CHAPTER IV

MAINTENANCE OF MENTAL HEALTH

Maintenance of mental health (ḥifz-i ṣiḥat-i-nafs) chiefly consists of the preservation of virtues, eradication of vices and avoidance of evils. This mainly lies in the harmony of the soul which is achieved by the subordination of the irrational elements of the soul to the rule of reason. When the harmony and the balance of the soul are destroyed, it loses its health and gives rise, in consequence to certain mental diseases which prove fatal to its perfection and progress. It is, therefore, extremely important that nothing should be done which may upset its balance and undermine its harmony. Every action leading to imbalance and disharmony must be avoided, so that the soul may succeed in the preservation of virtues which serves as an essential condition for the maintenance of mental health.

The cultivation of virtues is, in fact, a difficult task, but no less difficult and painstaking is its preservation. Al-Dawwānī suggests certain precautionary measures which may, however, help one to preserve virtuous accomplishments and maintain mental health. These measures are briefly as follows:

1. The most effective measure for the preservation of virtues is the company of the good and sincere friends and having cordial relations with virtuous people. Their practical life and sincere counsels are very helpful in carrying one through difficult situations and to facilitate one's progress.
to higher levels of moral perfection. One should necessarily strive for developing increasing familiarity with the noble and outstanding examples of moral and intellectual excellences. To come in contact with distinguished people and to live in their midst is to participate in their noble life and to share their virtuous accomplishments. One should, therefore, work hard to associate himself with the persons who are known for their noble deeds and moral excellences. It will greatly help in maintaining his mental health.

This logically involves that one must try to avoid the company of those persons who are of bad character and defective disposition. Association with vicious men is highly conducive to promote the lower desires and vices which lead to the destruction of mental health. It should, therefore, be avoided at all cost. An evil act from a vicious person, a word from his mouth, or even his presence alone is sufficient to let loose the destructive forces in one who happens to be near him. Man is, naturally, too weak to withstand the allurements of lower appetites and desires instigated by the wrong-doings of his associates. The result of long and orduous training and education are nullified in no time in the company of bad persons. The habits of friends and associates have the greatest impact on good and evil, virtues and vices. The morals of one's close companions have a powerful influence upon his mind which is reflected in his conduct and character. al-Dawwānī compares the mind of a person to a thief, for it secretly imbibes the good or bad qualities of a companion. If an individual establishes association with the noble souls, he adorns himself with
their virtues and excellences; on the contrary, if he prefers the bad company, he copies evil deeds and vicious actions. In order to maintain mental health one must, therefore, invariably preserve the virtues that he acquires by association and mixing with the good friends which calls for keeping aloof from the company of the wicked characters.

It must be, however, born in mind, remarks al-Dawwānī, that "cherishing cordiality" towards, and indulging in "reciprocal exchange of pleasant humour" with, the noble friends is commendable only so far as it is confined to the limits of moderation (ḥidayī) and conduces to the augmentation and perpetuality of mutual affection, integration, sympathy and benevolence. Like other moral virtues, this too has got two extremes. The extreme of excess is flanked with impudence (mujūn), tomfoolery (tamashkur) and vexatiousness (ghalā'at). The extreme of deficiency, on the contrary, is marked with peevishness (ʿubūsāt), gloom or melancholy (girāftagy) and repulsiveness (nadāmat). Like all other extremes these two are obnoxious and culpable (mazmūm). The middle course which is commendable is celebrated for liveliness and cheerfulness (Bahshāshat), briskness and openness (ṭalqat) and good-fellowship (ḥusn-i ṣadāqat). He who is possessed of this virtue, says al-Dawwānī, is styled "witty and elegant" (zarāfāt) as well as "jovial and courteous (fakāhāt). In cutting jokes with friends one must not transgress confines of truth and reality. In support of his assertion he refers to the Prophet who sometimes did cut joke, but even in jokes he never said anything which went against the truth."
Just as it is incumbent upon the aspirants after the maintenance of mental health to shun the company of the bad, so in like manner it is obligatory upon them to avoid listening to their tales and anecdotes, especially those which, by imagined or fancied introductions and fictitious embellishments, bedeck the events of their lives. For, from listening to a single tale or one couplet pertaining to the character-sketch of wicked persons, the mind may be in contact with so much filth, impurity and vice that it may not be purged of evil effects without long and arduous exercises and multifarious remedies. It often happens that the listening to such tales produces lassitude and benightedness even in men of deep learning and outstanding virtues. That is why, the divine jurisprudence has placed the strict interdiction upon the recitation and composition of such verses which deal with the subject of sins and provide inducement to evil forces. Due to same rationale, the ban has been imposed upon musical instruments which are profoundly enjoyed by the drunkards, and men of evil dispositions. This is an undeniable fact, says al-Dawwānī, that the imagination and contemplation of immoral tales with approbation is likely to stimulate passion and inclinations of the mind towards their gratification. Mind and body, he explains, is closely interconnected; they greatly influence each other in their respective functioning. The interaction between mind and body and the attachment of the former with the latter arouse impulses, passions and appetites in the human soul. Yielding to physical desires may
be illustrated by a descent downwards (pasty) that involves neither any pain nor exertion; and the acquisition of higher virtues may be called as climbing upwards (bulandy) that is not possible without enduring exertions, facing difficulties and foresaking corporal pleasures and delights. Imagination in no condition should be allowed, concludes al-Dawwâni, to play upon evil things and deeds. One must invariably refrain himself from reading unhealthy literature and unsound composition, if he desires to preserve his virtuous accomplishments and retain his mental health.

2. It is imperative for the maintenance of mental health to recognize and apprehend the supreme impotance of virtue. The more value one attaches to virtuous life, the greater he will strive for its attainment and preservation. One must have the firm conviction that the real perfection of man essentially lies in moral excellences, and not in material goods. Mere recognition of the nobility and worth of virtue, however, is not sufficient for the maintenance of mental health. It requires that a persistent endeavour should be made to develop both intellectual as well as moral excellences. One must, therefore, direct his theoretical and practical talents towards the performance of commendable actions and praiseworthy pursuits. He should always bear in mind that every mental power put in practice gathers strength, whereas it gets weakened in idleness and eventually dies away. It resembles, in this respect, bodily exercise which leads to the preservation of physical health. Rather mental exercise is more indispensable for the maintenance of mental health.
than physical exercise is for the preservation of one's bodily health. For the latter (i.e., physical exercise) has certain substitute for it, while the former (i.e., mental exercise) admits of no substitution at all. As soon as mind suspends its contemplative act and high thinking in pursuit of realities, it inevitably deteriorates towards dullness and stupidity (balah-wa-balādat), becomes gradually out of touch with the sustaining bounties of the intellectual world which serves as "spiritual sustenance" and "divine food" for man's mental health; ultimately man gets stripped of the honour of human perfection and is reduced to the status of dumb brutes. When such a man becomes conscious of his degradation, whether in this world or in the world hereafter, he will have nothing but repentance and punishment. The cultivation of virtue must, therefore, be earnestly pursued and the theoretical as well as the practical powers should necessarily be employed for their attainment. Reflection, thinking and contemplation should go hand in hand with the efforts for the cultivation of moral virtues. They are the food of the soul. Neglect of rational and reflective activity together with slackness in practice will lead to the starvation of the soul. It will weaken its hold on the irrational powers and will make it more susceptible to the allurements of lower desires. It is the cultivation of moral virtues and the attainment of intellectual excellences which, in fact, enable man to withstand his lust and passion and facilitate maintenance of his mental health. Howsoever distinguished and unique one may be in matters of intellectual attainments and practical excellences,
he must not allow the vanity (pindār) and conceit (ि'ujb) to prevent him from widening the scope of his knowledge and ascending to the height of moral perfection. Neither one should relinquish, on the plea of the old age, his pursuits for the attainment of perfection, nor he should make it an excuse for inactivity and idleness (baṭālat-wa-Kasānat).

It must be clearly born in mind that knowledge has no limit and progress towards perfection is like a "journey unto death". One must, therefore, spare no pain in his endeavours and exertions towards the realization of these noble ends. In support of his standpoint al-Dawwānī refers to Plato who, when asked how long was it permissible for a man to continue his studies, is reported to have replied that so long as he possesses the element of ignorance, i.e., through out his life time.

Moreover, one should constantly rehearse what he has already acquired. He must ceaselessly strive to remember what he has studied and regularly put into practice what he has cultivated. For, forgetfulness is considered to be the bane of knowledge and excellence which may prove injurious to one's mental health.

3. One, who is keenly desirous of preserving his mental health, must have a clear realization that he is maintaining noble graces, magnificent treasures and unparalleled gifts. It is obligatory on him to employ "assiduous application" and "tenacious exertion" for the acquisition of "real benefits" and "personal excellences" that serve as ornaments to his person and cannot be separated from him on any account whatsoever.
A seeker after "accidental benefits" (i.e., worldly fortunes) and "fictitious felicities" (i.e., physical pleasures), which are liable to decay and change and are likely to wither away, willingly endures dangers, toils and troubles and encounters perils and pains gladly to get a small portion or quantity of the worldly goods. That too has to depart from him or he from it, as it would be transferred to his inheritors who more often than not turn to be his enemies. An aspirant after "real benefits" (i.e., intellectual accomplishments) and "personal excellences" (i.e., moral virtues and felicities), on the contrary, need not fear usurpation and diminution in his precious and everlasting possessions. He should, therefore, face dangers and withstand difficulties that may come in the way of the attainment of real virtues and excellences. As regards worldly gains and benefits, he should observe an attitude of contentment. He should remain satisfied with as much share in the material goods as may suffice for his bare needs. He must consider worldly pleasures and fortunes as fleeting objects which are likely to pass away in quick successions. He should avoid the abundance or superfluity of material objects and observe an attitude of disinterestedness towards worldly possessions. He should live in this world as a stranger or a way-farer and consider himself as if he is one of those who are in grave. He should clearly understand that the enjoyment of mental health fundamentally lies in keeping aloof from worldly superfluity (fuğūl-i duniyā). He must realize that if he indulges himself in pursuit of material gains and worldly interests he is likely to lose his mental health and may be
deprived of enjoying the real pleasures of life. He should apprehend that misery consists in the multiplication of wants, whereas prosperity lies in their minimization.

Contentment (i.e., Qanāḥ) is, for al-Dawwānī, the most important device to regain and maintain mental health. It should be observed by every one whether he is an ordinary person or a man of high position. It is the best of all riches and the most precious of all treasures. The lesser the wants, the happier the man would be, and consequently the more prosperous.

Observance of contentment (Qanāḥ) does not, however, mean that one should abandon altogether seeking worldly goods. If a person does not possess sustenance, sufficient for his essential needs and necessities, he must, says al-Dawwānī, strive hard to obtain the same. But in earning his sustenance and livelihood, he should never try to deviate from the course of moderation, decency and decorum; he should not violate the injunctions of morality, reason and religion. He is advised not to outmeasure his wants and is warned against their satisfaction through malpractices. He should never, in any situation, stimulate his appetite and anger, rather try to keep their operations subject to the absolute control of his rational faculty. He should not behave like that class of people who, keeping in view an enjoyment that they once received in pursuit of an appetite or under the influence of anger when both were having their full play, entertain a desire for the similar indulgence that may lead again to stimulation of lust or anger. The condition of such persons
resembles that of a man who first provokes a wild beast and then tries desperately to escape from the grip of that infuriated animal. It is evident, remarks al-Dawání, that no sane person would act like this. If one desires to enjoy his mental health, he should necessarily bring the powers of anger and appetite under the control of his rational self. It would stimulate these powers on proper occasions and employ them, after their due assessment, corresponding to a measure consistent with the degree of equipoise, guarding them against their least inclination towards either the extreme of excess or deficiency. He would enjoy, in consequence, the virtues of courage and temperance which will help him in maintaining his mental health.

Lastly, maintenance of mental health calls for the exercise of utmost vigilence and constant watchfulness over one's thought and action, words and deeds, dispositions and regulations. It essentially requires that the one should see that one's utterances, actions and gestures are thoroughly pre-considered, so that nothing may take place by way of habit which proves contrary to the dictates of his rational faculty. If it so happens sometimes that he commits a thing repugnant to his rational intention, he must impose upon himself such punishments as may help restrain him in future. For instance, if he ventures to take food which is un-lawful or against his conscience, he should make amends for it by limiting diet, observing fast and imposing such censures and inflictions as may be consistent with the dictates of prudence and expedience. If he gives vent, similarly, to an improper anger, he should
discipline himself by provoking a fool who may insult and humiliate him or by inflicting upon himself a financial crisis and corporeal distress that may entail heavily on him. If he were to perceive some indolence (Ka-sālāt) in the working of his mind, he must set it right by imposing upon himself the performance of tough and painstaking good actions over and above his daily routine work. He must habituate himself to a dexterous practice that may not admit of carelessness and negligence. Howsoever trivial or insignificant an evil action may be, it must not escape one's attention; for it may be conducive to mental lassitude. Petty vices are to be dreaded with equal intensity, since the smaller vice lead to the bigger ones. By committing trivial faults time and again one is easily allured to commit more deadly ones. One should not seek indulgence in committing a venial fault, for the same either leads to the commission of a greater one or, by contumacious practice, the small sin itself acquires the properties of or gets transformed into greater one.

II

THE TREATMENT OF MENTAL DISEASES

A successful adoption of the precautionary measures, illustrated above, helps to maintain one's mental health. If any one fails in the application of all these painstaking measures, his mental health will surely be jeopardized. His soul will become victim of numerous ills, impurities and diseases whic-h may certainly bring hindrances in the way of
his moral progress, if they are not properly diagnosed and duly treated. a-Dawwānī therefore, now devotes his attention to the pathological aspect of the soul; he discusses at length, various mental diseases and prescribes certain specific remedies for their effective eradication.

The methods that al-Dawwānī advocates for the treatment of psychical diseases and restoration of mental health are, in the main, analogous to those followed in the science of bodily cure and physical health (tibb-i jīsmānī). Man's physical health is maintained by taking things that are compatible with his natural composition and his bodily diseases are cured by restoring them to their balanced conditions. The same principle is applied with regard the preservation of mental health and the treatment of the diseases of the soul.

The primary requisite in pathology is diagnosis of the diseases; secondly, knowledge of their causes and symptoms; and finally, to be acquainted with the modes of their remedy. Keeping in view these requisites of pathology, al-Dawwānī first tries to diagnose the actual diseases of the soul, then proceeds to discover their causes and lastly ventures to find out their effective remedies. But the diseases of the soul in comparison to physical disease require serious efforts for their diagnosis and cure.

al-Dawwānī, therefore, emphasises that to know mental diseases one has to exercise utmost care and undertake immense precautions. It is extremely difficult to find out one's
own vices, for everybody is naturally friendly to himself and so a man generally conceals his defects. Moreover, his love for a thing makes him blind and renders him deaf towards the defects of that thing. He neither sees his own defects nor listens to his inner voice of conscience. The best course for him, suggests al-Dawwānī, is to find out some good and intelligent friend who may act as a "soul-physician", diagnose his mental diseases and suggest their proper remedies. He should, after establishing a prolonged and close companionship, ask his friend quite emphatically and imploringly to point out his defects to him. Although the friend may say that he finds no defect in him, one should not be content with his friend's suggestion; on the contrary, he should show his resentment at this. He should persist in demanding his friend to point out his faults. When, however, he discloses the defects, he should not feel resentment, but on the other hand should welcome and consider it to be priceless favour for which he must remain thankful to him. After knowing his defect, he should act for its proper remedy.

If the friend may not be able to undertake this arduous task, the enemy can certainly do this, suggests al-Dawwānī. An enemy, in fact, proves to be more useful than a friend for this purpose. For an enemy's analysis of his opponent's vices is more penetrating and comprehensive. He neither overlooks nor conceals anything nor has any hesitation in giving publicity to whatever evil he discovers. In this way he is doubly benefited; he gets information about his shortcomings and is in a position to apprehended the mischief of
his enemy. al-Dawwānī, to emphasize the importance of an
enemy in this respect, quote Galon who is said to have stated
that "the good persons derive benefits from their enemies".\(^1\)

The seekers after mental health may also be benefited,
says al-Dawwānī, by observing other's lives. It may prove
helpful in detecting one's own defects. To find out the
vices of others is easier, especially of those who are close
in association, such as friends, relatives and others. When
a person, during his observation, discovers some vices in
other persons, he should examine himself and find out whether
or not he is also suffering from the same defect. If he is,
he should reproach himself, repent repeatedly and make firm
resolve not to succumb to similar temptations again. "One
should make, says al-Dawwānī, 'the conduct of his friends
a mirror to see his own qualities and dispositions, so that
he may know the odiousness of his vices."\(^1\) The close observation
of the life of the persons, \textit{tān} as Jesus suggests, may some-
times prove useful. The sight of vice of others may excite
contempt and evoke strong repulsion and thus may help one
to eradicate from his own life, if it happens to be there.
He is stated to have said: "I learnt manners from unmannerly
persons." To learn manners and virtues from ill-mannered
and vicious is a method of established efficacy. al-Dawwānī
traces its origin to Jesus.\(^1\) Miskawaih and Tūsī have traced
it to al-Kindi. Sā'ādi, a great ethical poet, attributes it
to Hakīm Luqmān.\(^1\) Miskawaih and Miskawaih Mūsā have traced
the origin of this method to al-Kindi, though attributes
it to Luqmān.
Vice, which corrupts mental health, is a deviation, as we have seen in the previous chapter, from the golden mean. It consists of going either towards the extreme of excess or deficiency. To remove the vice or to restore the golden mean, one has, therefore, to move in opposite direction, that is towards the other extreme. If the vice lies at the extreme of deficiency, one should resort to the measure of excess, and vice versa. For example, in order to cure miserliness, one should try to be prodigal. By doing so miserliness can possibly be cured, and the golden mean of true generosity may be restored. Vices or mental diseases are also caused by the perversity of one's powers of the soul. This too has already been explained and fully elaborated in the previous chapter. In order to purge the ills of perversion or to restore the natural and normal condition of one's mental powers, one has to undertake strenuous efforts and rigorous practice to pursue constantly the virtuous course. The cause of perversion may lie either in the body or in the soul. The treatment, therefore, should be accordingly diagnosed. The body and mind are so intimately connected and so inextricably blended together that a quality produced in either is bound to have its corresponding effect in the other. If a perverse disposition is found to have been brought about by some bodily disease — such as, temperamental or constitutional disaster — it must be cured, says al-Dawwānī, by a physician of human body. If, on the other hand, it is engendered by habitual addiction to evil deeds, the same must be treated by a mental physician. 16
In medical science, the treatment of bodily diseases is administered in four ways: through the (i) regulation of diet; (ii) administration of medicine; (iii) injection of poison; and (iv) surgical operation, such as, cauterization or amputation. al-Dawwâni suggests that the analogous method may be followed also in treating mental diseases. Virtues may be disciplined and vices removed, firstly, by the constant practice of the good deeds and regular observance of prayers, which resemble a cure through the regulation of the diet; secondly, by reprimanding and censuring the mind by words and deeds, which corresponds to the cure by medicine; thirdly, by adopting views and postures which are contrary and opposite, this method being analogous to cure by poisonous injection; and finally, by exercizing penance, suffering, hard labour and austere disciplinary practices, which may weaken the offending power and reduce it to subjection, and this resembles the treatment by cauterization or amputation.

al-Dawwâni, after providing the aforesaid general outlines for treating the mental diseases, now proceeds to make a detailed application of these methods as regards some of the principal defects and ills incidental to each of the three fundamental powers of the soul.

The disease pertaining to the power of reason may be numerous, but the deadliest are only three, viz: (i) perplexity (ḥairat), (ii) simple ignorance (jahl-i basīṭ) and (iii) compound ignorance (jahl-i murakkab). The first relates to excess, the second to deficiency and the third to the perversity of the power of discrimination, i.e., reason.
Perplexity (hairat) arises from the conflict of arguments or contradiction of evidences. It generally happens as regards unfamiliar topics. It renders the power of judgment unable to decide positively one way or the other. To remove the ill of perplexity one must, in the first instance, call to mind this maxim that contraries are neither reconciled nor annulled; he should, therefore, generally believe that, in fact, only one of the two sides of every proposition is true and the other false. Then, in the second place, he must scrutinize premises relevant to the proposition in hand, apply to them rules of logic and exercise diligent prudence in the matter, till the true is distinguished from the false which may finally be determined one way or the other.

Simple Ignorance (Jahl-i basīṭ) consists of want of knowledge without being in possession of it. Such an ignorance initially is not bad and blameworthy, rather it is a condition which precedes any learning and knowledge. For, in case one knows, or presumes to have knowledge, he can never display an aptitude to learn anything. But it is, indeed, bad and blameworthy to be contented and complacent at this situation. It is looked down upon and condemned alike by the followers of faith as well as of reason. The person afflicted with this mental disease and desirous of getting liberated from this must meditate and ponder over the position of man and animal, till he is convinced that the superiority and the distinctive feature of the former (i.e., man) over the latter (i.e., animal) lies basically in his knowledge and
reason. In fact, an ignorant person, who is not adorned with the virtue of knowledge and wisdom, belongs to the class of dumb brutes; nay, he is viler than the brutes.

He must clearly realize that no virtue is complete without knowledge. He should try to extend the bounds of his knowledge and strive for sharpening of his wisdom. He must bear in mind that a "little practice coupled with knowledge is better than much practice with ignorance".

**Compound Ignorance (jahl-i murakkab):** The essence of compound ignorance lies in entertaining a belief inconsistent with facts. The person suffering from this mental defect necessarily holds the conviction that he knows the reality. That is, in spite of being afflicted with ignorance, he does not accept that he is ignorant. That is why, it has been described as "compound ignorance" (jahl-i murakkab). This is the most destructive and the deadliest of all mental diseases. Just as physicians are unable to cure some of the chronic maladies and deep rooted disease, so the spiritual guides (Ṭabīb-i rūḥānī) are incapable of treating this particular mental defect. It was accordingly observed by Jesus Christ that "he could cure the leper and the blind but not the fool or ignorant."

The most advantageous and beneficial course to be adopted in this connection, however, is to stimulate such person to engage himself in the study of mathematical sciences (such as, arithmetic, geometry etc.). For in the solution of mathematical propositions, right may be distinctly separated from wrong. Moreover, mathematical sciences hardly admit of
intrusion of fancy or imagination in their propositions. From the study of the mathematical sciences his mind may discover the delight of certainty and also might come to know about the apathy of his soul. When he would reflect on his own convictions, he would fail to find in them any certainty and he thus may immediately realize their unsoundness. His ignorance, in consequence, may be reduced to that of a simple nature. There is engendered in such individual an aptitude and inclination for the acquisition of real excellences, pursuit of virtuous course and adherence to learning and knowledge.

Disease relating to the faculty of repulsion, i.e., anger are too numerous to be exhaustively dealt with. But the worst and the most destructive of them are three, viz.; (i) rage (i.e., excessive anger), (ii) cowardice and (iii) fear. The first belongs to the class of excess, the second to that of deficiency and the third is related to perversity of the power of repulsion. al-Dawwānī provides a detailed account of the treatment of these mental maladies.

*Rage* (Qaḍab) is a mental state which incites, while it prevails, the soul and its vehicle, i.e., blood, to agitate for vengeance. When the desire for wreaking vengeance gets intensified, the incitement becomes considerably violent, and the brain and nerves, which are the channels of mental feelings, are fully stimulated and the reason ceases to operate and passions become the sole ruler. Thus the discriminitory power of a man goes out of order. A man in the state of intense anger
is like a cave full of fire and smoke wherein nothing can
be perceived but uproar, cumbustion, flame and blaze. In
such condition it is extremely difficult to control his
rage. For at the pitch of violent excitement the more one
gets the advice the greater becomes his rage. Every endeav­
our made to quell the state of intense anger may only add
fuel to it. In such a situation one becomes completely blind
to the right path, and deaf to every good advice. Change of
posture, as from sitting to standing, its converse or its
like, proves, however, conducive to get rid of the abnor-
mally agitated mood. Similarly, drinking cold water, per-
forming ablution and sleep help to a great extent. People,
however, differ widely in their agitated behaviour according
to their temperament. Some like sulphur catch fire with the
smallest spark, some like oil require a strong stimulant to
set them ablaze, but others like a dry wood occupy an inter-
mediary position at ignition, and there are still others who
are affected with anger exceedingly late.

The incentives that help arouse anger are conceit
(ujb) pride (iftikhār), quarrelsomeness (mirā), obstinacy
(lajāj) joke (mizāh), arrogance (takabbur), mockery (istihzāh),
perfidiousness (ghadr), unfairness (qaim) and yearning for
the acquisition of rare things (talab-i nafā-isi ki-azīz-āl
mithīl bāshad). al-Dawwānī has discussed all these ten causes
of anger separately and quite elaborately. He has, however,
reduced the consequences, which are accidental to this mental
disease, into seven categories: (1) repentance (nadāmat)
(2) fear of retribution (tarahhub-i makāfāt) in this world
and the world hereafter, (3) enmity and hatred of friends (dushmanī-yi dustān), (4) ridicule or scorn of the ignoble or rif-raff (istihāzā-i ārādīh), (5) rejoicing and exultation of foes (shamātat-i 'ādā), (6) change of disposition (taghāiyūr-i mizāj) and (7) physical pain at the state of anger.

The cure of anger, like that of every other mental disease, lies in removing its causes. The eradication of the causes of anger, in other words, leads consequently to the cure of anger itself. The causes of anger have already been enumerated above. We shall now analyse, in brief, their respective treatments suggested by al-Dawwānī in his book, Akhlāq-i-jalālī.

Conceit (ujb) stimulates a person to presume falsely a position for himself which he does not in reality deserve. It may be removed, says al-Dawwānī, by looking into his own failings and shortcomings, and comparing them with the excellence of his fellow individuals. If he becomes in this way secure from conceit, he may not fall a prey to rage and anger.

Pride or vanity (iftikhr) comes into manifestation either due to one's own personal good, such as wealth and beauty, or on account of his external excellence, such as nobility of birth and rank. As regards wealth, one must clearly bear in mind that it is something external to oneself, and, therefore, is never secure against accidents such as seizure or plunder. Similarly, beauty is not at all safe
from being exposed to natural calamities. It is surely a thing liable to decay on a slight illness which might effect change in one's physical constitution. Hence none of these things is the proper object to be proud of for any reasonable person. The nobility of birth and rank, too, is not worthy of being regarded as a matter of pride and vanity. The qualities possessed by a person's forefathers do not make him superior to others if he himself is devoid of those excellences. He should always bear in mind that the nobility of birth and rank is not, in reality, his personal eminence, but he has derived it from his ancestors and forefathers. It is the characteristic feature of worthless persons to boast of superiority on the basis of some excellences belonging to their forefathers, over people who may occupy equal position or may even be superior to their ancestors. Men are noble not, of course, due to their pedigree but by virtue of their actions, noble deeds and moral perfections.

Quarrelsomeness (mirā) and obstinacy (lajāj) necessarily cause to break the bonds of amity, friendship and unity. For disagreement or opposition stands contrary to concord and coalition. The former, i.e., disagreement or opposition resulting from quarrelsomeness and obstinacy, gives rise to plurality, whereas the latter, i.e., concord and coalition, leads to unity and integration. Plurality and unity stand in opposition to each other. The more does plurality becomes prevalent and prominent, the greater does organization fall to pieces, and vice versa. It must be, therefore, clearly
understood that querrelsomeness and obstinacy are the principles of corruption which lead to the disruption of the integrated system of the society which fundamentally rests on peaceful co-existence. One must avoid contention and prefer to adhere to concord, if he wants to purge his soul from the ill of anger.

Arrogance (takabbur) bears a close resemblance to conceit (ujb). The only difference between the two is that the latter (i.e., conceit) motivates a man to presume, as regards his own person, some kind of perfection which he does not, in reality, possess. While the former (i.e., arrogance) is confined to the display of that perfection before others, although one does not possess it himself. The cure of arrogance is, precisely speaking, very much similar to that of conceit, already discussed above. Moreover, let the person, afflicted with this mental defect, reflect how far arrogance befits him who has twice passed through the genital passage. What right has he got to be arrogant when his beginning happens to be a "filthy fluid" and his end a "putrid carrion", and who carries in himself, during the intervening period "foul night-soil". Except God, Almighty, none has, in reality, any right to be arrogant. If any person proves to be arrogant, he would, at the time of resurrection, be resuscitated in the shape of despicable ant.

Redicule, scorn or mockery (istehzāh) is the habit and practice of certain low type of persons. They indulge in such activities in order to win the hearts of wealthy
people, to seek close association with them and to beg of them money or position. He who, on the other hand, is possessed of some noble excellence, and merit, and is also high born, may consider it disgraceful to approach rich people by such unfair means; rather he would try to win due respect, honour and position from them with the help of his merit, skill and excellence. As for a dictum of the prophet quoted by al-Dawwānī, those who have indulged in ridicule will be taken to a gate of paradise on the day of Resurrection, as soon as they reach near, the door will immediately be closed upon them. Again, on their returning back, they will be called to another door, which, too, will be shut against them as soon as they reach that entrance, and so ad infinitum. Treatment analogous to that mentioned in this tradition must be accorded, suggests al-Dawwānī, to scoffers. For, after being mocked and tortured again and again, they may proceed to amend their habit; and may learn to avoid the practice of ridicule and scorn.

**Perfidiousness** (ghadar), which helps arouse anger, may be employed in respect of property, valuable possessions, position and the like objects. In no case, treachery, however, can be considered a good act; no human being, possessing even an iota of humanity, would incline to think highly of it, nor he would approve of it in any situation. It is the vilest of the evils practised usually by the low-born people. The prophet has counted perfidy among the habits of the hypocrite and remarked that on the Day of Resurrection a perfidious man
shall carry a banner by means of which all those present there will come to know of his perfidy. One must, therefore, avoid following the path of treacherous persons. If he, however, indulges in such practice, he must coolly ponder over the saying of the Prophet referred to above. It may help him to remove the ill of perfidy.  

Spite or extortionate retribution (dāim) lies in inflicting greater punishment by way of retribution upon the person concerned. It closely resembles oppression and tyranny. It is incumbent on a reasonable man, says al-Dawwānī, never to take revenge until he is positively sure that he would not cause, by any means, a greater harm. It is, rather more appropriate and expedient to forgive altogether. By forgiveness one may convert a foe into a friend who may even afterwards, feel repentant at his guilt. Men of zeal and passion capable of wreaking vengeance consider it too difficult to forgive their enemies. It is much more bitter, as it is generally observed, to forgive an enemy than to torture a friend. In order to cure the mental defect of spite one should, however, try to observe forgiveness.

Finally, al-Dawwānī takes into account the "quest for precious things" (menāfīsat) which proves conducive to giving birth to anger and rage. Eagerness in the pursuit of rare possessions and precious things is fraught with several dangers and invites great troubles. It is, therefore, highly expedient for every person, whether he may be a king, a powerful person or may be an ordinary man to avoid greed and
eagerness for valuable possessions. Neither kings nor persons in high positions in society nor people belonging to the middle classes or those who are placed low in society can always be held secure against losing their rare and valuable things. Vicissitudes of fortune invariably bring about changes in circumstances which usually deprive people of their valuables. The loss of something rare afflicts the heart of the loser with utter grief and sorrow. It gives way to distress far in excess of the bliss and satisfaction that one derives from its possession. Moreover, men of violence, i.e., thieves and robbers always are in search of precious things. If they come to know about certain rare objects, they are sure to be moved with greed and rapacity which leads them to devise ways and means to take those things away. If the owner surrenders his valuables to them submissively, he is sure, afterwards, to fall a prey to grief and distraction; if, on the other hand, he resists defiantly, he is likely to expose himself to bitter strife which may result in losing his life. It is not, therefore, understandable for an intelligent man to acquire a thing which leads to encounter such evil consequences. The quest for previous things, concludes al-Dawwānī, is a kind of mental disease which permeates in almost all classes of people, whether high or low in society. They may get rid of this defect only by adopting an attitude of indifference toward the valuable materials. 31

In addition to the aforesaid factors, al-Dawwānī, also mentions greed (ḥiṣr) and miserliness (būkhāl) which add fuel to the fire of anger and rage. When a greedy man is obstructed
in his appetite, his anger flares up and takes the form of a furious rage. Similarly, when a miser loses something of his possessions, he becomes angry even with his friends and close associates who in no way contribute to his loss. The only fruit that one may reap from such evil habit is to lose one's true friends and to earn painful repentance, reproof and regret. Realisation of such grave consequences may prove conducive to cure one's ill of anger. It is, however, not an easy task. To get acquainted with the causes and cure of anger is a difficult and painstaking job. But to a man endowed with the virtue of justice and equity, the treatment of anger appears somewhat an easy venture. For anger, in reality, is a violation of and departure from the straight path of justice. In no circumstances, anger can be considered as a praiseworthy habit. It is wrong and unfair rather absurd to presume that violence of anger is an outcome of abundance of manhood and a natural symbol of courage and valour. How can a disposition be deemed, says, al-Dawwānī, commendable by reason which may engender such evil consequences as: disruption of the affairs of one's own self, of the family and relation, of the domestics and servants, of the friends and followers. The bravest of the braves is he who remains quite normal even in his fit of anger and rage. It is the distinctive feature of a man endowed with the virtue of justice. He keeps his mental states quite equi-balanced and acts according to the dictates of reason in all circumstances. He follows in all situations the path of moderation and does not
transgress limits in the exercise of connivance, indulgence, forgiveness or punishment in his dealings with men. After discussing the causes and the respective cures of anger in detail, al-Dawwānī proceeds to analyse cowardice (bad-dīlī) and suggests its appropriate remedy. Cowardice means, as it has already been indicated in the previous chapter, the quiescence of the soul to revenge itself in a situation where to wreak vengeance happens to be desirable and indispensable. Cowardice, the tendency of un-called for avoidance of revenge, stands in opposition to anger. The latter (i.e., anger) denotes excess in revenge, whereas the former (i.e., cowardice) indicates failure in wreaking vengeance even when an occasion demands it. The consequences and the essential concomitants of this mental disease are self-debasement (Ḥawan-i nafs), bad living or uneasiness (ṣū-i-ʿaish), unlawful designs of encroachment upon the rights of one who happens to suffer from this mental defect (ṭamaʿ-ī fāsid), lack of firmness or inconsistency in affairs (Qillat-i thabāt), and indolence (Kasl) which inevitably give rise to many vices. Idleness and love of comfort, in fact, are fatal to one's progress and prosperity. They lead to deprivation of all pleasures and loss of all joys, encourage tyranny and produce a tendency of escape from the responsibilities to one's own self and family and ultimately bring self-humiliation.

The treatment of this mental disease and its consequences consists mainly of removing its cause. It can be cured by awakening the mind to the realisation of baseness
inherent in a cowardly act. Its cure also lies in devising proper methods and means of exciting the feeling of anger in the person who suffers from this mental defect. Anger is ingrained, says al-Dawwānī, in every individual and race. In case a person is deficient in this regard, anger can be kindled in him by appropriate methods and constant excitation, as spark is raised from a stone by repeated ignition. For this purpose, it is expedient to quarrel or clash with a person from whose retaliation one may feel secure. Encounter with persons who are likely to treat the victim of this disease with aggravated indignation, contempt and abuse will also greatly help in the cure. It may, in fact, prove beneficial as the flame of anger that lies latent in his self will be fanned.  

al-Dawwānī has similarly discussed fear (Khauf). He has pointed out its various causes; carefully analysed its different modes of expressions and suggested their remedies. We will discuss these matters, in brief, in the following pages.

By fear (Khauf) is understood that mental state which is engendered by apprehension of an unavoidable evil taking place. It arises, in other words, from the apprehension of something unpleasant or the expectation of something undesirable which a man is incapable of repelling and averting by himself. Such an apprehension or expectation, generally, relates to a future event which seems to be either positively certain or possible in its occurrence. A future event possibly or positively fraught with the feeling of fear may be occasioned either by one's own action or the action of some one else.
It is, quite inconsistent with reason for man to fall a prey to fear and faintheartedness. It does not behave a rational being to be afraid of anything at all in either of the above two situations. If it happens to be, explains al-Dawwání, a positively certain event, one must not fear. For it is an admitted belief that the repulsion or aversion of a necessary occurrence fundamentally lies outside the bounds of human capacity and ability. Apprehension of fear as regards a positively certain happening can serve no other purpose than that of expediting and accelerating the process of much feared a calamity, misfortune and distress. Moreover, if he is melancholic due to the apprehension of fear and dread, he may be held back from attending to his secular as well as religious, temporal as well as spiritual duties. This may, in consequence, lead him to further misfortune, both in this life and the life hereafter.

If it happens to be, on the other hand, a possible event and is not to be caused by the action of the person concerned, it is open to both the possibilities of occurring and not occurring. It does not, therefore, appear consistent with reason to apprehend its occurrence with certainty and consequently to grieve over it right from the moment its apprehension comes to one's mind. It is rather quite expedient, under such circumstances, to leave it to its natural course. Since there is no certainty of its occurrence, it is better to abstain from fear. If, however, its occurrence is dependent upon the action of the person himself, he must endeavour to
avoid the misuse of his power of choice and to refrain from doing such action that may lead to disagreeable consequences. He must not commit even in private any-thing undesirable. For committing of an evil act on the belief that it will remain a secret for ever. is not, indeed, a rational course. One must clearly bear in mind that the discovery of an evil act, committed by him in utter secrecy and which is likely to jeopardise his dignity, is obviously possible; and that which is possible may not be much remote in its occurrence. One must not, therefore, venture to embark, suggests al-Dawwānī, on any kind of unlawful activities. The reason for fear in the former situation (i.e., in case of an event of dread to be occasioned by some one else) lies in apprehending the occurrence of a possibility to a necessity, whereas in the latter situation (i.e., a dreadful event due to be occasioned by the action of the person himself) it lies in apprehending the non-occurrence of a possibility to be an impossibility. That is, what one fears through the action of some other person may be believed to happen positively, while what is to be feared from one's own action is regarded not to happen when that action would not be performed. In both the cases the feeling of fear is, however, occasioned by the deficiency of intellectual reasoning and laxity of understanding.36

After discussing fear in general al-Dawwānī proceeds to explain the fear of death outlining its consequence and cure. Since death is the most common and the direst of all causes of fear, it seems proper to devote an adequate attention to the discussion of its special characteristic and thus to help understand its grave impact on human nature.
The fear of death is commonly shown by those who: (1) being ignorant of its real nature, falsely assume that it (i.e., death) signifies a complete cessation of man's existence; (2) believe that it is necessarily accompanied with pain; (3) apprehend some kind of loss and privation to be essentially involved in it; (4) dread the circumstances that are likely to arise after death -- it may either relate to one's own person, such as punishment to be undergone by him in the next world, or to his family, children and property remaining after him; and (5) happen to be uncertain about these matters and incapable of making decisions regarding them.

Many of these presuppositions, when properly scrutinised and critically examined may no longer, in fact, constitute an occasion for fear. They are vain and unreal and generally proceed from sheer ignorance. For the benefit of those who are subject to these presuppositions and, in consequence, suffer from the fear of death, al-Dawwâni, however, suggests the following remedies:

If the cause of the fear of death is ignorance of the true nature of death, the only cure for such kind of fear is to know the doctrine of the immortality of the soul. It must be borne in mind that death does not signify the total destruction of man's existence. He must clearly know that the real nature of death is the severance of connection between the soul and the body and the abandonment of the use of bodily organs by the former (i.e., soul). When it is rightly understood that death, in reality, means only the soul's cessation of the utilization of its tools (i.e., bodily organs) and that it is
in itself an essence and not an accident and so immortal, the
fear of death is naturally bound to vanish. A true belief in
the doctrine of the immortality of the soul, in this case, is
the most effective medicine that may surely cure one who is
affected with fear of death. 39

Those who fear death because they think it to be too
painful an experience should be reminded of the fact it is his
sheer false pre-supposition. In order to get rid of this
wrong play of imagination, he must recognize that physical
pain is the result of animal vitality (hayat) in human body
and the latter (i.e., animal vitality) depends for its exis-
tence upon the alliance of the soul with the body. One expe-
riences the feeling of physical pain only when his soul
operates on his body. Whenever a body is not affected by the
soul, it ceases to have any sensation of pain. It occurs
because of the intermediary role played by the soul. It is,
therefore, quite evident that death which comes severance of
this alliance may also annihilate all sensation of pain. For
what serves as a source of unpleasant and painful feelings,
ceases to function after the death gains domination.
One must not, therefore, fear death on account of the appre-
hension that it is an extremely a painful encounter. If he,
however, suffers from this mental obsession, he should try to
remedy it by translating the aforesaid suggestion into practice.

Those, who are afflicted with the fear of death thinking
it to be a privation, should bear in mind that death compliments
the properties of human nature, and it is, indeed, against this
background that man as a creature has to live, speak and die.
It is, in fact, a completion, and not by any means a priva-
tion. It is only the diseased and defective mind that looks
on it as a privation and personal loss. The patient suffering
from this mental disease should be advised to come out of the
dark underground cell of his animal nature into the unbounded
atmosphere of intellect. He should be trained to recognise
the superiority of intellect over animal passions and to
devote himself to attain its perfection. If he sincerely
adhere to these ideals, he may surely be secure against the
fear of death that arises out of the feeling of privation.41

As regards those who fear death because they think
that they would be punished in the life hereafter, it is
suggested that they need not to be afraid of death, but of
their sins, crimes and evils. It is, in fact, their sins that
produce fear in their mind. One is subject to retribution
only when he indulges in sinful deeds. If he refrains from
committing sins and evil activities, he will escape divine
retribution. One must, therefore, keep himself aloof from
wrong deeds. The only cure for the mental patients of this
kind is that they should sincerely repent at their past sins
and avoid committing them in future.42

Those who are afraid of death because of their love for
the family, children, relations and friends, ought to bear in
mind that they are hankering after impossible. They should
realize that every atom of creation is directly directed by
the Divine Providence to the destined and desired end. None
is entitled to affect any change or modification in His system
which serves best for the harmony of the universe. Hence, one
should not fear death for the sake of his family, relations, associates and friends. He must firmly bear in mind that had he still been alive, the development and well-being of his family and children, would not have taken place according to his personal desires, rather in strict consonance with the will of God. It is a matter of common experience that a man of eminence devotes his best attention to the discipline of his children, but sometimes it so happens that he hardly succeeds to avail of the best fruits of his painstaking endeavours. It does not, however, mean that one should not at all take pains to discipline and educate his children. It would be, indeed, a course entirely opposed to the dictates of reason. If simply signifies that one should not fear the separation of his family, and friends as well as the loss of his property, possession and wealth which are the inevitable consequence of the death. If he would fear these losses, he is bound to be afflicted with grief, sorrow and distress which undoubtedly aggravates sufferings and tends to heighten pains. It is held execrable for it relates to such matters in regards to which sorrow may do no good at all. 43

It is an accepted principle that everything which exist is sure to perish. Every created thing possesses a natural and inherent tendency for dissolution and disintegration; it will invariably break as-under one day. Human body, being one of the created things is bound to decay and perish. Death in other words, is an unavoidable reality. If there were no death to take place, and our ancestors or forefathers had not
passed away, our turn to exist, to own and to enjoy things would never have come. If permanence were possible and all men, who have ever been, were to endure, the generation which is to come later would not have found any room left on earth to live. Aspiration for the perpetuity of this earthly life as well as repulsion from death may be classed, says al-Dawwâni, among the perverse ideas of the absurd and the erratic notions of the ignorant. A wise man ought to keep the mirror of his mind clear from the mist of such perversities; he must firmly believe that whatever is seen in the organization of the world rests on the best reason and the most comprehensive system of Divine Providence. Any idea of improvement in its natural organization denotes perversity of thought.

There are persons who may not long for the perpetuity of physical life, but due to the protracted hopes, desire that their life-span be prolonged beyond the limit of normal average. The underlying motive behind the desire for the prolongation of one's life-span may unquestionably be the enjoyment of worldly pleasures and benefits. But this is too commonplace to describe that in old age all powers get declined; the senses, external and internal, suffer from exhaustion or feel jaded; health which is the root source of all delights is lost. One should realize that whosoever is granted a long life is reverted to his congenital state—all his attainments get reversed, viz; strength is changed into weakness, health into infirmity. Sometimes it so happens that even his wife and children get tired of him. To crown all, he faces at every step the separation of his associates,
and is afflicted at every moment with the columnity, distress and disgrace. In reality, whosoever aspires for a prolonged life beyond the average limit, happens to be mentally diseased and is desirous of inviting these afflictions. He must realize that death is an indispensable phenomenon. It signifies the deliverance of the true, pure and noble soul from bearing the burden of ignoble earthly body. It symbolizes the release of the spiritual bird from the cage of material frame. It means the return of human soul to its everlasting resting place, i.e., the next world. It is, therefore, incumbent upon a reasonable man to devote himself to the acquisition of Divine benedictions and eternal enjoyments. He should try to live the natural life and die a voluntary death. He should employ all his physical powers in attaining the intellectual felicity so that he may be blessed with a natural and everlasting life in the next world. al-Dawwānī believes that by imparting the knowledge of the true nature of death and by minimising the importance of this mundane world and its objects, the fear of death can be banished from the hearts of people. 

The diseases of the power of attraction, like those of other powers, may arise either from the excess or from deficiency or from perversion of its normal state. There are varieties of diseases under each of these generic heads, but the most dreadful and destructive of them are four, viz; (1) Excess of appetite (ifrāt-i shahwat); (2) Levity, i.e., love of idleness (batālat); (3) Sorrow (huzn); and (4) Envy (ḥasad). Of these diseases the first and the second belong to the side of excess and deficiency respectively, and the third and the
fourth to that of the perversion of state. Their respective treatments, suggested by al-Dawwānī, are as follows:-

Excess of appetite (ifrāt-i shahwat): finds expression in two ways, either it may concern articles of food and drink or relate to the gratification of sexual and carnal desires.

If it concerns things to be eaten and drunk, the person addicted to such habit must contemplate and ponder over the vileness of these articles and should try to imagine the meanness of those who are partaking of them. He should also try to understand the afflictions as well as evil impacts, viz; degradation, humiliation, loss of dignity and lack of prestige it has on persons who are accustomed to this malpractice. He must also think of the bad consequences that are brought about by "derangement of intellect" and "incidence of stupidity" which are natural concomitants of the excess of appetite for food and drink. He should further recognize all types of physical ailments, complaints and disorders which are likely to result from dissipation and transgression of due limits of eating and drinking. He must clearly bear in mind the saying of the noted physicians that addiction to excessive eating and drinking is the cause of all kinds of disease. Physical maladies proceed, it is generally believed, from a full stomach. One should, therefore, keep his stomach, to some extent, so that he may be able to enjoy all the benefits of health, vigour and vitality.\footnote{46}

If excess of appetite relates to the eagerness for gratification of sexual and carnal desires, the patient is advised to bear in mind that the intemperate lust for women or sexual alliances is the greatest and gravest of all the
causes which produce weakness in physical strength, deterioration of the intellect, shortening of the life-span, and the wastage of property and possessions. Adultery, it is said, curtails life and livelihood. Loss of living is the smallest bane, says al-Dawwānī, that afflicts a lascivious person, al-Ghazali compares such a lust to an extortionate governor who, if given free reins by the sovereign authority, robs the subjects of all their wealth and reduces them to a state of want, and poverty, and contributes nothing to the royal exchequer or to the maintenance of the army. Sexual appetite and power of lust, if not subordinate to the imperious authority of reason, exhausts the entire stock of healthy matter and sound life-giving substances created by the subordinate nutritive powers, on its own satisfaction, and leaves all other faculties of the soul and organs of the body weak and stinted through starvation. If on the other hand, under the dictates of reason, it confines itself in an equitable manner and to a reasonable degree to the perpetuation of the species, it resembles an administrator who collects revenue in a just fashion and applies it to the welfare state such as by fortifying its boundaries, repairing its bridges and maintaining its army.

The patient suffering from an excess of lust is advised to exercise his passion in a temperate fashion. He must not try to transgress the limits of lawful sexual pleasures and should always try to abstain from contacts with strange and impure women. If he sincerely translates this good advice into practice, he would, indeed, be safe and secure against all
the evils that result from lust and sexual appetite. The sensual love, too, is counted among the maladies of the power of appetite and is considered to be the most disastrous of all its types. The patient, owing to the prevailing influence of lust, directs all his attention and endeavour to the pursuit of one particular object of his love, i.e., beloved. The cure of this mental malady lies in distracting his attention from the beloved person and devoting it to the study of abstract knowledge and fine art, which may require greater reflection and application in their execution; and also in passifying the passion by purging the stimulant matter (i.e., coition) and by using anti-philogistic remedies.

The reflection, made above, is confined, says al-Dawwānī, only to animal love, which is produced by excess of lust. Spiritual love ('ishq-i nafasānī), which arises from the harmony of the soul and its spiritual affinity, is not, however, to be counted among vices. It should rather be treated as a kind of virtue. It is, in fact, one of the factors which conduce to the excellence of intellect and goodness of mind. Chaste love ('ishq-i 'afīf), sober reason (fikr-i laṭīf) and listening to the good, wise and noble counsels are the three factors which constitute the excellence of intellect and the purity of soul.

It is, of course, considerably a difficult task to make a clear-cut discrimination between spiritual and physical love. The point of distinction, however, may be understood from the following observations. If a sight of beauty excites in a person a delight analogous to the one excited by such sights as a "green verdure, a flowing stream and the
like phenomena of nature, it may be indicative of quiescence of lust. It is a kind of soul's spiritual affinity which fills the heart of an onlooker with delight. It is by all means permissible to enjoy such delightful scenes. If it excites, on the other hand, a different kind of delight which may be conducive to lust, it will be a brutish and animal desire, and can, therefore, be regarded as a symbol of physical or sensual love. One is forbidden against engaging oneself in such observations. It is further said that in spiritual love one is more attracted, if the object for instance, happens to be a human being, by gestures and verbal expressions than by parts of the body and their symmetrical proportion; because one's soul is inclined more towards spiritual values than physical pleasures. According to al-Dawwânî the patient afflicted with animal love must bear in mind, the aforesaid distinction between the spiritual and the physical love. He should endeavour to affiliate himself with the former (i.e., spiritual love) and refrain from the latter (i.e., animal love).

Grief or sorrow (huzn) signifies a physical pain that arises either from the loss of a thing sought for or from the failure to attain a desired object. The cause of sorrow lies in avidity and greed in satisfaction of corporeal demands; it is caused by the eagerness in seeking gratification of bodily pleasures, together with the expectation of permanence of grandeur of this worldly life. The cure of this mental defects closely resembles the cure of fear. That is, it lies in reflecting over the fact that the things of this world of change and decay are not everlasting and eternal. It is to be made
quite clear that the permanence only belongs to the intellec-
tual acquisitions and spiritual accomplishments. They are
far above the reach of time, the range of space, the impact
of opposites and the infection of decay. When the patient
may feel fully convinced of these considerations, he would,
eventually, neither entertain vain desires and irrational
convictions nor set his heart on worldly things which are in
reality fleeting shadows and false conceits. On the
other hand he would endeavour to devote his entire strength
to the attainment of that perfection of soul and those sublime
qualities of mind which are unperishable virtues and serve as
means of communion with the holy and the glorious Being, i.e.,
God. He must secure a total release from the bondage of
greed that serves as the source of endless grief and ever
accumulating afflictions. He should learn to lead a contended
life which forms the fundamental condition of all genuine
pleasure and eternal bliss. He should keep his self satisfied
with what he has and should never allow it to grieve over
what it does not possess, so that he may be able to live the
life of a perpetual blessing. If he, however, finds it a
difficult course to adopt, he ought to ponder over the state of
affairs of various classes of people. He will thus realise
that every class, even the class of craftsmen, is not satis-
fied with his own vocation and pursuit of life; he should also
think of those who are deprived of them, and thus are to be
pitied for their being so. Similarly, those who strive for
virtuous pursuits should neither in this respect show them-

selves inferior to the ignorant and the irrational, nor should
they wistfully look at the worldly trinkets in the possession of others, nor should grieve over their own failure to lay hand on them. This may help them to purge their hearts of the evil of sorrow. Moreover, it must be borne in mind that grief is not a natural incident, but only a transitory state of mind and it is completely within one's power to control. This may further encourage them not to give way to grief and sorrow.

*Envy* (Hasad) is to wish reverse as regards the good fortune of other persons. It is a longing for the dispossess of other's possessions irrespective of the fact that he himself may attain it or not. This is the worst of all mental maladies. The envious person feels unhappy at the fortune and felicity of others. As Divine bounties never cease to enrich the mankind, so the pain and sorrow felt by the envious can never come to an end. Envy consumes virtues as fire consumes fuel. This is the belief of al-Dawwānī. The worst kind of envy is that which may prevail among the men of learning as regards knowledge and wisdom. Envy is inherent in the very nature of worldly enjoyments; the worldly gains and interests being limited in scope are likely to arouse envious feelings in other people; acquisition of worldly gains by a person may involve a loss to other. But learning and knowledge is deemed to be absolutely free from such an alloy; it is considered to be free from the taint of envy. For there will neither be any clash of interests nor its use and application will involve any loss or fear of diminution. Allowing one's fellow-men to share in his knowledge and learning can only mean an increase
in pleasure and enjoyment. Hence men of learning must not be envious of each other's intellectual accomplishments. If they, however, happen to be so, they are subject to the worst kind of mental malady. The envy prevailing among educated people may legitimately be attributed, says al-Dawwani, to worldly advantages. The cure of envy is identical to that of sorrow or anger outlined above.

One must bear in mind the difference between envy and emulation (Ghabbat). The latter (i.e., emulation) consists of the desire to have the fortune similar to the one possessed by another, without wishing the reverse to him. It is generally of two kinds: one reprehensible and the other praiseworthy. The former (i.e., reprehensible) relates to the longing directed towards worldly advantages beyond the measure of daily requirements. The latter (i.e., praiseworthy) signifies a longing for things within the approved limits. It is, however, absolutely commendable if it is related to the matters of the next world and the intellectual excellences. Praiseworthy emulation occurs, in other words, when the longing is directed towards the spiritual felicities and intellectual values.

al-Dawwani's procedure of providing remedies to the various mental maladies, as the aforesaid discussion shows, precisely is this: He first defines clearly what is actually meant by a certain mental defect. Then he outlines and enumerates the various factors that cause it, and points out the evil effects it produces on the life of the individual and society. In order to emphasize the abomination of vice and in order to arouse a feeling of strong disgust for it, he
depicts a loathsome picture of it. To be contented with only a small share in the worldly benefits and study of the lives of the prophets and other great men is recommended for the cure of mental diseases. To bring home the triviality of lust for this life and the much greater significance of the life hereafter, he frequently quotes from the Qurān and the Ḥadīth and refers to the sayings of the companions of the Prophet and other great men regardless of creed and religion entertained by them. By narrating fables and stories as well as by citing proverbs and metaphors, he greatly impresses his readers to refrain from committing evil deeds.

The same process, that has been adopted in the treatment of the aforesaid mental maladies, may be applied, says al-Dawwānī, to cure almost all the other diseases of the soul. All other vices, he concludes, may be got rid of in similar fashion enumerated above in good detail. If one knows the true nature of a particular vice, happens to be fully aware of its cause and clearly understands its subsequent consequences, he may easily succeed in curing himself of the disease.