

TARBIYAH RABBĀNIYYAH (DIVINE EDUCATION) AND ITS SIGNIFICANCE IN THE DEVELOPMENT OF ḤUSNU'L-KHULUQ

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Introduction

Man's nature consists of good qualities and attributes, which are very high and have the potential to elevate him towards the pearls of *ḥusnu'l-khuluq*. For this aim, Islam lays emphasis on the promotion of an individual's moral qualities and considers the reformation of his *akhlāq* as of vital importance. We attempt to explain the way in which Islam seeks to educate an individual Muslim to attain *ḥusnu'l-khuluq* with *Tarbiyah Rabbāniyyah* (Divine Education) through the establishment of *'ibādah*. We believe that *'ibādah* is an element of education because every Muslim practises it at all times, and the whole life of a Muslim is counted as *'ibādah*. In order to grasp the significance of *'ibādah* in the development of the *akhlāq* of Muslims, we will attempt to study some of the important aspects of *'ibādah* which are enjoined by Allah and practised by the *Sunnah*. The establishment of *'ibādah* constitutes a continuing process of *Tarbiyah Rabbāniyyah* for every Muslim.

The word *ḥusnu'l-khuluq* is a compound word from *ḥasanah* and *khuluq*, which literally means "goodness of moral character".¹ We prefer to use the Arabic term rather than this translation because it is frequently employed by the Qur'ān and the *Ḥadīth*, and it also presents a broad sense of *akhlāq*. One of the *Ḥadīths* has noted, "Virtue is *ḥusnu'l-khuluq* and vice is what rankles in your mind and is what you disapprove of being known to people."² *Ḥusnu'l-khuluq* needs to be achieved by every Muslim for the perfection of their *akhlāq*. Islam is, in particular, more concerned with the development of the *akhlāq* of an individual for developing the network of the social system. If no attention is given to the reformation of this important aspect, human life comes under the dominion of the dark forces and will be ruled by corruption.³ This is because the corruption of an individual's *akhlāq* will cause the destruction of the system of the whole community. Indeed, the process of *akhlāq* development is the crucial factor in the nature of *Tarbiyah Islāmiyyah* (Islamic education).

Nevertheless, this process does not appear suddenly, but needs consistency of education and a long-term process of training. We believe that the establishment of *'ibādah* may provide a good way to shape the *Tarbiyah* (education) and training which would enable every Muslim to attain *ḥusnu'l-khuluq* and to live righteously. Allah has designed the various forms of *'ibādah* for man to worship Him; at the same time it enables Muslims to educate different aspects of their nature properly, and above all to purify themselves spiritually in order to please Allah. Good spiritual progress may lead to the positive development of *akhlāq*. Therefore, the consistency of communion with Allah through sincere *'ibādah* may help to develop man's spirituality and finally may dominate the development of man's *akhlāq*.

The concept and significance of *'ibādah*

Some views employ the word *'ibādah* in a narrow sense, which is limited to the name for certain rites, namely *Ṣalāh*, *Ṣawm*, *Zakāh* and *Ḥajj*. Obviously, from an Islamic perspective, *'ibādah* represents many comprehensive senses, which encompass all areas of a Muslim's life. The word *'ibādah* could probably be translated as worship, obedience or devotion, which signifies "obedience to God with humility or submissiveness."⁴ Nevertheless, the employment of the word 'worship' to translate *'ibādah* does not adequately convey the full meaning in Islam. This is because the concept of *'ibādah* in Islam is quite extensive. It consists of all aspects of a Muslim's life and all aspects of a Muslim's life are required to be lived in its expression. Those who practise asceticism and withdrawal from the struggle of life are not within the teaching of Islam. Thus, Islam allows its followers legitimately to enjoy the pleasures of life inclusively as part of *'ibādah*.

The Arabic word *'ibādah* is derived from the root word in Arabic *'abada* which signifies the approach of man to Allah with the full degree of subjection, humility, submission and self-abasement⁵ and it implies the relationship between man and Allah. According to Mustafa Ahmad al-Zarqa, "The basis of *'ibādah* (worship) is the fact that human beings are creatures and thus bond-servants of God, their Creator and their Lord, to Whom they are destined to return. Thus, Man's turning towards God, in intimate communion, reverence, and in the spirit of devotion and humble submission, is termed *'ibādah*."⁶

In this connection, a Muslim as *'Abd* (a slave) and servant of Allah necessarily obeys his Master (Allah) and follows his commandments without rebellion. He cannot follow his own desires or do anything which is contrary to the Will of Allah. Total obedience must be to Allah alone.⁷ The Qur'ānic verse precisely notes that Allah created man for the purpose of worshipping Him. Allah says: "And I (Allah) created not the jinn and mankind except that they should worship Me (Alone)."⁸ So the duty of man is to concern himself with that for which he was created. This implies that the internal and external sayings and actions of man are pleasing to Allah and seek the pleasure of Allah.⁹ The real significance of *'ibādah* is that an individual Muslim may create a kind of relation of humility, adoration and thanksgiving with Allah the Almighty that may build

up strong *imān* in the believer.¹⁰ Moreover, a Muslim may grasp the real spirit and meaning of *'ibādah* through entire obedience and love for Allah, and be consistently aware of the presence of Allah in his heart.

Islamic Jurisprudence has classified the term *'ibādah* into two categories: First is the obligatory *'ibādah*, which is referred to as the "Pillars of Islam," such as *Tashahhud*, *Ṣalāh*, *Ṣawm*, *Zakāh* and *Hajj*. Second is the supererogatory *'ibādah*, which encompass all aspects of life, acted in obedience to Allah's Will whether individually or collectively.¹¹ It means that whatever a Muslim does in his activities, duties and responsibilities which are pleasing to Allah will be counted as *'ibādah* and will be rewarded by Allah accordingly. Every Muslim is required to submit his actions completely to the cause of Allah. Allah says: "Say (O Muhammad): Verily, my *Ṣalāh* (prayer), my sacrifice, my living and my dying are for Allah, the Lord of the worlds (*'ālamīn*).¹² In fact, the establishment of *'ibādah* must be sincere and correct, then it will secure peace of heart and help the development of the soul. Mustafa Ahmad al-Zarqa has explained that, "...it serves as a means to purge man's soul and his practical life of sin and wickedness."¹³ According to Suzanne Haneef, the purpose of *'ibādah* is, "...to strengthen the individual's faith and sense of submission to Allah, to solidify his character, to discipline him for his role as Allah's faithful servant and steward on earth, to make it possible and easy for him to live in the manner ordained by Allah, and to reinforce ties of Brotherhood and affection among Muslims."¹⁴

The first and foremost *'ibādah*, which is necessarily to be grasped and practised in Muslim life, is *imān* (belief in Allah) as commanded by Allah. Allah says: "And verily, We have sent among every *ummah* (community, nation) a Messenger (proclaiming): 'Worship Allah (Alone), and avoid (or keep away from) *tāghūt* (all false deities i.e. do not worship *tāghūt* besides Allah).'"¹⁵ This verse clearly indicates that the foremost and the correct aim of *'ibādah* is Allah alone and one cannot associate Him with others. In addition, all the Prophets brought from Allah the message of worship (*imān*) to their people.¹⁶ Therefore, we feel this aspect, *imān*, is of vital importance to begin our study of *'ibādah*.

The meaning and requirement of *imān*

The Arabic word *imān*, translated as faith or belief, signifies an acceptance of belief even without any proof, the "spiritual apprehension of divine truth apart from proof."¹⁷ The word 'faith' or 'belief' does not accurately capture the meaning of *imān*. Faith is "the assurance of things hoped for, the conviction of things not seen."¹⁸ According to Ismail Raji al-Faruqi, "...these English words carry today within them an implication of untruth, of probability, of doubt and suspicion."¹⁹ However, "*imān* involves confidence in a truth that really is true, not supposed truth... when people have this confidence, they commit themselves to acting on the basis of the truth that they know."²⁰ It "induces the mind to think, contemplate, and act wisely."²¹ The Qur'an declares that deceptive knowledge (*ẓann*) is prohibited by Allah. He says: "O you who believe! Avoid much suspicions; indeed some suspicions are sins."²² Therefore, the blind acceptance of any postulate is not recognised as *imān* in Islam.

Literally, the Arabic word *imān*, which is derived from *amina*, means to be secure, safe and calm. It signifies that through belief in Allah, an individual Muslim becomes secure from straying (by standing with the true religion) and is rooted in belief in truth. This truth, which stands together with *yaqīn* (certainty), has been understood and accepted by the mind as absolutely free from the doubt of probability.²³ According to the explanation of the *Ḥadīth*, *imān* consists of six fundamental articles: To affirm belief in Allah, His Angels, His Books, His Messengers, the Last Day and the *Qadr*, Divine Preordainment (i.e. whatever Allah Almighty has ordained must come to pass) in all its entirety. It signifies that Muslims not only have to believe in Allah, but there are other articles of *imān* and they must affirm their belief in them in order to complete their *imān*. There are many Qur'anic verses which note the articles of *imān* that must be believed by every Muslim. Among them the Qur'an remarks: "...but *al-Birr* (true piety or righteousness) is the one who believes in Allah, the Last Day, the Angels, the Book, the Prophets..."²⁴ Therefore, in Islam, someone who believes in Allah must be firm and certain, without any doubt of its truth. The basis of this *imān* is the conscious and reasonable mind, which is beyond unreasonable or endless theories, which are full of mysteries. In this regard, Ismail Raji al-Faruqi has noted that, "Islam is not afraid of counter-evidence nor does it operate in secret, exercising its appeal to some 'gut' feeling, some 'inner' doubt and uncertainty, some wishful anxiety or desire for the realities to be otherwise than they actually are. The claim of Islam is public. It is addressed to reason, seeking to convince, rather than to overwhelm with the incomprehensible..."²⁵

Having this firmness and certainty of *imān* is necessary for everyone who believes in Allah. Muslim scholars define the word *imān* as an acknowledgement with the tongue which signifies the recognition of the truth which must be uttered by *at-tashahhud*,²⁶ then a firm belief in the heart²⁷ and an activity of the limbs (*'amal*) which implies that a series of bodily actions is needed to conform with his utterance and recognition of the heart. In this regard, the Qur'an precisely indicates the fact that Allah dislikes those people who only speak but do not act.²⁸ Having *imān*, a Muslim must show his commitment through bodily actions as prescribed in the Qur'an and the *Sunnah*. Therefore, the testimony of faith must be implemented by a heart that fears and loves Allah and has hope in Him and by actions which are ready to implement the commandments of Allah which He requires. Although *imān* is located in the heart, it requires the believer to translate it into actions and deeds.²⁹

The real significance of *imān* in the development of *akhlāq*

Indeed, Qur'anic verses often express two fundamental words which are inseparable; these are the word *imān* and the word *'amal* (action). *Imān* in Islam involves more practice and act than theory. The Qur'an frequently states the words *imān* and *'amal ṣāliḥ* (good righteous deeds) together in the same verse which show that *imān* is linked with good deeds and influences man's *akhlāq*.³⁰ The actions of a Muslim are a consequence of his belief and an outward expression of inner conviction.³¹ According to Hammudah Abdalati, "*imān* (faith) has a decisive effect on the

spiritual and material aspects of man, and also on his personal and social behaviour as well as his political conduct and financial life."³² In this aspect, Muhammad al-Ghazali also notes, "*imān* is such a power that it keeps man away from low attributes and mean acts, and encourages him to achieve high attributes and clean morals,"³³ so that if anyone is strong and firmly believes in Allah, then the strong and good quality of his moral character will be developed, but if one is low and weak in *imān*, the moral character will accordingly be weak. *Imān*, then, requires the actions of the believers in cases where they must act upon their belief in Allah and follow His commandments.

Indeed, *imān* is a key which builds a direct and strong relationship between a Muslim and Allah where he is able to attain the pleasure of Allah and to keep awareness of Allah which later may elevate his noble *akhlāq*. *Imān* prevents a Muslim from committing sinful deeds because the true believer indeed obeys the dictates of his belief. If he lacks the qualities to act upon his belief in Allah, this means his *imān* has actually become weak and needs to be improved. The *Ḥadīth* gives a clear explanation in this matter. The Prophet (pbuh) said, "When an adulterer commits illegal sexual intercourse, then he is not a believer at the time he is doing it; and when somebody drinks an alcoholic drink, then he is not a believer at the time of drinking; and when a thief steals, he is not a believer at the time when he is stealing..."³⁴ This *Ḥadīth* implies that the true believer would not commit all these sins, since he believes and is aware that he is being watched by Allah. If his *imān* has gone from his heart, then he fails to realise that Allah is watching him and that he acts out of fear of Him. In this state of *imān* he may sometimes pretend to be Muslim, but his conviction of *imān* is similar to hypocrisy.

The higher state of *imān* may generate love for Allah and a love for His Prophet which predominates over every other attachment. In fact, it is the most significant principle in the establishment of a Muslim's *akhlāq*. This is because the natural outcome of this principle of belief creates love for everything in the universe and love for the whole of humanity. According to this belief, the whole universe and human beings are the creation of Allah who is Beloved so that as long as this purity of character dominates and remains in the heart of a Muslim, he will avoid any attitudes which will destroy the charm of life and bring about the destruction of the universe. This principle of belief also raises a Muslim above his desires and he therefore pays no attention to self-interest or selfishness. In other words, the consequences of *imān* are the brightness and beauty of a Muslim's *akhlāq*, which ensures that society will be kept safe and secure from evil and corruption.

The obligatory 'ibādah

- (a) *The Tarbiyah and significance of Ṣalāh in the development of akhlāq*

The highest and the most important form of 'ibādah laid down in the *Shari'ah* is *Ṣalāh*. Every individual Muslim in all situations must establish it. "And if it is bad, then the rest of his deeds will be bad."³⁵ This signifies that the *Ṣalāh* is a form

of 'ibādah which has a lasting effect on a Muslim's deeds. Theologically, *Ṣalāh* is a vitally important manifestation of belief and the most important pillar after belief. The establishment of regular *Ṣalāh* will remind a Muslim that he is merely a servant of Allah and must always serve and obey His commandments. This is because the characteristics of *Ṣalāh* concern self-purification which will keep the individual Muslim on the right path and keep him away from *al-Faḥshā'* (every kind of sins) and *al-Munkar* (every kind of evil). The Qur'an says, "Recite (O Muhammad) what has been revealed to you of the Book (the Qur'an), and perform *As-Ṣalāh* (*lqāmāt as-Ṣalāh*). Verily, *As-Ṣalāh* (the prayer) prevents *al-Faḥshā'* (i.e. great sins of every kind, e.g. unlawful sexual intercourse) and *al-Munkar* (i.e. disbelief, polytheism, and every kind of evil wicked deed)."³⁶

Moreover, consistency in the establishment of *Ṣalāh* helps a Muslim to strengthen his *imān* because the exercise of *Ṣalāh* keeps him reciting and glorifying the greatness of Allah at the time of changing the postures. This may lead Muslims to have full awareness of the fact that Allah alone is to be adored. Furthermore, he always renews his covenant with Allah. According to Afzalur Rahman, "Every single word, from the beginning to the end, is full of the basic ideology and spirit of Islam. When you recite this again and again five times daily it refreshes your belief and strengthens your *imān*. All this helps to build up the superstructure of Islamic character."³⁷

In addition, the repetition of recitation and glorification in *Ṣalāh* from the beginning to the end will constantly enrich and strengthen the *imān* of a Muslim. "It will remind him of his covenant with Allah, refresh his faith in Him, and keep the belief in the Day of Judgement alive and ever present before his mind's eye."³⁸ Amin Ahsan Islahi has noted, "And this covenant of his is not only an oath of allegiance and loyalty to God, but a declaration of rebellion against every false thing of the world, and an unshakable resolve to sacrifice everything in this struggle."³⁹ The Qur'anic verses mention that the consistency and regularity of *Ṣalāh*, performed by an individual Muslim, may develop his character. Allah says: "Verily, man was created very impatient; fretful when evil touches him; and niggardly when good touches him; except those who are devoted to *Ṣalāh* (prayer), those who remain constant in their *Ṣalāh* (prayers)."⁴⁰ This implies that the regular observance of *Ṣalāh* at the proper times, with all its conditions and stipulations, recitations and supplications, enable man to build up self-discipline in his life and to keep himself clean from sins. According to Afzalur Rahman, "The great discipline with which prayer is offered regularly creates a very high quality, known as *Taqwā*, in the character of an individual."⁴¹ This is because the establishment of *Ṣalāh* five times a day allows a Muslim to make supplications and seek forgiveness from Allah. Moreover, he will feel fearful of, as well as hopeful in, Allah and gradually build up a sense of responsibility for his obedience to Allah in order to seek His pleasure. When the sense of seeking Allah's pleasure remains in his heart then there is every possibility he will be good and helpful to his family and others.

The other merit of the establishment of *Ṣalāh* is to remember Allah Almighty. Allah says: "Verily I am Allah! none has the right to be worshipped but I (*Lā ilāha illā Ana*), so worship Me, and perform *as-Ṣalāh* for My Remembrance."⁴² The opposite of remembrance of Allah in man's nature is

forgetfulness and heedlessness (*ghaflah*). Through *Ṣalāh*, Muslims may establish remembrance of Allah because the nature of *Ṣalāh* essentially needs the presence of Allah in the heart and they must give full concentration to Allah. The remembrance of Allah may "elevate one's standing with Him, restrain one from tyranny, and move one to regard all things in their proper perspective."⁴³ Syed Ali Ashraf notes, "The more complete the adorer's submission and concentration, the nearer is he to God and hence the more are his external character and conduct under the control of internal dictates."⁴⁴ Therefore, regular *Ṣalāh* may keep a Muslim from ever forgetting that he is only a slave of Allah and needs to obey His commandments and to avoid any kind of arrogance. The significance of this is that a Muslim's *akhlāq* can be elevated to a higher moral quality, as *Taqwā* and *Ihsān*.

Nevertheless, the absence of Allah in the *qalb* during *Ṣalāh* actually causes the mind to wander and if the *Ṣalāh* becomes meaningless then the true *Ṣalāh* is neglected. This kind of *Ṣalāh* is unable to engender a high quality of *akhlāq*.⁴⁵ Therefore, the Prophet (pbuh) ordered a man who had performed his *Ṣalāh* in the mosque in haste without tranquility of *qalb* to repeat it three times, He said: "Go back and say your prayer, for you have not offered the prayer."⁴⁶ The Prophet (pbuh) taught him the right way to establish *Ṣalāh*. This *Ḥadīth* implies that the establishment of *Ṣalāh* requires full concentration of the *qalb* on Allah and peace of mind, otherwise it takes place purely from force of habit and no intimate conversation with Allah can be established. In fact, in a state of heedlessness, Satan takes advantage to screen the heart from Allah and causes it to stray into mundane activities. Finally, *Ṣalāh* becomes nothing and no veneration is done to Allah. Moreover, the establishment of *Ṣalāh* should include a correct knowledge of its performance and follow the way which was taught by the Prophet Muhammad (pbuh). In this regard, the Prophet (pbuh) said, "...offer your *Ṣalāh* (prayer) in the way you saw me offering my *Ṣalāh* (prayer)..."⁴⁷ Hence, the correct establishment of *Ṣalāh* will undoubtedly elevate one to good *akhlāq*.

(b) The Tarbiyah and significance of Ṣawm (Fasting) in the development of akhlāq

Literally, *Ṣawm* means to abstain from something. The practice of *Ṣawm* according to Islam is not merely abstaining from food and drink between dawn and sunset, but also involves self-education in the awareness of Allah by avoiding, through every possible effort, any source of evil, restraining the temper and imperious passions, instincts and impulses. During the month of *Ramaḍān*, every Muslim trains his soul for a proper performance of spiritual exercises. According to Sachiko Murata and William C. Chittick, "*Ramaḍān* is a time of heightened attention to the rules of right conduct."⁴⁸ Obviously, during this month Muslims essentially need to purify their hearts, seek forgiveness and keep away from sins through the remembrance of Allah; they practise recitation of the Qur'an and self-education in doing *nawāfil* (supererogatory *'ibādah*) as far as possible. Besides these purification activities, Muslims continue their routine activities as usual.

The Qur'an shows that the performance of *Ṣawm* (fasting) during the month of *Ramaḍān* will unreservedly develop the highest moral quality in an individual Muslim. This quality is called *Taqwā*. Allah says: "O you who believe! Observing *aṭ-Ṣawm* (the fasting) is prescribed for you as it was prescribed for those before you, that you may become *al-Muttaqūn* (the pious)."⁴⁹ It indicates that the performance of *Ṣawm* enables the development of the attribute of *Taqwā*. During the fasting hours between dawn and sunset, a person may drink water or eat food privately because nobody knows or checks on his every movement. But he believes and is aware that Allah knows whatever he does during the fasting hours. This sense of Allah's awareness of what goes on within himself may develop a sense of hoping to please Him, which later cultivates the attribute of *Taqwā*.⁵⁰ If *Taqwā* is built up in Muslims' lives, they will gain the strength and patience to obey Allah's commandments, restrain themselves from those things which are prohibited by Allah and prepare themselves for commitment to goodness as is taught by Islam. *Taqwā* is an important level of a Muslim's *akhlāq* before Allah. This is because "a pious person cannot be compelled to commit a sin by any threat nor can he be allured by money, power or lust."⁵¹ *Taqwā* is able to inspire a Muslim to act in obedience to Allah in the light of *imān* and forgo evil acts due to the fear and hope of Him.

The other effective purpose of *Ṣawm* in moulding a Muslim's *akhlāq* is to build self-control and self-purification in order to bring his lusts and desires under control. This means that "when he fasts in the proper manner, he is in control of himself, exercises full command over his passions, disciplines his desires and resists all evil temptations."⁵² Moreover, the nature of *Ṣawm* enables him to build up *akhlāq* from internal purification where it may cause its performers to respond to what is good and to reject what is false because in the month of *Ramaḍān* they receive and practise this kind of *Tarbiyah*. This atmosphere also motivates the development of the self to restrain from indulging in passions and desires, and prevents one from engaging in evil deeds.⁵³

Obviously, when the internal aspects are trained successfully, then an individual Muslim is able to control his bad deeds and his body from committing unlawful acts which are forbidden by the *Shari'ah*. If he fails to refrain from these bad attitudes, this means that his *Ṣawm* is not valid and is unacceptable before Allah. In this connection, the Prophet (pbuh) said, "Whoever does not give up lying speech (false statements) and acting on those lies, and evil actions, Allah is not in need of his leaving his food and drink (i.e. Allah will not accept his fasting)."⁵⁴ This *Ḥadīth* implies that the genuine and sincere observance of *Ṣawm* will engender positive *akhlāq* in every Muslim.

The observance of *Ṣawm* is considered a good element of *Tarbiyah*, which can be used to oppose the schemes of *Shayṭān* and abstain from lust and appetite. As declared by the *Ḥadīth* "the *Shayṭān* (devils) are chained" by Allah during the month of *Ramaḍān*. It signifies that during this month, every Muslim endeavours to perform a good deed as *'ibādah*, particularly as Allah provides a great reward for those who do righteous deeds. In these conditions, fortunately, *Shayṭān* has no authority to spread his propaganda of evil among sincere Muslims. With regard to lust and appetite, they will be weakened because of hunger during the performance

of *Ṣawm*. If a Muslim is able to control and dominate his lust and appetite this means he is able to conquer his enemy *Shayṭān* and ready to obey Allah's commandments. According to Maududi, "The month of *Ramaḍān* suffuses the whole environment with a spirit of righteousness, virtue and piety. As flowers bloom in spring, so does *Taqwā* in *Ramaḍān*. Everyone tries extra hard to avoid sin and, if they lapse, they know they can count on the help of their many other brothers who are fasting with them. The desire automatically arises in every heart to do good works, to feed the poor, to clothe the naked, to help those in distress, to participate in any good work being done anywhere, and to prevent evil. Just as plants have their season of flowering, so *Ramaḍān* is the time of year for growth and flourishing of goodness and righteousness."⁵⁵ The significance of this is that it may cultivate good manners and develop a Muslim's *akhlāq*, which make it possible for him to attain *Taqwā* as a goal of *Ṣawm*.

(c) *The Tarbiyah and significance of Zakāh in the development of akhlāq*

Zakāh is an Arabic word, which signifies in its primary sense purification,⁵⁶ and it is one of the pillars of Islam. *Zakāh* is one of the most important *ibādah* after *Ṣalāh*. The Qur'ānic verses frequently mention the word *Zakāh* along with the word *Ṣalāh*, for example, "And perform *Ṣalāh* (*Iqāmat as-Ṣalāh*), and give *Zakāh*..." which shows that it ranks very close to *Ṣalāh*.

The Qur'ān lays emphasis on the objective of *Zakāh* to purify the human soul. Allah says: "Take *Ṣadaqah* (alms) from their wealth in order to purify them and sanctify them with it, and invoke Allah for them. Verily your invocations are a source of security for them; Allah is All-Hearer, All-Knower."⁵⁸ Wealth is one of the desires and the strongest temptations to everyone in this world. The Qur'ān declares: "And you love wealth with much love"⁵⁹ It is the means that attaches us to life and through which we enjoy the benefits of the world. Men never cease striving to possess wealth, which may sometimes lead them to become oppressors and tyrants. Islam allows every Muslim to increase his wealth within the scope of the *Shari'ah*; further, it trains him to value wealth for its intrinsic worth through the regular giving of *Zakāh* and *Ṣadaqah* towards the good of people and society.

It is a fact that *Zakāh* may purify the heart of the rich man of greed and selfishness when he gives his surplus wealth, as prescribed in the *Shari'ah*, to those who are eligible to receive it. Ideally, it binds the giver and the receiver together in mutual respect and affection.⁶⁰ In this atmosphere, it may create and develop a healthy society through the health of its members.⁶¹ Hence, the performance of *Zakāh* helps to build up a good *akhlāq* among individual Muslims, which has a great impact on society. Sometimes the rich have a habit of miserliness and they covetously withhold their wealth. This attribute is strongly condemned by Allah. The Qur'ān declares that those who are miserly will be punished with a disgraceful torment.⁶² In addition the Prophet (p.b.uh) said: "Every day two angels come down from the heavens and one of them says, 'O Allah! Compensate every person who spends in Your Cause,' and the other (angel) says, 'O Allah! Destroy every miser'."⁶³ This *Ḥadith* gives clear indications to those who covetously withhold their wealth that this is condemned by the angels. This is

because the habit of miserliness might create an immense negative effect on the members of society. Therefore the institution of *Zakāh* may help to eliminate this bad deed among Muslims and it may form and develop the attributes of generosity. In fact, the payment of *Zakāh* may purge the heart of those who are miserly towards the cause of Allah in distributing their wealth to the needy. Obviously, Islam, with every possible effort, seeks to ward off poverty by encouraging *ḥusnu'l-khuluq*.

Besides the payment of *Zakāh*, every Muslim is encouraged to offer his wealth to the needy as *Ṣadaqah* (charity), in a quantity which they can afford. Actually, this good deed shows gratitude to Allah and demonstrates love for Him, recognising that wealth is from Allah. The Qur'ān states that the *Ṣadaqah* shall be spent from the things which he loves, from what is best and dearest to him. For example, the Qur'ān says, "By no means shall you attain *al-Birr*, unless you spend (in Allah's Cause) of that which you love..."⁶⁴ Also he should avoid injuring others.⁶⁵ *Ṣadaqah* educates and generates the attribute of generosity in man which may always be considered the right of others.

(d) *The Tarbiyah and significance of Ḥajj in the development of akhlāq*

The performance of *Ḥajj* essentially needs physical exertion and the bearing of hardship, the sacrificing of wealth, energy, time and requires great patience in order to perform its devotions properly. Muslims from all parts of the world leave their lands, home, family and travel to Makkah simply for the cause of Allah to serve Him, to whom belongs all Praise, all Grace and all Sovereignty. In fact, the performance of *Ḥajj* was originally to imitate the example of the Prophet Ibrahim, who believed totally in the Oneness of Allah and rejected all other deities, who totally surrendered and submitted his whole life to the cause of Allah and sacrificed his ego absolutely to the Will of Allah.⁶⁶

The journey to the Holy land enables a Muslim to polish his heart with firm *imān* and engenders love for Allah and the Prophet (p.b.uh). *Ḥajj* can educate and generate the concept of peace among Muslims, particularly when they wear *Ihrām*. Muhammad Shafi has noted that, "In the course of *Ḥajj* peace is the dominant theme; peace with God and one's soul, peace with one another and with animals, peace with birds and even with insects. To disturb the peace of anyone or any creatures in any shape or form is strictly prohibited."⁶⁷

This is a time of very strict self-discipline and control for every Muslim, to follow the restrictions of regulations in *Ihrām* whose sanctity they cannot violate. According to Suzanne Haneef, "Self-discipline and self-control are essential to a Muslim's character and behaviour."⁶⁸ The Qur'ān lays emphasis on the attitude that peace should be kept during the time of *Ihrām*. Allah says, "So whoever intends to perform *Ḥajj* therein (by assuming *Ihrām*), then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the *Ḥajj*. And whatever good you do, (be sure) Allah knows it. And take a provision (with you) for the journey, but the best provision is *At-Taqwā* (piety, righteousness). So fear Me, O men of understanding."⁶⁹

He who cannot safeguard his *Hajj* from these bad deeds is far from receiving benefit by the blessing of *Hajj*. The stipulations and regulations which should be followed during the performance of *Hajj* are always available for educating people in the ways of pilgrimage. They may educate and guide the pilgrim by self-discipline, self-control and self-awareness towards Allah so as to elevate the character of a Muslim. Those who perform their *Hajj* and then return to their countries will hopefully acquaint others with the message of peace.

From a historical point of view, the performance of *Hajj* acts as a great lesson to the pilgrims for it may inspire the spirit of sacrifice in the Muslim family. They sacrifice simply for Allah's pleasure and in order to worship Him. This was practised by the Prophet Muhammad (pbuh) and his Companions who sacrificed for the cause of Allah in spreading Islam, from the valley of Makkah. The contemplation of this historical environment may produce warm inspirations to make sacrifices for Allah's pleasure and strengthen the pilgrim's *imān*. Thus, the performance of *Hajj* itself needs everyone to sacrifice property, energy, time, and so on in order to achieve the pleasure of Allah. This spirit of sacrifice as a symbol of the obligation is taught by Allah in the Qur'anic verse: "Say (O Muhammad [pbuh]): 'Verily, my *Ṣalāh*, my sacrifice, my living, and my dying are for Allah, the Lord of the '*ālamīn* (mankind, jinn and all that exists)'.⁷⁰ This implies that someone who achieves the state of the true believer, particularly through *Hajj al-Mabrūr* (the performance of *Hajj* which is accepted by the grace of Allah), is determined to sacrifice for the cause of Allah against all sorts of sinful deeds and the temptations of *Shayṭān*, and to establish righteousness.

The Muslims who perform their *Hajj* with a sincere intention of the pleasure of Allah will return to their *fiṭrah* of goodness in which Allah created them. The Prophet (pbuh) said, "Whoever performs *Hajj* to this House and does not approach his wife for sexual relations nor commits sins (while performing *Hajj*), he will come out as sinless as a newborn child (just delivered by his mother)."⁷¹ This means that those who performed the *Hajj* properly as prescribed in the Qur'ān and the *Sunnah* will return born anew and a model of piety, no longer involved in moral corruption. The persistence of this goodness and attempts to rectify previous bad deeds after returning from *Hajj* is the sign of *Hajj al-Mabrūr*. The attainment of *Hajj Mabrūr* indeed, is kept by the Muslims themselves in the strength of *imān*, the purification of heart, purity from all sins and readiness to sacrifice for the sake of doing good. This may lead someone to act well and perform a betterment of *akhlāq* in his society on return.

Throwing stones at the three places of *Jamrāt* in Mina is a physical movement which may be a symbol of spiritual endeavour to stone and to conquer *Shayṭān* who is the enemy of Muslims. It is also an exercise in the expression of the pilgrimage to be aware of all sorts of sinful acts and to ward off evil. This kind of direct *Tarbiyah* from Allah promotes and trains the individual Muslim to be good and righteous even when they return to their own countries. They return to their country morally exalted, they become better Muslims and their past sins are forgiven.

In fact, the destruction of the ideal *Hajj* occurs when the pilgrims themselves have lost their discipline, patience and tolerance during the performance

of the acts of *Hajj*. We do not deny that the acts of *Hajj* require physical exertion, but the atmosphere of pushing and shoving and sometimes shouting and disputing among those performing the *Hajj* in order to carry out the acts, such as *tawāf*, kissing the Black Stone, drinking at the taps of *Zamzam* water and so on, indicate that perhaps the verses of the Qur'ān are not penetrating their hearts. Allah says: "So whoever intends to perform *Hajj* therein (by assuming *Ihrām*), then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the *Hajj*."⁷² Actually, these bad deeds, such as pushing others and disputing, are sins which are unconsciously committed by some of the pilgrims and may discredit the performance of *Hajj* before Allah. According to Wahiduddin Khan, "Nowadays, however, the *Hajj* has been reduced to little more than an annual religious ceremony."⁷³ This is because the declaration: *Labbaika allāhumma labbaika; labbaika lā sharika laka labbaika; innal ḥamda wan ni'mata laka wal mulk; lā sharika laka* ("I am present before You, Lord, I am present before You. None has any share in Your sublimity. All praise and blessings are Yours—Yours and Yours alone, and all power and dominion belong to You") does not leave any effect on these Muslims' hearts. Therefore, if they had realised the meaning and could perceive these words, they would have endeavoured to avoid all sorts of sinful deeds, and establish *ma'rūf* (good deeds) in order to practise their renewed covenant with Allah and negate all others before Him. Hence, in order to restore the essential spirit of *Hajj*, every individual Muslim should have a proper knowledge of the acts of *Hajj*; only then will the performance of *Hajj* elevate the brightness of *husnu'l-khuluq*.

Conclusion

The foregoing discussion has shown a clear indication that through the performance and establishment of *'ibādah* a Muslim may be able to strengthen his *imān* through the purification of his soul by the renewal of covenants, and building up a strong relationship with Allah through the concepts of love, patience and gratitude, fear and hope. Moreover, *'ibādah* is capable of building up the attributes of *Taqwā* and *Iḥsān* in a Muslim's life by the concept of the presence of Allah and awareness of Him. In fact, a firm *imān* in Allah, associated with a belief in the Day of Judgement, may inspire the attitude of accountability before Allah prompting a Muslim to do good within himself, for his family, friends and society. This atmosphere of belief is the path to virtue as exemplified by the Prophet Muhammad (pbuh). Furthermore, the concept of the presence of Allah and awareness of Him may lead an individual Muslim to be always conscious that his inward feelings and outward actions remain under His Supervision. This sphere of consciousness generates the attribute of total obedience to His commandments, which paves the way of goodness.

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AL-GHAZZĀLĪ'S LIFE AND THEORY OF KNOWLEDGE

Michael Mumisa

Al-Ghazzālī's Life

Muhammad b. Muḥammad b. Aḥmad Abū Ḥamid al-Ṭūsī al-Ghazzālī, commonly known as Algazel in the West was born in 1058 C.E./450 A.H. (three years after the establishment of the Seljuq rule in Baghdad) at Ṭabarān, one of the towns of Ṭūs, now in ruins in the neighbourhood of modern Meshed in Khurasān.

Al-Ghazzālī was not the first scholar of distinction in his family, there had been another Abū Ḥamid al-Ghazzālī (d. 1043/435), his granduncle, who was a theologian and juriconsult of great repute. His own father was a pious dervish who according to al-Subkī would not eat anything but what he could earn with his own hands and spent as much time as he could in the company of sages.¹

Al-Ghazzālī undertook his elementary education in his hometown under the guidance of the Shāfi'i scholar Shaikh Aḥmad b. Muḥammad al-Razkānī who taught him the Shāfi'i system of jurisprudence. He then moved to Jurjān at the south-east corner of the Caspian Sea where he completed a course under one of Jurjān's most eminent scholars, Imām Abū Naṣr al-Isma'īlī. After his return from Jurjān he stayed for a while in Ṭūs and studied under Yūsuf al-Nasaj. At the age of about twenty he proceeded to the Niẓāmiyyah University of Nishapur (about fifty miles from Ṭūs) to study under Abū al-Ma'ālī al-Juwainī, known as Imām al-Ḥaramain, who was considered the most distinguished Ash'arite theologian of the day, only fourth to Abū al-Ḥasan al-Ash'ari himself in the apostolic succession of the Ash'arite scholars. Al-Ghazzālī gave early proof of academic brilliance and also of a tendency towards philosophising and showed a gift for polemics in his debates with other students. At this stage, he had a very critical mind and possessed great independence of thought. It was during his studentship at the Niẓāmiyyah University that he became impatient with dogmatic teaching and freed himself from the bondage of authority (*taqlīd*) and showed signs of scepticism.

During his stay at Nishapur, he became a disciple of Abū al-Faḍl b. Muḥammad b. 'Alī al-Farmadhī al-Ṭūsī, a pupil of al-Ghazzālī's uncle and of al-Qushairī (d. 465/1074). Al-Ghazzālī learnt more about the theory and practice of Sufism from al-Farmadhī but could not feel settled in his mind. On the one hand, he felt philosophically dissatisfied with the speculative systems of the scholastic theologians and could not accept anything on authority, while on the other, the