ILUSTRACIJA - Iluminirani dvolist Kur'ana - džuz XII / sūra Hūd do sure Jusuf, početak 36 ajeta (Sotheby's Lot 18). Rekonstrukcija.

ILLUSTRATION - Illuminated double page of the Qur'an - Juz XII / Sūra Hūd to Surah Yusuf, beginning of verse 36 (Sotheby's Lot 18). Reconstruction.

Dr. Mustafa Cerić važi za jednog od najutjecajnijih muslimanskih ličnosti današnjice. Završio je *Gazi Husrev-begovu medresu* u Sarajevu a diplomirao na *Univerzitetu Al-Azhar* u Kairu, Egipat. Doktorirao je na *Čikaskom univerzitetu* pred uglednim muslimanskim učenjakom Fazlur Rahmanom. Predavao je na *Međunarodnom institutu islamske misli i civilizacije* u Kuala Lumpuru u Maleziji pod vođstvom prof. Naquib Al-Attasa, te kao gostujući profesor na *Svjetskom univerzitetu za islamske nauke i obrazovanje*, Amman, Jordan. Vodio je Islamsku zajednicu u Bosni i Hercegovini kao reisu-l-ulema i vrhovni muftija (1993 - 2012) u ratu i miru; njegovo vodstvo je imalo veliki utjecaj na domaća i međunarodna pitanja koja se tiču istine, pravde, mira i pomirenja. Dr. Cerić je zagovornik međukulturalnog angažmana, kao i mirovni aktivist; dobitnik je *UNESCO-ove nagrade za mir*, nagrade *Theodor-Heuss-Stiftung*, *Sternbergove nagrade*, nagrade zaklade *Eugen Biser*, nagrade za životno djelo asocijacije *UK Muslim Social Scientist*, nagrade *Fondacije Ducci*... Napisao je *Deklaraciju evropskih muslimana*; predvodio muslimansku delegaciju inicijative *Zajednička riječ* u Vatikanu; član je *Odbora savjesti* koji se bori protiv poricanja holokausta; član je Upravnog odbora *Muslimanskog mirovnog foruma*, Abu Dabi; specijalni savjetnik šejha Abdallaha bin Bejje; počasni predsjednik *Svjetske konferencije 'Religija za mir'*; uvršten je među 50 najutjecajnijih muslimana u svijetu... Redovni je član *Kraljevske akademije Al al-Bajr* (Jordan), a jedan je od osnivača i redovni član *BANU-a* (Bosna).

Dr. Mustafa Cerić is considered one of the most influential Muslim figures of today. He completed the *Gazi Husrevbeg Madrasa* in Sarajevo and earned a scholarship to *Al-Azhar University* in Cairo, Egypt. He received his doctorate from the *University of Chicago* by the mentorship of the eminent Muslim scholar Fazlur Rahman. He lectured at the *International Institute of Islamic Thought and Civilization* in Kuala Lumpur, Malaysia, under the leadership of Prof. Naquib Al-Attas; was a Visiting Professor at the *World University of Islamic Sciences and Education*, Amman, Jordan. He led the Islamic Community as the Grand Mufti (Raisu-l-ulama) of Bosnia (1993-2012) in war and peace; his leadership had a major impact on domestic and international issues concerning truth, justice, peace and reconciliation. Dr. Cerić is an advocate of intercultural engagement as well as a peace activist; he won the *UNESCO Peace Prize*, the *Theodor-Heuss-Stiftung Prize*, the *Sternberg Prize*, the *Eugen Biser Foundation Prize*, the *UK Muslim Social Scientist Association Life Achievement Prize*, *Ducci Foundation Prize*... He wrote *Declaration of European Muslims*; led the Muslim delegation of the *Common Word initiative to the Vatican*; he is a member of the *Committee of Conscience* against Holocaust denial; he is a member of the *Board of Trustees of Muslim Peace Forum*, Abu Dhabi; he is a special adviser to Sheikh Abdallah bin Bayyah; he is Honorary President of *World Conference Religions for Peace*; he is listed among the 50 most influential Muslims in the world ... He is a full member of the *Royal Academy Al al-Bayt* (Jordan), and is one of the founders and full member of *BANU* (Bosnia).

Mustafa CERİĆ

**HARMONIZACIJA
LJUDSKOG SRCA, UMA I RUKE**

**HARMONIZATION
OF THE HUMAN HEART, MIND AND HAND**

Abstract

The focus of this article is a reflection on the nature of the human heart (*al-qalb*), human mind (*al-'aql*) and human hand (*al-yad*). The heart is the place of emotion - love or hate; the mind is the place of thought - right or wrong; the hand is the tool of power – justice or injustice. So, the question may be asked, what is the tipping scale for the heart from love to hate; what makes the mind to think right or wrong; and what causes the hand to do justice or injustice? Then, what is the role of faith/religion in harmonizing the human heart, mind and hand? How can the *Sīrah*, the way of the life of the messenger of God, teach the human heart to love, the human mind to think right and the human hand to act justly? What can man learn from the parallel lives and trials of the early *aṣḥāb*, the Prophet's companions, and their immediate *tābi'ūn*, the followers? Here, the article introduces the way of life of two *aṣḥāb*: 'Abdullah ibn 'Abbās and Mu'ādh ibn Jabal and one *tābi'un*: Al-Qāḍī Shuraikh ibn Al-Ḥārith Al-Kindī, to show that the heart is not a pump that drives the blood, but it is the blood of love that drives the heart to love; that the mind is not a vessel to be filled, but the light to be kindled; and that the hand is not a tool to be abused, but a means to be used for justice. The author aims to open the way for a critique of the pure faith of Muslims. Indeed, the Muslims need to examine their faith in a serious way to find out the right exit from the current crisis of the relationship between their heart, mind and hand. Where is the pure faith of Muslims? Is it in their heart only? Is it in their mind only? Is it in their hand only? How can the Muslims connect these three into a coherent whole for the good of humanity? The good examples from the *Sīrah* might provide us with the right answer to these questions provided that the Muslims open their hearts, employ their minds and educate their hands. This article is trying to guide them to that direction.

Key words: heart (*al-qalb*), mind (*al-'aql*), hand (*al-yad*), *sīrah*, *taqwā*, *ma'rūf*, *aṣḥāb*, *tābi'ūn*, 'Abdullah ibn 'Abbās, Mu'ādh ibn Jabal, Al-Qāḍī Shuraikh ibn Al-Ḥārith Al-Kindī.

The *Sīrah*¹, the life-journey of the Prophet Muḥammad, a.s., is more than a personal life of a man. Indeed, the *Sīrah* represents a historic mission of the *Ummah*² that was intended to be the best of nations in history. The best of the best of the *Ummatic* nation are those human characters that made it possible for the *Ummah* to be the best in concrete space and time of history.³

There are two criteria for good character: *taqwā*⁴ and *ma'rūf*⁵. The *taqwā* designates the protection of man from falling down, while the *ma'rūf* designates the keeping in man the spirit of right morality alive. According to the Qur'an, race and colour are natural features of men. These features are not the core of humanity. The real code of humanity is *taqwā*, good moral character. It is this insight of man that makes him human; it is this man's ability to stand up against the storms of corruption (*fasād*) that makes him different from the rest. It is not man's race or his colour that matter who he is. It is man's awareness of where he did come from and whence he is going to that matter. Man's acquaintance with different tribes and nations is meant to strengthen his *taqwā*, his good moral character.

¹ The term „*Sīrah*“ is a noun of the Arabic verb: *sāra, yasīru sayrun, sīratun*, which means „to walk, to travel with an open eye“. Thus, the life is walking, traveling from one to another end. In the case of the life walking, „*Sīrah*“, of the Prophet Muḥammad, a.s., it is a reflection of the life walking as the history of the Muslim *Ummah* as well.

² The term „*Ummah*“ is derived from the word „al-Umm“, which means mother, which figuratively means that the „*Ummah*“ is the center or axis around which people gather because of the same origin, the same beliefs and the same worldview. In the absence of a single global institution of Muslims, such as the „*Caliphate*“, the term „*Ummah*“ is used to encompass the integrity of the global world of Islam and Muslims. Some use this term as a parallel to the global term „*Church*“ in Christians, although the two terms do not match.

³ The fascination of the West with Arabo-Islamic literature. i.e., with the *Ummah* as such, has been always great. „The Thousand and One Nights“ captured Western Europe's cultural and popular fancy in the 1700's (first translated into French by Galland in 1704, then into English). Dante's „*Divine Comedy*“ contains reference to the Prophet's ascension to Heaven. Shakespeare in „*Othello*“ and the „*Merchant of Venice*“ describes Moorish subjects. Victor Hugo writes of Persians as do Boccaccio and (Chaucer). Even „*Robinson Crusoe*“ and „*Gulliver's Tales*“ are adaptations of „The Thousand and One Nights.“ Arabo-Islamic culture, knowledge, scholarship, and science fed the Western world's development for five hundred years between the tenth and fifteenth centuries“.

See, M. Cherif Bassiouni, *Introduction to Islam : An Online Text*, Middle East Institute, Chicago, January 24, 2012.

⁴ The term „*taqwā*“ is derived from the root of the Arabic verb: *waqā, yaqī, waqāyatun*, which means „to protect oneself“ from danger, i.e., from sin. Thus, the one who protects himself from sin is „*muttaqī*“, „*pious*“, and the state of his consciousness is „*taqwā*“, „*piety*“ as a protection from sin against God, against himself and against people, which is in the moral sense the highest degree of chastity and good character.

⁵ The term „*ma'rūf*“ is a form of adjective from the Arabic verb: *'arafa, ya'rifu, 'arafun*, which means „to know“ something, so in the moral sense „*ma'rūf*“ means to be acquainted with what everyone knows that is something moral and that this moral rule should be unconditionally adhered to by everyone.

*O men, God has created you from male and female, and God made you different nations and tribes so that you may know each other. But you should know that the most noble among you is the man of **taqwā**, good moral character. God knows best and He is well informed.⁶*

While the idea of **taqwā** in the Qur'an stands alone, the idea of **ma'rūf** stands as a pair with **munkar**.⁷ Thus, when the Qur'an declares that the Ummah of the Qur'an was the best in history, it does so by an emphasis on the divine commandment to man to promote the right human cause and avoid, as well as prevent, the evil cause of devil.

You were the best nation in history because you were promoting the right cause of man and preventing the evil cause⁸ of devil.⁹

Putting the right cause (**ma'rūf**) before the wrong conduct (**munkar**) shows that the right is a principle of human life and that the wrong conduct is an accident of human behaviour which must be under surveillance of those who know (**'arafa, ma'rūf**) the difference between the right and wrong in history.

The purpose of the prophetic mission of Muḥammad, a.s, and thus his **Sīrah** as such, was not to rule the whole world in either an abstract or territorial sense, but to improve the whole moral character in humanity so that the mankind may rule the world with a loving heart, a considerate mind and a righteous hand. The Prophet Muḥammad's, a.s, statement: „I was sent by God only to improve man's morality" is the core of pure faith. But what kind of morality we are talking here? Indeed, we are talking about the morality of love, the morality of right and the morality of justice. All of these ideas are contained in the idea of **salām**, peace, i.e. the peace of heart, the peace of mind, and the peace of hand, from which comes the idea of the faith of Islam, meaning a peaceful recognition of and submission to God.

We have selected three men from the shadow of the Prophet's **Sīrah** to represent the spirit of love, right and justice as we try to sense the aroma of pure faith of such men. They are 'Abdullah ibn 'Abbās, Mu'ādh ibn Jabal and Al-Qāḍi Shuraikh ibn Al-Ḥārith Al-Kindī.

⁶ Qur'an, 49:13.

⁷ The term „**munkar**" is also an adjective from the Arabic verb of the fourth class: **ankara, yankiru, inkārun**, which means „to deny" or „to disapprove" of something. Thus, in the moral sense „**munkar**" is what is rejected by all people as immoral, i.e., which is not recognized by anyone as moral, „**ma'rūf**".

⁸ Of course, the evil does not have an official cause. It does not have a purposeful cause either, but is rather the privation of the noble end because only the right cause has the noble as well as useful end. However, the **munkar**, which means the denial and avoidance of the devil's evil plot against both God and man, indicates to the devil's „evil cause", which is hidden, purposeless and endless. So, the divine command to the possible best **Ummah** to avoid this devil's plot and to save humanity from it is the right cause, **ma'rūf**, that elevates it to the throne of the best of all.

⁹ Qur'an, 3:110.

ILLUSTRATION - *Majma' al-Ansab*: A Genealogy of the Prophet, Ottoman Turkey, circa 1715 - copy (Christie's, London, 28 April 1998, lot 68).

*The people of „taqwā“, i.e. the people of high moral conscience,
are those who are capable of protecting themselves from falling into the noose of shirk, i.e. the belief in false gods.*

‘Abdullah ibn ‘Abbās

Why did we select these two *aṣḥāb*, the companions of the Prophet and one *tābi‘un*, the immediate follower of the *aṣḥāb*? Is it not because they are famous and thus it’s easy to gather information about their life story? Or is it not because one of them was a prominent cousin of the Prophet and the other was his favourite companion, while the third was a favourite follower of all the four right guided caliphs? Not at all. This isn’t the reason why we selected ‘Abdullah ibn ‘Abbās, Mu‘ādh ibn Jabal and Al-Qāḍi Shuraikh ibn Al-Ḥārith Al-Kindī for our examination in this paper. The reason behind our selection of these three remarkable Muslim personalities, whose moral characters were shaped in the shadow of the *Sīrah* of Prophet Muḥammad, a.s, is multi-layered / multi-faceted. ‘Abdullah ibn ‘Abbās was not a great man of history just because he was the Prophet’s cousin. In fact, there were many other persons who had such a status. However, ibn ‘Abbās was unique in the sense that he was able to hold up his *taqwā* as a sign of his pure faith, a sign which protected him from falling down in the times of the big trials of his and the life of the nascent *Ummah* in Medina, Basra, Kufa and Damascus. The fulfilment of the Prophet’s prayer for ‘Abdullah to become the most knowledgeable man of the meaning of the Qur’an was a predestined environment of ‘Abdullah’s heart, the heart that was born three years before the Prophet’s *Hijrah*, migration, to Medina. It is said that he received the Prophet’s saliva in his mouth when he was presented to him after birth. ‘Abdullah ibn ‘Abbās migrated to Medina with his father Al-‘Abbās ibn ‘Abd al-Muṭṭalib before Mecca was free. It is reported that ‘Abdullah’s mother Umm Al-Faḍl was the second woman after Khadījah¹⁰ to embrace Islam. His aunt Maymūna, the sister of his mother Ummu Al-Faḍl, was a wife of the Prophet. So, ‘Abdullah had the access to the Prophet’s personal life as well as his access to his prophetic mission. While in Medina with the Prophet, the young ‘Abdullah did not miss the opportunity to record everything that he saw and heard from the Prophet. He instinctively knew that each and every word and action of the Prophet one day would be an important asset to the *Ummah*. Perhaps, it was not so much of his being rationally aware of the importance of his position and his task, as it was the divine guidance that accompanied the needs of the Prophet. Even the Prophets cannot carry their sacred task alone. They need the assistance of those with loving hearts, strong minds and just hands. ‘Abdullah ibn ‘Abbās had all of that, but more than anything else he had the heart switched on. He possessed the *taqwā* that made him different from the rest of the intimate allies, cousins and friends of the Prophet.

¹⁰ Khadījah (d. 619) was the first wife of the Prophet Muhammad, a.s. and the first female Muslim. Khadījah is often referred to by Muslims as „Mother of the Believers“.

ILUSTRACIJA ~ Nepoznati autor, *Anikonični prikaz Poslanika Muhammeda i drugih poslanika*; u: *Qur'ān (fragment)*, Osmansko carstvo, zaključeno da se radi o 1874. godini. New York Public Library, 1946501 (rekonstrukcija).

ILLUSTRATION ~ Unknown author, *Aniconic Representation of the Prophet Muhammad and Other Prophets*; in: *Qur'ān (fragment)*. Ottoman Empire, concluded to be the year 1874. New York Public Library, 1946501 (reconstruction).

In the aftermath of the Prophet's death, 'Abdullah ibn 'Abbās continued to live up to the prophetic mission. He did not miss the occasion to gather the relevant information from the reliable companions of the Prophet, but also to give the truthful information of his knowledge about the life of the Prophet, peace be upon him. Not surprisingly, 'Abdullah ibn 'Abbās became the most trustworthy source not only of the Prophetic *Sīrah*, as the way of life of the entire Muslim *Ummah*, but also as the seat of knowledge of the divine message. Of course, there were knowledgeable people in Medina besides 'Abdullah ibn 'Abbās, perhaps more than he himself, but what made him unique from the other folk was his character of *taqwā*, his strength of spirit, his open mindedness, his ability to communicate with all individuals and groups for the sake of the peace and security of the *Ummah*. Simply, 'Abdullah ibn 'Abbās had a heart of love for God and man. He was and still is a reliable model of this love for us today if we want to have the right to claim that we belong to the Universal *Ummah* of Muḥammad, peace be upon him.

It was the Caliph 'Umar ibn al-Khaṭṭāb who rightly recognized the wisdom and courage of 'Abdullah bin 'Abbās. When bin 'Abbās was yet in his teens, the Caliph 'Umar provided him a seat in the assembly of the elders of Medina, which was composed of the heroes of Badr.¹¹ 'Umar called the youth the *Tarjumān Al-Qur'an*, „the translator of the Qur'an“. The Caliph 'Uthman also used 'Abdullah's service not only in matters of faith, but also in subjects of social and political concern. Indeed, it is the public role of 'Abdullah ibn 'Abbās that attracted our attention more than anything else. As a notary of the town, he had the chance to meet all sorts of people and to learn from them the state of nation so to speak. He gave counsel to the people, but also, he was taking advise from them as they were presenting their grievances. His social and political role increasingly became important as the Muslim Community became dangerously divided in the aftermath of the assassination of the Caliph 'Uthmān and the dispute between the Caliph 'Alī bin Tālīb and Mu'āwiya ibn Sufyān in the wake of it. Indeed, 'Abdullah ibn 'Abbās is one of those noble men who did not hold the side for or against the other individuals or groups. He remained neutral and impartial. Sad and grieved because of the bloodshed among the *aṣḥāb*, the brothers of the same blood and faith, 'Abdullah ibn 'Abbās was able to speak to all, even to the dissident Kharijites.¹² He was sent by the Caliph Alī to speak to the Kharijites before the battle in order to convince them to give up their dissidence and dissonance, and to return to the mainstream Muslim Community (*Al-Swād Al-A'zam*). After a debate whether to allow him to speak or not, the group that was in favor of him speaking to the big crowd of the Kharijites prevailed and he spoke to them. The result of his communication with the staunch Kharijites was that thousands of them left the dissident camp and pledged the loyalty to the Caliph 'Alī bin Tālīb.

¹¹ The „Heroes of Badr“ are participants in the battle of Badr on March 17, 624 (the 17th of Ramadan in the 2nd year of the Hijra). It was the first outstanding victory of the Muslims against the Meccan polytheists. The surviving Badr fighters had an honorary status in Medina.

¹² The word „Kharijite“ is derived from the Arabic verb: *kharaja*, *yakhruju*, *khurūjun*, which means „to go out“. Thus, the Kharijites are those who „went out“, indeed, who „defected“ from the mainstream Muslim Community (*Al-Sawād Al-A'zam*), referring to the Muslim groups that rebelled against the third and fourth caliphs, 'Uthmān and 'Alī, and the rulers of the Umayyad and Abbasid caliphates, beginning in 644. On the question of dividing the legacy of the Prophet's charism into „routinization“ („*Sunnism*“), „perpetuation“ („*Shi'ism*“) and „dissemination of charisma“ („*Kharijism*“).

See: Hamid Dabashi, *Authority in Islam : From the Rise of Muhammad to the Establishment of the Umayyad*, Transaction Publishers, London, 1989, pp. 17-45.

ILLUSTRATION ~ Lami'i Chelebi, **Prophet Muḥammad Preaching**; in: *Maqṭal-i Al-i Rasūl*. Ottoman Turkey, 16th century (Metropolitan Museum of Art 55.121.40 - rekonstrukcija).

ILUSTRACIJA ~ Lami'i Chelebi, **Propovijedanje Poslanika Muhammeda**; u: *Maqṭal-i Al-i Rasūla*, Osmanska Turska, 16. stoljeće (Metropolitan Museum of Art 55.121.40 - rekonstrukcija).

ILUSTRACIJA – Nepoznati autor, *Genealogija Poslanika Muhammeda*, Maroko, oko 1715. rano 18. stoljeće (Christie's, Lot 133).
 ILLUSTRATION – Unknown author, *Genealogy of the Prophet Muhammad*, Morocco, circa 1715, early 18th century (Christie's, Lot 133).

مُحَمَّدٌ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

ILLUSTRATION – The name of the Prophet Muḥammad written in the calligraphic variant of thuluth; ‘Abdullah ibn’ Abbas; Mu’ādh ibn Jabal; Detail on a fragment of a papyrus – an early testimony of a *Sira* or biography of the Prophet Muḥammad, dated to the 9th century (Österreichische Nationalbibliothek, Vienna, A. P. 05476 Pap).

ILUSTRACIJA – Ime Poslanika Muhammeda napisano u kaligrafskoj varijanti thuluth; ‘Abdullah ibn’ Abbasa; Mu’ādh ibn Jabal; Detalj na fragmentu papirusa – rano svjedočenje *Sire* ili biografije Poslanika Muhammeda, datirano u 9. stoljeće (Österreichische Nationalbibliothek, Beč, A. P. 05476 Pap)

‘Abdullah ibn ‘Abbās did not attend a formal school for teacher training, but he became a teacher. Indeed, he became a school in his own right, where people could learn from him the science of *tafsīr*, the Qur’anic exegesis; *fiqh*, the Islamic law; and *maghāzī*, the prophetic biography with an emphasis on the spread of Islam. It is because of his exceptional knowledge of the insights of the Qur’an that ‘Abdullah ibn ‘Abbās was designated as one of the four honorable *aṣṣāb* called *‘ibādullah*, the „Servants of God“, the other three being ‘Abdullah ibn ‘Umar for his knowledge of *Ḥadīth*, the tradition; ‘Abdullah ibn ‘Amr for his piety; and ‘Abdullah ibn Zubayr for his courage.

We can count many more of ‘Abdullah ibn ‘Abbās’ personal and public virtues, but the main purpose of this encounter with this great *sahābī* is to grasp his character of *taqwā* represented in his guiding thoughts about different issues of human nature. It is interesting how he defines the nature of sin. He thought that there is something about the sin that is more vicious than the sin itself. It is the lack of shame of a sinner. This is more poisoning to the heart and soul of man than the sin itself. As we know, Cain felt ashamed of his sin after he realized that a raven came to teach him how to bury his brother Abel, but Anders Breivik who killed eight people by detonating a van bomb in Oslo, then shot dead 69 boys and girls on the island of Utøya, Norway, did not have a slight remorse for his murderous sin. Similarly, those who kill hundreds of innocent people on streets, in mosques, churches and synagogues have no regret or shame. On the contrary, they are proud of their massacre.

This mindset, pathology and psychology, is possibly scarier than anything else. Indeed, the observation of our great teacher ‘Abdullah ibn ‘Abbās’ about the graveness of the state of shamelessness of the sinner in the aftermath of his grave sin is an alarm to us today to be aware of the sickness of the heart, mind and hand of man. The cure of this sickness lies in returning back to the basics of humanity, the humanity that we find in the guidance of this noble man. He is telling us once again about the paradox of the man’s fear of the wind which might unveil the curtain of the door while he is committing the sin rather than the fear of God who is watching him all the time behind the veil. This state of man’s mind is worse than the sin he is about to commit.

Following this line of thought, ‘Abdullah ibn ‘Abbās’ explains that an evil deed causes darkness in man’s heart; dullness in man’s mind; weakness in man’s hand; and hatred in man’s soul towards God’s creation, whereas a good deed brings light into man’s heart; effulgence in man’s mind; strength in man’s hand; and love in man’s soul towards humanity. In addition to that, ‘Abdullah ibn ‘Abbās’ remarks that remorse over an evil propels a person to abstain from it; pondering over good urges a person to do it. Therefore, he teaches us, that a person who has the following four qualities is a winner: honesty, modesty, good character and gratefulness.

Finally, let us listen to the insightful guidance of ‘Abdullah ibn ‘Abbās when he said that there are five things that are equal or even more preferable for man to do than to engage in an action of militant *jihād*: first, man should speak right in right time, meaning that he should not speak about matters that do not concern him because this amounts to futility, and it may well be a sin; second, man should not dispute with a foolish or forbearing person, the forbearing person may cause him to become angry and the foolish person may offend

him; third, man should speak about his brother in his absence as he would like him to speak about him; man should pardon his brother for the things which he would want him to pardon him; fourth, man should treat his brother as he would like him to treat him; and, fifth, man should do deeds like a person who is fully aware that he will be praised for his good work and be rebuked for his evil doing.

II

*Knowledge is a comforting friend in times of loneliness!
Knowledge is the discerning proof of what is right and what is wrong!
Knowledge is your most powerful sword against an enemy!
Knowledge is your most dignifying clothing in the company of close friends!*

'Mu'ādh ibn Jabal

If the honorable *aṣḥāb* 'Abdullah ibn 'Abbās is a good example, (*uswah ḥasana*), for the sobriety of human heart (*taqwā*), while the honorable *aṣḥāb* Mu'ādh ibn Jabal is a good example for a clarity of human mind (*ma'rūf*). In Ibn 'Abbās's *taqwā* we find the highest degree of human conscience protecting man from the stigma of „Adam's fall“;¹³ in Ibn Jabal's *ma'rūf* we find the highest degree of human cognition that enables man to make the right decision. Ibn 'Abbās had an insightful eye of the heart; Ibn Jabal had a cognitive sense of mind. Ibn 'Abbās was the Prophet's closest cousin of a special care; Ibn Jabal was one of the Prophet's closest friends of a special love. Ibn 'Abbās was born in Mecca; Ibn Jabal was born in Medina. Ibn 'Abbās's life represents the struggle for the salvation of the soul of Mecca; Ibn Jabal's life represents the struggle for the strengthening of the mind of Medina. Ibn 'Abbās was raised by the Prophet's right hand; Ibn Jabal was guided by the Prophet's right word. Ibn 'Abbās stayed in Medina with his eye at Mecca, his birthplace; Ibn Jabal was sent to Yemen with his eye at Medina, his birthplace.

Both Ibn 'Abbās and Ibn Jabal were at the forefront of a taskforce of Muḥammad, a.s., namely the prophetic mission in Mecca, Medina and beyond. For Ibn 'Abbās it was not necessary to carry out his wisdom personally beyond Medina. The vibration of his knowledge and wisdom was spreading by its own right. On the other hand, the Prophet Muḥammad, a.s., sent Ibn Jabal to Mecca, after its liberation, to help his deputy Atta ibn Usay there to teach the people about the fundamentals of *dīn*. However, the story of Ibn Jabal's mission in Yemen is the most enlightening one. His mission to Yemen marked a break ground for an edifice of the whole of Islamic jurisprudence. Ibn Jabal's answers to the Prophet's questions as to how he will judge in Yemen made

¹³ The „fall of Adam“ (ar. *hubūt*) is the paradigm of the persecution of Adam and his wife Eve from the Garden of Eden to Earth. Some Qur'anic exegetes interpret „fall“ not in a physical and spatial sense from Heaven to Earth, but as a „fall“ in a spiritual sense, that is, the Almighty God degraded the spiritual position of Adam and Eve, as a sign of their „fall“ in disregard for Divine moral laws. Some, on the other hand, interpret „Adam's fall“ as a man's desire to descend to earth in order to feel happiness in devotion to the Almighty God in the midst of severe earthly trials.

the principle of *ijtihād* legitimate and the use of common sense in matters of human life, based on his insight, was fully recognized later. „I will rely on the Qur'an and the Sunnah for my judgment“, he said to the Prophet. „But if you find neither in the Qur'an or in the Sunnah the answer to the questions people ask, what would you do then?“ asked the Prophet. „Then, I will exercise *ijtihād* to make up my mind,“ Ibn Jabal promptly replied. And Prophet Muḥammad, a.s, said: „Thus, let it be so“.

However, there is a sad part of the story of Mu'ādh's departure to Yemen. The Prophet said: „O Mu'ādh, perhaps you shall not meet me again after this year. Perhaps when you return you shall see only my mosque and my grave.“ Indeed, when Mu'ādh ibn Jabal came back from Yemen Prophet Muḥammad, a.s, had passed away, but the Ibn Jabal's mission did not stop there. The Caliph 'Umar had a new mission for him. He sent him to the people of Banu Kilāb to allocate their stipends and to distribute their alms, giving of their riches to their poor. It is said that Mu'ādh's wife complained to him because he was not bringing her gifts as a reward for his job. Mu'ādh replied that he couldn't because he had a supervisor over his neck appointed by the Caliph. When the Caliph 'Umar heard about Mu'ādh's reply to his wife, he summoned him to check who was that supervisor on his behalf while he did not appoint one. Mu'ādh was somewhat embarrassed but explained to the Caliph that it was the only reasonable answer to his wife to leave him alone in his honorable task. The Caliph 'Umar guessed the Mu'ādh's shrewdness with his wife and awarded him with special gifts.

Only great men are capable of carrying the heavy burden of the *Ummah*. Even their short lives make long marks on the soul and mind of the Ummah. Mu'ādh ibn Jabal was one of the great men of the Muslim *Ummah* who lived short, but left long-lasting mark on the soul and mind of the *Ummah*. His valuable *ḥadīth* reports are important in number and in content. But, the character of Mu'ādh's heart, the power of his mind and the justice of his hand make him one of the greatest men in history. In less than four decades of his life Mu'ādh ibn Jabal achieved more than many people who lived twice as long. His death in Palestine after a plague carries a special meaning for a man who devoted his life to a cause that was bigger and longer than his life. Thus, the life of *Tarjumān al-'Aql* is the best parallel to the life of *Tarjumān al-Qur'an*. In these two *tarjumāns*, i.e. the translators of heart and mind, we find the connection between the cause and effect of *taqwā* and *ma'urūf*, i.e. protection from falling down and keeping the pace of moving on a positive energy of the *Ummah* to live a decent life. The lives of 'Abdullah ibn 'Abbās and Mu'ādh ibn Jabal as shaped in the shadow of the Prophet's *Sīrah* are the best proof of the claim that the pure faith is a great motivation for a good heart, a sound mind and a right hand of man of all times.

ILUSTRACIJA - Nepoznati autor, *Al-Shajarat al-Nabawiya* (Genealogija Poslanika Muḥammeda), c. 16. stoljeće (Asian Civilisations Museum, 2000-03520 - rekonstrukcija).

ILLUSTRATION - Unknown author, *Al-Shajarat al-Nabawiya* (Genealogy of the Prophet Muhammad), c. 16th century (Asian Civilisations Museum, 2000-03520 - reconstruction).

ILLUSTRATION ~ Unknown author, *The imprint of the foot of the Prophet Muḥammad*, folio 70: A collection of sūras, prayers, and other religious writings, Medina, Arabia, (Inferred) 1872. New York Public Library, 5059922.

ILUSTRACIJA ~ Nepoznati autor, *Otisak stopala Poslanika Muhameda*, stranica 70: Zbirka sūra, molitvi i drugih vjerskih spisa, Medina, Arabija, zaključeno da se radi o 1872. godini. New York Public Library, 5059922.

III

*One hour of justice is better than sixty years of worship (ibādat)!
Even if I ruled in favor of an offensive (ẓālim), he should await a punishment!
And even if I ruled against an offended (maẓlūm), he should await a justice!*

Al-Qāḍī Shuraikh ibn Al-Ḥārith Al-Kindī

Perhaps we could stop here, but then our story from the *Sīrah* would be short of delivering the message of today. Therefore, we have to bring here a witness of the witnesses of the Prophet's mission. We have to highlight one of the best hands of justice, if not the best of all, namely the Yemeni judge Al-Qāḍī Shuraikh ibn Al-Ḥārith Al-Kindī in order to grasp the veracity of the whole message. We are not concerned with his dates of birth and his lifetime, which is more than one hundred years. We want to connect Al-Qāḍī Shuraikh with his teacher Mu'ādh ibn Jabal who gave him the first lessons about the meaning of pure faith. Al-Qāḍī Shuraikh neither saw the Prophet nor heard from him immediately. Al-Qāḍī Shuraikh heard it from the Prophet's mediator Mu'ādh ibn Jabal. Here is the whole point we want to make: the message that is well understood and successfully carried out by its mediators beyond the borders of its initiators is a genuine message. It is the sense of the meaning of a *ḥadīth* in which it is reported that the Prophet Muḥammad, a.s, said that his brothers will be close to him in the hereafter. The *aṣḥāb*, of course, asked the Prophet to tell them who are his brothers. The Prophet told them that his brothers are those who did not see him, but believe in him as if they saw him. There is no difficulty in guessing that those who profess today the two *shahādah of lā ilāhah illallāh, muḥammad rasūlullāh* are the Prophet's brothers who might be close to him in the Hereafter. They are the ones who did not see the Prophet, but believe in him as if they saw him. They receive the Prophetic message of the Qur'an and the Sunnah through mediators who are designated to be the heirs of the Prophetic legacy. They are called the *ulamā'* of the *Ummah*. They are supposed to be the *tarjumān*, the translators of truth, which is in the Qur'an and in the Sunnah. Indeed, they are the hearts and minds of the *Ummah* who can make the right hands for the good of humanity.

The honorable *ṣaḥābī* 'Abdullah ibn 'Abbās was a teacher of human heart, the honorable *ṣaḥābī* Mu'ādh ibn Jabal was a teacher of human mind, the honorable *tābī'un* Al-Qāḍī Shuraikh ibn Al-Ḥārith Al-Kindī was a student of both the teacher of heart and the teacher of mind who taught him how to become a right hand that would keep in man right moral (*ma'urūf*) and prevent him from wrong cause (*munkar*). Al-Qāḍī Shuraikh ibn Al-Ḥārith Al-Kindī did that in the most honourable way so that we have before us a hard proof that the pure faith of heart and the pure faith of mind are preconditions for the pure hand of justice.

With the Almighty Allah's grace, the Prophet Muḥammad, a.s., offered to the whole humanity his pure faith from the pure well of *Sharī'ah*, i.e. the path to the well of wisdom from God. The purity of faith is the core concern of the last Covenant of God with men, the Qur'an. The keepers of this purity of faith are those who have the pure heart, *tawqā*, who have the pure mind, *ma'uruf*, and who have the pure hand, the resilience to the corruption (*fasād*) of the pure faith of man. The *Sīrah* of the Prophet Muḥammad, peace be upon him, is nothing else but a deep ocean, where the pearls of pure faith are laying down to be picked up for the necklets to be put once again on the neck of the *Ummah* that was once declared to be not only the best but also the most beautiful in history.

I have picked up three such pearls from the ocean of the *Sīrah* to show that it is possible to regain a confidence in the pure faith provided that it finds its space in the heart, in the mind and in the hand of the *Ummah*. Without a proper heart-mind-hand coordination there can be no historic success of the *Ummah*. We can see that a disconnection of these three waves, heart-mind-hand, of communication is disastrous for the Muslim *Ummah*.

ILLUSTRATION ~ Caliph 'Alī bin Ṭālib with witnesses (his son and servant) before Judge Al-Qāḍī Shuraikh. - 14th century.

ILUSTRACIJA ~ Halifa 'Alī bin Ṭālib sa svjedocima (njegov sin i sluga) pred sudijom Al-Qāḍī Shuraikhom - 14. stoljeće.

Here is a practical example of the connection of heart-mind-hand operation in the light of pure faith. It is reported that Al-Qāḍī Shuraikh ruled against an expectation of the Caliph 'Umar regarding a horse he had purchased. The horse was hurt whilst ridden and 'Umar wanted to return him to the owner. Al-Qāḍī Shuraikh gave the verdict that this was not rightful if the horse was ridden without the permission of the owner. The Caliph 'Umar was not fully pleased but accepted the ruling as just. One would expect that the mighty hand of the Caliph 'Umar would punish the young and inexperienced judge, who acted naively in the spirit of his pure

heart and mind. But, the hand of the Caliph 'Umar was pure before it became mighty and dirty. Instead of a punishment for his impertinence against the sovereign power, the Caliph 'Umar rewarded the Al-Qāḍī Shuraikh ibn Al-Ḥarith Al-Kindī as the *qāḍī* of Kufa. This was just a beginning of a long career, some say the longest in Muslim history, as his judicial performance spanned sixty years during the reigns of the Caliph 'Alī bin Ṭālib, Mu'āwiya and Yazīd ibn Mu'āwiya. Probably, it is this length of his judicial duty that prompt him to say that one hour of justice is better than sixty years of *'ibādah*, worship.

If the case of the Al-Qāḍī Al-Shuraikh with the Caliph 'Umar was an isolated incident, we would not be able to conclude that it was a matter of the real coordinative action of heart-mind-hand in the light of pure faith. But we have a similar case with the Caliph 'Alī who had a dispute with a Jew, who allegedly had his stolen shield. The Caliph instituted a claim in the court of Al-Qāḍī Al-Shuraikh, who asked him to provide witnesses. The Caliph 'Alī pointed out to his son as his witness and his free servant. However, this kind of testimony was not acceptable to the honorable *qāḍī*. The *qāḍī* explained to the Caliph that a son cannot be a witness in favor of his father in his dispute with another, nor a servant, whether free or not, can be a witness in favor of his master. So, Al-Qāḍī Al-Shuraikh dismissed the Caliph 'Alī's claim. Again, one would expect that by doing so the *qāḍī* had finished his judicial career. On the contrary, the Caliph 'Alī was cheered by the fact that he saw before himself a man of strong character who didn't care what the political power thinks when the right judgment of the pure heart in coordination with the pure mind is concerned. This is the way how an adversary becomes your friend. Due to this extraordinary experience of justice, the said Jew returned the stolen shield to the Caliph 'Alī. For the first time the Jew sensed the whiff of pure faith. As a result, he embraced the new faith with all his heart and mind. He sacrificed his life at the battle of Ṣiffīn as a sign of his loyalty to the Caliph 'Alī.

Finally, Al-Qāḍī Shuraikh imprisoned his own son on the charges of corruption and abrogation of justice. „You are dearer to me, my son, than the whole world, but Allah Almighty is even dearer to me than you“, said Al-Qāḍī Al-Shuraikh, the great man of pure faith in pure Yemen at the time. As a father Shuraikh, the *qāḍī*, didn't neglect his fatherly care. He was bringing his son food in the prison to teach him how to differentiate the duty of private care for family from the responsibility for the public good of the nation. Indeed, before it was placed at the entrance of the faculty of law of *The U.S. Harvard University*, this verse of the Holy Qur'an was in the pure heart and mind as well as in the pure hand of the great Al-Qāḍī Shuraikh ibn Al-Ḥarith Al-Kindī:

O you who believe, you should be persistent in standing firm for justice as God's witnesses, even if it be against yourselves or your parents and relatives. Whether one is rich or poor, God is more worthy of both. So, follow not [personal] inclination, lest you not be just. And if you distort [your testimony] or refuse [to give it], then indeed God is informed and aware of what you do.¹⁴

¹⁴ Qur'an, 4:135.

Conclusion

Of course, we do not pretend that we have found the final solution for the today's crisis of the Muslim *Ummah*, but we tried to highlight the problem that might lead us to think seriously to find a solution for it through some instances from the *Sīrah*. It is apparent that today's problems lie in the lack of communications between the power of faith and the power of mind and the power of hand. It is evident that neither in the individual nor in the collective conscience of Muslims we can recognise a constant coordination between these three powers of their spiritual and physical performance. The difference between the critique of pure reason and the critique of pure faith is that the reason has its limitations and the critique of these limitations is comprehensible by the reason itself. The faith, on the other hand, seems not to have its limitations and, thus, the critique of pure faith is inconceivable. It seems as if the faith is neither measurable by internal nor by external measures.

But, is that really so? Is it not possible to put faith, I mean the Muslim faith, under precise measures both internally and externally?

Is it not plausible to initiate in our discourse the critique of pure faith with an aim of defining its limits in the real-world affairs of our times?

Is this not the time that the Muslims think hard to see how they can translate the power of pure faith into the power of useful reason, into the power of fair hand?

To achieve that goal we have good examples in the *Sīrah* of the Prophet, in the hearts of the *aṣḥāb*, in the minds of the *ṭabī'ūn*, in the hands of the rightly guided caliphs and in the good will of the *Ummah*, who are waiting to see her heads find the way for an effective communication between these three powers, the power of faith, the power of the mind and the power of the hand. It is time to harmonize the Muslim heart, mind and hand for the good of the Muslim *Ummah* and the whole humanity as well. We must start now. Allah Almighty has given us everything we need. It is now time that we do our job. Allah is watching us!¹⁵

The honourable 'Abdullah ibn 'Abbās, Mu'ādh ibn Jabal and Al-Qāḍī Shuraikh ibn Al-Ḥarith Al-Kindī were fully aware of that.

Are we aware of that today?

¹⁵ Note: With some modifications and additions, the main ideas of this article were introduced at the 17th Conference of the Royal Aal al-Bayt Institute for Islamic Thought in Amman, October, 2016.

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لَدَيْنِ اِيَّاكَ

عبدالله بن الفضل بن ابی حمزه
و لا اعلی من کلامه و انما یحکم فی الحقیقه

ica iz rukopisa Kur'ana - arapski rukopis na papiru od slonovače. Sultanatska Indija, 15. stoljeće (Christie's, lot 9/2016).

This image shows a page from a manuscript, likely of Arabic or Persian origin, written in a cursive script. The text is densely packed in horizontal lines across the page. There are several marginalia or smaller lines of text interspersed between the main lines. In the upper right corner, there is a small, simple illustration of a figure, possibly a saint or a historical figure, standing and facing left. The paper appears aged, with some discoloration and wear visible at the edges.

[illegible][illegible][illegible]

... واما في هذا الموضع ...