This book is a revised edition of my earlier work published in 1959 by Keio University in Tokyo, under the title, *The Structure of the Ethical Terms in the Koran*. Judged by the yardstick of my current thinking, the book stood much in need of improvement as a whole and of drastic revision in not a few places. In undertaking the revision, I have tried to make it a more satisfactory expression of my present views. Thus important additions have been made, many points which I now consider unnecessary have been dropped, and a number of passages have been completely rewritten. So much has it been altered that the book may very well be regarded as a new one, although the material used remains largely the same.

The title itself has been changed, lest the reader be misled into thinking that the book deals with all the ethical terms that appear in the Qur'an. Such is not the case. The Qur'anic terms of ethical and moral implication may be roughly divided into two major groups. One consists of those terms that concern the ethical life of the Muslims in the Islamic community (*ummah*), the other of those that are of an ethico-religious nature. The concepts in the second category go deep into the essential nature of man as *homo religiousus*. They reflect the spiritual characteristics which, according to the Qur'anic understanding of human nature, man as a religious being should disclose. And, in an essentially ‘ethical’ religion like Islam, these human characteristics must necessarily be religious and ethical at the same time, there being no real distinction between the two in this particular context.
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The book deals systematically only with this second group of ethical terms. Those of the first class stand outside its interest, apart from a few exceptional cases.

It remains to say a word about the theoretical part of this book. In the original edition, considerable space was given to abstract speculations regarding current theories of ethical language; methodological observations were scattered throughout the book. In the new edition, an abstract theory of ethical language has been replaced by a more fundamental theory of the linguistic or semantic world-view which underlies the entire analytic work, and the methodological principles which regulate the analysis have been gathered together in an introduction.

The present study consists of three parts: an exposition of the methodological principles of semantic analysis; the relation, positive and negative, that exists between the pre-Islamic tribal moral code and the Islamic—in our particular case, Qur’anic—ethics; and an analysis, by a consistent application of the methodological rules explained in the first section, of the major ethico-religious concepts in the Qur’ān.

The system of transliteration employed is that of the Library of Congress, with these exceptions: alif maqṣūrah is rendered here by ʾ; tanwīn is transliterated only in adverbial expressions. Qur’anic verses are cited in terms of both the Flügel and Modern Egyptian systems. Where these differ, the Flügel numeration is set down first, followed by an oblique mark and the Egyptian verse number. Except in a very few cases, I have always tried to give my own interpretation of the Arabic in quoting from the Qur’ān and other literary works, though in the case of the Qur’ān I am, needless to say, heavily indebted to some of the earlier renderings by such scholars as Rodwell, Sale, Pickthall, and Arberry.

This revision was undertaken at the suggestion of Dr. Charles J. Adams, Director of the Institute of Islamic Studies at McGill University. He has shown a lively interest in the work from beginning to end; and without his constant assistance, sympathy, and encouragement the book would not have assumed its present shape. I take this opportunity to express my sincere gratitude for all his help.

The names of two other persons must be mentioned in this connection with an equally deep sense of gratitude. One is Mr. William J. Watson, then chief librarian of the Institute, who was kind enough to read the manuscript when it was completed and who made helpful suggestions regarding even the minutest details of expression. The other is Miss Margery Simpson of the McGill University Press, who edited the text. I have changed not a few passages following her reasonable and very constructive advice. I am most grateful to Mr.
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David Ede for his help in proof-reading and in preparing the index.

Finally, it is my most pleasant duty to thank Professor Nobuhiro Matsumoto, Director of the Institute of Cultural and Linguistic Studies at Keio University, for generously giving me permission to have this work published in this revised form. The original edition was written and published under his sponsorship in Japan.

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