

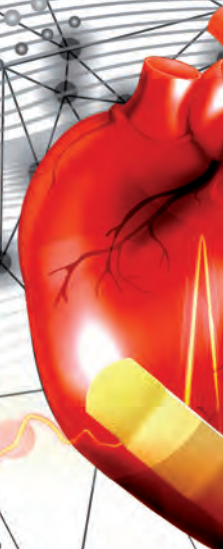
AL-GHAZĀLĪ  
LOVE, LONGING  
INTIMACY AND  
CONTENTMENT  
*Kitāb al-maḥabba wa'l-  
shawq wa'l-uns wa'l-riḍā*  
BOOK XXXVI of THE  
REVIVAL OF THE  
RELIGIOUS SCIENCE

*Iḥyā' 'ulūm al-dīn*  
with an INTRODUCTION  
& NOTES by ERIC  
2nd Ed. with al-Ghazālī's  
to the Revival of the Religion



200

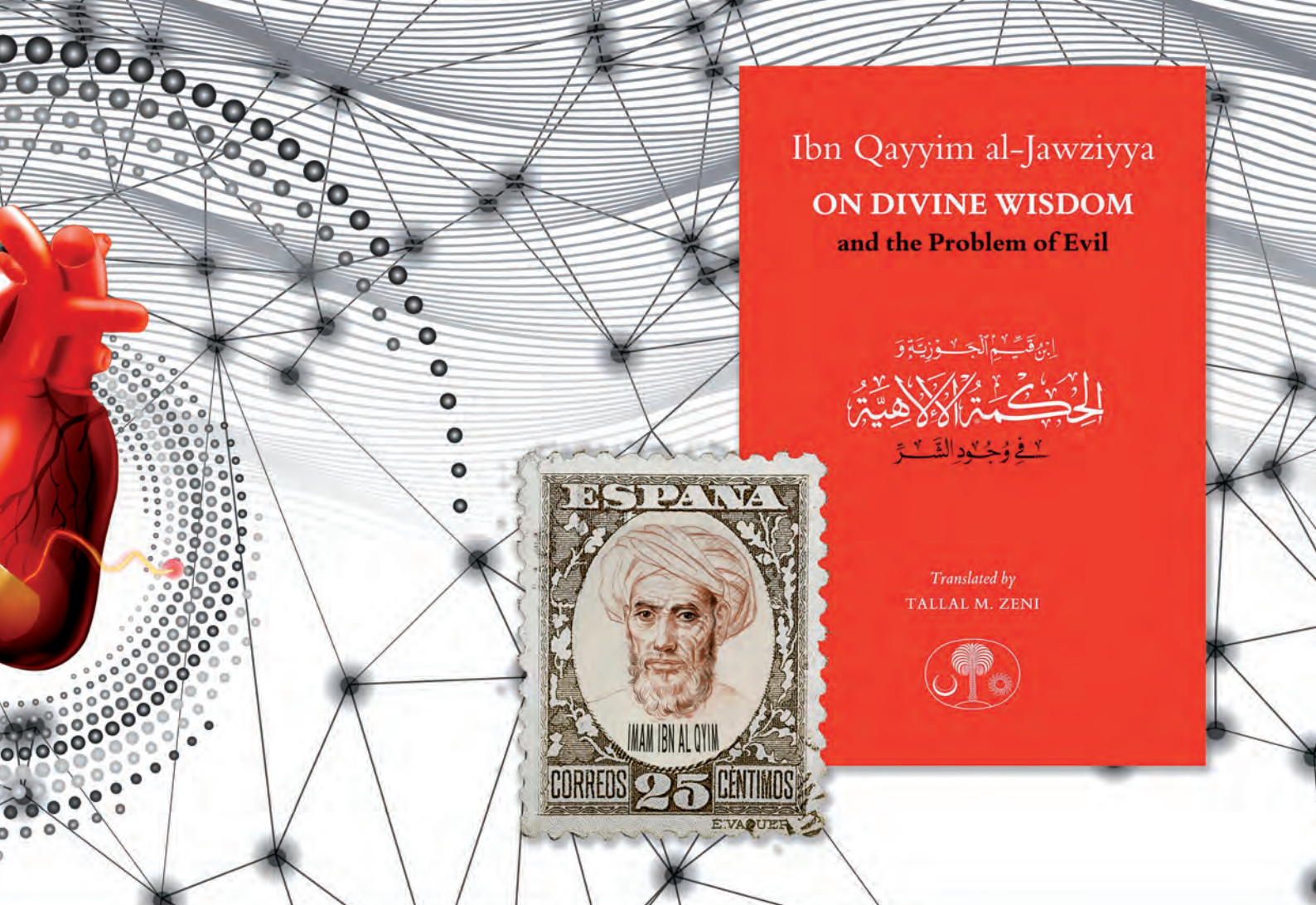
R.I.S. ISLAMIC REPUBLIC OF IRAN



Dr. Abdullah Al Lheedan rođen je u Rijadu, u Saudijskoj Arabiji 26. 10. 1965. godine. Diplomirao je administrativne nauke na Univerzitetu „Kralj Saud“ 1986. godine; Doktorirao je političke nauke na Univerzitetu Južne Kalifornije 1994. godine. Radio je kao profesor Islamske političke misli na Univerzitetu „Kralj Saud“, kao i supervizor programa razmjene znanja u Ministarstvu islamskih zajednica, Saudijska Arabija. Autor je knjiga: *Tolerancija u islamu i Važnost dijaloga u postizanju mira*. Učestvovao je u pisanju djela *Bogatstvo i siromaštvo u svetim tekstovima judaizma, kršćanstva i islama*. Pored toga, napisao je nekoliko akademskih radova.  
E-mail: [lheedan@yahoo.com](mailto:lheedan@yahoo.com)

Dr Abdullah Al Lheedan is born in Riyadh Saudi Arabia 26/10/1965; Ba in Administrative science King Saud University 1986; Ph. D. in Political science University of Southern California 1994; Professor of Islamic Political Thought at King Saud University as well as Supervisor of Knowledge Exchange Program at the Ministry of Islamic affair , Saudi Arabia. Author: *Tolerance in Islam; The important of Dialogue in Achieving Peace*; Participated in "Wealth and Poverty in the sacred texts of Judaism Christianity and Islam;" in addition he wrote six academic papers.  
E-Mail: [lheedan@yahoo.com](mailto:lheedan@yahoo.com)





Ibn Qayyim al-Jawziyya  
ON DIVINE WISDOM  
and the Problem of Evil

ابن قَيِّم الجَوْزِيَّةُ  
الحِكْمَةُ الْأَلَاهِيَّةُ  
فِي وَجُودِ النَّاسِ

Translated by  
TALLAL M. ZENI



datum prijema / date of receipt: 04.06.2024.  
datum recenzije / review date: 05/06.06.2024.  
datum prihvatanja / date of acceptance: 10.06.2024.

DOI: <https://doi.org/10.52510/sia.xxx>  
UDK: x28-254  
28-254:929  
Original scientific paper - Izvorni naučni rad

Abdullah AL LHEEDAN

**DUHOVNE KRIZE I MIRAN SUŽIVOT:  
ULOGA ISLAMSKIH UČENJAKA**

**THE SPIRITUAL CRISES AND PEACEFUL COEXISTENCE:  
THE ROLE OF ISLAMIC SCHOLARS**

## Abstract

Today we do not suffer from a crisis of the mind as was the case in the past, but today we suffer from a heart crisis and its cause is the psychological disturbance that results from the feeling of distress or impotence that affects the individual. Heart suffers an acute crisis that manifests itself in its inability to inject enough love into the human mind. There is a lack of love, a lack of confidence, a lack of faith, a lack of honesty, a lack of ethics, a lack of determination, a lack of brotherhood, and a lack of friendship. The human heart today is moving towards losing the touch of the divine spirit; While the mind is constantly trying to impose its control. But the mind is not able to possess everything, because it is incapable of being a substitute for the heart; the mind will never recognize the delicate heart feeling, because the mind does not possess the mercy that the heart possesses, also the heart does not have the reason that the mind has; to justify evil.

**Key words:** *Imām al-Ghazālī, Imām Ibn al-Qayyim, soul educating, peaceful coexistence, human perfection, morality, inner retreat, love, humility, generosity, cooperation, righteousness, piety*

## THE SPIRITUAL CRISES AND PEACEFUL COEXISTENCE: THE ROLE OF ISLAMIC SCHOLARS

Today we do not suffer from a crisis of the mind as was the case in the past, but today we suffer from a heart crisis and its cause is the psychological disturbance that results from the feeling of distress or impotence that affects the individual. Heart suffers an acute crisis that manifests itself in its inability to inject enough love into the human mind. There is a lack of love, a lack of confidence, a lack of faith, a lack of honesty, a lack of ethics, a lack of determination, a lack of brotherhood, and a lack of friendship. The human heart today is moving towards losing the touch of the divine spirit, while the mind is constantly trying to impose its control. But the mind is not able to possess everything, because it is incapable of being a substitute for the heart; the mind will never recognize the delicate heart feeling, because the mind does not possess the mercy that the heart possesses, also the heart does not have the reason that the mind has to justify evil.

The great goal of Islam is to educate<sup>▼1</sup> the soul of a person, to push sorrows from his/her heart, revive his/her consciousness with the faithfulness of his/her greatest mission on earth, by showing him/her what was revealed to him/her by God, from noble prophets and the Islamic scholars. The Islamic scholars are the heirs of prophets, since the Messenger of God, may God's prayers and peace be upon him, said: "The inheritors of the prophets, though the Prophet did not inherit a dinar or a dirham, but they inherited the knowledge, whoever earn, earned a lot of luck."<sup>▼2</sup> This *Ḥadīth* shows the merits of the scholars, an explanation of the God's saying: "Those who believe among you and those who have been given knowledge Allah will raise to the high ranks"<sup>▼3</sup>.

The purpose of the religion is to treat a person's soul and his heart. The Islamic scholar is a seeker of treatment for soul and heart. So, the Islamic scholar can do the doctor's job for the human being. They must be qualified to make a diagnosis of the causes of a person's heart disease because if we do not know the causes, we cannot help cured the patient.

The first command of the revelation of Prophet Muhammad, peace and blessings be upon him, was not: "Believe!" Rather, it was "Read!"<sup>▼4</sup>, meaning: "Learn"! Indeed, we are what we teach and what we learn. So, we must learn to love, not hate, and we must teach our hearts how to take good attitudes toward others, so that others take good attitudes towards us.

---

▼1 By „education“ is meant here a guidance of the soul rather than leaching and learning mere facts.

▼2 Abū Dawūd, *Ḥadīth* No 3641.

▼3 *Qur'an*, 58:11.

▼4 *Qur'an*, 96 :1

In this paper we will illustrate the works of two Islamic scholars in the importance of purifying the heart to be able to elevate human spirit to meet its divine aspirations. These scholars are Imām al-Ghazālī (d. 1058) and Imām Ibn al-Qayyim (d.1350) Their works are still relevant to Muslims and humanity in general in facing the spiritual crises of today and achieving peaceful coexistence in the world.

Imām al-Ghazālī combined philosophical leadership, jurisprudence, and spiritual mysticism. He was characterized by intelligence, broadness of the horizon, the strength of the argument, and the intensity of foresight, with the courage of opinion and the presence of the mind, all of which qualified him to be a pioneer in different sciences and various arts.

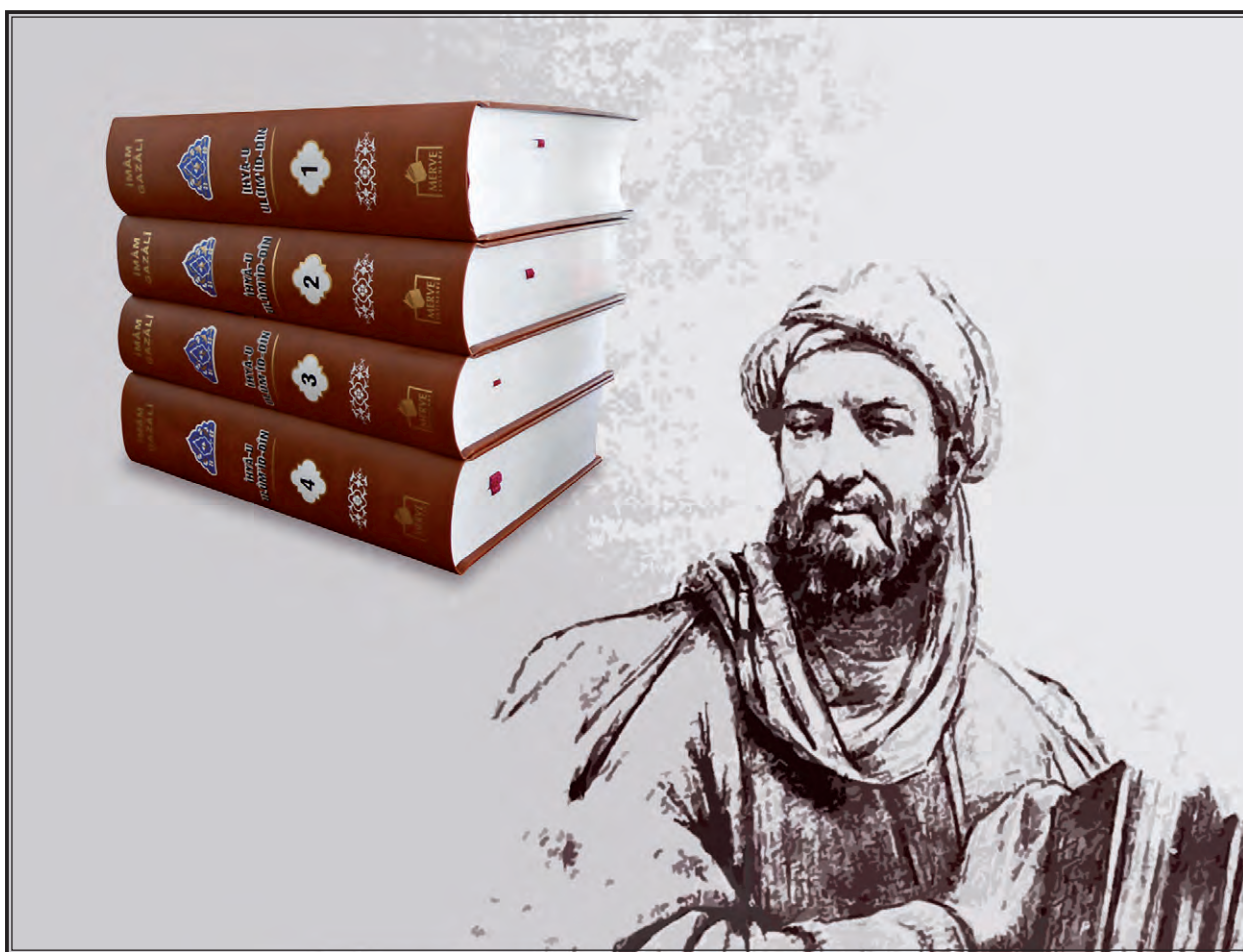


ILLUSTRATION ~ Al-Ghazali and his work *The Revival of the Religious Sciences* (*Iḥyā' 'ulūm al-dīn*). (Archive of Akšamija)  
ILUSTRACIJA ~ Al-Ghazali i njegovo djelo *Oživljavanje vjerskih nauka* (*Iḥyā' 'ulūm al-dīn*).



In addition, Imām al-Ghazālī committed himself in his approach to simplicity, ease and proximity to the subject, so that the ordinary reader who did not realize specialization or depth can taste, understand, and interact with him. He attracted readers to him because of his convincing arguments in introductions, arrangements and results, which formed a clear, easy-to-display style. Perhaps the length of his writings, and the stability of his roots in the various fields of science, make it easy to support his opinions and ideas, whatever they are, with the conclusive argument, convincing evidence and bright proof.

One of the effects of all of this is that you look up and find that all his books are of one holistic nature, regardless of the diversity of their contents and the different or varied fields. This was obvious in the greatest among his books: *The Revival of the Religious Sciences (Iḥyā' 'ulūm al-dīn)*.<sup>▼5</sup>

It was clear to Imām al-Ghazālī, after a long mediation of various sciences and ideas, that man needs a fundamental reform that depends on an approach other than the official curriculum that stores science and culture in specific categories, who are taught to acquire public employment.

Therefore, we see Imām al-Ghazālī focusing on the goals that lead to raising the spiritual, moral, intellectual, and social level of individuals in particular and for society in general, that is, he wanted to reformulate the entire values system to be consistent with the major goals of Islam. He was keen to cultivate Islam in the hearts of its adherents as well as to pursue its pledge to grow and develop in a peaceful coexistent. Among the most important of these values and objectives Imām al-Ghazālī wanted to affirm were the following:

**1) The value of human perfection.** This is possible by raising the human psyche from the sphere of physical senses to the sphere of spiritual senses as well as by raising the human being from the level of submission to physical desires to the position of servitude to God. Imām al-Ghazālī himself went through a personal experience that led him to his spiritual purification. He described the circumstances that led him to this spiritual realization by saying:

*I was still hesitant between the attractive desires of the world and the call for the Hereafter, close to six months, the first of which was the month of **Rajab** (the seventh month of Hijra calendar) the year 488 H. In this month I have experienced a deep silence because God locked my tongue until I was not able to teach while I was striving to reach the different hearts looking for me. My tongue did not utter a single word, and I could not talk at all. Then, when I felt helpless, and fell entirely desperate, I sought refuge in God Almighty by praying. God answered my prayers and took away my desire to power, money, children and other material things.*

Imām al-Ghazālī then left Baghdad for spiritual journey he described:

---

<sup>▼5</sup> Al-Ghazālī, *Iḥyā' 'ulūm al-dīn*, Dār al-nadwah & Dār al- ḥikmah, Beirut, 1986.

I left Baghdad in the month of *Dhū al-Qa'dah* (the eleventh month of Hijra calendar) in the year of 488 H, when I performed the pilgrim of Hajj to Makkah and then went to the Levant. I lived there for ten years, some of which I spent in Jerusalem, and most of my time was in solitude, training and struggling for the soul, and working to purify it, cleaning the heart for the remembrance of God Almighty. I was performing *al-i'tikāf* (solitude) in the beacon Damascus Mosque all day.

Then, under the demands of the rulers as well as repeated requests of peoples to resume his teaching, Imām al-Ghazālī went to Nishapur to teach in the al-Niẓāmiyya school in Bahgdad. That was in Dhū al-Qa'dah in 499 H. He explains to his return to educate students un this way:

God facilitated for me to move to Nishapur to this task in *Dhū al-Qa'dah* in the year 499 H. The isolation period lasted eleven years. Now, it was a new style, a new intention, a new goal. ▼<sup>6</sup>



ILLUSTRATION ~ Al-Ghazali, *Ihyā' 'ulūm al-dīn*. (Archive of Akšamija)  
 ILUSTRACIJA ~ Al-Ghazali, *Ihyā' 'ulūm al-dīn*.

▼<sup>6</sup> Al-Ghazālī, *al-Munqidh min al-ḍalāl*, Dār al-kutub al-ḥadīthah, Egypt, 1933 pp. 139-159.

**2) Educating oneself on virtue.** Imām al-Ghazālī focused on the essentials of virtues, and considered them four: wisdom, courage, chastity and justice. In his opinion, the fulfillment of virtue is only through working to purify the soul and refine ethics. Imām al-Ghazālī stresses the importance of virtues and its role in controlling the forces of the human soul and developing the innate preparations in them. His book "The Reviving the Sciences of Religion", which has been translated into many living languages, is the most widespread book of Islamic ethics in the world today. Imām al-Ghazālī composed it, according to Ibn al-Jawzī's account, at the beginning of his departure to isolation. The core of this book was to emphasize the good of taking sincerity as the basis for every act, and sincerity of religion for One God is monotheism, which is the core of the Islamic religion. Imām al-Ghazālī arranged his books in sections, sections in books, books in chapters, and chapters in paragraphs, in which he attempted to develop a belief system for organizing society through reform and returning to the origins of the tolerant Islamic faith. He addressed, in addition to issues of religion and belief, other important topics, psychological, social, ethical, and educational topics: such as human behavior and motivations, and how to modify it; the habits that he discussed in detail, so that the "Habits section" occupies a quarter of this book, where he studied the habit by illustrating between the stages of its formation such as the forms of habits, factors influencing its acquisition, types of communities according to their habits and how to improve good habits and discourage bad ones to achieve peace and coexistent. ▼<sup>7</sup>

**3) Refining the human forces.** Imām al-Ghazālī believes that controlling human forces does not mean suppressing their tendencies and instincts and eradicating them completely, because this is contrary to nature and nature of man. For example, Sex keeps the offspring and contributes to the survival of the human species, but he links these desires with moderation, chastity, and reason. As for morals, Imām al-Ghazālī has tended to discuss it in practical and applied behavioral terms. He was interested in defining the duties of man towards himself and his relatives, his parents and brothers in humanity. Imām al-Ghazālī's morals are characterized by the depth of psychological analysis in which he describes the various partial virtues, without trying to research the principle, and purpose of ethics. Therefore, his research on ethics came closer to the psychological than to the philosophical investigations. He touched on the topic of women and illustrated

---

▼<sup>7</sup> Al-Ghazālī, *Iḥyā' 'ulūm al-dīn*, op. cit 3/53.



theirs rights; he spoke about politics, tightly linking politics to his moral philosophy; he discussed the emergence of the state as well as the necessity of the government's concern for the interests of the individual and the interests of society alike. He stresses the importance of justice and equality in achieving and preserving peace between citizens regardless of religion gender and ethnicity.

**4) Good guidance of the individual's energies.** Imām al-Ghazālī stresses the importance of preserving the energies of the soul and directing it to make the best use of it. He also called for the necessity of overcoming the desires that spoil the Islamic spirit, and stressed the reflexive effect of Islamic law and training of the soul on both the individual and society. In this regard Imām al-Ghazālī said: "As for the thought inconsistent with the universe and its innocence, it does not seem a logical reason for the paradoxes of life". Also: "Despite the many appearances in this amazing temporal-spatial scene, there is nevertheless no fundamental separation between mind and soul, or matter and energy, or human and divine".<sup>▼8</sup>

Appreciating arts needs training of the soul so to understand the world, saying:

"For an uneducated eye, art masterpieces may appear random scribbling from the



ILLUSTRATION ~ Al-Ghazali on appointment as head of Nizzamiyya University in Baghdad. © Oases of Wisdom.

ILUSTRACIJA ~ Al-Ghazali po imenovanju za voditelja Univerziteta Nizzamiyya u Bagdadu.

▼8 *Ibid*, 2/275.

**5) Bringing up a balanced personality.** Imām al-Ghazālī's focus was on a moral education as the main components of the human soul, mind, spirit and body, seeing it as a single integrated entity. He emphasizes some educational methods and ways that address these components in an integrated and balanced way, such as *jihād* (maximum spiritual effort) and art to purify the heart and soul, by thinking to raise the mind, upgrading the human psyche in the areas of perception, by trying to raise the body and stimulating the mind and senses spiritually. According to Imām al-Ghazālī, God has created spiritual laws for us called "commandments." But these commandments are violated every day and at every place. Unless people understand their spiritual meaning, they will always complain and alienate them. These commandments are eternal codes of conduct that are endorsed by all divine religions. But the texts most of the time do not explain the psychological aspect of these motivations and the benefits that are associated with their application. People accept them in places of worship but they do not act according to them outside these places, justifying that they are impractical or illogical and do not fit the spirit of the times.▼<sup>9</sup>

However, the violation of those commandments is the main cause of all misery in the world. The person must not infringe on the rights of others and not take away their land, peace, love, or dignity or harms any of their material and moral possessions. In this regard Imām al-Ghazālī said:

*If you do not feel the desire to take what you do not have, what you desire will come to you. Theft is first born in thought when a person begins to envy others. Malicious cravings must be removed from the thought. Spiritual unselfishness is the way... Then the person will attract the love naturally and the good will come to him.*▼<sup>10</sup>

He also said:

*It is a divine law that does not make mistakes. As for thieves and selfish people, they always go after matter and their eyes are always on others and what they do not have, even if their assets are full of gold. Unless materialistic selfishness is abandoned, the world cannot know happiness.*▼<sup>11</sup>

**6) Pleasing God Almighty.** Imām al-Ghazālī called on to seek the pleasure of God Almighty; he warned of the mortal ambitions of the world; he urged the revival of Islamic

---

▼<sup>9</sup> *Ibid*, 3/58-60.

▼<sup>10</sup> Al-Ghazālī, *Mizān al- 'Amal*, Dār al-ḥikmah, Beirut, 1986, pp. 55-57.

▼<sup>11</sup> Al-Ghazālī, *Kīmīyā' al-Sa'ādah* (*The Alchemy of Happiness*), Dār maṭba'ah al-sa'ādah, Egypt 1924.

law and seeking the pleasure of God Almighty. Therefore, he sees that one of the goals of moral education is preparing man in this mortal life for the eternal Hereafter. ▼<sup>12</sup>

The educational knowledge of Imām al-Ghazālī was based on solid and firm origins that originate from the Islamic vision of the universe and man, life, society, knowledge and moral values. His educational knowledge was based on monotheism and servitude to God and aimed at a lofty goal which is the pleasure of God Almighty and His worship and obedience in which one could reach happiness of this world and the Hereafter. His principles were fed and nourished by revelation represented in the verses of the Noble Qur'an and the *Sunnah* of the Prophet, peace be upon him, that commanded man to think and contemplate and consider the verses of the Qur'an and the wonders of the universe to obtain knowledge and science. Qur'an made science and knowledge a great place and made scholars the heirs of the prophets, that show to the individual the path to God's pleasure and man's peace and real happiness.



ILLUSTRATION ~ A debate among Muslim philosophers about the works of Ibn al-Qayyim. (Archive of Akšamija)

▼<sup>12</sup> Al-Ghazālī, *Iḥyā' 'ulūm al-dīn*, op.cit. 3/75.

Imām Ibn al-Qayyim was able to achieve a magical mixture of his great knowledge, satisfying the honorable ancestors (*Salaf*), the Sufis, the scholars, and the laymen, as he combined the jurisprudence of the ancestors and the ascetism of the great mystics in a correct way that does not scratch the legal rulings, nor does it transform religion at the same time into static and meaningless formalities, that has no heart, feelings, and intents.

For Imām Ibn al-Qayyim Sufism made him concentrate on purification of the soul, love, fear and piety of God, to prepare the soul for its march to the Hereafter. He thought the true Sufism is following of the Sunnah as well as following what God revealed to His Messenger, and the Sufi's sources have to be the Qur'an and the *Sunnah* and the sayings of the *Salaf* (the Companions of the Prophet) and their actions that call for austerity in the world and care for the Hereafter. We can illustrate his philosophy for peaceful coexistent in the following points:

**1) Love and humility.** Imām Ibn al-Qayyim was a jurist who was friendly, loving scholar who was concentrated on the importance of love as he used to say:

- *Love is a pond in a desert and has no clear reach, and that is why it has few admirers;* ▼<sup>13</sup>
- *People's satisfaction is an end that cannot be realized, and God's pleasure is an end that does not goes away, so leave what is unrealizable and go after what does not leave you;*
- *To be good and sound is a grace from God, there is nothing more beneficial to honesty than living in humility for the pleasure of God.* ▼<sup>14</sup>

**2) Indifference to material world.** Regarding this state of mind, Imām Ibn al-Qayyim used to say:

- *The world is skeleton and the lion do desire carrion.*

He compared material things to a dead body and the courageous wise person does not crave dead things rather look for the living and everlasting and this is the spiritual matters. He said:

- *Whoever knows the sweetness of wellness, bears illness.*

That is to say it is hard to overcome desires but because you know the greater pleasure of spiritual matters you bear difficulties to achieve real happiness. ▼<sup>15</sup>

▼<sup>13</sup> Ibn al-Qayyim, *al-Fawā'id*, Dār al-kutub al-'ilmiyyah, Beirut, 1973 p 96.

▼<sup>14</sup> Ibn al-Qayyim, *Madārij al-sālikīn*, Dār al-hadith, Cairo, 2/346.

▼<sup>15</sup> Ibn al-Qayyim, *Miftāh dār al-sa'ādah*, Mu'jam al-fuqaha', Jeddah, 2011.



**3) Determination.** Regarding this quality of human behavior, Imām Ibn al-Qayyim used to say:

- *The people differed in their determination, not in forms.*

The determination is very important in achieving peace and controlling negative emotions. He said:

- *If the fire of anger invokes the fire of revenge in a person, he will be burned.*

*Chain your anger with the chain of patience, because if it is unleashed it will be a wild dog.* ▼<sup>16</sup>

Imām Ibn al-Qayyim also thought that peace cannot be achieved unless one combine piety of God with good manners. He said:

- The Prophet, may God's peace be upon him, combined between the piety of God and good manners, because God's piety fixes what is between the servant and his Lord, and good manners fix what is between him and other peoples. ▼<sup>17</sup>

**4) Generosity:** Imām Ibn al-Qayyim calls for a generosity and the important of it for Peace. H said:

- *A tight-fisted man is a poor man, who is not rewarded for his poverty.* ▼<sup>18</sup>

**5) Inner retreat.** Imām Ibn al-Qayyim realized the important of the inner retreat for meditations and prayers and its effects on the soul. However, this inner retreat is for the knowledgeable as for the ignorant. It is better to be among good righteous people. He said:

*The inner retreat of the ignorant is corruption. As for the inner retreat of the scholar, it is like nutrition and irrigation.*

**6) Morality.** Imām Ibn al-Qayyim said:

- *The right steps of those who walk in the way of God that they know that religion is all morality, so whoever exceeds you in morality will exceed you in religion.* ▼<sup>19</sup>

In another passage he described the true 'Ārif (Gnostic) of Allah by saying:

- *The ('Ārif) educated in Sufi, is the one who knows God Almighty with his names, attributes and actions, then he is sincere in his dealings, then he is sincere his intentions, then he is dissociated from his bad morals and annoyances, then he is cleansed from rancor, then he is patient with the predestination of God wither grace or misfortune, then*

---

▼<sup>16</sup> Ibn al-Qayyim, *al-Fawā'id*, op. cit.

▼<sup>17</sup> *Ibid*, p. 54.

▼<sup>18</sup> Ibn al-Qayyim, *Miftāh dār al-sa'ādah*, p. 113.

▼<sup>19</sup> Ibn al-Qayyim, *Madārij al-sālikīn*, op.cit.

he has insight into his religion and signs, then he makes the call to God alone with what His Messenger brought, and he does not compare God's laws to the opinions of men, their tastes, their norms, their standards and their sensibilities, and he did not equal them with what the Messenger has brought from God. This is the one who deserves the name (*‘Ārif*) i.e. the one who knows the truth - if someone else calls it is mere claim and a metaphor. ▼<sup>20</sup>



ILLUSTRATION ~ Ibn Qayyim in conversation with children. (Archive of Akšamija)

ILUSTRACIJA ~ Ibn Qayyim u razgovoru sa djecom.

**7) Coexistent.** Imām Ibn al-Qayyim calls for coexistent following Prophet Muhammad, peace be upon him, command. Many *Ḥadīths* of the Prophet illustrate how a Muslim should live in a society by accommodating one another. A typical example of such *Ḥadīths* include:

- *My Sustainer has given me nine commands, namely: to remain conscious of God, whether in private or in public; to speak justly, whether angry or pleased; to show moderation both when poor and when rich; to reunite friendship with those who have broken off with me; to give to him who refuses me; that my silence should be occupied with mediation; that my viewing should be an admonition; and that I should command what is right and forbid what is wrong and harmful.* ▼<sup>21</sup>

▼<sup>20</sup> Ibid, 3/334.

▼<sup>21</sup> *Al-Qurṭubī's Tafsīr*, Dār al-kutub al-maṣrīyah, Cairo, 1964, 7/346.

**8) Cooperation:** Imām Ibn al-Qayyim calls for a cooperation because God makes it mandatory on every Muslim to emulate act of assisting others. This includes the verse of the Holy Qur'an which reads:

• *It is not righteousness that you turn your faces towards East or West( in prayers this is just formalities); but it is righteousness (the quality of ) the one who believes in God and the last day and the angels, and the book, and the Messengers; who spends of his wealth, in spite of love for it; to the kinsfolk, to the orphans, to the needy, to the wayfarer, to those who ask and for the freeing of slaves; and who is steadfast in prayers, and gives Zakāh (Alms); and those who fulfill their covenants which they made; and who are patient and perseverant in poverty and ailment...* ▼<sup>22</sup>

The theme of this verse centers on righteousness and piety. Therefore, Islam enjoins a Muslim to be moral and helpful to people in all circumstances. It enjoins man to be moral in conduct and sincere in intentions, with devotion and dedication. ▼<sup>23</sup>

**9) Righteousness and piety.** Imām Ibn al-Qayyim recalls the Holy Qur'an to remind on the traits of the faithful people:

• *Indeed, they were before the doers of good. They used to sleep but little of the night and in the hours before dawn they would ask for forgiveness and from their properties was (given) the right of the needy and the deprived.* ▼<sup>24</sup>

Imām Ibn al-Qayyim should be the model for jurists of today. You can only consider the titles of his books to realize the extent of the tenderness that filled the heart of Imām Ibn al-Qayyim, and the extent to which he combined science and knowledge with the command of God, and between the science of *Sharī'ah* and austerity and its mysticism. The titles of his books include: *The sufficient answer to those who look for the healing cure of the soul*, *Madārij al-sālikīn*, (The rights steps of those who walk in the way of God); These books are linking the Earth and Heaven, the human heart and the kingdom of the Most Merciful as well as the link between the created and the Creator, glory be to Him.

Islamic societies today need this model that connects Salafism to Sufism, and connects the Islamic philosophy to the commoners of Muslims, and reaches out to Muslim and non-Muslim. Imām Ibn al-Qayyim ▼<sup>25</sup> is the descendant of values, whom most of our generations need today.

---

▼<sup>22</sup> Qur'an, 2:177.

▼<sup>23</sup> Qur'an, 49:13.

▼<sup>24</sup> Qur'an, 51:16-19.

▼<sup>25</sup> Shams al-Dīn Muhammad Ibn Abī Bakr, Ibn al-Qayyim al-Jawziyya, commonly known as Ibn Qayyim al-Jawziyyah was born in a small farming village near Damascus, Syria in 691 A.H./1292 C.E. In the year 712/ 1312 at the age of 21 he joined the study circle of Imam Ibn Taimiyyah, known as the patron of the Islamic traditional Salafi school, who kept Ibn al-Qayyim in his company as his closest student and disciple, who later on became his successor. Because of their perception and opinions, both the teacher and the student were unjustly persecuted, tortured, and humiliated in public by the local authorities then, and they were imprisoned in a single cell, while other disciples were kept separate in the central prison of Damascus, still known to-date as al-Qal'ah. Ibn al Qayyim al Jawziyya died in the city of Damascus the year 751 AH/1350 C.E., when he was scarcely 60 years old, and was buried at the cemetery of Bāb al-Ṣaghīr, near the grave of his father.

## Conclusion

These two scholars of Islam represent models of love, not hate and gathering, not separation, and facilitation, not hardship, and consideration of the interests of the servants, not to harm them and leave them in the hardship, they represent models that removes hatreds and enmities and proposes mercy and blessings. They try to achieve the great goal of Islam which is to create the soul of a person, to push sorrows from his heart, revive his consciousness with the faithfulness of his greatest mission on earth. Material and physical life exhausted Man, thus our scholars aimed his eyes at a bright window a way out of this dark tunnel.

Today a wave of thirst for spiritual issues spread throughout the world, especially among the rising generation of young people. Thus, the burden of the message on the men of religions, and the message religions, becomes greater. Avoidance of useless disputes, adherence to the common rope and orientation towards familiarity and dialogue, become the duties of the men of religions. Today, our world witnesses successive incidents of violence, terrorism, assaulting and intimidating the peaceful, fueling conflicts, spreading hatred, spreading sectarianism and racism, all among successive calls for a clash of civilizations and a clash of religions. Some mistakenly think that religions - including the Islamic religion - can be a catalyst in increasing intense conflict and fueling this burning fire. This paper shows the efforts of two Islamic religious scholars in illustrating the importance of spiritual life in spreading peace. The world has experienced during the past three decades, in which the importance of religions has returned, many types of attempts to coexist all of them failed, because it was not based on the idea of cooperation in achieving partnerships with respect for peoples and cultures, and the time has come to adopt cooperation, respect and knowledge exchange between followers of religions as a way of achieving tolerance and coexistence between peoples and civilizations.

---

IBN AL-QAYYIM. *Madārij al-sālikīn*. Dār al-hadith, Cairo, 2/346.

IBN AL-QAYYIM. *Miftāh dār al-sa'ādah*. Mu'jam al-fuqaha', Jeddah, 2011.

*Al-Qurṭubī's tafsīr*. Dār al-kutub al-maṣrīyah, Cairo, 1964.

*Dār al-kutub al-maṣrīyah, Cairo, 1964*. A collection of *Ḥadīth* compiled by Imām Abu Dawud Sulaymān ibn al-Ash'ath as-Sijistānī. It is widely considered to be among the six canonical collections of *Ḥadīth* (*Kutub al-Sittah*) of the Sunnah of the Prophet. It consists of 5274 *ḥadīths* in 43 books.