

Ethics in Islamic philosophy¹

...Ibn Miskawayh's two best-known Persian followers are Nasir al-Din al-Tusi, author of *Akhlaq-i Nasiri*, and Jalal al-Din al-Dawani, author of *Lawami' al-ishraq fi makarim al-akhlaq (Flashes of Illumination on the Nobility of Character)*, known also as *Akhlaq-i Jalali*. Both al-Tusi and al-Dawani follow closely the lead of Ibn Miskawayh in the Tahdhib al-akhlaq. A fundamental difference between Ibn Miskawayh and the latter two authors is the addition of 'household management' and politics to the purely ethical part of their work by both al-Tusi and al-Dawani. This may be viewed as a broadening, in Aristotelian fashion, of the scope of practical philosophy, which Ibn Miskawayh had tended to confine to ethical discourse only.

In the political section, inspired chiefly by al-Farabi, al-Tusi argues that orderly association is an essential precondition of the good life. Of the three forms of government, the monarchical, the tyrannical and the democratic (which he attributes to Aristotle), he favours the monarchical, identified like Plato's with the 'rule of the virtuous' or aristocrats. However, the true monarch is assisted by divine inspiration but is subordinate to the imam, who according to Shi'ite doctrine is in 'temporary concealment'. This

1. By Majid Fakhry in *Encyclopedia of Philosophy*, 1998, Routledge.

monarch acts accordingly in a vicarious or interim capacity to ensure the administration of justice in the absence of the true head of the community or 'hidden imam'.

Al-Dawani's ethical treatise follows essentially al-Tusi's lead, but in genuine Shi'ite fashion he stresses more than his predecessor the position of humans as God's vicegerent (*khalifa*) on earth (Surah 2: 30). In mystical fashion, he then goes on to argue that people reflect in their capacity as God's vicegerent the dual character of the divine nature, the outer and the inner, the spiritual and the corporeal, and more than any other creatures, including the angels, can be described as the 'image' of God. The foremost duty of the ruler, he argues, is to preserve the ordinances of the divine law (*shari'a*) and to conduct the affairs of state in accordance with universal principles and the requirements of the times. The ruler is for that reason God's 'shadow' and the vicar of the Prophet.

Philosophical and religious ethics

A specific blend of philosophical and religious ethics is characteristic of the writings of some late authors, including al-Raghib al-Isfahani (d. ah 502/ad 1108), Abu Hamid al-Ghazali, Fakhr al-Din al-Razi and others. Al-Ghazali is the foremost representative of this group, who in both his ethical treatise *Mizan al-amal* (*The Balance of Action*) and his religious summa, *al-Ihya' 'ulum al-din* (*The Revival of the Religious Sciences*), has developed an ethical theory in which Platonic psychology serves as the groundwork of an essentially Islamic and mystical worldview. In this theory, the table of the four cardinal virtues accords with the Platonic virtues but admits of a series of subdivisions or ramifications analogous to

those of his predecessors. A good example of the combination of religious and philosophical ideas in al-Ghazali is the manner in which happiness can be achieved. Happiness, as the chief good, admits of two subdivisions, the worldly and the otherworldly. Otherworldly happiness, which is our ultimate goal, cannot be achieved without certain worldly goods. These include the four cardinal virtues of wisdom, courage, temperance and justice, the bodily virtues of health, strength, good fortune and a long life, the external virtues of wealth, kin, social position and noble birth, and finally the 'divine virtues' of guidance, good counsel, direction and divine support. Those virtues are referred to in the Qur'an and the *hadith*, al-Ghazali says, and the final virtue, 'divine support', is identified with the Holy Spirit (Surah 2: 87, 253).

The road to moral and spiritual perfection is described as the 'quest for God'. The seekers after God must satisfy two conditions: their actions must be governed by the prescriptions or ordinances of the 'divine law' (*shari'ah*), and they must ensure that God is constantly present in their hearts. By this presence al-Ghazali means genuine contrition, adoration and submission, born of the seeker's awareness of the beauty and majesty of God which al-Ghazali, like other Muslim mystics or Sufis, regards as analogous to human passion or love (*ishq*).

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Diseases of the Soul and their Treatment

Introduction

In diagnosis of physical ailments there are certain rules and procedures to be followed. First of all the disease must be identified. Secondly, the way of treatment must be determined. Thirdly, treatment must begin with the use of appropriate medications and avoidance of harmful things, and continue until complete recovery.

It has already been explained that the diseases of the soul are caused when its powers trespass the bounds of moderation, moving towards the extremes of either deficiency or excess. The way in which these diseases must be treated is the same as that used in treatment of physical illness, and must follow the three stages mentioned above until full recovery is attained. We shall continue our discussion, describe each disease and indicate its proper treatment. The diseases to be studied shall be divided into the following four categories:

1. Diseases of the Power of Intellect and their treatment.
2. Diseases of the Power of Anger and their treatment.
3. Diseases of the Power of Passion and their treatment.

1. (The Collector of Felicities) by Muhammad Mahdi al-Naraqi. Condensed from the Arabic by Muhammad Baqir Ansari and translated into English by Shahyar Sa'adat.

4. Diseases relating to combinations of any two of these powers, or all three.

Before we begin our discussion of the diseases in these four categories, it must be stated that every one of these powers can exist in either of the three different states of moderation, deficiency, or excess.

In discussing every one of these powers, we shall first consider its deviation towards excess, which is a kind of illness, and indicate its proper treatment. This shall be followed by a discussion of its deviation towards the condition of deficiency and the proper method of treating it. Next we shall consider its state of moderation. We shall conclude our study of each power with an examination of various kinds of moral maladies which may afflict these powers, and their method of treatment.

1. Diseases of the Power of Intellect and Their Treatment

A- The Condition of Excess

Slyness: It is one of the vices of the Power of Intellect in its condition of excess or extremity. When afflicted with this disease, the human intellect is so immersed in meticulous examination and analysis that it loses temperance. In other words, the individual's mental activity, instead of bringing him closer to an understanding of reality, takes him farther and farther away from it, and may even lead him to deny reality -like the Sophists- and cause him to be bogged down in doubt and indecision in regard to religious laws and their application.

The way that this fatal disease is to be treated is that the individual must first become aware of its danger, meditate upon it, and then make an effort to force his mind to keep within the limits of moderation. Wit-

common sense as his guideline and the thinking and judgement of normal people as criterion, he should judge his own thinking and judgement, being constantly on his guard until he reaches the condition of moderation.

B. The Condition of Deficiency:

Simple Ignorance: This disease is caused by a deficiency of the power of Intellect in the individual, and is said to exist when the individual lacks knowledge and learning, but is aware of his ignorance. This is in contrast to 'compound ignorance'-a state in which one not only does not realize his ignorance but considers himself to be knowledgeable.

It is obvious that the treatment of 'simple ignorance' is easier than that of 'compound ignorance'. In order to cure 'simple ignorance' all that is necessary is to examine the evil consequences of ignorance, and realize the fact that man's distinction over the rest of animals lies in knowledge and learning. In addition to this, he should note the importance of learning and knowledge as attested by reason and also Revelation. The consequence of such contemplation and reflection would be an automatic desire for learning. He must pursue this desire with the greatest ardour, and not allow the smallest speck of hesitation or doubt to enter into his mind.

C. The State of Moderation:

Knowledge and Wisdom: This condition is situated between the two extremes of 'slyness' and 'simple ignorance'. Undoubtedly, knowledge and wisdom are two of the sublimest qualities that man can possess, just as they are the most important and noblest of Divine Attributes. In fact it is this characteristic that brings man close to God. This is so because the

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more a man's knowledge and learning is, the greater is his capacity for abstraction (*tajarrud*): since it has been demonstrated in study of philosophy that knowledge and abstraction are complementaries. Therefore, the greater the degree of abstraction in the mind, the closer is man to the Divine Essence, whose idea in the human mind is the highest of abstractions.

In praise of knowledge and wisdom, the Holy Quran says:

....And whoso is given wisdom, has been given much good(2:269)

And

....And those similitudes-We strike them for the people, but none understands them save those who know. (29:43)

The Prophet (S) has been quoted as saying to Abu Dharr:

Sitting an hour in a learned gathering is better in the eyes of God than a thousand nights in each of which a thousand prayers are performed, and better than engaging in battle for the sake of God on thousand occasions, or better than reciting the whole of the Quran twelve thousand times, or better than a whole year of worship during which one fasts on all days and spends the nights in prayer. If one leaves one's house with the intention of gaining knowledge, for every step that he takes, God shall bestow upon him the reward reserved for a prophet, and the reward accorded to a thousand martyrs of [the Battle of] Badr. And for every word that he hears or writes, a city shall be set aside for him in paradise [1]

In Islam certain rules of etiquette are prescribed for both teachers and students, which have been treated in detail in other books, of which the best



perhaps is the *Adab al-muta'allimin* by Zayn al-Din ibn 'Ali al-'Amili (1495-1559 A.D.). Here we mention some points about the proper conduct for the student and the teacher:

1. The student must abstain from following his selfish and lustful inclinations and from the company of worldly men; because, like a veil, they prevent access to the Divine light.

2. His sole motivation for study must be to achieve God's good pleasure and to attain felicity in the Hereafter; not for the sake of gaining worldly wealth, fame, and honour.

3. The student must put into action whatever he learns and understands, so that God may increase his knowledge. The Prophet (S) has been quoted as saying:

One who acquires knowledge from the learned, and acts according to it shall be saved, and one who acquires knowledge for the sake of the world shall receive just that [and shall receive no reward in the Hereafter].

4. The pupil must honour his teacher, being humble and obedient towards him.

The proper conduct for the teacher consists of the following:

1. Teaching should be for the sake of God, and not for any worldly ends.

2. The teacher must encourage and guide his student, be kind to him, and speak to him on the level of his understanding.

3. The teacher must transfer his knowledge only to those who deserve it; not to those who do not deserve it and who may abuse it.

4. The teacher must speak only of what he knows, and abstain from topics of which he is ignorant.

Here it is necessary to explain what we mean by knowledge and learning and the kind of learning we are talking about. In other words, the question arises whether honour and respect for knowledge and scholarship, which characterize Islam, apply to all the sciences or to only some of them? The answer is that fields of learning can be divided into two groups: firstly, the sciences which have to do with this world such as medicine, geometry, music etc.; secondly, the sciences which are concerned with man's spiritual development. It is this second kind of learning which is highly honoured by the holy teachings of Islam. However, the first group of sciences are also considered important, and their pursuit is *wajib kifa'i* for all Muslims. That is, all Muslims are obliged to pursue them to the degree necessary for meeting the needs of the Muslim community.

Those sciences whose learning is necessary for spiritual development of man are: knowledge of the Principles of Religion (*usul al-Din* or Islamic doctrines), ethics (*akhlaq*)-which was formulated to guide man to those things that bring about his salvation, and keep him from those things that lead to perdition-and the science of jurisprudence (*fiqh*)-which concerns itself with individual and social duties of human beings from the point of view of Islamic Law.

Other Vices Related to the Power of Intellect

1. *Compound Ignorance*

Compound ignorance is, as explained before, the kind of ignorance in which one does not know and is, moreover, unaware of the fact that he

doesn't. This is a fatal disease the cure of which is extremely difficult. This is because the 'compound ignorant' person does not see any shortcoming in himself, and so lacks any motivation to do anything about it. Thus he remains ignorant to the end of his life and its disastrous effects destroy him. In order to cure this kind of ignorance, we must explore its roots. If the cause of an individual's compound ignorance is a tendency for distorted thinking, the best treatment for him is to learn some exact sciences such as geometry or arithmetic, in which case, his mind is freed from muddle headedness and mental inertia, and led towards steadiness, clarity, and moderation. As a result of this, compound ignorance is transformed into simple ignorance, and the afflicted individual can then be stimulated into pursuit of knowledge. If the cause of the vice lies in his method of reasoning, the individual should compare his reasoning with that of men of research and clear thought, that he may discover his mistake. If the cause of his ignorance is some other thing such as blind prejudice and imitation, he should endeavour to remove them.

2. Perplexity and Doubt

Another disease which may afflict the Power of the Intellect is the vice of doubt and perplexity, which makes man incapable of distinguishing right from wrong. This disease is usually caused by appearance of numerous contradictory pieces of evidence, which confuse him, and make him incapable of reaching a definite conclusion.

In order to cure this disease, the individual must first consider the axiomatic principles of logic, such as the law of contradiction, the principle that the whole is always bigger than any one of its parts, the law of

identity, etc., and base all his subsequent reasoning on them, realizing that truth is one and except the true one all other conclusions are false. In this manner he can cut through the web of contradictory thoughts that bewilder him.

The opposite of ignorance, perplexity, and doubt is certainty, which is none other than lasting, certain conviction; which being in accordance with reality, cannot be shaken by any doubts however strong. This is specially important in regard to theology and its various branches. In other words, belief in the existence of God, His affirmative and negative Attributes, prophethood, resurrection, and whatever relates to them, should be so strong as not to be shaken by any doubts. The state of certainty is one of the highest states possible for man, and is attained by very few human beings. There is a tradition attributed to the Prophet that says:

Certainty is complete belief.

Imam Ja'far al-Sadiq (A) is reported to have said:

God, the Supreme, in His supreme justice, has associated happiness and comfort with certainty and contentment [that is, resignation to God's will], and coupled sorrow and pain with doubt and resentment [with respect to Divine will].

Signs of Men of Conviction

There are certain signs associated with the state of certainty against which anyone can measure himself to determine his own degree of conviction. These signs are:

1. Reliance on God in all one's affairs, and having mind only for His good pleasure. To put it succinctly, it should be one's firm belief that:

There is no power or might [in the world] except that [it is derived] from God, the Most High, and the Most Great.

2. Humility before God, both inwardly and outwardly, at all times and under all circumstances, and obedience to His commands to the smallest detail.

3. Possession of extraordinary-almost miraculous-powers through being close to God-a condition that comes about after one has realized one's insignificance and weakness before His greatness and majesty.

Stages of Certainty

1. *'Ilm al-Yaqin*: Which is certain and permanent conviction. It is like the conviction of a man who when he sees smoke believes with certainty that there must be a fire too.

2. *'Ayn al-yaqin*: Which is beholding something with-either the outer or the inner-eye. Using the above example, it is like the conviction of a man who not only sees the smoke but fire itself.

3. *Haqq al-yaqin*: Which is the state of certainty acquired when a form of spiritual and actual union exists between the knower and the known thing. This would be the case, for example, if one should be himself in the midst of fire mentioned in the above example. This is called "the union of the knower and the known", and is discussed in its appropriate place. In order to attain *haqq al-yaqin* one must fulfil certain necessary conditions. These are:

1. The individual soul must have the capacity to receive and understand these truths; the soul of a child, for example, cannot understand the reality of things.

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2. The soul should not be one defiled by corruption and sin.
3. Complete attention must be concentrated on the object in question, and the mind must be free of pollution of worldly and base interests.
4. One must be free of any kind of blind imitation and prejudice.
5. In order to attain the aim, relevant and necessary preliminaries must be covered.

3. *Shirk (Polytheism)*

Shirk is another serious disease of the soul, and is a branch of ignorance. It lies in believing that other forces besides God have a role in directing the affairs of the world. If one worships these forces, it is called *shirk 'ibadi* (polytheism in worship), and if he obeys them, it would be *shirk ita'i* (polytheism in obedience). The first kind is also named *shirk jali* (manifest polytheism), and the second is also called *shirk khafi* (hidden polytheism). Possibly the Quranic verse:

And most of them believe not in Allah except that they attribute partners unto Him. (12:106)

is a reference to the second kind of *shirk*.

The opposite of *shirk* is *tawhid* (monotheism), which means that there is no power in the universe except that of the Almighty God. *Tawhid* has stages; they are:

1. Verbal admission or acceptance of *tawhid*; that is uttering the *لَا إِلَهَ إِلَّا اللَّهُ* (there is no god but God) without believing in it sentence with the heart.
2. Believing with the heart when the above statement of monotheism is made with the tongue.

3. Realization of the unity of God through epiphany and luminous experience. In other words, one discovers that the vast multiplicity of creatures derive their existence from the One God, and recognizes that no power other than God's operates in the universe.

4. One sees nothing in the world except the Divine Being and perceives all creatures as emanations and reflections of that Being.

These stages of belief in *tawhid* guide us to recognize the cause of the disease of *shirk*. The root cause of *shirk* is immersion in the material world and forgetfulness in regard to God. In order to cure it, one must meditate upon the creation of the heavens and the earth and myriads of God's creatures. That may awaken within one the appreciation of the glory of God. The deeper his meditation and contemplation on the beauty of the universe and the mystery of its creation, the greater his faith in the existence and unity of God shall become. The Quran says:

Such as remember Allah, standing, sitting, and reclining, and consider the creation of the heavens and the earth, (and say): 'Our Lord, Thou hast not created this in vain. Glory be to Thee! save us from the chastisement of the Fire. (3:191)

Imam al-Rida (A) has been quoted as saying:

Worship does not lie in copious prayer and fasting, but in the amount of contemplation in the works of God.

4. Satanic Temptations and Consciousness

Whatever enters the human consciousness is either through the agency of the angels of mercy or the devil. If it is godly, it is called inspiration (*ihtam*), and if it is caused by the devil, it is called temptation (*waswasa*). The human soul



is a battlefield on which the army of angels and the army of devils are locked in battle, and man has the choice to confirm either of them. If the army of the devil is reinforced, he will become subject to demonic temptations, and his outward actions will mirror his internal condition. But if the Divine forces are strengthened, the individual becomes the embodiment of Divine attributes and characteristics.

The Holy Quran relates how the Satan swore to misguide mankind and lead them into sin:

He said: 'Now because Thou has sent me astray, verily I shall lurk in ambush for them in Thy Straight Path. Then I shall come upon them from before them and from behind them and from their right and from their left (7:16-17)

About the people who yield to the devil, the Holy Quran says:
having hearts wherewith they understand not, and having eyes wherewith they see not, and having ears wherewith they hear not. These are as the cattle-nay, but they are worse. These are the neglectful. (7:179)

And about those who are not influenced by the devil, the Quran says:
As for those who believe in Allah, and hold fast unto Him, them He will cause to enter into His mercy and grace, and will guide them unto Him by a straight path. (4:175)

The way to fight demonic temptations by deliberating about the Hereafter. If one contemplates the consequences of following the advice of the devil and the future such obedience holds in store for him, he will find the right path and be liberated from satanic temptations. When he finds the righteous path, God, too, will come to his aid and guide him to ultimate

happiness and felicity-as has been clearly stated in the above-mentioned verse.

5. Trickery and Slyness

Slyness is another vice belonging to the Power of Intellect, and appears through the agency of satanic and evil wishes of the Power of Passion and Anger. Slyness and trickery is defined as conscious plotting against others and drawing of elaborate and detailed plans to harm them. This vice is a fatal one, because the individual afflicted by it is counted one amongst the party of the devil. The Prophet (S) has said:

Whoever plots against a *Muslim* is not one of us.

The way to cure this fatal disease is that the afflicted should wake up to the dangerous consequences of this vice, and realize that one who digs a pit for others will himself fall into it, getting his punishment in this world itself. He should also ask himself, why, instead of being kind and good to others, he should plot against them.



of fire with distorted faces and roasted skin, neither alive nor dead,³⁶⁹ under the shadows of black smoke. They shall have only boiling and fetid water to drink³⁷⁰ and distasteful plants (*zaqqūm*) to eat.³⁷¹ Nothing shall be there to refresh or to please.

The fire of hell shall, however, touch nobody except those most unfortunate ones who give the lie to truth.³⁷²

But for these similitudes, we cannot conceive the eternal bliss and perpetual peace that awaits the righteous in the life hereafter,³⁷³ nor can we conceive the agony which the unrighteous will go through. They will, however, remain in their respective states only so long as it is the will of God and is in accordance with His plans.³⁷⁴

Neither is the bliss of paradise the final stage for the righteous, nor is the agony of hell the final stage for the unrighteous. Just as we experience the glowing sunset, then evening, and then the full moon at night one after another, even so shall everyone progress whether in paradise or in hell stage by stage towards his Lord, and thus shall be redeemed in the end.³⁷⁵

³⁶⁹ *Ibid.*, xx, 74.

³⁷⁰ *Ibid.*, xiv, 16-17.

³⁷¹ *Ibid.*, xlv, 43.

³⁷² *Ibid.*, xcix, 15-16.

³⁷³ *Ibid.*, xxxii, 17.

³⁷⁴ *Ibid.*, xix, 71.

³⁷⁵ *Ibid.*, lxxxiv, 6, 16-10.

Chapter VIII

ETHICAL TEACHINGS OF THE QUR'ĀN

A

VALUES

As it has been explained in the preceding chapter, the real goal of man, according to the Qur'ān, is the assimilation of divine attributes. These attributes, as also shown in the same chapter, can be summarized as life, eternity, unity, power, truth, beauty, justice, love, and goodness.

Life.—God is the living one Himself¹ and gives life to others.² The moral laws enunciated in the Qur'ān are life-giving and life-enriching³ and, therefore, by living in this world in accordance with these laws man is able to realize one of God's attributes. If anyone saved a life, it would be as if he saved the

¹ Qur'ān, ii, 255; xl, 65.

² *Ibid.*, ii, 260; iii, 156; vii, 158; ix, 116; x, 56; xl, 68.

³ *Ibid.*, viii, 24; xvi, 97.

life of the whole people.¹ On the social plane, the importance of life on this earth is duly emphasized. The ideal of the Qur'an is to develop a healthy social organization which traverses the middle path of rectitude avoiding all forms of extreme.² People are to partake of the good things of the world³ and wear beautiful apparel, to eat and drink without going to excess,⁴ and for this reason monasticism which implies denial of life on this earth is condemned as being incompatible with human nature.⁵ Man is advised not to forget his portion in the life of this world.⁶ Wealth and property are good things to be enjoyed and appreciated and are blessings of God¹⁰ which make life smooth and comfortable.¹¹

The life of the present world is no doubt significant and purposive,¹² but its purposes are directed towards the good of future life, for the real abode of life is in the hereafter.¹³ God created life and death to test which of the people are best in point of deed.¹⁴ The present world is a place of sojourn and a place of departure;¹⁵ its enjoyments are short¹⁶ and comforts are few,¹⁷ while as compared with these the life in the hereafter is better and more enduring.¹⁸ It is best for the righteous¹⁹ and will last for ever.²⁰ The present life and the future life, however, are to be viewed as a unity, for man's creation here and his resurrection later on are events related to an individual soul.²¹ In fact, life on this earth is a preparation for the life hereafter.²² The good works that we do here in this life will run before us to illumine our path in the hereafter²³ where we shall have full opportunity to develop our spiritual light to ever greater perfection.²⁴

Eternity.—This attribute in its fullness is exclusively God's and man is created within time for a stated term;²⁵ yet he has within himself a deep

¹ *Ibid.*, v. 35.

² *Ibid.*, ii. 143.

³ *Ibid.*, vii. 32.

⁴ *Ibid.*, vii. 31.

⁵ *Ibid.*, lvii. 27.

⁶ *Ibid.*, xxviii. 77.

¹⁰ *Ibid.*, xvii. 6.

¹¹ *Ibid.*, lxxiv. 14.

¹² *Ibid.*, iii. 191; x. 5; xv. 85; xxi. 16.

¹³ *Ibid.*, xxix. 64.

¹⁴ *Ibid.*, lxvii. 2.

¹⁵ *Ibid.*, vi. 98.

¹⁶ *Ibid.*, iv. 77.

¹⁷ *Ibid.*, ix. 38.

¹⁸ *Ibid.*, lxxxvii. 17.

¹⁹ *Ibid.*, iv. 77.

²⁰ *Ibid.*, v. 122; xviii. 31; xix. 61-63; xxxv. 33-35; xxxviii. 40-52; xliii. 68-73.

²¹ *Ibid.*, xxxi. 28.

²² *Ibid.*, lxvii. 2.

²³ *Ibid.*, vii. 12.

²⁴ *Ibid.*, lxvi. 8.

²⁵ *Ibid.*, vi. 2.

craving for eternity and for a kingdom that never fails or ends.²⁶ Though finite and temporal, man does not and cannot rest content with that. The way is open for the finite and temporal man to attain life everlasting.²⁷

Unity.—The greatest emphasis in the Qur'ān is on the unity of God which implies belief in the divine causality and the presence of moral order in the universe where people are judged according to the merit of their deeds²⁸ and not arbitrarily.²⁹ This moral order works without any favour not only in the case of individuals but also in the case of societies and peoples.³⁰ God has entered into covenant with men within the limits of this moral order—with men as such and not with particular nations or races.³¹

Unity, as one of the ideals of man, implies unity in the internal life of man, a co-ordination of reason, will, and action. It requires complete control of one's passions and lust. It also stands for the unity of profession and practice. Faith in God is the necessary prerequisite of moral life, but it should not be mere verbal acceptance;³² it must be accompanied by good deeds,³³ implying an attitude of mind which is motivated by a complete submission to God's will.³⁴ Poets generally say what they do not practise,³⁵ and hypocrites say with their tongues what is not in their hearts,³⁶ but all believing men and women are truthful in their words and deeds.³⁷

Externally, the ideal of unity demands that men should develop a healthy social organization which traverses the middle path of rectitude avoiding all forms of extreme.³⁸ The righteous are advised to get together and strive, so that tumult, oppression, and mischief are removed from the face of the earth.³⁹

This ideal of unity also implies peace and harmony among members of a family. A woman is a mate for man so that both may dwell in tranquillity with an attitude of mutual love and kindness;⁴⁰ each is like a garment for the other⁴¹ for mutual support, mutual comfort, and mutual protection. It is the duty of man to live with woman on a footing of kindness and equity.⁴² Unity also implies that members of a national or ideological group should develop ties

²⁶ *Ibid.*, xx, 120.

²⁷ *Ibid.*, xxii, 23; xxxix, 73-75; lvii, 12; xxviii, 8.

²⁸ *Ibid.*, xcix, 7-8.

²⁹ *Ibid.*, viii, 53.

³⁰ *Ibid.*, v, 20.

³¹ *Ibid.*, iii, 81, 187; v, 8, 13, 15; vii, 172.

³² *Ibid.*, v, 44.

³³ *Ibid.*, vii, 42; x, 4; xiii, 29.

³⁴ *Ibid.*, ii, 131; ix, 112.

³⁵ *Ibid.*, xxvi, 224-26.

³⁶ *Ibid.*, iii, 167; iv, 81; xlvii, 11.

³⁷ *Ibid.*, ix, 119.

³⁸ *Ibid.*, ii, 143.

³⁹ *Ibid.*, viii, 73.

⁴⁰ *Ibid.*, xxx, 21.

⁴¹ *Ibid.*, ii, 187.

⁴² *Ibid.*, iv, 19.

of intimate relationship among themselves so that the ideal of an organic whole may be realized in a broader context. The Qur'ān says that all Muslims are brothers⁴³ and have great love and affection among themselves.⁴⁴ No excuse should be allowed to stand in the way of doing good or making peace between different persons.⁴⁵ Every effort should be made to bring about conciliation between men,⁴⁶ yet we should co-operate in righteousness and piety, not in sin and rancour.⁴⁷ We should be kind to those in need, to neighbours, and to the wayfarers.⁴⁸

This attitude of kindness and fairness is to be maintained and upheld even in the case of enemies and opponents.⁴⁹ We should try to forgive those who plot against us and overlook their deeds,⁵⁰ cover evil with pardon,⁵¹ and turn off evil with good.⁵²

This attitude of toleration is to be cultivated in our relation to people of other faiths. The Qur'ān aims at establishing a peaceful social atmosphere where people belonging to other faiths can enjoy freedom of conscience and worship⁵³ for which purpose the believers are urged to rise and fight against the oppressors so that monasteries, churches, synagogues, and mosques in which the name of God is commemorated in abundant measure may not be pulled down.⁵⁴ It unreservedly praises some of the people of the Book for their faith.⁵⁵ It is as a consequence of this attitude of tolerance that according to the Qur'ān all those who believe in God and the Last Day and practise righteousness, whether they are Muslims, Jews, Christians, or Sabaeans, shall get their reward from their Lord.⁵⁶ The Qur'ān gives an open invitation to the people of the Book to come together and work conjointly for the establishment of peace and social harmony based on the idea of the unity of God.⁵⁷

Above all, this ideal of unity leads to the conception of unity of the whole of humanity. Mankind was created from a single pair of a male and a female⁵⁸ and from a single breath of life.⁵⁹ All people are equal members of the human

⁴³ *Ibid.*, xlix, 10.

⁴⁴ *Ibid.*, xlviii, 29.

⁴⁵ *Ibid.*, ii, 224.

⁴⁶ *Ibid.*, iv, 114.

⁴⁷ *Ibid.*, v, 3.

⁴⁸ *Ibid.*, ii, 83, 177, 215; iv, 30; xvii, 26.

⁴⁹ *Ibid.*, v, 3, 9, 45.

⁵⁰ *Ibid.*, v, 14.

⁵¹ *Ibid.*, iv, 149.

⁵² *Ibid.*, xiii, 22; xxviii, 54.

⁵³ *Ibid.*, ii, 256.

⁵⁴ *Ibid.*, xxii, 40.

⁵⁵ *Ibid.*, iii, 110.

⁵⁶ *Ibid.*, ii, 62; v, 72.

⁵⁷ *Ibid.*, iii, 64.

⁵⁸ *Ibid.*, ii, 213; iv, 1; vi, 98; x, 19; xxxix, 6; xlix, 13.

⁵⁹ *Ibid.*, iv, 1; xxxix, 6.

community;⁶⁰ the only distinction recognized by the Qur'ān is based on the degree of righteousness possessed by people.⁶¹

Power.—Power as a human ideal implies that man has the potentiality of assuming responsibility undertaken by him of his own accord.⁶² God breathed His Spirit into him⁶³ and, therefore, made him His vicegerent on the earth.⁶⁴ Everything in the universe was created subservient to him⁶⁵—even the angels were ordered to bow down to him.⁶⁶ He was given a position of great honour in the universe and was elevated far above most of God's creation.⁶⁷ He has all the faculties that are necessary for his physical and spiritual development and can pass beyond the limits of the heavens and the earth with the power given to him by God.⁶⁸ He is given the power to distinguish between good and evil⁶⁹ and, therefore, he alone is responsible for what he does.⁷⁰ He is endowed with freedom of action, but his freedom is limited by the free causality of God.⁷¹ His responsibility is proportionate to his powers;⁷² he has been shown the path of righteousness and it is up to him to accept its lead or reject it.⁷³

Being created after the pattern of God's nature⁷⁴ man is capable of developing from one stage to the next higher stage.⁷⁵ But this development involves struggle against the immoral forces of the external world which he is able to meet successfully with the co-operation and help of God.⁷⁶ This effort of man is, however, viewed not in any exclusive spirit of otherworldliness.⁷⁷ It is the primary duty of the believers to participate actively in the struggle for the establishment of a social order based on peace, harmony, and justice⁷⁸ in which

⁶⁰ *Ibid.*, iii. 195.

⁶¹ *Ibid.*, xvi. 132; xlix. 13. In this respect the Oration delivered by the Holy Prophet during his Farewell Pilgrimage is illuminating. He said: O People! your Lord is One and your father (i. e., Adam) is one: you are all as sons of Adam brothers. There is no superiority for an Arab over a non-Arab and for a non-Arab over an Arab, nor for a red-coloured over a black-coloured and for a black-skinned over a red-skinned except in piety. The noblest is he who is the most pious.

⁶² *Ibid.*, xxxiii. 72.

⁶³ *Ibid.*, xv. 29; xxxviii. 72.

⁶⁴ *Ibid.*, ii. 30.

⁶⁵ *Ibid.*, xiv. 32-33; xxxi. 20.

⁶⁶ *Ibid.*, ii. 34.

⁶⁷ *Ibid.*, xvii. 70.

⁶⁸ *Ibid.*, xvi. 78; xxxii. 9; lv. 33; lxxvii. 23; lxxvi. 2-3; xc. 8-9.

⁶⁹ *Ibid.*, xv. 10; lxxvi. 3.

⁷⁰ *Ibid.*, vi. 164.

⁷¹ *Ibid.*, lxxiv. 55-56; lxxxii. 28-29.

⁷² *Ibid.*, ii. 286.

⁷³ *Ibid.*, lxxvi. 3.

⁷⁴ *Ibid.*, xxx. 30.

⁷⁵ *Ibid.*, lxxxiv. 19.

⁷⁶ *Ibid.*, xl. 51; xlvii. 7.

⁷⁷ *Ibid.*, lvii. 24.

⁷⁸ *Ibid.*, ii. 199; iii. 199; xli. 21; xxii. 41.

everybody is equal before the law, and people in authority work out their policies after ascertaining the views of the people.⁷⁹

In this endeavour to realize the moral law in his individual and social life, man has often to contend against evil forces represented in the person of Satan.⁸⁰ But it is within his power to resist and overcome them.⁸¹ Though man is always prone to weakness and susceptible to seduction by the forces of evil, yet his weakness is rectifiable under the guidance of revelation,⁸² and such men as follow the law of righteousness shall be immune from these lapses.⁸³ They shall never be afraid of anything⁸⁴ or be cowardly in their behaviour.⁸⁵

The ideal of power demands that in order to establish a State on the basis of peace, freedom of thought, worship, belief, and expression, the morally-orientated individuals will have to strive hard. *Jihād* or utmost striving⁸⁶ with might and main,⁸⁷ with wealth and their person,⁸⁸ as they ought to strive,⁸⁹ becomes their foremost duty so that tumult, oppression, and mischief should be totally eliminated from the world⁹⁰ and there should be left no possibility for the aggressors to kindle the fire of war,⁹¹ to hinder men from the path of God,⁹² and to oppress people for professing a faith different from their own.⁹³

This struggle against the forces of evil and oppression demands that its participants must be characterized by perseverance, courage, fearlessness, and trust in God—the moral qualities which are described by the Qur'ān as characteristic of the righteous in the social context.⁹⁴ Those who patiently persevere in the path of righteousness will be in possession of a determining factor in all the affairs of this life⁹⁵ and will be above trivial weaknesses.⁹⁶ Those who are firm and steadfast will never lose heart, nor weaken in will, nor give in before the enemy.⁹⁷ A small band of steadfastly persevering people often

⁷⁹ *Ibid.*, xlii, 38.

⁸⁰ *Ibid.*, xv, 36-40.

⁸¹ *Ibid.*, xvi, 99.

⁸² *Ibid.*, ii, 36.

⁸³ *Ibid.*, xvi, 99.

⁸⁴ *Ibid.*, iii, 175.

⁸⁵ *Ibid.*, iii, 122.

⁸⁶ *Ibid.*, viii, 74-75.

⁸⁷ *Ibid.*, v, 38.

⁸⁸ *Ibid.*, ix, 20, 31, 88.

⁸⁹ *Ibid.*, xxii, 78.

⁹⁰ *Ibid.*, viii, 73.

⁹¹ *Ibid.*, v, 67.

⁹² *Ibid.*, xvi, 88.

⁹³ *Ibid.*, ii, 190-93.

⁹⁴ *Ibid.*, xi, 115; xvi, 127; xl, 55; xlvi, 35; I, 39; lxxiii, 10.

⁹⁵ *Ibid.*, iii, 186.

⁹⁶ *Ibid.*, xi, 10-11.

⁹⁷ *Ibid.*, iii, 146.



vanquish a big force.⁹⁸ Similarly, trust in God is the moral quality of all believers.⁹⁹ This quality does not involve any negation of planning in advance as is evident from the attitude of Jacob while advising his sons who were going to Egypt.¹⁰⁰ After you have taken all possibilities into consideration and taken a decision, put your trust in God.¹⁰¹

Truth or Wisdom.—Wisdom as a human ideal stands for man's search for knowledge or truth. It is something which is distinguished from conjecture or imperfect knowledge¹⁰² and mere fancy.¹⁰³ Different stories are related in the Qur'ān,¹⁰⁴ several similitudes¹⁰⁵ and signs pointing to reality are detailed¹⁰⁶ and explained,¹⁰⁷ so that people may reflect and ponder over things. It is the characteristic of the righteous that they not only celebrate the praises of God, standing, sitting, and lying down on their sides, but also contemplate and ponder over the different phenomena of nature.¹⁰⁸ The people are, therefore, advised repeatedly to look at and observe the phenomena of nature, pondering over everything in creation to arrive at the truth.¹⁰⁹

None can grasp the message of revelation except men of understanding and those firmly grounded in knowledge.¹¹⁰ Lack of true knowledge leads people to revile the true God,¹¹¹ invent lies against Him, and worship other gods besides Him.¹¹² The only safety lies in following the revelation which is replete with the knowledge of God.¹¹³ Whosoever has been given knowledge has indeed been given abundant good.¹¹⁴ Those who dispute wrongly about God are the ones who are without knowledge, without guidance, and without a book of enlightenment.¹¹⁵ Only those people will be promoted to suitable ranks and degrees who have faith and are possessed of knowledge,¹¹⁶ and only those who have knowledge really fear God and tread the path of righteousness.¹¹⁷

When Solomon asked the people of his Court who would be able to bring

⁹⁸ *Ibid.*, ii, 249.

⁹⁹ *Ibid.*, viii, 2; ix, 51; xiv, 11.

¹⁰⁰ *Ibid.*, xxii, 67-68.

¹⁰¹ *Ibid.*, iii, 159.

¹⁰² *Ibid.*, iv, 157; vi, 116, 148; x, 36; liii, 28.

¹⁰³ *Ibid.*, x, 36, 60.

¹⁰⁴ *Ibid.*, vii, 176.

¹⁰⁵ *Ibid.*, lix, 21.

¹⁰⁶ *Ibid.*, vi, 98.

¹⁰⁷ *Ibid.*, x, 24.

¹⁰⁸ *Ibid.*, iii, 191.

¹⁰⁹ *Ibid.*, xii, 185.

¹¹⁰ *Ibid.*, iii, 7, 18; vi, 105; xxii, 54; xxxiv, 6.

¹¹¹ *Ibid.*, vi, 108.

¹¹² *Ibid.*, xxii, 71.

¹¹³ *Ibid.*, xi, 14.

¹¹⁴ *Ibid.*, ii, 269.

¹¹⁵ *Ibid.*, xxii, 8; xxxi, 20.

¹¹⁶ *Ibid.*, lviii, 11.

¹¹⁷ *Ibid.*, xxxv, 28.

the throne of the Queen of Sheba, it was only the one possessed of knowledge who offered himself to bring it and later actually did bring it.¹¹⁸

The Qur'ān advises the Holy Prophet to pray for advance in knowledge.¹¹⁹ The mysterious teacher of Moses who tried to help him have a glimpse of the working of the unseen had knowledge proceeding from God, i.e., *'ilm al-ghubūh*.¹²⁰ Saul (Jālūt) was appointed king of the Israelites because he was gifted by God abundantly with knowledge and bodily prowess.¹²¹ Noah, David, and Solomon possessed knowledge¹²² and judgment.¹²³ Jacob had a lot of knowledge and experience;¹²⁴ Joseph possessed abundant power and knowledge,¹²⁵ and so also was Moses given wisdom and knowledge.¹²⁶ It was through knowledge and reflection on the phenomena of nature, the heaven and the earth, that Abraham was able to arrive at the ultimate truth.¹²⁷ It was through his personal experience and knowledge that Joseph refused to follow the path of the unbelievers and adopted the path of Abraham.¹²⁸

Justice.—Justice is a divine attribute and the Qur'ān emphasizes that we should adopt it as a moral ideal. God commands people to be just towards one another¹²⁹ and, in judging between man and man, to judge justly.¹³⁰ For He loves those who judge equitably.¹³¹ All believers stand firmly for justice even if it goes against themselves, their parents, their kith and kin, without any distinction of rich and poor.¹³² God's Revelation itself is an embodiment of truth and justice;¹³³ it is revealed with the Balance (of right and wrong) so that people may stand forth for justice.¹³⁴ The value of justice is absolute and morally binding and the believers are, therefore, warned that they should not let the hatred of some people lead them to transgress the limits of justice¹³⁵ or make them depart from the ideal of justice, for justice is very near to piety and righteousness.¹³⁶

Justice demands that people should be true in word and deed,¹³⁷ faithfully

¹¹⁸ *Ibid.*, xxvii, 40.

¹¹⁹ *Ibid.*, xx, 114.

¹²⁰ *Ibid.*, xviii, 65.

¹²¹ *Ibid.*, ii, 247.

¹²² *Ibid.*, xxviii, 14.

¹²³ *Ibid.*, xxi, 79.

¹²⁴ *Ibid.*, xii, 68.

¹²⁵ *Ibid.*, xii, 22.

¹²⁶ *Ibid.*, xxviii, 14.

¹²⁷ *Ibid.*, vi, 75-79.

¹²⁸ *Ibid.*, xii, 37-39.

¹²⁹ *Ibid.*, vii, 29; xvi, 90; xlii, 15.

¹³⁰ *Ibid.*, iv, 58.

¹³¹ *Ibid.*, v, 45.

¹³² *Ibid.*, iv, 135.

¹³³ *Ibid.*, vi, 115.

¹³⁴ *Ibid.*, lvii, 25.

¹³⁵ *Ibid.*, v, 3.

¹³⁶ *Ibid.*, v, 9.

¹³⁷ *Ibid.*, iii, 17.

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observe the contracts which they have made¹³⁸ and fulfil all obligations.¹³⁹ When Muslims enter into treaties with people of other faiths, they must fulfil their engagements to the end and be true to them, for that is the demand of righteousness.¹⁴⁰ They are also advised to establish the system of weights with justice and not to skimp in the balance¹⁴¹ and cause thereby a loss to others by fraud, and unjustly withhold from others what is due to them,¹⁴² for that would lead to the spread of evil and mischief on the earth.¹⁴³

Love.—Love as a human ideal demands that man should love God as the complete embodiment of all moral values above everything else.¹⁴⁴ It demands that man should be kind and loving to parents,¹⁴⁵ especially to the mother who bore him in pain and gave birth to him in travail.¹⁴⁶ This obligation of loving kindness is further broadened to include kindred, orphans, those in need, neighbours who are near and neighbours who are strangers, and the wayfarers.¹⁴⁷ Righteousness is to spend a part of our substance out of love for God, for kin, for orphans, for the needy, for the wayfarer,¹⁴⁸ and for the indigent.¹⁴⁹ The Holy Prophet who is a mercy to believers¹⁵⁰ and mercy to all creatures¹⁵¹ always dealt gently with people.¹⁵² Moses was advised by God to speak to Pharaoh mildly and gently.¹⁵³ It is one of the characteristics of the believers that they are compassionate and loving to one another;¹⁵⁴ they walk on the earth in humility, and hold to forgiveness;¹⁵⁵ they are friendly to others,¹⁵⁶ and forgive and overlook their faults,¹⁵⁷ even though they are in anger.¹⁵⁸

Goodness.—Goodness is an attribute of God¹⁵⁹ and, therefore, it becomes the duty of every person to obey his own impulse to good.¹⁶⁰ He should do

¹³⁸ *Ibid.*, ii, 177; xxiii, 8; lxxv, 32.

¹³⁹ *Ibid.*, v, 1.

¹⁴⁰ *Ibid.*, ix, 4, 7.

¹⁴¹ *Ibid.*, vi, 152; lv, 9.

¹⁴² *Ibid.*, xxvi, 181-83.

¹⁴³ *Ibid.*, xi, 85.

¹⁴⁴ *Ibid.*, ii, 165.

¹⁴⁵ *Ibid.*, vi, 151; xxix, 8.

¹⁴⁶ *Ibid.*, xxi, 14; xlvi, 15.

¹⁴⁷ *Ibid.*, ii, 83, 215; iv, 36; xvii, 26.

¹⁴⁸ *Ibid.*, ii, 177.

¹⁴⁹ *Ibid.*, xc, 16.

¹⁵⁰ *Ibid.*, ix, 61.

¹⁵¹ *Ibid.*, xxi, 107.

¹⁵² *Ibid.*, iii, 159.

¹⁵³ *Ibid.*, xx, 44.

¹⁵⁴ *Ibid.*, xlvi, 29.

¹⁵⁵ *Ibid.*, vii, 199.

¹⁵⁶ *Ibid.*, ii, 28; iv, 144; v, 60.

¹⁵⁷ *Ibid.*, ii, 109.

¹⁵⁸ *Ibid.*, xlii, 37.

¹⁵⁹ *Ibid.*, xvi, 53; lix, 23.

¹⁶⁰ *Ibid.*, ii, 158.

good as God has been good to all¹⁶¹ and love those who do good.¹⁶² Believers hasten in every good work.¹⁶³ As all prophets were quick in emulating good works,¹⁶⁴ so all people are advised to strive together (as in a race) towards all that is good¹⁶⁵ and virtuous.¹⁶⁶ Truly did Solomon love the love of good with a view to glorifying the Lord.¹⁶⁷ All good things are for the believers;¹⁶⁸ goodly reward in the hereafter¹⁶⁹ and highest grace of God awaits those who are foremost in good deeds.¹⁷⁰ Believers are advised to repel evil with what is better, for thereby enmity will change into warm friendship.¹⁷¹

Beauty.—God possesses most beautiful names¹⁷² and highest excellence,¹⁷³ and creates everything of great beauty.¹⁷⁴ Man is created in the best of moulds¹⁷⁵ and is given a most beautiful shape.¹⁷⁶

God has revealed the most beautiful message in the form of a book¹⁷⁷ and given the best of explanations in the revealed books.¹⁷⁸ We are, therefore, advised to follow the best of revelations from God.¹⁷⁹ The Qur'ān relates most beautiful stories.¹⁸⁰ The association of believers, prophets, sincere lovers of truth, witnesses (to the truths of religion in word and deed), and the righteous is a beautiful fellowship.¹⁸¹

Who is better in speech than those who invite people to the ways of the good with wisdom and beautiful preaching and argue with them in ways that are best and most gracious¹⁸² and say only those things that are of supreme excellence?¹⁸³ The Qur'ān exhorts people to adopt ways of the highest value, for God loves those who perform deeds of excellence,¹⁸⁴ good-will, and conciliation.¹⁸⁵ It advises people to return greetings with greetings of greater

¹⁶¹ *Ibid.*, xxviii, 77.

¹⁶² *Ibid.*, ii, 195.

¹⁶³ *Ibid.*, iii, 114; xxiii, 61.

¹⁶⁴ *Ibid.*, xxi, 90.

¹⁶⁵ *Ibid.*, ii, 148.

¹⁶⁶ *Ibid.*, v, 51.

¹⁶⁷ *Ibid.*, xxxviii, 32.

¹⁶⁸ *Ibid.*, ix, 88.

¹⁶⁹ *Ibid.*, xviii, 2.

¹⁷⁰ *Ibid.*, xxxv, 32.

¹⁷¹ *Ibid.*, xli, 34.

¹⁷² *Ibid.*, vii, 180; xvii, 110; xx, 8.

¹⁷³ *Ibid.*, xxxvii, 125.

¹⁷⁴ *Ibid.*, xxxii, 7.

¹⁷⁵ *Ibid.*, xc, 4.

¹⁷⁶ *Ibid.*, lxiv, 3.

¹⁷⁷ *Ibid.*, xxxix, 23.

¹⁷⁸ *Ibid.*, xxv, 33.

¹⁷⁹ *Ibid.*, xxxix, 55.

¹⁸⁰ *Ibid.*, xii, 3.

¹⁸¹ *Ibid.*, iv, 69.

¹⁸² *Ibid.*, xvi, 125.

¹⁸³ *Ibid.*, xii, 33; xvii, 53.

¹⁸⁴ *Ibid.*, ii, 195; v, 96.

¹⁸⁵ *Ibid.*, iv, 62.



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excellence¹⁸⁶ and repel evil with that which is best,¹⁸⁷ for thereby they will be adding to the beauty of their own souls.¹⁸⁸ Patience is graceful¹⁸⁹ and so are forgiveness and overlooking others' faults.¹⁹⁰ Those who perform beautiful deeds shall have the highest rewards in this world¹⁹¹ and their reward in the hereafter shall be still better¹⁹² when they shall enjoy the fairest of places for repose¹⁹³ and be provided with excellent provisions.¹⁹⁴

B

DISVALUES

Corresponding to these values there are some disvalues which are symbolized in the Qur'ān as Satan or Iblis. He is described as a persistent rebel¹⁹⁵ who is constantly engaged in deceiving¹⁹⁶ people and misleading them from the path of righteousness.¹⁹⁷ He sows the seeds of enmity and hatred,¹⁹⁸ creates false desires,¹⁹⁹ commands what is shameful and wrong,²⁰⁰ and defaces the fair nature created by God.²⁰¹ He is in short an enemy of mankind;²⁰² and believers are, therefore, advised that they should beware of his machinations.

Destruction of Life.—Opposed to the value of life is weakness of man to make mischief in the earth and shed blood²⁰³—symbolized by the first unlawful and unjustified murder in the history of mankind by the first issue of Adam.²⁰⁴ All life being sacred,²⁰⁵ it is forbidden to commit suicide or to kill anybody without a just cause.²⁰⁶ It is equally sinful to murder one's children for fear of want or poverty.²⁰⁷ Killing a person without reason, in the view of the Qur'ān, is tantamount to slaying the human race.²⁰⁸ Fight for the cause of

¹⁸⁶ *Ibid.*, iv, 86.

¹⁸⁷ *Ibid.*, xxiii, 96; xli, 34.

¹⁸⁸ *Ibid.*, xvii, 7.

¹⁸⁹ *Ibid.*, xii, 18, 83.

¹⁹⁰ *Ibid.*, xv, 85.

¹⁹¹ *Ibid.*, iii, 172; ix, 121; x, 26; xvi, 96, 97; xxiv, 38; xxix, 7; xxxix, 35, 70; xlvi, 16; liii, 31.

¹⁹² *Ibid.*, xvi, 30.

¹⁹³ *Ibid.*, xxv, 24.

¹⁹⁴ *Ibid.*, lxx, 3.

¹⁹⁵ *Ibid.*, iv, 117.

¹⁹⁶ *Ibid.*, viii, 48.

¹⁹⁷ *Ibid.*, iv, 119.

¹⁹⁸ *Ibid.*, v, 94.

¹⁹⁹ *Ibid.*, iv, 120.

²⁰⁰ *Ibid.*, xxiv, 21.

²⁰¹ *Ibid.*, iv, 119.

²⁰² *Ibid.*, xxxv, 6; xxxvi, 6.

²⁰³ *Ibid.*, ii, 30.

²⁰⁴ *Ibid.*, v, 33.

²⁰⁵ *Ibid.*, vi, 151; xvii, 33.

²⁰⁶ *Ibid.*, vi, 131, 140; xvii, 33.

²⁰⁷ *Ibid.*, vi, 15; xvii, 31.

²⁰⁸ *Ibid.*, v, 35.

righteousness is permitted only because tumult and oppression, which necessitate resort to armed resistance, are worse than killing.²⁰⁹

All those tendencies which weaken a man's hold on life are condemned in the Qur'ān. People are warned of falling into fear, grief, and despair²¹⁰ or of being unmindful of the ultimate mercy of God.²¹¹ But any unjust clinging to life which involves sacrifice of other values is to be avoided at all cost. It does not become a man to be cowardly in the face of difficulties²¹² or to turn back and run away for life from the battle-field.²¹³ Similarly, covetousness,²¹⁴ niggardliness,²¹⁵ and the hoarding of wealth²¹⁶ are condemned, for they betray man's unjustified clinging to values as means, as if they were ends in themselves.

There are certain disvalues which imply disrespect of life in oneself as well as in others. Begging importunately from all and sundry, which leads to killing one's self-respect, is looked upon by the Qur'ān as unbecoming a true believer.²¹⁷ It forbids slandering,²¹⁸ throwing fault or sin on somebody who is innocent of it,²¹⁹ and swelling one's cheek out of pride at men.²²⁰ Scandal-mongering and backbiting are hateful deeds.²²¹ The Qur'ān advises men and women not to laugh at, defame, be sarcastic to one another or call one another by offensive nicknames, and not to be suspicious, not to spy on others or speak ill of them behind their backs.²²² It deprecates the man who is ready with oaths, is a slanderer going about with calumnies, is a transgressor beyond bounds, or is deep in sin, violence, and cruelty.²²³

Things Momentary.—Opposed to his natural urge for eternity, man sometimes through ignorance seems to be enamoured of the life of the moment,²²⁴ which tends to vanish²²⁵ and is mere play and amusement.²²⁶ It is no good to be pleased and remain satisfied²²⁷ with the transitory things of this world²²⁸ and

²⁰⁹ *Ibid.*, ii, 191.

²¹⁰ *Ibid.*, iii, 139; ix, 40; xli, 30.

²¹¹ *Ibid.*, xxxix, 53.

²¹² *Ibid.*, ii, 122.

²¹³ *Ibid.*, iv, 89-91.

²¹⁴ *Ibid.*, iii, 180; iv, 32; lvii, 24.

²¹⁵ *Ibid.*, xvii, 29; xlvii, 38.

²¹⁶ *Ibid.*, iv, 2-3.

²¹⁷ *Ibid.*, ii, 273.

²¹⁸ *Ibid.*, ix, 79; xxiv, 23; lx, 12; lxxviii, 11-12.

²¹⁹ *Ibid.*, iv, 112.

²²⁰ *Ibid.*, xxxi, 18.

²²¹ *Ibid.*, xxiv, 18; civ, 1.

²²² *Ibid.*, xlix, 11-12.

²²³ *Ibid.*, lxxviii, 10-13.

²²⁴ *Ibid.*, x, 45.

²²⁵ *Ibid.*, xvi, 96.

²²⁶ *Ibid.*, vi, 32.

²²⁷ *Ibid.*, x, 7.

²²⁸ *Ibid.*, xvii, 18.

the fleeting and temporal life²²⁹ that has a span of but an hour of a day.²³⁰ The true goal of man is eternity which is the home of peace,²³¹ satisfaction,²³² security,²³³ and supreme achievement²³⁴ for which man must, according to his nature,²³⁵ ever toil and struggle.²³⁶

Lack of Unity.—Against the value of unity there is the disvalue of the denial of the unity of the Ultimate Reality (*kufr*) and the association of partners with God (*shirk*) and likewise the disvalues of disunity, discord, and disharmony in the life of the individual and society. Those who turn back and disobey God and His Apostle²³⁷ deny God's creative power, His purpose, and design,²³⁸ follow a part of the revealed book and disregard the rest,²³⁹ accept some prophets and deny others,²⁴⁰ are all deniers of the true unity of God. Hair-splitting in religious matters,²⁴¹ failure to judge by the light of divine revelation,²⁴² indulgence in magic in order to sow seeds of disunity among people,²⁴³ are all acts which tantamount to disbelief in God.

God's unity implies that He alone deserves worship,²⁴⁴ a worship which demands exclusive submission to His will,²⁴⁵ tinged and informed with the highest emotional attachment.²⁴⁶ Association of partners with God does not mean that people deny God's power of creation and control of world's affairs;²⁴⁷ where they err is the belief that these partners may bring them nearer to God,²⁴⁸ wrongly and foolishly ascribe to them a share in bestowing gifts, as for example, the gifts of a goodly child,²⁴⁹ thus leading to lack of consistency in their moral conduct and lack of exclusive loyalty towards the highest ideal, which indeed is a form of most heinous sin²⁵⁰ and the highest wrong-doing.²⁵¹

²²⁹ *Ibid.*, lxxv, 20; lxxvi, 27.

²³⁰ *Ibid.*, x, 45.

²³¹ *Ibid.*, x, 25.

²³² *Ibid.*, xliii, 70.

²³³ *Ibid.*, xliiv, 51.

²³⁴ *Ibid.*, xliiv, 57.

²³⁵ *Ibid.*, xc, 4.

²³⁶ *Ibid.*, lxxxiv, 6.

²³⁷ *Ibid.*, iii, 32.

²³⁸ *Ibid.*, ii, 28-29.

²³⁹ *Ibid.*, ii, 85.

²⁴⁰ *Ibid.*, iv, 150.

²⁴¹ *Ibid.*, v, 105.

²⁴² *Ibid.*, v, 47.

²⁴³ *Ibid.*, ii, 102.

²⁴⁴ *Ibid.*, xvi, 51.

²⁴⁵ *Ibid.*, vii, 29.

²⁴⁶ *Ibid.*, ii, 165.

²⁴⁷ *Ibid.*, x, 31; xxiii, 82-89.

²⁴⁸ *Ibid.*, xxxix, 3.

²⁴⁹ *Ibid.*, vii, 19.

²⁵⁰ *Ibid.*, iv, 48.

²⁵¹ *Ibid.*, xxxi, 13.

A form of associating partners with God is ancestor-worship. If people are invited to the path of righteousness, they refuse by saying: "Nay! we shall follow the way of our fathers," even if their fathers were devoid of knowledge and guidance.²⁵² Sometimes people succumb to their personal ambitions and self-importance which signifies their lack of faith in the ultimate causality of God, implied in the belief in the unity of God. When some trouble or affliction comes to man he turns to God, but when it is removed he forgets that he ever turned to Him,²⁵³ and ascribes its removal to others besides God,²⁵⁴ sets up rivals unto Him—a great blasphemy²⁵⁵—and sometimes thinks that it was his own skill and knowledge which helped him in removing his difficulties.²⁵⁶

The disvalues of discord and disunity are the result of the denial of the unity of God.²⁵⁷ The unbelievers and those who associate partners with God are always subject to fear and lack a sense of unity and harmony.²⁵⁸ It is the devil that incites people to discord²⁵⁹ and, therefore, the Qur'ān very forcefully forbids people to be divided among themselves,²⁶⁰ and looks upon disunity as the result of lack of wisdom.²⁶¹ It denounces divisions and splits in religion²⁶² and disagreements among different sects and schisms through insolent envy.²⁶³ Similarly, all those acts which tend to spread mischief and tumult after there have been peace and order are condemned because they tend to create disorder, disunity, and disharmony in life.²⁶⁴

Inertia.—Opposed to power, weakness is a disvalue. It is wrong to show weakness in face of difficulties, to lose heart,²⁶⁵ to be weak in will,²⁶⁶ to be weary and faint-hearted,²⁶⁷ to despair or boast,²⁶⁸ to be impatient and fretful.²⁶⁹ It is forbidden to be afraid of men²⁷⁰ or of Satan and his votaries.²⁷¹

There are certain disvalues which arise out of misuse of power. Warning is given to those people who oppress men with wrong-doing and insolently trans-

²⁵² *Ibid.*, ii. 170; v. 107.

²⁵³ *Ibid.*, x. 13.

²⁵⁴ *Ibid.*, xxx. 33.

²⁵⁵ *Ibid.*, xxxix. 8.

²⁵⁶ *Ibid.*, xxxix. 49.

²⁵⁷ *Ibid.*, lix. 14.

²⁵⁸ *Ibid.*, ii. 151; viii. 65.

²⁵⁹ *Ibid.*, vii. 209; xli. 36.

²⁶⁰ *Ibid.*, iii. 103.

²⁶¹ *Ibid.*, lix. 14.

²⁶² *Ibid.*, vi. 159; xxx. 32; xlii. 13.

²⁶³ *Ibid.*, xlii. 65; xlv. 17.

²⁶⁴ *Ibid.*, ii. 191, 192, 205; vii. 85; xi. 85.

²⁶⁵ *Ibid.*, viii. 46.

²⁶⁶ *Ibid.*, iii. 146.

²⁶⁷ *Ibid.*, xlvii. 25.

²⁶⁸ *Ibid.*, lvii. 23.

²⁶⁹ *Ibid.*, lxx. 19, 21.

²⁷⁰ *Ibid.*, iv. 77.

²⁷¹ *Ibid.*, iii. 175.

gress beyond bounds through the land, defying right and justice.²⁷² It is forbidden to indulge in vain talk,²⁷³ to exhibit fierceness,²⁷⁴ to be arrogant against God,²⁷⁵ for arrogance blinds people to the truth,²⁷⁶ to swell one's check with pride, or walk in insolence through the earth,²⁷⁷ for one cannot rend the earth asunder or reach the mountains in height.²⁷⁸ Arrogant and obstinate transgressors,²⁷⁹ vainglorious people,²⁸⁰ those fond of self-glory,²⁸¹ people rebellious and wicked,²⁸² and vying with one another in pomp and gross rivalry,²⁸³ are held out as examples of those who misuse their power. Satan is condemned to everlasting punishment for abusing power and becoming haughty.²⁸⁴ Moses was sent to Pharaoh because the latter had become proud and arrogant.²⁸⁵ The people of 'Ād were punished because they behaved arrogantly and thought themselves very powerful.²⁸⁶ The Israelites slew their apostles because of pride.²⁸⁷ The hypocrites turn away from truth out of arrogance.²⁸⁸ The Christians are described as nearest in love to the Muslims because they are not arrogant.²⁸⁹

Some people try to cover their misuse of power under the cloak of determinism,²⁹⁰ but the Qur'ān repudiates this stand as totally unrealistic.²⁹¹ Man has the power to shape his destiny in the light of the truth of revelation.²⁹²

Error.—Opposed to truth or wisdom, error, conjecture, and fancy are all disvalues which the Qur'ān at several places denounces as equivalent to untruth or lies²⁹³ and which do not lend support to an individual in his moral life.²⁹⁴ Fancy and conjecture can avail nobody against truth.²⁹⁵

It is forbidden to accept a report without ascertaining its truth.²⁹⁶ to utter

²⁷² *Ibid.*, xlii, 42.

²⁷³ *Ibid.*, xix, 62; xxiii, 3; xxvii, 55.

²⁷⁴ *Ibid.*, xlvi, 26.

²⁷⁵ *Ibid.*, xli, 19.

²⁷⁶ *Ibid.*, xxvii, 14; xxxv, 4.

²⁷⁷ *Ibid.*, xxxi, 18.

²⁷⁸ *Ibid.*, xxiii, 46.

²⁷⁹ *Ibid.*, xl, 35.

²⁸⁰ *Ibid.*, iv, 36; xvi, 23.

²⁸¹ *Ibid.*, xxxviii, 2.

²⁸² *Ibid.*, xlix, 7.

²⁸³ *Ibid.*, lvii, 20.

²⁸⁴ *Ibid.*, vii, 12; xxxvii, 74-76.

²⁸⁵ *Ibid.*, xx, 24, 43.

²⁸⁶ *Ibid.*, xli, 15.

²⁸⁷ *Ibid.*, ii, 87.

²⁸⁸ *Ibid.*, lxiii, 5.

²⁸⁹ *Ibid.*, v, 85.

²⁹⁰ *Ibid.*, vi, 148; xvi, 35.

²⁹¹ *Ibid.*, vi, 149.

²⁹² *Ibid.*, ii, 38.

²⁹³ *Ibid.*, vi, 148; x, 66.

²⁹⁴ *Ibid.*, iv, 157; vi, 116; liii, 23.

²⁹⁵ *Ibid.*, x, 36; liii, 28.

²⁹⁶ *Ibid.*, xlix, 6.

slander, intentionally forging falsehood,²⁹⁷ and to throw fault or sin on somebody who is innocent of it,²⁹⁸ for these are all against the value of truth. Indulgence in disputation,²⁹⁹ vain discourses,³⁰⁰ and susceptibility to superstitions³⁰¹ are disvalues opposed to wisdom. Those who do not try to save themselves from these are liable to be always afraid of others,³⁰² to be unable to distinguish truth from falsehood, and right from wrong;³⁰³ their hearts always turn away from the light of truth and wisdom³⁰⁴ towards depths of darkness.³⁰⁵ Such are the people who have hearts wherewith they understand not, eyes wherewith they see not, and ears wherewith they hear not; in short, like cattle they lack truth and wisdom.³⁰⁶

Hypocrisy is another disvalue. A hypocrite is one who says with his tongue what is not in his heart,³⁰⁷ who is distracted in mind, being sincerely neither for one group nor for another.³⁰⁸ Hypocrites are liars.³⁰⁹ They expect people to praise them for what they never do,³¹⁰ compete with one another in sin and rancour,³¹¹ and hold secret counsels among themselves for iniquity, hostility, and disobedience.³¹² Hypocrites—men and women—enjoin evil and forbid what is just,³¹³ and if by chance they come into possession of a position of authority, they make mischief in the land, break ties of kinship,³¹⁴ and yet claim to be peace-makers.³¹⁵

Showing off (*riyyā'*) is also a disvalue. God does not love those who give away even money in order to be seen doing so by others, for such men have no faith in God and the Last Day.³¹⁶ Such showing off cancels the spirit of their charity.³¹⁷ It is like sowing seeds on a hard, barren rock on which there is little soil, and where heavy rain has left nothing but a bare stone.³¹⁸

Injustice.—Opposed to the value of justice is the disvalue of injustice and

²⁹⁷ *Ibid.*, ix, 12.

²⁹⁸ *Ibid.*, iv, 112.

²⁹⁹ *Ibid.*, xxix, 46.

³⁰⁰ *Ibid.*, vi, 68.

³⁰¹ *Ibid.*, v, 106; vi, 138-41, 143-44.

³⁰² *Ibid.*, lix, 13.

³⁰³ *Ibid.*, ix, 81.

³⁰⁴ *Ibid.*, ix, 127.

³⁰⁵ *Ibid.*, xxiv, 40.

³⁰⁶ *Ibid.*, vii, 179.

³⁰⁷ *Ibid.*, ii, 167; iv, 81; xlvii, 11.

³⁰⁸ *Ibid.*, iv, 143.

³⁰⁹ *Ibid.*, lix, 11; lxiii, 1.

³¹⁰ *Ibid.*, iii, 188.

³¹¹ *Ibid.*, v, 65.

³¹² *Ibid.*, lvii, 8.

³¹³ *Ibid.*, ix, 67.

³¹⁴ *Ibid.*, xlvii, 22.

³¹⁵ *Ibid.*, ii, 11.

³¹⁶ *Ibid.*, iv, 38.

³¹⁷ *Ibid.*, ii, 264.

³¹⁸ *Ibid.*, ii, 263-64.

violation of the principle of the mean. It is forbidden by the Qur'ān to be influenced by people's vain desires and to deviate from the truth while judging between them.³¹⁰ It is also forbidden to distort justice or decline to do justice³²⁰ or to withhold justice from people merely because they are your enemies.³²¹ It would be perfectly unjust to oneself and to others to pile up wealth,³²² to bury gold and silver, and not to spend them in the cause of God and righteousness.³²³ The Qur'ān equally forbids as violation of the principle of justice the squandering of wealth like a spendthrift³²⁴ and recommends the middle way of prudence which is neither extravagance nor niggardliness.³²⁵ It advises one neither to make one's hand tied to one's neck nor stretch it forth to its utmost reach so that one becomes blameworthy and destitute.³²⁶ One should eat and drink but not waste by excess³²⁷ for that would be violating the principle of justice. Excess in any form is forbidden whether in food³²⁸ or in religion.³²⁹

Usury is forbidden, for it means devouring other people's substance wrongfully³³⁰ and involves injustice on both sides.³³¹

Haired and Unkindness.—Against the value of love is the disvalue of hatred, harshness, or unkindness to others. People are advised not to speak any word of contempt to their parents,³³² to orphans,³³³ and to beggars.³³⁴ Believers are not to revile even those whom the unbelievers call upon besides God.³³⁵ The Holy Prophet is described as safe from severity and hard-heartedness towards others.³³⁶

Vice.—Against goodness the Qur'ān denounces the disvalue of vice, i.e., doing wrong and shameful deeds.³³⁷ It is Satan who commands people to do what is evil and shameful.³³⁸ People are forbidden to come near adultery, for it is a shameful deed and an evil, opening the road to other evils.³³⁹ Similarly,

³¹⁰ *Ibid.*, v, 51-53.

³²⁰ *Ibid.*, iv, 135.

³²¹ *Ibid.*, v, 3, 9.

³²² *Ibid.*, civ, 2-3.

³²³ *Ibid.*, ix, 34.

³²⁴ *Ibid.*, xvii, 26-29; xxv, 67.

³²⁵ *Ibid.*, xxx, 67.

³²⁶ *Ibid.*, xvii, 29.

³²⁷ *Ibid.*, vii, 31.

³²⁸ *Ibid.*, v, 10.

³²⁹ *Ibid.*, iv, 171, v, 84.

³³⁰ *Ibid.*, iv, 161.

³³¹ *Ibid.*, ii, 279.

³³² *Ibid.*, xvii, 23.

³³³ *Ibid.*, xciii, 9.

³³⁴ *Ibid.*, xciii, 10.

³³⁵ *Ibid.*, vi, 108.

³³⁶ *Ibid.*, iii, 159.

³³⁷ *Ibid.*, iii, 14, 110; xlii, 37; lli, 32.

³³⁸ *Ibid.*, ii, 189, 268; xxiv, 21.

³³⁹ *Ibid.*, xvii, 32.

wine and gambling involve great sin.³¹⁰ for they are the work of Satan.³¹¹ The Qur'ān forbids all shameful and evil deeds and uses a very comprehensive term *ẓulm* to cover them all.³¹² Hypocrites and unbelievers enjoin³¹³ and plot evil³¹⁴ and hold secret counsels for iniquity, evil, and rebellion³¹⁵ and wrongfully eat up other people's property.³¹⁶ The believers are advised, therefore, not to help one another in sin and rancour.³¹⁷

The Qur'ān refers to several Satanic tendencies in man.³¹⁸ such as ungratefulness,³⁴⁹ hastiness,³⁵⁰ impatience,³⁵¹ despair, and unbelief in times of adversity, and pride and conceit in times of prosperity;³⁵² quarrelsomeness,³⁵³ arrogance,³⁵⁴ greed of ever more and yet more,³⁵⁵ niggardliness,³⁵⁶ transgression of the bounds of propriety,³⁵⁷ and false sense of self-sufficiency.³⁵⁸ These tendencies often lead to different forms of wrong-doing and, therefore, must be counteracted by all right-thinking people.

Moral Discipline.—To produce the attitude of moral righteousness (*taqwa*), the discipline of prayer, fasting, *zakāt*,* and pilgrimage is enforced. People are commanded to guard strictly their habit of prayers and stand before God in a devout frame of mind.³⁵⁹ pay the *zakāt*.³⁶⁰ spend in charity secretly and

* The term *zakāt* is used for the State tax earmarked for the poor, the needy, the wayfarer, the administrative staff employed for its collection, those whose hearts are to be won over, for freeing slaves and the heavily indebted, and for use in the path of God (Qur'ān, ix. 60). Even if a State does not levy this tax or there is no State to levy it, its payment direct to the classes mentioned above still remains obligatory for every Muslim. *Ṣadaqāt* is a term wider than *zakāt*. It covers both *zakāt* and whatever is voluntarily given for charitable purposes over and above *zakāt*. Some people translate the word *zakāt* as compulsory charity, and other forms of *ṣadaqāt* as voluntary charity.

³⁴⁰ *Ibid.*, ii. 219.

³⁴¹ *Ibid.*, v. 93.

³⁴² *Ibid.*, vii. 28; xvi. 90.

³⁴³ *Ibid.*, ix. 67.

³⁴⁴ *Ibid.*, xxxv. 43.

³⁴⁵ *Ibid.*, lviii. 8.

³⁴⁶ *Ibid.*, ii. 188.

³⁴⁷ *Ibid.*, v. 3.

³⁴⁸ Once the Holy Prophet said that every man has his Satan with him. Someone asked him if there was one with him as well. He replied: Yes, but I have made him a Muslim, i.e., made him submit to my control.

³⁴⁹ Qur'ān, vii. 10; xxxvi. 45-47; lxxiv, 15-25; c, 1-8.

³⁵⁰ *Ibid.*, xvi. 37; xvii. 11.

³⁵¹ *Ibid.*, lxx, 19-21.

³⁵² *Ibid.*, xi. 9-10; xvii, 83.

³⁵³ *Ibid.*, xvi. 4.

³⁵⁴ *Ibid.*, lxxv, 31-40; xc, 5-7.

³⁵⁵ *Ibid.*, lxxiv, 15.

³⁵⁶ *Ibid.*, xvii, 100.

³⁵⁷ *Ibid.*, xvi, 6.

³⁵⁸ *Ibid.*, xvi, 7.

³⁵⁹ *Ibid.*, ii, 238.

³⁶⁰ *Ibid.*, xviii, 5.

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openly³⁶¹—a beautiful loan to God³⁶²—a bargain that will never fail,³⁶³ involving a glad tidings for the believers³⁶⁴ and a cause of prosperity³⁶⁵ and spiritual joy.³⁶⁶ Those people who follow these principles are on the right path under the true guidance of the Lord.³⁶⁷ They remove the stain of evil from the people³⁶⁸ and help them refrain from shameful and unjust deeds.³⁶⁹ It is the duty of all Muslims, as witnesses for mankind in general, to hold fast to God.³⁷⁰ It is the practice of all believing people that when God grants them power in the land, they enjoin the right and forbid the wrong.³⁷¹ All Muslims ought to follow these disciplinary principles.³⁷² Those who neglect them are bound to fall into the snares of their passions.³⁷³

Similarly, fasting is recommended as a discipline during the month of Rama-dān in which the Qur'ān was revealed as a guide to mankind and as an embodiment of guidance and judgment between right and wrong.³⁷⁴ It involves observance of certain limits and rules by all those who may wish to become righteous (acquire *taqwa*).³⁷⁵ Performance of *hajj* is symptomatic of a righteous life in which there should be no obscenity, nor wickedness, nor wrangling, and the best provision for which is right conduct, i. e., *taqwa*.³⁷⁶

Repentance.—Though man is by nature after the pattern of God's nature³⁷⁷ and, therefore, capable of approximating to the ideal embodied in the most beautiful names,³⁷⁸ yet being prone to different weaknesses³⁷⁹ he is often led to wrong his soul in spite of his best efforts to follow moral discipline.³⁸⁰ Adam disobeyed God and thus was about to run into harm and aggression,³⁸¹ but as soon as he realized his mistake, he repented and God accepted his repentance³⁸² and promised that whoever follows His guidance shall be free from

³⁶¹ *Ibid.*, xxv, 29.

³⁶² *Ibid.*, lxxii, 20.

³⁶³ *Ibid.*, xxv, 29.

³⁶⁴ *Ibid.*, xxii, 34; xxvii, 2.

³⁶⁵ *Ibid.*, xxxi, 5.

³⁶⁶ *Ibid.*, xx, 139.

³⁶⁷ *Ibid.*, xxxi, 5; xcvii, 5.

³⁶⁸ *Ibid.*, xi, 114.

³⁶⁹ *Ibid.*, xxix, 45.

³⁷⁰ *Ibid.*, xxii, 78.

³⁷¹ *Ibid.*, xxii, 41.

³⁷² *Ibid.*, xxiv, 55-56.

³⁷³ *Ibid.*, xix, 59.

³⁷⁴ *Ibid.*, ii, 185.

³⁷⁵ *Ibid.*, ii, 183, 187.

³⁷⁶ *Ibid.*, ii, 197.

³⁷⁷ *Ibid.*, xxx, 30.

³⁷⁸ *Ibid.*, vii, 180; xvii, 110; lix, 24.

³⁷⁹ *Ibid.*, xiv, 34; xvii, 11, 83.

³⁸⁰ *Ibid.*, vii, 23; xi, 21, 101; xvi, 33.

³⁸¹ *Ibid.*, ii, 35; vii, 19.

³⁸² *Ibid.*, ii, 37.

grief and sorrow.³⁸³ The Lord accepts repentance from His servants and forgives the sins³⁸⁴ of those who do evil in ignorance but repent soon afterwards³⁸⁵ and are never obstinate in persisting in the wrong intentionally.³⁸⁶ Even the thieves³⁸⁷ and those who had waged wars against God³⁸⁸ are covered by the universal mercy and loving kindness of God³⁸⁹ provided they repent and amend their conduct.³⁹⁰ earnestly bring God to mind,³⁹¹ hold fast to God, purify their religion solely for God,³⁹² and openly declare the Truth.³⁹³ There is no scope for pessimism and despair arising from the natural weaknesses of men in doing wrong to their souls,³⁹⁴ for God turns to them that they might repent.³⁹⁵ Turning to God in repentance and seeking of forgiveness from Him lead to the grant by God to man of good and true enjoyment and abounding grace in this life.³⁹⁶ He will rain bounties from the sky and add to people's strength.³⁹⁷ To turn continually to God in repentance is the sign of the true believer;³⁹⁸ and this attitude of mind is strengthened by remembrance of God (*dhikr*), for it enables a man in most difficult and odd situations to keep firm and steadfast³⁹⁹ and find in it a source of deep satisfaction and mental equipoise.⁴⁰⁰

Taqwa.—It is the whole pursuit of value and avoidance of disvalue in general that is designated by the Qur'ān as righteousness (*taqwa*). It is dependent on and is the result of faith in God and adoration of Him.⁴⁰¹ The Qur'ān is revealed solely to produce this attitude of *taqwa* among people.⁴⁰² It is the presence of this moral attitude which saves people from destruction⁴⁰³ and it is this which helps them maintain God's commands in their conjugal life.⁴⁰⁴

³⁸³ *Ibid.*, ii, 38.

³⁸⁴ *Ibid.*, xlii, 25.

³⁸⁵ *Ibid.*, iv, 17; vi, 54; vii, 153; ix, 104; xvi, 119.

³⁸⁶ *Ibid.*, iii, 135.

³⁸⁷ *Ibid.*, v, 42.

³⁸⁸ *Ibid.*, v, 36-37.

³⁸⁹ *Ibid.*, xi, 90.

³⁹⁰ *Ibid.*, v, 42.

³⁹¹ *Ibid.*, iii, 135.

³⁹² *Ibid.*, iv, 136.

³⁹³ *Ibid.*, ii, 160.

³⁹⁴ *Ibid.*, xxxix, 53.

³⁹⁵ *Ibid.*, ix, 118.

³⁹⁶ *Ibid.*, xi, 3.

³⁹⁷ *Ibid.*, xi, 52.

³⁹⁸ *Ibid.*, ix, 112.

³⁹⁹ *Ibid.*, viii, 45.

⁴⁰⁰ *Ibid.*, xlii, 28.

⁴⁰¹ *Ibid.*, ii, 21.

⁴⁰² *Ibid.*, xx, 113; xxxix, 28.

⁴⁰³ *Ibid.*, xxvii, 53; xli, 18.

⁴⁰⁴ *Ibid.*, ii, 24; iv, 129.

in sacrifice,⁴⁰⁵ in different aspects of social life,⁴⁰⁶ and in fulfilling faithfully their social obligations.⁴⁰⁷

The motive which prompts people to adopt this moral attitude of *taqwa* is the desire to win the pleasure of God,⁴⁰⁸ to gain nearness to Him,⁴⁰⁹ and to seek His face⁴¹⁰ or countenance⁴¹¹ implying that their motive is not self-interest but the seeking of good for the sake of good,⁴¹² which benefits their own souls⁴¹³ and which they seek even at the sacrifice of life.⁴¹⁴ The aim of such people is mainly a desire for increase in self-purification without any idea of winning favour from anyone or expecting any reward whatsoever.⁴¹⁵ They will get a reward of the highest value⁴¹⁶ and attain complete satisfaction⁴¹⁷ and [prosperity⁴¹⁸—the final attainment of the Eternal Home,⁴¹⁹ well-pleasing unto God.⁴²⁰ These people resemble a garden high and fertile, heavy rain falls on it and makes it yield a double increase of harvest, and if it receives not heavy rain, light moisture suffices it.⁴²¹ For such people are the gardens in nearness to their Lord, a result of the pleasure of God.⁴²²

To be righteous (*muttaqi*) is to believe in God, and the Last Day, and the angels, and the Books, and the messengers; to spend out of one's substance, out of love for God, for kin, for orphans, for the needy, for the wayfarer, for those who ask, for the ransom of slaves; to be steadfast in prayers, and to pay the *zakāt*; to fulfil the contracts which have been made; and to be firm and patient in pain (or suffering), adversity, and periods of danger. Such people as follow these are possessed of true *taqwa*, i.e., righteousness.⁴²³ And of the servants of God the most gracious are those who walk on the earth in humility, and when the ignorant address them, they say, "Peace"; those who spend the night in adoration of their Lord prostrating and standing; those who, when they spend, are not extravagant nor niggardly, but hold a just balance between these two extremes; those who invoke not, with God, any

⁴⁰⁵ *Ibid.*, v. 30; xxii, 37.

⁴⁰⁶ *Ibid.*, ii, 177.

⁴⁰⁷ *Ibid.*, xxv, 63-74.

⁴⁰⁸ *Ibid.*, ii, 207; iv, 114.

⁴⁰⁹ *Ibid.*, iii, 13.

⁴¹⁰ *Ibid.*, ii, 272.

⁴¹¹ *Ibid.*, xiii, 22; xxx, 38; xcii, 18-21.

⁴¹² *Ibid.*, lv, 60.

⁴¹³ *Ibid.*, ii, 272.

⁴¹⁴ *Ibid.*, ii, 207.

⁴¹⁵ *Ibid.*, xcii, 18-21.

⁴¹⁶ *Ibid.*, iv, 114.

⁴¹⁷ *Ibid.*, xcii, 21.

⁴¹⁸ *Ibid.*, xxx, 38.

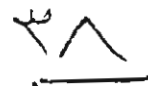
⁴¹⁹ *Ibid.*, xiii, 22.

⁴²⁰ *Ibid.*, xxxix, 28.

⁴²¹ *Ibid.*, ii, 205.

⁴²² *Ibid.*, iii, 15.

⁴²³ *Ibid.*, ii, 177.



other god, nor slay such life as God has made sacred, except for just cause, nor commit fornication; those who witness no falsehood, and, if they pass by futility, they pass by it with honourable avoidance; those who, when they are admonished with the signs of their Lord, do not show indifference to them like the deaf or the blind; and those who pray, "Our Lord! give us the grace to lead the righteous."¹²⁴ The better and more lasting reward of the Lord is for those who believe and put their trust in Him; those who avoid the greater crimes and shameful deeds, and, even when they are angry, they forgive; those who hearken to their Lord, and establish regular prayer; who conduct their affairs by mutual consultation; who spend out of what God bestows on them for sustenance; who, when an oppressive wrong is inflicted on them, (are not cowed but) help and defend themselves; and those who recompense injury with injury in degree equal thereto and, better still, forgive and make reconciliation. But indeed if any do help and defend themselves after a wrong is done to them, against such there is no cause of blame. The blame is only against those who oppress men with wrong-doing and insolently transgress beyond bounds through the land, defying right and justice; for such there will be a grievous penalty. But indeed showing patience and forgiveness is an exercise of courageous will and resolution in the conduct of affairs.¹²⁵

There is yet a higher stage of moral achievement described as *ihsān* which signifies performance of moral action in conformity with the moral ideal with the added sense of deep loyalty to the cause of God, done in the most graceful way that is motivated by a unique love for God.¹²⁶ Performance of righteous actions accompanied by a true faith is only a stage in the moral life of man which, after several stages, gradually matures into *ihsān*.¹²⁷ God is with those who perform good deeds and perform them with added grace and beauty.¹²⁸ Those who sacrifice animals with a spirit of dedication have piety (*taqwa*) no doubt, but those who thereby glorify God for His guidance, acknowledging fully the extent of His bounties provided in abundance, are the people who are characterized by *ihsān*.¹²⁹ In the life hereafter the morally upright will be in the midst of gardens and springs¹³⁰ wherein they will take spiritual enjoyment in the things which their Lord gives as a reward for leading a life of

¹²⁴ *Ibid.*, xxv, 63-64; 67-68, 72-74.

¹²⁵ *Ibid.*, xlii, 36-43.

¹²⁶ In the *Mishkāt*, there is a tradition which relates that a stranger one day came to the Holy Prophet and asked him, among other things, what *ihsān* is. The Holy Prophet replied, "Serve the cause of God as if you are in His presence. If it is not possible to achieve this stage, then think as if He is watching you do your duty." This tradition clearly emphasizes the attitude of deep loyalty tinged with an emotional response of love towards God.

¹²⁷ Qur'ān, v, 96.

¹²⁸ *Ibid.*, xvi, 128.

¹²⁹ *Ibid.*, xxii, 37.

¹³⁰ *Ibid.*, li, 15.

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graceful righteousness.⁴³¹ The sincerely devoted people (*muḥsinīn*) are those who willingly suffer thirst, fatigue, or hunger in the cause of God,⁴³² or tread paths which may raise the ire of the unbelievers, or receive injury from an enemy;⁴³³ who despite all that do not conduct themselves in life as to cause mischief on the earth but call on Him with fear and longing;⁴³⁴ who spend of their substance in the cause of God, refrain from evil, and are engaged in doing truly good deeds;⁴³⁵ who spend freely whether in prosperity or in adversity; who restrain anger and pardon all men;⁴³⁶ who are steadfast in patience⁴³⁷ and exercise restraint;⁴³⁸ who establish regular prayer and pay the *zakāt* and have in their hearts the assurance of the hereafter;⁴³⁹ and who are always ready to forgive people and overlook their misdeeds.⁴⁴⁰ Almost all the prophets are included in this category⁴⁴¹ which signifies that the *muḥsinīn* are those who are not only on the right path themselves,⁴⁴² but in addition by their good example and magnetic personality lead others to the way of righteousness and help in establishing a social order based on peace, harmony, and security.⁴⁴³ Complete power,⁴⁴⁴ wisdom and knowledge,⁴⁴⁵ true guidance from the Lord, prosperity,⁴⁴⁶ rise in worldly position,⁴⁴⁷ power, and knowledge⁴⁴⁸ are the by-products of their life of graceful righteousness (*iḥsān*). Their reward shall never be lost,⁴⁴⁹ for God is always with them⁴⁵⁰ and loves them⁴⁵¹ and will bestow on them the rank of friendship as He did on Abraham.⁴⁵² He who submits his whole self to the will of God and moreover does it gracefully and with a spirit of dedication (*muḥsin*) has grasped indeed the most trustworthy handhold,⁴⁵³ and enjoys the most beautiful position in religion for he is following Abraham who was true in faith.⁴⁵⁴ He will get his reward from his Lord

⁴³¹ *Ibid.*, ii. 16.

⁴³² *Ibid.*, xxix, 69.

⁴³³ *Ibid.*, ix, 120.

⁴³⁴ *Ibid.*, vii, 56.

⁴³⁵ *Ibid.*, ii, 195.

⁴³⁶ *Ibid.*, iii, 134.

⁴³⁷ *Ibid.*, xi, 115; xii, 90.

⁴³⁸ *Ibid.*, xvi, 128.

⁴³⁹ *Ibid.*, xxxi, 4.

⁴⁴⁰ *Ibid.*, v, 14.

⁴⁴¹ *Ibid.*, vi, 84; xxxvii, 75, 80, 83, 105, 110, 120-21, 130-31.

⁴⁴² *Ibid.*, vi, 84.

⁴⁴³ *Ibid.*, ii, 193; iii, 104, 110.

⁴⁴⁴ *Ibid.*, xii, 56.

⁴⁴⁵ *Ibid.*, xxvii, 14.

⁴⁴⁶ *Ibid.*, xxix, 69; xxxi, 5.

⁴⁴⁷ *Ibid.*, ii, 58; vii, 161.

⁴⁴⁸ *Ibid.*, xii, 22.

⁴⁴⁹ *Ibid.*, xi, 115; xii, 56.

⁴⁵⁰ *Ibid.*, xxix, 69.

⁴⁵¹ *Ibid.*, ii, 195; iii, 134, 145.

⁴⁵² *Ibid.*, iv, 125.

⁴⁵³ *Ibid.*, xxxi, 22.

⁴⁵⁴ *Ibid.*, iv, 125.



and shall experience neither fear nor grief.¹⁵⁵ God is well pleased with those who followed in the footsteps of the vanguard of Islam—the first of those who forsook their houses and of those who gave them aid—in a spirit of devotion and graceful loyalty as well as those who followed them, as they are all with Him. For them God has prepared the garden of paradise, as their eternal home of supreme felicity.¹⁵⁶

¹⁵⁵ *Ibid.*, ii, 112.

¹⁵⁶ *Ibid.*, ix, 100.

Chapter IX

ECONOMIC AND POLITICAL TEACHINGS
OF THE QUR'ĀN

A
ECONOMIC TEACHINGS

1. The first economic principle emphasized by the Qur'ān with repeated stress is that all natural means of production and resources which subscribe to man's living, have been created by God. It is He who made them as they are and set them to follow the laws of nature that make them useful for man. It is He who allowed man to exploit them and placed them at his disposal.¹

2. On the basis of the aforesaid truth the Qur'ān lays down the principle that an individual has neither the right to be free in acquiring and exploiting these resources according to his own sweet will, nor is he entitled to draw a line independently to decide between the lawful and the unlawful. It is for God to draw this line; for none else. The Qur'ān condemns the Midians, an Arabian tribe of old, because its people claimed to possess a right to acquire and expend wealth *in any way they liked without restriction of any kind.*²

It calls it a "lie" if a man describes a certain thing as lawful and another unlawful on his own account.³ The right to pronounce this rests with God and (as God's deputy) His Prophet.⁴

¹ Qur'ān, ii, 29; vii, 10; xiii, 3; xiv, 32-34; lvi, 63-64; lxxvii, 15.

² *Ibid.*, xi, 87.

³ *Ibid.*, xvi, 116. "This verse strictly prohibits that people should decide according to their own views or wishes what is lawful and what is unlawful" (Baidāwi, *Amwār al-Tanzil*, Vol. III, p. 193).

"The purport of this verse is, as 'Askari explains, that you should not call a thing lawful or unlawful unless you have learnt of its being so from God or His Prophet, otherwise you would be telling a lie on God; for nothing makes a thing lawful or unlawful save a commandment of God" (Alūsī, *Rūḥ al-Ma'āni*, Vol. XIV, p. 226. *Idārat al-Ṭabā'at al-Muniriyyah*, Egypt, 1345/1926).

⁴ Qur'ān, vii, 157.

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but non-existence, and existence comes to them only from something else, by way of a loan." But surely there is the lurking danger of pantheism in such a statement if it is stretched to its logical limits. If the contingency of the world should be over-emphasized, it becomes nothing more than a show of shadows having no reality or actuality of its own whatsoever. All actuality is devoured by the being of God. This conclusion is confirmed by al-Ghazālī's own approval of the pantheistic formula: *la huwa illa huwa* (there is no it but He) to which may be added his statement: "He is everything: He is that He is: none but He has ipseity or heity at all."²⁷ To this may be added that al-Ghazālī has taken a very lenient view of some of the obviously pantheistic utterances of the Sufis of extreme type such as "I am the Creative Truth;"²⁸ "Glory be to Me! How great is My glory"; "Within this robe is naught but Allah,"²⁹ etc. Statements of this kind clearly indicate a sense of complete self-deification. But al-Ghazālī has no word of condemnation for them except the comment that "the words of passionate lovers in the state of ecstasy should be concealed and not spoken of." True, the statements of this kind should not be taken strictly philosophically but only as emotive expressions indicative of a deep inner experience which has many phases and aspects and a language and a logic of its own. But then al-Ghazālī seems to forget sometimes the advice he has so strongly given to those who have attained the mystic state that they should not try to speak the unspeakable and follow the poet who said:

"What I experience I shall not try to say;
Call me happy, but ask me no more."³⁰

B

ETHICS

Al-Ghazālī is the best known Muslim writer on moral subjects. But there are some critics³¹ who have recently made attempts to belittle the importance of his ethical theory by trying to show that it is entirely, or at least mainly, derived from the Aristotelian and Neo-Platonic doctrines and from the writings of the Muslim philosophers whose systems were Hellenic in spirit. Al-Ghazālī was, undoubtedly, a widely read scholar and was, therefore, well versed in the ethical thought of the Greeks, which did influence him. But it would be basically wrong to say that he was dependent on Greek philosophy for his

²⁷ Cf. *Mishkāt al-Anwār*, English translation by W. H. T. Gairdner, Lahore, p. 62.

²⁸ Saying of al-Hallāj (executed 309/922). Cf. R. A. Nicholson, *The Idea of Personality in Sufism*, Cambridge, 1923, p. 32.

²⁹ Sayings ascribed to abu Yazīd al-Bisṭāmī, who is probably the first of the intoxicated Sufis.

³⁰ *Munqidh*, p. 61.

³¹ Margaret Smith, Dr. Zaki Mubārak, and others.

inspiration. He was, in fact, against the philosophers and their heretical doctrines. Throughout his writings, al-Ghazālī takes his stand upon Islamic teachings and invariably quotes from the Qur'ān and the traditions in support of his views. Following the Qur'ān, for example, he lays emphasis on spiritual values like gratitude (*shukr*), repentance (*taubah*), reliance (*tawakkul*), fear (*khauf*) of God, etc., which were completely unknown to the Greeks. Similarly, al-Ghazālī is thoroughly Islamic in taking the perfect human representation of the moral ideal in the Prophet of Islam (peace be on him), whom God Himself testifies to have the highest character.³² Further, we can legitimately say that the notion of the love of God as the *summum bonum*, leading directly to the beatific vision in the next world, has nothing like it in Greek philosophy. This is undeniably based upon the Qur'ānic teachings. All these assertions will become clearer as we proceed with the detailed discussion.

Asceticism is the spirit that runs throughout al-Ghazālī's ethics. He does not deal with the heroic virtues like courage, etc., in detail, and lays greater emphasis on the purification of the heart after one has severed all ties with this world, at least in spirit. He says: "The experienced guide and teacher should bring home to the disciple that he should root out anger and keep no wealth . . . otherwise if he gets the slightest hint that both wealth and self-assertion are good and necessary in a certain measure, he will get an excuse for avarice and self-assertion, and to whatever limits he goes he will imagine that he is permitted as far as that. So he ought to be told to eradicate these tendencies."³³ Again, in *Minhāj al-'Ābidīn*, al-Ghazālī differentiates between two kinds of virtues: positive, i.e., good actions, and negative, i.e., the abandonment of bad ones. The negative side is better and more excellent. To elucidate this point further, he discusses the question in *Ihyā'* whether marriage or celibacy is better. After counting the advantages and the disadvantages of both, he ultimately tends to the conclusion that celibacy is better. One may marry, he grants, provided one is at the same time like the unmarried, i.e., lives always in the presence of God. All this has a colouring of otherworldliness.

Avoidance of the world is, however, not put forward as an end-in-itself. It has been over-emphasized by al-Ghazālī simply to counteract the tendencies to vice, luxury, and pride, which were so common in his days. The curbing or controlling of passions has been stressed merely to achieve moderation; otherwise he fully knows the psychology of human nature. He is quite aware of the social spirit of the Qur'ān and of the Prophet's teaching that there is no asceticism in Islam.³⁴ Accordingly, al-Ghazālī does sometimes lay emphasis on our duties and obligations to other individuals and to society as a whole. *Jihād* has been mentioned as a necessary obligatory duty; even prayers have to be sacrificed, if need be, during a war. In the chapter on "Renunciation

³² Qur'ān, lxxviii, 4.

³³ Al-Ghazālī, *Ihyā' 'Ulūm al-Dīn*, Part III, p. 50.

³⁴ *Hadīth*: Ahmad b. Hanbal, Vol. IV, p. 226.

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of the World," in the *Ihyā'* he warns against its evils and holds that renunciation is a grievous sin if a man has dependants who need his support. He defends music by saying that "gaiety and sport refresh and cheer the heart and bring relief to the tired mind . . . , rest prepares a man for work, and sport and gaiety for grave and serious pursuits."³⁵ Further, among virtues, he includes good appearance (*ḥusn al-hai'ah*) with adornment which is sensible and has no tinge of ostentation in it. Similarly, there are the virtues of self-respect, dignity, etc., which point to a man's relation with other individuals and presuppose a social set-up.

Before discussing al-Ghazālī's theory of ethics we may consider the problem which forms the basis of all ethical systems, viz., the problem of the freedom of the will. The fact that man can change from the state of the insinuating self (*al-nafs al-ammārah*) to the state of the self at peace (*al-nafs al-muṭma'innah*) through a good deal of conscious struggle and deliberate effort necessarily suggests that he is free in his will. The Mu'tazilites had taught that the freedom of the will is an *a priori* certainty, that man possesses power (*qudrāh*) over his actions and is their real author. The Ash'arites, who represented the orthodox reaction, however, held that "Man cannot create anything. God is the only creator. Nor does man's power produce any effect on his action at all. God creates in His creature power (*qudrāh*) and choice (*ikhtiyār*). He then creates in him action corresponding to the power and choice thus created. So the action of the creature is created by God as to initiative and as to production, but it is *acquired* by the creature. By acquisition (*kasb*) is meant that it corresponds to the creature's power and choice previously created in him, without his having had the slightest effect on the action."³⁶ This position comes very close to the "pre-established harmony" of Leibniz. It, thus, gives us at the most only a consciousness of freedom, and not freedom in the real sense of the term.

Over this question al-Ghazālī finds himself on the horns of a dilemma. On the one hand, God is represented as the disposer of everything. He is the unmoved mover of the material world and the only efficient cause of all creation. Whatever happens in the heavens or on the earth happens according to a necessary system and a predetermined plan. Not even a leaf can move without His decree; His law is supreme everywhere. "Whomsoever God wishes to guide, He expands his breast to Islam; but whomsoever He wishes to lead astray He makes his breast tight and strait."³⁷ And, on the other hand, man is shown to be responsible for his actions and for deserving place either in hell or in heaven. This implies complete moral freedom. Al-Ghazālī seeks to reconcile both these tendencies on the basis of an analysis of the human mind. The heart or the soul of man, according to him, is furnished with two kinds of impressions. Either there are sensations

³⁵ Al-Ghazālī, *Ihyā'*, Part II, Chap. on Music.

³⁶ D. B. Macdonald, *Development of Muslim Theology*, p. 192.

³⁷ Qur'ān, vi. 125.

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through which one gets the sensible qualities of the outside world, or there is reflection or internal sense which supplies the mind with its own operations. These impressions, which al-Ghazāli calls *khawāṭir* (Locke would call them "simple ideas" and James Ward would term them "presentations"), are, according to him, the spring and fountain-head of all activity. Whatever the heart intends, resolves, etc., must come to it as knowledge in the form of such impressions. These impressions or ideas have an inherent tendency to express themselves in overt movements. They have a motive part of their own and are capable of exciting a strong impulse or inclination (*raghbah*) in the first instance. This inclination must, if the action is to take place, be followed by decision or conviction (*i'tiqād*). (These three stages correspond pretty closely to what psychologists call respectively appetite, desire, and wish.) Conviction, in turn, is followed by resolution or the will to act (*irādah*). Will excites power and then the action comes.

The first two stages of this process, viz., impression and inclination, are recognized to be beyond man's complete control; if an individual merely thinks intently of falling forward, swaying forward begins. So "the conclusion would be that, while the occurrence of a strong desire or inclination may come without man's responsibility, his reason is free to make a decision and his will is free to accept the decision of reason as good and to implement the corresponding action. In such a case, man would be free to do what he desires, but the complete control of his desire would be beyond his power."³⁸ Thus, al-Ghazāli tries to reconcile the positions of the determinists and the indeterminists.

In fact, al-Ghazāli recognizes three stages of being. The lowest is the material world where the absolute necessity of God's will is all in all. Second is the stage of the sensuous and the psychical world where a relative sort of freedom is recognized. Lastly comes God who is absolutely free. But His freedom is not like that of a man who arrives at decisions after hesitation and deliberation over different alternatives. This is impossible in the case of God. "To speak of choice between alternatives is to suggest that other than the best might be chosen and this would be inconsistent with the idea of perfection."³⁹

Thus, having established human freedom and responsibility and having justified his discussion of ethical questions, al-Ghazāli goes on to present before us his notion of the moral ideal and the means that are to be adopted for its realization. The path is long and difficult and needs a great deal of patience and perseverance on the part of the seeker. Slowly and steadily, by leading a virtuous life, he has to take his soul towards perfection so that it might be able to attain the knowledge of God and consequently divine love, which is the *summum bonum* or the Highest Good in this world. This will lead to the beatific vision in the world to come. It should, however, be remembered

³⁸ Donaldson, *Studies in Muslim Ethics*, p. 156.

³⁹ W. R. Sorley, *Moral Values and the Idea of God*, p. 446.

that man cannot move a single step forward without the help of God. He is guided throughout by the gift of God (*taujīq*). *Taujīq* manifests itself in various forms:

1. Guidance from God (*hidāyah*) is the very condition of all virtues. It stands for the telling of the moral from the immoral, the good from the bad and the right from the wrong. Unless these distinctions are clearly seen, we cannot be supposed to do any good action or avoid evil.
2. Direction (*rushd*). Mere knowledge of good actions might be necessary but is not sufficient for their performance. We should also have the will to do them. This is "direction."
3. Setting aright (*tasāūd*). It is the power from God which makes the body obey the will in order to realize the end.
4. Confirmation (*tā'id*). It makes circumstances congenial for the actualization of the will.

Helped by God in this way the individual proceeds to exercise virtues which gradually raise the heart higher and higher up towards the ideal.

Before taking up this enterprise, however, the soul or the heart is to be subjected to a thorough surgical operation and cleansed of all impurities. "He will indeed be successful who purifies it and he will fail who corrupts it."⁴⁰ It is only when the heart has thus been freed of its fetters and the veils of darkness and ignorance have been rent asunder that anything positive can be attempted. Al-Ghazālī explains it by an allegory. Once the Chinese and the Greeks held a contest on the art of drawing and painting. One part of a big room was given to the Chinese and the other to the Greeks. In between was hung a curtain so that they might not see the work of each other. The Greeks decorated the wall with many rare colours, but the Chinese proceeded to brighten their side and polish it. When the curtain was raised, the beautiful art of the former was reflected on the latter's wall in its original beauty and charm. Such is the way of the saints who strive for the purification of their heart to make it worthy of the knowledge of God Most High. But what are these impurities and what are they due to? What is that which darkens and casts gloom upon the soul of man? Al-Ghazālī's answer is: love of the world—the root from which all the multifarious sins and vices spring. The pious people avoid it and seek loneliness. "Be in the world as if you are a stranger or journeying upon the road."⁴¹ On seeing a dead goat, the Prophet of Islam (peace be on him) is reported to have said, "The world has lesser value in the eyes of God than this goat has for its owner."

Let us now discuss briefly, al-Ghazālī's enumeration of the main kinds of vices that result from the love of the world, the removal of which from the heart is incumbent upon us.

⁴⁰ Qur'ān, xc, 9-10.

⁴¹ Ibn Hāji, *Bulūgh al-Marām*, "Bāb al-Zuhd w-al-War'."

First, there are those vices which are connected with a particular part of the body. Hunger is one of them. It is, no doubt, a very important biological function and, thus, indispensable for the preservation of life. But when it transgresses its limits and becomes gluttony, it is the cause of immense evil and disturbance. "Eat and drink," says God, "but be not prodigal. Verily He loves not the prodigal."⁴² Over-eating dulls the intellect and weakens the memory. It also causes too much sleep which, besides being a wastage of time, slackens the mind; the light of wisdom is dimmed and one becomes unable to differentiate good from evil.⁴³ Further, the glutton forgets what need and hunger are. Gradually, he becomes oblivious of, and unsympathetic to, the poor and those who have really nothing to eat. So one should eat only as much as is barely sufficient to sustain oneself, out of what one has earned honestly.⁴⁴

The second group of vices belonging to this category are those arising out of the sex instinct. This instinct is supposed to be the most powerful in man,⁴⁵ and so are its distractions from the right path. The sex appetite must always be directed, controlled, and managed by reason and should not be allowed to run wild: adultery is a moral and social as well as religious evil. Further, says al-Ghazāli, the seeker after the ideal should not marry in the earlier stages of his search, for the wife and children may prove a hindrance. But if, in spite of wilful determination, he is not able to control himself, he may marry and then perform all his duties as a husband.

Lastly, we come to the vices of speech, which are many. Talkativeness, using indecent words, ridiculing, abusing, cursing, etc., belong to this kind. Similarly, lying is also a heinous sin: "A painful doom is theirs because they lie."⁴⁶ Lying, however, loses its immoral sting in special circumstances when the end in view is good. We can, for instance, legitimately make use of it as a war tactic. "War is deception itself,"⁴⁷ goes the tradition. Slandering and tale-bearing are also very prominent vices of speech. "Don't backbite one another,"⁴⁸ says God. Similarly, we have been prohibited from making false promises because it is the characteristic of hypocrites (*munāfiqūn*).⁴⁹

Next, there are vices arising out of self-assertion. When working in its proper limits, this instinct is, no doubt, natural. But the lack or excess of it makes it an evil. A person who has no self-assertion has no self-respect. He is disgracefully meek and silent and dare not make his personality felt. Excessive self-assertion, on the other hand, degenerates into vices like anger (*ghaḍab*), malice (*hiqd*), pride (*kibr*), and vanity (*'ujb*). Man is roused to

⁴² Qur'ān, vii, 31.

⁴³ Al-Ghazāli, *Iḥyā'*, Part III, p. 72.

⁴⁴ *Ibid.*, p. 66.

⁴⁵ *Ibid.*, p. 85.

⁴⁶ Qur'ān, ii, 10.

⁴⁷ *Jāmi' Tirmidhi*. Maṭba'ah Muḥtabā'i, p. 201.

⁴⁸ Qur'ān, xlix, 12.

⁴⁹ *Al-Mishkāt al-Maṣābiḥ*, "Bāb al-Kabā'ir wa 'Alāmāt al-Nifāq."


anger when some desire of his is not fulfilled, when another person possesses the thing which, he thinks, should rightfully belong to him. When not gratified, anger often turns into malice, which consists in the desire that the desired thing should be lost to the possessor also. It is a feeling of pain at another's good. Sometimes, however, there is no feeling of pain but simply a strong desire that one should also possess a thing like the one the other has. This is known as emulation (*ghibtah*) and is not undesirable. We can overcome the vices of excessive self-assertion by forbearance, mildness, forgiveness, humility, etc.

Anger, malice, and emulation are aroused when man is not in possession of the objects of his desire. Pride and vanity, on the contrary, occur when he has secured such objects. Vanity is a sense of self-admiration. The individual regards his possessions as great, has no fear of losing them, and forgets that they are merely gifts of God. If he is vain about his intellect, wisdom, and opinion, all development in knowledge ceases and all progress is congealed. A proud man, on the other hand, actively compares himself with others, is rightly or wrongly aware of some religious or worldly perfection in himself, and feels elated and raised above them. He looks down upon them and expects respect from them as a superior. Learned men, worshippers, and devotees are very much prone to this evil. The cure of pride lies in recognizing God and one's own self. By this he would come to know that pride becomes God and greatness belongs to Him alone. Further, he should remember his humble beginnings and recognize the filthy stuff he is made of. Let him consider the origin and end of his forefathers and of the proud persons like Pharaoh and Nimrūd who tried to equal God Almighty. Let him consider also that beauty, wealth, and friendship are all transitory and unreliable.

To the third category of vices belong the love of wealth (*ḥubb al-māl*) and of position (*ḥubb al-jāh*), hypocrisy (*riyā'*), and wilful self-deception (*ghurūr*). Wealth in itself, however, is not bad. It is the use of it that makes it so. Wealth can be spent on the poor and the needy to alleviate their sufferings, but can also lead directly to sins or can supply means for them. Those who love money often forget God and He, in turn, prepares and reserves for them a painful doom.⁵⁰ Love of wealth may lead to avarice: the more one has, the more one desires. It can also lead to miserliness, which means not spending even where one is duty-bound to spend. The cure of all these evils is to give away all that is superfluous and keep only as much as is essential for supporting life and getting peace of mind. We must further be convinced in our hearts that wealth, like shadows, is a transitory affair and that God is sufficient for us and our children. We should hasten to spend when occasion demands, setting aside the checks and hesitations arising within.

Love of position means the desire to win and dominate the hearts of others. It is generally gained by creating in others a conviction that one possesses

⁵⁰ Qur'ān, ix, 34.



the so-called qualities of perfection such as beauty, strength, ancestry. Real perfection, however, lies in knowledge and freedom: knowledge of God and spiritual values, and freedom from the vices and the rebellious nature of passions. Just as wealth is allowed if used as a means for some good, so may we win the admiration of those whose help is necessary to realize the ideal. But if position is sought for its own sake, it is a vice and should be eradicated. One must impress upon oneself that position is not everlasting and that death is a leveller. One should also know that a prominent person creates enemies very easily.

The lover of position generally falls into hypocrisy and tries to deceive people that he possesses something which actually he does not. An individual, for example, may pretend to be a pious man by a thin, lean, neglected body, long prayers, virtuous and humble talk, and so on. In religious matters, hypocrisy has been condemned very much by both the Qur'ān and the Sunnah. This deadly disease must be cured, otherwise all the so-called virtuous actions, the inner spiritual basis being absent, will be entirely useless and unacceptable to God. One must perform all good actions, including the religious observances and acts of worship, in secret. We may perform them in the open if our sincere intention is that others may also be persuaded thereby to do the same. Love of position also gives rise to self-deception. The individual is convinced that he has something which he really does not have. Four classes of people among the believers are, according to al-Ghazālī, very likely to involve themselves in this evil. They are, for example, such religious devotees as do not have the real sense of values. They do not realize what is more important and what is less important and, by performing the latter, they assume themselves to be exempt from the former. For instance, they take greater care in the correct pronunciation of the words of the Qur'ān than in understanding their true meanings. Instead of helping a hungry neighbour, they would go on pilgrimage to Mecca. Some dress themselves poorly and meekly and think they have become saints thereby. All these persons are deceiving themselves as to the true nature of things. Similar is the case with the Sufis. Some of them learn only the terminology of the real Sufis and think they are likewise able to see God. Some are always wondering about the power and majesty of God and do nothing more. Some do actually try to cleanse the heart and perform good actions but wrongly think that they have passed most of the stages and are the true lovers of God. Again, there are some who make a distinction between *Sharī'ah* and *ṭarīqah* and regard themselves above *Sharī'ah*. They give up the performance of obligatory duties and religious observances. The same is the case with the learned and the rich, who are generally involved in one kind of self-delusion or another.

Thus, we end the brief and synoptic survey of al-Ghazālī's account of the main vices of character. Now we turn to virtues, which are the redeeming qualities (*al-munjiyāt*) and represent the positive efforts of the seeker towards God. Al-Ghazālī has given us a detailed, interesting and illuminating

discussion on this topic in the fourth quarter of his "Revivification of Religious Sciences." The virtues that, speaking chronologically, come first are repentance, abstinence, poverty, and patience. Repentance belongs to the purgative period of life which is an indispensable prerequisite for the higher stages. It means abandoning the sins of which man is conscious and resolving never to return to them. It is a sort of spiritual conversion. "Those who repent and believe and do righteous work, for such Allah will change their evil deeds to good deeds."⁵¹ The penitent knows that his heart has been shrouded in the mist and darkness of sins, feels contrition and shame, and abandons them for ever. Love of the world, which is the root of all vices, has, however, to be removed first; the passions have to be subjected to a strict control and the devil within has to be turned out. But, certainly, we do not give up the world for nothing. We do get something in return: "... the ascetic who renounces what is sensual and material knows that what is abandoned is of small value in relation to what is gained, just as the merchant knows that what he receives in exchange is better than what is sold, otherwise he would not sell."⁵² Al-Ghazālī compares the ascetic with a person who is prevented from entering into the palace by a dog at the gate. He throws a morsel towards it and thus, by distracting its attention, enters and gets his desires from the king. The dog is like Satan, who prevents him from going towards God; and the morsel of bread is like the world by the sacrifice of which we can get something better.

This brings us to the virtue of abstinence (*zuhd*). Repentance is simply turning away from something, whereas abstinence includes turning away from as well as towards something better and more excellent. As a term in Sufistic literature, it signifies severing the heart's attachment from all worldly things, purging it of the rubbish, and then adorning it with the love of God. Abstinence can, in fact, have three grades. We might be inspired and motivated by the love of God itself, by the hope of reward, or by the fear of punishment. The highest grade is the love of God which makes us sacrifice all considerations of heaven and hell for the sake of God. This is absolute abstinence (*zuhd al-muṭlaq*). We are reminded here of the fable of a saint who was carrying in one hand a flame and in the other a glass of water with the alleged purpose of burning heaven with the one and quenching the fire of hell with the other, so that everyone acts sincerely to attain nearness to God.

The individual who renounces the world is a poor man (*faqīr*) in the terminology of al-Ghazālī and, in fact, of all mystics. So poverty is to be wilfully cultivated. The *faqīrs* are of various kinds: the abstinent (*zāhid*), who is pained when wealth comes to him; the satisfied (*rāḍī*), who is neither pleased at the possession of wealth nor pained at its loss, and when it comes to him he does not positively hate it; the contented (*qānī*), who wants to

⁵¹ *Ibid.*, xxv, 70.

⁵² Margaret Smith, *Al-Ghazālī: The Mystic*, pp. 167-68.

get wealth but does not actively pursue this desire; the greedy (*harīṣ*), who has a very strong desire to get property but is somehow or other unable to do so; the constrained (*mudṭar*), who, being in a state of want, such as starvation or nakedness, is ill at ease and in consternation. The first of these, i.e., one in the state of being a *zāhid*, is the best. The *zāhid* is the one who, being busy in enjoying the love of God, is indifferent to all worldly losses and gains.

All the virtues considered above—repentance, abstinence, poverty—demand an immense amount of courage and steadfastness. They are not possible to attain without unswerving passion, which is doubly more difficult to cultivate, impatience being in the very nature of man.⁵³ It, however, does not mean toleration of things that are illegal and against religion. If a man wrongs us, we may pay him back in the same coin; if he strikes us, we can strike him too (though forgiveness is also commendable). Patience in the real sense of the term has three grades: patience in performing a religious duty, patience in avoiding actions prohibited by God, and patience over sufferings and difficulties in the arduous path towards Him. The last grade is the noblest.

Gratitude (*shukr*) too is a necessary virtue and also so difficult that only a few can exercise it.⁵⁴ It is, according to al-Ghazāli, complementary to patience: he who eats until he is satisfied and is thankful is in the same station as he who fasts and is patient. Further, gratitude is based upon man's knowledge that all that comes to him comes from God and upon the feeling of joy over it. If one is pleased with the gift only, without any reference to the Giver, it is no gratitude: "Gratitude is the vision of the Giver, not the gift." Secondly, we may be pleased with the Giver over a gift because it is a sign of His pleasure. This is gratitude, no doubt, but of a low variety. The highest stage is reached when we are pleased with the Giver and determine to use His gift in order to attain greater and greater nearness to Him. "If ye give thanks," says God, "I shall give you more, but if ye are thankless, My punishment is dire."⁵⁵

After repentance from sin and successful renunciation of the world, the individual directs his attention towards his own self with a view to making it submissive and obedient to the will of God. The process has various steps and stages: assigning the task to the self (*mushāratah*), watching over the self (*murāqabah*), taking critical account of the self (*muhāsabah*), punishing the self (*mu'āqabah*), exerting the self (*mu'jahadah*), and upbraiding the self (*mu'atabah*). The whole affair which results in self-mastery is so difficult that it has been called the bigger *jihād* (*al-jihād al-akbar*), while the physical fighting against the enemies of Islam is the smaller *jihād* (*al-jihād al-aṣghar*). We have constantly to keep a vigilant eye on our thoughts and actions and check ourselves at every step. We have to convince our hearts of the omni-

⁵³ Qur'ān, lxx, 19.

⁵⁴ *Ibid.*, xxxiv, 13.

⁵⁵ *Ibid.*, xiv, 7.

presence of God and His omniscience: that God knows even what lies hidden in the innermost depths of our being. Such a conviction creates in the soul an all-pervading reverence for God. Single-mindedness (*ikhhlās*) is the fruit of the self thoroughly mastered and trained. A fashioned soul has only one motive force, and that is the desire for nearness to God; the lesser purposes are weeded out.

Single-mindedness leads to the virtue of truthfulness (*ṣidq*). Truthfulness is there in words, intentions, and actions. Truthfulness in words consists in making a statement which is unequivocal and clear and is not aimed at deceiving others. We can, however, in some cases make ambiguous and false statements if thereby we are aiming at the betterment of society. Such special cases may be war tactics, restoration of happy relations between husband and wife, amity among Muslims, and so on. Further, our intention must be rightful and true. The right direction of intention is very important because actions are judged only by intentions⁵⁶: if our intention is good and the result incidentally turns out to be bad, we are not to blame; conversely, if our intention is evil, we are culpable whatever its outcome. Lastly, truthfulness in actions lies in the fact that the inward state of a person is literally translated into outward behaviour without any tinge of hypocrisy. The highest truthfulness which is at the same time most difficult to attain is the complete realization of the various attitudes of the soul towards God, e.g., trust, hope, love, etc.⁵⁷

Fear (*khauf*) and hope (*rajā'*) also mark stages in moral progress. Fear may be of the wrath and the awe-inspiring attributes of God, or it may be produced in man by the consciousness of his guilt and the apprehension of divine displeasure. A nobler kind of fear is aroused by the feeling of separation from God who is the ultimate goal of all our aspirations. Hope, on the other hand, is a pleasant tendency. It consists in the expectation, after the individual has tried his best, of the divine love in the world and of the beatific vision in the hereafter. Fear is the result of knowledge—the knowledge of our infirmity as compared with the supremacy of our ideal: hope is the result of assured faith in the loving kindness of our Lord in acceding to our requests and prayers. It lies at a higher plane because it strengthens love and enables man to realize the goal.

The highest virtue, according to al-Ghazāli, is reliance (*tawakkul*), which is based on the knowledge of God's oneness or unification (*tauḥīd*). Those who profess belief in unification may be classified into three groups: those, including hypocrites, who confess the unity with the tongue only; those who believe on the basis of some so-called reliable authority; and those who, on the evidence of their direct, intuitive perception, believe that God is the unmoved mover of the material world and the ultimate cause of all creation and that He alone has real or absolute existence. The last stage is the highest. It signifies "that the servant can abandon himself to God in complete trust and merge his will

⁵⁶ The opening *ḥadīth* in *al-Ṣaḥīḥ al-Bukhārī*.

⁵⁷ Al-Ghazāli, *Iḥyā'*, Part IV, pp. 334–35.

in the divine will. The servant no longer finds his own powers and personality to be self-sufficient and has allowed God to dominate his life . . . he considers himself as a dead body moved by the divine decree and is content that the divine strength should replace his own human weakness."⁵⁸ Reliance, therefore; is the casting of the soul into self-surrender and the withdrawal of it from self-assertion.

The moral soldier who is sincerely set upon his task must also form the habit of meditation and reflection. He has to reflect on the works of God, on the alternation of day and night, on the waxing and waning of the moon, on the rise and fall of nations, and on the general management of this cosmological scheme. For that purpose seclusion away from the active hustle and bustle of society is very necessary. A heart preoccupied with worldly things has no place for the knowledge of God. The true significance of meditation is a firm conviction in the omnipresence of God, which results from the realization that He is aware of what we do under cover of darkness and of what lies buried in the innermost depths of our heart. Further, from meditation and reflection the soul is led on to contemplation, which is of three kinds: (i) contemplation *bi al-haqq*, i.e., the seeing of things pointing towards divine unity; (ii) contemplation *li al-haqq*; i.e., seeing signs of the Creator in created things; and, finally, (iii) the contemplation of God Himself. This form of contemplation surely and undeniably leads to His love, the final aim of all moral endeavour. The last stage of contemplation and the love of God are not, however, the results of, but are simply occasioned by, our concentration and thinking. There is nothing like a causal necessity here. The sacred knowledge is direct and immediate and is due to God only. The Sufi has the impression that something has dropped upon him "as gentle rain from heaven," a gift of God due to His grace and mercy.

The highest contemplation is the valence of love, absorption of all human attributes in the vision of God, and then annihilation in the everlastingness of God. But why in the first instance should mere contemplation lead to His love? In answer, al-Ghazali explains at length how God is the ultimate and absolute source of all the causes because of which objects are loved. The sentiment of love is, broadly speaking, of four kinds:

(i) Self-love. An egoistic tendency is ingrained in the very nature of man. Instincts and the so-called organic needs point towards that fact. Our soul, life, or the pure ego is, certainly, the dearest to us, but beyond that we also love what William James would call our material and social selves.

(ii) Love of a benefactor for the benefits received from him. This is also a sort of self-love, though an indirect one. We love others because they promote our own cause in one way or another. We love the physician because he looks after our health and the engineer because he beautifies our material environments and, thus, makes our lives comfortable and happy.

⁵⁸ Margaret Smith, *op. cit.*, pp. 187-88.

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(iii) Love of beauty. Beauty has almost universally been recognized as a thing of intrinsic value. It means the orderly and systematic arrangement of parts, and this is not the quality of material things only; it lies in the activities and the behaviour of man and in his ideas and concepts. Whatever is beautiful is loved by us for its own sake.

(iv) Love due to the harmonious interaction and secret affinity between two souls. A thief loves a thief and a noble person loves a noble friend.

Now, if love exists for all these separate causes, will not that individual be loved who holds all these in their supreme and perfect form? Such an individual is God Himself, the possessor of the most lovable qualities. It is to Him that we owe our very existence. He is the only real benefactor and from Him all benefits are received. If we get something from a human being, it really comes from God. Had He willed otherwise, we would not have been able to get it. Thirdly, God also possesses the attributes of beauty. There is beauty in His design and in His creative behaviour. "God is beautiful and loves beauty,"⁵⁹ said the Holy Prophet. Lastly, the human soul has affinity with its divine source: God has created man after His own image. So once we know God with all these attributes and also know where we stand in relation to Him, our love for Him becomes a necessity. And then He loves us too. "Verily Allah loves the repentant and those who purify themselves."⁶⁰

But the lover who claims to love the Most Lovable must show some signs. The first sign, according to al-Ghazālī, is that the lover has no fear of death, for it means meeting the Beloved face to face and having a direct vision of Him. This world is a hindrance and a barrier which obstructs the lover's path. The sooner it is done away with, the better. Another mark of the true lover is that the remembrance of God ever remains fresh in his heart. Once the fire of love is kindled, it cannot be extinguished. It remains ever ablaze and the flames go on rising higher and higher. The lover, in fact, feels happy in this condition. That is why he often seeks undisturbed loneliness to brighten these flames by contemplation and onesided thought. Further, the lover sacrifices his will for that of the Beloved. His likes and dislikes, his behaviour and his ways of life are entirely directed and controlled by God. Lastly, the intensity of love for God demands that we should love all His activities. So also we should love our fellow-men for they are all His servants and creatures.

Love includes longing (*shauq*), for every lover pines to see the beloved when absent. The lover of God craves for the vision of God which would be the noblest grace and the highest delight held out to him. Again, love results in affability (*uns*), which, according to al-Ghazālī, is one of the most glorious fruits of love and signifies the feeling of pleasure and delight consequent upon God's nearness and the perception of His beauty and perfection. Thirdly, successful love means satisfaction (*ridā'*). This includes the satisfaction of

⁵⁹ *Al-Mishkāt al-Maṣābih* "Bāb al-Ghadāb w-al-Kibr."

⁶⁰ Qur'ān, ii, 222.

God with men and the satisfaction of men with Him. "God is satisfied with them and they with God."⁶¹ This is the stage of the tranquil soul (*al-nafs al-muṭma'innah*). "O tranquil soul!" God will say, "return to thy Lord well-pleased (with Him) and well-pleasing (Him), so enter among My servants and enter into My garden."⁶²

Now, because love is consequent upon the knowledge and contemplation of God, the lover is the gnostic (*'ārif*). Gnosis (*ma'rifah*), however, is a gem, a precious thing which is not to be wasted: the sun which enlightens the heart of the gnostic, says al-Ghazāli, is more radiant than our physical sun; for that sun sets and may be eclipsed, but the sun of gnosis knows no eclipse nor does it set. It is an invaluable gift to be given only to those who deserve it and to be given more or less according to the degree of self-mortification to which they attain. The limited human mind is not capable of grasping the entire expanse of divine majesty. The more one knows of God, the more one loves Him. The height of contemplation is reached when plurality passes away entirely, when there is complete cessation of conscious perception of things other than the Beloved, and the individual sees God everywhere. It was in this state that one said, "I am the Truth"; and another, "Glory be to Me! How great is My majesty"; and another, "Under this robe is naught but God." This is the state of absolute unicity and identity.

The gnostic and the lover of God in this world will see God in the next world. The Mu'tazilites had denied the beatific vision because it involved a directing of the eyes on the part of the seer and the position on the part of the seen. They said that because God is beyond space, the question of limiting Him to a particular place and direction does not arise. But al-Ghazāli meets their objection by saying that this vision, like meditation, will not have any references to the eye or any other sense-organ. It will be without their mediation. Similarly, just as the conception of God is free from the implication of spatial and temporal characteristics, so will the vision of Him be beyond all such limitations and boundaries.

C

INFLUENCE

Al-Ghazāli's influence within Islam has been both profound and most widespread: his works have been and still are being read and studied from West Africa to Oceania more than those of any other Muslim writer, and his teaching has been accepted and made a rule of life more than that of any other theologian. It has been claimed and rightly so that "al-Ghazāli's influence, taken singly, on the Muslim community has been perhaps greater than that of all the scholastic theologians."

⁶¹ *Ibid.*, xviii. 8.

⁶² *Ibid.*, lxxix, 27-30.

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