
| RESEARCH ARTICLE

Spiritual Thoughts of Imaam Al-Hasan Al-Basri: A Descriptive Study

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| ABSTRACT

This study explores the spiritual thoughts of Imām al-Ḥasan al-Baṣrī (642–728 CE), a seminal figure in early Islamic piety and asceticism whose teachings laid the intellectual and ethical foundations for later developments in Sufism and Islamic theology. Through a descriptive analysis of his sermons, aphorisms, and theological reflections, the research highlights five central dimensions of al-Ḥasan’s spirituality: asceticism (zuhd), the balance of fear (khawf) and hope (rajā’), purification of the heart (tazkiyah), social responsibility, and his lasting legacy in Islamic mysticism. Al-Ḥasan’s teachings emphasize detachment from the material world, constant self-accountability, and a profound awareness of the Hereafter. He urged believers to live with sincerity, humility, and ethical commitment, qualities he believed were inseparable from true devotion. Moreover, his vocal engagement with political authority and insistence on justice and moral leadership positioned him as a reformative voice in a period of growing social inequality. Drawing from both classical Islamic sources and contemporary scholarly interpretations, this study argues that al-Ḥasan al-Baṣrī’s spiritual thought offers a timeless model of integrated piety combining inward purification with outward responsibility and continues to inspire ethical and spiritual renewal in the Muslim tradition.

| KEYWORDS

Spiritual Thoughts, Imaam Al-Hasan Al-Basri, Sufism

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1. Introduction

Spiritual thoughts are the inner reflections that connect us to deeper dimensions of existence beyond the purely material, prompting questions of meaning, connection, and purpose. They often arise in moments of awe or contemplation, like watching a sunset or sitting in stillness, inviting us toward self-discovery and inner peace. According to studies in transpersonal psychology, these reflections help individuals explore their fullest potential by integrating timeless wisdom with modern insight, helping people understand their spirituality and achieve their highest potential. “Transpersonal psychology practices like mindfulness, meditation, and holotropic therapy significantly enhance individuals’ overall well-being by promoting deeper self-exploration, trauma healing, and spiritual development.” (Haryanto, S., & Muslih, M., 2025).

Hasan al-Basri (642–728 CE) was a renowned early Muslim scholar, theologian, and preacher. Born in Medina in the year 642 CE (21 AH), his full name was al-Ḥasan ibn Abī al-Ḥasan al-Baṣrī. He was raised during the era of the Rightly Guided Caliphs and personally knew many of the Prophet Muhammad’s companions, including ‘Alī ibn Abī

Ṭālib, ‘Abdullāh ibn ‘Umar, and Anas ibn Mālik, from whom he learned extensively. Hasan was born to freed slaves; his mother, Khayra, had served Umm Salama, a wife of the Prophet Muhammad. He received a sound religious upbringing in Medina and later moved to Basra (in Iraq), where he became a leading figure. Known for his deep piety, eloquence, and asceticism (zuhd), Hasan al-Basri became a central figure in early Islamic thought. He frequently spoke out against the moral decay and worldliness he perceived in the Umayyad era. His sermons emphasized repentance, fear of God, and accountability in the Hereafter.

Hasan al-Basri is often regarded as a forerunner of Sufi thought due to his emphasis on inner spirituality and detachment from worldly pleasures. However, he was also a respected Hadith scholar, Qur'anic commentator, and jurist. His teachings influenced later Islamic thinkers, including major Sufi figures like Junayd al-Baghdadi and al-Ghazālī. He died in 728 CE (110 AH) in Basra, leaving behind a legacy of moral and spiritual guidance that continues to resonate in Islamic scholarship. Hasan al-Basri is remembered as one of the most eloquent and spiritually profound figures of early Islam. His wisdom is preserved in many sayings and sermons, and he is widely respected by both Sunni scholars and Sufi mystics. Waris Husain states that Al-Hasan al-Baṣrī is a highly influential early Muslim scholar and ascetic. He was born to a freed-slave mother in Basra and grew to become well-known for his deep piety and comprehensive knowledge of ḥadīth, crediting him with playing a key role in shaping the early formation of Sufism, and portraying him as a model of Sunna-based spirituality. Throughout his life, he consistently warned against indulgence in worldly pleasures and stood out as a revered scholar, ascetic, and spiritual guide.” (Husain, n.d)

This study aims to provide a descriptive analysis of the spiritual thought of Imām al-Hasan al-Baṣrī, one of the most revered figures in early Islamic piety and asceticism. His teachings represent a critical stage in the development of Islamic spirituality (taṣawwuf) before its institutionalization. Through an exploration of his sermons, sayings, and theological positions, this research investigates al-Ḥasan al-Baṣrī's emphasis on repentance, fear of God, divine accountability, and detachment from the world. The study draws on classical Islamic sources and modern scholarly interpretations to highlight his influence on subsequent Sufi and theological traditions.

2. Literature Review

Hasan al-Basri (2024) argues that Hasan al-Basri was a key founder of the ascetic (zuhd) movement in early Islamic spirituality. It positions him as the originator of the Basra school and outlines the religious foundations he established for later ascetic traditions, and provides a recent interpretive framework for viewing Hasan as a progenitor of ascetic thought, essential for grounding any descriptive study in contemporary scholarly discourse.

Fedorova (2019) examines stories about Hasan al-Basri drawn from Attar's *Tadhkirat al-Awliya'*, emphasizing how his ethical worldview—rooted in virtues like sincerity, humility, critique of wealth, and responsibility—prefigures later Sufi ethical doctrine. It directly supports reconstructing Hasan's ethical teachings and homiletic method, linking narrative life events to his moral program.

Ullah et al. (2021) survey Hasan al-Basri's teachings—covering piety, spiritual states, and social critique. It includes biographical context, quotations, and pedagogical insights (e.g., value of questioning and linguistic mastery). Valuable for gathering thematic excerpts and secondary content useful in building a descriptive coding framework, according to this article.

Ibn Sa'd (n.d) work from the 9th century chronicles the lives of early Islamic figures, including a significant section on al-Hasan al-Basri. Ibn Sa'd preserves many early reports with isnād (chains of transmission), documenting Hasan's role as a scholar, preacher, and spiritual guide in Basra. The text includes narratives on his ascetic lifestyle, emphasis on piety, and warnings about moral corruption. It reflects the social-religious context of early Islamic asceticism and presents Hasan as a model for spiritual reform. Ibn Sa'd's *Ṭabaqāt* is a primary historical source that provides authentic early testimonies about Hasan's spiritual outlook, his teachings on zuhd (asceticism), and his engagement with the community. For a descriptive study, this source is critical in grounding Hasan's spiritual thoughts within the earliest preserved Islamic historical record, offering direct access to the intellectual and social milieu that shaped him.

Written in the medieval period, al-Dhahabī's (n.d) work is a comprehensive biographical dictionary that provides detailed and well-researched entries on key Islamic personalities. The section on al-Hasan al-Basri highlights his eloquence, piety, and ethical admonitions, often including direct quotations and anecdotal evidence illustrating his spiritual wisdom and social influence. The text situates Hasan's thought within the broader Islamic tradition and discusses how later Sufis revered him as a spiritual authority and prototype of asceticism. This source offers a rich secondary perspective that bridges early Islamic history with the later veneration of Hasan in Islamic spirituality. It is invaluable for situating Hasan's ethical teachings in a biographical context and for understanding the transmission of his legacy across centuries, which supports a descriptive analysis of his spiritual thought and its reception.

Abū Nu'aym al-Iṣfahānī (n.d) text is one of the most important sources on early Islamic saints and ascetics. The volume on Hasan al-Basri collects numerous sayings, sermons, and spiritual anecdotes that emphasize his deep piety, fear of God (khawf), hope (rajā'), and detachment from worldly concerns. Abu Nu'aym's detailed accounts reflect Hasan's role as a spiritual guide whose thoughts influenced the formation of early Sufism and ascetic circles in Basra and beyond. As a cornerstone text in the study of Islamic spirituality, this work provides extensive thematic material essential for a descriptive study of Hasan's spiritual thoughts. It helps reconstruct his ethical and mystical outlook, supplying primary texts that can be analyzed for recurring motifs such as divine love, ascetic rigor, and social critique.

Ibn al-Jawzī's (n.d) *Ṣīfat al-Ṣafwāh* offers concise yet poignant biographical sketches of pious predecessors, including al-Hasan al-Basri. The work highlights Hasan's humility, eloquence, and unwavering commitment to God-consciousness (taqwā). It compiles impactful sayings that reveal his views on repentance, the transient nature of this world, and the importance of inner sincerity. The text is known for its literary quality and moral force, reflecting a later but authentic tradition of presenting spiritual exemplars. This source is useful for accessing memorable and thematic aphorisms that can be incorporated into the descriptive framework of Hasan's spiritual thought. It also aids in understanding the enduring moral image of Hasan as constructed by later Islamic scholars, contributing to an analysis of his intellectual legacy.

A modern treatise on Islamic ethics, this work integrates classical teachings from early Muslim ascetics like al-Hasan al-Basri (n.d) into a systematic framework of moral philosophy. The author references Hasan's ethical admonitions on humility, charity, and sincere worship, demonstrating how his ascetic worldview remains relevant in contemporary ethical discussions. The book serves to connect early Islamic spirituality with ongoing ethical discourse in Muslim societies. This modern source is significant for showing the lasting influence of Hasan's spiritual thoughts on present-day Islamic ethics. It facilitates bridging classical asceticism with current moral theory, providing a perspective on the practical applicability of Hasan's teachings in modern contexts. This aids the descriptive study by offering interpretive lenses beyond historical reconstruction.

3. Methodology

This study employs a qualitative descriptive research methodology aimed at systematically exploring and presenting the spiritual thoughts of Imām al-Ḥasan al-Baṣrī. The descriptive approach is particularly suited to capture the richness and complexity of Hasan's spiritual worldview by analyzing his sermons, aphorisms, and theological reflections. The research involves extensive textual analysis of key historical sources. The texts provide authentic narrations, sayings, and thematic insights into Hasan's teachings on asceticism, repentance, ethical conduct, and social engagement. Secondary literature, including recent journal articles and modern ethical treatises, is integrated to contextualize and critically interpret Hasan's thought within the broader development of Islamic spirituality and Sufism. Data collection focused on gathering relevant quotations and thematic content related to five central dimensions: asceticism (zuhd), fear and hope (khawf and rajā'), purification of the heart (tazkiyah), social responsibility, and spiritual legacy. The analytical process involved coding these themes to construct a coherent descriptive framework that faithfully represents Hasan's integrated spirituality. By combining textual analysis with thematic synthesis, this methodology ensures a comprehensive and nuanced understanding of Hasan al-Basri's spiritual thought, bridging early Islamic context and modern interpretive perspectives.

4. Discussion

4.1 Important Thoughts of Imaam Al-Hasan Al-Basri

4.1.1 Asceticism (Zuhd) and Otherworldliness

Imaam Al-Basri says,

فَكَأَنَّكَ بِالدُّنْيَا لَمْ تَكُنْ، وَبِالْآخِرَةِ لَمْ تَزَلْ.

"Exist in this world as if you had never set foot here, and in the next as if you had never left it." (Al-Iṣfahānī, n.d)

This statement reflects the ascetic worldview (zuhd) that al-Ḥasan al-Baṣrī consistently advocated. It suggests a form of spiritual alienation from the temporal world and a deep longing for the eternal Hereafter. The first part, "Exist in this world as if you had never set foot here", calls for complete detachment from worldly attachments possessions, status, and desires. Al-Ḥasan is not advocating physical withdrawal but rather mental and spiritual non-attachment, treating the world as a temporary passage, not a permanent abode. The second part, "and in the next as if you had never left it", reverses the notion of worldly familiarity and suggests that the believer should feel more at home in the Hereafter than in this world. This implies that a true believer should be so spiritually attuned to the eternal realm that even in this world, they live with the Hereafter as their central concern. This promotes mindfulness of death and the transient nature of life, encourages living with a sense of urgency and accountability. It echoes Qur'anic themes such as: "The life of this world is nothing but play and amusement. But the Hereafter is better for those who fear God." (Qur'an, 6:32)

"مَنْ أَحَبَّ الدُّنْيَا وَسَرَّتْهُ، دَهَبَ خَوْفُ الْآخِرَةِ مِنْ قَلْبِهِ"

Imaam Al-Basri says, "When love of this world enters the heart, the fear of the Hereafter exits from it." (Ibn Abī al-Dunyā, n.d.)

This aphorism expresses a fundamental spiritual principle in early Islamic ethics: the heart cannot be truly devoted to both the world (dunyā) and the Hereafter (ākhirah) simultaneously. The phrase implies a mutual exclusivity between excessive love for worldly pleasures and genuine concern for the afterlife. "Love of this world" here signifies materialism, complacency, greed, and attachment to worldly gains. "Fear of the Hereafter" (khawf al-ākhirah) denotes a spiritual awareness and concern for divine accountability, judgment, and ultimate salvation. In al-Ḥasan's worldview, the heart is the battleground between worldly desires and spiritual aspirations. If one becomes dominated by the dunyā, the heart becomes desensitized to spiritual truth.

This idea is consistent with Qur'anic guidance: "You prefer the life of this world, while the Hereafter is better and more lasting." (Qur'an, 87:16–17)

It serves as a moral warning: the more one indulges in the ephemeral, the more one loses sight of the eternal. Both sayings encapsulate Imām al-Ḥasan al-Baṣrī's spiritual philosophy, rooted in detachment, accountability, and prioritizing the Hereafter. They offer timeless guidance on achieving spiritual clarity in a world filled with distractions. His teachings call not for withdrawal from life, but for living with God-consciousness, moral restraint, and constant remembrance of the Hereafter. The two sayings attributed to Imām al-Ḥasan al-Baṣrī reflect his deep spiritual insight and emphasis on detachment from the material world (dunyā) in favor of the eternal life of the Ākhirah (Hereafter).

4.1.2 Fear (Khawf) and Hope (Rajā')

Imām al-Ḥasan al-Baṣrī's thought confirms the inner dimensions of faith, particularly **khawf** (fear of God) and **raajā'** (hope in God's mercy), which helped shape the ethical and psychological foundations of Islamic spirituality. These two spiritual states, often seen as opposites, are presented in al-Ḥasan's teachings as complementary forces that guide the believer toward sincere devotion (*ikhhlāṣ*), moral integrity, and spiritual balance. Regarding **khawf**, he said:

إِنَّ الْمُؤْمِنَ جَمَعَ إِحْسَانًا وَخَشْيَةً، وَالْمُنَافِقُ جَمَعَ إِسَاءَةً وَأَمْنًا

"The believer combines good deeds with fear, while the hypocrite combines evil deeds with a sense of security" (Ibn al-Mubārak, Kitāb al-Zuhd, no. 1182)

This illustrates his view that true believers remain vigilant and self-reflective, never assuming their deeds will automatically be accepted. For al-Ḥasan, fear was not crippling anxiety but reverent awareness of God's justice and the reality of the Hereafter, a spiritual safeguard against complacency and hypocrisy.

While al-Ḥasan emphasized **khawf**, he also gave great weight to **rajā'**. He warned against both despair and false hope, defining authentic hope as that which follows sincere effort. He said:

إِنَّ الْقَوْمَ أَمَلُوا فَأَخَسُوا الْعَمَلَ، وَإِنَّ قَوْمًا أَمَلُوا وَقَصُرُوا فَاثْبَلُوا بِالْغُرُورِ

"Some people hoped and did good deeds, while others hoped but fell short, and so were afflicted with self-deception." (Ibn Abī al-Dunyā, Kitāb al-Rajā', p. 33)

He also taught the famous metaphor:

الْقَلْبُ فِي الدُّنْيَا كَطَائِرٍ، رَأْسُهُ الْمَحَبَّةُ، وَجَنَاحَاهُ الْخَوْفُ وَالرَّجَاءُ

"The heart in this world is like a bird: love is its head, and its two wings are fear and hope" (Abū Nu'aym al-Iṣḫānī, Ḥilyat al-Awliyā', vol. 2, p. 156)

This imagery reflects his conviction that fear and hope are not contradictory but interdependent only when balanced with love of God does the soul remain spiritually airborne. Al-Ḥasan's integration of accountability with compassion, and warning with reassurance, became a foundational element in the development of Islamic ethics and Sufi spirituality.

4.1.3 Heart-Purification (Tazkiyah) and Inner Transformation

Imām al-Ḥasan al-Baṣrī is widely regarded as one of the earliest and most influential figures in the development of Islamic piety and spirituality. Living in the first generation after the Companions of the Prophet Muhammad ﷺ, he witnessed the rapid expansion of the Muslim empire alongside increasing materialism and moral decline. His teachings focused heavily on **tazkiyah al-nafs** (purification of the soul) and inner transformation as essential aspects of a believer's journey toward God. On the importance of inner purity, he said:

اللسان ميزان القلب، فإذا طاب القلب طاب اللسان

"The tongue is the interpreter of the heart; if the heart is pure, the words will be truthful." (Ibn al-Mubārak, 2004, p. 142)

He also emphasized constant self-accountability, teaching:

الْمُؤْمِنُ حَارِسٌ عَلَى نَفْسِهِ، يَحَاسِبُهَا لِلَّهِ

"The believer is a guardian over his own soul; he holds it accountable for the sake of God." (Abū Nu'aym al-Iṣḫānī, 1974, vol. 2, p. 167)

Al-Ḥasan al-Baṣrī's thought confirms that a sound heart (*qalb salīm*) is the foundation of all sincere action. He stressed the necessity of balancing **fear (khawf)** and **hope (rajā')** to purify the soul, reminding believers that:

الْقَلْبُ فِي الدُّنْيَا كَطَائِرٍ، رَأْسُهُ الْمَحَبَّةُ، وَجَنَاحَاهُ الْخَوْفُ وَالرَّجَاءُ

"The heart in this world is like a bird: love is its head, and its two wings are fear and hope." (Abū Nu'aym al-Iṣḥāhānī, 1974, vol. 2, p. 156)

Similarly, his teachings on **asceticism (zuhd)** emphasized detachment from worldly desires. He warned:

لا تغترّك كثرة الناس الغافلين، طريق الله ضيق وعزّ

"Do not be deceived by how many people around you are heedless. The way to Allah is narrow and steep." (Ibn Abī al-Dunyā, 1997, p. 45)

These principles sincerity in worship, humility, patience, gratitude, and contentment demonstrate the practical signs of a purified heart. Imām al-Ḥasan al-Baṣrī's integration of ethical conduct, spiritual awareness, and theological insight laid the foundations for later Islamic spiritual movements, particularly Sufism, and his legacy continues to inspire seekers of sincerity, depth, and closeness to God.

4.1.4 Social Responsibility and Vocal Spirituality

Imām al-Ḥasan al-Baṣrī is recognized not only for his piety and asceticism but also for his deep sense of social responsibility and engagement with moral and political issues of his time. As a towering figure among the **tābi'ūn** (successors to the Companions), al-Ḥasan exemplified a spirituality that was both inwardly purifying and outwardly active. He rejected the notion of faith as a private or purely inward pursuit, insisting that true piety (**taqwā**) manifests in ethical conduct and concern for the welfare of others. On this principle, he said:

الدين ليس بالأمنيات ولا بالزينة، وإنما ما استقر في القلب وصدّقه العمل

"Religion is not by wishful thinking or mere adornment, but what is settled in the heart and verified by actions. (Ibn al-Jawzī, 1997, p. 88)

Al-Hasan's spiritual vision included speaking truth to power and advocating social justice as a religious duty. He criticized rulers for neglecting the poor, the sick, and the oppressed, warning that leadership without care for the weak is spiritually deficient. He famously stated:

والله، لا يكون الحاكم راعياً إلا إذا عرف أحوال الفقراء والجياع والمرضى والمظلومين

"By Allah, a ruler is not a shepherd unless he knows the condition of the poor, the hungry, the sick, and the oppressed. (Abū Nu'aym al-Iṣḥāhānī, 1974, vol. 2, p. 190)

He further emphasized that the role of a scholar and spiritual guide extends beyond ritual practice:

العالم الحق من خاف الله وقال الحق ولم يطلب رضا الحاكم ولا تصفيق الناس

"The true scholar is one who fears Allah, speaks the truth, and does not seek the approval of rulers or the applause of people." (Ibn Abī al-Dunyā, 1997, p. 78)

Al-Ḥasan al-Baṣrī's model of vocal spirituality combines inner purification with social responsibility. His sermons (**mawā'iz**), public admonitions, and ethical critiques sought to awaken hearts, promote justice, and cultivate moral accountability. This integration of personal piety and outward action influenced Sufi ethics, Islamic political thought, and moral education, offering a vision in which spiritual excellence is inseparable from concern for others. His teachings demonstrate that the spiritual path is not one of isolation but of active engagement: reforming both the self and the society, standing for truth, and promoting justice and compassion in all scopes of life.

4.1.5 Legacy in Sufism and Theological Impact

Imām al-Ḥasan al-Baṣrī stands as a towering figure in early Islamic history, revered as both a preacher and ascetic, and as a forerunner of Islamic mysticism (**taṣawwuf**) and contributor to formative Islamic theology (**'ilm al-kalām**).

His rigorous self-discipline, spiritual insight, and vocal moral stance earned him respect across legal, spiritual, and theological circles. His teachings shaped the foundations of classical Sufism and contributed to early Sunni theological discourse, particularly in Basra.

4.2 Legacy in Sufism

4.2.1 A Foundational Figure in Sufi Lineages

Many early Sufi orders trace their spiritual lineage (**silsilah**) back to al-Ḥasan al-Baṣrī, linking him spiritually through the Companions of the Prophet ﷺ, particularly ʿAlī ibn Abī Ṭālib and ʿAbdullāh ibn Masʿūd. Though he did not formally identify as a “Sufi,” his lifestyle and teachings embodied what later became Sufism: sincerity (**ikhlaṣ**), asceticism (**zuhd**), remembrance of God (**dhikr**), and love for the Divine.

4.2.2 Emphasis on Tazkiyah and Inner Transformation

Al-Ḥasan emphasized the purification of the heart (**tazkiyat al-nafs**) as central to true religiosity, warning against hypocrisy (**nifāq**) and worldly attachment. Sufi manuals, such as al-Qushayrī’s *Risālah*, al-Sarrāj’s *Kitāb al-Lumaʿ*, and Abū Ṭālib al-Makkī’s *Qūt al-Qulūb*, cite him as a model of early Muslim piety and spiritual awareness (al-Qushayrī, 2007; al-Sarrāj, 2003; al-Makkī, 1996).

4.2.3 Views on Divine Love and Fear

His spirituality balanced awe of God (**jalāl**) with emotional sensitivity, emphasizing the fear of unaccepted deeds and the dangers of hypocrisy. He stated:

المؤمن يعمل صالحاً وهو يخاف أن لا يقبل، والمنافق يذنب ويطمئن

“The believer performs good deeds while fearing that they may not be accepted. The hypocrite sins and feels secure.”
(Ibn Abī al-Dunyā, 1997, p. 105)

This awareness of divine majesty became a foundational concept in Sufi discussions on fear (**khawf**) and love (**maḥabbah**).

4.3 Theological Contributions and Influence

4.3.1 Early Sunni Theology (ʿIlm al-Kalām)

Al-Ḥasan addressed theological issues of the Umayyad period, including human free will versus divine decree (**qadar**), the status of grave sinners, and justice and divine attributes. His positions represented a moderate Sunni approach, affirming human moral responsibility while maintaining God’s sovereignty, avoiding extremes associated with the Kharijites or Murjiʿah.

4.3.2 Position on Qadar (Divine Decree)

He upheld belief in divine preordination while emphasizing human choice and accountability, influencing later Sunni schools such as the Ashʿarīs and Māturīdīs (al-Dhahabī, 2001).

4.3.3 Influence on Theological Schools

Al-Ḥasan’s Basran circle contributed to the intellectual environment that:

- Inspired the Muʿtazilites, who took rationalist approaches.
- Shaped early Sunni positions on sin, repentance, and divine justice.
- Informed later Sufi metaphysics, emphasizing spiritual journeying (**sulūk**) through moral struggle and self-discipline.

4.4 Ethical Theology and Public Discourse

His theology was deeply ethical and socially engaged, interpreting divine mercy, punishment, and decree in ways that encouraged repentance, discouraged moral complacency, and inspired social reform. His teachings exemplified

the integration of spiritual refinement with social responsibility, showing that theological insight is inseparable from ethical conduct.

Imām al-Ḥasan al-Baṣrī's legacy in Sufism and Islamic theology is both vast and enduring. As a spiritual exemplar, he helped shape the inner dimensions of Islamic practice through tazkiyah, asceticism, and remembrance of God. As a theologian, he influenced debates on divine belief, human responsibility, and moral integrity. His balanced, emotionally aware, and socially responsible approach created a template for scholars, mystics, and reformers striving to unite the purification of the soul with intellectual inquiry and societal renewal.

5. Conclusion

The spiritual thought of Imām al-Ḥasan al-Baṣrī combines inner piety with outward moral responsibility, laying a foundation for Islamic spirituality, ethics, and theology. Grounded in Qur'anic guidance and the prophetic example, his teachings emphasize soul purification (**tazkiyah**), sincerity (**ikhlas**), and the courage to confront injustice. His doctrine of **zuhd** encouraged detachment from worldly distractions, while his balanced approach to fear (**khawf**) and hope (**raja'**) offered a nuanced vision of the believer's relationship with God. Al-Ḥasan's thoughts integrated personal devotion with social ethics, exemplified in his fearless admonitions to rulers and insistence on justice, integrity, and compassion. Influencing early Sufi literature and theological discourse, his legacy inspired classical scholars and remains relevant today for those seeking authenticity, balance, and ethical engagement. In essence, al-Ḥasan al-Baṣrī demonstrates that true spirituality harmonizes inner transformation with active responsibility, guiding the soul toward God and service to society.

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