

A Review Of Ibn-E- Maskawiya's Theory Of Human Reformation In The Light Of Quran And Hadith

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Abstract

This research paper, Ibn-E-Miskawiyah's theory of human reform is to be reviewed in the light of the Qur'an and Hadith, and the various effects and results arising from it to be described in a research style. The research style of this paper is narrative. Ibn-E- Miskawiyah he is the person who first reformed himself and later gave a plan of action for reforming the morals of others. From his life, we get some important lessons for us. Ibn E Maskwiya, in the light of Qur'an and Hadith, carefully decided what should be the aim of his life. He wrote to her regularly. Then, the necessary accessories to achieve this objective were also brought into written form. All the things that had to be kept in mind in daily life (in the form of doing some things and in the case of not doing some things) were kept clearly in front of him. Then it became possible for him to walk steadily. This is what every person who wants to take advantage of the precious and golden opportunity of life must do, otherwise the human being will be inside (in the form of negative thoughts, low emotions, base desires and animalistic pleasures) and outside (material glitter, customs and traditions) and in the form of social incentives) there are innumerable accessories that push man away from the path of construction and towards destruction.

Keywords: Human, Reformation Theory, Quran, Hadith, Scriptures, Ideologies, Maskawiya.

Introduction:

Ibn Maskawiya spent a large part of his life in drinking, drinking, luxury, and in the company of princes and ministers, where moral values were

not considered, and the goal of life was to be independent of fortune and pleasure, then there was a change in his thinking and he realized the value of life. It is difficult to determine exactly

when this change took place. However, it is certain that the periods of childhood, boyhood, youth and probably even middle age had passed when he realized that life was being wasted in useless pursuits. Therefore, he came to reform and succeeded in it. From this we get the important principle that a person may be in any condition of life and has reached any part of the age, the possibility of improvement still exists.

The summary of the teachings of the Qur'an and Hadith is that a person should not despair under any circumstances. In this regard, on the one hand

So that you do not dwell on what has befallen you and do not rejoice in what has happened to you.¹

So that you do not grieve over what is left of your hands and do not despair over what is given to you) He stopped you from being heartbroken and saddened by the losses of the past and on the other hand.

Don't turn away from the mercy of Allah.²

In addition, forbade despair and hopelessness regarding the future. The commandment of the Prophet and the door of its acceptance is kept open until the last moment of life. In addition, the commandment of commandment and prohibition is for the whole life. If there was imprisonment up to a certain part of the age for reformation and after that reformation would not be possible, then all these things are useless.

Besides, the lives of the Companions are in front of us. Those who entered the circle of Islam and shaped their lives and character through Islamic teachings did not belong to any particular age group, but they included children, young and old people of all ages. There are countless other examples in history where after spending most of the life, a revolution took place in the morals of a person and his personality changed completely. Therefore, whoever we are, wherever we are and in our life so far, we have been guilty of mistakes, shortcomings and slips. There is still an

opportunity for us to improve our morals and become good people in the next life.

❖ **The power of human will:**

One of the many capacities that his Creator has placed in man is independent will, which means the ability to do whatever he wants within the realm of human possibility. This intention is a great blessing and power given to man by Allah Ta'ala. It is this intention on the basis of which human beings perform great deeds. He puts rods on the stars. Turns the raging seas, cuts the liver of the mountains and rules the skies. This intention is a great trust with man which is not possessed by any other creature except man:

"We offered the trust to the heavens and the earth and the mountains, then they refused to bear it and were afraid of it, and man bore it."³

Here, most of the thinkers have taken trust to mean independent will, the happiness, prosperity, success and failure of a person depends on the right or wrong use of this intention. In many places in the Qur'an, this independent will of man has been pointed out and in this context the freedom given to man is mentioned:

"Indeed We have guided him, either he is grateful or he is ungrateful."⁴

"Then accept what he wills and reject what he wills"⁵

Man is free to use his will. Whether he uses it rightly or wrongly, his face is turned towards good or towards shirk. However, according to the manner in which he will use it, he will be rewarded or punished, and this is his destiny. The tragedy is that many times man is not able to use it and many times he is using it wrongly. Ibn Maskawiyah used this intention to achieve good. The moment he realized that he was wasting his life and wasting the most precious and unique opportunity in the form of worldly life, he was moving towards the end of eternal deprivation, then he made up his mind. He

thought that he had to change his life and his coming age would be different from the past. Therefore, he left the life of moral depravity and followed the path of good conduct and finally reached his destination.

This lesson is learned from here that if a person has a firm intention, then it is not difficult or impossible to perform any work (provided that the work falls within the scope of human ability), especially regarding the reformation of morals, it is certain that this person It is completely possible for Allah Ta'ala to make man responsible for it and He does not burden man with any burden beyond his capacity

6"Allah does not hurt anyone except according to his strength"

Therefore, in the light of this discussion, any person can evaluate that if he could not walk on the right path, then the reason for this is either ignorance due to which the right path could not be clear to him, or because of willpower. There is a lack of use due to which he lacks tenacity and tenacity.

❖ **Status of Allegiance:**

In the spiritual system of Islam (which is commonly known as Sufism), this issue is of particular importance that a person who wants to improve his personality and seek the special love and mercy of Allah, it is necessary for him to He should associate with a leader (commonly known as Peer or Murshid) and pledge to obey him (commonly known as Bayat). Then he follows his instructions as much as possible while remaining committed to that covenant, then it can be hoped that he will achieve his goal.

Although this is a controversial issue with differing opinions, some people believe that allegiance is indispensable

Without which it is not possible to reach the destination. On the contrary, some people are not completely convinced of it and they consider the

teachings of the Qur'an and Hadith to be sufficient in every respect. Because of this, the chances of going astray are reduced and the journey becomes easy and pleasant

In the life circumstances of Ibn Maskwiya, there is no such person with whom he established any special relationship in the form of allegiance. However, due to his determination, he was able to achieve the desired goals. Apart from Ibn Maskawiyah, there are numerous examples in every era of history where a person chooses a right path through meditation and walks on it and refines his personality and character. Therefore, the Qul-e-Faisal in this matter is that allegiance is not absolutely necessary for this purpose, the reason being that the basic principles of living are described in the Qur'an and Hadith in a very precise manner, which any educated person can follow. Can understand easily. Yes, there may be difficulty in certain details and issues for which the scholars can be contacted, which is not necessarily in the case of allegiance, but here it will not be out of place to say that looking at the relevance of nature, if any such If the person whose appearance and manners are good, he should be made a teacher (which is called Mentor in modern terms), then a person can avoid many confusions and it also helps in attaining perseverance.

❖ **Importance of motto:**

Mission means the goal of life, that is, what a person wants to achieve in his life. What do you want to be? Where do you want to go? If there is no clear goal of life in a person's mind, no goal, no forgiveness of the goal, then he will go astray systematically. It will not be possible to continue the journey towards Ascension. An example of this is that a driver imagines a destination in his mind before driving and then shortly follows the path leading to that destination and finally reaches it. If he does not have an idea of destination in his mind, he will not be able to reach anywhere even after traveling all day. On

the contrary, it is quite possible that while traveling in the opposite direction of the destination, it gets further away. This is the case with the car of human life, which is moving on the highway of life. It is very important to have a destination. The name is being given.

In the light of the Qur'an and Hadith, Ibn Maskawiyah carefully decided what the motto of his life should be. He wrote to her regularly. Then, the necessary accessories to achieve this objective were also brought into written form. All the things that had to be kept in mind in daily life (in the form of doing some things and in the case of not doing some things) were kept clearly in front of him. Then it became possible for him to walk steadily. This is what every person who wants to take advantage of the precious and golden opportunity of life must do, otherwise the human being will be inside (in the form of negative thoughts, low emotions, base desires and animalistic pleasures) and outside (material glitter, customs and traditions). and in the form of social incentives) there are innumerable accessories that push man away from the path of construction and towards destruction.

❖ **Personal improvement first:**

Another important principle from the life of Ibn Maskawiyah is that personal reform comes first while environmental reform comes later. Ibn Maskawiyah tested the principles of reformation on himself first and made himself bound by them in every respect. Then when his results came out and those principles became a part of his own personality, then he put them in front of others so that they too could benefit from them. This is a very important principle. Which is derived from the teachings of Quran and Hadith:

"O you who believe! Save yourselves and your families from Hellfire."⁷

In this verse, it is ordered to protect oneself first and then one's family from the fire of hell. This is the natural order of reform. One of the reasons for

this is that a person has the most authority over his own self, so where the authority is more, the responsibility should also be more in proportion. The second reason is that if what a person is saying to others is reflected in his own personality, then the effects on the listeners are greater, because human nature is more influenced by practical examples than by exhortations. Is. Therefore, the Qur'an has adopted the same arrangement. The same style is adopted in Surah al-Asr:

"The type of the times. Indeed, man is in trouble. But those who believe and do good deeds and make a will to each other to stand on the truth and be patient"⁸

Out of the four principles described here for avoiding failure and achieving ultimate success, the first two are related to personal improvement and the next two are related to the improvement of others. These four principles are mandatory. It is as if a person has a double responsibility regarding reformation. One is self-improvement and the other is the improvement of others as much as possible but here too, personal reform has been prioritized.

However, it is important to clarify here that the process of personal improvement is not for a limited period but this process has to continue throughout life. There is no time in life when a person is entitled to understand or say that he has completely reformed or fatha, so prioritizing the principle of personal reformation does not necessarily mean that a person should spend his whole life waiting for that. First, I will be fully reformed, then I will advise others. Rather, it means that whatever you have to say to others, you should first stop thinking about it at some level, and while correcting others, you should not forget yourself under any circumstances. Forgetting oneself in concern for the correction of others is a crime and a matter of insanity according to the Qur'an:

Command people with righteousness and forget yourselves.

"Do you command people to do well and forget yourself?"⁹

One of the main reasons for the many defects, evils and inequalities that are seen in the society today is that everyone sees the faults of others but not their own. Everyone wants to fix the whole society but without fixing themselves. This attitude has to be changed.

A review of the important points of the theory of ethics of Ibn Maskawiya

- Below is an analytical study of the detailed points of Ibn Maskawiya's theory of ethics.
- **The real purpose of life:**

In daily life, every human being does thousands of things from morning to evening. Every small and big work has some purpose and goal. For example, when we drink water, it is not necessary in itself, but its purpose is to quench thirst. The purpose of eating food is to quench hunger and gain strength. The purpose of taking medicine is to achieve recovery. Going a step further, quenching thirst, quenching hunger and getting health are not desirable in themselves, but the relief and satisfaction that results from them is the real purpose. When a student goes to school or college, his purpose is to gain knowledge and then to improve his personality. Then one has to fulfill one's needs and wants through it. Therefore, there is no work in the world that does not have a purpose and goal. Then there are some purposes that have the status of intermediate links and finally there is a purpose that is desirable in itself. For example, earning wealth and wealth through business and then getting the things needed through that wealth and wealth are both intermediate goals. The real purpose is the comfort and satisfaction that comes as a result of using these items. This end goal is called the goal which is desirable in itself. If seen in the context

of human life, this last purpose is called the objective.

What is the purpose of human life? This discussion is very old. The ancient man also thought about it and the modern man also. The whole discussion of ethics revolved around this point. It has been mentioned in the context of different theories of ethics. What has to be said in this regard is that one point of view in this regard is that of those who are concerned about the hereafter but the other point of view, which is concerned with the afterlife, according to him, neither our present life is the beginning of life, nor the end of this apparent life is the real end of our life. According to Islam) our worldly life is actually a short part of our long life in which we are being tested by giving freedom of action that we use our authority and will to do good or bad deeds and then the same. According to the eternal life after death we will be rewarded or punished. Seen from this point of view, the mission becomes a very sensitive and serious matter. In which a slight slip or slip can lead to permanent deprivations and failures. Therefore, according to the Islamic point of view, the following two points must be kept in mind in determining the purpose of life.

- Life is very precious for which there is no substitute in this universe. Therefore, its motto should also be worthy of its glory, if a small thing or success is made the motto of life, then it will be like wasting life.
- Life is an infinite river which has no bank. Death is not the end of life, but a door through which a person enters the endless life. Therefore, the objective should not be limited to this life only, but can be useful in the eternal life.

As a result of pondering over Islamic teachings, Ibn Maskawiyah declared the goal of life to be the pursuit of happiness. Whatever man achieves in this world and the actions he performs are not

desirable in themselves, but what is intended in the last level is this happiness which is the goal of all goals and which is to be attained. After that, there is no other purpose. The other name of this happiness is the language of the Sufis, God's pleasure, in the Qur'an and Hadith, the words *Nafs-i-Muttamna* and *Qalb-e-Salim* are also used for the same purpose. All these terms are different names of the same reality. Then Ibn Maskawiyah divided happiness into two types, one of them was called moral happiness, which consists of equipping oneself with good morals, and this is such a great goal that on the one hand, The Holy Prophet (peace be upon him) declared the purpose of his mission to be the fulfillment of good manners and said:

"Indeed, I have been sent in order to complete good morals."¹⁰

And on the other hand, the Holy Qur'an, while describing the morals of the Holy Prophet (peace be upon him), said:

"And indeed you are very happy."¹¹

While in another place, the life of the Holy Prophet is being described as the best example for us:

"Of course, there is a good example for you in the Messenger of Allah."¹²

From these explanations, it is clear that what is the place and status of morals in human life between the two types of happiness mentioned by Ibn Maskawiyah, the first type is related to creating these good morals within oneself.

The second type of happiness is *Saadat-i-Quswa*, which consists of attaining the knowledge of Allah Ta'ala. According to Muscovya, this level of happiness is higher than the previous one. However, it is impossible to achieve this second level without achieving the first level. This second level was mentioned in the Quran:

"And I have created jinn and man only for my servitude."¹³

Here, the purpose of creation of jinn and man is stated to be the worship of Allah Ta'ala. The chief commentator Abdullah Ibn Abbas, while interpreting this verse, has understood the meaning of worship here:

Although they have to know (¹⁴)

The question is, why was the word worship used? Because knowledge is reliable only through the way of worship. The claim of knowledge without worship is unreliable and this is what is collected in both types of the concept of happiness by Ibn E Maskawiyah.

Then Muscovya has also made another division of *Saadat* according to which there are two types of *Saadat*. Common Good and Special Good. Common good means the same good that was mentioned in the above line and this is common to all members of the human race. Every individual is obliged to strive to achieve the highest level of this happiness to the best of his ability and the center and focus of all his daily activities should be to achieve this happiness.

Special happiness refers to the happiness in which each person is unique from others. Allah Almighty has placed a unique glory in every human being. He is endowed with unique tendencies and special abilities that no one else shares. According to psychology, every human being has three to five abilities in which he is distinguished and distinguished from others. If there is some exaggeration in this statement, then every human being has one ability in which he must work hard can reach perfection. It is necessary for every human being to discover his hidden potential. See your special ability and special tendency and map your life accordingly. He should determine for himself the character by which he has to add to the beauty of the world. Just as in the script of any film or drama, every actor has a specific role that only he has to play, no one else can take his place. This is the situation of the world. It is also like a stage. Each of us has got a specific role. According to him the abilities

are also given. It is our responsibility to recognize our specific role and play it in a better way so that we can get the pleasure and pleasure of the Creator. It is the special happiness of every person in which he is unique from others. Regarding the recognition of his special character or ability, the Holy Prophet (peace be upon him) gave a simple version which is:

"The work for which every man was born has been made easy for him"¹⁵

According to this blessed hadith, it has been made easy for each person to perform the special task for which he was created. A person can show excellent performance in that work which he does with taste and passion and taste and passion cannot be created in any work until that work is in accordance with the choice and tendency of a person. This is the reason why all the people in history who have excelled in their fields are all people who consciously or unconsciously went into the field which was in perfect accordance with their natural temperament and inclination conversely, those who fail to do so cannot rise above the average for the rest of their lives.

The great tragedy of our education system is that it does not have any adequate arrangement to test the natural abilities of the students and determine the field for them accordingly. Often students, on the advice of their parents or someone else, looking at the trend in the society or because of the lure of attractive income, adopt a field that does not suit their mood. The result is that they are never able to use all their abilities and energies in it and do not show any significant performance. In this way, a lot of talent continues to be lost, which has an effect on individuals as well as collectively, that the speed of development of the country slows down. Developed countries are paying special attention to this point. By the time a child reaches matric, it is decided which department to attend. We have also seen some grassroots (mostly in the private

sector) initiatives in this regard in recent years. However, much remains to be done in this regard.

❖ **The conception of goodness in Maskawiya:**

Regarding goodness, the basic concept of Ibn Maskawiyah is the same as that of Afla Tun. According to this philosophy, the basic virtues are only four that arise from the three kingdoms of the soul. These three kingdoms of the soul are:

- **Sexual power.**
- **The power of wrath.**
- **Intellectual power.**¹⁶

Every virtue is related to the state of moderation of some force of the human soul. Chastity is born from it when lust is in a state of moderation. . The mutual agreement and harmony of these three forces creates a fourth virtue, which is called court. Wisdom, courage, chastity and justice are the four basic virtues. All other virtues are their species, so they are called commodity virtues.¹⁷

From a religious point of view, the Qur'an has emphasized on the acquisition of these virtues, but from a philosophical point of view, the task of coordinating and organizing them has been accomplished by Muscovya. He is the first Muslim thinker who has compiled a comprehensive system of virtues by attributing each virtue to the moderation of some power of the human soul.

Acting in moderation of some power of the self is called goodness or virtue. When a force exceeds its limits, it becomes excessive or excessive, both of which are evil. Therefore, vice is the name of falling into the excess of one or the other power of the self. In this way, compared to the four types of virtues, there are eight types of vice. In each one towards excess and the other towards excess, their names have already been mentioned in the context of Muscovya's moral philosophy. These are the eight basic vices and all other vices are their varieties.

The point which is particularly noteworthy in the above discussion is that moderation is the source of all virtues or virtues. In this sense, justice is not a type of virtue, but the basis of all virtues, it dominates all virtues. It is similar to unity and unity is the highest honor and noble rank. The system of the universe runs on this. The court is unity. Adel is a person who moderates his strong self. Adl is an Arabic word which is simply defined as:

"Justice is putting things in their place"¹⁸

The word cruelty is used as its opposite, which is defined as:

"Truth is to remove something from its place and put it in another place."

It is as if the meaning of justice is to give something the place it deserves and to deal with it as it should in reality, avoiding excesses. From man's own self to all the realities of the universe are included in the realm of justice in the Qur'an as synonyms of justice, the words Qast, Qistas, Mizan and Haq are also used in the same sense.

Justice is actually the essence of Quranic teachings. Human personality is usually unbalanced due to the lack of justice attribute, which in practice is such that either no attribute is found in it at all, if it is found, then it is. Less or more than the necessary limit and sometimes it happens that the combination of different attributes and habits in a person is such that someone is dominant over someone and someone is defeated. It is very rare that the mutual combination of attributes is on the principle of moderation. If there is moderation in the relative proportions of the human body's organs and jewels, it is called external beauty. When there is moderation in inner qualities and morals, then it is called inner beauty as if the true basis of beauty (which is loved and desired by human nature) is "Justice". Whether external or internal. Therefore, the recipe for making the human personality beautiful and beautiful in all respects,

which the Qur'an suggests, is "the recipe for moderation":

"And moderate your walk and lower your voice."¹⁹

In this verse, moderation has been ordered in both speed and speech. Walking and talking are actions of human life that cannot be avoided in any way. The Qur'an clearly advises them to avoid exaggeration and balance. Similarly, it was said about food and drink:

"Eat and drink and do not transgress, surely Allah does not like transgressors"²⁰

Moreover, "infaq" (spending wealth in the way of God) is such an act without which goodness is not possible. But in this too, avoidance of excesses and moderation and balance have been ordered. Therefore, while describing the signs of special servants of Allah, it was said:

"And when they spend, they are not wasteful nor stingy, and their spending is moderate between the two."²¹

In another place Allah says:

"And don't keep your hand tied to your neck and don't untie it, untie it at all, then you will sit on your hands in regret."

In other words, spending wealth is prevented from both miserliness and extravagance because both of these ways are against the purpose of Yazidi. Although goodness is applied to every action that is issued with the intention of obeying the divine order, and the action that does not have this intention cannot be considered as good in the Shari'ah, no matter how much the action is apparently liked. But there is also a condition here that the act of goodness remains as long as its limits are considered healthy. The limits of health mean that the action is between two extreme limits. Less than inflation and more than inflation. That is, the point of moderation should be maintained. In some matters, Islamic rules appear to be extreme, but in reality they are not

excessive because in terms of causes, consequences and relationships of this process, the very place that we mistakenly consider to be extreme, is the point of moderation should favoring moderation and balance and disliking exaggeration in Islam is so important that in the most important Surah Fatiha of the Holy Qur'an (which is also called the preface of the Holy Qur'an and its origin), where Allah Almighty It has been advised to ask for the straight path (which means the moderate and balanced path). At the same time, it has been urged to ask for protection from "the path of wrath" and "the path of misguidance" (which are forms of excess). This means that in order to follow the path of moderation and balance, it is very important that

a person knows how to protect himself from excesses.

At many places in the Holy Qur'an, "oppression", "insurgency", "extravagance", "absurdity", "corruption", "attack" and "aggression" etc. are condemned. has been done If we consider the meaning of each of these words, more or less the same meaning is indicated and that is "against justice" i.e. "anti-moderation". In each of them, there is the meaning of going beyond its limits, going beyond its place or using something inappropriately and out of place. Therefore, the conditions described by the above words are all out of moderation and it is opposed.

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