



## THE CONTEMPLATIVE INTELLIGENCE IN THE QURAN AND SUNNAH AND ITS ROLE IN KNOWLEDGE ACQUISITION

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### ABSTRACT

*The aim of this study is to analyze the contemplative intelligence, the ability of the individual to essentially possess a knowledge that relates the knower to higher modes of being. This knowledge is identified with shuhud (vision) and ta'ammul as one of the most important aspects of an Islamic personality in the process of knowledge acquisition which if neglected will negatively affect the process knowledge acquisition. The descriptive analytical synthetic descriptive approach is used which is mainly interpretative in the form of textual commentary. The study defines and critically analyzes Quranic and Prophetic traditions in relation to what contemplative intelligence is and its relation to knowledge acquisition. The study explains means and ways how the contemplative intelligence should be developed and what is its role in creating God-conscious personalities which will get fully closer to Allah the Almighty in all their endeavors in order to effectively acquire beneficial knowledge. The study concludes by viewing the contemplative intelligence as an indispensable aspect of contemporary Muslims. The study advocates that all Muslim institutions of learning, parents, teachers, preachers and all levels of Muslim communities must have a clear understanding or at least an exposure of this aspect, since it acts as a drive to the soul traveling on the path of God in this life and the life hereafter.*

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**Keywords:** Contemplative intelligence, Knowledge acquisition, God-consciousness, Islamic personality, Vision (*shuhud*), Muslim institutions of learning.

### 1. INTRODUCTION

In spite of the importance and the role of a contemplative intellect in developing an Islamic oriented personality and a God –conscious soul it has to a greater extent been neglected by almost all circles of modern Muslim societies. This therefore, has been one of the major reasons why today

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some learned Muslims in Islam say what they do not practice; the learned men of the mouth, but with ignorant hearts. Well as the Muslims in the past like Imam al -Ghazali, al- Imam al-Shafie, ibn Sina, to mention but a few, were instrumental in their contribution in various fields of life due to the importance they attached and gave to the contemplative intelligence, through which Allah accorded them fantastic understanding and appreciation of the teachings of al –Qur’an which acted as the gate to excellence in other sciences.

There is no doubt that the Qur’an and Sunnah are full of explanations and comments elucidating in clear terms encouraging man to always be in constant remembrance of his Creator, the sole cause, controller and sustainer of everything, whose knowledge does not escape even the minutest affair and care. It is important to note that the contemplative intelligence can be looked at in terms of its sources; Qur’an and Sunnah, which culminate into its development, and enforcement which are realized through numerous means and ways which consequently result into a contemplative soul or personality that is characterized by traits recognized in form of praiseworthy behaviors and actions which will view knowledge acquisition as a noble activity for the pleasure of its Creator.

According to al-Ghazali, Allah the Almighty has not created anything more esteemed than the intellect. He reports the Prophet saying that the first thing God created is the intellect. Allah the Almighty said to intellect: come near and it came near. Then He said to it: go back and it went back. Then He said; By My honor and glory: I have created nothing in my sight more honorable than you.

Through you I take, through you I give, through you I give reward and through you I punish. (Abdullah)–b-Salem also narrated that the prophet at the end of a long sermon described the Throne and stated that the angels asked God: O God hast thou created anything greater than the throne? He said yes, intellect. They asked: How great is it? He said: Alas, your intellect cannot grasp it. Can you count the number of sands? They said: No. God said: I have created intellect in different minds as numerous as sands. Some have been given one grain, some two, some three, some four. (Al-Ghazzali, 1982)

Consequently, al-Ghazali went on to add in his Ihya that the Prophet said; everything has got a weapon and the weapon of a believer is intellect. Everything has got a ministry and the ministry of a man is his intellect. Everything has got a support and the support of religion is intellect, everything a missionary and the missionary of a worshipper is intellect, every amity has got a permanent house and the basis of the Siddiq’s is intellect, everything has got a basis and the basis of the next world is intellect, every journey has got a tent for shelter and the shelter of a believer is his intellect.

Therefore, when man comes close to the doors of religion and good deeds, he comes close to intellect. This made the Prophet to conclude that an intelligent man is who obeys God although his face is ugly, his body dwarf, and his rank low appearance shabby. An ignorant man on the other hand, is he who disobeys God though his appearance is beautiful, his body long, his conduct good and his speech fluent. (Al-Ghazzali, 1982).

It is important to note that, Muslim thinkers like ibn Khaldun, al Ghazali, al-Farabi and others have divided the intellect in various categories depending on their understanding of the concept. One of the divisions is the contemplative intellect, the major focus of the current study. Before we delve into the sources of a contemplative intellect, means and ways of its attainment and its effect on knowledge acquisition, it is of paramount importance to know what it denotes.

Hossein (1987) defines a contemplative intellect as the ability of the individual to essentially possess a knowledge that relates the knower to higher modes of being. This knowledge is identified with shuhud (vision) and ta'ammul (literally, to regard attentively) and is related to tafakkur (meditation).

On the other hand, al-Ghazali in his *Ihya Ulum-Din* refers to the contemplative intelligence as tafakkur (meditation). He describes it as the keeping of the mind towards Him who keeps watch and to keep all thoughts engaged to Him. Al-Ghazali further elaborates that meditation is a state of mind that raises an action on bodily limbs and heart. In this state of mind the heart turns towards the great Watcher and it is kept engaged in His thoughts and attributes.

Al-Ghazali continues to explain that, meditation is a state of mind and m'arifah; which simply means the knowledge that God watches the state of mind, knows its secrets, sees its actions and well knows what each man does. In this case, ma'arifah is the fruit of the state of mind that raises an action on bodily limbs and heart.

Bruno (2006) is of the view that there exist a two- fold dimension of human intelligence, one he termed syllogistic power and the other contemplative power. He elucidates that syllogistic power is the ability to make algorithms and to produce new true statements from previous true statements. Bruno further urges that besides the syllogistic power, man also has the contemplative power, which he described as the ability to capture and contemplate truth. As human beings, adds Bruno, we must keep the two- fold dimension of human intelligence, by striking a balance between reason and contemplation.

It is interesting to note that Ibn (1958/1980) discusses contemplative intelligence presenting Sufi's view, he observes that this applies to divine worship, with complete devotion to God, and aversion to the false spender of the world, abstinence from pleasure, property and position to which the great mass aspires and retirement from the world into solitude for divine worship. Ibn Khaldun further observes that these were general among the men around Muhammad (PBUH) and the early Muslims. He elaborates; exertion, retirement and Zdikr exercises are as a rule followed by the removal of veil (kashf) of sensual perception.

Once the spirit turns from external sense perception to inner perception the veil is removed then the sense weakens and the spirit grows strong and it gains predominance being assisted by the Zdikr. Now knowledge turns to vision after the sensual perception (kashf) is removed in view of that, the soul realizes its essential existence. At this moment, the spirit is ready for the sciences of divine presence and it grasps the essence of its true character and draws close to the highest sphere of angels.

Although Hossein Nasr, Ibn Khaldun, Bruno, and al-Ghazali employed different ways and terminologies to mean contemplative intelligence in their definitions, the main trait of a contemplative intelligence is still clearly manifested, which is none other than keeping the soul and

the thoughts of mind continuously engaged to the Supreme Being, which in turn will be in full control and guidance of the heart and bodily limbs consequently manifesting praiseworthy actions and words.

## 2. SOURCES OF A CONTEMPLATIVE INTELLIGENCE

Hossein (1987) asserts that the Qur'an is the major source of contemplative intelligence in Islamic spirituality. Allah constantly refers to it and commands man to contemplate the bounties of the universe and their divine prototypes. Thus, the essential character of Islamic spirituality lends a contemplative atmosphere to all the authentic manifestations of Islam, including its sacred art and causes the soul of the Muslim to have a propensity towards contemplation.

Allah says in the Qur'an:

Behold! In the creation of the heavens and earth, and the alteration of night and day, there are indeed Signs for men of understanding. A man who remembers Allah, standing, sitting and lying down on their sides and contemplate the (wonders of) creation in the heavens and earth (with the saying) "our Lord not for naught hath Thou created (all) this! Glory to thee! Give us salvation from chastisement of the fire (Abdullah, 1987).<sup>1</sup>

It is apparent that the Qur'an is the major guide and motivator to the contemplative intelligence. A reflective mind will sight creation as a great sign of the Supreme Being. The changes of night and day are not something that is made to pass, but something that conveys meaning full of wisdom to men of understanding.

This in turn will cultivate a sense of continuous engagement of the heart and the mind to the Divine Reality in all situations and circumstances, pondering the wonders of heaven and earth and decisively conclude that the wonderful creation is not for sake of it or a dissipate of time but a principle guide to men whose reflective understanding seek glory and deliverance of their Lord.

As a consequence, Hossein (1987) further adds that, throughout the Qur'an the injunctions to contemplate God's wisdom in creation as well as met cosmic reality is followed by injunctions to act correctly and according to the principles derived from that wisdom.

The Qur'an (al -Baqarah: 164) again describes the traits of the soul that reflect its Lord thus:

In the creation of the heavens and the earth: in the alteration of night and the day; in the sailing of the ships through the ocean for the profit of mankind; in the rain which Allah sends down from the skies and the life which he gives there with that is dead; in the beasts of all kinds that he scatters through the earth; in the change of winds, and the clouds which they trail like their slaves between the sky and the earth;- (here) indeed are signs for a people that are wise.

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<sup>1</sup> All the Quranic verses translation in this article were taken from Abdulla Yusuf Ali 1987 version.  
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The above verse presents a number of facets of daily life, which most people take for granted. Some even perceive it as a natural phenomenon that must repeat itself therefore their attention is not at all attracted to it. To them, it is no more than a kind of automatic natural changes that must occur to designate their life, which ends with their death. On the other hand, men of reflection construe these as wonderful signs of the Supreme Being.

They understand from it the unity of Lordship that is manifested in the unity of designs in the widest diversity of nature, full of signs of beauty, power and utility to man him-self which in turn appeal to his own intelligence and wisdom.

From the above Quranic verse, Hossein (1987) enlightens that meditation by nature lies within the Islamic revelation and constitutes its essence. He observes that the unitary principle of Islam does not permit a contemplative intelligence to be crystallized as a separate organization outside the matrix by the injunctions of the divine law (Sharia), it had to remain as an inner dimension of that law and institutionally as an organization integrated into the Islamic social pattern and inseparable from it. Consequently, Hossein Nasr concludes that for men and women in Islam, the contemplative life lies not outside but within the active norms of life specified by the (Shariah).

In al-Ra'ad 28 Allah further describes the sort of a reflective soul thus:

“Those who believe, and whose hearts find satisfaction in the remembrance of Allah: for without doubt in the remembrance of Allah do hearts find satisfaction”

The remembrance of Allah is an internal activity taking place in a person's mind, heart and soul, being illuminated by the individual's inner spiritual experience, by turning to Allah, that light or experience will come and the soul will gain satisfaction from it.

An-Nur 37 clearly states:

“By men whom neither trade nor sale can divert from the remembrance of Allah, nor from regular prayer, nor from paying Zakat. Their (only) fear is for the Day when hearts and eyes will be turned about”

In this verse Allah lays down emphasis that a true contemplative soul will not be distracted by richness or children from being devoted to the remembrance of its Lord. If the opposite happens it is the soul that stands to lose. But a true contemplative individual cannot stand such a loss, as his major focus is always the life after death.

In al-Ahzab 35 Allah states thus:

...for men and women who engage much in remembrance, for them Allah has prepared forgiveness and great reward” A special reward and forgiveness is promised by Allah not only to men but also to women as there exist no discrimination between sexes to Allah as far as righteousness is concerned, both will be rewarded accordingly due to

their continuous engagement in Allah's remembrance. Nothing in this earthly life will divert a reflective mind from remembrance of its Lord.

Al-Munafiqun 9 states:

O ye who believe let not your riches or your children divert you from the remembrance of Allah, if any act thus, surely they are the losers" In another verse Allah says "Allah has revealed (from time to time) the most beautiful message in form of a book, consistent with itself (yet) repeating (its teachings in various aspects): The skins of those who fear their Lord tremble: Threat; then their skins and their hearts to soften to the remembrance of Allah. Such is the guidance of Allah: He guides therewith whom He pleases, but such as Allah leaves to stray, can have none to guide.

Means to Attain a Contemplative Intelligence

Az-Zumar: 23 states:

Allah has sent down the best statement: a consistent Book wherein is reiteration. The skins shiver therefrom of those who fear their Lord; then their skins and their hearts relax at the remembrance of Allah . That is the guidance of Allah by which He guides whom He wills. And one whom Allah leaves astray - for him there is no guide.

Consequently, Quranic recitation is one of means how to attain closeness to Allah. Therefore, it acts as a motivating drive to the soul that constantly meditates its creator. When these recitations are heard the skin of a contemplative intelligence trembles and its heart softens to the remembrance of its God. Allah describes such scenery as guidance that He grants to people He has chosen, some He leaves to stray and never to be guided. Guidance in this case is equated to the remembrance of Allah.

The process of contemplation to the soul immersed in the remembrance of Divine being is a non-ceasing act, in fact, it keeps this in mind at all times. Allah says:

"And celebrate the name of thy Lord morning and evening, and part of the night prostrate thyself to Him; And glorify Him, a long night through. As to these they love the fleeting life, and put away behind them a Day (that will be) hard" (Al-Insan: 25-27).

This has an implication that, a meditating soul celebrates the praises of its Lord at all times; morning, evening and even at night when others are sleeping. It sacrifices some of its time for resting for the glorification of its Master, deeming the Last Day, the most important and precious thing worth struggling for in the limited life given by the Lord to attain His eternal pleasure in the hereafter.

Remembrance of Allah is a praise-worthy feature of the contemplative intelligence. Hence, a soul that overlooks its creator will go astray as Satan becomes its comrade and ultimately Hell fire will be their abode. Az-Zumar: 22 states:

Is one whose heart Allah has opened to Islam, so that he has received light from Allah, (No better than one hard headed)? Woe to those whose

hearts are hardened against the remembrance of Allah! They are manifested wondering (in error)! Constant communion with Allah will surely guard the soul against its arch-enemy Satan. But whoever stops thinking about his creator, Allah will make Satan his close acquaintance and at last both will end up in Hellfire.

Az-Zukhruf: 36 also states:

“If anyone withdraws himself from remembrance of the Most Gracious, we appoint for him a Satan, to be an intimate companion to him”

Al-Jinn 17 again states;

“That we may try them by that (means). But if any turn away from the remembrance of his Lord, he will cause him to undergo ever-growing chastisement”

Without doubt the holy Prophet (s.a.w) serves as an excellent example to be followed chosen by Allah to teach, guide and lead man-kind to the straight path. Even before the Prophet was commissioned as a prophet he used to retreat to the cave of Hira, pondering about his Creator and the chaotic life led by his people ignorant of their Lord. After being commissioned, the Prophet officially opened the door for meditation to his Lord thus empowering his contemplative intelligence.

Al-Muzzammil 2-3, one of the earliest chapters revealed. Allah addressed his messenger and instructed him thus:

“Stand to prayer by night, but not all night, half of it or a little less, or a little more and recite the Qura'n in slow measured rhythmic tones”

In the same chapter 6-8 Allah further states:

“Truly the rising by night is a time when impression is more keen and speech more certain – True there is for thee by day prolonged occupation with ordinary duties, but keep in remembrance the name of thy Lord and devote thyself to Him wholeheartedly”

The major subject matter of this third chapter to be revealed to the Prophet was the importance of prayers and humility in spiritual life. The Prophet was instructed as early as the beginning of revelation to establish prayers in the middle of the night, although he had yet to receive the order for the canonical five daily regular prayers. Actually, the acts of worship mentioned in the aforementioned verses constitute some of the acts that empower the contemplative intelligence we shall see later on.

Abu Huraira in Sahih Muslim, (the Book pertaining the remembrance of Allah) reported Allah's messenger (s.a.w) as saying that Allah the exalted and glorious states:

I am near to the thought of my servant as he thinks about me, and I am with him as he remembers me. And if he remembers me in his heart I also remember him in My heart, and if he remembers Me in assembly I remember him in assembly (better than his remembrance), and if he draws near Me by the cubit I draw near him by the space (covered by) two hands. And if he walks towards Me, I rush towards him” (Muslim).

This has an implication that Allah's assistance depends on a person trust in Lord.

Therefore, man must have firm trust in God in order to get Divine grace. The holy Prophet (s.a.w) asked angel Jibril about Ihsan (doing good). Jibril replied that:

“Ihsan means to worship God in such a way as if you are seeing Him”

The Prophet then said:

“worship Allah in such a way that you actually see Him. If you think that you are not seeing Him, then think that He is seeing you,” (40 Hadith of Imam Nawawi, Hadith 2)

An-Nisa'a 1 states that:

“...Allah watches you...”.

Allah watching over you here has an implication that man should keep his thought in mind as if he is seeing God. The best way man can lead himself is taking account by watching over his deeds with wisdom and great care.

The great saint Jun-Nun as reported by [Al-Ghazzali \(1982\)](#) was asked what thing people get paradise for? He replied five things; steadfastness without laxity, Ijtihad where there is no mistake, deep meditation of Allah open and secret, waiting for death after being prepared for it and taking account of oneself before Allah takes account of him. All the five things given by Jun-Nun for which people will be admitted to Paradise are essentially major characteristics of the contemplating –meditating intelligence. It is only a pondering soul that is able to achieve this as a result of its frequent, sincere and devoted service to its creator. On the other hand, these five things describe what a contemplative intelligence is and they are features of successful knowledge acquisition process.

Abu Darda' (r. a) narrated that:

the apostle of Allah asked a group of his companions that may I tell you the best act, highly loved by Allah and it will raise you to the highest position to your Lord, and it is better than spending gold and silver in the way of Allah, and superior to facing enemies in the battle field, where by you either cut off their necks or they cut yours? The companions replied yes, what is it or messenger of Allah? The Prophet said: “Dhikrullah” remembrance of Allah.(Sunan Tirmiz and Sunan Ibn Majah)

Initially, the companions were aware that spending their wealth and fighting in way of Allah were among the noblest acts that automatically leads them to Salvation. However, they were astounded to hear that there was something else superior to that. This Hadith portrays the true and praiseworthy position a reflective soul occupies in front of its Lord.

Abu Musa (r. a) reports that the Prophet (s.a.w) said:



“The difference between people who remember their God and those who do not is like the dead and the living”(Sahih Bukhari).

The simile used by the Prophet in comparing between the living and the dead illustrates clearly the position of remembrance to other forms of worship. Of course, a dead person whose actions are insufficient to save him from the wrath of God cannot be compared to the living, still standing a chance of turning towards righteousness.

Muadh bin Jabal reported that the messenger of Allah said that:

“The dwellers of Paradise will not have any regret whatsoever except the period they spent during their lives without remembering Allah.(Tabrani, 12-513).

In another Hadith Muadh bin Jabal reports the messenger of Allah as saying:

“There is no work done by a human being that will save him from the punishments in the grave like remembrance of Allah (Therefore, an hour of meditation is better than sixty years of acts of worship” (Tirmizi).

In this Hadith, it is clear that the reward of meditation for an hour is 60 years greater than the reward of another act of worship. Consequently, al-R’ad 28 concludes:

“Those who believe, and whose hearts find satisfaction in the remembrance of Allah: for without doubt in the remembrance of Allah do hearts find satisfaction”

In order to achieve a contemplative stance a person must struggle through numerous activities in form of Ibadah (worship) ,that should be practiced regularly, for Allah created a human being and endowed him the gift of the intellect that exercises freedom of choice. Ad-Dahr: 3 states:

“We showed him the way: whether he be grateful or ungrateful”

Also ash-Shams 7-10 states:

By the soul, and the proportion and the order given it. And its inspiration as to its wrong and its right: Truly he succeeds that purifies it. And he fails that corrupts it” Thus man was gifted by Allah with the faculty of reason in addition to being shown the way through revelation from his Lord. It is up to man to either accept the guidance and join the company of the blessed or reject it and end up into the blazing fire.

Accordingly, Islam does not discriminate between sexes. All human beings irrespective of their race, originality, colour of skin and status, are equal before their Lord. The best among them in the face of Allah is who discharges his duties best, and no injustice will be meted out to any and all will be recompensed according to what they earned. Al-Hujrat 13 states:

O mankind We created you from a single (pair) of male and female, and made you into nations and tribes, that ye may know each other (not that ye may despise (each other). Verily the most honored of you in the sight

of Allah is (he who is) the most righteous of you. And Allah has full knowledge and well acquainted (with all things).

Al-Ahzab 35 states:

For Muslim men and women, for believing men and women, for devout men and women, for true men and women, for men and women who are patient and constant, for men and women who humble themselves, for men and women who give in charity, for men and women who fast, for men and women who guard their chastity, and for men and women who engage much in Allah's remembrance for them Allah has prepared forgiveness and a great reward" This verse describes what a true believer in Allah is, pointing out the necessary spiritual practices to purify the soul to build up the contemplative intellect.

To achieve this, one needs to submit to the will of Allah as an essential foundation for the attainment of intimacy with the Lord. This applies to both men and women. Then a number of things must be done in order to gain nearness to God and His pleasure. Among them the verse emphasizes to have faith hope and trust in Allah, this in turn results into devotion in His service in practical life, love, practice of truth in thought and intention, words and deeds. This generates patience, constancy in suffering, right endeavour, humility, avoidance of arrogance and superiority, which eventually cultivate a desire to obtain nearness to God thus constant remembrance.

The verse reminds by mentioning men and women who not only engage in the remembrance of God but it added an adjective "much" which was not used in case of other spiritual practices mentioned in the verse' which are naturally canonical in Islam. This in clear terms shades light on the elevated position of Zikrullah, the distinguishing feature of the contemplative intelligence yearning for true knowledge.

Obviously, Islam does not hold an insane person responsible for his deeds; therefore the expression employed by the Prophet was to accentuate the magnitude of meditation and to encourage his followers to engage in it invariably. This implies that a contemplative intelligence is not automatically acquired, but there are a series of well -maintained spiritual activities to be constantly and devoutly practiced. These practices are within the fold of the Islamic law or Shariah, some are canonical while others optional also practiced by the Prophet, the exemplary model of the reflective soul.

This coincides with Hossein (1987) who once more give details that as far as the operative and practical aspect of man's spiritual life are concerned, the perfect and exemplary relation between contemplation and action is to be found for every Muslim in the life of the holy Prophet, who is of necessity the model for every form of spiritual life in Islam.

Hence there is need to study the life of the Prophet both before the beginning of his prophetic mission and during the twenty -three years as a prophet. This is because both periods were characterized by intense devotion to contemplation.

No doubt the Prophet (PBUH) spent much time in solitude while at the same time transformed human history through a series of actions of such far-reaching consequences that cannot be gauged in ordinary human terms and is beyond the conception of imagination.

Hossein (1987) concludes that the contemplative life lies by nature within the Islamic revelation and constitutes its essence. The vitally principle of Islam, could not permit contemplation to become crystallized as a separate social organization outside the matrix molded by the injections of the divine law of Sharia. It had to remain as an inner dimension of that law and institutionalized as an organization integrated into the Islamic social pattern and inseparable from it.

Goodness of character comes about through Divine -grace and completeness of innate disposition, where by man is born and created with a sound intellect and good character and is preserved from the powers of desire and anger, thus man becomes learned without an instructor and disciplined without being subject to any discipline. This is in the case of Prophets (may the blessings of Allah be upon them all). On other hand certain things that exist in man's nature and disposition urges al-Ghazali, are obtained through acquisition. Some children for example are created truthful, generous and courageous, while in others these qualities can only be acquired through habituation and association with those who possess them, and also thought education. Therefore, the acquisition of these traits of character is through means of spiritual struggle and exercise, whereby the soul is constrained to perform the actions, which necessarily proceed from the traits desired. For example, a person who wishes to acquire the quality of generosity must oblige himself to generous thing. (Al-Ghazali, 1995).

The principle of Divine unity (al-tauheed) asserts Osman (1991) constitutes the central message of Islam, which is held by the Muslims of all ages to be the highest as well as the ultimate goal of all intellectual pursuits. There is no doubt the principle of tauhid constitutes the main entrance to the religion of Islam. This is why the whole Mekkan period of 13 years was characterized by the Prophet's concentration on its teaching. It is by the recognition of this principle that one submits to the will of Allah and attains salvation. Thus, Jabir narrates that the Prophet said that the best mode of remembrance of Allah is by uttering Kalima there is god but Allah, and the mode of supplication is saying Praise be to Allah.

Convinced of the struggle of the soul to attain reflection, Hossein (1987) enlarged that the second and third parts of the call to prayer (adhan) consisting of the phrases: hurry to prayer, hurry to salvation, is the highest form of contemplation and unity that leads to salvation or deliverance of the soul from all bondage and imperfection and this in turn leads to correct action. He further elucidates that, without prayer or contemplation one cannot be in a state of grace or goodness and without being good one cannot do good.

Allah in the Al-Muminun 1-11 specifically confirms salvation to the believers and enumerates the necessary steps in form of spiritual practices to achieve this success. Allah says;

Successful indeed are the believer, those who humble themselves in their prayers; Who avoid vain talks, who are active in giving Zakat; who guard their modesty, except with those joined to them in the marriage bond, or (the captives) whom their right hand possess, for (in their case), they are free from blame, but those whose desire exceed those limits are transgressors; - Those who faithfully observe their trusts and their

covenants; And who (strictly) guard their prayers: - Those will the heirs, who will inherit Paradise: They will dwell their-in (forever).

It should be noted that not only the five daily prayers that act as the building block of the contemplative intelligence, also *nafl* (sunnah) prayers are important in this aspect. More especially night prayers (*tahajjud*) are of great importance. In Muzzammil 2-4 and 6-8 quoted earlier, the Prophet was instructed by Allah to stand for prayer by night, half of it or a little less and recite al-Qura'n in slow measured rhythmic tones. This is because the rising by night is a time when impression is more- keen and speech more certain. This kept the holy Prophet devoted wholeheartedly in the constant remembrance of his Lord.

On this Hossein (1987) elaborates that, without prayer or contemplation one cannot be in a state of grace or decency and without being good one cannot do good, thus acquisition of useful and beneficial knowledge will not be achieved. This is because correct actions depend on the correct mode of being which in turn issues from the correct relation with the source of all existence through prayer, which in its acclaimed mode is pure contemplation.

Hossein (1987) again stresses that the prayer and recitation of the holy Qura'n exist side by side and act as second nucleus after *tauhid* in the development of a reflective intelligence. This is why Allah commanded the Prophet to stand in prayers at night and recite Al-Quran in slow measured rhythmic tones. Thus, reciting the Qura'n softens the heart of the reader, let alone being highly rewarded whether the reader understands what he reads or not, although the reward is greater for those who understand the meanings and its effect on them will be far reaching. Consequently, Quranic recitation forms one of the major oral modes of remembrance of Allah, an engine to successful beneficial knowledge acquisition.

The holy Prophet (peace be upon him) said that:

“Whoever recites and memorizes al-Qur'an and follows the law fully in it and avoids its prohibitions, Allah will admit him to paradise, and he will be allowed to intercede for ten people from his kin who are destined to hell and Allah will accept his intercession. (Tirmiz and ibn Majah).

It is important to point out that a meditation process takes various forms, which can be divided into practices and words. Practices like *zakat*, fasting, *hajj*, prayers, although these practices involve some supplications in form of words, they are mainly practical in nature. The second form is that of words this is in the case of al-Qur'an and the recitation of *Kalima Shahadah*. All the above forms are to be found in a contemplative intelligence, whose life is nothing but full of nearness to Allah in both private and public life.

All the above clearly show that love is preeminently reflected by deeds, which take the form of obedience to the Lord as this may be exhibited by the quality of higher virtue. The whole purpose of the teaching of al-Qur'an is to educate man concerning how to please God. For it is by pleasing Him that one secures within oneself a state of being at rest. It is that state that man returns to the Lord. In the final analysis the most important fact of life is man's meeting with his Lord. Hence, this prospect of accounting will enable him to live and act in such a manner that his life would reflect the divinely ordained injunctions.

Hossein (1987) observes that one of the basic problems of modern man is the divorce between contemplation and action. This has resulted into the loss of balance between these two primordial modes of human existence, hence, the loss of the center, thus dispensing action independent of the vision and message from God. This in turn renders human action meaningless. Nasr concludes by asserting that there is a need to turn to the doctrinal and practical teachings of Islamic tradition to solve this problem by going back to the message of Islam concerning the contemplative and active lives for man to follow in order to achieve salvation in this life and the hereafter.

There are external features by which a contemplative personality can be distinguished. When a person draws near to His Lord, he will lead a life according to His dictates, thus, his life will be full of praise-worthy conducts. In numerous places in the Qur'an Allah clearly points out these traits. Al Ahzab 35 mentions these traits, thus submitting our will to Allah will lead to all the virtues in this verse. These virtues include submitting to Allah being on top of them, believing in Allah, being devoted to Him, being truthful, being patient and constant, being humble, giving charity, fasting, guarding chastity, and engaging in remembrance, this applies to both sexes, and Allah has promised them forgiveness and a great reward without discrimination.

Al-Muminun, 1-11 also summarizes attributes of contemplative intellect, that the fundamental belief in Allah is foremost and guarantees deliverance, this in turn results into humbleness in prayer, avoiding vain talk, active in giving zakat, guard modesty, faithful observation of trusts and covenant, stringent guarding of prayers and above all, giving more attention to knowledge, for they will inherit Paradise and dwell therein for- ever.

Al Ghazali again in his Ihya enlightens the nature of a contemplative intelligence, when carrying out prayers as one of the basic spiritual practices for its empowerment. He asserts that a contemplative intellect will regard prayers as one of the uppermost spiritual activities which draw closer to its creator hence it should be carefully and properly made. To achieve this, he articulates that the performer must have humility, which entails the presence of the mind whereby the action and the mind must be the same in mind and there should be no other thoughts therein. This strengthens the firm belief that prayer is a stepping- stone to the next world, which is everlasting.

The intellect should be engaged to understanding the meanings of what is being uttered. At the same time the mind should honour God, by acknowledging His glory and by thinking of oneself helplessness. This is accompanied by the fear of God a condition that is as a result of the knowledge of God's power and His rewards and punishments. Hope in God comes next, this stems from the firm faith in the knowledge of God's mercy and gifts, knowledge of His creation and remembrance. The feeling of shame appears from the knowledge of neglect in divine service and inability to fight for God.

Today observes Hossein (1987) that it is difficult to imagine a universe of thought, action and being in which contemplation leads to action, and action on the spiritual plane becomes the way of access to the inner garden of contemplation. It is important therefore to turn to the doctrinal and practical teachings of Islamic tradition to solve the existing problem by turning to the message of Islam concerning the contemplative and active lives for man to follow in his earthly journey. For the modern man's way of acting is purely worldly based, this has resulted into loss of sight of the meaning of contemplation, thus over action.

Nasr, further affirms that, in a civilization such as Islam, action and contemplation should exist side by side harmoniously and complement each other. This implies that contemplation and action are interrelated, for that matter, contemplation leads to correct action which is conceived as an inner travail as well as external acts which put the soul in the right state leading to the doors of meditation. But as a necessity man must know in order to act, consequently, contemplation always precedes action in principle, this is why the contemplative man is held in higher esteem in traditional Islamic society than the man of action. On the other hand, so many modern men rely on books only and simply speak about tradition without practicing it; these will never perform correct action in the spiritual sense and never to reach states of contemplation in their pure form that leads to the inner attachment of one's being to the Divinity which makes action an application of immutable principles.

This is why the unitary principle of Islam did not permit contemplation to be a separate social organization outside the injunctions of the Divine Law. As a result contemplation with the most intense activity was combined with most intense forms of activity throughout Islamic history with outstanding scholars, teachers, administrators and rulers. In this case their inner intensive contemplative life gave meaning to their acts.

All the above are evidences and characteristics which a seeker after knowledge must possess if the struggle for knowledge acquisition is to be blessed by the Almighty Allah, who eventually is the sole teacher and giver of knowledge, whereby success in this process depends entirely on closeness and fear of Allah the Almighty, as such Allah the Almighty states thus;” ....And fear Allah. And Allah teaches you.....” al-Baqarah 282.

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