Socio-Political Philosophy of Syed Ali Hamadani

Abstract

Thesis

Submitted for the Award of the Degree of Doctor of Philosophy in Philosophy by Safiya Begum

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ABSTRACT

The present thesis is comprised of four chapters in the following order:

CHAPTER I: INTRODUCTION

CHAPTER II: ISLAMIC ETHICS BEFORE SYED ALI HAMADANI

CHAPTER III: POLITICAL THOUGHT OF SYED ALI HAMADANI

CHAPTER IV: SOCIAL THOUGHT SYED ALI HAMADANI

In addition to above four chapters 'Conclusion' is also appended to the thesis. Lastly, a bibliographical account of cited and relevant books has also been given in this thesis.

The first chapter 'Introduction' starts with Syed Ali Hamadani's outstanding contribution to conversion of Kashmir valley to Islam. A brief account of his life is followed by an account of Syed Ali Hamadani's writings on Sufism, Islamic Jurisprudence, Theology, Tafsir and Hadith literature, Islamic Ethics, Islamic Politics, Islamic Culture, Islamic History and Biographical literature.

The second chapter 'Islamic Ethics before Syed Ali Hamadani', provides a historical account of Islamic Ethics before taking up a detailed discussion of the ethical philosophy of Mir Syed Ali Hamadani. The historical background of Islamic Ethics starts with a consideration of Important philosophical problems emanating from the exegetical disagreements of early interpreters of the Qur'an viz: the freedom of will, Attributes of God, faith and action, the status of reason and revelation etc. A brief outline of the debate pertaining to freedom of will against the historical and political backdrop of
early Islam precedes an outline of the ethical positions taken up by Mutazalites and Asharites. Thereafter we summarise the ethical views of Al-Kindi, Al-Farabi, Ibn-Sina, Brethren of purity, Ibn-Miskawaih and Al-Ghazali, which views constitute the background of Mir Syed Ali Hamadan’s account of beliefs, values, principles, prescriptions, proscriptions, standards, norms and criteria of great ethical significance.

Subsequently, in the second chapter, we take up Mir Syed Ali Hamadani’s ethical philosophy. Here we, firstly, attempt to provide an account of the nature of man. We classify various physiological, psychological, intellectual and existential powers of man. In addition to the powers of man we provide a bare outline of the purposes or ends of human actions according to Hamadani. Mans’ divine and devilish qualities are also referred to. Thereafter, we give an outline of Hamadani’s account of knowledge of God, love of God, love of self, love of benefactor, love of the Man of Perfection, love of Beauty and love of Spiritual cognition, which outline is followed by Hamadani’s account of virtues such as Repentance, abstinence, patience, trust in God, contentment, solitude, Tawajjub, Raza, Zikr, Munificence, Poverty, Thankfulness, Contemplation, Obeisance etc. An outline of Futut which is the alchemy of eternity from the Munificence of God is also provided subsequently. This chapter ends with an account of vices such as pride, miserliness and anger as advanced by Mir Syed Ali Hamadani.

The third chapter ‘Political Thought of Syed Ali Hamadani’ starts with political aspects of Islam as derived from the Qur’an the Sunnah and
precedents set by four rightly guided Caliphs. It is brought out at the very outset of the chapter that God in the Creator, Master and Director of the universe. He is Self-Existent, Self-Sufficient, Eternal, Omnipotent, Omniscient and Omnipresent. God himself is the Law-Giver. A nation that acquires the power and authority to rule is simply a trustee. Man, both as an individual and as a group, has to operate as vicegerent of God for God is the Real sovereign. Any person who has full faith in the fundamental principles advanced by the Qur’an, is just, God-Fearing, virtuous and does not transgress the limits imposed by God is fit to become the Caliph of the Islamic State Muslims owe obedience to God and His apostle, obedience to those who are in authority and obedience to the supremacy of the Divine Law. The Islamic State has the responsibility to safeguard the rights of the people which include right to security of life, right to property, right of privacy, right to protest against the injustices, right to freedom of faith and conscience, right to equality etc.

Thereafter, we bring out the political thought of Mir Syed Ali Hamadani with respect to Risala-i-Maktubat and Zakhirat-ul-Mulk. No ruler of an Islamic State can discharge his duties without following certain basic rules. Firstly, the ruler should be empathetic while adjudicating any matter brought to his consideration. He should satisfy needs of the people and follow the traditions of rightly guided Caliphs. He should not be harsh but polished. He should be impartial and should not make his rule a source of eternal punishment for himself. He should seek the company of authentic scholars and should avoid the company of sycophants. He should win the hearts of the people through
kindness and punish the errant officers to make than an example to others. The ruler should be sagacious and discerning. He should not listen to the idle gossip of unworthy people. He should be merciful, large-hearted, sympathetic, above greed and respectful towards his people. He should make peace between contending parties, avoid accusing anyone merely on suspicion. The king should solve the problems of his subjects and provide all possible facilities to them. He should enforce what is lawful and prohibit what is unlawful.

Nextly, we take up Hamadani’s concept of State and Government. In this section we refer to Kharjites, Shites, Reformists, Jurists Philosophers and Revivalists. We refer to Hamadani’s commitment to total inseperability of religion and political systems: Tauhidisystem of politics which is derived from the central doctrine of Islam, al-Tauhid and Tagut-i-system of politics that stems from Satanic teachings. Thus there are two centres of power. Hamadani is a great exponent of the paradigm of Divine power which holds the God as the only Ruler and Controller of the universe and is preached and established by the Prophets. Islamic State is primarily a legal, constitutional and moral State.

Nextly, we take up Mir Syed Ali Hamadani’s account of fundamental rights. According to Hamadani, each citizen of an Islamic state has right to life and property, right to equality, right to justice and equality before law, right to privacy, right against exploitation and right to equal treatment. Lastly, we give an overview of the rights of Non-Muslims in an Islamic State, according to Mir Syed Ali Hamadani.
The fourth Chapter ‘Social Thought of Syed Ali Hamadani’ starts with several social philosophical concepts. It provides a detailed analysis of Ghazali’s account of social virtues such as eating and table manners, marriages, earning of livelihood, lawful and unlawful actions, dutifulness, duties towards the Muslim Community, duties to neighbours, duties to relatives, duties to our parents and children, duties towards servants, duties of rulers, duty to enjoin what is right and to prevent what is wrong etc. This chapter also provides an analysis of Hamadani’s account of the rights of parents, wife, husband, relatives and children, rights of slaves and servant, brotherhood and companionship rights and rights of masters over their slaves etc.

The ‘Conclusion’ gives an overview of the thesis. It summarises the social, political and ethical philosophy of Islam. Besides, it provides an account of Mir Syed Ali Hamadani’s contribution to Sufism, Theology, Jurisprudence. A summary of Hamadani’s social, political and ethical thought is also provided in the concluding remarks. The ‘Conclusion’ is followed by the bibliography.
SOCIO-POLITICAL PHILOSOPHY OF
SYED ALI HAMADANI

THESIS
SUBMITTED FOR THE AWARD OF THE DEGREE OF
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IN
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BY
SAFIYA BEGUM

UNDER THE SUPERVISION OF
Dr. MUHAMMAD HAYAT AAMIR

DEPARTMENT OF PHILOSOPHY
ALIGARH MUSLIM UNIVERSITY
ALIGARH (INDIA)

2013
Dedicated

to
MY Ammi, Abba

Mr. Jameel Khan

Late Haji Ahmad Rasool
Certificate

This is to certify that Ms. Safiya Begum, a bonafide Research Scholar of the Department of Philosophy, Aligarh Muslim University, Aligarh has completed her thesis entitled “Socio-Political Philosophy of Syed Ali Hamadani” under my supervision and the work in my opinion is suitable for the submission for the award of the Degree of Doctor of Philosophy in Philosophy.

(Dr. Mohammad Hayat Aamir)
Supervisor
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Chapter – 1

Introduction
CHAPTER-I

INTRODUCTION

Islam is not a religion in the usual sense of the word. It is a world view and an all embracing system, a complete code of life, bearing on and including every phase of human activity and every aspect of human conduct. It presents its particular system of Metaphysics, Epistemology, Ethics and social philosophy and laws of life rooted in its cardinal doctrine al-Tawhid. The Qur'an embodies all these teachings and systems and the tradition (sunnah) of the Prophet is the applicational and interpretational form of these teachings. These spheres of thought and activities tend to realization of the only ideal viz: obedience to God. Syed ‘Ali Hamadani’s metaphysico-ethical system and social philosophy built on the same structure.

Advent of Islam in Kashmir:

Historians are not clear about the advent of Islam in Kashmir. Muhammad bin Qasim invaded Sindh in eighth century. He and other Muslim Generals and rulers planned to invade Kashmir but due to historico-geographical conditions did not succeed in their mission. But the thing of worth which is to be noted is that Muslim contact with Kashmir was before the missionaries who converted the Hindu Kashmiri into Muslim Kashmir:

"Islam is essentially a missionary religion like Buddhism, Christianity, and the Muslim missionary, be he a pir i.e. a spiritual
guide, or a preacher carries with him the message of Islam to the people of the land into which he penetrates" (Sufi, 1947a).

Saiyid Sharf-ud-Din (d. 727/1326) popularly known in Kashmir as ‘Bulbul shah’, a Musani saiyyid from Turkistan’ a disciple of Shah Nimatullah Wali Farsi, a Suhrwardi saint is the first Sufi who came to Kashmir with a missionary zeal and settled here. He, for the first time, introduced the Suhrwardi order in Kashmir. Rinchana or Rinchan, the ruler of Kashmir accepted Islam at his hand. After his conversion he was named as Sultan Sadruddin. (Anonymous, a).

After his death Hindu rule was restored to Kashmir for a short period, which came to an end by the hands of Shah Mir, in 1339. He ruled ‘under the title of Sultan Shams-ud-Din and firmly established the Muslim rule in Kashmir (Rafiqi, 2009a).

Bulbul Shah established a khanqah on the bank of river Jehlum (vitasta). It is known as Bul-bul Lankan. It is about 200 yards below Ali Kadal, the fifth bridge in Mohalla Bul-bul Lankan Srinagar (Rizvi, 1978a).

He died there in 727/1327 but was succeeded by no outstanding Khalifa. During the reign of Sultan Zain-ul-Aabidin (1420-70), Saiyid Muhammad Isfahani, an eminent Suhrwardiya sufi, a disciple of Saiyid Jalalud-din Bukhari of Uch, generally known as Makhdum Jahaniya, came to Kashmir, and revived the Suhrwardiya order in Kashmir. The other well known Suhardwardiya saints who came to Kashmir were Saiyid Ahmad of Kirman, and Saiyid Jalalud-Din Bukhari. Saiyid Jamaluddin Bukhari stayed in
Kashmir only for six months but he made a spectacular impact on the sufi scene in Kashmir" by initiating the most talented Kashmiri Shaikh Hamza”, generally Known as Makhdooom sahib or Sultan-i-Kashmir.

Till the arrival of Syed ‘Ali Hamadani in A.D. 1372 Kashmir was ruled by the following Muslim Kings.

(i) Sultan sadar-ud-Din (A.D. 1320-23).
(ii) Years of Chaoas and misrule (A.D.1323-39).
(iii) Sultan Shams-ud-Din (A.D.1339-42).
(iv) Sultan Jamshed (A.D.1342-43).
(v) Sultan Ala-ud-Din (A.D.1343-54).
(vi) Sultan Shab-ud-Din (A.D. 1354-73).
(vii) Sultan Qutub-ud-Din (A.D.1373-89). (Hmadani, 1984a)

Islam was introduced to a great number of messes by the Suahwardi saints, but it was actually the dominating personality of Syed Ali Hamadani who spread Islam in Kashmir.

Most Historians of Islam in Kashmir agree that Islam entered the valley of Kashmir peacefully and in the best traditions of religious tolerance and humanistic compassion. A notable historian of Kashmir G.M.D. Sufi says:

"From first to last spread of Islam has been on the whole, generally peaceful. At any rate, Islam was never introduced into the valley by a conqueror like Mahmud nor a warrior like Shihab-ud-Din nor a general like Muhammad-bin-Qasim; infact the process was reverred. Islam was introduced by a simple Faqir (Bul-bul shah), whose simplicity and piety impressed, the reigning of the time (Rinchan
The work was taken up and continued by Faqirs, though occasionally stimulate by sultans like Sikandar; its widespread peaceful penetration was due to the piety, purity and simplicity of the Rishis and saints who denied pleasures to themselves and worked for others. Thus the great prophet who took pride in Faqir, found Fuqrah (faqir) to propagate his faith in the valley of Kashmir” (Sufi, 19747b).

Amir Kabir Mir Syed ‘Ali Hamadani was born at Hamadan in West central Iran. In most of the books on Syed ‘Ali Hamadani, date of his birth is given as Monday, 12 Rajab, 714 A.H. (22 October, 1314 A.D). The original name of Syed ‘Ali Hamadani was ‘Ali. It is commonly held that he became famous as Amir Kabir, ‘Ali Sani, and Shah-i-Hamadan in history. He was called Amir Kabir because of his having a distinguished place in the long chain of eminent sufis. As his birthday was the same as that of Hazarat ‘Ali, so he was called ‘Ali, Sani. After his stay in Kashmir, he was given the honourable title of Shah-i-Hamadan by his disciples because he hailed from Hamadan. In fact all the above surnames epitomise his basic qualities which got popularised during the life of the saint. (Hamadani, 1984b).

Syed ‘Ali Hamadani was a Hussaini Saiyid seventeenth in descent from Hazarat ‘Ali. The genealogy of the Saint as recorded by the author of Khulasatul Manaqib is as under:


His mother’s name was Bibi Fatima. His Father’s Shihab-ud-Din, was the governor of Hamadan, Province of Iran. Though Syed ‘Ali Hamadani was born with silver spoon in his mouth, still his family’s social position least affected his childhood. In the first instance, he came under the spell of his maternal uncle, Saiyid ‘Ala-ud-Daula Simnani who was a learned Sufi of his age. Syed ‘Ali Hamadani learnt Qur’an from his uncle and became Hafiz-i-Qura‘n at an early age. He studies Islamic theology and acquired knowledge of Tasawwuf from his uncle. He also benefited from Shaikh Rukn-ud-Din, ‘Ala-ud-Daula, ‘Qutub-ud-Din Nishapuri and Akhi ‘Ali Dausti. After staying with Mahmud Mazdaqani, he sat at the feet of Akhi ‘Ali Dausti, and after the latter’s death he went back to his former teacher Mahmud Mazdaqani under whose guidance he achieved perfection and was initiated into his Sufi order (Hamadani,1984c).

In Sufism Syed ‘Ali Hamadani attached himself to Kubrawiya order. After the death of sheikh Taqi-ud-Din Dausti. Syed ‘Ali Hamadani turned towards Shaikh Mahmud Mazdaqani and humbly asked: “ what are the orders for me?” The Shaikh looked at him and directed him to go on travels round the world.(Hamadani,1984d).

Syed ‘Ali Hamadani obtained “Khirqah” from Shaikh Yahya Muniri Bihari (d.A.H.782), who was the renowned sufi of the reign of Sultan Nasir-ud-Din-Mahmud. During his travels Syed ‘Ali Hamadani had a occasion to meet
Shaikh Mohammad Azaqani Asfarani (d. A.H.778) from whom he also got "Khirqah" and according to his wishes Saiyid ‘Ali Married with a daughter of the Saiyid. Dr. Hameed Farzan writes that Saiyid ‘Ali Hamadani was invited by Saiyid Shah Niamat Ullah Kirmani, a great scholar of Kirman, (d.A.H834) while the former was proceeding on Hajj through Kirman. (Hamadani,1984e).

During his travel of the Muslim leads like al-Ghazali, he guided and trained his followers and seekers of truth in the path of mysticism and wrote many avaluable books i.e, Zakhirat-ul-Muluk, Hulul-Fasus and Al-Fatutia Sharah-i-Asma. Zakhirat-ul-Muluk is one of the best books on ethical and political philosophy, and according to G.M.D sufí, "It is the best work on political ethics and the rules of good government" (Hamadani,1984f).

After completing his formal education, he joined the Kubrawiya-silsila and started preaching the message of Islam in different part of a central Asia and India, such as Bokhara, Samarkand, Balk and Srinagar (Hamadan, 2003a).

Mir Syed ‘Ali Hamadani, like many other Sufis e.g. al-Ghazali and Ibn -Arabi, was a prolific author. There are different opinions about the number of his writings. Only four of his works have been published so far, e.g. Zakhirat-ul-Muluk, Risala-i-Dah, Qaiyida, Minhaj-ul Aabidin were also published by the same publisher. Risal-i-Fiqriya deals with the concept of poverty. Risala-i-Akhlaqia is a brief exposition of vices. Masharib-al-Awaq treatise the concept of love of God. Risala-i-Attiqadiya is an exposition of religious obligations. Risala-i-Hali Mushkil gives an exposition of the concept of knowledge of God. Risala-i-Mushabin-Digar treats knowledge of God, purification of heart and
difference between intuition and knowledge. *Risala-i-Istalahat* is a treatise on metaphysical concepts. *Risala-i-Ahadisi-sadat* is a collection of traditions (Husaini, 1992a).

His writings are preserved in manuscript from in various libraries of India, Britain and Iran. The British Museum and Indian office library in England, Raza Library Rampur in India, Kitab Khana Milal of Tehran in Iran and the oriental Research Department in Srinagar, Kashmir have preserved the valuable documents.

There are various opinions about Syed ‘Ali Hamadani’s visit to Kashmir and his relations with its Sultan Qutub-ud-Din (reigned: 1373-1389 A.D.) and the socio-political activities in the valley. The medieval *tazkira* writers are of the opinion that he paid three visits to Kashmir. But there are other historians who opine that he visited only once and remained here for about a year. He left Kashmir for good because of his differences with Qutub-ud-Din the ruler of Kashmir, on his unsatisfactory implementation of *Shari’a*. He passed away on his way to Hamadan at Pakhli in 1385; His body was carried by his disciple Jafar Badakshi to Khuttlan where he lies buried (Hamedan, 2003b).

Hamadani entered the valley of Kashmir accompanying with 700 Saiyid’s in the reign of Sultan Shiha-ud Din in 7741/1372. After staying for a short time Hamadani left for Mecca. He visited Kashmir second time in 781/1379 in the reign of Sultan Qutub-ud-Din. This time he stayed there for two and a half years and then left for Turkistan via Ladakh in 783 A.H. He paid the third visit in 785/1383, stayed for a short period, and then left “Kashmir on
account of ill health and stayed at Pakhli for ten days at the request of the ruler of that place whose name was Sultan Muhammad” (Rafiqi, 2009b).

Shah Mir captured the power in 1339 and laid down the foundation of his dynasty. In those days Hindu customs and superstitious were followed by Muslims. Sanskrit language continued to be patronized by the ruler. Syed ‘Ali Hamadani played dynamic role in the cultural change by his teachings and introduction of Persian and Arabic languages and initiation the Madarasa education in Kashmir. The Khanqah built by Saiyid Mohammad. Syed ‘Ali Hamadani’s son named Khanqah Shah-i-Hamadan served as a centre of Islamic teaching and preaching.

Hamadani’s Works:

Syed ‘Ali Hamadani was not only a saint but a great scholar in Arabic and Persian too. He is said to have been the author of more than one hundred works on logic, philosophy, jurisprudence, political science, ethics, sufism and commentaries. Hamadani, like many other Sufis, was a prolific writer. According to three of his biographers, he was the author of 170 works. Wahhab claims to have seen fifty of his works but he mentions titles of the following sixteen works only.

_Zakhirat-ul-Muluk_ is written in Persian language. It deals with sufi ethics, politics and rules of a good government. It consists of ten chapters:

1. Faith

2. Duties of man
3. Virtue

4. Rights and duties of parents, wives, husbands and children etc.

5. Rules of government, rights and duties of subjects,

6. Spiritual kingdom,

7. Execution of the lawful and abstinence from the unlawful,

8. Gratitude and contentment,

9. Patience and

10. Condemnation of conceit and anger, and the excellence of humanity and forgiveness,

According to Syed 'Ali Hamadani, this book was written as wished by the contemporary Sultan and Kings. Its title also verifies this fact. In all other books of Persian literature i.e. *AkhlAQ-e-Nasiri* of Khwaja Nasir-ud-Din Tusi (A.H.672-4), *AkhlAQ-e-Jalali* of Allama Jalal-ud-Din Sherazi (A.H.984), and *AkhlAQ-e-Mohsini* of Mullah Husaini Wai'z Kashifi (A.H.914), *Zakhtar-ul-Muluk* is a better work on ethics. It has been translated into four languages i.e. Urdu, Latin, French and Turkish. Its Manuscripts are available in various Libraries of Tehran, Punjab University Library, Bankipur Library Tehran, Aya Sufia Library Istanbul, Berlin Library, Indian Office Library London; Asiatic Society of Bengal, Calcutta; Cambridge University Library; and Princeton University Library.

2. *Risala-i-Masharab al-Azwaq*. It is a sufistic commentary on Abu Hifs bin Al-Fariz Al-Misri's, *Mamiya-e-Khamriya*. Its manuscripts are available in
Punjab University Library; Central Library Tehran; British Museum; India Office Library; and National Library, Paris.

3. *Risala-i-Istalahat-Sufia*. This Rasalah explains the sufic terms in a better way, and is available in the Punjab University Library.

4. *Risala-i-Istalahat-Sufia*. It is quite different in meanings as well as interpretation from the Sayyid’s Risalah Istahaphat-i-Sufia. This treatise also explains sufic terms and expressions. It is available in the British Museum London; Berlin Library; and Paris Library.

5. *Risala-i-Maraat-al-Taibeen*. This twenty two page treatise was written on the request of Behram Shah, Sultan of Badakhshan and Balkh. This Rasalah has four chapters concerning all to “Taubah”.

6. *Maktubat-i-Amiriyah*. *Risalah Maktubat* contains Amir Kabir’s letters to the various contemporary Sultans. The collection of his letters, named *Muktubat-e-Amiriyah*, indicates that Syed ‘Ali Hamadani had written twenty two letters in all to different Sultans of Central Asian Countries. He addressed two letters to Sultan Muhammad Behram Shah-b-sultan khan, the ruler of Balk and Badakhshan; two letters to Sultan Qutb-ud-Din the king of Kashmir; three letters to Sultan Ghias-ud-Din, the ruler of Pakhli; three letters to Sultan Ala-ud-Din, the ruler of Pakhli; four letters to Sultan Taghan-ud-Din, the ruler of Pakhli; four letters to Noor-ud-Din Jahfar Badakshi; and other seven miscellaneous letters. The Saiyid had advised the Sultans particularly to do justice with their subjects in accordance with the teachings of the Holy Prophet laid down in the Holy
Qur’an. These letters are available in Tehran Central Library; Tajikistan Library; British Muesum and Paris.

7. Risala-i-Fathia. The saiyyid wrote this treatise on the request of Malik Sharaf-ud-Din Khyzer Shah in which he threw a light on piety. It is preserved in British Museum.

8. Aurad-i-Fathia. It is a collection of all those Aurad which the Saiyyid is said to have collected from one thousand and four hundred sufiis of the age. It gives a conception of unity highlights the ninety nine his attributes of God. Its manuscripts are being kept in British Museum London; Leiden; Kapur Thala; Messur; Oriental Library; Asiatic Society of Bengal; India Office Library, London; Paris; Iran; Libraries of Punjab University and Peshawar University. A copy manuscript is in the Maulana Azad Library, Aligarh Muslim University, Aligarh.

9. Rasal-i-Munajat. It indicates the Syed’s humble request to the All-Mighty God for His blessings. This Resalah is being kept safely in British Museum, London, Paris and Tajikistan.

10. Risala-i-Waradaat. The Saiyyid has explained the sufi terms in it and is available in British Museum London; National Library Tehran; Central Library, Tehran University; and Paris National Library.

11. Risala-i-Hamadania. This seven page treatise denotes three meanings of the word Hamadan; (i) It is the name of a tribe of Yamm, (ii) It is the name of that city where he was born, (iii) The pronuciation ‘Hamadania’ is
referred to "God". The Risala is available in Tehran; British Museum; and Karachi Museum.

12. Risala-i-Huqbat. The saiyyid wrote this Rasalah on the request of Sultan Qutub-ud-Din, the then ruler of Kashmir, advising him to do justice with his subjects. Its manuscripts are being kept in Tehran and British Museum London.

13. Risala-i-Talqinia. In this Rasalah the Syed has defined a sufi term 'Iradat'. It is available in Tehran National Library; and British Museum in London.

14. Risala-i-Daudia. This two pages treatise was written by the Saiyyid as requested by Daud, a 'salik'. saiyyid 'Ali Hamadani greatly stresses on piety. Its manuscripts are being kept in Paris National Library; Tehran National Library; and British Museum.

15. Rasala-i-Deh-Qaidah. In this treatise the Saiyyid sets down ten spiritual stations which are essential for the sufi to travel on the mystic path. These are Tauba (Repentance), Zuha (Detachment), Tawakkul (Trust in God), Qanna'at (Satisfaction), Uzlit (Solitude) Zikr (Remembrance), Tawajjuh, (Attention) Sabir (Patience), Maraqibah, and Raza (Submission to the Divine Will). It is available in the central Library Tehran University; British Museum London, and Berlin.

16. Rasala-i-Aetzrad-i-Amiriya. In this treatise, the Saiyyid states his faith and says that Islam has five organs i.e. Tawhid, Nimaz (prayer), Roza
(Fasting), Hajj and Zakat, Its manuscripts are in British Museum; Paris and Tehran Libraries.

17. Risalah darwaishia. In this treatise the Saiyid has interpreted the following Ayat of The Holy Qur’an:

\[

cd jæ tkm w rgtm n rkm w sfm n rkm lma f chm
\]

Besides, the Syed also criticise the kings of his age and says that the reigns of kingdom are in the hands of those people who have no knowledge of religion and who are the slaves of worldly wealth. This Risalah is available in British Museum, London; Libraries of Iran and Paris.

18. Risala-i-Fatutia. In this Rasalah, the Syed has discussed two sufis terms; “Akhuwat” and “Fatiwat”. He also states about his line of “Fatuwat”. It was published from Istanbul in 1961 and was edited by Dr. Riaz- in 1967 from Tehran University for his Ph.D. thesis. Its manuscripts are being kept in British Museum London; Libraries in Iran, Paris and Istanbul.


20. Rasal-i-Tabqat-e-Mardum. This Rasalah consists of two pages and defines various stages of a mystic. Its description is simple, interesting
and full of Qura\'nic verses. It is being kept safely in British Museum, London; and Tehran University.

21. Rasala-i-Mushkal Hal. In this two pages pamphlet, the Syed throws a light on the recognition of reality and describes various stages of 'Ma\'rafat'. The Rasalah is available in British Library.

22. Risala-i-Mashia Miria. In this treatise, the Syed tells the methods of seeking destination and purification of soul. It is found in Paris; Tajikistan British Museum London, and Tashkant.

23. Risala-i-Chehl Maqam-e-sufia explains forty spiritual steps for the mystic journey on the path of Sufism. It is available in British Museum London.

24. Risala-i-Adab al-Muridin. This six page pamphlet is connected with Rasalah Safah-al-Adab of Shaikh Najmuddin Kubra and consists of seven chapters. It is being kept safely in British Museum, London; Tashkent, and Paris.

25. Risala-i-Zikria. In this Rasalah the Saiyid has narrated various groups of men, castes and human characteristics. It is available in British Museum, Tehran and Paris.

26. Asnad-i-Hulya Hazrat Mohammad (peace be upon him). In this Risalah the Saiyid implicates the bodily construction of the Holy Prophet. It is available in British Museum, London and Tashkent.

29. *Risala-i-Muchalka.* Muchalaka was a devout disciple of the Saiyid and this Rasalah indicates the devotion and affection of Muchalka to Saiyid. It is available in Tehran University Library.

30. *Risal-i-hal al-Fasus.* It is a commentary on Ibn-ul-Arabi’s Resalah *Fasus al-Haqm.* It is available in British Museum, London; Hyderabad, Bombay and Iran.

31. *Risal-i-Haqiqat Nur-o-TafasilAn.* In this treatise, the Saiyid explains the reality of light. It is available in Central Library, Tehran.

32. *Risal-i-Insan Nama or Dar Marafat Soorat-o-Seerat-e-Insan.* It discusses the bodily and moral features of Man. Khwaja Ishaq Khutlani, a discipline of the Saiyid, compiled it after collecting the sayings of the Saiyid. It is found in British Museum, London; Iran, and Paris.


34. *Tarjama-i-Meradat Diwan-e-Hafiz Sheerazi.* In this eight pages pamphlet, the Saiyid translates Hafiz’s Meradat and is published with Hafiz’s Diwan.

35. *Haqiqat-e-Iman.* In this treatise, Syed ‘Ali Hamadani shows a path of Salik through which he gets in faith. Explaining it Syed also uses the
Qura'nic verses, Hadith of Holy Prophet and sayings of sufis. It is available in Tehran and Tashkent.

36. *Rasala-i-Makaram-e-AkhlAQ*. This treatise was specially written by the Saiyid for his disciple Khwaja Ishaq. It is available in British Museum, London; Paris and Central Library, Tehran.

**Arabic Literature**

1. *Shrah Asma' al-Hasana*. This ninety pages booklet indicates ninety-nine names of God, and their importance. It is found in Tehran, Tajikistan and Tashkent.

2. *Kitab Al-Movaddat Fil-Qurba*. It puts together traditions of the Prophet related to the status of the family of the Prophet. It is consists of fourteen chapters. It was published from Bombay in A.H. 1310 and Saiyid Sharif Hussain Sabazwari translated and published it into Urdu from Lahore in A.D. 1961.


4. *Risala-i-Rauza tul Firdous*. In this treatise, the Saiyid has given the collection of the traditions taken from al-Hamadani’s Kitab al-Firdous. It consists of twenty chapters. It is available in British Museum, London and Tashkent.
5. *Risala-i-Manazil ul salekin*. In his treatise, the Saiyid has discussed various stages of the sufi path. It is preserved in British Museum London, Tehran and Paris.

6. *Risala-i-Arba ‘bin Amiriyah*. This Rasalah shows the forty Hadith relating to Hazrat ‘Ali and Ahl-Bait (The family of the Prophet). It is being kept in British Museum, London Paris and Tashkent.

7. *Risala-i-Al-Taubah*. The Syed has discussed the reality of ‘Tauba’ (repentance), in this pamphlet. It is preserved in British Museum, London.

8. *Risala-i-Khubba-i-Amiriyah*. It is a collection of two addresses of Saiyid which he made to his followers. Its microfilm is kept in British Museum, London.

9. *Risala-i-Khwatariya*. In this treatise the Syed describes as the various modes of human heart. It is found in British Museum, London; and Tashkent.

From his other commentaries on Sufism, the following are very important:

1. *Rasala-i-Ser al-Talibin*.

2. *Rasala-i-Nuriya*

3. *Rasala-i-Ma ‘ash al-Salikin*

4. *Rasala-i-Kashf-ul-Haqaiq*

5. *Rasala-i-Israr-e-Wahi*

6. *Rasala-i-Silsilanama*
All these treatise are preserved in oriental Library Srinagar Kashmir.

Besides his prose writings, Syed ‘Ali wrote Persian poetry also his Ghazals are naturally mystic. The Chel Israr is a small collection of religious and mystical poems. It is available in Tehran; British Museum; London, Bankipur, Paris, Peshawar, University Libraries. Niaz ‘Ali kahn Published it from Amritsar in A.H.103.(Hamadan, 1984g).

Asrar-i-Lawhi, Mashnub’l Azwaq, a collection of poems and three copies of Zhakhirat-ul-Muluk are available in Maulana Azad Library, Aligarh Muslim University, India. Khash-ul-Hqayiq, Risalati Dah Qatida, Ristala’i Darweshiyat, Risala-i-Mafubbat, Risala-i-Masharibu’i Azwaq, Risala-i-Zikriya and Risala-i-Sharh-i-Mushkilat are there in manuscript form in British Museum London. A Persian translation of Fusiis-al-Hikam in manuscript form is available in Salar Jang Museum, Hyderabad.(Hamedani, 2003a)

Risala-i-Zikriya Sagiriya is a treatise on the concept of repentance and recollection, Risala-i-Najsia-Farsia gives a description of soul. Risala-i-Manta-miya is a treatise on dreams. Risala-i-Marifat-i-Zuhd is an exposition of abstinence.

Risala-i-Istalahat is a treatise on metaphysical concepts. Risala-i-Fiiqriya deals with the concept of poverty. Risala-i-Mushabih-Digar treats knowledge of Allah, purification of heart and difference between intuition and knowledge. Risala-i-Akhlqia is a brief exposition of vices. Risala-i-Hali Mushkil gives an exposition of the concept of knowledge of Allah. Masharib-
ni-Azwaq treats the concept of love of Allah. Risala-i-A’iti-ga diya is an exposition of religious obligations.

‘Araba ‘Aaini-Amtriya consists of forty traditions regarding life after death. Risala-i-Auradiya is a treatise on recollection. Fututia gives an exposition of the Sufi concept of brotherhood. Asrar-un-Nuqta and Qudusia deal with metaphysics. Risala-i-Ahadithia is a collection of traditions. Chihi Asrar is a small collection of his religious and mystic poems. Only four works of Hamadani have been published so far. These include Zakhiratul Muluk, Risala-i-Dah Qaitatida, Minhajul ‘Abidin and Aurad-al-Fathiya (Hamedani, 2003b).

The development of Tafsir literature in Kashmir can be traced back to the time when Kashmir had just begun its transition to Islam and the first reason who may be considered to be the organisation of Tafsir literature in Kashmir is none other than Mir Syed ‘Ali Hamadani (1314-1385) who is considered to be mainly responsible for the conversion of the people of Kashmir to Islam. His contribution to the tafsir literature is Al-Risal Fi nasikh Wa- Mansikh, copies of which are preserved in India office library, London and control library of Tehran University. (Bukharai, 1987a)

Mir Syed ‘Ali Hamadani in this work deals with the question of Nasikh-wa-Mansuk. This has been one of most controversial questions and widely discussed by influential exegesis all over the world. Mir Syed ‘Ali Hamadani following earlier exegesis maintains that some verses of the Quran have been repealed by some subsequent verses. Dr. M. Farooq Bukhari who claims to
have read some extracts of the treatise quotes the following two examples from it. According to Muhammad Farooq Bukhari, Mir Saiyid Ali Hamadani deems:

يسلو ناك عن الشهر الحرام قتال فيه

To have been repealed by (Bukhari, 1987a)

أقتلوا لمشر كين حيث و جدموهم

And

لا اكره في الدين

to have been repealed by

جاهد الكفار والمنافقين

Besides the Risala Nasikh-wa-Mansukh Mir Syed Ali Hamadani’s exegesis of the Qur’anic verses can be traced in a number of letters addressed to different quarters which usually begin with Qur’anic verses followed by a Persian translation and in their particular contexts carry the directives to the addresses about their responsibilities. For example, he starts one of his letters to a king by quoting the following verse of the Quran:

الذين ان مكناهم في الارض و اقامو الصلاوة والتوالذكوة

وأمروا بالمعروف و انهوا عن المنكر ولله عاقبة الامور

Thereafter, he exhorts the king to strictly abide by his duties in the light of the above verse. Syed Ali Hamadani’s paraphrase of the above verse runs as follows:
The knowledgeable and incorruptible souls appreciate that human beings differ according to their different characteristics. The variation in nature has inspired differences in words and deeds among different communities of the world. As bad manners and vicious characteristics such as cruelty, extortion, mischief-mongering and discord are inherent in human nature, so the aims and objectives of human beings also tend to be different. Therefore, the infinite wisdom of Allah entails that rulers be blessed with higher qualities of head and heart, with a view to subsequently guide the behaviour of human kind towards righteousness, strive to implement the injunctions of Shariat to the extent possible, liberate the oppressed and week from the clutches of tyranny, control the actions of the extortionists, set right the system of the external world and eliminate violence between masses and classes. The advent of the prophets and erudition of the scholars are also set lines of demarcation between truth and falsehood and reform and mischief. Such a course of action will surely lead the rulers towards salvation of the day of judgement (Hamadani, 1979a).

Further, a number of Syed Ali’s works begin in a similar manner with verses from the Quran followed by their explanations. For examples, all the chapters of Zakhirat-ul-Muluk open with a Qur’anic verse wherefrom Syed ‘Ali Hamadani derives his various opinions.(Hamadani,1989a)

Shah Hamadan also established a network of scholars of Qur’anic science in Kashmir who were instrumental in disseminating the Qur’anic
message of guidance. Later on, various researchers took up several issues pertaining to Qur’anic scholarship.

He initiated the development of Ilm al- Hadith in the valley as well. Muhammad Ishaq in his book, Indian’s contribution to the study of Hadith literature, points out that Mir Syed Ali Hamadani along with Sheikh Sharf al din Yahya Manyari and Shaikh Zakariya Multani, was the first to introduce Ilm al-Hadith in South Asia. (Ishaq, 1955a)

According to these two scholars, in the 12th and 13th centuries, when Muslim ruled over most parts of Northern and central Asia, theologian were more interested in the cultivation of Fiqh and Kalam. Ilm al- adith could not flourish in comparison to Fiqh and Kalam (Ishaq, 1955b).

The same pattern was observed in South Asia with the advent of Muslim rule. Mir Syed Ali Hamadani wrote scores books and pamphlets wherein he quoted extensively from the traditions of the prophet. Such books as Zakhirat-ul-Muluk, al-Awadiyah, Chehal Hadith, al-Sabin FIl- Fazil Amir al Mumin, Risal Rauzaat al Firdous, and al Muadah Fil-Qurba wa-Ahl-al-Aba can be deemed to be significant contributions to Ilm al-Hadith. Zakhirat-ul-Muluk is basically a book on social, political and economic rights of man as well as his duties towards God and other fellow human beings. (Hamadani, 1989b)

However, all the ten chapters of the book are preamble by the traditions of the Prophet(s).
Thereafter, he elucidates the traditions with a view to exactly pinpoint their core meanings. For example, in the second chapter, Hamadani quotes forty traditions of the prophet(s). Hamadani further quotes hundred of traditions in *Zakhirat-ul-Muluk* to establish his mystical, moral, political and economic views. Consequently, *Zakhirat-ul-Muluk* introduced traditions of the Prophet(s) in the valley of Kashmir and due to this may was inspired to take up direct study of basic books on *Hadith* such as the six authentic collections. However, scholars have also pointed out that, in view of the fact of *Zakhirat-ul-Muluk* having been mainly inspired by Al-Ghazali’s *Ihya al Ulum al Din*, Hamadani has quoted many traditions that are classified to be Daif or Gharib (Bukhari, 1987c).

Another manual namely *al-Awradiyah* of Hamadani has been written on characteristics, norms and merits of recitations. It consists of three chapters. All the three chapter have been substantiated by Qura’nic verses and traditions of the Prophet(s) are traces from such authorities as Hadhrat Mughirah bin Shuba, Abu Huraira Abdullah bin Zubair, Abu Amamah, Abdul bin Bashir, Abu Ayub Ansari, Abu Musa Ansari, Abu said Khadri and Ayesha etc. In the first chapter of *al-Awradiya*, Hamadani brings out the virtues and merit of recitations, whereas in the second chapter the importance of recitation in the cultivation of pure morality and spiritual enlightenment has been highlighted. The third and the last chapter deals with the comparative virtues of loud recitation and silent recitation (Zafar, 1991a).
Hamadani has justified both these modes by reference to the traditions of the Prophets(s) He displays subtle powers of analysis while justifying the same and gives ample proof of his deep understanding of the theological controversies. Hamadani cites the tradition of the Prophet(s) in support of the silent recitation of Qur’an viz.,

قال رسول الله صلى الله عليه وسلم اجاهر بالقرآن كأنا أجاهر بالصدقة ومسر بالقرآن كأنا مسر بالصدقة

The Prophet(s) said that loud recitation of Qur’an is equivalent to open charity, whereas silent recitation is equivalent to open charity. (Bukhari, 1987d)

Another Risala namely, Risala Rauzat al-firdaus by Shah Hamadan, is a collection of traditions of the Prophets (saw) regarding makarim-i-ikhlaq (Ethical standard). Shah Hamadan states in its introduction that he was stimulated to collect these traditions, in view of the overwhelming majority of the people getting digressed from Quran and Sunnah. Therefore, such traditions of the Prophet which have striking and stimulating ethical content and message need to be taken up for intensive analysis and propagation. Almost two thousand traditions of the Prophet figure in this Risala. These traditions pertain to remembrance of God, love of the family of the Prophet (saw), fear of God, knowledge, death, sin and forgiveness. For example, such traditions of the Prophet(s) are mentioned there in:

ناجليس عبدى عين ذكرى وانا معه اذاعانى
"When a servant remembers me, I become his companion, when he calls to me

I am with him”.

القرآن مع العلسي والعلسي مع القرآن

"Quran is with Ali and Ali is with Quran”

الإيمان عريان ولباسه التقوى

"Faith is naked without the garments of righteousness”

الموت تحلة المؤمن

"Death is a gift of a believer”

التائب من الذنب كمن لاذن له

"A man who repents over his sins is good as one who has committed no

sin”. (Zafar, 1991b)

Another Risala by Shah Hamadan entitled al-Muadah-Fil_qurba-Ahl al_aba
(love of prophet’s kin and people of Aba), contains traditions of the prophet
which indicate as well as illustrate the spiritual pre-eminence of the family
members of the prophet. This Risala consists of fourteen chapters and each
chapter is known as al-Muadah. The first al-Muadah pertains to prophet have
been collected in this chapter. The second al-Muadah pertains to the merits of
the family members of the Prophet (s). Thirty five traditions of the prophet(s)
have been quoted in this regard as well. The third al-Muadah pertains to merits
of Amir al-Mumin Ali. In this chapter nineteen traditions of the prophet(s) have
been quoted. In the fourth al-Muadah again twelve traditions of the Prophet(s)
on Ali have been commented upon. In the fifth al-Muadah twenty-five traditions of the Prophet(s) have been paraphrased. These also pertain to Ali. In seventh al-Muadah twenty traditions of the prophet have been quoted, indicating, thereby that Ali is the best of the people after Prophet(s). In the eight al-Muadah seventh traditions of the Prophet(s) have been discussed, showing thereby that Prophet(s) and Ali originated from the same source of light. In the ninth al-Muadah twenty traditions of the Prophet(s) have quoted dealing with number of Imams. It has been indicated that Imam Mahdi would be amongst them. In the eleventh al-Muadah sixteen traditions of the prophet pertaining to spiritual status of Fatima have been quoted. In twelve al-Muadah twenty five traditions of the prophet(s) regarding the spiritual merits of Ahl-i-Bait (family members of the Prophet(s) have been commented upon. In the thirteenth al-Muadah fifteen traditions of the prophet(s) are referred to. These traditions pertain to spiritual merits of Khadija, Fatima and love of Ahl-i-Bait. In the fourteenth al-Muadah fifteen tradition of the Prophet (saw) pertaining to the spiritual merits of the Prophet(s) and Ahl-i-Bait have been discussed (Zafar, 1991c).

Apart from the above books, Hamadani has compiled two collections of the traditions of the prophet(s), namely; Al-sabin fi Fadil Amir al Muminin and Arab’ in Ameeriyan. In al- sab’ in Hamadani has compiled seventy traditions of the prophet(s) in praise of Ali bin Abu Talib and his family members. Muhammad Ishaq points out that all these traditions have been taken from the
collection. Which however, is not deemed authentic by distinguished authorities on Hadith (Ishaq, 1955c)

In ‘Arab’ in Hamadani has compiled forty traditions of the prophet(s) originally narrated by Anas- bin- Malik. (Ishaq, 1955c) These traditions pertain to asceticism, ethical standards and do’s and do not’s are recommended by Islam. Saeeda Ashraf who has written a good book on Hamadani summarises the main them of the Risala as under:

1. “Amar Bil Maruf and Nahi Anil Munkar deputise Prophet(saw) and Book of Allah”.

2. “The world is more bewitching than Harut and Marut”.

3. “The world destroys faith as fire destroys Haizam”.

4. “Two Rakats of prayer by a poor and patient believer are dearer to God than seventy Rakats of prayer by a wealthy and grateful one” (Zafar, 1991d).

In his other numerous books and tracts, Hamadani has extensively quoted from authentic collections of the traditions of the Prophet(s) which inspired scholars of Kashmir to study Hadith independently and disseminate it to succeeding generations.

Hamadani’s multi-dimensional writings cover metaphysics, epistemology, politics, ethics, jurisprudence, art and literature. He was a very genius poet and has written poetry in Persian. He was a great humanist and the champion of human dignity and rights. His role as a great revolutionary mystic
missionary and visionary and reshaping the history and culture of Kashmir is unforgettable. He left unending impressions on the civilization march of Islam through his thought and action.
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Chapter – 2

Islamic Ethics Before
Mir Syed Ali Hamadani
CHAPTER-II

ISLAMIC ETHICS BEFORE MIR SAYED ALI HAMADANI

Ethics can be broadly categorized into Hedonistic and formalistic. The Platonic and Aristotelian ethics which is the part of politics is not included in either category. But it is in approximaty with formalism for indirectly it lays more emphasis on duty instead of consequence or motive as the moral end. According to hedonistic ethics which is of many kinds of pleasure is the highest good. Against it the formalistic ethics lays emphasis on duty.

Formalistic ethics is basically religious in nature. In formalistic ethics God alone is the source for moral inspiration and actions. But as for Plato and Aristotle is concerned, their ethics of good is not in strict sense formalistic, for it has no place for God. Kant’s ethics is formalistic in this sense also. Kant’s moral impositions are rational for many reasons and God is one of them. Formalistic ethics is based on certain postulates i.e. existence of God, freedom of will and immorality of soul.

Prophet Muhammad(s) laid the foundation of a new, creative, energetic and welfare society and state, civilization and culture. He was and is the uniting force of ummah.

After his death, controversies started to crop in on different issues amongst Muslims. As the issues of controversies were different (political, social, economical and moral etc) so were their causes.
The interpretation of the Qur'an and Sunnah gave also rise to many a burning issues which have been classified by Al-Shahrani in four categories i.e.

(a) The freedom of will;

(b) Attributes of God;

(c) Faith and action;

(d) The status of reason and revelation (Nadvi, 1946a).

The question of the freedom of will, and God's Omnipotence were not entirely new to the world at the emergence of Islam. Before the advent of Islam there were people who believed in fatalism and free will. And both problems were and are crucial as well today. On the one hand if absolute fatalism is accepted it makes man simply a toy in the hands of God; and on the other hand if absolute freedom is accepted it leaves man free to do everything and raises questions about the omnipotence of God.

Islam considers a mid-way. It gives to man a proper position as the vicegerent of God and also limits his freedom not only as His vicegerent but his creation.

But, as it happened that there came a great and turmoiling turn in the Caliphate and the Islamic society, because of war between umayads under the leadership of Muawaya, and Ali the elected Caliph after the assassination of Uthman, in the field of sifin and amongst the kharijites and All at Naharwan. And the last remaining threads of the Caliphate were removed when, the beloved grandson of the Prophet was martyred at Karbala. Now there was a
complete division of Islamic society, the umayad imperialism continued near about 90 years.

Their tyrannical rule was put to death by the Abbasids under the able armed rebellion of Abu Muslim Khurasani thereafter. It is in this period of turmoil which started from the assassination of Uthman, that some people engaged themselves in learnings and the ground was prepared for the philosophical, religious cultural developments. On the other hand, the parties involved in war raised the question of the freedom of man. The opportunist Omayyad rulers of Damascus needed a peg on which to hang their misdeeds of Karbala and to secure the fruits of Amir Muawiya’s revolt against the responsibilities of a popular rebellion. Mabad is reported to have said to Hasan of Basra that the Omayyads killed Muslims, and attributed their acts to the decree’s of God. “these enemies of God replied Hasan” are liars (Iqbal, 1975a).

Jahm, son of safwan is the founder of ‘jabari’ school of thought in Islam. He is of the opinion, “that man has no freedom of will, no liberty of volition and no choice of action, that man is responsible for his deeds” (Nadvi, 1946b).

On the other hand Ma’bad al-Juhaini founded the school od ‘Qadar’. He went to the other extreme. He views that man is absolutely free in his deeds, and is wholly responsible for them. Both the schools remained at loggerheads for a long time. Later on the Jabarites became ‘Mushabahin’ and the Qadarites acquired the name of Mutazilites. (Nadvi, 1946c).
But it is very important to note that The Qur’an was the basic sources of all developments. Jabarites and Qadarites, both based their interpretations is objectionable in the lucid sense that both school neglected other verses which would give new ways to their thought.

**Mutazilites**

The Mu’tazilites were thorough going rationalist. They believed that the arbiter of whatever is revealed has to be theoretical reason and revelation only confirms what reason dictates. Wasil-bin-Atta the founder of Mutazilism was the pupil of Hasan-al-Basari the great theologian, mystic and scholar of Islam.

The Mutazilites accepted and propagated theory of absolute indeterminism and became true successors of the Qadarites. God has bestowed man with freedom of action and volition and will, therefore He has to reward or punish those who do good or bad. He is just and cannot do injustice with anyone. They believe that man, being the creator of his volitional acts is responsible for his deeds.

By justice, it also implies that God being just cannot do anything unjust. God brings for his servants only that which is good. Things are in themselves good or bad and not because that God has declared them so. The through going rationalism of Mutazilites is thus expressed by Al Shahrastani in these words:

The followers of justice say; all objects of knowledge fall under the supervision of reason and receive their compulsory power from rational truth about the people or situations. Obligatory kindness for divine bounty precedes the orders given by (divine) laws, and beauty and ugliness are qualities belonging inherent to what is beautiful and ugly (Husaini,1992a).
Justice of God makes it essential upon Him not to do anything contrary to justice and equity. Mutazilites says that things are not good or bad because God declares to be so but they are by their nature good or bad. God makes the difference between good or bad on account of their being good and evil.

1. Mutazilites denied the beatific vision and held that vision implies the categories of place time and direction and God is beyond all these categories.

2. They held Qur'an as a created work and not eternal and the attribute of God.

3. They also deny the physical existence of 'Tank (al-Haμd)' and the 'Bridge' (al-Sirμt).

The theory of absolute indeterminism or freedom of will and the natural goodness or badness of things qualifies the Mutazilite ethics. God has no role in the volition and actions of man. He will simply reward or punish the doors of good or bad. The concept of absolute justice makes it incumbent upon God to do justice. He cannot do otherwise.

Their concept of absolute unity of God lead them to the denial of His attributes, His vision and the Quran as His Attribute, They rejected all anthropomorphic, position of Muhadithun and the theory of acquisition of Asharites which ultimately leads to fatalism, and denial of the creative and positive role of man.
Asharism

Asharism emerged in total rejection of the Mutazilite rationalism in the fourth, fifth/tenth, and eleventh century. This movement was “an attempt not only to purge Islam of all non-Islamic elements which had quietly crept into it but also to harmonize the religious consciousness with the religious thought of Islam.

The Mutazilites in their thoroughgoing rationalism set aside revelation as a primary source of knowledge. They ignored the fact that the basic principles of religion are, by their very nature, incapable of logical demonstration or rational proof. The basic principles of Islam deal with supersensible realities and as such, they must first be accepted on the authority of revelation (Sharif, 1966a).

According to the Asharites, God who is creator, the Ruler and the Lord of the entire universe has created man as his caliph with the power of acquisition. God alone is the Lord, Ruler and the Deity. God is hearing and seeing and has speech. In total rejection of rational concept of God devoid of attributes of the Mutazilites, Asharites held that “God has attributes which inhere eternally in Him and are in addition to His essence”.

God’s attributes are eternal and not identical with His essence. Asharites denied the inherent of goodness or badness of things in their nature and held that their goodness or badness is declared by the order of God.

To them what is commanded by Shar can convert previously declared good into bad and vice versa. As actions by themselves are neither good nor
bad, there is nothing in them which would make them rewardable (good) or punishable (bad). They are made rewardable or punishable by revelation or Shar (Sharif, 1966b).

They affirmed the vision of God, Existence of the bridge and held the Qur’an as the word of Allah. They forwarded the theory of acquisition ‘Kasb’ and rejected the complete freedom of man, volition and action. They held that man has been given the power of choice between the two alternatives, good or bad and it is his choice which makes him responsible and invites his reward or punishment. They reflected the Mutazilite doctrine of justice for it neglects the omnipotence of God. He as the omnipotent Lord can do anything and is in no way responsible to anyone and no rule can bar him from doing anything. He is beyond and above categories of judgment, for he is the absolute creator and omniscient and omnipotent.

Al-Kindi

Al-Kindi philosophical ethics is derived from the writing of Greek thinkers. He expressed his view on ethics in his book “dafa-al-Azhan (removal of grief). In this he says that love of world, is the basic cause of human grief. (Nadvi, 1946a)

His doctrine of soul is the source of his theoretical ethics. He regards soul as a simple spiritual and divine entity. It comes from God as rays from the sun (Sharif, 1966b).

It is different from material body. It has two relations. On the one way it belongs to God because of its divine nature, and on the other it is related with
body that is material, temporal and bound of causes. Its contact with the material body is the cause of grief. To him the material world is evil. The soul is influenced by the appetites and passions of the body, which leads him to freedom and immortality and the visions of God (Uamaruddin, 1962a).

Soul is of three kinds; “the rational, the irascible and appetitive”. A virtuous man is that whose reason controls his emotions and appetites. Perfection of man lies in his own contemplation, whose highest object is God (sharif, 1966b).

The highest attainment of the soul sa’dah is attained only by a few people.

Al -Farabi

Al-Farabi can rightly be treated as a mark of philosophic integration and builder of a new system of philosophy. Though highly influenced by the Greek masters Plato, Aristotle and Plotinus he evolved a new system of thought quite different from the Greek, Indian and Iranian systems of thought. His political thought is integrated with his ethical thought he holds happiness ‘al-saada’ as a necessary consequent of the model socio-political behaviour and system.

In the application, and cultivation of moral values and ordered socio-political order, man needs guidance and teacher as is necessary in the spiritual field of life.

Al - Farabi classifies teachers into two groups:

(a) The teachers of the obedient.

(b) The teachers of the disobedient.
He holds King as the teacher of the nation who persuades the masses to attain virtues. He divides virtues into two groups:

(a) The practical virtues (b) the imaginative virtues.

The social organization or a state needs a ruler or a chief to run or control it. Everybody due to an account of varying qualities cannot become the chief. Thus a man most excellent in physique, moral, educational, administrative and spiritual fields, dominating everyone in thought and action, guiding everyone but guided by none, perfect in his wish and will and knowledge and capacities can be the ruler to whom he qualifies as the philosopher king or an ‘imam’.

He believed that state was necessary for channelizing the human society. According to him the whole state is like a one sovereign, He believed in the establishment of an ideal state which is to be ruled by the philosopher king. To him philosophy is necessary for the perfect state. Like Plato he viewed that the basic reason behind the prevailing turmoil in a country was the unjust rule. The remedy of human ills lies in the establishment of rule of philosopher king. Education is the soul of an ideal state. He said that in the ideal state study of both practical and theoretical sciences is very necessary for the continuity of the just rule.

Al-Farabi holds the following twelve qualities necessary for the chief of an ideal state i.e; sound health, Intelligence and sagacity, good memory, prudence and talent, eloquence, devotion to justice and just people, abhorrence of injustice and oppression, strong resolution and courage and no greed for food,
drink and sex and of pleasure and play etc. It is very difficult to find these qualities in one man therefore he holds that the ruling chief, the holder of these qualities should at least keep the following six qualities in his mind while nominating his successor:

(1) "He should be wise and philosophical; and (2) learned and abreast with the laws, customs, rites, and rituals adopted by his predecessor to discharge the functions of the ideal state with all perfection. (3) He should be an expert in deriving principles in case he does not find any law, and (4) far-sighted, possessing an insight to frame rules and regulations in accordance with the conditions and circumstances he finds himself in, and capable of keeping up the reforms he introduces. (5) He should also be well experienced and eloquent in giving direction to urge the people to follow him in accordance with the Shari‘ah. (6) In addition he should be skilful in physical display of exercises needed in warfare, and in the use of arms, ammunition, and other equipments." (Sharif, 1966d).

According to him a state could be run by the wise one, philosopher or Prophet, alone who can lead man correctly in their struggle the first cause from where they have sprung.

A state is very necessary for the attainment of perfection of moral order. And it should be therefore run and guarded by the truthful ones. The untruthful ones who control the state will remain in hell forever.

According to Al-Farabi, human actions are either deserving, praiseworthy or condemnable. Every action is done with some determination or end. The ultimate end is the happiness. According to Farabi, happiness has
three main qualities, (1) It must be desirable for its own sake, (2) it must be the ultimate object of desire, (3) and it must be self sufficient (Ansari, 1964a).

Happiness (sa'ada) is the sumnum bonum and all the other things that are good are means to it. Pleasure, wealth or honour usually conceived by people as end in itself are rejected by Al-Farabi while saying that they do not fulfill the above said characteristics.

Al-Farabi believes in hierarchy of being in this world. He was of the view that everything has its order and place in the universe and this order is unchangeable. The reality of a being corresponds to the level of its existence, reality and its participation in intelligence. There is the order of existence, perfection and intelligence which is the real cause of everything. Matter is nonbeing and unreality. The nonbeingness of a thing lies in its nearness to matter. Therefore, "the higher a being ranks in order of existence, the more unified it is" (Ansari, 1964b).

It decides its place of order in universe. Farabi further speaks of internal gradation in intelligence. The highest is that whose object of intellect is highest intelligence. God is the highest intelligence. His attributes are manifestation of his intelligence. He has no plurality. He is simple. His essence is identical to his existence. He is uncaused source of all. Active intelligence makes everything to realize its own perfection in this world (Ansari, 1964c).

There are ten intelligences. From intelligence proceed nine souls. They are of dual nature. Their perfection is lower than intelligence. But it is
complete. Souls have no other faculty which other existences have, except intellect (Ansari, 1964d).

The other existences which come after the soul are combination of form and matter. Their existence is determined by the corresponding soul. The souls of plants and animals die with the decomposition of their matter. Man too is an animal. Man has all the mental or physical powers which plants and animals have i.e., nutrition, growth reproduction, sensation, imagination and appétition. Besides these he has the rational, mental or physical power which is of the nature of intelligence. Human intelligence is not free from the clutches of matter. It is not perfect and actual. It becomes perfect only when it frees itself from matter. This intellect which is the real man is the dictum of Farabi. Intellect according to Al -Farabi has two functions theoretical, through which he realizes the metaphysical realities and practical through which he attains the scientific knowledge (Ansari, 1964e).

Man achieves self sufficiency when he frees himself from matter and reaches the highest stage of pure thoughts. At this stage, “he has absolutely no activity except contemplation, and has no need of material things of his body and its organs, neither for his existence nor for his action.” Pure contemplation is the Summum Bonum. It is the soul of ultimate happiness for it reflects the first being (Ansari,1964f).

According to Farabi this stage is attained in next life, though some persons (which are an exception) have achieved this stage in this life as well.
Farabi accepts the possibility of the vision of God in the intellectual contemplation, but he rejects any type of union with God. According to him man can never reach the status of God. Virtue is that state of the soul which gives rise to actions that lead to theoretical perfection:

"Those voluntary actions which are conducive to the realization of happiness are right and fair, and the states and qualities of the soul from which such actions proceed are virtuous. These good things are not good in themselves, they are good for the sake of happiness" (Ansari, 1964g).

According to Farabi, happiness is the ultimate end. Farabi does not emphasize only upon “the doctrine of means” but also “upon the purity of motive in the pursuit of virtue (Aligarh, 1964h).

Farabi classifies virtues in three groups (a) theoretical (b) deliberative (c) moral. Theoretical intellect and deliberative virtues belong to the deliberative part of the practical intellect. The deliberative virtues are concerned with society and state. Some of them as Farabi mentions are practical wisdom (at- Ta’aqqu), discernment (adhdhian) excellence of judgement (judatur-ray) and correctness of opinion (sawab-uz-zan).

When the appetitive faculty obeys the practical intellect the moral virtues occur. In accordance with the support of appetitive faculty to the practical intellect following virtues occur; temperance, generosity, bravery, justice, modesty etc. (Umaruddin, 2003a).
Ibn-Sina

Ibn-Sina talks about dual ethics; one for common people and another for wise men. According to him, ordinary people should follow the applied ethics or moral order which has a permission of society. The entire universe is governed by force of love, which pervades it all along” (Umaruddin, 2009c).

The wise one’s have to follow the higher ethics which ultimately leads them to the absolute beauty or the ‘first beloved’ It is an ethics of struggle to come out from the clutches of the material world for the pursuit of the absolute beauty. According to him the entire universe is governed by force of love. His theory emerges from his concept of soul.

He holds soul an individual substance. It develops increasing individuality throughout life in the body. According to him it is accidentally connected with the human body. There are different conditions of the development of soul. It starts from vegetation and culminates in reflection. It synthesizes the past and present percept into a simple whole through the process of apportion. Man perceives the objects through his senses, but the universals through his reflection. The rational soul is directly conscious of its existence. The soul is the essence of man. It is immortal. Death does not eliminate it. It remains in connection with the world soul but it does not mean union or absorption in the world-soul.

He propagates the theory of separate individuality of man. “According to him the spiritual development of man in the course of its life with in body determines the range of its perfection and measure of reward and punishment in
the life hereafter. The highest attainment of the soul is attend only by a few and
"in the highest stage men will have an intuitive knowledge of the absolute"
(Rehman1951a).

Brethren of Purity

The ethical system of the Brethren of purity is eclectic. They held as
the science of character. Character is of two types: acquired and innate. The
acquired character develops under the influence of society, education, climatic
conditions and structure of body. They are of the opinion that man has an
aptitude for good as well as for evil. Different organs have different
performances. And it is this performance which is called as innate character. To
them, revelation or religion is needed to have a proper check over them
(Ansari, 1964i).

They further say that man is born good. But contradict their own
statement by forwarding the thesis that most people are of evil nature. Some
amongst of them are reformed. To them character is the state of soul. Soul has
the following powers: the vegetative appetitive soul, the animal passionate
soul, the human rational soul, the philosophic intellectual soul and the
prophetic angelic soul. The soul becomes virtuous in character when these
powers function properly. Thus, the attainment of the highest good or Sa’ada
lies in virtues or excellences which result from the proper or moderate
functioning of the powers of the soul (Ansari, 1964i).

The human soul which resides in the material body, belongs to the world
soul, or is its part. It makes efforts to reach perfection through learning moral
virtues and right beliefs, comprehending truth and reality and acquiring the knowledge of government and politics. The material body is an evil and soul inhabits it for a little period. When soul gets freedom from its fetters, it goes back to its origin. Being divine or spiritual by nature it has its relation with God. And it strives for its union with Him (Ansari, 1964j).

They developed a concept of ideal man. He is "a Persian by birth, an Arab by religion, a Hanif (sincere) in attitude, a Mesopotamian in culture, a Hebrew in astuteness, a Christian in manners, a Syrian in asceticism, a Greek in science, an Indian in thought, a Sufi in life, angelic in morals, godly in views and divine in knowledge". Love, according to them, is the highest virtue. "It is through love that one strives for the union with God. But pure love is only possible after one has attained the freedom from the fetters of material body. It is love and perfect co-operation through which the spiritual community can be brought into existence which is the Ideal of Brethren of Purity. (Ansari, 1964j) Their ideal was to form a spiritual community based on sincere love and perfect co-operation.

"When we have agreed upon the above mentioned rules of the sincere brotherhood," they say, "we must pool all the powers of our bodies, consolidate them into a single power, integrate the life of our soul into a single organisation, and thus build the Ideal Spiritual City."(Ansari, 1964j)

Miskawaih

Ibn - Miskawaih develops his moral philosophy from his metaphysical conceptions.
He holds God as the first mover. The eternity, unity and immateriality are His primary attributes. All things emanates from Him. The gradation of order in the universe is the order of emanation. The first emanation from God is “the first intelligence which is same as the active intelligence” (Sharif, 1966e).

According to Him the perfection of emanated beings is the relation with the source from which they emanate. The first intelligence is “eternal, perfect in existence and immutable in state” because of its emanation from the first Being. The order goes downwards accordingly (Sharif, 1966e).

The soul is the simple and conscious substance and emanates from intelligence. It remains in motion, which is its essence. The motion is circular and essential for soul, because of its in perfection. Its perfection lies in its freedom from the fetters of matter. Matter is devoid of reality, life and activity. Matter is the subject upon which soul acts. The whole world is the creation of the soul. Matter is disorder, imperfection and evil causing defects in soul. It makes its path of activity unclear (Sharif, 1966e).

The soul has two fold directions in motion, upwards and downwards. In its upward direction “it ascends to the intelligence, contemplates the intelligence, images its perfection and by doing so acquires light and splendour, and itself becomes illuminated, thereby achieving its perfection”. In its downward direction it “confers light and illumination to matter” and thus goes far from its real direction.

Human body is the instrument of the soul. Being matter it is devoid of life. The entrance of soul in body endows it with life and gets perfection after
unnerving its relations with body. Its relations with body make it imperfect (Ansari, 1964i).

Contemplation is the pure activity and ultimate end of the soul. In contemplation it unites itself with the intelligence. It is the highest happiness and is named as al-sa’ada. It includes happiness, prosperity, success, perfection, blessedness, and beatitude. It involve happiness as an ultimate goal of life (Ansari, 1964j).

Miskawaih says human soul has two kinds of states: (a) the praised (b) blamed. The former has three states cognitive, and accidental. All these states have a purpose. Its contrary is inconceivable. Every activity of soul must direct towards an end which must be necessarily good and sought for its own sake. It is the proper functioning or purpose of a thing for which it has been created.

Every action has a purpose or an end and the purpose of all activates is the ultimate happiness or al-sa’ada. A thing is good when it serves its end. Its perfection lies in its approximity to its purpose. For example “sward is meant for killing. That sword is therefore best and most perfect which cuts sharp and deep” (Ansari, 1964k).

Accordingly the goodness of man lies in that which is peculiar to him. According to Miskawaih, it is in the proper exercise of reason. The perfection of reason is the Sa’ada of man. Reason is of two types: theoretical and practical. Theoretical reason is pure thought. It contemplates itself and directs towards nothing except to its own self. It only affords the highest pleasure, that is, union with God. He goes above the limitations of humanity through this
pure activity of thought. At this stage he becomes divine. Practical reason is lower than the theoretical reason due to its direction towards the world of matter (Sharif, 1966f).

The practical reason is related to the organization and direction of appetite, impulses and emotions. It helps man in reaching to the theoretical reason. Miskawaih feels bewildered on the question of the perfect realization of the *sa’ada* in this world. He is not satisfied with the answer of the Greek Philosophers. Plato holds that the perfection is not possible until one transcendences his material existence and the body was a necessary bare for *sa’ada*. As against it Aristotle holds the body as the necessary base for *sa’ada*. It is a necessary condition for the attainment of the ultimate end. Likely *sa’ada* is possible in this world. For Miskawaih, the question of this or that world does not matter. It is only the attainment of the state of pure contemplation that is important. But as a religious man he holds the attainment of the *sa’ada* possible in the next world. When the soul aims a perfect states of contemplation it attains *Sa’ada*. He elaborates two kinds of virtues of soul: first is the spiritual virtue which is free of body and the second one is corporeal virtue, which is related to body. Spiritual virtue is higher than corporeal virtue. The vision of God is only attained by the philosophers and Prophets. This type of vision is attained only by the ideal men who are always happy. (Ansari, 1964j).

Moral *Sa’ada* denotes virtuous character. It is acquired and natural as well because it develops in the nature of man.

According to Miskawaih human soul has three faculties.
The rational, the spirited and the appetitive Virtue is the proper function or excellence of that faculty to which it belongs. Wisdom is the virtue of rational soul, courage of spirited and purity of the appetitive (Ansari, 1964).

The perfection is attained through moderation (itidal). Virtue shows the harmony of its respective faculty. It is "the mean between two extremes deficiency and excess (Ansari, 1964).

The question of the way of attainment is left by Miskawaih to the capacity and intelligence of individual. Miskawaih has discussed the application of mean to some typical virtues. Justice according to him is a mean between the depriving and deprived (Sharif, 1966).

The three cardinal virtues, wisdom, courage and temperance belong to the three faculties of the soul. According to him justice is the result of the harmony of the three above mentioned virtues. He also explains many other virtues emerging from the four cardinal virtues like the virtue of wisdom. It has the following sub-virtues: "acuteness of intelligence, quickness of intellect, clarity of understanding, facility of acquirement, precision of discrimination, retention and recollection. The virtue of courage has eleven species viz. magnanimity, collectedness, loftiness of purpose, firmness, coolness, stateliness, boldness, endurance, condescension, zeal and mercy. The virtue of temperance has the following twelve species viz., shame, affability, righteousness, conciliatoriness, continence, patience, contentment, sedateness, piety, regularity, integrity and liberty (which is further divided into six sub-species)."
Lastly, the virtue of justice has the following nineteen species, friendship, union, faithfulness, compassion, brotherhood, recompense, good partnership, fair dealing, cordiality, submission, resignation, devotion to God, forgetting of enmity, abstention from speaking ill of others, discussing the character of just, ignoring the account of the unjust and abstention from trusting the ignoble, the mischief monger and the flatterer (Jafri, 1950a).

Al Ghazali

Al-Ghazali’s ethical system is based on a firm psychological analysis of human nature. He examines the psychological nature of man, and searches the roots of his all psychology and psychological foundation of his actions (Moudoodi, 1981a).

He says that qalb (heart) is the essence of man (Iqbal, 1973a). The two basic principles common to man and animals are appetite and anger. Intellect and will are two additional qualities which differentiate him from animals. God has bestowed two powers Muharika and Mudrika to man to protect his body and fulfill its needs. Muharika accelerates the body organs and Mudrika (the sensory power) is concerned with five senses (Watt, 1973a).

Aql (reason) and shayataniyya (devilish element) are two contrary forces in the human self (nafs). Aql is the divine element and creates peace and justice in human body by defeating the devilish element and controlling the shawa (sex) and ghadab (anger) (Ihya, 1962a).

Ghazali categorizes things into three types:

(a) Extrinsic; desired for other things e.g., money.
(b) Intrinsic; desired for themselves e.g. vision of God.

(c) Extrinsic as well as intrinsic; desired for themselves and other thing as well e.g., knowledge (Ihya,1962b).

Knowledge is a great virtue. It has two kinds, formal and existential. Formal knowledge begins with experience. It is of two types one is a-priori and other is a posteriori i.e., reasoning and education.

Existential knowledge is also of two types phenomenal and spiritual. Phenomenal knowledge is the knowledge of material world and spiritual knowledge deals the spiritual realities and is therefore the highest form of knowledge. (Ihya,1962c). Ghazali classifies it into two categories i.e.,

(a) Ilm-al-Muamala: It is concerned with conduct, good and bad qualities of soul and human relations or social phenonomena (Ihya,1962c).

(b) Ilm-al-mukashafa: is the end of ilm al-Muamala and the highest stage of man in this world. It is a light which is received after the complete purification of heart. It is concerned with God, His attributes, the purpose of creation of the world and life hereafter, Prophethood and other spiritual realities (Ihya,1962d).

The basic purpose of all human knowledge is the attainment of the end beyond which nothing can be desired.

Ghazali called this end as sa’ada (blessedness). Sometimes he names it as sa’adat al ukhrawiya and sometimes simply as al-sa’adah (Hamadani, 1989a).

All the secondary ends work as a means for the attainment of al-sa’ada.
Ghazali has classified the means into four categories;

(a) The means to evil;

(b) Useful in this world but harmful in the life useful in the next life;

(c) Useful in both the worlds;

(d) Useful in the next world and harmful in this world; the pleasure which is profitable in the next world.

According to al-Ghazali pleasure has three types.

(a) Pleasure absolutely related to man e.g. knowledge, it is concerned with soul. It is pleasing and everlasting. The pleasure of knowledge varies in its dominance. It is the pleasure of realization of God that is most dominating.

(b) Pleasure related to body: some animals also share this pleasure with man e.g. pleasure of power and domination.

(c) Pleasure of the flesh; it is common in man and animals both e.g. pleasure of sex. It is most inferior type of pleasure (Hamadani, 1989b).

The Ultimate end is called summum bonum. Summum bonum is the realization of the vision of God in the next world. Ghazali sometimes calls it a saadat-i-akhirat or saadat-i-Haqiqat. He sometimes calls it ‘lazat’ (pleasure) ‘khair’ (good) or nimat, (the gift of God). It consists of seven elements. (Hamadani, 1989c).

(1) Life without death (2) Pleasure without pain (3) Knowledge without ignorance (4) Wealth without poverty (5) Perfection without defect (6) Joy
without sorrow (7) Honour without disrespect. (Hamadani, 1989c) Types of ends; (sa'adat)

All the ends are necessarily means to the achievement of the knowledge of God. The Ultimate end is called “saadat-i-Aukhravi” and is attained by knowledge of God. There are four means which are ends in themselves:

(a) The excellence of soul (Fada-il-ul-Nafsiya).
(b) The excellence of body (Fada-il-ul-Badaniya).
(c) The excellence of the environment (Fada-il-ul-Mutifiya).
(d) The Excellence ingrained in human nature (Fada-il-al-Tawafiqiya) (Hamadani, 1989d).

Al-Ghazali does not give so much importance to the “heroic virtues like courage in his ethical thought”. As opposed to it he presents the Qu‘ranic virtuoss e.g. thankfulness (shukr), trust in God (tawakkul), repentence (taubah) and explains them in detail etc. To him “vision of God” is the summum bonum and it is attained only by the knowledge and love of God (Hamadani, 1989e).

His scheme of vices and virtues is entirely derived from the Qur‘anic teachings. The Qur‘an holds all the virtues as Hasanat which are the impression of beautiful names of God and saiyyaait, the impression of the satanic qualities. The virtues are the good actions and all good actions are beautiful likely the vices are the bad actions and are ugly in their nature. The source of all good and beauty is God or his names as against it the source of all vice is Satan the rebellion of God. The vices have their origin in the love of world. So it is necessary for a man of path (salah) to purify his heart from all world or wishes.
All good actions lead to success and all vices to destruction. In the light of the Qur’anic teachings Ghazali classifies all actions into two categories.

1. Virtues (al. munjiyat) the actions leading to success.

2. Vices-al muhlikat (the actions leading to destruction).

He has presented a systematic analysis of all the vices and virtues in his Magnum opus Ihya-ul-uloom.

**Virtues and vices**

For the spiritual development and attainment of the ultimate end man has to develop virtues to facilitate his moral and spiritual progress. He has classified actions as qualities in two categories i.e, virtues (a) al- Munijjiyat (the redeeming qualities) or al-Fadai’il (virtues).and (b) and vices al-Muhlikat (the destructive qualities) or ar- Radha’il (vices).(Umaruddin,2003d).

According to Al-Ghazali man has two forms, Khalq ( the physical form) and khulq (the spiritual form).

*Khulq (character) is the spiritual constitution of man, his natural self from which actions proceed spontaneously and easily, without much deliberation, hesitation or restraint on his part* (Umaruddin,2003d).

It involves:

(a) “the ability to perform actions both good or bad, (b) control over actions, (c) the knowledge of actions, and (d) a state of the self which is inclined towards both good and bad (Umaruddin, 2003e).
The basic elements of the inner constitution of man are reason or wisdom (‘Aql or Hikma), self-assertion (Ghadab), and appétition (Shahwa). (Umaruddin, 2003f).

**Virtues**

Al-Ghazali has classified virtues into the following categories; (i) virtues relating to actions, repentance, fear, piety, meditation, sincerity, truthfulness, and (ii) related to heart, trust in God, thankfulness, praise (shukr), sincerity etc. Every virtue passes through three phases in its progress, (a) Knowledge (b) state and (c) action (Umaruddin, 2003g).

He again classifies them into five kinds in accordance with their functions:

(i) Virtues connected with worldly things e.g., repentance, abstinence, poverty, patience;

(ii) Virtues related to the present state of the working of the heart. e.g., Muraqaba, Muhasaba, Fikr, etc;

(iii) Virtues connected with singleness of purpose, e.g., Niyaya, Ikhlas and Sidq (intension, sincerity and truthfulness);

(iv) Virtues concerning the future relations of man with God, e.g., Khawf and Raja’, and

(v) the highest virtues such as Shukr, Twakkul, etc., which foster to love of God. (Umaruddin, 2009h).
Vices

Vices are unethical forms of the natural propensities of man. There are various kinds of vices:

(i) Those which are gross in nature and are connected with the physical organs of the body, e.g., stomach, sex, tongue.

(ii) and those which are gross but connected with particular parts of the body, e.g., anger (ghadab), malice (hiqd), envy (hasad).

(iii) Those which are distinctly human and are practiced by man deliberately, e.g., pride (kibr), vanity (‘ujb), love of wealth (hub al-mal), and love of position (hub al-jah).

(iv) Those which may be consciously committed but of whose existence one is unconscious at higher spiritual levels, e.g., hypocrisy (riya), willful deception (qurur), etc.

The classification of the vices is done by al-Ghazali on the same plane as of the virtues i.e., pride, vanity, envy, are related to actions i.e. hypocrisy, willful deception, anger, greed related to heart (Umaruddin, 2003i).

The Ethical Philosophy of Mir Syed ‘Ali Hamadani Nature of Man

“Everything that God has created is microcosmically present in the human body. The human heart which apparently is a small piece of flesh is very big (kabir) in its meanings and dimensions” (Hamadani, 1989a).

Human body is considered like a kingdom which is controlled and ruled by soul (khalifa). Hamdani holds it as, “Aalam-i-Sagir” a small universe. Man
combines in himself two distinct and diametrically opposite levels of existence, namely physical and spiritual.

Hamadani holds spiritual existence, as the secret of God, which has its abode in human heart. According to him human soul is equal to human heart. By distinguishing human and animal heart, Hamadani holds animal heart simply as a piece of flesh whereas human heart as a spiritual entity.

It realizes the secrets of God, by cultivating virtuous, activities and induction to the spiritual realities. It gets perverted by involving itself totally in mundane. The sound balance between the spiritual yearnings and physical cravings leads a man to the ultimate goal or success al-sa‘ada.

Hamadani, like Al-Ghazali, maintains that the self has two powers motor (Maharrika) and sensory (Mudrika). There are two propensities of the motor power, such as (a) Active power (Quwat-i-faila), (b) and Motivational power (Quwat-i-Baisa) (Hamadani, 1989b).

Active power causes conservative movements e.g. tumbling of body. Motivational power leads to vices likes, (a) appetite (Quwat-al-Shahwaniya), and (b) anger (Quwat-al-Ghadabiya). But the powers are not in itself vices. They are necessary for the existence of man. They led him to the vices and consequently to destruction if used excessively by left uncontrolled (Umaruddin, 2003j).

According to Hamadani God has bestowed man with two types of knowledge or apprehension i.e., external and internal. External apprehension
includes five things sight, speaking, hearing, smell, and touch, which are the results of the combination of four elements fire, water, air and earth.

Internal apprehension is manifested in five dispositions, (a) Sense relating to heart (Quwat-al-qalabi), (b) Reason (Quwat al-aqli), (c) Sir (Quwat-al-siri), (d) Soul (Quwat-al-ruhi), secret disposition (Quwa-al-khaфи). Hamdani says that each of them is known as the existential or earthly angelic power (Quwat-al-malaika-al-arzi) (Hamadani, 1989b).

Differently classifying the internal senses, Hamdani has divided human brains into five parts each part having its own sense. It is comprised of common sense (Hisse-Mushtarik), Imagination (Khayal), Memory (Hafiza), reflection (zakira). According to Hamdani common sense controls the five external senses by residing on the frontal portion of mind, and by receiving the information’s received by five senses. Received information is stored by imagination or khayal which is located at the second part of the brain. Man recalls by memory which resides in the third part. The fourth part is comprised of recollection (zakira) which works to save the information from the loss and forgetfulness. It acts as a door keeper (Hajib) of the reason. Reason differentiates between the good and evil deeds”. Reason is the source through which man (human soul) gets nearness to God. (Hamadani, 1989c)

In Zakhirit al Muluk, Hamdani brings into account, ‘Wahm’, as an internal sense. He holds it as a power of fancy (Quwat-al-waham). It apprehends the meanings which the common sense and thought does not contain. (Hamadani, 1989d).
Hamadani says that all five external senses are equal in man and animal but the things that makes a man superior to animal is reason and will.

According to Hamadani every creature is over-powered either virtues or vices. The angels are overpowered by the qualities of purity. (Hamadani, 1989). The Prophets propagate and preach the truth. They are ruled by the commands and negations from God. The saints and Sufis are overpowered by the passion of love (Muhabbat), yearning (Shauq), will (Irada) and the unity of God (Hamadani,1989ee).

Likewise each animal is overpowered by a different quality e.g. tiger by anger, lion by fearlessness, fox by deceitfulness, dog by greed, pig by dirtiness, snake by affliction, ass by audacity.(Hamadani,1989ee) But human nature is comprised of all these qualities. By making a balance in these qualities he can attain sa'ada.

Human existence has two aspects; (a) the external aspect which includes his outer individuality (Surat-i-zahir) which is created (khalaq), (b) and the internal aspect which includes his inner individuality (Seerat-i-batin), which is moral (khulq).(Hamadani,1989f) Both the aspects have two ends; beautiful (Husn) or ugly (Qubh). A balanced and harmonious bodily organ is called as husn-i-surat or beautiful appearance, and balanced inner qualities results in husn-i-sirat or internal beauty.

So man should keep a quite balance in between the opposite forces in order to attain qualities like knowledge (ilm), wisdom (hikma), piety (taqwa),
munificence (sakha), courage (shuja), forbearance (hilm), humility (tawazuh), chastity (ifa), and justice (adl), etc. (Hamadani, 1989ff).

Hamdani states that only Prophet Muhammad (s) has reached the highest standard of virtues. If man is overpowered by evil forces, the vicious qualities of vices, e.g. pride (kibr), greed (hirs), miserliness (bukhl), self love (ujb), jealousy (hasal), malice (hiqd) hypocrisy (riya) etc. emerges (Hamadani, 1989g).

Satan is the embodiment of all vices. (Hamadani, 1989g) According to Hamadani, God has given us all the physical and spiritual faculties. Man can attain happiness in both the world by cultivating middle path or balance in all actions.

The End

Everything in this world has been created out of some purpose, which is called as an end. Hamdani calls this as Saada, or saadat-i-ukhravi or saadat-i-abadi or Saadat-i-haqiqi. Which refer to an end beyond which nothing can be desired? All other ends are means to this end (Hamadani, 1989h).

The Means

In pursuance of Ghazalian scheme of thought, actions can be divided into three groups; (a) actions related to heart, (b) actions related to tongue, (c) actions related to senses.

Hamadani has broadly categorized the means into different groups in accordance with their usefulness or harmfulness:
(a) Useful in both the worlds, for e.g. knowledge (ilm), and good character (Husn-i-sirat). Hamadani calls these two things as real benefits or means (Nimat-i-haqiqi).

(b) Harmful in this world but useful in the next world. Hamadani names them as relative gifts. They lead to the real gift (Nimat-i-Haqiqi). These gifts are broadly divided into two groups; (i) physical e.g. taking bitter medicine in illness with patience; (ii) spiritual e.g. to abandon passions and resist the lower-self.

(c) Apparently useful but actually harmful. Hamadani terms them as “Nimat-i-al-wahmi”. They are further divided in two groups; (i) related to world, e.g. taking honey mixed with poison, (ii) related to next world, e.g. doing evil deeds.

On the basis of specialty (khusus) and generality (Amum), Harndani has classified means into two categories (Hamadani, 1989i).

Hamadani holds “Nimat” as the ultimate happiness. It is of two types:
(a) rational (Aqali), (b) Physical (Badani).

The rational gift consists of knowledge (ilm) and wisdom (Hikmat), which is gifted to man only. However, Physical gifts can be further classified into two types: (a) the pleasures which are shared by both man and animals e.g. the pleasure of sex and food, (b) the pleasures which are shared by man and some animals e.g., Quwat-al-Ghadab “anger” (Hamadani, 1989i).
The Classification of Man according to Qualities:

Man has two qualities i.e., the divine and devilish. They are related to reason and passion respectively.

According to Hamadani divine kingdom is ruled by soul, it has many faculties or powers the thought, the memory, recollection and the Blossom. The heart (Qalb) and the spiritual powers (Qawat-i-Ruhani). (Hamadani, 1989e) The devilish kingdom is headed by passions. It too has its working faculties i.e; The deceitfulness (makr) the procrastination (Taswuf), the stratagem (qaid) the treachery (Ghadr) the greed, the expectation (Aml), the lie (kizb), the vanity (Ujjb) and the animal powers (Quwai-i-Hawaiani). (Hamadani, 1989e)

According to Hamadani, these two forces continuously fight with each other. In accordance with the dominance of these powers men are divided into five groups:

(a) Friends of Gods such as (i) the righteous, (ii) the mystics (Hamadani, 1989f).

(b) Atheists and polytheists

(c) Conspirators

(d) Insistent sinners

(e) Hypocrites (Hamadani, 1989g).

On the basis of knowledge, Hamadani classifies men into two categories.

(a) The first group is made of men whose object is to attain the end but are sometimes overpowered by their lower self (Hamadani, 1989g).
(b) The second group is comprised of the people who are in majority and follow their lower self, sometimes get enlightened (Umaruddin, 1962g). Hamadani has classified true believers and devotees into three types in *Risala-i-Dahqaida*. These are as follows:

(i) ‘Arbab-i-Muamlat’ It is the group of common Muslims who follow the common rules of Islam such as prayer, fast, pilgrimage to Mecca, and recite Qur’an etc. to attain the salvation.

(ii) ‘Arbab-i-Mujahadat’ It is comprised of people who purge their heart from evils.

(iii) The third group is comprised of the mystics who travel to the court of the most high ‘Sairan-i-Hazarat-Samadiyat’. They have full control on their lower self as well as will and are near to God (Hamadani, Dah-Qaida, a).

**Knowledge of God:**

Knowledge of God is the way to attain love of God and the vision of God, which are supreme ends or *Sa’ada* of this worldly life and of the life hereafter respectively, by attaining complete purification of heart from all impurities.

*Knowledge of God includes the knowledge of the creator and this creation comprising the universe, the soul, the circumstances as attending after death and so on.*

(Umaruddin, 1962a).

Revelation, observation, logical reasoning, contemplation and intuition are the sources of knowledge. No one except God has the perfect knowledge. It is one of His attributes. The knowledge of man is true and perfect according to his nearness to God.
Al-Ghazali has classified knowledge into two broad categories *Ilm-al-Muamla* and *Ilm-al-mukashafa*.

Hamadani has followed the same classification. He has subdivided knowledge into three categories, such as (i) *Ilm-i-sifli* i.e. the sciences about the material world, (ii) *Lataif-i-Malakuti* knowledge related to the angelic dispositions, (iii) *Alam-i-Lahuti* knowledge related to the reality and attributes of the Divine world.

On the basis of one’s perfection, ability and capacity, the knowledge of God has been divided into three categories by Hamadani. God is one, Omnipotent, Eternal and Incomparable; this kind of knowledge is at least present in all the faithful persons. And this is the lowest form of knowledge. It is innate (Hamadani, Hali Mushkil, a).

The second type of knowledge is rational which is attained through the words of the Book and Tradition. It is comprised of traditional or rational proofs of God.

The third type of knowledge is attained through revelation, Divine intuition, angelic inspiration and Divine secrets. God imparts vision to the Prophets and the friends of God. These people keep reason and understanding away when they enter into the spiritual world.

The necessary condition for the knowledge of God is purification of Heart. Through meditation and contemplation one can purify one’s heart from all the vices and germs of polytheism (Husaini, 1992a).
According to Hamadani knowledge is a virtue imparted by God to men. So it must be realized by men in order to apprehend the secrets of Divinity.

**Love of God**

In *Risala-i-Masharib al-Azwaq*, Hamadani writes that God is beautiful and loves Beauty. He quotes a Hadis-i-Qudsi:

*The virtuous are desirous to see Me and I am more desirous to see them*. In the *Qur’an it has been stated that, “He loves them and they love Him, verily Allah loves the repentant and those who purify themselves* (Husaini, 1992b).

According to Hamadani that mystics love is the highest attribute and the perfection of man.

Hamadani writes five causes of love which he seems to have borrowed from Al-Ghazali’s classification:

(a) **Love of self** (*Mohabbat-i-Nafs*).

(b) **Love of benefactor** (*Mohabbati-i-Muslim*).

(c) **Love of the man of perfection** (*Mohabbat-i-Sahib-i-kamal*).

(d) **Love of beauty** (*Mohabbat-i-Jamil*).

(e) **Love based on spiritual cognition** (*Mohabbat-i-Taaruf-i-Ruhani*) (Husaini, 1992c)

**Love of Self**

It means preservation and perfection, and also love of the self for which he desires and strives for things that are useful and beneficent. (Hamadani, Risala-i-Masharib,a).
Love of Benefactor

As one loves a benefactor, Man loves God intensely by realizing the benefits he receives from Him (Hamadani, Risala-i-Masharib,a).

Love of the Man of Perfection:

Man loves God because He is the ultimate source of all perfections and also loves the people with highest perfection, loved by men (Hamadani, Risala-i-Masharib,a).

Love of beauty:

Man loves beauty and beautiful objects. The worldly beauty is subject to change. So one should love the source and spring of beauty, which is perfect and object to no change. Hence God is loved as His beauty is eternal (Hamadani, Risala-i-Masharib,b).

Love based on spiritual cognition.

The love based on spiritual cognition is innate in man’s nature. Man needs to realize it as it lies hidden in the soul (Hamadani, Risala-i-Masharib,b).

According to Hamadani, the real relationship of love between God and man has already been proved on the rational as well as traditional basis. But there is a great difference between what we ordinarily mean by love which is limited by changes, greed, rapacity etc. and love of God, which is the result of Divine blessings and Divine mercy. When man is gifted with God’s mercy, he gets the knowledge of the Divine secrets.
Love of God oozes from the knowledge of God. Everybody does not have an equal knowledge of God. Thus love of God varies from man to man in accordance with his knowledge of God. (Huasaini, 1989d)

Accordingly Hamadani has classified the lovers of God into four groups:

(a) Akhas (Most special)
(b) Khas (Special)
(c) A’am (Most common)
(d) Am (common)

The “Khas” are most special and belong to the world of power (Alam-i-Jabrut) as they are lost in the ocean of love and their existential attributes are annihilated. Hence there is no change in the love of these truthful ones.

The special lovers of God see the attributes of beauty through their heart. They belong to the world of Angels (Alam-i-Malakut) and are in proximity with God (Muqarraban).

Hamadani calls the most common people as Talibin. They belong to the world of perception (Alam-i-shahadat). They are common love (Huasaini, 1992d).

Hamadani says, travellers (Salikin) belong to the world of secrets and forms (Alam-i-Ghadab-wa-Misal) (Huasaini, 1992d).

The vision of God is not possible in this world but in the life here after. A traveller can know the secrets of the world hereafter in this life but cannot have His vision. (Hamadani, 1989e)
VIRTUES

The ultimate end or the "Summum bonum" of man is the vision of God. God has bestowed him with all potentialities which help him in attaining the ultimate end (Hamadani, 1989n).

To attain Saadah man has to purify his heart and control the powers of anger (Quwat-al-ghadab) and passions (Quwal-al-Shahwaniya) (Hamadani, 1989o).

Heart is the abode of God. Man has to recognize himself in order to recognize God. Man has to purify his heart to get the divine light, as a dark heart is a bad conductor which cannot receive the divine light. Virtues or the Munjiiyat as Ghazali translates it, lead one to salvation (Hamadani, Dah-Qaida, a).

Like al Ghazali, Hamadani has not given too much importance to the traditional cardinal virtues namely wisdom, courage, temperance and justice in his ethical scheme of thought. Though in Risal-i-Dah-Qayida, Hamadani states that there are number of ways to reach God, as there number of people, they cannot be counted but still Hamadani broadly classified in to three types on the basis of their excellence.

(a) First path consists in performing the obligatory duties (e.g. namaz, roza, haj, jihad) and following the external laws of the Sharia. It is the approach of a man (Arbab-i-Muamlat). But this is not the sufficient condition to reach God.
(b) Second path consists in the purification of heart and self through mortification. This is the way of people of penitence. Hamadani named them as “Abrar” (the Reverent) or ‘Muqtasidan’.

(c) Third path consists of mystics (Sairan-i-Hazrat-i-Samadiyat) who attain self realization through exercising a proper control over desires and passion. They are the most exalted and virtuous ones. (Hamadani, dah-Qaida, a).

Though Hamadani’s ethical system is similar, both in its form and content with al-Ghazali but his description of virtues seems to have been influenced by Shaikh Najmud-Din Kubra, the founder of the Kubrawiya order.

In order to attain the highest end, al-sa’ada, Hamdani has laid down ten basic principles of excellence (i.e. virtues). These are Tauba (Repentence), zuhd (abstinence), Tawakkul (Trust in God), Qana’at (contentment), Sabr (patience), Muraqaba (contemplation) and Riza (conciliation).

The virtues which are treated also the stages of the sufī paths have been dealt extensively by Hamadani in his Risala-i- Fuqriya. These are such remembrance, thought, determination, fear, hope, lament, attention, humility, abstinence, self-restraint, sincerity, trust in God, submission, total surrender, patience, conciliation, thankfulness, modesty, truthfulness, sacrifice, will, conviction, devotion, poverty, knowledge, forbearance, wisdom, insight, understanding, peace, love, yearning, unity of God, and annihilation. (Hamadani, R, Fuqriya, a).
REPENTANCE:

Repentance or tauba is the first principle which leads a traveller to al-Sa'ada. It is most preferred by God. It is the best medicine to cure the disease of sin.

One feels pain in his heart when its desirable object is lost. And the realization that it was lost because of its own actions grieves him much. Thus, grief is called prudence and the pain which is the result of grief and contrition is called state. The state is related to all the three units of time: present, past and future (Hamadani,R,mrat-i-ut-taebin,a)

Hamadani believes that sin pains heart all the time due to the consciousness of separation from lord and should be compensated either deliberately or forcefully to attain al-Sa'ada. He holds that the knowledge of the realization of separation generates which is also called faith and unshakable conviction in man. It is the key to al-Sa'ada. Faith and trust is the basis of prudence. It is the realization of the loss of the end, the feeling of shame for the sin, the disappointment and the privation which is caused by sins, which causes pain in repentant’s heart (Hamadani,Mirat-ut-Taibin,b).

Knowledge is the basis of contrition, which in turn is the basis of repentance. Repentance is the voluntary act to reach God and Death is an involuntary way. Hamadani believes that the traveller can not reach the end until and unless he becomes unconscious of everything even of his own self and returns to God completely. It is very necessary for the subsistence (Baqa) of the traveler (Hamadani,Dah-qaidab).
Repentance implies a deliberate abandonment of all the vices e.g., pride, vanity, envy, etc. A prophetic tradition runs as “repentance is contrition”. Hamadani R-Mirat-tu-taibin,c).

By cultivating the attributes of God e.g., Tawrit (dissimulation), Safa (purity) and kamal (perfection), one can reach God. In Risala-i-Zikriya, Sagiria, Hamdani says that the passions, the vices, the false beliefs and knowledge become hurdle in reaching the end, the vision or blessings of God. The veil caused by the ignorance once and sin weakens the relationship between God and the human soul.(Hamadani,Risala-i-zikrya,a).

There are three conditions of returning to God. These are

(a) Contrition: It is the quality people of Paradise,
(b) Asking forgiveness (It is related to tongue)
(c) Abstaining one’s self from evil deeds, which is again based on three conditions, broadly divided into two parts i.e., external and internal (Hamadani,Risala-i-Zikrya,b).

The external aspects includes –

(i) The will not to do the sin again,
(ii) And to reap a good crop in the life hear-after, he should be a friend by knowing it as evil,
(iii) Finding out the faults of others in one’s own self.

The internal aspects include-

(i) Detaching one’s own self from the desire of respect, which is Tauba-i-Saurayia.
(ii) Abstaining one’s self from the desire of glamour (jah)

(iii) Detaching one’s self from the respect of self, in order to repent.

Hamdani holds ‘Anabat’ as the higher stage of repentance, which means returning to God by abstaining one’s self from all bodily desires and pleasures. He commits not to get involved if that happened by chance or unknowingly then he laments on that. He happily accepts all the adversities and faces with courage. (Hamadani, Risala-i-Zikrya, c).

There are two categories of travellers of the path (Dîn). One is called as rationalists (Istadlaeti) who needs reason to accept anything. The other is called as the men of prudence (Ahli Nazar) enlightened by God. They are rightly guided through minor signs. For them there is no need of any reason, for the necessity of Tauba (Repentance). They realize that Repentance is the way to Saadat-i-Aabadi the ultimate end, which protects them from eternal destruction. They believe that love of world is a barrier in attaining the ultimate end, and the Repentance ultimately removes the darkness of ignorance from the heart and leads one to success.

Human heart is the ‘locus’ of the expression of these realities. Knowledge, will, contrition power and action are all the creations of God. They have been created by God with a specific purpose (Husaini, 1992f).

According to Hamadani the necessity of Repentance demands one to realize that it is necessary to repent immediately after a sin.
To stand against reality and truth is the cause of one’s destruction. To keep destruction away it is necessary to repent. One who commits a sin or does not repent immediately after it, does so because of ignorance (Husaini, 1992f).

Hamadani believes that one sins because his faith is not perfect. Sins are miserable for faith. They destroy one’s spiritual health. This leads one to the eternal destruction. So it is necessary to purge one’s heart from all those miserable and dreadful things as to reach al-sa’ada.(Husaini, 1992i)

**ABSTINENCE:**

The second principle that leads to Sa’ada is abstinence or “zuhd”. Death snatches involuntarily all the worldly things at his death. He looses everything and control on everything. Therefore abstinence means voluntary renunciation of the world and worldly objects and luxuries. Renunciation is a voluntary action and therefore praiseworthy and rewardable. Abstinence has many grades and stages and every stage is defined according to the depth and intensity of renunciation.(Husaini, 1992j)

According to Hamadani there are three signs present in the interior of an abstinent.

(a) He is grieved at possessions and pleased at their loss. This is ‘Zuhd’ abstinence in possessions (mal).

(b) An abstinent is indifferent to praise and condemnation. It is ‘zuhd’ in Jah (glory) and honour.

(c) They have affability (uns) with God and are nearer to him.
According to Hamadani love of the world and love of God are contrary to each other. So an abstinent who loves God, gives up the world. It is abstinence “zuḥd” in world.

He classified the “zuḥd” in three kinds:

(a) Renunciation because of the destruction of religion. It is the initial stage of abstinence and is related to the beginners.

(b) Abstinence of the scholars and it is related to the level of the purification of heart and forgetfulness of others. At this stage one forgets others but not his own-self. Renunciations of those who are lost in God and forget even their own self, the world and even the paradise; they attain the stage of ‘Aarif’. It is the abstinence of “Aarifin” Gnostics(Husaini,1992g).

Hamdani states that God is above all pleasures. To get the knowledge of the secrets one has to abandon both the worlds. And this type of abstinence oozes from the love of God. A tradition of Caliph Ali runs as

I wonder about the man who runs after the world but does not attain it. He cannot attain paradise for he does not work for it (Husaini,1992h).

Hamadani says that one who is pleased with the possessions is a greedy person, and one who is grieved at their loss shows his displeasure to God, and one who is pleased on his praise is self-conceiting which is the root cause of all destruction of actions (Husaini,1992h).
PATIENCE

It is obligatory on the part of the traveller to be patient on the illness, grief and hardships. Those who bear the hardships and remain content on the will of God are bestowed with gifts by Him (Hamadani 1989h).

The patient once attain guidance in this world, and ‘Naim-at al-Aukhravi’ vision and blessings of God in the life hereafter. Prophet Ayyub is the best example of patience. One who controls the lower self is a patient. A Prophetic tradition runs as: God, purifies His lovers from impurities and judges their sincerity by putting them into unbearable troubles and hardships (Hamadani, 1989 l).

According to Hamadani patience is half of the faith and the another half consists of conviction. He holds patience as an action according to the knowledge with certainty (Hamadani, 1899j).

Its realization leads man to good actions and Saa’da. The Qura’n has referred to patience more than seventy two times and also has referred all the higher stages with their relation to patience. All the stages of the religion consist of three things, knowledge, state and action.

Hamadani holds knowledge as a tree state: as its branches, action as its fruits, and these three as three stages of Din. According to Him patience is not possible without its knowledge. In the form of action, one has to purify his heart from all impurities and finally a purified heart is the fruit and it is nearness to God (Hamadani, 1989k).
He further explains that in order to purify one's heart, man must have the knowledge of the angelic, human and animal forces embedded in his nature. He further writes that angels have no patience and are free from all impurities. The animals have rational faculty, therefore they have no sense of purity or impurity. They have only passions of sex and food. Man has been bestowed with the reason, he can control all the forces that lead to destruction and nourish all the qualities that lead him to success and nearness to God.

Hamadani states that God appoints two angels named Hadi (guide) and Muqavi (forceful), for each mature man, therefore he possesses two opposite possibilities like Hidaya (Guidance) and Qudrah (power), which provide him the knowledge of God and physical excellence respectively. (Hamadani, 1989k)

There is a continuous fight between the angelic and devilish forces in man. Angelic forces help the soul and the evil forces the lower self. One who resists the passion and overcome them is a patient and the one who do evil deeds and favour evil forces becomes a satan. (Hamadani, 1989m)

According to Hamadani, patience depends on the affairs of religion which have three categories determined on the basis of intensity, weakness, dominance and suppression.

(a) They help the religion by controlling the passions. Patience is must to win the war against passions. Such people are always in minority. (Hamadani, 1989n)

(b) Majority of people is overpowered by lower-self and consequently controlled by Satanic forces. Hamadani names them as ignorant. He
states that these people commit sins and justify it by saying that they are
destined to do it. And when they are asked to reform themselves they say
God is merciful.(Hamadani,1989o)

(c) Some people are in the middle of sufí course. Their inner soul is not
stable or overpowered by any force (Angelic or Satanic). There is
continuous fight between the two forces, and their level of patience is
determined by the weakness or power of their patience or angelic
state.(Hamadani,1989o)

Hamadani broadly classifies human deeds into two types : (a) Obedience,
(b) Sin, Which are further sub divided into two categories (i) obligatory
and optional, (ii) and heinous sins and prohibited.

Patience is of five kinds:

(a) Obligatory

(b) Optional

(c) Mandub (permissible)

(d) Heinous sins

(e) Prohibited

There are three types of Makhtur. One is termed as admirable patience
and the two other one: are as ill favored patience. The obedient (Muti) is
dependent on patience for every action whether it is, performance of good
action or abstaining one’s self from sins (Hamadani,1989p).

The obedient has three states in which he needs patience.
(a) States related to intention and sincerity: The purity of an action is determined by the intention. The most difficult type of patience is to do an action without hypocrisy.

(b) Related to actions: till it is completed.

(c) Related with the time when action is completed.

One should get rid of ujb when his action is completed.

The second kind of patience is related to the evil deeds of man. Hamdani quotes a tradition as “Muhajir is the man who runs away from evil deeds” (Hamdani, 1989q). Restraining oneself from evil deeds needs patience which is obligatory. But it must be always done positively. For negative approach to patience makes it sometimes a sin. For example silence on a sin or crime which threat and the existence and peace of others.

The second category is related to the patience which is concerned with the things hateful to the self. They are of two kinds.

(a) Controllable e.g. obedience and disobedience.

(b) The catastrophes: It is further divided into two categories (i) uncontrollable in the beginning but controllable after their emergence after controllable e.g. not to take revenge. (ii) Totally uncontrollable e.g. sickness, death etc. Here patience is within his reach. This is the highest state. (Hamdani, 1989p)

There are three categories of patience.

(a) Not to express the hardship.
(b) Being patient for seeking God’s reward by spending the wealth in the
way of God.

(c) Total purification of heart for making it an abode of God
(Hamadani, 1989r).

Patience is termed differently at different situations. For e.g. patience on
sex or stomach is called ‘Ifa’, or chastity, if it is related to other wants it is
called as self control (Zabt-i-Nafs) (Hamadani, 1989s). Patience at the time of
war is ‘Shaja’ (courage), patience on anger is ‘Hilm’ (endurance). Patience on
day to day experiences is called as Sa’aadas Sadar (Broad-mindedness). If
patience is related to hiding the secrets of others, it is termed as Kitman-i-sir.
Patience on luxuries is Zuhd (abstinence). Patience on little possessions is
Qana (contentment) (Hamadani, 1989ab). According to Hamadani the patience
is path to Sa’aada and impatience to Shaqawa (ultimate destruction).

TRUST IN GOD:

According to Hamdani one should voluntarily detach from the physical
world in order to attain Sa’ada. (Risala-dah-qaida,b)

Trust in God. ‘Tawakkul’ is the primary qualification for the attainment of
Sa’adah’ or the ultimate end. It is one of the virtues and means believe in God
and belief to the ultimate end. One’s completion and perfection of faith in his
omnipotence, omniscience, omnipresence, is in accordance to his trust in God.
Beneficence, grandeur, justice, Kindness and mercifulness etc.

Man earns wealth in the world but leaves it unconditionally and
involuntarily at the time of death. His success is not in the involuntarily
detachment but in the voluntarily detachment from the wealth and its submission in the way of Allah.

Trust in God means one's form belief in the omnipotence of God and in his disposition of the things and bounties. One must have firm faith in the unity of God, which is the foundation of the trust in God.

It has three stages, (a) conscious detachment, (b) Spontaneous and unconscious detachment, (c) and the unification of the faith and trust in the love of God. At this stage one abandons everything in the way of Allah even he becomes forgetful to his thought and actions.

*Tawakkul* in its real spirit means to follow the ordained way and Laws of Allah and detach one's self from all evil, lavishness and absolute care of self and bounties of Allah. It does not mean to become forgetful of one's duties and responsibilities. It consists of the performance of all good while leaving the results in the hands of Allah and remain content on his decrees.

**CONTENTMENT**

Once a man realizes the value of this world and the life hereafter, he will live a simple life and give up desires and passions. He becomes content on the bounties of Allah. He works for the pleasure of Allah and remains content on this decision and bounties (Hamadani, Dah-Qaida,c).

**SOLITUDE**

According to Hamadani keeping one's self away from all creatures is solitude. The traveller should retire into complete seclusion and should keep himself away from all people and worldly indulgence. He should remain in the
company of his pir (guide) for his complete purification of heart for it is the
guides who regulates the life a traveler in accordance with the path of rightness
and virtues. He keeps in his continuous vigil and purifies his heart from all
impurities. The guide according to Hamadani is like a purifier who purifies the
cops of the dead. His advices are the medicine for the remedy of his spiritual
illness. Solitude is the diet and the remembrance of God is the medicine of the
traviler. (Hamadani,Dah-Qaida,d)

TAWAJJUH

Presenting one’s self entirely with all devotion before God is called as
Tawaqjuh. The traveller should give his complete attention towards God.

Tawaqjuh means complete and unbearable attention towards anything. In
the mystic way it means attention towards Allah. It also implies complete vigil
and purification of heart. Complete devotion and attention towards Gods is not
possible without watching over the self, (Muraqaba) critical stall taking of the
self (muhasaba) and upbraiding the self (Muataba). (Hamadani,Dah-Qaida,e)

Hamadani quotes a saying of Junaid Baghdadi that if a traveller has spent
his thousands of years in the path of Allah, becomes negligent for a while, he
loses all the blessings which he had achieved in thousands of years.
(Hamadani,Dah-Qaida,e)

RAZA

It is the highest stage of sufı course. It means giving up one’s will and
wishes for the will of God. Raza is the highest stage of the mystic path. It
means renunciation of everything even ours ownself in the way of Allah. Raza
on the pleasure of God is the result of the complete purification of heart. It is based on the fear and love of God. For it is fear and love of God that gives rise to piety, patience and repentance which lead one to the complete submission and surrender to God and attention towards Him. It means the complete abandonment of all world for the pleasure of God, with complete truth and fullness of intention. At this stage man faces all pains and atrocities and surrenders before the will of God, neglecting all the pains and ills.

He submits to Allah completely and remains pleased with the bestowed. There is a complete unification of word, thought and deed in a mystic. He uses everything in the way of Allah for which it has been created. The real purpose of the thankfulness is fulfilled only though the use of gifts of God, namely the attainment of the nearness to the God and in consequence the eternal felicity. By extinguishing his wishes he receives, from the light of God, the powers which makes him soar in the course of divinity and unity (Hamadani, Dah-Qaida, f).

ZIKR

Zikr means remembrance of same thing. In the sufi terminology it implies continuous remembrance of God. It also implies complete abundant and voluntarily forgetting everything for the remembrance of God.

It also implies Hamadani names some of the vices e.g., pride, envy, malices, miserliness, self-love, greed and hypocrisy as diseases of heart which can be removed or cured by the continuous remembrance of God. The
remembrance is a food and medicine for the traveler. It ultimate his existence by the divine light (Hamadani,Dah-Qaida g).

In Risala-i-Zikriya, Sagiriya, Hamadani writes that a zakir has two aspects: (a) Attention to God, (b) Attention towards creatures. There are 3 stages of remembrance. The first stage includes praises that “God is pure and above all defects”. It is comprised of remembrance of His exaltedness, prayers and observances or command of God and the Prophet (Hamadani, Zikrya b).

Hamadani further explains that the rememberance La-ilaha-illallah (there is no God but God), keeps one away from polytheism. Prophet Muhammad (PBUH) said that it is the greatest zikir (Afzal zikr) (Hamadani, Zikrya, c).

The second stage of zikr is to remember Allah silently. It nourishes the human heart with divine lights and he realizes the secrets of God, His blessings and His absoluteness (Hamadani, Zikrya, ca).

In Risala-i-Auradiya, Hamadani states that Saada is not possible without the love of God which is attained by remembrance (Hamadani, AuradiyaA).

According to Hamadani remembrance of different names create different state of Heart and each state gives a unique dimension of intuition. He receives the secrets of God and imbues his soul with divine blessings for which he hopes.

Hamdani quotes a Prophetic tradition:

“God loves a good deed, if it is done continuously, though it may be very little” (Hamadani, AuradiaB).
Hamdani favours inward zikr as it does not affect the worship of others. But simultaneously there are ten reasons to prove loud remembrance as good.

(a) It requires more energy.

(b) Heart and tongue become free from ignorance.

(c) The loud remembrance unites thought with secrets and reality and engages his audition as well (Hamadani, Auradia, c).

(d) The loudness removes the sleep.

(e) It removes laziness.

(f) It may create to worship.

(g) It may create interest to do zikr.

(h) The zikr becomes softhearted.

(i) Reciting Qur'an with beautiful voices as is praised and liked by Prophet Muhammad (PBUH). (Hamadani, Aurada, c).

(j) The third stage of remembrance is the highest stage of the remembrance. At this stage of the traveler remembrance God only and becomes forgetful of everything. Hamadani holds that the love of God is attained by remembrance. It is the love of God that leads due to sa'ada or the attainment end or success or the vision and pleasure of God.

MUNIFICENCE

Munification is of the attributes of God. It is the a virtue and the action that pleases of God. It manifests in spending the wealth in God’s way for fulfilling the needs of the needy one unparticular and benefit of the people in
general. It is the denial of the miserliness a heinous vice in the eyes of God. Miserliness means reluctance to spend on the needy ones and subjecting them to the sufferings.

Generosity lies in spending quite cheerfully without expecting any return from the people for the pleasure of God. The highest stage of generosity according to al-Ghazali is the self-sacrifice in the way of God.

The evil pertaining to heart and wealth can be overcome by spending beyond the limits of the duty. It purifies the heart and connect man with the spiritual realm and ultimately with God.

A prophetic tradition runs as “My followers shall not enter the heaven only on the basis of their performance of obligations e.g. prayer, fast etc. but on the basis of Sakha (Munificence). It is the ideal of the attributes of the Prophet (Hamadani, 1989t).

Hamdani states that the two extremes i.e. lavishness and miserliness are ill favored by God and munificence is a balance in between them. He classifies munificates in three categories:

(a) The truthful ones: Those who purify their heart from all the effects of the world and spend whatever they have in the way of God (Hamadani, 1989t).

(b) The devotees: They search the needy and give the surplus possessions according to Islamic laws.

(c) The common Muslims: They spend in the way of God according to the letter of the text. They are overpowered by miserliness and wealth.
They rarely give in the way of Allah. (Hamadani, 1989u)

POVERTY

A prophetic tradition runs as, "shall I inform you about the people of paradise, they are the weak people, who remained content, what God bestowed upon them. They are the poor ones. They were absolutely poor in this world. They had no share in power of wealth" (Hamadani, Marifat-Zuhd, a).

These people are called as successful by Qur'an and most knowledge us by a Prophetic tradition. Hamadani states that they have made their heart a place of secrets of God by making it pure with the divine light. Their paradise is not the paradise, the abode of luxuries but the vision of God.

Hamadani writes about their qualities as:

(a) They have completely purified their heart and overcome the lower self.

(b) They pray instead of sleeping at night.

(c) The world was created for the people who are dear to God and obedient to His will. (Hamadani, FuqriyaA)

(d) They are the people who spread message of God among the ignorants keeping themselves away from world.

For their poverty, they are blamed by the ignorant but they remain content upon the wish and will of God. Some people even blame them of transgressing the Sharia. (Hamadani, FuqriayB)

Hamadani says that there are the people about whom God says:

"By (the token of) time (through the ages), verily Man is in loss, except such as have faith, and do righteous deeds, and
(join together) in the mutual of truth, and of patience and constancy” (Yusuf, Abduallah, A).

Ordinary poverty means lack of wealth but in the mystic terminology it means purifying heart from world and make it abode of Allah. There it does not mean lack of wealth but shuring wealth. Al- Ghazali has describes various types of the poor I, (a) a abstinsents (zahid) who is displeased with the possession, (b) the satisfied with God ( the Radhi) who is indifferent to worldly possessions (c) the contended ( the Qani) who is not involved in the acquisition of the world (d) Constrained ( the Muttar) who is in a state of dire need and (e) the Greedy (Haris) who is thirsty of the possessions (Umaruddin, 2003).

For the intimacy with God The purification of heart from all world and its involvement is a primary condition one who purifies his heart completely becomes intimate and good.

THANKFULNESS

God has blessed man with so many uncountable gifts for which he cannot be able to give anything equal in return but can be at least thankful to Him lest it would be very mush shamefulness in the part of man.

Thankfullness is the highest stage of Sa’aida, which cannot be realized by an ignorant. An ignorant man never realizes the gifts bestowed by God, whether they are external or internal, general or specific. So for these acts of ignorance, God makes his grips tight on them in the form of disease or hardship. Only then these type of man realizes sometimes the gravity and wickedness of their acts. A famous doha by Kabir is well fit here. "Dukh men
sumiran sab kare sukh men kare na koi, jo sukh men sumiran kare to dukh kahe ko hoe". (Hamadani, 1989v)

One of the important features of friend's of God is, "thankfulness". Man having this attribute is called as a friend of God' ‘Wali’'. Hamadani states that thankfulness is one of the states of friends of God (Awliya).

The various states of traveller compasis of three basic principles.

1. Knowledge
2. State
3. Action

Knowledge is the first basic principle of path, followed by state which is its result and action, the third principle is its fruit. But different sufi course order the sequence differently. For some sufis action is the first basic principle, followed by state as its result and knowledge as the fruit of both. The man who is pious can get it.

1. knowledge (Ilm) depends upon three things.

(a) Realization of gift bestowed upon, by God.

(b) One should realize that a gift for oneself may be nothing for the other or might be bad for other.

(c) One should realize the essence and attributes of the giver of the gifts, which is the starting point of the path for the traveller.

The stages of realisation can be divided into four parts, such as
(i) Realisation of the unity and grandeur of God: It is equal to the realisation of the word 'Pure is He'. It declares the purity of God rejecting any fault or defect on this part (Hamadani, 1989ag)

(ii) Think upon the unity of the essence of God: In other way praise to Him for all spiritual or physical pleasure.

(iii) The vision of God: It is equivalent to the meaning of, "There is no God but God". Sorrowing one's own self wholly before God, becoming blind in His love and theophony.

(iv) To accept His perfection with humility: 'God is great'.

Hence these four stages clearly decline any support to the concept of polytheism. One should have clear cut idea between a real giver and the delivery agent. In other words God is the one who gives man the commodity, goods or services, whether it is physical or spiritual, through delivery agents (zaria). So one should be thankful to the giver (God) for the gift, not to the delivery agent which is only a medium. (Hamadani, 1989w)

This realization of the real giver is the 'Tauheed-e-Afaal' or 'unity of action'. So in order to get rid of 'Shirk' (polytheism) one should have the clear concept and understanding of 'Tauheed-e-Afaal' and polytheism both.

Though man is free to do any act but his action are determined by various presences and focus. God is the true wellwisher (mohsin) of man. So what ever good deeds are done by a man, are done due to God's will or wish.
One should realize that it is only God who is the real bestowed of man, and should remain always thankful to Him (Hamadani, 1989x)

**State**

The result of the knowledge (Ilm) is state. There are different stages of a state.

(i) The happiness (Farah) attained from achieving the gift: This type of happiness is not fair. As to achieve this, man ignores the difference between 'what is' and 'what ought to be' and here after attaining such pleasure man does not remain thankful to God. (Hamadani, 1989ai)

(ii) The second type of stage is that where man is not pleased with the gift but with the giver (munim). Here man ignores the gift but be thankful to the giver or God. This is the rare case, the weight of this type of man equates to a generation. These are the special a selected ones says Hamadani.

There are ten conditions of thankfulness:

(a) Selfless realization of God. (Hamadani, 1989y)

(b) Humbly accepting gifts.

(c) In a good manner praising the sources which helped in achieving the gifts.

(d) One should use the gifts Given by God, the way He wishes.

(e) Man should not complain about delay in gifts.

(f) No gifts should be considered as small or inferior. In other words the exaltedness of God should be taken into consideration.

(g) Gifts should be received whole-heartedly and sincerely by taking into consideration the munificence of God.
(h) Man should feel shame and modesty on receiving continuously gifts of God.

(i) Man should humbly request God to accept thanks for gifts.

(j) If man realizes the thankfulness to God, it is in itself a gift by God. (Hamadani, 1989z)

The travellers are further divided into three categories:

(i) First category is comprised of men, who pray for a gift and then thanks for this after receiving it. It is the earliest stage of thankfulness.

(ii) In the second category those men come who prefer poverty to possession. But these people should be careful of themselves lest people will make them proudy and feel superior, by praising, turn their eyes from transitory world, and keep theirself away from ignorant ones (Hamadani, 1989aa).

If a traveller becomes thankful on the evidences of the manifestations of the divine lights, then it is the highest degree of thankfulness. He needs no worldly evidence to accept any order given by God. In this category a few people come and they are completely lost in the divine being. They have remained Fidel throughout their lives. These are the men who have experienced the affictions of annihilation and have tasted the sweet wine of the union with god. Their soul is pure, pious and free from any prfanity. The world is of no about to nothing for them and they keep it at their toe. materialistic world can not attract them. These are the people who are a blessings for others. These saints are identified by God only. The ignorants are very much ignorant about them (Hamadani, 1989ab)
CONTEMPLATION:

CONTEMPLATION IS A PSYCHOLOGICAL STATE AND DELIBRATE CONDITIONING OF SOUL. IT MEANS TO GIVE UP EVERY THOUGHT, WISH AND WILL AND THINK OF GOD ONLY

According to Hamadani one who befriends God, gives up both the worlds and always think about God. This state gives him unmatching pleasure. He receives the height of God by devoting himself to God and remaining in the presence of God. In order to please God, mystics forget everything. Contemplation is a psychological state. It means to give up every thought, wish and will and think of God only.

Even his self; for it is infidelity to remember ones self in the mystic path (Hamadani, Dahqaida c).

Contemplation has two stages. At the first stage the traveller aims at his goal and keeps on doing efforts to achieve it. In the second stage, the traveller makes his heart free from all impurities and waits for the blessings of God. He gives up all his goals and sinks into the ocean of unity (Adhīyat). He loses his existence in His unity. Through the purification of his heart his heart is illumined and he receives the vision with His theopany in the eternity. All the darkness of profanities is removed from his heart (Hamadani, Dahqida d).

Thus in the love of the eternal beloved, he completely forgets the worldly pleasure.
OBEISANCE

Among the virtues, obeisance (Tawazah) is one. It represents the stage of the “people of conviction”. It is the moderate way in between pride and humility and is therefore is praise worthy (Hamadani, 1989ac).

The moderate way is the path of justice and leads to the pleasure of God or the ultimate end.

Every type of extreme leads to degradation which is not permissible for the believer and commandable to a mystic. The moderate way makes an action praise worthy (Hamadani, 1989ad).

No action can be called as bad or good explicitly Its goodness or badness depends on the situation it is done. The situations change the status of an action. One action called as good in a situation can be termed as very bad in another situation. Accordingly the status of an action nourishes its status of obeisance.

A prophetic tradition reveals that obeisance is given by God to whom He pleases and wants to raise high. Those who cultivate obeisance are nearest to God (Hamadani, 1989ad).

FUTUT

Man is the epitome of all creatures. God created Man (Adam) and bestowed him with the beauty of faith (Hum-i-Iman) and recognition and wisdom (Irfan). Love and Futut were made complementary for the perfection of man.
Futut, which is the alchemy of the eternity, is from the munificence of God. Though it was partly present in every prophet, it was perfectly present in Prophet Muhammad (s).

Futut is not only a stage of sufi path but also the soul of all the stages.

Hamadani perceives Akhi (Brother) as a word having a broader connotation rather than only its worldly translation as perceived by common people who are ignorant. Ignorants are in darkness and therefore unaware of the realities of religion (Din). Relationship of brotherhood made out of selfishness results only in enmity.

Hamadani states that according to the mystics the word Akhi has three meanings which have three layers.

A. (a) Aam (common), (b) Khas (special), (c) Akhas (Most special)

B. (a) The literal meaning, (b) The sensual and real meaning (Hisi Haqiqi), (c) Etymological or terminological meaning.(Husaini,1992o)

The first stage is that where the Akhi word means simply brother. One man calls another as brother due to biological relation or formal relation without understanding him.

The second stage is that where rational people or scholars of “sharia get the term Akhi in the light of Qu’ran and tradition. Their understanding of the term Akhi is limited with the understanding of Shar‘ia. As they follow the verse, “All the believers are brothers”.

The most special group is comprised of the mystics (Arabab-i-Ahl-i-Qutub) and the scholars (Ahl-i-Tahqiq). To them every traveller on the path
having the qualities of Futut e.g., generosity, munificence charity, honesty, affection, forbearance, obeisance and piety are Akhi. They declare them as their khalifa (vicegerents) and give them the sufi garment.

Futut is one of the stages of the travellers and is a part of Faqr and a type of sainthood.

Pursuit of knowledge is compulsory for every traveller. Hamadani holds that pursuance of real knowledge is as necessary as worldly knowledge. However knowledgeable a traveller might be, his status is not acceptable unless he attains it with the help from a teacher. Likewise following the mystic path (Tariqa) and performing mortification for 100 years is invalid without the guidance of a guide. So no one can attain the cognition of Futut without deriving inspiration and knowledge from the Prophet Muhammad(s) (Husaini,1992j).

According to Hamadani futut is nothing but to do justice with all the creatures of God with a deep sense of obligation.

To Muhasabi and Fudail Ayaz, it means spending the bounties of God on others without any discrimination of friend and foe or Muslim or non-Muslim. Junaid Baghdadi explains futut as doing good things and refraining one’s self from evil deeds. Sahal-bin-Abdullah considers following the whole sunnah of the Prophet Muhammad (s) as futut. To Bayazid of Bistami futut means to consider the gifts spent on others as little. Yahya-bin-Maaz consider Futut as; (a) good attitude with piety, (b) a good and honest conversation, (c) friendship with loyalty.
Hamadani says that in order to attain the sa’aada, man should use three gifts, (a) beauty, (b) eloquence and clearance, (c) wealth, given by God. Abu Hafs Haddad describes futut as forbearance including forgiveness to others on their sins and answering evil of ignorants with good as is the sunnah of the Prophet(s). (Husaini, 1992j)

Hamadani concludes futut, on the authority of Ali, whom he accepts as the leader (Imam) of pious ones. These pillars of futut are,

(a) To forgive inspite of being powerful;

(b) Not to forget forbearance even in the state of ange;

(c) Being good even to enemy;

(d) Keeping other’s needs in preference to once own need;

While discussing futut Hamadani has broadly divided men into two groups:

(a) Favored by God (Maqbulan-i-Hazrat-i-Samadiyat),

(b) Damned by God (Mardudan-i-Bargah)

The damned are further classified into two groups:

(i) The people of distress (Ahl-i-Shaqawat)

(ii) The people in loss (Ahl-i-Khasarat)

The people of distress are those whose hearts are closed and receive no lights of conviction and faith in the unity of God and are devoid of reason. Hence these people are in the real sense, dead and are also condemned to eternal failure.
The people in loss are those whose hearts are impure and thus, are destroyed. They never search for the truth but only follow the practices of ancestors and receive no vision of the angelic lights and secrets of God.

Hamadani has broadly categorized the favored travellers into two groups, such as:

(a) The people in proximity (mugarraban)

(b) The pious (abrar)

The people in proximity travel on the path of reality by knowing Tariqat and purifying their heart from all possibilities (Hudus). They have completely overpowered their lowerself as their love of God dominates every wish and will. They extinguish their possible existence (wujud-i-mabhum) and thus become eternal. They come out from the world of servitude and get lost in the realm of He-ness (Huwiyat) and attain the Saada. (Husaini, 1992k)

The pious people are further classified into two groups; (a) Abrar and (b) Arbab-i-futut, Abrar are further divided into two groups.

(a) People who are lost in the ocean of unity and derive secrets. They are indifferent to the world and are selected as God’s own people.

(b) Another group annihilates himself in the ocean of love. Their reason gets lost in the unity. They become of the existing world and are unable to perform external worship. They are called as the people of Tariqat.

In order to attain the eternal bliss, they leave the worldly pleasures. Through their higher reason, they realize the meanness and deceitfulness of the world. They worship all the time. They are real obstents.
The second group is called as *Arbab-i-futut*. God has appointed them to serve of people. Their heart is filled with love and mercy. These people are also called Akhi. According to Hamadani Saadah is attained through three types of prayers and obediences:

(a) Heartily prayers: It is inclusive of the unity of God, trust in God, patience, thankfulness, submission and resignation, truthfulness, sincerity, pleasure, conviction, love and cognition etc. They are the key to intuition and comprehension and are the stages of sufi course also.

(b) The prayers related to body: They are further divided into two types, such as Huqooqul Haque and Huqquql-i-bad.

Huqooqul Haque are those which are directly related to God like, Namaz, Roza, Hajj etc.

Huqquql i -bad are those which are done for the welfare of human beings. These include the duties of one which are rights for others.

Huqooqul Haque is performed only by sufis in its real sense. The common people perform all these duties and rights in a traditional way.\(^{146}\) sometimes it terms into “Ria” hypocrisy, losing their all values and becoming meaningless for the success in life hereafter.

Hamadani is very harsh in his attitude towards common people. He gets that God can accept or reject the prayers offered by people. So it is unjust to term the prayers of common man as dead bodies as Hamadani holds. This assertion leads to naught and limits the purview of religion to the sufis only. According to Hamadani, worship is not customary but demands a complete
purification of the body, heart and soul from all impurities of the sins and the world.

He believes that only Prophets and Sufis can perform such a prayer. Common masses cannot even imagine it.

A prophetic tradition can be quoted here that, “Muslims are like a building, in which every brick gives it due support in its erection and establishment. In the same way the individual Muslims are like the bricks giving essential support to the edifice of Muslim society. Externally strong people possessing the gifts of God must spend them in His way. But, on the contrary, they forget their duties and rights of others” (Husaini, 1992o).

VICES

Human existence is constituted of two aspects: the external (zahir), the internal (batin). Both these aspects are either beautiful or ugly (Hamadani, 1989). According to its proportional relation with virtues good (khair) beauty (jamal) and vices (shar), (evil) ugliness (qubuh). The Qur’an terms these aspects as Hasanat (beautiful action) and Sayiat (vicious actions). The good is related to the beautiful names of God (Asmaul Hasana) and the evil with Satan (Hamadani, 1989ae).

The creatures can be categorized into two groups such as angelic and satanic. If man controls the satanic forces leads a balanced life. It leads him to Saada. The domination of evil forces leads him to shaqawa, ultimate destruction. According to Hamadani, they are Mualika. While discussing the vices though Hemadani has followed complete Ghazalian scheme of
classification and analysis of vices. But has included all the vices discussed in
Ihya and Kimya-i-saadat by al Ghazali. He has discussed the following vices in
details; Pride, greed, vanity, miserliness, hypocrisy etc. (Hamadani, 19892ae)

PRIDE

According to the Qur'anic teachings the first sin that took place was pride. This gave sin was cleaning that he is superior to Adam because of his
commuted by satan, creation from fire while Adam was created from clay who refused to bow his head overcome it, by purifying his heart from all impurities.
The purification of heart can be done in two ways. Pride is the root case of all
sins. Therefore it originates from deviation it is obligator for everyone
(Hamadani, 1989ag).

According to Hamadani one should realize three stages of development of his self, as it will lead him to realization of God and ultimately to Sa’ada.
The three stages are as follows,

(i) Awaliyat (The early period of the development of human self):

Man should never forget that he is made of clay, which is the most
inferior one in the world. Thus he owes his nature and reality from inanimate
objects. Before his creation he had no life, no knowledge, no power and was
devoid of motion.

(ii) Ausatiyat (The middle period of the development of human self): The
realization of sins and their consequences.
Man should realize that God bestowed him with power, knowledge, will right guidance, five senses and uncountable gifts therefore he should live a life of servitude and always bow before God, for his blessing.

(iii) *Aakhiriyat* (The last period of Human existence). Realization of the power and wisdom of almighty Allah.

According to Hamadani man is mortal, passing through many stages, ultimately he become with dust food of insects.

Keeping his reality and the various stages of his life in mind man should not be proud for what he has been gifted with. Hamadani has, clearly distinguished between ‘pride’ and self-love (*ujb*). According to him the disease of ‘Pride ‘captures a man when he thinks himself superior and others inferior. It gives birth to various vice and sins e.g. miserliness, envy, backbiting, lie etc. which ultimately lead him to hell and God’s wrath.

Hamadani holds that pride has seven major causes. They can be classified into two categories’. One is related to religion which has two causes and another is related to the world which is comprised of five causes. The causes related to the world are (a) pedigree, (b) beauty(c) strength and wealth.

The two causes related to religion are(a) knowledge (b) action.

The person who does not submit his gratefulness to God for all the gifts he receives, is called as *ujb*. (Hamadani, 1989ah)

**Miserliness**

Miserliness invites wrath of God and throws him away from the ultimate end the pleasure of God. It means in due collection of the wealth and forfit the
needy. The miser causes absolute pain to himself by depriving himself from the bounties of God and causes pain to other and enhances their grief and sufferings by depriving them from the wealth bestowed upon him by God. (Husaini, 1992m)

Miserliness is one of the greatest vices. It is opposite to generosity, ‘Karam’, one of the attributes of God. According to a prophetic tradition, “the miser, the tyrant, and the sadist will not enter into the heaven”. (Hamadani, 1989aq)

According to Hamadani, Qur’anic verses reveals that the possessions of a miser will be the cause of his destruction.

Hamadani quotes a tradition which runs as, “save yourself from miserliness. It caused the destruction of the people before you. Due to it they did blood-shed and made forbidden (Haram) lawful (Halal). They are condemned to Hell”. (Hamadani, 1989aq)

So in order to get rid of this disease one should have maximum company and relation with good people. To follow the lower-self, and the love of the world is the cause of all the causes of evil.

Anger:

Anger is a deterrent quality. It is a power embedded in human nature to keep away from the harmful things. Like everything its excess becomes harmful for man and other thing. If it is controlled it leads to goodness and virtues. It has three degrees: (a) excessive, (b) deficient, (c) moderate. In the excessive stage of anger man looses his hold on his reason and becomes unable to see any expediency. (Umaruddin, 1962c)
He becomes unable to distinguish between good and evil. Ignorant people call this as bravery while virtuous men take it as vicious. In excessive anger humbleness is dominated by anger and man is lead to destruction (Hamadani, 1989au).

In the stage of deficient anger man shows weakness and timidity but the need of the hour is to show courage and resistance. According to the tradition it is the sign of unmanliness (Hamadani, 1989ae).

The state of moderate anger is qualified as balance between excessive and deficient anger. For the attainment of sa’ada, anger is necessary. The two powers, anger and passions are the two wings of a traveler. one who keeps them in control and moderation attains the stage of nearness (Hamadani, 1989av)

A prophetic tradition says that a man is judged in the state of anger. One can suppress his anger in five ways:

1. One should keep in mind the wrath of God.
2. Enmity, revenge and beastly qualities should be looked down upon whole heartedly (Hamadani, 1989aw).
3. One should think upon the cause of anger, that deprives man of forbearance and forgiveness and leads him to revenge and destruction.
4. Anger should be done for the cause of God only. (Hamadani, 1989ax)
5. One should always keep in mind that forbearance is better than revenge (Hamadani, 1989ax).
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Chapter-3

Political Thought of Syed Ali Hamadani
CHAPTER - III

POLITICAL THOUGHT OF SYED ALI HAMADANI

(A). Political Thought of the Qur'an and Sunnah

Political aspects of Islam are derived from the Qur'an, the Sunnah (the sayings and living habits of Muhammad), and the right-guided caliphate. The political philosophy of the Qur'an is principally based on its concept of universe which should be clearly kept into consideration for its proper right assessment. However, studying of this concept of the universe from the political point of view, the following four points intensely come into prominence:

(a) That God is the Creator of the whole of this universe including man and created them for His worship (ibada).

(b) That He is the sole master, ruler, director and administrator of His Creation.

(c) That He is omnipotent and does whatever He want to do. He wants and nobody has the power or right to interfere in it.

(d) That all attributes and powers of autonomy are solely His prerogatives. He is living, self existent, self sufficient, eternal, omniscient, omnipotent and dignified above all flaw, defect or weakness. He has the supreme authority; everything submits to Him willingly or unwillingly (Sharif, 1966a).

(e) He has the power to do what he wants and nobody has the right to interfere in it. He is the supreme. We all are accountable to Him and he is unaccountable to us.
(f) He is having the knowledge of all things directly. He is the guardian of all. He has the power to give reward or punishment. He is the best ruler of this earth and Hereafter.

According to the Qur’an God is the absolute sovereign, Master and creator of man and of the entire universe and there is no other who shares with Him in any of the prerogatives and attributes of Divinity. He is absolutely free from all — injustice, narrow-mindedness, cruelty, wickedness, callousness, bigotry and partiality (Sharif, 1966 a).

In the physical sphere of the universe the sovereignty of God is established by itself regardless of whether one willingly submits to it or not. Man has to do what God has ordered and has no option. But in the volitional sphere of his life man is free to some extent. God wants to invite and persuade mankind through His revealed Book (Qur’an) to surrender themselves before Him. The Qur’an has explained the different aspects of this subject at great length.

(a) God is the creator of universe and indeed the creator of man and this position must be fully recognized by him.

(b) He is the One and only all wise, all powerful and omniscient. The success or failures of every man depend upon his own conduct because of his given freedom and the revealed guidance.

(c) He is the real ruler and lawgiver.

(d) He has only the right to decide what is good to humanity and man has to follow his ordained laws for his success in both the worlds.
(e) His rule is right and just because He alone knows the reality of everything, action and intention behind the action (Sharif, 1966b).

According to the Qur’an, justice is very nearer to piety, righteousness; Justice demands that people should be true in word and deed. According to the Qur’an no one has the right to go beyond the limits that have been laid down by God for the regulations of human affairs.

In the Qur’an it is mentioned that God Himself is the law giver and prophets are the only sources to explain this law to us. They convey God’s message to mankind. Thus the prophets are the embodiments of the legal sovereignty of God. We have to obey them as we are obeying God as the real vice-regent.

According to the Qur’an, man has to follow all the rules of Qur’an. He is not allowed to take any decision independently which is not mentioned in the Qur’an because it is negation of faith.

According to the Qur’an the right forms of the Government for mankind is one in which the state gives up its claim to sovereignty in favour of God and after identifying the supremacy of God and his Apostle, accepts the position of caliphate. The Qur’anic conception of ruler can be summarized in the following points –

(a) All the powers and rules have been ordained by God. For their right understanding and implementation he sent prophets to humanity.
(b) Any nation that acquires the power and authority to rule is simply a trustee. The real power and authority belongs to God only. It has to work only as the trustee.

(c) The most important feature of the government is vicegerency. According to the Qur'an the vicegerency can never be right and lawful if it cannot be subservient to the real sovereign.

The powers of true caliphate are not vested in any individual nor any class or society, but only to those who believe in God and do good with everyone. "God has promised to those of you who believe and do good that he will most certainly make them his vicegerents on earth" (Sharif, 1966b).

According to this scripture every good Muslim who has the prescribed qualifications is fit to hold the position of a caliph. It is this aspect of Islamic caliphate that distinguishes it from being a kingship, government by a small group, oligarchy and a theocracy. Even it is different from modern democracy. There is a fundamental difference between the two. In Democracy the sovereignty belongs to people while in Islamic caliphate the people themselves give up their independence to the sovereignty of God and of their own accord limit their powers within the four corners of the divine law and the promise of vicegerency has been held out to them only if they are morally good.

According to the Qur'an, certain things should be kept in mind while choosing the people to run the State.

1. They should have full faith in the fundamental principles ordained in the Qur'an and propagated by the Prophet. According to which they have to
manage the affair of the caliphate. Those who cannot understand or believe in its principles can never work successfully.

2. They should not be unjust, sexually immoral, forgetful of God and transgressors of divine limits. In spite of these qualities they should be honest trustworthy, God fearing and virtuous.

3. They must be wise, intelligent, educated, and broadly fit to run the state.

4. They should be morally very high and should honestly dispense their responsibilities. (Sharif, 1966c)

According to the Qur'an, constitution of state should be based on the following principles.

1. That obedience to God and His apostle must be given importance to every other obedience.

2. That obedience to those who are in authority is subject to the obedience to God and His Apostle.

3. That the Head of the state must be from amongst the believers.

4. And that it is possible for the people to differ with the government and its rulers.

5. And in case of argument the final authority to decide between them is the law of God and His Apostle (Sharif, 1966c).

In every situation we have to obey God and His Apostle. In all matters of dispute we should submit to God and His Apostle.

The Qur'an does not give any hard and fast rules about the method of election and consultation but has provided very broad based principles for the
right dispensation of all affairs for all times. In the light of the Qur’an and the
traditions of the Prophet the Muslims are allowed to legislate laws to all
purposes and needs of the society according to the demands and needs of the
time and society.

The Raisond’etre of state is the establishment of equality and justice in
all types of human affairs. The resources of the state should be used for the
welfare of the society and upliftment of people and the implementation and
promotion of good and eradication of all evil.

Besides, the duties of the Government citizens of an Islamic state
whether Muslims or non-Muslims must cooperate in the dispensation of good.
Their fundamental rights are guaranteed by the Qur’an and the state.

The right and security of life, person, property, honour, right of privacy,
protection of honour the right to protest against injustice, the right of
criticism, freedom of association, for good, freedom of faith and conscious,
equal treatment, and the right of the destitute and needful are the fundamental
rights.(Sharif,1966d)

(3) Political Thought of Saiyid Ali Hamadani

The major works of Hamadani on political thought and issues are the
Risala-i-Maktubat and Zakhirat-ul-Mulk. Risala-i-Maktub is the collection of
Hamadani’s letters addressed to various rulers. In these letters he gives
guidance on political matters. Four of these are addressed to Sultan Tughan
Shah, Sultan Giyasu’d Din, Qutub-ud-Din and Sharfu’d Din Khazar shah.
Hamadani’s political philosophy is an analysis of the nature of the Islamic state and the primary responsibilities of the ruler in enforcing the lawful (amr-i-ma’ruf) and prohibiting the unlawful (nahi-munkar). He holds just a ruler of as the vicegerent of Allah (Khalifahullah). According to Hamadani the perfection of the political system lies in wisdom and commanding just, and perfectly and righteous rule which directs the activities of the offspring of Adam into right direction and implements the decrees of shari’a strictly. According to Hamadani, the Ulema are expected to stop all acts against the law of religion. They are required to abolish such action by delivering sermons (Hamadani, 2003a).

Hamadani believes that the implementation of the Divinely ordained law is the responsibility of the Islamic government. Sultan and his officers are held responsible for destructions of those who have deviated from the right path (Hamadani, 2003a).

“When a ruler follows the path of justice and equity and strives to establish the Divine law and executes the decrees of religion”, Hamedani writes, “he is the chosen naib (deputy) of Allah, and His shadow and Khalifa (viceregent) upon earth”. But if he, “turns away from the path of justice and equity, does not treat the bandagan-ei-haq (servants of Allah) with compassion, follows his lusts and desires and is negligent in the enforcement of the Divine law, he is, indeed the deputy of dajjal (imposter) and the enemy of Allah and His prophet and the vicegerent of Satan” (Hamadani 2003b).
Good ruler of a state is a person who has qualities of the ambiya (Prophets) and auliya (the friends of God). He blames Muslim ruler of his times for adopting tyrannical approach of government (Hamadani, 2003c).

Hamadani holds that no ruler can discharge his duties without fulfilling the following ten rules.

1. When a case is brought to the ruler, he should place himself in the position of the subject and whatever he does not like to be done to himself, he should not order for others.

2. He should consider the worthiest of all devotions to satisfy the needs of the Muslims.

3. He should follow the tradition of rightly guided caliphs in the matters of food and dress, and should desist from eating delicious foods and dressing elaborately.

4. He should not be unnecessarily harsh but should be polite. He should not feel annoyed in talking to the poor and weak.

5. He should not hesitate to implement religious law. A ruler cannot please everyone. For every person has personal interest. This is a universal truth. A right-guided ruler does work for the just, implements, action of the ruler of law and tries to safeguard and fulfill the just demands of the people. A just ruler should give only such order as are necessary to please Allah.
6. Danger to his rule should not make him indolent towards his religious duties. He should understand firmly that only that kingship is source of good name and felicity, which establishes the Divine rule. If a ruler does not pay heed to this principle he is consigned to eternal punishment. Hamadan points out that many rulers become power drunk and begin to indulge in worldly pleasures, thereby ruining both their life and their faith. A ruler should, therefore, not make his rule a source of eternal punishment for himself and should do justice.

7. A ruler should always seek the company of Ulama-i-Haq and should avoid the company of sycophants and ignorant Ulama and Sufis. They praise and bless every tyrant for the sake of worldly gains and are responsible for the destruction of faith.

8. He should win the hearts of the weak through justice, benevolence and kindness. He should not strike owe in his subjects through ostentatious display of pride and arrogance.

9. He should not appoint civil officers and should always make enquiries about the activities of his officers. If any one of them is found guilty, he should be given exemplary punishment so that others are warned.

10. Sagacity and discernment are qualities indispensable to rulers, enabling them to get at the reality of every principles that there are innumerable causes for every happening, and that what often appears superficially correct has no bearing upon reality. (Hamadani 2003d)
Hamadani holds a ruler responsible, for the implementation of divinely ordained law and establishment of peace and progress in an Islamic state. He holds that the Muslim subjects are entitled to obtain the following twenty rights from their rulers and it is imperative for the rulers to grant them.

(i) The treatment of a ruler with his people must be very cordial, generous, kind and humanistic for the systematic and better government and rule. He should not consider himself superior because of his being king. The power is a trust and responsibility and he should fulfill his duties towards all citizens specially Muslims.

(ii) He should not listen to the idle gossip of unworthy people because that will make him irresponsible, unworthy ridicules and negligent of his personality, power and rule, and in consequently unpopular amongst people.

(iii) If any mistake is committed by a Muslim, he should give him an opportunity to realize and rectify his error or offence. He must not punish the wrong-doer abruptly. It might make him reluctant upon the sin or crime and deviate from the faith. If he realizes his mistake, it is the duty of the king to pardon him.

(iv) The king should be large-hearted and sympathetic to his people. He should love his people. For love gets love and makes things easier for understanding and action. He should love his people and give them proper affection and should not discriminate amongst the people on the
basis of religion, colour, creed, or race. He should nourish in himself the attributes of Allah who is most merciful to all.

(v) The king should adopt a sympathetic attitude towards Muslim women. He should not enter their residence without permission and must always safeguard and honour their right of privacy, a fundamental right of every individual granted by Allah.

(vi) He should not show any sort of greed, and should not talk to the ignorant persons in harsh language. He should not expect _adab-i-Majlis_ (social etiquettes) from the villagers. He should assign duties to the people according to their capacity.

(vii) The king should give proper respect to old people in his assembly.

(viii) The king should fulfill his commitment.

(ix) He should not be harsh in conversation and should welcome and meet both high and low frankly with an open mind.

(x) A king should be just and fair in exercising his authority. As he expects his people to be fair to him, he should in turn be fair to them. He should deal with Muslims in the same manner as is ordained in the book and the tradition.

(xi) He should make peace between contending parties as early as possible. No delay should be permitted in dissolving disputes between Muslims, since delay may intensify enmity among them.
(xii) The king should not be eager to know the mistakes of the Muslims. It is a grave sin and has been strictly by Allah. He should not ill treat the power.

(xiii) He should avoid accusing anyone merely on suspicion, and should direct people to virtuous actions. If the people are virtuous the reward will accrue to the state. If they are corrupt mischievous and sinners the state would have to suffer the consequences.

(xiv) It is the foremost responsibility of the governors of a king to hasten in recommending the needs of the Muslims to the king for their appropriate solution. Many important matters in the government are successfully managed and solved on the proper and just scale through the recommendations of the governors.

(xv) He should give proper poor against rich. He should meet the pious persons because their association will make him enlightened. His association with the wealthy and greedy persons will lead him to darkness.

(xvi) The king should be aware of the condition of the needy and hungry. He should try to solve their problems. If he does not solve their problems they will demand justice on the Day of Judgment and on that day he will be helpless.

(xvii) The king should keep the high-ways safe for the Muslims. He should give exemplary punishment to robbers.
(xviii) For the convenience of people the king should construct bridges and houses, wherever and whenever needed.

(xix) The king should construct mosques in Muslim localities and appoint imams, muazzins and also make arrangement for their livelihood so that they could perform their duties properly.

(xx) The king should not avoid *amr-bil-maruf* (enforcement of the lawful) and *nahi-anil-munkar* (prohibition of the unlawful). He should advise the people to follow Divine Commandments and should punish those who disobey (Sharif, 1966a).

**HAMDANI’S CONCEPT OF STATE AND GOVERNMENT**

His famous book *Zakhirat-ul-Muluk* deals with important socio-political concepts discussed in his times. This book has remarkable similarities in its form and content with al-Ghazali’s *Ihya-ul-uloom-ud-Din*.

Hamadani has not discussed the various importance modes of politico-social and cultural development, which gave rise to philosophization of various religio-social, moral and political concepts.

The upheaval in Islamic state after the martyrdom of the third caliph uthman, gave rise to two important political sects in Islam:

(a) Kharijites, who questioned the very necessity of caliphate,

(b) And the shites, who denied the authenticity of the elected caliphate and propagated the concept of an infallible Imam from the progeny of Fatima, the beloved daughter of the Prophet.
The cultural development of Islam expressed itself in the meaningful philosophical discussions of Mutazilites, Asharites, and Maturidites and philosophers under the spell of Greek philosophy.

These discussions cover the metaphysics, social philosophy, political themes and morality. With the passage of time the Ash'arism became the creed of the majority.

The political issues and concepts were variously discussed by the Muslim religious scholars, thinkers and philosophers who can be classified into four major groups:

- The reformists
- The jurists
- The philosophers or theoreticians
- And the Revivalists

Hamadani was a great visionary, mystic and scholar. He discussed in detail the political concepts prevailing in his times. But he cannot be treated as a political theorist for he has not given any new theory of politics or state administration. He has interpreted the Qur'anic concepts and terms which have political meanings and implications (Hamadani, 95-96a).

He does not accept the separations of religion and politics and holds them inter-linked and inter-connected and totally inseparable. He was very interested in politics and wanted to realize the political realities of his times like Al-
Mawardi and Al-Ghazali. Instead of using term caliph for the rulers he used the term ‘King or Sultan’.

He holds two types of political systems

(a) Tauhidi system of politics

(b) Tagut-i- system of politics

The former is the political system which is derived from the central doctrine of Islam al-Tauhid, and is explained and implemented by the Prophet of Allah. It holds Allah as the only creator, sustainer, ruler, master, law given and sovereign of the universe and prophet as His real vicegerent and bearer of the legal sovereignty.

The latter is the system that stems from the satanic teachings and is realized in the form of infidelity and polytheism. It denies the lordship and sovereignty of Allah, and holds man as the real sovereign and ruler, and law maher.

Tagut is the personification of anti-christ ‘Dajjal’

The Qur’an classifies people in two groups or parties: Hizbullah, the party of God and Hizbul Shaitan, the party of Devil. (Hamadani, 1989b)

In the light of this classification there emerge two centre and theories of power, rule, politics, morality and social control:

(a) The Divine

(b) And the Satanic
The former holds God as the only ruler and controller of the universe and the latter either denies His existence or control or joins many other powers with him. This gives birth to two ideological frameworks: (a) Islamic ideology, (b) non-Islamic ideology.

The former framework is given, preached and established by the prophets and the latter by the forces who deny the authority of Prophet as the infallible bearer of guidance, the legal sovereign and real vicegerent of God on earth and hold people, king or the party as the masters of powers.

According to him, the real sovereignty belongs to God only. He is the real ruler of the entire universe. (Hamadani, 1991a). He has sent his prophets to establish His ‘Din’ and guide the humanity to its true destiny. The prophets were messengers of Allah to teach humanity the right way. According to him, Adam was the first man who was bestowed by God, with kingdom (Sultanat) and Prophethood (Nabuwah) (Hamadani, 1989a).

He holds Prophet Muhammad (PBUH) as the perfection man and the embodiment of moral perfection. The Qur’an names him as the beautiful pattern of conduct’ and the exalted standard of character. He is the epitome of all types of virtues.

He holds Prophet Muhammad (PBUH) as the father of international politics and model of the statesmanship for (Bani-e-Siyasat-e-Aqwam) entire mankind. Who taught whole humanity the divine principles of state and its administration and establish the first Islamic state in Medina and enforced the
Qur'anic injunctions regarding politics. He called people to enjoin good and forbid evil and unlawful.

Sayyid Ali Hamedani’s political thought is based upon the ‘Imaniyat’ or the basic principles of Islam.

Hamadani following the Islamic spirit divides rulers into two distinct groups:

(a) The true followers of the Prophet who follow and establish the ordained law of God and the Sunnah of the prophet and distribute justice and perform their duty in the light of sharia.

(b) The second group of people consists of those rulers who negate the law of God and Sunnah of the Prophet and do whatever they like. They are the enemies of God and His Prophet, and are the vicegerents of Satan and “Dajjal” on earth (Hamadani, 1989b).

Every Muslim has to follow the laws of God and the Sunnah of Prophet. He says that the true followers can never cross the limits. Their every action should be an expression of the Sunnah and moral principles. He is of the opinion that through the attainment of ethics one can get success in this world and the world hereafter. He opposed into categorical terms the situational promises of the Muslims, and those persons who accept the cruel rule and rulers once as valid and legal (Husaini, 1992c).

Hamadani refuse the ‘situational compromise’ of the Muslim theorists, who accepted the rule of tyrants as valid and constitutional. In the present time
Muslim political thought, his echo is heared in the political philosophy of Maudoodi of Pakistan, and Qutub Shahid of Egypt.

He further holds that the dominance of lower-self or passions leads humanity to perversion. The perverted ones use the power for the fulfillment of the instincts of their lower-self. The real and correct method of statesmanship is not possible until the lower-self is controlled, or not allowed to transgress its limits (Husaini, 1992c).

Hamadani states firmly that the following qualities should be present in a ruler.

1. To lead and direct people to do, enjoin good and to prevent them from doing evil.

2. To establish the ordained laws of God.

3. To establish and execute the Islamic penal code without any discrimination.

4. To prevent the powerful ones from doing any cruelty or atrocity to the weaker sections of the society, for the right functioning and order of the world.

5. To stop innovation in religious rules and the penal code (Hamadani, 1989a).

6. To prevent people from doing mischievous deeds so that the motivational power may not overcome them (Hamadani, 1989b).

7. To propagate and protect the laws of Sharia (Hamadani, 1991c)
8. To fulfill basic needs of people, so that they may lead a peaceful life and cultivate virtues (Hamadani, 1991d).

Islamic state is primarily a legal, constitutional and moral state. It is the guardian of the liberty, freedom and the fundamental rights of man. Freedom prevails where law exists. The existence of law is the essential condition for the existence of liberty and rights. It is the laws that protect the rights. In the absence of laws anarchy will prevail in society and people will degenerate into primitive savages who lived in the stat of nature as described by Hobbes.

The Qur’an has given fundamental rights to man. It is fundamental rights that confine the authority of the state. The development of man is possible only in the presence of fundamental rights and rule of law. The rule of law means equal treatment of citizens.

**FUNDAMENTAL RIGHTS**

According to Syed ‘Ali Hamedani, classifies subjects into two categories; the believers and heretics (kafir). Islam has given them equal rights though they differ from each other in duties according to their status. The following fundamental rights are equally shared by both Muslims and non-Muslim.

1. **Right to life and property**

Every man has the right to life and property. It is the duty of Islamic state to safeguard the life and property of every subject within its territory. The Qur’an and Sunnah has ordained severe punishment for looters, robbers, thieves
and mischiefmongers, who make the life unsafe. Hamadani says that it is the responsibility of a ruler to make the highways clear from such disastrous and devilish elements (Hamadani, 1991c).

2. Right to Equality

According to Syed Ali Hamadani equal treatment for all has an important place in Islamic politics. One should be just and fair in his treatment to everyone in every walk of life. A ruler should treat everyone as an end and never as a means.

3. Right to Justice and Equality before Law

Justice is the basic principle of Islam and Islamic polity is one of the fundamental rights in Islam. It is most important and valuable right which Islam has given to human being. According to Hamadani, it is the duty of a ruler to treat his subjects with respect, love, respect, benevolence and affection and not with malice, proud and arrogance. He should judge and decide their cases with justice, wisdom and honesty without giving ear to the exploiters (Hamadani, 1991c).

He should quickly decide the disputes among his subjects especially the Muslims and should not make delay in it, for it gives birth to envy and enmity. It is important for the establishment of peace, prosperity and unity.

Justice also demands that no one is to be convicted merely on the basis of suspicion. Every citizen has the right to defend himself against an allegation not actually committed by him. It is the duty of a ruler to judge things and
events and in right perspective and take action only on the basis of concrète evidences (Hamadani,1991h).

4. Right to Privacy

According to the Qur’an, to the privacy is one of the fundamental rights of man. Prophet Mohammad forbade strictly entering into any house without prior permission. Hamadani says that the ruler has no right to interfere in privacy at all, except in certain situation. The situation has been distorted the safety and integrity of the state and the life and property and honour of other subjects (Hamadani,1991i).

5. The Right against Exploitation

Respect is of an utmost important rule in Islamic ethics. Everyone deserves respect as a human being. It is the duty of a young ones respect elders and it is duty of elder one to love young ones. Hamadani holds it necessary for the smooth, generous, cardinal and loveable function of the society. Disrespect generates hatred and tension leading to turmoil, bloodshed, and lawlessness.

6. Right to Equal Treatment

Every citizen has a right to be treated according to his merits and excellence. A ruler should assign duties to everyone according to his or her status, qualifications and capacity (Hamadani,1991i).

"Equality is one of the indispensable prerequisites of the administration of justice. It means that all men are entitled to enjoy equal status in society and no one is entitled to special privileges. There should be no distinction of caste,
creed, colour, race and class and all should have equal opportunity to develop his personality, and everyone must have equal access to the avenues of political authority and every one must have equal opportunities for economic progress.

**Hamadani’s concept of Rights and Duties**

Syed Ali Hamadani has discussed the issue of rights and duties in detail in his *Zakhirat-ul Muluk* and various letters written to the rulers. He has advised the rulers ot follow the rule of law and establish justice in every walk of life and treat the citizens with love and kindness. The absolute paradigm of the rights is rooted in the duties in itself. One who claims for rights has to fulfil the duties assigned to him by the prevailing religion-socio-political system or order.

Hamadani has mentioned some important qualifications and the rights and duties of a ruler.

1. He must be a Muslim, just, learned, wise, sagacious and a man of statesmanship. (Hamadani, 1991i)

2. He must be a man of power and determination so that he may execute the Sharia and ordained laws by force when violated. (Hmadani, b)

3. He must be pious, generous and large-hearted.

4. He must seek reformation of his subjects. 49 (Hamadani, 1991j)

5. He must be honest, truthful and faithful etc.

According to Syed ‘Ali Hamadani the government which he named “Kingship” is essential for the establishment of Din and Duniya (world). The
matters related to religion (Din) or life hereafter (Akhirat) and world (Duniya) cannot be regulated properly without the state (Hamadani, 1991d).

Hamadani gives some rules and regulations for both the rulers and subjects. He says that the ruler who fails in the proper discharge of his duties, will definitely be punished on the day of judgment. According to him, a ruler they are as follows for the people functioning of state a ruler must follow the following steps for the proper functioning of the state:

1. A ruler should follow the principle of equality before law. He has to keep in his mind that he and his subjects are equal in the light of Sharia. He should equally treat all his subjects and should give such decisions which are applicable to all. He should like for all what he likes for himself (Hamadani, 1991d).

2. He should consider satisfying the needs of the Muslims as the highest form of worship. He should always seek to satisfy the needs of his subjects.

3. He should follow the footsteps of the right guided caliphs in food and dress and should not make himself habitual of superior and fine dress and delicious dishes (Hamadani, 1991d).

4. A ruler must polite in conversation to his subjects and should never use harsh language. He should not be aggrieved of the long discussions of people, and should not feel uneasiness while talking to the poor and needy ones.
5. A ruler should establish the ordained law of God without any hesitation and keep himself aloof from adopting the policy of appeasement, while executing the provisions of the ordained laws. In the proper execution of law the pleasure of people is meaningless. It is very difficult for a ruler to please everyone. He should implement the law and keep God’s pleasure as the only end of every action.

6. A ruler should be aware of the perils embedded in the rule of law and he should realize and know fully that ‘power’ leads to ‘Sa’ada’ eternal blessings, if it is properly exercised or Shaqawah, eternal destruction if it is misused (Hamadani, 1991j).

7. The ruler should always seek the company of learned (Alim) and righteous persons. According to Hamadani such people are very few nowadays. They always try to gain the favour of the majority of the ulamma has lost the dignity and is after the worldly status and gains. The ruling class for their selfish ends and worldly gain through flattery.

8. He should not behave in an unpleasant and horrifying way. He should approach the people in loosing kindness, affection and dignity. His behavior must not be unpleasant and horrifying. He should those rulers who befriend people are the best ones. The most wicked ruler is he who makes people his enemies or is understood by them as their enemy (Hamadani, 1991i).
9. He should keep an eye on activities of his officers so that they do not become cruel and dishonest. He should not hesitate in punishing his officers if they are found guilty and cruel.

10. Hamadani holds “sagacity, prudence and wisdom essential for a ruler (Hamadani, 1991i)

STATUS OF DHIMMIS AND THEIR DUTIES

In Islamic politics, political system, jurisprudence and the administration of the state non Muslim subjects have a special status and role. Their position and rights and duties in an Islamic state are well-defined in the light of teachings of the Qur’an and tradition. They are an important part of the state and society and are specially treated as the minority and ‘a trust’. Their role in political administration is classified and protected for their being Non Muslims and as such not the bearers and protectors of the faith. In the light of the politico-Ideological faculties ‘zimmis’ or a non-muslim can’t become the head of an Islamic state. Keeping this fact and position aside they are given all and equal rights in Islamic state. Hamadani has also discussed the position of the ‘Zimmis’ (non-Muslim subject), in his ‘Zakhirat-ul-Mulukin detail. He divides the non Muslim subject into two groups (i) Pagan and (ii) people of scripture. He says that every Muslim ruler and governor should follow the tradition of Umar the 1Ind right guided caliph. He holds that the Muslim rulers while dealing with their non Muslim subjects or the Zimmis’ should follow the rules established by Umar (Hamadani, 1991e).
Hamadani has enumerated the following twenty rules which are at variance with the Islamic teachings and spirit of Equality, religious freedom and human dignity and lack authentic evidence from the Qur'anic, the tradition and the rules established, authenticated and implemented by Umar the great to be followed by the Zimmis in an Islamic state.

1. They will not construct any new temple or place of worship in a state governed by a Muslim ruler.

2. They will not reconstruct any existing temple which has fallen to ruins.

3. They will not prevent Muslim travellers to stay in their temples.

4. They will not present Muslim travelers intended to stay with them as guests for three days.

5. They will neither spy against the Muslim state nor will harbor any spies.

6. They will not prevent their relatives from embracing Islam, if they are interested in it.

7. They will respect Muslims.

8. If they are holding a meeting and any Muslim comes there, they will receive him respectfully.

9. They will not dress like Muslims.

10. They will not adopt Muslim names.

11. They will not ride a horse with saddle and bridle. (Rafiqui, 2009a)

12. They will not carry arms e.g. swords, arrows etc.
13. They will not wear signet rings (Rafiqui, 2009b).

14. They will neither sell nor drink wine openly.

15. They will wear traditional dresses so that they may be distinguished from Muslims.

16. They will not openly practice their heretical traditions and practices among Muslims.

17. They will not build their houses in the neighborhood of Muslims.

18. They will not bury their dead near the Muslim graveyards.

19. They will not mourn their dead loudly.

20. They will not buy Muslim slaves (Hamadani, 1989a).

There is difference of opinion among the Muslim scholars on the position, status and rights of non-Muslims. He holds these rules universally applicable, or valid for all times and places (Hamadani, 1989b).

Hamadani, however, accepts their freedom to follow the fundamentals of their faith. *Fatwa-i-Alamgiri* allows the entry of a zimmi into a mosque and forbids calling a zimmi as kafir, because it hurts the feelings of non-Muslims and is therefore a sin.

Islamic state is an ideological state and its population is divided into two major groups, Muslims and non-Muslims. Non-Muslims are further divided into three categories.
1. Those who become the citizens of an Islamic state through a treaty or a contract.

2. Those who have been defeated in war and thus become the citizens of an Islamic state.

3. Those who have become the citizens without these two conditions (Husaini, 1992h).

The Islamic law has made a difference between the two categories:

(a) The people who have accepted the supremacy of Islam through a peace treaty or contract.

(b) Who have been defeated and conquered by Islamic army. Both groups are called as ‘Maftuhin’. (Husaini, 1989h).

The word ‘Dhimi’ is used for all non-Muslim subjects of an Islamic state but in actual sense the ‘Dhimis’ are those who have surrendered their arms after their defeat.

The term ‘Dhimi’ was used in the early Islamic caliphate and applied to the people of revealed books Christians and Jews. Later the Zorostarians were included in it. Iman Abu Hanifa says that the poll tax jizya should be collected also from heretics and idol worshippers. Thus he widens the application of term to more classes. But he makes it clear that Muslims cannot marry the women of these other groups except the people of the book, Christians and Jews nor can eat their slaughters (Husaini, 1992h).
The Jizya Poll tax is lavished only on an adult, male free and sane person. All insane, poor, old, handicapped, children, the priests and the workers of temple are exempted from it. According to the Qur'an and tradition the zimmis have the following rights:

1. Their life, property and liberty are guaranteed. Their blood is equal to that of Muslim. One who kills a zimmi would be put to death.

2. Muslim and non-Muslims are equal before law. The penal code and civil law is applied to both without any discrimination.

3. But in the matters of penal code the Non-Muslims have been granted certain exception. They will not be punished for taking wine. Imam Malik holds the opinion that if any non-Muslim commits adultery, he will be tried before his community according to his religious law.

4. Once the Muslims have made the treaty they cannot break it, on their own. On the other hand the ‘dhimis’ can break it at any time. Any ‘dhimi’ who commits the major crimes, like, not paying poll tax, killing a Muslim, having raped a Muslim woman or insulting the pious prophet will be punished, but it would not make the treaty null and void. The Muslims have to treat him as a dhimi and his rights would remain unaffected. The contract becomes null and void only when a non-Muslim gives up the Islamic state and joins hands with its enemies or rebells against Muslim state.
5. According to the *sharia* the affairs of the dhimis will be decided according to their personal law. Dhimi are free to live according to their faith. Islamic government cannot interfere in their matters of faith or personal law. Islamic government will prevent them only from doing that which is unlawful in their religion, but they are free to practice freely the traditions, customs and actions which are lawful in their religions. But Islamic Government can allow or prevent them from these practices in the Muslim populated areas. The dhimis can rebuild the damaged temples constructed on those pieces of land used as the places of worship since long, though owned by Muslims. No new temple, however, can be built there. They can build new temples, in the areas which do not belong to Muslims. (Husaini, 1992i).

6. They can establish educational institutions, propagate their religion, but are forbidden to attack Islam or make objectional remarks against it.

7. ‘Djizya’ cannot be collected from them through violence; they cannot be beaten if they fail to pay it.

The second caliph Hazrat Umar strictly forbade collection of poll from the poor dhimis. He also forbade dealing with them severely.

According to the material condition of dhimi poll tax will be imposed. All the poor children, handicapped, women, old, the slave, the priests and sick people are exempted from it. If anyone fails to pay the tax, his property cannot be auctioned.
According to Abu Yusuf a dhimi, who is able to pay the Djizya, can be jailed, until he pays the tax. A Dhimi who becomes poor, is exempted from poll tax. On the other, Islamic Government has to pay them the stipends from its treasury.

If a dhimis dies without paying djizaya, it can neither be received from his hairs nor can be meted out of his property. If Islamic Government fails to provide them promised safety it has to return the poll-tax. (Husaini, 1992j)

Hamadani's above mentioned rules and their as ascription to Umar the great is not supported by historical evidence. Hamedani has not referred to any source in his Zakhirat-al-Muluk to provide authenticity to his opinion. There are two most important rules laid down by Hamadani for dhimmis.

The above mentioned rules are not derived from the Qura'nic text or the tradition of the Prophet. Even their authority with reference Umar, the great, is not valid.

Some of the rules mentioned above are a total violation of human dignity and cannot be accepted as theological even not to talk of Islam. In the early caliphate which is in real the Islamic model of politics and governance the dhimis were treated in high respect. They were allowed to follow their religion custom and traditions in their locality. They were free to profess their religion and were forbidden to sell or dish wine and eat porch and follow their religion practices in Muslim areas because of the fear of bloodshed or politico-religion tension and chaos.
Islam always forbids Muslims to give up their traditional dress and names. It has been always criticized by the orient lists without understanding its real and inherent purpose. It does not mean that non-Muslim were not at liberty to wear the dress and change their names. This is only applicable to the Muslims to preserve their culture and identity. Slaves always feel shy of their culture and live Nations are always proud of their culture and traditions. The enslaved nations give up their traditions by following the culture of the rulers. Islam has come to raise mankind spiritually high, its mission is to fight all types of slavery and slave mentality and nourish a free, human and respectful honourable human society.

Islam believes in maintaining the identity of Nations. There is no need to emphasize the importance of the rules preventing from spying or harboring spies and carrying arms, for no government or political system allows its inhabitants for reasonable reasons, to spy against its own country or allow anyone to give shelter to the spies of their enemies and to carry arms freely.
References


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Chapter-4

Social Thought of
Syed Ali Hamadani
CHAPTER - IV

SOCIAL THOUGHT

Social philosophy discusses various highly critical and bewildering questions related to the society, Social organism, its process and evolution and ideals. The Social structures and orders, values, and ends are the questions pertaining to politics, sociology, ethics, economics, culture and religion. Such a broad perspective makes them very much disturbing and bewildering. They are treated on their operational and interpretational modes on two broader lines:

(a) Normative

(b) Philosophical or analytical

Social philosophy as a discipline is a very recent development but if seen very deeply and systematically. It has its roots in early cultures especially in Greek philosophy. The ancient Greek philosophers dealt all such question in their politico-ethical philosophical system.

It was Socrates and Plato who discussed the questions of social philosophy in their epistemology or political philosophy. Socrates basic intention was to analyze the various meanings inherent in the questions like good, truth, and justice, etc.

Plato gave a systematic idealistic analysis of state, king, law, justice and moral values. The Aristotelian analysis in the Nichomean Ethics is mostly related to the criterion of the moral values and judgments. The sophists explained the social and spiritual process of man and discussed the individual
behavior in social conditions on one hand and the effect of education and socialization on the individual on the other (Beck, 1967a).

Islam is a complete world view. It has its particular and peculiar system of Metaphysics, Epistemology, Ethics and Ideals, philosophy and law, rooted in its cardinal doctrine al- Tauhid. The Qur'an embodies all divine teachings and their relevant system. The tradition (sunnah) of the Prophet is the applicational and interpretational form of these teachings.

The social philosophy deals with five broader concepts: (i) State, (ii) Society, (iii) Social organism, (iv) Economy and (v) Ethics.

1. The Qura’nic concept of State is quite different from the concepts presented in other various philosophico-politico-legal systems.

2. It holds God as the creator of the entire universe. He is the sovereign, master, ruler and law-giver. The entire universe is His creation and in His command.

The state in its wider meanings consists of land (territory), government, population and sovereignty. All these concepts are related to the caliphate and not to God who is the only and absolute creator, controller and ruler of the universe. The caliphate has two broader connotations.

(a) The universal caliphate of man as the vicegerent of God;

(b) The caliphate as political organization.

The basic bewildering issue in Islamic philosophy is the concept of sovereignty. According to the Qur’an the sovereignty in its conceptual frame

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and real form is the right of God. Man or Islamic state are not real sovereigns. They are only trustees.

But in its applicational political framework the Islamic state has all the qualities which a state has. The political philosophy of Qur’an is essentially based on its fundamental concept of the universe and man as the vicegerent of God (Sharif, 1966a).

The Islamic state is a trustee. Its sovereignty is delegated and its powers and spheres of action are ordained by Allah in the Qur’an and the tradition.

The universe is a purposeful creation and not a play or leela. Man as the vicegerent of God has been given the potentialities and powers to control and conquer the universe and prove himself as the caliph of God. It is a religio-moral duty of man. Every attempt in this way is a scientific investigation and realization of God’s creative attribute thus a form of worship and not a mere academic or scientific pursuit.

The real spirit and meaning of sovereignty is omnipotence undivided and beyond any challenge. The western concept of sovereignty is devoid of all these attributes. Though it holds state sovereign but the analysis shows that the sovereignty of a state is a mere concept and not an actuality. It is often divided and held by many powers. Sometimes it lies with people, sometimes with parliament and sometimes with the head of the state. And in the present scenario of politics it is often limited and controlled by various other agencies or powers. But God’s sovereignty is always beyond all such limits, divisions and controlling authorities.
The Prophet is not the real sovereign but the real and true representative and vicegerent of Allah on earth for he is directly chosen by Allah to guide the humanity. And in his presence all religio-socio-political powers lie in his hands and the people have to simply obey him.

In the light of this principle the right guided caliphate is called as the caliphate of the prophet or khilafat al-Rasool. The Islamic state is sovereign and all powerful in dispensation of the law of God and protection of the land and people.

For any such state, God has assigned a purpose elucidated in several places in the Holy Qura’n, “we verily sent our messengers with clear proofs and revealed with them the scripture and the balance, that mankind may observe right measure, and the revealed iron, wherein is mighty power and (many) uses for mankind”.(Moudoodi,2010a)

Society simply means the ordered organization of human beliefs. The society and man are interrelated to each other. Man is a social being and cannot live in alienation or isolation. He needs a society for his existence. It is his psycho-physical and spiritual necessity.

Social philosophy concentrates its attention on the social unity of mankind and seeks to interpret the significance of the special aspects of human life with reference to this unity. It seeks to study ends and ideals and various modes of social existence i.e., margarine, family, property etc.

Islamic thought reached its culmination in al-Ghazali. He surveyed all the philosophies, scholastico - theological- mystical movements very diligently and
presented in his own system of thought. He like Socrates and Kant influenced all the coming generations of thinkers.

Without screening the social thought prior to al-Ghazali a brief note is given on his discussion of social virtues.

Al-Ghazali was one of the foremost philosophers of human history. He was a social, political and ethical philosopher of highest Sophistication however, his social, political and ethical thought, was in accordance with his philosophy of religion. According to Al-Ghazali the highest good of man on this earth is to intensify his love for God. Man should be inspired by the everlasting good of the life hereafter. This world should be taken only as a preparation for the next world. In order to achieve moral excellence and spiritual perfection, we need to live in this world and engage in various professions and cultivate various sciences, of all the professions, the most important is politics. The function of politics is to reform mankind and guide it to the happiness of this world and the world to come. Such a function is carried out by various agencies. The most important power is exercised by the Prophets.

While explaining the status and role of the Prophet in his theory of prophecy he holds Prophet as the bearer of the God's command to the humanity. He is the most perfect soul and embodiment of perfect character. He is the possessor of the natural excellences and is “endowed with certain intellectual, imaginative and telekinetic capacities which cannot be acquired either by learning or mystic purification” (Rehman.1958). While explaining
the position and status of the prophet, Hamadani holds that every Prophet and mystics position is defined with reference to his nearness to the Prophet Muhammad who is the embodiment of excellence and virtues and is the real viceregent of God on earth. The king or the ruler, the learned men, and the preachers are the three other controlling and influencing authorities. They play a very vital role in fashioning and running of the human society.

The cultivation of sciences is very important for the maintenance of social, political and ethical order. Every science is important in this regards, for every science helps man in achieving perfection. However, religious sciences which give man the knowledge of the ways and means of achieving his perfection and happiness in the next world are the noblest of all. The noblest creation of God on the earth is a man whose noblest occupation is the pursuance of the religious sciences.

In order to play a role in society, polity, economy and culture, man has to perform various kinds of actions. These actions cannot be arbitrary or whimsical. He has to live the virtues life. In order to lead a virtuous life, he has to follow certain manners and live by certain standards. Most importantly, he has to cultivate moral consciousness. He has some extremely important rather unavoidable duties towards his person, God and the society at large. Some of the most important social obligations or duties of man leading to a virtuous social life, as prescribed by Al-Ghazali, and very systematically summarized and explained in the light of the verses of the Qur'an and traditions of the Prophet are as follows (Umaruddin, 2003a).
1. Eating and Table manners: Al-Ghazali says that while eating anything the most important consideration is to ascertain whether the food is obtained by honest and legitimate means. Secondly, while taking food one should not be caught into orientation and formalities. Thirdly, one should take only that much food which is necessary for his survival. Overeating leads to lassitude resulting into avoidance of important duties. Fourthly, one should not take food alone. It should be either taken in the company of guest or of family members. Fifthly, while all relatives and friends are invited, the host should not engage in extravagance. Seventhly, after the dinner is over, the host should see of his guests at his gate. No guest should leave without the permission of host. It is the duty of the guests to leave the house of the host in a happy mood even if he may not have been fully satisfied.

2. Another social virtue discussed by Al-Ghazali is marriage. Al-Ghazali brings out numerous advantages and disadvantages of marriage. Marriage is a means of perpetuation of the human race. It provides a means to satisfaction of sexual desire. Man-women relationship can provide relaxation to all those engaged in wedlock. This relationship inculcates such values as endurance, discipline, self-control, selflessness. However, married life has certain disadvantages as well. If a person is incapable of carrying honest livelihood, his sins will be all the more multiplied if he is burdened with a family. A person, who is incapable of carrying out the duties of marriage, will not only be to negotiate the blessing of marriage,
but also incurring the wrath of God. Marriage can sometimes be so demanding as to leave no time for the religious and spiritual duties of man.

Al-Ghazali, therefore advises that only those people who are financially sound, morally upright, religiously sincere and full of youth energy should get married. Only such ladies, who are capable of looking after the family and bear children in loving and truthful relationships, should get married (Umaruddin, 2003b).

Al-Ghazali recommends that only such human beings should be allowed to get married who are not forbidden by law and are capable of being good, life-partners and discharging their domestic responsibilities. Factors that disqualify girl for marriage according to Al-Ghazali, are summarized by Prof. M. Umaruddin in the following words:

“(1) She should not be an idolatress (2) She should not be an apostate, i.e., one who has renounced Islam and gone out of its fold by confessing her sin. (3) She should not be margin. (4) She should not be a heretic are profess a religion which declares lawful things which are enjoined by Islam to be unlawful. (5) She should not belong to the Christian or Jews. (6) She should not be an Israelite, and so on”. (Umaruddin, 2003c)

On the other hand, women who are beautiful chaste, upright and belonging to good family background are suitable for marriage. A good moral character is the foremost condition of the partners. It is the duty of the parents not to give their daughter in marriage to unworthy persons, tyrants, wicked man or drunkards (Umaruddin, 2003d)
However, man should be patient and cheerful even with the troublesome wife. They should show special consideration and politeness to women. The women should be treated equity and loving hinders.

Their mischief can be control by diplomacy or tactfulness. Man should be tender towards women. They should provide for the needs of women. They should neither be made to live life penury nor should they lead a life of extravagance. Husband - wife should cultivate mutual love and respect. If they happen to quarrel, they should try to immediately restore good relations. If they cannot do it on their own, they must submit their case to an arbitrator and abide by his decision.(Umaruddin,2003e) 282

The husband wife can, under extreme conditions, resort to divorce. However, a man while divorcing his wife must do it with all possible decorum. Bitterness and hatred should be avoided. The man should give due to her parents and treat her with dignity.

Women too have their duties. They should obey their husbands. They should be chaste. They should not make heavy monetary demands on their husbands. They should mostly part their time in their own houses. They should try to please their husband in all possible ways. They should not leave their houses without the permission of husbands. They should love their children and husbands and always take care of the needs of the husbands.

3. The third virtue discussed by Al-Ghazali pertains to earning one’s livelihood. Al-Ghazali says that it is very important to earn ones living
righteously. Man should budget his time in a way that satisfies his immediate and ultimate needs in his struggle for livelihood. A man must be fair, just and beneficent in his work and earnings. (Umaruddin, 2003f)

Islam allows commerce and trade and earning of profit for meeting out the necessities of life. The trade and commerce of any individual must not go against the interest of the society at large. Islam demands a balance between the right of the people, right of the individual and right of the society. It asks man to practise, justice, equity as well as benevolence. A man should not indulge in profiteering. He discharges his duties to his self, his fellow beings, his religion and God. One must spend on ourselves. We should provide means of subsistence to others. Our business should not make us forget our God. We should so do it that our business does not involve us in unlawful acts. If we are benevolent, we shall attain to the nearness of God and if we also attained to our religious duties, we shall be counted among the truthful one’s (Umaruddin, 2003g).

4. The fourth social virtue, according to Al-Ghazali is to be conscious about what is lawful (*halal*) and unlawful (*haram*). Something can be unlawful either on account of its inherent defect or because of the means by which it has been acquired. For example, foodstuffs obtained from minerals, vegetables and animals can be poisonous over or intoxicative and on this count they are unlawful. In view of the same, certain animals
have been forbidden for human consumptions for they have unwholesome effects on human health.

A property is lawful when it is acquired in accordance with the rules prescribed by Shari’at. However, even things that are lawful (halal) need to be avoided. For example, we should avoid from things which are neither known wholly unlawful nor wholly lawful.

Pious Muslims abstain from things which are lawful but may lead to what is unlawful. The pious Muslims even go to the extent of avoiding lawful things for the sake of attaining the pleasure of God. Our moral and spiritual perfection demands that we lead a life which is unquestionably righteous. A true Muslim must consistently apart with the limits set by Shari’at.

5. Fifthly, social virtue Al-Ghazali talks about is man’s dutifulness. He should do his duties to other human beings but should also be always mindful of his duties towards God. He should always do his duties to his friends and relatives. He should love people for the sake of God as well. He should prefer the needs of his friends and his brothers over his own needs. One should always speak well of a friend. We should not disclose the faults of a friend. We should help our friend without his asking for it. We should also look after the moral and spiritual health of a friend. We should be doing our duties towards our friends and expecting nothing from them. We should always be mindful of our duties towards our friends and also of their right on us (Umaruddin, 2003h).
Sixthly, Al-Ghazali talks of our duties towards the Muslim Community. According to Al-Ghazali, Muslim has rights over one another. These rights can be summarized as in the following words: "(1) Do not wish to do unto yourself. All will feel the pain felt by it. (2) A Muslim brother should not be hurt by an unkind word or an unbecoming deed. (3) One should not behave towards other Muslims arrogantly. (4) One should not lend one’s ears to tale-bearers against a Muslim. (5) If one is angry with a Muslim, he should not prolong his anger, for more than three days. (6) One should do well to all and repay evil with good. (7) While meeting others one should be cheerful and wear a smiling countenance. (8) Respect the aged and love children. (9) One should abide by one’s contracts. (10) One should treat each according to his position. One who is respected by the people should be respected accordingly. (11) One should reconcile two Muslims not on good terms. (12) One should not disclose the defect and secrets of other Muslims. (13) One should lead an unblemished life so that other Muslims should be saved from suspicious and slander. (14) If one is a man of position he should spare no efforts to intercede for the good of others. One should defend an absent Muslim behind his back and protect his property against slander and encroachment by another. (15) If anyone has fallen into bad company he should be treated with kindness till he gives it up. Hard words should not be uttered before him. (16) One should seek the acquaintance of the pious and avoid the company of the wealthy. (17)
One should be good and wish well to a Muslim and serve his needs. (18) When one visits others one should greet them first and shake hands with them before talking. (19) One should visit one's acquaintances when they are sick, should not murmur and cry, should not sit too long by them and should not ask them many questions or look on the walls or into the corner. (20) One should not enter any house, without permission, should knock at the door gently and wait for the answer. (21) One should attend burials, (22) Visit tombs to get lesson from them, and pray for the good of the departed souls.” (Umaruddin, 2003i)

7. Seventhly, Al-Ghazali talks about our duties to our neighbor. Apart from our duties as Muslims we have our duties towards our neighbor. We should do well to them.

We should help them if they are in need. We should visit them if they are sick. We should share their sorrows and joys. We should send those gifts and food. We should not disclose their faults and secrets.

8. Eighthly, Ghazali talks of our duties to our relatives. Al-Ghazali exhorts us to be always compassionate towards our relatives. If our relatives suffer we should them. We should try to unite ourselves with them. If they neglect us, we should do good to them. If they injure us we should forgive them. We should love them even when the hate us.

9. Ninthly, Al-Ghazali talks of our duties to our parents and children. Our foremost duty is towards our parents. However, it’s also obligatory on
parents to love their children, to give them education and induce in them
right values. (Umaruddin, 2003j)

10. Tenthly, Ghazali underlines our duties towards our servants. The servant
should be given the same food and clothes as used by the master. They
should not be insulted. Their self-respect should not be violated. They
should not be insult. Their faults should be treated.

11. Ghazali also talks about the duties of rulers. A ruler should be just and
merciful. Otherwise, there will be misgovernment and operation.

The following considerations should always be in the mind of rulers:

1. "He should imagine himself to be in the position of the ruled and his
subject in his position, so that he may not do unto others, what he does
not wish to be done unto himself. If he does not act up to this maxim his
kingdom will soon be shattered.

2. He should not take it ill if the needy come to his door. To help a Muslim
is better than to be engaged in supererogatory prayers.

3. He should discipline himself to lead a life of temperance and self-denial.

4. He should strive to do his work gently without any ting of severity.

5. He should endeavour to satisfy one and all, if that be possible without
violating Divine commands.

6. He should not try to please anyone at the sacrifice of the laws of
religion.

7. He should realize the greater than the power to help others and he who
does not do his duty towards the people is a wretch.
8. There is no sin greater than this except apostasy. Therefore, he should always love to be in the company of pious scholars, listen to their instructions and avoid impious scholar.

9. He should not only control himself, but also his subordinates and never tolerate their imperious behaviour. Justice means acting in accordance with the dictates of reason, and not of passions. He should curb his anger.

10. He should penetrate to the essence of things, instead of looking merely at their form, since justice is rooted in wisdom”.

12. Ghazali exhorts us to enjoin what is right and to prevent what is wrong? Ghazali brings out that it is the duty of every Muslim enjoin what is right and to prevent what is wrong? Doing what is good and avoiding what is evil is one of the foundation of religion. This was basic mission of the Prophets. Many verses of the Quran and traditions of the Prophet make it obligatory on Muslims to enjoin good and prevent what is evil? Ghazali recommends that their must be a group of people who can watch that good is done and evil is avoided in the society. There must be a mechanism of censorship facts, warm the sinner about his sin, offer advice, interfere by means of physical force and finally mustering of public support against the sinner.

Ghazali offers these social virtues so that we can establish a social order where there is peace and justice. If there social virtues are cultivated, there will be no exploitation and injustice in the society. However, such a society can be
established who have faith in God and live by the standards prescribed in the Quran and Sunnah.

Virtues can be defined in two categories: personal and social. They can be conceived in relation to society and God. The former can be named as habits and the latter as worship. Every good action is in itself a form of worship one’s conduct or action is well determined by his intentions only those actions are good which are done with a good intention and with the purpose to acquire love and pleasure of God. All human institutions and professions help a man in or hinder him from attaining a virtuous life for the realization of the perfection, peace and development an ordered society and state is necessary. Of all professions politics (as-siyasa) is necessary for two reasons.

i. For the reformation of man.

ii. For the smooth functioning of human life.

The noblest creation of God is the man whose noblest occupation is the pursuit of knowledge and sciences which can be acquired through the right exercise of reason. Syed Ali Hamdani in pursuance of the philosophical structure of Al- Ghazali has given primary importance to various practices and duties of man, visa - vis the institutions of family, marriage and property and has defined and analyzed the rights and duties of the individuals and society for the smooth functioning of human life. He has in detail discussed the necessity of the human society and institutions and the obligations of humans to each other, to their friends to their relatives, especially to their parents and partners wife or husband. He has discussed the lawful and unlawful which nourish the
good order of society and leads the individual and society to peace and prosperity. 'Lawful' is a primary and comprehensive and all inclusive concepts in Islam. It covers all spheres of human life. Every lawful action is a means to the ultimate end or al- sa’adah, the pleasure of God in both the worlds and the vision of God in the life hereafter. His views on social morality are virtually a copy of Ghazalian social philosophy a comprehensive but brief sketch of these virtues is given. The important issue to mention is that Hamadani has not discussed the issues like origin, nature, development and classification of the society, family, marriage and property, which are the important issues of modern social philosophy and sociology. These question have been treated and defined in the Quran in various frame work he has even neglected the views of ibn –khaldum the pioneer of sociology, philosophy of history and social philosophy. A summary of his social virtues is given as:

The Rights of Parents, wife, Husband, Children and Relatives

God ordered us that we must do worship anyone except God and Be kind to our parents kindness towards your parents is the basis of the peaceful and cordial social order spiritual, psychological and social development and the success in the life hereafter. The basic or the primary goodness emerges from the goodness to the parents. One who is not good to their parents or does not treat them with respect, love and honour fails in his pursuit to the ultimate success.
The Rights of Parents:

The parents are the foundation of human life. They provide sustenance to the children with loving kindness and face all troubles in their nourishment and save them in all conditions from all pains and difficulties.

The honour and service of the parents is the basis of the Islamic social ethics. It is obligatory for all Muslims, like other obligations i.e. prayers, fast, pilgrimage to Mecca etc even though their parents are polytheists or infidels. A Muslim is not allowed to deny their orders except those which lead him to infidelity or polytheism. It is the right of the parents that they should be treated with loving kindness in all times and situations. Loving treatment of parents is more important and high than the offering of prayers, keeping fast or participation in holy war (jihad) (Hamadani, 1989a).

2. The Rights of Nikah:

Marriage is the foundation of human race. It is the sunnah of the Prophet. It saves an individual from all heinous sins and social crimes. It is a religious binding which nourishes all moral, social, psychological sanctities. It is the door of piety. It is the foundation of all human relations.

In the light of the Qur’an and the prophetic teachings Syed ‘Ali Hamadani holds seven conditions of marriage (nikah) or marital relationship;

i. A very cordial, patient and generous treatment of the wife with absolute loving kindness.
ii. Balance in relations with complete surveillance of woman. Justice should be done with them in all affairs of life. Injustice to them generates all types of imbalances, atrocities, crimes and disorder in human life and society. It brings wrath of God and displeases Him most.

iii. Safety of wife and the other female members of the family in particular and the safety of all women in general is the sprite of the basic teaching of Islam. It is incumbent upon the husband to save his wife from all forbidden and indecent relations. Islam does not allow spying in the affairs of women (wives) but demands a sound trust in them in all affairs and holds that their weaknesses should be over looked.

iv. They should be provided with all the facilities of life. Islam demands balance in all fields of life, so in the expenditures. One should neither be an extravagant nor a niggard or miser. Every permissible thing is a right of women. They cannot be denied the enjoyment of the permissible dishes, dress and other things necessary for the cultivation of good life.

v. Seeking of pursuance of education and knowledge is obligatory for all Muslim. It is the duty of the men to provide education to their wives and other female members of the family. They must earn knowledge of religion very deeply to save themselves from all evils and forbidden (Haram).

vi. Islam has given the right of equality to every woman. They should be given equal treatment in all affairs of life.
vii. If a wife deviates from right path, she should be treated and advised with love and affection. She should not be treated harshly even if she refuses to abide by the advices. In case the situation turns abnormal divorce is not the only remedy. One can suspend his normal relations with his wife for some times to change her behavior.

Syed ‘Ali Hamadani has discussed the rights of a husband obligatory for a woman.

1. Complete following of the genuine orders of husband;

2. Not to keep the permissible fasts (nafl) without His permission;

3. Not to leave the house without his permission;

4. Not to disclose the weaknesses of the husband;

5. Not to demand unnecessary things;

6. She should give priority to his happiness;

7. And not to be suspicious of her husband;(Hamadani,1989b)

The Rights of Children:

It is obligatory for a Muslim to be very kind and good to his children. Abu Hurairah (ra) says, that a person requested the Prophet Muhammad (S.A.W.) whom I should do good Prophet Muhammad (S.A.W.) said, with your parents. The Prophet Muhammad (S.A.W.) said that as the rights of parents are the responsibility of the children, and the rights of the children is the responsibility of their parents.
The parents should perform *aqiqah* (the ceremony of shaving the hair of an infant) on the sixth day after birth; and teach good manners at the age of six years; instruct to offer prayer (*salat*) at the age of seven; and marry him or her at the age of sixteen to lead separate family life. The Prophet said that the children are the trust of Allah in the hands of their parents. On the day of judgment parents will be questioned about the rights of their children (Hamadani, 1989c).

Hamadani says that the parents should teach good manners to their children and save them from the company of bad people for their success in both the worlds (Hamadani, 1989c).

The manners according to Hamadani include eating and dress manner also. They should be controlled and saved from developing bad manners like lying, back biting, jealousy, envy, arrogance, greediness, miserliness, cunningness and fraud.

Primarily a child should be taught the Holy Qur’an first by a well qualified and pious teacher. After completion of the learning of the revealed text he should be given lessons in Hadith and the teachings, sayings and anecdotes of Ulama and Sufis. A student should be stopped from reciting poetry related Intensive love (*Ishq*), because it will lead him to discord and frustration (Hamadani1989,d).
Rights of Slaves and Servants:

In the history of man, civilizations and religions, Islam is the only religion who has bestowed man with human rights. The fundamental rights given to people in the west, after a long fight between Christian rule of popes and the reformist revolutionaries is a very late development in human history.

Islam has given utmost importance to the fundamental rights not only of free human beings, but also of slaves and animals. Syed ‘Ali Hamadani in his discussion on the rights and duties of the parents, children, husbands and wives has discussed about the rights of the slaves and servants also. He has referred to a many verses of the holy Quran and the sunnah of the prophet in his discussion of their rights.

He has initiated the discussion with a tradition of the saying of the Prophet narrated by Hazrat Ayesha (R.A.), she says that Prophet Muhammad said: (P.B.U.H.) the servants and slaves are your brethren that Allah has put under your hands, so feed them out of what you eat yourself, clothe them as you clothe yourself and do not give them such work that will exhaust them. Those servants whom you like, keep them with you and sell those whom you do not like. But don’t punish or oppress the slaves because those who are under your supervision are like you conceive your position. If they become your masters tomorrow. The tradition revealing the humanistic nature of Islam also indicates to the complete end of slavery in near future, which was the mission
of Islam. It is further strengthened by the directions of Umar the great, in which he says that all men are born free from the womb of their mothers.

Prophet Mohammad(S) said: The fraudulent, the pretender, the betrayer and those who mistreat their servants, will never enter into Heaven (Hamadani, 19892e).

Ibn Umer reported that a man came to the Prophet (P.B.U.H.) and asked him: ‘O’ Messenger of God! How many times should I pardon a servant?’ Prophet Muhammad (P.B.U.H) remained silent and then answered: “Pardon him seventy times everyday” (Hamadani,1989).

It is a crime and a heinous sin to commit atrocities against the servants and slaves. All atrocities invite the wrath of God and lead a man to the hell or the eternal failure. This is substantiated by the tradition narrated by Abdullah ibn -Masood, a companion of the Prophet. He states that one day I was beating my slave with a hunter, I heard a voice from behind O’Abu Masood! I threw the hunter immediately and saw the Prophet(s) who was saying “O’Abu Masood by throwing yours hunter you saved yourself from the Hell” (Hamadani1989d).

**Brotherhood and Companionship Rights:**

True love of God lies in befriending the human beings. Enmity is a negative act, which pains a man all the time. It generates in him various trends which ultimately lead him to sin and crime. It is incumbent upon a Muslim to save his brothers and sisters, relatives and friends even the men and women,
whom with he is not acquainted from the pursuance and following of lower-self and sins. It is the real friendship with humanity. It invites the pleasure of God and connects a man with Him. To shun enmity and create cordial relations with human beings is a virtue.

According to Hazrat Ali, it is obligatory for a muslim to create religious brotherhood because it will be helpful to him, not only in the worldly life but also in the Day of Judgment (Hamadani,1989e).

Befriending human beings means to help them in their hour of need. Helping poor and needy is a virtuous act and continuously helping others creates in man divine attribute of munificence. (Hamadani,1989e).

**Master’s Rights over his slave:**

The slaves and servants should serve their masters with love and loyalty and it is the duty of their master to treat them with loving kindness.

1. There should be no discrimination between master and slaves in matter of food and lodging. He should provide them better food and clothing.
2. A servant should not be asked to work beyond his capacity.
3. He should be provided with religious knowledge.
4. He should not be asked for night duty if he has done his duty in the day.
5. He should not be looked down or under estimated by his master.
6. He should not be asked to perform any work when he is engaged in prayers or is performing any religious duty.
7. He should be pardoned by his master except in the acts that jeopardize religion or when he commits any sin. (Hamadani,1989f).
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Chapter – 5

Conclusion
CHAPTER - V

CONCLUSION

The Qur'an is the embodiment of Islamic world view. Islamic ethics, political thought and social philosophy is rooted in the Qur'anic teachings, which is the embodiment of Islamic worldview. The Muslims started the study of sciences, including ethics, philosophy and political thought along with the study of the Quran. The development of the knowledge with the growth and the expansion of Islamic culture and civilization was a luminous aspect of their civilisational march. Al-Tauhid, the primary principle of Islam is the root of all Muslim studies. Islam as a world-view covers and encloses all the phases of human life, activity and human conduct. All its laws are moral and spiritual in nature and they tend to realization of the one goal and ideal i.e. obedience of God and His pleasure and vision in the life hereafter.

Knowledge is an act of worship, so is the acquisition of knowledge. Every human action done with good intention is an act of worship. All human actions receive meaning in a social order. Man cannot live in an alienation or isolation. He needs society for his development, growth and fulfillment of his psycho-physical demands.

Sufism is an expression of his spiritual yearning. It is the search for ultimate truth and the meta-physico spiritual foundations of man. As such, it is an ethical movement which works for and determines the realization of his goal.

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Man is a small universe in himself and it is the best expression and model of God’s creative activities. This is the pioneering idea that runs like blood in the views of their thought and practice. The goal of all sufi tradition, teachings and practices is the purification of human heart for building of a welfare spiritual society.

Islamic state is a moral, legal and welfare state. Its primary concern is to establish the ordained divine laws to establish piety in all sections of society and elimination of evil and vices. It works for the welfare and development of humanity. It is a religious state, democratic in nature. It is not theoretic and does not give birth to crimes and alienation and separation of the ruled class.

Islamic political thought and state is based on the moral teachings of Islam. Islamic ethics is God-oriented. Its basic purpose is to create and establish relations with God. For this purpose it works for the elimination of all evil from the society by purifying the human heart. It wants to generate and establish generosity, munificence, kindness, love and benevolence in the human heart so that all types of economic, social, political and religious crimes are eliminated.

In the light of ethical teachings of Islam the very nature of the society and social philosophy is expressed. Islamic social philosophy works for the creation of a human society consisting of large-hearted, benevolent, merciful, patient and generous human beings for the creation of a just society. The Quran and tradition gives utmost importance to the human relations. The piety,
benevolence, mercifulness and sacrifice are the major virtues which help in building and continuity of the human relations and associations.

Islamic metaphysics and ethics lays foundation of the legal, pious and genuine human actions on its vast format of permissible and forbidden.

Syed Ali Hamadani is considered rightly a great saint, revolutionary, practicing mystic, reformer, theologian and a great prolific writer and visionary who has left unending impressions on the civilisational march of Islam through his thought and practice. In his multidimensional writings, he has covered very important issues of sufi metaphysics, epistemology, politics, jurisprudence and literature. He was influenced by Junaid of Baghdad, al-Ghazali, ibn-Arabi, Mawardi and Shaikh Najum-ud-din Kubra.

Al-Ghazali, Ibn Arabi and Najmud-din Kubra hav influenced his mind greatly. His ethical and social philosophy is derived from the Ghazalian scheme of thought. In his politico-religious and metaphysical doctrines, he is benefitted by the teachings of Al-Mawardi, Shaikh Najmud-din Kubra and Ibn-Arabi. He has shaped his mystico-political and social themes in the light of the dynamic, creative and influential writings of the above mentioned great personalities. In his interpretation of the rights of dhimis, he has deviated from the humanistic approach of Islam. His views regarding the state of dhimis cannot be accepted as genuine and Islamic.

While discussing the status, rights and duties of dhimis, it has already been observed that Hamadani does not explain the term dhami. His account of the rights and duties of dhimis is not fully in conformity with the Quranic view
and the position taken by the early caliphs with regard to them. He commits the fallacy of changing particular into universal. The rules and duties of dhimis formulated by the second caliph Umar were not universal in their application rather they were situational, and suited to the socio-economic situations of that time. He failed to understand that rules and duties are always relative. They change according to the situations. Only the basic framework or principles remain unchanged.

The present work contains discussions on his social philosophy, political thought and ethics. In his discussions, on social philosophy he has not raised the questions of the nature and historical developments of the human associations and the institutions like marriage, family and property which are the core issues of modern, western and social thought. He is concerned with human relations which are multi-dimensional. He gives primary importance to the rights and duties of the various constituents of the human relations for e.g., parents, husband and wife, children and servants. According to him, the institution of parents is the base of all human relations. Marriage is a creative, legal and pious relationship which connects the human beings and gives the sustenance to human race. It eliminates all moral corruption of human society.

In his political philosophy he has discussed the roots of Islamic polity. Hamadani was a great visionary, mystic and scholar. He discussed in detail the political concepts prevailing in his times. But he can not be treated as a political theorist for he has not given any new theory of politics or state and
administration. He has interpreted the Qur’anic concepts and terms which have political meanings and implications.

He holds two types of political systems –

(a) Tauhidi system of politics

(b) Tagut-i system of politics

The former is the political system which is derived from the central doctrine of Islam, al-Tauhid, and is explained and implemented by the Prophet of Allah. It holds Allah as the only creator, sustainer, ruler, master, law giver and sovereign of the universe and prophet as His real viceregent and bearer of the legal sovereignty.

The latter is the system that stems from the satanic teachings and is realized in the form of infidelity and polytheism. It denies the lordship and sovereignty of Allah, and holds man as the real sovereign and the ruler, and law maker.

Tagut is the personification of anti-christ ‘Dajjal’. There emerge two centres and theories of power, rule, politics, morality and social control: (a) the Divine, and (b) The satanic

The former holds God as the only ruler and controller of the universe and the latter either denies His existence or control or joins many other powers with Him. This gives birth to two ideological frameworks; (a) Islamic ideology, (b) Non-Islamic ideology.

The former framework is given, preached and established by the Prophets and the latter by the forces who deny the authority of Prophet as the
infallible bearer of guidance the legal sovereign and real viceregent of God on earth and hold people, king or the party as the masters of power.

His ethics is rooted in sufi ethical thought which gives prior importance to the principles of purification of heart, love, devotion, patience, contentment and poverty. It tries to deroot all devilish elements from man so that he may lead a happy and prosperous life in this world and the world hereafter. It seeks to establish a society free from greed, enmity, pride, deception, cruelty and disharmony. It makes man to treat the entire humanity as the family of God. It invites him to a life of peace, harmony and unity. The sufi ethical doctrines in their application are as live today as they were in old times, and can produce the same results as they did in the past. The spiritual unrest, the loss of peace, the division of man and other crises cannot be overcome, until and unless man again cultivates and applies the humanistic principles of sufis. These principles are virtues and they can lead him to a virtuous life. They have a universal application, as they try to cut the very root of moral, social and political crises which lies in the satanic element embedded in human nature.
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