

**QUR'AN STUDIES**  
A PHILOSOPHICAL EXPOSITION

**Dr. Abdul Khaliq**

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6<sup>th</sup> Floor, Aiwan-i-Iqbal Complex,

Off Egerton Road, Lahore.

Tel: 92-42-36314510, 99203573,

Fax: 92-42-36314496

Email. [info@iap.gov.pk](mailto:info@iap.gov.pk)

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## PREFACE

(To the 1<sup>st</sup> edition)

As we undertake a synoptic survey of the development of philosophical thought in Islam, we discover that the Muslim philosophers have almost invariably tried to look at the teachings of the Qur'an with a frame of mind fashioned by their contemporary cultural and scientific environments. That is why the Word of God has been variously interpreted at different times and by people of different intellectual capacities. Some philosophers of religion have even emphasized that in this very phenomenon lies the miraculous character of the Qur'an. The Book of God, it is pointed out, has the marvellous, though apparently impossible, quality of imparting guidance to everyone and in all circumstances with equal cogency and assuredness. This is perfectly correct. But, during the pursuance of this comopolitanism of the meaning of the Qur'an, the position at which one generally tends to arrive amounts unfortunately to prefacing the Qur'an in various ways. The exegete is usually prejudiced by certain beliefs of whose validity he is already convinced. The Divine Word is thus practically relegated to a secondary position. See, for instance, how Sir Sayyid Ahmad Khan (1817-1898), in spite of his declared objective to reveal the 'original bright face of Islam', imperceptibly advocates the relative primacy of scientific naturalism, the overwhelming *weltanschauung* and the climate of opinion of his times. Giving an account of the fundamental guiding principles of *Tafsir al-Qur'an*, he says:

We have two things before us—the work of God (i.e. nature) and the Word of God (i.e. the Qur'an). The two cannot violate each other. If they do, then, since the work of God is there very much in existence and so

cannot be denied, it would necessarily follow that the Word of God is false : this is blasphemous. Therefore, it is essential that the two should be in mutual harmony.<sup>1</sup>

Elsewhere, he remarks:

God is powerful to devise any law of nature (He likes); but once it is so devised, nothing at all can happen against it.<sup>2</sup>

These and similar observations encouraged, in history, the whole tradition of apologetics, of reading into the Qur'an each and every advance that the natural sciences register and the newer and newer theories that they continue formulating.

The irresistible fact which I have had always in my mind during my academic pursuits is that the Qur'an must somehow be understood in its own right, in the first instance. It must be recognized to have an independent style of argumentation peculiar to itself and a logic of its own. The Qur'an is unequivocally clear on the uniqueness and illimitability of its character. It says:

And if you are in doubt as to that which We have revealed to Our servant, then produce a chapter like it and call on your helpers besides Allah if you are truthful. But if you do (it) not—and you can never do (it)—then be on your guard against the Fire...<sup>3</sup>

Say: If men and jinn should combine together to bring he like of this Qur'an, they could not bring the like of it, though some of them were aiders or others.<sup>4</sup>

But what exactly the singular Qur'anic logic is? Or, how does God actually reason out His propositions? Given the humanistic modes of intellection at our disposal, it is quite difficult to answer this question. Nevertheless, it would be extremely fascinating and important to make an attempt to do so.

The Qur'an being the Word of God, its style of argumentation must, for one thing, be grounded in the ordinarily inscrutable will of God. This 'will' ought to be

discovered and the most natural way to do this would be to establish a direct and personal 'I-Thou' encounter with Him. This is exactly why 'faith in the Unseen' has been prescribed as a necessary requirement for receiving guidance from the Qur'an. 'Faith', in this context, is not a blind conviction, as a layman might hold, but rather an authentic way of cognition, firmly grounded in experience. So, it is an existential awareness of the scheme of things Divine that is central to the comprehension of the Word of God, in the first case, and of the entire thought-structure that is inspired by it, in the final analysis. It is this awareness, whose determiners as well as implications I have tried to spell out, directly or indirectly, in the various essays that constitute the book.

Chapter No.1 was originally read out as Presidential Address in the section "Philosophy of Religion" at the 16th annual session of the Pakistan Philosophical Congress held at Lahore in 1975. 'Social Teachings of the Qur'an' was published in 'Iqbal', Quarterly Journal of the Bazm-i-Iqbal, Lahore, Vol. II, Number I, July 1962. 'Social Evils and the Methodology of the Holy Prophet for their Eradication' appeared in the same Journal, Vol. XXXI, Number 1, January, 1984. Needless to say, all these have been thoroughly revised and in some cases enlarged for their presentation here. Rest of the articles contained in the book have been freshly written.

**Abdul Khaliq**

## References

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<sup>1</sup> Muhammad Ismail Panipati (ed.), *Maqalat-e Sir Sayyid*, Vol. 2, p. 206

<sup>2</sup> Ibid., Vol. 13, p. 4

<sup>3</sup> Qur'an, 2:23-24

<sup>4</sup> Ibid., 17:88





## PREFACE

(To the 2<sup>nd</sup> edition)

*Qur'an Studies – a Philosophical exposition* was first published in 1990 under the aegis of Dr. Javed Iqbal Nadeem of Victory Book Bank Lahore. It was well-received in academic circles, particularly by those who desire to specialize in the well-thought-out appreciation of the verses of the Holy Qur'an and of various aspects of its teachings, as recommended, rather ordained, by the Word of God itself. The book won a cash prize as well as a commemorative certificate for me by the National Book Council of Pakistan as the second best publication on Islamic subjects produced in the Country during 1990-1991.

A fresh edition of the *Qur'an Studies* had been due for quite a few years. It was unfortunately delayed because of some other engagements of mine. Anyhow, better late than never! I am happy to see that it has after all come out of the press and is in your hands now. Credit for the same goes to the Iqbal Academy. I am extremely beholden to its capable Director who readily acceded to my request to get it published on behalf of the Academy. This is really a great honour that he conferred on me. *Qur'an Studies*, for this second edition, has been thoroughly reviewed and revised; and, also, an entirely new chapter has been added.

[Note: Readers of this book are required to notice that chapters nos. 2 and 3 are of a distinct character. Unlike all the other chapters which are of the nature of an enquiry into various Qur'anic concepts, these two comprise only plain translation of relevant Qur'anic verses without any comments etc., arranged in a thematic order so as to give them the appearance of two

independent essays. The first one of these essays (Chapter no. 2) relates to the elaboration of man's desirable moral-cum-social behaviour in 'this world' of space and time; the second one relates to the ontological details of the unseen 'other world' in regard to which a Muslim's impeccable faith is required. These two subjects are evidently of basic importance in the framework of the teachings of the Book of God and its message. Hence the distinct treatment meted out to them!]

**A. K**

## LOGIC OF THE QUR'AN AND GOD- CONSCIOUSNESS

The Qur'an claims to be easy and understandable.<sup>1</sup> There is, however, a difficulty about it also that arises due to what looks like a paradoxical situation. The Qur'an, as we believe, comprises the word of God but, visibly, it is couched in a terminology of which the man of Arabia to whom it was directly addressed was already fully aware because it was his own language, conventionally speaking. It is, thus, the eternal and the historic, the primordial and the temporal, that are made to coalesce in the receptacle of human understanding. The question arises: How would that be possible? How could the Infinite communicate with the finite? Specially incommunicable in this regard appear to be those passages of the Qur'an that, by virtue of their content as well, are otherworldly in character as they give a description of God, the Ultimate Reality, of the state of existence herebefore, of the life hereafter, of heaven and hell and so on. Principles of morality and rules of behaviour also, in a way, are to be seen against a metaphysical context. Man, the deputy of God on the earth, is called upon to inculcate those virtues in himself as are idealized in the beautiful names of God.<sup>2</sup> 'Produce in yourself the attributes of God' goes a popular saying of the sufis. Stories and anecdotes recorded in revelation would be, on this score, comparatively the easiest ones to understand because they are primarily the accounts of the way things actually happened in the past and so require least exercise of the ideational activity on the part of the reader. However, the supernatural component is obvious even here as the stories have didactic import and consequently certain metaphysical implications.

The problem for a person who is to discover the meaning of the word of God is an immense one. He must find a way out of the 'paradoxical situation' referred to above. He must find out what is essentially eternal in the Qur'anic language which is temporal in its overall appearance. And also, what amount of justification do we have to claim knowledge of God, the Ultimate Reality, and of the entire supernatural order characteristic of that Reality with the help of the natural, the empirico-rational modes of understanding at our disposal to which the Qur'an makes copious references. The latter of these questions, I think, is more fundamental of the two. Obviously, it is not possible at all to have an understanding of the Qur'an that it deserves unless and until the Divine source of its revelation is clearly recognized and thoroughly understood. Anyhow, an answer to both these questions, to me, comprises the Logic of Qur'anic reasoning.

To make the situation appear a little easy, Muslim scholars have very often emphasized a clear-cut distinction between the two kinds of Qur'anic verses: the *mubkamat* (the decisive) and the *mutashabihat* (the symbolic) although they have differed among themselves as to which ones belong to the former and which ones to the latter category. The basis of the distinction is the verse: 'He it is Who has sent down to thee the Book: in it are verses basic or fundamental (i.e. of established meaning); they are the foundation of the Book; others are allegorical...'.<sup>3</sup> The *mubkamat*, by general acceptance, are the verses that are to be understood on their face value, i.e. literally. Being thus of a fundamental nature they cannot afford to be subjected to various interpretations. The *mutashabihat*, on the other hand, are those that can be understood in different ways in accordance with the interpretations that we put on them. They are symbolic in nature. Modern philosophers of language have made a corresponding distinction between primary and secondary meanings of words. The primary meaning of a word, they

point out, is its literal meaning. It may as well be called its lexical or reportive definition. However, words are not entirely blocked and frozen as if their meanings were given once for all. They have, instead, a social dynamics of their own. They grow and mature. In their social behaviour they are employed in various contexts. By virtue of this process of cultural growth, they acquire many dimensions of meaning and become vague. It is this phenomenon which generates the secondary meanings of words.

Despite the distinction referred to above, the Qur'an, when carefully perused and understood, does not seem to subscribe to an absolute and total classification of its verses into two categories. At one place it declares itself to be entirely decisive<sup>4</sup>, whereas at another place, to be entirely symbolic<sup>5</sup>. There is, I am of the opinion, no self-contradiction involved here. The difference between these two sorts of declarations is not entirely ontological in nature. It is ultimately the difference in the respective mental levels and attitudes of the persons involved in the understanding of the Qur'an. If a person is at the level of sense-experience, demonstration and rational calculation, i.e. if his moorings are primarily anchored in material reference, almost the entire language of the Qur'an is symbolic for him. Even God is sometimes reduced to the status of a pointer-word symbolizing moral and spiritual values or even the uniformities and laws operating in the universe. An analogy in this connection is sometimes drawn from the credentials of the official flag of a nation. Though visibly just a piece of cloth with certain words scribed or some figures drawn on it, yet it is fully pregnant with significance. It highlights the group sentiment and stands for national prestige and honour. One who belongs to that nation pays homage to it and honours it, as if by instinct. He feels elated when it is raised high and respected; he is pained when it is desecrated and ignored. Similar is considered to be the case with the word 'God' which, it is alleged, is a term conventionally put in

vogue to be a substitute for values that are dear to the entire humanity—satan being a substitute for all disvalues. Heaven and hell and all the other so-called supernatural realities too are brought down from their ethereal, beyond-the-stars, ontological positions and explained in terms and phrases which we easily understand on the basis of our normal experience with terrestrial objects. In the history of Islamic religious thought, the tradition of symbolic interpretation of Qur'anic concepts was pioneered by the Mu'tazilites and the philosophers. They started it in good faith. The objective was to refute naive literalism and anthropomorphism of the mujassimites (corporealists) who, by virtue of their assumptions, had tended to liquidate the independent status of religion itself. Most probably out of good intentions, though without realizing the hazards involved in their position, they had desired scrupulously to remain closest to the word of God. However, on a close observation, we find that even the views of the symbolists themselves are not free from impending dangers. Theirs is an artificial attempt at resolving a situation which, to begin with, is of their own making. By virtue of their exclusive habits of naturalistic observation and intellectual analysis, they tend to create an almost unbridgeable gulf between God and the universe. Having once created it they then try to remove it by the employment of various sorts of analogies that invariably operate from the familiar universe to God, the Unfamiliar, the Unseen. This method has enormous risks and difficulties peculiar to it, which I don't have space here to enumerate and discuss in detail. One thing I may, however, point out: analogies can meaningfully operate between two terms which both of them are already known to some extent; whereas, here, one of the terms, i.e. God, is, ex-hypothesi, unknown. It was as a result of the awareness of this difficulty that a section of the Ash'arite thinkers had proposed that the Qur'anic epithets for God should be understood 'without asking how and without drawing any comparison'. Though negative in

character, this was quite the logical conclusion, given the rationalist-cum-fundamentalist premises from which they started.

In contradistinction to the intellectualist approach, a person, who is at the level of experience, at the level of direct encounter with God, finds none of the Qur'anic descriptions as merely symbolic of certain so-called alien truths. Consequently, for the understanding of the Qur'an, he needs deliberately employ no interpretative techniques. The meaning simply dawns upon him as he goes through the verbal expressions. A community between man and God having been established, each and every word of revelation looks saturated in Divinity and releases a significance unknown to all syntactic and grammatical analyses of language. "No understanding of the Holy Book is possible", a *sufi* is reported to have said, 'until it is actually revealed to the believer just as it was revealed to the Prophet'"<sup>6</sup> (peace be upon him); meaning to say, unless he looks at the Book of God **almost** with the mode of apprehension characteristic of God himself, 'with the light of the Truth', as Iqbal would describe it. Bergson calls it 'a way of intellectual sympathy' as differentiated from the method of sensory experience and intellectual analysis. This has been explained with an illustration. Consider, he says, the difference between the knowledge that one could have of a town from numerous photographs taken from all possible directions and positions and the knowledge one would have of the same town if one lived in it and loved it<sup>7</sup>: it is only the latter knowledge that is authentic and profound; the former, being fragmentary and discursive, binds one down to superficialities. In terms of profundity/superficiality of knowledge, the distinction further corresponds pretty closely to the distinction made by Spinoza between passive and active emotions, between the state of human bondage and the state of human freedom.

Thus it is a matter of adopting a point of view, a matter, say, of choosing a particular colour for the spectacles that one

would like to wear. The recipient of religious experience by virtue of the grandeur of his occupation makes himself capable of looking at objects, persons and places talked about in revelation from the highest possible and the most correct point of view. Just as to have a clear observation of the geography of a place we must climb up a hill-top there or conduct an aerial survey of the landscape, so to have a better understanding of the contours of Qur'anic descriptions we must rise to a state of communion with none less than the One Who has Himself in His own words given those descriptions. A person stationed more or less at this level of spiritual perfection moves in Divine effulgence and so perceives everything with absolutely even and singular clarity. There are no half-truths, no ups and downs for him. He is unlike the one for whom some of the Qur'anic verses are the *mubkamat* whereas the other are the *mutashabihat* and very unlike the one for whom all the verses are the *mutashabihat*. It is thus that the experience of encounter with God must necessarily preside over all the different methodologies that we may occasionally choose to adopt for the understanding of the Qur'an.

We referred above to the method of analogical reasoning which, in general, starts from nature and goes to God and which we declared to be inadequate. The method suggested here is the other way round. The Arabic terms and propositions of the Qur'an and the descriptions that they give of nature and man do not provide conclusive evidence for the supernatural reference which, as I said in the beginning of this paper, is the bedrock of all Qur'anic arguments. It is rather the supernatural reference that comes first; everything else is to be understood in the light of that reference. In the terminology of the Theologians of the Word—Karl Barth and others—not an 'analogy of being, but an 'analogy of grace' makes our talk of the supernatural truthful. "If, says Barth, 'we do know about God as the Creator, it is neither wholly nor partially because we have a prior knowledge of



something which resembles creation. It is only because it has been given to us by God's revelation to know Him, and what we previously thought we knew about originators and causes is called in question, turned around and transformed"<sup>8</sup>.

But how to achieve an encounter with God? How to rise to that highest point of view by virtue of which the meaning and significance of revelation in its truest possible form is made known to us? The method that the Qur'an appears to recommend most often is the one that is routed through the observation of nature and contemplation on its behaviour. Nature, Iqbal pointedly remarks, is the habit of God.<sup>9</sup> Just as the habits of a human individual characterize that individual, so the phenomena of nature furnish pointers to the character of God as well as to His existence. The Qur'an calls these phenomena the *ayat* or signs (of God). Consequently, nature is not to be spurned as a thing of no significance; it is rather a reality to be seriously reckoned with. The Qur'an says: "We created not the heaven and the earth and what is between them in vain. That is the opinion of those who disbelieve"<sup>10</sup>. Sense-experience and reason with the help of which nature is to be observed and understood are not only extolled but rather made obligatory and man held accountable for their use<sup>11</sup>. Those who are unmindful of truths about given facts here and now will not be able to see the light of the Truth in the hereafter<sup>12</sup>, says the Qur'an. Consequently, the Qur'an makes numerous references to the various phenomena and events in nature which usually pass as commonplace occurrences and makes an impassioned appeal to observe them with a seeing eye:

See they not the clouds, how they are created? And the heaven, how it is raised high? And the mountains, how they are fixed? And the earth, how it is spread out.<sup>13</sup>

In the creation of the heavens and the earth, and the alternation of night and day, and the ships that run in the sea with that which profits men, and the water that Allah sends down from the sky, that gives life therewith to the

earth after its death and spreads in it all (kinds of) animals, and the changing of the winds and the clouds made subservient between heaven and earth, there are surely signs for a people who understand.<sup>14</sup>

He it is who sends down water from the clouds for you; it gives drink, and by it (grow) the trees on which you feed. He causes to grow for you thereby herbage, and the olives, and the date-palms, and the grapes, and all the fruits. Surely there is a sign in this for a people who reflect. And He has made subservient for you the night and the day and the sun and the moon. And the stars are made subservient by His command. Surely there are signs in this for a people who understand. And what he has created for you in the earth is of varied hues. Surely there is a sign in this for a people who are mindful.<sup>15</sup>

And so on. Even prophets sometimes resorted to naturalistic observation when they desired to have a comprehensive knowledge of God. When Moses expressed his wish to see God, he got the reply: 'Thou canst not see Me, but look at the mountain; if it remains firm in its place, then will thou see Me. So when his Lord manifested His glory to the mountain, He made it crumble and Moses fell down in a swoon.'<sup>16</sup> Now a mountain and the crumbling/remaining firm of a mountain are just various phenomena of nature. Thus the way that God prescribes for His cognition is the way of nature. Prophetic experience of Abraham as recorded in the Qur'an is another instance of the same rule. Through a recognition of the ephemeral character of the stars, the moon and the sun, he was gradually, but surely, led to the knowledge of God, the Truth, Who is eternal and self-subsistent and Who creates and sustains everything.<sup>17</sup>

However, in spite of the relevance of a naturalistic approach, it is nowhere implied in all these Qur'anic references that the phenomena of nature are in any way the constitutive conditions or sufficient proofs for the existence of God. There can be no strictly logical proof for His existence in which nature is accepted as the major premise.

Nature is finite and God is infinite. How can the conclusion belong to the order of infinity and eternity whereas the premises have been derived from the order of time? For the purpose of travelling from nature to God-consciousness, what we in fact are required to have is a sort of 'cosmological insight' or, what Iqbal terms, 'the vital way of looking at the universe'. It is only with the help of this that we can bridge the gulf between the finite and the infinite, the temporal and the eternal. Continued remembrance of God is an essential component of this insight, according to the Qur'an. It says, "In the creation of the heavens and the earth and the alternation of the night and the day, there are surely signs for men of understanding—those who remember God standing and sitting and (lying) on their sides and reflect on the creation of the heavens and the earth"<sup>18</sup>. It is appropriately at this level of the study of nature that we can identify the scientific observer of nature with the religious seeker after truth.

Our appeal is thus not to facts or matters of fact as such but rather to the fundamental religious intuitions which incidentally lie dormant in all of us. It is recalling of these intuitions into one's own conscious awareness and bringing them into active operation that the Qur'an very seriously holds in view as the grand objective of its teachings. The word *dhikr* (remembrance) used by the Qur'an for itself<sup>19</sup> is significant in this regard. When man becomes oblivious of these intuitions, God wonders: "do they not reflect on the Qur'an? or are there locks on their hearts?".<sup>20</sup> The phrase used by the Qur'an corresponding to 'locking up of heart' is the 'expanding- of the breast': whomsoever Allah intends to guide He expands his breast for Islam.<sup>21</sup> This expansion helps its incumbent in a big way so that he is transposed from nature to God.

It is clear from this account that what is excluded from the mechanism needed for the knowledge of God is only rationalism in a very preliminary sense of the term, i.e.

rationalism that entirely depends on sense-experience to work on. Reason or thought has a deeper movement also which is to be retained. This level of reasoning is called cosmological insight, and is thus thoroughly metamorphosed against new perspectives. Iqbal meant to bring out this very fact when he said: "positive views of ultimate things are the work rather of Inspiration than Metaphysics".<sup>22</sup> Elsewhere, talking of the inadequacy of the natural-cum-rational approach to God, he quotes with approval the saying of Ibn 'Arabi that God is a percept differentiated from the world which is a concept.<sup>23</sup> Martin Buber brought out this very difference between perceptual and conceptual approaches when he made the distinction between 'I-it' and 'I-thou' relationships.<sup>24</sup> If I claim conceptually to understand God, he said, I practically reduce Him to the status of an 'it', just a phenomenon among phenomena, an event among events, to be proved or disproved by discursive reasoning. I treat Him as a function, a thing on which my logic is allowed to operate. I, for one thing, simply fail to realize that He too is an 'I', a subject having His own purposes and plans. So God as a person can only be known if I have an 'I to I', a 'person to person' encounter with Him rather than if I conceptually determine and rationally establish His existence, attributes and functions.

Observation of nature has thus been emphasized by the Qur'an due to the mere fact that nature furnishes pointers to God and suggests the right direction in which a search for Him can be fruitfully continued. It is an evocative technique and furnishes an occasion to have knowledge of God. An illustration<sup>25</sup> from I. T. Ramsey's 'Religious Language' is very much apt here. Suppose, the illustration goes, I have to bring home the existence of a circle to a person who has a peculiarly developed geometry which is completely without curves. I will ask the person to draw a polygon with a particular number of sides. Then I shall ask him to make more polygons, each time adding one side more to the last

figure already drawn. As the process goes on, there generally comes, sooner or later, a point of disclosure. The man realizes with a flash of insight that his activity of drawing polygons with more and more of sides is leading to an absolutely new kind of figure—the circle, which the polygons are approaching more and more nearly but which he will never reach. The circle is then the ‘infinite polygon’. The word ‘infinite’ is significant here. It implies that we may add as many sides as we like to our polygons, but still the difference between the circle and the polygon nearest to it will be as wide as between the infinite and the finite. Yet circle is definitely relevant to the growing polygons and presides over the entire series. On the same analogy, nature is relevant to the existence of God but cannot be equal to Him, nor can it furnish a sufficient proof for His existence.

Anyhow, besides the study of physical nature, the Qur'an also recommends a keen observation of history as well as a thorough speculation on one's own self. It has a clear concept of historical record of events as ‘temporal embodiments of eternal principles’: “Is not a guidance to them how many generations We destroyed before them in whose dwelling places they walk? Surely in that are signs for men possessing reason.”<sup>26</sup> Quite a sizable portion of the Qur'an is devoted to the stories of ancient peoples, dynamics of their group behaviour and the rise and fall of nations. Various episodes in the lives of individual persons, specially the prophets, have also been described sometimes in quite a detail. All these narrations, as already pointed out, have didactic implications and almost invariably teach a moral lesson. Besides this, one big advantage of an historical approach to God is that by depicting the ways of God through living human situations in space and time it helps to bring out the character of God as a person—a God Who, in the terminology of Iqbal, is a co-worker with man, Who can enter into a dialogue with him, Who listens to his prayers and grants them, and so on.

Like nature and history, human self too is important because through it as well we attain a personal encounter with God. The Qur'an says: "And in the earth are signs for those who are sure, and in your selves—do you not see?"<sup>27</sup> Man has been created after the image of God, Who breathed His own soul into him.<sup>28</sup> So, by virtue of the constitution of my being, I have an affinity with God. I am the bearer of His attributes and have been assigned the role of His deputy on the earth.<sup>29</sup> This essential nature of myself I can discover if I remove from my soul all accretions that have accumulated due to environmental and hereditary influences right from the times the first man appeared. These are all veils of oblivion and ignorance. They have robbed my soul of its original purity and Divine character with reference to which it could justifiably be said that 'whosoever knows his self knows his God'. "Truly, he succeeds," says the Qur'an, "who purifies it. And he fails who corrupts it".<sup>30</sup> Mystics of all times have laid a special emphasis on this phenomenon of self-purification or self-culture and have given it the technical name of *tamba* (repentance). Every genuine novice in the realm of mysticism is made to feel a crisis of self-identity about himself, a crisis of alienation and homelessness. He is required by his guide to de-alienate himself and return home. He must find out his true being so as to secure for himself a solid impregnable ground to stand on. It is only then that he can move positively and confidently towards God-awareness. This mode of our knowledge of God, unfortunately, has not been sufficiently tapped by philosophers of religion. However, recently some useful contribution in this regard has been made by personalistic psychologists who have put forth the view that the experience of being a person furnishes a clue to the nature of Ultimate Reality.

So far, various avenues of approach to God-consciousness recognized by the Qur'an have been enumerated and explained. Now this man-God encounter that eventually takes place and serves as the basic framework

in which the Qur'an is to be understood has, in religious literature, been institutionalized in the form of canonical and supererogatory prayers. Prayer is *mi'raj* for the believers, goes a popular wise saying. Technically, *Mi'raj* is the incident in which the Prophet of Islam (PBUH) is reported to have had a face-to-face encounter with God.<sup>31</sup> The prayer of an ordinary individual, likewise, takes him along to the position of a dialogue with God and to the most intimate cognition of His person. He once said: offer your prayers as if you are seeing God; and if it is not possible for you to see Him, then he (of course) is seeing you. Form of the prayer too is important. It serves to fortify the spiritual content and enhances the desired result. If every time a man has to go to prayer he must undertake a special course of preparation in terms of physical cleanliness, clean garments, due recognition to the portion of the day (because to each portion of the day is assigned one particular prayer), a clean spot of earth for the performance of the ceremony—all this helps vouchsafe the attunement of attitude to a single objective and the centralization of attention in respect of it. When a seeker of God has relinquished all worldly business which would at the most be an indirect approach to God; and is all set for an 'I-Thou' encounter, he faces towards the direction of the *Ka'ba* and makes a verbal commitment also: 'I have turned my face in all sincerity towards Him Who has created the heavens and the earth and I am not of the polytheists'. Body and mind being closely related, various postures of the body which the person adopts while offering his prayers are a real factor in determining the attitude of the mind. They symbolize humility and single-mindedness and thus accentuate the spiritual realization.

My account of the logic of the Qur'an will be thoroughly incomplete if I do not make here a mention of the importance of faith—characteristically, faith in the Unseen—which plays a major role in the methodology recognized by the Qur'an itself. Enumerating the characteristics of the

person capable of receiving guidance from the Book of God, *Iman b'al-ghaib* has been placed at No.1 by the Qur'an<sup>32</sup>. *Iman b'al-ghaib* is in fact a concept basic to the understanding of the Qur'an because without it one fails to recognize that one should have, to begin with, the conviction that there are meaningful and effective realities beyond the visible physical world. There have been some Muslim thinkers who read too much into the persistent Qur'anic declarations as to the authenticity of the physical world and the need to observe and contemplate over it. They got so thoroughly involved in the material reference itself and, consequently, in the so-called scientific temperament of the Qur'an that they became thoroughly oblivious of the fact, that the various phenomena of nature have been conceived by the Qur'an to be important not for their factualness but for their symbolic character as they are to be accepted as signs for the Ultimate Reality. This Ultimate Reality is further to be understood as having an organic concern with the behaviour of the universe and the destinies of men.

What is the meaning of faith? Whatever the answer, I must at least emphasize that it is essentially a mode of experience. A person when asked as to how he knows that God exists or that He is kind, or just, or loving, his answer generally is: 'by faith'. Similarly, I say 'I have faith in a doctor', meaning thereby that I somehow know that the doctor is efficient, sympathetic and so on. A layman's view that faith is a 'blind' conviction is not correct. Had this been the case, then picking up any name from, say, a telephone directory, I could be able to say that I have faith in that person. This state of affairs would be ridiculous altogether. *Iman*, Iqbal rightly remarks, "is not merely a passive belief in one or more propositions of a certain kind: it is living assurance begotten of a rare experience". "Strong personalities alone," he goes on to say, "are capable of rising to this experience".<sup>33</sup>

Faith is different from belief. What is, however, more important for our present purpose is the difference



between 'faith that', and 'belief that' on the one hand, and 'faith in' and 'belief in', on the other. 'Faith that' and 'belief that' are characteristically propositional attitudes and are expressible in statements. I say 'I believe that Badshahi Mosque is one of the largest mosques in the world' or 'I have faith that he is a sincere friend of mine'. Being thus propositional, these can possibly be proved to be misconceived and cancelled if ever conclusive evidence to the contrary is available. 'Faith in' and 'belief in', on the other hand, are non-propositional in character. They have as their grammatical objects not propositions, but persons, objects, etc. So they have a logic of their own. 'I have faith (or I believe) in God', 'in my teacher', 'in the integrity of a nation' and so on. Further, they are cognitive in the sense that they presuppose a sort of intimate experience of that in which faith or belief is reposed. They are, so to say, an awareness in presence whereas 'faith that' and 'belief that' are characteristically an awareness in absence. The former are more like, 'knowledge by description'.<sup>34</sup> Anyway, there are differences too between 'belief in' and 'faith in'. Raziq Abelson in an article 'The Logic of Faith and Belief'<sup>35</sup> has enumerated these differences as follows:

- (1) 'I believe in X' does not always imply a risk, whereas 'I have faith in X' does .... I do not need faith in Dr. Smith to go to him to be treated for cold. I need faith to undergo a dangerous operation.
- (2) 'I believe in X' is frequently, if not always, less definite in its commitment to action than 'I have faith in X.'
- (3) A 'belief in X' declaration is often more ambiguous than 'faith in' declaration. In saying, 'I believe in God' I may mean various things. I may mean that 'I believe that God exists'...or that I intend to enforce and follow His commandments.' etc. 'Faith in', on the other hand, is comprehensive and total.

'Faith in', because it is thus comprehensive, is organically related to my person and has a forceful impact on me and, because it implies almost an irresistible tendency to act in respect of the object of faith, must be accepted as the characteristically religious category. Religious faith, thus, is, roughly speaking, personal and deeply psychological in nature and is a matter of commitment to the Divine object. The Qur'an has invariably used the word *iman* in non-propositional or cognitive sense, i.e. in the sense of 'faith in'.

## References

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<sup>1</sup> Qur'an, 54:17

<sup>2</sup> Ibid, 20:8

<sup>3</sup> Ibid, 3:6

<sup>4</sup> Ibid, 11:1

<sup>5</sup> Ibid, 23:39

<sup>6</sup> See Allama Muhammad Iqbal: *The Reconstruction of Religious Thought in Islam*, p. 143

<sup>7</sup> See Henri Bergson: *Introduction to Metaphysics*, particularly, pp. 4-5

<sup>8</sup> Quoted from Barth by J. Macquarrie: *Twentieth Century Religious Thought*, p. 323

<sup>9</sup> Allama Muhammad Iqbal: *op. cit.*, p. 45

<sup>10</sup> Qur'an, 38:27

<sup>11</sup> Ibid, 17:36

<sup>12</sup> Ibid, 17:72

<sup>13</sup> Ibid, 88:17-20

<sup>14</sup> Ibid, 2:164

<sup>15</sup> Ibid, 16: 10-13

<sup>16</sup> Ibid, 7:143

<sup>17</sup> Ibid, 6:76-78

<sup>18</sup> Ibid, 3:189-190

<sup>19</sup> Ibid, 15:9

<sup>20</sup> Ibid, 47:24,

<sup>21</sup> Ibid, 6:126

<sup>22</sup> Allama Muhammad Iqbal: *op.cit.*, p.91

<sup>23</sup> Ibid, p.144

<sup>24</sup> Cf. Martin Buber: *Inch und Du*, translated into English as 'I and Thou'.

<sup>25</sup> I.T. Ramsey: *Religious Language—an Empirical placing of Theological Phrases*, p. 69

<sup>26</sup> Qur'an, 20:128

<sup>27</sup> Ibid, 51:20-21

<sup>28</sup> Ibid, 15:29

<sup>29</sup> Ibid, 2:30

<sup>30</sup> Ibid, 91:9-10

<sup>31</sup> Ibid, 53:9

<sup>32</sup> Ibid, 2:2-3

<sup>33</sup> Allama Muhammad Iqbal: *op.cit.*, p.45

<sup>34</sup> Cf. Bertrand Russell: *The Problems of philosophy*, chap. V

<sup>35</sup> Sidney Hook (ed.): *Religious Experience and Truth.*, pp. 124-125



## SOCIAL TEACHINGS

The Qur'an has neither stressed the individuality of man as apart from his social obligations and responsibilities nor has it given a social structure in which the individual loses his identity.

A vicegerent of God on earth<sup>1</sup> and created in the best of moulds<sup>2</sup>, man has his own independent path to tread for he is accountable only for his own deeds, good and bad. No bearer of burdens can bear the burden of another<sup>3</sup>. Family prestige and national honour do not count. God has made us into nations and tribes simply in order that we may know each other. Otherwise, the most honoured of us is one who is the most righteous<sup>4</sup>.

Thus, although the human individual is regarded as an intrinsically valuable end of supreme importance, the fundamentals of the relation of man to man are laid down with equal force, asceticism being out of question<sup>5</sup>. Healthy organisation of society is, in fact, necessary for the development of the ideal self in its individual members. Accordingly, two of the five accepted fundamental religious duties preached by the Qur'an, viz, obligatory alms-giving and pilgrimage are evidently meant to promote the welfare of the people at large. Even prayer, the pillar of Islam, which is generally considered to be individualistic, insofar as it is a sort of direct communion with God, is social in spirit. The injunction to observe congregational prayer<sup>6</sup> points towards that direction. Such other institutions as are needed to fashion the social sense in man and then ultimately help him realize the Divine within himself are stated below.

## Marriage Relations

The earliest form of social structure wherein the individual begins his life is, of course, home which, in turn, implies the institution of marriage. Marriage is obligatory for all except those who find not the wherewithal for marriage. The latter should keep themselves chaste until God gives them means out of His grace<sup>7</sup>. Celibacy due to lesser reasons is not allowed. People may marry any one of those among themselves who are single or virtuous among their slaves, male or female<sup>8</sup>. Poverty is no excuse because, if they are in poverty, God will give them means out of His grace for His bounty is for all<sup>9</sup>: there is no moving creature on earth but its sustenance depends on him.<sup>10</sup> As regards whom to marry certain limitations have been imposed. People should not marry their mothers, the wives of Muhammad (Peace be upon him)<sup>11</sup>, who must be taken to be mothers of the believers<sup>12</sup>, their daughters, sisters, father's sisters, mother's sisters, brother's daughters, sister's daughters, foster-mothers, foster-sisters, their wives' mothers, their step-daughters under their guardianship, born of their wives to whom they have gone in—no prohibition if they have not gone in—wives of their sons proceeding from their loins and two sisters at one and the same time;<sup>13</sup> nor can they marry women whom their fathers married because it is shameful and odious<sup>14</sup>. Also prohibited are women already married except those who are brought as captives in a *jihad*, provided they are believers and provided the prior leave of their owners is sought. This exclusive permission is for those who fear sin: it is better indeed to practise self-restraint<sup>15</sup>. Moreover, they are not to marry the idolatresses until they believe: a slave woman who believes is better than an unbelieving woman even though she allure them<sup>16</sup>. Nor should they marry their girls to idolaters until they believe: a man-slave who believes is better than an unbeliever even though he allure them. Further, let no man guilty of adultery or fornication marry any but a woman similarly guilty, or an unbeliever; nor let any but such a man

or an unbeliever marry such a woman. To the believers such a thing is forbidden<sup>17</sup>. Women impure are for men impure and men impure for women impure and women of purity are for men of purity and men of purity for women of purity.<sup>18</sup>

With these restrictions in view one can marry women of his choice who are not necessarily the chaste women among the believers but may be the chaste women among the people of the Book revealed before the Prophet's (PBUH) time<sup>19</sup> — not, however, from motives of lust but in order to promote chastity between the sexes<sup>20</sup>. The real object of conjugal relations is not the satisfaction of carnal desires. The women are the tilth, the ground on whom depends such an important task as the growth of man and the building up of his character<sup>21</sup>. With due regard to spirituality and purity of contacts it has, for example, been ordered that we keep aloof from our wives during the menstrual period and not go near them till they have become clean<sup>22</sup>. The divorced wife of an adopted son is eligible for marriage<sup>23</sup>. Also allowed are the believing women whose husbands are unbelievers, when the former flee to the believers. They are not to be sent back to the unbelievers because they are not lawful for them nor are the unbelievers lawful husbands. But the unbelievers should be paid what they have spent on their dower<sup>24</sup>. One may marry women, two or three or four; but if one fears that one will not be able to deal justly with them then only one or a captive that one's right hand possesses<sup>25</sup>. However, weak as man is<sup>26</sup>, he will not be able to be fair and just between women even if it is his ardent desire<sup>27</sup>.

The payment of dowers after marriage is obligatory<sup>28</sup>. It should be given to the wife as a free gift<sup>29</sup> and should not be taken back<sup>30</sup> except where she has been guilty of open lewdness<sup>31</sup>. This institution of dowry is necessary<sup>32</sup> even in the case of marriage with a slave girl and also in the case of a Muslim marrying a non-Muslim woman<sup>33</sup>. The amount is not fixed. Men might give them a whole treasure<sup>34</sup>. They must, of

course, give them their dowers at least as prescribed but, if they agree mutually to vary it, there is no blame on them<sup>35</sup>.

### **General Relations between Man and Woman**

As human beings and, consequently, as ends in themselves, man and woman are often shown to stand shoulder to shoulder in the scale of values. They are equally accountable for their deeds, virtuous or otherwise. In the case of adultery, for example, both guilty of it should be flogged with a hundred stripes before a party of the believers. No compassion should move us in their case<sup>36</sup>. Similarly, whosoever do acts of righteousness—be they male or female—and have faith, they will enter heaven and not the least injustice will be done to them<sup>37</sup>. Revelation, which is God's greatest spiritual gift in this life is granted to all true believers whether women, or men<sup>38</sup>. Both have the right to own property. To men is allotted what they earn and to women what they earn<sup>39</sup>. As to the inherited property from what is left by parents and those nearest related there is a share for men and a share for women, whether the property be small or large—a determinate share<sup>40</sup>. Women have rights similar to the rights against them, according to what is equitable.<sup>41</sup>

In a family situation, likewise, a perfect harmony in relationship is needed between husband and wife. They are for mutual support, mutual comfort and mutual protection, fitting into each other as a garment fits the body<sup>42</sup>. Even when a wife expects cruelty or desertion on her husband's part the best course is to arrange an amicable settlement<sup>43</sup>. In general, if a breach is feared between them two, a proper reconciliation should be sought by appointing two arbiters, one from his family and the other from her's<sup>44</sup>. Man has, however, a comparatively more active role to play because he is the protector and maintainer of woman, because God has given the one more strength than the other and because he supports her from his means<sup>45</sup>. He has to treat her in good



fellowship and treat her kindly<sup>46</sup>. In fact it is one of the signs of God that He created for us mates from among ourselves that we may dwell in tranquility with them and He has put love and mercy between our hearts<sup>47</sup>. So much so that kindness is recommended even when a man dislikes his wife for it may be that we dislike a thing and God brings about through it a great deal of good<sup>48</sup>. The husband has to look after her comforts as much as his resources permit. Let the man of means spend according to his means, and the man whose resources are restricted, let him spend according to what God has given him: God puts no burden on any person beyond what He has given him.<sup>49</sup>

Woman, on her part, has also certain obligations corresponding to the rights that she enjoys as a wife, in particular, and as a weaker member of society, in general. The righteous women are obedient and guard in their husband's absence what God would have them guard<sup>50</sup>. They must not make a dazzling display of their beauty and ornament<sup>51</sup> like that of the ancient times of ignorance<sup>52</sup> except what must ordinarily appear thereof<sup>53</sup>. They should lower their gaze and guard their modesty<sup>54</sup> as it is ordered for men too<sup>55</sup>. It is further enjoined that they are to cast their outer garments over their persons when out of doors<sup>56</sup> and draw veils over their bosoms<sup>57</sup>. They are not to strike their feet in order to draw attention to their hidden ornaments.<sup>58</sup> But it is permissible to show their beauty to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers, their brothers' sons, their sisters' sons, their women, the slaves whom their right hands possess, male servants free of physical needs or small children who have no sense of sex<sup>59</sup>. Nor are they to blame if they appear before their fathers, their sons, their brothers, their brothers' sons, their sisters' sons, their women and the slaves whom their right hands possess<sup>60</sup>. Similarly, there is nothing bad if elderly women who have passed the prospect of marriage lay aside

their outer garments provided they make not a wanton display of their beauty: it is best for them to be modest<sup>61</sup>.

In fact chastity and sex purity among women and men, and among the former especially, is so dear to God that its violation is to be properly punished. If a woman is accused of lewdness, we must take the evidence of four reliable witnesses against her and, if they testify, confine her to the house until her death or God ordains for her some other way<sup>62</sup>. Adultery, which is definitely a shameful deed and an evil way<sup>63</sup> would earn a married woman one hundred stripes<sup>64</sup> (punishment in the case of married slave-girls being half of that)<sup>65</sup>. If any of the wives of the Prophet (PBUH) were guilty of evident unseemly conduct the punishment to her would be doubled<sup>66</sup>, as would be doubled to her the reward if she were obedient to God and his Apostle(PBUH) and did good things<sup>67</sup>: they were not just like other women<sup>68</sup>. The matter, however, being so tender, a thorough prior investigation is to be carried out. Those who launch a charge against chaste women and produce not four witnesses to support their allegation should be flogged with eighty stripes<sup>69</sup>. They are cursed in this life and in the life to come<sup>70</sup>. Their evidence is to be rejected ever after unless they repent and mend their behaviour for such men are wicked transgressors<sup>71</sup>. The case of married persons is, however, different. Those who launch a charge against their spouses and have in support no evidence but their own, their solitary evidence can be received if they bear witness four times with an oath by God that they are telling the truth and the fifth oath should be that they solemnly invoke the curse of God on themselves if they tell a lie. But it would avert the punishment from the wife if she bears witness four times with an oath by God that her husband is telling a lie. The fifth oath should be that she solemnly invokes the wrath of God on herself if her accuser is telling the truth<sup>72</sup>.

### **Divorce:**

In spite of the great stress laid on the kind treatment of

women, stern measures are recommended in case of her immoral conduct so as to bring her to normal behaviour. As to those women on whose part their husbands fear disloyalty and ill conduct, the latter should admonish them, then refuse to share their beds and as the last resort, beat them lightly<sup>73</sup>. If such cures fail to work and a breach in the matrimonial ties is feared, non-violent means are also to be given a trial<sup>74</sup>. In case no effort bears fruit and the differences between husband and wife linger, the only alternative is separation from one another<sup>75</sup>. This should indeed, be the last step; even when one takes an oath to abstain from one's wife one should wait, think and ponder for four months<sup>76</sup>. If, however, the inevitable comes and divorce does occur, the divorced women shall wait concerning themselves for three courses<sup>77</sup> (in the case of the death of husband the period of waiting before remarriage is four months and ten days, it being allowed that one may make an offer of betrothal to her during that period or hold it in one's heart<sup>78</sup>), no waiting for those who have been divorced untouched<sup>79</sup>. Such women as have passed the age of monthly courses and those who have no courses, for them the prescribed time is three months. The period for those who carry life within their wombs is until they deliver their burdens<sup>80</sup>. During this time-span they are not to be turned out of their houses, nor shall they themselves leave, except in case they are guilty of some open lewdness<sup>81</sup>. The ex-husband should allow them to live in the same style as he lives, according to his means, and should not annoy them so as to restrict them and should spend on them till the child is born. If she suckles his offspring, he must also give her recompense and bear the cost of her food and clothing<sup>82</sup>.

In this period of waiting husbands have the better right to take them back if they wish for reconciliation<sup>83</sup>. Women, in turn, should also not be prevented from marrying their former husbands if they mutually agree on equitable terms<sup>84</sup>. A revocable divorce is, however permitted only twice. After

that the parties should either hold on together or separate with kindness<sup>85</sup> and take for witness two persons who are just, establishing the evidence as before God<sup>86</sup>. If the husband divorces her a third time, he cannot remarry her until after she has married another husband and this latter husband has divorced her. In that case there is no blame on either of them if they re-unite, provided they feel that they can keep the limits ordained by God<sup>87</sup>. The husband should not indeed take her back simply with the intention to injure her or to take undue advantage<sup>88</sup>. As for one who divorces his wife by *Zihar* (by calling her his mother) and then wishes to go back on the words he uttered, it is ordained that he should free a slave before they touch each other. Whosoever has not the means, let him fast for two months successively. If one is unable even to do this, one should feed sixty needy persons<sup>89</sup>.

As far as the payment of dowers to the divorced is concerned, it is of utmost necessity; not the least bit is to be taken back<sup>90</sup>. In case where dower is not already fixed, men ought to bestow on them a suitable gift—the wealthy according to their means and the poor according to their means<sup>91</sup>. Lastly, if divorce is pronounced before consummation, but after the fixation of a dower, then only half of the dower is due to women unless they remit it or the husband's half is remitted by him. But the remission of the man's half is nearer to righteousness<sup>92</sup>.

### **Parents and Children:**

The home, as said above, is the real nursery in which the moral training of man begins and where his social sense is fashioned.<sup>93</sup> That is why, besides marriage relations, the Holy Qur'an also lays great stress upon obedience to parents (unless they order polytheism which is a grievous iniquity and a sin most heinous indeed<sup>94</sup> or unless there is a problem involving justice and standing witness to God<sup>95</sup>) which is to serve as the seed from which springs the great obligation of obedience to all constituted authority. This obedience has

been placed next to the submission to God<sup>96</sup>. One must be grateful to one's parents<sup>97</sup> and treat them with kindness<sup>98</sup>. If one or both of them attain old age, one has not to say to them a word of contempt nor repel them but should address them in terms of honour<sup>99</sup>. One should pray for God's forgiveness<sup>100</sup> and mercy<sup>101</sup> on them and should thank God Almighty for the favours He bestowed on them<sup>102</sup>. Special respect is due to mother who bore one with trouble and with trouble did she bring him forth<sup>103</sup>. The parents, in turn, are to hold themselves responsible for the maintenance of their children and should not kill them for fear of want<sup>104</sup>. They have gone astray and are lost indeed who kill them foolishly without knowledge<sup>105</sup>. The Qur'an especially condemns the practice of the pre-Islamic period of burying alive the female infants<sup>106</sup>. In that barbarous age when news was brought to any one of them of the birth of a female child in his home, his face darkened and he was full of rage<sup>107</sup>. Further, the mothers should suckle their offspring for two full years<sup>108</sup>. But in spite of all this tenderness and care, the parents are also warned against involving themselves too much in the love of their children and in attachment with them: the latter cannot lead one nearer to God in degree<sup>109</sup> nor can they be of any profit, whatever, against God<sup>110</sup>. Filial love might, in fact divert people from the remembrance of God.<sup>111</sup> Thus children might become the enemies of their parents<sup>112</sup> and lead them to hell: they are but a temptation and a trial<sup>113</sup> and the parents, who love them unduly and reject faith, are but fuel for the Fire<sup>114</sup> dwelling therein for ever<sup>115</sup>

### **Inheritance:**

It is prescribed that when death approaches a person, he should make a bequest to parents and near relatives<sup>116</sup>. While making it he should, however, call by his side two just men from among his people or, in case he is journeying through foreign lands, two others from outside. He should detain them both after prayer. If he doubts their integrity, they shall be made to swear by God saying: we shall not take bribe even

though it were on behalf of a near relative, nor shall we hide the testimony of God for then indeed we would be of the sinful. If it is afterwards ascertained that both of them merit the suspicion of sin, let two others take their place, nearest in kin from among those who claim a lawful right. And let them swear by God, saying: verily our testimony is truer than their testimony and we have not transgressed the bounds of duty for then indeed we would be of the evil-doers<sup>117</sup>. Those who change the bequest after hearing it, the guilt shall be on them. But if anyone fears partiality or wrong-doing on the part of the testator and makes peace between the parties concerned, there is no blame on him.<sup>118</sup> Women are not debarred from getting a portion of what their parents and the near relatives leave<sup>119</sup>. As regards children, however, to the male should go a portion equal to that of two females; if only daughters, two or more, their share is two-third of the inheritance; if only one, her share is a half [adopted children are ruled out because they are not one's real sons and daughters<sup>120</sup>]. As for the parents of the deceased, each of them shall have the sixth of what the latter has left, provided he has children. In case he has no child and his parents are the only heirs then his mother shall have the third. If the deceased left brothers or sisters, the mother has the sixth. As far as wife is concerned, if she dies leaving property, the share of the husband is the half provided she leaves no child. But if she leaves a child, the husband gets the fourth. When, on the other hand, husband dies, the share of the wife is the fourth provided he leaves no child. But if he leaves a child, she gets the eighth<sup>121</sup>. He should also bequeath for his widow one year's maintenance and residence<sup>122</sup>.

If a person leaves property to be inherited by neither parents nor offsprings and she or he has a brother or sister [by the same mother but not by the same father<sup>123</sup>], then he or she shall have the sixth, but if they are more, they shall be sharers in the third<sup>124</sup>. This rule is supplemented by a further Qur'anic injunction about those who leave neither

descendants nor ascendants as heirs. This injunction concerns brothers and sisters who have the same father but may or may not have the same mother<sup>125</sup>. If such a person is a man leaving behind a sister, she shall have half the inheritance. If the deceased is a woman, her brother takes her inheritance. If there are two sisters, they share two-thirds of the inheritance between themselves. If there are brothers and sisters, they share, the male having twice the share of the female<sup>126</sup>. All these distributions are to be made after the payment of legacies and debts<sup>127</sup>.

Apart from all this, special injunctions are there in favour of orphans who have lost the loving protection of their parents. One must be kind and just to them and respect them and provide them with food etc.<sup>128</sup> A person who repulses the orphans with harshness is one who denies the reality of the Day of Judgement<sup>129</sup>. Taking undue advantage of the immaturity of the orphans, the guardian is not to go near their property except to improve it. When they attain their full age, he should properly fulfil the promise and hand over the property to them<sup>130</sup> in the presence of witnesses<sup>131</sup>. In returning it, he is not to substitute his own worthless things for their good ones nor devour their substance by mixing it up with his own<sup>132</sup>. If the guardian is well-off, let him claim no remuneration for keeping the property safe, but if he is poor, he may have for himself what is just and reasonable<sup>133</sup>. Those who unjustly eat up the wealth of the orphans eat up a fire into their bodies: they will soon enter a blazing fire<sup>134</sup>.

### **Evolution of Universal Brotherhood:**

As a man grows and steps out of the limited circle of home life and his outlook widens, he learns to see things from a more comprehensive angle. At this stage he is taught the lesson of universal brotherhood. Sincere and cordial relations among people in fact occupy a very prominent place in Qur'anic teachings, it being prohibited that they divide and disunite themselves into rival groups<sup>135</sup> and fall into

disputes<sup>136</sup>. The whole mankind, having been created from a single person<sup>137</sup>, is but one nation.<sup>138</sup> The believers especially are a well-knit family<sup>139</sup>. So they are not to disrupt their unity into sects and schisms<sup>140</sup>. If two parties among them fall into a quarrel, just reconciliation and peace should be made<sup>141</sup>. Secret societies and councils are not desirable. They usually imply fear or distrust, plotting or wrong-doing<sup>142</sup>, because they are inspired by Satan himself for the purpose of causing grief to the believers<sup>143</sup>. If, however, in secrecy one exhorts to a deed of righteousness and self-restraint, of charity or justice or conciliation between men, it is perfectly permitted<sup>144</sup>. Such a person will indeed get a reward of the greatest value<sup>145</sup>. Being brothers in faith, the believers are not to envy one another for what God has given them out of His grace<sup>146</sup>. They should avoid suspicions as much as possible: suspicion in some cases is a sin; nor should they spy on, nor speak ill of, others behind their back<sup>147</sup>. This is as hateful as to eat the flesh of one's dead brother<sup>148</sup>. Scandal-mongering<sup>149</sup> as well as laughing in derision<sup>150</sup> is disallowed because may be the person with whom we deal in a contemptuous way is better than us<sup>151</sup>. To call each other by offensive nicknames is bad<sup>152</sup>. Telling of lies is a vicious act for it creates misunderstanding and is aimed at deceiving others. We might consider it to be a light matter and say out things of which we have no knowledge, but it is most serious in the sight of God<sup>153</sup>. Nor should we swear too often<sup>154</sup> for it is only the liars who swear on all occasions as their ordinary word would not be believed in. The curse of God is for the liars<sup>155</sup>. He has reserved for them punishment and disgrace<sup>156</sup> and is not going to guide them aright<sup>157</sup>. The Qur'an itself is a truth from God<sup>158</sup> and no falsehood can even approach it because it is sent down by One full of wisdom, worthy of all praise<sup>159</sup>. So let us allow truth to shine like a jewel and not cover it with falsehood nor conceal it when we know what it is<sup>160</sup>. Those who deceive God and the believers in fact deceive themselves, although they do not perceive it<sup>161</sup>. News brought by the wicked



persons are not to be accepted without proper investigation, lest we put people in trouble on the basis of a fake belief<sup>162</sup>.

Avoiding these evils carefully, the believers must proceed to exercise virtues that positively cement the relation of man to man and create a sense of fellow-feeling. They must conduct all their affairs by mutual consultation<sup>163</sup>. When a courteous greeting is offered to one, let one meet it with a greeting still more courteous or at least with that of equal courtesy<sup>164</sup>. Contracts, obligations and oaths, after they have been confirmed —provided they are not based on thoughtlessness and folly<sup>165</sup> —are to be properly honoured and discharged<sup>166</sup>. The covenant which binds us in the spiritual world makes us strong like strands of fluffy cotton spun into a strong thread and gives us a sense of security<sup>167</sup>. God loves those who fulfil their promises<sup>168</sup> and will see them eventually win through<sup>169</sup>. The worst of beasts in the sight of God are those who disbelieve and every time a covenant is made they reject it<sup>170</sup>. It is in fact grievously odious that we say what we do not do<sup>171</sup>. So much so that even when there is a treaty of alliance with the pagans it is not to be violated unless they have subsequently failed us in anything or aided anyone against us<sup>172</sup>. If, however, the other party does not remain faithful to the agreement we are also perfectly justified to repudiate it and throw back their covenant to them so as to be on equal terms<sup>173</sup>. Similarly, if we have taken an oath which prevents us from doing some good action<sup>174</sup> or which is aimed at deceiving others<sup>175</sup>, we may break it<sup>176</sup>. The expiation for this would be the feeding of ten poor men out of the ordinary food that we feed our families with, or their clothing or the freeing of a slave. Whosoever cannot find means he should fast for three days<sup>177</sup>.

In general, we should do good to parents, kinsfolk, orphans, those in need, neighbours who are near, neighbours who are strangers, the companion by one's side, the wayfarer and what one's right hand possesses<sup>178</sup>, and to all others because God loves the doers of good<sup>179</sup>. Those who, on the

other hand, annoy believing men and women undeservedly bear on themselves a calumny and a glaring sin<sup>180</sup>. If anything concrete is not possible, let them keep aloof from what is vain<sup>181</sup> and at least talk to one other in the best way<sup>182</sup>. God does not like the utterances of harmful speech<sup>183</sup> unless it be by one to whom injustice has been done<sup>184</sup>. One thing is, however, of paramount importance. All our relationships whether those of love or hatred are to be established for the sake of God Who,<sup>185</sup> from the Qur'anic point of view, ought to be the final goal and the supreme ideal of religious and moral aspirations. So the friendship of the unbelievers is not to be won at the expense of that of the believers nor is faith to be sacrificed for that purpose<sup>186</sup>. Those who do that, in fact exhibit a sign of the hypocrites<sup>187</sup>. There is to be no true association with the enemies of God and of ourselves<sup>188</sup>, with the hypocrites<sup>189</sup> the ignorant<sup>190</sup> and the people who take Islam for mockery and sport—both among those who received the scripture before us and among the unbelievers<sup>191</sup>. So much so that even parents and brothers are not to be taken as protectors if they love unbelief more than belief<sup>192</sup>. The parable of those who take protectors other than God is that of the spider that builds for itself a house and most surely the frailest of the houses is the spider's house<sup>193</sup>. It is only the friendship with God that is strong and permanent and that produces fearlessness and joy among His devotees<sup>194</sup>.

In such a society as is based on true spiritual attachment, there should be a perfect regard for mutual welfare and the principle of justice must reign supreme. God does not like the self-conceited boasters who turn their face away from people in contempt and go about in the land exulting overmuch<sup>195</sup>, nor does He like the unbelievers steeped in self-glory and separatism<sup>196</sup>. His servants are those who walk on the earth in humility and meekness<sup>197</sup>. Humility in behaviour towards one another and towards God is so dear to Him that He sometimes inflicts suffering and adversity on people in order to teach them this virtue<sup>198</sup>. The believers should be

compassionate among themselves<sup>199</sup>. Whether high or low in worldly status, they should mix up and co-operate with one another in deeds that are righteous and pious in character<sup>200</sup>. Obligatory alms-giving as well as voluntary help of the poor in society is ordered time and again (see below under 'Charity'). We may also lend money to the needy and must be lenient to them if they are not able to pay back at the appointed time (see below under 'Debts'). Moreover, we must render back the trusts to whom they are due<sup>201</sup> without making any misappropriation therein<sup>202</sup> and should not eat up each other's property wrongfully<sup>203</sup> nor use it as bait for the judges with the intention to get hold of a portion of other people's property in an illegal manner<sup>204</sup>.

As far as help on the purely spiritual plane is concerned we, having been chosen by God<sup>205</sup> and being the best of nations<sup>206</sup>, are called upon to be the standard-bearers of good cause. If we do so we share in all its credit and its eventual victory: as we cannot support a bad cause without sharing in all its evil consequences<sup>207</sup>. Preaching of the true faith steadfastly has been declared a necessary duty<sup>208</sup>. We must prevent people from doing bad actions and advise them to do good ones<sup>209</sup>, to pray<sup>210</sup>, to be patient<sup>211</sup> and truthful<sup>212</sup> and to do deeds of kindness and compassion<sup>213</sup>. We should invite them all to the way of God with wisdom and with good advice and present to them arguments which are the most beautiful<sup>214</sup>. There should arise out of us a band of people who may specially dedicate themselves to this work: they are the ones to attain felicity<sup>215</sup>. To force others to be virtuous is, however, not our headache, there being no compulsion in religious matters<sup>216</sup>. Even the Prophet of Islam (PBUH) had simply to preach<sup>217</sup> and not to overawe people by force<sup>218</sup>. He was not sent to be their keeper<sup>219</sup> nor a custodian over them<sup>220</sup>. Those people who, on the other hand, reject God and positively hinder men from the path of God will receive His curse because they really deny the hereafter<sup>221</sup>. He will render their works ineffective<sup>222</sup> and will not forgive them<sup>223</sup>.

Those who, instead of spreading goodness, love to see scandal published and broadcast among the believers will have a grievous penalty in this life and in the hereafter<sup>224</sup>. Deliberate concealment of the signs of God would earn one the curse of God and the curse of those who are entitled to curse<sup>225</sup>.

Justice and equality of consideration are the golden principles to adopt<sup>226</sup> even though they be detrimental to the interest of a relative<sup>227</sup> and even when the persons involved are one's enemies<sup>228</sup>, for God loves those who are just<sup>229</sup>. It is enjoined that we are not to bear witness to what is false<sup>230</sup> but should stand out firmly for justice as witnesses to God even as against ourselves, our parents or our relatives and should count the rich and the poor as equals in the eyes of law<sup>231</sup>. Let not the hatred of others make us swerve to wrong and depart from fairplay<sup>232</sup>. Also, when we measure, we must give full measure and weigh with a balance that is straight<sup>233</sup>. Woe to those who deal in fraud, those who, when they take the measure of their dues from others, take it fully, but when they measure out to others or weigh out for them they are deficient<sup>234</sup>.

The principle of equality also demands that humanity should be treated never as mere means but always as an end. The institution of slavery which detracts from the dignity of man is not desirable and so is discouraged by the Qur'anic teachings. The virtuous should spend their substance for the ransom of slaves<sup>235</sup> although it is as difficult as the ascending of the path that is steep<sup>236</sup>. If any of the slaves asks for a deed in writing to enable him to earn his freedom for a certain sum, the master should give such a deed if he honestly feels that it is good for the former and in addition give him something out of his own resources to acquit him in an honourable way<sup>237</sup>. Further, if a believer kills a believer by mistake he should free a believing slave<sup>238</sup>. Similarly, a person who divorces his wife by *Zihar* and he wishes to go back on the words he uttered<sup>239</sup> and one who breaks a vain

oath<sup>240</sup>, they should set slaves free, one each<sup>241</sup>, (in the former case the man may, as an alternative measure, fast for two months successively or feed sixty needy ones<sup>242</sup>; in the latter case too the sin can also be removed by feeding ten poor men or providing them with clothes or by fasting for three days<sup>243</sup>) as an expiatory charity. In general we have been ordered to be kind to slaves<sup>244</sup>. The believing slave girls should be accepted in marriage without hesitation<sup>245</sup>.

### Charity:

Helping those in distress forms the basic outlook of Islam on human society. The foremost duty enjoined upon man as a member of society in general is to realise in practice the ideal of equality and raise the status of the low. There is, in fact, in our wealth a recognized share for the needy ones whether they ask for it or not<sup>246</sup>. Those who hoard up gold and silver and do not spend it in the way of God theirs is a painful doom in the hereafter<sup>247</sup>. *Zakat* or regular charity which is obligatory in character is of paramount importance and is very often mentioned in the Qur'an in conjunction with prayer<sup>248</sup>. It is to be spent on the poor, the needy, the wayfarer, the captive, the debtor, those whose hearts have been recently reconciled to truth, and those employed to administer the funds<sup>249</sup>. The believers who pay this regular charity must eventually win through<sup>250</sup>. God will be their friend<sup>251</sup>, His mercy will be ordained for them<sup>252</sup>, and they will have their reward and will have no fear nor shall they grieve<sup>253</sup>. They are thoroughly purified by this act and thus attain spiritual prosperity<sup>254</sup>.

In addition to the payment of *zakat*, the giving of one's substance voluntarily for the sake of God has been expressly recommended<sup>255</sup> because it benefits our own souls<sup>256</sup>. We should spend secretly as well as publicly<sup>257</sup> (secret charity is, of course, better<sup>258</sup>) what we can spare<sup>259</sup> out of the good things which we have honourably earned<sup>260</sup>, whether we are in prosperity or in adversity<sup>261</sup>. Let the man of means spend

according to his means and the man whose resources are limited, let him spend according to what God has given him<sup>262</sup>, neither more than that nor less<sup>263</sup>. We may spend for our parents, relatives, orphans and those in want, the wayfarers<sup>264</sup> and the captives<sup>265</sup>. Those who do not believe in God and do not encourage the feeding of the poor, their wealth will be of no profit to them on the Day of Judgement<sup>266</sup>. The stern commandment will say: Seize him and bind him and burn him in the blazing fire. Make him march in a chain whereof the length is seventy cubits<sup>267</sup>. The deserving cases must be carefully searched out. There are some needy but self-respecting persons who would not importunately beg from all and sundry<sup>268</sup>.

Almsgiving with sincerity of intention is like lending money to God which loan He will double into his credit and multiply many times.<sup>269</sup> He knows our acts of generosity well and will pay back to us the best possible rewards for anything small or great that we spend in charity and no injustice will be done<sup>270</sup>. Not only this; charity also works backward to remove some of the stains of evil already done<sup>271</sup>. The likeness of those who spend their substance in the way of God and in order to strengthen their soils is that of a grain of corn growing seven ears, with a hundred grains in every ear: and God multiplies for whom He pleases<sup>272</sup>. Or it is that of a garden, high and fertile: heavy rain but makes it yield a double increase of harvest and if it receives not heavy rain, light rain is sufficient<sup>273</sup>.

Despite the great importance that the Qur'an attaches to the duty of almsgiving, it does not fail to remind that it is possible to forfeit the promised reward through unworthy conduct. Those people who are not sincere, who give reminders of their generosity and whose charity is followed by injury only cancel their otherwise glorious deed<sup>274</sup>. Nor is money to be spent to be seen of men<sup>275</sup>. Similarly the contributions of those who offer them unwillingly and as a fine are not acceptable to God<sup>276</sup>. Such are the worldly

people who are like a hard, barren rock on which is a little soil: on it falls heavy rain which leaves it just a bare stone<sup>277</sup>. What they spend may be likened to a wind which brings a nipping frost: it strikes and destroys the harvest; the owners have wronged their own souls: it is not God who harms them<sup>278</sup>.

### **Debt:**

Supplementary to the obligatory and voluntary charity is the institution of debts and loans because the purpose of the latter is also to give help to those who need it. When, however, people deal with each other in contracting a debt for a fixed time, they should reduce it to writing whether the amount is big or small. It is justice in the sight of God, more suitable as evidence and more convenient a way to prevent doubts among people. Let a scribe write down faithfully as between the parties and let him who owes the debt dictate but let him fear God and not diminish anything from what he owes. If he who owes the debt is mentally deficient or weak or unable himself to dictate, let his guardian dictate faithfully. Two witnesses from among their own men are also to be provided, but if there are not two men, then a man and two women so that if one of these women errs the other can remind her. The witnesses, in turn, should not refuse when they are asked for evidence<sup>279</sup>. If the debtor and the creditor are on a journey and they do not find a scribe then there may be a security taken into possession. But if one of them has the complete trust in the other then he who is trusted should deliver his trust and be careful of his duty to God<sup>280</sup>. Harshness is, however, not to be shown in matters of taking back the money. When the appointed hour for payment comes and the debtor is in straightness, then further time may be granted till it is easy for him to repay. If debt is remitted altogether by way of charity that is indeed best in the eyes of God<sup>281</sup>.

Lending money on usury is forbidden by the Qur'an because it vitiates the very underlying principle of benevolence.<sup>282</sup> God deprives usury of all blessing and gives increase for deeds of charity<sup>283</sup>. It is only those who perform the latter who will get a recompense multiplied<sup>284</sup>. Those who swallow usury and say that it is just a trade shall arise as he arises whom the devil has driven to imbecility by his touch. God has permitted trade and forbidden usury. Those who, after receiving this order, desist shall be pardoned for the past and shall receive their principal debt. But those who repeat the offence are the inmates of the Fire. They will abide therein for ever<sup>285</sup>. Games of chance are prohibited too, for like usury they are a means of getting something without working for it and depriving those who legally possess it. In them is some profit also but the sin in them is greater than the profit<sup>286</sup>. They are indeed an abomination of satan's handiwork<sup>287</sup>.

### **Some Rules of Good Behaviour:**

Apart from the above regulations which have been laid down for the smooth functioning of society, there are certain other rules of etiquette and good manners which we generally ignore in our daily life but which are necessary to beautify a man's social behaviour and make it nice and acceptable to other people. Although wickedness is bad whether private or public, its performance in councils and in the presence of other people is specially prohibited<sup>288</sup>. One should not sit in the company of those people who are holding the signs of God in defiance and ridicule, till they turn to a different theme<sup>289</sup>. Further, when we are called upon to make room in the assemblies we must spread out and make room and when we are asked to rise up we must rise up and go and be not a boredom for others<sup>290</sup>. We have also been instructed to respect privacy of home life and not enter houses other than our own until we have asked permission and saluted those residing in them<sup>291</sup>. This rule, of course, does not apply to houses used for other useful purposes—public places



such as inns, hotels, etc<sup>292</sup>. Even when children who have come of age enter their own houses, they should ask permission as do those who are senior to them in age<sup>293</sup>. There are at least three times of utmost privacy when those whom our right hands possess and the children who have not come of age as yet should also ask our permission before they come to our presence. The times are: (i) before the morning prayer when we put off our clothes; (ii) at midday in summer and (iii) after the prayer of the nightfall. These are the periods of undress. Besides these, it is not wrong for us and for them to move about attending to each other<sup>294</sup>.

For the fostering of good relations it is recommended that we should have no hesitation in eating at our own houses or at those of our fathers, mothers, brothers, sisters, father's brothers, father's sisters, mother's brothers, mother's sisters or at houses of which the keys are in our possession or at the houses of sincere friends of ours. Even the blind, the lame, and the diseased are to be accepted as guests with full pleasure<sup>295</sup>. Also allowed is the food of those who have been given the Book. We may as well invite them at our own table<sup>296</sup>. When, however, one is invited at meals by someone he is not to go so early as to wait for its preparation but should instead go at the appointed time. Also, he should go away when the meals are over rather than stay unnecessarily for idle talk. That might annoy the host<sup>297</sup>.

The Qur'an enacts special laws of behaviour to regulate our attitude towards the Holy Prophet (PBUH) who had a beautiful exalted standard of character<sup>298</sup>, who was gentle in behaviour<sup>299</sup>, a mercy from God<sup>300</sup> and a mercy for the whole world<sup>301</sup>. Even the non-believers were not to be punished by God as long as he was among them<sup>302</sup>. He prayed for the sinners<sup>303</sup> and showed special anxiety and extreme compassion<sup>304</sup> for those who believed<sup>305</sup> because he was closer to them than their own selves<sup>306</sup>. He did all this without asking for any reward<sup>307</sup>. So the believers should return the benefit God has conferred upon them in raising such a

Prophet (PBUH) from among themselves<sup>308</sup> and recognize his greater claim on themselves than their own lives have on them<sup>309</sup>. They must be obedient<sup>310</sup> and respectful<sup>311</sup> and say not a word to him which because of ambiguity has even a tinge of disgrace<sup>312</sup>. Further, the believers were asked not to raise their voices above the voice of the Prophet (PBUH)<sup>313</sup>, nor address him simply as they would address one another among themselves. Those who did this would have their otherwise good deeds spoiled while those who spoke in a humble tone would get the forgiveness of God and a great reward. Similarly it was enjoined that if anyone were to call at the Prophet's (PBUH) house, he should stand and wait silently at the gate till he came out of his own accord<sup>314</sup>.

### **Punishment of Crimes:**

For the maintenance of a healthy atmosphere in society, it is necessary to punish those crimes which are most harmful for human well-being and social order. The general Qur'anic theory regarding punishment seems to be somewhat retributive in nature. The law of retaliation is prescribed to us because there is life for us in that<sup>315</sup>. Just as in the Mosaic law life was to be taken for life, eye for eye, nose for nose, ear for ear, tooth for tooth and wounds equal for equal<sup>316</sup>, so also with us the recompense for an injury is an injury equal thereto in degree<sup>317</sup>. Even when the enemies of Islam break the sanctity of particular months and places and fight, we are also free to break it and reciprocate their measures<sup>318</sup>. But whoever exceeds the limits shall be in grave penalty<sup>319</sup> for God does not love transgressors<sup>320</sup> nor does He love the unjust<sup>321</sup>. One may, however, forgive the injury that is done by him if one so desires. Forgiveness should not be taken to imply disgrace or impotence. It is rather an exercise of courageous will and resolution<sup>322</sup>. Those who forgive, their reward is due from God<sup>323</sup> and He loves them<sup>324</sup>. He has, in fact, prepared for them a Garden whose width is that of the whole of the heavens and of the earth<sup>325</sup>. With those who have got the fullest means to take revenge, this virtue acquires special

beauty and charm<sup>326</sup>. God himself grants forgiveness to those who do evil in ignorance and then turn quickly in repentance to Him<sup>327</sup> but not to those who repent when death is over their head<sup>328</sup>.

Undoubtedly the greatest crime known to society is murder which has been quite expressly prohibited by God<sup>329</sup>. If anyone slew a person—unless it be for murder or for spreading mischief in the land—it would be as if he slew the whole people<sup>330</sup>. Whosoever kills a believer intentionally his recompense is hell, to abide therein for ever and the wrath and the curse of God are upon him. A dreadful penalty is prepared<sup>331</sup> which will be doubled to him on the Day of Judgement unless he repents, believes and does righteous deeds<sup>332</sup>. As far as remuneration in this world is concerned, law of equality is to reign supreme. The free should he murdered for the free, the slave for the slave, the woman for the woman<sup>333</sup>. This, of course, does not mean that if a free man has been murdered, a free man should be murdered in his place and so on. It rather implies that if a free man is the murderer, he himself is to be slain. If a slave is the murderer that very slave is to be executed. And so on. The pre-Islamic Arabs used, in certain cases, to insist, when the person killed was of noble descent, upon the execution of another person besides the murderer. They were not content with the execution of the slave or the woman if one of them happened to be the murderer. The Holy Qur'an abolished this custom<sup>334</sup>. If, however, a remission is made by the brother of the slain, the murderer should grant any reasonable demand and compensate him with handsome gratitude<sup>335</sup>. Another case in which blood-money takes the place of a death sentence is that of unintentional killing. Whosoever kills a man by mistake, he shall free a believing slave and pay compensation to the family of the deceased unless they remit it freely. If the person slain is from a tribe hostile to that of the murderer and the former is a believer, the freeing of a believing slave suffices. But if he is from a tribe between

whom and the murderer's tribe there is a treaty of mutual alliance, compensation should be paid to his family and a believing slave be freed. For those who find this beyond their means are prescribed fasts for two months at a stretch by way of repentance to God.<sup>336</sup>

Theft and highway robbery are the next punishable crimes. The punishment for those who commit dacoity or any other action causing disorder in a settled state of society is execution or crucifixion or the cuffing off of hands and feet from opposite sides or exile from the land. That is their disgrace in this world and a heavy punishment is theirs in the hereafter.<sup>337</sup> As to the thief, male or female, his or her hands are to be cut off: a punishment by way of example from God.<sup>338</sup> But if the thief repents after his crime and amends his conduct, God turns to him in forgiveness. He is oft-forgiving, most merciful.<sup>339</sup>

Adultery and slander have already been described elsewhere. If, however, two males are guilty of lewdness both are to be punished until they repent and amend. If they do so then surely God will forgive them out of His grace.<sup>340</sup>

### **Jihad:**

Just as the internal harmony in a State is to be maintained by co-operation, by mutual help and by the eradication of wicked elements, so it is a duty of every Muslim to defend the integrity of his State against non-Muslim aggression and to struggle for national existence. Jihad, which has been used to signify such struggle, is a very wide term. It stands for contending<sup>341</sup> and striving, especially against satanic forces whether within or without. We should strive hard in the way of God,<sup>342</sup> with our property and person<sup>343</sup> against the unbelievers and the hypocrites and be firm against them,<sup>344</sup> because this is for the benefit of our own souls.<sup>345</sup> Even the love of our fathers, our sons, our brothers, our mates, our kindred and of the commerce in which we fear a decline or the dwellings in which we delight

should not stand in our way to carry out our mission and to obey God and His prophet (PBUH).<sup>346</sup> Those who strive for sacred purposes and ideals are the truthful ones.<sup>347</sup> They shall be successful<sup>348</sup> and shall enter heaven<sup>349</sup> to abide therein for ever.<sup>350</sup> God will have mercy on them<sup>351</sup> and will guide them in His way.<sup>352</sup>

As far as actual fighting against the enemies in the battleground is concerned it is prescribed for us—whether we like it or not<sup>353</sup>—if we are oppressed<sup>354</sup> or if religious freedom is in danger.<sup>355</sup> It is possible that we dislike a thing which is good for us<sup>356</sup> as that we may love a thing which is really harmful.<sup>357</sup> Those who make lame excuses, sit inactive in their house and do not participate in the struggle will meet a grievous penalty.<sup>358</sup> Exemption may, however, be granted to those who are blind or lame<sup>359</sup> and those who are infirm or ill or who find no resources to spend, provided they remain true in faith.<sup>360</sup> And also even among those who are able otherwise to fight a party should remain behind, one in each township or circle, to devote themselves to studies in religion; so that when the fighters return home their minds may be attuned again to the true faith and to the peace-time observances of religion.<sup>361</sup> We have to fight against the friends of Satan<sup>362</sup> and fight in the cause of God and of those who, being weak, are ill-treated.<sup>363</sup> We have to fight those who believe not in God, nor the Last Day, nor hold that forbidden which has been forbidden by God and His Apostle, nor acknowledge the religion of Truth, even if they are of the people of the Book, until they pay the *Jizya* with willing submission and feel themselves subdued.<sup>364</sup> Also to be fought and slain are the pagans wherever we find them. They are to be seized and beleaguered. We must lie in wait for them in every stratagem of war. But if they repent and establish regular prayers and practice regular charity the way is to be opened for them.<sup>365</sup> If any idolater seeks protection it is to be given him till he hears the word of God and then he should be conveyed to his place of safety.<sup>366</sup> Similarly we

should also not fight against one who joins a group between whom and us there is a treaty of peace [we have not even to help anyone against them<sup>367</sup>] or one who sincerely promises not to fight against us and instead sends guarantees of peace.<sup>368</sup> But there are certain people who try to win our confidence and are all the time in the confidence of the enemy. Every time they get a chance, they succumb to the temptation of double-dealing. These are to be treated as open enemies.<sup>369</sup>

Like truly brave people we must always be in a state of preparedness. We should keep ready our strength to the utmost of our power, including steeds of war, to strike terror into the hearts of the enemies of God and of ours and others whom we may not know but whom God does know and to subdue them thoroughly.<sup>370</sup> When face to face with the wicked forces it will be of no use to one to turn one's back on them<sup>371</sup> unless it be a stratagem of war or unless it is to retreat to a troop of one's own.<sup>372</sup> One is duty-bound to be firm in action, patient and perseverant against heavy odds and be not weary and faint-hearted, crying for peace.<sup>373</sup> The Muslim forces should stand united like a solid, cemented structure<sup>374</sup> and not quarrel among themselves lest they lose heart and their power depart;<sup>375</sup> nor should they pass out their military secrets to the enemies<sup>376</sup>. With these sterling qualities of character, if there are twenty among the believers, they will vanquish two hundred; if one hundred they will vanquish one thousand of the unbelievers<sup>377</sup>. It will be so, however, if the material conditions are on both sides equal. But where the believers are weak in organisation and equipment, one hundred of them, patient and persevering, will defeat two hundred and one thousand of them will subdue two thousand from among the enemies of faith<sup>378</sup> However, to return victorious or to be slain while fighting for noble ideals makes no difference. In either way one shall be given a reward of great value<sup>379</sup>. God will blot out from those who are slain in His way their iniquities<sup>380</sup> and forgive them<sup>381</sup> and will never let their deeds be lost. Soon will He guide them and improve

their state and admit them to the Gardens which He has announced for them<sup>382</sup>. As truth lives and falsehood must die, so those who make the triumph of truth the object of their lives do not die. They live and rejoice in glory<sup>383</sup> and have a goodly provision.<sup>384</sup>

When fight is over and won, we should celebrate the praise of God and pray for His forgiveness<sup>385</sup>. The booty acquired is lawful and good and is to be placed at the disposal of God and His Prophet (PBUH)<sup>386</sup>. Normally a fifth share is assigned to God, to the Apostle (PBUH) and to near relatives, orphans, the needy and the wayfarer<sup>387</sup>. The rest is divided among the forces. Kindness is to be shown to the prisoners of war. They are to be encouraged and promised reward if they turn to the right path and accept Islam. If, however, the kindness meted out to the prisoners is abused by them when they are released, it is not a matter of discouragement to the believers. They have already shown treason to God Himself by challenging the true faith.<sup>388</sup>

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<sup>2</sup> 95:4

<sup>3</sup> 6:164; 10:30 etc.

<sup>4</sup> 49:13

<sup>5</sup> 57:27

<sup>6</sup> 2:43

<sup>7</sup> 24:33

<sup>8</sup> 24:32

<sup>9</sup> 24:32

<sup>10</sup> 11:6

<sup>11</sup> 33:53

<sup>12</sup> 33:6

<sup>13</sup> 4:23

<sup>14</sup> 4:22

<sup>15</sup> 4:24-25

<sup>16</sup> 2:221

<sup>17</sup> 24:3

<sup>18</sup> 24:26

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20 4:24; 5:6  
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22 2:222  
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24 60:10  
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26 4:28  
27 4:129  
28 2:229 [See translation of the Holy Qur'an by Mohammad Ali, note No. 2001]  
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77 2:228  
78 2:234-235  
79 33:49  
80 65:4  
81 65:1  
82 2:283; 85:6  
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93 29:8; 31:15  
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96 17:23  
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98 2:83; 4:36 etc.  
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100 14:41;66:28  
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<sup>102</sup> 22:19; 46:15

<sup>103</sup> 4:1; 31:14; 46:15

<sup>104</sup> 17:31; 60:12

<sup>105</sup> 6:146

<sup>106</sup> 80:8-9

<sup>107</sup> 16:58; 43:17

<sup>108</sup> 2:233;31:14

<sup>109</sup> 34:37

<sup>110</sup> 3:116; 9:68-69

<sup>111</sup> 43:9

<sup>112</sup> 64:14

<sup>113</sup> 8:28; 9:55,58; 64:15

<sup>114</sup> 3:10

<sup>115</sup> 3:16

<sup>116</sup> 2:180

<sup>117</sup> 5:109-110

<sup>118</sup> 2:181-182

<sup>119</sup> 4:7

<sup>120</sup> 33:4-5

<sup>121</sup> 4:11,12

<sup>122</sup> 2:240 [See translation of the Holy Qur'an by Abdullah Yousaf Ali, note No. 273]

<sup>123</sup> 4:12 [See translation of the Holy Qur'an by Abdullah Yousaf Ali, note No. 521]

<sup>124</sup> 4:12

<sup>125</sup> 4:176 [See translation of the Holy Qur'an by Abdullah Yousaf Ali, note No. 681]

<sup>126</sup> 4:176

<sup>127</sup> 4:11,12

<sup>128</sup> 2;220; 4:127 etc.

<sup>129</sup> 107:1-2

<sup>130</sup> 4:6; 17:34

<sup>131</sup> 4:6

<sup>132</sup> 4:2

<sup>133</sup> 4:6

<sup>134</sup> 4:10

<sup>135</sup> 3:104

<sup>136</sup> 8:46

<sup>137</sup> 4:1; 39:6

<sup>138</sup> 2:213; 10:19; 21:92

<sup>139</sup> 21:92; 49:10

<sup>140</sup> 6:159

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- 142 4:114; 58:9
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188 60:1  
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195 4:36; 17:37 etc.  
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201 2:283; 4:58 etc.  
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206 3:110  
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209 3:109, 113; 7:157 etc.  
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- 257 2:274; 14:31; 16:75
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- 259 2:219
- 260 2:267; 3:92
- 261 3:134
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- 264 2:215
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317 2:194;16:126 etc.  
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327 4:17,64,106. etc.  
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385 110:1-3  
386 8:1  
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388 8:70-71



## METAPHYSICS AND ESCHATOLOGY

The Qur'an seeks to establish the indispensability of a metaphysics by asserting that faith in the Unseen is one of the essential characteristics of those who are at all capable of seeking guidance from the Book of God<sup>1</sup>. The Ultimate Being or Reality, according to the Qur'an, is God<sup>2</sup>. He is the first and the last, the manifest and the hidden<sup>3</sup>, and encompasses everything<sup>4</sup>. He is ever-present,<sup>5</sup> being the light of the heavens and the earth. A likeness of His light is as a pillar on which is a lamp—the lamp is in a glass, the glass is, as it were, a brightly shining star, lit from a blessed olive tree, neither Eastern nor Western, the oil whereof gives light, though fire touch it not—light upon light<sup>6</sup>. For Him is the East and the West<sup>7</sup>, the heavens and the earth<sup>8</sup>, the end and the beginning<sup>9</sup>. So wherever one turns, there is the face of God<sup>10</sup>. He is free of all wants<sup>11</sup>, self-sufficient<sup>12</sup> and independent<sup>13</sup>; and all men are dependent on Him for their requirements<sup>14</sup>. His is the kingdom of the heavens and the earth<sup>15</sup> and He is powerful over everything<sup>16</sup>. He does whatever He likes<sup>17</sup>. He may forgive or chastise<sup>18</sup>, grant kingdom to, or take it away from, exalt or abase, whomsoever He regards deserving of a particular treatment<sup>19</sup>. He is the lord of all the worlds<sup>20</sup> and of all the mysteries<sup>21</sup>, lord of the glorious, mighty throne—the throne of honour<sup>22</sup>, lord of the dawn<sup>23</sup> and of all the ways of ascent.<sup>24</sup> He is the truth<sup>25</sup>, the only reality<sup>26</sup> because He alone is abiding whereas everything else is evanescent and perishable<sup>27</sup>. Neither slumber can seize Him nor sleep. His throne extends over the heavens and the earth and He feels no fatigue in preserving them both<sup>28</sup>. He is the Grand Ideal or Goal,<sup>29</sup> possessing the highest excellence,<sup>30</sup> to whom

everything and everyone must return<sup>31</sup>. He is the Ultimate Good, free from all evil<sup>32</sup>. He is also the source of all goodness<sup>33</sup> and worthy of all praise,<sup>34</sup> worship<sup>35</sup> and sincere devotion<sup>36</sup>. In fact the heavens and the earth and whatever is in them declare His glory although man does not understand this phenomenon<sup>37</sup>. He is so supreme that even if the whole people turn unbelievers and ungrateful to Him, they will take away nothing from His greatness<sup>38</sup>. There is none and nothing like Him<sup>39</sup>. He comprehends all vision but no vision can comprehend Him<sup>40</sup>.

God is absolutely One<sup>41</sup>. There are not two gods.<sup>42</sup> In fact there is no god besides Him<sup>43</sup>. He is the only one.<sup>44</sup> He has no partners and no associates<sup>45</sup>. Ascribing partners to God is indeed a grievous iniquity<sup>46</sup> and a great sin<sup>47</sup>, and a deviation from the right path<sup>48</sup>. Whosoever does it is unclean and so should not be allowed to approach the Sacred Mosque<sup>49</sup>. A believer is not to be married to him unless he repents and returns to faith<sup>50</sup>. God has decided that He may forgive anyone He likes but He will not forgive those who set up partners with Him<sup>51</sup>. The good works that the associators do would stand wasted<sup>52</sup>. Paradise would be forbidden to an associator<sup>53</sup>. His destiny can be described as that of one who has fallen from a great height and then the birds snatch his body away or winds carry it off to a distant place<sup>54</sup>. It is, in fact, inherently impossible that there be more gods than one: had it been so, some of them would have lorded over others<sup>55</sup> and they would have been in disorder<sup>56</sup>. He is the One and not one in a 'trinity'. Those who attribute sons and daughters to Him and those who say Christ is the son of God or is himself God only blaspheme God<sup>57</sup>. He has no consort<sup>58</sup>, so He does not beget; nor is He begotten<sup>59</sup>.

God is the primary originator of everything<sup>60</sup>. He initiated the process of creation<sup>61</sup> and now continues adding to His creation what He wills<sup>62</sup>. The universe is thus constantly growing and expanding. His creation is so immense that if we were to write about it and the whole

sea were turned into ink for this purpose, the ink would surely be exhausted, even if we add to it another sea, before our writing is complete<sup>63</sup>. To begin with, He created the heavens and the earth, joined together as one unit of smoky or nebulous substance and then clove them asunder<sup>64</sup>. All living things were made from water<sup>65</sup>. The heaven and the earth as separate existents and all that they contain were created in six days<sup>66</sup>. Serially considered, a Divine day signifies a very long period, say, one thousand years of our reckoning<sup>67</sup> or even fifty thousand years<sup>68</sup>. Non-serially considered, His decisions are executed in the twinkling of an eye<sup>69</sup> or even quicker<sup>70</sup>. The moment He says be! it immediately happens.<sup>71</sup> His decree is absolute and unalterable.<sup>72</sup> No one can change it.<sup>73</sup> He created the sun, the moon and the stars—all governed by the laws of His own making<sup>74</sup>. The sun runs its course for a determined period; and so does the moon<sup>75</sup>. The growth of a seed into a plant bearing flowers and fruit, the constellations in the sky, the succession of day and night—these and all other things show proportion, measure and law<sup>76</sup>. He is the creator, evolver and restorer of all forms<sup>77</sup>. He sends down water from the sky in due measure, causes it to soak into the soil, raises to life the land that is dead<sup>78</sup>, revives it<sup>79</sup> with fruit, corn and plants<sup>80</sup> and creates pairs of plants, each separate from the others<sup>81</sup>, and pairs of all other things<sup>82</sup>. He causes the trees to grow into orchards full of beauty and delight<sup>83</sup>. He gives the heaven its order and perfection<sup>84</sup>, the night its darkness and splendour<sup>85</sup>, and the expanse of the earth its moisture, pastures and mountains<sup>86</sup>, springs<sup>87</sup>, streams<sup>88</sup>, and seas<sup>89</sup>, ships<sup>90</sup> and cattle, pearls and coral<sup>91</sup>, sun and shadow<sup>92</sup>, wind and rain<sup>93</sup>, night and day<sup>94</sup>. He is not only the creator but also the cherisher<sup>95</sup>, sustainer<sup>96</sup>, protector<sup>97</sup>, helper<sup>98</sup>; guide<sup>99</sup> and reliever of distress and suffering<sup>100</sup>. God has not created the world for idle sport<sup>101</sup>. It is created with a purpose<sup>102</sup> as He is the best of planners<sup>103</sup>. Being the outcome of a deliberate enterprise, the entire universe is teleological in character. For every human being, specially, there is a goal<sup>104</sup>

and that goal is God Himself.<sup>105</sup> So authentic and organic is the relationship of the universe to God that the various phenomena of nature, as also the verses of the Qur'an itself, have been declared to be the *ayat* or signs of God i.e. the reliable pointers to His existence. There are signs of God in the very creation of the heavens and the earth and in the alternation of night and day, in the fall of rain, in the winds and clouds<sup>106</sup> the sun and the moon<sup>107</sup>, water, fire, trees<sup>108</sup>, and so on.

God is omniscient<sup>109</sup>. He knows whatever is in the heavens and whatever is in the earth<sup>110</sup> —the visible and the invisible<sup>111</sup>, the evident and the hidden<sup>112</sup>. With Him are, in fact, the keys of the unseen, the treasures that none knows but He<sup>113</sup>. He witnesses all things<sup>114</sup> as everything is before His very sight<sup>115</sup>. Nothing green or dry on the earth or in the heavens, on the land or in the sea, is hidden from Him, not even as much as the weight of an atom in the darkness of night<sup>116</sup>. Not even a leaf falls without His knowledge<sup>117</sup>. He is full of wisdom<sup>118</sup> and understands the finest of mysteries<sup>119</sup>. He knows what enters the earth and what comes out of it; what come down from heaven and all that ascends to it<sup>120</sup>. He knows not only every word spoken but also innermost ideas of the heart<sup>121</sup> and suggestions of the mind<sup>122</sup>. He has full knowledge of the secrets consciously retained by an individual as well as of his sub-conscious and the unconscious<sup>123</sup>. No one can hide himself from God.<sup>124</sup> He will call us to account for what is in our minds whether we reveal or conceal it<sup>125</sup>.

God is the best of judges<sup>126</sup> and never takes unjust decisions<sup>127</sup>. It is rather man who would wrong his own soul<sup>128</sup>. He commands people to be just<sup>129</sup> and likes those who are just<sup>130</sup>. Divine punishment to the evil-doers is equal to the evil done: it may be less but never more<sup>131</sup> because God is liberal and forgiving<sup>132</sup>. Such is, however, not the case with His rewards. He is most merciful<sup>133</sup> and therefore multiplies rewards for good deeds manifold<sup>134</sup> whether these

rewards relate to this life or to the life hereafter<sup>135</sup>. He accepts from the good the better aspect of their deeds and overlooks their minor shortcomings<sup>136</sup>. If a person repents sincerely, He changes his very evil deeds to good ones<sup>137</sup>. He loves humanity<sup>138</sup>. He loves those who do good to others<sup>139</sup>, who turn to Him<sup>140</sup>, who trust in Him<sup>141</sup>, the patient<sup>142</sup>, the dutiful<sup>143</sup>, and the equitable<sup>144</sup>. His favours and bounties are so many that, if you try to count them, you will not be able to do so<sup>145</sup>.

Besides the ones named above, the Qur'an enumerates many other beautiful names<sup>146</sup> of God which are, in the last analysis, the ideals of character man must try to realize in his moral life. In this context, the God-man relationship is very intimate and profound. Man has been honoured by God<sup>147</sup>. He is the vicegerent of God on earth<sup>148</sup>, to whom everything in the heavens and in the earth has been made subservient<sup>149</sup>. The sun and the moon<sup>150</sup>, the night and the day<sup>151</sup> the canals<sup>152</sup> and the sea have all been created to serve his interests.<sup>153</sup> Man himself, however, has been created to serve God.<sup>154</sup> God has bestowed the Divine colour to man<sup>155</sup>, made him in the best of moulds<sup>156</sup>, and given him the most beautiful shape<sup>157</sup>. He has breathed into him His own spirit<sup>158</sup>. Human perfection, therefore, consists in the fullest achievement and assimilation of Divine attributes. God desires nothing but the perfection of His light<sup>159</sup>. He is always near man<sup>160</sup>—nearer than his jugular vein<sup>161</sup>. He is with him wherever he may be and sees all that he does<sup>162</sup>. He listens to his prayers whenever he calls on Him<sup>163</sup>, accepts repentance from him<sup>164</sup> and pardons his evil deeds<sup>165</sup>. As to man himself, he is granted freedom in his moral actions. Both the ways, good and bad, have been shown to him<sup>166</sup>. He may follow the Divine way and justify his status as the deputy of God or choose the other way and become the lowest of the low<sup>167</sup>. There is no compulsion in religion<sup>168</sup>. One may believe or disbelieve as he likes<sup>169</sup>. Had it been the matter of God's doing, then those who are in earth would have believed all of them<sup>170</sup>.

The prophets, exalted more or less in excellence and degree of rank<sup>171</sup>, are chosen from among human beings by God<sup>172</sup> because He best knows where to place His message<sup>173</sup>. They were raised in every nation<sup>174</sup> to warn their people and also to give them good news<sup>175</sup>. God sent revelations to them in three ways: by inspiration, from behind a veil, and by the sending of a messenger<sup>176</sup>. He thus made His secrets known to them<sup>177</sup>. Their duty was to deliver the Divine messages<sup>178</sup> and they could not be dishonest in the execution of this assignment<sup>179</sup>.

### **Angels:**

It is righteous to have faith in angels<sup>180</sup>. They are the servants of God<sup>181</sup> and the executors of his commands. They do whatever they are ordered to do<sup>182</sup> and never disobey Him<sup>183</sup>. They alone are the wardens of the Fire<sup>184</sup>. They readily submitted to Adam, who was fashioned by God with His own hands<sup>185</sup> when so asked by Him, whereas Satan refused<sup>186</sup>. They bear the throne<sup>187</sup> and go round about it glorifying their Lord with praise<sup>188</sup>. They praise their Lord, ask forgiveness for human beings<sup>189</sup> and send blessings on the believers<sup>190</sup>. They descend upon those who are steadfast in their faith in God and give them good news of the Garden<sup>191</sup>. They also render assistance to those who fight in the way of God<sup>192</sup>. They perform their duty as messengers, flying on their wings<sup>193</sup>, bringing revelations to the prophets<sup>194</sup>. They also work as men's guardians and honourable recorders of their words and actions<sup>195</sup>. They were sinfully alleged as daughters of God<sup>196</sup>. God is an enemy of those who are the enemies of His angels, His messengers and Gabriel and Michael<sup>197</sup>.

### **Satan:**

Satan was of the jinn<sup>198</sup> who had been created of intensely hot flame of fire<sup>199</sup>. He was a rebel<sup>200</sup> who refused to obey God and submit to Adam;<sup>201</sup> he was arrogant because he thought he was superior having been created out of fire whereas Adam had been created out of sounding

clay<sup>202</sup>. He deceives people<sup>203</sup>, misleads them from the path of righteousness<sup>204</sup> by making their deeds fairseeming to them<sup>205</sup> and makes evil suggestions to them<sup>206</sup>. Those who turn back, after guidance is made manifest to them, the Satan embellishes it for them and lengthens false hopes for them<sup>207</sup>. He generates enmity and hatred<sup>208</sup>, threatens man with poverty<sup>209</sup>, excites vain desires<sup>210</sup>, commands what is shameful and evil<sup>211</sup> and defaces the fair natures created by God<sup>212</sup>. He comes upon men, in order to dissuade them from the right path, from before them and behind them and from their right and left<sup>213</sup>. He may even insinuate something into the deliverances of the prophets<sup>214</sup>. Of course, his plans do not work with those who believe and have firm reliance on God<sup>215</sup>. The believers are advised to seek protection from Him while beginning to read the Qur'an, and otherwise also<sup>216</sup> and not follow his footsteps because he is an open enemy<sup>217</sup>. Of course protection against him can be vouchsafed with the grace of God<sup>218</sup>. He is definitely a bad companion<sup>219</sup> because he invariably invites his associates to the chastisement of the burning fire<sup>220</sup>. The party of satan are the losers<sup>221</sup>. God has cursed satans<sup>222</sup> and made them the friends of non-believers<sup>223</sup>.

### **Death and the Day of Judgement:**

Death is the common lot of mankind<sup>224</sup>. It must overtake every person even if he is in strong and high towers<sup>225</sup>. Its time is fixed<sup>226</sup>. Only God knows exactly when and where a person will die<sup>227</sup>. Once dead, no one can return to this life<sup>228</sup>.

Life after death is as certain as death itself. The unbelievers, however, think that it is simply inconceivable<sup>229</sup>. How can we be revived, they say, when we have died and become dust<sup>230</sup>. Let them recall to their minds that, to begin with, they were created out of dust, then a sperm, then from a clot, then from a piece of flesh, partly formed and partly unformed, kept in a womb for an appointed time, then brought forth as babies and then fostered so that they

reached an age of maturity and then old age; and also let them ponder over the fact that the earth is first barren and lifeless but when God sends down rain, it is stirred to life, it swells and brings forth a beautiful growth of every kind<sup>231</sup>. So God who thus created life in the first instance can recreate it when death has overtaken it<sup>232</sup>. From the earth was man created, into it he returns and from it shall he be raised again<sup>233</sup>. He who created the heavens and the earth is able to give life to the dead because he has power over all things<sup>234</sup>.

For everyone after death there shall be an interval (*'barzakh'*—literally, barrier) lasting till the realization of the Great News<sup>235</sup>, the Day of Resurrection. It is not known to man in what form shall he be raised<sup>236</sup>. Nor does he know when this will happen. But that Day is absolutely sure and must come<sup>237</sup>. It will be the day of the manifestation of losses<sup>238</sup>, most calamitous<sup>239</sup>, grievous and bitter<sup>240</sup>. Its terror will make children grey-headed and old<sup>241</sup>. To begin with, a trumpet shall be blown<sup>242</sup> all of a sudden<sup>243</sup> as the twinkling of an eye<sup>244</sup> and there shall be a dreadful commotion followed by repeated commotions of the same kind<sup>245</sup>, and a big shock<sup>246</sup>. The sun folded up and the moon darkened shall be joined together<sup>247</sup> and the stars shall fall, losing their lustre<sup>248</sup>. In terrible repeated convulsions<sup>249</sup>, the earth shall be shaken to its depths and reduced to powder<sup>250</sup>. It will cast forth what is within it<sup>251</sup>. The mountains shall crumble to atoms flying here and there like clouds<sup>252</sup> or wool<sup>253</sup> as if they were a mirage<sup>254</sup>. The heaven will be like melted brass<sup>255</sup> It will be cleft asunder<sup>256</sup> and rolled up like the rolling of a scroll of writing<sup>257</sup>. The oceans shall boil over. There shall be a deafening noise and the graves shall be turned upside down<sup>258</sup>. Men will be like moths scattered about<sup>259</sup>. Every woman giving suck will forget her sucking and every pregnant one will lay down her burden. People, terror-stricken and bamboozled, will lose their senses as if due to excessive drinking<sup>260</sup>. All individuals will rush forth to their Lord<sup>261</sup> in ranks<sup>262</sup>—the sinners as blackened<sup>263</sup>, blinded<sup>264</sup>, terror-



stricken,<sup>265</sup> with eyes cast down,<sup>266</sup> heads upraised<sup>267</sup> and hearts vacant<sup>268</sup>, coming right up to their throats to choke<sup>269</sup>; and the virtuous, happy and rejoicing<sup>270</sup>. Then all, except those in whose case God wills otherwise, shall fall into a swoon<sup>271</sup>.

Then a second trumpet will be sounded and all will be raised again<sup>272</sup>. They will stand up and wait for the Supreme Judgement<sup>273</sup>. On that day no soul will control anything for another soul and the command will be Allah's alone<sup>274</sup>. All shall fully remember their past deeds<sup>275</sup>. They will in fact be presented with the truthful<sup>276</sup> records of their deeds, big and small, good and bad, which they will clearly recognize and recollect to be their own<sup>277</sup>. The good will be given their records in their right hands whereas the sinners will be given theirs in their left hands<sup>278</sup>. No secret will remain hidden: everyone will be exposed<sup>279</sup>. Even their own tongues, their hands and their feet will bear witness against them as to what they had been doing<sup>280</sup>. Veils will be removed from them and their sight will become sharp<sup>281</sup>. Anyone who has done an atom of good shall see it; and anyone who has done an atom of evil shall see it too<sup>282</sup>. They shall also recognize one another<sup>283</sup>, though each will have too much concern of his own to be able to help others<sup>284</sup>. Every person will flee from his own brother, mother, father, wife and children<sup>285</sup>. No worldly benefactors<sup>286</sup> and no friends will help. The sinners will desire that they could be saved from the tortures that day by sacrificing their children, their wives, brothers, relatives and all that is there on earth. But all in vain<sup>287</sup>. They will have neither a protector, nor an intercessor except God<sup>288</sup> or those whom permission is granted by Him and whose word is acceptable to Him<sup>289</sup>. They shall all now meet their Lord<sup>290</sup>. The scale of justice shall be set up and no person shall be dealt with unjustly; if there is no more than the weight of a mustard seed, it will be brought to account<sup>291</sup> and all shall be recompensed<sup>292</sup>. Those whose good deeds are lighter will be ruined<sup>293</sup>. There will be a sorting out of the sinners and the

righteous<sup>294</sup>. The people of the Left Hand<sup>295</sup>, the disbelievers, will be driven to hell in groups. Those, on the contrary, who kept their duty to their Lord, the people of the Right Hand, will be conveyed in groups to paradise<sup>296</sup>.

### **Paradise:**

Paradise, which is as wide as the heavens and the earth<sup>297</sup>, is a garden of perpetuity,<sup>298</sup> a beautiful resting place<sup>299</sup>. It is the promised recompense for those—whether men or women<sup>300</sup>—who believe and do good deeds,<sup>301</sup> are dutiful<sup>302</sup>, restrain themselves from low desires<sup>303</sup>, are faithful to their trusts and their covenants, are upright in their testimonies, keep a guard on their prayers<sup>304</sup>, and so on. It is in fact a reward for all those who exert themselves in His way with their persons and their property<sup>305</sup>. Their faces shall be beaming with the brightness of bliss.<sup>306</sup> God will be pleased with them and they with God<sup>307</sup>.

Paradise is a state where perfect peace will prevail<sup>308</sup>—a seat of truth<sup>309</sup>. There will be no toils, tribulations and fatigue<sup>310</sup> and no fear or grief<sup>311</sup> but lasting blessings<sup>312</sup>. It will be neither too cold nor too hot<sup>313</sup>. In it will be springs<sup>314</sup>. There will flow rivers<sup>315</sup> not altering for the worse, rivers of milk whose taste will not change, rivers of wine delicious to the drinkers and rivers of pure honey<sup>316</sup>.

The residents of paradise will be given perpetual entertainment<sup>317</sup> with fruits<sup>318</sup>, near at hand<sup>319</sup>, of lote, banana<sup>320</sup>, vineyard<sup>321</sup>, palm and pomegranate trees<sup>322</sup>, morning and evening<sup>323</sup>, and with everything that they desire<sup>324</sup>—in fact more than they desire<sup>325</sup>. Death will never overtake them<sup>326</sup>. Those, whose fathers, spouses and offspring followed them in faith and good deeds, will be united with them.<sup>327</sup> They and their wives will be in shades, reclining on raised couches<sup>328</sup> whose inner coverings are of silk brocade<sup>329</sup>. They will be given bracelets of gold, silver and pearls and a green silken dress to wear<sup>330</sup>. They will be seated on thrones set in lines<sup>331</sup> facing each other. Bowels of

delicious water and drinking cups, full to the brims<sup>332</sup>, tampered with camphor<sup>333</sup> and ginger<sup>334</sup>, will be made to go round them which will neither deprive them of their senses and reason nor exhaust them<sup>335</sup>. The boys that go round them will be as if they were scattered pearls<sup>336</sup> and they will ever remain young<sup>337</sup>. The men among them will have as their companions pure, beautiful women, modest in gaze, having beautiful eyes, as if they were eggs carefully protected<sup>338</sup> or rubies and pearls<sup>339</sup> whom no man or jinni has touched before<sup>340</sup>. They will be confined to pavilions.<sup>341</sup> So diverse are the pleasures of paradise that no one can totally comprehend them here and now<sup>342</sup>. The highest bliss of the paradisaical life will, however, be nearness to, and vision of, God.<sup>343</sup>

### **Hell:**

Hell is the abode of those who deny the Day of Judgement<sup>344</sup>, of non-believers and hypocrites<sup>345</sup>, —the latter being in the lowest depths of it<sup>346</sup>—of those who persecute believers and then do not repent<sup>347</sup>, who incur the displeasure of God, oppose Him and the Prophet (Peace be upon him)<sup>348</sup>, who are prodigals<sup>349</sup>, and who, following Satan<sup>350</sup>, are arrogant<sup>351</sup>. Satan too has been promised hell<sup>352</sup>. It is also the abode of those who knowingly murder a believer<sup>353</sup>, who associate false gods with Allah<sup>354</sup>—alongwith the false gods, themselves<sup>355</sup>—and hold his messages and messengers in mockery<sup>356</sup>. The capacity of hell is unlimited.<sup>357</sup> In spite of the fact that it is a thoroughly bad place to live in<sup>358</sup>, it is, in a way, a patron or friend also<sup>359</sup>, as it will help its inhabitants to purify themselves in order to deserve ultimately a heavenly abode. They—among them jinns and men both<sup>360</sup>—will be recognized by their marks. So they shall be seized by forelocks and feet<sup>361</sup>. They will be driven in as thirsty beasts<sup>362</sup> through the seven gates of hell,<sup>363</sup> fettered<sup>364</sup> and chained,<sup>365</sup> on their knees, in utter disgrace<sup>366</sup> and with violence<sup>367</sup>. They will be entertained with refuse and filth<sup>368</sup> and the leaves of a tree with pungent smell and bitter taste which grows in the bottom of hell: its produce is, as it were, the heads of

serpents. They will fill their bellies<sup>369</sup> and choke their throats with it<sup>370</sup>. Then they will be given water to drink which will be boiling hot so that it rends their bowels asunder<sup>371</sup> or it will be intensely cold<sup>372</sup>. They will drink it little by little and will not be able to swallow it. It will appear as if death is coming to them from every quarter and still they do not die<sup>373</sup>. They will in fact be in a state intermediate between the states of life and death<sup>374</sup>.

The fire of hell, whose fuel are men and stones,<sup>375</sup> is very fierce in heat<sup>376</sup>. It will not only burn their bodies but also reach up to their brains<sup>377</sup> and hearts<sup>378</sup>. They will be dragged in it on their faces<sup>379</sup>. Whenever it abates it will be made to burn fiercer still.<sup>380</sup> When it has burnt away their skins new skins will be created for them so that they taste the punishment again and again<sup>381</sup>. They will desire to be extinct once for all but their desire will not be accepted<sup>382</sup>. They will wear garments of fire. Boiling water will be poured over their heads which will melt their skins and what is in their bellies. They will be treated with whips of iron<sup>383</sup>. In utter despair they will cry out and request the guards of hell to pray for them to God to lighten their punishment even for a single day. The guards will say: Did not messengers come to you with clear arguments? They will reply in the affirmative. Then the guards will ask them to pray themselves if their prayers could be accepted. But the prayers of the non-believers will not be accepted<sup>384</sup>. They will call out to the residents of paradise: pour on us some water or anything of what God has given you. They will get the reply: God has forbidden them both to the non-believers.<sup>385</sup> They will try to escape the abominable torments of the hell but there will be no escape<sup>386</sup>. There will be nothing for them but a perpetual sighing and groaning.<sup>387</sup>

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359 57:15  
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384 40:49-50

385 7:50

386 2:167; 5:37

387 11:106

## THEORY OF KNOWLEDGE

The Qur'an appears, in principle, to be thoroughly against an attitude of irrationality. It does not recommend a blind conviction in any proposition whatsoever even if it be one of its own verses<sup>1</sup>. On the contrary, great importance is attached to, the acquisition of more and more definite knowledge of facts and values. Our Prophet (Peace be upon him) was himself a teacher to the entire humanity<sup>2</sup>. Story of the creation of Adam symbolically brings into clear focus the truth that man is superior to all creatures, specially to angels, and that this superiority lies in his capacity to formulate concepts and thereby to attain a possibility for immense advances in knowledge and research<sup>3</sup>. It is now our duty to continue realizing this possibility and so to justify our status as the best of creation to whom every thing in nature has been made to serve<sup>4</sup>. The Qur'an asks: Shall those who know and those who do not know be held equal<sup>5</sup>? The answer, as implied, is obviously 'No'. Similarly: 'Allah will exalt those, who believe among you and those who have knowledge, to high ranks<sup>6</sup>. And so on. In fact herein lies, according to Seyyed Hossein Nasr, the distinction between Christianity and Islam:

Christianity is essentially a mystery which veils the Divine from man. The beauty of Christianity lies in the acceptance of God as a mystery... In Islam, however, it is man who is veiled from God. The Divine Being is not veiled from us; we are veiled from Him and it is for us to try to rend this veil asunder, to try to know God... Islam is thus essentially a way of knowledge: it is a way of gnosis (*ma'rifa*). It is based on gnosis or direct knowledge that, however, cannot by any means be equated with rationalism which is only an indirect and

secondary form of knowledge. Islam leads to that essential knowledge which integrates our being, which makes us know what we are and be what we know, or in other words, integrates knowledge and being in the ultimate unitive vision of reality.<sup>7</sup>

A lot of confusion has persisted in the Islamic literature due to an erratic interpretation of the term *iman b'al-ghaib* which is one of the central and most important concepts in the Qur'an. It has generally been rendered into English as 'faith in the unseen' or 'faith in the unknown', boiling down, in turn, to, what we may call, a blind and unreasoned conviction. What does *ghaib* or 'the unknown' really mean. Answer to this question in the present context requires the more basic understanding of the character of *iman* itself. Belief and faith which are inadvertently used as interchangeable and equally adequate translations of this word in fact refer to two quite different states of affairs. Their mutual difference is worth understanding in some depth.

'Believe', in ordinary English language, behaves like the verb 'know' with at least two important differences. Firstly, 'belief is always propositional in character: 'belief that' is more evidently so than 'belief in'. 'Belief in' statements can also ultimately be reduced to 'belief that' statements where the object of this verb turns out to be a proposition rather than an object or a person. 'I believe in angels', for instance, means 'I believe that angels exist'. Knowledge, on the other hand, can evidently be of both kinds and these kinds are mutually irreducible without doing violence to the character of language. There is knowledge by description as well as knowledge by acquaintance<sup>8</sup>. The former is propositional; the latter, non-propositional. Belief, unlike knowledge, is based on incomplete evidence. It has a lesser degree of truth/probability and so it changes or can even be replaced when richer evidence and a greater light of knowledge is available. Knowledge too of course can be so improved but this is possible only with the advancement of knowledge



itself.

‘Faith’ is opposed to ‘belief and very much akin to ‘knowledge. However, it is almost invariably non-propositional in character. It would not be good English to say ‘I have faith that...’, etc. We always have faith ‘in’ some person or ‘in’ some object which is, rightly or wrongly, assigned personal characteristics. Further, faith is not an unreasoned conviction, as a layman would have it: it is rather a piece of knowledge, a cognition, an awareness. It is in fact knowledge in the fullest sense of this term and signifies the highest stage of religious awareness. Everyday knowledge is of two kinds—the one based on sense-experience and the other on reason—each having its distinct nature. Faith, paradoxically enough, combines in itself the qualities of both. Like experiential knowledge it is subjective, direct and immediate: like reason and logic it is unfalsifiable, inviolable and certain. It is a matter of personal commitment to the one in whom it is reposed. Being thus an enterprise of the whole man it cannot be repudiated or replaced unless the man concerned goes through an entire metamorphosis of his personality and becomes a new man altogether.

In view of the above distinctions, it can justifiably be reaffirmed that the word *iman* as used in the Qur’an must be translated as ‘faith’ rather than ‘belief’. The latter is better understood as *i’tiqad* commonly used in Urdu and is nearer the Qur’anic word *zann*.

The fact of English grammar that faith is a noun and that there is no derivative of this word which stands for the act of having faith is very significant in this regard. It implies that faith is essentially and entirely a formation of mind, a psychological equipment of the man of faith and does not, for that matter, envisage an operation on any external object or proposition or reality. Faith in God, for example, is not a ‘subject-object relationship’ in the ordinary sense of this phrase. It is appropriately faith-in-God. The equivalent

Qur'anic word *iman* does have its verbal derivatives but all these ultimately behave like substantive nouns. *Iman* remains a matter of existential concern—an I-Thou, a person-to-person, experience, as said above, rather than a recognizable activity towards an objective something. The Qur'an almost invariably uses the preposition ب after different derivatives of the word *iman* (thus meaning 'faith in) rather than اِنَّ or اَنَّ (which would amount to saying 'faith that.')

Now what is *iman b'al-ghaib* or 'faith in the unseen'. To me it is the adoption of an idealistic point of view which of course is relevant to, and firmly grounded in, the most eloquent facts of experience. Our everyday experience discloses at least three levels of natural existence—levels of matter, life and consciousness including self-consciousness. The nature of causation that works at any of these levels is unique in itself. At the level of matter, there is, perhaps, pure determinism. But as we move on to living organisms, there too operate the laws of determinism but these are subordinated to an element of spontaneity. At the level of conscious beings there are purposes and plans which in very significant ways control, direct, and interfere with, the laws of mechanical causation as well as with the purely spontaneous impulses. Thus material causation undergoes a modification when life acts on matter and vital causation changes when mind acts on life. *Iman b'al-ghaib*, in the context of theism, implies a conviction that beyond the whole of nature there exists a supernatural level also with a causation peculiar to it. This causation, being superior most, is capable of changing all kinds of lower causalities. Incidentally, this is what miracles do. Thus miracles have no mysteriousness about them. They are a commonplace notion. Just as life is miraculous from the point of view of matter, and consciousness is miraculous for matter and life, so workings of the supernatural realm are miraculous from the point of view of nature itself which is normally the only point of view available to human beings. All this is not to be taken as sheer metaphysics erected with

the help of an exercise in reasoning. It is rather a piece of psychology. We have to live this metaphysics rather than simply calculate it. In general, this is the difference between Western metaphysics and Eastern, specially Islamic, metaphysics. The former is a matter of ideation and imaginative speculation, pure and simple, and so gradually loses relevance to the natural, experiential sciences. The latter, in general, has been a matter of organic assimilation and existential participation and so deeply relevant to all human activities including his sciential enterprise.

‘To live the metaphysics of the Qur’an’ suggests to my mind the concept of *shahadah*, the testimony, the ‘bearing of witness to’. The man of faith in Islam proclaims at the pitch of his voice on the occasion of every call to prayer five times a day—and proclaims it twice every time—that “I bear witness to the fact that there is no god but Allah” and that “I bear witness to the fact that Mohammad is the apostle of Allah”. One of the most essential requirements of bearing witness to a state of affairs is that the person bearing that witness must have had a direct experience of that state of affairs in the first instance. There is a popular saying of the Holy Prophet (PBUH) according to which the hands, the feet etc, with the help of which a person performs sinful deeds in this world, will become his enemies on the Day of Judgment and will give evidence against him. Now limbs of the body are totally involved in the performance of evil actions and are the very participators in what the person does. So must be the man of faith. He should have an existential awareness and a living assurance of the existence of God and the entire scheme of things that is Divine: only then he can justifiably say: “I bear witness to the fact that there is no god but Allah...” Just as in this world it becomes our moral and legal obligation to testify what we have observed whenever an occasion to testify arises, so in the religious sphere also we must offer *shahadah* even if we have to go through the most excruciating pains for that or even face death. That is why a

person who dies fighting in the way of God is known as *shahheed*.

It is faith in this sense of a living assurance in the existence of God that lies at the helm of, presides over, and determines the *modusoperandi* of all the recognized sources of knowledge enunciated by the Qur'an, i.e., sense experience, reason, and revelation. It is not difficult to see how revelation derives its entire justification and authority from faith in God. So I need not discuss this source of knowledge in any detail. I shall presently confine myself to sense experience and reason only which, to all appearance, have simply a naturalistic character, but in fact it is not so. All these avenues of knowledge together comprise the Qur'anic epistemology. Incidentally, it is the awareness of this mutual relationship between faith and ordinary knowledge that ensures what has been known as Islamization of sciences. It also ensures unity of all knowledge. Different sciences get hold of small bits of the universe and study them in isolation. In this way contradictions between the findings of various sciences are bound to appear. Faith in one God, the creator and sustainer of the universe, provides us a total point of view. It is from this total, comprehensive point of view that we realize the significance of the Qur'anic verse:

And if it (i.e. the Qur'an) were from any other than Allah, they would have found in it many a discrepancy.<sup>9</sup>

What is Islamization? In general, it implies the acceptance as well as implementation of the Islamic worldview in supersession of all other points of view about the universe. There has been one section of orthodox *ulama* who, in this connection, simply refuse to recognize any other form of truth than the one contained in the Qur'an.<sup>10</sup> They consider it an innovation and a heresy to pursue the natural sciences. In fact what new information, they think, can these sciences give us in view of the fact that, everything green or dry is contained in the Qur'an? Devotees of naturalism, on the other hand, claim that Islamization is a thoroughly

fake concept. Knowledge is just the awareness of an objective state of affairs, the awareness of objects as they really are. To Islamize would be to look at facts with a prejudicial frame of reference. Knowledge, according to them, is secular by temperament and so should never be tagged with religious faith. In between the positions of religious recessionism and scientific naturalism are the religious modernists who permit the acquisition of all knowledge but, against the perspective of Islamic resurgence presently taking place in most of the Muslim countries, they try, somehow or other, to Islamize this knowledge. For instance, it has sometimes been observed that if from a particular text-book etc., or from the syllabi and courses of reading in a subject all atheistic views or views that may possibly lead to atheism are just excluded that book or that subject will stand Islamized. Similarly, if a book by some non-Muslim author is simply replaced by the one written by a person who is a Muslim by profession, it is believed with a complacent satisfaction that the operation of Islamization has been completed. Still a more sophisticated and apparently acceptable way has been that for every theory or point of view arrived at by the Western sciences we search out, or give fresh interpretation to, a corresponding verse from the Holy Qur'an and thus try to establish that our Qur'an has to say the same thing on the subject. This attitude is, in turn, grounded in an innocent formula so vehemently propounded by Sir Sayyid Ahmad Khan that Qur'an is the word of God and nature is the work of God<sup>11</sup> and that the truthfulness of God demands that there should be no disharmony between the two. All these viewpoints are either flimsy and childish and have only a propagandist significance or they only show a defeatist mentality. Knowledge as such is never morally bad nor is it ever un-Islamic. How can it be sinful, for instance, simply to know that such and such a person does not believe in the existence of God or that such and such a philosophy is atheistic or materialistic. Knowledge, absolutely speaking, is a virtue because it clearly tells us what is what. It is only the

nature of the use to which it is put or the broader axiological framework against which it is acquired that ultimately makes it desirable or undesirable. As to the harmony between the word of God and the work of God, it is, broadly speaking, an irrefutable principle but two things must be carefully noted. Firstly, Qur'an is not a book of science. Its statements do not relate to purely objective phenomena like those of physical sciences. They are not factual but rather existential truths having an appeal primarily to the core of the being of man, his desires and aspirations and the ultimate problems of his destiny. Secondly, Qur'an being the verbal revelation from God, the Infinite, is eternal, absolute and final whereas the findings of sciences are always tentative, hypothetical and strictly subject to improvement. It is because of these categorial and essential differences that the respective truth-values of the word of God and the work of God are mutually incomparable.

I am firmly of the opinion that for purposes of Islamization it is sufficient as well as necessary that a person who is acquiring knowledge or one who is disseminating it should begin with a strong commitment to the values for which Islam stands. Talking in personalistic language, he should have faith in God in the sense of a living assurance of His being. When such an assurance is available one may entertain any idea or doctrine or point of view. Just as light dispels darkness and the colours of objects which could not be distinguished earlier become clearly perceivable, so faith which too is a light from God makes its incumbent adequately capable of seeing everything in the true perspective. There remains absolutely no possibility of his being duped by any un-Islamic view that he may happen to encounter. The Holy Prophet (PBUH) is reported to have said "اتقوا فراسة المؤمن فإنه ينظر بنور الله" (beware of the wisdom of the man of faith because he sees with the light of God). However, there are degrees of this light as it is never fully

available to the finitude of man. Even the Holy Prophet (Pbuh) is reported to have said: “رب ارنى حقائق الاشياء” (O God, show me things as they really are).

The world of sense experience is an authentic world, according to the Qur’an. It is a reality to be seriously reckoned with. Man has been asked to observe and speculate over the signs of God spread out in the entire material world. For instance,

In the creation of the heavens and the earth and the alternation of night and day; and the ships that run in the sea with that which profits man; and the water that Allah sends down from the sky, then gives life therewith to the earth after its death and spreads in it all (kinds of) animals; and the changing of the winds and the clouds made subservient between heaven and earth, there are surely signs for a people who understand<sup>12</sup>.

The Qur’an also advises its readers to contemplate the events of human history, which can be characterized as the temporal embodiments of eternal principles: Does it not manifest to them how many of the generations, in whose dwellings they go about, We destroyed before them? Surely there are signs in this for men of understanding<sup>13</sup>. Stories of the rise and fall of nations, of the way the Divine law of requital operated in the past, analogically prescribes for us the course of action that we ourselves ought to follow. So history is useful because we can learn a lesson from it. Besides, a delineation of Divine behaviour in actual, spatio-temporal human situations makes it easier for us to recognize the personal character of God Who answers our prayers and comes to our help when we are in trouble. The third sphere of natural knowledge emphasized by the Qur’an is the human ego itself which also furnishes pointers to the being as well as character of Divine existence. Man has been created after the image of God. He is the bearer of His attributes which together serve as the supreme ideals of moral and spiritual excellence for him. It is thus the

responsibility of man to recognize the essential nature of his self and then strive to realize it. Those who do not do so, those who permit their essential I-amness, the appreciative self, to be buried under the dust of disregard and obliviousness, they are the ones who never succeed<sup>14</sup>. There is a very pithy *sufi* maxim which says: “من عرف نفسه فقد عرف ربه” (whoever recognizes his own self in fact recognizes his God). Naturalistic observation and thinking, whatever its kind, has a sacredness about it. It is not simply recommended but is also a religious duty which has to be carried out and for which man will be answerable to God on the Day of Judgement. It is worth noticing in this regard that word آيات (sing: آية) meaning ‘signs’ has been used for the verses contained in the Book of God as well as for various phenomena of nature. “Nature’s laws are God’s thoughts thinking themselves in orbits and tides. As there are signs of God’s power and wisdom and beauty in all men... The verses of God’s revelation are inscribed in the letters of light in the minds and hearts of those who reflect rightly on nature within and nature without”<sup>15</sup>. The Qur’an says:

Surely the hearing and the sight and the heart, of all of these it will be asked.<sup>16</sup>

And whoever is blind in this (world) he will be blind in the Hereafter<sup>17</sup>. (The denizens of hell) will say: Had we but listened or pondered, we should not have been among the inmates of the burning fire<sup>18</sup>.

They (the inmates of hell) have hearts wherewith they understand not, and they have eyes wherewith they see not, and they have ears wherewith they hear not. They are as cattle; nay, they are more astray. These are the heedless ones<sup>19</sup>.

Surely the vilest of beasts in Allah’s sight are the deaf, the dumb, who understand not<sup>20</sup>.

And so on.

Such a persistent emphasis on sense experience and its



rational manipulation led to the rapid development of natural sciences among the earliest Muslims. Birth of Islam, Iqbal rightly observes, is the birth of inductive intellect in man<sup>21</sup>. This was because of the fact already emphasized above that various phenomena of the universe display pointers to the existence of God, the Ultimate Reality. After all, sciences too aim at the discovery of the most fundamental truths regarding the subject-matters of their study. Thus, essentially, although with the qualifications laid down above, there ought to be no disharmony between the efforts of a devotee of natural sciences and a religious seeker of God as actually no water-tight differentiation between the natural and the supernatural is allowed by the Qur'an. "Nature is to the Divine Self, to quote Iqbal once again, "as character is to the human self... in our observation of nature we are virtually seeking a kind of intimacy with the Absolute Ego"<sup>22</sup>. Western sciences unduly emphasized this cleavage in order to create a separate empire for themselves rejecting everything that did not conform to their principles of inductive generalization as illusory and superstitious or, as they would derisively put it, religious and metaphysical. Thus was initiated a cold war between philosophy and sciences, on the one hand, and religion, on the other. The war has ever continued to persist in one form or the other. However, all this is absolutely alien to the comprehensive, organismic and total point of view about existence which the Qur'an very forcefully enunciates.

If there is no alienation between the natural and the supernatural then how does a traffic from nature to God actually take place? How do nature and God become relevant to each other? I have already said that faith in God, according to the Qur'anic scheme of things, must preside over all forms of ordinary knowledge. Thus nature is relevant to the existence of God but still it cannot be equal to Him nor can it furnish a sufficient proof for His existence. This proof is provided only by faith in Him that gradually becomes self-conscious during a dispassionate study of the universe.

Qur'anic epistemology has a moral dimension also. Faith in God, I have already explained, determines the character as well as direction of the different ordinarily recognized modes of knowledge. I must say now that it also determines the kind of actions that the man of faith ought to perform. If a person has faith, in the sense explained above, in the existence of God with all His beautiful names, the celebrated ideals of human excellence, only morally excellent actions can issue forth from him. It impinges upon the whole of his personality in all its aspects, the cognitive, the affective as well as the conative. It would be the total lack of self-awareness or sheer simulation and hypocrisy for an immoral man or even for one who does not have a temperamental likeness for virtuous actions to claim that he has faith in God. The oft-quoted verse from Ghalib

جاتنا ہوں ثواب طاعت و زہد  
پر طبیعت ادھر نہیں آتی

(I know that obedience and piety are prized activities but  
I don't feel inclined towards them)

would be a self-contradiction in terms if the word 'know' used here is accepted as the kind of assurance that faith is. When Socrates had identified knowledge with virtue, he meant by 'knowledge' nothing less than 'faith' itself. The Qur'an, it is significant to point out, almost invariably mentions the performance of good actions alongwith the acquisition of faith by man in such verses as:

”ان الذین آمنوا و عملوا الصلحت“، ”یا ایہا الذین آمنوا و عملوا الصلحت“

The relationship between faith and actions from the Islamic viewpoint is so indissoluble and firm that, if a man of faith falls into evil ways and commits major sins, he is not forgiven unless he solemnly repents and almost makes a renewal of his faith. Conversely, if he performs 'morally' excellent actions in the usual sense of the term but has no faith in God, his

actions are unacceptable from the Divine point of view.

Despite the express Qur'anic position spelled out here there has been a heated controversy between the kharijites and the murji'ites among Muslim theologians regarding the relationship between faith and action. The former held that good actions are a part of faith whereas the latter were of the opinion that faith has nothing to do with good actions. The Controversy was kept alive on extraneous grounds, that is, without the fullest realization of the inherent dynamics of faith. The dialecticians could not take account of these dynamics because of their preoccupation with purely rational methods. One has to rise above logicalities and live religiously in order to grasp the true significance of all spiritual and moral concepts.

## References

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<sup>1</sup> Qur'an. 25:73

<sup>2</sup> Ibid., 2:129 etc.

<sup>3</sup> Specially refer to the verse 2:31

<sup>4</sup> Qur'an 25:65 etc.

<sup>5</sup> Qur'an 39:6

<sup>6</sup> Ibid, 5:11

<sup>7</sup> Seyyed Hossein Nasr: *Ideals and Realities of Islam*, pp. 21-22

<sup>8</sup> Refer for this distinction to Bertrand Russell: *Problems of Philosophy*, Chapter V.

<sup>9</sup> Qur'an 4:82

<sup>10</sup> Ibid, 6:59

<sup>11</sup> See Sir Sayyid Ahmad Khan: *Maqalat-e Sir Sayyid* (edited by Mohammad Ismail Panipati) Vol.3, pp. 16 ff

<sup>12</sup> Qur'an 2:164

<sup>13</sup> Ibid, 20:128

<sup>14</sup> Ibid, 91:10

<sup>15</sup> Edward F. Barrett (ed.), University of Notre Dame Natural Law Institute Proceedings: article on 'Natural Law in the Muslim Tradition' by Khalifa Abdul Hakim, pp.35-36

<sup>16</sup> Qur'an 17:36

<sup>17</sup> Ibid, 17:72

<sup>18</sup> Ibid, 67:10

<sup>19</sup> Ibid, 7: 179

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<sup>20</sup> Ibid, 8:22

<sup>21</sup> Allama Muhammad Iqbal: *The Reconstruction of Religious Thought in Islam*, p. 120

<sup>22</sup> Ibid, pp. 65-67

## CONCEPT OF MORAL SITUATION

The Qur'an gives an elaborate account of virtues and vices. These have been enunciated either directly in clear and distinct verses or indirectly through the stories of the rise and fall of ancient peoples. Presently, I do not propose to enumerate these positive and negative moral values; nor do I intend to bring out in detail the features of the concept of the moral ideal which the Qur'an unequivocally propounds in the form of the 'beautiful names'<sup>1</sup> of God. My sole objective here is to describe those prerequisites, circumstances and conditions that make a principle moral, according to the Qur'an, as well as the metaphysical postulates of a truly moral life.

As to the genesis of the moral problem, let us begin with a negative statement. The Qur'an does not subscribe to the Christian doctrine of Original Sin. According to this doctrine, Adam and Eve were guilty of disobedience to God as they tasted the forbidden fruit. Every human person has inherited this sin from his primordial parents and so naturally is born with an in-built tendency to do evil. Incidentally, this stain, according to the teachings of Christianity itself, can be removed from his nature only by a life of self-abnegation, asceticism and an obstinate refusal to participate in the affairs of the world. The Qur'an, on the contrary, has a clear concept of man as essentially Divine. God has breathed His spirit into him<sup>2</sup> and created him out of the best material.<sup>3</sup> That the souls of all men, long before their being commissioned into the world, had declared that they held on to faith in one God<sup>4</sup> also is a symbolic way of expressing that a personal commitment to the Ideal of moral and spiritual excellence is ingrained in the very psychological constitution of man. The

Qur'anic verse according to which man has been created after the pattern of the nature of God<sup>5</sup> further confirms this point. It is due to the light of this nature that man is fully capable to distinguish between good and evil. 'He revealed to the soul of man its way of evil and its way of good<sup>6</sup>, says the Qur'an. There is also a principle in him that admonishes him when he fails to choose the good way.<sup>7</sup> A persistent disregard of this Godly principle in man ultimately leads to its total oblivion so that he becomes deaf, dumb and blind and thus reaches a point of no return.<sup>8</sup> Also the Qur'an recommends a robust yes-saying attitude towards the material universe. Though some sufis tend to disregard this recommendation on the basis of their esotericism, it is a patent fact nevertheless. The world, as we encounter it here and now, is the *dar al-amal* (place for action) and so it is in it alone that the moral ideals are to be pursued. It is only on the basis of our behaviour in this world that we win an entitlement to either good or bad treatment in the world to come. Good deeds have been likened to a healthy tree which is firmly rooted in the earth<sup>9</sup> so that it is capable of bearing fruit in the hereafter.

What is the source of moral behaviour? The Qur'an subscribes to the view that in order to be moral an action must be grounded in faith. Actually, if one has 'faith in God'—of course, in the most genuine sense of this phrase—actions appropriate to this experience irresistibly emanate, the Qur'an says: 'O you who have attained to faith be faithful to your covenants'<sup>10</sup>. According to most of the commentators, the covenants referred to here include contracts between man and God, between man and his soul, and between man and his fellow-men, thus exhausting the entire area of the spiritual, moral and social responsibilities of the man of faith. *Iman* (faith) and *a'mal-e salih* (good actions) are very often mentioned together in such verses as:

And those who have faith and do good deeds, these are the owners of the Garden...<sup>11</sup>

Allah has promised to those who have faith and do good deeds: for them is forgiveness and a mighty reward.<sup>12</sup>

Those who have faith and do good deeds; a good final state is theirs and a goodly return.<sup>13</sup>

Lack of faith, on the other hand, renders a person's actions as of no value. The Qur'an says:

The parable of those who disbelieve in their Lord: their works are as ashes on which the wind blows hard on a stormy day. They have no power over aught they have earned. That is straying far away.<sup>14</sup>

And those who disbelieve, their deeds are as a mirage in a desert, which the thirsty man deems to be water until, when he comes to it, he finds it naught..<sup>15</sup>

There is a point of view very popular among laymen and even among the so-called enlightened orthodoxy that faith is only a blind conviction. The Qur'anic concept of *iman b'al-ghaib* (literally, 'faith in the unseen') appears to support this point of view. However, it is not so. The religion of Islam which rightly claims to have encouraged inductive spirit among its devotees and according to which man is accountable to God for the honest use of his sense organs and his intellect could not have its teachings grounded in mystiques and irrationalities. Qur'anic faith, in the terminology used by Bertrand Russell<sup>16</sup>, is 'knowledge by acquaintance' and that also of the most intimately reciprocal order. It envisages and maintains an 'I-thou', a 'person to person' relationship between the knower and the known. Consequently, the character of faith and the nature of that being in whom faith is reposed colour the entire personality of the man of faith including his attitudes and behaviour patterns. When Socrates had identified knowledge with virtue, by knowledge he had perhaps meant nothing less than 'faith' in this sense of the term: it is a matter of common experience that we do know what virtue is but still, somehow or other, do not find in ourselves the fullest preparedness to perform the virtuous action. The relevance of faith to the

entire personality of the man of faith is so intimate and indissoluble that a change in the former amounts almost to a new birth for the latter. A *kafir* who embraces Islam as well as a Muslim who renounces his faith—both find their account-sheets rendered absolutely blank. The deeds that they have already performed prior to their spiritual metamorphosis will earn for them neither good nor bad consequences. There is a popular saying of the Holy Prophet (Peace be upon him) according to which a person who repents from his sins is such as if he has committed no sin at all or as if he is just born to his mother.

To keep the record straight, *iman* as such, according to the Qur'anic scheme of things, is not a qualitative word and so does not have a connotation implying moral or spiritual plausibility. It is just a mental attitude which is grounded in the entire psychology of the individual. It is a propensity, a readiness to perform specific kind of actions. The quality of these actions evidently depends on the nature of the being or the principle in which faith is reposed. If it happens to be faith in God, the possessor of beautiful names, only good actions emanate. Conversely, the Qur'an speaks of faith in *jibt* (sorcery) and *taghut*<sup>17</sup> (diviners) which drive away the individual from light and throw him into utter darkness so that only evil actions could issue forth from him. Faith, according to the definition given by Sa'd al-Din al-Taftazani, is that appropriation of 'truth' by the heart that reaches the point of decision and compliance<sup>18</sup>. So a moral action as well as an immoral action both must grow out of the faith of the person concerned. If it does not grow out that way it will not be the 'man's own action' in the full sense of this phrase and thus it will have no moral quality whatsoever. To say this is to believe that, as the ethicists would put it, a moral judgment is not to be passed on the actions themselves nor on the motives and intentions behind but rather on the personality of the individual performing that action.

As a morally good action, according to the Qur'an,



grows out of faith in, and a total commitment to, God, a person who does not have faith in God, or one who vacillates between faith and unfaith or one who outwardly professes faith in God but inwardly does not—none of them is capable of performing moral actions. No doubt an infidel may perform some works of altruistic significance or even of self-purification. But the ideals thus conceived and realized would be limited in scope and consequently the recompense earned only incomprehensive and partial. God, by virtue of his beautiful names, is the bearer and sustainer of all moral values. So, naturally, from His point of view only those actions would be truly desirable and rewardable which are performed as a result of a person's allegiance to the totality of moral values or, what would be the same thing, as a result of his faith in God, Hence the popular view that the so-called good works by non-Muslims have absolutely no worth in Divine estimation.

Naturalistic Ethics has presented two views regarding the connotation of moral behaviour. One is that actions are morally good or bad according as they lead to desirable or undesirable consequences: what has been termed as 'cash value' by the Instrumentalists and the Pragmatists is the sole determiner of the moral worth of actions. The alternative view is well-represented in Western thought by Kant, according to whom virtue has an intrinsic worth: it is its own reward and so is to be pursued for its own sake and not for any ulterior ends; in other words, moral law is a categorical rather than a hypothetical imperative. Naturalistic Ethics, in general, further holds that man, with the epistemic instruments at his disposal, is independently capable to discover as to which actions are good and which ones are bad and no external authority or criterion is needed in this respect. Opposed to naturalism, an ethical system specifically conceived against the background of religion emphasises Divine revelation which *ab-initio* and without any necessary reference to objective natures is considered fully competent

to specify the moral quality of actions. What revelation calls good is good and what revelation calls bad is bad. This is characteristically the Ash'arite point of view almost invariably accepted by the orthodox Muslim religionists.

The Qur'an, in its view of the character of moral actions, seeks to combine both the aspects mentioned above as it finds no contradiction between the two. According to it every action worthy of a moral connotation presents a happy admixture of the ideal and the real, the revelatory and the natural, the Divine and the human. These elements are so indissolubly united that it is practically impossible to decipher one from the other. This is perhaps what Iqbal also meant when he said that God and man act as co-workers in the realization of ideals. God, says the Qur'an, is the best of helpers<sup>19</sup>. There are a number of other Qur'anic verses too which, directly or indirectly, signify this grand companionship. For instance,

And you will not unless Allah please...<sup>20</sup>

(We take) Allah's colour, and who is better than Allah at colouring...<sup>21</sup>

'So you slew them not but Allah slew them and thou smotest not when thou didst smite (the enemy), but Allah smote (him)...<sup>22</sup>

Then He made him complete and breathed into him his spirit...<sup>23</sup>

Insofar as moral actions almost irresistibly grow out of faith as the most prized possession of man they may be called naturalistic and so—theoretically at least—capable of being known independently through an in-depth recognition of his total personality. Moreover, the Qur'an specifically appeals to 'good consequences' while it enjoins various religious duties etc. For example, in regard to prayer it is said that it keeps one away from indecency and evil<sup>24</sup>. Fasting has been enjoined so that by virtue of it one may guard against evil<sup>25</sup>. *Zakat* is meant for the betterment of the poor, the needy,

those employed to administer it, those whose hearts are made to incline to truth and to free the captives, and those in debt, and in the way of Allah and for the wayfarer.<sup>26</sup> And so on. This is how the pragmatic element has been introduced in the concept of spiritual excellences. And insofar as faith is looked at as an emblem of an I-Thou encounter between man and God, moral actions have an obvious supernatural component. In any case, a light from God, His grace or *taufiq* is invariably essential for man because without it he may err in distinguishing good from evil despite his sincerest efforts.

... and it may be that you dislike a thing while it is good for you, and it may be that you love a thing while it is evil for you...<sup>27</sup>

The way faith has been defined in the above paragraphs and the way its relevance to good actions has been shown concerns only those persons who live a thoroughly religious life. However, most of the people occupy a lesser status. They possess the religion of Islam simply as a matter of social convenience rather than as a phenomenon of existential concern. The Qur'an being the book of universal guidance has among its addressees men of all categories and levels. Let us now, therefore, go further and say that even those laymen who have only a blind belief in the existence of God have their morality grounded—though not organically so—in that belief. They perform good actions and refrain from evil ones because they believe that certain material benefits are kept in store for them by a just God. They have a cognition of this state of affairs at the level of a so-called purely discursive awareness and at the level of a literalist understanding of the verses of the Holy Qur'an which lay down the details of human destiny. We are reminded here of Kant's ethical argument for the existence of God which is inspired by the commonsense notion of virtue. The complete good, according to him, is composed of virtue with the appropriate amount of happiness. We can say of the complete good that it ought to exist or that the requisite conditions of its

possibility must be actual. Now there is no necessary, connection between virtue and happiness either logically or by way of ordinary natural causation. In order to vouchsafe that this connection eventualizes what is required is that the course of nature be deliberately overruled. And the only way in which we can conceive this happening is by supposing that Nature is dependent on an omnipotent, benevolent, moral Being Who so manages that in the long run virtue shall be rewarded by the appropriate amount of happiness. The argument is profusely fallacious on strictly logical grounds. We need not enumerate all the fallacies involved here. However, the recognizably essential moral nature of man, alongwith a painful realization in him that, left to his own resources, he has limited powers to realize the ideals and then to match this realization with appropriate recompense does prompt him to wish that the entire scheme of things that he encounters be based on principles of fairplay and to obliquely feel convinced that there is a God who guarantees that these principles continue to hold. This is exactly what the word of the Qur'an promises:

I will not suffer the work of any worker among you to be lost...<sup>28</sup>

All this provides a strong incentive for man to adopt a virtuous living.

Anyway, it is not only the idea of a guarantee of equitable rewards and punishments that is helpful towards moral behaviour, God is in fact the bearer of all moral excellences; a conviction about, and an infatuation for, all these excellences helps immensely towards the living of a 'moral life' in the full sense of this term. There has always been a section of the mystics who claim to have specialized in their love for the *ẓāt*, the essence, of God. This specialization may help them in their purely personal capacities alone. One who loves God with all His attributes, on the other hand, is capable of deriving a wider inspiration from his experience as it then becomes relevant to the moralization of his entire

private as well as public life. In adopting this latter attitude, in general, a person has, of course, to guard against one danger. The danger is that he may harbour the tendency to take his concept of God only as an instrument of the fulfilment of his petty day-to-day desires. In prayers, for instance, he may invoke various attributes of God as and when he requires them in his various life-situations. Exclusive emphasis on this element of selfishness adulterates and weakens man-God relationship. It is in this context that *Haẓrat* Ali is reported to have said that if a person is sincere in his love of God he should transcend the faith in His attributes.

Related to faith in God is faith in the Holy Prophet (PBUH). The latter is a necessary requirement of morality in three ways. Firstly, it is through him after all that the nature of God as well as His choices and preferences have been revealed to us for emulation and assimilation. Secondly, the Qur'an declares him as the ideal of perfect manhood. He is an embodiment of Qur'anic concept of the moral man: "Certainly you have in the Messenger of Allah an excellent exemplar"<sup>29</sup>. Recognition of this status of him gives us an assurance that the moral ideal as laid down by God is not utopian in its character and that its realization is humanly possible. Usually, when we try to conceive an ideal—moral, spiritual, aesthetic or any other, we have the tendency to idealize it unnecessarily more and more and so ultimately it stands divorced from reality. Such of course is not the idealism propounded by the Qur'an which clearly implies the intimate, mutual relevance of the 'ideal' and the 'real'. According to the persistent Qur'anic teachings, the latter is symbolic of, and thus participates in, the former. Thirdly, Prophet Mohammad (Pbuh) is the last one in the line of the prophets.<sup>30</sup> With him the Divine source of knowledge as authoritative has reached its consummation and thus human beings have now been thrown back on their own resources. Through the use of their own intellect they will determine their responses—of course in the light of the broad principles

laid down by the Qur'an—to the changing socio-moral situations that we are bound to come across in life. Faith in him in this context gives us a robust self-confidence and a sense of immense responsibility to carry out the function which, in earlier times, the messengers God used to perform.

Another precondition of Qur'anic ethics is the reality as well as the unity and continuity of human self. Moral action can only issue forth from a real and well-integrated 'I-amness'. A self divided, a person who, for instance, outwardly professes faith and performs a semblance of morally desirable actions but inwardly subscribes to unfaith and infidelity is a *munafiq*, a hypocrite. The Qur'an has given vivid descriptions of the *munafiqeen*, calling them, variously, invalids, mentally retarded and immature<sup>31</sup>. They, it says, seek to deceive God as well as the men of faith but in fact they deceive none but themselves<sup>32</sup>. They are deaf, dumb and blind and through their obstinacy are ultimately rendered incapable of receiving the light of faith and irresponsive to the messages of truth. The punishment to be meted out to them in the life hereafter will be the direst as they will be lodged in the lowest depths of the Fire.<sup>33</sup> The disease of a *munafiq* is the disease of double personality. In fact many of us unfortunately suffer from one or the other form of this disease. It is, for instance, clear that almost invariably we are in a position to recognize a virtuous state of affairs from a state of vice and sinfulness but nevertheless sometimes do not find ourselves thoroughly inclined to seek the one and avoid the other. Similarly, we find it very convenient to advise others on various moral matters but do not find it equally easy to ourselves act according to what we say. It too is a commonplace fact that, when a person performs a good action, he does so 'under constraint'. He pursues goodness 'because' it has been ordained by a 'God beyond heavens' or by some other external religious authority or 'because' it will lead him towards the pleasures of Paradise etc. He does not pursue it as an enterprise of the totality of his own personality in which

its affective, cognitive and conative aspects work in immaculate unicity. He could do that if he were in the state of what the Qur'an calls 'the soul at rest'<sup>34</sup>. This would be the moral situation *par excellence*. It is the state where the real and the ideal in man coalesce and he is in perfect harmony with himself. Kant was very right when he said that 'a principle of conduct is morally binding on me if and only if I can regard it as a law that I impose on myself.' This is what can be called the interiorization of the moral ideal and this is exactly what is required of the realization of perfect manhood, according to the Qur'an.

Continuity of human self is envisaged by the Qur'anic ethics in another way also. Rewards and punishments, we know, play a very important role in morality although the nature of these concepts differs with the different levels of the consciousness of the moral agent. Now the efficacy of such a recompense depends upon the awareness of the person concerned that he himself has earned it by his own actions, good or bad. Thus it is not the recompense itself but rather the total situation involving a 'my-recompense-for-such-and-such-action-of-mine' that is really important because it is only the latter case that, for one thing, provides a basis for the improvement of behaviour in future. Most of the views of immortality or life hereafter take due cognizance of this fact. Some views which fail to vouchsafe the continuity of human self in this way are simply repulsive to a healthy moral consciousness. One of these is the doctrine of metempsychosis or transmigration of souls according to which the soul of an organism, after its death, goes to another body to unknowingly suffer for the misdoings of its earlier existence or reap the reward of good deeds. Another is the Nietzsche's view of eternal recurrence. On the basis of the hypothesis that the universe is temporally infinite and that the energy centers available in it are limited in number, Nietzsche felt convinced that the combinations of these energy centers too are finite in number and also that they are bound to be

repeated an infinite number of times. This eternal recurrence incidentally gives us a hope that the Superman will re-emerge as he has emerged a number of times before. However, this is a purely mechanical view of immortality which, according to Iqbal, is a fatalism of the type worse than the one summed up in the word *qismat*.<sup>35</sup> It encourages inactivity on the part of man rather than an aspiration for immortal existence through the constant performance of ego-sustaining acts.

Western thought has offered various kinds of argument for life after death which imply some sort of continued moral awareness. There is, for instance, the metaphysical argument offered by Professor McTaggart in modern times, which in general proceeds on the basis of the ultimate, simple and uncompounded nature of the soul and, consequently, its indestructibility. There is also, as referred to above, the moral argument supported among others by Immanuel Kant which has as its premise the proposition that good and bad actions of man must be adequately recompensed. Further, the upholders of Parapsychology like William James and others try to establish immortal existence on the basis of a record of near-death experiences of certain individuals. There may be a number of other sorts of arguments besides these but the Qur'an, not being a book of logic basically, prefers a dialectical and emotional approach to all problems of metaphysical and eschatological significance. To the question as to who will give life to the bones when they are rotten, it replies: He will give life to them who brought them into existence in the first instance.<sup>36</sup> Now whatever be the exact nature of the life hereafter, the Qur'an consistently seeks to guarantee at least a continued existence of moral consciousness of the individual. In the next world everyone will carry in his memory the state of his existence in this world. They will fully remember their past deeds. They will, in fact, be presented with the truthful records of their deeds,<sup>37</sup> big and small, good and bad, which they will clearly recognize and recollect to be their own.<sup>38</sup> The good ones will be given



their records in their right hands whereas the sinners will be given theirs in their left hands.<sup>39</sup> No secret will remain hidden: everyone will be exposed.<sup>40</sup> Even their own tongues, their hands and their feet will bear witness against them as to what they had been doing.<sup>41</sup> Anyone who has done an atom of good shall see it and anyone who has done an atom of evil shall see it too.<sup>42</sup> They shall recognize one another.<sup>43</sup>

The self that performs moral actions must also be undetermined. Only a free action can be 'my action' in the truest sense of this phrase. And it is only if an action is mine that I can be said to validly earn its pleasant or painful consequences. Moral freedom is in fact the most essential distinguishing characteristic of human beings. The Qur'an says:

Surely We offered the trust to the heavens and the earth and the mountains, but they refused to bear it and feared from it and man bore it. Surely he is ever unjust, ignorant.<sup>44</sup>

The 'trust' spoken of here is the trust of free personality. Along with moral freedom comes a keen sense of responsibility. Freedom and responsibility combined together imply those perils and risks whose gravity man did not fully realize when, to begin with, he accepted the trust.

Writers on moral subjects have generally referred to three kinds of compelling factors which appear to rob the individual of genuine freedom. Firstly, there are the environmental—the social, the geographical, the historical and the genetical factors which, no doubt, go a long way in making an individual the kind of man he actually is. 'An individual is the child of his environment', 'Man is known by the company he keeps' etc. are the kind of maxims that we come across very often. Secondly, there is psychic determinism on which, for instance, the psychoanalysts have laid a great emphasis. They would not admit that anything just happened or that it was due to free will. All acts, they say,

are entirely due to desires and motives which must be in an individual's unconscious in case they are not overtly recognizable. Besides these external and internal determining agents, there is a set of compellers from 'above'. The orthodox Muslim religionists have generally believed that God being the all-powerful and the supreme Creator, creates actions of man also who is thus left with no genuine authority and initiative to make a choice between various alternatives. Man is bound by what has been known as his *qismat*. The entire time-table, to the minutest details, of the life of each and every individual has in fact already been written, it is believed, on the *Lauh-i Mahfuz*,<sup>45</sup> the Preserved Tablet, and now nothing can happen against it. Not a leaf can move without His knowledge and His decree. This point of view is allegedly substantiated by some of the Qur'anic verses as well as by a number of the sayings of the Holy Prophet (PBUH). During the earliest period of Muslim theology it was advocated by the Jabarites and, in a milder form, by Abul Husan al-Ash'ari and others of his school. They held that the will of God has paramount supremacy and inscrutability and that it could not be comprehended particularly in terms of the Mu'tazilite concept of Divine justice. Despite all these compellers, man is free according to the Quran. As to its verses that allegedly support the determinist view, they are often quoted out of context. Really, they are statements about the psychological constitution of the human individual and his personality-structure such that when he consistently chooses the evil way he ultimately reaches a point of no-return where he is practically rendered incapable of exercising his freedom of choice for the desirable alternatives. The Qur'an refers to this state of affairs when it says:

God has sealed their hearts and their hearing; and there is a covering on their eyes, and for them is grievous chastisement.<sup>46</sup>

Deaf, dumb, and blind; so they do not return.<sup>47</sup>

And so on.

As regards the determination of human behaviour by the unconscious of man and by the experiential situations to which he belongs, indeterminism of the soldier of the moral ideal still remains intact insofar as he retains the capacity to react at will in one way or the other to the so-called determining agents, whatever be the character of these agents.

It will be fruitful to refer at this place to the school of Existentialism. This school of thought in recent times has specially advocated human freedom and responsibility as almost an article of faith with them. Their primary dictum is that the existence of man precedes his essence, i.e. he first is and then by his acts of free choice becomes this or that individual. According to Sartre, in particular, man creates his own values and his own world. The world exists insofar as it is significant for him. If I do not recognize a particular thing as a means for the satisfaction of my desires, for the realization of my hopes and aspirations and for the attainment of my ideals, it does not exist for me at all. So the world has no objectivity: it is the world of a particular individual consciousness. Now as the existence of the world thus depends on its relation to human purposes and ends and as man is free in choosing these purposes and ends, he is responsible for everything he knows is happening in the world. He is responsible for every event because, for one thing, he does have an attitude of approval/disapproval etc. towards it. This reminds one of a *hadith* according to which if a person finds wickedness being perpetrated around, he should stop it forcefully. In case, that cannot be done, he should condemn it in words. If even that is not possible he should at least disapprove it in his mind. These stages incidentally indicate three levels of the authenticity of the moral individual.

Insofar as the nature of the Qur'anic concept of moral freedom is concerned, a distinction, after Iqbal, can be made

between lower fatalism and higher fatalism. The former stands for the point of view that man is entirely determined by the will of God in such a way that he is rendered incapable of exercising his personal freedom. He must do only what he has been destined to do and nothing else. Consequently, he is not worthy to be held responsible for what he does. All this leads to a sort of moral laxity and waywardness. A moral agent, by conventional connotation is, on the other hand, one who, resisting all temptations, consistently tries to exercise his freedom for the desirable alternative. He also considers himself accountable for his choices and for his deeds. The soldier of the moral ideal pursues his habit of correct choices so that this habit is confirmed to such an extent that he invariably must choose the right course of action. Talking in the religious terminology, his will becomes identical with the will of God. He is thoroughly saturated with the colour of God and is almost bound to look at everything with Divine effulgence. This is higher fatalism. In the terminology used by Kant this is the stage of 'holy will' in man. This is the ideal state of affairs for the moral man which he should constantly endeavour to approximate.

## References

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<sup>1</sup> Qur'an, 7:180 etc.

<sup>2</sup> Ibid, 15:29

<sup>3</sup> Ibid, 95:4

<sup>4</sup> Ibid, 7:172

<sup>5</sup> Ibid, 30:30

<sup>6</sup> Ibid, 91:8

<sup>7</sup> Ibid, 75:2

<sup>8</sup> Ibid, 2:18

<sup>9</sup> Ibid, 14:24

<sup>10</sup> Ibid, 5:1

<sup>11</sup> Ibid, 2:82

<sup>12</sup> Ibid, 5:9

<sup>13</sup> Ibid, 13:29

<sup>14</sup> Ibid, 14:18

<sup>15</sup> Ibid, 24:39

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<sup>16</sup> Bertrand Russell: *Problems of Philosophy*, Chapter V.

<sup>17</sup> Qur'an, 4:51

<sup>18</sup> Quoted by W.C. Smith: *Faith and Belief*, p.197

<sup>19</sup> Qur'an, 12:18

<sup>20</sup> Ibid, 76:30

<sup>21</sup> Ibid, 2:138

<sup>22</sup> Ibid, 8:17

<sup>23</sup> Ibid, 32:9

<sup>24</sup> Ibid, 29:45

<sup>25</sup> Ibid, 2:183

<sup>26</sup> Ibid, 9:60

<sup>27</sup> Ibid, 2:216

<sup>28</sup> Ibid, 3:195

<sup>29</sup> Ibid, 33:21

<sup>30</sup> Ibid, 33:40

<sup>31</sup> Ibid, 8:49

<sup>32</sup> Ibid, 2:9

<sup>33</sup> Ibid, 4:145

<sup>34</sup> Ibid, 89:28

<sup>35</sup> Allama Muhammad Iqbal: *The Reconstruction of Religious Thought in Islam*, pp. 88.92

<sup>36</sup> Qur'an, 36:78.79

<sup>37</sup> Ibid, 6:28 etc.

<sup>38</sup> Ibid, 18:49

<sup>39</sup> Ibid, 84: 7.12

<sup>40</sup> Ibid, 69:18

<sup>41</sup> Ibid, 24:24

<sup>42</sup> Ibid, 99: 7-8

<sup>43</sup> Ibid, 10:45

<sup>44</sup> Ibid, 33:72

<sup>45</sup> Ibid, 85:22

<sup>46</sup> Ibid, 2:7

<sup>47</sup> Ibid, 2:18



## THERAPEUTIC SIGNIFICANCE

The Qur'an is a book of guidance for mankind; it shows to man the right path leading to the realization of the ideal of perfect manhood that it has in view. As a preparation and as a perpetual aid for the sacred, though arduous, journey on this path, it has provided a whole system of ethics as well as a metaphysics and an eschatology; and also it has described various historical events, the examples of living human situations, which serve sometimes as models to imitate and sometimes as undesirable specimens of human behaviour to be avoided and not to be repeated in our own lives. Besides, the Qur'an has described itself as a therapy, an art of healing; meaning to say that when a person 'goes adrift' and deviates from the 'right track' — in very wide connotations of these cognate phrases — it helps him to be on the track once again. The later role of the Qur'an has specifically been stated in at least three of its verses:

1. O mankind! There hath come to you a direction from your Lord and a healing (*shifa*) for the diseases in your breasts (*sudur*).<sup>1</sup>
2. We send down (stage by stage) in the Qur'an that which is a healing (*shifa*) and a mercy to those who have faith.<sup>2</sup>
3. Say: It (i.e. the Qur'an) is a guide and a healing (*shifa*) to those who have faith.<sup>3</sup>

The last two, as it is evident, are the blanket statements insofar as they claim that the Qur'anic teachings have a healing effect on man irrespective of the fact whether the disease involved is moral, psychological or physical. The verse at No.1 asserts that the Qur'an cures that which is inside the breast of man. The commentators are almost unanimously of

the opinion that the reference in this verse is to the 'diseases of the heart' which, they further hold, are the moral and the spiritual diseases which the Qur'an takes care of. This exclusivist connotation of the diseases addressed by Qur'anic therapy, as determined by the commentators, does not appear to be justified. Even as that which is 'inside the breast' is equated with the heart (*qalb*), heart after all is a physical organ and so can be infected with a number of diseases which are physical/physiological in character. Also the Qur'an itself calls *qalb* the seat of contemplation and thinking<sup>4</sup> and so subject to the diseases of fallacious reasoning. Further, there is a *hadith* which says:

In the body is a piece of flesh so that when it functions well the whole body is well and when its behaviour goes erratic, the whole body goes erratic. Beware! this piece of flesh is the *qalb*.<sup>5</sup>

In fact normal functioning of the heart, the blood-pumping machine, as we all know, plays the central role in the human organism so as to keep him alive and active and healthy in all respects.

From the above it can be easily concluded that the Qur'anic therapy extends to all sorts of aberrations of the human person—and not to the moral diseases only, as it is generally believed. The single proviso which is particularly mentioned in verses quoted at nos. 2 and 3 above is that the person to whom the Qur'an's curative art is profitably applicable must be a man of faith: this is the pre-requisite. The nature and rationale of this conditionality will be made clear as we proceed with our argument.

The Qur'an, as its general tenor of communication and direction is concerned, addresses itself to the total person as an organic whole towards whose constitution the mental, the spiritual and the physical in him have so obviously their respective shares to contribute. So must its remedial function, I believe, be relevant to the person as such. It should,



however, be conceded at the very outset that this function operates differently in the different realms. In the moral-cum-spiritual realm this operation is laid down as direct and immediate: dos and don'ts in this sphere are laid down in clear and distinct verses, the *mubkamat*.<sup>6</sup> In regard to the mental and the physical disorders as well as to the phenomenon of misdirected reasoning, it is presumed to be indirect, though even in these areas we can legitimately affirm the grace of God whose direct availability to man is assured in case he has managed to acquire a keen receptivity in himself with the help of invocations and prayers. As effectiveness of the Qur'anic therapy is thus hedged in with certain extra-natural and esoteric conditionalities, it must ordinarily be used as an effective complement to other therapies like medical, psychological etc. though in special circumstances it can surely superimpose itself on all of them and operate independently also.

Before we elaborate the above observations, a basic, widely current, misconception, which has an evident bearing on the subject under discussion, needs to be urgently removed. A sizable section of the *ulama* are of the opinion that the Holy Qur'an subscribes to what has been known as 'the two-substance theory' of the human organism, one substance comprising mind or soul and the other comprising the body. Unfortunately, most of the Muslim philosophers as well as mystics uphold this view. Their mind-body dualism may have been a consequence — partly, perhaps — of the influence exercised by Greek, specially Platonic thought in this respect. Incidentally, they, in general, uphold that mind/soul and spirit belong to the same category, because morality (function of the spirit) is entirely dependent on psychology (function of the mind or soul) and *vice versa*. No one can be morally sound unless he is psychologically healthy and to the behaviour of a psychologically abnormal person moral epithets cannot be justifiably applied. Correspondingly,

psychological soundness is very meaningfully relevant to moral uprightness.

As to the Qur'an, the *ulama* generally derive support for their standpoint that the soul of man is an 'independent substance' from the following verse which relates to the event of the creation of Adam, 'the progenitor of the human race':

When I have fashioned him (in due proportion) and breathed into him of my soul, fall ye down in obeisance unto Him.<sup>7</sup>

Now if we accept the literalist<sup>8</sup> meaning of this verse — and this is what the arguers appear to have inadvertently done — it would imply, for one thing, that a portion of God's spirit or soul separated from Him and got deposited into the 'bodies of the human individuals', or at least into the 'body of the first man fashioned by Him'. That would so evidently tend to violate the unique, immaculate oneness of the Divine Person and necessarily amount to the statement that He is compounded, i.e. made up of parts: this is simply unacceptable and in fact heretical on the very face of it. The verse really, I hold, is symbolic and can be interpreted to mean that Divine attributes have been woven into the primeval nature of man as the supreme ideals of excellence which he, as a moral agent, should perpetually seek to approximate more and more throughout his life. A verse of the Holy Qur'an corroborates this interpretation. The Qur'an says:

Therefore set right your face for the obedience of Allah, being one devoted to Him only. The established pattern of Allah upon which He has created mankind.<sup>9</sup>

Elsewhere,

The Qur'an posed to the Christians: (we) took the dye of Allah and whose dye is better than Allah's and we worship Him alone.<sup>10</sup>

Another phenomenon which has sometimes been quoted to prove the disembodied, and hence independent,

character of the souls, as demonstrated by their veritable existence before they were incorporated into different bodies for their career in the present world, is the well-known Grand Covenant it described by the Qur'an as follows:

... And when thy Lord brought forth the Children of Adam, from their loins, their descendents and made them bear witness about themselves. Am I not your Lord? They said: yes, we bear witness, lest you should say on the Day of Resurrection: we are unaware of this.<sup>11</sup>

The 'historical' incident, as described here, makes, directly or indirectly, no reference to 'the assembly of souls' from whom God elicited the promise of allegiance to His lordship so that they would not back out later on when they happen to assume an embodied appearance in the present world that we know. It rather talks of an 'assembly of the descendants of Adam'. In other words, it, at the most, can be construed as the first *en masse* creation of the human beings which took effect for a specific purpose only and there was no implication of any moral responsibilities etc. during that period, their second creation being the one that they have in the present spatio-temporal world, the *dar al-'amal* where every one of them appears, stays as a moral agent for an appointed period of time and then disappears into death to be raised again on the Day of Judgement to give an account of his life therebefore and face the consequences thereof. Symbolically, however, this recorded incident simply means that faith in God and a living assurance of His existence is ingrained in the very nature of man as it is here and now.

So from the Qur'anic point of view, insofar as I have been able to understand, the human individual is an organic whole: different terms like *nafs*, *ruh*, *fu'ad*, *qalb*, *sadr* etc. have been used, some of them (or any one of them on some occasions) for the individual as such, and some of them (or any one of them on some occasions) for particular aspects of his behaviour.<sup>12</sup>

As pointed out above, the expressly direct and basic relevance of the Qur'anic teachings is undoubtedly to the moral and spiritual realm of human activities. There are to that effect general as well as particular down-to-the-earth directives available in the Book of God: disvalues are not to be allowed to take roots in man and values are to be firmly rooted in him. God is the bearer of the Most Beautiful Names<sup>13</sup> and the men of faith have been advised to inculcate in themselves the values implied by these Names. The Holy Prophet (PBUH) once said: I have been divinely ordained to vouchsafe the excellence of morals.<sup>14</sup> In his own person, he was the most perfect moral example to be followed.<sup>15</sup>

The question that has unfortunately been rendered problematic and debatable — to which reference has already been made — is in regard to the relevance of the Qur'anic teachings to mental abnormalities as well as towards physical ailments of the individual. Is the Qur'an a *shifa'*, a cure, positively, and does it prescribe preventive measures in these spheres also? Address of the Qur'an being to man as such, answer to this question, I reiterate, must be in the affirmative. As to exactly how this is the case I hope to show during the account that follows.

On this occasion let us parenthetically make a passing reference to another concept of the Qur'an which has meanings conveniently comparable to that of the concept of *shifa'*. This other concept is *hidayah* (guidance) which is undoubtedly the most central and a very persistent theme of the Qur'an and in fact the basic purpose of its revelation. The Qur'an, introducing itself, says:

This is the Book: in it is *hidayah* (guidance) sure, without doubt, to those who fear Allah, who have faith in the Unseen.<sup>16</sup>

Broadly speaking, *shifa'* and *hidayah* have the same field of operation: only, *shifa'* is an activity that comes into operation when man actually goes erratic and his error is to be removed.

It has more of a negative connotation, although, positively, it does have the additional implication of putting man on to a healthy way of life. *Hidayah*, on the other hand, has a more expressly positive meaning: when various alternatives are open before man or when he has a tendency to go astray, the Qur'an guides him to the right path. Anyway, thus defined, *hidayah*, like *shifa'*, is relevant to man as such and is required by him in all departments of his behaviour. The Qur'an would see to it that man does not go amiss in his thinking, in his psycho-moral attitudes, in his socio-economic behaviour, even in his eating habits, and what not. Further the recipients of *hidayah* as well as of *shifa'* must both be men of faith as shown by the relevant verses quoted above.

In general, the concept of disease is quite evidently understandable only against the context of health and that of abnormality against the context of normality. Now what, according to the Qur'an, is the concept of a normal, healthy, sound and upright person? In order to furnish an analysis of these concepts, let us go one step further back and try to find out what exactly is the Qur'anic view of the nature and destiny of man which he is required to carry out. Islam being the primordial religion, man is born a Muslim — literally, one who is at peace (with himself and with his environments). This is characteristically the natural state of affairs in regard to man. According to a well-known saying of the Holy Prophet (PBUH) "every child is born on nature"<sup>17</sup> or, alternatively, "every child is born on the nature of Islam." Both of these versions ultimately mean the same thing. Being 'natural', this state is amoral. In other words, the 'ought' that is ingrained in the nature of man and that in fact happens to be his exclusively distinctive feature in the entire universe, is, to begin with, just a form without content, just 'an existence without essence', in the terminology of the existentialists of modern times. The content or essence begins to be provided when the individual, under the aegis of the formal directive principle with which his nature is congenitally inspired, starts

living in, and enters into a constant mutual contact with, the spatio-temporal world. His self is, in fact, sustained by this contact. The *badith*, only a part of which has been quoted above, refers to this phenomenon of giving form to the formless content that man is. The full text of the *badith* is: Every child is born on nature (or the nature of Islam), it is his parents who make him a Jew, a Christian or a Magian.<sup>18</sup>

During the process of invasion and counter-invasion between the individual and his environments, which of course continues to occur throughout man's existence in the world, sometimes it so happens that the psycho-moral aspect of his person, viz. the soul, the Divine reflector in man, is rendered opaque and so inoperative, and consequently Satanic forces take hold of him. This is the stage of *nafs-e ammarah*,<sup>19</sup> according to the Qur'an, at which the person concerned exercises his moral freedom almost invariably in favour of the evil way. Sometimes, good sense prevails in him and he begins to censure and reprimand himself. Thus he becomes the bearer of what the Qur'an calls *nafs-e lawwamah*.<sup>20</sup> The highest stage in the development of human personality is reached when the warring conflict with the environments calms down, when he in fact transcends the tension which ego ordinarily is. Such a person would be living in the world as if he is not living therein but rather belongs elsewhere. That is the stage of *nafs-e mutma'innah*.<sup>21</sup> This does not mean that one who is stationed at this level is a recluse and does not actively participate, or has no occasion to exercise his freedom of choice, in the world. He does live in the world and he constantly does exercise his freedom of will and choose between good and evil, but it so happens that his choice is always in favour of the good alternative. This is what Iqbal calls 'higher fatalism' as opposed to 'lower fatalism',<sup>22</sup> or *qismat* which stands for a belief in the pre-determination of all human activities and, in consequence, the denial of any 'moral freedom' whatsoever in the usual sense of this term. Between 'higher fatalism' and 'lower fatalism' is

the state where an individual, an ordinary man-in-the-world exercises his freedom sometimes in favour of the good alternative and sometimes in favour of the evil alternative. Thus, a contented person is one who by his perseverant mood and concerted efforts gets himself elevated practically to the amoral, i.e. the natural stage, analogous to the one from which he started his journey as a soldier of the moral ideal; he is now disturbed by no contending alternatives of moral significance from among which to choose. This is the ideal state of affairs which perhaps no ordinary individual can attain completely but which he can approximate more and more. We can as well call this process a kind of self-realization. With perhaps some stretch/shift of meaning we can apply the well-known dictum كل شيء يرجع الى اصله (everything returns to its origin) to this phenomenon of one's return to nature. A contented person, thus evolved, is a unity that abhors all disunities. He has no disharmonies within and no conflicts without; no either-ors within and no either-ors without. God Himself being an uncompromising Oneness, He is happy with the 'ones' among human beings and they too are happy with Him: so no dissonance with the Divine either. It is a person of this stature who can duly be recognized, in the words of Allama Iqbal, as the one who is a co-worker with God in the realization of the supreme ideals of life and existence. God says to the *nafs-e matma'innah*:

Come back thou to thy Lord – well pleased (thyself) and well-pleasing unto Him.<sup>23</sup>

Man's return to his Lord and his journeying to the state of contentment is, as shown above, at the same time a return to his initial, a priori state of being in which he was born. The only —albeit very important— difference is that the latter is congenitally woven into the fabric that man is whereas the former has been described as consequent upon his qualifying a 'test' given to him by God, which amounts to how best he delivers the trust of his free personality:

He it is who created the heavens and the earth in six days — and His throne was over the waters — that He might test you, which of you is best.<sup>24</sup>

As God would forgive any sin that he chooses to forgive, but would not at all forgive that His oneness be violated and other gods be associated with Him,<sup>25</sup> so He also holds the unique singular oneness of man — His state of peace within and peace without — in very high esteem. Anything that amounts to the disruption of this unity and peace is a serious digression from being 'healthy', directly in the moral sense but not very insignificantly in the physiological and psychological senses of this term also and so a disease to be seriously reckoned with. After all, how can a diseased person, in any sense of these terms, be peaceful and undisturbed!

The most basic kind of such a diseased attitude of man recognized by the Qur'an is, evidently, the association of other gods with the one Supreme God. *Shirk* or polytheism is a grievous iniquity.<sup>26</sup> It disintegrates the personality of man. Loyalty to many gods makes him the arena of a multiplicity of mutually-at-war opposites and affects him with an absolute lack of a sense of direction. Like a man lost in a trackless jungle he is thoroughly non-plussed and bamboozled and does not know which way to go. Those, on the other hand, who are, exclusively committed to One Supreme God, Who not only created the entire universe but also sustains it and Who guarantees that those who are sincerely directed towards Him, never lose their track, need not go elsewhere in search of helpers nor accept the unqualified domination of anyone else. The Qur'an says:

Behold! Verily on the friends of Allah there is no fear, nor shall they grieve.<sup>27</sup>

Allama Iqbal succinctly remarks:

یہ ایک سجدہ جسے تو گراں سمجھتا ہے  
ہزار سجدے سے دیتا ہے آدمی کو نجات<sup>28</sup>



[This one prostration (to God) that you are reluctant to perform would in fact make you dispense with a lot many other prostrations (to those besides Him).]

So faith in the singular, inviolable unity of God creates the sentiment of self-regard and self-confidence in man. An Almighty God being his helper – his co-worker as Iqbal would say<sup>29</sup> – and the One Whose grace is perpetually available to him, he operates of his own and continues exploiting his potentialities to the maximum towards the realization of ideals. It also creates in him a sentiment of humility. The One Supreme God being All-Powerful and All-Knowing, only He knows to what consequences, good or bad, one's actions will lead. On a number of occasions it so happens that a person does something with utmost sincerity and good intentions but he does not get the corresponding result. So a moral agent must invariably move in what he considers to be the right direction. However, insofar as the desired consequences are concerned, he should, with modesty and with a genuine feeling of helplessness in the face of the Supreme Divine providence, pray to God for producing the needful because only He has complete control over all the positive as well as negative conditions which are essentially conducive to any occurrence in nature to take place. Faith in One God also promotes mutual toleration and fellow-feeling, and tends to create universal, brotherhood among human beings. Allegiance to One God and the sentiment of self-regard which it engenders must necessarily tend to the conception of the entire humanity as a 'kingdom of ends'.

While involved in a passion for approximation to, and assimilation of, the ideal, the real is of course not to be ignored by the human agent. The Qur'an teaches man to pray to God for his welfare not only in the world hereafter but also — in fact, primarily — in the world here and now. Metaphysics, as conceived by the Qur'an grows out of our concept of the physical world; so both are organically related mutually. Dislike and even positive hatred for the world and

its renunciation that is recommended by a section of the mystics — the life-denying, fact-avoiding mystics — is not at all a normal, a healthy, and so a desirable attitude. Earthly life is genuine and real; it has a meaningfulness and sacredness of its own. The proviso of course is that it is not the be-all and end-all of everything but only a means. The means are to be taken seriously if goals are to be achieved. We have to live in the world, be involved in our mutual transactions with it, and in our capacity as its residents carry out all our rights and duties; however, during all this business we have to keep ourselves constantly reminded of the need to rise above and transcend it for the realization of noble objectives which it duly subserves. Love of the world for its own sake, we all know, leads to such immoral, passionate behaviour patterns as greed, rancour, malice, hatred, pride, false sense of possession and so on. Once allowed to take roots, these passions have an in-built tendency to grow and develop endlessly. Their consummate and total satisfaction being a practical impossibility, they ultimately result into complexed, disintegrated and tension-loaded personalities, further leading to various kinds of mental disorders and physical disequilibriums. Sigmund Freud, the well-known 20<sup>th</sup> century psychoanalyst, has been criticized, rightly or wrongly, on many counts and a number of alternative psycho-therapeutic techniques have been suggested since his times but his basic observation that still appears to hold is that the cause behind most of the abnormalities of mind and of stunted personalities can easily be traced back to one or more of the unfulfilled desires of the individual concerned, specially, his sex desires.

Enumerating the specific moral-cum-cultural disvalues, that would rob the individual of his unity, integrity and authenticity, the Qur'an puts *munafiqat* (hypocrisy) almost at the top. For this ailment, the Qur'an specifically uses the word *marad*<sup>30</sup> (disease). Those who are afflicted with this disease and choose to adamantly stick to it will, in the

hereafter, be lodged in the lowest depths of the Fire.<sup>31</sup> A *munafiq* is one who has a double personality: he outwardly and publicly proclaims allegiance to Islam and feigns to be of the class of the faithful but inwardly holds on to unfaith and infidelity. By this dissimulation he seeks to deceive others and, as if, God also but he in fact deceives himself, says the Qur'an.<sup>32</sup> Whatever be the objective of this deceptive attitude of the hypocrite what is relevant to our present context is that his personality is, in consequence, thoroughly deformed and split into two which is not at all a desirable state of affairs for his moral as well as psycho-physical health. We can as well, in general, say that the faith of a *munafiq* as he proclaims it is not genuine: it is farcical and fake. Thus, a *munafiq* is one whose actions do not emanate from, or grow out of, his faith whereas it is a patent fact that the Qur'an subscribes to the thesis otherwise; almost invariably it characterizes the men of faith (*mu'minin*) as the men of good actions (*a'mal-e salih*) — and perhaps vice versa also. We can as well say that the 'good actions' of a *munafiq* are not the outcome of his good intentions whereas from the Islamic point of view actions and intentions must corroborate each other if the former are to have any positive moral value.<sup>33</sup>

There is a roughly corresponding state of affairs which too is a deviation from the concept of an ideally well-integrated man of the Qur'an. An individual, good by himself, who does not pronounce his goodness for the fear of opinion of those who may have a different definition of goodness and who, incidentally, are so important in society that he cannot dare oppose them; and the one who encounters in the society what he considers to be an evil but neither tries to stop it by force nor publicly declares it to be so, etc. are, both of them, suffering from dissimulation and are deviations from the kind of man the Qur'an seeks to build up. There is a *hadith*, according to which, if the man of faith finds evil prospering around him, he is duty-bound to prevent it by force; if he cannot do that, he should verbally pronounce it to be evil and

condemn it; if he cannot even do that he should at least strongly dislike it from the core of his heart: this last one is the weakest level of faith.<sup>34</sup> It would be interesting to refer here to the concept of moral freedom and responsibility given by Sartre, the existentialist, for whom man is 'condemned' to be free not simply in regard to himself but in regard to all people and consequently also be responsible for the entire humanity.

'Telling of lies' is another evil that roughly belongs to the same category as *nifaq* or *munafiqat*. In fact, the former is the blanket term that subsumes under it the latter and much more. 'Telling of a lie' is opposed to 'speaking the truth' Now truth, broadly speaking, is of three kinds (and so, correspondingly, there are three kinds of lying also). Firstly, there are logical and mathematical truths which are purely implicative and conditional: we simply see whether the conclusion necessarily follows, or does not necessarily follow, from the premise/premises. For instance, it is true to say that if all men are mortal and if also Socrates is a man, then Socrates is mortal; or if all students are intelligent and some men are students, then some men are intelligent. And it is false to say (I would be telling a lie in case I say) that if all men are two-legged and all students are two-legged, then all students are men; or if all flowers are beautiful and all women are beautiful, then all women are flowers. There are certain rules of implication which are purely rational, deductive, axiomatic and a priori in nature. One who violates these rules, tells a lie. *By so doing he violates his rational nature*. Secondly, there are truths of experience. These are further of two kinds. There are truths of correspondence. according to which one asserts what is the case in the external world; and there are truths of inductive reasoning according to which we have the 'perceptually known' as our premise and a conclusion which relates to the 'unknown'. From the fact that the sun has invariably risen in the east we conclude that it will rise in the east tomorrow; or from the fact that all the crows that have

been seen were black we conclude that all crows are black. Such reasoning being a 'leap in the dark' is, unlike deductive reasoning, always risky. Anyway, it has its own laid down rules and regulations which ought to be taken care of. One who violates these laws tells a lie. *By so doing, he violates his empirical nature.* Thirdly, there are truths of subjectivity, truths which relate to my I-ness, my self, my ego. Ego has two levels: the real and the apparent, the noumenal and the phenomenal, the appreciative and the efficient. Subjective truths at the former level, i.e. the level of our day-to-day existence, are such as my ordinary pleasures and pains, likes and dislikes, loves and hates, desires and aspirations, etc. whereas those at the latter level are my deeper convictions and commitments, my attitudes towards life and existence, the articles of religious faith to which I subscribe, and so on. The first level is 'subjective' in the ordinary sense of the term whereas the second one is trans-subjective as in this case the person concerned transcends his phenomenal self and has a contact with the roots, the essence, of his existence as such. *One who does not speak the truth in the subjective sense of the term violates his whole being* — sometimes at the efficient level and sometimes at the appreciative level. It is, by and large, against the context of compromise and peace with the appreciative self of man that the relevance of the Qur'anic significance of therapy for him can be traced, as we shall presently see.

In the beginning of this essay I ventured to submit that the Qur'an is a remedy for all kinds of ailments of the human individual. During the above account, oblique, though deeply meaningful references, have been made to the validity of this submission. Let us now dilate on the subject directly and in some detail.

Insofar as the normative character of the activities of man as a social agent is concerned, his intentions behind these activities, as we have already seen, are very intimately relevant. 'Actions are (to be evaluated) by (i.e. with reference to) intentions,'<sup>35</sup> goes a saying of the Holy Prophet (PBUH).

Thus, in order to finally judge whether a particular act is desirable or undesirable we have not to look to its visible consequences or its actual results that are registered but to the intention that prompted the performance of that action. Now intention, the psychologists tell us, includes, besides the actual/targeted results, all the direct as well as indirect means that a person proposes to adopt for the realization of these results and also the objective that he has in view. Thus in fact the real determiner of the value judgments in regard to various human states and actions is the attitude of the subject of these states, his broader view of ends and means — in fact his whole philosophy of life. It is this attitude, this vision of life and values, which really matters, not simply for the determination of the merit of actions and states and their demerit but also of good and evil, of pleasures and pains, of well-being and affliction, and so on. When the former changes in a specific way, the latter correspondingly undergoes a transvaluation. The evil becomes good and the good, evil. If you give money in order to give financial relief to a needy person, your action is good; if you do so as a bribe to get some illegitimate favours from a person, your action is evil. If a business-minded doctor operates upon a person and removes his healthy kidney in order to sell it to someone else, the action is bad; if a healthy kidney is removed in order to be transplanted in the body of another person to whom it has been voluntarily donated by the man concerned, the action is good; and the donor is rather thankful to the doctor in spite of all the pain and the physical loss that he has incurred. Such examples from our daily life can be multiplied endlessly.<sup>36</sup>

Most often, in a diseased state, whether physical or mental — and even moral — it is the element of uneasiness and pain that is sought to be eliminated in any therapeutic technique that is ordinarily administered and it is the painful element itself that can be adequately looked after, managed and may ultimately be reduced to insignificance by the appropriate attitude of the man concerned. For a person, as

shown by examples in the above paragraph, and who is inspired by moral considerations or sacred sentiments and who concentrates on nobler objectives with a passionate involvement in their realization, any disease with all its usual accompanying discomforts would simply be eliminated. The noblest objective available to man as recognized by the Qur'an is the realization of his own true self. In view of the Holy Prophet's (PBUH) saying that God has created man after His own image<sup>37</sup> and in view of the Qur'anic observation that God's nature is that on which He has created human beings,<sup>38</sup> self realization by man amounts to the assimilation of the attributes of God and consequently to be His friend and associate and a co-worker with Him. Being graced with nothing less than the companionship with God, man achieves the maximum amount of complacency and satisfaction which knows no worries. How unambiguously the Qur'an proclaims:

Behold! verily for the friends of Allah there is no fear,  
nor shall they grieve<sup>39</sup>

meaning to say, they have nothing to worry about. And if they have nothing to worry about they feel well and they are healthy for all practical purposes.

This unique experience of being with God — or the experience that God is with me — incidentally amounts to the certitude that is connoted by the Qur'anic concept of *iman* or *iman b'al-ghaib*. *Iman* is most often rendered into English as 'belief' but sometimes as 'faith,' the latter alone, I hold, is the appropriate translation. Philosophers of language tell us that 'belief' is a mode of knowledge that is characterized with partial certitude and partial ignorance; so with more of observation and thinking it is liable to change, improvement and sometimes even total replacement by another belief. Faith, on the other hand, is an attitude of total commitment, a 'living assurance begotten of a rare experience';<sup>40</sup> it can neither be changed nor replaced unless the personality of the man of faith goes through an entire metamorphosis and he

becomes a new man altogether. Further, faith is always 'faith in' a person (or an object personified!); meaning to say, it is the sentiment of unconditional resignation in favour of, handing over of oneself to, the being in whom it is reposed. In the Qur'anic perspective, it is resignation in favour of God translated into a corresponding behavioral policy characterized by intense love for Him and, by patience and perseverance, towards the carrying out of this policy.<sup>41</sup> It is this God-directedness — almost God-intoxicatedness — of the man of faith that would comprise an instrument of *shifa* for physical afflictions and mental tortures and an assurance that one is rightly guided and on the true path. The Qur'an says:

... but give good tidings to those who patiently persevere — who say, when afflicted with calamity: to Allah we belong and to Him is our return — They are those on whom (descend) blessings from their Lord and mercy; and they are the ones that are the recipients of guidance.<sup>42</sup>

Just imagine the passionate zeal of a person thus committed who plunges into the battle-field and lays down his very life in order to hurriedly meet God, the Beloved, well-pleased and well-pleasing to Him.<sup>43</sup> In fact throughout his life he would pray for, simply relish the idea of, this kind of death.

Prayer, the core and pith of all religious activities, occupies a very important place in the therapeutic role of the Qur'an. Being basically an instrument of encounter and dialogue with God, it helps the prayee towards the fulfilment of his desires and the alleviation of his sufferings; all this is affected in many ways. For one thing, it is an appeal to the One Whose knowledge extends over everything, Who is all-powerful, and Who is a friend of the men of faith. When I talk to Him about my failings, express to Him my desires which I, with the means at my disposal, I have not been able to realize, and when I speak out my worries to Him, my



mental pressure is released and I feel a sort of relief: I have done the maximum; what else can I do? So, I have to be peaceful now! Further, being a *mi'raj* for the believers,<sup>44</sup> an experience of being in the company of God, prayer, by itself—even if does nothing else—at least emits grace, a strong sense of holiness and tranquil ease in the face of which all mundane anxieties, inconveniences and unease lose their poignant pinch. This is the philosophy of witness. 'Man is known by the company he keeps' is a very wise saying which capsulizes the general truth in this regard. If you sit in the company of a good, peaceful person you yourself tend to become the same. If authorized to change the environment of a person we can mould his character as we desire, is the claim of a number of social thinkers. How beautifully Rumi says:

یک زمانہ صحبت با اولیاء  
بہتر از صد سالہ طاعت بے ریا

[One moment of time in the company of the friends (of Allah) is better than an unostentatious servitude (of Allah) extended over hundreds of years.]

Not only indirectly through the prompting of certain higher sentiments which render all sorts of afflictions meaningless and almost relegate them to a state of oblivion, prayer also operates directly towards the alleviation of all unhealthy states which, to all appearance, have their causes in the sub-Divine world. It is a matter of ordinary experience that there is a gradation in the universe from the lowest to the higher and higher levels of causality. At the lowest level there are material causes, then there are biological causes, then psychological causes, and the highest one ordinarily known to us is the causality of the moral realm that is specific with human beings. These levels obviously do not subsist independently of one another: they have rather mutual impacts. When a higher causality has an impact on the relatively lower causality, the laws of the latter stop being

operative as such and undergo a change. Two seeds placed on the palm of my hand, for example, are material objects for all practical purposes. If one of them is put under the soil and it gets appropriate environments in the form of moisture, light etc. causal agency of the life principle begins operating on it and it starts behaving in a way in which material objects normally do not. We can as well say that its behaviour is 'supernatural' or miraculous from the point of view of the seed that is still on the palm of my hand. Same is the case with other pairs of uneven causalities in nature including the causality of human beings whose actions are morally free and charged with a sense of accountability. Now, in a theistic frame of reference, God Himself is a person with His own purposes and plans and so with a level of causality peculiar to Himself. Being the supreme causality, it may have an impact on all the other causalities that are of course lower than it: it may transform them to God's convenience and make them subserve His objectives which are the Unseen and so lie hidden from our common sensibilities. Now in an act of prayer, which is addressed to God, what actually happens is this: the prayee, who is the co-worker with God and the one who is the bearer of His Beautiful Names in the form of ideals of excellence ingrained in his nature which he is sincerely on the way to realize more and more, appeals to, and through concentration invokes, Divine causality. When operative in response, this causality amounts to all the lower causalities being held in abeyance/ suspended/ transformed. It is in this context, for example, that when a patient is declared incurable by doctors in the hospital they say in despair: 'take him home and pray for him; now only a miracle can save him!' – meaning to say that he cannot be saved by natural causal factors. Sometimes a miracle does save him and he suddenly begins to recoup and recover. The Qur'an says:

Pray to Me, I shall accept your prayers.<sup>45</sup>

Prayers, says Allama Iqbal, "is an expression of man's inner yearning for a response in the awful silence of the

universe.”<sup>46</sup>

For the sort of invocation referred to in the above paragraph, the prayee, I reiterate, must have gone through a lot of self-culture so that his will has become the will of God or else he is so much at peace with the Will of God that this Will becomes his own will. These either-ors are mutually inclusive and, in the last analysis mean one and the same thing. When the Qur’an says about the Holy Prophet (PBUH):

He does not speak out of his own fancy. This is no other than an inspired revelation. <sup>47</sup>

It refers to such an identity between the Will of God and the will of the Holy Prophet (PBUH). Iqbal refers to this phenomenon in general when he says:

خودی کو کر بلند اتنا کہ ہر تقدیر سے پہلے

خدا بندے سے خود پوچھے بتا تیری رضا کیا ہے<sup>48</sup>

(Consolidate and ennoble your ego to that extent that, every time before you are going to meet some fate, God Himself would ask you: what is your choice?)

This highest stage of the development of ego Iqbal terms *Niyabat-e Ilahi* (Vicegerence of God). Elsewhere, he says, it amounts to looking at one’s own self with the light of God (دیدن خود را بنور ذات حق); that is to say its perfection is authenticated and certified by Divine consciousness itself.

There is a saying of the Holy Prophet (PBUH) to that effect:

God says: My devotee continues approximating Me till I love Him; and when I love him, I become his ears with which he hears, his eyes with which he sees, his hands with which he holds, his feet with which he walks. If he prays to me for something, I grant him the same ... <sup>49</sup>

Adoption of a particular orientation of mind and an appropriate philosophy of life as well as the establishment of a contact with God through prayers are not the only therapeutic techniques guaranteed by the Qur’an. There is

something more to it also. The Qur'an besides its socio-moral teachings, besides its propositions and statements, having a lexicographic significance, and besides its dos and don'ts, has another very meaningful aspect: it comprises the verbal revelation of God. Not the content only: the words were also revealed. The verbalized speech was written down as such and has been saved since then throughout the ages. Now, it is a patent fact that a writing is what the author of the writing, to all obviousness, has to say; what we 'read between the lines' refers to the real, intended, esoteric connotation of the message delivered; and as to who the author is determines the degree of the effectiveness of the communication of that message, the level of its sanctity, its impact on the readers and its reliability. Suppose there is a person who is known to be a confirmed liar; how can he advise others to tell the truth? The advice is good but it will carry no weight because the adviser does not have the required authenticity of his person. A sermonizer, himself loose in morals and fake in religiosity, abases the very words — howsoever honorific they may appear — that he uses in his sermons whereas an authentic, noble individual sanctifies and ennoble the words that he uses, howsoever ordinary and commonplace they may appear to be. Thus, words have a sacred authenticity or otherwise, depending on the fact as to who utters them. The verbalized Qur'an is the speech of God. The words used therein, irrespective of, and over and above, the dictionary meanings that they convey, have an immaculate holiness about them which derives from the holiness and majesty of God, their Author: both are mutually bound by an in-built intimacy. The Qur'an in its text uses similitudes of the lowest things like gnats,<sup>50</sup> spiders,<sup>51</sup> and flies.<sup>52</sup> The unbelievers would say lightly: after all what does God intend to convey by such similitudes! But the men of faith, who recognize the intimate bond between the words and their author say: they are the truth from their Lord!<sup>53</sup> It is obviously with reference to the holiness of the written words, I am inclined to believe, that

God says, in fact commands, that none shall touch the Qur'an unless he has cleansified himself.<sup>54</sup>

Incidentally, it is against the above perspective that we can justify the popular stance of Qur'anic therapy, known as *ruhani 'ilaj* (spiritual treatment) that is commonly suggested and practically applied by our *ulama* in the mosques and the *sufis* in their *khanqahs*. People throng them with different kinds of ailments — physical, mental, spiritual — besides various pressing social problems that they are facing. The therapists would advise them to repeat a particular Name of God or a particular verse from the Holy Qur'an etc. for a specific number of times every day or give them an amulet, bearing a writing of some Qur'anic words, to be worn round their necks etc. or they themselves recite some verses of the Qur'an and then blow upon the patient. And so on. All these methodologies have a prayer-like quality. Use of sacred words in various ways is in fact an invocation to the One Whose words they are and an appeal to Him by the appellants for the redress and alleviation of their sufferings. That this invocation is affected by a holy man or is even recommended by him does make a difference by itself: it surely adds to the effectiveness and reach of the act of prayer. In the *sufi* literature there is a mention of some sacred texts etc from the Qur'an or otherwise for the repeated recitation of which it is specially suggested that an *ijazah* (permission) of the one who is authorized to grant it must be obtained.

## References

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<sup>1</sup> Qur'an, 10:57.

<sup>2</sup> Ibid, 17:82.

<sup>3</sup> Ibid, 41:44.

<sup>4</sup> Ibid, 7:179.

<sup>5</sup> *Araba'in Novi*, hadith No. 6 (recorded by both *Sahih Bukhari* and *Sahih Muslim*).

<sup>6</sup> The Qur'an has classified its verses into the *mubkamat* and the *mutashabihat*, The former are generally considered to comprise the

categorical orders of the *Shari'ah* which are plain to everyone's understanding (vide 3:7).

<sup>7</sup> Qur'an, 15:29.

<sup>8</sup> The modernists sometimes resort to the symbolic interpretation of 'Adam' and 'of the story of his creation'. By 'Adam' they mean not a particular individual but the whole human race: 'creation of Adam', for them means arrival by the animal race at a stage of evolution where it attained the level of self-consciousness and the capacity to make free choices.

<sup>9</sup> Qur'an, 30:30.

<sup>10</sup> Ibid, 2:138.

<sup>11</sup> Ibid, 7:172.

<sup>12</sup> For some details on this subject see Dr. Abdul Khaliq, *Problems of Muslim Philosophy*, pp. 112-116.

<sup>13</sup> Qur'an, 7: 180.

<sup>14</sup> *Musnad Ahmad b. Hanbal*.

<sup>15</sup> Qur'an, 33:21.

<sup>16</sup> Ibid, 2:2.

<sup>17</sup> *Sahih Bukhari and Sahih Muslim*.

<sup>18</sup> Ibid.

<sup>19</sup> Qur'an, 12:53.

<sup>20</sup> Ibid, 75:2.

<sup>21</sup> Ibid, 89:28.

<sup>22</sup> *Reconstruction of Religions Thought in Islam*, pp. 87-88.

<sup>23</sup> Qur'an, 89:30.

<sup>24</sup> Ibid, 11:7.

<sup>25</sup> Ibid, 4:48.

<sup>26</sup> Ibid, 21:13.

<sup>27</sup> Ibid, 10:62.

<sup>28</sup> 'Allama Muhammad Iqbal, *Kulliyat-e Iqbal* (Urdu), p. 550/50.

<sup>29</sup> 'Allama Muhammad Iqbal, *Reconstruction of Religious thought in Islam*.

<sup>30</sup> Qur'an, 2:10.

<sup>31</sup> Ibid, 4:145.

<sup>32</sup> Ibid, 2: 9.

<sup>33</sup> *Sahih Bukhari and Sahih Muslim*.

<sup>34</sup> *Sahih Muslim*.

<sup>35</sup> *Sahih Bukhari and Sahih Muslim*.

<sup>36</sup> *Musnad Ahmad*.

<sup>37</sup> ان الله عزوجل خلق آدم على صورته—*Musnad Ahmad*.

<sup>38</sup> Qur'an, 30:30.

<sup>39</sup> Qur'an, 10:62.

<sup>40</sup> 'Allama Muhammad Iqbal, *op cit.*, p. 87.

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<sup>41</sup> The Qur'an also speaks of having faith in idols, satanic forces and false gods (4:51) from which only evil actions follow.

<sup>42</sup> Qur'an, 2:155.

<sup>43</sup> Ibid, 89: 28.

<sup>44</sup> الصلاة معراج المومنين — a popular saying, sometimes attributed to the Holy Prophet

<sup>45</sup> Qur'an, 40:60.

<sup>46</sup> Allama Muhammad Iqbal, op cit., p.74

<sup>47</sup> Qur'an 53:3.

<sup>48</sup> Allama Muhammad Iqbal, *Kulliyat-e Iqbal* (Urdu), p. 384/60.

<sup>49</sup> *Sahih Bukhari*.

<sup>50</sup> Qur'an, 2:26.

<sup>51</sup> Ibid, 29:41.

<sup>52</sup> Ibid, 22:73.

<sup>53</sup> Ibid, 2:26.

<sup>54</sup> Ibid, 2:26.





## SOCIAL EVILS AND THEIR ERADICATION BY THE HOLY PROPHET (ﷺ)

Maulana Jalaluddin Rumi in Book I of his *Mathnawi* has narrated an interesting story of contest between the Greeks and the Chinese in painting. Two rooms with a door between them were selected as the venue. One room was given to the Chinese; the other to the Greeks. The door was closed so that they could proceed independently. The Chinese began painting a picture on the wall with a number of colours put at their disposal. The Greeks, on the other hand, used no colours: they simply removed the rust of the corresponding wall, rubbed it and polished it so bright that, on the day the door was opened to pass judgment, the entire work of art of the Chinese was reflected on the wall of the Greeks. It rather looked lovelier here because of the sheeny surface of the background. The Greeks won the contest.

This story is of the nature of an allegory and is fully pregnant with significance. In most general terms, it implies that, in order to raise a beautiful structure, it is indispensable or, at least, desirable, initially, to prepare well the plinth. Analogically considered, that is what the Holy Prophet (peace be upon him) did in his programme of the eradication of social evils surging around him. He did not, in ‘most of the cases’, directly and immediately, aim at the removal of these evils separately and their replacement by virtues. What he, in fact, did was that he built up and refashioned the personalities of the individuals from whom, then, actions and beliefs of a particular kind compulsively and automatically did emanate. He changed their points of view, their attitudes, their very

philosophy of life. This is, broadly speaking, purification of the soul (*tazkiyah-e nafs*) to which the Qur'an refers as one of the primary aims of the deputation of the Holy Prophet (PBUH)<sup>1</sup>. It is through a process of self-culture that the believers were helped to establish a contact with the roots of their being and thus look at the various problems of life with a viewpoint, fresh and pure, uncontaminated by the deposits of civilization and history. How was this fundamental operation carried out? An answer to this question will be attempted in the present chapter. However, before it is done, it would be desirable, to begin with, to give a synoptic survey of the social evils of the Arab society of those times in particular, and of the world at large in general, so that we may have a glimpse of the kind of character that the Holy Prophet encountered.

The one evil which has, no doubt, primarily, a religious connotation but which, secondarily, does release consequences of a social nature was idol-worship common among the Arabs. The Arabs were most thoroughly steeped in this practice and it had acquired almost ridiculous dimensions with them. More or less every tribe had its own god or goddess and there were not less than three hundred and sixty images of them placed in and about the *Ka'bah*. Hubal and Shams were placed on the roof of the sanctuary. Those who could not come to the *Ka'bah* for worship had their idols installed in their respective towns and even in their own houses. They circumambulated them in prayer. They would also lay prostrate before them and kiss them with reverence. The extremists among them would even sacrifice their offspring to please their gods. Specially they would offer the first born of their cattle to them. Further, from the produce of their fields and profits gained from the cattle, a portion was set apart for God and another portion for offering to their idols. Incidentally, if the share of the latter was somehow lost, that of God was appropriated to them; but for the share of God there was no such compensation in

the case of the loss of His share<sup>2</sup>. These idols were of various forms. Some were made like men, some like women, while still some others were fashioned after the image of animals like lions, horses, vultures and so on. The Arabs regarded the goddesses—like angels—as daughters of God. Besides the central one at Makkah two imitation *Ka'babs* had also been erected. It should be pointed out here that the Arabs worshipped idols simply with the hope that these would intercede for them with, and get them nearer to, God<sup>3</sup>. Otherwise, they believed in one God as the Creator of everything: 'If you ask them who created the heavens and the earth, they will certainly say: Allah<sup>4</sup>. In contradistinction to this thesis, the Qur'an firmly holds that unconditional worship is due to God alone<sup>5</sup>, worship of anyone besides Him—with whatever objective it may be done—being an unforgivable sin<sup>6</sup>. There was a class of people among the Arabs, the Sabaeans, who, instead of the idols, worshipped stars and planets. They had erected a large number of pagodas dedicated to the heavenly bodies which they deified. They firmly believed in the propitious as well as the malignant influence of stars upon the destinies of human beings and other objects. Some persons worshipped fire also.

Among the expressly social evils of the Arab society, the burying alive of their daughters was perhaps the most abominable. With a few honourable exceptions, all the tribes regarded daughters as a nuisance, a source of shame and dishonour to them and relished in murdering them<sup>7</sup>. It has been reported that a man Qais b. Asim buried as many as ten daughters of his. Some killed their children specially for reasons of poverty<sup>8</sup>.

Women, in general, were regarded as second-rate citizens. A person could marry as many of them as he liked. He could also divorce a wife and take her back; then again divorce her and take her back, repeating this innumerable times, no limit being fixed for the permissible number of divorces. When a married person died, someone from among

his nearest male relatives would cover his widow with a mantle and thus she became his wife. Even a son, in this way, would become the husband of his step-mother. This was most obviously a heinous practice<sup>9</sup>. During the menstruation period a woman was debarred from mixing with the rest of the family. She practically became an outcast in her own house. Adultery and fornication were rampant. Grown-up males did alone inherit the property left by their parents; women did not get any share<sup>10</sup>. They were sometimes tied to the tails of galloping horses so that the poor victims were crushed to death.

The Arabs were also given to gambling and drinking and these were regarded as symbols of status, marks of pride and honour. Those who did not gamble or drink were dubbed as stingy and unsociable. So immersed were they in these habits that the Qur'an could only gradually eradicate them. They would lend money to the needy on very high rates of interest. If the borrower could not pay back the money on time, the debtor sometimes confiscated his wife and children and, in some cases, the borrower himself was mortgaged.

The Arab tribes used to engage themselves in long bloody fights on the pretext of very small matters. Once started, a quarrel would go on for years together and hundreds of persons would be killed. So crude was their sense of pride that they would consider it a sign of weakness and a positive insult to agree on some common ground between themselves and their opponents and come to amicable terms with them for the sake of peaceful living. Further, it was the practice that when one tribe overpowered another tribe, the former took physical possession of the females of the latter and committed acts of indecency with them. War prisoners were severely maltreated and sometimes even mutilated. The Arabs believed in strict retribution in so far as murders were concerned. 'Blood for blood' was the only form of atonement for them. Those who condoned the offence after accepting money or otherwise were looked

upon contemptuously. The Arabs had the belief that if 'blood for blood' principle was not maintained in a particular case, a small insect would issue forth from the skull of the murdered one and keep on flying, screeching through the heavens.

In fact, the sentiment of respect for life was not known to the Arabs. They took pleasure, not only in killing, but also in torturing men as well as animals. They were simply brutal in this respect. They would sever the humps of living camels or the fatty backs of rams, roast them and enjoy eating them. Sometimes they tied their enemies with poles and struck them with arrows and thus enjoyed seeing them gradually and painfully approximating their death. Women among them rejoiced in cutting noses and ears of the enemies in the battlefield and making a garland of them in triumph. Sometimes they vowed to make cups of the skulls of their enemies and drink wine in them after victory. It has been recorded about the wife of Abu Sufyan that she ripped open the abdomen of Hamzah in the battlefield, got out his liver and chewed it.

Sex morality of the Arabs was extremely lax. Prostitution was not only permitted but also eulogised and prided over. It was accepted almost as a profession. Among some men it was a strange practice to permit their wives to cohabit with any one of the well-known brave men of the country so that sons born to them inherited their bravery. Sometimes they also practiced corporate fornication. A group of men would cohabit with one woman. If she became pregnant and gave birth to a child, the man who most resembled it would be named its father. For determining this resemblance there were professional physiognomists in Arabia. Temporary marriages, i.e. marriages for a stipulated period of time, were also allowed and practised.

Horse-racing was common among the Arabs as was betting. Robbery, theft, pillage and murder were their pride

and honour. Further, they believed in all sorts of superstition<sup>11</sup> in devils, ghosts and evil spirits.

Besides the Arabs whose evils of character have been enumerated above in some detail, in fact the whole world was steeped in ignorance, moral decadence and social chaos. Judaism, Hinduism, Buddhism, Confucianism, Zoroastrianism had all been corrupted by their so-called devotees and their original teachings completely forgotten. Christianity, the then youngest notable religion, was too, in the words of William Muir, 'decrepit and corrupt'. A recent writer T.H. Denison says in his *Emotion As the Basis of Civilization*:

In the fifth and sixth centuries, the civilized world stood on the verge of chaos. The old emotional cultures, that had made civilization possible since they had given to men a sense of unity and of reverence for their rulers, had broken down, and nothing had been found adequate to take their place...It seemed then that the great civilization which it had taken four thousand years to construct was on the verge of disintegration and that mankind was likely to return to that condition of barbarism where every tribe and sect was against the next and law and order were unknown. Civilization stood tottering... rotting to the core<sup>12</sup>.

A thorough revaluation of values had occurred. Virtues had become vices and vices had assumed the semblance of positive moral achievements. It is this confused and topsyturvy state of affairs that is referred to by the Qur'an when it says. "Corruption appeared on the land and in the sea on account of that which men's hands wrought"<sup>13</sup>. It was the age of ignorance and darkness, of moral turpitude and social chaos. Evil ways had brought people on to the brink of a pit of fire,<sup>14</sup> as the Qur'an says, from which the Holy Prophet (PBUH) eventually brought them out. He gave them a message of hope. Within a period of a few years, he spread the light of faith all around because he was himself the light of God<sup>15</sup>. Man's status as the vicegerent of God was restored,

love and brotherhood became the most cherished values and the warring factions were welded into one nation under the auspices of the mighty concepts of One God and the Life Hereafter. Given the kind of people that he faced and the short period of time at his disposal, the value of the task that he actually completed is simply miraculous, to say the least.

Anyhow, the Arabs had certain good qualities of character as well. These were the redeeming features that immensely helped the Holy Prophet (PBUH) in various ways in his attempt at fashioning them after his own ideals. Their natures were simple, unalloyed by formalities and articulations. Being very close to nature in their everyday living they had all the susceptibility to read in the phenomena of the universe the signs of the ultimate state of affairs as was later on to be suggested by the Qur'an. They were men of very strong determination, brave and straightforward and seldom used underhand means to harm their opponents or even their worst enemies; the most abusive epithet that could be applied to a person was that of 'coward'. It was due to their frankness that they were good friends as well and would lay down their very lives for the sake of their friends. They were hospitable and generous and regarded their guest as a boon and left no stone unturned in making his stay with them comfortable. This quality of the Arabs has become almost proverbial. They treated their neighbours too with kindness and affection and readily attended to their needs.

They were men of commitment. This is shown by the way they insisted to hold on to the ways of their elders and were extremely hesitant to give them up. It looked very odd, almost a sin, to them to do what their forefathers had not done or to abstain from doing what they had been doing all the time. They were equally strongly committed to their words. Once they promised to do something or to give protection to someone, they would always abide by their promises even at the risk of their lives.

They were good poets. Eloquence, wit and humour were the characterising features of their poetry. Naturally for them, through this medium of expression, they propagated the values of *Jabiliyyah*. This is why the Qur'an says: "And the poets—the deviators follow them"<sup>16</sup>. The Holy Prophet (PBUH), referring to *Imra' al-Qais*, a prominent Arab poet of the pre-Islamic days, said that he was the best among the poets and a leader of them all to the Fire. Anyhow, Islam has not been against the art of poetry itself. There were certain poets who had accepted Islam and who used this effective mode of communication for the propagation of noble ideas: they were dear to him and were liked by him. It is, in fact, the poetry of the *Jabiliyyah* period that is now our primary source of information for the general socio-political conditions and the value-structure of the people of those days.

Methodology usually adopted for the purification of souls and the building up of truly moral personalities is tendering of advice and persuading. Another method is the writing of books and essays delineating the philosophies of nice mannerism and good behaviour. Still a third way is that of coercion and deterrence of various kinds for people to avoid evil and perform good actions. The Qur'an, when carefully perused, is found to have used all these methods variously for bringing about a metamorphosis in the social habits of the Arabs, in the first instance, and of the whole human race, in the final analysis. The Holy Prophet (PBUH), who had a keen moral sensitivity from his very childhood, conveyed the Qur'anic teachings in this regard with scrupulous precision and immaculate honesty. God's directive to him was:

O Messenger! deliver that which has been revealed to thee from the Lord; and if thou do (it) not, thou hast not delivered His message<sup>17</sup>.



So careful was he in this regard that he would anxiously start repeating to himself the words of God immediately as they were revealed to him lest he might forget them. The Qur'an refers to this phenomenon when it says: "Move not the tongue therewith to make haste with it. Surely on Us rests the collecting of it and the reciting of it"<sup>18</sup>. However, what he did, besides this process of transmittance, is that he assimilated Divine revelation in his own person and interiorized the moral ideals contained therein. In a sense, revelation was, of course, external as it was God's speech and so not engineered by the Holy Prophet himself; but in another sense it was internal to his person. The Qur'an speaks of him having seen a figure or spirit at the farthest end or on the horizon<sup>19</sup>.

Further, after having communicated His messages through Gabriel, God has taken upon Himself to preserve their originality against any possible interference that may introduce human element in the Sacred Text<sup>20</sup>. These references speak well for the source of revelation somehow or other independent of the Prophet (PBUH). On the other hand, there is a set of verses of the Qur'an which have an express allusion to revelation as internal to him. For instance, "The Faithful Spirit has brought it down on thy heart that thou mayest be a warner"<sup>21</sup>, "Say: Whoever is an enemy to Gabriel (let him be) for merely he revealed it to thy heart by Allah's command"<sup>22</sup> And so on.

The latter kind of verses quoted here are in fact intended to stress the point that the Prophet (PBUH) did not receive the revelations in a mechanical, cold and dreary fashion just to transfer them to people around as a postman would deliver letters to their respective addressees. He rather first made them his own and so, with a human touch and with the warmth of life, conveyed them to others. He must, of necessity, have been the living example of Divine instruction so as to be able to demonstrate, for one thing, that his teachings were practical. By virtue of his very office, he

happens to be stationed at that level of spiritual and moral grandeur that the standards of human excellence contained in the Word of God became identical with the laws of his own being. When asked about his character, *Ḥaṣrat* A'ishah succinctly remarked: "his character is the Qur'an."

The Holy Prophet (PBUH) did not employ miracles to bring home to his people the truthfulness of his message. His appeal invariably was to the inner consciousness of man and his faculty of reason rather than to the infirmities of his psychological constitution and his credulousness. He lived his life basically like other human beings, though, of course, he lived it in an ideally nice way. "I am only a mortal like you"<sup>23</sup>, the Qur'an asks him to declare to his people. It is what he did as a man for the welfare of humanity and not the so-called unusual things which happened to him or which he himself is recorded to have done that make him really great. When people said to him: We will by no means believe in thee till thou causest a spring to gush forth from the earth for us, or thou have a garden of palms and grapes in the midst of which thou causest rivers to flow forth abundantly, or thou causest the heaven to come down upon us in pieces as thou thinkest, or bring Allah and the angels face to face (with us), or thou have a house of gold, or thou ascend into heaven; and we will not believe in thy ascending till thou bring down to us a book we can read", He replied to all these demands for miracles; "Glory to my Lord! am I aught but a mortal messenger"<sup>24</sup>. On another occasion, to similar demands he replied: "The signs (miracles) are with God only and I am only a plain warner"<sup>25</sup>. If, at all, we hold that he did—or at least could—do all his works by a miraculous power given to him by God or that he was *nur* and not a *bashar* or that he had angels always at his beck and call, we shall be lowering his greatness. All these may be true in one sense or the other; but it is a patent fact that he performed the day-to-day functions of his life like normal human beings. It is only thus that he could be said to be the bearer of sublime morals<sup>26</sup> and be a good exemplar for

the entire humanity<sup>27</sup>. A being with supernormal and supernatural characteristics could no doubt be the cause of awe and wonder for us but he could never be a source from which we get guidance regarding the various activities of our life.

Really, the Holy Prophet (PBUH) did not need to show any miracle in the presence of the miracle of all miracles, i.e. the Qur'an itself, its simplicity, profundity, eloquence and a marvellous force of appeal. It is related that, about one hundred years after the establishment of Islam, one Ibn al-Muqaffa, a great scholar and an Arabist *par excellence*, was assigned by certain nihilists the duty to produce a book better than the Qur'an in the beauty and excellence of language as well as depth of significance. He accepted the assignment, laboured hard for six months and then finally admitted his inability to do so and retired from the job dejected and crestfallen<sup>28</sup>. The Qur'an is a book inimitable and unparalleled. Its own claim is very clear on this point:

And if you are in doubt as to that which we have revealed to our servant, then produce a chapter like it and call on your helpers besides Allah if you are truthful<sup>29</sup>.

Or say they: He has forged it? Then bring a chapter like it and invite whom you can besides Allah if you are truthful<sup>30</sup>.

Or say they: He has forged it? Say: Then bring ten forged chapters like it, and call upon whom you can besides Allah, if you are truthful<sup>31</sup>.

Say: If men and jinn should join together to bring the like of this Qur'an, they could not bring the like of it, though some of them were aiders of others<sup>32</sup>.

Nor is it justifiable to say that the Prophet (PBUH) used coercive methods for the eradication of social evils and the inculcation of moral values held dear by Islam. This view is incorrect on the very face of it because it fails to recognize, firstly the psychology of moral transformations and, secondly,

the essential spirit of the teachings of Islam. A revolution in moral behaviour—unless it is hypocrisy pure and simple—is essentially grounded in a change of conviction, and such a change is impossible to eventualize simply by legislation and force of authority. Not only that, an individual does not favourably respond to authority; he rather repels it. I must feel convinced of the validity of a moral judgment before I can truly accept it. Kant was very right when he said that a principle of moral conduct is morally binding on a person if and only if he can regard it as a law that he imposes on himself. Virtue does not lie simply in performing virtuous actions but rather in choosing to perform them. The Qur'an is evident on this fact:

There is no compulsion in religion<sup>33</sup>.

Surely Allah changes not the condition of a people until they change their own condition<sup>34</sup>.

And say: the truth is from your Lord; so let him who please believe, and let him who please disbelieve<sup>35</sup>.

The Holy Prophet (PBUH) as well had freedom of belief and action very dear to him. He is reported to have once said to certain insistent questioners: Do not put too many unnecessary questions to me. Whoever does it is an enemy of the Muslims because the answers given would become binding on them and thereby their liberty of action will be curtailed<sup>36</sup>. It is in accordance with this spirit that in those lands which were conquered and fully controlled by the Muslims, the non-Muslims were declared as *dhimmis*, i.e. the ones who became the responsibility of the state. They were required to pay a little amount of money as *jizyah* and, in return, their life, property, honour, religious freedom and their entire ritualistic heritage stood protected.

One common belief that goes a long way to confirm the judgment that Islam permits compulsion and even persecution in religious matters is that the punishment of an apostate is death. But this belief seems to be based on a

misunderstanding of the meaning of the Qur'anic verse which reads as follows:

And whoever of you turns back from his religion, then he dies (فيمت) while an unbeliever, those it is whose works go for nothing in this world and the Hereafter and they are the companions of the Fire. Therein they will abide<sup>37</sup>.

From this verse, which appears to be clear in its real significance, some interpreters—awkwardly enough—have drawn the conclusion that those who apostatise from Islam are to be sentenced to death. Some have even translated the word فيمت as 'he shall be put to death' which is obviously a mistranslation. Further, had the apostates been made liable to death, there was the possibility that some people, simply for fear of death, would outwardly continue giving allegiance to Islam and this, in turn, would be against the spirit of the Qur'anic verses quoted above in support of personal freedom and responsibility including religious freedom. If, in Islamic history, an apostate was actually killed it was not due to the reason that he apostatised from Islam, but because he actually got involved in subversive activities against the Muslims.

One thing more that the Holy Prophet (PBUH) did not do was that he did not use any drastic and short-cut methods to eradicate evils. In general he believed in a gradual evolutionary process in this regard rather than in revolutions. Evil ways being ingrained in the very nature of people whom he addressed, this, in most of the cases, could alone be the effective approach. Take, for instance, the prohibition of drinking and gambling. The first revelation in this regard was:

They ask thee about intoxicants and games of chance. Say: In both of them is a great sin and (some) advantage for men, and their sin is greater than their advantage<sup>38</sup>.

Then it was said:

O you who believe! go not near prayer when you are intoxicated till you know what you say<sup>39</sup>.

And then finally:

O you who believe! intoxicants and games of chance... are only an uncleanness, the devil's work; so shun it that you may succeed<sup>40</sup>.

It is also to be noted that when the Prophet (PBUH) started propagating his message, he first did it on individual level. It is only after some time that he received the directive: "...declare openly what thou art commanded"<sup>41</sup> and he made a public pronouncement of his programme of moral, spiritual and social change; even then his first addressees were his close relatives. During the initial phase there was naturally not much of opposition and thus he safely and surely prepared a small group of devoted converts. Those earliest Muslims served as a nucleus for the further spread of Islam and proved to be his trusted lieutenants while, later on, there was a storm of violent forces to nullify his efforts.

The Holy Prophet (PBUH), as said above, was duty bound to convey to his people the communications from God. Sometimes one gathers the impression from the Qur'anic verses in this regard that this was the only objective of his deputation. But it is a psychological fact that no teacher and no reformer can fail to be apprehensive of the outcome of his teachings and of the response meted out to his educative and reformative endeavours. So he did anxiously desire that the ideal that he visualized and preached should stand realized in the society as soon as possible, and before his very eyes. He felt such great anxiety and concern when people rejected his call that God had to console him and say:

And surely that which has been revealed to thee from thy Lord will make many of them increase in inordinacy and disbelief: so grieve not for the disbelieving people<sup>42</sup>.

We know indeed that what they say grieves thee, for surely they give not thee the lie but the wrongdoers give the lie to Allah's message<sup>43</sup>.

Then maybe thou wilt kill thyself with grief, sorrowing

after them if they believe not in this announcement<sup>44</sup>.

Not only that the Arabs had a dogged allegiance to the dark ways of *Jahiliyyah* that inherently made them apprehensive of the new light but also, positively, they hurled all sorts of abuses at the Holy Prophet (PBUH), and ridiculed his message, declaring it as merely ‘stories of the ancients’<sup>45</sup>. It was alleged that he, himself being unlettered<sup>46</sup>, was a plagiarist or that there was another person<sup>47</sup> who taught him lessons which comprise the Holy Qur’an and that it was not a revelation from God as claimed. They even refused to listen to it so that it might not harm the faith they had inherited from their forefathers. They would advise one another: “listen not to this Qur’an but make noise therein, perhaps you may overcome<sup>48</sup>. They persecuted him and his followers in severest possible ways. They called him a poet, a mad man<sup>49</sup>, a magician<sup>50</sup>, a sooth-sayer<sup>51</sup>. It is with reference to such epithets that the Qur’an wonders: See what parables they set forth for thee—they have gone astray, so they cannot find a way<sup>52</sup>. A band of poets were assigned the task of writing abusive poems through which all sorts of dirty propaganda was made against him. Plots were conceived even to kill him. He was naturally grieved over all this. The standing directive of the Qur’an in this regard was: Take to forgiveness and enjoin good and turn away from the ignorant”<sup>53</sup>. This directive can be serialized into three pieces of advice:

- (1) Be oblivious and disregardful of what the unbelievers say and pay no attention to them.
- (2) Continue preaching Islam without dread and fear.
- (3) Don’t have squabbles with the enemies of Islam.

Obviously enough, one set of virtues in the Holy Prophet (PBUH) that positively helped him in successfully carrying out his mission was an unflinching faith in his ideals, an unswerving resolve and determination to realize these ideals and a sterling self-confidence. These qualities more than being a part of his temperamental constitution naturally

and originally were rather born of his personal experience by the grace of God. For quite some time he had been continuing daily sessions devoted to contemplation in a cave in Mount *Hira*, now known as *Jabal-e Nur*. He strenuously thought over the phenomena of existence within and without him and over the plight of people, but did not start his preaching till he did actually have an encounter with the Ultimate Reality Himself. This is what the Qur'an refers to when it says: "He found thee groping, so He showed the way"<sup>54</sup>. His heart enlightened with Divine presence, he mustered up courage enough to spurn even the strongest forces and heroically face the greatest difficulties that sought to divert him from his path. He was destined to vouchsafe the supremacy of the Truth in spite of his opponents' efforts to the contrary<sup>55</sup>. On one occasion, they tried to use the good offices of Abu Talib and made a passionate appeal to him to persuade his nephew away from his mission. They addressed him: "We have a regard for your age and prestige but our regard and respect for you has limits. Now we can have no further patience with your nephew's abuse of our gods and his derogatory remarks for our ancestors. You either prevent him from so doing or you separate yourself from him. We shall settle the matters with him by fight so that one of the two parties is exterminated". This was almost an open declaration of war. Abu Talib called the Holy Prophet (PBUH) and asked him to relinquish his preaching of the New Faith. His resolute reply to his uncle was: "By God! I shall not desist from what I am doing even if they put the sun on my right hand and the moon on my left, till my mission is completed or I die in the way of completing it". On another occasion Utbah b. Rabi'ah, one of the leaders of the Arabs, came to the Holy prophet and said: "O son of my brother! you have a great position among us, being of noble descent, but you have brought such a serious matter that we have been divided among ourselves...Listen to me! I propose to you certain things hoping that you will accept one of them. If you desire



to get wealth by this work of yours, we will give you so much wealth that you will be the richest man among us. And if you desire honour and prestige, we will make you our chief and shall never decide anything except as you wish. And if you aspire to be a king, we will make you king over us...". He disdainfully spurned all these offers and refused even to think over any one of them. He simply read out to him some verses of the Qur'an. 'Utbah was very much impressed by the resolute response meted out to his suggestions and went away without further insisting upon his point of view.

The Holy Prophet (PBUH) used the methods of kind treatment, love, forgiveness and persuasion. He would forgive even his worst enemies. A demonstration of this character of his was available in a big way when he entered victorious into the city of Makkah and faced those who had earlier opposed him tooth and nail, molested him and his associates in all possible ways and ultimately compelled them to leave their home-town. Everyone was expecting at least some amount of retaliation. He ordered nothing of the kind but, instead, simply declared to them: "No reproof be against you this day. Allah may forgive you"<sup>56</sup>. He was, in general, sure that a change in moral and social habits brought about by harshness and persecution flanked by the sentiment of revenge could not be enduring and permanent—it would be superficial in reach and significance. On the other hand, magnanimity of heart and tolerance wins the hearts of others and affects a metamorphosis of their personalities. It changes man from within. In the Qur'anic terminology, it gets him steeped in the colour of God<sup>57</sup>. It is exactly due to this kind of total change that good actions irresistibly issue forth and a person's behaviour—pattern is accordingly revolutionized. So, the general amnesty at Makkah had a very desirable effect. Almost the entire city turned Muslim. At this hour of triumph and glory the Holy Prophet's (PBUH) head bowed in humility and prayer. Described by the Qur'an as Mercy for all the worlds, he was so tolerant that he never even wished ill of

any one. When during the battle of *Uhud* he was wounded and he spontaneously prayed: "O Allah! curse such and such people", God disliked the gesture and immediately sent down a revelation to him:

‘Thou hast no concern in the matter whether He turns to them (mercifully) or chastises them; surely they are wrongdoers. And to Allah belongs whatever is in the heavens and whatever is in the earth. He forgives whom He pleases and chastises whom he pleases. And Allah is Forgiving, Merciful<sup>58</sup>.

Similarly, on his journey to Ta'if, he met with a very strong opposition. People over there not only refused to listen to him and accept his message, but also positively ridiculed and molested him. They set on him their wicked people and children. Brickbats were thrown and stones pelted at him till he bled profusely. His shoes were full of blood. This was one of the hardest times that he ever had during his entire prophetic career. For these people too he did not wish bad. He simply addressed God in all humility like this:

O God! I bring to thee the complaint of my weakness, the poverty of my means and the contempt of the people against me. O Most Merciful! Thou art the maintainer of the weak and Thou art my maintainer. In whose hands hast Thou put me?... But if Thou art not angry with me, I care not for him because Thy comfort is vast enough for me. O Lord! I seek refuge in the light of Thy face which illuminates all darkness and which sets right all the affairs of this world and of the next from Thine own wrath and from Thine own displeasure. I seek nothing but Thy pleasure and I have no power to do any good or to prevent any evil except with Thy help!<sup>59</sup>.

The Holy Prophet's (PBUH) character was marked by humility and softness of temperament. In spite of his high stature in terms of nobility, wisdom and spiritual excellences he was never boastful and conceited. I am only a mortal messenger like you, he would say to his people, with the mere distinction that I receive revelations from God. This

attitude was one reason that made it easier for him to establish a dialogue with laymen and so register a direct personal impact on them. And this was also the one reason that it was, by and large, the poor, the down-trodden among the Arabs who were attracted by his message first. "Poverty is my pride", he is reported to have said. The records show that even when the wealth of Arabia lay at his feet during the last days of his life, he was not allured away from his temperamental readiness to sacrifice every comfort rather than lose the honour and dignity of remaining a poor man. Innumerable instances from his life can be quoted where he displayed special regard for the poor and the afflicted. Khadijah (God be pleased with her), his wife, described his character thus on the occasion of his first revelation: "Never, never will Allah bring you to disgrace because you are true to ties of relationship, honour your guest, are earnest for the indigent and help all in distress". On one occasion, when he was explaining some verses of the Qur'an to certain Quraish leaders, he was interrupted by a poor blind man, 'Abd Allah ibn Umm Maktum by name, who too wanted to learn the Qur'an. The immediate humanly feeling of the Holy Prophet (PBUH) was that of dislike over the interruption and a feeling of impatience with him. God expressed to him forthwith the undesirability of this feeling: neither spiritual and moral worth nor the prospect of effective spiritual guidance is to be measured by man's social status. The lowly ones may be more susceptible to the teachings of the Book of God than those who are affluent and apparently gifted but who, at the same time, suffer from pride and arrogance<sup>60</sup>. In fact, the rich and the affluent almost invariably comprised the greater number among the opponents of the Holy Prophet (PBUH) and his message.

The Qur'an is primarily a document only of very broad principles which can serve as the basis of correct thinking and true morality. It could not in fact afford to give 'guidance to the minutest details in each and every department of life. It

was for the latter function specifically that the Holy Prophet (PBUH) was deputed. It was he who translated the will of the Qur'an in the individual spatio-temporal situations which he encountered and which were sufficiently diverse in nature so as to provide total guidance for people. His words and deeds were thus a realization of the ideals contained in the Qur'an, a concretization of the Word of God. His was a beautiful pattern of conduct for people to emulate. He actually cited the phenomenon of the immaculate nobility of his character from his very birth as a proof of the truthfulness of his message<sup>61</sup>. Anyhow, to cognize and understand his character so as to get guidance therefrom, it is essential that it be understood as a whole and not by bits as has been done by some—specially Western thinkers. Adopting the latter way, individual incidents have been quoted out of context to the detriment of the fair posture of Islamic teachings. For example, it is generally maintained that he declared polygamy to be valid, he permitted and was practically engaged in bloody wars in the name of Islam, he allowed the enslavement of war prisoners, and so on. These are all superficial observations indeed and none of them is true in any absolute sense of the term. In fact, to 'know' the Prophet (PBUH) in the analytical sense of the term is not sufficient. An encounter is to be established with him in respect of his total personality. It is at this level of cognition that the tendencies, attitudes and the entire point of view of the heavenly inspired Person (PBUH) entered imperceptibly into the very constitution of the being of his companions-in-faith. Thus metamorphosed from within, they began looking at everything with Divine effulgence and behaving in God's way. It is for the eventualization of this personal encounter that the Qur'an specially advises the believers to develop, on their own part, an appropriate attitude towards the Holy Prophet (PBUH) in return to his kindness and affection and in consonance with his status as the chosen one of God. They should recognize his greater claim on them than their

own lives have on them<sup>62</sup>. They must be obedient and respectful and say not a word to him which, because of ambiguity, has even a tinge of disgrace<sup>63</sup>. Further, they were asked not to raise their voices above the voice<sup>64</sup>, nor address him simply as they would address one another among themselves. Those who did this would have their otherwise good deeds spoiled while those who spoke in a humble tone would get the forgiveness of God and a great reward. Similarly, it was enjoined that if anyone were to call at his house, he should stand and wait silently at the gate till he came out of his own accord<sup>65</sup>.

The Holy Prophet's (PBUH) programme of the eradication of evils and the purification of souls had an entire metaphysics as a concomitant factor and a great help. A reference to this is contained in the Qur'anic concept of "faith in the Unseen" which has been declared as one of the primary conditions of understanding the true significance of, and guided by, the Book of God<sup>66</sup>. This, however, does not mean that one is to have a blind and unreasoned conviction in certain realities referred to in revelation. The term 'unseen' in this context does not at all mean an 'object' or a 'state of affairs' which is not, and cannot be, experienced but rather simply that which we cannot sense here and now with our strictly ordinary faculty of naturalistic observation. However, if it is realized, as has been stressed by the Qur'an time and again, that visible nature furnishes cogent, authentic and readable pointers to the Reality that transcends it, 'unseen' becomes an experimental fact. That is why Iqbal has defined faith—'faith in the unseen' specifically—as living assurance begotten of a rare experience<sup>67</sup>. Thus, the Qur'anic metaphysics is in a way a continuation and an extension of our normal everyday world of experience. Conversely, this metaphysics has all the potential of affecting a revolution in the cultural outlook and the moral and social habits of people. It is this latter phenomenon that is directly relevant to the subject-matter of the present chapter.

Of the articles of faith constituting the metaphysics of the Qur'an, two are the most prominent, viz. faith in the existence of One God and faith in the Life-hereafter. Needless to say that, in order to be truly effective, these convictions must be maintained by the moral agent at the level of an organic concern rather than be just certain numerical additions to his autobiographical notes. In other words, he must live religiously rather than be at the level of only 'having' the religion of Islam.

The Qur'an truly recognizes that the one primary source of the social ills of its immediate addressees, i.e. the Arabs, was their failure to give unconditional allegiance to one God. Their polytheism had deprived their social life of the singleness of purpose and the sentiment of mutual brotherhood, of being one *Ummah*; and, instead, had encouraged in them moral anarchy and social chaos and confusion. It is due to this reason that belief in the oneness of God happens to occupy the most central place in the teachings of the Holy Prophet (PBUH). 'There is no god but Allah' is the basic formula of Islam. This is, in fact, the one principle on which absolutely no compromise is permitted.

Faith in the existence of God as well as in His oneness which the Qur'an establishes on the basis of no less eloquent an evidence than the various visible phenomena of the physical nature itself, has very far-reaching effects on man's spiritual character within and, as a result of this, on his relation with other human beings. Incidentally, the pre-Islamic Arabs could not think of any such influence because their lip-service to one Supreme God meant faith in a being which was far removed from the worldly scene and which had no direct concern with human beings here and now; He could only be approached indirectly through the intermediacy of idols.

The one great influence that a true faith in the existence of one God has on the individual concerned is that he

becomes aware of his own I-amness. Only by meeting the 'Great I-am' can an individual recognize his personal finite ego. An encounter with God helps man to become aware of the possibilities and excellences of his own being, his essentially Divine nature and his status as the deputy of God on earth. It thus entails for him a sense of accountability and a thoroughly disciplined life. He is raised above petty materialistic considerations and starts living his life at a superior plain of existence. Besides moralizing effects on the individual, faith in one God encourages the concept of one *Ummah* of the Muslims and even of the brotherhood of all mankind.

Faith in God also symbolises a harmony between man and the physical Nature around him because both of these are the creation of God. Nature no longer faces him as an alien 'other', as an inimical and uncontrollable force. It has rather to be thoroughly understood by him and made friendly to his interests. The Qur'an says:

And He has made subservient for you the night and the day and the sun and the moon. And the stars are made subservient by His command. Surely there are signs in this for a people who understand<sup>68</sup>.

"See you not that Allah has made subservient to you whatever is in the heavens and whatever is in the earth?"<sup>69</sup>

It is true that, in view of the diverse character of his desires and aspirations which all of them, naturally, are not immediately fulfilled, the individual gets for a moment the impression that the universe is hostile to him. But his ultimate faith that it is really a friend gives him hope, and with confidence he continues working for the realization of his ideals and for being finally at peace with the environments.

Faith in God also gives man an assurance that He is co-worker with man and helps him in the realization of ideals. Constant Divine help is indispensable because the natural causes responsible for the occurrence of any event are not all

of them known to man so that they be controlled and effectively employed. Further, there may be certain unknowable negative causal factors which hinder the consummation of an event. Nature is a unity and, therefore, for the production of a desired result, the knowledge and control of, in fact, the whole nature would be necessary. In this kind of impossible situation man does his own best but at the same time invariably he solicits the 'grace of God. Given man's sincerity, this grace is always forthcoming:

Whoever trusts in Allah, He is sufficient for him<sup>70</sup>

And your Lord says: Pray to Me, I will answer you<sup>71</sup>.

And when My servants ask thee concerning Me, surely I am nigh. I answer the prayer of the supplicant when he calls on Me<sup>72</sup>.

Lastly, faith in one God encourages a scientific outlook on life by necessarily implying that there is order and uniformity in nature. It is not a hodge-podge of various disconnected events but is rather fashioned by certain laws which never change<sup>73</sup> because one God alone lords over the whole of it: If there were in them gods besides Allah, they would both have been in disorder<sup>74</sup>. It is this decent and regular view of nature that incidentally made Muslims excel in natural experimental sciences.

Besides faith in one supreme and effective God to Whom all allegiance and worship is due, the Islamic concept of life after death, alongwith the entire system of rewards and punishments, also proved to be a very strong force for the eradication of social evils. Those who insist on following evil ways, it is envisaged, will be lodged in hell, while those who repent and adopt a virtuous life will have their seat reserved in Paradise. The Qur'an has given a picturesque and spectacular account of both these places of residence. Paradise is the garden of perpetuity<sup>75</sup>, a beautiful resting place<sup>76</sup>. It is the promised recompense for those who believe and do good deeds, are dutiful<sup>77</sup>, restrain themselves from



low desires<sup>78</sup>, are faithful to their trusts and their covenants, are upright in their testimonies, keep a guard on their prayers<sup>79</sup>, and so on. It is a state where perfect peace will prevail,<sup>80</sup> a seat of truth<sup>81</sup>. There will be no toils, tribulations and fatigue<sup>82</sup> and no fear or grief<sup>83</sup>, but lasting blessings<sup>84</sup>. It will be neither too cold nor too hot<sup>85</sup>. In it will be springs<sup>86</sup>. There will flow rivers<sup>87</sup>, not altering for the worse, rivers of milk whose taste will not change, rivers of wine delicious to the drinkers and rivers of pure honey<sup>88</sup>. So diverse are the pleasures of paradise that no one can totally comprehend them here and now<sup>89</sup>. The highest bliss of the paradisaical life will, however, be nearness to and vision of God<sup>90</sup>. Hell, on the other hand, is the abode of those who deny the Day of Judgment<sup>91</sup>, of nonbelievers and hypocrites<sup>92</sup>, the latter being in the lowest depths of it<sup>93</sup>, of those who persecute believers and then do not repent<sup>94</sup>, who incur the displeasure of God, oppose Him and the Prophet (PBUH)<sup>95</sup>, who are prodigals<sup>96</sup>, and who, following Satan<sup>97</sup>, are arrogant<sup>98</sup>. It is also the abode of those who knowingly murder a believer<sup>99</sup>, who associate false gods with Allah<sup>100</sup> and hold His message and messengers in mockery.<sup>101</sup> The fire of Hell whose fuel are men and stones<sup>102</sup> is very fierce in heat<sup>103</sup>. It will not only burn up their bodies but also reach up to their brains<sup>104</sup>, and hearts.<sup>105</sup> They will be dragged in it on their faces<sup>106</sup> When it has burnt away their skins new skins will be created for them so that they taste the punishment again and again<sup>107</sup>. Their will be nothing for them but a perpetual sighing and groaning<sup>108</sup>.

The concepts of Paradise and Hell have been extremely useful instruments for inculcating a sense of accountability in man. They imply that he cannot just perform any immoral action and simply get away with it; nor can go waste those good actions which are not properly rewarded in this world. In the Hereafter every atom of virtue and vice will be taken account of<sup>109</sup>. However, the Qur'anic concept of Resurrection is different from the doctrine known as transmigration of souls, according to which a soul does meet

the recompense earned by it in the earlier form of embodied existence, but it is not at all aware of that existence and of the actions for which it is being rewarded or punished. The Holy Qur'an on the other hand, clearly visualizes the identity and continuity of the human ego through the terrible blast of the Great Trumpet on to the state of Life Hereafter. People in Paradise and Hell will have a transparent remembrance of good and bad actions having been performed by them and a living assurance that complete justice is being done to them<sup>110</sup>. They will also recognize each other<sup>111</sup>.

The Arabs who were adamantly retrogressive and never found it easy, in general, to relinquish their *Jabilyyah* ways and beliefs, raised serious objections to the possibility of a life hereafter as well. The Qur'an says:

They say: When we are bones and decayed particles, shall we then be raised up in a new creation?<sup>112</sup>

When we die and become dust—that is a far return<sup>113</sup>.

God alleviates these doubts:

Does man think that We shall not gather his bones? Yes, We are powerful to make complete his whole make<sup>114</sup>.

They will say: Who will return us? Say: Who created you first.<sup>115</sup>

As to the real contours and exact status of Paradise and Hell, there has been a diversity of opinion. The orthodox have always held and still hold that these are localities with all the paraphernalia, mentioned in the Qur'an, physically present in them. The traditional philosophers of Islam as well as the modernists, however, maintain that they are only mental states, their contents being allegorically interpretable. Anyway, this controversy is not very much relevant to the context of the present chapter. Whatever be their meaning, they equally well serve as strong moralizing factors for various individuals stationed at different levels of mental development and cultural training.

## References

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- <sup>1</sup> Qur'an, 3:164
- <sup>2</sup> Ibid, 6:136
- <sup>3</sup> Ibid, 39:3
- <sup>4</sup> Ibid, 31:25
- <sup>5</sup> Ibid, 39:3
- <sup>6</sup> Ibid, 4:48
- <sup>7</sup> Ibid, 11:138; 16:58-59; 43:17
- <sup>8</sup> Ibid, 6:131: 17:31
- <sup>9</sup> Ibid, 4:22
- <sup>10</sup> Ibid, 89:19
- <sup>11</sup> Ibid, 4:51
- <sup>12</sup> PP. 265-68
- <sup>13</sup> Qur'an, 30:41
- <sup>14</sup> Ibid, 3:102
- <sup>15</sup> Ibid, 5:15
- <sup>16</sup> Ibid, 26:224
- <sup>17</sup> Ibid, 5:67
- <sup>18</sup> Ibid, 75:16-17
- <sup>19</sup> Ibid, 81:23
- <sup>20</sup> Ibid, 15:19
- <sup>21</sup> Ibid, 26:193-194
- <sup>22</sup> Ibid, 2:97
- <sup>23</sup> Ibid, 18:110
- <sup>24</sup> Ibid, 17:90-93
- <sup>25</sup> Ibid, 29:50
- <sup>26</sup> Ibid, 68:4
- <sup>27</sup> Ibid, 33:21
- <sup>28</sup> Hafiz Ghulam Sarwar, *Muhammad the Holy Prophet*, p.389
- <sup>29</sup> Qur'an, 2:23
- <sup>30</sup> Ibid, 10:38
- <sup>31</sup> Ibid, 11:13
- <sup>32</sup> Ibid, 17:88
- <sup>33</sup> Ibid, 2:256
- <sup>34</sup> Ibid, 13:11
- <sup>35</sup> Ibid, 18:28
- <sup>36</sup> An agreed *hadith*
- <sup>37</sup> Qur'an, 2:217
- <sup>38</sup> Ibid, 2:219
- <sup>39</sup> Ibid, 4:43
- <sup>40</sup> Ibid, 5:90
- <sup>41</sup> Ibid, 15:94

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<sup>42</sup> Ibid, 5:68

<sup>43</sup> Ibid, 6:33

<sup>44</sup> Ibid, 18:6

<sup>45</sup> Ibid, 6:25

<sup>46</sup> Ibid, 6:25 etc

<sup>47</sup> Various possible names have been quoted as to the persons to whom the opponents thus referred. These were variously Dabir (or Jubair), Yasar. Bal'an, Nish (oryaish) Salman, Buhairah and so on. The Qur'an pointedly refuted this allegation in 16:103

<sup>48</sup> Qur'an 41:36

<sup>49</sup> Ibid, 28:36

<sup>50</sup> Ibid, 38:4

<sup>51</sup> Ibid, 52:29

<sup>52</sup> Ibid, 25:9

<sup>53</sup> Ibid, 7:199

<sup>54</sup> Ibid, 93:7

<sup>55</sup> Ibid, 8:8; 9:33; 61:9 etc

<sup>56</sup> Ibid, 12:92

<sup>57</sup> Ibid, 2:138

<sup>58</sup> Ibid, 3:128-29

<sup>59</sup> Cf. A. Giullaume: *The Life of Muhammad* (translation of Ishaq's *Sirat Rasul Allah*), p.193

<sup>60</sup> Qur'an, 18:110

<sup>61</sup> Ibid, 10:16

<sup>62</sup> Ibid, 2:104; 4:46

<sup>63</sup> Ibid, 3:31; 33:6 etc

<sup>64</sup> Ibid, 2:104; 4:46

<sup>65</sup> Ibid, 24:63; 49:5

<sup>66</sup> Ibid, 2:2-3

<sup>67</sup> Allama Muhammad Iqbal: *The Reconstruction of Religious Thought in Islam*, p.109

<sup>68</sup> Qur'an 26:12

<sup>69</sup> Ibid, 21:20

<sup>70</sup> Ibid, 65:3

<sup>71</sup> Ibid, 40:60

<sup>72</sup> Ibid, 2:186

<sup>73</sup> Ibid, 30:30

<sup>74</sup> Ibid, 21:22

<sup>75</sup> Ibid, 16:31

<sup>76</sup> Ibid, 25:24

<sup>77</sup> Ibid, 2:25

<sup>78</sup> Ibid, 79:40-41

- <sup>79</sup> Ibid, 70:32-35  
<sup>80</sup> Ibid, 15:46  
<sup>81</sup> Ibid, 54:55  
<sup>82</sup> Ibid, 15:48  
<sup>83</sup> Ibid, 9:21  
<sup>84</sup> Ibid, 9:21  
<sup>85</sup> Ibid, 86:12  
<sup>86</sup> Ibid, 44:52  
<sup>87</sup> Ibid, 51:25  
<sup>88</sup> Ibid, 47:15  
<sup>89</sup> Ibid, 32:17  
<sup>90</sup> Ibid, 50:35  
<sup>91</sup> Ibid, 25:11  
<sup>92</sup> Ibid, 2:126  
<sup>93</sup> Ibid, 4:145  
<sup>94</sup> Ibid, 85:10  
<sup>95</sup> Ibid, 9:63  
<sup>96</sup> Ibid, 40:43  
<sup>97</sup> Ibid, 7:18  
<sup>98</sup> Ibid, 16:29  
<sup>99</sup> Ibid, 4:93  
<sup>100</sup> Ibid, 6:72  
<sup>101</sup> Ibid, 18:106  
<sup>102</sup> Ibid, 2:24  
<sup>103</sup> Ibid, 9:81  
<sup>104</sup> Ibid, 70:16  
<sup>105</sup> Ibid, 101:7  
<sup>106</sup> Ibid, 54:48  
<sup>107</sup> Ibid, 4:56  
<sup>108</sup> Ibid, 11:106  
<sup>109</sup> Ibid, 20:46  
<sup>110</sup> Ibid, 6:28  
<sup>111</sup> Ibid, 10:415  
<sup>112</sup> Ibid, 17:98  
<sup>113</sup> Ibid, 50:3  
<sup>114</sup> Ibid, 75:3-4  
<sup>115</sup> Ibid, 17:51



## SOME PSYCHOLOGICAL OBSERVATIONS

The concept of 'Psychological Observations' of the Qur'an immediately brings to the modern mind the whole tradition of rationalism which has continued to be present in one form or the other throughout the history of Muslim religious thought right from the times of Mu'tazilite thinkers in the 2nd century of the *Hijrah* calendar. The rationalists, in order to naturalize all the so-called 'supernatural' and 'metaphysical' concepts mentioned in the Qur'an, had resorted to, among other contrivances, the process of psychologization. Heaven and hell, they said, are not localities but only mental states; acceptance and fulfilment of prayers simply amounts to the prayee's satisfaction at having relieved himself by talking out his agonies to the One Who is all-powerful, kind, just etc; *Mir'raj* of the Holy Prophet (peace be upon him) was nothing but an experience in dream; revelation or *wahy* did not come forth from any external source: it was rather the consummation of certain ideas which, in the first instance, took roots, and then grew and matured in the innermost recesses of the minds of the prophets themselves. And so on. Presently, however, I do not intend to resort to this dimension of the problem for the simple reason that it involves interpretation and so introduces an amount of imagination in the Qur'anic text. I propose, instead, to remain the closest possible to the letter of the Qur'an and delineate what it has to say on various psychological and quasi-psychological problems.

The most fundamental objective of Qur'anic teachings, we know, is to awaken in man a healthy existential awareness of his relationship, primarily, with God and, secondarily, with other human beings and with the rest of nature. It is in the

light of this cosmic consciousness that the entire system of beliefs and doctrines, the whole range of dos and don'ts and even the statements apparently about actual facts are to be understood, appreciated and implemented. So, in the last analysis, much depends on the mental structure, the psychological constitution, of man. If he is adequately equipped, the Qur'an assumes for him the role not only of a book of guidance in all spheres of life but also as the source and the fountain-head of all knowledge. If, on the other hand, his personality lacks that equipment, it positively dumbfounds and misguides him so that even when he comes across the most eloquent signs of truth, he would be adamant not to admit the truth and abide by it. For instance, we see, the Qur'an contains vivid descriptions of certain historical events. The objective behind these stories is no less than the exhibition of Divine behaviour as it eventualized in concrete human situations and the furnishing of an indicator as to how human beings ought to act in future when similar situations recurred. For the perverse and the deviate among its readers, however, they are nothing more than the anecdotes and stories of the peoples who have gone by.<sup>1</sup> Similarly, at one place the Qur'an says:

Surely Allah disdains not to set forth any parable—gnat or anything above that. Then as for those who believe, they know that it is the truth from their Lord; and as for those who disbelieve, they say: what is it that Allah means by this parable? Many He leaves in error by it and many He leads aright by it. And he leaves in error by it only the transgressors.<sup>2</sup>

Such examples from the Qur'anic text can be multiplied.

From the above it easily transpires that the subjectivity of man is roughly of as great an importance as, if not of greater importance than, the objectivity of the Word of God. This dual phenomenon, incidentally, in its turn, tends to open up an entire discussion regarding the nature and significance of religious language, in general, and the Qur'anic language in



particular. The mechanism that is required for the understanding of religious language I have attempted to explain in detail elsewhere.<sup>3</sup> There I came to the conclusion that it has many constituent elements of different natures. However, one thing that is uncompromisingly and undeniably sure is that it is prefaced and presided over by man's personal encounter with the Divine author. This encounter is almost identical with what the Qur'an calls *iman b'al-ghaib*. What is *iman b'al-ghaib*? By common parlance it is rendered as 'belief', or, more appropriately, 'faith-in-God'. But on a deeper understanding it is discovered to be more diversified in significance. It implies, in general, a metaphysical and idealistic, rather than a 'matter-of-fact' attitude towards life and existence. Just as life is metaphysical for the realm of matter, and mind is metaphysical for the realm of life, so the man of faith is one who has a firm conviction that above or beyond this 'matter-life-mind' universe of ours there is a level which can be called the Divine level of existence which, in turn, exercises an impact on all the lower strata of being. This is *iman b'al-ghaib*. It is in this very sense of the phrase that, for instance, the Qur'an must be understood when in the beginning of its very first *surah* it says:

This Book, there is no doubt in it, is a guide to those who keep their duty, who have *iman b'al-ghaib* and...<sup>4</sup>

Unless and until a person feels strongly committed to the metaphysics of the Qur'an he cannot understand this Book, not to speak of being guided by it.

What is the nature of man? How does the psycho-physical human organism emerge in this world of space and time. To all appearance, he is said to have had material antecedents. Observe, for instance, the following statements of the Qur'an:

He it is who created you from clay, then He decreed a term. And there is a term named with Him; still you doubt.<sup>5</sup>

He created man from dry clay like earthen vessels.<sup>6</sup>

And surely We created man of sounding clay of black mud fashioned into shape.<sup>7</sup>

Then We make the life-germ a clot, then We make the clot a lump of flesh, then We make (in) the lump of flesh bones, then We clothe the bones with flesh, then We cause it to grow into another creation. So blessed be Allah, the Best of Creators.<sup>8</sup>

The last one of these verses, of whose kind there are many available in the Qur'an, indicates that, despite the entirely earthly base of man, he happens to come into being by a process of emergent evolution. Man is described here as 'another creation' i.e., a creation that transcends the genealogical reference of pure materiality. So, by virtue of his differentia, he is not material and earthly but rather non-material and spiritual. The earthly antecedents, we believe, have been emphasized in the above-quoted verses and at many other places in the Qur'an in order, for one thing, to teach man the lesson that he should not be unnecessarily proud and arrogant as he has had extremely humble and lowly beginnings. Incidentally, this lesson of humility, we see, has also been taught to man in reference to the mighty, bombastic structure of the material universe.<sup>9</sup>

As to the most central component of the human psyche, the Qur'an, on various occasions, has mentioned three different terms. These are *ruh*, *nafs* and *qalb*. The word *ruh* has been used only a few times but that against varied contexts and in various senses. For example, it has been taken to mean the 'angel of revelation' i.e. Jibril, or 'revelation' itself, particularly, the Qur'an. It also implies 'Divine mercy'. As unequivocally an element in the human organism it occurs in at least two verses of the Qur'an:

So when I have made him complete and breathed into him of My spirit (*ruh*) Fall down making obeisance to Him.<sup>10</sup>

Then He made him complete and breathed into him of His spirit (*ruh*).<sup>11</sup>

Still in another verse *ruh* has been described as the Divine command (*amr*)<sup>12</sup>. Almost all the exegetes agree, directly or indirectly, that the infusion of God's *ruh* into man, bracketed with the fact that it is the Divine command, implies that there is an affinity, a mystical relationship, between human nature and Divine nature. This relationship appears to be further corroborated by the verse:

Therefore set your face in devotion to the true faith, the upright nature with which Allah has endowed man. Allah's creation cannot be changed. This is surely the true religion, although most men do not know it.<sup>13</sup>

*Vis a vis* lower animals *ruh* is the differentiating characteristic of man. Breathing of the Divine *ruh* in a 'structure of mud and clay' amounts to making him the bearer of the so-called attributes of God which are now present in him as an existential reality and also as the ideals of excellence for him to aspire in his moral and spiritual endeavours. The Qur'an, in this connection, says: 'To thy Lord is the final goal.'<sup>14</sup> According to a popular *hadith* man has been called upon to inculcate in himself the habits of God.<sup>15</sup> *Vis a vis* the Divine being, on the other hand, *ruh* signifies a state of emptiness. God, we understand, is absolute. He is beyond all determinations and hence beyond all qualifications and attributes. The more attributes and determiners—in terms of our own calculations, of course—we apply to Him, the more would we circumscribe and delimit Him. Man, who has been created after the image of God, too is to be regarded as an existence, pure and simple. He is born in accordance with nature, the Holy Prophet (PBUH) is reported to have said: it is his parents who make him a Jew, a Christian or a Magian. To be exact, he is born a Muslim—Islam being the natural way of life, a form to be furnished with content by the *shari'ah* laws etc. of the prophets. Absolutely speaking, he simply 'is' without any essence and whatever essence he happens to

posses he does so by his own initiatives and by his acts of free choice as well as by what happens to him in this world. He can, for example, himself choose either of the two courses of action, good or bad. We are reminded here of the basic principle of Existentialism according to which man, in the first instance, simply exists and it is only subsequently that he 'fills up' his existence with various essences and qualities.

*Nafs*, on the other hand, stands for the man-in-the-world with special reference to his moral connotation. It is the concrete human individual as he lives, as he grows, develops and matures or, conversely, as he is involved in a process of decay and decadence. The Qur'an has mentioned three distinct stages in the evolution of the *nafs* that man is: *nafs ammarah*,<sup>16</sup> *nafs lanwamah*<sup>17</sup> and *nafs mutmainnah*.<sup>18</sup> He occupies the lower or the higher one of these stages according as he corrupts his *nafs* (i.e. himself) or purifies it.<sup>19</sup> The first one is the *nafs* which ordains evil actions, the second one is that which reprimands on the performance of evil actions, the third one is that which is at peace with the ideal involved in itself.

As opposed to *nafs* which is the occurrent state of man, *qalb* is treated as a faculty which performs functions of diverse kinds. It is very close to what we call 'mind' or 'mental states' in modern Psychology. It particularly stands for the understanding faculty of man and for his commonsense. The Qur'an talks of the 'locking up'<sup>20</sup> of some hearts, meaning thereby that their comprehension has become defective and their vision has gone erratic. The situation roughly opposed to this state of affairs has been called the 'expansion of the breast'.<sup>21</sup> An 'expanded' breast leads a person safely to an authentic awareness of his relationship with the Divine. A person who does not contemplate over the signs of God spread everywhere in the universe, both within as well as without him, so as to earn an awareness of Divine existence is declared by the Qur'an to be blind and 'whoever is blind in this (world) he will be blind

in the Hereafter, and further away from the path'.<sup>22</sup>

The Qur'an upholds the unsharable uniqueness, individuality and independence of every human person. No bearer of burden, it says, bears the burden of another.<sup>23</sup> This uniqueness is emphasized through the fact of his pre-existence as well as the prospect of his continuation as an individual in the life hereafter. It makes mention of what has been known as the 'Supreme Covenant'. All individuals who were ever to be born in this spatio-temporal world were gathered and God put them the question: Am I not your Lord? They all replied: Why not! (i.e., certainly, You are)<sup>24</sup>. This event incidentally implies that every individual is personally committed to faith in one God as it constitutes a part and parcel of his primordial nature. He exists as an individual here and now and then in the next world also everyone will re-continue to exist in his personal capacity. He will himself face the consequences of the good and bad actions performed by him earlier.<sup>25</sup> He will also exactly remember his past life and feel happy or sorry for it.<sup>26</sup> the residents of both paradise and hell will duly recognize, and talk to, each other.<sup>27</sup>

Now what is the character and basis of this personal identity that persists through the past, the present and the future. To begin with, it is almost certain that the Qur'an does not uphold the duality of mind etc. and body so that they may later have to be welded together by various contrivances like interactionism, parallelism, occasionalism, pre-established harmony and so on. The text of the Qur'an does not unequivocally permit us to believe that *rûb* or *qalb* or *nafs* is a separate, independent substance. There is no doubt mention, as said above, of *nafs*, for instance, which commands the human organism to perform evil actions as well as of the *nafs* which censures him over bad behaviour. But in both these cases the reference is to the respective psycho-moral states of the human individual as such. He may be at the level of an immoral state where only evil actions tend to follow from

him. Then he may reach a stage where he adopts a critical outlook towards what he does and is in a position to evaluate himself from a higher moral point of view. A stage may finally be reached in this process of self-realization where he becomes almost one with the 'ideal' and admits of no internal disharmonies and discontents. The view of the substantiality of soul or, in general, of the two-component conception of the human person to which most of the Muslim philosophers and mystics subscribed has been due to Greek—specially Platonic—influence. Plato, we know, conceived of human soul as in a state of imprisonment in the physical body which it, during its tenure of worldly existence, constantly endeavours to escape. It eventually does escape when the body dies and then it returns to its eternal abode beyond heavens. Muslim philosophers and mystics, in general, also talk of the immortality of human 'soul' rather than the immortality of man in his organic wholeness. Personal identity, in the Qur'anic context, implies the continued existence of nothing less than the whole organism with memory, both conscious and unconscious, operating as a forceful linkage between the past and the present. Not soul or spirit but the self of man is real. The Arabs who were the direct addressees of the Qur'an, it appears, firmly did believe that, if there was to be a resurrection with all its implications of accountability, it would necessarily have to be psycho-physical in nature. That is why they raised doubts:

... Who will give life to the bones when they are rotten?

And to this it was replied:

He will give life to them Who brought them into existence at first...<sup>28</sup>

The Qur'an also talks of the sinners that on the Day of Judgement their tongues and their hands and their feet will bear witness against them as to what they had been doing in their earlier life.<sup>29</sup> It may not, however, be exactly the same hands, feet etc. as we have them here and now. There will

perhaps be a new bodily structure that is suited to the new spatio-temporal environments.

Man's moral considerations, according to the Qur'an, have a psychological base and a justification in terms of—besides the reality of self—the potentialities as well as inclinations and susceptibilities of human nature. The Qur'an talks of a trust which was offered by God to various objects of his creation and they all refused to accept it but man accepted it and he did so at his own risk. The Qur'an says:

We did indeed offer the trust to the Heavens and the Earth and the mountains but they refused to undertake it being afraid thereof: but man undertook it. He was indeed unjust and foolish.<sup>30</sup>

This was, almost by common consent, the trust of free personality which envisaged a keen sense of responsibility also. This fact of human nature is quite evidently the basis from which grows the appropriateness—in fact, justifiability—of moral judgements and the meaningfulness of the elaborate system of rewards and punishments to be meted out to different moral agents. The concept of human freedom has raised volleys of questions as to what are the limits to which man's freedom of will extends and how far hereditary influences and situational exigencies put a cramp on his initiatives. Further, it has been asked whether, and in what sense, man's freedom impinges upon God's absolutely free creativity and also upon His fore-knowledge. All these questions have been answered to greater or lesser satisfaction by the defenders of human freedom. Whatever the character of the answers, one thing is sure: if man is to be held accountable for his actions he must have had freely chosen those actions. A moral agent is responsible to the extent—and only to the extent—that he has been free.

Beside freedom of will, a viable structure of faith is also the essential postulate of morality. Existence of God and His entire scheme of things, as already pointed out, is the most

central article of faith in the psycho-metaphysical system of Qur'anic teachings. Faith in the hereafter is also helpful. It is believed that in the next world justice will be done to the residents of both heaven and hell in strict proportion to the kind of life lived by them in their earlier existence. This idea gives the moral agent immense optimism here and now. It gives him courage to face all sorts of injustice to which he is subjected and to be steadfast on the path of righteousness whatever its immediate consequences. Further, we know that death keeps no calendar. It may occur in any one of the thousands of ways and at any moment, abruptly ending up one's life period. The Qur'an has heavily banked upon this phenomenon. It naturally gives a psychological impetus always to be in a hurry in the accumulation of greater and greater amount of wealth in the form of good deeds and to be in a perpetual state of preparedness. Given this state of preparedness, the prospect of death would become a pleasant, lovable experience for every individual rather than be a source of dread and horror. The oft-repeated Qur'anic concept of the nearness of the Day of Judgement,<sup>31</sup> with the elucidations and explanations of which the *hadith* literature is replete, is also a forceful reminder that man ought to reform his individual as well as his social behaviour so as to be able to face honourably the Inevitable Day when strict justice will be done to everyone.

Moral evils have been declared by the Qur'an as diseased states of affair<sup>32</sup>. As a value-loving being, man ought to perform good actions only. But then he has also the capacity to do evil actions. This dual capability differentiates him from the angels and it amounts to making him a free responsible individual. The angels always act towards carrying out their primeval assignments, as the Qur'an says: they act as they are ordained to act;<sup>33</sup> whereas human beings have the added potentiality of being untrue to themselves.<sup>34</sup> In other words, they can deceive themselves. This self-deception, which neither the animals nor the angels but human beings alone



can execute, can obviously be executed in two ways: one is the way of the *fasiqeen* and the other that of the *munafiqeen*. A *fasiq* is characteristically one who in his heart of hearts is supposed to subscribe to the fundamental articles of Islamic faith but outwardly performs sinful actions. A *munafiq*, on the other hand, is one who actually disbelieves but for all practical purposes poses as if he is sincere in his commitment to the Islamic faith. The former violates his own essential nature through his erratic behaviour; the latter through his erratic beliefs. All evil actions can be categorised roughly into either of these two classes. The phenomenon of self-deception can be interchangeably described as, what has been known in Abnormal Psychology, the disease of double personality.

Psychological constitution of an individual does not simply provide a base for moral considerations, it is also the necessary consequence of the good and bad deeds. The way a person behaves leaves an indelible impression on his entire personality. Allama Muhammad Iqbal has sufficiently emphasized this aspect of the Qur'anic teachings. He holds that there are no 'good' and 'bad' actions in any metaphysical sense of these terms but only ego-sustaining and ego-dissolving actions. The so-called 'morally desirable' actions are those which tend to make human will identical with the will of God. In fact, as a popular *hadith* goes, a person by dint of the acts of superarrogation becomes so close to God that He becomes His ear with which he hears, His eye with which He sees, His hand with which He holds and His foot with which He walks. His entire personality becomes fashioned after the personality of God, the Most Perfect and the Most Integrated Ego, the Ego Who is unique in every respect. *Surah Ikhlas* gives an excellent description of this uniqueness:

Say: He, Allah is One. Allah is He on Whom all depend.  
He begets not, nor is He begotten. And none is like Him.<sup>35</sup>

Evil actions, on the other hand, cause a cleavage, as we have shown above, between what a person believes and what he does and thus disintegrate his personality.

Prophethood is a very important institution recognized by the Qur'an. Like the ordinary moral agent whose actions grow from his psychological constitution the Prophet too is said to have had a mechanism inherent in himself through which he receives and then delivers the Divine message. His revelatory experience undoubtedly does have an express ontological character as it comprises no less than the Word of God Himself but it has a subjective, basal structure also. The Qur'an contains verses that substantiate both these aspects. It talks of the Prophet (PBUH) having seen a figure or spirit at the farthest end or on the horizon.<sup>36</sup> It is mentioned that after he received revelations he would immediately start reciting the verses so that they might not slip from his memory.<sup>37</sup> Further, having communicated his messages, God has taken upon Himself to preserve them in all their originality against any possible interference of the human element.<sup>38</sup> All this proves directly or indirectly that the source of revelation was independent of, and external to, him. But then there is another set of verses which bespeak of the internal component:

The Faithful Spirit has brought it down on thy heart that thou mayest be a warner.<sup>39</sup>

Say; Whoever is an enemy to Gabriel (let him be) for surely he revealed it to thy heart by Allah's command.<sup>40</sup>

Revelation is in fact one unified subjective-objective experience which cannot be easily analysed. The former set of verses quoted above are really intended to eliminate the possibility that the Qur'an was authored by the Prophet (PBUH) himself. The latter group of verses which refer to the internal aspect of revelation are, in their turn, meant to emphasize that he did not receive the Word of God in a mechanical fashion just to communicate it to the people

around him as, for instance, a postman would deliver letters etc. to their respective addressees without being aware of their contents. He, rather, in the first instance, interiorized it and assimilated it and only then conveyed it to others. It is thus that he became a living example of the Divine instruction: standards of moral and spiritual excellence became identical with the laws of his own being. We are reminded here of the famous maxim of Kant: A principle of moral conduct is morally binding on me if and only if I can regard it as a law that I impose on myself.

Subjectivity is not only a concomitant state of prophetic revelation, it is also a sort of preparation for the grand objective phenomenon. Prophetic experience necessarily needs an appropriately attuned and a thoroughly receptive attitude in the incumbent of that experience. For the maturation of this attitude the prophet concerned has to pass through a period of probation. This is expressly mentioned in the case of prophet Moses:

And We have (O Moses) already been gracious to you another time. When we sent word to your mother, saying: Put him into the ark and cast him into the sea, and the sea shall cast him on the shore, and an enemy of Mine and his shall take him (and bring him up): and I bestowed on you love from Me that you may be brought up under My eye. When your sister walked up and said: Shall I show you one who will take care (of the child), then we returned you to your mother, that her eye might be cheered, and that she might not grieve. And you did kill a man, and we saved You from the trouble, and we offered other opportunities so that you may test your capabilities. Then for years did you stay among the people of Median. It was after all this that you came up to Our measure, O Moses, and I have chosen you for Myself.<sup>41</sup>

Prophet Muhammad (PBUH) too, before he started receiving revelations, used to retire in the cave Hira for intensive sessions of contemplation. In this way he ultimately

equipped himself for the incoming of the Great Message. Further, he was unlettered and was incapable to read and write. This adequately vouchsafed the originality and purity of the Divine communication. The Qur'an says:

And thou didst not recite before it any book, nor didst thou transcribe one with thy right hand, for then could the liars have doubted.<sup>42</sup>

Institution of the finality of prophethood, which is one of the cardinal principles recognized by the Qur'an, too, has psycho-moral as well as spiritual implications in the Qur'anic scheme of things. In older times newer and newer prophets used to be deputed every time the circumstances changed in any meaningful way and consequently a new set of problems arose. Circumstances have not stopped changing now and so perpetual guidance continues to be required. Finality in this perspective implicitness prepares the learned ones among the *Ummah* for playing the role analogous to the one that was played by the prophets of earlier times.<sup>43</sup> They feel duty-bound to perpetually interpret and re-interpret the Book of God and the *Sunnah* of the Holy Prophet (PBUH) so that these practically became, as required, the source of guidance for all times to come.

Parapsychology is a modern branch of psychological sciences. It deals with two kinds of psychic phenomena: the one is extrasensory perception (E.S.P) and the other is psychokinesis (Pk). The former is further of three kinds. It is clairvoyance i.e. the E.S.P. of an object or an objective event, telepathy i.e. the awareness of the thought or mental state of another person, and precognition i.e. knowledge of an event before it has actually happened. Psychokinesis, on the pattern of extrasensory perception, is the extra muscular action of mind on matter; it comprises occurrences in which an individual produces an effect upon some object external to him without the use of his motor system. We can quote from the Qur'an a number of events which fall in one or the other

of these categories of para-normal happenings. For example:

1. Prophet Jesus made the form of a bird out of dust, breathed into it and it became a bird. He healed the blind and the leprous and brought the dead to life.<sup>44</sup>
2. Prophet Moses threw down his staff and it became a serpent, He then seized it and it returned to its former state.<sup>45</sup> He struck the sea with his staff and the sea was cleft asunder, each part as a huge mound.<sup>46</sup> He struck the rock with his staff and, as a result of this, twelve springs gushed forth from it.<sup>47</sup>
3. Prophet Yunus was swallowed by a whale which later on threw him on the shore.<sup>48</sup>
4. The opponents of prophet Abraham threw him into the fire but it did not harm him; it rather became cool and safe for him.<sup>49</sup>

And so on.

The above are what have been known in religious literature as ‘miraculous’ happenings, miracle being generally defined as a violation of the laws of nature or of the usual course of actions. The Mu‘tazilites and the neo-Mu‘tazilites, In the history of Islamic religious thought, have tried to play down such miraculous events and to explain them away in various ways. Their main argument has been that as ‘laws of nature’ are scientific and rational, so the violation of these laws must be unscientific and irrational and thus unacceptable even to the plain commonsense of man.

The Qur’an in general supports miraculous happenings because they can, in our opinion, be adequately explained when placed in the Divine context. To begin with, the fact that the word *ayat* has been used, equally appropriately, for (i) ‘the phenomena (laws) of nature’ (ii) ‘the so-called violations of the laws of nature,’ and (iii) ‘the verses of the Holy Qur’an’ implies that the ‘laws of nature’ are reconcilable with their alleged violations and both of these together are in mutual fittingness with the verbal revelations from God. In the

terminology of Sir Sayyid Ahmad Khan, the 'Word of God' is in harmony with the 'work of God', This naturalistic thinker of the 19th century had used this identity formula for his denial of the happening of miraculous events. The fact, however, is that both the so-called 'laws of nature' and their alleged 'contraventions' are equally the work of God and have to be treated as such. The laws of nature as we recognize them are the summary way the objects of a particular class are observed to have behaved so far. Our observation of their behaviour can and, in fact, does improve. Formulation of the new laws of nature that thus eventualizes takes into their fold the 'miraculous violations' of earlier laws. As the process of the understanding of nature as such will never be complete, miracles will continue to happen till eternity.

## References

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<sup>1</sup> Qur'an, 6:25

<sup>2</sup> Ibid, 2:26; also see Ibid, 74:31

<sup>3</sup> Dr. Abdul Khaliq, *Problems of Muslim Theology* (chapter 1), under print by Izharsons, Lahore

<sup>4</sup> Qur'an, 2: 2-3

<sup>5</sup> Ibid, 6:2

<sup>6</sup> Ibid, 55:14

<sup>7</sup> Ibid, 15:26

<sup>8</sup> Ibid, 23:14

<sup>9</sup> Ibid, 17:37

<sup>10</sup> Ibid, 15:29; 38:72

<sup>11</sup> Ibid, 32:9

<sup>12</sup> Ibid, 17:85

<sup>13</sup> Ibid, 30:30

<sup>14</sup> Ibid, 53:42

<sup>15</sup> *تخلقوا باخلاق الله*

<sup>16</sup> Ibid, 12:53

<sup>17</sup> Ibid, 75:2

<sup>18</sup> Ibid, 89:26

<sup>19</sup> Ibid, 91:9

<sup>20</sup> Ibid, 47:24

<sup>21</sup> Ibid, 6:126

<sup>22</sup> Ibid, 17:72

<sup>23</sup> Ibid, 6:165 etc.

<sup>24</sup> Ibid, 7:172

<sup>25</sup> Ibid, 19:80 etc.

<sup>26</sup> Ibid, 37:51-60

<sup>27</sup> Ibid, 57:13-14

<sup>28</sup> Ibid, 36:70-79

<sup>29</sup> Ibid, 24:24

<sup>30</sup> Ibid, 33:72

<sup>31</sup> Ibid, 21:1 etc.

<sup>32</sup> Ibid, 2:10 etc,

<sup>33</sup> Ibid, 66:6

<sup>34</sup> Ibid, 2:9

<sup>35</sup> Ibid, 112:1-4

<sup>36</sup> Ibid, 81:23

<sup>37</sup> Ibid, 75:17

<sup>38</sup> Ibid, 15:9

<sup>39</sup> Ibid, 26:193-194

<sup>40</sup> Ibid, 2:97

<sup>41</sup> Ibid, 20:17-41

<sup>42</sup> Ibid, 29:48

<sup>43</sup> Cf. My companions are like shining stars: whomsoever you follow you will be guided to the right path (*hadith*). The Ulema of my *ummah* are like the Prophets of banu Israel (*hadith*) etc.

<sup>44</sup> Qur'an, 3:49

<sup>45</sup> Ibid, 7:107

<sup>46</sup> Ibid, 26:63

<sup>47</sup> Ibid, 2:60

<sup>48</sup> Ibid, 37:139

<sup>49</sup> Ibid, 21:69





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