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The Human Being in the Holy Qur'ān
(A Psychological Approach)

A Doctorate of Philosophy Thesis
submitted to

The Faculty of Arts, Postgraduate Studies
Department of Arabic and Islamic Studies
University of Glasgow

June 1997

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**((...of knowledge it is only a
little that is communicated to
you, (O men!)"
Sūrah 117,85.**

DEDICATION

*Whose dreams I have tried to fulfil, my Father and Mother
for every thing which they have done.*

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ABSTRACT

This work is devoted to a new understanding of the human being. It is a study which aims to show an understanding of the human being as human in all his aspects.

This thesis consists of an introduction, two parts and a conclusion.

The introduction indicates the main motives that lie behind choosing this work as a subject for research.

The first part is devoted to the issue of understanding the human being, and contains four chapters. The first deals with a human analysis of the human being. The second chapter points out the ways in which Allāh honours the human being. The third chapter highlights the components of the human being and his stages of development as referred to in the Holy Qur'ān. The fourth chapter deals with the human personality.

The second part is assigned to the subject of spiritual sickness, as shown in the Holy Qur'ān, and its cure. This part contains four chapters. The first gives examples of these disorders as shown in the Holy Qur'ān and their treatments. The second chapter identifies general treatment in the Holy Qur'ān. The third chapter pursues spiritual insights in the Holy Qur'ān. The last chapter shows the way to spiritual health.

Finally, the conclusion presents the findings of this research.

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SCHEME OF TRANSLITERATION

A. Consonants

Transliteration	Arabic
Not shown initially; otherwise: '	ء
b	ب
t	ت
th	ث
j	ج
h	ح
kh	خ
d	د
dh	ذ
r	ر
z	ز
s	س
sh	ش
ṣ	ص
ḍ	ض
ṭ	ط
ẓ	ظ
'	ع
gh	غ
f	ف
q	ق
k	ك
l	ل
m	م
n	ن
h	ه
w	و
y	ي
h	هـ
in <u>idāfah</u> : t	ت

B. Vowels

a
i
u

ā
ā

ī
ū

aw
ay

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Part One

A Glance into the Human Being

Chapter 1

A HUMAN ANALYSIS OF THE HUMAN BEING

1.1 Introduction

The human being of the twentieth century is the human being of the Holy Qur'ān. His state in this century is more successful and relevant than in most previous centuries. This century has led him to seek for his state in the universe, amongst his fellow human beings and within his community. It is right to call the twentieth century the century of ideology or the century of belief.

((Has there not been over man a long period of time, when he was nothing - (not even) mentioned?*

Verily We created man from a drop of mingled sperm, in order to try him: so we gave him (the gifts) of Hearing and Sight*

We showed him the Way: whether he be grateful or, We showed him the Way: whether he be grateful or ungrateful (rests on his will).))

Sūrah 76,1-3

Besides the gift of the faculties, man has been shown the way by means of revelation, through men of the highest spiritual standing. If the human being is grateful, he will accept guidance, be of the Righteous, and join the company of the blessed. If not, he rejects his destiny, puts chains round himself, and thus loses his freedom, yokes himself to sin, and falls into the blazing fire of punishment which scorches his inmost being.

It is a question which every human being should ask himself: does he not know that he came into this life from nothing at all? Does he not think about this fact, and does it not lead him to inquire why he was given life?

The aim of this study is to make an advance in investigating an integrated and comprehensive theory about the Human Being, with the teaching and principles of Islam as its basic sources.

There are a lot of questions which need to be answered.

1.2 Analysis of the Human Being

"The elephant was in a dark house, Some people had brought it for exhibition. In order to see it, many people were going, every one, into that darkness and, as seeing it with the eye was impossible, each one was feeling it in the dark with the palm of his hand. The hand of one fell on the trunk: he said, this creature is like a water pipe. The hand of another touched its ears: to him it appeared to be like a fan. Another handled its leg and said, I found the elephant's shape to be like a pillar, another laid his hand on the back he said, truly this elephant is like a throne." *Jalāl al-Dīn al-Rūmī*

After Darwinism, the human being could no longer consider himself as something separate from the animal kingdom. By the Darwinian theory most of the fields of social science, such as psychology, sociology, and economics were affected and then in turn produced their own theories on the same basics, such as the material analysis of history, the sexual analysis of behaviour and the physiological analysis of feelings.

The material analysis of history considers that the history of the human being begins with his searches for food. Values are just reactions to the economic and material states of the society, not to human nature. Therefore values develop and change according to these states.

Freud tried to analyse the human being through his sexual behaviour. He insisted on analysing the whole of human behaviour as a response to the sexual desire; the life of the human being, from beginning to end, circles round one thing, that is, sexual desire. Freud

insists that this is the nature of all human beings, not merely of a small group who are to be considered abnormal by the society.

Freud's biggest myth, which was the basis for most of his theories, was that every man was passionately in sexual love with his mother. He took this myth from his own *Totem and Taboo*, using an example from the animal world, in which young bulls kill their old sire and then fight against each other in order to mount their mother. In Freud's opinion a man is restricted from doing this only by the taboos imposed by his society. Although Freud separates animal from man by this taboo, he still essentially analyses him as another animal.

The human being can alternatively be analysed purely in physiological terms. All human actions, feelings, and emotions arise from the body and are controlled by the body, which is controlled in turn by various glands, in the same way as with animals. What we call human values, belief, such as truth and justice, do not enter the laboratory; they are unexaminable.

The systems of examining the nature of man that we have briefly surveyed are mechanistic ones, as their promoters would no doubt themselves have acknowledged. They view man as an entity that is driven by forces outside his control. They do not recognise in him the acts of any higher force, any spiritual motivation. This does not, of course, indicate that their originators and adherents totally denied the existence of such a higher force; it was simply irrelevant to their immediate purposes. It is the failure to recognise this fact that has been the principle cause of the frequently acrimonious debate between Science and Religion. The debate is largely unnecessary, in that the answer does not have to be straight, either A or B. There is no automatic contradiction between the claims of science and religion, even though zealots on either side have asserted that there is. There can be no harm in applying the dicta of scientific experiment and revealed religion where these are appropriate.

For a Muslim, the only possible method of contemplating mankind is through the words of Allāh as revealed to the Prophet Muhammad (pbuh) by Jibrīl. In doing this, we shall no doubt find that a number of scientific postulates are perfectly in accordance with the scriptures.

1.3 The Problem of the Human Being

Understanding the human being and his nature has always been a great problem. In his book, *Man the unknown*, Alexis Carrel, says:

"The author of this book is not a philosopher. He is only a man of science. He spends a large part of his time in a laboratory studying living matter. And another part in the world, watching human beings and trying to understand them. He does not pretend to deal with things that lie outside the field of scientific observation.

"In this book he has endeavored to describe the known, and to separate it clearly from the plausible. Also to recognise the existence of the unknown and the unknowable."(2)

He adds:

"The science of the living beings in general, and especially of the human individual, has not made such great progress. It still remains in the descriptive state. Man is an indivisible whole of extreme complexity. No simple representation of him can be obtained. There is no method capable of apprehending him simultaneously in his entirety, his parts, and his relations with the outer world. In order to analyse ourselves, we are obliged to seek the help of various techniques and, therefore, to utilise several sciences. Naturally, all these sciences arrive at a different conception of their common object. They abstract only from man what is attainable by their special methods. And those abstractions, after they have been added together, are still less rich

than the concrete fact. They leave behind them a residue, too important to be neglected. Anatomy, Chemistry, Physiology, Psychology, Pedagogy, History, Sociology, and Political Economy do not exhaust their subject. Man, as known to the specialists, is far from being the concrete man, the real man. He is nothing but a schema, consisting of other schemata built up by the techniques of each science. He is, at the same time, the corpse dissected by the anatomists, the consciousness observed by the psychologists and the great teachers of the spiritual life, and the personality which introspection shows to everyone as lying in the depth of himself. He is the chemical substances constituting the tissues and humors of the body. He is the amazing community of cells and nutrient fluids whose organic laws are studied by the physiologists. He is the compound of tissues and consciousness that hygienists and educators endeavor to lead to its optimum development while it extends into time. He is the homo aconomicus who must ceaselessly consume manufactured products in order that the machines, of which he is made slave, may be kept at work. But he is also the poet, the hero, and the saint. He is not only the prodigiously complex being analysed by our scientific techniques, but also the tendencies, the conjectures, the aspirations of humanity. Our conceptions of him are imbued with metaphysics. They are founded on so many and such imprecise data that the temptation is great to choose among them those which please us. Therefore, our idea of man varies according to our feelings and our beliefs. A materialist and a spiritualist accept the same definition of a crystal of sodium chloride. But they do not agree with one another upon that of the human being. A mechanistic physiologist and a vitalistic physiologist do not consider the organism in the same light.... Although we possess the treasure of the observations accumulated by the scientists, the philosophers, the poets, and the great mystics of all times, we have grasped only certain aspects of ourselves.. We do not apprehend man as a whole. We know him as composed of distinct parts. And even these parts are created by our methods. Each one of us is made up of a procession of phantoms, in the midst of which strides an unknowable reality.

" In fact, our ignorance is profound. Most of the questions put to themselves by those who study human beings remain without answer. Immense regions of our inner world are still unknown." (3)

He concludes: "To summarise. The sciences of inert matter have made immense progress, while those of living beings remain in a rudimentary state. The slow advance of biology is due to the conditions of the human existence, to the intricacy of the phenomena of life, and to the form of our intelligence, which delights in mechanical constructions and mathematical abstractions...Man should be the measure of all. On the contrary, he is a stranger in the world that he has created...The only possible remedy for this evil is a much more profound knowledge of ourselves. Such a knowledge will enable us to understand by what mechanisms modern existence affects our consciousness and our body." (4)

1.4 The Nature of Man

What is the nature of man? This is a question which I think most of us ask ourselves. Of course, man has his physical nature and structure, both of which are quite clear to us, but we have no such clear idea of his soul or psyche, his human nature or *Fitrah*. Are we born good, evil, a mixture of both, or neither? In this chapter I will try to highlight the importance of this concept in the establishment of Islamic Psychology. I will attempt to elaborate on earlier studies.

The concept of *Fitrah* has always been a matter of concern to scholars, whose views have varied with time. In one of the most recent studies of this issue, *Fitrah: The Islamic Concept of Human Nature*, Dr Yāsien Moḥamed begins his definition of *Fitrah*: "... A single definition cannot be found. My definition will therefore involve an

element of subjectivity, even if it is based on the Qur'ān, *Ḥadīth* and authentic Islamic scholarship....." (5)

Yāsien Moḥamed have described *Fitrah* under the following headings:

1.4.1 The Linguistic Meaning of *Fitrah*:

("Every new-born child is born in a state of *Fitrah*. Then his parents make him a Jew, a Christian or a Magian, just as an animal is born intact. Do you observe any among them that are maimed (at birth)?"(6)

("The word *Fitrah* comes from the 'Arabic radicals, *fa ṭa ra*, the verbal noun being *fatrun*. The root action means 'he clave, split, slit, rent or cracked it.' Note the usage of the first form *faṭarahu* (He created it); that is, He caused it to exist, newly, for the first time. Thus *fāṭir al-samāwāt*, the Originator or Creator of the heavens."(7)

("The term *Fitrah* literally means, creation; the causing a thing to exist for the first time; and the natural constitution with which a child is created in his mother's womb. It is said that this is the meaning in the Qur'ānic verse and in the central, opening *Ḥadīth*."(8)

((Nay, the wrong-doers (merely)
follow their own lusts, being devoid
of knowledge. But who will guide
those whom Allāh leaves astray? To
them there will be no helpers.))

Sūrah 30, 29

1.4.2 The Religious Meaning of *Fitrah*

(In the context of the *Ḥadīth*, according to Al- Haythami, *Fitrah* means to be born either prosperous or unprosperous (in relation to the soul):

“And if his parents are Jews, they make him a Jew with respect to his worldly situation; (i.e. with respect to his inheritance, etc.) and if Christians, they make him a Christian, with respect to that situation; and if Magians, they make him a Magian, with respect to that situation; his situation is the same as that of his parents until his tongue speaks for him; but if he dies before his attaining the age when sexual maturity begins to show itself, he dies in a state of conformity to his preceding natural constitution, with which he was created in his mother’s womb.” (9)

“*Fitrah* is also associated with Islam and being born as a Muslim. This is when *Fitrah* is viewed in respect of the *shahādah*- declaration that there is no god but Allāh and that Muḥammad is the Messenger of Allāh- which makes a person a Muslim. *Fitrah*, in this sense, is the faculty, which He has created in mankind, of knowing Allāh. It is the natural constitution with which the child is created in his mother’s womb. whereby he is capable of accepting the religion of truth.” (10))

In a paper (possibly published, but seen in MS) entitled *Human nature and human values* Ja’far Shaykh Idrīs, a well known Muslim thinker, writes: “Is man then intrinsically good or is he intrinsically evil? It is possible to distinguish at least seven views on this matter.

1. The first view is that man has no nature apart from his biological nature. According to the psychologist Skinner, a staunch supporter of this view, “ a person's behaviour is determined by a genetic endowment traceable to the evolutionary history of the species

and by the environmental circumstances to which as an individual he has been exposed.”(11)

(One can still ask: Is there anything in this genetic endowment on the grounds of which we can say that it is better for the individual person to be truthful, honest, etc.? Skinner would say none, because for him when the individual behaves in this way, he is doing so only for the good of others. The conception of man that emerges from Skinner’s book, *Beyond Freedom and Dignity*, is internally inconsistent and has very dangerous practical consequences. It tells the individual person that he has certain needs which cannot be satisfied without living with others. (“A man who has been alone since birth will have no verbal behaviour, will not be aware of himself as a person, will possess no techniques of self management, and with respect to the world around him will have only those meagre skills which can be acquired in one short lifetime from non-social contingencies.” (12)

(But it tells him that in order for these needs to be satisfied the persons with whom he lives must behave in certain ways which are not necessary for the satisfaction of their own needs or in Skinner’s terminology, are not by themselves positive reinforcers. And since a person would not do anything consistently unless it so reinforces him, each individual will try to control other individuals and condition them to behave in ways that reinforce him positively. In doing so it is natural for him to have no regard for the values of truthfulness, honesty, etc., because they mean nothing to him as an individual. He will do so only if he is equally conditioned by other individuals. So, the only case where every individual will have regard for such values is when the power to condition is equally distributed among people. Otherwise the more powerful a person or a group of persons the more reason they will have to abandon the values of truthfulness and honesty....

(2. The second view does not deny that man can have a nature in the sense we explained, but it says that this nature is not fixed. Such a view is not only implied in Karl Marx's *Historical Materialism* but is also explicitly stated by him. According to historical materialism man as an animal desires to exist. To do so men invent tools to use as means of subsistence. As soon as they do so they "begin to distinguish themselves from animals"(13)

(The nature of the individual person is then no more than the ensemble of his social relations, and since these relations change according to the determinate material conditions, it must also change.

(3. In the opinion of propounders of the third view, some people are intrinsically good while others are intrinsically evil and there is nothing that any of them can do about their predetermined natures. In its religious form this view has many adherents among the followers of the three famous religions Islam, Christianity and Judaism

(4. As an example of the fourth view that all human beings are born evil one may cite the Christian doctrine of original sin as it is officially interpreted. According to this interpretation Adam's sin corrupted him and through him the whole human race.

(This official interpretation involves some difficulties:

It is not clear how a sin can be inherited because to sin is to do something bad which you have the power to avoid.

(The view that man inherits a corrupt nature is not confined to Christianity. It underlies many secular theories of human nature. "For Freud there is in man an amount of evil that cannot be eradicated. On the face of it and judged by some of his own words the Freudian view belongs to the neutrality group of theories. He explicitly rejects the view that man is virtuous and noble from birth."(14)

(Paul was the main figure to work out Christian theology almost entirely in terms of the doctrine of man. Paul had to integrate his new gospel of salvation with the old doctrine of creation and so he began the development of the Christian epic story:

"Creation had originally been perfect, but Adam fell and mankind has since been in bondage to sin; but through Christ, the second Adam or Last Man, the world or mankind are being restored to their original perfection. Thus, in the Christian doctrine of man the central theme is that Christ is the Creator's proper (= own) Man.(15)

Neither Islam, common sense or modern Western law, hold a person responsible for the deeds of someone else." (16.)

1.4.3 Muslim views of *Fitrah*:

To return to Yasien Moḥamed's discussion of the Muslim views of *Fitrah*:

"It is important to illustrate the differences between the four major interpretations of *Fitrah* very clearly if we are to accept each as a distinct view.

1.4.3.1 Classical Views of *Fitrah*:

We attempt to clarify three views of *Fitrah*: the Predestinarian, the neutral and the positive views. Ibn al-Mubāarak and al-Jaylānī represent the predestinarian view, Ibn 'Abd al-Barr the neutral view, and Ibn Taymiyah, Ibn Qayyim, Imām al-Nawawī, al-Qurṭubī, and al-Rāghib al-Isfahānī the positive view of *Fitrah*.

a) The Predestinarian View:

This meaning of *Fitrah* was originally held by scholars during a period before the middle of the 8th century, and it is based on the doctrine of predestination as

understood by Jahm ibn Ṣafwān, who tried to show that there is no difference between things that happen in the world in general and the actions of human beings; all of them being continuously and directly created by Allāh." (17)

b) The Neutral View:

The neutral view of human nature emerged after the middle of the 8th century (C.E.) in response to the predestinarian views of human destiny. The theological polemics, which followed the predestinarians, were mainly a reaction from libertarian scholars who sought to question the validity of predestinarian assumptions.(18) Scholars of the predestinarian school emphasised divine power instead of free-will, while the libertarians emphasised Divine justice in defence of free-will. The latter maintained that there can be no Divine justice without human free-will.

The most representative scholar holding this neutral view was Ibn 'Abd al-Barr. Ibn 'Abd al-Barr regarded this state of 'knowing nothing' at birth as a wholesome, 'blank state' condition, a state of completeness, but devoid of any good or evil essence. Only a grown child at the stage of *taklīf* is capable of *īmān* or *kufr*. (19)

((It is He Who brought you forth
from the wombs of your mothers
when ye knew nothing; and He gave
you hearing and sight and intelligence
and affections: that ye may give
thanks (to Allāh).))

Sūrah 16, 78

The neutral view, thus, lays great emphasis on the free-will of man because it was primarily a response to views which tended towards absolute Divine predestinarianism.

Ibn 'Abd al-Barr is one scholar of *Fiṭrah* whose interpretation of it can be classified as clearly neutral.

C) The Positive View:

Within the context of the opening Ḥadīth many classical scholars argue that *Fiṭrah* is a state of intrinsic goodness, and it is this view which constitutes the positive interpretation of *Fiṭrah*.

1 Ibn Taymiyyah:

According to Ibn Taymiyyah every child is born in a state of *Fiṭrah*; in a state of innate goodness, and it is the social environment which causes the individual to deviate from this state..(20).

2 Sahl al-Tustarī (d. 283 A.H./896 C.E.) a Sufī Perspective:

Al-Tustarī states that the 'self-consciousness of man derives from the moment of affirmation of Divine Lordship (*rubūbiyah*) with their first profession of faith.'(21)

3 Ar-Rāghib al-Isfahānī -a philosophical perspective:

Like al-Tustarī, al-Isfahānī draws upon the same verse in the Quran to support the idea of man's pre-existential knowledge of Allāh.

((When thy Lord drew forth from the
Children of Adam - from their loins -
their descendants, and made them
testify concerning themselves,

(saying): "Am I not your Lord (who cherishes and sustains you)?"- They said: "Yea! We do testify!" (This), lest ye should say on the Day of Judgement: "Of this we were never mindful":.))

Sūrah 7, 172

This idea is further supported by the Qur'ānic *āyah*:

((And if there is a party among you who believes in the Message with which I have been sent, and a party which does not believe, hold yourselves in patience until Allāh doth decide between us: for He is the best to decide.))

Sūrah 7, 87

And:

((So set thou thy face steadily and truly to the Faith: (establish) Allāh's handiwork according to the pattern on which He has made mankind: no change (let there be) in the work (wrought) by Allāh: that is the standard Religion: but most among mankind understand not.))

Sūrah 30, 30

1.4.3.2. The Neo-Classical Views (Positive Interpretation):

Modern scholars who share in the classical positive interpretation of the *Fitrah* may be called neo-classical scholars. Some of them, however, differ in the question of the immutability of *Fitrah*.

Muḥammad 'Alī al-Ṣābūnī, a contemporary scholar, derived his views on *Fitrah* from the central Ḥadīth. He asks whether religion is inborn and natural in man, and whether man is born with the spiritual capacity to do good. Al-Ṣābūnī, like al-Qurṭubī, regards *Fitrah* as innate but corruptible. Without negative influences the child will grow up to remain true to his *Fitrah*.."(22)

There are other scholars who hold the same view such as: Ismā'īl al-Fārūqī, Sayyid M. N al-'Aṭṭās, Shaykh Ṭantāwī al-Jawharī, Muḥammad Asad, Shāh Walī Allāh, Muftī Muḥammed Shāfī' and Ja'far Shaykh Idrīs.

1.4.3.3. Modern Views (Dual Interpretation):

This interpretation was developed during the twentieth century and is held mostly by modern Muslims who were actively engaged in the revolutionary trend among contemporary Islamic movements.

a) Sayyid Quṭb

Sayyid Quṭb was a member of *al-Ikhwān al-Muslimīn*, a movement led by Ḥasan al-Bannā in Egypt, devoted to the revival of Islamic faith and practice, moral and social reform, and resistance to the despotic leadership and governments of the day.

According to Sayyid Qutb, man, as a free being and decision-maker, is poised between that part of his nature which comprises the clay of the earth and tends towards *nizām jāhili* and that part which comprises the Spirit from Allāh and tends towards the *nizām Islāmī*.(23)

((Behold! thy Lord said to the angels: "I am about to create man, from sounding clay from mud moulded into shape; *

"When I have fashioned him (in due proportion) and breathed into him of My spirit, fall ye down in obeisance unto him."))

Sūrah 15, 28-29

The two essential constituents of the total human constitution, viz, the Spirit of Allāh and the clay of the earth, give rise to good and evil as two equal tendencies in man - the tendencies to follow Divine guidance or go astray.(24)

((By the Soul, and the proportion and order given to it; *

And its enlightenment as to its wrong and its right;- Truly he succeeds that purifies it, And he fails that corrupts it!))

Sūrah 91, 7-10

((And shown him the two highways?))

Sūrah 90, 10

In addition to this innate potential, Sayyid Qutb believed that man has a conscious faculty which enables him to distinguish good from evil...(25)

**((We showed him the Way: whether
he be grateful or ungrateful (rests on
his will).))**

Sūrah 76,3

b) 'Alī Shari'atī:

He was essentially a sociologist, presenting an ideology of social, political and economic change based on his Islamic world view. His ideas were popular even in pre-revolutionary Iran and they continue to influence and inspire many revolutionary movements throughout the Muslim world.

Like Sayyid Qutb, he uses the Qur'ānic analogy of the clay of the earth and the Spirit from Allāh. He also says man is thus a bi-dimensional creature with a dual nature, a compound of two, not only different, but opposing forces, one inclined to descend to material, sedimentary mud and the other inclined to ascend to the exalted Spirit of Allāh. A further important component in this model is the free-will granted man and the trust offered to man by Allāh...(26)

Conclusion:

The three interpretations and the views of the various scholars presented above are all valid insofar as they are based on the Islamic sources and value systems. The concept of *Fitrah*, however, is not independent of man's creation, role and destiny. A notion of *Fitrah* may thus be valid in that it is derived from the Qur'ān and *Sunnah*, but it may be invalidated or at least blemished by unsound assumptions. Because no single view of *Fitrah* expounded in this work can be regarded as 'correct', it does not mean that a view which best accords with Qur'ānic principles, the *Sunnah* and authentic Islamic scholarship cannot be developed. Similarly, views which disagree with the Islamic legacy cannot be totally rejected since they may adhere to fundamental principles of the Qur'ān and *Sunnah*."(27)

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Chapter 2

ALLĀH'S HONOURING THE HUMAN BEING

2.1 Aspects of Allāh's Honouring the Human Being

The human being in the eyes of Islam is a privileged creature, Allāh has given precedence to him over all His creation. Here we consider some aspects of this precedence:

2.1.1 The Human Being is Allāh's Vicegerent on Earth :

((Behold thy Lord said to the angels:
"I will create a vicegerent on earth",
They said "Wilt Thou place therein
one who will make mischief therein
and shed blood whilst we do
celebrate Thy praises and glorify
Thy holy name?" He said: "I know
what ye know not."*

And He taught Adam the nature Of
all things, then He placed them
before the angels, and said: "Tell Me

the nature of these if ye are right."*

They said: " Glory to Thee: of knowledge we have none save Thou has taught us: in truth it is Thou Who art perfect in knowledge and wisdom.*

He said: O Adam ! tell them their natures, when he had told them, Allāh said: "Did I not tell you that I know the secrets of heaven and earth, and I know what ye reveal and what ye conceal?"))

Sūrah 2, 30-33 (1)

2.1.2 The Human Being has been Created in the Best of Configurations:

((We have indeed created man in the best of moulds.))

Sūrah 95, 4

((He has created the heavens and earth in just proportions, and has given you shape and made your shapes beautiful: and to Him is the final goal.))

Sūrah 64 , 3

2.1.3 Allāh has given the Human Being Mind and Power of Thought:

In spite of the similarity of the human being to other creatures in physical composition and perception, he is placed above them by Allāh's having granted him the power of thought, this is why he is able to carry out those duties of worship, responsibility and leadership, which are incumbent upon him as the vicegerent of Allāh on earth.

Allāh urges the human being to think about the universe, and to scrutinise His marvellous world, so that he can gain more knowledge of Allāh.

((Say: travel through the earth and see how Allāh did originate creation, so will Allāh produce a later creation: for Allāh has power over all things .))

Sūrah 29, 20

((Say: behold all that is in the heavens and on earth, but neither signs nor Warner's profit those who believe not.))

Sūrah 10, 101

((Do they not travel through the land, so that their hearts (and minds) may thus learn wisdom and their ears may thus learn to hear ? truly it is not their eyes that are

blind, but their hearts which are in
their breasts.))

Sūrah 22 , 46

((Do they not look at the camels,
how they are made ?*

And at the sky, how it is raised
high?*

And at the mountains, how they are
fixed firm ?*

And at the earth, how it is spread
out*

Therefore do thou give admonition,
for thou art one to admonish.))

Sūrah 88, 17-21

((Behold! in the creation of the
heavens and the earth, in the
alternation of the night and the day,
in the sailing of the ships through
the ocean for the profit of mankind,
in the rain which Allāh sends down
from the skies, and the life which
he gives there with to an earth that
is dead, in the beasts of all kinds
that he scatters through the earth, in
the change of the winds and the
clouds which they trail like their
slaves between the sky and the

earth (here) indeed are signs for a
people that are wise.))

Sūrah 2, 164

((It is He who sendeth down rain
from the skies, with it We produce
vegetation of all kinds:

from some We produce green
(crops), out of which we produce
grain, heaped up (at harvest) out of
the date-palm and its sheaths (or
spathes) (come) clusters of dates
hanging low and near: and (then
there are) gardens of grapes, and
olives, and pomegranates, each
similar (in kind) yet different (in
varicty): when they begin to bear
fruit, feast your eyes with the fruit
and the ripeness thereof. Behold! in
these things there are signs for
people who believe.))

Sūrah 6, 99

((Do they not reflect in their own
minds ? not but for just ends, and
for a term appointed, did Allāh
create the heavens and the earth,
and all between them: yet are there
truly many among men who deny

the meeting with their Lord (at the
resurrection).))

Sūrah 30, 8

((Now let man but think from what
he is created!*

He is created from a drop emitted*

Proceeding from between the
backbone and the ribs:*

surely (Allāh) is able to bring him
back (to life).))

Sūrah 86, 5-8

The Qur'ān emphasises the importance of investigation for human life. It encourages the person who uses his mind and describes the person who does not use his mind as lower than an animal:

((For the worst of beasts in the
sight of Allāh are the deaf and the
dumb,- those who understand not.))

Sūrah 8, 22

((Or thinkest thou that most of
them listen or understand ? they are
only like cattle; nay they are worse
astray in Path.))

Sūrah 25, 44

2.1.4 The Human Being has been given Dominance Over the Universe:

One aspect of Allāh's honouring the human being is that He has placed the whole universe at man's service.

((And cattle He has created for you (men): from them ye derive warmth, and numerous benefits, and of their meat ye eat. *

And ye have a sense of pride and beauty in them as ye drive them home in the evening, and as ye lead them forth to pasture in the morning.*

And they carry your heavy loads to land that ye could not (otherwise) reach except with souls distressed: for your Lord is indeed Most Kind, Most Merciful.*

And (He has created) horses, mules and donkeys, for you to ride and use for show ; and He has created (other) things of which ye have no knowledge.*

And unto Allāh leads straight the Way, but there are ways that turn aside: if Allāh had willed, He could have guided all of you.*

It is He Who sends down rain from the sky: from it ye drink, and out of it (grows) the vegetation on which ye feed your cattle.*

With it He produces for you corn, olives, date-palms, grapes and every kind of fruit: verily in this is a sign for those who give thought.*

He has made subject to you the night and the day; the sun and the moon; and the stars are in subjection by His Command: verily in this are signs for men who are wise.*

And the things on this earth which He has multiplied in varying colours (and qualities). Verily in this is a sign for men who celebrate the praises of Allāh (in gratitude).*

It is He Who has made the sea subject, that ye may eat thereof flesh that is fresh and tender, and that ye may extract therefrom ornaments to wear; and thou seest the ships therein that plough the waves, that ye may seek (thus) of the bounty of Allāh and that ye may be grateful.*

And He has set up on the earth mountains standing firm, lest it

should shake with you; and rivers and roads; that ye may guide yourselves.*

And marks and sign-posts; and by the stars (men) guide themselves.*

Is then He Who creates like one that creates not? Will ye not receive admonition?*

If ye would count up the favours of Allāh, never would ye be able to number them: for Allāh is Oft-Forgiving, Most Merciful.*))

Sūrah 16, 5-18

((It is Allāh who hath created the heavens and the earth and sendeth down rain from the skies, and with it bringeth out fruits wherewith to feed you; it is He who hath made the ships subject to you, that they may sail through the sea by His command and rivers (also) hath He made subject to you.*

And He hath made subject to you the sun and the moon, both diligently pursuing their courses; and the night and the day hath He (also) made subject to you.*

And He giveth you of all that you ask for. But if ye count the favours of Allāh, never will ye be able to number them. Verily, man is given up to injustice and ingratitude.))

Sūrah 14, 32-34

((It is Allāh who has subjected the sea to you, that ships may sail through it by His command, that ye may seek of His bounty, and that ye may be grateful.*

And He has subjected to you, as from Him all that is in the heavens and on earth: behold, in that are signs indeed for those who reflect.))

Sūrah 45, 12-13

((Do ye not see that Allāh has subjected to your (use) all things in the heavens and on earth, and has made His bounties flow to you in exceeding measure, (both) seen and unseen? Yet there are among men those who dispute about Allāh, without knowledge and without guidance, and without a Book to enlighten them!))

Sūrah 31, 20

The human being has then to perform the duty of using his mind, to discover the secrets of nature in order to use them for the benefit of mankind.

So the human being should be grateful to His Creator and thank Him for the honour that He has bestowed upon him and acknowledge that there is no god but Allāh.

2.1.5 Allāh has given the Human Being the Privilege of Spiritual Element:

((Behold, thy Lord said to the angels: "I am about to create man from clay." *

"When I have fashioned him (In due proportion) and breathed into him of My spirit, fall ye down in obeisance unto him"))

Sūrah 38, 71-72

This honour was not only intended for Adam (peace be upon him) but for all his offspring. Allāh not only granted them with minds, but also with knowledge, spirit, and privilege. Allāh says:

((We have honoured the sons of Adam, provided them with transport on land and sea, Given them for sustenance things good and pure and conferred on them special favours, above a great part of Our Creation))

Sūrah 17, 70

2.1.6 There is no Mediator Between Allāh and the Human Being :

Another aspect of Allāh's honouring the human being is that He has permitted him to approach Him whenever and for whatever he needs without any mediator.

((When My servants ask thee concerning Me, I am indeed close (to them): I listen to the prayer of every suppliant when he calleth on Me: let them also, I listen with a will, listen to my call and believe in Me: that they may walk in the right way.))

Sūrah 2, 186

((And your Lord says: call on Me; I will answer your (prayer) but those who are too arrogant to serve Me will surely find themselves in hell-in humiliation!))

Sūrah 40, 60

Thus, in Islam there is no such thing as priesthood. The Muslim can approach Allāh whenever he wants, independently of anyone who desires to control him. The Muslim can worship Allāh anywhere by himself or with others, as Allāh is always near him to forgive:

((Say: "O my servants (worshippers) who have transgressed against their

souls! despair not of the mercy of Allāh: for Allāh forgives all sins, for he is the Oft-Forgiving, Most Merciful.))

Sūrah 39, 53

2.1.7 The Unity of all the Human Being's Components:

Islam does not ignore any component of the human being; body, soul, mind, heart, emotions, and desires. That is why Allāh ordains the human being to investigate his surroundings and to abstain from all that is bad for his body and general health:

((O, ye people! eat of what is on earth, lawful and good; and do not follow the footsteps of the evil one, for he is to you an avowed enemy.))

Sūrah 2, 168

Moreover, Islam orders him to worship, to pray and to seek to approach Allāh as closely as he can, in order to supply his soul with its needs:

((Recite what is sent of the book by inspiration to thee, and establish regular prayer: for prayer restrains from shameful and unjust deeds; and remembrance of Allāh is the greatest (thing in life) without doubt. And

Allāh knows the (deeds) that ye
do.))
Sūrah 29, 45

Islam also orders the human being to think about what is around him in the heavens, the earth and every thing that Allāh has created, and to seek knowledge, in order to supply his mind with its needs:

((Do not the unbelievers see that the
heavens and the earth were joined
together (as one unit of creation)
before we clove them asunder? we
made from water every living thing.
Will they not then believe?))
Sūrah 21, 30

Man is also directed to enjoy the beauty of the universe with all its plants and animals, in order to satisfy the sense of beauty inside him and to provide his desires and emotions with their need:

((We have honoured the sons of
Adam; provided them with transport
on land and sea; given them for
sustenance things good and pure; and
conferred on them special favours,
above a great part of our creation.))
Sūrah 17, 70

That is why the human being has been the most honoured creature, from the time of Adam (peace be upon him), and will be so until the Day of Judgement. Allāh has also honoured the human being with common characteristics, so after that all people are the same:

((O, mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise each other). Verily the most honoured of you in the sight of Allāh is (he who is) the most righteous of you. And Allāh has full knowledge and is well acquainted (with all things).))

Sūrah 49, 13

((O, man! what has seduced thee from thy Lord Most Beneficent?*

Him who created thee fashioned thee in due proportion, and gave thee a just bias;*

In whatever from He wills, does He put thee together.))

Sūrah 82, 6-8

((O, thou man! Verily thou art ever toiling on towards thy Lord

painfully toiling, but thou shalt
meet him.))
Sūrah 84, 6

2.2 Human Rights in Islam

Islam states that the human being has rights as well as duties. These rights are not a gift from another human being, having the authority to grant or to remove them at any time, but they are rights which Allāh has granted him. Among these rights are the right to live, the right of dignity, and the right of sufficiency:

2.2.1 The Right to Live:

Islam has given this right to every single human being. It is supported with the correct education and protected by Islamic law, so that no ruler can degrade the life of his people. An employer may not interfere with the life of his employees, and a father may not kill his children. The Holy Qur'ān forbids a man to bury his daughter alive.

((When the female (infant) buried
alive, is questioned*
For what crime she was killed;))
Sūrah 81, 8-9

There are several verses in the Qur'ān that threaten the killer of an innocent person with a severe punishment. At the same time, it urges the victims family to forgive:

((O ye who believe! the law of equality is prescribed to you in cases of murder: the free for the free, the slave for the slave, the woman for the woman. but if any remission is made by the brother of the slain, then grant any reasonable demand and compensate him with handsome gratitude. This is concession and a mercy from your Lord. After this whoever exceeds the limits shall be in grave penalty*

In the law of equality there is (saving of) life to you, O ye men of understanding; that ye may restrain yourselves))

Sūrah 2, 178-179

It is not surprising that Islam should protect the life of the human being, since it protects the life of the harmless animals.

((There is not an animal (that lives) on the earth nor a being that flies on its wings, but (forms part of) communities like you. Nothing have we omitted from the Book, and they (all) shall be gathered to their lord in the end.))

Sūrah 6, 38

II. 'Abdalati says :

" a) The Child's Rights and the Parents' Duties:

Islam's general approach to children may be summarised in a few principles. First, it is a divine injunction that no child may become the cause of harm to the parents. Secondly, by implication the parents should reciprocate and cause the child no harm either.

The religious moral principle of this position is that every individual, parent or child, relates to Allāh directly and is independently responsible for his deeds. No child can absolve the parent on the Day of Judgement, nor can a parent intercede on behalf of his child.

To take good care of children is one of the most commendable deeds in Islam. The Prophet was fond of children and he expressed his conviction that the Muslim community would be noted among other communities for its kindness to children.

b) The Parents' Rights and the Child's Duties

The Qur'ān sums up the whole matter in the master concept of *ihsān*, which denotes what is right, good, and beautiful. The practical implications of the concept of *ihsān* to the parents entails active empathy and patience, gratitude and compassion, respect for them and prayers for their souls, honouring their legitimate commitments and providing them with sincere counsel.

One basic dimension of *ihsān* is deference. Parents have the right to expect obedience from their children if only in partial return for what the parents have done for them. The last integral part of *ihsān* to be mentioned here is that children are responsible for the support and maintenance of parents. It is an absolute religious duty to provide for the parents in case of need and help them to make their lives as comfortable as possible.)) (2)

((Thy Lord hath decreed that ye worship none but Him, and that ye be kind to parents. Whether one or both of them attain old age in thy life, say not to them a word of contempt, nor repel them, but address them in terms of honour.*

And, out of kindness, lower to them the wing of humility, and say: My Lord! bestow on them thy mercy even as they cherished me in childhood.))

Sūrah 17, 23-24

((Kill not your children for fear of want: We shall provide sustenance for them as well as for you. Verily the killing of them is a great sin))

Sūrah 17, 31

Islam does not discriminate, in the right to live, between white and black, master and slave, man and woman, old and young; even the baby inside its mother's womb should not be harmed, because it is a human soul .

The prejudices which have arisen among mankind concerning such differences, in the shape of groupings and organisations based on race, colour, language, nationality, etc. are disapproved of by Islam. Islam regards all distinctions of birth, of class and of race as manifestations of ignorance. It declares that all humans in the world have sprung from the same parents and therefore are brothers and equal in their status as human

beings. After propounding this concept of equality and the brotherhood of mankind, Islam adds that if there can be any preferences between one human and another it cannot be of race, colour, country or language, but of ideas, beliefs and principles.

2.2.2 The Right of Dignity:

Islam forbids the human being to mock one another, whether in their absence or in their presence; it also forbids other reprehensive practices such as backbiting, suspicion, spying, and defamation and even sarcasm:

((O ye who believe! let not some men among you laugh at others, it may be that the (latter) are better than the (former): nor let some women laugh at others, it may be that the (latter) are better than the (former): nor defame nor be sarcastic to each other, nor call each other by (offensive) nicknames: ill-seeming is a name connoting wickedness, (to be used of one) after he has believed and those who do not desist are (indeed) doing wrong.*

O ye who believe! avoid suspicion as much (as possible): for suspicion in some cases is a sin: and spy not on each other, nor speak ill of each other behind their backs. Would any of

you like to eat the flesh of his dead brother? Nay, ye would abhor it ...But fear Allāh: for Allāh is Oft-Returning, Most Merciful.))

Sūrah 49, 11-12

((Woe to every (kind of) scandal-monger and backbiter.))

Sūrah 104, 1

((Heed not the type of despicable man, ready with oaths, *

A slanderer, going about with calumnies,*

(Habitually) hindering (all) good, transgressing beyond bounds, deep in sin.))

Sūrah 68, 10 - 12

2.2.3 The Right of Sufficiency:

The human being has the right to satisfy all his needs, food, clothing, shelter, health care and anything else that is necessary to him. Thus, he should have a sufficient income to cover all these needs. If he has no income, or insufficient income, his rich relatives should cover his expenses, since he is a part of them and they are a part of him. If, however, he has no rich relatives, or if they cannot cover his expenses, the income is covered by the charity which Allāh has ordered Muslims to give. This charity is taken from the wealthy and given to the poor, an interesting point about it, is

that not only Muslims were commanded by Allāh to pay it, but also former nations and their prophets :

((And We made them leaders, guiding (men) by Our command, and We sent them inspiration to do good deeds, to establish regular prayers and to practise regular charity; and they constantly served Us (and Us only).))

Sūrah 21, 73

e.g. Jesus, the messenger of Allāh (P.B.U.H):

((He said: "I am indeed a servant of Allāh he hath given me revelation and made me a prophet;*

"And he hath made me blessed where so ever I be, and hath enjoined on me prayer and charity as long as I live.))

Sūrah 19, 30 -31

And Ismā'īl, (P.B.U.H):

((He used to enjoin on his people prayer and charity, and he was most acceptable in the sight of his Lord.))

Sūrah 19, 55

Furthermore, Allāh grants a big reward to those who give charity:

((And ordain for us that which is good, in this life and in the Hereafter: for we have turned unto thee he said: "with My punishment I visit whom I will; but My Mercy extendeth to all things. That (Mercy) I shall ordain for who do right, and practise regular charity and those who believe in Our signs.))

Sūrah 7, 156

((The believers must (eventually) win through,*

Those who humble themselves in their prayers;*

Who avoid vain talk;*

Who are active in deeds of charity.))

Sūrah 23, 1 - 4

The money which is spent on the poor in the Muslim community not only enables them to survive but should provide them with the sufficiency.

2.3 The Quranic Concept of the Human Being:

"It is a whole united justly balanced view which the Qur'ān gives of the human being. The Qur'ān neither views him as a material structure which consist of chemical, physical and mechanical behaviour as the materialists view it, nor as a spirit which is devoid of all material structures, like others view it. The human being in the Holy Qur'ān contain both material and spiritual structure, and both relate to each other in an interactive way.

The human being is not an animal whose life ends with death but one with a rank. In many passages the Qur'ān states that the human being and only the human being is the one who is honoured as Vicegerent of Allāh on earth."(3)

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Chapter 3

THE HUMAN BEING PHYSICAL AND SPIRITUAL COMPONENTS

3.1 The Physical and Spiritual Components

The human being differs from all other creatures in his personality, his mental abilities, his spiritual tendency and his emotions. This is because Allāh gave him a special structure:

((Behold, thy Lord said to the angels
: "I am about to create man from
clay:"
when I have fashioned him (in due
proportion) and breathed into him of
My spirit, fall ye down in obeisance
unto him"))
Sūrah 38, 71-72(1)

From these two verses we can see the stages of the human being creation. "We learn from the Qur'ān that in the creation of all living organisms, including human beings, both water and soil were used. Here are the verses where the use of water in the creation, is mentioned:

((...We made from the water every living thing. Will they not then believe?))

Sūrah 21, 30

((And Allāh has created every animal (moving organism from water: of them there are some that creep on their bellies; some that walk on two legs; and some that walk on four. Allāh creates what He wills; for verily Allāh has power over all things.))

Sūrah 24, 45

((It is He Who has created man from water: then has He established relationships of lineage and marriage: for thy Lord Has power (over all things)))

Sūrah 25, 54

The use of soil in the creation of the human being has been described in many places in the Qur'ān. Different words depicting different stages of creation are used, for example (*al-'ard*) meaning "the earth" has been used in Sūrah 71, 17-18:

((And Allāh has produced you from the earth growing gradually,*

**And in the End He will return you
into the earth and raise you forth
(again at the resurrection))**

Sūrah 71, 17 -18

In six places in the Qur'ān the word '*turāb*' which means dust has been used, in connection with the creation of the human being:

**((Among His signs is this, that He
created you from dust; and then-
behold you are human beings
scattered (far and wide)))**

Sūrah 30, 20

The word '*ṭīn*' meaning clay is used in eight places in the Qur'ān. It depicts another stage in the creation of the human being:

**((He it is Who created you from
clay, and then decreed a stated term
(for you) ...))**

Sūrah 6, 2

The word '*ṣalṣāl*' meaning sounding clay, depicts the stage after drying of the moulded and shaped clay. This word is used four times in the Qur'ān for example:

**((We created man from sounding
clay, from mud moulded into shape.))**

Sūrah 15, 26

((Behold! thy Lord said to the angels : "I am about to create man, from sounding clay, from mud moulded into shape.))

Sūrah 15, 28

((He created man from sounding clay like unto pottery))

Sūrah 55, 14

This is how dust (*turāb*) was changed into clay (*ṭīn*), by addition of water. Then the clay became sticky (*ṭīn lāzib*) after which its shape and form was moulded and it was left to dry. This is the stage which has been named as the sounding clay (*ṣalsāl*) stage. Then Allāh breathed of His spirit into the first human form before bringing him into life:

((Behold, thy Lord said to the angels: "I am about to create man from clay:*

when I have fashioned him (in due proportion) and breathed into him of My spirit, fall ye down in obeisance unto him))

Sūrah 38, 71-72(1)

((But He fashioned him in due proportion, and breathed into him something of His spirit. And He gave you the faculties of hearing, sight

**and feeling (and understanding)
 little thanks do ye give !))
 Sūrah 32, 9**

Until this stage creation was still in its first phase, that is, the inorganic phase. The change from inorganic to organic form took place by the command of Allāh "Be" as we are told below:

**((The similitude of Jesus before
 Allāh is as that of Adam; He created
 him from dust then said to him : "Be"
 and he was.*
 This is the truth from thy Lord, so be
 not of those who doubt.))
 Sūrah 3, 59-60**

"The unique superior human qualities were due to the breath from Allāh's spirit which made him fit for the position of vicegerency to Allāh, then life was granted to him by the command of Allāh "*kun*" or "Be" as mentioned earlier." (2)

**((By the soul, and the proportion
 and order given to it;*
 And its enlightenment as to its wrong
 and its right.))
 Sūrah 91, 7-8**

This Breathing of Allāh's Spirit is obvious in :

- 1- The human being's spiritual part, which naturally leads him to believe in Allāh.
- 2- The human being's intelligence and highly understanding mind.

- 3- The human being's freedom to express his feelings in any way he wishes.
- 4- The human being's responsibility, as a result of this freedom.
- 5- The human being's ability to control himself.

3.2 The Development Stages of the Human Being in the Qur'ān

The Holy Qur'ān indicates this important structure of the human being with its spiritual and physical influences, in various verses including this one:

((It is He Who has created you from dust, then from a sperm -drop, then from a leech-like clot; then does He get you out (into the light) as a child: then lets you grow and reach your age of full strength; then lets you become old, though of you there are some who die before; and lets you reach a term appointed; in order that ye may learn wisdom.))

Sūrah 40, 67

In this verse we are shown the principle divisions in to which the human being life falls:

- a) Life Inside the Mother's Womb.
- b) Life Outside the Mother's Womb.
- c) Life After Death.

3.2.1 The First Stage

The Holy Qur'ān asserts that human life on earth was granted to a single person Adam (P.B.U.H). From him Eve was created, and from the both all the subsistence human beings were created. And since all human beings derive from one single couple, no one can claim to be better than the other:

((O mankind! reverence your
Guardian-Lord, who created, you
from a single person, created, of like
nature, his mate, and made from them
twain scattered (like seeds) countless
men and women; reverence Allāh,
through whom ye demand your
mutual (rights) and (reverence) the
wombs (that bore you): for Allāh ever
watches over you.))

Sūrah 4, 1

"Allāh created a human pair to herald the beginning of the life of mankind on earth, and all persons inhabiting this world today have sprung from this pair. For some time in the initial stages, the progeny of this pair remained a single group. It had one religion and spoke the same language. There were little or no differences among them. But as their numbers gradually increased, they spread all over the earth and as a natural result of their diversification and growth were divided into various tribes and nationalities. Their language became different; their modes of dress varied; and their manners of living also became distinct from one another. The climate and environment of various places altered their colour and physical features. All these differences are natural variations. They do exist in the world of reality. Hence, Islam recognises them as

matters of fact. It does not seek to wipe them out or to ignore them but affirms that their advantage consists in affording the only possible means of distinguishing one from the other. But the prejudices which have arisen among mankind out of these differences in the shape of groupings and organisations based on race, colour, language, nationality, etc. are disapproved of by Islam. Islam regards all distinctions of birth, of high and low among men, of upper and lower classes, of natives of the soil and aliens as the manifestation of sheer ignorance. It declares that all men in the world have sprung from the same parents and therefore, they are brothers and equal in their status as human beings....

On the basis of this fundamental tenet, Islam seeks to build a principled and ideological society as against the racial, national and parochial societies existing in the world. The basis of co-operative effort among men in such a society is not one's birth but a creed and a moral principle." (3)

"The basic stages of development which are raised in the Qur'ān may be listed as follows:

- 1 The Small Volume of Liquid Required for Fertilisation
- 2 The Complexity of the Fertilising Liquid
- 3 The Implantation of the Fertilised Egg
- 4 The Evolution of the Embryo

a) 1. The Small Volume of Liquid Required for Fertilisation:

Allāh fashioned man from a small quantity of sperm. This phrase occurs eleven times in the Qur'ān. It is important to realise that the Qur'ān states very clearly that the fertilising capacity of the sperm does not depend on the volume of liquid poured out. The idea that a tiny quantity of liquid is perfectly effective is not immediately obvious.

Those ignorant of the real fact concerning these phenomena would tend, indeed, to think the exact opposite. And yet from a small quantity of liquid, Allāh fashioned him and ordained his fate. We must surely admit that there is in this instance a striking conformity between the statements in the Qur'ān concerning a fate ordained at this stage and our knowledge of the fact that it is the genetic inheritance received from the father which determines the sex of the individual.

a) 2 The Complexity of the Fertilising Liquid:

This is a very precise concept, and it is clearly expressed in the following verse of the Qur'ān:

**((Verily We created man from a drop
of mingled sperm, in order to try
him: So We gave him the gifts of
hearing and sight))**

Sūrah 76, 2

The mingled liquid to which the Qur'ān refers are specific to spermatic liquid whose complexity is thus suggested. As we know, this liquid is composed of secretions from the following glands: the testicles, the seminal vesicles, the prostate and the glands annexed to the urinary tract.

This is not all the Qur'ān mentions: It also informs us that the male fertilising agent is taken from spermatic liquid:

**((And made his progeny from a
quintessence of the nature of a fluid
despised))**

Sūrah 32, 8

Allāh made his progeny from the quintessence of a despised liquid. From the quintessence of clay. It alludes to a thing that is extracted from another thing as we noted above, and also to the best part of a thing the concept expressed here inevitably makes us think of spermatozoon.

a) 3 The Implantation of the Egg in the Female Genital Organs:

The implantation of the fertilised ovule in the uterus is mentioned in numerous verses of the Qur'ān.

**((Was he not a drop of sperm
emitted (in lowly form)?***

**Then did he become a leech -like clot;
then did Allāh make and fashion him
in due proportion .))**

Sūrah 75, 37-38

Was man not a small quantity of sperm which has been poured out, after that, he was something which clings; then Allāh fashioned him in due proportion and harmoniously. It is an established fact that the fertilised ovule is implanted in the uterine mucosa on roughly the sixth day following fertilisation and anatomically speaking the egg is indeed something which clings.

4 The Evolution of the Embryo Inside the Uterus:

Once it has evolved beyond the stage characterised in the Qur'ān by the simple word 'something which clings', the Qur'ān tells us the embryo goes through a phase in which it literally looks like flesh (chewed flesh). As we know, it preserves this

appearance until roughly the twentieth day, when it then begins gradually to take on a human form. Osseous tissue and the bones appear in the embryo, which are subsequently enveloped by the muscles."⁽⁴⁾

This idea is expressed in the Qur'ān as follows:

**((Then We made the sperm into a
clot of congealed blood; then of that
clot We made a foetus lump; then we
made out of that lump bones and
clothed the bones with flesh; then We
developed out of it another creature.
so blessed be Allāh, the best to
create!..))**

Sūrah 23, 14

We fashioned the thing which clings into a lump of chewed flesh and we fashioned the chewed flesh into bones and we clothed the bones with intact flesh. The allusion in the Qur'ān to the sexual organs must also be recalled, for the reference is particularly precise, as the following verses show:

**((That He did create in pairs, male
and female,***

From a seed when lodged in its place.

))

Sūrah 53, 45-46

Allāh fashioned the two of a pair, the male and the female, from a small quantity (of sperm) when it is poured out. As we have seen above, the Qur'ān stresses the fact that only a very small quantity of spermatic liquid is required for fertilisation.

3.2.2 The Second Stage

When the baby is already physically completed and able to continue its life outside the mother's womb, a new stage of the human being's life begins:

((It is He Who has created you from dust, then from a sperm-drop, then from a leech-like clot; then does He get you out into the light) as a child : then lets you grow and reach your age of full strength; then lets you become old, though of you there are some who die before; and lets you reach a term appointed; in order that ye may learn wisdom))

Sūrah 40, 67

This stage is very important for both the baby and its parents for it shows:

(1)- That motherhood and fatherhood are natural faculties and do not have to be learnt:

((Fair in the eyes of men is the love of things they covet: women and sons;...))

Sūrah 3, 14

((But there came to be a void in the heart of the mother of Moses...Thus did We restore him to his mother,

that her eye might be comforted, that she might not grieve, and that she might know that the promise of Allāh is true: but most of them do not understand.))

Sūrah 28, 10-13

(2)- That parents always wish for the success of their offspring, which at the same time shows the success of their married life:

((And those who pray, our Lord ! Grant unto us wives and offspring who will be the comfort of our eyes, and give us (the grace) to lead the righteous.))

Sūrah 25, 74

((And remember Zakariya when he cried to his Lord: o my Lord! leave me not without offspring, though, thou art the best of inheritors.))

Sūrah 21, 89

(3)- That a baby has a right to live, and that it should not be killed for fear of poverty:

((Kill not your children for fear of want : We shall provide sustenance

for them as well as for you. verily
 the killing of them is a great sin))
 Sūrah 17, 31

- Childhood :

This begins immediately after the baby's birth and continues for ten years or more. The baby in this stage develops a human personality, walks, speaks and communicates with others. The Qur'ān shows examples of the importance of this stage as follows:

(1)- The right to nursing: the mother has a duty to provide this, and the father has a duty to provide both of them with their necessities:

((The mothers shall give breast feeding to their offspring for two whole years, if the father desires to complete the term. But he shall bear the cost of their food and clothing on equitable terms. No soul shall have a burden laid on it greater than it can bear. No mother shall be treated unfairly on account of her child. Nor father on the account of his child...))
 Sūrah 2, 233

As this comes in the midst of the regulations on divorce, it applies primarily to cases of divorce, where some definite rule is necessary; the interests of children must be safeguarded. As, however, the wording is perfectly general, it has been held that the

principle applies equally to the father and mother in wedlock: each must fulfil his or her part in the fostering of the child.

(2)- The orphan's right to protection: if an orphan is rich, his money should be kept for him by a guardian:

((Make trial of orphans until they reach the age of marriage; if then ye find sound judgement in them, release their property to them, but consume it not wastefully nor in haste against their growing up.

If the guardian is well-off, let him claim no remuneration, but if he is poor, let him have for himself what is just and reasonable.

When ye release their property to them, take witnesses in their presence: But all-sufficient is Allāh in taking account.))

Sūrah 4, 6

If, however, an orphan is poor, Islam guarantees him a respectable life from the Muslim charity fund.

((And know that out of all the booty that ye may acquire (in war) a fifth share is assigned to Allāh, and to the Apostle, and to near relatives,

orphans, and needy, and the
wayfarer, if ye do believe in Allāh
and the revelation...))

Sūrah 8, 41

- Youth:

The stage of youth represents the strength, enthusiasm, ability and the desire to change to the best, that is why whenever the word youth is mentioned in the Holy Qur'ān, there is reference to strength and the power of change:

((Behold, the youths betook
themselves to the cave : they said,
Our Lord! bestow on us mercy from
thyself, and dispose of our affair for
us in the right way !))

Sūrah 18, 10

((We relate to thee their story in
truth: they were youths who believed
in their Lord and We advanced them
in guidance:*

We gave strength to their hearts))

Sūrah 18, 13-14

((We bestowed aforetime on
Abraham his rectitude of conduct...

They said, who has done this to our gods he must indeed be some man of impiety!

They said, we heard a youth talk of them: he is called Abraham.))

Sūrah 21, 51-61

- Maturity:

This stage represents the peak of both mental and bodily development:

((We have enjoined on man kindness to his parents: in pain did his mother bear him, and in pain did she give him birth. The carrying of the (child) to his weaning is (A period of) thirty months. At length, when he reaches the age of full strength and attains forty years, He says " O Lord grant me that I may be grateful for thy favour which thou hast bestowed upon me and upon both my parents and that I may work righteousness such as thou mayest approve and be gracious to me in my issue. Truly have do I bow to thee in Islam.))

Sūrah 46, 15

- Senescence:

This is the last stage in the human being's earthly life, it involves an increasing weakness in bodily and mental activity:

((...then lets you become old, though
of you there are some who die before;
and lets you reach a term appointed;
in order that ye may learn wisdom.))

Sūrah 40, 67

((Praying: "O my Lord! infirm
indeed are my bones, and the hair of
my head doth glisten with grey: But
never am I unblest, O my Lord , in
my prayer to Thee!))

Sūrah 19, 4

((O mankind! if ye have a doubt
about the resurrection, consider that
We created you out of dust, then out
of sperm, then out of a leech-like
clot, then out of a morsel of flesh,
partly formed and partly unformed, in
order that We may manifest (Our
power) to you ; and We cause whom
We will to rest in the wombs for an
appointed term, then do We bring you
out as babes, then (foster you) that

ye may reach your age of full strength; and some of you are called to die, and some are sent back to the feeblest old age, so that they know (much)...))

Sūrah 22, 5

((Remember Abraham said,.... Praise be to Allāh, Who hath granted unto me in old age Ismā'īl and Isaac: for truly my Lord is He the Hearer of prayer!))

Sūrah 14, 35-39

The Qur'ān draws a paradigm of life, beginning with weakness, then moving to maturity and back again to weakness.

((It is Allāh Who created you in a state of (helpless) weakness, then gave (you) strength after weakness, then after strength, gave (you) weakness and a hoary head: He creates as He wills, and it is He Who has all knowledge and power.))

Sūrah 30, 54

((The likeness of the life of the present is as the rain which We send

down from the skies: By its mingling arises the produce of the earth which provides food for men and animals; (it grows) till the earth is clad with its golden ornaments and is decked out in beauty : the people to whom it belongs think they have all powers of disposal over it there reaches it Our command by night or by day, and We make it like a harvest clean-mown, as if it had not flourished only the day before! thus do We explain the signs in detail for those who reflect.))

Sūrah 10, 24

"A beautiful parable, explaining the nature of our present life. The rain comes down in drops and mingles with the earth. Through it, by God's matchless artistry, the womb of the earth is made fruit full. All kinds of good, useful, and beautiful grains, vegetables and fruits are produced for men and animals. The earth is covered in its bravery of green and gold and all kind of colours. Perhaps the " owner " takes all the credit to himself, and thinks that this will last eternally. A hailstorm or a blast, a frost or a volcanic eruption, comes and destroys it :or it may be, even normally that the time of harvest comes and the fields and orchards are stripped bare by some blight or disease. Where is the beauty and bravery of yesterday? All that is left is dust and ashes! what more can he get from this physical material life ?"(5)

3.2.3 The Third Stage

Life after death is the final stage, all what we know about this life is what is mentioned in both the Qur'an and the sayings of the Prophet Muhammad. The Qur'an says:

((How can ye reject the faith in Allāh? seeing that ye were without life, and He gave you life; then will He cause you to die, and will again bring you to life; and again to Him will ye return.))

Sūrah 2, 28

((It is He Who gave you life, will cause you to die, and will again give you life: Truly man is a most ungrateful creature!))

Sūrah 22, 66

((It is Allāh Who has created you: further, He has provided for your sustenance; then He will cause you to die; and again He will give you life. Are there any of your (false) "Partners" who can do any single one of these things? Glory to Him! and high is He above the partners they attribute (to him)!))

Sūrah 30, 40

((Say: "It is Allāh Who gives you life, then gives you death; then He will gather you together for the Day of Judgement about which there is no doubt": But most men do not understand.))

Sūrah 45, 26

References (Chapter 3)

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Chapter Four

THE HUMAN PERSONALITY

Islam is not a mere ideological vision. It is, on the contrary, a practical system of life that fully appreciates all the genuine needs of mankind and tries to realise them. In trying to meet these needs, Islam effects a perfect balance so far as the limitations of human nature allow. It starts with the individual maintaining a balance between his requirements of body and soul, reason and spirit, and in no case allow one side to predominate. It does not suppress the animal instincts in order to make the soul ascend the higher planes, nor does it, in man's hankering after bodily desires, allow him to stoop to the low level of mere animality. It makes body and soul meet on a single higher plane, doing away with all internal psychological conflicts that threaten the entity of the human soul or set a part of it against the other parts. Thence it proceeds to achieve an equilibrium between the needs of the individual and those of the community. It does not allow an individual to transgress against other individuals, or against the community. Nor does it allow the community to commit transgression against the individual.

Thus Islam strikes a balance between different factors of society, between spiritual and temporal, economic and human factors. Islam rather holds that not one or two but all these diverse elements put together form a human society, and that the best code of life is that which takes note of all these, making full allowance for body as well as reason and spirit, and arranging them all in the framework of a harmonious whole.

((By the soul, and the proportion
and order given to it;*

And its enlightenment as to its wrong
and its right;*

Truly he succeeds that purifies it:*

And he fails that corrupts it!))

Sūrah 91, 7-10(1)

Allāh has created man with a duality of nature and ability. What we mean by duality is that the two ingredients in his make-up, i.e., earth's clay and Allāh's spirit, form within him two equal tendencies to good and evil, to follow Divine guidance and to go astray. Man is just as capable of recognising the good as he is of recognising the evil in everything he meets, and he is equally capable of directing himself one way or the other. This dual ability is deeply ingrained within him. All external factors only serve to awaken his potential and help it take its chosen way. In other words, these factors do not create this potential, which is innate, they only help it develop. Besides his innate ability man is equipped with a conscious faculty that determines his line of action and is, therefore, responsible for his actions and decisions. He who uses this faculty to strengthen his inclinations to what is good and to purify himself and to weaken the evil drive within him will be prosperous and successful; while he who uses this faculty to suppress the good tendency in him will ruin himself.

There must be, then, an element of responsibility attached to man's conscious faculty and freedom of choice. For if he is free to choose between his tendencies, his freedom must be coupled with responsibility. He is assigned a definite task related to the power given to him. But Allāh, the compassionate, does not leave man with no guidance other than his natural impulses or his conscious, decision-making faculty. Allāh helps him by sending him messages that lay down accurate and permanent criteria and point out to him the signs that should help him choose the right path and which exist within

him and in the world around him, and clear his way of any obstructions so that he may see the truth. Thus, he recognises his way easily and clearly and his conscious decision-making faculty functions with full knowledge of the nature of the direction it chooses and the implications of that choice.

From this very general outline of the Islamic concept of man emerge a number of vital and valuable facts: firstly, that this concept elevates man to the high position of being responsible for his actions and allows him freedom of choice (within the confines of Allāh's Will that granted him his freedom). Responsibility and freedom of choice, therefore, make man the honoured creature in whom Allāh has blown something of His own spirit and whom He has made with His own hand and raised above His other creations.

Secondly, it puts man's fate in his own hands and makes him responsible for it. This stimulates in him an attitude of caution as well as the positive sense of the fear of Allāh. For he knows then that the Will of Allāh is fulfilled through his own actions and decisions: This is in itself a great responsibility that demands that one should always be alert.

Thirdly, it reminds man of his permanent need to refer to the criteria fixed by Allāh to ensure that his desires do not get the better of him, lead him astray and destroy him. Thus man keeps near to Allāh, follows His guidance and illuminates his way by the Divine light.

The Qur'ān shows the conflict between the material part and the spiritual part within the human being. Allāh wills that the human being should solve this conflict by passing a test in his life. Anyone who manages to balance these two parts passes his test and deserves reward from Allāh in this life and the Hereafter.

((But those will prosper who purify themselves,*

And glorify the name of their Guardian-Lord, and (lift their hearts) in prayer.*

Nay (behold), ye prefer the life of this world;*

But the Hereafter is better and more enduring.))

Sūrah 87, 14-17

"This short-sighted preference for the present life is the real reason for every misery which befalls man. It is indeed the cause of man's taking no heed of the warnings given to him. The Qur'ān calls the present life "*dunyā*" which contains both contemptuousness and ease of access. The life to come is better in kind and duration. Only the foolish who are deprived of sound judgement would, in the circumstances, prefer the present life to the next." (2)

Allāh has provided the human being with all the faculties he needs to solve this conflict and granted him the mind to distinguish between right and wrong:

((And shown him the two highways.))

Sūrah 90, 10

((We showed him the Way: whether he be grateful or ungrateful (rests on his will).))

Sūrah 76, 3

((Say, " The truth is from your Lord
 " let him who will, believe, and let
 him who will, reject...))

Sūrah 18, 29

((Whoever works righteousness
 benefits his own soul; whoever
 works evil, it is against his own soul:
 Nor is thy Lord ever unjust to His
 servants.))

Sūrah 41, 46

((Every soul will be (held) in pledge
 for its deeds.))

Sūrah 74, 38

((Now have come to you, from your
 Lord, proofs (to open your eyes): If
 any will see, it will be for (the good
 of)his own soul; if any will be blind,
 it will be to his own (harm): I am not
 (here) to watch over your doings.))

Sūrah 6, 104

"If the human being did his best to get nearer to Allāh, controlled himself, managed to balance between his material part and his spiritual part, this will lead him to the highest rank of the human being personality that fills his soul with comfort and relax." (3):

((To the righteous soul will be said:
O (thou) soul, in (complete) rest and
satisfaction!*

come back thou to thy Lord, well
pleased (thyself), and well-pleasing
unto Him*

Enter thou, then, among my
Devotees!*

Yea, enter thou My Heaven!))

Sūrah 89, 27-30

4.1 General and Positive Characteristics of the Human Being:

Since we have spoken about these characteristics in detail in the previous chapters we will only mention them here; they are:

- 4.1.1 The human being has the same origin (as all others).
- 4.1.2 The human being is honoured by Allāh.
- 4.1.3 The human being has a right to live.
- 4.1.4 The human being is Allāh's vicegerent on earth.
- 4.1.5 The human being is created in the best of configurations.
- 4.1.6 The human being is given dominance over the universe.
- 4.1.7 The human being is given mind and power of thought.
- 4.1.8 The human being is given the privilege of spiritual elements.
- 4.1.9 The human being has no mediator between him and Allāh.
- 4.1.10 The human being has unity of all his components.
- 4.1.11 The human being is given the abilities to carry on his responsibilities.
- 4.1.12 The human being's primordial nature is familiar with Allāh:

((When thy Lord drew forth from the children of Adam -from their loins- their descendants, and made them testify concerning themselves, saying "Am I not your Lord (who cherishes and sustains you)?" they said: "yea! we do testify!" (this), lest ye should say on the Day of Judgement: "of this we were never mindful"))

Sūrah 7, 172

4.1.13 The human being enjoys a moral conscience. He can discern good and evil through natural inspiration:

((By the soul, and the proportion and order given to it;*
And its enlightenment as to its wrong and its right;*
Truly he succeeds that purifies it;*
And he fails that corrupts it!.))

Sūrah 91, 7-10

4.1.14 The human being is created in order to worship Allāh:

((I have only created jinns and men, that they may serve Me.))

Sūrah 51, 56

" Human beings are empowered with inclination towards good and evil. Their existence begins with weakness and disability and moves in the direction of strength, but it does not reach the state of tranquillity except on the threshold of Allāh and with a thought of Him. Their capacities are limitless, both in their ability to learn, and the application of their knowledge. They enjoy an instinctive greatness and dignity. Their motivations and stimulus are, in most cases, non- materialistic. Finally, they are quite free to use the bounties and blessings conferred upon them, but at the same time, they must carry out their duty towards Allāh. " (4)

4.2 Negative Characteristics of the Human Being:

Beside all his positive characteristics, the human being is not an angel who never makes mistakes; on the contrary he has negative characteristics that would lead him to the lowest rank of humanity, or even lower, if he did not try to overcome them:

**((O ye who believe! obey Allāh and
His Apostle, and turn not away from
him when ye hear (him speak)***

**Nor be like those who say, "we hear"
but listen not:***

**For the worst of beasts in the sight of
Allāh are the deaf and the dumb,
those who understand not.***

**If Allāh had found in them any good,
He would indeed have made them
listen, if He had made them listen,
they would but have turned back and
declined (faith).))**

Sūrah 8, 20-23

((For the worst of beasts in the sight
of Allāh are those who reject Him:
They will not believe.))

Sūrah 8, 55

((Or thinkest thou that most of them
listen or understand? They are only
like cattle; nay they are worse astray
in path.))

Sūrah 25, 44

4.2.1 The Weakness of the Human Being:

((It is Allāh Who created you in a
state of (helpless) weakness, then
gave (you) strength after weakness,
then after strength, gave (you)
weakness and a hoary head: He
creates as He wills, and it is He Who
has all knowledge and power.))

Sūrah 30, 54

((Allāh doth wish to lighten your
(difficulties): for man was created
weak.))

Sūrah 4, 28

A wise believer can turn his weakness to power, by strengthening his belief in Allāh, and using his mind to control himself.

4.2.2 The Hastiness of the Human Being:

This is one of the obvious negative characteristics of the human being, as it has many negative effects on his emotions, his decision-making and planning.

((Man is a creature of haste: soon (enough) will I show you My signs; then you will not ask Me to hasten them .))

Sūrah 21, 37

((The prayer that man should make for good, he maketh for evil; for man is given to hasty.))

Sūrah 17, 11

Allāh Who knows the human beings nature very well warns him:

((If Allāh were to hasten for men the ill (they have earned) as they would fain hasten on the good, then would their respite be settled at once. But We leave those who rest not their hope on their meeting with Us, in

**their trespasses, wandering in
distraction to and fro.))**

Sūrah 10, 11

4.2.3 The Ungratefulness of the Human Being:

The human being always remembers Allāh when he is in trouble, but once Allāh helps him he immediately forgets Him:

**((When distress seizes you at sea,
those that ye call upon-besides
Himself - leaves you in the lurch!**

**But when He brings you back safe to
land, ye turn away from Him, most
ungrateful is man))**

Sūrah 17, 67

**((Truly man is to his Lord
ungrateful;***

**And to that (fact) he bears witness
(by his deeds)***

**And violent is he in his love of
wealth.))**

Sūrah 100, 6-8

" It is a fact that man reacts with ingratitude to all the bounties of his Lord. He denies the favours which Allāh confers on him,..... Man is a passionate self-lover. But he loves only what he imagines to be good for him; wealth, power and the pleasures of this world. This is his nature unless he has faith which changes his concepts, values

and even his concerns. Faith changes his ingratitude to humble thankfulness. It changes his greed and miserliness to benevolence and compassion. It makes him aware of the proper values which are worthy of being the object of ambition and hard competition. Indeed these are much more exalted than money, power and mundane pleasures.

Man without faith is an ignoble creature having only trivial ambitions and petty concerns. However big his desires, however strong his ambitions and high his objectives may seem, he remains sunk in the cesspool of this earth, confined within the limits of this life, imprisoned in self. He cannot be freed or elevated except by an attachment to a world superior to this earth, extending beyond this life; a world which originates from Allāh who is the First Being and returning to Allāh the Eternal; a world into which this life and the life hereafter converge and which has no end." (5)

4.2.4 The Covetousness of the Human Being:

((...But give them preference over themselves, even though poverty was their (own lot). And those saved from the covetousness of their own souls, they are the ones that achieve prosperity .))

Sūrah 59, 9

((So fear Allāh as much as ye can; listen and obey; and spend in charity for the benefit of your own souls. And those saved from the covetousness of their own souls, they

are the ones that achieve prosperity

.))

Sūrah 64, 16

((By no means shall ye attain
righteousness unless ye give (freely)
of that which ye love; and whatever
ye give, of a truth Allāh knoweth it
well.))

Sūrah 3, 92

4.2.5 The Tyranny of the Human Being:

It is Allāh who gives to human being in abundance and makes him independent. He also teaches him and extends to him His generous treatment. Human being (excluding those guarded by faith) are not thankful for their independence that is made possible by what they are given. They do not recognise the source of this grace, which is the same as the source of their creation, knowledge and livelihood. They tyrannise and transgress all limits and show their conceit instead of being dutiful and thankful:

((Nay, but man doth transgress all
bounds,*

In that he looketh upon himself as
self-sufficient,*

Verily, to thy Lord is the return (of
all) .))

Sūrah 96, 6-8

4.2.6 The Fearfulness of the Human Being:

The human being becomes agitated, especially when he is faced with a problem; therefore he displays fear:

((Truly man was created very
 impatient;*
 Fretful when evil touches him;*
 And niggardly when good reaches
 him;*
 Not so those devoted to prayer;*
 Those who remain steadfast to their
 prayer*
 And those in whose wealth is a
 recognised right*
 For the (needy) who asks and him
 who is prevented (for some reason
 from asking).))
 Sūrah 70, 19-25

" Curing all these negative characteristics can be achieved by believing in Allāh and in His determination which fill him with comfort." (6)

((By (the Token of) time,*
 Verily man is in loss,*
 Except such as have faith, and do
 righteous deeds, and (join together)
 in the mutual teaching of truth, and
 of patience and constancy.))

Sūrah 103

" What does the adoption of faith then signify? We shall not give here its juristic definition. Instead, we shall describe its nature and its importance in human life. Faith is the characteristic by which the minute, transient human being attains closeness to the Absolute and Everlasting Originator of the universe and all that exists in it...

The qualities of faith are also precisely those of sublime and dignified humanity, such as the worship of one Allāh which elevates man above servitude to others and establishes within him the truth of the equality of all men so that he neither yields nor bows down his head to any but the One, the Absolute. The result is that man will enjoy true liberty, which radiates from within his conscience following his realisation of the fact that there is only one power and one Lord in this world...

Godliness is the second quality of dignified humanity. This quality determines for man the source from which he derives his concepts, values, criteria, considerations, doctrines, laws and whatever brings him into relation with Allāh, the world at large and with human beings. Thus, equity and justice replace personal desires and self-interest. This strengthens the believer's realisation of the value of his way of life and keeps him above ignorant concepts, values and interests and above all strictly mundane values...

A third quality of faith and dignified humanity is the clarity of relationship between the Creator and the created, the restricted creature is connected with Everlasting Truth without any mediator...

Steadfastness along the path ordained by Allāh is the next quality of such humanity. This must be maintained so that good does not occur casually, incidentally or without deliberation but springs from definite motives and heads towards certain aims...

Another quality is belief in the dignity of man in the sight of Allāh. This heightens man's regard for himself and restrains him from aspiring for a position higher than that

which the Creator has defined for him. For man to feel that he is dignified in Allāh's sight is the loftiest conception he may attain of himself...

Purity of motivation is yet another quality of the dignified humanity established by faith. This directly follows the realisation of man's dignity in Allāh's sight, His supervision over men's conscience and His knowledge of their innermost undertakings. The normal human being whom the theories of Freud, Karl Marx, Darwin and their type have not deformed is bashful that another human being may come to know what incidental unhealthy feeling he may have. The believer feels the awesome presence of Allāh in his innermost consciousness and his awareness makes him tremble. He therefore attends to self-purification and spiritual cleansing...

The final quality is man's elevation above greed for worldly gains and the choice of Allāh's richer, everlasting reward for which all men should strive, as the Qur'ān directs them to do and which results in the elevation, purification and cleansing of their souls."⁽⁷⁾

That is why, if the human being hankers after his bodily desires he will be as Allāh has said about him:

**((Sceest thou such a one as taketh for
his god his own passion (or impulse)
couldst thou be a disposer of affairs
for him?***

**Or thinkest thou that most of them
listen or understand.? They are only
like cattle; nay, they are worse astray
in path.))**

Sūrah 25, 43-44

"A person who lives this way is immature and would be under the control of his soul that is prone to evil and which is known in 'Arabic as (*al-nafs al-amnārah bi al-sū'*) " (8):

((Nor do I absolve my own self (of blame): the (human) soul is certainly prone to evil, unless my Lord do bestow His Mercy: but surely my Lord is Oft-Forgiving, Most Merciful.))

Sūrah 12, 53

" When the human being's soul feels conscious of evil, resists it, asks Allāh's grace and pardons, after repentance, and tries to amend its hopes to reach salvation in 'Arabic it is known as (*al-nafs al-lawwāmah*) " (9):

((Lest the soul should (then) say: Ah! woe is me! in that I neglected (my duty) towards Allāh, and was but among those who mocked!))

Sūrah 39, 56

((I do call to witness the Resurrection Day;*

And I do call to witness the self-reproaching spirit: (eschew Evil) .))

Sūrah 75, 1-2

"If the human being is sincere in asking Allāh's grace and pardons, and tries to do every good deed, he reaches the highest stage of all, when his soul achieves full rest and satisfaction, it is known in 'Arabic as (*al-nafs al-mutma'innah*) " (10):

((To the righteous soul will be said:
 O (thou) soul, in (complete) rest and
 satisfaction!*
 come back thou to thy Lord, well
 pleased (thyself), and well-pleasing
 unto Him*
 Enter thou, then, among my
 Devotees!*
 Yea, enter thou My Heaven!))
 Sūrah 89, 27-30

4.3 Patterns of the Characteristics of the Human Being in the Holy Qur'ān:

" The Holy Qur'ān classifies human beings according to their belief into three classes: believers, unbelievers and hypocrites. Each of these three classes has certain major characteristics that differentiate it from the other two."(11)

4.3.1 Believers

If we investigate the characteristics of believers in the Holy Qur'ān we will find that there are nine major categories:

a) Characteristics Related to Belief:

A believer believes in Allāh, His Apostles, His Revelation, His Angels, the Hereafter, the Resurrection, the Judgement, Paradise, Hell, the Unseen, and His Decree, *Qadā' wa qadar* .

((This is the Book in it is guidance sure, without doubt, to those who fear Allāh;*

Who believe in the Unseen, are steadfast in prayer, and spend out of what We have provided for them;*

And who believe in the Revelation sent to thee, and sent before thy time, and (in their hearts) have the assurance of the Hereafter.*

They are on (true) guidance, from their Lord, and it is these who will prosper .))

Sūrah 2, 2-5

((The Apostle believeth in what hath been revealed to him from his Lord, as do the men of faith. Each one (of them) believeth in Allāh, His angels, His Books, and His Apostles. "we make no distinction (they say) between one and another of his Apostles." and they say: "we hear, and we obey (we seek) Thy

forgiveness, our Lord, and to Thee is
the end of all journeys".))

Sūrah 2, 285

b) Characteristics Related to Worship:

Worshipping and praying are the most elemental and recurring manifestations of a man's soul and, thus, a principal dimension of his life. A believer worships Allāh, performs his duties; prayers, fasting, charity, pilgrimage, and fighting in the cause of Allāh. He should fear Allāh, ask His forgiveness, trust in Allāh, read the Qur'ān, and do good deeds:

((Those who believe, and do deeds
of righteousness, and establish
regular prayers and regular charity,
will have their reward with their
Lord: on them shall be no fear, nor
shall they grieve.))

Sūrah 2, 277

((Those that turn (to Allāh) in
repentance; that serve Him, and
praise Him; that wander in devotion
to the Cause of Allāh; that bow down
and prostrate themselves in prayer;
that enjoin good and forbid evil; and
observe the limits set by Allāh; (these

do rejoice). so proclaim the glad tidings to the believers.))

Sūrah 9, 112

((Only those are believers who have believed in Allāh and His Apostle, and have never since doubted, but have striven with their belongings and their persons in the Cause of Allāh: such are the sincere ones.))

Sūrah 49, 15

c) Characteristics Related to Social Relationship:

A believer treats others well, trusts his fellows, is generous, co-operative, enjoins what is right, forbids what is wrong and avoids vain talk:

((Kind words and the covering of faults are better than charity followed by injury. Allāh is Free of all wants, and He is most Forbearing.))

Sūrah 2, 263

((Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong: they are the ones to attain felicity.))

Sūrah 3, 104

((The believers, men and women, are protectors, one of another: they enjoin what is just, and forbid what is evil: they observe regular prayers, practise regular charity, and obey Allāh and His Apostle.*

On them will Allāh pour His mercy: for Allāh is Exalted in power, Wise.
)) Sūrah 9, 71-72

((The believers must (eventually) win through,*

Those who humble themselves in their prayers;*

Who avoid vain talk;*

Who are active in deeds of charity;*

Who abstain from sex,*

Except with those joined to them in the marriage bond, or (the captives) whom their right hands possess, for (in their case) they are free from blame,*

But those whose desires exceed those limits are transgressors;*

those who faithfully observe their trusts and their covenants;*

And who (strictly) guard their prayers;*

These will be the heirs,*
 Who will inherit paradise: they will
 dwell therein (for ever).))
 Sūrah 23, 1-11

((The believers are but a single
 brotherhood: so make peace and
 reconciliation between your two
 (contending) brothers; and fear Allāh,
 that ye may receive mercy.))
 Sūrah 49, 10

d) Characteristics Related to Family Relationships:

A believer obeys his parents, protects his family, provides for them according to their needs, brings up his children in the right way and is good towards his kinsfolk:

((Serve Allāh, and join not any
 partners with Him; and do good to
 parents, kinsfolk, orphans, those in
 need, neighbours who are near,
 neighbours who are strangers, the
 companion by your side, the way-
 farer (ye meet), and what your right
 hands possess: for Allāh loveth not
 the arrogant, the vainglorious.))
 Sūrah 4, 36

e) Characteristics Related to Morality:

A believer is patient, truthful, just, faithful and humble.

((O ye who believe! seek help with patient perseverance and prayer: for Allāh is with those who patiently persevere.))

Sūrah 2, 153

((To those whose hearts, when Allāh is mentioned, are filled with fear, who show patient perseverance over their afflictions, keep up regular prayer, and spend out of what We have bestowed upon them.))

Sūrah 22, 35

((Say to the believing men that they should lower their gaze and guard their modesty: that will make for greater purity for them: and Allāh is well acquainted with all that they do.*

And say to the believing women that they should lower their gaze and guard their modesty: that they should not display their beauty and

ornaments except what (must ordinarily) appear thereof; that they should draw their veils over their bosoms and not display their beauty except to their husbands, their fathers,...))

Sūrah 24, 30-31

f) Characteristics Related to the Emotions:

A believer loves Allāh, fears His punishment, seeks His forgiveness, wishes good for others and controls himself:

((Who say, when afflicted with calamity: " to Allāh we belong, and to Him is our return"*

They are those on whom (Descend) blessings from Allāh, and Mercy, and they are the ones that receive guidance.))

Sūrah 2, 156-157

((Those who spend (freely), whether in prosperity, or in adversity; who restrain anger, and pardon (all) men; for Allāh loves those who do good;*

And those who having done something to be ashamed of, or

wronged their own souls, earnestly bring Allāh to mind, and ask for forgiveness for their sins, and who can forgive sins except Allāh? And are never obstinate in persisting knowingly in (the wrong) they have done*

For such the reward is forgiveness from their Lord, and gardens with rivers flowing underneath, an eternal dwelling; how excellent a recompense for those who work (and strive).)

Sūrah 3, 134-136

((For, believers are those who, when Allāh is mentioned, feel a tremor in their hearts, and when they hear His signs rehearsed, find their faith strengthened, and put (all) their trust in their Lord.))

Sūrah 8, 2

g) Characteristics Related to the Mind:

A believer does not seek to acquire knowledge and learning just to conquer nature and to prosper in his material life. Rather, he possess an instinct for exploring and discovering the truth, as knowledge in itself is an enjoyable goal for him:

((Say: "O ye men! now truth hath reached you from your Lord! those who receive guidance, do so for the good of their own souls; those who stray, do so to their own loss: and I am not (set) over you to arrange your affairs .))

Sūrah 10, 108

((And that those on whom knowledge has been bestowed may learn that the (Qur'ān) is the truth from thy Lord, and that they may believe therein, and their hearts may be made humbly (open) to it: for verily Allāh is the guide of those who believe, to the straight way.))

Sūrah 22, 54

h) Characteristics Related to the Body:

A believer should be powerful, healthy, and clean:

((Against them make ready your strength to the utmost of your power, including steeds of war, to strike terror into (the hearts of) the enemies, of Allāh and your enemies,

and other besides, whom ye may not
know....))
Sūrah 8, 60

In general, the view of the believer is clarified in these verses:

((And the servants of (Allāh) Most
Gracious are those who walk on the
earth in humility, and when the
ignorant address them, they say,
"peace";*

Those who spend the night in
adoration of their Lord prostrate and
standing;*

Those who say "Our Lord! avert from
us the wrath of Hell, for its wrath is
indeed an affliction grievous,*

"Evil indeed is it as an abode, and as
a place to rest in"*

Those who, when they spend, are not
extravagant and not niggardly, but
hold a just (balance) between those
(extremes)*

Those who invoke not, with Allāh,
any other god, nor slay such life as
Allāh has made sacred, except for
just cause, nor commit fornication;
and any that does this (not only)
meets punishment*

(But) the penalty on the Day of Judgement will be doubled to him, and he will dwell therein in ignominy,*

Unless he repents, believes, and works righteous deeds, for Allāh will change the evil of such persons into good, and Allāh is Oft-Forgiving, Most Merciful .))

Sūrah 25, 63-70

4.3.2 Unbelievers:

((Say: O ye that reject faith!*

I worship not that which ye worship,*

Nor will ye worship that which I worship.*

And I will not worship that which ye have been wont to worship,*

Nor will ye worship that which I worship.*

To you be your way, and to me mine.))

Sūrah 109

a) Characteristics Related to Belief and Worship:

" An unbeliever disbelieves in Allāh, worships other gods besides Allāh, disbelieves in His Apostles, His Revelation, His Angels, the Hereafter, the Resurrection, the Judgement, Paradise, Hell, the Unseen, and His Decree, *Qadā' wa qadār* ." (12):

(((Abraham) said, "Do you then worship, besides Allāh, things that can neither be of any good to you nor do you harm?*

"Fie upon you, and upon the things that ye worship besides Allāh! have ye no sense?*

They said, "Burn him and protect your gods, if you do (anything at all)*

We said, "O fire! be thou cool, and (a means of) safety for Abraham!))

Sūrah 21, 66-69

b) Characteristics Related to Social Relationships:

An unbeliever treats others badly, enjoins wrong, forbids right and hates the believers:

((As to those who deny the signs of Allāh, and in defiance of right, slay the prophets, and slay those who teach just dealing with mankind,

announce to them a grievous penalty.)

Sūrah 3, 21

((The unbelievers spend their wealth to hinder (men) from the path of Allāh, and so will they continue to spend; but in the end they will have (only) regrets and sighs; at length they will be overcome: And the unbelievers will be gathered together to Hell.))

Sūrah 8, 36

c) Characteristics Related to Morality:

An unbeliever is impatient, unjust, arrogant, and a liar:

((Those who unjustly eat up the property of orphans, eat up a fire into their own bodies: they will soon be enduring a blazing fire!))

Sūrah 4, 10

(((Nor) those who are niggardly or enjoy niggardliness on others, or hide the bounties which Allāh hath bestowed on them; for We have prepared, for those who resist faith,

a punishment that steepens them in contempt.)

Sūrah 4, 37

d) Characteristics Related to Emotion:

An unbeliever hates believers and those who do good:

((Woe to the makers of the pit (of fire),*

Fire supplied (abundantly) with fuel:*

Behold! they sat over against the (fire).*

And they witnessed (all) that they were doing against the believers.*

And they ill-treated them for no other reason than that they believed in Allāh, Exalted in power, worthy of all praise!))

Sūrah 85, 4-8

e) Characteristics Related to the Mind:

An unbeliever is narrow minded and ignores the truth.

((...while those who reject Allāh will enjoy (this world) and eat as

cattle eat; and the fire will be their abode.)

Sūrah 47, 12

((As to those who reject faith, it is the to them whether thou warn them or do not warn them they will not believe.*

Allāh hath set a seal on their hearts and on their hearing, and on their eyes is a veil; Great is the penalty they (incur).

Sūrah 2, 6-7

4.3. 3 Hypocrites:

" This kind of people is to be considered worse than the unbelievers, as they hide their hate and pretend to be believers." (13)

a) Characteristics Related to Belief and Worship:

A hypocrite always pretends in front of believers to be one of them, but in his heart he disbelieves and hates the believers. At worship he is insincere but he feigns sincerity in front of others:

((When the hypocrites come to thee, they say, "we bear witness that thou art indeed the Apostle of Allāh."

Yea, Allāh Knoweth that thou art indeed His Apostle, and Allāh beareth witness that the hypocrites are indeed liars.))

Sūrah 63, 1

((Of the people there are some who say: "we believe in Allāh and the Last Day; but they do not (really) believe.*

Fain would they deceive Allāh and those who believe, but they only deceive themselves, and realize (it) not!*

In their hearts is a disease; and Allāh has increased their disease; and grievous is the penalty they (incur) because they are false (to themselves).))

Sūrah 2, 8-10

((The hypocrites they think they are over-reaching Allāh, but He will over-reach them: when they stand up to prayer, they stand without earnestness, to be seen of men, but little do they hold Allāh in remembrance;*

(They are) distracted in mind even in the midst of it, being (sincerely) for neither one group nor for another. Whom Allāh leaves straying, never wilt thou find for him the way.))

Sūrah 4, 142-143

b) Characteristics Related to Social Relations:

A hypocrite harasses and insults others, enjoins wrong, forbids right, and disturbs the community:

((The hypocrites, men and women, (have an understanding) with each other: they enjoin evil, and forbid what is just, and are close with their hands. They have forgotten Allāh, so He Hath forgotten them. Verily the hypocrites are rebellious and perverse.))

Sūrah 9, 67

((There is the type of man whose speech about this world's life may dazzle thee, and he calls Allāh to witness about what is in his heart; yet is he the most contentious of enemies.*

When he turns his back, his aim everywhere is to spread mischief through the earth and destroy crops and cattle.

But Allāh loveth not mischief.*

When is said to him "fear Allāh" he is led by arrogance to (more) crime. Enough for him is Hell; an evil bed indeed (to lie on!))

Sūrah 2, 204-206

c) Characteristics Related to Morality:

A hypocrite is an opportunist, a miser, a liar, dissimulative, jealous and treacherous:

((When thou lookest at them, their exteriors please thee; and when they speak, thou listenest to their words. They are as (worthless as hollow) pieces of timber propped up, (unable to stand on their own). They think that every cry is against them, they are the enemies; so beware of them. The curse of Allāh be on them! how are they deluded (away from the truth!))

Sūrah 63, 4

d) Characteristics Related to Emotion:

A hypocrite is a coward, fears death, hates believers and never shows his reality to others:

((And the hypocrites also. These were told: "come, fight in the way of Allāh, or (at least) drive (the foe from your city)". They said: "had we known how to fight, we should certainly have followed you".

They were that day nearer to unbelief than to faith, saying with their lips what was not in their hearts. But Allāh hath full knowledge of all they conceal))

Sūrah 3, 167

e) Characteristics Related to the Mind:

A hypocrite is a hesitant person, and normally makes the wrong decisions:

((Those who believe, then reject faith, then believe (again) and (again) reject faith, and go on increasing in unbelief, Allāh will not forgive them nor guide them on the way.*

To the hypocrites give the glad tidings that there is for them (but) a grievous penalty;*.))

Sūrah 4, 137-138

The characteristics of these three classes do not have to appear all at the same time, on the contrary, some times you may find a believer who possesses the characteristics of an unbeliever, and an unbeliever possessing the characteristics of a believer. However, this is only in what is related to the morals and the actions not to the belief.

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Part Two

Spiritual Sickness as Shown in the Holy Qur'ān, and its Cure

Chapter 5

EXAMPLES OF DISORDERS AS SHOWN IN THE QUR'ĀN AND THEIR TREATMENT

Man has a soul and a body, each of which is subject to its own pleasures and diseases. What harms the body is sickness, and that which gives it pleasure lies in its well-being, health and whatever is in harmony with its nature. The science that deals with the health and the maladies of the body is the science of medicine.

The diseases of the soul constitute evil habits and submission to lusts that degrade man down to the level of beasts. The pleasures of the soul are moral and ethical virtues which elevate man and move him closer to perfection and wisdom, bringing him closer to Allāh. The science that deals with such matters is the science of ethics, *'ilm al-akhlāq*.

5.1 Spiritual Sickness and its Treatment

5.1.1 Love of the World (*Hubb al-Duniya*):

The best definition of this vice can be seen in the following verse of the Holy Qur'ān:

((Fair in the eyes of men is the love
of things they covet: women and
sons; heaped-up hoards of gold and
silver; horses branded (for blood and
excellence); and (wealth of) cattle and

well-filled land . Such are the possessions of this world's life; But in nearness to Allāh is the best of the goals (to return to).))

Sūrah 3,14

It must be kept in mind that not all the things mentioned in this verse, being Divine blessings, should be condemned. Moreover, the proper use of Divine blessings is not an unworthy thing. However, what is undesirable is becoming attached to these things, and giving them a fundamental significance in one's life - an emphasis which may exceed even that given to Allāh. But if these things do not take the place of Allāh and are to be used as means of attaining self-development and acquiring nearness to Allāh, not only is this not objectionable but it is highly desirable. Therefore, the condemnation and praise of the world that we come across in the Qur'ān and *Ḥadīth* relate to the kind of use the world and its things are put to. If someone makes the world his idol, and is engulfed in worldly hopes to such an extent that he forgets Allāh and the Hereafter, or he sells the Hereafter for the world, we can say that such a person has fallen victim to the disease of the love of the world.

((...There are men who say: "Our Lord! give us thy bounties in this world! but they will have no portion in the Hereafter.*

And there are men who say: "Our Lord! give us good in this world and good in the Hereafter, and defend us from the torment of the Fire!))

Sūrah 2,200-201

((...Say: "short is the enjoyment of this world: the hereafter is the best for those who do right: never will ye be dealt with unjustly in the very least!))

Sūrah 4,77

((Those who rest not their hope on their meeting with Us, but are pleased and satisfied with the life of the present, and those who heed not Our Signs,*

Their abode is the Fire, because of the evil they earned.))

Sūrah 10,7-8

((O men! certainly the promise of Allāh is true. Let not then this present life deceive you, nor let the chief deceiver deceive you about Allāh.))

Sūrah 35,5

((These are the people who buy the life of this world at the price of the Hereafter: their penalty shall not be lightened nor shall they be helped.))

Sūrah 2,86

((Nay (behold), ye prefer the life of
this world;*

But the Hereafter is better and more
enduring.))

Sūrah 87,16-17

In order to cure this disease one must meditate on the fact that the good things of this world are transitory, and what remains for man are spiritual attainments, nearness to Allāh, and the efforts made in preparation for the Hereafter:

((To the righteous (when) it is said,
"what is that your Lord has revealed?
"they say, "all that is good " to those
who do good, there is good in this
world, and the home of the Hereafter
is even better and excellent indeed is
the home of the righteous,))

Sūrah 16,30

(("But seek, with the (wealth) which
Allāh has bestowed on thee, the home
of the Hereafter, nor forget thy
portion in this world: but do thou
good, as Allāh has been good to thee,
and seek not (occasions for) mischief
in the land: for Allāh loves not those
who do mischief".))

Sūrah 28,77

5.1.2 Love of Wealth (*Hubb al-Māl*):

This vice is a branch of love of the world. Whatever is said in praise or condemnation of the world could be said about riches. Islam condemns riches when they alienate man from Allāh and the Hereafter, and praises wealth and riches when they uplift human character and bring man closer to Allāh:

**((And know ye that your possessions
and your progeny are but a trial; And
that it is Allāh with whom lies your
highest reward.))**

Sūrah 8,28

**((O ye who believe! let not your
riches or your children divert you
from the remembrance of Allāh.
If any act thus, the loss is their
own.))**

Sūrah 63,9

**((And you love wealth with
inordinate love!))**

Sūrah 89,20

In his interpretation of this verse Sayyid Quṭb says:

" At the time of its revelation, the Qur'ān was addressing a kind of people, common to all ignorant societies, who lost all their relations with the world beyond our present life. Such people adopt this mistaken view about Allāh's granting or denial of wealth, and

apply a set of values which reserve all honour to money and social standing. Hence, their craving for wealth is irresistible. It makes them covetous, greedy and stingy... The real issue is that when men are given wealth they do not fulfil the duties demanded of the wealthy. They do not look after a young orphan who has lost his father and becomes, therefore, in need of protection and support. They do not urge one another to contribute to the general welfare. Such a mutual encouragement is indeed a feature of the Islamic way of life. Since those people do not comprehend the significance of trial, they do not even try to come out of it successfully by looking after the orphans and urging one another to feed the needy. On the contrary, they devour the orphans' inheritance greedily, and crave, unrestrainedly, for wealth. It is craving which kills all nobility in their minds and leaves no room for generous gestures or goodwill towards the poor." (2)

**((Your riches and your children may
be but a trial; but in the Presence of
Allāh, is the highest Reward.))**

Sūrah 64,15

In any case, the proper and the right kind of wealth is one which has been acquired in a legitimate manner, and which is used for helping the poor and all other kinds of charities aimed at public welfare.

**(("Saying , ask forgiveness from
your Lord;" Give you increase in
wealth and sons; and bestow on you
rivers (of flowing water).))**

Sūrah 71,10-12

"The treatment for this vice is by the opposite, *Zuhd*, which is abstinence from the worldly affairs, both inwardly and outwardly, except for such things as are necessary for the purpose of acquiring the bounties of the Hereafter, and for attaining nearness to Allāh. *Zuhd* is highly praised in the Qur'ān and has different stages:

- 1- Abstinence from sins.
- 2- Abstinence from things which are not known with certainty to be forbidden, but which are suspect.
- 3- Abstinence from what is more than needed.
- 4- Abstinence from the pursuit of selfish desires.
- 5- Abstinence from everything except Allāh; i.e. confining one's attention to the Creator, being content with the minimum needed to meet one's physical needs, and giving away the rest in the way of Allāh." (3)

((And they feed, for the love of Allāh, the indigent, the orphan, the captive, *

Saying "we feed you for the sake of Allāh alone: no reward do we desire from you , nor thanks.))

Sūrah 76,8-9

((Make not thy hand tied (like a niggard's) to thy neck, nor stretch it forth to its utmost reach, so that thou become blameworthy and destitute.))

Sūrah 17,29

((..But it is righteousness to believe in Allāh and the Last Day, and the Angels and the Books and the Messengers; to spend of your substance, out of love for him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for ransom of slaves; to be steadfast in prayer,....))

Sūrah 2,177

5.1.3 Greed for Life (*hirs*):

This is a condition which makes man dissatisfied with whatever he possesses and makes him yearn for yet more. Greed is one of the worst of destructive vices, but it is not limited to worldly possession. It also includes excessive indulgence in food, sex and other things.

((Thou wilt indeed find them, of all people, most greedy of life, even more than the idolaters: each one of them wishes he could be given a life of a thousand years: but the grant of such life will not save him from (due) punishment. For Allāh sees well all that they do.))

Sūrah 2,96

The opposite of greed for life is the virtue of contentment, which enables man to control his desires and to be content with having the necessities of life. One who has this virtue always lives honourably and respectably, as a free man. He is immune from the vices of affluence in this world and consequent punishment in the Hereafter.

In order to free oneself from this vice one must meditate on its evil and harmful consequences and realise that greed is a characteristic of animals, who recognise no restrictions for gratification of their sensual desires, and use all means to attain them. It is thus necessary for the individual to free himself from this vice and bring his rebellious self under control:

((..the life of this world, through which we test them: but the provision of thy lord is better and more enduring.))

Sūrah 20,131

((There is no moving creature on earth but its sustenance dependeth on Allāh: He knoweth the time and place of its definite abode and its temporary deposit: all is in a clear record.))

Sūrah 11,6

((..And for those who fear Allāh, He (ever) prepares a way out,*
And He provides for him from (sources) he never could imagine.

And if any one puts his trust in
 Allāh, sufficient is (Allāh) for him.
 For Allāh will surely accomplish His
 purpose: verily, for all things Has
 Allāh appointed a due proportion.))
 Sūrah 65,2-3

5.1.4 Envy (*tama'*):

This vice is caused by the love of the world, avarice is another type of vice of morals,
 and is defined as having one's eye on the possessions of others:

((Leave Me alone, (to deal) with the
 (creature) whom I created (bare and)
 alone!)*
 To whom I granted resources in
 abundance,*
 And sons to be by his side!)*
 To whom I made (life) smooth and
 comfortable!)*
 Yet is he greedy that I should add
 (yet more);)*
 By no means! for to Our Sings he has
 been refractory!)*
 Soon will I visit him with a mount of
 calamities!))
 Sūrah 74,11-17

The opposite of it is being independent of others, indifferent to what is in their hands and content with what he has.

5.1.5 Miserliness (*bukhl*):

Miserliness is defined as being parsimonious where one should be generous, just as prodigality, which is its opposite, is defined as being lavish where one should practise frugality.

(((Nor) those who are niggardly or enjoin niggardliness on others, or hide the bounties which Allāh hath bestowed on them; for we have prepared, for those who resist faith, a punishment that steepens them in contempt.))

Sūrah 4,37

((And let not those who covetously withhold of the gifts which Allāh hath given them of His Grace, think that it is good for them: nay, it will be the worse for them: soon shall the things which they covetously withheld be tied to their necks like a twisted collar, on the Day of Judgement. To Allāh belongs the heritage of the heavens and the earth;

and Allāh is well-acquainted with all
that ye do.))

Sūrah 3,180

((But when He did bestow of His
bounty, they became covetous, and
turned back (from their covenant),
averse (from its fulfilment).))

Sūrah 9,76

((O children of Adam! wear your
beautiful apparel at every time and
place of prayer: eat and drink: but
waste not by excess, for Allāh loveth
not the wasters.))

Sūrah 7,31

((But he who is a greedy miser and
thinks himself self-sufficient,*

And gives the lie to the best,*

We will indeed make smooth for him
the path to misery;*

Nor will his wealth profit him when
he falls headlong (into the pit).))

Sūrah 92,8-11

* He who sacrifices nothing of himself or his wealth, professes that he is in no need of His Lord or His guidance and disbelieves in His message and religion, makes himself most vulnerable to evil. He deserves, for so doing, that everything should be made

hard for him. Hence, Allāh makes easy his path to affliction, and withholds from him all kinds of help. Allāh makes every stride he takes really hard, drives him away from the path of the right guidance, and leaves him to traverse the valleys of misery, although he may imagine himself to be taking the road to success. How greatly mistaken he is! He loses balance so he tries to avoid falling only to go down heavily, and finds himself further away from the path set by Allāh, deprived of his pleasure. When he falls headlong eventually he can make no use of the wealth he has hoarded and which has caused him to imagine himself in no need of Allāh or His guidance." (4)

The middle path between these two extremes, parsimonious and prodigality, is being generous when generosity is required. The Qur'ān describes the characteristics of these believers as the slaves of the All-Gracious:

((And the servants of (Allāh) most
Gracious are... Those who, when
they spend, are not extravagant and
not niggardly, but hold a just
(balance) between those (extremes)
.))

Sūrah 25,63-67

((Verily Allāh will defend (from ill)
those who believe: verily, Allāh
loveth not any that is a traitor to
faith, or shows ingratitude.))

Sūrah 22,38

To cure oneself of this vice, it is necessary to pay attention to the Qur'ānic verses and traditions in which this vice is condemned, and to meditate about its harmful results. If

this proves ineffective, one must force oneself to be generous and liberal, even if such generosity be completely artificial; and this must be continued until generosity becomes one's second nature.

((By no means shall ye attain righteousness unless ye give (freely) of that which you love; and whatever ye give, of a truth Allāh knoweth it well .))

Sūrah 3,92

Whereas miserliness is caused by the love of the world, generosity is a consequence of abstinence, the highest degree of generosity is sacrifice, i.e. readiness to give to others what oneself needs:

((But those who before them, had homes (in Medina) and had adopted the faith, show their affection to such as came to them for refuge, and entertain no desire in their hearts for things given to the (later),

But give them preference over themselves, even though poverty was their (own lot)...))

Sūrah 59,9

5.1.6 Illegitimate Earning (*kasb al-harām*):

This vice consists of amassing wealth in an illegitimate manner without caring to avoid the forbidden means of earning. This vice is caused by greed and love of the world, and results in moral deterioration and the loss of human dignity.

" There are three kinds of wealth:

- 1- That which is legitimately acquired.
- 2- That which is illegitimately earned.
- 3- That which is mixed up of both above earnings.

The first one is usable and the other two must be avoided." (5)

((And do not eat up your property among yourselves for vanities, nor use it as bait for the judges, with intent that ye may eat up wrongfully and knowingly a little of (other) people's property.))

Sūrah 2,188

((O ye who believe! fear Allāh, and give up what remains of your demand for usury, if ye are indeed believers.))

Sūrah 2,278

((Those who unjustly eat up the property of orphans, eat up a fire into

their own bodies they will soon be enduring a blazing fire!))

Sūrah 4,10

((But say not - for any false thing that your tongues may put forth, "this is lawful, and this is forbidden," so as to ascribe false things to Allāh. For those who ascribe false things to Allāh, will never prosper.))

Sūrah 16,116

The cure for this disease is abstinence from all forms of illegitimate practices. This virtue can gradually become a habit in the individual through the exercise of self-restraint, so that he will ultimately be able to abstain from even those things which are of doubtful legitimacy.

((So eat of the sustenance which Allāh has provided for you, lawful and good; and be grateful for the favours of Allāh, if it is He whom ye serve.))

Sūrah 16,114

((Eat of the things which Allāh hath provided for you, lawful and good; but fear Allāh, in whom ye believe.))

Sūrah 5,91

5.1.7 Jealousy (*hasad*):

Jealousy consists of a desire to see some one's advantage or blessing taken away from him. If one simply aspires to have the same advantage as someone else, this would be envy and if one has the desire to see someone continue enjoying an advantage or a blessing, which he deserves, this would be good. But that which is a vice amongst all these states is jealousy, which makes man deserve chastisement both in this world and the next. The jealous person knows no peace, and is always burning in the fire of jealousy. Moreover his jealousy destroys the value of all his good works:

((..From selfish envy, after the truth
hath become manifest unto them;...))

Sūrah 2,109

((Or do they envy mankind for what
Allāh hath given them of his
bounty?...))

Sūrah 4,54

((And from the mischief of the
envious one as he practises envy.))

Sūrah 113,5

" Envy is the evil, begrudging reaction one feels towards another who has received some favours from Allāh. It is also accompanied by a very strong desire for the annihilation of such favours. Some harm to the envied may result from such a baseless grudge. Now, this may either be the outcome of some direct physical action of the envier or may result from the suppressed feelings alone." (6)

The cure for this vice is to contemplate the negative psychological and spiritual effects of jealousy, which affect only the jealous person himself, not him who is the object of jealousy. Moreover, the jealous individual should try to create within himself the virtue of wishing the welfare of others, which is the opposite of jealousy.

((And those who came after them say: "our Lord! Forgive us, and our brethren who came before us into the faith, and leave not, in our hearts, rancour (or sense of injury) against those who have believed.

Our Lord! thou art indeed full of Kindness, Most Merciful".))

Sūrah 59,10

5.1.8 Licentiousness (*fisūq*):

This vice includes such vicious practices as adultery, fornication, sodomy, intoxication, and all other forms of extravagance, which drag man down into a beastly mode of life.

((..And do not follow the footsteps of the Evil one, for he is to you an avowed enemy.*

For he commands you what is evil and shameful, and that ye should say of Allāh that of which ye have no knowledge.))

Sūrah 2,168-169

((There are type of man whose speech about this world's life may dazzle thee, and he calls Allāh to witness about what is in his heart; yet is he the most contentious of enemies.*

When he turns his back, his aim everywhere is to spread mischief through the earth and destroy crops and cattle. But Allāh loveth not mischief.))

Sūrah 2,204-205

((Say: the things that my Lord hath indeed forbidden are: shameful deeds, whether open or secret; sins and trespasses against truth or reason; assigning of partners to Allāh, for which He hath given no authority; and saying things about Allāh of which ye have no knowledge .))

Sūrah 7,33

((We also sent Lut: he said to his people: ..For ye practise your lusts on men in preference to women: ye are indeed a people transgressing beyond bounds.))

Sūrah 7,80-81

((Nor come nigh to adultery: for it is a shameful (deed) and an evil, opening the road (to other evils).))

Sūrah 17,32

((O ye who believe! follow not Satan's footsteps: if any will follow the footsteps of Satan, he will (but) command what is shameful and wrong: and were it not for the grace and mercy of Allāh on you, not one of you would ever have been pure: but Allāh doth purify whom he Pleases: and Allāh is One Who hears and knows (all things).))

Sūrah 24,21

((..And seek not (occasions for) mischief in the land: for Allāh loves not those who do mischief.))

Sūrah 28,77

In order to cure this vice, one should be careful not to follow in the footsteps of the Evil One, try to control himself and free himself from such shameful errors, by coming nearer to Allāh by prayer, fasting and other forms of worship.

((Shall We treat those who believe and work deeds of righteousness, the same as those who do mischief on earth? shall We treat those who guard against evil, the same as those who turn aside from the right?))

Sūrah 38,28

((Is then the man who believes no better than the man who is rebellious and wicked? not equal are they.))

Sūrah 32,18

((Recite what is sent of the Book by inspiration to thee, and establish regular Prayer: for Prayer restrains from shameful and unjust deeds; and remembrance of Allāh is the greatest (thing in life) without doubt. And Allāh knows the (deeds) that ye do.))

Sūrah 29,45

((Allāh loveth not that evil should be noised abroad in public speech, except where injustice hath been done; for Allāh is He who heareth and knoweth all things.))

Sūrah 4,148

One should be confident that Allāh will forgive him for his sins, when he sincerely asks Allāh's forgiveness:

((And those who, having done something to be ashamed of, or wronged their own souls, earnestly bring Allāh to mind, and ask for forgiveness for their sins, and who can forgive sins except Allāh?

And are never obstinate in persisting knowingly in (the wrong) they have done.))

Sūrah 3,135

5.1.9 Obscenity (*khawdh*):

This vice consists of discussing unlawful and forbidden actions, relishing such talk, and exchanging obscene jokes and stories not befitting human dignity. Since the obscene is of many kinds, engaging in them can also be classified variously. The Qur'ān quotes the inmates of the hell as saying:

((But we used to talk vanities with vain talkers.))

Sūrah 74,45

And in other verses, the Qur'ān warns against taking part in such gatherings:

((..Ye are not to sit with them unless they turn to a different theme: if ye did, ye would be like them...))

Sūrah 4,140

((If thou dost question them, they declare (with emphasis): "we were only talking idly and in play."...))

Sūrah 9,65

One of the many forms this vice takes is engaging in futile and frivolous matters - discussions which are of no benefit whatsoever either in this world or the next. Moreover, such talk involves a waste of one's time and is an obstacle to useful contemplation and thought:

((.. And ye indulge in idle talk as they did. They! their works are fruitless in this world and in the Hereafter, and they will lose (all spiritual good).))

Sūrah 9,69

((So leave them to babble and play (with vanities) until they meet that day of theirs, which they have been promised.))

Sūrah 43,83

((That play (and paddle) in shallow
trifles.))

Sūrah 52,12

In order to be freed of this vice, one must control and limit his talk, and speak only of such matters that would please Allāh.

5.1.10 Treachery (*khiyānah*):

Treachery is one of the vices which may accrue with regard to money or as a violation of trust. It may occur in regard to honour, power, or position:

((Contend not on behalf of such as
betray their own souls; for Allāh
loveth not one given to perfidy and
crime.))

Sūrah 4,107

((O ye that believe! betray not the
trust of Allāh and the Apostle, nor
misappropriate knowingly things
entrusted to you.))

Sūrah 8,27

((This (say I), in order that he may
know that I have never been false to
him in his absence, and that Allāh

will never Guide the snare of false
ones.))

Sūrah 12,52

((Verily Allāh will defend (from ill)
those who believe: verily, Allāh
loveth not any that is a traitor to
faith, or shows ingratitude.))

Sūrah 22,38

The opposite of treachery is trustworthiness, which also applies to all things mentioned about treachery. It should always be borne in mind that all things: one's property and possessions, which are Divine trusts; one's position; one's family; the authority and power one wields; are blessings of Allāh, accompanied by specific responsibilities, violation of which amounts to treachery.

((Allāh doth command you to render
back your trusts to those to whom
they are due;...))

Sūrah 4,58

((They who faithfully observe their
trusts and their covenants;))

Sūrah 23,8

((..And if one of you deposits a
thing on trust with another, let the
trustee (faithfully) discharge his
trust, and let him fear his lord.

Conceal not evidence; for whoever conceals it, his heart is tainted with sin. And Allāh knoweth all that ye do.)

Sūrah 2,283

5.1.11 Insulting and Harassing Others (*sabb wa ēdhā` al-ākharīn*):

This kind of bad behaviour is usually caused by jealousy and enmity, although it may also be rooted in greed, avarice, pride, etc. Thus, its source is either anger or passion or both of them. In any case, harassment and insulting others is one of the major sins:

((And those who annoy believing men and women undeservedly, bear (on themselves) a calumny and a glaring sin.))

Sūrah 33,58

((O ye who believe! make not unlawful the good things which Allāh hath made lawful for you, but commit no excess: for Allāh loveth not those given to excess.))

Sūrah 5,90

((Remember how the unbelievers plotted against thee, to keep thee in bonds, or slay thee, or get thee out

(of thy home). They plot and plan,
and Allāh too plans, but the best of
planners is Allāh.))

Sūrah 8,30

On the other hand, stopping someone from harassing and insulting others is a worthy
act praised in several verses:

((Allāh commands justice, the doing
of good, and liberality to kith and
kin, and He forbids all shameful
deeds, and injustice and rebellion: He
instructs you, that ye may receive
admonition.))

Sūrah 16,90

((And obey not (the behests) of the
unbelievers and the hypocrites, and
heed not their annoyances, but put
thy trust in Allāh. For enough is
Allāh as a disposer of affairs.))

Sūrah 33,48

As for those who are patient they will be rewarded by Allāh:

((And their Lord hath accepted of
them, and answered them: "Never
will I suffer to be lost the work of
any of you, be he male or female: ye

are members, one of another: those who have left their homes, or been driven out therefrom, or suffered harm in my cause, or fought or been slain, verily, I will blot out from them their iniquities, and admit them into Gardens with rivers flowing beneath; a reward from the Presence of Allāh, and from His Presence is the best of rewards.))

Sūrah 3,195

5.1.12 Frightening and Bothering Others (*irhāb al-ākharīn*):

This kind of behaviour is a branch of harassing and insulting others, and it is caused by either anger, ill-temperedness, or avarice.

((It is only the Evil One that suggests to you the fear of his votaries: be ye not afraid of them, but fear Me, if ye have faith.))

Sūrah 3,175

((Is not Allāh enough for His servant? But they try to frighten thee with other (gods) besides Him! for such as Allāh leaves to stray, there can be no guide.))

Sūrah 39,36

The opposite is making others happy and removing their causes of sorrow or anxiety. On the other hand, to meet the needs of others and to solve their problems is considered as one of the noblest forms of worship:

((Men said to them: "A great army is gathering against you": and frightened them: but it (only) increased their faith: they said: "for us Allāh sufficeth, and He is the best Disposer of affairs.*

And they returned with grace and bounty from Allāh: no harm ever touched them: for they followed the good pleasure of Allāh: and Allāh is the Lord of bounties unbounded.))

Sūrah 3,173-174

((...So fear them not, but fear Me; and that I may complete My favours on you, and ye may (consent to) be guided.))

Sūrah 2,150

((...For fighting was issued to them, Behold! a section of them feared men as or even more than they should have feared Allāh...))

Sūrah 4,77

((...This day have those who reject faith given up all hope of your religion: yet fear them not but fear Me...))

Sūrah 5,3

(("How should I fear (the beings) ye associate with Allāh, when ye fear not to give partners to Allāh without any warrant having been given to you? Which of (us) two parties Hath more right to security? (tell me) if ye know.*

" It is those who believe and confuse not their beliefs with wrong-that are (truly) in security, for they are on (right) guidance"))

Sūrah 6,81-82

((...Do ye fear them? Nay, it is Allāh whom ye should more justly fear, if ye believe!))

Sūrah 9,13

((Behold! verily on the friends of Allāh there is no fear, nor shall they grieve;*

Those who believe and (constantly)
guard against evil;))

Sūrah 10,62-63

((Allāh has promised, to those among you who believe and work righteous deeds, that He will, of a surety grant them in the land, inheritance (of power), as He granted it to those before them; that He will establish in authority their religion—the one which He has chosen for them; and that He will change (their state), after the fear in which they (lived), to one of security and peace: they will worship Me (alone) and not associate aught with Me; If any do reject faith after this, they are rebellious and wicked.))

Sūrah 24,55

5.1.13 Negligence in Carrying out the Duty of Enjoining Right and Forbidding Wrong

(inkār al-amr bil-ma'rōuf wal-nahiy 'an al-munkar):

Failure to carry out this duty is an unforgivable sin caused either by moral weakness or lack of attention to one's basic duties, and results in the spread of immorality, corruption, injustice, and other forms of indecency throughout society:

((The hypocrites, men and women, (have an understanding) with each other: they enjoin evil, and forbid what is just, and are close with their hands.

They have forgotten Allāh; so He Hath Forgotten them. Verily the hypocrites are rebellious and perverse.))

Sūrah 9,67

((The blame is only against those who oppress men with wrong-doing and insolently transgress beyond bounds through the land, defying right and justice: for such there will be a penalty grievous.))

Sūrah 42,42

((Do ye enjoin right conduct on the people, and forget (to practise it) yourselves, and yet ye study the Scripture? will ye not understand?))

Sūrah 2,44

Commanding others to do their Divine duties and forbidding them from committing illegitimate deeds is an obligatory duty of every Muslim.

((Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong: they are the ones to attain felicity.))

Sūrah 3,104

((In most of their secret talks there is no good: but if one exhorts to a deed of charity or justice or conciliation between men, (secrecy is permissible): to him who dose this, seeking the good pleasure of Allāh, we shall soon give a reward of the highest (value).))

Sūrah 4,114

((The believers, men and women, are protectors, one of another: they enjoin what is just, and forbid what is evil: they observe regular prayers, practise regular charity, and obey Allāh and His Apostle.*

On them will Allāh pour His mercy: for Allāh is Exalted in power, Wise.))

Sūrah 9,71-72

(((They are) those who, if We establish them in the land, establish regular prayer and give regular charity, enjoin the right and forbid wrong: with Allāh rests the end (and decision) of (all) affairs.))

Sūrah 22,41

5.1.14 Breaking Ties of Kith and Kin (*qat` al-rahim*):

This vice is a branch of unsociableness, but is far uglier and more harmful.

((Then, is it to be expected of you, if ye were put in authority, that ye will do mischief in land, and break your ties of kith and kin?*

Such are the men whom Allāh has cursed for He has made them deaf and blinded their sight.))

Sūrah 47,22-23

((But those who break the Covenant of Allāh, after having plighted their word thereto, and cut asunder those things which Allāh has commanded to be joined, and work mischief in the land; on them is the curse; for them is the terrible home!))

Sūrah 13,25

The opposite of this vice is the virtue of maintaining close cordial family ties.

((...Blood-relations among each other
have closer personal ties, in the
Decree of Allāh...))

Sūrah 33,65.1.15 Being Ungrateful to One's Parents (*'uqūq al-wāliḍayn*):

This is the worst form that the vice of breaking off ties with one's family can take.

((Thy Lord hath decreed that ye
worship none but Him, and that you
be kind to parents. Whether one or
both of them attain old age in thy
life, say not to them a word of
contempt, nor repel them, but address
them in terms of honour.))

Sūrah 17,23

As opposed to this, kind and loving behaviour towards one's family is considered to be one of the highest of human virtues:

((Thy Lord hath decreed that ye
worship none but Him, and that you
be kind to parents. Whether one or
both of them attain old age in thy

life, say not to them a word of contempt, nor repel them, but address them in terms of honour.*

And, out of kindness, lower to them the wing of humility, and say: "My Lord! bestow on them thy Mercy even as they cherished me in childhood.")

Sūrah 17,23-24

((And kind to his parents, and he was not overbearing or rebellious.))

Sūrah 19,14

((Serve Allāh, and join not any partners with Him; and do good to parents,...))

Sūrah 4,36

((And We have enjoined on man (to be good) to his parents: in travail upon travail did his mother bear him, and in years twain was his weaning: (hear the command), "show gratitude to Me and to thy parents: to Me is (thy final) Goal.*

"But if they strive to make thee join in worship with Me things of which thou hast no knowledge, obey them not; yet bear them company in this

life with justice (and consideration),
and follow the way of those who turn
to Me (in love): in the end the return
of you all is to Me, and I will tell you
the truth (and meaning) of all that ye
did."))

Sūrah 31,14-15

((We have enjoined on man kindness
to his parents: in pain did his mother
bear him, and in pain did she give
him birth...))

Sūrah 46,15

5.1.16 Unsociableness (*Intiwā'*):

This vice is caused either by hostility, vengefulness, jealousy, or miserliness. It has been condemned in numerous traditions.

The opposite to this vice is the virtue of sociability, hospitality and friendliness, which is conducive to expansion of warm, brotherly relations throughout the community.

This virtue is highly recommended in Islam:

((And He hath put affection between
their hearts; not if thou hadst spent
all that is in the earth, couldst thou
have produced that affection, but
Allāh hath done it: for he is Exalted
in might, Wise.))

Sūrah 8,63

((And hold fast, all together, by the Rope which Allāh (stretches out for you), and be not divided among yourselves; and remember with gratitude Allāh's favour on you; for ye were enemies and He joined your hearts in love, so that by His Grace, ye became brethren; and ye were on the brink of the pit of fire, and He saved you from it.

Thus doth Allāh make His signs clear to you: that ye may be guided.))

Sūrah 3,103

5.1.17 Finding Fault with Others and Revealing their Secrets (*kashf`uyūb al-ākharīn wa -asrārahim*):

This vice is caused either by jealousy or hostility, and leads to the spread of corruption, animosity, and destruction of good relations between people:

((A slanderer, going about with calumnies.*

(Habitually) hindering (all) good, transgressing beyond bounds, deep in sin.))

Sūrah 68,11-12

((Woe to every (kind of) scandal-
monger and backbiter.))

Sūrah 104,1

" Deluded as he is by the power of his wealth, he counts it and takes pleasure in counting it again and again. A wicked vanity is let loose in his being which drives him on to mock other people's positions and dignity, to taunt and slander them. He criticises others with his tongue, mocks them with his movements and voices or by ridiculing their looks and features—by words and mimicry, by taunts and slander.

It is a vile and debased picture, one of the pictures of the human beings devoid of the ideals of manhood and generosity and stripped of faith. Islam despises this abject sort of people because of its own high standards of morality. Islam emphatically forbids mockery and ridicule and fault-finding in others. But in this case the Qur'ān describes these actions as sordid and ugly and adds warnings and threats to anyone who indulges in them." (7)

The opposite of this vice is the virtue of covering up the defects and sins of others.

Disclosing other people's secrets leads to social discord and at times to animosity. Therefore, it is considered a vice. This vice may take various forms, one of which is to recount to someone the derogatory remarks made about him by another individual, thus creating discord and hostility between them. Another form is to recount to someone in power and authority something that another may have said or done against him, thus inciting him to the detriment of the victim.

The opposite of this vice is the virtue of working to create good feeling and love amongst people, and of guarding their secrets and concealing them.

5.1.18 Disputing and Taunting (*al-nizā` wa al-shiqāq*):

Taunting is saying something sarcastic with a derogatory aim, and disputing refers to engaging in futile disputes without really wanting to discover the truth. These two traits are considered vices, and they lead to misunderstanding and bad feeling:

((We have explained in detail in this Qur'ān, for the benefit of mankind, every kind of similitude: but man is, in most things, Contentious.))

Sūrah 18,54

((We only send the apostles to give glade tidings and to give warnings: but the unbelievers dispute with vain argument, in order therewith to weaken the truth, and they treat My Signs as a jest, as also the fact that they are warned!))

Sūrah 18,56

((And yet among men there are such as dispute about Allāh, without knowledge, and follow every evil one obstinate in rebellion!))

Sūrah 22,3

(((Such) as dispute about the Signs of Allāh, without any authority that

hath reached them. Grievous and odious (is such conduct) in the sight of Allāh and of the believers. Thus doth Allāh seal up every heart-of arrogant and obstinate transgressors.)

Sūrah 40,35

In opposition to these vices is the virtue of upright speech, which aims for the discovery of the truth through polite, sincere, and friendly discussion.

((Invite (all) to the Way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious: for thy Lord knoweth best, who have strayed from His Path and who receive guidance.))

Sūrah 16,125

5.1.19 Backbiting, Lying and Making Fun of Others (*ghaybah, kadhib wal sukhriya min al-ākharīn*):

Backbiting, *ghaybah*, consists of saying something unpleasant about an individual in his absence. Worse than backbiting is slander, *buhṭān*, which is false accusation.

The opposite of backbiting is praising others in their absence and the opposite of slander is the honest mentioning of the actual good qualities of an individual:

((O ye who believe! avoid suspicion as much (as possible): for suspicion

in some cases is a sin: and spy not on each other, nor speak ill of each other behind their backs. Would any of you like to eat the flesh of his dead brother? Nay, ye would abhor it ...But fear Allāh: for Allāh is Oft-Returning, Most Merciful.))

Sūrah 49,12

Lying is a shameful vice and a great sin, which leads to personal and social corruption:

((Say: " Those who invent a lie against Allāh will never prosper.))

Sūrah 10,69

((Who, then, doth more wrong than one who utters a lie concerning Allāh, and rejects the truth when it comes to him: is there not in the Hell an abode for blasphemers?))

Sūrah 39,32

((Not a word dose he utter but there is a sentinel by him, ready (to note it).))

Sūrah 50,18

((Then woe that Day to those that treat (truth) as falsehood,))

Sūrah 52,11

((But on the contrary, he rejected truth and turned away!))

Sūrah 75,32

((We did test those before them, and Allāh will certainly know those who are true from those who are false.))

Sūrah 29,3

The opposite of this vice is the virtue of truthfulness, which is one of the most praiseworthy qualities of a human being.

((And he who brings the truth and he who confirms (and supports) it such are the men who do right.))

Sūrah 39,33

((Allāh will say: " this is a day on which the truthful will profit from their truth:...))

Sūrah 5,122

((Among the believers are men who have been true to their covenant with Allāh: of them some have completed their vow (to the extreme), and some (still) wait: but they have never

changed (their determination) in the
least.))

Sūrah 33,23

Making fun of others has the same harmful effects as the previous vices:

((The life of this world is alluring to
those who reject faith, and they scoff
at those who believe. But the
righteous will be above them on the
Day of Resurrection; for Allāh
bestows His abundance without
measure on whom He will.))

Sūrah 2,212

((Allāh loveth not that evil should be
noised abroad in public speech,
except where injustice hath been
done; for Allāh is He who heareth
and knoweth all things.))

Sūrah 4,148

((...Every time that the chiefs of his
people passed by him, they threw
ridicule on him...))

Sūrah 11,38

((O ye who believe! let not some
men among you laugh at others: it

may be that the (latter) are better than the (former): nor let some women laugh at others: it may be that the (latter) are better than the (former): nor defame nor be sarcastic to each other, nor call each other by (offensive) nicknames: ill-seeming is a name connoting wickedness, (to be used of one) after he has believed: and those who do not desist are (indeed) doing wrong.))

Sūrah 49,11

5.1.20 Simulation (*riyā'*):

Simulation means doing a good deed for the sake of ostentation rather than for the sake of Allāh. It is a great sin, and causes the spiritual deterioration and death of one's heart. Moreover the person who simulates will not be rewarded by Allāh.

((So woe to the worshippers,*
Who are neglectful of their prayers,*
Those who (want but) to be seen (of men),*
But refuse (to supply) even
neighbourly needs.))

Sūrah 107, 4-7

* Those who perform prayers but do not aptly meet their requirements. They execute the mechanical aspects and pronounce the verbal formulae of prayers but their hearts are

never alive to them, nor are they nourished by praying. The essence and purpose of prayer and its component parts (recitation, supplication and exaltation of Allāh) are never present in their souls. They offer prayers only to deceive others and not out of devotion to Allāh." (8)

((Say: "Shall we tell you of those who lose most in respect of their deeds?*

"Those whose efforts have been wasted in this life, while they thought that they were acquiring good by their works?))

Sūrah 18, 103-104

((O ye who believe! cancel not your charity by reminders of your generosity or by injury, like those who spend their substance to be seen of men, but believe neither in Allāh nor in the Last Day...))

Sūrah 2, 264

((Not those who spend of their substance, to be seen of men, but have no faith in Allāh and the Last Day: if any take the Evil One for their intimate, what a dreadful intimate he is!))

Sūrah 4, 38

((And be not like those who started from their homes insolently and to be seen of men, and to hinder (men) from the path of Allāh: For Allāh compasseth round about all that they do.))

Sūrah 8, 47

((Think not that those who exult in what they have brought about, and love to be praised for what they have not done, think not that they can escape the penalty. For them is a penalty grievous indeed.))

Sūrah 3, 188

There are different kinds of simulation: simulation in worship, whatever form it may take, is always reprobate; simulation in other matters is sometimes reprehensible, but at other times may be permissible and even desirable. For example, if one is openly generous with the intention of encouraging others to be generous also, ones action is not only without reproach, but in fact is highly commendable. The significance of simulation in each case depends on the intentions of the individual involved.

((Nay, (ye men!) but ye love the fleeting life,*

And leave alone the Hereafter.))

Sūrah 75, 20-21

((The hypocrites they think they are over-reaching Allāh, but He will over-reach them: when they stand up to prayer, they stand without earnestness, to be seen of men, but little do they hold Allāh in remembrance.))

Sūrah 4, 142

((Those who desire the life of the present and its glitter, to them we shall pay (the price of) their deeds therein, without diminution.*

They are those for whom there is nothing in the Hereafter but the fire: vain are the designs they frame therein, and of no effect are the deeds that they do.))

Sūrah 11, 15-16

The opposite of this vice is sincerity, which means doing everything for the sake of Allāh alone, without expecting any reward from anyone for what he does. Sincerity is one of the highest levels that a believer may attain, but it may be reached through persistent exercise and perseverance.

((Except the sincere and devoted servants of Allāh (among them).))

Sūrah 37, 128

((Except for those who repent, mend (their life), hold fast to Allāh, and purify their religion as in Allāh's sight: if so they will be (numbered) with the believers. And soon will Allāh grant to the believers a reward of immense value.))

Sūrah 4, 146

((And they have been commanded no more than this: to worship Allāh, offering Him sincere devotion, being true (in faith): to establish regular prayer, and to practise regular charity; and that is the Religion Right and Straight.))

Sūrah 98, 5

((No reward do I ask of you for it: my reward is only from the Lord of the Worlds.))

Sūrah 26, 145

((..Whoever expects to meet his Lord, let him work righteousness, and in the worship of his Lord, admit no one as partner.))

Sūrah 18, 110

" Simulation is a kind of deceitfulness, since the simulator deceives others by showing them what is not really inside him, and since the simulator deceives others he deceives himself as well:

((..They have forgotten Allāh; so He
hath forgotten them..))
Sūrah 9, 67

The simulator is similar to what is known to the psychologist as the narcissist, who is in love with himself, is concerned with himself only, works for his own benefit only or in order to fulfil his pride and avarice. The psychologist believes that, in order to cure this disease, the narcissist has to concentrate on other things and from time to time to renew his thoughts. However this may not be a true solution for this vice; it only makes him forget his disease and does not cure it.

The Islamic curative to simulation proceeds through three stages from humbleness to the feeling that he is one of the creations of Allāh and then, instead of loving himself only, to loving others as well. None of these stages comes naturally at first; they need regular practice to become habitual." (9)

5.1.21 Hypocrisy (*nifāq*):

Hypocrisy, that is feigning to be what one is not or to believe what one does not, in religion or in social relations, is one of the most destructive vices. Throughout the Holy Qur'ān, hypocrisy is condemned in the strongest of terms:

((...With (fair words from) their mouths they entice you, but their hearts are averse from you; and most of them are rebellious and wicked.))

Sūrah 9, 8

((When the hypocrites come to thee, they say, "we bear witness that thou art indeed the Apostle of Allāh." Yea Allāh Knoweth that thou art indeed His Apostle, and Allāh beareth witness that the hypocrites are indeed liars.))

Sūrah 63, 1

((Of the people there are some who say: "we believe in Allāh and the Last Day; but they do not (really) believe.*

Fain would they deceive Allāh and those who believe, but they only deceive themselves, and realize (it) not!*

In their hearts is a disease; and Allāh has increased their disease: And grievous is the penalty they (incur) because they are false (to themselves).))

Sūrah 2, 8-10

((The hypocrites they think they are over-reaching Allāh, but He will over-reach them: When they stand up to prayer, they stand without earnestness, to be seen of men, but little do they hold Allāh in remembrance;*

(They are) distracted in mind even in the midst of it, being (sincerely) for neither one group nor for another. Whom Allāh leaves straying, never wilt thou find for him the way.))

Sūrah 4, 142-143

((There is the type of man whose speech about this world's life may dazzle thee, and he calls Allāh to witness about what is in the his heart; yet is he the most contentious of enemies.*

When he turns his back, his aim everywhere is to spread mischief through the earth and destroy crops and cattle. But Allāh loveth not mischief.*

When it is said to him "fear Allāh" he is led by arrogance to (more) crime.

Enough for him is Hell; an evil bed
indeed (to lie on!))

Sūrah 2, 204-206

((Those who believe, then reject
faith, then believe (again) and (again)
reject faith, and go on increasing in
unbelief, Allāh will not forgive them
nor guide them on the way.*

To the hypocrites give the glad
tidings that there is for them (but) a
grievous penalty;*))

Sūrah 4, 137-138

((Those who believe, then reject
faith, then believe (again) and (again)
reject faith, and go on increasing in
unbelief, Allāh will not forgive them
nor guide them on the way.*

To the hypocrites give the glad
tidings that there is for them (but) a
grievous penalty;*))

Sūrah 4, 137-138

The opposite of hypocrisy is being the same in one's external appearance and inward self, or preferably, being better inwardly than what one appears to be. This latter is a characteristic of the believers and those who are close to Allāh.

((Those who avoid great sins and shameful deeds, only (falling into) small faults,- verily thy Lord is ample in forgiveness. He knows you well when He brings you out of the earth, And when ye are hidden in your mothers' wombs. Therefore justify not yourselves: He knows best who it is that guards against evil.))

Sūrah 53,32

((Hast thou not turned Thy vision to those who claim sanctity for themselves? Nay-but God Doth sanctify whom He pleaseth. But never will they fail to receive justice in the least little thing.))

Sūrah 4,49

5.1.22 Pride (*ghurūr*):

Pride consists of conceit based on selfish desires and fancies, and it may be with regard to the affairs of this world or to those of the next. One may become proud of one's worship, or one's sons, one's wealth, one's position and one's power, or anything

else. This may lead to spiritual and moral decline. Thus we see that the Holy Qur'ān warns human being against all forms of pride, which is a kind of illusion and self-deception:

((O mankind! do your duty to your Lord, and fear (the coming of) a Day when no father can avail aught for his son, nor a son avail aught for his father. Verily, the promise of Allāh is true: let not then this present life deceive you nor let the chief Deceiver deceive you about Allāh.))

Sūrah 31, 33

Both believers and infidels may fall prey to the vice of pride. No one is exempted; scholars, pious people and mystics, may each be proud of some particular thing. Pride may take numerous forms:

((..Allāh loveth not any vainglorious boaster,))

Sūrah 57, 23

((And swell not thy cheek (for pride) at men, nor walk in insolence through the earth; for Allāh loveth not any arrogant boaster.))

Sūrah 31, 18

((Such as took their religion to be mere amusement and play, and were deceived by the life of the world. That day shall We forget them as they forgot the meeting of this day of theirs, and as they were wont to reject our signs.))

Sūrah 7, 51

((Likewise did We make for every Messenger an enemy, evil ones among men and Jinns, inspiring each other with flowery discourses by way of deception. If thy Lord had so planned, they would not have done it: so leave them and their inventions alone.))

Sūrah 6, 112

((...For Allāh loveth not the arrogant, the vainglorious.))

Sūrah 4, 36

The opposite of pride as a kind of self-deception is knowledge, wisdom, awareness, and *zuhd*, because the more a man is aware of reality the less he is likely to fall prey to pride.

((..say: "all things from Allāh but what hath come to these people, that

they fail to understand a single fact?))

Sūrah 4, 78

((Every soul shall have a taste of death: and only on the Day of Judgement shall you be paid your full recompense...))

Sūrah 3, 185

((Say: " the death from which ye flee will truly overtake you: then will ye be sent back to the knower of things secret and open: and He will tell you (the truth of) the things that ye did!))

Sūrah 62, 8

5.1.23 Having Extravagant Hopes and Desires (*tūl al-amal*) :

This vice is caused by ignorance and love of the world. It harms man by keeping him occupied with worldly matters and by retarding his spiritual development.

((Fair in the eyes of men is the love of things they covet: Women and sons; heaped-up hoards of gold and silver; horses branded (for blood and excellence); and (wealth of) cattle and

well-tilled land. Such are the possessions of this world's life; but in nearness to Allāh is the best of the goals (to return to.))

Sūrah 3, 14

((Allāh doth wish to make clear to you and to show you the ordinances of those before you; and (He doth wish to) turn to you (in mercy): and Allāh is All-Knowing, All-Wise.))

Sūrah 4, 26

((But after them there followed a posterity who missed prayers and followed after lusts: soon, then, will they face destruction.))

Sūrah 19, 59

In order to cure oneself of this disease, one must constantly think about death and the Hereafter, with the knowledge that the world and worldly existence are transitory, and whatever one may acquire, one day is forced to leave it behind and embrace death. One must keep alive the realisation in one's mind that the only useful things that one can carry across the abyss of death are one's good deeds.

5.1.24 Rebelliousness (*ʿisīān*):

Rebelliousness in this context is disobeying Allāh's commands. This vice occurs when a person thinks that he is powerful enough to do anything and that no one can stop him.

((..they were covered with humiliation and misery: they drew on themselves the wrath of Allāh. This because they went on rejecting the Signs of Allāh and slaying His Messengers without just cause. This because they rebelled and went on transgressing.))

Sūrah 2, 61

((But those who disobey Allāh and His Apostle and transgress His limits will be admitted to a fire, to abide therein: And they shall have a humiliating punishment.))

Sūrah 4, 14

((On that day those who reject Faith and disobey the Apostle will wish that the earth were made one with them: But never will they hide a single fact from Allāh!))

Sūrah 4, 42

((Say: "I would, if I disobeyed my Lord, indeed have fear of the penalty of a Mighty Day.))

Sūrah 6, 15

The opposite is obedience, the fear of Allāh, trust in Allāh and doing one's duty:

((He said: O my people! do you see?
If I have a clear sign from my Lord
and He hath sent Mercy unto me from
Himself, who then can help me
against Allāh if I were to disobey
Him? What then would ye add to my
(portion) but perdition.))

Sūrah 11, 63

((It is not fitting for a believer, man
or woman, when a matter has been
decided by Allāh and His Apostle, to
have any option about their decision.
If anyone disobeys Allāh and His
Apostle, he is indeed on a clearly
wrong path.))

Sūrah 33, 36**5.1.25 Persistence in Sin (*isrār `ala al-ma`siyah*):**

This is an evil state, since repeating sins makes them seem ordinary, insignificant, everyday affairs. Therefore, before this happens to one, it is necessary to contemplate the vicious outcome of committing sins and to examine the harm that they do both in this world and the next. Such contemplation leads one to repent one's sins and to

become genuinely sorry and ashamed of having committed them. On the other hand, repentance, *tawbah*, is a return from the state of sinfulness. An even higher state of repentance is *inābah*, which is turning away from and giving up even permissible things. In this higher state of repentance, one seeks (in speech and act) only to please Allāh and remember Allāh continuously:

((Woe to each sinful dealer in falsehoods:*

He hears the sings of Allāh rehearsed to him, yet is obstinate and lofty, as if he had not heard them: then announce to him a penalty grievous!))

Sūrah 45, 7-8

((And every time I have called to them, that Thou Mightest forgive them, they have (only) thrust their fingers into their ears, covered themselves up with garments, grown obstinate, and given themselves up to arrogance.))

Sūrah 71, 7

((By no means! but on their hearts is the stain of the (ill) which they do!))

Sūrah 83, 14

" Indeed the hearts of those who indulge in sin become dull, as if they are veiled with a thick curtain which keeps them in total darkness, unable to see the light. Thus they gradually lose their sensitivity and become lifeless...Because their sins have cast a thick veil over their heart, they are unable in this life to feel the presence of Allāh, and it is only appropriate that they will not be allowed to see His glorious face. They will be deprived of this great happiness, which is bestowed only on those whose hearts and souls are so clean and transparent that they deserve to be with their Lord, without any form of separation or isolation." (10)

((Allāh accepts the repentance of those who do evil in ignorance and repent soon afterwards; to them will Allāh turn in Mercy: for Allāh is full of knowledge and Wisdom.))

Sūrah 4, 17

((O ye who believe! fear Allāh, and let every soul look to what (provision) he has sent forth for (tomorrow) the morrow. yea, fear Allāh: for Allāh is well-acquainted with (all) that ye do.))

Sūrah 59, 18

((And those who, having done something to be ashamed of, or wronged their own souls, earnestly bring Allāh to mind, and ask for forgiveness for their sins, and who

can forgive sins except Allāh? and are never obstinate in persisting knowingly in the wrong they have done.))

Sūrah 3, 135

((If anyone dose evil or wrongs his own soul, but afterwards seeks Allāh's forgiveness, he will find Allāh Oft-Forgiving, Most Merciful.))

Sūrah 4, 110

((Therefore, by the Lord, We will, of a surcety, call them to account.*

For all their deeds.))

Sūrah 15, 92-93

((O ye who believe! Turn to Allāh with sincere repentance: In the hope that your Lord will remove from you your ills and admit you to gardens beneath which rivers flow,...))

Sūrah 66, 8

5.1.26 Negligence (*ghaflah*):

ghaflah implies indifference and lack of attention; its opposite is attention and resoluteness. If what is neglected is our ultimate felicity and well-being, it is a vice. However, neglect and indifference to baseness and wickedness is a virtue. That is, attention given to evil and base things is a vice, while attention given to things having to do with our well-being and felicity is a virtue.

((Many are the Jinns and men we have made for Hell: They have hearts wherewith they understand not, eyes wherewith they see not, and ears wherewith they hear not. They are like cattle, nay more misguided: for they are heedless (neglectful).))

Sūrah 7,179

((And do thou (O reader!) bring thy Lord to remembrance in thy (very) soul, with humility and in reverence, without loudness in words, in the morning and evenings; and be not thou of those who are unheedful.))

Sūrah 7, 205

((Those are they whose hearts, ears, and eyes Allāh has sealed up and they take no heed.))

Sūrah 16,108

((...Nor obey any whose heart We have permitted to neglect the remembrance of Us, one who follows his own desires, whose case has gone beyond all bounds.))

Sūrah 18, 28

((Closer and closer to mankind comes their reckoning: yet they heed not and they turn away.))

Sūrah 21,1

((Then will the true Promise draw nigh (of fulfilment): then behold! the eyes of the unbelievers will fixedly stare in horror: ah! woe to us! we were indeed heedless of this: nay, we truly did wrong!))

Sūrah 21, 97

The opposite of this vice is resoluteness, *al-Nīyyah Khālīṣah*, which is also interpreted as clarity of will and purpose. That is why negligence is always bad and resoluteness is always good.

((..These three were ever quick in emulation in good works: they used to call on us with love and reverence, and humble themselves before Us.))

Sūrah 21, 905.1.27 Aversion (*kurh*):

Aversion refers to a state of abhorrence for all things entailing hardship and labour. Its extreme form is hatred. The opposite is inclination *Ḥubb*, which consist of the soul's liking for pleasant and beneficial things.

((Indeed they had plotted sedition before, and upset matters for thee, until the truth arrived, and the decree of Allāh became manifest, much to their disgust.))

Sūrah 9, 48

((They attribute to Allāh what they hate (for themselves), and their tongues assert the falsehood that all good things are for themselves: without doubt for them is the Fire, and they will be the first to be hastened on into it!))

Sūrah 16, 62

((That is because they hate the Revelation of Allāh; so He has made their deeds fruitless.))

Sūrah 47,9

((This because they followed that which called forth the wrath of Allāh, and they hated Allāh's good pleasure; so He made their deeds of no effect.))

Sūrah 47,28

((It is He Who has sent His Apostle with Guidance and the Religion of truth, that he may proclaim it over all religion, even though the pagans may detest (it).))

Sūrah 61,9

Aversion can be either good or bad. The same applies to *ḥubb*, in that if one likes good and beneficial things, it is a desirable trait; but not so if one likes evil things. The point worthy of notice is that the highest form of *ḥubb* is that which is essentially directed towards Allāh and whatever is associated with the Divine.

((O ye who believe! if any from among you turn back from his faith, soon will Allāh produce a people whom He will love as they will love Him, lowly with the believers, mighty against the rejecters, fighting in the way of Allāh, and never afraid of the reproaches of such as find fault. That is Grace of Allāh, which

He will bestow on whom He pleaseth:
and Allāh encompasseth all, and He
knoweth all things.))

Sūrah 5,57

((And know that among you is
Allāh's apostle: were he, in many
matters, to follow your (wishes), ye
would certainly fall into misfortune:
but Allāh has endeared the faith to
you, and He Has made it beautiful in
your hearts, and He has made it
hateful to you unbelief, wickedness,
and rebellion: such indeed are those
who walk in righteousness.))

Sūrah 49,7

5.1.28 Indignation (*sakhat*):

Indignation is being grieved at adversities and misfortunes which may befall one to the extent of complaining about them.

((Is the man who follows the good
pleasure of Allāh like the man who
draws on himself the wrath of Allāh,
and whose abode is in Hell? a woeful
refuge!))

Sūrah 3,162

((And among them are men who slander thee in the matter of (the distribution of) the alms: if they are given part thereof, they are pleased, but if not, behold! they are indignant!))

Sūrah 9,58

((This because they followed that which called forth the wrath of Allāh, and they hated Allāh's good pleasure; so He made their deeds of no effect.))

Sūrah 47,28

The opposite of this vice is satisfaction and content with whatever Allāh wills. We must realise that life in this world is made up of suffering, difficulty, sickness and death, and without exception all human beings must undergo these things. So, we must teach ourselves to deal with them.

((If only they had been content with what Allāh and His Apostle gave them, and had said "Sufficient unto us is Allāh! Allāh and His Apostle will soon give us of His bounty: to Allāh do we turn our hopes! (that would have been the right course).))

Sūrah 9, 59

((The vanguard (of Islam) the first of those who forsook (their homes) and of those who gave them aid, and (also) those who follow them in (all)good deeds, well-pleased is Allāh with them, as are they with Him: for them hath He prepared Gardens under which rivers flow, to dwell therein for ever. That is the supreme felicity.))

Sūrah 9,100

((Allāh hath promised to believers, men and women, gardens under which rivers flow, to dwell therein, and beautiful mansions in gardens of everlasting bliss. But the greatest bliss is the good pleasure of Allāh: that is supreme felicity.))

Sūrah 9,72

((And there is the type of man who gives his life to earn the pleasure of Allāh; and Allāh is full of kindness to (His) devotees.))

Sūrah 2,207

((...Allāh well-pleased with them, and they with Allāh that is the great

salvation, (the fulfilment of all desires).))

Sūrah 5,122

((...Allāh will be well pleased with them, and they with Him. They are the Party of Allāh. Truly it is the Party of Allāh that will achieve felicity.))

Sūrah 58,22

5.1.29 Grief (*ḥuzn*):

Grief occurs because of loss or failure to attain something desired; it is similar to indignation.

((Let not their speech, then, grieve thee. Verily We know what they hide as well as what they disclose.))

Sūrah 36,76

((Secret counsels are only (inspired) by the Evil One, in order that he may cause grief to the believers; but he cannot harm them in the least, except as Allāh permits; and on Allāh let the believers put their trust.))

Sūrah 58,10

Whatever happens, the believer should have trust in Allāh, and again he should feel that this life is not his highest goal:

((And do thou be patient, for thy patience is but from Allāh; nor grieve over them: and distress not thyself because of their plots.*

For Allāh is with those who restrain themselves, and those who do good.))

Sūrah 16,127-128

((So lose not heart, nor fall into despair: For ye must gain mastery if ye are true in faith.))

Sūrah 3,139

((..To teach you not to grieve for (the booty) that had escaped you and for (the ill) that had befallen you. For Allāh is well aware of all that ye do.))

Sūrah 3,153

((..No fear shall be on you, nor shall ye grieve.))

Sūrah 7,49

((Verily those who say, "our Lord is Allāh, and remain firm (on the path), on them shall be no fear, nor shall they grieve.))

Sūrah 46,13

5.1.30 Absence of Trust in Allāh (*qunūt*) :

This vice consists of reliance on intermediate means, rather than on Allāh, for the solution of one's problems. It is caused by insufficient faith. Reliance on an intermediary is a form of polytheism, *shirk*.

((For ye do worship idols besides Allāh, and ye invent falsehood. The things that ye worship besides Allāh have no power to give you sustenance: then seek ye sustenance from Allāh, serve Him, and be grateful to Him: to Him will be your return.))

Sūrah 29,17

The opposite of this vice is trust in Allāh in all aspects of one's life, with the belief that Allāh is the only effective force in the universe. It should be noted that the notion of *tawakkul* does not contradict the idea that man must exert himself in order to benefit from the bounties of Allāh. This is why Islam considers it obligatory for the individual to strive, in order to make a living for his family, to defend himself, and to fight for his

rights. What is important is to consider all these intermediate means as subject to Allāh's authority and power, without any independent role of their own.

((...Then, when thou hast taken a decision, put thy trust in Allāh.

For Allāh loves those who put their trust (in Him).))

Sūrah 3,159

((Men said to them: "A great army is gathering against you": And frightened them: But it (only) increased their faith: They said: "For us Allāh sufficeth, and He is the best disposer of affairs.*

And they returned with grace and bounty from Allāh: No harm ever touched them; for they followed the good pleasure of Allāh: And Allāh is the Lord of bounties unbounded.))

Sūrah 3,173-174

((For believers are those who,...and put (all) their trust in their Lord.))

Sūrah 8,2

((Moses said: "O my people! if ye do (really) believe in Allāh, then in Him

put your trust if ye submit (your will to His"))

Sūrah 10,84

((No reason have we why we should not put our trust on Allāh. Indeed He Has guided us to the ways we (follow). We shall certainly bear with patience all the hurt you may cause us: For those who put their trust should put their trust on Allāh.))

Sūrah 14,12

((...And if anyone put his trust in Allāh, sufficient is (Allāh) for him...))

Sūrah 65,3

5.1.31 Ingratitude (kūfrān) :

This is the vice of being ungrateful for Divine blessings:

((Allāh sets forth a parable: a city enjoying security and quite, abundantly supplied with sustenance from every place; yet was it ungrateful for the favours of Allāh: So Allāh made it taste of hunger and

terror (in extremes), (closing in on it)
like a garment (from every side),
because of the (evil) which (its
people) wrought.))

Sūrah 16,112

((..but most men are averse (to
aught) but (rank) ingratitude.))

Sūrah 25,50

((..truly man is a most ungrateful
creature!))

Sūrah 22,66

((Verily Allāh will defend (from ill)
those who believe: Verily, Allāh
loveth not any that is a traitor to
faith, or shows ingratitude.))

Sūrah 22,38

((..And never do We give (such)
requital except to such as are
ungrateful rejecters.))

Sūrah 34,17

((...most ungrateful is man.))

Sūrah 17,67

The opposite is thankfulness. The virtue of thankfulness consists of the following elements:

- 1- Recognition of blessings and their origin, which is Divine Beneficence.
- 2- Being delighted on account of blessings, not for their worldly worth or as being deserved, but for their value in bringing us closer to Allāh.
- 3- Acting on this joy and delight by undertaking to satisfy the aim of the Giver, in word and in deed.
- 4- Praising the Bestower of the blessings.
- 5- Using the bounty given to us in a way which would please Him.

((And remember! your Lord caused to be declared (publicly) "if ye are grateful, I will add more (favours) unto you; but if you show ingratitude, truly My punishment is terrible indeed"))

Sūrah 14,7

((We showed him the Way: whether he be grateful or ungrateful (rest on his will).))

Sūrah 76,3

((Then do ye remember Me; I will remember you. Be grateful to Me, and reject not faith.))

Sūrah 2,152

((...And swiftly shall We reward those that (serve Us with) gratitude.))

Sūrah 3,145

((...he said: "this is by the grace of my Lord! to test me whether I am grateful or ungrateful! and if any is grateful, truly his gratitude is (a gain) for his own soul; but if any is ungrateful, truly my lord is free of all Needs, Supreme in Honour!")

Sūrah 27,40

((Nay, but worship Allāh, and be of those who give thanks.))

Sūrah 39,66

5.1.32 Restlessness (*jazā'*):

Restlessness, *jazā'*, leads to screaming, striking one's face, tearing one's clothes, and raising a clamour when one is faced with some misfortune or calamity. It is one of the vices which leads to man's fall, since it is essentially a complaint against Allāh and a rejection of His decrees.

The opposite is *ṣabr*, which is forbearance, one of the noblest virtues. *Ṣabr* consists of preserving one's calm under all circumstances and doing one's duty in all conditions. *Ṣabr* has different functions in different situations. For example, *ṣabr* on

the field of battle lies in perseverance in performing one's duty; in other words, it is a form of courage. *Ṣabr* in the state of anger is self-control and synonymous with *hilm* or gentleness. *Ṣabr* in the face of desires and lusts is *'Iffah* or chastity. *Ṣabr* has been much praised in Islamic traditions, and the Holy Qur'ān extols this virtue, its merits and its rewards in seventy different places, for example:

((..but give glad tidings to those who patiently persevere.*

Who say, when afflicted with calamity: "To Allāh we belong, and to Him is our return."*

They are those on whom (descend) blessings from Allāh, and Mercy, and they are the ones that receive Guidance.))

Sūrah 2,155-157

((Twice will they be given their reward, for that they have persevered, that they avert evil with good, and that they spend (in charity) out of what We have given them.))

Sūrah 28,54

((O ye who believe! persevere in patience and constancy; vie in such perseverance; strengthen each other; and fear Allāh; that ye may prosper.))

Sūrah 3,200

(("peace unto you for that ye persevered in patience!" Now how excellent is the final Home!))

Sūrah 13,24

((And do thou be patient, for thy patience is but from Allāh; nor grieve over them: And distress not thyself because of their plots.))

Sūrah 16,127

((I have rewarded them this day for their patience and constancy: They are indeed the ones that have achieved bliss.))

Sūrah 23,111

((And We appointed, from among them leaders, giving guidance under Our command, so long as they persevered with patience and continued to have faith in Our Signs.))

Sūrah 32,24

((...those who patiently persevere will truly receive a reward without measure!))

Sūrah 39,10

((And We shall try you until We test those among you who strive their utmost and persevere in patience; and We shall try your reported (mettle).))

Sūrah 47,31

5.1.33 Disobedience (*fisq*):

fisq means disobedience to the obligatory commands of Islamic Law or committal of acts forbidden by it.

((They will swear unto you, that ye may be pleased with them .

But if ye are pleased with them, Allāh is not pleased with those who disobey.))

Sūrah 9,96

((But the transgressors changed the word from that which had been given them; so We sent on the transgressors a plague from heaven, for that they infringed (our command) repeatedly.))

Sūrah 2,59

((As to those who are rebellious and wicked, their abode will be the fire: every time they wish to get away therefrom, they will be forced thereinto,...))

Sūrah 32,20

((..But Allāh has endeared the faith to you, and has made it beautiful in your hearts, and He Has made hateful to you unbelief, wickedness, and rebellion: such indeed are those who walk in righteousness.))

Sūrah 49,7

((...and their hearts grew hard? for many among them are rebellious transgressors.))

Sūrah 57,16

The opposite is obedience to the commands of Allāh, the Supreme:

((Is then the man who believes no better than the man who is rebellious and wicked? not equal are they.))

Sūrah 32,18

5.1.34 Anger (*ghadab*):

Anger is a kind of a test from Allāh to see whether his creature is patient or not. The normal results of anger are aversion and jealousy.

Anger is placed in the human being to protect him from any danger which he might face.

**((..when they are angry even then
forgive.))**

Sūrah 42,37

There are two conditions of anger; one is reprehended and the other is recommended. The reprehensible condition is either that the human being never gets angry at all, whatever happens, or that he is always angry, whether the reason is worthy or not. On the other hand, laudable anger, is that which causes one to protect oneself, one's family, one's country, or one's religion.

**((Muhammad is the Apostle of Allāh
; and those who are with him are
strong against unbelievers, (but)
compassionate amongst each
other....))**

Sūrah 48,29

**((O prophet! strive hard against the
unbelievers and the hypocrites, and**

be firm against them their abode is
 Hell, an evil refuge (indeed).))
 Sūrah 66,9

So, very briefly, if anger is for the sake of Allāh it is recommended; however, if it is for something else, it is reprehended.

5.1.35 Hypochondria (*wasāwis*):

"Muslim scholars, when dealing with hypochondria, consider it to be either the thoughts of the soul which counsels evil, which is known in 'Arabic as *al-nafs al-ammārah bi al-Sū'*, or the Devil, since the Devil attempts to justify wrong in the eyes of humans." (11)

(((Their allies deceived them) Like
 the Evil One, when he says to man,
 "deny Allāh" but when (man) denies
 Allāh, (the evil one) says, "I am free
 of thee: I do fear Allāh, the Lord of
 the worlds!))

Sūrah 59,16

((It was We Who created man, and
 We know what dark suggestions his
 soul makes to him: for We are nearer
 to him than (his) jugular vein.))

Sūrah 50,16

((Verily Satan is an enemy to you; so treat him as an enemy. He only invites his adherents, that they may become companions of the blazing Fire.))

Sūrah 35,6

The cure for this vice, the person should seek support from Allāh, against the devil, by obeying Allāh's commands.

((The Evil One threatens you with poverty and bids you to conduct unseemly. Allāh promiseth you His forgiveness and bounties and Allāh careth for all and He knoweth all things.))

Sūrah 2,268

5.1.36 Despair (ya's):

This vice may manifest itself when the human being is faced with difficulties, and loses all hope, even in Allāh:

((Yet when We bestow Our favours on man, He turns away and becomes remote on his side (instead of coming to Us), and when evil seizes him he gives himself up to despair!))

Sūrah 17,83

((He said: " And who despairs of the mercy of his Lord, but such as go astray?))

Sūrah 15,56

((Man does not weary of asking for good (things), but if ill touches him, he gives up all hope (and) is lost in despair.))

Sūrah 41,49

But the believer should not despair, because he knows that whatever happens to him is a test from Allāh. As a result of despair the desperate may be led to commit suicide, since his soul is accustomed to obtain whatever it wants. The believer, on the other hand, looks at life as a temporary state and the Hereafter as the permanent state. He knows that Allāh always forgives if the human being seeks his forgiveness:

((Say: "O my servants who have transgressed against their souls!

Despair not of the Mercy of Allāh: for Allāh forgives all sins: for He is Oft-Forgiving, Most Merciful.))

Sūrah 39,53

5.1.37. Repression (kabt):

Repression is a major cause of a number of spiritual diseases such as despair, anger and ingratitude. In order to examine it closely we shall focus on one branch of repression namely Sexual repression:

"Western psychologists accuse religion of repressing the vital energy of man and rendering his life quite miserable as a result of the sense of guilt which especially obsesses the religious people and makes them imagine that all their actions are sinful and can only be expiated through abstention from enjoying the pleasures of life.

Such psychologists often say: Do you want us to return to religion? Do you want to fetter the emotions which, we the progressives, have set free? Do you want to embitter the lives of the youth by incessantly reminding them of what is right and wrong?

Before discussing whether or not Islam represses the vital energy we should define the meaning of repression which has been misunderstood and misapplied by both the cultured and half educated.

Repression is not the result of abstention from performing the instinctive act. It is the result of believing that the instinctive act is dirty, and of refusing to admit to oneself that such a motive may come to one's mind or engage one's thinking. In this sense, repression becomes an unconscious feeling which may not be cured by performing the instinctive act. He who performs the instinctive act but believes that he is committing a degrading and dirty act is a person who suffers from repression, though he may commit such an act twenty times a day. Every time he commits such an act, there shall ensue a conflict within his psyche between what he has done and what he ought to have done. It is this conscious and unconscious conflict which gives birth to complexes and psychological disorders...

No religion is as frank as Islam in recognising the natural motives and treating them as clean and healthy. In the coming verse, the Qur'ān names the earthly desires and recognises them as a matter of fact and states that they are desirable things in the eyes of men, but does not object to these desires as such nor does it disapprove of such feelings:

((Fair in the eyes of men is the love of things they covet: women and sons; heaped-up hoards of gold and silver; horses branded (for blood and excellence); and (wealth of) cattle and well-tilled land. Such are the possessions of this world's life; but in nearness to Allāh is the best of the goals (to return to).))

Sūrah 3,14

In its treatment of the human soul, Islam recognises, in principle, all the natural emotions and does not repress them in our unconscious but it permits the practical performance of such instinctive acts to an extent such as may give a reasonable degree of pleasure without causing any harm or injury to the individual or the community. That is why repression will never originate under the rule of Islam. If young people feel the urge of the sexual instinct there is no evil in that, and they need not regard the sexual instinct as a dirty, repulsive feeling.

What Islam requires of the young people in this respect, is to control their passions without repressing them, to control them willingly and consciously, that is, to suspend their satisfaction until the suitable time." (12)

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Chapter 6

GENERAL TREATMENT

"It can fairly be said that man may have led part of his life, whether short or long, without sciences, arts or industries. But history has never known a human group that lived without a religion. ...Thus religion is an instinctive thing in man, deeply rooted in his nature. The belief in something or in a certain Being or Power, and the adoption of the religion of that Being or Power is a natural disposition in man. It is one of the things needed for his soul and dominates him throughout his life. It must therefore be watered and nourished like any other natural matter in him...Were the religious instinct not so deeply rooted, it would have been difficult for the Prophets and Messengers of God to convey the divine revelation to those whom they had been sent; or to be more precise, the confirmation of the revelation in the hearts of those people would have been a very difficult task.

But each one of those Prophets and Messengers of God did not find it his duty to create that religious feeling in the hearts of the people to whom the Almighty God had sent him, because this feeling is instinctive and innate in man as we have already known. Each one of them found that people had deviated from the path leading to the true religion and the Deity, Who deserves to be worshipped.

Accordingly, we can state that the propagation of the true religion does not mean the creation of religious inclinations which did not exist before. It only means the direction of those inclinations in the right way, which leads to the true religion. Thus the divine revelation involves mercy to all creatures. It guides the souls which have gone astray, and helps the mind to reach truth by the shortest and easiest ways." (1)

((I have only created Jinns and men,
that they may serve Me.))

Sūrah 51, 56 (2)

((So set thou thy face steadily and
truly to the faith: (Establish) Allāh's
handiwork according to the pattern on
which he has made mankind: no
change (let there be) in the work
(wrought) by Allāh: that is the
standard Religion: But most among
mankind understand not.))

Sūrah 30, 30

((Is it not to Allāh that sincere
devotion is due? But those who take
for protectors other than Allāh (say):
"We only serve them in order that
they may bring us nearer to Allāh."
Truly Allāh will judge between them
in that wherein they differ. But Allāh
guides not such as are false and
ungrateful.))

Sūrah 39, 3

((Yet they worship, besides Allāh,
things that can neither profit them nor
harm them: and the misbeliever is a

helper (of Evil), against his own
Lord!))

Sūrah 25, 55

((Yet they worship, besides Allāh,
things for which no authority has
been sent down to them, and of
which they have (really) no
knowledge: for those that do wrong
there is no helper.))

Sūrah 22, 71

((They said: "Comest thou to us, that
we may worship Allāh alone, and
give up the cult of our fathers? bring
us what thou threatens us with, if so
be that thou tellest the truth!))

Sūrah 7, 70

Because Islam gives complete recognition to human nature, as it is and takes a deep interest in the material as well as the spiritual well-being of man, it does not consider religion a personal affair or a separate entity from the general course of life. In other words, religion has no value unless its teachings have effective imprints on the course of personal and public life. Conversely, life is meaningless, if it is not organised and conducted according to the Divine Law. This explains why Islam extends its sense of organisation to all walks of life: individual and social behaviour; labour and industry; economics and politics; national and international relations; and so on.

"Worship in Islam, denoted by the 'Arabic word *'Ibādah*, is a much wider concept than in other religions. It can encompass a whole range of private devotions, social actions and human relations. Consciously and altruistically performed as acts of obedience to Islamic teaching, work, washing, bathing, cleaning, conversation, helping someone, study and so on, can be to the Muslim a form of worship if done with the sole intention of pleasing God and not merely to promote personal advantage, enhance status or put someone else under obligation to reciprocate etc." (3)

**((This is the Book in it is guidance
sure, without doubt, to those who
fear Allah;***

**Who believe in the Unseen, are
steadfast in prayer, and spend out of
what We have provided for them;***

**And who believe in the Revelation
sent to thee, and sent before thy time,
and (in their hearts) have the
assurance of the Hereafter.***

**They are on (true) guidance, from
their Lord, and it is these who will
prosper .))**

Sūrah 2, 2-5

**((The Apostle believeth in what hath
been revealed to him from his Lord,
as do the men of faith. Each one (of
them) believeth in Allah, His angels,
His Books, and His Apostles. "We
make no distinction (they say)**

between one and another of His Apostles." and they say: "We hear, and we obey (we seek) Thy forgiveness, our Lord, and to Thee is the end of all journeys".))

Sūrah 2, 285

((Those who believe, and do deeds of righteousness, and establish regular prayers and regular charity, will have their reward with their Lord: on them shall be no fear, nor shall they grieve.))

Sūrah 2, 277

"Islam is based on five things: declaring that there is no god but Allāh and that Muhammad is the messenger of Allāh, the establishment of *ṣalāh* the payment of *zakāh*, the *ḥajj* and *ṣawm* in the month of *ramadān*. These four basic duties comprise the training programme which has been designed for us by Allāh so that we can shape our life around *Shahādah* ." (4)

6.1 The Oneness of God (*tawḥīd*)

The importance of *tawḥīd* is that the soul of the human being has two general aspects: the soul that is prone to evil and is known in 'Arabic as *an-nafs al-ammārah bi al-sū'* and the soul that achieves full rest and satisfaction which is known in 'Arabic as *an-nafs al-mutma'innah*, and between these two there are various stages.

((Nor do I absolve my own self (of blame): the (human) soul is certainly prone to evil, unless my Lord do bestow His Mercy: but surely my Lord is Oft-Forgiving, Most Merciful.))

Sūrah 12, 53

((To the righteous soul will be said:
O (thou) soul, in (complete) rest and satisfaction!*

come back thou to thy Lord, well pleased (thyself), and well-pleasing unto Him*

Enter thou, then, among my Devotees!*

Yea, enter thou My Heaven!))

Sūrah 89, 27-30

If the human being is left without guidance and enlightenment, he would concentrate only on fulfilling his own desires whereas coming closer to Allāh is the way to satisfaction and peace. With compunction as the first step for change, after anxiety and fear, this new stage full of obedience and sincerity, which leads to satisfaction, is *tawḥīd*.

(("Those who believe, and whose hearts find satisfaction in the remembrance of Allāh: for without

doubt in the remembrance of Allāh do
 hearts find satisfaction.))

Sūrah 13, 28

Tawhīd has a great influence on the human soul; it gives the human a meaning for life and his duties in it. That is why he feels confident and satisfied.

((As to those who believe and work
 righteous deeds, they have, for their
 entertainment, the Gardens of
 Paradise,*

Wherein they shall dwell (for aye):
 no change will they wish for from
 them.))

Sūrah 18, 107-108

((Whoever works righteousness,
 man or woman, and has faith, verily,
 to him will We give a new life, a life
 that is good and pure, and We will
 bestow on such their reward
 according to the best of their
 actions.))

Sūrah 16, 97

((O ye people! adore your Guardian-
 Lord, who created you and those who
 came before you that ye may have the
 chance to learn righteousness;))

Sūrah 2, 21

((Thy Lord hath decreed that ye
worship none but Him,...))

Sūrah 17, 23

((" And that ye should worship Me,
(for that) this was the Straight way.))

Sūrah 36, 61

6.2 Prayer (*ṣalāh*)

The ritual prayer in 'Arabic is called *al-ṣalāh* and it represents the relationship between Allāh and the human being. It is well known in psychiatry that when someone tells his problems to someone else he feels content. Similarly, prayer offers the chance to tell one's problems, to his own Creator.

((And your Lord says: "call on Me; I
will answer your (prayer): But those
who are too arrogant to serve Me will
surely find themselves in Hell-in
humiliation!))

Sūrah 40, 60

((When My servants ask thee
concerning Me, I am indeed close (to
them): I listen to the prayer of every
suppliant when he calleth on Me let
them also, with a will, listen to My

call, and believe in Me: that they may
walk in the right way.))

Sūrah 2, 186

((The believers must (eventually)
win through,*

Those who humble themselves in
their prayers.))

Sūrah 23, 1-2

((Recite what is sent of the Book by
inspiration to thee, and establish
regular prayer: for prayer restrains
from shameful and unjust deeds; and
remembrance of Allāh is the greatest
(thing in life) without doubt. And
Allāh knows the (deeds) that ye do.))

Sūrah 29, 45

"In its concern for creating an atmosphere of the sovereignty of God on earth, Islam has prescribed five services of worship daily: one should pray when one rises and one should rise early-again early in the afternoon, late in the afternoon, at sunset, and at night before one goes to bed. This requires abandoning, during the few minutes spent in each service of worship, all material interests, in order to provide proof of one's submission and gratitude to God, our Creator.

"Speaking of the mysterious effects of prayer, or worship, the great mystic Walī Allāh al-Dihlawī says:

"Worship consists essentially of three elements: (1) humility of heart (spirit) consequent on a feeling of the presence of the majesty and grandeur of God, (2) recognition of this superiority (of God) and humbleness (of man) by means of appropriate words, and (3) adoption by the organs of the body, of postures of necessary reverence...To show our honour to somebody we stand up, with a fulsome concentration of attention, turning our faces, towards him..." (5)

((Establish regular prayers at the sun's decline till the darkness of the night, and the morning prayer and reading: for the prayer and reading in the morning carry their testimony.))

Sūrah 17, 78

((Guard strictly your (habit of) prayers, especially the middle prayer, and stand before Allāh in a devout (frame of mind).))

Sūrah 2, 238

((..set up regular prayers: For such prayers are enjoined on believers at stated times.))

Sūrah 4, 103

((And establish regular prayers at the two ends of the day and at the approaches of the night: For those

**things that are good remove those
that are evil: Be that the word of
remembrance to those who remember
(their Lord).))**

Sūrah 11, 114

The benefit and effectiveness which the human being can derive from the Islamic prayer are clear in the following particulars:

- 1- It strengthens belief in the existence of Allah and transmits this belief into the innermost recesses of the human being's heart.
- 2- It makes this belief constructive in life.
- 3- It helps the human being to realize his natural and instinctive aspirations to greatness and high morality, to excellence and virtuous growth.
- 4- It purifies the heart, develops the mind, cultivates the conscience and comforts the soul.
- 5- It fosters the good and decent elements in the human being, and controls the evil and indecent inclinations.

Moreover, the Muslim introduces spiritual vitality into all aspects of his life, and religion presents itself to all sorts and fields of activity. It extends its elements to every circle of business and work.

**((And be steadfast in prayer; practise
regular charity; and bow down your
heads with those who bow down (in
worship).))**

Sūrah 2, 43

((Those who remain steadfast to
their prayer;))

Sūrah 70, 23

Prayer also has a direct influence on the feeling of guilt which causes obsession. Whilst in prayer, the human being hopes that Allāh will forgive him for his sins thus alleviating the feeling of guilt and obsession

"It is but easy to understand how the daily prayers strengthen the foundations of your Faith, prepare you for the observance of a life of virtue and obedience to God and refresh that belief from which springs courage, sincerity, purposefulness, purity of heart, advancement of soul and the enrichment of morals...

"Obviously if a man's consciousness of his duties towards his Creator is so acute that he prizes it above all worldly gains and he keeps it refreshing through prayers, he would certainly keep it refreshing through prayers, he would certainly keep clean in all his dealings for, otherwise, he would certainly be inviting the displeasure of God which he had all along striven to avoid. He will abide by the law of God in the entire gamut of life in the same way as he follows it in the five prayers every day. This man can be relied upon in other fields of activity as well, for if the shadows of sin or deceit approach him, he will try to avoid them for the fear of the Lord which would be ever present in his heart. And if even after such a vital training a man misbehaves himself in other fields of life and disobeys the law of God, it can only be because of some intrinsic depravity of his self." (6)

W. McBride, a well known western psychologist, points out that the majority of spiritual disorders are a normal result of the absence of confidence in God. This leads the human being to lose his confidence in himself and in his fellow human beings, and in turn can lead him to drugs, madness or even to commit suicide.

Allāh ordered Prophet Muhammad (P.B.U.H) to ignore the unbelievers and to concentrate on worship when he faced their hatred:

**((For sufficient are We unto thee
against those who scoff,***

**Those who adopt, with Allāh, another
god: but soon will they come to
know.***

**We do indeed know how thy heart is
distressed at what they say,***

**But celebrate the praises of thy Lord,
and be of those who prostrate
themselves in adoration.***

**And serve thy Lord until there come
unto thee the Hour that is Certain.))**

Sūrah 15, 95-99

Prayers are a weapon of the believers against shameful and unjust treatments:

**((Recite what is sent of the Book by
inspiration to thee, and establish
regular prayer: for prayer restrains
from shameful and unjust deeds; and
remembrance of Allāh is the greatest
(thing in life) without doubt. And
Allāh knows the (deeds) that ye do.))**

Sūrah 29, 45

Again, prayer gives an opportunity to the believer to feel closer to Allāh, and to express all the problems which face him during his daily life. This worship fills his heart with satisfaction, so that no dramatic changes in life will affect him badly; as he believes in the Decree of Almighty Allāh and knows that this life is only a test and that the true rewards will be given in the Hereafter.

6.3 Fasting (*ṣawm*) :

"*ṣawm* is the fourth pillar of Islam and another act of *'Ibādah*. All adult Muslims must fast from dawn to sunset every day in the month of *ramadān*, the ninth month of Islamic calendar. This means abstaining from eating drinking and conjugal relations during the hours of fasting. Travellers and sick can defer fasting during *ramadān* and make up for it later.

"*ṣawm* develops self-control and helps us to overcome selfishness, greed, laziness and other faults. It is an annual training programme to refresh us for carrying out our duties towards Allāh, the Creator and Sustained. *Ṣawm* gives us the feeling of hunger and thirst. We experience for ourselves what it is like to have an empty stomach. This develops our feeling for the poor and hungry people. Fasting teaches us to control the love of comfort. It also helps us to keep our sexual desires within control. Hunger, comfort and sex are three factors which must be kept under control to behave as Allāh's servants. The very purpose of fasting is to make a Muslim able to control his passions, so that he becomes a person of good deeds and intentions. Anger is a common human weakness which also could be brought under control by fasting." (7)

((O ye who believe! fasting is prescribed to you as it was prescribed to those before you, that ye may (learn) self-restraint,))

Sūrah 2, 183

((Ramadhan is the (month) in which was sent down the Qur'ān as a Guide to mankind, also clear (signs) for guidance and judgement (between right and wrong). So every one of you who is present (at his home) during that month should spend it in fasting, But if any one is ill, or on a journey, the prescribed period (should be made up) by days later.

Allāh intends every facility for you, He dose not want to put you to difficulties.

(He wants you) to complete the prescribed period, and to glorify Him in that He has guided you; and perchance ye shall be grateful.))

Sūrah 2, 185

In order to subject the body to the spirit, it is necessary to break the force of the body and to increase that of the spirit. It has been found that nothing is as efficacious for this purpose as hunger, thirst, renunciation of carnal desires, and the control of the tongue and mind. One of the aspects of individual perfection is the subordination of animal nature to reason and spirit.

As a treatment for moral and spiritual disorders fasting in Islam is very effective:

1- It is an effective lesson in applied moderation and willpower. The person who observes his passionate desires and places himself above physical temptations will have a stronger personality than the person who does not, as well as strong willpower and determination.

2- When one fasts he is hoping to please Allāh and is seeking His Grace thereby equipping oneself with a creative sense of hope and an optimistic outlook on life.

3- It imbues the human being with the genuine virtues of affective devotion, honest dedication and closeness to Allāh; when he fasts he does so for Allāh's sake only.

4- It cultivates in the human being a vigilant and sound conscience; the fasting person keeps his fast in secret as well as in public. Especially in fasting, there is no mundane authority to check one's behaviour or compel him to observe the fast. He fasts to please Allāh and to satisfy his own conscience by being faithful in secret and in public. There is no better way to cultivate a sound conscience in the human being.

5- It indoctrinates the human being in patience and unselfishness: In fasting he feels the pains of deprivation but endures it patiently. Truly this deprivation may only be temporary, yet there is no doubt that the experience makes him realize the severe effects of such pains on others, who might be deprived of essential commodities for days or weeks or probably months together.

6- It implants in the human being the real spirit of social belonging, of unity and brotherhood, of equality before Allāh as well as before the law. This spirit is the natural product of the fact that when one fasts, he feels that he is joining the whole Muslim society in observing the same duty, in the same manner, at the same time, for the same motives, to the same end.

"Each and every moment during our fast we suppress our passions and desires and proclaim, by our doing so, the supremacy of the law of God. This consciousness of duty and the spirit of patience that incessant fasting for one full month inculcates in us, helping us strengthen our faith...

From yet another point of view fasting has an immense impact on society, for all the Muslims irrespective of their status must observe fast during the same month. This brings to prominence the essential equality of men and thus goes a long way towards creating in them sentiments of love and brotherhood." (8)

"In fasting they (Muslims) have the chance to share some of the anguish of hunger and poverty experienced by the distressed and destitute of the world. From this experience, they learn to be increasingly grateful and generous." (9)

"Ramadān is a time for reflection and spiritual discipline, for expressing gratitude for God's guidance and atoning for past sins, for awareness of human frailty and dependence on God, as well as for remembering and responding to the needs of the poor and hungry." (10)

6.4 Welfare Tax (*zakāh*) :

Another major pillar of Islam is the *zakāh*. As far as I know, there is no equivalent term of the Qur'ānic word *zakāh* and the meanings it conveys in any other language. It is not just a form of charity or alms-giving or tax. Nor is it simply an expression of kindness. It is all of these together and much more. It is not merely the deduction of a certain percentage from one's income, but an abundant enrichment and spiritual investment. It is not simply a voluntary contribution or a government tax, but a duty enjoined by Allāh and undertaken by Muslims in the interest of society as a whole.

Some effects of the *zakāh* are as follows:

1- The *zakāh* is a vivid manifestation of the spiritual and humanitarian interactions between the individual and the society. It is a sound illustration of the fact that Islam does not hinder private enterprise or condemn private possessions, nor does it tolerate selfish and greedy capitalism.

2- The *zakāh* not only purifies the property of the contributor but also purifies his heart from selfishness and greed for wealth. In return, it purifies the heart of the recipient from envy and jealousy, as well as hatred and uneasiness. Instead, it fosters in his heart good will and warm wishes towards the contributor. As a result, society at large will purify and free itself from class warfare and suspicion, from ill feelings and distrust, from corruption and disintegration.

" The money that we pay as *zakāh* is not something Allāh needs or receives. He is above any want and desire. He, in His benign Mercy, promises us rewards manifold if we help our brethren. But there is one basic condition for being thus rewarded. And it is this that when we pay in the name of Allāh, we shall not expect nor demand any worldly gains from our beneficiaries nor aim at making our names as philanthropists... The Muslim society has immensely to gain from the institution of *zakāh*. It is the bounded duty on every well-to-do Muslim to help his lowly-placed, poor brethren. His wealth is not to be spent solely for his comfort and luxury -there are rightful claimants on his wealth and they are the nation's widows and orphans, the poor and the invalid, those who have the ability but not the means by which they could seek useful employment, those who have the faculties and brilliance but not the money with which they could acquire knowledge and become the useful members of the community. He who does not recognise the right on his wealth of such members of his own community is indeed cruel." (11)

((..And Allāh said: "I am with you:
if ye (but) establish regular prayers,
practise regular charity, believe in

My apostles, honour and assist them,
and loan to Allāh a beautiful loan,
verily I will wipe out from you your
evils, and admit you to gardens with
rivers flowing beneath: But if any of
you, after this, resisteth faith, he
hath truly wandered from the path of
rectitude."))

Sūrah 5, 12

((Of their goods take alms, that so
thou mightiest purify and sanctify
them: And pray on their behalf.
Verily thy prayers are a source of
security for them: And Allāh is One
who heareth and knoweth.))

Sūrah 9, 103

((Those who believe, and do deeds
of righteousness, and establish
regular prayers and regular charity,
will have their reward with their
Lord: On them shall be no fear, Nor
shall they grieve.))

Sūrah 2, 277

((...and woe to those who join gods
with Allāh,*

Those who practise not regular
charity, and who even deny the
Hereafter.))

Sūrah 41, 6-7

((The believers must (eventually)
win through,*

Those who humble themselves in
their prayers;*

Who avoid vain talk;*

Who are active in deeds of charity*.)

Sūrah 23, 1-4

"Muslims believe that every thing they possess has been given to them by God in trust; they are not the owners but merely the trustees." (12)

6.5 Pilgrimage to Makkah (*ḥajj*) :

The final pillar of Islam is the *Ḥajj*. "*Ḥajj* literally means an effort. Conventionally this term is translated as pilgrimage, although it is far from giving the exact significance of the word *ḥajj*. It is obligatory on every adult, man or woman, to go once in his life-time to Mecca in order to perform there the great effort for assimilating one's self with the will of God. Those who do not possess the material means of travel, are exempted from it... The social aspect is not less striking. The world brotherhood of Muslims manifests itself there in the most vivid manner. The believers, without distinction of race, language, birth place or even class feel the obligation to go there, and to mix with one another in a spirit of fraternal equality." (13)

Hajj is enjoined by Allah to serve many purposes, among which are the following:

- 1- It is the largest annual convention of faith, where Muslims meet to get to know one another, to study their common affairs and to promote their general welfare.
- 2- It is a wholesome demonstration of the universality of Islam and the brotherhood and equality of the Muslims. They dress in the same simple way, observe the same regulations, utter the same supplications at the same time in the same way, for the same end.
- 3- It is a reminder of the Grand Assembly on the Day of Judgement, when people will stand equal before Allāh, waiting for their Final Destiny, and where no superiority of race or stock or wealth can be claimed.
- 4- It is also the greatest regular conference of peace among mankind. In the course of the *Hajj*, peace is the dominant theme: peace with Allāh and one's soul, peace with one another and peace with animals, birds and other creatures. To disturb the peace of anyone or any creature in any shape or form is strictly prohibited.

**((The first House (of worship)
appointed for men was that at Bakka:
full of blessing and of guidance for
all kinds of beings:***

**In it are Signs manifest; (for
example), the Station of Abraham;
whoever enters it attains security;
pilgrimage thereto is a duty men owe
to Allāh, those who can afford the
journey; but if any deny faith, Allāh**

stands not in need of any of His creatures.))

Sūrah 3, 96-97

((For Hajj are the months well known. if any one undertakes that duty therein, let there be no obscenity nor wickedness, nor wrangling in the Hajj, and whatever good ye do, (be sure) Allāh knoweth it. And take a provision (with you) for the journey, but the best of provisions is right conduct. So fear Me, O ye that are wise!))

Sūrah 2, 197

(("And proclaim the pilgrimage among men; they will come to thee on foot and (mounted) on every kind of camel, lean on account of journeys through deep and distant mountain highway;*

That they may witness the benefits (provided) for them, and celebrate the name of Allāh, through the Days appointed, over the cattle which He has provided for them (for sacrifice): then eat ye thereof and feed the distressed ones in want.*

"Then let them complete the rites prescribed for them, perform their vows, and (again) circumambulate the Ancient House."))

Sūrah 22, 27-29

" It is worship that mingles life and the Hereafter, earth and heaven." (14)

" The pilgrimage is in a way, the biggest of all *'Ibādāt*. For unless a man really loves God he would never undertake such a long journey leaving all his near and dear ones behind him. Then this pilgrimage is unlike any other journey. Here his thoughts are concentrated on Allāh, his very being vibrates with the spirit of intense devotion. When he reaches the holy place, he finds the atmosphere laden with piety and godliness, he visits places which bear witness to the glory of Islam and all this leaves an indelible impression on his mind, which he carries to his last breath... Thus the pilgrimage unites the Muslims of the world into one international fraternity." (15)

6.6 Some Other General Cures

6.6.1 Fortitude (*ṣabr*):

Allāh ordered the believers to enjoin fortitude, since it has a precious effect on the soul and strengthens the personality in the face of difficulty:

((Nay, seek (Allāh's) help with patient perseverance and prayer: It is

indeed hard, except to those who
bring a lowly spirit.))

Sūrah 2, 45

((O ye who believe! seek help with
patient Perseverance and prayer: for
Allāh is with those who patiently
persevere.))

Sūrah 2, 153

((O ye who believe! persevere in
patience and constancy: vie in such
Perseverance; strengthen each other;
and fear Allāh; that ye may prosper.))

Sūrah 3, 200

The long-suffering believer should not despair, since he knows that whatever happens to him is a test from Allāh:

((And We shall try you until We test
those among you who strive their
utmost and persevere in patience; and
We shall try your reported (mettle).))

Sūrah 47, 31

((...And to be firm and patient, in
pain (or suffering) and adversity, and
throughout all periods of panic.

Such are the people of truth, the
God-fearing.))

Sūrah 2, 177

((Or do you think that ye shall enter
the garden (of Bliss) without such
(trials) as came to those who passed
away before you? They encountered
suffering and adversity, and were so
shaken in spirit that even the Apostle
and those of faith who were with him
cried: "When (will come) the help of
Allāh? Ah! Verily, the help of Allāh
is (always) near!))

Sūrah 2, 214

((Do men think that they will be left
alone on saying, "We believe" and
that they will not be tested?*

We did test those before them, and
Allāh will certainly know those who
are true from those who are false.))

Sūrah 29, 2-3

((Did ye think that ye would enter
Heaven without Allāh testing those of
you who fought hard (in His cause)
and remained steadfast.))

Sūrah 3, 142

There are many fields of fortitude:

{1} Fortitude on the Tests of Life:

This is fortitude in situations such as the loss of a loved one, loss of wealth, sickness, fear and hunger.

((Be sure We shall test you with something of fear and hunger, some loss in goods or lives or the fruits (of your toil) but give glad tidings to those who patiently persevere*

Who say, when afflicted with calamity: "To Allāh we belong, and to Him is our return:"*

They are those on whom (descend) blessings from Allāh, and Mercy, and they are the ones that receive Guidance.))

Sūrah 2, 155-157

{2} Fortitude Against the Passions of the Soul:

((Every soul shall have a test of death: and We test you by evil and by good by way of trial: to Us must ye return.))

Sūrah 21, 35

((Now, as for man, when his Lord trieth him, giving him honour and gifts, then saith he, (puffed up). "My Lord hath honoured me."*

But when He trieth him, restricting his subsistence for him, then saith he (in despair), "My Lord hath humiliated me!))

Sūrah 89, 15-16

{3} Fortitude Against Anger:

((And if ye do catch them out, catch them out no worse than they catch you out: but if ye show patience, that is indeed the best (course) for those who are patient.))

Sūrah 16, 126

(("If thou dost stretch thy hand against me, to slay me, it is not for me to stretch my hand against thee to slay thee: for I do fear Allāh, the cherisher of the worlds.))

Sūrah 5, 31

Aids to Fortitude

{1} Understanding of Life:

The human being should know the truth of this life; unlike the life to come, it is a state in which he will face many tests. Those who have this understanding of life will not be shocked by its changeability.

**((Verily We have created man into
toil and struggle.))**

Sūrah 90, 4

**((...Say: "short is the enjoyment of
this world: the hereafter is the best
for those who do right: never will ye
be dealt with unjustly in the very
least!))**

Sūrah 4,77

{2} Understanding of Oneself:

The human being should know that he is Allāh's servant and that Allāh is his creator
Who has granted him all blessings:

**((If ye would count up the favours
of Allāh, never would ye be able to
number them: for Allāh is Oft-
Forgiving, Most Merciful.))**

Sūrah 16, 18

((And ye have no good thing but is from Allāh; and moreover, when ye are touched by distress, unto Him ye cry with groans.))

Sūrah 16, 53

((So eat of the sustenance which Allāh has provided for you, lawful and good; and be grateful for the favours of Allāh, if it is He whom ye serve.))

Sūrah 16, 114

((But the Bounty of thy Lord rehearse and proclaim!))

Sūrah 93, 11

((Do ye not see that Allāh has subjected to your (use) all things in the heavens and on earth, and has made His bounties flow to you in exceeding Measure, (both) seen and unseen? Yet there are among men those who dispute about Allāh, without knowledge and without a Guidance, and without a book to enlighten them!))

Sūrah 31, 20

{3} Confidence in Allāh's Reward:

This is one of the principal motivations for the human being to apply himself and to do his duty.

((But those who believe and work deeds of righteousness to them shall We give a Home in Heaven, lofty mansions beneath which flow rivers, to dwell therein for aye; an excellent reward for those who do (good)!))

Sūrah 29, 58

((..For with Allāh is (a prize) far better far you, if ye only knew.))

Sūrah 16, 95

{4} Confidence in Allāh's Relief:

((So, verily, with every difficulty, there is relief:*

Verily, with every difficulty there is relief.))

Sūrah 94, 5-6

((..The Promise of Allāh: never doth Allāh fail in (His) promise.))

Sūrah 39, 20

((So patiently persevere: for verily the promise of Allāh is true: not let those shake thy firmness, who have (themselves) no certainty of faith.))

Sūrah 30, 60

((Said Moses to his people: "Pray for help from Allāh, and (wait) in patience and constancy: for the earth is Allāh's to give as a heritage to such of His servants as He pleaseth; and the end is (best) for the righteous".))

Sūrah 7, 128

((...So persevere patiently: for the end is for those who are righteous.))

Sūrah 11, 49

(((Respite will be granted) until, when the apostles give up hope (of their people) and (come to) think that they were treated as liars, there reaches them Our help. And those whom We will are delivered into safety. But never will be warded off Our punishment from those Who are in sin.))

Sūrah 12, 110

((And be steadfast in patience; for verily Allāh will not suffer the reward of the righteous to perish.))

Sūrah 11, 115**{5} Seeking Allāh's Support:**

((...And be patient and persevering: for Allāh is with those who patiently persevere.))

Sūrah 8, 46

((Now await in patience the command of thy Lord: for verily thou art in Our eyes: And celebrate the praises of thy Lord the while thou standest forth,))

Sūrah 52, 48

(((They are) those who persevere in patience, and put their trust on their Lord.))

Sūrah 16, 42.

(("No reason have we why we should not put our trust on Allāh. Indeed He Has guided us to the ways

we (follow). We shall certainly bear with patience all the hurt you may cause us: for those who put their trust should put their trust on Allāh."))

Sūrah 14, 12

{6} Believing in Allāh is Decree:

((No misfortune can happen on earth or in you souls but is recorded in a decree before We bring it into existence: that is truly easy for Allāh:*

In order that you may not despair over matters that pass you by, nor exult over favours bestowed upon you.

For Allāh loveth not any vainglorious boaster,))

Sūrah 57, 22-23

((...But no change wilt thou find in Allāh's way (of dealing): no turning off wilt thou find in Allāh's way (of dealing) .))

Sūrah 35, 43

6.6.2 Seeking Refuge With Allāh (isti'ādah):

((If a suggestion from Satan assail
thy (mind), seek refuge with Allāh;
for He heareth and knoweth (all
things).))

Sūrah 7, 200

Often the human being thinks that either his own soul or the devil is ordering him to do something wrong. The Qur'ān quotes that Satan said:

(((Iblis) said: "Then, by Thy Power,
I will put them all in the wrong,*
"Except Thy Servants amongst them,
sincere and purified (by Thy
grace)".))

Sūrah 38, 82-83

This is why the human being should seek refuge with Allāh against the devil and never despair of the mercy of Allāh:

((Say: "O My Servants who have
transgressed against their souls!
Despair not of the Mercy of Allāh: for
Allāh forgives all sins: for He is Oft-
Forgiving, Most Merciful.))

Sūrah 39, 53

((Say: I seek refuge with the Lord of
the Dawn,*
From the mischief of created things;*
From the mischief of Darkness as it
over spreads;*
From the mischief of those who
practise secret arts;*
And from the mischief of the envious
one as he practises envy.))

Sūrah 113

((Say: I seek refuge with the Lord
and Cherisher of Mankind,*
The king (or Ruler) of mankind,*
The Allāh (or Judge) of mankind,*
From the mischief of the Whisperer
(of Evil), who withdraws (after his
whisper),*
(The same) who whispers into the
hearts of mankind,*
Among Jinns and among Men.))

Sūrah 114

((..And I commend her and her
offspring to thy protection from the
Evil one, the Rejected.))

Sūrah 3, 36

6.6.3 Remembering Allāh (*dhikr Allāh*):

Remembering and praising Allāh, *Dhikr Allāh*, and seeking His forgiveness, brings the human being closer to Allāh and fills him with the feeling that Allāh is securing and guarding him, as well as giving him happiness and satisfaction.

((And those who, having done something to be ashamed of, or wronged their own souls; earnestly bring Allāh to mind, and ask for forgiveness for their sins, and who can forgive sins except Allāh? And are never obstinate in persisting knowingly in (the wrong) they have done.))

Sūrah 3, 135

((..For men and women who engage much in Allāh's praise, for them has Allāh prepared forgiveness and great reward.))

Sūrah 33, 35

(("Those who believe, and whose hearts find satisfaction in the remembrance of Allāh: for without doubt in the remembrance of Allāh do hearts find satisfaction.))

Sūrah 13, 28

((...And seek of the Bounty of Allāh: and celebrate the praises of Allāh often (and without stint): that ye may prosper.))

Sūrah 62, 10

((Then do you remember Me; I will remember you, Be grateful to Me, and reject not Faith.))

Sūrah 2, 152

((And your Lord says: "call on Me; I will answer your (prayer): But those who are too arrogant to serve Me will surely find themselves in Hell-in humiliation!"))

Sūrah 40, 60

((When My servants ask thee concerning Me, I am indeed close (to them): I listen to the prayer of every suppliant when he calleth on Me: Let them also, with a will, listen to My call and believe in Me: that they may walk in the right way.))

Sūrah 2, 186

One of the best ways of remembering Allāh is reading the Qur'ān:

((We send down (stage by stage) in the Qur'ān that which is a healing and mercy to those who believe: to the unjust it causes nothing but loss after loss.))

Sūrah 17, 82

((O mankind! there hath come to you a direction from your Lord and a healing for the (diseases) in your hearts, and for those who believe, a Guidance and a Mercy.))

Sūrah 10, 57

((Had We sent this as A Qur'ān (in a language) other than 'Arabic, they would have said: "why are not its verses explained in detail?

What! (a Book) not in 'Arabic and (a Messenger) an 'Arab?

Say: "It is a guide and healing to those who believe; and for those who believe not, there is a deafness in their ears, and it is blindness in their (eyes); they are (as it were) being called from a place far distant!")

Sūrah 41, 44

Repentance is one of the main means of curing the feeling of guilt since repentance opens the doors of forgiveness for the believer:

((Allāh accepts the repentance of those who do evil in ignorance and repent soon Afterwards; to them will Allāh turn in Mercy; for Allāh is full of Knowledge and Wisdom.))

Sūrah 4, 17

((But those who do wrong but repent thereafter and (truly) believe, verily thy Lord is thereafter Oft-Forgiving, Most Merciful.))

Sūrah 7, 153

((Allāh forgiveth not that partners should be set up with him; but He forgiveth anything else, to whom He Pleaseth; to set up partners with Allāh is to devise a sin most heinous indeed.))

Sūrah 4, 48

(("But, without doubt, I am (also) He that forgives again and again, to those who repent, believe, and do right, who, in fine, are ready to receive true guidance."))

Sūrah 20, 82

Chapter 7

SPIRITUAL INSIGHTS IN SŪRAH YŪSUF

7.1 Why Sūrah Yūsuf ?

Generations of Muslim scholars have devoted a large amount of effort to the study of Sūrah Yūsuf and have evolved an extensive literature of *Tafsīrs*. Among them three eminent names stand out: Ṭabarī was the first to codify the scattered interpretative traditions into a systematic commentary on the whole Qur'ān; Zamakhsharī in his *Kashshāf*; and Baiydāwī in the *Anwār Al-Tanzīl*. Others have their own individual contribution to make and especially some more modern ones such as Qutb in *Al-Zilāl* and Mawdūdī in *Tafhīm*.

A small survey was done on the stories of Prophets in the Qur'ān. It was found that story of Prophet Yūsuf, in Sūrah Yūsuf was very detailed as well as containing a number of emotional factors, compared to the stories of other Prophets in the Qur'ān. However none of the thinkers or scholars whom I surveyed dealt with this Sūrah and its spiritual insights from a psychological aspect. This is the aim behind this chapter.

7.2 Introduction:

The story of Prophet Yūsuf shows us all the tests and tribulations which he faced, starting with the plotting of his brothers to get rid of him, through to the test of being a slave to face the temptation of the wife of his own master, and ending with the tribulation of being a very powerful person and the golden opportunity of being able to take revenge against his brothers.

In this Sūrah we will find a number of emotional factors such as:

- 1- Love of the father for his son.
- 2- Envy and hatred of the brothers for Joseph and his brother.
- 3- Deception from both the brothers and from the wife of the master.
- 4- Desire.
- 5- The feeling of guilt.

In this Sūrah, the Arabic names Yūsuf and Y'āqoub, will be translated into English as Joseph and Jacob respectively.

Sūrah 12. Joseph

1. A.L.R. These are the symbols (or Verses) of the perspicuous Book. (1)

2. We have sent it down as an 'Arabic Qur'an, in order that ye may learn wisdom.

3. We do relate unto thee the most beautiful of stories, in that We reveal to thee this (portion of the) Qur'an: before this, thou too was among those who knew it not.

"The story is brought up at once to its spiritual bearing. These wicked brothers were puppets in the hand of evil. They allowed their manhood to be subjugated by evil, not remembering that evil was the declared opposite or enemy of the true nature and instincts of manhood." (2)

4. Behold! Joseph said to his father:
"O my father! I did see eleven stars
and the sun and the moon: I saw them
prostrate themselves to me!"

- Joseph's father is Jacob son of Isaac, son of Abraham.

5. Said (the father): "My (dear) little son! relate not thy vision to thy brothers, lest they concoct a plot against thee: for Satan is to man an avowed enemy!"

-Jacob understood from Joseph's vision that Allāh would choose Joseph as one of his Apostles, and would raise him up above his brethren, and therefore he feared their envy and hatred on Joseph's account.

-Satan is an open foe to man, obviously inimical by reason of what he did to Adam and Eve. Thus he would not spare any pains in deluding Joseph's brethren and stirring up envy among them in order to incite them to treachery.

-Also from Jacob's words we find that he understands the behaviour and the psychology of his sons.

6. "Thus will thy Lord choose thee and teach thee the interpretation of stories (and events) and perfect His favour to thee and to the posterity of Jacob - even as He perfected it to thy fathers Abraham and Isaac aforetime! for Allāh is full of knowledge and wisdom."

**7. Verily in Joseph and his brethren
are signs (or symbols) for seekers
(after Truth).**

7- "And by his brothers is meant sons of his father from a different mother- the ten from Leah whom Jacob married first; and when she died he married her sister Rachel and she bore him Benjamin and Joseph." (3)

**8. They said: "Truly Joseph and his
brother are loved more by our father
than we: But we are a goodly body!
really our father is obviously
wandering (in his mind)!"**

8- " Because of his preferring that which is inferior; or because of his unfairness in loving. There is a tradition that Joseph was dearer to Jacob because of the tokens which Jacob saw in him, and his brothers envied him. So when Joseph had seen the vision, Jacob's love for him increased to such an extent that he could not bear to be parted from him, and their envy was intensified until it impelled them to make an attempt on him." (4)

**9. "Slay ye Joseph or cast him out to
some (unknown) land, that so the
favour of your father may be given to
you alone: (there will be time
enough) for you to be righteous after
that!"**

9- "The face of your father will be set fair towards you? So that he will devote himself to you entirely and not turn from you to other nor will anyone contend with you for his love." (5)

In this last verse we find two well-known instincts; the first is acquisitions, to which the brothers felt that they needed to have the love of their father for themselves alone and not to share it with anyone else. We find the same with the child who would like to have all the attention of its parents. The second instinct is envy; when they could not get what they wanted, this gradually led them to envy; and when the envy reached its highest levels, it created angry pugnacity, which led them to the idea of murdering him. But when their anger reduced, one of them suggested a less harmful way to get rid of Joseph, which was by casting him into the pit.

10. Said one of them: "Slay not Joseph, but if ye must do something, throw him down to the bottom of the well: he will be picked up by some caravan of travellers."

11. They said: "O our father! why dost thou not trust us with Joseph, seeing we are indeed his sincere well-wishers?"

12. "Send him with us tomorrow to enjoy himself and play, and we shall take every care of him."

13. (Jacob) said: "Really it saddens me that ye should take him away: I fear lest the wolf should devour him while ye attend not to him."

13- "He said, it grieves me that you should go off with him because being parted from him is hard on me; and away from him I can ill afford patience; and I fear the wolf will eat him." (6)

14. They said: "If the wolf were to devour him while we are (so large) a party, then should we indeed (first) have perished ourselves!"

15. So they did take him away, and they all agreed to throw him down to the bottom of the well: and We put into his heart (this Message): 'Of a surety thou shalt (one day) tell them the truth of this their affair while they know (thee) not'

16. Then they came to their father in the early part of the night, weeping.

17. They said: "O our father! We went racing with one another, and

left Joseph with our things; and the wolf devoured him.... But thou wilt never believe us even though we tell the truth."

17-In this verse a number of points may be noticed:

1- That Jacob has unwittingly provided the brothers with a scenario that they can later use to conceal from him what they have actually done with Joseph.

2- That the brothers' envy leads them into precipitate action, for which they offer a naive story. For example, if a certain possibility is mentioned to someone, and he comes the next day to say that this possibility has occurred, it is difficult to regard this as a coincidence.

3-That the brothers displayed equal naiveté in the details of their plan. They do not tear Joseph's shirt before bloodying it. They claim that it was a wolf that ate him, even though they were presumably not present to identify the animal. They imply by the use of the word "*akalahū*" that he was completely eaten, so that nothing remained that they could bring back with them even though it would be unusual for there to be no leftover of a wild animal's kill, at least some bones

18. They stained his shirt with false blood. He said: "Nay, but your minds have made up a tale (that may pass) with you, (for me) patience is most fitting: Against that which ye assert, it is Allāh (alone) Whose help

can be sought" ..

19. Then there came a caravan of travellers: they sent their water-carrier (for water), and he let down his bucket (into the well)...He said: "Ah there! Good news! Here is a (fine) young man!" So they concealed him as a treasure! But Allāh knoweth well all that they do!

20. The (Brethren) sold him for a miserable price, for a few dirhams counted out: in such low estimation did they hold him!

21. The man in Egypt who bought him, said to his wife: "Make his stay (among us) honourable: may be he will bring us much good, or we shall adopt him as a son." Thus did We establish Joseph in the land, that We might teach him the interpretation of stories (and events). And Allāh hath full power and control over His affairs; but most among mankind know it not.

22. When Joseph attained His full manhood, We gave him power and knowledge: thus do We reward those who do right.

23. But she in whose house he was, sought to seduce him from his (true) self: she fastened the doors, and said: "Now come, thou (dear one)!" He said: "(Allāh) forbid! truly (thy husband) is my lord! he made my sojourn agreeable! truly to no good come those who do wrong!"

24. And (with passion) did she desire him, and he would have desired her, but that he saw the evidence of his Lord: thus (did We order) that We might turn away from him (all) evil and shameful deeds: for he was one of Our servants, sincere and purified.

25. So they both raced each other to the door, and she tore his shirt from the back: they both found her lord near the door. She said: "What is the (fitting) punishment for one who formed an evil design against thy

wife, but prison or a grievous chastisement?"

25- al 'Azīz's wife appears to have a three-fold motive in accusing Joseph:

- 1- She wishes to anticipate in any possible accusation against herself by Joseph;
- 2- She wishes to take revenge on Joseph for his rejection of her;
- 3- She does not wish Joseph to be punished so severely as to render him unavailable for a further attempt on his virtue.

26. He said: "It was she that sought to seduce me - from my (true) self." And one of her household saw (this) and bore witness, (thus):- "If it be that his shirt is rent from the front, then is her tale true, and he is a liar!

27. "But if it be that his shirt is torn from the back, then is she the liar, and he is telling the truth!"

28. So when he saw his shirt,- that it was torn at the back,- (her husband) said: "Behold! It is a snare of you women! truly, mighty is your snare!

29. "O Joseph, pass this over! (O wife), ask forgiveness for thy sin, for truly thou hast been at fault!"

30. Ladies said in the City: "The wife of the (great) 'Aziz is seeking to seduce her slave from his (true) self: Truly hath he inspired her with violent love: we see she is evidently going astray."

31. When she heard of their malicious talk, she sent for them and prepared a banquet for them: she gave each of them a knife: and she said (to Joseph), "Come out before them." When they saw him, they did extol him, and (in their amazement) cut their hands: they said, "(Allāh) preserve us! no mortal is this! this is none other than a noble angel!"

32. She said: "There before you is the man about whom ye did blame me! I did seek to seduce him from his (true) self but he did firmly save himself guiltless!....and now, if he doth not my bidding, he shall certainly be cast into prison, and

(what is more) be of the company of the vilest!"

33. He said: "O my Lord! the prison is more to my liking than that to which they invite me: Unless Thou turn away their snare from me, I should (in my youthful folly) feel inclined towards them and join the ranks of the ignorant."

34. So his Lord hearkened to him (in his prayer), and turned away from him their snare: Verily He heareth and knoweth (all things).

35. Then it occurred to the men, after they had seen the signs, (that it was best) to imprison him for a time.

36. Now with him there came into the prison two young men. Said one of them: "I see myself (in a dream) pressing wine." said the other: "I see myself (in a dream) carrying bread on my head, and birds are eating, thereof." "Tell us" (they said) "The truth and meaning thereof: for we see thou art one that doth good (to all)."

37. He said: "Before any food comes (in due course) to feed either of you, I will surely reveal to you the truth and meaning of this ere it befall you: that is part of the (duty) which my Lord hath taught me. I have (I assure you) abandoned the ways of a people that believe not in Allāh and that (even) deny the Hereafter.

38. "And I follow the ways of my fathers,- Abraham, Isaac, and Jacob; and never could we attribute any partners whatever to Allāh. that (comes) of the grace of Allāh to us and to mankind: yet most men are not grateful.

39. "O my two companions of the prison! (I ask you): are many lords differing among themselves better, or the One Allāh, Supreme and Irresistible?

40. "If not Him, ye worship nothing but names which ye have named,- ye and your fathers,- for which Allāh hath sent down no authority: the

command is for none but Allāh. He hath commanded that ye worship none but Him: that is the right religion, but most men understand not...

41. "O my two companions of the prison! As to one of you, he will pour out the wine for his lord to drink: as for the other, he will hang from the cross, and the birds will eat from off his head. (so) hath been decreed that matter whereof ye twain do enquire"...

42. And of the two, to that one whom he consider about to be saved, he said: "Mention me to thy lord." But Satan made him forget to mention him to his lord: and (Joseph) lingered in prison a few (more) years.

43. The king (of Egypt) said: "I do see (in a vision) seven fat kine, whom seven lean ones devour, and seven green ears of corn, and seven (others) withered. O ye chiefs!

Expound to me my vision if it be that ye can interpret visions."

44. They said: "A confused medley of dreams: and we are not skilled in the interpretation of dreams."

45. But the man who had been released, one of the two (who had been in prison) and who now bethought him after (so long) a space of time, said: "I will tell you the truth of its interpretation: send ye me (therefore)."

46. "O Joseph!" (he said) "O man of truth! Expound to us (the dream) of seven fat kine whom seven lean ones devour, and of seven green ears of corn and (seven) others withered: that I may return to the people, and that they may understand."

47. (Joseph) said: "For seven years shall ye diligently sow as is your wont: and the harvests that ye reap, ye shall leave them in the ear,- except a little, of which ye shall eat.

48. "Then will come after that (period) seven dreadful (years), which will devour what ye shall have laid by in advance for them,- (all) except a little which ye shall have (specially) guarded.

49. "Then will come after that (period) a year in which the people will have abundant water, and in which they will press (wine and oil)."

50. So the king said: "Bring ye him unto me." But when the messenger came to him, (Joseph) said: "Go thou back to thy lord, and ask him, 'What is the state of mind of the ladies who cut their hands'? For my Lord is certainly well aware of their snare."

50- "He hesitated to come out of prison, and gave priority to the inquiry about the women and a call for an investigation into the case, in order that his innocence might be apparent and that it might be known that he had been imprisoned unjustly, and the envious might not be able to use his imprisonment as a means of blackening his reputation." (7)

51. (The king) said (to the ladies):
 "What was your affair when ye did
 seek to seduce Joseph from his (true)
 self?" The ladies said: "(Allāh)
 preserve us! no evil know we against
 him!" Said the 'Aziz's wife: "Now is
 the truth manifest (to all): it was I
 who sought to seduce him from his
 (true) self: He is indeed of those who
 are (ever) true (and virtuous).

52. "This (say I), in order that He
 may know that I have never been
 false to him in his absence, and that
 Allāh will never guide the snare of
 the false ones.

53. "Nor do I absolve my own self
 (of blame): the (human) soul is
 certainly prone to evil, unless my
 Lord do bestow His Mercy: but
 surely my Lord is Oft-forgiving,
 Most Merciful."

53- " (The soul is wont to command evil) in as much as it is naturally inclined to the
 lusts of the flesh, and preoccupies itself with them, and employs the faculties and
 bodily members in pursuit of them at all times." (8)

54. So the king said: "Bring him unto me; I will take him specially to serve about my own person."

Therefore when he had spoken to him, he said: "Be assured this day, thou art, before our own presence, with rank firmly established, and fidelity fully proved!

55. (Joseph) said: "Set me over the store-houses of the land: I will indeed guard them, as one that knows (their importance)."

56. Thus did We give established power to Joseph in the land, to take possession therein as, when, or where he pleased. We bestow of our Mercy on whom We please, and We suffer not, to be lost, the reward of those who do good.

57. But verily the reward of the Hereafter is the best, for those who believe, and are constant in righteousness.

58. Then came Joseph's brethren: they entered his presence, and he knew them, but they knew him not.

59. And when he had furnished them forth with provisions (suitable) for them, he said: "Bring unto me a brother ye have, of the same father as yourselves, (but a different mother): see ye not that I pay out full measure, and that I do provide the best hospitality?"

60. "Now if ye bring him not to me, ye shall have no measure (of corn) from me, nor shall ye (even) come near me."

61. They said: "We shall certainly seek to get our wish about him from his father: Indeed we shall do it."

62. And (Joseph) told his servants to put their stock-in-trade (with which they had bartered) into their saddlebags, so they should know it only when they returned to their people, in order that they might come back.

63. Now when they returned to their father, they said: "O our father! No more measure of grain shall we get (unless we take our brother): So send our brother with us, that we may get our measure; and we will indeed take every care of him."

64. He said: "Shall I trust you with him with any result other than when I trusted you with his brother aforetime? But Allāh is the best to take care (of him), and He is the Most Merciful of those who show mercy!"

65. Then when they opened their baggage, they found their stock-in-trade had been returned to them. They said: "O our father! What (more) can we desire? this our stock-in-trade has been returned to us: so we shall get (more) food for our family; We shall take care of our brother; and add (at the same time) a full camel's load (of grain to our provisions). This is but a small quantity.

66. (Jacob) said: "Never will I send him with you until ye swear a solemn oath to me, in Allāh's name, that ye will be sure to bring him back to me unless ye are yourselves hemmed in (and made powerless). And when they had sworn their solemn oath, he said: "Over all that we say, be Allāh the witness and guardian!"

67. Further he said: "O my sons! enter not all by one gate: enter ye by different gates. Not that I can profit you aught against Allāh (with my advice): None can command except Allāh. On Him do I put my trust: and let all that trust put their trust on Him."

68. And when they entered in the manner their father had enjoined, it did not profit them in the least against (the plan of) Allāh. It was but a necessity of Jacob's soul, which he discharged. For he was, by our instruction, full of knowledge (and experience): but most men know not.

69. Now when they came into Joseph's presence, he received his (full) brother to stay with him. He said (to him): "Behold! I am thy (own) brother; so grieve not at aught of their doings."

70. At length when he had furnished them forth with provisions (suitable) for them, he put the drinking cup into his brother's saddle-bag. Then shouted out a crier: "O ye (in) the caravan! behold! ye are thieves, without doubt!"

71. They said, turning towards them: "What is it that ye miss?"

72. They said: "We miss the great beaker of the king; for him who produces it, is (the reward of) a camel load; I will be bound by it."

73. (The brothers) said: "By Allāh. well ye know that we came not to make mischief in the land, and we are no thieves!"

74. (The Egyptians) said: "What then shall be the penalty of this, if ye are (proved) to have lied?"

75. They said: "The penalty should be that he in whose saddle-bag it is found, should be held (as bondman) to atone for the (crime). Thus it is we punish the wrong- doers!"

76. So he began (the search) with their baggage, before (he came to) the baggage of his brother: at length he brought it out of his brother's baggage. Thus did We plan for Joseph. He could not take his brother by the law of the king except that Allāh willed it (so). We raise to degrees (of wisdom) whom We please: but over all endued with knowledge is one, the All-Knowing.

77. They said: "If he steals, there was a brother of his who did steal before (him)." But these things did Joseph keep locked in his heart, revealing not the secrets to them. He (simply) said (to himself): "Ye are the worse situated; and Allāh

**knoweth best the truth of what ye
assert!"**

77- The brothers are here attempting to disassociate themselves from their brother's presumed guilt by forging a malicious lie against the brother that they believed dead, but apparently had not ceased to resent. Their attempted disassociation is in any case futile, since they are swine enough to bring back Benjamin to their father. It demonstrates further their mean-spirited cowardice. They must be one of the most unattractive collections of siblings in literature.

They said, if he stole, then a brother of his stole previously, and in this statement we can see the same projection as they try to throw their lusts on him.

"The hatred of the ten for Joseph and Benjamin comes out again. They are not only ready to believe the evil of Benjamin; but they carry their thoughts back to Joseph and call him a thief as well." (9)

**78. They said: "O exalted one!
Behold! he has a father, aged and
venerable, (who will grieve for him);
so take one of us in his place; for we
see that thou art (gracious) in doing
good."**

**79. He said: "(Allāh) forbid that we
take other than him with whom we
found our property: indeed (if we did
so), we should be acting wrongfully.**

80. Now when they saw no hope of his (yielding), they held a conference in private. The leader among them said: "Know ye not that your father did take an oath from you in Allāh's name, and how, before this, ye did fail in your duty with Joseph? Therefore will I not leave this land until my father permits me, or Allāh commands me; and He is the best to command.

81. "Turn ye back to your father, and say, 'O our father! behold! thy son committed theft! we bear witness only to what we know, and we could not well guard against the unseen!

82. "'Ask at the town where we have been and the caravan in which we returned, and (you will find) we are indeed telling the truth.'"

83. Jacob said: "Nay, but ye have yourselves contrived a story (good enough) for you. So patience is most fitting (for me). Maybe Allāh will

bring them (back) all to me (in the end). For He is indeed full of knowledge and wisdom."

84. And he turned away from them, and said: "How great is my grief for Joseph!" And his eyes became white with sorrow, and he fell into silent melancholy.

84- "The old father's grief is indescribable. Yet with what master-strokes it is described here! one sorrow brings up the memory of another and a greater one. 'Benjamin is now gone! Oh but Joseph! his pretty dream of boyhood! his greatness foretold! and now how dark was the world! if he could but weep! tears might give relief, and his red and swollen eyes might yet regain their light! but his grief was too deep for tears. His eyes lost their colour, and became a dull white. The light became a mere blur, a white glimmer, darkness seemed to cover everything. So it was the outside world. So was it in his mind." (10)

85. They said: "By Allāh. (never) wilt thou cease to remember Joseph until thou reach the last extremity of illness, or until thou die!"

86. He said: "I only complain of my distraction and anguish to Allāh, and I know from Allāh that which ye know not..."

87. "O my sons! go ye and enquire about Joseph and his brother, and never give up hope of Allāh's Soothing Mercy: truly no one despairs of Allāh's Soothing Mercy, except those who have no faith."

88. Then, when they came (back) into (Joseph's) presence they said: "O exalted one! distress has seized us and our family: we have (now) brought but scanty capital: so pay us full measure, (we pray thee), and treat it as charity to us: for Allāh doth reward the charitable."

89. He said: "Know ye how ye dealt with Joseph and his brother, not knowing (what ye were doing)?"

90. They said: "Art thou indeed Joseph?" He said, "I am Joseph, and this is my brother: Allāh has indeed been gracious to us (all): behold, he that is righteous and patient,- never will Allāh suffer the reward to be lost, of those who do right."

91. They said: "By Allāh, indeed has Allāh preferred thee above us, and we certainly have been guilty of sin!"

92. He said: "This day let no reproach be (cast) on you: Allāh will forgive you, and He is the Most Merciful of those who show mercy!"

93. "Go with this my shirt, and cast it over the face of my father: he will come to see (clearly). Then come ye (here) to me together with all your family."

94. When the caravan left (Egypt), their father said: "I do indeed scent the presence of Joseph: Nay, think me not a dotard."

95. They said: "By Allāh, truly thou art in thine old wandering mind."

96. Then when the bearer of the good news came, He cast (the shirt) over his face, and he forthwith regained clear sight. He said: "Did I not say to you, 'I know from Allāh that which ye know not?'"

96 "Jacob's sight had grown dim; his eyes had become white with much sorrow for Joseph. His mind had also become dark and distracted. Both his physical and mental vision now became clear and bright as before." (11)

97. They said: "O our father! ask for us forgiveness for our sins, for we were truly at fault."

Now coming onto the feeling of guilt and how Islam dealt with it again, when Joseph brothers felt guilty about their sins, their father directed them to Allah to seek His Forgiveness and in doing this they will achieve peace.

98. He said: "Soon will I ask my Lord for forgiveness for you: for he is indeed Oft-Forgiving, Most Merciful."

99. Then when they entered the presence of Joseph, he provided a home for his parents with himself, and said: "Enter ye Egypt (all) in safety if it please Allāh."

100. And he raised his parents high on the throne (of dignity), and they fell down in prostration, (all) before him. He said: "O my father! this is the fulfilment of my vision of old!

Allāh hath made it come true! He was indeed good to me when He took me out of prison and brought you (all here) out of the desert, (even) after Satan had sown enmity between me and my brothers. Verily my Lord understandeth best the mysteries of all that He planneth to do, for verily He is full of knowledge and wisdom.

101. "O my Lord! Thou hast indeed bestowed on me some power, and taught me something of the interpretation of dreams and events,- O Thou Creator of the heavens and the earth! Thou art my Protector in this world and in the Hereafter. Take Thou my soul (at death) as one submitting to Thy will (as a Muslim), and unite me with the righteous."

102. Such is one of the stories of what happened unscen, which We reveal by inspiration unto thee; nor wast thou (present) with them then when they concerted their plans together in the process of weaving their plots.

103. Yet no faith will the greater part of mankind have, however ardently thou dost desire it.

104. And no reward dost thou ask of them for this: it is no less than a message for all creatures.

105. And how many Signs in the heavens and the earth do they pass by? Yet they turn (their faces) away from them!

106. And most of them believe not in Allāh without associating (other as partners) with Him!

107. Do they then feel secure from the coming against them of the covering veil of the wrath of Allāh,- or of the coming against them of the (final) Hour all of a sudden while they perceive not?

108. Say thou: "This is my way: I do invite unto Allāh,- on evidence clear as the seeing with one's eyes,- I and whoever follows me. Glory to Allāh.

and never will I join gods with Allāh."

109. Nor did We send before thee (as apostles) any but men, whom we did inspire,- (men) living in human habitations. Do they not travel through the earth, and see what was the end of those before them? But the home of the hereafter is best, for those who do right. Will ye not then understand?

110. (Respite will be granted) until, when the apostles give up hope (of their people) and (come to) think that they were treated as liars, there reaches them Our help, and those whom We will are delivered into safety.

But never will be warded off our punishment from those who are in sin.

111. There is, in their stories, instruction for men endued with understanding. It is not a tale invented, but a confirmation of what went before it,- a detailed exposition of all things, and a guide and a mercy to any such as believe.

References (Chapter 7)

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Chapter 8

THE WAY TO SPIRITUAL HEALTH

We have discussed in previous chapters the personality of the human being, some examples of spiritual disorders and the methods of preventing and treating such disorders. It is now necessary to discuss the way to spiritual health, in order to avoid such disorders all together.

8.1 What is Meant by Mental Health?

It is a fact that in western psychology that there is nothing called "spiritual health", rather there is reference to Mental Health.

As we have seen in the previous chapters and especially the first chapter on the human analysis of the human being, it is impossible to try to analyse or even to understand the human being while ignoring any part of him, whether it is the spirit or the body. We find it again clear in the definition of mental health, the psychotherapist Professor Malik. B. Badri in his book *The Dilemma of Muslim Psychologists* highlights this true fact "Go through the criteria for the normal well adjusted personality in any textbook on psychological adjustment, personality or abnormal psychology; you will find statements describing the well adjusted personality as having "adequate feeling of security", "effective contact with reality", "reasonable degree of self evaluation (insight)", "adequate satisfaction of bodily desires" ..etc.

There is no mention at all of the other aspects of man. The religious, the spiritual or at least the transcendental...Criteria which fail to include the spiritual side of man can only find anchorage in a society blinded by materialism. In such a society, the behaviour of spiritually motivated practising individuals may brand them as misfits, eccentrics or abnormal." (2)

"There are many partial definitions of health. Buhler writes about four basic life tendencies on which personal fulfilment is dependent: need satisfaction; upholding of internal order; adaptation; and creativity....In general, health is maintained when strains affecting one part of the biopsychological system is compensated for or counteracted in some way by other parts. Even a new relationship or dysequilibrium of the parts caused by stress may eventuate in an adequate adaptation." (3)

And what is mental disorder?

"In the 1959 Mental Health Act for England and Wales. In this, psychopathic disorder was defined in section 4(4) as: "a persistent disorder or disability of mind (whether or not including sub normality of intelligence) which results in abnormally aggressive or seriously irresponsible conduct on the part of the patient, and requires or is susceptible to medical treatment". (4)

"The definition in the international Classification of Diseases is not without difficulties but is widely accepted: "deeply ingrained maladaptive patterns of behaviour recognisable by the time of adolescence or earlier and continuing through most of adult life, although either in the balance of its components, their quality and expression or in its total aspect. Because of this....the patient suffers or others have to suffer and there is an adverse effect on the individual or on society"" (5)

8.2 The Islamic Way of Achieving Spiritual Health:

The reader will find that some of the elements which we are going to mention here have already been dealt with in the treatment of the spiritual disorders; for this reason we shall discuss them only briefly:

8.2.1 Belief in Allāh (*al-imān billāh*):

"Religious faith also illuminates the heart. When through religious faith man sees the world illuminated with truth and reality, this clairvoyance illuminates the spaces of his spirit. It becomes like a lamp illuminating his inward being. By contrast, an individual without faith, who sees the universe as futile and dark, is devoid of perception, in sight and light. His heart is dark and oppressed in this dark dwelling he has conceived." (6)

(("It is those who believe and confuse not their beliefs with wrong that are (truly) in security, for they are on right guidance."))

Sūrah 6, 82

((Whoever works righteousness, man or woman, and has faith, verily, to him will We give a new life, a life that is good and pure, and We will bestow on such their reward according to the best of their actions.))

Sūrah 16, 97

8.2.2. Worships (al-'ibādah):

- a) *ṣalāḥ*.
- b) *ṣawm*.
- c) *zakāh*.
- d) *ḥajj*.

For details of these practices refer to chapter (6)

8.2.3 Remembrance of Allāh (dhikr Allāh):

As *dhikr Allāh* always relates man to Allāh; it is therefore considered to be one of the best ways of achieving spiritual health.

(("Those who believe, and whose hearts find satisfaction in the remembrance of Allāh: for without doubt in the remembrance of Allāh do hearts find satisfaction".))

Sūrah 13, 28

((And your Lord says: "call on Me; I will answer your (prayer): but those who are too arrogant to serve Me will surely find themselves in Hell in humiliation!"))

Sūrah 40, 60

((And those who, having done something to be ashamed of, or

wronged their own souls, earnestly bring Allāh to mind, and ask for forgiveness for their sins, and who can forgive sins except Allāh? And are never obstinate in persisting knowingly in (the wrong) they have done.))

Sūrah 3, 135

8.2.4 Tranquillity of Soul (*sakīnat annafs*):

((...Allāh sent down His tranquillity to His Apostle and to the believers, and made them stick close to the command of self-restraint; and well were they entitled to it. And Allāh has full knowledge of all things.))

Sūrah 48, 26

((Allāh's Good pleasure was on the believers when they swore fealty to thee under the tree: He knew what was in their hearts, and He sent down tranquillity to them, and He rewarded them with a speedy victory.))

Sūrah 48, 18

((It is He Who sent down tranquillity into the hearts of the believers, that

they may add faith to their faith; for to Allāh belong the forces of the heavens and the earth; and Allāh is full of Knowledge and Wisdom.))

Sūrah 48, 4

((But Allāh did pour His calm on the Apostle and on the believers and sent down forces which ye saw not: He punished the unbelievers: thus doth He reward those without faith.))

Sūrah 9, 26

((...Then Allāh sent down His peace upon him, and strengthened him with forces which ye saw not, and humbled to the depths the word of the unbelievers. But the word of Allāh is exalted to the heights: for Allāh is Exalted in Might, Wise.))

Sūrah 9, 40

Why does a believer enjoy tranquillity of soul?

a) The Believers Religious Outlook on Life:

((And be ye not like those who forget Allāh; and He made them

**forget their own souls! such are the
rebellious transgressors!))**

Sūrah 59, 19

Jung says:

" I should like to call attention to the following facts. During the past thirty years, people from all the civilised countries of the earth have consulted me. I have treated many hundreds of patients, ...Among all my patients in the second half of life - that is to say, over thirty five - there has not been one whose problem in the last resort was not that of finding a religious outlook on life." (7)

This religious outlook on life was recognised as playing an important role, even at the time of the Prophet Mohammed (p.b.u.h): When the unbelievers were asked about it they did not deny it:

**((If indeed thou ask them who has
created the heavens and the earth and
subjected the sun and the moon (to
His law), they will certainly reply,
"Allāh." How are they then deluded
away (from the truth)?))**

Sūrah 29, 61

b) The Believer Realises the Aim of his Existence:

In the depth of the human being's heart there are questions which need to be answered; What is the world? What is the human being? Where did he come from? What is the aim of life? And many others. Islam supplies answers to these questions:

((So set thou thy face steadily and truly to the faith: (establish) Allāh's handiwork according to the pattern on which He has made mankind: no change (let there be) in the work (wrought) by Allāh: that is the standard religion: but most among mankind understand not.))

Sūrah 30, 30

((Such is Allāh, your Lord, the creator of all things. There is no god but He: Then how ye are deluded away from the truth!*

Thus are deluded those who are wont to reject the signs of Allāh.*

It is Allāh Who has made for you the earth as a resting place, and the sky as a canopy, and has given you shape and made your shapes beautiful, and has provided for you sustenance, of things pure and good; such Allāh your Lord, so Glory to Allāh, the Lord of the worlds!))

Sūrah 40, 62-64

((We created not the heavens, the earth, and all between them, merely in (idle) sport;*

We created them not except for just ends: but most of them do not understand.))

Sūrah 44, 38-39

((Not without purpose did We create heaven and earth and all between! that were the thought of unbelievers! But woe to the unbelievers because of the Fire (of Hell)!))

Sūrah 38, 27

(("Did ye then think that We had created you in jest, and that ye would not be brought back to Us (for account)?))

Sūrah 23, 115

((I have only created Jinn's and men, that they may serve Me.*

No sustenance do I require of them, nor do I require that they should feed Me.*

For Allāh is He Who gives (all) sustenance, Lord of Power, steadfast (for ever).))

Sūrah 51,56-58

((Is then one who walks headlong,
with his face grovelling, better
guided, or one who walks evenly on
a straight way?))

Sūrah 67, 22

c) The Believer Lives Under the Supervision of Allāh:

((..And He is with you where so
ever ye may be. And Allāh sees well
all that ye do.))

Sūrah 57,4

((... "By no means! My Lord is with
me! soon will He guide me!"))

Sūrah 26, 63

((...And he said to his companion,
"Have no fear; for Allāh is with us"
then Allāh sent down His peace upon
him, and strengthened him with
forces which ye saw not, and
humbled to the depths the word of the
of the unbelievers.

But the Word of Allāh is exalted to
the heights: for Allāh is Exalted in
Might, Wise.))

Sūrah 9,40

d) The Believer is Well Pleased with Allāh:

((Allāh will say: "This is a day on
which the truthful will profit from
their truth: theirs are Gardens, with
rivers flowing beneath, their eternal
home: Allāh well-pleased with them,
and they with Allāh that is the great
Salvation, (the fulfilment of all
desires).))

Sūrah 5, 122

e) The Believer Acknowledges Allāh's Blessing on him:

((For they are enemies to me; not so
the Lord and Cherisher of the
Worlds;*

Who created me, and it is He Who
guides me;*

Who gives me food and drink,*

And when I am ill, it is He Who
cures me;*

Who will cause me to die, and then to
live (again).))

Sūrah 26, 77-81

((Do ye not see that Allāh has
subjected to your (use) all things in
the heavens and on earth, and made
His bounties flow to you in
exceeding measure, (both) seen and
unseen? Yet there are among men
those who dispute about Allāh,
without knowledge and without
guidance, and without a book to
enlighten them!))

Sūrah 31, 20

((It is Allāh Who has subjected the
sea to you, that ships may sail
through it by His command, that ye
may seek of His bounty, and that ye
may be grateful.*

And He has subjected to you, as from
Him, all that is in the heavens and on
earth: behold, in that are signs indeed
for those who reflect.))

Sūrah 45, 12-13

((A sign for them is the earth that is dead; We give it life, and produce grain therefrom, of which ye do eat.* And We produce therein orchards with date-palms and vines, and We cause springs to gush forth therein:* That they may enjoy the fruits of this (artistry): it was not their hands that made this: will they not then give thanks?))

Sūrah 36,33-35

((And cattle Ha has created for you (men): from them ye derive warmth, and numerous benefits, and of their (meat) ye eat.*

And ye have a sense of pride and beauty in them as ye drive them home in the evening, and as ye lead them forth to pasture in the morning.*

And they carry your heavy loads to lands that ye could not (otherwise) reach except with souls distressed: for your Lord is indeed Most Kind, Most Merciful.*

And (He has created) horses, mules, and donkeys, for to ride and use for show; and He has created (other)

things of which ye have no
knowledge....Most Merciful.))

Sūrah 16, 5-18

Among these blessings are:

a) Creation:

((Has there not been over man a long
period of time when he was nothing -
(not even) mentioned?*

Verily We created man from a drop of
mingled sperm, in order to try him:
so We gave him (the gifts) of hearing
and sight.))

Sūrah 76, 1-2

b) Humanity:

((We have honoured the sons of
Adam; provided them with transport
on land and sea, given them for
sustenance things good and pure; and
conferred on them special favours,
above a great part of Our creation.))

Sūrah 17, 70

((We have indeed created man in the best of moulds.))

Sūrah 95, 4

c) Learning :

((Proclaim! and thy Lord is Most Bountiful,*

He Who taught (the use of) the pen,*
Taught man that which he knew not.))

Sūrah 96, 3-5

((It is He Who brought you forth from the wombs of your mothers when ye knew nothing; and He gave you hearing and sight and intelligence and affections: That ye may give thanks (to Allāh).))

Sūrah 16,78

d) Sustenance:

((O men! call to mind the grace of Allāh unto you! is there a creator, other than Allāh, to give you sustenance from heaven or earth? There is no god but He: how then are ye deluded away from the Truth?))

Sūrah 35, 3

((Say: "Who gives you sustenance, from the heavens and earth?" Say: "It is Allāh, and certain it is that either we or ye are on right guidance or in manifest error!))

Sūrah 34, 24

e) Faith:

((..But Allāh has endeared the faith to you, and Has made it beautiful in your hearts, and He has made hateful to you unbelief, wickedness, and rebellion: such indeed are those who walk in righteousness.))

Sūrah 49, 7

((They impress on thee as a favour that they have embraced Islam. Say, "Count not your Islam as a favour upon me: Nay, Allāh has conferred a favour upon you that He has guided you to the faith, if ye be true and sincere.))

Sūrah 49,17

f) Brotherhood:

((And hold fast, all together, by the Rope which Allāh (stretches out for you), and be not divided among yourselves; and remember with gratitude Allāh's favour on you; for ye were enemies and He joined your hearts in love, so that by His grace, ye became brethren; and ye were on the brink of the pit of fire, and He saved you from it.

Thus signs clear to you: that ye may be guided.))

Sūrah 3, 103

((And (moreover) He hath put affection between their hearts: not if thou hadst spent all that is in the earth, couldst thou have produced that affection, but Allāh hath done it: for He is Exalted in Might, Wise.))

Sūrah 8,63

3.2.5 Security and Hope (*al-amn wal-rajā'*):

These are the best methods which Islamic psychology provides in dealing with fear:

((It is He Who sent down tranquility into the hearts of the believers, that they may add faith to their faith; for to Allāh belong the forces of the heavens and the earth; And Allāh is full of Knowledge and Wisdom;))

Sūrah 48, 4

((And Allāh made it but a message of hope, and an assurance to your hearts: (in any case) there is no help except from Allāh: and Allāh is Exalted in Power, Wise.))

Sūrah 8, 10

(("Those who believe, and whose hearts find satisfaction in the remembrance of Allāh: for without doubt in the remembrance of Allāh do hearts find satisfaction.))

Sūrah 13,28

((..He said: "Yea; but to satisfy my own understanding..."))

Sūrah 2, 260

((If any do good, good will (A cure) to them therefrom; and they will be secure from terror that Day.))

Sūrah 27, 89

((Allāh has promised, to those among you who believe and work righteous deeds, that He will, of a surety grant them in the land, inheritance (of power), as He granted it to those before them; that He will establish in authority their Religion the One which He has chosen for them; and that He will change (their state), after the fear in which they (lived), to one of security and peace: They will worship Me (alone) and not associate ought with Me if any do reject faith after this, they are Rebellious and wicked.))

Sūrah 24, 55

((.. "Draw near, and fear not: for thou art of those who are secure.))

Sūrah 28, 31**a) The Believer is Secure Concerning his Sustenance:**

((For Allāh is He Who Gives (all) sustenance, Lord of Power, Steadfast (for ever).))

Sūrah 51, 58

((And in heaven is your sustenance,
as (also) that which ye are
promised.))

Sūrah 51, 22

((There is no moving creature on
earth but its sustenance dependeth on
Allāh: He Knoweth the time and place
of its definite abode and its
temporary deposit: all is in a clear
Record.))

Sūrah 11, 6

((How many are the creatures that
carry not their own sustenance? It is
Allāh Who feeds (both) them and
you: for He hears and knows (all
things).))

Sūrah 29, 60

b) The Believer is Secure Concerning his Life:

((To every people is a term
appointed: when their term is
reached, not an hour can they cause
delay, nor (an hour) can they advance
(it in anticipation).))

Sūrah 7, 34

((But to no soul will Allāh grant respite when the time appointed (for it) has come; and Allāh is well acquainted with (all) that ye do.))

Sūrah 63, 11

((“So He may forgive you your sins and give you respite for a stated Term: for when the Term given by Allāh is accomplished, it cannot be put forward if ye only knew.”))

Sūrah 71, 4

((...Nor is a man long-lived granted length of days, nor is a part cut off in a Decree (ordained). All this is easy to Allāh.))

Sūrah 35, 11

c) There is Always Hope for the Believer in Allāh:

((...And never give up hope of Allāh’s truly soothing Mercy: no one despairs of Allāh’s Soothing Mercy, except those who have no faith.))

Sūrah 12, 87

((He said: "And who despairs of the mercy of his Lord, but such as go astray?))

Sūrah 15, 56

8.2.6 Faith and Love (*al-imān wal-hubb*):

a) To Love Allāh:

((Say: "If ye do love Allāh, follow me: Allāh will love you, and forgive you your sins: for Allāh is Oft-Forgiving, Most Merciful."))

Sūrah 3, 31

((O ye who believe! if any from among you turn back from his faith, soon will Allāh produce a people whom He will love as they will love Him, lowly with the believers, mighty against the rejecters, fighting in the Way of Allāh, and never afraid of the reproaches of such as find fault. That is the Grace of Allāh, which He will bestow on whom He pleaseth: And Allāh encompasseth all, and He knoweth all things.))

Sūrah 5, 57

b) To Love Nature and Universe with all its Creatures:

((Who hath created, and further,
given order and proportion;*

Who hath ordained laws, and granted
guidance.))

Sūrah 87, 2-3

((Then which of the favours of your
Lord will ye deny?))

Sūrah 55, 59

((The seven heavens and the earth,
and all beings therein, declare His
glory there is not a thing but
celebrates His praise; and yet ye
understand not How they declare His
glory! Verily he is Oft-Forbearing,
Most Forgiving!))

Sūrah 17, 44

c) To Love Fellow Human Beings:

((But those who, before them, had
homes (in Medina) and had adopted
the faith, show their affection to such
as came to them for refuge, and
entertain no desire, in their hearts for

things given to the (latter), but give them preference over themselves, even though poverty was their (own lot). And those saved from the covetousness of their own Souls, they are the ones that achieve prosperity .))

Sūrah 59, 9

((Those who spend (freely), whether in prosperity, or in adversity; who restrain anger, and pardon (all) men; for Allāh loves those who do good.))

Sūrah 3, 134

((And those who came after them say: "Our Lord! forgive us, and our brethren who came before us into faith, and leave not, in our hearts, reoccur (or sense of injury) against those who have believed our Lord! thou art indeed full of Kindness, Most Merciful."))

Sūrah 59, 10

((And (moreover) He hath put affection between their hearts: not if thou hadst spent all that is in the earth, couldst thou have produced

that affection, but Allāh hath done it:
 for He is Exalted in Might, Wise.)
 Sūrah 8, 63

8.2.7 Forgiveness (*al-maghfirah*):

The well known law of the jungle, "eat, or you will be eaten" does not apply in Islamic psychology, since Islam teaches its followers to forgive:

((And the servants of (Allāh) Most
 Gracious are those who walk on the
 earth in humility, and when the
 ignorant address them, they say,
 "peace!")
 Sūrah 25, 63

((...But do not transgress limits; for
 Allāh loveth not transgressors.)
 Sūrah 2, 190

((..So overlook (any human faults)
 with gracious forgiveness.)
 Sūrah 15, 85

((..but forgive and overlook, till
 Allāh accomplish his purpose; for
 Allāh hath power over all things.)
 Sūrah 2, 109

((nor can Goodness and Evil be equal. Repel (evil) with what is better: then will he between whom and thee was hatred become as it were thy friend and intimate!))

Sūrah 41, 34

8.2.8 The Straight Path (*al-sirat al-mutaqīm*):

((Of those We have created are people who direct (others) with truth, and dispense justice therewith.))

Sūrah 7, 181

((...Whenever ye speak, speak justly, even if a near relative is concerned;...))

Sūrah 6, 152

((Therefore stand firm (in the straight path) as thou art commanded, thou and those who with thee turn (unto Allāh); and transgress not (from the path): for He seeth well all that ye do.))

Sūrah 11, 112

((Those who, when they spend, are not extravagant and not niggardly,

but hold a just (balance) between
those (extremes;))

Sūrah 25, 67

The straight path is not only for individuals but for societies as well:

((Thus have We made of you an
Ummat justly balanced, that ye might
be witnesses over the nations, and
the Apostle a witness over
yourselves...))

Sūrah 2, 143

((Make not thy hand tied (like a
niggard's) to thy neck, nor stretch it
forth to its utmost reach, so that thou
become blameworthy and destitute.))

Sūrah 17,29

((O Children of Adam! wear your
beautiful apparel at every time and
place of prayer: eat and drink: but
waste not by excess, for Allāh loveth
not the wasters.))

Sūrah 7, 31

((Allāh sets forth (another) parable
of two men: one of them dumb, with
no power of any sort; a wearisome

burden is he to his master; whichever way he directs him, he brings no good: is such a man equal with one who commands justice, and is on a straight way?))

Sūrah 16, 76

((Show us the straight way.))

Sūrah 1, 6

8.2.9 Controlling the Bodily Part of the Human Being:

1) Control of Desires:

1 a) Fulfilling them in the Right Way:

((Let those who find not the wherewithal for marriage keep themselves chaste, until Allāh gives them means out of His grace.

And if any of your slaves ask for a deed in writing (to enable them to earn their freedom for a certain sum), give them such a deed if ye know any good in them; yea, give them something yourselves out of the means which Allāh has given to you. But force not your maids to

prostitution when they desire chastity, in order that ye may make a gain in the good of this life.

But if anyone compels them, yet, after such compulsion, is Allāh Off-Forgiving, Most Merciful (to them).))
Sūrah 24, 33

1 b) Moderation in Fulfilling his Desires.

2) Control of Emotions:

((Hold to forgiveness; command what is right; but turn away from the ignorant.*

If a suggestion from satan assail thy (mind), seek refuge with Allāh; for He heareth and knoweth (all things).))

Sūrah 7, 199-200

8.2.10 Qur'ānic Education as a Way to Spiritual Health

The Pillars of Qur'ānic Education:

Muslims believe that Qur'ānic education has its effects on all terms of human life:

1) Qur'ānic education is an ideology as well as spiritual education, since it educates the human being in:

1.a) Belief in Allāh:

((When thy Lord drew forth from the children of Adam from their loins their descendants, and made them testify concerning themselves, (saying): "Am I not your Lord (Who cherishes and sustains you)?" They said: "Yea! we do testify!" (this), lest ye should say on the Day of Judgement: "of this we were never mindful."))

Sūrah 7,172

1.b) Belief in Allāh's Apostles:

((We have not sent thee but as a universal (Messenger) to men, giving them glad tidings, and warning them (against sin), but most men understand not.))

Sūrah 34, 28

((Then sent We our apostles in succession: every time there came to a people their apostle, they accused him of falsehood: so We made them follow each other (in punishment): We made them as a tale (that is told): so away with a people that will not believe!))

Sūrah 23, 44

1.c) Belief in Allāh's Angels:

((The Apostle believeth in what hath been revealed to him from his Lord, as do the men of faith.

Each one (of them) believeth in Allāh His Angels, His Books, and His Apostles...))

Sūrah 2, 285

1.d) Belief in Allāh's Revelations:

((This is the Book in it is guidance sure, without doubt, to those who fear Allāh;*

Who believe in the Unseen, are
steadfast in prayer, and spend out of
what We have provided for them;*

And who believe in the Revelation
sent to thee, and sent before thy time,
and (in their hearts) have the
assurance of the Hereafter.*

They are on (true) guidance, from
their Lord, and it is these who will
prosper .))

Sūrah 2, 2-5

((O mankind! there hath come to
you a direction from your Lord and a
healing for the (diseases) in your
hearts, and for those who believe, a
Guidance and a Mercy.))

Sūrah 10, 57

1.e) Belief in the Hereafter:

((Nay (behold), ye prefer the life of
this world;*

But the Hereafter is better and more
enduring.))

Sūrah 87, 16-17

((The unbelievers think that they will not be raised up (for Judgement) say: "yea, by my Lord, ye shall surely be raised up: then shall ye be told (the truth) of all that ye did. And that is easy for Allāh".))

Sūrah 64, 7

((And verily the hereafter will be better for thee than the present.))

Sūrah 93, 4

1.f) Belief in Fate and of Divine Decree:

((Nor can a soul die except by Allāh's leave, the term being fixed as by writing. If any do desire a reward in this life, We shall give it to him; and if any do desire a reward in the hereafter, We shall give it to him. And swiftly shall We reward those that (serve Us with) gratitude.))

Sūrah 3, 145

((Say: "nothing will happen to us except what Allāh has decreed for us: He is our Protector": And Allāh let the believers put their trust.))

Sūrah 9, 51

((Truly man was created very impatient;*

Fretful when evil touches him;*

And niggardly when good reaches him;*

Not those devoted to prayer;*

Those who remain steadfast to their prayer.))

Sūrah 70, 19-23

2) Qur'ānic Education is Bodily Education as well:

((On that account: We ordained for the children of Israel that if anyone slew a person -unless it be for a murder or for the spreading mischief in the land- it would be as if he slew the whole people: and if anyone saved a life, it would be as if he saved the life of the whole people. Then although there came to them our Apostles with clear Signs, yet, even after that, many of them continued to commit excesses in the land.))

Sūrah 5, 35

3) Qur'anic education is an experimental and scientific education:

3.a) It is a clear invitation for the human being to use his senses:

((It is He Who brought you forth from the wombs of your mothers when ye knew nothing; and He gave you hearing and sight and intelligence and affections: That ye may give thanks (to Allāh).))

Sūrah 16, 78

((And pursue not that of which thou hast no knowledge; for every act of hearing, or of seeing, or of (feeling in) the heart will be enquired into (on the Day of Reckoning).))

Sūrah 17, 36

3.b) It is a Clear Invitation for the Human Being to Seek Knowledge:

((Nun. By the pen and by the (record) which (men) write.))

Sūrah 68, 1

((And before thee also the apostles We sent were but men, to whom We

granted inspiration: if ye realise this
not, ask of those who possess the
Message.))

Sūrah 16, 43

((Taught man that which he knew
not.))

Sūrah 96, 5

((..Those truly fear Allāh, among His
Servants, who have knowledge: for
Allāh is Exalted in Might, Oft-
forgiving.))

Sūrah 35, 28

((..but say, "O my Lord! advance me
in knowledge.))

Sūrah 20, 114

((..Allāh will rise up, to (suitable)
ranks (and degrees), those of you
who believe and who have been
granted (mystic) knowledge...))

Sūrah 58, 11

3.c) It is an Education which Prevents the Understanding been Perversely:

((O ye who believe! approach not prayers with a mind befogged, until ye can understand all that ye say,....))

Sūrah 4, 43

3.d) It is a Clear Command to the Human Being to Explore the Universe and to Scrutinise Allāh's World:

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

Sūrah 2, 164

((It is He who sendeth down rain from the skies, with it We produce vegetation of all kinds: from some We produce green (crops), out of which We produce grain, heaped up (at harvest) out of the date-palm and its sheaths (or spathes) (come) clusters of dates hanging low and near: and (then there are) gardens of grapes, and olives, and pomegranates, each similar (in kind) yet different (in variety): when they begin to bear fruit, feast your eyes with the fruit and the ripeness thereof behold ! in these things there are signs for people who believe.))

Sūrah 6, 99

((Do they not reflect in their own minds ? not but for just ends, and for a term appointed, did Allāh create the heavens and the earth, and all between them: yet are there truly many among men who deny the meeting with their Lord (at the resurrection).))

Sūrah 30,8

((Now let man but think from what
he it created!*

He is created from a drop emitted*

Proceeding from between the
backbone and the ribs:*

surely (God) is able to bring him
back (to life).))

Sūrah 86, 5-8

4) Qur'ānic Education is a Moral Education:

((O ye who believe! if a wicked
person comes to you with any news,
Ascertain the truth, lest ye harm
people unwittingly, and afterwards
become full of repentance for what ye
have done.))

Sūrah 49, 6

((The believers are but a single
brotherhood; so make peace and
reconciliation between your two
(contending) brothers; and fear Allāh,
that ye may receive Mercy.))

Sūrah 49, 10

((O ye who believe! Let not some
men among you laugh at others: it

may be that the (latter) are better than the (former): nor let some women laugh at others: it may be that the (latter) are better than the (former): nor defame nor be sarcastic to each other, nor call each other by (offensive) nicknames: ill-seeming is a name connoting wickedness, (to be used of one) after he has believed: and those who do not desist are (indeed) doing wrong.))

Sūrah 49, 11-12

5) Qur'ānic Education is a Universal Education:

The Qur'ānic message is frequently addressed to mankind in general:

((O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise each other). Verily the most honoured of you in the sight of Allāh is (he who is) the most righteous of you. And Allāh has full knowledge and is well acquainted (with all things).))

Sūrah 49, 13

((We have not sent thee but as a universal (messenger) to men, giving them glad tidings, and warning them (against sin), but most men understand not.))

Sūrah 34, 28

((Verily this no less than a message to all the worlds.))

Sūrah 81, 27

6) Qur'ānic Education is a Comprehensive Education:

It does not concentrate on any one element of the human being: soul, mind and body, but on all of them at the same time:

(("But seek, with the (wealth) which Allāh has bestowed on thee, the Home of the Hereafter, nor forget thy portion in this world: but do thou good, as Allāh has been good to thee, and seek not (occasions for) mischief in the land: For Allāh loves not those who do mischief.))

Sūrah 28, 77

((Say: "Verily my Lord hath guided me to a way that is straight, a

religion of right, the path (trod) by Abraham the true in faith, and he (certainly) joined not gods with Allāh.”*

Say: “Truly, my prayer and my service of sacrifice, my life and my death, are (all) for Allāh, the Cherisher of the worlds.)

Sūrah 6, 161-162

7) Qur’ānic Education is Both Authentic and a Renewal Education:

As it goes back to the sources of Islam and it is flexible as it is useful for every time and place:

((...So take what the Apostle assigns to you, and deny yourselves that which he withholds from you. And fear Allāh; for Allāh is strict in punishment.))

Sūrah 59, 7

((Say: “If you do love Allāh, follow me: Allāh will love you, and forgive you your sins: For Allāh is Oft-Forgiving, Most Merciful.”))

Sūrah 3, 31

8) Qur'ānic Education is a Behavioural and a Functional Education:

((O ye who believe! why say ye that
which ye do not?*

Grievously odious is it in the sight of
Allāh that ye say that which ye do
not.))

Sūrah 61, 2-3

((Except such as have faith, and do
righteous deeds, and (join together)
in the mutual teaching of truth, and
of patience and constancy.))

Sūrah 103, 3

9) Qur'ānic education Teaches the Human Being to Surveillance (*Murāqabih*) Allāh:

(((Allāh) knows of (the tricks) that
deceive with the eyes, and all that
hearts (of men) conceal.))

Sūrah 40, 19

((From Allāh, verily nothing is
hidden on earth or in the heavens.))

Sūrah 3, 5

10) Qur'ānic Education is a Continuous Education:

((..Of knowledge it is only a little
that is communicated to you, (O
man!).))

Sūrah 17, 85

((...but say, "O my Lord! advance
me in knowledge.))

Sūrah 20, 114

((When Joseph attained his full
manhood, We gave him power and
knowledge: thus do We reward those
who do right.))

Sūrah 12, 22

References (Chapter 8)

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2. Malik B. Badri, *The Dilemma of Muslim Psychologists*, (1979) pp. 23 - 24.
3. Silvano Arieti, Editor-in- chief, *American Handbook of Psychiatry*, p. 264.
4. Michael G. Gelder, *Oxford Textbook of Psychiatry*, (1996) p. 108.
5. Michael G. Gelder, *Ibid.*, p. 106.
6. Āyātullāh Murtaḏa Mutāhhari, *Fundamentals of Islamic Thought* , (1985) p. 42.
7. Carl Jung, *Modern Man in Search of a Soul* , (1933) p. 264.

CONCLUSION

In this work, I have tried to point out some aspects of the human being as I have perceived them from the Holy Qur'ān.

The Holy Qur'ān shows the human being the way to balance between his deeds and almost every aspect of his life and to work for both his lives on earth and the Hereafter. Also, I went through some of the human being aptitudes, abilities and stages of development

I showed the spiritual sickness and the techniques and methods that the Holy Qur'ān used in dealing with such sickness and the way to achieve spiritual health as I have understood it from the Holy Qur'ān.

I attempted to present an understanding of the human being as a human with all his aspects and the way that we can be enjoying the spiritual health.

I feel that if we, as humans want to achieve peace with nature around us, we have to have peace with our creator first.

That was only a step to try to make use of our life and the aim of our existence, a step towards the understanding of the human being, a step towards the development of the Islamic Psychology.

APPENDIX

Previous Studies

There are two previous studies which I would like to highlight, both dealing with the subject that I have tackled and having nearly the same title. The first is a Master's thesis by A. Shawly and the second is a book by Āyātullāh Morteza.

Shawly, Ahmad T., *The Human Being in the Holy Qur'ān*, MA thesis unpublished from the University of Wisconsin, Madison 1976.

This work is divided into six chapters; the first is an introduction to the work, and the second an introduction to the Holy Qur'ān and an explanation of why Muslims consider it to be the book of Allāh. The third chapter deals with the human being in the Holy Qur'ān, his role as vicegerent for Allāh on earth, and its implications, among which is the fact that he is capable of establishing, creating, colonising, building for good and changing. To allow him to perform his role successfully, Allāh has provided him with the ability to learn. Shawly moves to the characteristics of the human being in the Qur'ān in chapter four: He starts by saying that the duality in the characteristics of the human being is a trait that distinguishes him from many other creatures. He also believes that when Allāh, the creator of the human being, either asks or orders him to do, or not to do, something, He knows that the aptitudes and abilities of the human being enable him to implement such rules and principles. Then he touches on some of the characteristics of the human psyche as shown in the Qur'ān:

a) Perception: Allāh has provided the human being with the ability to perceive and with the necessary tools and faculties.

b) Cognitive Processes: Allāh has endowed the human being with the capacity to learn and the tools of learning, thought, reason, imagination, conjecture, repetition, admonition, memory, maturity, and finally reward and punishment.

c) Human development and its stages.

d) Additional characteristics such as belief in Allāh, love of life, freedom to choose, hatred and enmity.

In his fifth chapter, Shawly highlights a new concept which is counselling: He expresses his personal views on counselling and presents general guidelines with regard to the role of the counsellor as he perceives it, in the light of some verses of the Holy Qur'ān. Finally, he concludes his study in chapter six with the same point.

Muṭahhari, Āyātullāh Morteza., *The Human Being in the Qorān..* Translated by Hossein Vabid Dastjerdi, Islamic Propagation Organization Tehran, Iran 1984.

This study is divided into four chapters: Chapter one, The Human Being and the World View of Islam, in which the positive and negative aspects of the human being, good and evil, are dealt with. Chapter two covers the human being as a multi-dimensional creature, knowledge and learning, ethical goodness, aesthetics, worship and sanctification, the multiple abilities of the human being, knowledge of self and development of talents. Chapter three concerned with the decisive role of the human being: limitations on the human being's freedom, the human being and obligations, conditions for the correctness of actions; chapter four deals with the human being's awareness, consciousness of primordial nature, philosophical self-consciousness, world self-consciousness, class self-consciousness, national self-consciousness, human self-consciousness, mystic self-consciousness, prophetic self-consciousness.

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