

## **Evolution of Human Personality in Islam: Role of ‘*Ilm*, ‘*Aqīdah*, ‘*Amal* and ‘*Ihsān***

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### **ABSTRACT**

*The paper is an effort to understand Qur’an and Sunnah about the growth of a human personality, from an ordinary being to an honored being of highest conduct. Islam with its holistic outlook of life (Dīn) advocates a vision in which knowledge (al-Ilm) is not sought for the sake of knowledge. Knowledge here, scriptural as well as cosmic/phenomenal (tadweeni wa taqweeni), facilitates a man to imbibe Islamic intellectualism in order to discover his actual being (al fitrah) and embrace the ever bigger reality of life (Al Aqeedah/ Iman). Here, virtue (called ma’ruf) is not something inevitably required to be infused, but simply awakened (tazkir) in man, so as to enrich him in tranquility. For Islam every soul that has ever lived and that ever will live has at least once already sworn to have recognized its Creator. Therefore, in Islam, unlike nihilism-the defining characteristic of a postmodern society, Ilm destines a person to acknowledge the status of the Creator, the purpose of his being, the diversity of creation (seen as well as unseen), his relation with the world, the transitory nature of here and eternal nature of hereafter, the sense of accountability and besides it a consciousness to give everything its due. This confession and acknowledgement drives him to play his role as khalifa. Here man establishes a direct relation- Ibadah, and an indirect but more valued relation- Mu’amlat, with the Creator. Now in order to generate punctuality in his/her deliverance and perfection in practice, while offering his/her Ibadat and performing his/her Mu’amlat, man is always provided with Uswah (archetype). Uswah, in theory, are Scriptures (Qur’an with its uncorrupted text, as the final one) and, in practice, the Prophets of God (Prophet Muhammad ﷺ as the final one). The ultimate objective (ghayat-ul-ghayah) of this evolutionary process resides in what Islam calls Ihsan / raza-bi-Allah / Khashiyah. It is the state whereby man acts as God’s co-worker to maintain the harmony in cosmos. But again who are the ones to attain this Khashiyah? To it, Qur’an replies that only those, of God’s servants attain Khashiyah who are knowledgeable. Thus the cycle goes on and a dynamic, honored personality comes into being.*

**Key Words:** *Islam, personify, development, Ilm, Ihsān*

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## 1. Introduction

One of the primary features of Islamic concept of life is that it does not allow any expressive separation or variance between temporal and transcendental life. It strives to discipline individual as well as the social life in a way that peace, well-being and eternal prosperity may become fate of humanity. The paper is restricted to understand Islamic teachings pertaining to evolution of an individual from an ordinary being to an honored being. It is an attempt to analyze, holistically, Islamic teachings about the issue, keeping in view the scholarly deliberations made over them, from time to time.

To begin with, Islam prescribes the spiritual path<sup>1</sup> to mankind that sprouts out of divinely revealed knowledge which is without any shade of doubt<sup>2</sup>. This knowledge strives to convince a sincere truth seeker to comprehend the realities even beyond the physical logic. It wants him to infer unknown from known, hidden from apparent and transcendental from temporal, so, that he is acquainted with the realistic, comprehensive, rational and actual faith. Islam obligates upon its sincere believer to demonstrate his/her faith by acts of worship, morality and law. Otherwise, faith loses its credibility to be worthy.<sup>3</sup> History bear witness that persons and societies which followed the divine commandments, took spirituality to great heights through the path of enlightenment, sincere faith, devotion, love, and total submission to God. They exemplified the most intensive and effective approach to know the self and the Creator. Thereby validating, time and again, that evolution of the human spirit is not only attainable but intrinsic to humanity as well as main purpose of life. Thus, through a realistic, comprehensive, rational and intimate way, Islam-the divinely revealed Truth, directs the evolution of mankind. For it is God only Who precisely know the intricacies of human self to elevate it from a low being to an honored being, closer to Himself (i.e. state of *Ihsan*).

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ

And those who strive for Us - We will surely guide them to Our ways. And indeed, Allah is with those who achieved *Ihsan*.<sup>4</sup>

## 2. Islamic Concept of Man and the Worldly Life

As per Islam, human being is created in a pure state of nature.<sup>5</sup> Unlike the behaviorist idea that human mind is like a blank slate- *tabula rasa*- without any

inherent capacity<sup>6</sup>, Islam advocates the view that a man has its own inherent value and goodness.<sup>7</sup> Quranic term *Nafs*, meaning person, is being provided with capacity of autonomy and self determination to choose between right and wrong. Islam rejects the ideas of both, the idealists and the empiricists and testifies the existence of mind, matter, as well as of soul. The Quran says:

Who perfected everything which He created and began the creation of man from clay. Then He made his offspring out of the extract of insignificant fluid, and then He gave it proper shape and blew His spirit into it and made for you hearing and vision and hearts; little are you grateful.<sup>8</sup>

Islam recognizes the human desire for worldly needs and luxuries as normal and inbuilt feature of human personality. So, inclination and temptation toward material goodness is not something condemned as devilish or irreligious. Quran not only takes the usefulness of things into account but also considers the aesthetic aspects and instructs its followers to decorate their living.

Quran says:

يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ. قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ ۗ كَذَلِكَ نَفَصَّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ.

O children of Adam, take your adornment at every masjid, and eat and drink, but be not excessive. Indeed, He likes not those who commit excess. Say, "Who has forbidden the adornment of Allah which He has produced for His servants and the good [lawful] things of provision?" Say, "They are for those who believe during the worldly life [but] exclusively for them on the Day of Resurrection." Thus do We detail the verses for a people who know:<sup>9</sup>

إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَهَا لِنَبْلُوهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا

Indeed, We have made that which is on the earth adornment for it that We may test them [as to] which of them is best in deed.<sup>10</sup>

Likewise Quran in 3:14:

زَيْنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِصَّةِ وَالْخَيْلِ  
الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ الْمَبَاقِ

Beautified for people is the love of that which they desire - of women and sons, heaped-up sums of gold and silver, fine branded horses, and cattle and tilled land. That is the enjoyment of worldly life, but Allah has with Him the best return.

So, Islam, in the very outset, accepts the normality of human nature, i.e. first and second level needs. However, it should not become the sole purpose of life.<sup>11</sup> Islam elevates a human being over and above the mere material fancies to live a life with holistic outlook where prioritization of goals is an accepted norm. Here a prosperous and spiritually elevated worldly life (*hayatu-dunya*) is the way to achieve prosperity of *Aakhirah*:

وَمِنْهُمْ مَن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

But among them is he who says, "Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire."<sup>12</sup>

Quran elaborates the concepts as:

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۗ وَهُوَ الْعَزِيزُ الْغَفُورُ

[He] who created death and life to test you [as to] which of you is best in deed - and He is the Exalted in Might, the Forgiving<sup>13</sup>

Whenever adornments and attractions of worldly life come in conflict with the permanent values of creational plan, then the permanent values should prevail. This is what Islam calls as, *taqwa* which must be upheld at every cost:<sup>14</sup>

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِّنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

Say, [O Muhammad], "If your fathers, your sons, your brothers, your wives, your relatives, wealth which you have obtained, commerce wherein you fear decline, and dwellings with which you are pleased are more beloved to you than Allah and His Messenger and jihad in His cause, then wait until Allah executes His command. And Allah does not guide the defiantly disobedient people."<sup>15</sup>

Quran says that those who think that the physical life is everything and do not believe in the metaphysical dimension of life, they are in denial of their own ‘Self’.<sup>16</sup> But for a conscious believer, while remembering his share of the world,<sup>17</sup> the abundance to permanent values and preservation of the developed Self is the fundamental reason to live.<sup>18</sup> Here it seems apt to quote, eminent French Philosopher, Blaise Pascal (d. 1662), who says:

It is dangerous to show man too clearly how much he resembles the beast without at the same time showing him his greatness. It is also dangerous to allow him too clear a vision of his greatness without his baseness. It is even more dangerous to leave him in ignorance of both. But it is very profitable to show him both.<sup>19</sup>

### 3. *Ilm*

Quran says; “It is He who brought you out of your mother’s wombs when you did not know anything. He gave you hearing, sight and intelligence in the hope that you will be grateful.”<sup>20</sup> As per Imam Raghīb Al- Asfahani, “*Al Ilm idraku Shaiyin bi haqiqatihi*.”<sup>21</sup> I.e. knowledge is the awareness of a thing with reference to its reality. So, by that every statement cannot be called knowledge. Knowledge can only be called so when it reaches the factual stage and has sound validation with reference to reality on ground, otherwise Quran calls it *ahwa’un* (emotional/egocentric/desirous thinking without logical reasoning or proof).<sup>22</sup> Alama Aalusi (d. 1270 H) in his *Ruh-ul- Ma’ani*<sup>23</sup> quotes Sayyidna Abu Bakr, the close companion of the Prophet ﷺ, on knowledge as, “*Al ijzu un darkil idraki Idrakun*”: meaning; that feeling conscious of being unable to know is called knowledge. It is somewhat similar to Socrates’ view where he said, “I know that I know nothing so I am the knowledgeable”.

Qur’an right from its first revelation, *Iqra*<sup>24</sup>, introduced mankind to a fresh dawn of enlightenment and thought process. Humanity was acquainted with a new paradigm of understanding in which, knowledge (*Al-Ilm*) is not sought for the sake of knowledge. Rather knowledge here means planned quest to perceive and know the object in reference to its actuality. It facilitates a man to imbibe intellectualism in order to discover his actual being (*al fitrah*) and embrace the ever bigger realities of life (*Al Aqeedah/ Iman*). Higher the one goes, in seeking knowledge, the more realities are unveiled to him and more he becomes convicted in faith and modest in his approach. And as per Quran any such claim that a person can acquire the whole knowledge is meaningless and alien to Islamic *weltanschauung*. Quran, in

*Surah Yusuf*, announces that there is always someone higher in knowledge than the other.<sup>25</sup> Man being the blend of soul and matter, his/her inquisitiveness of knowledge, necessarily, needs to be satisfied by divine/scriptural and phenomenal/material outlets. Either of which originates from Allah, conveyed to man through His verses or signs (*Aayat*). Allah's *Aayat* are therefore; 1) *Aayat Tadweeni* and 2) *Aayat Taqweeni*.

*Aayat Tadweeni* are the verses that Almighty Allah, over the course of history, revealed verbatim (called *Wahi*) upon His Prophets and lastly upon Prophet Muhammad ﷺ. *Aayat Tadweeni* are further of two types; a) *Wahi Matlu* (the recital part of the revelation, e.g. Qur'an) and b) *Wahi Ghair Matlu* (the non-recital part of the revelation; sayings, doings and tacit approvals of a Prophet, e.g. Hadith). *Aayat Taqweeni* are the signs of Almighty as deciphered by His marvelous creation. Ever since the creation of Universe, they are intrinsic, well-integrated and divinely enforced in the working of all its components and phenomena. And may be categorized as signs outside (*aafaq*) and within (*anfus*) the human existence.<sup>26</sup>

Thus a form of knowledge is that which the messengers received from Allah, called *wahi* (the revelation), and another is out of the capability granted to man to avail as he/she strives for it.<sup>27</sup> Islam strikes a balance between submission to divine writ and human agency. *Aayat Tadweeni* and *Aayat Taqweeni* (when approached impartially) demonstrate a complete resonance with one another or what Sir Sayyid Ahmad said, "Word of God in agreement with work of God"<sup>28</sup> to guide mankind towards the eternal path of prosperity. And how come there be any discrepancy when God himself, vehemently, condemns it.<sup>29</sup>

#### 4. *Al-Aqeedah / Iman*

In Islam, *Iman* stands for conviction beyond the least shadow of doubt about unity and the lofted status of God, His attributes, His law, revealed guidance and Divine code of reward and punishment.<sup>30</sup> A person comes to acknowledge the purpose of his being, the diversity of Creation (seen as well as unseen), his relation with the world, the transitory nature of here and eternal nature of hereafter, the sense of accountability and besides it a consciousness to give everything its due. This confession and acknowledgement drives him to play his role as *khalifa*. He lives and inspires to live a virtuous life.

According to Abu Ubaid Al Qasim, as he mentions it in his book *Kitab ul Iman*, “Faith is to have sincere devotion to God with the heart, to testify this with the tongue, and to act on it with the body.”<sup>31</sup> Ibn Taimiyyah in his *Majmu ‘al Fatawa*, says, “*Wa maaloom anal iman huwa al iqrar laa mujarradu al tasdeeq wa al Iqraru zimna qowlil qalbil lazi huwa at tasdeeq wa amlil qalbil lazi huwal inqiyad.*”<sup>32</sup> Meaning; It is understood that faith is affirmation and not merely belief. Affirmation includes the words of the heart, which is belief, and the actions of the heart, which is compliance. Ibn Taimiyyah’s student Ibn Qayyim says that faith is, “*iqrar bil lisan, tasdeeq bil qalb wal amal bil jawariyah*” i.e. faith means testimony by tongue, confirmation by heart and action by limbs.

Faith in Islam is the inevitable outcome of sincere approach to knowledge. It is not something blindly accepted but a state attained by a seeker after thoroughly exerting his faculties of intellect. The words like *Ta’qiloon* (reasoning), *Ya’qiloon* (who understand), *Tadabbur* (contemplate), *Fikr* or *Tafakkor* (give thought), *Al-Hijr*<sup>33</sup> or *Al-Fuad*<sup>34</sup> (mind), *Al-Qalb* (the heart) *Ulul-al-Bab* or *Ulil-al-Bab* (people of understanding) *Uli-al-Nuha*<sup>35</sup> (those of intelligence) are mentioned all around the Quran. Also in numerous verses, Quran draws man’s attention to the importance of “remembering” and to “recalling” (in Arabic *Tazakkor*). The significance of the concept is to remind oneself of relevant knowledge and events that may have been forgotten, but which are important for one’s faith. It is because in Islam, virtue (called *ma’ruf*) is not something inevitably required to be infused, but simply awakened (*tazkir*) from deep within the consciousness of man, so as to enrich him in tranquility. For Islam every soul that has ever lived and that ever will live has at least once already sworn to have recognized its Creator. In same context, Quran argues that inability to directly observe something is not proof of its non existence. Quran, across its text, refers to the visible and invisible world (*Aalum al Ghaib wa al Shahadah*)<sup>36</sup> and invites its learners to infer the existence of unseen phenomena by observing their indirect effects. The apparent world is not a self-sustaining order of reality but a manifestation of the galactic world which transcends it and from which it sprouts. A falling apple manifests the invisible gravitational pull. Likewise, the visible world gradually recedes into the vast invisible world.<sup>37</sup> Quran says,

Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding - Who remember Allah while standing or sitting or [lying] on their sides and give thought to the creation of the heavens and the earth, [saying], “Our Lord, You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire.”<sup>38</sup>

Quran leaves no room for conjectures and cluelessness. Every premise is presented on the basis of reasoning and proof.<sup>39</sup> It invites its opponents to present reasoning and logic in support of their position if they can.<sup>40</sup> As such, Quran invites, towards its propounded faith, on behalf of established and proven truths and not because of someone's egocentric belief.<sup>41</sup> Therefore, faith in Islam is not something regardless of lack of evidence, but rather because the proofs of their existence are over-whelming:

وَإِخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ رِزْقٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَتَصْرِيفِ الرِّيَّاحِ آيَاتٍ لِقَوْمٍ يَعْقِلُونَ. تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ قُبَّائِي حَدِيثٍ بَعْدَ اللَّهِ وَآيَاتِهِ يُؤْمِنُونَ.

And [in] the alternation of night and day and [in] what Allah sends down from the sky of provision and gives life thereby to the earth after its lifelessness and [in His] directing of the winds are signs for a people who reason. These are the verses of Allah which We recite to you in truth. Then in what statement after Allah and His verses will they believe?<sup>42</sup>

Furthermore, Quran says:

قَدْ جَاءَكُمْ بَصَائِرٌ مِنْ رَبِّكُمْ فَمَنْ أَبْصَرَ فَلِنَفْسِهِ وَمَنْ عَمِيَ فَعَلَيْهَا وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ. وَكَذَلِكَ نُصَرِّفُ الْآيَاتِ لِقَوْمٍ لَدُنْهُمْ ذُرِّيَّةٌ لِقَوْمٍ يَعْلَمُونَ.

There has come to you enlightenment from your Lord. So whoever will see does so for [the benefit of] his soul, and whoever is blind [does harm] against it. And [say], "I am not a guardian over you." And thus do We diversify the verses so the disbelievers will say, "You have studied," and so We may make the Qur'an clear for a people who know.<sup>43</sup>

This certifies that there is no room for uncertainty and skepticism in Islam before reaching certainty in *Iman*. Same is highlighted by Muslim sufis who described *iman* as consisting of three stages: *'ilm al-yaqin* (certain knowledge), *'ayn al-yaqin* (knowledge by sight) and *haqq al-yaqin* (knowledge by the unity of subject and object). Imam Abu Hamid Al-Ghazali in his momentous work, *Al Munqid min-al-Dalal*, elaborates the concept as:

And there is a situation ahead of intellect, where the spiritual eye opens up. By means of this vision you can see the realities of the realm of unseen; the occurrences destined to happen in the time to come get discernible and other matters that fall off the jurisdiction of intellect come to light.<sup>44</sup>



As an outcome of this phase, a God conscious person (*Mutaqi*) generates a subjectively objective criterion to deal with life in practice. Quran endorses it as, “O you who believed, if you are conscious of Allah, He will grant you a criterion (*Furqan*) and will remove from you your misdeeds and forgive you and Allah is the possessor of great bounty.”<sup>45</sup> Hence a believer happens to recognize and appreciate the righteousness with a broader sense against the prevalent atomistic approach. As Qur’an announces:

لَيْسَ الْبِرُّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ  
وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي  
الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالصَّرَاءِ وَحِينَ  
الْبَأْسِ ۗ أُولَٰئِكَ الَّذِينَ صَدَقُوا ۗ وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ

Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allah, the Last Day, the angels, the Book, and the prophets and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing slaves; [and who] establishes prayer and gives zakah; [those who] fulfill their promise when they promise; and [those who] are patient in poverty and hardship and during battle. Those are the ones who have been true, and it is those who are the righteous.<sup>46</sup>

## 5. Righteous Deeds (*Aamali Salihat*)

*Amal*, in Arabic, is used to mean a continuous struggle and it is particular than *fa‘l* (action). Raghīb al Asfahani says that it means any act committed with intent by a living being.<sup>47</sup> According to *Tafsir Al Bahr Al Muhit*, *amal* is a comprehensive form of *Ilm* or knowledge. Quoting Ma’adh bin Jabbal, a close companion of the Prophet ﷺ, author of *Al Bahr al Muhit* defines righteous deeds (*Aamali Salihat*) as deeds based on knowledge, intention, determination and sincerity towards Allah.<sup>48</sup> Therefore, knowledge and conviction is an integral condition for *amal* or we can say that *amal* is the practical manifestations of the *Ilm* and *Iman* that a person is nourishing in his/her mind and heart. The strength of a Muslim’s faith is proportional to the inward and outward good deeds he/she performs. Imam Ibn Taimiyyah says, “*Wa in al Eimana yazidu bit ta ‘ti wa yanqusu bil ma ‘siyati*”.<sup>49</sup>

Therefore, conviction in the permanent values and righteous deeds must go together. Deeds without inner self involvement only remain the mechanically

delivered rituals, devoid of any spirit. Likewise, the belief which does not motivate towards righteous deeds is a belief in words only and cannot produce results as promised by Islam. The Quran while speaking about the result of *amali salihat* (righteous deeds with self-involvement) in Sura 16, verse 97, says, “Any man or woman, who performs righteous deeds, is definitely given a goodly live and they shall be amply rewarded for the good work that they have been doing.” So, Quran promises the mankind of the prosperous here and hereafter. *Aamali Salihat* has two broad realms *Ibadat* (the acts of worship) and *Mu‘amlat* (dealings):

Dictionary meaning of *Ibadat* is to do some deed with heartfelt inclination and which as per its ultimate results is very beneficial even if initially it requires hard work and persistent effort.<sup>50</sup> It is used in context when a horse is trained enough to harness it for riding. In Quran the word and its derivatives are used to mean slave or subordinate,<sup>51</sup> subservient or the ruled,<sup>52</sup> and to make subservient.<sup>53</sup> And in general, it demonstrates the direct relation, without mediators, between slave and God. The Quran says:

And when My slaves ask you concerning Me, then, surely I am near; I answer the invocation of the invoker when he invokes Me; so let them respond [to] Me, and let them believe in Me, so that possibly they would respond right-mindedly.<sup>54</sup>

Likewise, in surah zariyat Allah says, *وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ*, “And I have not created Jinn and mankind but only to worship (*Ibadah*) me”<sup>55</sup>. *Ibadah* enables a person to enjoy heavenly bliss on this earth and it makes him capable of rising to new heights of evolution of personality. Imam Qushayri (d. 1072) says in his monumental work *Al Risalah* that defying and overcoming the desire and temptations of the lower self is the heart and soul of worship.<sup>56</sup> It enables him/her to self-impose the higher values of life over him/herself. Here self-imposition means that neither is these restrictions imposed by any external compulsion nor imposed by a person upon himself in order to please the nature’s fearsome forces.

While analyzing acts of worship in Islam, physical purification is the prerequisite for prayers. It refreshes the body and mind to concentrate on communion with God without any mediation. In congregational prayers, all human faculties are dedicated to the appraisal of the Creator. Unity in action generates a unique sense of equality, solidarity, and love for each other, irrespective of social status, race, color, or tongue. Zakah means obligatory charity. It replaces greed with content, thankfulness, and love to sacrifice for the others thereby closing the doors for class

hatred and malicious envy. During fasts of Ramadan, Muslims abstain from food, drink, and sexual activities from dawn to dusk for the whole month. It inculcates patience, devotion to God, control of physical desires, moderation, physical and moral endurance, creating a feeling of unselfishness, brotherhood, and communal unity. Hajj also presents a peculiar occasion for spiritual elevation. Gathering of millions of Muslims in Makkah, all in modest and unadorned cloths, is a vivid magnification of God as well as a reminder of the accountability before God in *Aakhirah*.

*Mu'amlat* or interrelationship guided by the moral-legal doctrines of Islam, on the other hand, establish an indirect but relatively more valued relation with the Creator.<sup>57</sup> They touch the most intricate aspects of human psychology and regulate man's relation with his/her own self, the people around and the surrounding- biotic and abiotic- world. They morally elevate a believer to deal with everything around, with a sense of responsibility,<sup>58</sup> beneficence,<sup>59</sup> altruism<sup>60</sup>, patience<sup>61</sup>, holism<sup>62</sup> and many more<sup>63</sup>. The golden rule: 'No one truly believes until he desires for his brother what he desires for himself'<sup>64</sup> directs the individual lives. A society whose residents have such characteristics will, surely, enjoy true happiness and peace and there should be no excuse for crimes of any sort. Penalties are not applied to take revenge on the sinner, but are used to deter the individual and protect the whole society.<sup>65</sup>

#### 6. *Uswah* (archetype/ model).

In an attempt to rise above the confines of one's own limited existence, there has always been a deep human need to believe in someone greater than oneself. Islam, in this context, ordains and obligates its believers to follow the *Uswah* (archetype). *Uswah*, in theory, are Scriptures (Quran with its uncorrupted text, as the final one) and, in practice, the Prophets of God (Prophet Muhammad ﷺ as the final one). Prophet Muhammad ﷺ, in his last sermon, said that he is leaving two things behind and his followers would never go astray till they abide by them, and these are Al-Qur'an and the Prophetic model<sup>66</sup>. For a true follower, they are the source of punctuality in his/her deliverance and perfection in the practice, while offering his/her *Ibadat* and performing the *Mu'amlat*.

Al-Qur'an, the word of God in its completeness, assumes and subsumes earlier revelations. Its message is not restricted to the individual words in the text but resided in the overall concern of God to convey to humans His true will. Therefore,

Qur'an when read as Divine Writ moulds human behavior and understanding in order to make it comply its actual nature. Along with Quran, Prophet Muhammad ﷺ like his Prophetic predecessors came as the restorer of the True faith.<sup>67</sup> He himself demonstrated the greatest exemplary behaviour that Quran demands in any given situation.<sup>68</sup> He established a moral order in which the origin and end of all actions was not self or tribal interest but God's will. Thus a community bound by brotherhood inspired from common faith<sup>69</sup> replaced the one based on tribal affiliation and governed by bizarre laws and customs.

Quran ordains its believers:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.<sup>70</sup>

Prophet ﷺ is narrated to have said, *Bu'th tu li utamima makaarimal ikhlaq* which Quran confers by announcing *وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ* (And indeed, you are of a great moral character).<sup>71</sup> Thus humanity, in general and Muslims, specifically, should take the Holy Prophet's life as a model for themselves in every affair of life and should mould their character and personality according to it. Prophet ﷺ endured every toil and labor that he asked others to endure, and endured better than others. His achievements span all major areas of life. Historian Michael H. Hart wrote:

My choice of Muhammad to lead the list of the world's most influential persons may surprise some readers and be questioned by others, but he was the only man in history who was supremely successful on both the religious and secular levels.<sup>72</sup>

## 7. *Ihsan*

The ultimate objective (*ghayat-ul-ghayah*) of this evolutionary process resides in what Islam calls *Ihsan*.<sup>73</sup> Here an honored being, who has taken up the color of God<sup>74</sup>, comes into existence. Raghīb Isfahani says that *ihsan* is of two types. One is to make up for the deficiencies and correct the balance, and the second to make one's own character balanced, or to create beauty (*husn*) in it. It is what Prophetic Hadith says, "*Allahu jameelun wa yuhibu jamal.*"<sup>75</sup> Same message is reiterated in another Prophetic hadith that "God has inscribed beauty and perfection (*ihsan*) on all things."<sup>76</sup> Raghīb further says that *adl* (justice) is to give what you have and

take what is your right. On the other hand *ihsan* is unilateral and reach far beyond the dictates of *Adl*. It directs to give more than you are required to give and take less than what is your right. This means that in *ihsan*, the purpose is not to focus on what is due, but on creating a balanced beauty and perfection.<sup>77</sup> As per the Quran, the actual remuneration of creating *husn* or doing *Ihsan* is the act of *Ihsan*, on its own.<sup>78</sup> That means beatification or creating *husn* in Man's own soul, the human beings around and the external universe, is actually reward in the act itself. That is what Quran in *Surah Rahman* propounds:

هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ

Is not the recompense for beautifying but beautification<sup>79</sup>

Allah's attributes are known as *Al Asma al Husna*<sup>80</sup> because Allah's persona is such that various attributes are present in it in complete balance. According to the Quran, the objective standard for man is God's personae in order to maintain balance within<sup>81</sup> and outside<sup>82</sup>. So, the required is not only to reflect upon attributes of Allah (i.e. the development of hidden capabilities of human personality), but also to balance them in one's own self. The life which is without *husn* or balance is not a life which is in the Islamic mould.<sup>83</sup>

When such is the case, then how come a stranger (what Prophet ﷺ called him/her)<sup>84</sup> can be overjoyed with the glitters of the life of this World and regret things which have passed him by. Rather it grants him with a receptive mind, enlightened heart, contented soul, and philanthropic nature. He demonstrates in practice what Prophet ﷺ said, "*Ina mal gina ginal qalb*"<sup>85</sup> and Quran elaborates; <sup>86</sup> *وَيُؤْتِرُونَ عَلَىٰ أَنفُسِهِمْ وَ لَوْ كَانَ بِهِمْ خَصَاصَةٌ*

It is the state whereby man acts as God's co-worker to maintain the harmony in cosmos. It is the stage where a believer, embodies perseverance, substitutes temporary love with the only eternal love and boosts his self esteem.<sup>87</sup> It is said that Maalik bin Dinar used to wander in the market and spot something that he liked, he would say to himself, "Be patient; by Allah, I only prevent you (from that) to preserve your dignity." There is a hadith al-Qudsi narrated in Sahih Bukhari in which Prophet ﷺ is reported to have said that Allah says:

... My servant continues to draw near me with extra works until I love him. When I love him, I am his hearing with which he hears, his seeing with which he sees, his hands with which he strikes, and his foot with which he walks. Were he to ask something from me, I would surely give it to him. If he were to ask me for refuge, I would surely grant it to him...<sup>88</sup>

Here a believer adopts a self-critical approach, acknowledges his own short comings and realizes his/ her true nature. He recognizes a bitter enemy within himself who waits for the opportunity to suddenly attack him/her. Quran while narrating Prophet Yusuf's (a.s) story quotes Prophet Yusuf as; "And I do not acquit myself. Indeed, the covetous soul (*Nafsul Amarah*) is a persistent enjoiner of evil, except those upon which my Lord has mercy".<sup>89</sup> Abu Bakr advised Umer, upon the latter's appointment as caliph, "the first thing that I warn you against is your soul that is contained within your two sides."<sup>90</sup>

It is for such pure souls that Allah Almighty declared:

جَزَاؤُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتٌ عَدْنٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا  
عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ

Their reward with Allah will be gardens of perpetual residence beneath which rivers flow, wherein they will abide forever, Allah being pleased with them and they with Him. That is for whoever has feared his Lord.<sup>91</sup>

But again who are the ones to attain this *Khashiyah*? To it, Quran replies that only those, of God's servants attain *Khashiyah* who are knowledgeable:

إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ

Only those fear Allah, from among His servants, who have knowledge.<sup>92</sup>

Thus the cycle goes on and a dynamic, honored personality comes into being who directs his character development as noted by Quran in Surah Ibrahim:

أَلَمْ تَرَ كَيْفَ صَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ. تُؤْتِي أُكْلَهَا  
كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَصْرُبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ.

Have you not considered how Allah presents an example, [making] a good word like a good tree, whose root is firmly fixed and its branches [high] in the sky. It produces its fruit all the time, by permission of its Lord. And Allah presents examples for the people that perhaps they will be reminded.<sup>93</sup>

## 8. Conclusion

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ

Indeed, Allah will not change the condition of a people until they change what is in themselves.

Human nature and history have always witnessed a continuous struggle between the elevating motifs like intellectualism, spirituality etc. and declining motifs like earthly desires and weaknesses. Likewise, there has been the interest clash between individual and society. The strength and effectiveness of Islam springs from its ability to solve such age old problems. It is because only divine guidance can strike the proper balance between the body and the soul, between the individual and his society and between divine writ and human agency. Its moderate approach saves humanity from the snares of over-stressing the soul as in different religions as well as from magnifying the bodily desires as in all materialistic ideologies. Similarly, Islam avoids over-pressing the role of individual reform at the expense of social or global reform and rejects totalitarian models like Marxism, as well.

In Islam there is special emphasis on the revelation as a fundamental source of guidance and standard of permanent values to manage human affairs. It acknowledges free will of human beings to make their own choices between, it's proclaimed, high and low standard of life. Islam as the comprehensive way of life assembles the fundamental aspects like; *Ilm* (knowledge in true sense of the word), *Iman* (faith out of actual knowledge), *Ibadah* (worship that demonstrates the True faith), *Mu'amalat* (divinely guided interrelationships), *Uswah* (perfect model) and *Ihsan* (adoption of God's personae as standard objective of living) into its developmental curriculum in order to elevate a man to its suitable status. This hierarchical treatment, propounded by Qur'an and Sunnah, offers the most intensive and effective means to know God and love Him, purify the soul and refine its human qualities, and establish a communal feeling of love, devotion and solidarity with whole of the creation.

## End Notes and References

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- <sup>1</sup> *Sirat Al Mustaqeen* [Al-Quran, 1:5].
- <sup>2</sup> Al Quran, 2:2.
- <sup>3</sup> Ibid, 107:1-3, 4:142.
- <sup>4</sup> Ibid, 29:65.
- <sup>5</sup> Ibid, 30:30, 95:4.
- <sup>6</sup> David Barash, "B. F. Skinner, Revisited", *The Chronicle of Higher Education*, Washington, Vol. 51, Issue 30, P. 10.
- <sup>7</sup> Al Quran, 95:4.
- <sup>8</sup> Ibid, 32: 7-8.
- <sup>9</sup> Ibid, 7:31, 32.
- <sup>10</sup> Ibid, 18:7.
- <sup>11</sup> Ibid, 18:46.
- <sup>12</sup> Ibid, 2:201.
- <sup>13</sup> Ibid, 67:2.
- <sup>14</sup> Ibid, 3:98.
- <sup>15</sup> Ibid, 9:24.
- <sup>16</sup> Ibid, 45:24, 47:13, 59:19.
- <sup>17</sup> Ibid, 28:77.
- <sup>18</sup> Ibid, 3:189, 8:24, 25:63, 59:18.
- <sup>19</sup> Blaise Pascal, *Pensees*, translated by W. F. Trotter, Global Grey, 2017 p. 103 (<http://www.globalgreyebooks.com>)
- <sup>20</sup> Al Quran, 16:78
- <sup>21</sup> Raghieb Al Asfahani, *Al Mufradat fi Gharib al Quran*, Dar El- Marefah, Beirut, Lebanon, n/a, P. 343.
- <sup>22</sup> Al Quran, 2:120.
- <sup>23</sup> Sayyid Mahmud Aalusi, *Ruh ul Ma'ani fi Tafsiir al Quran al Azim wa Sab'ul Mathani*, Dar al Ihya al Turath al Arabi, Beirut, vol.1, P. 95.
- <sup>24</sup> Al Quran, 96:1-5.
- <sup>25</sup> Ibid, 12:76.
- <sup>26</sup> Ibid, 41:53.
- <sup>27</sup> Ibid, 35:27,28.
- <sup>28</sup> Sir Syed Ahmad, *Tafsiir al Quran wa Huwa al Huda wa al-Furqan*, Surah Ahzab xxxiii: 62, Khuda Bakhsh Library, 1995.
- <sup>29</sup> Al Quran, 61:2, 3.
- <sup>30</sup> Ibid, 4:136.
- <sup>31</sup> Abu Ubayd al Qasim Ibn Salam, *Kitab al Iman*, Beirut, Maktab al Ma'arif, 2000, P.10.
- <sup>32</sup> Ibn Taimiyyah, *Majmu al Fatawa*, Dar al Wafa & Dar Ibn Hazm, Egypt, 2011, vol. 7, P. 638.
- <sup>33</sup> Al Quran, 89: 53 & 54.
- <sup>34</sup> Ibid, 16:78.
- <sup>35</sup> Ibid, 20:54.
- <sup>36</sup> Ibid, 6:73, 9:94, 13:9, 32:6, 39:46, 59:22, 62:8, 64:18.
- <sup>37</sup> Seyyed Hossein Nasr, "Islam and the Environmental Crisis," in ed. A.R. Agwan, *Islam and the Environment*, New Delhi: Institute of Objective Studies, 1997, 15-39 at 17.
- <sup>38</sup> Ibid, 3:190-191.
- <sup>39</sup> Ibid, 2:176, 23:117.
- <sup>40</sup> Ibid, 27:64.
- <sup>41</sup> Ibid, 12:108.
- <sup>42</sup> Ibid, 45:5,6.



- <sup>43</sup> Ibid, 6:104,105.
- <sup>44</sup> *Al Munqid Min al Dalal*, trns. Freedom and Fulfillment: an annotated translation of al- Ghazali's *Al Munqid Min al Dalal* by Richard. Joseph. McCarthy, Fons Vitae, Pera 108, P. 22.
- <sup>45</sup> Al Quran, 8:29.
- <sup>46</sup> Ibid, 2:177.
- <sup>47</sup> *Al Mufradat fi Gharib al Qur'an*, Dar Al- Marifah, Beirut, Lebanon, kitab al 'yn (A-M-L), P. 451
- <sup>48</sup> Muhammad bin Yusuf alias Abi Hayyan Al Andalusi, *Tafsir Al Bahr Al Muhit*, surah A Baqarah, ayat 25, Dar al Kutb al Ilmiyah, Beirut, Lebanon, 1993, Vol. 1, P.253.
- <sup>49</sup> Ibn Taimiyyah, *Sharh Al Aqidah Al Wasitiyya*, Dar ul Salam, vol. 1, P. 264.
- <sup>50</sup> Abul Hussain Ahmad Ibn Faris bin Zakirya, *Mu'jum Maqayeth al Lugah*, Dar al Fikr, 1979, vol. 4 ('A-B-D).
- <sup>51</sup> Al Quran, 2:178.
- <sup>52</sup> Ibid, 23:27.
- <sup>53</sup> Ibid, 26:22.
- <sup>54</sup> Ibid, 2:186.
- <sup>55</sup> Ibid, 51:56.
- <sup>56</sup> Imam Qushayri, *Al Risalah Al Qushayriyya fi Ilm Al Tasawwuf*, Dar al-salam, Egypt, P. 95-100.
- <sup>57</sup> Quran while putting faith, righteous deeds and worships in chronologic order, says, "Indeed, those who believe and do righteous deeds and establish prayer and give zakah will have their reward with their Lord, and there will be no fear concerning them, nor will they grieve." [*Al Quran*, 2.277].
- <sup>58</sup> The Messenger of Allah, ﷺ, said: "Should I inform you of the [true] believer? [He is] the one who people trust with their wealth and lives. As for the [true] Muslim, it is he who avoids harming Muslims with his tongue and hands. Whoever strives against the desires of his self in order to obey Allah is a [real] Mujaahid; and the Muhaajir (emigrant) is he who abandons all what Allah has forbidden." [*As-Silsilah As-Saheehah, Albaani*: 549]. Likewise Qur'an says, "O, you who have believed, safeguard yourself and your families from Hell fire" (*Al Quran*, 2.277).
- <sup>59</sup> There is a Hadith, narrated in *Daraqutni*, in which Prophet ﷺ is reported to have said, "The best of people are those that bring most benefit to the rest of mankind. In the same context, the Messenger of Allah ﷺ once said: Allah will say on the Day of Judgment, 'Son of Adam, I was sick but you did not visit Me.' To it man will reply, 'My Lord, How could I visit You when You are the Lord of the Worlds?' 'Did you not know that one of My servants was sick and you didn't visit him? If you had visited him you would have found Me there.' Then Allah will say, 'Son of Adam, I needed food but you did not feed Me.' Man will reply, 'My Lord, How could I feed You when You are the Lord of the Worlds?' 'Did you not know that one of My servants was hungry but you did not feed him? If you had fed him you would have found its reward with Me.' 'Son of Adam, I was thirsty, but you did not give Me something to drink.' 'My Lord, How could I give a drink when You are the Lord of the Worlds?' 'Did you not know that one of My servants was thirsty but you did not give him a drink? If you had given him a drink, you would have found its reward with Me. [Al-Bukhari]
- <sup>60</sup> *Al-Quran*, 59:18.
- <sup>61</sup> Ibid, 2:153.
- <sup>62</sup> Imam al Baihaqi in his *Sunan Al Kubra* narrates that Prophet of Allah ﷺ said, "All the creatures are Allah's family (*Ayal Allah*); and Allah loves most those who treat His family well and kindly."
- <sup>63</sup> *Al-Quran*, 4:36,4:136,59:9.
- <sup>64</sup> Agreed upon, Imam Muslim, *Sahih Muslim*, H.no. 48.
- <sup>65</sup> See Fazlur Rahman's "The Concept of Hadd in Islamic Law", in *Islamic Studies* 4, No. 3 (September 1965) PP. 237-251.

<sup>66</sup> [إِنَّمَا هُمَا اثْنَتَانِ: الْكَلَامُ، وَالْهَدْيُ، فَأَحْسَنُ الْكَلَامِ كَلَامُ اللَّهِ، وَأَحْسَنُ الْهَدْيِ هَدْيُ مُحَمَّدٍ] They are the two things Al Kalam and al Huda, best of Kalam is Qur'an and best of Huda is Sunnah of the Prophet ﷺ (*Sunan Ibn Majah*, Bab Ijtinab al bida' wal jidal, H. no. 45).

<sup>67</sup> *Al-Quran*, 16:44.

<sup>68</sup> His character was the Quran, meaning that he lived and breathed all that the Quran teaches [See *Sahih Muslim*, Hadith no. 1847].

<sup>69</sup> Professor Arnold. J. Toynbee, a renowned historian and sociologist, praising the spirit of Muslim unity writes: "The extinction of race consciousness as between Muslims is one of the extraordinary moral achievement of Islam, and in the contemporary world there is as it happens a crying need for the propagation of this Islamic virtue" (Quoted in; *The Challenge of Islamic Renaissance* by Syed Abdul Quddus; Adam Publishers New Delhi 1990, p.14)

<sup>70</sup> *Al-Quran*, 33:21.

<sup>71</sup> *Ibid*, 68:3.

<sup>72</sup> Michael H. Hart, *The 100: A Ranking of the Most Influential Persons in History*, Carol Publishing Group, second edition, 1992, P.3.

<sup>73</sup> [That you worship Allah as if you are seeing Him, for though you don't see Him, He, verily, sees you.] Hadith *Jibreel*.

<sup>74</sup> *Al-Quran*, 2:138 (*Sibgaht Allah*).

<sup>75</sup> Imam Tirmidhi, *Jami' al-Tirmidhi*, Maktaba Darrusalam, 2007, hadith no. 2800. ["God is beautiful and He loves beauty."].

<sup>76</sup> Muslim b. Hajjaj al-Nishapuri, *Mukhtasar Sahih Muslim*, ed. Muhammad Nasir al-Din al-Albani, 6th ed. Beirut: al-Maktab al-Islami, 1407/1987, hadith no. 1249.

<sup>77</sup> *Al-Quran*, 28:77 [Beautify as God has beautified you].

<sup>78</sup> *Al-Quran*, 7:6.

<sup>79</sup> *Ibid*, 55:60 [Translation of the ayat is quoted from Joseph Lumbard, *Submission, Faith and Beauty: The Religion of Islam*, ed. Zaid Shakir and Hamza Yusuf, Berkeley CA: Zaytuna Institute, 2008, P. 66.].

<sup>80</sup> *Ibid*, 59:24.

<sup>81</sup> *Ibid*, 57.

<sup>82</sup> *Ibid*, 2:83.

<sup>83</sup> *Ibid*, 7:180.

<sup>84</sup> It is reported by Al-Tirmidhi in his *Jamia al-Sahih* that Prophet (ﷺ) said, "Surely the *Din* was strange when it began and it will become strange as in its beginning, so blessedness for the strangers [*al-ghurabah*] who will set right (or correct) what people would have corrupted or perverted in my norm [*yuslihuunmaa-afsada-an-nass min Sunnati*]. [ Al-Tirmidhi; *Jami' al-Sahih*, H. no 2629 [The tradition is also narrated in *Sahih Muslim* under *Kitab-ul-Iman, Bab; Bada'al Islam Ghariba*, Hadith no. 262].

<sup>85</sup> Contentment means contentment of heart.

<sup>86</sup> *Al-Quran*, 59:9 [they prefer others over themselves, even though they are in privation].

<sup>87</sup> *Al-Quran*, 2:165.

<sup>88</sup> *Sahih Bukhari*, H. No.6137.

<sup>89</sup> *Ibid*, 12:53.

<sup>90</sup> *Asad ul Ghabah fi Ma'rifat al Sahabah*, Al Mizan publication, Vol. 1, p.62

<sup>91</sup> *Al-Quran*, 98:8.

<sup>92</sup> *Ibid*, 35:28.

<sup>93</sup> *Ibid*, 14:24.