TOLERATION (*AL-MUSĀMAḤAH*) IN AL-GHAZĀLĪ'S ETHICAL THOUGHT

A Master Thesis by;

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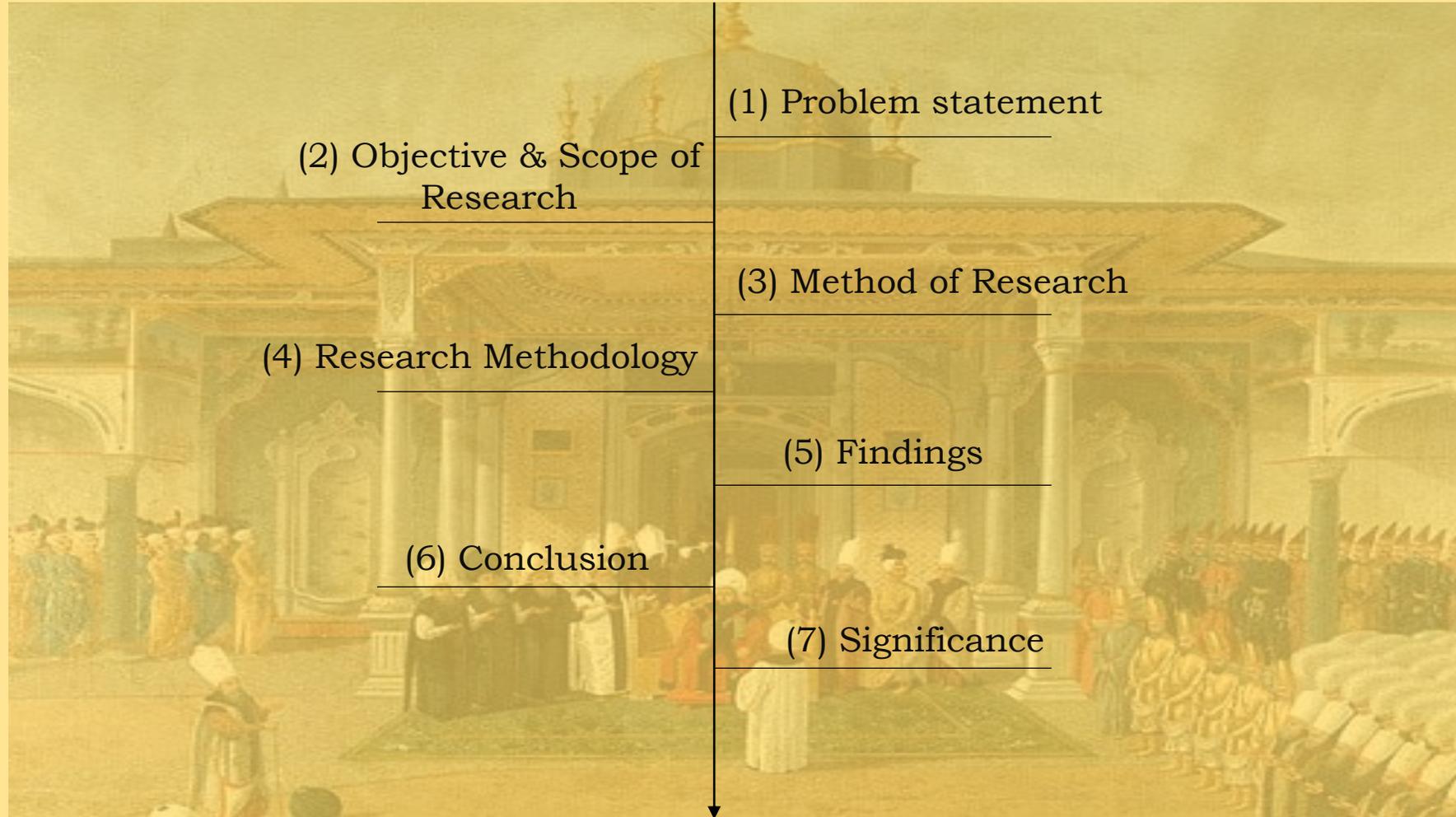
UTM
UNIVERSITI TEKNOLOGI MALAYSIA

CASIS
Centre for Advanced Studies
on Islam, Science and Civilisation
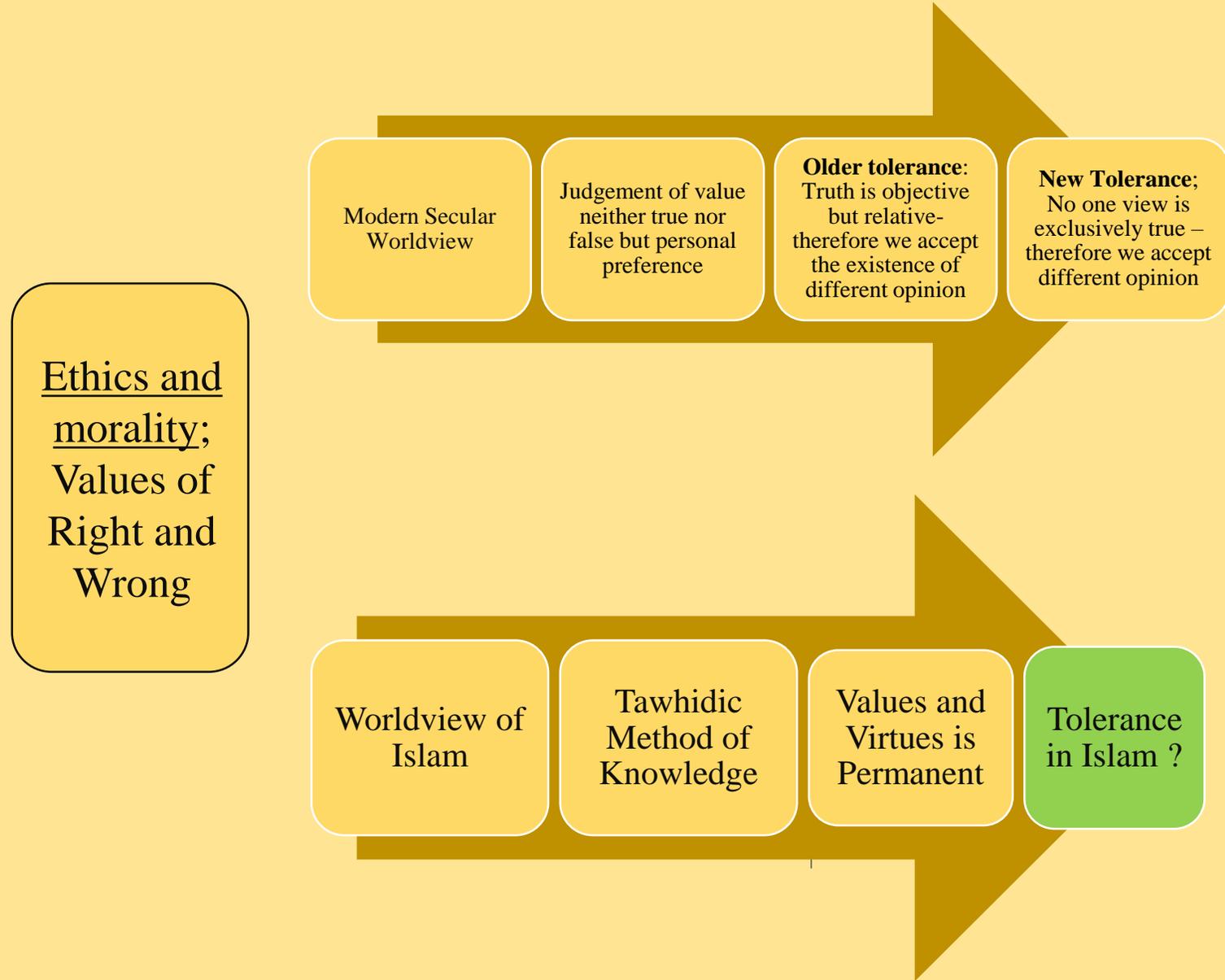مركز الدراسات العليا في الإسلام والعلوم والحضارة

General outline of PRESENTATION

(1) Problem statement

(2) Objective & Scope of Research

(3) Method of Research

(4) Research Methodology

(5) Findings

(6) Conclusion

(7) Significance

"The integral components in the dimensions of secularization are the disenchantment of nature, the desacralization of politics and the **deconsecration of values**…

By the 'deconsecration' of values they mean the rendering transient and relative all cultural creations and every value system which for them includes religion and worldviews having ultimate and final significance, so that in this way history, the future, is open to change, and man is free to create the change and immerse himself in the 'evolutionary' process. This attitude towards values demands an awareness on the part of secular man of the relativity of his own views and beliefs; he must live with the realization that the rules and ethical codes of conduct which guide his own life will change with the times and generations". – al-Attas (*Islam and Secularism*)

Problem statement

Ethics and morality;
Values of Right and Wrong

Modern Secular Worldview

Judgement of value neither true nor false but personal preference

Older tolerance: Truth is objective but relative- therefore we accept the existence of different opinion

New Tolerance; No one view is exclusively true – therefore we accept different opinion

Worldview of Islam

Tawhidic Method of Knowledge

Values and Virtues is Permanent
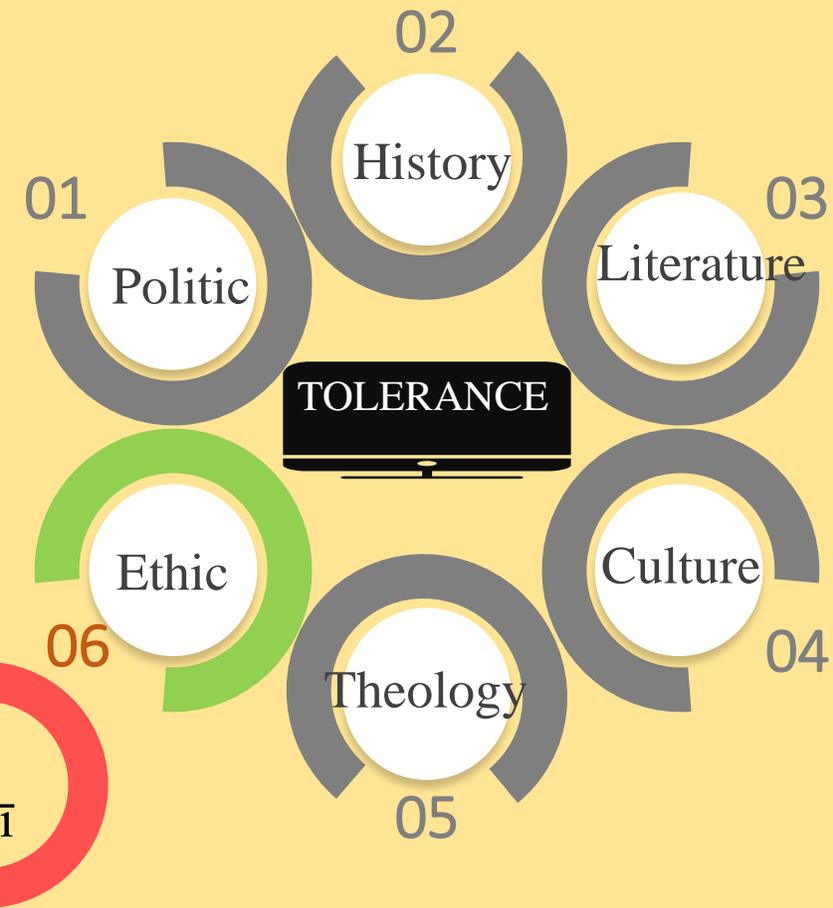
Tolerance in Islam ?

Objective of Research

1. To expound underlying worldview of tolerance.

2. To explain al-Ghazālī's ethical foundation.

3. To understand tolerance in al-Ghazālī's conception of virtues.

Scope

"This study is only concern about the ethical and philosophical discussion on the virtue of tolerance by using al-Ghazālī 's ethical scheme. It's neither directly engage to various paradoxes nor inconsistency as highlighted in the problem statement."

01 Politic
02 History
03 Literature
04 Culture
05 Theology
06 Ethic

TOLERANCE

Al-Ghazālī

Mīzān al-ʿAmal &
ʾIḥyāʾ ʿUlūm al-Dīn

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Method of Research

Descriptive Analysis: to list and further elaborate the nature of man as the subject of virtue, the nature of knowledge as the theoretical factor for the actions, and the nature of freedom as the sphere of actions – forms the basic principle of al-Ghazālī's ethical thought.

Comparative analysis: All those ethical foundation compared adequately with the western understanding of those.

Deductive: Listing all the virtues under the cardinal virtues (in al-Ghazālī's ethical scheme). Tolerance-related virtues will be identified using his description of the virtues of tolerance and its extreme vices.
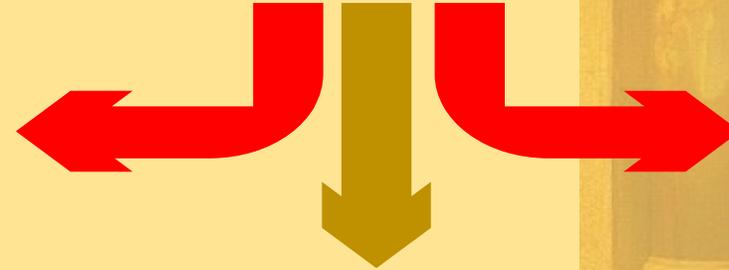
Finding no.1;
Tolerance in al-Ghazālī's Scheme
of The Four Cardinal Virtues

Tolerance;

الملق

فالتحبب إلى المعاشرين, مع التغافل عما يلحقه من عار الإستخفاف

والإهمال

الشكاسة

فمخالفة المعاشرين فى شرائط الأنس

المناقشة

المسامحة

فهى التجافى عن بعض الإستحقاق, باختيار وطيب النفس. وهو وسط بين **المناقشة والإهمال.**

فهى وسط بين **الشكاسة,والملق.** وهى ترك الخلاف والإنكار على المعاشرين في الأمور الإعتيادية إيثارا للتلذذ بالمخالطة
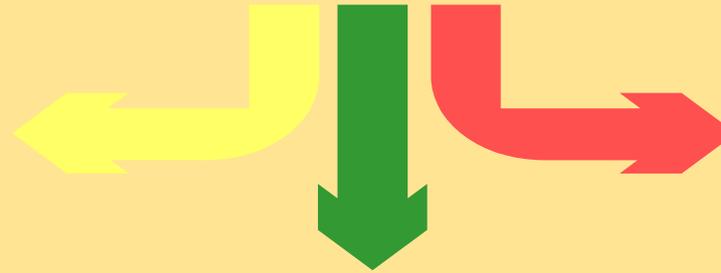
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al-Musāmaḥah;
(generous, easiness, convenience)

Al-'Ihmāl: to ignore on something

Flatterer
(*al-maliq*)

Endearment for association, while ignoring the caused of shame

Al-Munāqasyah; Strong Argument and Dispute

Fractiousness
(*al-syakāsah*)

Violation with companioship in matter of peace

Toleration

❑ Waiving of some merit, by choice (*'ikhtiyār*) and good-self (*ṭayyib al-nafs*) and is the middle between disputation (*al-munāqasyah*) and carelessness (*al-'ihmāl*).

❑ It is the middle between the fractiousness, and the flatterer, they leave disputation and denial of the association in the matter of customary(*'umūr al-'iʿtiyādiyyah*) for the sake of pleasure with relationship (*al-mukhālaṭah*)

Key Terms

Some key terms defining supporting elements of TOLERANCE

Waiving of some merit by choice.

’Ikhtiyār

Ṭayyib al-Nafs

Doing with good and for the sake of good-self

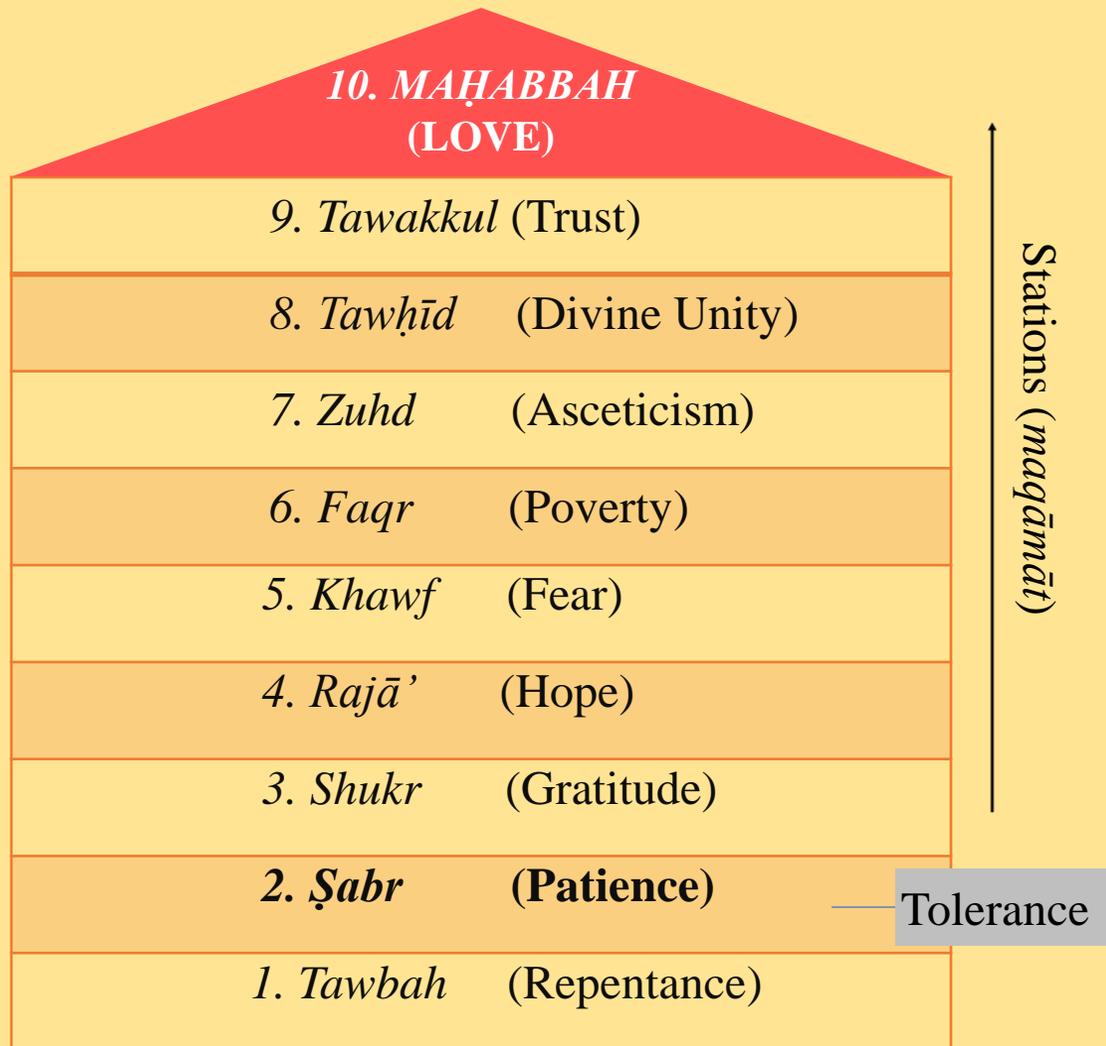Restricted particularly in the matter of accustomed

’Umūr al-’Iʿtiyādiyyah

Al-Mukhālaṭah

Occurs in good intercourse.

JUSTICE		
DEFECT VICES (*Radhīlah*)	**VIRTUE** (*Fadhīlah*)	**EXCESS VICES** (*Radhīlah*)
FOOLISHNESS (*AL-BULH*)	**WISDOM (*AL-ḤIKMAH*)**	**CUNNING (AL-KHUB)**
• Inexperience (*al-Ghamārah*) • Stupidity (*al-Ḥumq*)	• Good Administration (*Ḥusn al-Tadbīr*) • Acute-mindedness (*Jaudat al-Dhihn*)	• Craftiness (*al-Dahā'*) • Deceitfulness (*al-Jarbazah*)
COWARDICE (*AL-JUBN*)	**COURAGE (*AL-SHAJĀʿAH*)**	**RASHNESS (*AL-TAHAWWŪR*)**
• Restlessness (*al-Halaʿ*) • Spiritlessness (*al-Infirāk*)	• Endurance (*al-'Iḥtimāl*) • Forbearance (*al-Ḥilm*)	• Recklessness (*al-Jasārah*) • Excessive anger (*al-Istishaṭah*)
STILLNESS (*AL-KHUMŪD*)	**TEMPRERANCE** (*AL-ʿIFFAH*)	**GLUTTONY** (*AL-SHARAH*)
• Negligence (*al-Ihmāl*) • Flatterer (*al-Malaq*)	• Tolerance (*al-Musāmaḥah*) • Patient (*al-Ṣabr*)	• Argumentation (*al-Munāqashah*), • Malice (*al-Syakāsah*)

Finding no.2;

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                   ╱  ╲
          10. MAḤABBAH
             (LOVE)
   ┌──────────────────────────────┐
   │  9. Tawakkul (Trust)          │    ↑
   ├──────────────────────────────┤    
   │  8. Tawḥīd    (Divine Unity)  │
   ├──────────────────────────────┤    Stations (maqāmāt)
   │  7. Zuhd      (Asceticism)    │
   ├──────────────────────────────┤
   │  6. Faqr      (Poverty)       │
   ├──────────────────────────────┤
   │  5. Khawf     (Fear)          │
   ├──────────────────────────────┤
   │  4. Rajā'     (Hope)          │
   ├──────────────────────────────┤
   │  3. Shukr     (Gratitude)     │
   ├──────────────────────────────┤
   │  2. Ṣabr      (Patience)      │─── Tolerance
   ├──────────────────────────────┤
   │  1. Tawbah    (Repentance)    │
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" **Tolerance** as one of the **manifestation of the virtue of patient is among the earlier/ lower station in al-Ghazālī's Mystical Ethical Scheme**. To walk along the straight path to God by way of love are much better than to walk along the path of fear since gratitude and love proceeds from joy, whereas patience proceeds from fear and awe, and is not free from distress and sorrow."

Conclusion;

WESTERN WORLDVIEW

WORLDVIEW OF ISLĀM

MAN & HAPPINESS

KNOWLEDGE

FREEDOM

TOLERATION
(uncertainty, paradoxical, intolerance, injustice)

MUSĀMAḤAH
(knowledge, forgiveness, love, justice)

Significance of Research

	Significance in fulfilling the objectives of study	Significance to the Public Service
1.	Raise the important of the Worldview of Islam as a foundation of ethical and moral studies.	Proper Islamic intellectual tradition and framework could help policy makers to ask the right questions. Proper deliberation based on the such tradition and framework is needed in decision making. (Dasar Perpaduan Negara, Keluarga Malaysia)
2.	Offers a comprehensive moral and ethical philosophical framework in dealing with modern understanding of tolerance.	- For the lack of spiritual ethical dimension of life, Islamic ethical treatise is always a starting point for "character building". - Society consists of individual. Its is the individual whom need character refinement. (i.e; National Integrity Plan Malaysia, Shared Prosperity Vision 2030.
3.	Justifying further position of al-Ghazālī as among the most authoritative reference in Islamic IntellectualTradition.	- Postgraduate study is a sort of intellectual training that assists researchers in developing their knowledge and expertise in their particular field. - The background study in Islamic philosophy and ethics, as well as the translation experience of the Arabic text into English, are expected to significantly improve the quality of post-doctoral services.
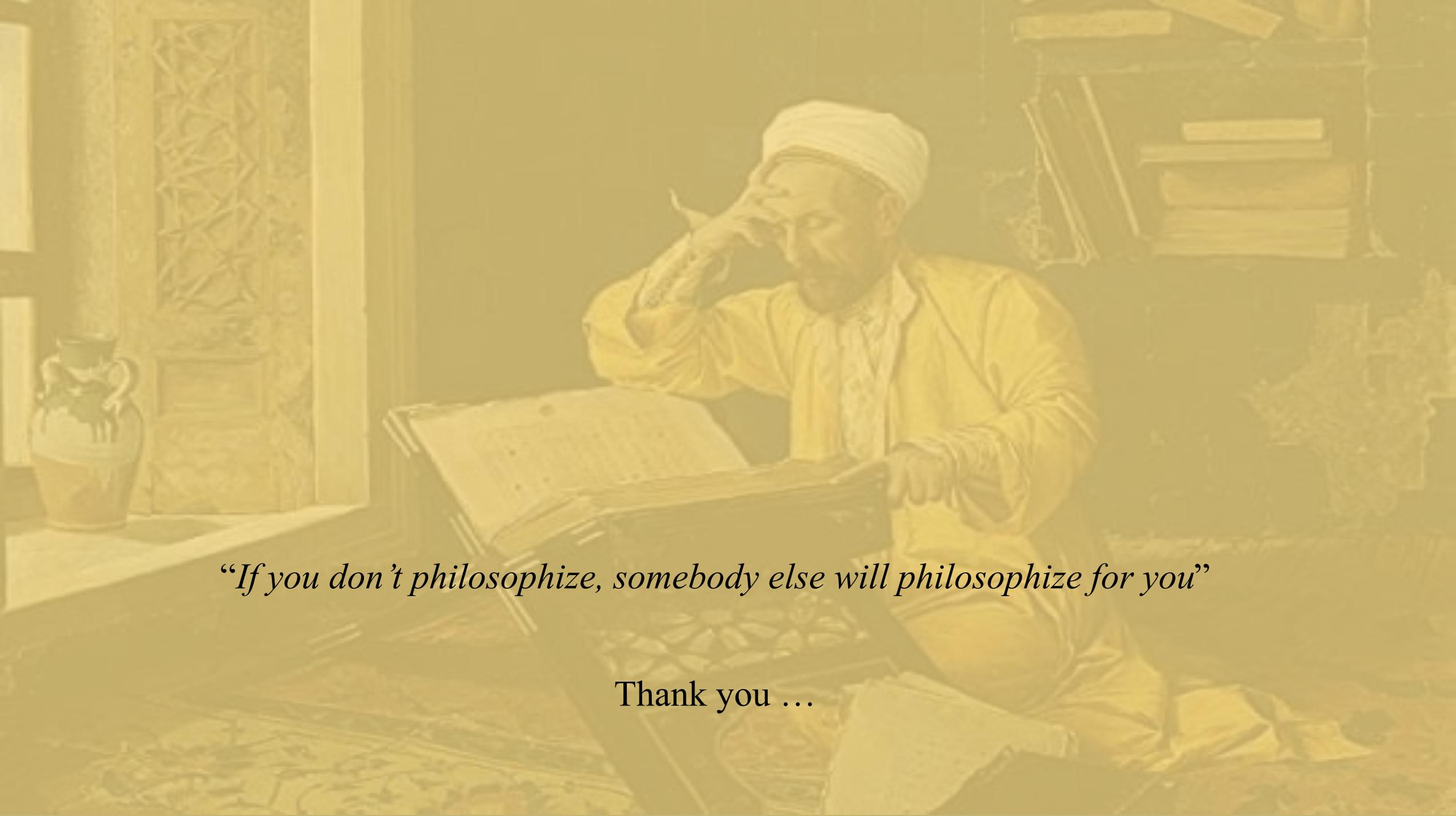
"If you don't philosophize, somebody else will philosophize for you"

Thank you …