

## AN INTRODUCTION TO MUSLIM THOUGHT

**Dr Ali Raza Tahir**

Assistant Professor

Department of Philosophy

University of the Punjab

Lahore, Pakistan

**Abstract:** There are different intellectual traditions and schools of thought existing in the world. Due to their basis, ages, fundamental principles, nature, objectives, and scope, each has its own identity and prominent features. For example, Early Greek Philosophy is an attempt to rise from sensuous to pure thought, Medieval Western Philosophy is scholastic by its nature, while Modern Western Thought is a struggle to harmonize rational with empirical to some extent. Apart from all other intellectual movements and philosophical traditions of the world, Muslim Thought has its specific definition, fundamentals, scope, objectives, prominent features and unique identity. Before the emergence of Islam, following were the most important intellectual spring heads which were existing in world; China, India, Babylon, Egypt, Persia, and Greek. Islam encourages to its followers to gain knowledge wherever they find. Muslim scholars enriched their thought by all treasuries of knowledge without any hesitation. They studied all ideas and thoughts directly by learning related languages and indirectly through translations. They transferred all previous knowledge in Arabic language in different steps. Here an important point to note is that every Muslim scholar only accepted that idea which was according to the basic spirit of the Quran and Islam. So, Muslim thinkers preserved all previous thoughts and ideas, contributed in the advancement of knowledge by their own creative ideas and played a vital role in the development of culture and civilization of the human kind. In this respect, this article is a brief introduction of Muslim Thought.

**Key Words:** *Hikmat*, Theology, Philosophy, Mysticism, Problems, Features, Scope

**What is meant by Muslim thought?**

Muslim thought means neither theology nor philosophy, Sufism, science of jurisprudence, social sciences, normative sciences and natural sciences etc. It means an approach, an understanding, and a wisdom, which emerges under the guidance of revelation and nourishes itself with the help of all sources of knowledge like religious experience, intuition, reason, and sense perception etc. The Quran names to this approach, way of learning and understanding as '*Hikmat*'<sup>1</sup>.

**What is meant by *Hikmat*?**

It is an Arabic word. Etymologically it means justice, patience, tolerance, truth, gentleness, knowledge and wisdom etc<sup>2</sup>. For a Muslim, '*Hikmat*' including all above characteristics is purely a blessing of Almighty Allah (the greatest good). The Quran (revealed book of Islam) describes this blessing in these words:

“He gives '*Hikmat*' (wisdom) to whom He wills, and whoever has been given '*Hikmat*' (wisdom) has certainly been given much good.”<sup>3</sup>

According to the Quran, one of the attributive names of Almighty Allah is '*Hakeem*'<sup>4</sup>. Allah named to the Quran as a '*Book of Hikmat*' (wisdom). He attributed to His last and the chief of all the prophets *Hazrat* Muhammad (S.A.W.W.)\* as '*Hakeem*' (the wisest man). According to the Quran, one of the major duties of The Holy Prophet (S.A.W.W.) is the teaching of *Hikmat* (wisdom) to humankind<sup>5</sup>. Almighty Allah has used the words '*Al-Hikmah*', '*Hikmat*' or '*Hakeem*' approximately 125 times in the Quran.

Allah is '*Hakeem*', Islam is a religion of '*Hikmat*', Holly Prophet (S.A.W.W.) is also '*Hakeem*', his mission is to teach '*Hikmat*', and the Quran is a book of '*Hikmat*'. Every Muslim is bound to follow Allah, the Holy Prophet (S.A.W.W.), the Quran and the teachings of Islam. So urge of *Hikmat*, development of *Hikmat*, and struggle to gain *Hikmat* is an essential feature and the basic spirit of all words and deeds of a Muslim. To be a Muslim means to be a *Hakeem*.

So, for Muslim scholars, '*Hikmat*' is the most basic potential, ability, vision, quality and the root of all virtues which opens all avenues of thought and action in a being to develop a multidimensional understanding and approach in a person.

This is why that although in very beginning, some Muslim scholars started to use the term philosophy for their intellectual pursuits but with the passage of time by realization of the conceptual nature and scope of Greek Philosophy and other intellectual traditions, they recognized that the word 'Philosophy' was not suitable to communicate the real meanings and gist of their insights. So, their successors replaced the word philosophy with *Hikmat* in their writings which was adopted by earlier Muslim thinkers like *Kindi*, *Farabi*, *Behmanyar* and *Akhwan al Suffa* etc.<sup>6</sup>

### **Why 'Hikmat' is the most suitable title for Muslim Thought?**

*Hikmat* is a suitable title for Muslim thought, because it encircles all theoretical, empirical and applied disciplines and branches of knowledge (Theology, Philosophy, Sufism, Jurisprudence, Natural, Normative, Social, Behavioral and life Sciences, Commerce, Economics and Management Sciences, Engineering & Technology, Pharmacy and Medical Sciences, Oriental Learning, Literature and Arts & Humanities etc).

### **Division of Different Disciplines under *Hikmat***

Muslim scholars have divided the different branches of knowledge under the title of *Hikmat* as:

- *Hikmat e Jadli* (Religious Dialectics or Dialectical wisdom). It means all theological discussions.
- *Hikmat e Istedlali* (Demonstrative Wisdom). It means all philosophical discourses.
- *Hikmat e Zauqi* (Ecstatic Wisdom). It means all mystical and intuitive discoveries.
- *Hikmat e Tajrbi* (Empirical Wisdom). It means all applied, social, administrative, and natural sciences.<sup>7</sup>

### **Basic Elements of Muslim Thought (*Hikmat*)**

#### ***Tauhid* (Oneness of Almighty Allah)**

The Quran defines *Tauhid* as under:

“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>8</sup>

Almighty Allah is the Absolute Creator and Origin of everything. He is Unique, One, Omnipotent, Omniscient, All-Power and All-

Knowing. Everything is from Him and surely will return to Him. He is just and likes justice. He is always kind to His creature.

### **Prophecy of the Holy Prophet (S.A.W.W.)**

Prophets are the chosen personalities by Almighty Allah. He sent one lac and twenty four thousand prophets for the guidance of humankind. *Hazrat* Adam (A.S.) is the 1<sup>st</sup> and the Holy Prophet *Hazrat* Muhammad (S.A.W.W.) is the last prophet of that chain. Almighty Allah has declared to Holy Prophet *Hazrat* Muhammad (S.A.W.W.) as the chief of all prophets. He also bears the title of the “Finality of Prophet hood”. In the Quran Almighty Allah held to *Hazrat* Muhammad (S.A.W.W.) as an ideal character for the whole humankind<sup>9</sup>. To be a Muslim means to follow him absolutely in all respects.<sup>10</sup>

### **The Quran**

The Quran is the last revealed book of Almighty Allah descended by Him for the guidance of humankind.<sup>11</sup> He descended it on His last Prophet *Hazrat* Muhammad (S.A.W.W.) It is comprehensive and complete in all respects. It is a divine guidance for all the times. The Quran is the ‘Will of God’ and the Holy Prophet S.A.W.W. is the role model of that ‘Will of God’.

### **Resurrection**

Purpose of the creation of a human being is the worship of God and service to humankind<sup>12</sup>. According to the Quran, the achievement of both the objectives depends upon the complete obedience of the Holy Prophet (S.A.W.W.). The life of this universe is transitional. We are from Almighty Allah and we have to return towards Him after playing our role in this universe.<sup>13</sup> The day of resurrection would be the last day of this universe. On the Day of Judgment, everybody will be accountable for his deeds.

### **Life hereafter**

From the Day of Judgment the era of the life hereafter would be start. That life is eternal. On that day the doers of the good will be rewarded and committers of the sins would be punished.<sup>14</sup> So, the success or failure in life here after will depend upon the way of life of a being that he lived in the temporal world. In Muslim Thought, good has a comprehensive connotation. It does not mean only some specific religious practices but the service of humankind also. Both are the complements of each other. It negates the possibility of any kind of

monasticism and pessimism in the attitude and behavior of the follower of the Islam. It determines the importance of action along with faith in Muslim Thought. It also develops an inevitable relation between both the worlds.<sup>15</sup>

### **Different Ages of Muslim Thought**

We may divide Muslim Thought in following main ages:

- Classical age (8<sup>th</sup> -14<sup>th</sup>) centuries
- Medieval age (14<sup>th</sup> -18<sup>th</sup>) centuries
- Modern age (Started from the first half of the 19<sup>th</sup> century), and
- Contemporary age.

### **An Overview of Different Ages of Muslim Thought**

The Quran is the Divine guidance and the life of the Holy Prophet S.A.W.W. is the practical model of that Divine guidance and Will of God. So, Holy Prophet S.A.W.W. is a fountainhead for every Muslim in all respects for all the times. In His presence there was no controversy in Muslim society because, he (S.A.W.W.) was the founder of the society and the axis of all activities. After his departure a number of issues emerged in Muslim society due to the difference in interpretation of religious conviction. This disagreement opened the door of discussions in religio-political and socio-cultural domains. Consequently, different approaches and ways of life appeared in the fields of theology, philosophy and mysticism etc. In the beginning of the classical age these all three disciplines were at a distance from each other in respect of their objectives, issues, and methodologies.<sup>16</sup> But with the passage of time, we find an approach of integration and merger in all disciplines. The approach of an innovative synthesis in Muslim philosophy rooted by Ibn e Sina (from Peripatetic philosophy to *Al-Hikmat al Mashriqia*)<sup>17</sup>-nasr), enriched by Suhrawardi (*Al-Hikmat al Ishraq*)<sup>18</sup>, watered by Ibn al Arabi (provided philosophical pedestal to Mysticism along with practices,<sup>19</sup> advanced by Khawja Naseer al Din Tusi (Dialectical Theology)<sup>20</sup>, and blossomed in full swing in the *Hikmat e Muta'alia* of Sadar al Din Sherazi Mulla Sadra with all genuineness, novelty and creativity<sup>21</sup>. In the first half of the 19<sup>th</sup> century on the heels of this integrated and multidimensional tradition, Syed Jamal al Din Afghani (1838-1897) set the foundation of the Modern Muslim Thought, known as the age of renaissance. Afghani tried to realize the Muslim world that there is no state of enmity between Islam and science. The study of nature is a religious obligation of every Muslim. It is the heritage of their fore fathers. So, they should study science with religious zeal and progress

their society from all advancements of science and technology with a firm stand on their faith<sup>22</sup>. Sir Sayyed Ahmad Khan in Sub-Continent<sup>23</sup>, Mufti Muhammad Abduhu in Egypt<sup>24</sup> and Syed Muhammad Hussain Taba,Tabai<sup>25</sup> in Iran preceded this movement of enlightenment with an untiring enthusiasm. This movement got culmination in the first half of the 20<sup>th</sup> century in the thought of Allama Dr. Muhammad Iqbal<sup>26</sup>. A struggle to present the solution of the spiritual crises of the modern man is the main discourse of the Contemporary Muslim Thought.

### **Interaction of Muslim Thought with other Intellectual Traditions**

Before the emergence of Islam, following were the most important intellectual spring heads which were existing in world; China, India, Babylon, Egypt, Persia, and Greek<sup>27</sup>. Islam encourages to its followers to gain knowledge wherever they find<sup>28</sup>. Muslim scholars enriched their thought by all treasuries of knowledge without any hesitation. They studied all ideas and thoughts directly by learning related languages and indirectly through translations. They transferred all previous knowledge in Arabic language in following steps:

- Transfer of knowledge in to Arabic language by translation
- A complete and thorough understanding and comprehension of gained knowledge
- Analysis and criticism of acquired knowledge
- Contribution<sup>29</sup>

The most powerful tradition among all above was Greek. Thoughts of both the Greek masters, Plato and Aristotle caught Muslim scholars extremely. They studied their thought with keen interest. They wrote number of books and commentaries on the thoughts of Plato and Aristotle and introduced them on Muslim horizon with great reverence. Here an important point to note is that every Muslim scholar only accepted that idea which was according to the basic spirit of the Quran and Islam. So, Muslim thinkers preserved all previous thoughts and ideas, contributed in the advancement of knowledge by their own creative ideas and played a vital role in the development of culture and civilization of the humankind.

### **The origin of the Muslim Thought**

There are two main approaches in the world in respect of the Ultimate Reality (Ontology), Human being, Universe, epistemology and axiology i.e. Reason based tradition and revelation based tradition. Each tradition has its own origin and historical background.

**Reason Based Tradition**

There is an approach in modern western thought, that the whole human knowledge (philosophic and scientific) is reason based and its fountainhead is Greek. According to those Western thinkers, in human history the written and reason based record has been found only in Greek. So they held Greek Philosophy as the origin of all knowledge and sciences. For them, the philosophical and scientific knowledge in everywhere in the world is the rebirth, renaissance, revival, continuity, re-interpretation or recreation of the Greek philosophy.

**Revelation based Tradition**

Almighty Allah is the absolute creator of everything. He has created everything by his own will according to a plan and scheme. Nothing has been created meaningless. Every creation has a purpose behind it<sup>30</sup>. Human being is at the highest order among all creation<sup>31</sup>. He deputed man as His vicegerent on earth<sup>32</sup>. The first man on earth was His prophet and vicegerent. Duty of this vicegerent was to fulfill His will on earth. The first man on earth (Adam) was educated, groomed, and trained by Him<sup>33</sup>. Adam A.S. was the first prophet of Almighty Allah. A chain of prophecy started from the first day of the creation by the creation of the first human being i.e. Adam A.S. This chain continued without any disturbance till the advent of the last and chief of all the Prophets *Hazrat Muhammad* (S.A.W.W.). These prophets were sent by Him towards all the tribes, races, areas and nations for the guidance of humankind<sup>34</sup>. Almighty Allah has educated and guided them through revelation. He descended revealed books and periodicals on the prophets according to the needs of their ages<sup>35</sup>. Each prophet was an ideal for his followers in all respects<sup>36</sup>. They coached the human beings in respect of learning, reading, writing, inquiring and questioning. Their core duty was to teach the human beings in respect of the Creator and creation, beginning and end, life and, death, good and evil, rights and responsibilities, and aims and objectives. The prophets revolutionized their society and followers by their revolutionary and dynamic character and teaching. They played a fundamental role to educate, train, groom, upgrade and civilize humankind. They all were the wisest men of their ages respectively. They imparted the realization that the human beings are better than all other creation due to their rationality. The prominent feature of human beings is only rationality. They taught them that religion and revealed guidance was only for men of reason<sup>37</sup>. The religious obligations are only for rational beings. An insane person has no religious bindings.

Even if a person loses his senses he is not bound to follow any religious command. They lead the people to use the reason and sense perception in all affairs of life; otherwise they would be deaf and dumb<sup>38</sup>. So, according to this tradition, the origin of all knowledge, learning, civilization, reasoning and argumentation is divine.

### **Problems of Muslim Thought**

Following are the main issues of Muslim Thought from the very first day to these days: Essence and Attributes of God, Prophecy, Arguments for the Existence of God<sup>39</sup>, Faith and Action<sup>40</sup>, Purpose of Creation, Relationship between God, Man and Universe, The position of human being in this universe<sup>41</sup>, Role of human being in the universe, Problem of good and evil, Freedom, Determinism and morality, Life hereafter, Relationship between revelation, reason and sense perception, Intuition and Religious Experience<sup>42</sup>, Reconciliation between Philosophy and Religion, Religion and Science, Religion and philosophy, Origin and beginning of the universe, Future of the universe etc. These problems have been emerged on the horizon of Muslim thought in different ages with different perspective.

### **Distinguishing Features**

There are different intellectual traditions and schools of thought existing in the world. Due to their basis, ages, fundamental principles, nature, objectives, and scope, each has its own identity and prominent features. For example, Early Greek Philosophy is an attempt to rise from sensuous to pure thought<sup>43</sup>, Medieval Western Philosophy is scholastic by its nature<sup>44</sup>, while Modern Western Thought is a struggle to harmonize rational with empirical<sup>45</sup> to some extent. Apart from all other intellectual movements and philosophical traditions of the world, Muslim Thought has its own specific and prominent features.

#### **(i) Mono-Theistic**

Muslim thought is mono-theistic by its nature. *Tauhid* or Oneness of Almighty Allah is the most basic and fundamental principle of all theoretical and practical activities of a Muslim either that is an intellectual or a layman. Almighty Allah is not a metaphysical principle but an Unseen Live Reality. An important to note is that there is a vital difference between a metaphysical principle and Unseen Live Reality.



**(ii) Emphasis on practice**

Muslim Thought is practical by its spirit. Almighty Allah revealed His Will and Commands to humankind in the form of the Quranic revelation, which is a theory. The spirit of this theory is practice. In the Quran, Almighty Allah has always described the faith along with practice.<sup>46</sup> Faith and action, both are inseparable and necessary conditions to be a Muslim. There are numberless verses of the Quran in which Almighty Allah has narrated faith along with action as the necessary characteristics of the believers. Holy Prophet (S.A.W.W.) is the role model for all the Muslims. His Personality is the complete manifestation of the teachings of the Quran. A Muslim is bound to follow him (S.A.W.W.) in all respects. So, Muslim Thought is practical by its spirit and both thought and action are its essentials.

**(iii) Human being centered**

The Quran is the fundamental source of Muslim Thought. Holy Prophet (S.A.W.W.) is the perfect being and role model for a Muslim. The subject of the Quran is the Human being and the axis of all activities of the Holy Prophet's life is love, peace, tolerance and welfare and well being of humankind.<sup>47</sup> Gist of all the religious teachings is service of humanity<sup>48</sup>. Religion is for human beings. Islam means peace—peace for all. The development, nourishment and grooming of humanity in human beings is the main objective of all teachings of the religion. According to the Quran, Human being is a vicegerent of Almighty Allah on Earth. In the Quran Almighty Allah has addressed whole human kind with-out any religious identity<sup>49</sup>. Allah called Himself as *Rabbul Aalmeen*—preserver of the worlds.<sup>50</sup> He titled His last and the Chief Prophet (S.A.W.W.) as *Rahmatullel Aalameen*—Mercy for all the worlds. He characterized his revealed book, the Quran as *Huddalleel aalameem*, guidance for all the worlds<sup>51</sup>. He declared His home--*Kaaba* as the house of whole humankind<sup>52</sup>. So, well being of humankind is a core characteristic of Muslim Thought.

**(iv) Knowledge Oriented**

Acquisition of knowledge is a religious duty of every Muslim either that is a male or female. The first revelation of almighty Allah to Holy Prophet (S.A.W.W.) is about the acquisition of knowledge<sup>53</sup>. According to the Quran a literate and an illiterate are not equal<sup>54</sup>. Acquisition of knowledge is the highest good. One of the major goals of the prophet hood of the Holy Prophet (S.A.W.W.) is to educate and train the humankind<sup>55</sup>. There are number of sayings of the Holy Prophet

(S.A.W.W.) in which he emphasized on his followers to struggle hard constantly and continuously to get the knowledge throughout their lives as their religious duty. According to Islam, knowledge is light, guidance and the highest good. Knowledge is the way to get the knowledge of Almighty Allah, human being and universe. In Islam, learning, teaching and acquisition of knowledge are virtue while ignorance is an evil<sup>56</sup>. Allama Muhammad Iqbal interpreted this Quranic message in these words.

Truth is that all search for knowledge is essentially a form of prayer. The scientific observer of nature is a kind of mystic seeker in the act of prayer.<sup>57</sup>

Almighty Allah, the Absolute Creator has blessed human beings with reason and sense perception. So, there is no conflict and contradiction in these sources of knowledge. All these sources play a fundamental role in all the successes of a being in both the worlds. Due to the extreme emphasis of religion on the acquisition of knowledge the whole Muslim tradition is adorned with knowledge.

**(v) Thought Provoking**

According to the Quran, reason is an inevitable pedestal for faith<sup>58</sup>. Faith without rational justification is not acceptable in Islam. Islam is only for rational beings. In Islam reason has been declared as a guide<sup>59</sup>. There are no religious bindings for a children or insane. All religious obligations are for a mature and rational person. Even, if a human being due to any reason deprives of from senses, religion provides him unconditional exemption from all religious bindings. It is the religious duty of every follower to use his reason in all affairs of life. The people who do not use their reason and senses, those are deaf and dumb. All existents of this universe and objects of nature are the signs of the Absolute Existence of Almighty Allah. Every-thing of this universe has a goal behind its creation. There is a purposeful unity in diversity of this universe. The rationality of a being necessitates to him to discover and unveil the link of creation with Absolute Creator. So, the use of reason and senses validates the humanness of a being. In this way Islam holds an essential use of reasoning, logical argumentation, induction, experimentation, and observation along with intuition and revelation in the search of truth. There is no contradiction in revelation, reason, and sense perception, because revelation compels a believer to use reason in every moment of his life. On the other hand, it is impossible to

understand revelation without the use of reason. According to the Quran, only a rational being can understand the message of his Lord. All the prophets-the bearers of revelation were the wisest men of their ages. Due to this unique characteristic of Muslim Thought we find an inseparable link between religious virtues and rational virtues. For example a Muslim is bound to offer his prayers five times a day. Prayer is a religious virtue. What is its link with other fellow beings? The Quran describes: Prayer prevents a being from obscenity and bad deeds<sup>60</sup>. It means on one side performance of prayer is a religious obligation and on the other side it prevents a being from evils, which is in the benefit of human society.

**(vi) Purposefulness**

The tradition of Muslim thought has purposefulness in it<sup>61</sup>. Almighty Allah-the Absolute Creator has created everything according to a scheme. Every creation has a purpose of creation. In this scheme, nothing is purposeless, useless and meaningless. The value, success and achievement of creation are in the achievement of the goal of creation. A being should do unending struggle to achieve the goal of his life. He should be helpful to others to achieve their goals also. This objectivity grants an unending dynamism and optimism in society.

**(vii) Optimism**

Aimlessness is the major cause of pessimism, depression, disappointment and exhaustiveness in personality. Due to the concept of the purposefulness in the scheme of this universe, optimism has been become a constant feature of Muslim thought. In Muslim Thought concept of death also has its specific importance. Death is not the ultimate end. It is a gateway for the next world which is eternal<sup>62</sup>. Doers of the good would be rewarded in life hereafter which is everlasting. Entrance in hereafter is possible through death. So, in Muslim thought instead of the cause of pessimism and disappointment, death inspires a being to live a virtuous life and prepare him for the highest reward and blessing in life hereafter.

**(viii) Dynamism**

Muslim thought is dynamic by its nature and condemns to rigidity. Islam emerged in 610 A.D. by the advent of the Holy Prophet (S.A.W.W.). Although fundamental principles of Islam are eternal but the spirit of the principles is dynamic. They have the potential to meet the challenges of the time and resolve the issues of coming ages. In

Muslim jurisprudence there is a principle of dynamism i.e. *Ijtihad*-- the principle of movement in the structure of Islam.<sup>63</sup> *Ijtihad* means the struggle to derive the solution of the problems of the age on the basis of eternal religious principles. Due to this characteristic, we find an eternal liveliness in the tradition of Muslim thought. According to Allama Muhammad Iqbal:

The ultimate spiritual basis of all life, as conceived by Islam, is eternal and reveals itself in variety and change. A society based on such a conception of Reality must reconcile, in its life, the categories of permanence and change. It must possess eternal principles to regulate its collective life, for the eternal gives us a foothold in the world of perpetual change. But eternal principles when they are understood to exclude all possibilities of change which, according to the Quran, is one of the greatest 'signs' of God, tend to immobilize what is essentially mobile in its nature.<sup>64</sup>

**(ix) Innovative**

Muslim thought promotes newness, novelty, originality and innovation in its readers. There is no room for imitation in it<sup>65</sup>. This open mindedness unfolds the new avenues of knowledge on Muslim scholars. In the beginning in classical age, the Muslim scholars gained the knowledge from all springheads i.e. lands, nations, languages, religions and philosophical systems without any discrimination and hesitation. At the second step on the basis of the fundamentals of Islam, they analyzed and criticized the gained knowledge and finally they reconstructed their own intellectual systems by their own creativity<sup>66</sup>. In this way, they contributed in the advancement of culture and civilization of the humankind. This tradition is continued till now with full courage and reverence.

**(x) Significance of intention in all activities**

In Muslim Thought intention has a keen importance. It is like a seed of a tree which should be watered by good means. The most fundamentally, the value of an action depends upon the intention of a committer. There are number of approaches exist in moral philosophy in respect of the value of an action i.e. consequential theories and deontological theories. But in Muslim thought the most basic and fundamental step to determine the gravity and value of an action is the intention of the committer. In

Muslim thought it does not matter what will be the result, only pure intention preceded by good means determines the value of an action<sup>67</sup>.

**(xi) Synchronization in all aspects of life**

There are different approaches in different philosophical systems and movements in respect of an individual and society. Some put their emphasis on an individual and some on society. This imbalance attitude deprives of that system or movement from positivity. Muslim thought admits the significance and role of both i.e. individual and society in the advancement of humanity.

**(xii) Integration in spiritual and material**

Renaissance set the foundations of separation in Church and state in modern West. But religion and state are inseparable in Islam. It is the fountain head of all activities related with individual and society. So, in Muslim thought there is no division between church and state, spiritual and material and religious and secular. Religion is a complete code of Life.<sup>68</sup>

**(xiii) Equality and justice**

Another prominent feature of Muslim Thought is its emphasis on equality and justice. In respect of basic rights, needs, opportunities, and duties there is no room for any discrimination of any kind on the basis of gender, color, creed, race, language, tribe and nation in Muslim Thought. Because, according to the Quran all human beings are the creations of Almighty Allah, children of Adam A.S. and have the same origin.<sup>69</sup> But equality is not absolute; it is on the basis of justice. Along with equality in fundamental requirements, one must be rewarded according to the efforts, struggle, and achievements of a being to motivate the individual and to evolve the society.<sup>70</sup>

**(xiv) Long lasting**

Independent, unbiased, balanced and free thinking is the most hazardous and life threatening job<sup>71</sup>. Muslim thinkers throughout the history, without any patronage of rulers, and sometimes extremely against the interest of the rulers undertook this risky job. Many of them arrested or hanged by the rulers but they continued to enlighten and revolutionized the human society without any exception. The characteristics of courage to learn, courage to teach, courage to communicate, and courage to exchange have made Muslim thought a live tradition.<sup>72</sup>

## End Notes

---

- <sup>1</sup> Al-The Quran, 2:251
- <sup>2</sup> Al-Munjadd (Arabic to Urdu) Dictionary, Compiled by, Lovais Maloof, Translated by, Abul Fazl, Abdul Hafeez Bilyavi, Abdullah Academy, Urdu Bazar Lahore, 204
- <sup>3</sup> Al-The Quran, 2:269 (Translation by M.H. Shakir, Ansariyan Publication Qum, Islamic Republic of Iran)
- <sup>4</sup> Al-The Quran, 3:6
- <sup>5</sup> Al-The Quran, 62:2
- <sup>6</sup> Nasr, Seyyed Hossein. *Encyclopaedia of Islamic philosophy*. (Lahore: Suhail Academy, 2002), 22-24
- <sup>7</sup> - Yasrabi, Syed Yahya. *Falsafa-e Irfan*, (Qum: Iran, Daftar-e Tableeghat-e Islami, 1370), 25-27
- <sup>8</sup> Al-The Quran, 112:1-4
- <sup>9</sup> Al-The Quran, 33:21,
- <sup>10</sup> Al-The Quran, 42:132
- <sup>11</sup> Al-The Quran, 14:52
- <sup>12</sup> Al-The Quran, 51-56, 2:1, 2
- <sup>13</sup> Al-The Quran, 2-156
- <sup>14</sup> Al-The Quran, 99:7, 8
- <sup>15</sup> Al-The Quran, 2:177
- <sup>16</sup> Ahmadi, Ahmad. *Falsafa Darr Iran (Majmua e Muqalat e Falsafi)*. (Tehran: Intisharat e Hikmat, 1366), 119
- <sup>17</sup> Nasr, Seyyed Hossein. *Three Muslim sages*:. (Lahore : Darbar Market, Caravan Press, 1988), 43
- <sup>18</sup> Mohsin, Jahangeeri, Translate by Ahmad Javed and Suhail Umar, (Lahore: Institute Of Islamic Culture Club Road, 2012), 128
- <sup>19</sup> Murtaza, Mutah,ri. *Khidmat-e Muqabil Islam o Iran*. (Tehran: Tehran, Intisharat-e Sadra, 1362), 657
- <sup>20</sup> Jafar Sajjadi. *Hikmat e Islami Wa Fasafa-e Yunani, Iran*. (Tehran: Keyaban-e Jamhori Islami), 41
- <sup>21</sup> Ahmadi, Ahmad. *Falsafa Darr Iran (Majmua e Muqalat e Falsafi)* ,227
- <sup>22</sup> Sharif, Mian Mohammad. *A History of Muslim philosophy*. Vol. 1. (Karachi: Royal Book Company, 1983), 1482
- <sup>23</sup> Sharif, Mian Mohammad. *A History of Muslim philosophy*. Vol. 1, 1580
- <sup>24</sup> Sharif, Mian Mohammad. *A History of Muslim philosophy*. Vol. 1, 1490

- <sup>25</sup> Murtaza, Mutah,ri. *Khidmat-e Muqabil Islam o Iran*, 615
- <sup>26</sup> C. A. Qadir, Ikram Rana, trans. *Dictionary Of Philosophy (Kushaf e Istelahat e Falsfa)*. (Lahore: Bazm e Iqbal 2 Club Road Lahore, 1994), 472-474
- <sup>27</sup> Ahmadi, Ahmad. *Falsafa Darr Iran (Majmua e Muqalat e Falsafi)*. (Tehran: Intisharat e Hikmat, 1366), 119 & 24
- <sup>28</sup> Nasr, Seyyed Hossein. *Encyclopaedia of Islamic philosophy*. (Lahore: Suhail Academy, 2002), 21-24
- <sup>29</sup> Iqbal, Muhammad. *The Development of Metaphysics in Persia*, (Lahore: Sang e Meel Publications, Urdu Bazar, 2004), 35
- <sup>30</sup> Al-The Quran 10:24
- <sup>31</sup> Al-The Quran, 95:4
- <sup>32</sup> Al-The Quran, 2:30
- <sup>33</sup> Al-The Quran, 2:31
- <sup>34</sup> Al-The Quran, 12:7
- <sup>35</sup> Al-The Quran, 87:19
- <sup>36</sup> Al-The Quran, 7:203
- <sup>37</sup> Al-The Quran, 4:165
- <sup>38</sup> Al-The Quran, 2:18
- <sup>39</sup> Khaliq, Abdul. *Problems of Muslim Theology*, (Lahore: Victory Book Bank, 2000), 63
- <sup>40</sup> Khaliq, Abdul. *Problems of Muslim Philosophy*, 39
- <sup>41</sup> Ahsan Islahi, Amin. *Falsafey k Bunyadi Msa,il-The Quran e Hakeem ke Roshni Mae*, (Lahore: Faran Foundation, 1991), 63
- <sup>42</sup> Khaliq, Abdul. *Problems of Muslim mysticism*. (Lahore: Iqbal Academy Pakistan, 2012), 75
- <sup>43</sup> W.T.Stace. *A Critical History Of Greek Philosophy*. (London: Macmillan & Co LTD, 1962), 16
- <sup>44</sup> C. A. Qadir, Ikram Rana, trans. *Dictionary Of Philosophy (Kushaf e Istelahat e Falsfa)*. (Lahore: Bazm e Iqbal, 1994), 283.
- <sup>45</sup> Right, William Kelley. *A History Of Modern Philosophy*. (New York: Macmillan Company, 1941), 3
- <sup>46</sup> Al-The Quran, 2:82
- <sup>47</sup> Al-The Quran, 21:107
- <sup>48</sup> Al-The Quran, 17:9
- <sup>49</sup> Al-The Quran, 2:21
- <sup>50</sup> Al-The Quran, 1:1
- <sup>51</sup> Al-The Quran, 12:104
- <sup>52</sup> Al-The Quran, 3:96

- 
- <sup>53</sup> Al-The Quran, 96:1  
<sup>54</sup> Al-The Quran, 39:9  
<sup>55</sup> Al-The Quran, 62:2  
<sup>56</sup> Al-The Quran, 11:100  
<sup>57</sup> Iqbal, Muhammad. *Reconstruction of Religious Thought in Islam*. (Lahore: Iqbal Academy, Pakistan, 1989), 73  
<sup>58</sup> Al-The Quran, 3:118  
<sup>59</sup> Al-The Quran, 29:35  
<sup>60</sup> Al-The Quran, 29:45  
<sup>61</sup> Al-The Quran, 21:25  
<sup>62</sup> Al-The Quran, 2:156  
<sup>63</sup> Iqbal, Muhammad. *Reconstruction of Religious Thought in Islam*, 117  
<sup>64</sup> Iqbal, Muhammad. *Reconstruction of Religious Thought in Islam*, 117  
<sup>65</sup> Al-The Quran, 2:117  
<sup>66</sup> Aram, Ahmad. *Ilm Darr Islam*. (Tehran: Intesharat-e Sada o Seema, Iran, 1366), 24  
<sup>67</sup> Al-The Quran, 22:37  
<sup>68</sup> Al-The Quran, 8:2-4  
<sup>69</sup> Al-The Quran, 17:70  
<sup>70</sup> Al-The Quran, 53:39  
<sup>71</sup> Nasr, Seyyed Hossein *Islamic Philosophy--Re-Orientation Or Re-Understanding*, (Pakistan Philosophical Congress, 1965), 3  
<sup>72</sup> Lewisohn, Leonard, ed. *The heritage of Sufism*. Vol. 1. (Lahore: Suhail Academy, 2005), (Foreword)

\* (S.A.W.W.) is the abriviation of *Sallalla ho 'alai hi wa all e hi wa sallam* (meaning Peace and Blessings of Allah be upon him and his progeny)