. The courts of the Roman and Iranian empires, ancient and modern, had reduced the country to darkness. The existence of the original religion had ceased to exist. The sacred books of Alexander had disappeared and were lost. Qazi Salman's analysis of these circumstances is that the condition of the Magi was before coming into the embrace of Islam. When Islam took this country under its protection, the noble teachings of the Prophet Muhammad (peace be upon him) liberated the inhabitants of this vast country from the shackles and prisons of tyranny and oppression."

### **Regarding the conditions of the Hindu nations:**

"The people of Islam have referred to those living to the east of the Indus River as 'Hindu' or 'Indo.' The history of this country and nation was completely dark in ancient times, however, there are strong traces found that indicate progress in knowledge in this country at some point"(Mansoorpuri, 2007).

The decline of the Hindu nation, country, religion, and knowledge began with the Mahabharata war. This war occurred at least one and a half thousand years

ago. It is stated that there was not a single person in the entire Indian subcontinent who did not take sides in the factions (Kauravas and Pandavas). It is estimated that the population at that time must have been at least five hundred million, but what was the result of the war? Twelve men from both sides survived. When the victors saw this situation, they too ended their lives soon after.

Buddhism emerged six centuries before the advent of Jesus Christ. Buddhism had adopted the Pali language and abandoned the reading of Sanskrit. With the establishment of the Buddhist religion, the ancient scriptures were lost, and their followers, the Shankar acharyas, debated with these people and established their authority, but he died at the age of 33. The result of his efforts was only that Sanskrit regained its place in the courts, but along with it, extremism and exaggeration also took root, and the colonialists concealed the truths and realities. One of the ancient books is the Mahabharata, but it too was not preserved from people's interpolations. Buddhism's influence lasted until the time of Emperor Ashoka. After that, Buddhism declined rapidly. The principles of Buddhism could not coexist with civilized society. The countless group of beggars (Bhikshus) that Buddhism created, mostly became the cause of its decline and transition from the boundaries of the country. The old religion also made great efforts to eliminate it. After Buddhism, the state of the country worsened. The era of sin, immorality, and obscenity began, and sects such as Gau, Purna Mata, Shakta, Nanwark Aawak, Dandi, and others emerged, spreading throughout India. Wine, gambling, and vice were given the guise of religion. This was the worst state of India"(Ibid. p 71 ).

After describing the plight of these nations, Qazi Salman writes, "The beloved, compassionate, truthful, and disinterested generosity of the Messenger of Allah (peace be upon him) rescued them from the brink of destruction and made civilization, beautiful society, public peace, and general well-being the key to salvation"(ibid. pp 127-131).

It is evident from Qazi Salman Mansoorpuri's research that Hindus were extremely persistent and ignorant. However, the truth is that Hinduism is one of the oldest religions. The facts mentioned by Qazi Salman are also important in the sense that the religious and doctrinal theory found among Hindu nations today is not the product of the original religion to a large extent but seems to be an invention and innovation.

### **Polygamy:**

Qazi Salman Mansoorpuri discusses the issue of polygamy in Islam in his books "Rahmat Lil-Alamin" and "Khutbat-e-Salman." He points out that while accusations of polygamy are often directed at Islam today, studying the teachings of other religions reveals evidence of polygamous practices

there as well. He addresses this issue from both legal and religious perspectives.

Qazi Salman further explained “The decision on this issue varies for Europe and Asia. All high courts in India recognize the legal status of more than one wife. These superior courts accept cases related to property. Rights of more than two wives are recognized against the legal heirs of their husbands, and judgments are issued. These superior courts always consider cases under section 494 of the Indian Penal Code as crimes, which declare a woman who marries elsewhere while having a second, third, or fourth husband as a criminal, and also consider the person who marries such a woman as a criminal”(ibid. pp 348-363).

In light of this excerpt, it can be stated with full confidence that there is no legal objection to polygamy. Besides the Indian constitution, permission for polygamy is also present in other international statutes.

The other corner of this issue is religion. What is the stance of religions other than Islam on polygamy? Qazi Salman Mansoorpuri has engaged in extensive scholarly discussions on this matter and has mentioned numerous instances of polygamous marriages among the proponents of Hinduism. Thus, he has provided ample evidence regarding the prominent figures of Hinduism in this regard.

Similarly, detailed discussions have been conducted regarding the proponents of Christianity, Judaism, and other religions, showing that they have also entered into multiple marriages. These facts make it clear that those who criticize Islam's marital system should first study the lives of their own views, cultures, and revered personalities. However, it is regrettable that besides the extremists and Orientalists, this debate is also raised in India about imposing restrictions on polygamy in Islam. Certainly, this narrow-mindedness and hostility towards Islam. Whereas the concept and theory of polygamy are found in almost all cultures and religions worldwide. There is a need to avoid this one-sided thinking.

### **Dates and eras:**

Qazi Salman Mansoorpuri has presented a unique and highly scholarly discussion in "Rahmat Lil-Alamin" regarding the ages and dates of various nations and valleys. Along with that, he has also explained how to understand these tables. The details of the tables presented are as follows:

Hijri Year: This is purely lunar, and a Hijri lunar year consists of 354 days.

Julian Period: The Julian year, established in 1582 CE (corresponding to 990 AH), has the first month as January and consists of 365 days plus 2 hours.

Hebrew Year: The first day of the Hebrew year is Tuesday, and the first month is lunar. A Hebrew year consists of 12-13 months.

Noah or Flood Year: The first day of the Noah A.S year is Friday, and the first month is Thoth. The number of days in a year is 365.

Kal Jug: The first day of the Kal Jug year is Friday, and the first month is Vaisakha. A Kal Jug year consists of 365 days, 6 hours, and 12 minutes.

Ibrahim Year: The first day of the Ibrahim A.S year is Saturday, and the first month is October. The year consists of 365 days and 6 hours.

Bakrimi Nasri: The first day of the Bakrimi Nasri year is Thursday, and the first month is Thoth. The year consists of 365 days.

Alexandrian Year: The first day of the Alexandrian year is Tuesday, and the first month is Tishrei I. The year consists of 365 days and 6 hours.

Bakrimi Broshta: The first day of the Bakrimi Broshta year is Saturday, and the first month is Vaisakha. The year consists of 365 days, 6 hours, and 12 minutes.

Bakrimi Qamari Shamsi Year: The first day of the Bakrimi Qamari Shamsi year is Saturday, and the first month is Chait. The year consists of 12-13 lunar months.

Old Christian Year: The first day of the Old Christian year is Saturday, and the first month is January. The year consists of 356 days, 6 hours.

New Christian Year: The first day of the New Christian year is Tuesday, and the first month is January. The year consists of 365 days, 5 hours, 40 minutes, and 40 seconds.

New Coptic Year: The first day of the New Coptic year is Friday, and the first month is Thoth. The year consists of 365 days, 6 hours.

Jalos Nushirvani: The first day of the Jalos Nushirvani year is Saturday, and the first month is Khordad. The year consists of 365 days.

Year of Elephant: The first day of the Common Elephant year is Sunday, and the first month is Muharram. The year consists of 354 days, 8 hours, 41 minutes, and 40 seconds.



## **Summary of the Discussion:**

The arguments and evidence presented in this article demonstrate that Qazi Salman had acquired remarkable expertise in both Semitic and non-Semitic religions. This is evident from his reliable introductions to and discussions of Christianity, Judaism, Zoroastrianism, Hinduism, Buddhism, Sikhism, Jainism, and Chinese religions and cultures in his writings and compositions. In the present era, there is a need to adopt Qazi Salman's approach and embrace a moderate attitude while studying religions. The importance of this approach increases manifold in the context of engaging in dialogue with other religions and societies. There is a balanced education available in the series of interactions in Islam with other religions and societies, and now there is a need to advance these teachings further to fulfill the missionary duty of Islam. Qazi Salman Mansoorpuri's work on the study of religions conveys the message that we should promote understanding, dialogue, and the tradition of studying religions. However, it is also essential to avoid aggressive approaches and to take into account investigative and scientific perspectives. For this purpose, it is crucial to consider modern laws and contemporary research.

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