



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of God, Most
Gracious, Most Merciful*





*Whoever acts righteously, whether male or female,
and is a believer, We will certainly enable him lead a
PURE LIFE and surely We will bestow on such
their reward according to the best of their deeds .
(an-Nahl: 97)*



IMJPL

International Multidisciplinary Journal of PURE LIFE

Vol. 8, No. 28, Autumn. 2021
(Serial Number 4 / December)

Concessionaire: Al-Mustafa International University
(In Collaboration with the Iranian Scientific Consulting Association)

Director-in-Charge: Dr. Mohsen Ghanbari Alanaq
(Al-Mustafa International University, Islamic Studies)

Editor-in-Chief: Prof. Saeid Nazari Tavakkoli
(University of Tehran, Philosophy and Ethics)

Executive Manager: Dr. Yazen Ali
(University of Elia/ Religions and Mysticism, Syria)

Executive Director: Mahdi Monfared
(Al-Mustafa International University/ Solid-State Physics)

Address: Southern Sahili St, Between Lanes 4-6, Qom, Iran

Tel: 982532114174

Fax: 982532613875

Post Box: 3713913554

Number of Pages: 150

ISSN: 2676-7619

Circulation: Electronic Printing

Web: <http://p-l.journals.miu.ac.ir>

Email: p-l.journals@miu.ac.ir

purelifejournal@gmail.com

This Journal, according to the *Scientific Journals Commission of the Ministry of Science, Research and Technology*, approved on 2019/04/29 (1398/02/09) in the Evaluation of 2021 (1399), it has Succeeded in gaining the “B” Rank.

Also, based on the approval of the Journals Evaluation Council, *Islamic World Science Citation Center (ISC)* (on 01/06/2021), this Journal received a score (77/91) out of 100, and it is indexed in this center.

This journal is in the electronic form which after being published will be uploaded to the following addresses:
(and can be downloaded completely)

<https://journals.msrt.ir/home/detail/11899>
<https://mjli.isc.ac/Searchresult.aspx?Cond=3&Srcht=pure+life>
<https://iranjournals.nlai.ir/handle/123456789/18620>
<https://www.magiran.com/magazine/about/4950>
<https://journals.indexcopernicus.com/search/details?id=67468>
<http://esjindex.org/search.php?id=4865>
<http://www.sjifactor.com/passport.php?id=21573>
<http://olddrji.lbp.world/JournalProfile.aspx?jid=2676-7619>
<https://isindexing.com/isi/journals.php>
https://scholar.google.com/citations?view_op=list_works&hl=en&user=gkgrdM0AAAAJ
<https://miu-ir1.academia.edu/PureLifeMultilingualScientificJournal>
http://journals.miu.ac.ir/list_11.html
<https://www.noormags.ir/view/fa/magazine/2125>
<http://journalseeker.researchbib.com/view/issn/2676-7619>
<http://ensani.ir/fa/article/journal/1325/pure-life>
<https://civilica.com/120058/>
<https://elmnnet.ir/eid/A-0095-4933>
https://e-rasaneh.ir/view_Certificate_Details.aspx?CertificateID=74327

and etc...

International Editorial Board:

Prof. Syed Ali Mohammad Naqvi (India)	Faculty of Theology, Aligarh University, Uttar Pradesh
Prof. Liyakat Nathani Takim (Canada)	Faculty of Religious Studies, McMaster University, Hamilton (Ontario)
Prof. Bernhard Uhde (Germany)	Catholic Theological Faculty, University of Freiburg
Prof. Joseph Progler (America)	Faculty of Asia Pacific Studies, Ritsumeikan University, Kyoto, Japan
Prof. Emmanuel Malolo Dissakè (Cameroon)	Faculty of Humanities and Theology, University of Douala
Dr. Kholid al-Walid (Indonesia)	Faculty at Principles of Religion, University Syarif Hidayatullah, Jakarta
Dr. Enis Doko (Turkey)	Faculty of the Humanities and Social Sciences, Ibn Haldun University, Istanbul
Dr. Syed Mohammed Saghir al-Hosseini (Morocco)	Faculty of Comparative Jurisprudence, Al-Mustafa International University, Iran
Dr. Rasha Rouabah (Algeria)	Faculty of Religious Sciences, University of Algiers
Dr. Abesha Ayele Gota (Ethiopia)	Faculty of Education and Behavioral Studies, Addis Ababa University
Dr. Syed Sadiq Abbas al-Mousavi (Lebanon)	Human and Social Science, Lebanese University, Beirut
Dr. Riyadh Baheli (Iraq)	Faculty of Right, University of Basra

Internal Editorial Board:

Prof. Mohsen Malekafzali Ardakani	Faculty of Jurisprudence and Right, Al-Mustafa International University, Qom, Iran
Prof. Abulfazl Sajedi	Faculty of Philosophy and Theology, Imam Khomeini Education and Research Institute, Qom, Iran (PhD graduate from Concordia University, Canada)
Prof. Saeid Nazari Tavakkoli	Faculty of Theology, University of Tehran, Tehran, Iran
Prof. Masoumeh Esmaeili	Faculty of Psychology and Educational Sciences, Allameh Tabatabai University, Tehran, Iran (President of the Iranian Scientific Consulting Association)
Prof. Mohammad Kazim Shaker	Faculty of Theology, Allameh Tabataba'i University, Tehran, Iran (Sabbatical at the University of Virginia, America)
Prof. Abdoreza Mazaheri	Faculty of Literature and Humanities, Islamic Azad University (Central Tehran Branch), Tehran, Iran
Prof. Mohammad Faker Meybodi	Faculty of Theology, Al-Mustafa International University, Qom, Iran
Prof. Hamidreza Ayatollahy	Faculty of Theology, Allameh Tabataba'i University, Tehran, Iran (Head of Khaje Nasir Research Institute for Wisdom and Teachings)
Prof. Mahmoud Karimi Banadkooki	Faculty of Theology and Maaref, Imam Sadiq University, Tehran, Iran
Prof. Gholamreza Jamshidiha	Faculty of Social and Behavioral Sciences, University of Tehran, Tehran, Iran
Prof. Alireza Nabilou Chehreqani	Faculty of Literature and Humanities, University of Qom, Iran
Dr. Syed Akbar Hosseini Ghaleh-Bahman	Faculty at Philosophy of Religion, Imam Khomeini Education and Research Institute, Qom, Iran
Dr. Syed Mohammad Hossein Hashemian	Faculty of Social Sciences, Baqir al-Olum University, Qom, Iran
Dr. Mohammad Mahdi Safouraei Parizi	Faculty of Educational Sciences, Al-Mustafa International University, Qom, Iran
Dr. Ali Rahmanifard (Sabzevari)	Faculty of Jurisprudence and Religious Studies, Al-Mustafa International University, Qom, Iran
Dr. Roghayeh Mousavi	Faculty of Humanities, Shahed University, Tehran, Iran
Dr. Abulfazl Khoshmanesh	Faculty of Theology, University of Tehran, Tehran, Iran
Dr. Kiumars Farahbakhsh	Faculty of Psychology and Educational Sciences, Allameh Tabatabai University, Tehran, Iran
Dr. Amir Khavas	Faculty at Philosophy of Religion, Imam Khomeini Education and Research Institute, Qom, Iran
Dr. Ahmad Qudsi	Faculty of Religious Studies, Al-Mustafa International University, Qom, Iran
Dr. Ibrahim Fayaz	Faculty of Social and Behavioral Sciences, University of Tehran, Tehran, Iran
Dr. Reza Najjari	Faculty of Management, Economics and Accounting, Payame Noor University, Tehran, Iran
Dr. Farzaneh Azam Lotfi	Faculty of Foreign Languages and Literature, University of Tehran, Tehran, Iran
Dr. Ahmad Mortazi	Faculty of Theology, University of Tabriz, Tabriz, Iran

Guide for Authors

1. Article must include following sections:

- **Title**
- **Author(s) Profile**
- **Abstract**
- **key Words**
- **Introduction**
- **Problem Statement**
- **The Main Research Question**
- **Research Method**
- **Article Structure**
- **Conclusion**
- **List of References**

2. Only those articles will be considered which had not been published before and their authors have not been obligated not to publish them elsewhere.

3. The articles that can be published in [IMJPL](#) include: Research Articles, Applied Articles, Review Articles with a Comparative Approach, Case-Studies, Methodological Articles, Articles Related to Model and Pattern Design, Articles Resulting from Theorizing, and Articles derived from Dissertations and Theses.

4. Responsibility of scientific and legal authenticity of the articles will rest upon the corresponding author.

5. The right to accept or reject an article is reserved for the [IMJPL](#).

6. Final approval for an article to be published will be made by the editorial board after the recommendation of referees. The arbitration process is “Double Blind Peer Review”.

7. Length of an article must be 7 pages at least and 30 pages at most where each page contains 250 words.

8. Quotations and adaptations from articles of the IMJPL, with reference to the source, are allowed.

9. To write an English article, be “**Times New Roman**” font with the size of 14pt should be used.

10. References should be arranged alphabetically and should be listed as follows:

Book: Surname, Name (Year of Publication). Title (**With “Bold” Font Style**). Name of Translator (If Applicable). Volume. Edition. Place of Publication: Name of Publisher.

Article: Surname, Name (Year of Publication). Title (With **“Bold” Font Style**). Name of the Journal. Publication Period. Journal Number: Number of Pages.

11. Endorsement of references related to sources in the text should be made in from of (*Name of Author, Year of Publication: Page Number*).

12. References of each page, such as the Latin equivalent of specialized vocabulary, idioms and side descriptions should be included in the footnote of the same page.

13. The author is required to send his / her educational details and academic rank along with sending the article to the address of the IMJPL: http://p-l.journals.miu.ac.ir/contacts?_action=signup

14. When the paper is published, an electronic version of the published issue will be sent/emailed by IMJPL Secretariat to the author(s).

15. Processing, reviewing and publishing articles of authors in IMJPL is free.

Index of Articles

A Word from Director-in-Charge.....	11
A Word from Editor-in-Chief.....	12
The Human Soul According to the Upanishads and the Transcendent Wisdom... Zulfiqar Haider, Hamidreza Rezanian	13
The Role of Faith in attaining Pure Life in the Modern Age..... AbdulQadir Muhammad-Bello, Rasheed Gbenga-Jimoh, Ahmed Oloduowo-Ameen	39
Conceptual Metaphors of “Harb” Verses in the Framework of the Charteris- Black Metaphor Critical Analysis Approach in order to Model Pure Life..... Ziba Mirsepasi, Syed Aliasghar Soltani, Mohammadreza Yousefi	65
Fundamentals and Effects of Knowledge Gap Theory on Human Society.. Khadijeh Ahmadi Bighash, Mohsen Qamarzadeh	95
Analyzing the Women’s Role in the Family Economy based on Religious Teachings..... Mohammad Mahdi Safouraei Parizi	105
The Methodology of Encountering the Social Issues (Case Study: Managing and Reforming Addicted Teenagers Behavior)..... Najat Fradi	129

A Word from Director-in-Charge

International Multidisciplinary Journal of PURE LIFE is an scientific Journal of which will be a window to man's eternal life.

On the other hand, Al-Mustafa International University, considers its mission to introduce the divine teachings to ground dwelled man, so that he could be able to establish a fresh living by using the knowledge bestowed upon him by Almighty God in such a manner that it brings him worldly peace and eternal prosperity.

Accordingly, **International Multidisciplinary Journal of PURE LIFE** is an opportunity for the students and graduates of university and other researchers to spread out their scientific and cognitive knowledge on the vast arena of cyberspace and also, by using scholarly dialect, reflect religious knowledge of monotheistic religions and sects into various aspects of human life.

We hope through efforts of knowledge seekers, this window may become more magnificent outstanding.

A Word from Editor-in-Chief

Research is the vital stream of life in the realm of insight and science. Its dynamism leads to generation and expansion of knowledge borders and neglecting this area, makes knowledge sleeping and lifeless, and the first consequence of this sleeping is ignorance. In these very days, we are witnessing the modern ignorance, which roots in absence of sound and lucid research in different areas.

Today research is considered to be a gate for expanding the borders of knowledge and plays an eminent role in human activities. Exploring humanities areas and Abrahamic religions can enable people to understand the human issues and difficulties to offer solutions for them.

The growing of different fields of knowledge demands discussions in more scientific areas. Today, Explaining a vast range of humanities Science areas and religions in global scope is a necessity.

International Multidisciplinary Journal of PURE LIFE with the aim of creating a situation for presenting articles by scholars and researchers around the world, is trying to improve the level of scientific researches in humanities and religions for expanding the relationships among researchers in humanities and Abrahamic religions.

This interdisciplinary journal is published electronically and in each issue, approach is to deal with comparative studies in the field of religion and life. In every special issue, we are ready to publish scientific articles by scholars, researchers and professors around the world.

International Multidisciplinary Journal of PURE LIFE is published, every season, in a form of an electronic journal. Thanks to Al-Mustafa Journals Commission, **PURE LIFE** as the first international journal in Al-Mustafa International University is ready to publish the scientific articles.



ORIGINAL RESEARCH PAPER

The Human Soul According to the Upanishads and the Transcendent Wisdom Zulfiqar Haider^{1*} Dr. Hamidreza Rezania²

1. * Lecturer of Academic Departments, Faculty of Humanities, al-Hasanain International Institute, Punjab, Pakistan, (*Corresponding Author*)

2. PhD in Comparative Philosophy, Department of Philosophy and Theology, Faculty of Theology and Studies, University of Qom, Qom, Iran, hamid.rezaniya@yahoo.com

I appreciate Dr. Rezania as supervisor, for helping me to compile the thesis.

ARTICLE INFO	ABSTRACT
<p>Article History: Received 23 February 2021 Revised 11 September 2021 Accepted 14 November 2021</p> <hr/> <p>Key Words: Human Soul Transcendent Wisdom Upanishads</p> <hr/> <p>DOI: 10.22034/IMJPL.2021.13162.1041</p> <hr/> <p>DOR: 20.1001.1.26767619.2021.8.28.1.3</p>	<p>SUBJECT AND OBJECTIVES: The study of the human soul was considered by philosophers since ancient times and eastern philosophers especially Indian had believed that the human soul is eternal and for thousands of years transmigrates into various bodies and eventually it would disappear in Brahma's essence. The most important school of Upanishadic Indian philosophy that is called Vidanta has this theory about the soul. Another school under study is the transcendent wisdom of Sadr al-Muta'allehin. With this description, Are the theories of both philosophical schools about the soul, the same or different? If there are differences, how should the theories of the Upanishads be criticized on the basis of the Transcendent Wisdom?</p> <p>METHOD AND FINDING: This article is a comparative one and is a new work in this ground, and the main sources of this research are the four journeys of the Transcendent Wisdom of Mulla Sadra and The Sirri-Akbar of Dara Shikoh. The Upanishads is the first and ancient book of Indian philosophy explains; the soul is present in all parts of the human body and all body powers are manifestations of the soul, and the soul has unity with its all powers. The same claim is made by Transcendent Wisdom of Sadr al-Mute'allihin in Islamic philosophy. He says: The soul in its unity, is the whole of the powers and is present in all body.</p> <p>CONCLUSION: This article will compare the theories of two schools and the major ideas which will be discussed are; The Definition of the Soul, its Proofs, The Immateriality of the Soul, The Relationship between the Soul and the Body and its Powers, The Eternity and Creation of the Soul, The Immortality and the Reincarnation of the Soul.</p>



* Corresponding Author:

Email:
dr.zulfiqar.haider.zh@gmail.com
ORCID: 0000-0003-0016-4147

Article Address Published on the Journal Site:
http://p-l.journals.miu.ac.ir/article_6683.html

NUMBER OF REFERENCES	NUMBER OF AUTHORS	NATIONALITY OF AUTHORS
12	2	(Pakistan, Iran)

Introduction

This article will compare the theories of two schools and the major ideas which will be discussed are; The Definition of the Soul, its Proofs, The Immateriality of the Soul, The Relationship between the Soul and the Body and its Powers, The Eternity and Creation of the Soul, The Immortality and the Reincarnation of the Soul. In these titles, firstly; we will describe the theory of the Transcendent Wisdom then, quote the Upanishadic theories and describe the differences of the both schools of philosophy.

This article is a comparative one and is a new work in this ground, and the main sources of this research are the four journeys of the Transcendent Wisdom of Sadr al-Mute'allihin Shirazi and The Sirri-Akbar of Dara Shikoh.

The Definition of the Soul

The Transcendent Wisdom states that the soul hasn't any reality without the body. If we want to define it, we have to take concept of the body like the builder and building, Mulla Sadra says: The soul is the perfection of a natural body. (*Sadr al-Mute'allihin Shirazi, 2004, V. 8: 14*)

He says about the animal soul that it is the perfection of a natural body what has ability to feel and to move, and about human soul; it is the perfection of a natural body what is able to be alive and get knowledge of generals and universal concepts. (*Ibid, 2002: 36*)

And the Upanishads expresses:

The soul is cause of thought and movement, it is called Atman. (Benaris, 1926: 51-53 and 294)

The Kina Upanishad says:

*Atman moves the body,
heart, senses and all
parts of the body.
(Benaris, 1927: 246)*

Some Jogeess asked about the soul from their Guroo: What is the Atma? He said: Atma sees, hears, smells, feels different tastes and has various names: it is the power of feeling, verifying, determining the truth and false, willing power, source of the life, affirming and desiring power. *(Dara Shikoh, 1975, V. 1: 311)*

According to the Transcendent Wisdom; the soul is perfection of a natural body. This definition contains three kinds of the soul: vegetal soul, animal soul, and human soul; but the statement of the Upanishads about soul “the cause of thinking and moving”, this statement is not a complete definition of absolute soul because vegetal soul

doesn't have any movement and thoughts, plants are able to grow and rise not to move.

The Proofs of the Human Soul
The Transcendent Wisdom proves the soul by authentic reasons like:

1. The soul is the cause of different impacts of the body; we see around us different kinds of beings that have various impacts. So; what is the cause of different impacts of various bodies? We can see two factors in natural bodies: The matter of things, and the physical forms of them. Could you think that the cause of different impacts is matter of natural things? Or could you conclude that the cause of different impacts are the forms of bodies? It is impossible that the matter or forms

- of bodies could be the cause because the matter of things is just potential and can not create anything and the forms also can not be the cause; since the forms are common in all material things but all beings don't have the same impacts. So, there should be the third factor that is the cause of different impacts and that is the soul. (*Sadr al-Mute'allihin Shirazi, 2004, V. 8: 6*)
2. The soul is the protector of the body. The body of all animals is structured by different parts that tend to be diffused and their being together needs a cause that protects them from diffusing and that cause is the soul. (*Ibid: 28*)
 3. The soul is the cause of moving bodies; the natural bodies are changing and this changing makes the temperament of living beings. The temperament is also changing and these changes need a changer. The temperament is not changer because it is the impact of changes and the mover of temperament is a substance, the inner part of all living things and that is the soul. (*Ibid: 38*)
 4. The soul is the origin of willing power. Sometimes, a man wants to climb the mountain although his body is so tired but he tries hard to reach the top of the mountain. His temperament and body want to get relax but his will power pushes him to achieve the goal. Willing power is not

physical function of the body. It is the characteristic of the soul. (*Sadr al-Mute'allihin Shirazi, 2004, V. 8: 39*)

The Upanishads; don't give arguments to prove the soul independently and should not have expected, since the Upanishadic philosophy is the beginning of the Indian philosophy, in fact, the Indian jogees give brief sentences about explaining their spiritual experiences and we make arguments by these sentences to prove the soul.

- Atman protects the body from scattering. The body without soul disintegrates as it disintegrates after the death; but we see that body does not disintegrate before death and the cause that protects the body, should be immaterial that is the

soul "Atman that is in your body protects the body, when Atman gets released from the body, the body will be dispersed but the soul is not harmed". (*Dara Shikoh, 1975, V. 1: 235*)

- The Atman is the mover of the body. Without the soul bodies don't have any movement because bodies qua bodies can not move. If it were possible, the stones and mountains would move, so it is impossible but we see some bodies move and their movement is the impact of the soul, "bodies are not able to move and mover of the bodies is the soul". (*Ibid: 236*)
- Atman is the source of knowledge; bodies can not know and understand anything. The bodies are

totally blind but the body having soul can know things, “Atman is same as knowledge. When the soul leaves the body, it can not joy and can not know”, (*Dara Shikoh, 1975, V. 1: 251*) and “before the soul, body did not have any knowledge. (*Ibid: 240*)

- The soul is the cause of the brain and the mind activities; analysing of all physical and mental activities and their concepts in mind, senses, will power and actions in the world, show that all these activities are impacts of a universal soul that is definitely a fixed principle. That is the universal intellect and all activities of mind are rays of soul that is called Atman. (*Ibid: 302*)

According to the Transcendent Wisdom, ideas of the Upanishads are not deniable and the Transcendent Wisdom in proving soul differs of the Upanishads because proofs of Sadr al-Mute'allihin Shirazi are in logical and philosophical statements but Upanishads do not have such characteristics.

The Powers of the Soul

The Transcendent Wisdom expresses three kinds of the soul; (vegetal soul, animal soul, and human soul) and each kind of the soul has different powers:

1. Vegetal soul has three kinds of powers:
 - Power of getting food; each living body needs food, cells of each living body change and new cells are replaced. The power of nutrition absorbs nutrients into the

body and during the processes the absorbed food becomes cells to keep the body.

- Developing power; increases the parts of absorbed food in the organs of the body.
- Reproductive power; transforms a part of body that has a potential resemblance to the body into an actual similar body. (*Sadr al-Mute'allihin Shirazi, 2004, V. 8: 53*)

2. Animal soul has two kinds of powers:

- Moving power; that creates will and tendency it is called desiring power. This power is related to imagination. The imagination

power confirms the correction of the imaginary perceptions and then forces the animal to seek or escape; so moving power has two branches: the desire power and the anger power. By the desire, animals get their useful things and by the anger, animals run away from dangers.

- Knowing power; this power works by five sense organs, understands and knows the facts of the world and also works by inner powers; common sense, imagination, illusion, memory and thinking. (*Ibid: 54*)

3. Human soul has intellectual power which has two major jobs: Theoretical and practical
- Theoretical intellect understands conceptions and affirmations. This intellect ascertains the truth and the false.
 - Practical intellect understands the good and the bad of deeds. (*Sadr al-Mute'allihin Shirazi, 2004, V. 8: 130*)

The Upanishads also explains three kinds of the soul (vegetal, animal, and human soul) but don't elaborate on the expression of esoteric powers and just expresses the physical senses and powers.

1. Animal Soul Powers

This spirit has breath power, heart spirit, food power, and moving power. Atman circulates

blood throughout the body, helps body for eating food, delivers food to the all parts of body, removes waste matter from the body, creates instinctual heat and by this heat food is digested. (*Dara Shikoh, 1975, V. 1: 273*)

2. Human Soul

According to the Upanishads human soul has two major powers; the power of act and the power of knowledge; these two powers are called the power of sense and the power of moving. The power of sense contains all kinds of senses, they are known by sense organs and the power of moving is willing and desiring. The Upanishads says: human mind is the source of sense and has the power of sense, the power of moving and five sense organs; seeing, hearing, smelling, taste and touch. (*Ibid: 273*)

The Transcendent Wisdom elaborates all vegetal, animal and human faculties in detail that vegetal soul has the power of food, developing power and reproductive power. The animal soul has power of knowing and moving. The human soul has intellectual power but the Upanishads didn't give details as transcendent Wisdom.

The Absurdity and Immateriality of the Soul

In philosophical term, the immateriality is the opposite of material that in this world somethings are not material and don't have physical characteristics. (*Misbah Yazdi, 2000, V. 1: 113*)

The Transcendent Wisdom knows the soul as immaterial but it's immateriality is not limited the soul has different categories. Mulla Sadra believes: Human soul is a single reality but has different levels; it's

first level is the physical body and its last level is intellect. (*Sadr al-Mute'allihin Shirazi, 2004, V. 8: 133*)

At the beginning of creation, the soul is a physical phenomenon and according to its physical nature it needs a body but in the gradual journey of perfection and substantial movement, it has ability to accept rational forms. (*Ibid, 2012: 375*)

So, at the beginning, the soul is not completely immaterial and does not have intellectual level. When it gets be connected with the body at this time, the soul is like a sensual and imaginary form. Difference between the soul and other beings is that the soul has possibility to be perfect and achieve the immaterial level of existence in the realm of the devine world and being material is not in contradict with ability of immateriality.

(Sadr al-Mute'allihin Shirazi, 2004, V. 3: 358; Ibid, V. 8: 163)

Mulla Sadra believes; when a fetus is in the womb has vegetal soul and potentiality of animal soul because it does not have sense and willing movement, and having possibility to get animal soul is differentia of the fetus. *(Ibid, V. 8: 156)*

In this level, the soul is nearer and closer to get imaginary abstraction. This soul is also immaterial and does not have physical characteristics. *(Ibid: 285)*

Mulla Sadra proves the immateriality of the soul by some arguments:

1. We understand the general concepts and those concepts do not have material attributes, so these general concepts are not in body. Otherwise, they would be characterized by material effects and should be divided.

When our concepts are not material, their knower is also not material. *(Ibid: 285)*

2. Physical powers of body get tired after hard works and can not work hard again; but our intellectual power does not get tired after hard rational activities and can understand difficult concepts and conclusions after thinking hard. So, our intellectual power is not physical and material. *(Ibid: 293)*
3. The soul is the knower of all kinds of perceptions and all sense powers are just the tools of getting knowledge. We know by esoteric knowledge that the knower of all perceptions is the one and that one is not body but an immaterial reality. *(Sadr*

al-Mute'allihin Shirazi, 2004, V. 8: 353)

4. Every physical attribute acquired by a cause. If it disappears after a while, it has a new need for a new cause but the soul does not need an external cause again to retain the acquired attributes so the soul is not physical. (*Ibid: 302*)
5. The all cells of our body change over the time but we don't loss our personality. The body is always changing and does not remain in one position and what always remains is the soul that is immaterial and pure of physical attributes. (*Misbah Yazdi, 2000, V. 2: 192*)

The Upanishads provides so brief sentences as the reasons:

- The Upainshad divides existence in two types:

“The existence has shape and form and the existence does not have shape and form, what has shape, is mortal, appearance, limited and the other one that has no shape is eternal, inner and unlimited”. In the Moorat Amrat Brahman is quoted: “Parana is the inner of the body, it has no shape, is eternal, surrounding and hidden”. Also said: “body has shape and form without Parana, body is mortal, limited and appearance but Parana that is inner of the body does not have any shape, it is eternal, surrounding and hidden”. (*Dara Shikoh, 1975, V. 1: 34*)

- Atman is not able to be divided; every body is diviseble but soul is pure from material precepts

and is indivisible. "Atman is just light not body and is in various bodies". (*Dara Shikoh, 1975, V. 1: 222*)

- The body is created and mortal but the soul is pure from physical precepts. "Atman is not born and not mortal, knower of all things, has no cause and not is a reason, it is eternal, ancient, body could be killed but soul could not be killed". (*Ibid: 221*)
- The truth of the soul is in the body but it is not physical, it is in changing things but does not change, (*Benaris, 1927: 463*) Just physical entities are changing since they have chance and ability to be changed but the entity has not this possibility that is not material.

According to the both schools of philosophy the soul is immaterial and is not physical but the Upanishads claim: the soul is immaterial from the beginning while the Transcendent Wisdom says: soul gets immateriality in the journey of perfection gradually.

The Relation of the Soul and the Body

Mulla Sadra says:

At the beginning, the soul is just a natural form of the body and could not be immaterial; if it were immaterial from the beginning and connected with body, could not make a specific species because incorporation of a material object with immaterial is impossible. (Sadr al-Mute'allihin Shirazi, 2004, V. 8: 12)

Infact, the first level of the Soul is physical and needs a body to come in existence, the body is the first manifestation of the soul. (*Sadr al-Mute'allihin Shirazi, 2004, V. 8: 402*)

The human soul is one reality that has different levels of entity. The soul arising from the body, transforms into immaterial intellect. The soul and the body have the same quiddity and their difference is in potentiality and actuality. The body is soul potentially and the soul gets perfect in body by the body powers, and one day, it will leave the body. (*Ibid, Sih Asl, 2002: 314*)

But the Upanishads claim; the soul is eternal, (*Dara Shikoh, 1975, V. 1: 221*) and from the beginning is immaterial, (*Benaris, 1927: 463*) and says: Parana already exists before that baby comes into the mother's womb, (*Dara Shikoh,*

1975, V. 1: 123) and the relation of the soul and the body is like a chariot rider and a chariot. The soul is the owner of chariot and the body is chariot, the intellect is the mover of chariot, the willing power is the controller of chariot, the sense organs are like horses and the knowledge is like the way, and the soul has various levels and does multiple jobs, instinctual heating power is the soul, (*Ibid: 212*) heart is the soul, parana is the soul, it is the light, desiring and Jeev Atma is the soul, Atman enjoys by five sense organs: seeing, hearing, smelling, taste and touching. Atma sends its rays to the outside world and enjoys. (*Ibid: 237*)

The Chandookia Upanishad states:

Atma is the ego of everyone and known by three ways: Atma is

which is seen in mirror and water, is different from the body which is free in sleeping and in deep sleep does not feel each thing, full of calmness, at this time, Atma has unity with Brahma and surrounding all the world. (Benaris, 1926: 99-100)

The Titariya Upanishad elaborates five levels of Atma:

1. Anomi Atma that needs food and all parts of the body are parts of the Atma.
2. Parana Atma that is breathing and present in all body.
3. Manomi Atma; desiring power means heart.
4. Giyan Atma; gets perfect by knowledge.
5. Aanandmi Atma; that does not need to know, is not able to be touched,

just calmness, so far of sense organs and intellect, the source and the cause of all levels (soul). (*Ibid: 102and147*)

The Mandookia Upanishad says: in waking state soul enjoys of material world but in sleeping state enjoys of spiritual world and in deep sleep enjoys of calmness and happiness. (*Shankara, 1957, V. 2: 202*)

According to the Upanishads also soul has different levels of existence but it is just the unique and one, presents in its all levels and this is elaborated in the Upanishads saying: the body is Atma, (*Dara Shikoh, 1975, V. 1: 161-162*) what enjoys in dream is Atma (*Ibid: 163*) and soul is existing in all parts of the body; soul is surrounding all the body, in every part does its job, smells, sights, hears, and has different

names; eyes, ears, tongue and heart. (*Benaris, 1926: 256*) Atma is in body like fire in wood, like sword in scabbard or like salt in water when you put salt in water it is dissolved in it. Atma is present every where in body from hair of head to nails of toe. (*Ibid, 168*)

When Atma moves with healing called parana when sees with eyes, called seer when hears with ears called listener when thinks, called thinker, these different names are for its different jobs, Atma is identical with all levels. (*Dara Shikoh, 1975, V. 1: 15*)

According to the Transcendent Wisdom; soul gives identification to a body and for its substantial perfection needs to body. At the beginning, body and soul are the same, in the journey of perfection soul gets immaterial, reaches to intellectual level and soul is just one possessing various levels, in every level

soul is present itself but according to the Upanishads; The soul is eternal, exists before creation of the body, at the time when a body of embryo becomes complete, soul comes into the body, relation of the soul and body is just like a chariot mover and the chariot, the soul is the owner of body and can use the body.

On the other side, the Upanishads elaborate that soul has different levels from body to calmful Atma, in all these levels the soul is only one truth and all powers of body are the rays of the soul.

If we accept that the soul is eternal and its relation with the body is just managing of body, in this case, body should not be the level of the soul because the soul is independent and just uses the body as its tools. If we accept that the soul has different levels of existence and the first manifestation of

the soul is the body. This theory contradicts the eternality of the soul. Unless, we say that the relation of the soul and body like chariot and charioteer, is the first stage of teaching for the beginners, otherwise, the real theory of the Upanishads is like Sadr al-Mute'allihin Shirazi that the soul is the only one truth and appears in different levels.

The Relationship between the Soul and its Powers

Mulla Sadra believes: the soul works at every stage of its perception and stimulation, it is knower of all general and partical concepts so the soul is one truth because; soul knows sensible, imaginary, intellectual concepts and affirms them. (*Sadr al-Mute'allihin Shirazi, 2004, V. 8: 408*)

All body powers are the manifestations of the soul, (*Ibid: 223*) the soul and its all

powers are identical, the soul perfoms different actions; it is the sense power, imaginary, illusion, and intellect, the soul is whole powers. (*Ibid: 133*) The soul has unity like its creator, (*Ibid: 134*) it is the intellect, illusion, imaginary, neourishment power, developing, moving power and flows in nature, (*Ibid: 76*) being one does not contradict with having manifestations. Each power is not out of the soul and soul works in every power, (*Ibid: 81and226*) act of all powers is the act of soul and the soul is source of all powers.

The Upanishads has same theory about the soul and its powers, all senses are the rays of the soul; (*Dara Shikoh, 1975, V. 1: 237*) seer, listener, smeller, and talker is the soul, eyes, ears, and all parts of body are the tools of soul, (*Benaris, 1927: 247*) Parana is principle of all, (*Dara Shikoh, 1975, V. 1:*

177-178 and 283-284) the source of energy for all parts of the body is soul. (*Benaris, 1927: 95-96*)

The soul is the source of life and Parana protects all parts from death, The Udgita Brahman states: Parana protect the speaking, smelling, seeing, listening and heart from the death, (*Ibid: 6-9*) All body powers are the same Atma and the Atma has using all powers in its own conquest, (*Ibid: 83-84*) by using different powers, Atma called by various names. (*Ibid, 1926: 256and289*)

The Transcendent Wisdom and the Upanishads have same view to state the relation of the soul and its powers that the soul is the source of all powers and powers are the manifestations of the soul.

The Eternity or the Creation of the Soul

The Transcendent Wisdom says:

The human soul is created because if the soul were eternal and abstract, it would be perfect and did never need to come into the body. If it were perfect it should not have ability to come into the body because having abilities is the quality of being material so when the soul is not material, it should not be incomplete that it gets perfection by coming into the body. While the soul gets perfection by the body so it could not be eternal and immaterial. (Sadr al-Mute'allihin Shirazi, 2004, V. 8: 331)

Also, Mulla Sadra does not accept the abstraction of the soul from the beginning because he says: unity and integration of an abstract (soul) and a

material (body) is impossible. (*Sadr al-Mute'allihin Shirazi, 2004, V. 8: 12*)

About the physical creation of the soul he says:

When the possibility of a body gets complete, the soul is created and after substantial perfection the soul remains without body. The possibility of body is the basic condition for the soul. The soul has intellectual power that does not need physical tools in rational activities and this is perfection of the soul. This idea is truth that soul is physical as its creation but as its intellectual power is immaterial. (Ibid: 347)

The Upanishads claims; the soul is not created but eternal, Atma is neither born, nor dies, he knows all, does not have

origin, is not cause of anything, the soul is eternal, always alive and body can be killed but the soul could not. (*Dara Shikoh, 1975, V. 1: 221*) The Transcendent Wisdom rejects the theory of eternality and spiritual immateriality.

The Perfection and Felicity of the Soul

Perfection means to be complete and is opposit of deficiency (Almaai Aljamie, word Kamal) and felicity means being satisfied. (*Ibn Manzur, 2000, Word: "Saada"*)

According to the Transcendent Wisdom; human soul has different levels but what determines the human soul from the animals, is its intellectual power and man should complete his intellect, this power has two branches; theoretical and practical. Perfection of the theoretical intellect is becoming similar of the world

in knowledge, and the perfection of practical intellect is that intellectual power can control the body and body should follow the light of intellect. (*Sadr al-Mute'allihin Shirazi, 2004, V. 1: 2*)

Perfection of the soul is acquired by intellect, (*Ibid, V. 9: 7*) and the result of perfect soul in theoretical branch is having believed knowledge, (*Ibid: 378*) and in practical branch is purity of the soul from the physical desires and doing good deeds. (*Ibid: 125*)

So; the knowledge and acts are the base of the perfection and the felicity of the soul but the main reason of perfection is theoretical intellect. However practical intellect protects the man from the hereafter life's difficulties but theoretical intellect is the differentia of humanity. (*Ibid: 176*)

Since the Upanishads state; the souls are eternal and for

their past deeds they have to transmigrate into the bodies, until the man is a slave of physical desires, he can not be freed of transmigration and can not reach to the perfection, absolute calmness and freedom. So; the aim of upanishadic teachings is making man free from this world and transmigration. (*Dara Shikoh, 1975, V. 1: 294*)

The perfection of human is to get freed from the chain of transmigration and just the way of freedom is knowledge of God. Every one can get knowledge of Brahma, will get united with Brahma, become perfect and freed from transmigration. (*Shankara, 1957, V. 2: 175*)

Who knows the Brahma will ascend after death and there is no way but knowledge of Brahma. (*Ibid: 371*) The people know Brahma that he is not material and does not have any fault, they will be eternal but who don't know about Him,

they will be punished.
(*Shankara, 1957, V. 2: 372*)

These words state: a man by knowing the Brahma, will be freed from illusions that force him to think about body, home etc, and this knowledge means just intuitive knowledge not theoretical because this kind of knowledge is Hijab in the way of true knowledge of Brahma.
(*Ibid: 293*)

Shobirt Lal says:

*sensory science causes illusion of difference between Atma and Param Atma (Brahma).
(Benaris, 1926: 255)*

Also Shankara says:

as long as the personal soul is trapped in the body and sense organs. It remains in darkness but when knows its origin, will know the unity with Brahma. (*Shankara, 1957, V. 2: 223*) The result of this knowledge has influences on

the theoretical and practical perfection. Who knows the Brahma knows about whole world because nothing is out of Brahma, (*Benaris, 1926: 170*)

Shankara says:

Who knows Brahma, knows all worlds, all Gods, all beings, souls and every thing, for all beings are controlled by Brahma. (Shankara, 1983: 527)

The Freed souls desire anything, they achieve them.
(*Ibid, 2004: 626*)

According to the Transcendent Wisdom; the perfection of the soul is by its theoretical intellectual power, in this way soul will get united with universal soul, (*Sadr al-Mute'allihin Shirazi, 2004, V. 8: 395*) or by getting united with the necessary being knows all beings, (*Ibid, V. 9: 194*) and by practical intellectual power,

human soul will be secured of hereafter difficulties; (*Sadr al-Mute'allihin Shirazi, 2004, V. 8: 176*) While Upanishads explained the perfection of the soul by leaving instinctual tendencies that soul will be freed from the rebirth chain, the way is just esoteric knowledge of God and the theoretical knowledge does not matter.

The Immortality of the Soul

Mulla Sadra tries to prove the hereafter life for the soul by its creative cause. Until the creative cause of the soul remains, immortality of the soul is provable because creative cause of the soul is universal intellect that exist always, nothing can not remove it, when the cause of the soul is immortal, so the soul is also immortal. (*Ibid, V. 8: 452*)

The Upanishads express the immortality of the soul so easily, for knowing soul as

eternal and relation of the soul with body is just for controlling to get perfect and when soul leaves the body does not be harmed, "Atma remains after the body disintegrates". (*Dara Shikoh, 1975, V. 1: 221and227*)

In Barhad Aryanika; the personal souls enter the bodies at the time of birth and leave them at the time of death. (*Ibid: 236*)

The Transmigration of the Soul

The Transmigration of the soul is getting a new body and almost Indians believe that if a man could not get liberty from rebirth chain after death, will remain in hereafter for a little time and enjoy some blessings for good deeds in past life. At the end, the soul will return into a new body to try again and get freed.

The Upanishads give two evidence for reincarnation:

1. Some souls are waiting in the mother's wombs, some go into animal bodies and some go into plants. (*Dara Shikoh, 1975, V. 1: 315*)
2. At the time of death, soul goes into a new body like silkworm "when a silkworm moves, first attaches its head to a leaf and stretches its body to another leaf, as also Jeev Atma leaves material body and transforms into a new body like former body. (*Ibid: 79*)

These sentences signify; the soul gets a new body which is similar of the former; but Mulla Sadra argues to reject this kind of reincarnation:

- Reincarnation causes to return the actuality back to pure potentiality and returning actuality to

potentiality is impossible, So the reincarnation is impossible. (*Sadr al-Mute'allihin Shirazi, 2004, V. 9: 3-11*)

- Reincarnation is assumed to be in two ideas; either souls are in bodies as their forms, or pure from the bodies. If the souls are in the bodies, it is impossible that the form of a material thing to leave and if souls are immaterial and reincarnated to an other body, this is against of the wisdom of God, for the according to wisdom of God, every soul should be perfect and returning to material body is not perfection. (*Ibid: 13*)
- Whenever the body will be able to get the soul, God's grace comes into the body immediately, and body carries the

soul, so according to ability of body, soul should be created, and if another soul reincarnates in the same body, the body can not have two souls. (*Sadr al-Mute'allihin Shirazi, 2004, V. 9: 16*)

- When a soul left the body and reincarnates into another body can not get rebirth immediately and has to pass some time. In that time, the soul is suspended. It is impossible so the incarnation is impossible.
- If the reincarnation of the soul were possible, we should say: whenever a man dies should be one animal born and animals must be equal to dead humans in counting and that is not rational. So; the idea

of transmigration is not rational. (*Ibid: 20*)

- If we accept the idea of transmigration that human soul needs to be perfect and comes again into animal body, it must have proper tools for perfection, while animal's body parts are just for the nature not for spiritual perfection. (*Ibid: 33*)

The Upanishads believe that souls have to return to this world for perfection but the Transcendent Wisdom strongly rejects this theory.

Conclusion

- According to the both schools; the soul is the source of life and movement.
- Both schools claim that the soul is immaterial but the Upanishads states: the soul is immaterial eternally and according to the Transcendent Wisdom the soul is not immaterial from the beginning.
- According to the Upanishads the relationship between the soul and body is just for controlling the body but the Transcendent Wisdom believes; the soul needs a body to be created and to be perfect.
- Both schools of thought affirm that the soul is principle of all powers of body and its all powers are manifestations of the soul.
- The Upanishads expresses that the soul is eternal but the Transcendent Wisdom rejects this idea.
- Both schools prove the immortality of the soul after death.
- The Upanishads describe the theory of reincarnation but the Transcendent Wisdom refuses this theory.

List of References

1. Benaris, Raj (1926). **Shobirt Lal**. Upanishad Magazine. Aftab Press.
2. Benaris, Raj (1927). **Shobirt Lal**. Upanishad Magazine. Aftab Press.
3. Dara Shikoh, Muhammad (1975). **Sirre Akbar**. Uttar Pradesh (Lucknow): Bhuvan Vani Trust.
4. Ibn Manzur, Muhammad ibn Mukarram (2000). **Lisan al-Arab**. Beirut: Dar Sader.
5. Misbah Yazdi, Mohammad Taqi (2000). **Commantory of Eighth Volume of the Transcendent Wisdom**. Qom: Imam Khomainy Educational institution.
6. Sadr al-Mute'allihin Shirazi, Sadr al-Din Muhammad ibn Ibrahim (2012). **Hikmat al'Arshieh**. Tehran: Sadra Islamic Philosophy Foundation.
7. Sadr al-Mute'allihin Shirazi, Sadr al-Din Muhammad ibn Ibrahim (2004). **Al-Hikmat al-Muta'aliyyah fi'l Asfar al-'Aqliyyat al-Arba'ah** (Transcendent Philosophy Concerning the Four Intellectual Journeys). Tehran: Sadra Islamic Philosophy Foundation.
8. Sadr al-Mute'allihin Shirazi, Sadr al-Din Muhammad ibn Ibrahim (2002). **al-Mabda' wa'l-Ma'ad fi al-Hikmat al-Muta'aliyah**. Tehran: Sadra Islamic Philosophy Foundation.
9. Sadr al-Mute'allihin Shirazi, Sadr al-Din Muhammad ibn Ibrahim (2002). **Sih Asl (Treatise on Three Principles)**. Tehran: Sadra Islamic Philosophy Foundation.
10. Shankara (1983). **Brahadaranaka Upanishad**. Translated by Swami Gambhirananda. Kolkata: The Modern art.
11. Shankara (2004). **Vedanta Sutra**. Translated by George Thibaut. Montana: Kessinger Publishing.
12. Shankara (1957). **Eight Upanishads**. Translated by Swami Gambhirananda. Kolkata: Sharada Press.

AUTHOR BIOSKETCHES

Haider, Zulfiqar. Lecturer of Academic Departments, Faculty of Humanities, al-Hasanain International Institute, Punjab, Pakistan.

✓ Email: dr.zulfiqar.haider.zh@gmail.com

✓ ORCID: [0000-0003-0016-4147](https://orcid.org/0000-0003-0016-4147)

Rezania, Hamidreza. PhD in Comparative Philosophy, Department of Philosophy and Theology, Faculty of Theology and Studies, University of Qom, Qom, Iran.

✓ Email: hamid.rezaniya@yahoo.com

✓ ORCID: [0000-0002-9175-6043](https://orcid.org/0000-0002-9175-6043)

HOW TO CITE THIS ARTICLE

Haider, Zulfiqar. and Hamidreza Rezania (2021). **The Human Soul according to the Upanishads and the Transcendent Wisdom.** *International Multidisciplinary Journal of PURE LIFE.* 8 (28): 13-38.

DOI: [10.22034/IMJPL.2021.13162.1041](https://doi.org/10.22034/IMJPL.2021.13162.1041)

DOR: [20.1001.1.26767619.2021.8.28.1.3](https://ntrs.nasa.gov/archive/nasa/casi.ntrs.nasa.gov/2021.8.28.1.3)

URL: http://p-l.journals.miu.ac.ir/article_6683.html





ORIGINAL RESEARCH PAPER

The Role of Faith in attaining Pure Life in the Modern Age

AbdulQadir Muhammad-Bello^{1*}, Prof. Rasheed Gbenga-Jimoh²,
Dr. Ahmed Oloduwo-Ameen³

1. * MA of Computer Science, Department of Computer Science, Faculty of Communication and Information Sciences, University of Ilorin, Kwara, Nigeria, (*Corresponding Author*)
2. Prof in Department of Computer Science, Faculty of Communication and Information Sciences, University of Ilorin, Kwara, Nigeria, jimoh_rasheed@unilorin.edu.ng
3. Associate Prof in Department of Computer Science, Faculty of Communication and Information Sciences, University of Ilorin, Kwara, Nigeria, ahmedameenvy2k4@gmail.com

! appreciate Prof. Gbenga Jimoh and Dr. Oloduwo Ameen, for helping me to compile the article.

ARTICLE INFO

Article History:

Received 27 January 2021

Revised 09 August 2021

Accepted 02 October 2021

Key Words:

Faith

Pure Life

Modern Age

DOI:

10.22034/IMJPL.2021.12490.1034

DOR:

20.1001.1.26767619.2021.8.28.2.4



ABSTRACT

SUBJECT AND OBJECTIVES: Most of those with a materialistic mindset believe that religion has no place in this technological age; That is to say, for the progress and salvation of man in this modern age, man is in no need of a religious belief, as it is considered obsolete. In the religious worldview, however, faith is a light that gives direction to life and it is one of the crucial requisites for salvation in this world and the Hereafter. Thus, the primary aim of this study is to examine the role of faith (i.e) in attaining a goodly pure life in this modern age in the light of verse 97 of Surah al-Naml.

METHOD AND FINDING: The methodology used in this research work was a descriptive-analytical research method in which the available data are analyzed based on logical and textual evidence.

CONCLUSION: The outcome of this research showed that the life of a faithful is indeed worthy and ideal, while a life that is devoid of it is a worthless and imperfect one. Similarly, a goodly pure life without faith in God and righteous deeds is infeasible. For it is only under the shadow of faith that man could attain both material and spiritual developments.

* Corresponding Author:

Email: salati4all@gmail.com

ORCID: 0000-0003-1390-3367

Article Address Published on the Journal Site:

http://p-l.journals.miu.ac.ir/article_6664.html

NUMBER OF REFERENCES 27	NUMBER OF AUTHORS 3	NATIONALITY OF AUTHORS (Nigeria)
----------------------------	------------------------	-------------------------------------

Introduction

It is generally believed that man is made up of two vital dimensions, the material and the spiritual. Anything relating to the body is material while that of the soul is spiritual. Both aspects are interdependent and are as equally important for the salvation of man, as none could be neglected outrightly for the other.

However, most people, particularly in this modern age have ignored the spiritual aspect for the material. They believe that with the numerous advancements in the fields of science and technology, man is no more in need of faith or religious belief to attain the desired success in life. While describing the role of faith and the inability of the scientific knowledge to solve all human problems, Martyr Mutahhari wrote:

“The past two or three centuries may be regarded

as the period of attaching too much importance to scientific knowledge and ignoring faith. Many intellectuals thought that all human problems would be solved by science; but experience has proved the contrary. Today there is no intellectual denying that man needs some sort of faith; even if that faith is not religious, it is bound to be ultra-scientific”. (Mutahhari, n.d: 23)

Meanwhile, it is pertinent to say that in as much as necessary attention is given to the material and spiritual dimensions of man, spiritual well-being should be given more priority, as it is considered as the highest goal of man in life; because, it is only through this that true happiness, success and prosperity

in this world and the Hereafter could be achieved.

The Qur'an says:

“One who purifies it is felicitous and one who betrays it fails”.
(Qur'an, 91: 9-10)

The soul is created pure and holy; but with the numerous undertakings in this world, it becomes stained and rusted just like an iron that is exposed to moisture and oxygen. A simple analogy of the soul is like a plant seed that needs a regular supply of water, carbon dioxide and sunlight for its proper germination and survival, and the absence of any or all these factors may result in improper growth or death.

In the same vein, the soul requires certain 'spiritual nutrients' for its rapid growth and development and the inability to meet up with those will result in its decay or death.

Faith in God, His Apostles and the belief in the Day of Resurrection and righteous deeds are some of the required 'nutrients' of the soul and it is only through this that man and human society could attain the real and long-lasting progress. *(Khalilian Ushkozari et al, 2015: 79)*

Interestingly, in the Islamic worldview, a goodly pure life and prosperity in this material world and the Hereafter could only be attained by man in the shadow of faith and righteous deeds; thus, one who wishes to live a goodly pure and prosperous life in both worlds should possess a correct belief in God, His Apostles, Day of Resurrection, and likewise, he must act righteously.

The glorious Qur'an while describing the significance of faith and righteous deeds in attaining a goodly pure life, says:

“Whoever acts righteously, [whether] male or female, should he be faithful, we shall revive him with a good life and pay them their reward by the best of what they used to do”. (Qur'an, 16: 97)

Meanwhile, in a commentary of the Qur'an by a group of scholars, the summary of the explanation made about the above-quoted verse is given as follows:

“This verse states, as a general rule, that the result of the righteous deeds of every believer and in any form that they are performed will be rewarded with the best scale of good deeds; thus, the criterion here is 'faith' and the righteous acts emerged from it, and therefore, there is no

other condition for it from any point of view: neither from the point of the race, gender, nor from the point of position, and social rank. In the end, one infers from this verse that a man without faith and without good deeds is just regarded as dead”. (Faqih Imani, 1997, Vol. 8: 569)

It is on this basis, therefore, that the present study attempts to examine the role of religious faith (*Imān*) in attaining prosperity and salvation (i.e., a goodly pure life) in this material world and the Hereafter; so that a large number of people, particularly the youths of this modern age who are under the influences of the materialism could be liberated.

Problem Statement

With the drastic progress in technological advancements; particularly in this modern age, the needs of man have increased and grown complex to the extent that many people sacrifice their physical, moral and spiritual well-being solely to achieve it. This situation has led some people to believe that man is in no need of religious belief (*Imān*) to attain prosperity and salvation in this modern age.

In other words, material well-being alone is being promoted and propagated as the key solution to all human problems and a sign of prosperity and salvation of man; of course, the man may succeed to the utmost degree in achieving their material ends but beyond that, they fail to achieve glorious and purposeful life goals befitting a

human being, as no amount of scientific or technical aid will be able to give true happiness, inner peace, mental and spiritual well-being unless and until religious belief (*Imān*) is restored.

At present, the issue of the relationship of religious belief or faith on the lifestyle of man has been one of the most fundamental questions which have generally been a subject of debate between those with materialist mindsets and the Muslim scholars.

In the Islamic worldview, religious belief or faith is a crucial requisite for the attainment of prosperity and salvation in this material world and the Hereafter, as it is a divine light that gives meaning and direction to the life of human beings; that is to say, the material, moral and spiritual well-being of the man and his society could only be

achieved in the shadow of religious belief or faith while a life that is devoid of faith and spirituality is meaningless.

Conceptual Analysis

For a better and proper understanding of the topic under discussion, a proper introduction is necessary. In this regard, the literal and technical definitions of some crucial and related terms such as faith (Imān); life (Ḥayāt), and pure life (Ḥayāt al-Tayyibah) and some general concepts on the topic are discussed in this section.

1. Faith (Imān)

The term 'Imān' is a verbal noun which is usually translated in English as belief or faith (*Ba'albaki, 2010: 215*) is derived from an Arabic root 'Ā-m-n' which means "to believe in" or "have faith in". (*Azhari, 2000, Vol. 15: 368*)

Thus, from its literal sense, the term *Imān* (acronym: '*Kufr*') means absolute affirmation (*Turayhi, 1996, Vol. 6: 204*) or simply affirmation. (*Ibn Manẓur, 1993, Vol. 13: 21; Murtada Zubaydi, 1993: Vol. 18: 24; Farahidi, 1998: Vol. 8: 389*)

Meanwhile, there are differences of opinion on the technical meaning of the term *Imān* (i.e., faith) and this has resulted in different definitions of the term among the scholars of various sects. (*Ref to: Jawadi, 1998: 61-145*)

According to a definition, however, faith is defined as a spiritual and psychological state which is formed due to cognition and knowledge about a concept and an inclination towards it. (*Misbah Yazdi, 2002: 470*)

In other words, faith is an epistemological stimulant and motivator of the transcendent truth, which arises as a result of

rational cognition and grows as a result of practical experience and is manifested in one's speech and behavior. (*Fath-Ali Khani, 1379, Vol. 1: 118*)

From the above definitions, it is obvious that the term *Imān* (i.e., faith) refers to a firm and voluntary affirmation or attestation to a religious belief. Thus, from the Islamic perspective, one who -out of his own free-testifies to the oneness of Allah, the prophethood of prophet Muhammad, and also acts according to all of the injunctions that Allah commanded is referred to as a true believer (i.e., *Mu'min*).

According to some reports, *Imān* (faith) has various levels and degrees and it is different from Islam in the sense that the latter is simply a verbal declaration that is accomplished by the two testimonies while the former is a voluntary submission and complete obedience

to Allah (the Exalted) and those things which are connected to Him such as the prophetic mission of the Prophet, the Day of Judgment, the Heavenly Books, and other such things. (*Rastgar Juebari, n.d: 3-4*)

The two testimonies are “I bear witness that there is no god worthy of worship except for Allah and I bear witness that Muhammad is His slave and messenger”.

2. Life (Ḥayāt)

The definition of the term 'life' is related to the branches of science such as biology, biochemistry, and astrobiology; however, up till now, there is still no general agreement among the scientists on a single definition of life. Meanwhile, in the literal sense, the term “*Ḥayāt*” is an Arabic word and it is translated in English as “life; living; existence; or a lifetime”. (*Ba'albaki, 2010: 495*)

However, in technical usage, Carl Sagan defined life as:

“any system capable of performing a number of such functions as eating, metabolizing, excreting, breathing, moving, growing, reproducing, and being responsive to external stimuli”. (Bedau, 2010: 303)

Similarly, according to Oxford Advanced Learner's Dictionary, life is defined as *“the ability to breathe, grow, reproduce, etc. which people, animals, and plants have before they die and which objects do not have”.* (Hornby, 2000: 683)

Meanwhile, from the above definitions, one may conclude that life (antonym of death) is the condition that distinguishes living organisms (i.e., plants, animals, and human beings) from inorganic matter, including the capacity for growth,

reproduction, functional activity, and continual change preceding death.

3. Pure Life (Ḥayāt al-Tayyibah)

The phrase 'Hayāt al-Tayyibah' is formed from two distinct Arabic words, that is, “*Ḥayāt*” (i.e., life) and “*Tayyibah*”. The Arabic term *Tayyib* or *Tayyibah* has several meanings which include: good; pleasant; agreeable; nice, pure; lawful, (Ibn Manẓur, 1993: Vol. 1: 563; Ibad, 1993: Vol. 9: 227; Ba'albaki, 2010: 734) and it is used in the glorious Qur'an (both in the singular and plural forms) to mean good; (*such as in Qur'an, 3: 38; 9: 72*) pure or lawful. (*such as in Qur'an, 2: 168; 4: 43*)

Thus, the phrase *Ḥayāt al-Tayyibah* literally means pure life or a good life and it occurs just once in the glorious Qur'an. (Ref to: *Qur'an, 16: 97*)

It is necessary to state that in this article, a goodly pure life will be used for the phrase 'Ḥayāt al-Tayyibah'.

In a technical sense, *Ḥayāt al-Tayyibah* is a life free from any form of pollution:

“The Qur'anic phrase 'Ḥayāt-i-Tayyibah' meaning 'a goodly pure life' signifies a 'clean' life from every point of view; clean from all pollutions, cruelties, treasons, hostilities, capturing meanness and all sorts of anxieties including all of those things which turn the wholesome length of one's life into a disagreeable one”. (Faḡih Imani, 1997, Vol. 8: 569)

In Tafsir al-Mizan, a goodly pure life (i.e., *Ḥayāt al-Tayyibah*) is described as a new life different from that of other people

and which is free of malice and evil in itself or its impact:

“The sentence explicitly indicates that God Almighty honors the believer who works righteousness with a new life different from that he shares with other people, and it is not intended to change the attribute of life in him for example, transforming his bad life to good one while retaining the same basis of life as it was. This is because if that was what is intended, it would be enough for Allah to say: 'We will make his life good' but He said: 'We shall revive him with a good life'. And with this statement, the reason why He described such life with the adjective 'Tayyib' (i.e., good or pure) becomes clear, as

we have earlier clarified, that it is a pure life in which there is no malice that corrupts it". (Ṭabaṭabai, 1996: Vol. 12: 341- 343)

In a nutshell, a goodly pure life (i.e., *Ḥayāt-i-Tayyibah*) is a kind of individual or social life, which is characterized by calmness; smoothness; purity, and peace of mind and it is free from every kind of pollution; oppression, and betrayal; enmity and hatred; captivity and humiliation, and all kinds of worries and anything that makes life unpleasant.

Status and Virtues of Faith in Islam

In Islam, faith has been highly emphasized as the highest guiding spiritual attribute and the axis around which all the religious teachings are centered. It is a distinctive attribute of a

human being that distinguishes him from other living beings and gives direction to his actions. (*Mutahhari, n.d: 5*)

Moreover, faith in God is considered as the main and central point of the messages of the Prophets of God; That is to say, all the Messengers of God, right from prophet Adam to prophet Muhammad were chosen and sent by Allah to invite the people to faith in God. Thus, the acquisition of its prerequisites and necessary conditions that can lead a person to this valuable attribute has been strongly encouraged.

Faith (i.e., *Imān*) is one of the crucial themes of the glorious Qur'an and the sayings (Hadith) of the infallible ones. It occurs forty-five times; (*Abd al-Baqi, 1986: 89*) but its various derivatives are used nearly nine hundred times in the glorious Qur'an. (*Ibid: 81-93*)

Meanwhile, the verses of the Qur'an which focus on faith (i.e., *Imān*) can be categorized into several groups. Some verses (such as *Qur'an*, 4: 173; 9: 20; 57: 7) discussed the necessity of faith and its roles in this material world and the Hereafter. Some verses (Such as *Qur'an*, 8: 2-4; 23: 1-9) focused on the unique characteristics of the believers and some other verses explained the positive consequences of faith (such as *Qur'an*, 14: 23; 22: 50) or the negative consequences of disbelief. (Such as *Qur'an*, 22: 19; 30:16) In essence, the central theme of the Qur'anic message is the faith in God (the Exalted) and those things that are connected to Him.

In addition, there are numerous Hadiths from the noble Prophet of Islam and his pure Household on the meaning, reality, significance, categories,

effects, and role of faith and the attributes of a believer; (*Ref to: Kulayni, 2008, Vol. 3: 7-137*) however, the Prophet's saying: "There are two virtues unexcelled by anything better: faith in God and being of benefit to God's servant"; (*Majlisi, 1982, Vol. 74: 139*) or his advice to Abu Dharr:

"O Abu Dharr! Nothing is more beloved to God than believing in Him and refraining from what He forbids". (*Tusi, 1993: 531*) Is enough to show the significance and status of faith in Islam.

On a final note, however, it is pertinent to note that faith devoid of actions -ccording to the Qur'an and Hadiths- is not enough for the prosperity of mankind, righteous deeds are also required. That is the reason why the righteous deeds are constantly mentioned immediately after the faith in God (i.e., *Imān*) in the glorious Qur'an.

(Ref to: *Qur'an*, 2: 25, 82, 277; 3: 57; 4: 57, 122, etc)

In other words, a mere faith without righteous deeds will not bring about the desired benefit to man and his society. Therefore, the salvation of man and his society depends on a correct religious belief or faith (i.e., *Imān*) that is accompanied by righteous actions that are commensurate to the goal.

Faith and Attaining a Pure Life

In Islam, religious belief or faith is not just the basis of spirituality; but it is also a means of attaining a great peak in this material world and the Hereafter. That is to say, faith has numerous significant impacts on the life of an individual as well as the society at large. Thus, we shall examine some of the roles of faith in attaining a goodly pure life particularly in this modern age.

1. Insight

Insight is the ability to see and understand the truth about people or situations. (*Hornby, 2000: 620*) One of the pleasant and most significant effects the faith in God infuses into the life of a believer is an insight, which is essentially a means to distinguish right from wrong; good from evil; friends from foes, and to recognize the causes of happiness and misery.

In other words, a good personal and social life that is achieved in the light of faith is illuminated by the light of insight. If the people of the society do not have enough insight and thinking capability, the lofty goals of religious rulings and orders will not be achieved. (*Khalilian Ushkozari et al, 2015: 245*)

If a person is endowed with this noble trait, he will live a goodly pure life and will reach his destination faster. This is

because the people that possess religious faith will be bestowed by Allah with special criterion, which will be useful to them on the path of life. (*Ref to: Qur'an, 8: 29*)

It will also save them from lapses and negative changes and they shall be guided to the right path. According to a Qur'anic report, (*Ref to: Qur'an, 7: 201*) the believer is not only possessing the ability to distinguish between right and wrong but whenever they are afflicted with the Satanic temptations, they quickly awake and recognize the truth with the light of insight and escape from the temptations of Satan.

In essence, a correct understanding and awareness of the people or situations and the ability to make good decisions are necessary to live a goodly pure life in the present age.

2. Optimism

Optimism or positive thinking is one of the good moral teachings of Islam, which originates from faith in God.

In other words, one of the good moral standards infuses by faith into the life of an individual is optimism. That is to say, a true believer is an optimist, as he always has positive thoughts about the world, life, and the people around him and he always expects good things to happen. (*Mutahhari, n.d: 29*)

This attitude is indeed necessary to cope with life's challenges and problems. This is because, having positive thoughts and expectations about life and those people around us are guaranties of comfort, inner peace, and tranquility to the people.

While describing the effects of optimism in acquiring happiness in life, a writer wrote:

“Optimism can best be described as a light in the darkness which widens as the horizon of thinking does. With it the love of kindness grows in man, thus counting a new development in his view on life and in his outlook at it. Enabling man to see a more beautiful color of life, hence, achieving the ability to observe all people in a new light and the power to equally and justly judge each one of them. An optimistic man's sufferings vanish and his hopes increase while keeping his apparent and spiritual relations with the various elements of the society in the best manners”. (Musavi Lari, 1990: 16)

In a nutshell, a believer in the hope for a better future will put his utmost effort and move towards perfection. He never loses hope due to a failure; as he believes that all his actions are under the control and 'watchful eye' of the Almighty God and, who will never be unjust to him. Thus, to live a goodly pure life that is characterized by calmness, peace of mind, happiness, and free from all forms of anxieties and depression, one should be optimistic about the world, life, and creation.

3. Inner Peace

According to a definition, inner peace is referred to as a state of being mentally and spiritually at peace, with enough knowledge and understanding to keep oneself strong in the face of stress. *(Barua, 2014: 24)*

Peace of mind or inner peace is one of the indexes of a good life. That is to say, a life free from every form of mental disturbances such as worry, anxiety, depression, hatred or ill-will, is indeed a goodly pure life. Meanwhile, it is pertinent to say that inner peace or peace of mind does not mean that a person lives a problem-free life or goes through all the burdens of life easily, because human life is naturally always full of problems and obstacles.

Of course, there are many ways to achieve inner peace and tranquility; but there is no better and more effective way than through a religious belief or faith in God; (*Ref to: Qur'an, 13: 28*) This is because the faith in God infuses in a believer a sense of absolute submission and contentment to the divine wills and it keeps him away from worry, anxiety, depression, hatred, or sorrow of

the disorders that occur in this material life. Likewise, it does not allow the relative joys of purely natural life to spoil the secret of human character; (*Jafari, 2005: 273*) because of this, those who have true faith in God, despite all the problems that are on their path of life, overcome and go through the ups and downs of life with complete peace of mind and without any fear or discomfort to reach their destination.

Thus, such people will never suffer from the mental and psychological illness those who do not have religious faith usually suffer from.

The Qur'an while describing the mental and psychological conditions of the believers, says:

“Indeed those who have faith, do righteous deeds, maintain the prayer and give the zakat, they shall have their reward near their Lord, and they will

have no fear, nor will they grieve". (Qur'an, 2: 277)

4. Endurance and Perseverance

Endurance and Perseverance are among the common requisites necessary for a goodly pure life. Perseverance is described as the quality of continuing to try to achieve a particular aim in spite of difficulties. (*Hornby, 2000: 867*)

This material world is an abode of countless hardships and difficulties, which are considered an inevitable phenomenon in the life of every man on earth. However, one of the attributes that make life pleasant and enable a person to remain steadfast in the face of every trial and tribulation is perseverance. There are numerous Qur'anic verses (*Such as Qur'an, 41:30; 46: 13; 72:16*) and Hadith of the infallible ones that lay more

emphasis on endurance and perseverance to achieve victory and prosperity in life.

The Qur'an while describing those who are steadfast on the path of God, says:

"Those who say, 'Our Lord is Allah,' and then remain steadfast, they will have no fear, nor will they grieve". (Qur'an, 46: 13)

Likewise, Imam Ali expounded the relationship between endurance and faith in this beautiful saying:

"...Acquire endurance, because its relation with true faith, is that of a head to a body. There is no good in a body without a head, nor in a faith without patience". (Subhi, 1996: 482)

Interestingly, endurance and perseverance create a positive

mindset in an individual and it is through this that the necessary conditions for a good life are ensured in society. That is to say, a goodly pure life that is characterized by calmness; purity, and peace of mind and which is free from every kind of fear and all kinds of worries is possible in the shadow of endurance and perseverance.

5. Contentment

One of the significant effects of religious faith in the life of individuals and the society at large is contentment. Contentment is described as a feeling of happiness or satisfaction. (*Hornby, 2000: 247*)

Meanwhile, it is pertinent to note that contentment is not about being satisfied with the current situation without being unwilling to work or trying to improve on it. It is rather about being at peace with the reality of the present condition without being

complacent. Of course, to live a goodly pure life, a feeling of happiness or satisfaction is the key.

In other words, the satisfaction of a person (with who he is, what he has, and where he is) is the key to happiness in life. This is because, if one is not contented with what he has achieved at his current point in life, it will be more difficult to be motivated to work toward a better future.

Thus, a faithful is someone who puts forward the necessary efforts on the path of success in life; but he is satisfied and happy with whatever outcome that follows. He accepts in good faith the reality of his present condition and appreciates what he has, who he is, and where he is. This Prophetic Hadith describes the mental and psychological conditions of a believer during favorable and unfavorable situations):

“Wonderful is the affair of the believer; for all his affairs are good for him and this is not applied to anyone else except the believer. If good befalls him, he expresses his gratitude to Allah and that is good for him; and if adversity befalls him, he endures it patiently and there is a good for him in it”. (Majlisi, 1982, Vol. 79: 139)

In the Tafsir al-Mizan, the life of the believers is described thus:

“Such a person finds in himself light, perfection, strength, honor, pleasure and happiness that cannot be estimated, and why not so? For he is wholly engrossed in a permanent life that has no end; an everlasting blessing that does not run out; a pure pleasure

free from sorrow and turbidity, and goodness and happiness with which there is no misery”. (Ṭabaṭabai, 1996, Vol. 12: 342)

In essence, to live a goodly pure life that is free from all sorts of anxieties and depressions, a feeling of happiness with what one has (whether little or abundant) and satisfaction to the reality of the present situation one found himself is necessary. This is realized and sustained in the shadow of faith in God.

6. Healthy Social Relations

A healthy social life is that where every member of the society respects the laws as well as the rights of each other and should like for others what he likes for himself and dislike for others what he dislikes for

himself. In a beautiful saying of the noble Prophet of God, he says:

“None of you believes until he loves for his brother what he loves for himself”. (Payandeh, 2003: 678, Hadith 2513)

Accordingly, in a healthy society, justice should be considered sacred while tyranny and injustice should be resisted.

Contrary to the view that ideological matters do not have any effect on human social life, Islam considers faith to have significant impacts on the social relations of man.

In other words, the social relations of man are linked to ideological matters, because someone who genuinely believes in God and the Day of judgment is convinced that all his actions (good or bad) to any of the creatures of God will never go unrewarded or punished. Thus, such a desire

for rewards or seeking the pleasure of Allah will always make a believer always do righteous deeds.

On the other hand, his conviction that his negligence or trespass on the people's rights will be taken into account by Allah will make a believer desist from evil deeds.

While explaining the role of faith in the improvement of social relations, Martyr Mutahhari wrote:

“It is religious faith alone which, above all, respects truth, honors justice, encourages kindness and mutual confidence, inculcates the spirit of piety, acknowledges moral values, emboldens the individuals to resist tyranny, and unites them into a homogeneous body. Most of the outstanding men who have shed luster on the world and have

shone on the firmament of history were inspired by religious feelings”.
(Mutahhari, n.d: 35)

In essence, a goodly pure life where every member of the society respects moral values (such as truth, kindness, honesty, sacrifice, benevolence, justice, etc.), resists immoralities (such as cheating, tyranny, injustice, oppression, etc.) and lives together in complete unity and harmony like the organs of one body is feasible in the shadow of piety and faith in God.

7. Prosperity and Salvation

According to a definition, prosperity is described as the state of being successful, especially financially; (Hornby, 2000: 937) in the Islamic worldview, however, prosperity is not just about the material or financial success; but the state

of being successful in both the material, moral and spiritual dimensions of man. That is to say, the prosperity of a man in the Islamic perspective is not solely based on the accumulation of wealth or material gains alone; but it is through success in both the physical and spiritual dimensions.

Thus, a man is considered successful and prospered if he lives a meaningful life in this material world and above all, he attains the pleasure of God, the Almighty.

The Qur'an says:

“Whatever things you have been given are only the wares of the life of this world and its glitter, and what is with Allah is better and more lasting. Will you not exercise your reason?”
(Qur'an, 28: 60)

In Islam, a superficial success or a that which is a source of the wrath of God or eternal punishment on the Day of Judgment is indeed not a true success. In another word, physical health, wealth, or any material gains that get one away from God or a source of His wrath is not a success in its real sense:

“Whoever is delivered from the Fire and admitted to paradise has certainly succeeded. The life of this world is nothing but the wares of delusion”. (Qur'an, 3: 185)

In a nutshell, true prosperity and the salvation of man in this material world and the Hereafter are achieved through faith in God. It is only through this that the spiritual dimension of man is activated. If this spiritual dimension is not activated, life loses its true form and man will drown in the superficial prolific life.

The Qur'an says:

“And whoever does righteous deeds, whether male or female, should he be faithful-such shall enter paradise and they will not be wronged [so much as] the speck on a date-stone”. (Qur'an, 4: 124)

In addition, Allamah Jafari wrote:

“Faith in God makes one always have God in mind and creates in him a spiritual state which safeguards him from falling for worldly and materialistic affairs. This spiritual state makes man's life meaningful and logical. Thus, his purely natural or materialistic life will be replaced by intelligible life”. (Jafari, 2005: 272)

Conclusion

Based on the aforementioned explanations, it could be said that faith or religious belief is the pivot of all the Heavenly religions and the central theme of the messages of all the Prophets of God. Islam in particular has laid more emphasis on the concept of faith (i.e., *Imān*); as it is reflected in the glorious Qur'an and the sayings (Hadiths) of the infallible leaders.

Faith in God (i.e., *Imān*) does not only have considerable effects on the spiritual and moral dimensions of man; but it has significant impacts on his physical or material well-being. Thus, insight, optimism, inner peace, happiness, perseverance, contentment, healthy social relations, prosperity, and salvation, which are indexes of a goodly pure life are a few of the significant effects of faith on the life of man.

In other words, a goodly pure life that is characterized by calmness, inner peace, happiness, and being free from all sorts of worries, anxieties, depression, and oppression is realized in the shadow of faith. Social development and industrial progress, without spiritual and moral development, could not guarantee salvation and prosperity of man and his society. Thus, faith (i.e., *Imān*) accompanied by righteous deeds is the most reliable and effective factor to attaining a goodly pure life in this material life and in the Hereafter.

List of References

1. **Holy Qur'an.** English Translation by Ali Quli Qarai (2005). 2th Edition. London: ICAS Press.
2. Abd al-Baqi, Muḥammad Fu'ad (1986). **Al-Mu'jam al-Mufahras li-Alfāz al-Qur'an al-Karim.** Cairo: Dar al-Kutub al-Misriyyah.
3. Azhari, Muhammad ibn Ahmad (2000). **Tahzib al-Lughah.** Beirut: Dar Ihya' al-Turath al-'Arabi.
4. Ba'albaki, Rohi (2010). **Al-Mawrid (A Modern Arabic-English Dictionary).** 19th Edition. Beirut: Dar El-Ilm Lilmaalayin.
5. Barua, B. T (2014). **World Peace and the Goals of Buddhists.** Accessed at: scholar.google.com
6. Bedau, Mark. Cleland, Carol (2010). **The Nature of Life: Classical and Contemporary Perspective from Philosophical and Science.** New York: Cambridge University Press.
7. Faqih Imani, Kamal. et al (1997). **An Enlightening Commentary into the Light of the Holy Qur'an.** Translation by Syed Abbas Sadr-Ameli. Isfahan: The Scientific and Religious Research Center of Amir-ul-Mu'mineen Ali Public Library.
8. Farahidi, Khalil ibn Ahmad (1998). **Kitab al-'Ayn.** 2th Edition. Qom: Hejrat Press.
9. Fath-Ali Khani, Muhammad (1379). **Amuzeha Bunyadi Ilm Akhlaq.** Qom: Markaz Jahani 'Ulumi Islami,
10. Hornby, Albert Sidney (2000). **Oxford Advanced Learner's Dictionary of Current English.** 6th Edition. UK: Oxford University Press.
11. Ibad, Sahib (1993). **Al-Muhit fi al-Lughah.** Beirut: 'Alam al-Kitab Publication.
12. Ibn Manzūr, Muhammad ibn Mukarram (1993).

- Lisan al-`Arab.** 3th Edition. Beirut: Dar Sadir.
13. Jafari, Muhammad Taqi (2005). **The Mystery of Life - A Secret Inside Secrets.** Translation Department. Tehran: Alleme Jafari Institute.
14. Jawadi, Muhsin (1998). **Nazariye Iman dar 'arse'e Qur'an wa Kalam.** Qom: Mu'awinat Umur Asatid wad Urus Maharif Islami.
15. Khalilian Ushkozari, Muhammad Jamal. et al (2015). **Mi'yarha wa Shakhiseha-e- Pishraft-e- Insani az Didiqa-e- Islam.** Qom: Mu'sassat Imam Khomeini Publications.
16. Kulayni, Muhammad ibn Ya'qub (2008). **Al-Kafi.** Qom: Dar al-Hadith.
17. Majlisi, Muhammad Baqir (1982). **Bihar al-Anwar.** 2th Edition. Beirut: Dar Ihya' al-Turath al-Arabi.
18. Misbah Yazdi, Muhammad Taqi (2002). **Durus fi al-'Aqaid al-Islamiyah.** Translation by Hashim Muhammad. 5th Edition. Tehran: Mu'assasat al-Hudah.
19. Murtada Zubaydi, Muhammad (1993). **Taj al-`Arous min Jawahir al-Qamus.** Beirut: Dar al-Fikr.
20. Musavi Lari, Syed Mujtaba (1990). **Youth and Morals.** Translation by Odeh Muhawesh. Qom: Islamic Culture Development Office.
21. Mutahhari, Murtadha (n.d). **Man and Faith.** Qom: Ansariyan Publications.
22. Payandeh, Abu al-Qasim (2003). **Nahj al-Fasahah -Majma'u al-Kalimat Qisar Hazrat Rasul.** 4th Edition. Tehran: Donya-ye-Danish.
23. Rastgar Juebari, Ya'sub al-Din (n.d). **Differences between Islam and Iman.** Translation by Saleem Bhimji, Source URL: <https://www.al-islam.org/articles/differences-between-islam-and-iman-yasub-al-din-rastgar-juebari#comment-0>

24. Subhi, Salih (1996). **Nahj al-Balagha**. Qom: Markaz al-Buhuth al-Islamiyah.
25. Ṭabaṭabai, Syed Muhammad Husain (1970). **Al-Mizan fi Tafsir al-Qur'an**. 2th Edition. Beirut: Mu'asassat al-A'lami li al-Matbou'aat.
26. Turayhi, Fakh al-Din Muhammad (1996). **Majma` al-Bahrayn**. 3th Edition. Tehran: Murtadawi Publications.
27. Tusi, Mohammad ibn Hasan (1993). **Amali as-Sheikh al-Tusi**. Qom: Dar al-Thaqafah.

AUTHOR BIOSKETCHES

Muhammad-Bello, AbdulQadir. MA of Computer Science, Department of Computer Science, Faculty of Communication and Information Sciences, University of Ilorin, Kwara, Nigeria.

✓ Email: salati4all@gmail.com

✓ ORCID: [0000-0003-1390-3367](https://orcid.org/0000-0003-1390-3367)

Gbenga-Jimoh, Rasheed. Prof in Department of Computer Science, Faculty of Communication and Information Sciences, University of Ilorin, Kwara, Nigeria.

✓ Email: jimoh_rasheed@unilorin.edu.ng

✓ ORCID: [0000-0002-1468-8884](https://orcid.org/0000-0002-1468-8884)

Oloduowo-Ameen, Ahmed. Associate Prof in Department of Computer Science, Faculty of Communication and Information Sciences, University of Ilorin, Kwara, Nigeria.

✓ Email: ahmedameeny2k4@gmail.com

✓ ORCID: [0000-0002-8565-1974](https://orcid.org/0000-0002-8565-1974)

HOW TO CITE THIS ARTICLE

Muhammad-Bello, AbdulQadir. Gbenga-Jimoh, Rasheed. and Ahmed-Oloduowo Ameen (2021). **The Role of Faith in attaining Pure Life in the Modern Age.** *International Multidisciplinary Journal of PURE LIFE*. 8 (28): 39-64.

DOI: [10.22034/IMJPL.2021.12490.1034](https://doi.org/10.22034/IMJPL.2021.12490.1034)

DOR: [20.1001.1.26767619.2021.8.28.2.4](https://doi.org/20.1001.1.26767619.2021.8.28.2.4)

URL: http://p-l.journals.miu.ac.ir/article_6664.html





PAPER DERIVED FROM THESIS

Conceptual Metaphors of “Harb” Verses in the Framework of the Charteris-Black Metaphor Critical Analysis Approach in order to Model Pure Life

Ziba Mirsepasi¹, Dr. Syed Ali-Asghar Soltani^{2*}, Dr. Mohammad-Reza Yousefi³

1. PhD Candidate of General Linguistics, Department of English, Faculty of Human Science, Islamic Azad University, Qom, Iran, mirsepasiziba@gmail.com

2. * Associate Professor of General Linguistics, Department of English, Faculty of Foreign Languages, Bagher Aluloum University, Qom, Iran (*Corresponding Author*)

3. Assistant Professor of Arabic Language and Literature, Department of Arabic Literature, Mysticism, Philosophy and Theology, History and Civilization, Faculty of Human Science, Islamic Azad University, Qom, Iran, dryousefi53@gmail.com

I appreciate Dr. Soltani and Dr. Yousefi as supervisor and advisors, for helping me to compile the thesis.

ARTICLE INFO

Article History:

Received 02 May 2021

Revised 28 September 2021

Accepted 10 November 2021

Key Words:

Pure Life

Harb

Conceptual Metaphor

Theory

Charteris-Black

Approach

DOI:

10.22034/IMJPL.2021.12598.1036

DOR:

20.1001.1.26767619.2021.8.28.3.5



ABSTRACT

SUBJECT AND OBJECTIVES: Many scholars have researched “War” in the Holy Qur’an and Islam, and there is much disagreement about it. Since the Holy Qur’an is a divine book and contains valuable messages for human beings, with the help of conceptual metaphors, we can understand some of the Qur’anic conceptualizations to some extent. The present study is an attempt to study the conceptual metaphors of “Harb” in the sample bodies of the verses of the Holy Quran and its purpose is finding and understanding the conceptual metaphors of Harb in the Qur’an, their clarification and classification and then description, interpretation and explanation them. The question of this research is what kind of conceptual metaphors the Qur’an has used to objectify the abstract concept of War and how can they be explained?

METHOD AND FINDING: The research is in the framework of the Charteris-Black metaphor critical analysis approach which is a qualitative research method. Therefore, with the help of the third version of the “Jami Tafasir Nour Software”, a sample body of 11 verses consisting of 9 keywords is extracted from the root of Harb. Then their conceptual metaphors were examined. Based on the findings of this study, two conceptual metaphors have been extracted in the source domain of travel and fire, from which the conceptual keys of “war is travel” and “war is fire”.

CONCLUSION: Therefore, according to the above findings and research on the conceptual metaphors of “Selm”, it is clear that the approach of the Qur’an is peace-oriented.

* Corresponding Author:

Email: asultani@yahoo.com

ORCID: 0000-0002-2562-6443

Article Address Published on the Journal Site:

http://p-l.journals.miu.ac.ir/article_6666.html

NUMBER OF REFERENCES 20	NUMBER OF AUTHORS 3	NATIONALITY OF AUTHORS (Iran)
-----------------------------------	-------------------------------	---

Introduction

Undoubtedly, war has been one of the greatest problems of human societies throughout history. It seems that due to human scientific progress and the desire for extravagance of modern man, war has not been a fixed routine and the understanding of its concept has gradually become more complex.

On the other hand, war is a socio-political issue with which the whole world, including Islamic societies in the present age, is deeply involved; While the propaganda of the biased and enemies of Islam in pretending to be the violent and warlike face of Islam can be considered and followed.

On the other hand, some people have equated the meanings of the concepts of war and jihad and, by confusing these two concepts, have provided

incorrect interpretations; Whereas, according to blocking “a potential expression is prevented from occurring because another expression with the same meaning and function already exists”. (*Aronoff and Fudeman, 2001: 235*)

Therefore, the existence of two different words with the same meaning is unnecessary. Also, *Karami MirAziziet al (2016)* in an article on the “Semantics of the Word” Jihad “in the Holy Quran”, believe that contrary to the general approach that the word jihad is conceptualized instead of war, the term often means power and software-like warfare; That is, trying with theoretical concepts such as promise, sermon, guidance, etc.

Therefore, a correct understanding of the concept of war in the body of the Holy Quran is very helpful in order to model Pure Life.

Although many definitions of war have been proposed so far, these definitions have not been able to properly express this concept; because this abstract concept includes many conceptual domains that can not be understood only by dealing with its lexical meanings.

On the other hand, since many concepts are not expressed directly in the Qur'an, they can not be achieved only by literal meanings and objective concepts, and because conceptual metaphor is a way to understand abstract concepts from objective concepts, so abstract concepts and ideas embedded in it can be achieved through metaphorical understanding.

On the other hand, since “the Qur'an has a complex metaphorical structure and through them affects the minds of believers”, (*Ghaemini, 2010: 169*) so trying to understand the conceptual metaphors of war in

the Qur'an is not only wise but also by increasing social and political awareness of the concept of war, it is changed or reformed in society. The main question of this article is what kind of conceptual metaphors the Qur'an has used to objectify the abstract concept of war and how they can be explained.

The subject of the present study is the study of the conceptual metaphors of Harb in the Holy Quran in the framework of the critical analysis approach of the Charteris-Black metaphor (2004) in order to model pure life. In fact, this research is related to two different scientific fields; That is, the field of religion and the field of critical discourse metaphor analysis with a cognitive-body approach that is related to cognitive linguistics.

Critical discourse analysis is one level higher than discourse

analysis. In traditional discourse analysis, the motivation of language users is not necessarily considered and it is considered neutral, but in critical discourse analysis there is a conscious purpose behind each discourse action. (*Charteris-Black, 2004: 30*)

In other words, if we consider discourse analysis as a level of description, critical discourse analysis brings it to the level of interpretation and explanation; at the same time, since no text is neutral, it is directional and purposeful. Thus, by analyzing critical discourse, one can achieve the motives and ideas behind the text. Thus, critical discourse analysis helps us to increase our social and political awareness to change or modify by using appropriate linguistic tools.

In this research, a qualitative research method based on the Charteris-Black perspective has

been used, which includes three stages of describing, interpreting and explaining conceptual metaphors. For this purpose, at first by using the third version of “Jami Tafasir Nour software”, the keywords of Harb are searched throughout the Qur'an and the number of verses containing them is determined. Then their conceptual metaphors are described, interpreted and explained.

Since the translation of the Qur'an is not a reliable source for the study of conceptual metaphors, the Qur'anic translations were not used in this research and the Arabic text of the Qur'an was evaluated.

In the following, the theoretical and methodological framework explained and the research question answered.

Theoretical Foundations and Research Background

For the first time in 1980 Lakoff and Jonson introduced conceptual metaphor in linguistic studies. They believe that metaphor is not just a stylistic feature of literary language and is used in everyday life:

Metaphor is pervasive in everyday life, not just in language but in thought and action. (Lakoff and Jonson, 1980: 4)

Therefore, conceptual metaphor is different from literary metaphor and thinking and mind have a metaphorical nature.

Lakoff and Johnson consider the conceptual system of man as hidden in his subconscious mind and “communication is based on the same conceptual system that we use in thinking and acting, language is an important source of evidence for what that system is like”. (*Ibid*)

Therefore, our conceptual systems are not normally understandable and they can be understood with the help of language.

Conceptual metaphors have two domains of source and target. *Lakoff (1993)* uses target domain formulation as the source domain. For example, in the conceptual metaphor of “marriage is journey”, “marriage” is target domain and “journey” is source domain. The domains of marriage and journey are very similar; For example, the similarities between spouses and companions, life problems and barriers to journey, common goals of spouses and common travel destinations are among the similarities between marriage and journey.

In conceptual metaphor, a mapping is transferred from source domain with a more objective and experiential concept

to the target domain with a more abstract concept. Relying on linguistic evidence, Lakoff and Johnson divided linguistic metaphors into three main categories: structural metaphors, orientational metaphors, and ontological metaphors. (*Lakoff and Johnson, 1980*)

It is clear that humans have not experienced the same living conditions for a long time, they have always been in two situations of war and peace.

Many scholars have studied war and peace and their conceptualization from the perspective of the Qur'an and Islam. This is while from the point of view of Quran and Islam, some believe in peace, some in war and some in other positions:

- *Soltani Birami (2009)* has studied the verses related to war and peace in the Qur'an and

believes that the Islamic State's treatment of the government and non-Muslim groups after their invitation to Islam and their rejection by them is a dignified peace. He believes that according to the verses of the Qur'an, war is an exceptional thing and as long as the causes and factors of war are not affected, peace and coexistence are established.

- *Nizamloo (2011)* by examining and analyzing two important views in the political-legal field of Islamic governments with followers of other religions and Infidels believes that the initial state is peace and peaceful coexistence and war is a temporary state.

- *Taybi and Asadi (2017)* believe that the diplomacy of the Islamic government is in accordance with the principles of their divine thinking such as freedom and dignity of human beings, peace and war are not original in themselves and they are according to the principles and rules of the Islamic government. They point out in the end that Islamic diplomacy is always peaceful except in dealing with arrogant-colonial regimes and when it is attacked.
- *Riahi and Ziaei Feyzabadi (2019)* consider maintaining and creating peace and tranquility as one of the important principles in Islam, which is one of the important goals of the Holy Prophet after the formation of the Islamic government. They believe that the God is the source of peace and He calls human beings to peace and if human beings create peace according to the view of Islam, it will preserve lasting peace in the world, and human beings will achieve perfection and nearness to God, which is the ultimate goal of human beings, by enjoying the resulting peace.
- *Majlisi and Zeinalipour (2019)* say that there are many verses in the Qur'an that are in virtue and encouragement of the duty of jihad, and these verses create in the mind that according to Islam, the principle in

relations with non-Muslims is based on war and jihad. They believe that the permanent mission of Islam is international and universal peace. These two scholars believe that the acceptance of peace and peaceful coexistence has no contradiction with issues such as the rejection of the infidels' province, the cultural struggle against them, and the need for military and defense readiness against their attacks. They believe that peace is a universal ideal and not an absolute concept, and that peace can be defined differently from a religious and cultural point of view. It is noteworthy that these two researchers have

mixed both concepts of war and jihad by confusing them.

- *Sabbaghchi and Pakravan (2021)* study the first verses of Surah At-Tawbah and believe that these verses have not proved any evidence for the beginning of the war, and on the contrary, they prove the strict standards for allowing a defensive war.
- *Siddiq (2021)* stated that many radical movements have turned to the Qur'an and hadith to justify or rationalize their violent actions, have consumed verses from the Qur'an, and have stolen the Bible in their favor. He believes that war verses in the Qur'an have been misinterpreted by radical

groups in order to achieve their political interests. He has made this argument using a hermeneutic approach and discourse analysis.

- Also, *Mirsepasi (2021)* in her PhD Thesis has examined the conceptual metaphors of war and peace in the Holy Quran in the framework of the Charteris-Black metaphor critical analysis approach.

Since the study of the conceptual metaphors of war and peace in the Holy Qur'an can reject the claim of the biased and enemies of Islam in pretending to be the violent and warlike face of Islam, and since these conceptual metaphors have not been studied in the Qur'an so far, this research needed to be done.

In this study, using the theoretical framework of

Lakoff and Johnson, we have studied the conceptual metaphors of Harb in the Qur'an based on the Charteris-Black approach. We try to study the conceptual metaphors of Harb to help us better understanding of this concept in the Qur'an in order to model a pure life.

Therefore, according to the above findings, The Qur'an has a peace-oriented approach which can be used to model a pure life.

Research Method

Revealing the underlying thoughts, attitudes and beliefs contained in the verses of the Qur'an is somewhat achievable with the help of critical analysis of the conceptual metaphors of the Qur'an. In this research, a qualitative research method based on the Charteris-Black perspective has been used, which includes three stages of describing, interpreting and explaining conceptual metaphors.

Charteris-Black points out that metaphors may refer to many linguistic, cognitive, or pragmatic features to varying degrees. Has stated criteria for recognizing metaphor. Reification, personification and Depersonification. (*Charteris-Black, 2004: 21*) Hence, his criteria have been used to identify the conceptual metaphors of Harb in the Qur'an.

With the help of the third version of "Jami Tafasir Nour software", a sample body of 127 verses was extracted from 54 keywords from the root of "selm" and sample body of 11 verses was extracted from 9 keywords from the root of war.

For this purpose, by using the third version of Jami Tafasir Nour software, a body consisting of 9 keywords with a common root of Harb in the Qur'an has been extracted. These words exist in 9 suras and 11 verses and they are repeated 11 times in the Qur'an.

In this study, 37 conceptual metaphors of "selm" were extracted in source domain of journey, conflict, religion, building, light and body parts, among which source domains of conflict and light were the least productivity and source domain of journey with 72% of total resonance was the most productivity area; so, the conceptual key "peace is journey" is inferred. In the target domain of "war", two conceptual metaphors have been extracted from source domain of journey and fire and the conceptual keys "war is journey" and "war is fire" are inferred.

Research Findings

For this purpose, by using the third version of "Jami Tafasir Nour software", a body consisting of 9 keywords with a common root of Harb in the Qur'an has been extracted. These words exist in 9 suras and 11 verses and they are repeated 11 times in the Qur'an.

Key Words	Sura	Verse	Total
Almehraba	2	2	2
Almehrabe	2	2	2
Alharbe	1	1	1
Alharbo	1	1	1
Beharbe	1	1	1
Haraba	1	1	1
Lelharbe	1	1	1
Mahariba	1	1	1
Yoharebouna	1	1	1

Table 1: Key Words of “Harb” in Verses

Describing and classifying metaphors requires determining the source domains of metaphor. For this reason, the above verses have been carefully studied, then analyzed whether the keywords are used metaphorically or not, if inconsistencies and semantic crashes that are characteristic of metaphors are found, they

are classified in source domains and registered in the table.

After describing the metaphors, we will interpret the metaphors. Interpretation requires the establishment of a relationship between metaphors and the pragmatic and cognitive factors that determine metaphors; It also involves recognizing conceptual metaphors.

Finally, we explain the metaphors, identify the social factors that motivate the audience and identify the rhetorical motives and ideas behind the verses.

Conceptual keys, conceptual metaphors, and metaphors organize the conceptual level hierarchically:

Conceptual metaphors and conceptual keys are abstract inferences from the linguistic evidence provided by particular metaphors. (Charteris-Black, 2004: 244)

He considers the purpose of inferring conceptual metaphors to identify the patterns governing the internal relations between metaphors that confirm their meaning. He believes:

Interrelating conceptual metaphors through the identification of conceptual keys can assist in accounting for coherence

in particular discourses. Identification and description of these conceptual levels enhances our understanding of their role in ideology and contributes to theory building because it provides a point of access into the thoughts that underlie language use. (Ibid: 244)

He refers to the advantages of placing individual metaphors of different domains of language in a hierarchical system and he considers its first advantage to be saving in description; He believes that if we can explain more metaphors by referring to fewer conceptual metaphors, and if we can explain more conceptual metaphors by referring to fewer conceptual keys, we will achieve a more

economic model for describing metaphors. Also believes that placing each of the metaphors of the various domains of language use in a hierarchical system helps us to understand the similarities between the domains in the methods of conceptualizing experience. (*Charteris-Black, 2004: 245*)

Therefore, considering the above advantages a hierarchical cognitive pattern of Harb metaphors is drawn.

It is noteworthy that the research method of this research is qualitative, it is statistically very simple and the work of counting metaphors is done manually.

Analysis of Conceptual Metaphors of “Harb” in the Verses of the Holy Quran

The third version of “Jami Tafasir Nour software” with 496 titles of books, translations, interpretation and Qur'anic

dictionaries in 2192 volumes and the possibility of simple and advanced search of roots, words and phrases in all or part of the content components, quickly and Carefulness helps the researcher. Therefore, with the help of the software, a sample consisting of 9 keywords of Harb in the Qur'an, which are in 11 verses, has been extracted.

In this stage, in order to study the conceptual metaphors of Harb, the verses have been studied. If semantic crash is found, according to linguistic, cognitive and pragmatic criteria, their metaphorical and conceptual domain is determined and after interpretation, their conceptual metaphor is inferred and explained.

- **Analysis No. 1**

“If you do not do so, then be prepared to face war declared by God and His messenger! If

you repent, you may retain your principal. Do not wrong [others] and you will not be wronged". (Qur'an, 2: 279)

In this verse, the semantic crash that characterizes metaphor is not found; So, there is no conceptual metaphor in this verse.

It points out that Harb is indefinite and it conveys the greatness of that war or its type: If he calls this war both a war with God and a war with the Messenger, it is because usury is opposition to God, which has legislated its sanctity to be haram, and it is opposition to the Messenger of God, peace be upon him, who has preached God's command. (Tabatabai, 1997, V. 2: 648)

Therefore, the main approach of the Qur'an is peace-oriented, and the God in this verse emphasizes that

usury is a war against the God and the Messenger of the God, so war is allowed.

- **Analysis No. 2**

"The penalty for those who wage war on God and His messenger, and spread havoc through the land, is to be slaughtered or crucified, or have their hands and feet cut off on opposite sides, or to be banished from the land. That will mean their disgrace in this world, while they will have serious torment in the Hereafter". (Qur'an, 5: 33)

In this verse the semantic crash that characterizes metaphor is not found, too. So, there is no conceptual metaphor in this verse.

This verse, in fact, completes the discussion about murder in the previous verses,

punishing the aggressors who shoot at Muslims and threaten to kill and even kill and plunder their property. The punishment for those who fight with God and the Prophet and commit corruption on earth is that one of Four punishments should be applied to them: “First” that they should be killed, “Second” that they should be hanged, “Third” that their hands and feet should be cut in the opposite direction (right hand with left foot), and “Fourth” that they should be hanged. The land on which they live should be exiled. (*Makarem Shirazi et al, 1995, Vol. 4: 359*)

Therefore, the main approach of the Qur'an is peace-oriented, and the God in this verse emphasizes that committing corruption on earth is a war against the God and the Messenger of the God, so war is allowed.

- **Analysis No. 3**

“Should you encounter them in war, then use them to frighten off anyone who comes in their rear, so that they may (all) learn a lesson”.
(*Qur'an, 5: 57*)

Also in this verse, the semantic crash that is characteristic of metaphor was not found. So, there is no conceptual metaphor in this verse.

About dealing with this group of breakers and unbelievers and stubborn is said: If you find them on the battlefield and they take up arms and stand in front of you, smash them so that the crowds behind them learn a lesson and disperse. (*Makarem Shirazi et al, 1995, Vol. 7: 217*)

Therefore, the main approach of the Qur'an is peace-oriented, and the God in this verse emphasizes that breaking the covenant, being

unbelieving and Stubbornness is a war against the God and the Messenger of the God, so war is allowed.

- **Analysis No. 4**

“Those who adopt a mosque for [working] mischief and disbelief, as well as disunion among believers and as an outpost for anyone who has already warred on God and His messenger, will swear: ‘We only wanted to be kind’ God witnesses what sort of liars they are”. (Qur'an, 9: 107)

In this verse the semantic crash that characterizes metaphor is not found, too. So, there is no conceptual metaphor in this verse.

This verse compares some of the hypocrites who built the mosque of Zarar with the

believers who built the mosque of Quba. A group of Bani Amr ibn Awf built the Quba Mosque and asked the Messenger of God to pray there; The Messenger of God opened the mosque and prayed there; Then some jealous hypocrites of Bani Ghanem ibn Awf built another mosque next to Quba Mosque to have a base for a plot against the Muslims; so they dispersed the believers from the Quba Mosque, where they formed, waiting for Abi Amer, a monk who had promised to come to them with an army from Rome, and expel the Messenger of God from Medina. (*Tabatabai, 1997, V. 9: 530-531*)

After building the mosque, these people came to the Messenger of God and asked him to open the mosque with prayers; He said: I am going to the battle of Tabuk now and I will come after my return, God

willing; But when he returned from the war, the above verse was revealed about the mosque and Abu Amer, the monk, and some who had lied, and it became clear that the construction of the mosque was not for the good of the believers and to serve the religion; In fact, they thought of harm and corruption; Therefore, God announced to the Holy Prophet and his companions not to go to that mosque. (*Boroujerdi, 1987, V. 3: 168-169*)

Therefore, the main approach of the Qur'an is peace-oriented, and the God in this verse emphasizes that war is allowed when some people are against the God and the Messenger of the God.

- **Analysis No. 5-9**

- “Has news of the litigants ever reached you, when they climbed

over the wall into the sanctuary?” (Qur'an, 38: 2)

- “Her Lord accepted her in a handsome manner and caused her to grow like a lovely plant and told Zachariah to take care of her. Every time Zachariah entered the shrine to [see] her, he found she had already been supplied with food. He said:” Mary, how can this be meant for you?” She said:” It comes from God, for God provides for anyone He wishes without any reckoning”. (*Qur'an, 3: 37*)

- “He came forth to his folk from the sanctuary and revealed to them how they should glorify [God] both morning and evening”. (*Qur'an, 19: 11*)

- “The angels called him while he was standing

*praying in the shrine:"
God gives you news of
John, who will confirm
word from God, masterful
yet circumspect, and a
prophet [chosen] from
among honorable people".
(Qur'an, 3: 39)*

- *"They worked away for
him just as he wished on
shrines and images, bowls
as big as troughs and
built-in cauldrons:" Give
thanks, O House of David!"
Yet few of My servants
are grateful". (Qur'an,
34: 13)*

In these verses the semantic crash that characterizes metaphor is not found, too. So, there is no conceptual metaphor in this verse.

Of the 11 key words Harb in the Holy Quran, 5 are related to mehrab including Ahmehraba 2 times, Almehrabe 2 times and Ahmaharib the plural of

mehrab is repeated once in the Holy Qur'an, which seems to be very meaningful.

The literal meaning of maharib means "place of worship" or "palaces and large buildings" that are built for the purpose of the temple, and also sometimes refers to the top of the house, or the top of the mosque and the temple. Also, it is the place of the Imam of the congregation, which is a new interpretation and meaning that has been taken from the root of Harb meaning war. (*Makarem Shirazi et al, 1995, Vol. 18: 38-39*)

In the "Tafsir Nemooneh", the reason for naming the temples as mehrab is considered to be that "the place of battle and war with the devil and havae nafse"- Man's inner war with himself- or Harb means "clothes that are taken from the enemy on the battlefield; because man in the temple

must avoid worldly thoughts and the scattering of the mind”. (*Makarem Shirazi et al, 1995, Vol. 18: 39*)

Also, *Kaviani and Panahi (2018)* by stating the anthropological foundations of psychology from the perspective of the Qur'an point out that man has an enemy called the *havae nafse* and an enemy called the devil; Therefore, the main approach of the Qur'an is peace-oriented, and according to the verses of the Holy Quran, about half of the application of war is war with the devil and the *havae nafse*.

➤ **Analysis No. 10**

“Whenever you encounter the ones who disbelieve [during war], seize them by their necks until once you have subdued them, then tie them up as prisoners, either in order to release them

later on or also to ask for ransom, until war lays down her burdens. Thus, shall you do-; yet if God so wished, He might defend Himself from them-in order that some of you may be tested by means of one another. The ones who have been killed in God's way will never find their actions have been in vain”. (*Qur'an, 47: 4*)

There is a conceptual metaphor when it is said war lays down her burdens. Burdens means heavy load. These heavy loads are an metonymy to the kinds of “weapons” and “problems” that the warriors carry, and face, and this is their burden until the war is over. (*Makarem Shirazi et al, 1995, Vol. 21: 401*)

Also, heavy war loads are weapons carried by warriors,

and means to end the war.
(*Tabatabai, 1997, V. 18: 341*)

According to the Charteris-Black criteria for recognizing conceptual metaphor, in terms of linguistic criteria, it is personification; because here the putting of heavy loads, which is referred to the living thing in other tissues, for example the man puts heavy loads on the ground, is referred to Harb which is non-living.

Cognitively, the understanding of the abstract concept of Harb is based on the experienced situation; It means that we have traveled in life and carried heavy loads with us and placed them on the ground; so, we have organized Harb based on travel, that is, to better understand Harb. Thus the source domain of journey has been used to convey the concept of target domain Harb.

Also, in terms of pragmatics this verse is the conclusion of the previous three verses that describe the believer and the infidel. When the believers are the people of truth, and God gives them those rewards, and the disbelievers are the people of falsehood, and God neutralizes and misleads their deeds, then the believers should fight and capture them so that the truth which is the goal of the believers may be revived and the earth may be cleansed of the false filth which is the path of the disbelievers. (*Tabatabai, 1997, V. 18: 340*)

Only give up when you have broken the ability to confront the enemy, and let the fire of war be extinguished. (*Makarem Shirazi et al, 1995, Vol. 21: 401*)

In this verse, “war is journey” is a conceptual metaphor that according to Lakoff and Johnson's theoretical framework

is a structural conceptual metaphor; based on which one concept is understood based on another concept.

In explaining this conceptual metaphor in verse 4 of Surah Muhammad, loads are evaluated positively; because in this verse, after explaining the etiquette of war with infidels, by mentioning the word “burden” in the conceptual field of travel, he convinces people that war is temporary and after victory on the battlefield, the war ends and then it is a means

of testing humans. It is known and reminded that if God willed, He could have taken revenge on the infidels.

Therefore, the main approach of the Qur'an is peace-oriented, and according to the verses of the Holy Quran war is temporary.

After examining and finding 1 conceptual metaphor in source domain of journey, its conceptual key was deduced and its hierarchical structure was drawn.

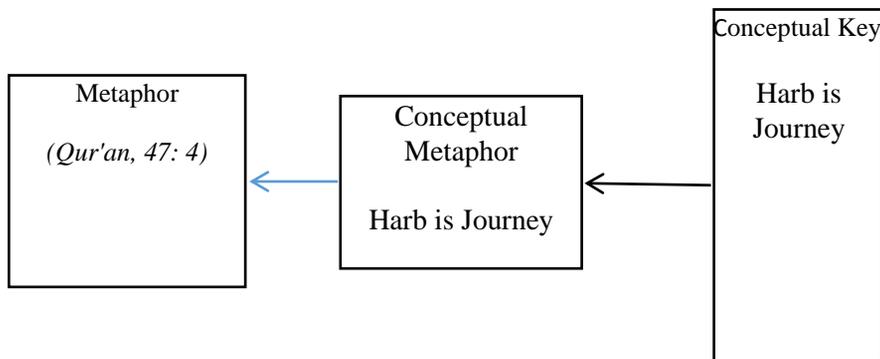


Figure 1: Hierarchical Cognitive Pattern of “Harb” Based on the Conceptual Metaphors of Journey

- **Analysis No. 11**

“The Jews say: God's hand is shackled. May their own hands be shackled and themselves cursed because of what they have said! Rather both His hands are outstretched; He dispenses [things] just as He wishes. Anything sent down to you from your Lord increases many of them in arrogance and disbelief. We have tossed hostility and hatred between them until Resurrection Day. Every time they kindle a fire for war, God snuffs it out. They rush around the earth creating havoc. God does not love those who create havoc”. (Qur'an, 5: 64)

There is a conceptual metaphor when it is said they lit the fire

of war. According to the Charteris-Black criteria for distinguishing conceptual metaphor, in terms of linguistic criteria, they lit the fire of war is reification; because “lighting the fire”, which in other contexts refers to something objective and, for example, we lit a fire to heat food, referring to “war” which is abstract and has created semantic crash.

Cognitively, the understanding of the abstract concept of Harb is based on the experienced situation; It means that we have lit firewood in our lives; so, we have organized Harb on the basis of fire, that is, to better understand Harb. Then source domain of fire has been used to convey the meaning of target domain of war.

Also, in terms of pragmatic criteria the Jews were at the height of their power and ruled over an important part of the

world at that time and with the advent of Islam, their power diminished, and eventually the Prophet's struggle against the Jews of Bani al-Nadhir, Bani Qurayzah, and the Jews of Khyber weakened them completely, and so they began to ridicule and mention Infidel words. (*Makarem Shirazi et al, 1995, Vol. 4: 449*)

In this verse, “war is fire” is a conceptual metaphor that according to Lakoff and Johnson's theoretical framework is a structural conceptual metaphor; based on which one concept is understood based on another concept.

In explaining this conceptual metaphor in verse 64 of Surah Ma'idah it is clear that if the

disbelievers start a fire of war for the Muslims, the God will extinguish that fire.

Therefore, the main approach of the Qur'an is peace-oriented and according to the verses of the Holy Quran If the infidels start a war against the Muslims, God will extinguish the fire of that war and bring their sedition back to themselves.

After examining and finding 1 conceptual metaphor in source domain of fire, its conceptual key was deduced and its hierarchical structure was drawn.

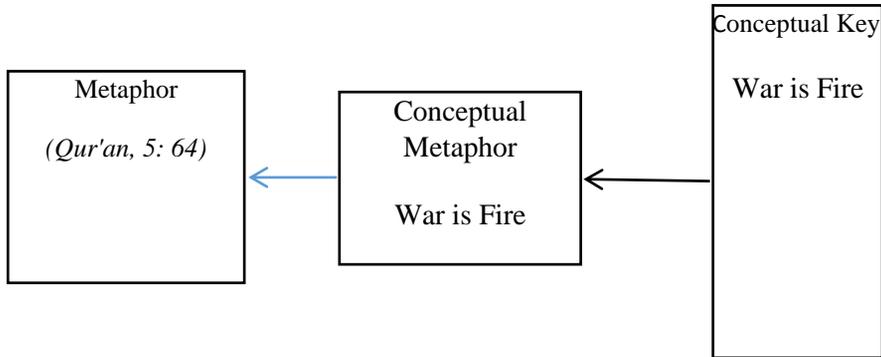


Figure 2: Hierarchical Cognitive Pattern of “Harb” Based on the Conceptual Metaphors of Fire

From the above verses, two and after examining the conceptual metaphors were conceptual metaphors of war, found in the two source its conceptual keys were also domains of journey and fire deduced.

Source Domain	No.	Conceptual Metaphor	Conceptual Key
Journey	1	War is Journey	War is Journey
Fire	1	War is Fire	War is Fire
-	2	-	Total

Table 2: Conceptual Metaphors and Conceptual Keys of “Harb” according to Source Domains

Conclusion

Despite the many researches that have been done on war so far, none of them are conceptual metaphors in terms of conceptual metaphor and critical analysis, and they do not help much in understanding the concept of war in the Qur'an. Since conceptual metaphor has a very important persuasive role and the Qur'an has a metaphorical nature, so the study of conceptual metaphors of war can help a lot to better understand this concept. In this study, source domain of journey is 50% and source domain of fire is 50% of the total range of conceptual metaphors of "war".

In both source domain of journey and target domain of war in the conceptual key of war is journey it is assumed that we are trying to achieve a predetermined goal, while the

journey may have ups and downs and in directions that we have not seen before.

In verse 4 of Surah Muhammad, “load” is evaluated positively; because in this verse, after stating the etiquette of war against infidels, by mentioning the word “load” in the conceptual field of journey, he convinces people that war is temporary and after victory on the battlefield, the war ends. At the same time, The God considers war as a means of testing human beings against each other and reminds that if God willed, He could have taken revenge on the infidels.

In verse 64 of Surah Ma'idah, considering the behavior and arrogance of the Jews mentioned at the beginning of the verse, the war started, then by mentioning the word “Fire” in the conceptual field of fire, The God convinces people that war

with Muslims is a punishment in God will extinguish this fire and bring their sedition back to themselves.

There are 11 keywords “Harb” in the Holy Qur'an that 9 were not conceptual metaphors, of which three of them with God and His Messenger, which addressed usurers, aggressors and hypocrites, and 1 was about dealing with traitors and stubborn unbelievers. The other 5 cases are related to mehrab, altar, and it seems that about half of the uses of war can be considered as war with the devil and havae nafse- Man's inner war with himself.

Despite the efforts of anti-Islamists in pretending to be the violent and war-oriented face of Islam, according to the results of this study, not only the intentional claim is rejected and the peace-oriented nature of Islam is determined, but also

by emphasizing the temporary nature of war in the Holy Qur'an, the peace-oriented of Islam is emphasized and only war is allowed it in certain cases. It is hoped that this research will be an opening in order to understand the conceptual metaphors of war in the Holy Quran and to better understand the concept.

List of References

1. **The Holy Qur'an.**
2. **Jami Tafasir Nour Software.**
3. Aronoff, Mark. and Kristen Fudeman (2011). **What is Morphology?** 2th Edition. UK: Wiley-Blackwell.
4. Boroujerdi, Syed Mohammad Ibrahim (1987). **Comprehensive Commentary.** 6th Edition. Tehran: Sadr Publications.
5. Charteris-Black, Janathan (2004). **Corpus Approaches to Critical Metaphor Analysis.** New York: Palgrave Macmillan.
6. Ghaemina, Alireza (2010). **The Role of Conceptual Metaphors in Religious Thought.** Philosophy and Theology. *Qabsat*. Vol. 14 (Issue. 54): 160-184.
7. Karami MirAzizi, Bijan. Babazadeh Aqdam, Asgar. Bahrami, Shabnam. and Zahra Qasempour Ganjehloo (2016). **Semantics of the Word “Jihad” in the Holy Quran.** *Siraj Munir*. Vol. 23: 129-150.
8. Kaviani, Mohammad. and Aliahmad Panahi (2018). **Psychology in the Qur'an Concepts and Teachings.** 9th Edition. Qom: Seminary and University Research Institute.
9. Lakoff, George. and Mark Jonson (1980). **Metaphors We Live By.** Chicago: Chicago University Press.
10. Lakoff, George (1993). **The Contemporary Theory of Metaphor.** *Metaphor and Thought*. 2th Edition. Cambridge University Press: 202-251.
11. Majlisi, Mohammad Ismaeil. and Fatima Zeinliipour (2019). **The Concept of War and Peace from the Perspective of Islam.** The First International

- Conference on Peace Studies. Kish Island: International Center for the Development of Peace, Culture and Rationality.
12. Makarem Shirazi, Naser. et al (1995). **Tafsir Nemooneh**. Qom: Dar al-Kotob al-Eslamieh Publications.
 13. Mirsepasi, Ziba (2021). **A Study of the Conceptual Metaphors of War and Peace in the Holy Quran in the Framework of the Charteris-Black Metaphor Critical Analysis Approach**. PhD Thesis. Islamic Azad University of Qom. Qom: Iran.
 14. Nizamloo, Masoumeh (2011). **War and Peace from the Perspective of Islam**. *Regional Conference on Political Science and International Relations from the Perspective of Islam*. Shahreza: Islamic Azad University.
 15. Riahi, Mohammad Ali. and Fatima Ziaei Faizabadi (2019). **Islam is the Builder of Peace and the Opponent of War**. *The First International Peace Conference*. Kish Island: International Center for the Development of Peace, Culture and Rationality.
 16. Sabbaghchi, Yahya. and Mahdieh Pakravan (2021). **Textual - Contextual Revision of Waging War in the Primary Verses of Surah Tawba**. *Quarterly Journal of Quran and Hadith Studies*. Vol. 14 (Issue. 28): 53-76.
 17. Siddiq, Ahmad (2021). **How to Deal with the Verses of War: Abdullah Saeed's Instructional Values on Reading the Qur'an**. *Ulumuna*. Vol. 25 (Issue. 1): 84-107.

18. Soltani Birami, Ismail (2009). **Foreign Relations of the Islamic State from the Perspective of the Holy Quran, War or Peace.** *Marefat*. Vol. 8 (Issue. 143): 69-94
19. Tabatabai, Syed Mohammad Hussein (1997). **al-Mizan fi Tafsir al-Quran.** Edited by Hussain Al-Alami. Beirut: al-Alami Institute of Publications.
20. Taybi, Alireza. and Sajad Asadi (2017). **An Approach to Islamic Governmental Political Thought on International Relations from the Perspective of the Qur'an and Sunnah (Relying on War and Peace Diplomacy).** *Third Conference on Oriental Studies, Peace and Cultural Diplomacy.* Tehran: Imam Sadegh University.

AUTHOR BIOSKETCHES

Mirsepasi, Ziba. PhD Candidate of General Linguistics, Department of English, Faculty of Human Science, Islamic Azad University, Qom, Iran.

✓ Email: mirsepasiziba@gmail.com

✓ ORCID: [0000-0002-6822-257X](https://orcid.org/0000-0002-6822-257X)

Soltani, Syed Ali-Asghar. Associate Professor of General Linguistics, Department of English, Faculty of Foreign Languages, Bagher Aluloum University, Qom, Iran.

✓ Email: aasultani@yahoo.com

✓ ORCID: [0000-0002-2562-6443](https://orcid.org/0000-0002-2562-6443)

Yousefi, Mohammad-Reza. Assistant Professor of Arabic Language and Literature, Department of General Linguistics, Faculty of Human Science, Islamic Azad University, Qom, Iran.

✓ Email: dryousefi53@gmail.com

✓ ORCID: [0000-0003-0367-9648](https://orcid.org/0000-0003-0367-9648)

HOW TO CITE THIS ARTICLE

Mirsepasi, Ziba. Soltani, Syed Ali-Asghar. and Mohammad-Reza Yousefi (2021). **Conceptual Metaphors of “Harb” Verses in the Framework of the Charteris-Black Metaphor Critical Analysis Approach in order to Model Pure Life.** *International Multidisciplinary Journal of PURE LIFE*. 8 (28): 65-94.

DOI: [10.22034/IMJPL.2021.12598.1036](https://doi.org/10.22034/IMJPL.2021.12598.1036)

DOR: [20.1001.1.26767619.2021.8.28.3.5](https://doi.org/20.1001.1.26767619.2021.8.28.3.5)

URL: http://p-l.journals.miu.ac.ir/article_6666.html





ORIGINAL RESEARCH PAPER

Fundamentals and Effects of Knowledge Gap Theory on Human Society

Dr. Khadijeh Ahmadi Bighash^{1*}, Dr. Mohsen Qamarzadeh²

1. * Instructor at Department of Comparative Interpretation, Faculty of Quran and Hadith, Kowsar Islamic Sciences Education Complex, Tehran, Iran, (*Corresponding Author*)

2. Assistant Professor of Quran and Hadith. Director of the Quran and Hadith Jurisprudence Group, Faculty of Quranic and Hadith Studies, Imams Jurisprudence Center, Qom, Iran, ghamarzadehm@gmail.com

Appreciate family. for helping me to compile the article.

ARTICLE INFO

Article History:

Received 23 February 2021

Revised 11 September 2021

Accepted 14 November 2021

Key Words:

Media

Knowledge Gap Theory

Human Society

DOI:

10.22034/IMJPL.2021.10313.1012

DOR:

20.1001.1.26767619.2021.8.28.4.6



ABSTRACT

SUBJECT AND OBJECTIVES: Knowledge gap theory is one of the theories related to the sphere of influence of mass media. The design of the knowledge gap theory initially included a simple relationship between the socio-economic status of individuals and the extent of the awareness gap between different groups. This means that the lower the socio-economic status of individuals, the less access they have to information, and vice versa; but later, it was not only the socio-economic base that determined people's access to information, but also their level of awareness of important issues related to social groups can be influenced by other variables such as people's interest or need for information.

METHOD AND FINDING: A descriptive-analytical study of this issue shows that the gap knowledge theory does not mean the lower class is unaware of the available data and information, but claims that the growth of knowledge is relatively higher among high-ranking groups, and this information gap It will get deeper and deeper day by day.

CONCLUSION: The basis of this theory is that the mass communication strengthens or increases the existing information inequalities. This research seeks to answer the question of what the theory of knowledge gap is and how its effects can be influenced by information inequalities.

* Corresponding Author:

Email:

Kh.ahmadi3103@yahoo.com

ORCID: 0000-0002-7900-7103

Article Address Published on the Journal Site:

http://p-l.journals.miu.ac.ir/article_6682.html

NUMBER OF
REFERENCES

7

NUMBER OF
AUTHORS

2

NATIONALITY OF
AUTHORS

(Iran)

Introduction

Gap theory proves that new information spread by the media in a social system leads to information imbalance and equality among people. Especially when not all groups of people are exposed to information through mass media. Awareness gaps do not always occur.

Analyses performed by researchers show that at certain times, these distances do not necessarily increase, but on the other hand, the planning of some events through discussions, conversations, lectures, direct communication, reduces The distances and the closer of the people, as well as the level of information of the groups become equal and the gap of awareness is reduced.

This study seeks to examine the effects of the gap in consciousness by explaining the theory of the gap of consciousness and its principles.

The Concept of Knowledge Gap Theory (KGT)

As the decline of mass media information into the social system increases, sections of the population with a higher socioeconomic status acquire this information faster than sections with a lower base; As the difference or gap in awareness between these sections increases. This phenomenon is called the knowledge gap hypothesis. *(Surin and Tancard, 2007: 363)*

Knowledge gap theory is one of the theories in the field of communication and media. This hypothesis was first developed by Tickenor, Donho, and first in 1970. Their main hypothesis was that:

As the dissemination of information by the mass media in a social system increases,

sections of the population with a higher socioeconomic status tend to obtain information faster than sections with a lower base.

Hence, the gap in awareness between the two is widening rather than narrowing.

The theory of the gap of consciousness is based on the idea that the media increase the information distance between different classes of people day by day. Because the way they communicate with the media is different and how they have access to the media and how they use information is also one of the factors in this gap. As information flows through the mass media in a society, the part of the people who have better economic conditions get more and faster access than the part of the people who have the most poor living conditions.

Therefore, the gap in the level of awareness between different groups of people, more than what is reduced by the media, increases the gaps between their awareness.

Also, the application of the knowledge gap theory in interactive media such as the Internet means that people with higher education use these mass media such as the Internet for purposes of more awareness and services; People with less education, on the other hand, use it significantly for entertainment.

Fundamentals of Gap Theory of Knowledge

Some of the most important foundations of the gap knowledge theory are:

1. Compatibility of the nature of the mass media system with people who are in a higher economic and social base.

2. Better social communication in people with higher social and economic status.
3. People have different levels of prior knowledge.

Differences in the pattern of media use; People with higher social status tend to use media such as print media because they have more information. While the lower class uses these media less. *(Surin and Tancard, 2007: 367)*

4. The ability of people to communicate, meaning that people with a high socioeconomic status are different from people at a lower level.
5. The mechanism of selective, accepting exposure, meaning that people with lower socioeconomic status may not be interested in some information or consistent with their values and

attitudes, so they may not expose themselves to it, accept it, or retain it.

6. There is a greater awareness gap in areas of public interest, such as public information; but it is less likely to occur in certain areas such as horticulture. The gap is also likely to narrow on issues that have an immediate and strong impact; But the probability of widening the gap in societies that have multiple sources of information is higher than other societies. *(Ibid: 364-373)*
7. Awareness gap in public distribution, ie the collection of information between different classes of society; And special

distributions, about which some are more knowledgeable than others. In a particular distribution, there are many possibilities for creating and filling gaps, and the media can fill gaps and create others. (*McQuail, 2006: 390*)

Different Models of Knowledge Gap Theory

Then, with the expansion of views on this theory, a total of three types of models have been proposed to explain the theory of the gap of consciousness:

Education: Education has a strong correlation with the use of media, which is an active, enthusiastic, information-oriented approach.

Motivation: In such a way that these individual factors moderate and partially compensate for the effect of

educational differences on media use.

The simultaneous impact of education and motivation: in order to influence and practice on knowledge. (*Ibid: 389*)

Theorists of this theory believe that the increase of knowledge and information in society is not done uniformly by members of society. That is, a group of people who are above the economic classes have better ability and conditions to acquire knowledge and information. So the people of the society are divided into two groups:

- The first group, whose members are educated people in the community, they have a lot of knowledge and information and can comment on anything.

- The second group, who have less knowledge and literacy and their knowledge about the issues around them is low. (*Razaghi, 2002: 164*)

Efforts to improve people's lives through mass media have not only not always been effective, but the media itself sometimes widens differences and distances between members of society. Groups with lower economic status, defined and classified by their level of literacy, and less knowledge of their public and social issues, do not have constant contact with the news and important events of the day, and are often unaware of their ignorance. In fact, the issue of awareness gap will increase the distance between the people of a society who are in the upper and lower

classes- or the first and second groups. (*Zareian, 1996: 43*)

The Impact of Knowledge Gap Theory on Society

In today's world, which is surrounded on all sides by different media, and in a situation where the propaganda system uses mass media as leverage to influence the audience more, more awareness can lead to a broader understanding of the social, political or economic environment. Be.

On the other hand, the lack of economic justice among different social groups creates a deep gap in awareness, and this gap determines the success of individuals in their individual and social lives, that is, as the economic situation of a group of society increases, The possibility of having information and benefiting from the media that distribute

information will also increase. This issue was first raised in a theory called “consciousness gap”. (Mohseni, 2000, 57).

This theory holds that as the dissemination of information in society by the mass media, sectors with higher socioeconomic status acquire this information faster than sectors with lower socioeconomic status. Thus the awareness gap between the two sectors increases rather than decreases; Later, by correcting this theory, the gaps created due to communication also included the attitudes and behaviors of individuals.

Also, this gap is not limited to people with high or low socio-economic status, but important gaps will occur between new and old generations. (*Bahramian, 2009: 76*)

Today, many people can be found in society who,

despite having degrees and having a better economic situation, benefit from and are affected by the messages of the mass media compared to other social classes, like other social groups. (*Mehdizadeh, 2010: 23*)

In this regard, the position of media influence in creating awareness gap It is important to note that in information inequality, the media is not the main element. Of course, the media can help and accelerate the distribution of information among sections of society who did not have access to information before the spread of the media, but the main issue in the gap awareness theory is that in the discussion of equalizing people in terms of information and access to it, The key is the socio-economic status of

individuals. Even if we can increase the speed of information dissemination and reduce the cost of access, the socio-economic status of individuals is an obstacle to equality. (*Surin and Tancard, 2007: 43*)

Conclusion

The research results and findings of the present study are:

The theory of awareness gap was a simple relationship between the socio-economic status of individuals and the degree of awareness gap between different groups, that is, it was thought that the lower the socio-economic status of individuals, the less access to information and vice versa.

Socio-economic status not only determines people's access to information, but also the level of people's awareness of important issues and issues

related to social groups can be influenced by other variables, such as interest (individual or social) or people's need for information.

Today, the generation gap in the generation gap is defined as a difference in the attitude or behavior of young people and the elderly, which causes a lack of mutual understanding between them and the distance between generations, and sometimes the new generation revolts against the old generation. Generational authority will depend on the efficiency and usefulness of knowledge and information, the values and norms of generations, and thus create a kind of gap.

List of References

1. Razaghi, Afshin (2002). **Theories of Mass Communication.** Tehran: Peykan Publications.
2. Surin, Werner. and James Tancard (2007). **Communication Theories.** Translated by Alireza Dehghan. Tehran: University of Tehran Press.
3. McQuail, Dennis (2006). **Theory of Mass Communication.** Translated by Parviz Ejlali. Tehran: Office of Media Studies and Development.
4. Mehdizadeh, Syed Mohammad (2010). **Media Theories: Common Thoughts and Critical Perspectives.** Tehran: Hamshahri Publishing.
5. Zareian, Davood (1996). **Injection Theory; Basics of Mass Communication.** Tehran: Media and Communication Research Center.
6. Bahramian, Shafi (2009). **Communication and its Theories.** Tehran: Samat Publications.
7. Mohseni, Manouchehr (2000). **A Survey of Awareness, Attitudes and Socio-Cultural Behaviors in Iran.** Tehran: Secretariat of the Cultural Council.

AUTHOR BIOSKETCHES

Ahmadi Bighash, Khadijeh. Instructor at Department of Comparative Interpretation, Faculty of Quran and Hadith, Kowsar Islamic Sciences Education Complex, Tehran, Iran.

✓ Email: Kh.ahmadi3103@yahoo.com

✓ ORCID: 0000-0002-7900-7103

Qamarzadeh, Mohsen. Assistant Professor of Quran and Hadith. Director of the Quran and Hadith Jurisprudence Group, Faculty of Quranic and Hadith Studies, Imams Jurisprudence Center, Qom, Iran.

✓ Email: ghamarzadehm@gmail.com

✓ ORCID: 0000-0002-3393-6847

HOW TO CITE THIS ARTICLE

Ahmadi Bighash, Khadijeh, and Mohsen Qamarzadeh (2021). **Fundamentals and Effects of Knowledge Gap Theory on Human Society.** *International Multidisciplinary Journal of PURE LIFE.* 8 (28): 95-104.

DOI: 10.22034/IMJPL.2021.10313.1012

DOR: 20.1001.1.26767619.2021.8.28.4.6

URL: http://p-l.journals.miu.ac.ir/article_6682.html





ORIGINAL RESEARCH PAPER

Analyzing the Women's Role in the Family Economy based on Religious Teachings

Dr. Mohammad Mahdi Safouraei Parizi*

* Associate Professor in Department of Educational Psychology, Faculty of Psychology and Educational Studies, Al-Mustafa International University, Qom, Iran

I appreciate family and especially my wife, for helping me to compile the article.

ARTICLE INFO	ABSTRACT
<p>Article History: Received 12 March 2021 Revised 24 July 2021 Accepted 09 September 2021</p> <hr/> <p>Key Words: Family Economy Consumption Patter Women's Role Religious Teachings</p> <hr/> <p>DOI: 10.22034/IMJPL.2021.12708.1037</p> <hr/> <p>DOR: 20.1001.1.26767619.2021.8.28.5.7</p> <hr/> 	<p>SUBJECT AND OBJECTIVES: The issue of economy, occupation and livelihood is one of the most primitive and urgent issues that always accompany human life and form a major part of his life. The economic system governing the family should be such that it can overcome the existing problems and obstacles as the human life advances in any era.</p> <p>METHOD AND FINDING: In this regard, the study of family economy and the methods of its management, the explanation of the economic fundamentals of family and the role of each member in its management are of particular importance. It is necessary to identify the correct pattern of consumption in the family and to explain successful strategies in the family economic management. each family member with their good tactfulness has a strong role in managing the family economy. Meanwhile, women's role is more than others considering their position and responsibility. Identifying the costs and managing the income at home brings about the right consumption and optimal usage of the facilities, resulting in balance, the salvation of problems, the reduction of anxiety and worries, and the governance of peace and tranquility on the family atmosphere.</p> <p>CONCLUSION: Simplicity and avoidance of formalities, creation of love and intimacy, reduction of wastefulness, creation of a spirit of patience and endurance and attention to the poor are the effects of the correct economy in the family. According to this research, the how of household economy management has become clear, in the light of which the existing economic problems in the families can be partly overcome.</p>

* Corresponding Author:

Email: safuravi@gmail.com

ORCID: [0000-0002-0522-2310](https://orcid.org/0000-0002-0522-2310)

Article Address Published on the Journal Site:

http://p-l.journals.miu.ac.ir/article_6673.html

NUMBER OF REFERENCES 14	NUMBER OF AUTHORS 1	NATIONALITY OF AUTHORS (Iran)
-----------------------------------	-------------------------------	---

Introduction

In the teachings of Islam, God Has Provided a healthy and balanced economic pattern for human life so that the man can recognize the right path from the wrong one. Undoubtedly, the most important pillars of human life are financial issues, and the greatest losses that bother human being are the extremes; until this issue is not resolved, the peace of society is not fully realized.

In Islamic culture, the excessiveness of wealth, descendants, power, beauty, authority, and other assets are considered as the means of testing mankind so that the individual's behavior towards these divine bonds and social and family responsibilities are measured. Wealth is one of the divine trusts that, when given to a man, he should not sacrifice the interests of the society and the family for personal inclinations and should

not forget his responsibilities (towards society and family). Development and welfare deserves admiration and praise only when it is accompanied with the spiritual training and moral refinement. Thus, it is crucial for the families to consider the spiritual development and moral construction of the family atmosphere along with the economic issues.

The family is the most important factor in production and consumption of goods and services in the community, and its important responsibility is the continuation of the generation. In order to achieve this important goal, the family needs the economic effort. Accordingly, economists consider the family as the basis for the economic life of societies.

In order to achieve a healthy economy in the family, it is necessary for the members of the family to cooperate with

each other, and in the middle of all this, the role of a mother is more important considering her responsibilities of being both a mother and a wife. Excessive and unnecessary expenditure not only reduces the level of family profit, but also transfer this unhealthy culture and habit to future generations. Mother can maximize the welfare and peace of the family members by providing proper conditions and management in the family so that all family members can use their human capital to achieve their transcendental goals with self-esteem and high mental and physical health, and in the future, they become beneficial people to the society.

Theoretical Foundations of Research

1. Economics

The economics literally means “intent”; that is, the endurance in the way of preservation and

moderation against disorientation. The above-mentioned concept applies to financial issues and organization of activities related to production, distribution and consumption (of goods). Applying the specific concept of economy about the financial issues is accepted by all cultures and is considered as an independent concept for this term.

Some has taken the word “intent” in the sense of being away from the extremes in the financial issues. A group of linguists also have defined this term as the middle ground between the wastefulness and extravagance. (*Mousavi Isfahani, 2008:18*)

In today's term, “economics” is the way to show how to use the least facilities to gain the most profit. Or, in the other words, the science of economics is the knowledge of the

properties and wealth.
(*Motahari, 1979: 31*)

In relation to the meaning of “economics”, Paul Samuelson states:

Economics is the study of how people and society use scarce resources with different uses in order to produce various goods and distribute them among individuals and groups of society for the present and future consumption.
(*Samuelson, 2005: 5*)

2. Family

The family, as the smallest social institution plays the greatest role in human societies. Sociologists have provided many definitions for the family:

Family is a social institution made up of people who are mutually interconnected by marriage, co-blood, or adoption of a child, as the wife, mother, father, sister, brother, son and daughter, to create a common culture, and live together in a particular unit called “Home”.

3. Management

Management is the way to achieve goals which are taken in the view for an organization, or in another words, it is working with individuals and groups to achieve goals and objectives. If we consider the family as an organization, it is essential that a person is selected as the head of the family for future planning for the family and the management of the current affairs, and this person can be called the family manager. (*Hashemidaran and Shirani, 2005: 43*)

4. Consumption

Consumption means “the cost” and in the economic terms, it is: the monetary value of goods and services purchased and procured by individuals. To explain this “cost”, some have stated that wealth is the source of income, and the net income is used for two purposes. One

part is dedicated to the accumulation of wealth and savings, and the other part is used to gain pleasure. The part of income which is spent on gaining pleasure is called "consumption". (Kalantari, 2005: 19)

Considering the mentioned definitions (for consumption), economy means moderation in life affairs in order to correctly and optimally use divine blessings and gain more pleasure.

Economics from the Perspective of the Holy Qur'an

The Holy Qur'an is the long live miracle of the Prophet of Islam that has paid attention to all aspects of human life with its exalted teachings and commands. By reviewing the verses, it is concluded that the economic issues of the society and the family have a special place in the Qur'an, as it is

mentioned in 80 verses of the Qur'an, such as the following:

"Do not give the feeble-minded your property which Allah has assigned you to manage..."
(Qur'an, 4: 5)

In this verse, property is deemed to be the reason of continued existence and we are ordered not to entrust it to the feeble-minded person. Therefore, not only does not Islam consider the property as bad and evil, but also it takes the property as the basis of human life. (Motahari, 1979: 36)

"Those who, when spending, are neither wasteful nor tightfisted, and moderation lies between these (extremes)..."
(Qur'an, 25: 67)

Moreover, studying the life style of the religious leaders and Islamic scholars in terms of

their family aspect indicates the simplicity of their life, their avoidance from the world's formalities and material luxuries, and the enjoyment of love and intimacy in family relationships.

The Economic Pillars of the Family

1. The Role of Women's

The income of most households is limited, and the household has a cost that is paid from this income. People need a lot of goods for the continuation of their life and most of their income is spent on goods such as food, clothing, housing, education, and more. Since their income is limited, a limited amount of these needs are met, and the rest remain unanswered. The first question in the management of the household economic affairs is how this revenue should be dedicated for the consumption of all kinds of goods and services?

The art of economics means how to identify the limited resources available to meet human limited needs. The management of family financial resources is one of the most important tasks that is shaped by the tactfulness of all members. If the right and essential measures are taken into account, family members can take the most advantage of the least amount of facilities. The family members should be able to analyze the issues related to their life costs and determine the how of their expending based on the national interests and material and spiritual resources. Man's dominance over his own destiny and life based on what is considered to be the principle seems to be out of reach; however, the determination to act consciously, acquire knowledge and act appropriately, are the first practical and changing steps in this path. *(Hashemidaran and Shirani, 2005: 59)*

In these changes and turnarounds, all family members can perform a considerable and important role; the father is in charge of gaining income, mother is the manager of the house, and children are the consumers, and so on.

What makes the household economy unique is the existence of interconnected relationships between occupational and family roles; that is, the relationships that are not commonly found in other than household economic issues. Understanding this inner connection can be considered as the key to the well-being of the family economy.

The system view provides a clear understanding of the interplay of the family system and the economy on one another and on the environment. It should be believed that the family economy is a serious and formal activity, and not for entertainment

and amusement; however, this does not mean one cannot or should not establish an emotional connection related to economic activities; rather the main subject is that in order to procure the costs, a successful economy is needed. (*Razzaghi, 2005: 70*)

The household economic management in the normal situation should be adjusted according to the amount of household income and the expenses. As in the family, parents should have emotional, psychological, and social management, management is also needed in spending and balancing the income and expenditure. Every family is referred to as a small business that needs resource management. Thrift, contentment, luxury avoidance, and competition are the prerequisites of implementing family economic management and ensuring its success. Hence, if the importance and role of

every family member is explained in the household economy, the possibility of its success will be greater.

The family economy means how to organize and manage the resources of the house; the family is an organization which provides the production and distribution of the needed goods, and the wife undoubtedly is one of the two pillars of the family that plays an essential role in this organization and management. The position of being a wife and a mother entrusts the major consumption resources to the woman and it is expected she can balance the income and consumption with proper organization and management; or, she plays an effective role in the growth and development of the household economy with proper planning and its correct implementation. Since the family economy has a significant impact

on the society's regulation of the sketch of the economic development and growth and the major programs of various public and private sectors, it can be said women have a key role in the optimal usage of the resources, such as time, money, income...

The best way to examine the status of women and productivity at the international levels is the use of human development indicators which include the general status of women from the point of view of numbers, habitat, marriage, the number of women in charge of family and in terms of education, health and nutrition as well as politics and decision. Considering all these mentioned items can better define the role of women in the family economy more.

The existing barriers on the way of women's supervision and management, financial

problems, lack of work experience with the family members, etc. can disappear the management role of women at home. But the experienced women can tackle the problems with their correct and wise tactfulness and provide the best use of the least facilities for family members.

The role of religious patterns in directing human life to prosperity and salvation is vivid and bright. The Holy Lady Zahra, the daughter of the Prophet Muhammad is a good example for the Muslims with regard to the family management and family economic organization. In the practical life style of the Holy Lady Zahra, the role of immaterial resources in Islamic economy is more important than the financial resources that she made the most sensible and reasonable use of these resources; like she created the highest level of free will for the family

members by thanking God, praying to and getting help from God to fulfill the material needs of the family. (*Afshari, 2001: 12*)

This is the best model for playing the role of the mother and paying attention to the emotional needs of the child and choosing the right allocation and optimization of the economy.

The result is that the role of woman in the household economy should always be at the focus of the attention of senior managers of the society on the basis of the family desires and cultural and social preferences, spending time at home to meet the family needs or spending the same time outside the house or even the finance jobs in work at home. It is obvious that neglecting this issue or paying attention to the minor and marginal roles of women will be irretrievable

damage to her personality, as well as the reduction of social utilization of her abilities.

2. The Role of Other Family Members

The principle of commitment and accountability which is the basic teachings of all religions has been extremely emphasized in Islam; especially, in the economic issues. In the light of this principle, life is properly reorganized, and the suffering of human masses is reduced. Since the home environment, which is the most original institution, cannot grow and become lofty without proper management, considering the man and woman identity, it is obvious that the most rightful person to manage the house is the man; because the woman cannot be as successful as the man in the home management due to her enormous emotions and feelings. The members of

the family are obliged to act upon and follow the family director, and this is not in conflict with the consultation of the director with the members. (*Rashidpour, 2001: 75*)

The primitive humans traveled to the deserts to meet their essential needs and supplied their food through hunting and fishing. With the passage of time and changes in the circle of human life and the beginning of agriculture and husbandry, women have partnered with men in such products. Gradually, the traditional life gave way to the mechanical life and a huge transformation was created in the families and society, to the point that these changes affected the role of family members and in some families, the woman plays the role of a man and vice versa; this style is not the Islam's way of life. The desirable family is the family

that the man works as the breadwinner outside the house, and the woman is doing her main duty which is the management of the in-house works, the role of being a mother and a wife.

The role of children, who are the main consumers in the families at one hand and will have a significant role in the future household economy on the other hand, emphasizes the necessity of paying attention to their proper education and guidance. With the correct leadership in the family economy, characteristics such as collectivism, honesty, compassion, saving, accountability, courtesy, etc. are nurtured in the children. Children should get acquainted with the spirit of contentment and saving. This educational process should start from the childhood so that it is institutionalized in the family. Children should be informed

that saving money is to deal with the sudden and unusual expenditures, and they should be taught the "a penny saved is a penny earned".

The children should learn that material differences are not a criterion for the valuation of human beings; and if someone wants to look at others' life regardless of what God has given him such as the facilities, the amount of income, contentment and satisfaction, undoubtedly, he jeopardizes the mental peace and children's overall health; because human being is greedy in the earning of material things, and whenever he advances in this regard, he will be more drowned and never will be relieved. (*Mousavi Kashmiri, 2006: 95*)

Given that all parents' efforts are aimed at achieving happiness and prosperity of children, guiding and educating children

in all aspects of life should be at the top of all programs. In order to achieve this goal, the parents should be unified with one another and familiarize children with the religious and Islamic values in a proper and logical way. (*Rashidpour, 2001: 49*)

The Household Economy Management

The family economy has two aspects: the income management and costs management by achieving a proper consumption pattern. The efforts to gain economic benefits keeps the family's economy healthy and sustainable if it is accompanied by the right principles. For example, if the children do not know anything about the source of family income, they get used to meet their own needs only and are indifferent towards the needs of other family members. Soon, they

become greedy consumers, who in the future will bring about irreparable losses for themselves and the community.

Moreover, if parents, especially mothers, are only interested in solving the needs of their children, while they pay little or no attention to their own needs, unknowingly they raise the expectations of the children. This makes the children unaware of their parents' needs and only recognize the way to satisfy their own desires. On this basis, it is suitable to always consider the economy management of the family as a good place to educate and raise the awareness and readiness of children to confront the financial and economic problems.

The woman, as the director of the house, has had an important role in the economy of the nations throughout the history. A significant part of

businesses is based on family management or ownership, so that it accounts for about half of the gross national income.

The economic management of the families forms a major part of their identity and is followed by the economic rise and the growth and prosperity of the family. What keeps and flourishes the economy of the families and consequently, the economy of the nations is to learn how to have a healthy and proper communications with those we are emotionally interested in. (*Afshari, 2001: 64*)

The people of the society should have economic education and their economic and cost activities should be carried out within the framework of computation and management. The importance of this dimension of education is that the family economic system, if measured and calculated, will create a

constructive ground for the material and spiritual growth of the members and the timely utilization of the facilities and forces, and prevent the loss of power, thought and capital of humans.

An uncalculated life does not have the necessary balance and coordination and in spite of large amount of power and capital, it has a very little restitution. As the result, the facilities and forces will be wasted and the stability and steadiness of the individual and society will be at risk.

The family's purpose, which forms an interconnected set, is not just raising the children; rather, the parents, who are the main pillars of their family, should have the right to apply their views on the family economic management. The freedom and free will of children should be within the limits they have the capacity and capability to

take responsibilities; otherwise, the family foundation will be based on the children's commitment of operation and injustice towards their parents.

Women, who are in charge of the household economy management, in addition to justifying the children in economic affairs and preventing a higher expectations above family economic power, should pay attention to the number of children in the distribution of facilities among them so that the necessary conditions for women's business inside or outside the house to increase the income are prepared. For example, children's common use of some of the facilities not only has impact on the promotion of family economy, but also is a practical training of mutual association and solidarity. (*Hashemidaran and Shirani, 2005: 64*)

The measures that women can think of for the economic management of the family can be put into the following categories:

1. Identifying the Cost Cases

The first criterion in managing the family economy is to separate and recognize the costs. Costs can be divided into two categories: short-term and long-term costs. The short-term costs are those that should be spent on a daily basis or in the next few days, like food, clothing, etc. Long-term costs are those which are related to capital items or the cases which can be achieved within the next few months or years by a program or saving, such as buying a car or household appliances, etc.

In the other category, the costs are divided into essential and extraordinary ones. Extraordinary costs can be costs which are completely necessary such as

illness treatment, educational fees in a given year or completely luxurious costs. That is, every individual should plan their living expenses on the basis of their income. Hence, everyone should have special plan for himself or herself to achieve the balance between the income and expenditure. It is necessary to adhere to this standard even in different economic conditions of life. (*Muhammadi Reyshahri, 2009: 20*)

Establishing a harmony between the needs, the how of their fulfillment and adherence to the essential principle of economic discipline is one of the basic economic and educational programs in Islam. (*Hakimi, 1991: 45*)

2. The Consumption Pattern

One of the main pillars of economic development of the society and the family is the “reformation of the consumption pattern”, which plays an

effective role in the sustainable development; because, the inappropriate consumption ruins the investment resources and eradicates the economic growth basis and the society and family welfare in long term. Moreover, it destroys the possibility of participating in public spending and improving the distribution of income. Thus, the issue of “reforming the consumption pattern” is of particular importance in Islamic system.

The reformation of consumption pattern is not just an economic issue; rather, it has cultural and social dimensions. The reformation of consumption pattern can help human self-fulfillment and inhibition of his instinctive tendencies such as selfishness, greed, cupidity, luxurious tendencies, and bring about the material and spiritual prosperity of human with voluntary austerity. (*Muhammadi Reyshahri, 2009: 18*)

From Islam's point of view, property and wealth is not reprehensible; rather, Islam has set particular conditions and rules for all economic activities and businesses that lead to earnings. In Islam, the wealth is not junk and disposable; but it is forbidden to reject it (extravagance, lavishness, dissipation of property). Islam opposes and hard-fights this process that earning wealth and property becomes one's goal and passion and human beings sacrifice their entire life for it. (Motahari, 1989: 18)

“... and (as for) those who hoard up gold and silver and do not spend it in Allah's way, announce to them a painful chastisement”. (Qur'an, 9: 34)

In the instructions of Islam, the principles of contentment and proper economic rules

have been taken into consideration and the believers are obliged to avoid lavishness and indulgence. However, since the Western life style has become the model for Oriental life style, one of the most beautiful traits which is the spirit of continence gradually faded. As the result, the family's mental relaxation has declined.

Studying and investigating the status of families indicates that most families are involved in economic, educational, health care problems, etc. Unlike the past, men and women spend most of their time working outside the house and sacrifice their peace and comfort for these infinite efforts.

The “consumption standard” is one of the other influential options in the consumption pattern. The standard of the consumption is a criterion which affects the household

consumption in some ways. The higher the standard of income, the higher is the level of consumption. Although the form of consumption varies from one family to another, it is noteworthy that the consumption should be proper and desirable and be free from any extravagance and lavishness; since in the sacred rules of Islam, it is severely criticized.

The word "lavish" is used for all divine blessings: eating, wearing, even for the time and place. Lavishness is not just limited to the quantitative aspect and the magnitude of profitability of the property, wealth and divine blessings; rather, not consuming correctly and optimally is also an example of lavishness. "Lavishness" is a relative issue and depends on the conditions of time, place, development and lack of economic development, welfare, livelihood, and so on.

It is possible that using an amount of good in a society is considered as the lavishness, while it is not considered the same in other society or for another person. (*Haerian, 2002: 3*)

If there is no lavishness in a society and people institutionalize the spirit of contentment and satisfaction of blessing in their lives, there will be no poverty, class differences will be eliminated and all people will live in peace. The only objective of avoiding lavishness is not just to help the poor; but to respect the blessings, strengthen the financial ability of the family and society, and provide a global welfare are among the other objectives of avoiding lavishness.

The Success Strategies in the Household Economy

If we want to make the family economy permanently be based

on the religious and scientific principles, we can make use of the following principles:

1. Household Economic Planning

Planning is a clear picture of the goal and appropriate tools and methods for achieving the goal. Today, most decisions are based on the pre-planned plans and programs, i.e. planning. In the family economic system model, we cannot separate the family and economy from each other. Considering the future needs of the family, as well as recognizing the opportunities and threats of family economy is in line with this model. Considering the above-mentioned issues can be the subject of women's training sessions. (*Rashidpour, 2001: 117*)

2. Collection of Information on the Current Status of Family Budget

This strategy also has a positive effect on the household economy. In order to plan and set family budgets, the most important task is to take notes of the costs and income of the family. By taking notes of the costs and income on the daily, weekly or even monthly basis, in addition to specifying the amount of spent costs, there will be the possibility of analyzing and investigating the costs as well. It will be of a great help to predict and plan the family budget realistically in the future if we know what the most important expenditure figure belongs to which purchases, how much of this spending is essential and crucial for the living and how much it affects the family budget.

By writing down the expenses, the family finds out on what unnecessary items it has spent money, and as the result they will avoid it in the future. If the family expenses do not meet its income, they have to change the pattern of spending the income. Changes in costs should be as such that it puts minimum amount of pressure on the family and creates the least feeling of deprivation of consuming goods and services. The continuation of this method to reduce the costs leads to conviction of members opposing saving in the family. (*Hashemidaran and Shirani, 2005: 88*)

3. Making the Ends Meet

The other successful solutions in the family economy is the balance between the costs and income. The balance of income and expenditure has special importance in the family budget.

Some people spend their income with no prior planning as soon as they receive it, which causes their budget deficit at the end of each month and make them take loans. Planning for the spending of family not only cause the family not to face budget deficit, but also result in the surplus income. Therefore, to reach the balance of income and cost, having a proper economic plan is necessary. Since the behavioral style of the family especially mother has a significant impact on children, a proper model should be institutionalized in the family so that this proper model is transferred to the society and future families in a serial manner. (*Mousavi Isfahani, 2008: 91*)

4. Order in Family Expenses

In the family budget, expenses need to be categorized and

affairs which are of higher importance should be in priority, and the surplus income should not be spent on buying unnecessary and luxurious items. The surplus income should be used correctly and extravagance should be avoided. Most of economic problems of the families stem from the disorder in living expenses.

5. Economic Counselling

Sometimes, families cannot manage the family economically, or they face problems which they cannot solve on their own. Today, there are many sources and references on the issue of household economy which families can refer to and get help from in their economic management of the family.

6. Attention to Religious Teachings

Promoting the Islamic economic and religious issues in the family and avoiding the spirit of extravagance and lavishness can make the family economy stronger.

Conclusion

The needs of life and economic issues are one of the greatest concerns of man. Addressing these concerns is possible only when the families raise their awareness and knowledge in this regard, combine their economics with value issues and religious teachings and avoid the luxuries, extravagance and lavishness. The woman as the house manager can have a major role in improving the healthy atmosphere of life and community with proper and timely measures and bringing peace to the family.

Laws cannot create the necessary commitment and deep accountability in humans on their own and reduce the problems of life and deprivation so that we have a proper economic program. Hence, ethics should come to help the economic criteria and the social justice

should lighten the fiscal policies and small (family) and macro (society) economic systems.

Since the how of human's livelihood and the way of earning and spending money has direct impact on one's prosperity and wrath in this world and hereafter, it is necessary to explain the correct pattern of consumption from the viewpoint of religion. The family is the only source of labor supply for the society that can provide an important part of society's economic capital by depositing, purchasing bonds, and so on. On the other hand, since the family is the consumer of goods and services, the proper method of consumption increases the productivity rater and prevents the loss of opportunities and achievements.

The growth and development of the country in the form of culturalizing families through

the basis of education which is the mother is possible. Mother can play the greatest role in the family and society in the course of proper economic management.

List of References

1. **The Holy Qur'an.**
2. Afshari, Zahra (2001). **Family Economy.** Tehran: al-Zahra University Publications.
3. Haerian, Mahmoud (2002). **House Management.** Tehran: al-Zahra University Publications.
4. Hakimi, Muhammad (1991). **Economic Criteria in Razawi Teachings.** Mashhad: Razawi Research Center Publications.
5. Hashemidaran, Hsasn. and Hussein Shirani (2005). **Family Economy.** Tehran: Porseman Publications.
6. Kalantari, Aliakbar (2005). **Islam and Consumption Pattern.** Qom: Boostan Ketab Publications.
7. Motahari, Ahmad (1979). **The General Economic Relations.** Qom: Islamic Reserves Association.
8. Motahari, Morteza (1989). **A Viewpoint on Economic System of Islam.** Tehran: Sadra Publications.
9. Mousavi Isfahani, Syed Jamal Addeen (2008). **The Qur'an's Economic Messages.** Tehran: Islamic Culture Publications.
10. Mousavi Kashmari, Mahdi (2008). **A Research on Extravagance.** Qom: Boostan Ketab Publications.
11. Muhammadi Reyshahri, Muhammad (2009). **Consumption Pattern from the Viewpoint of Qur'an and Hadith.** Qom: Darol Hadith Publications.
12. Rashidpour, Majid (2001). **Balance and the Strength of the Household.** Tehran: Ettela'at Publications.
13. Razzaghi, Ibrahim (2005). **Consumption Pattern and Cultural Invasion.** Tehran: Chapakhsh Publications.
14. Samuelson, Paul Anthoni (2005). **Principles of Economics.** Translated by Morteza Muhammad-Khan. Tehran: Cultural-Scientific Corporation Publication.

AUTHOR BIOSKETCHES

Safouraei Parizi, Mohammad Mahdi. Associate Professor in Department of Educational Psychology, Faculty of Psychology and Educational Studies, Al-Mustafa International University, Qom, Iran.

✓ Email: safurayi@gmail.com

✓ ORCID: [0000-0002-0522-2310](https://orcid.org/0000-0002-0522-2310)

HOW TO CITE THIS ARTICLE

Safouraei Parizi, Mohammad Mahdi (2021). **Analyzing the Women's Role in the Family Economy based on Religious Teachings.** *International Multidisciplinary Journal of PURE LIFE*. 8 (28): 105-127.

DOI: [10.22034/IMJPL.2021.12708.1037](https://doi.org/10.22034/IMJPL.2021.12708.1037)

DOR: [20.1001.1.26767619.2021.8.28.5.7](https://nli.iiif.org/urn:nli:in:he:10101-1/26767619/2021.8.28.5.7)

URL: http://p-l.journals.miu.ac.ir/article_6673.html





METHODOLOGICAL PAPER

The Methodology of Encountering the Social Issues (Case Study: Managing and Reforming Addicted Teenagers Behavior)

Dr. Najat Fradi*

* PhD in Department of Education, Faculty of Public Service and Education, Minneapolis, America

I appreciate family and especially my wife, for helping me to compile the article.

ARTICLE INFO

Article History:

Received 24 March 2021

Revised 11 July 2021

Accepted 19 September 2021

Key Words:

Social Issues

Addicted Teenagers

Parents Responsibilities

DOI:

10.22034/IMJPL.2021.13163.1042

DOR:

20.1001.1.26767619.2021.8.28.6.8



ABSTRACT

SUBJECT AND OBJECTIVES: There is a question that crosses the mind: Is the addict a criminal, an evil or morally deviant and we have to punish him and expel him from our lives or has he become a victim of certain factors and circumstances and is now sick- as is the case of people with cancer- and needs someone to help and save him from what he is in and look for the best treatment until he is fully recovered?

METHOD AND FINDING: As a result of fear for the reputation of the family in front of people, and instead of saving their children and looking for specialists in this field, some parents may deal with selfishness and adopt one of two negative methods of education in dealing with their addicted teenagers. First: Extreme cruelty such as contempt, beating, and expulsion from the home. Second: Severe neglect, non-involvement, and disregard for the wrong behaviors of children. That is why, as a matter of responsibility, we have searched this area for many years to save our children from all kinds of addictions. This guide is for parents and educators as it addresses the phenomenon of addictions in teenage years, examines the reasons why teenagers resort to addiction in order to avoid it, and studies the negative effects of addiction. It is intended to guide readers to educational, psychological, behavioral, social, and religious methods to treat each type individually.

CONCLUSION: We have to change the way we think and consider the addict to be a sick person, not a pervert, who does not like and does not prefer the situation he is in. At the same time, we must consider that he has been trapped in addiction and cannot get rid of what he suffers from on his own.

* Corresponding Author:

Email:

Fradi55@hotmail.com

ORCID: 0000-0002-7969-1291

Article Address Published on the Journal Site:

http://p-l.journals.miu.ac.ir/article_6684.html

NUMBER OF
REFERENCES

8

NUMBER OF
AUTHORS

1

NATIONALITY OF
AUTHORS

(USA)

Introduction

Almighty Allah said:

“O you who believe, ward off yourselves and your families against a fire”. (Qur'an, 66: 6)

When this verse was sent, people asked how would we protect our families against fire. The Prophet, peace be upon him, answered as Imam Sadiq told:

“Do good, remind your family of it and discipline them to obey God [Allah]”. (Noori Tabarsi, V. 12: 201, Hadith 13881-13882)

Pedagogy emphasizes the initiative to educate and discipline kids since early childhood. This was confirmed by the Commander of the Faithful, Imam Ali, when he said to his son Hassan:

“Rather, the heart of the juvenile (youngster, child, minor) is like a vacant land. It accepts whatever is thrown into it. So, I took the initiative to discipline you with politeness before your heart hardens, and works for you”. (Nahj al-Balagha, Sermons 3)

When the child reaches adolescence, some challenges begin. It is a phase that oscillates between childhood and adulthood. A teenager may feel kind of lost as he is no longer a child and has not yet become a man. It's neither this nor that. That's why he needs to be attended, educated, cared for, and understood by educationists. This is where the role of parenting comes, which means pledging the child's development, step by step, until he reaches full development.

Parents' Responsibilities

Proper education, particularly sound religious education, can save a teenager from loss and confusion where the answers to all his questions are found. He also learns how to meet his needs in the right and legitimate ways.

A teenager needs the serenity of the soul that saves him from his disorders, which he finds when his soul is linked to Allah and to the supreme values, principles and morals of prophets, Imams and righteous believers. In addition, the child will discover his prestigious place in the world of creation and cherish it and not drift towards lust and vice.

Almighty Allah said:

- *“We have honored the children of Adam”.*
(*Qur'an, 17: 70*)

- *“We have created man in the best stature”.*
(*Qur'an, 95: 4*)

At this point, the parents assure the child that he is a respectable figure who has prominence at his Creator and among people and has a role to play in this life. Parents also assert that they are proud of him and waiting for him to undertake his responsibilities and expect him to succeed and flourish. This motivation and encouragement will boost his morale, strengthen his self-confidence and bring up as a normal person. Otherwise, the adolescent is not respected, appreciated and properly educated, as he considers that others treat him as a child rather than an adult, he is likely to engage in unacceptable behavior in order to draw the attention of others to indirectly say that he has grown up and has been able to do whatever he wants.

This state may occur in some adolescents who suffer from a complexity of incompetence and lack of self-confidence which often happens to adolescents who have been denied proper education in childhood. Hence, parents bear the great responsibility to lay the foundations of right education since childhood before the child is influenced by deviant beliefs that stray from the right path.

Imam Sadiq was quoted as saying:

“Hasten to your children to speak before The Murji’ah precedes you”.
(Kulayni, 1990, V. 6: 47)

Al-Irja’ in language: delay, and in technical terms delaying the action and taking it out of the reality of faith. Ibn Kathir said in explaining the reason for calling the Murji’ah by this name. It was said Murji’ah because they put forward the

saying and they postponed the action - that is, they delayed it. They are various groups and sects who differed determining the meaning of faith.

This hadith emphasizes the initiative by the parents in the sense that they have to take responsibility for the education that imam called talking to them and instilling principles and values before the teenager drifts with misguided and misguiding currents. At this stage, they either guide the children to the right path or they will be misled by several reasons, including educational, psychological, physical and social. Some of them may resort to addiction, which is a case of behavioral disorder.

An addict gets used to a kind of drug, for example, and finds pleasure and imagines that it is a kind of treatment that relieves him even though

this is an illusion and not a fact, but he wants to believe because he wants to escape from his reality.

Types of Teenagers Addictions

It is very difficult to absolutely have an inclusive, reliable, and scientific definition for addiction, given its multiplicity of facets, types and forms. Addiction, in its linguistic definition as a term, is the addiction of the thing, i.e. commitment to it and inability to get away from it. It is a state of behavioral disorder characterized by a person's getting used to something and finding pleasure and satisfaction in repeating it unconsciously. The addict imagines that what he is doing is a therapy to relieve him, which is not true.

Addiction Types and Forms

Narcotics; Such as grass (hashish) or some types of

medicines, drugs, pills, liquors, alcoholic beverages and smoking, which is considered the most common among teenagers.

Technology Tools: Such as TV and its programs, multiple websites, means of communication and social networking, smart devices, mobiles, and electronic games...

Sexual Addiction; Such as following pornography programs and sites, or even some gay practices...

Bad Habits; Such as nail biting, head and beard plucking, or eyelashes...

Causes of Teenagers Addiction

- Addiction is an acquired behavioral approach.
- Adolescence is a sensitive age to everything that is acquired and new.
- A teenager is passionate, impulsive, inexperienced and under-appreciated.

All these reasons make teenagers more likely to be addicted.

Habits by definition are acquired behaviors that fall into two categories:

- Motor habits that require continuous training to which the body responds until mastery, and are practiced automatically, such as swimming, printing, driving, etc. They leave no effects when not practiced.
- Habit needs which are also acquired for psychological and social causes, but become needed by the body if not satisfied, and entail symptoms and psychosomatic disorders. This kind of habits is, therefore, terminologically called psychosomatic habit needs. Addiction in all its aspects, types and forms falls into this category.

Since addiction is an acquired behavioral approach on the one hand, and adolescence is a sensitive age to everything that is acquired and new on the other, the teenager rushes into a trial exploratory process to identify a type of addiction until slipping into it. Enthusiasm, inexperience and lack of weighing fallouts meet altogether in the teenager to form a dash bug due to psychological, physical, and social causes that make teenagers more vulnerable to addiction.

1. Psychological Causes

- Curiosity and the desire to experience everything that is new or unknown.
- The psychological nature of teenagers is characterized by rebellion against power and prevailing laws.

- Weakness of personality and will and inability to make a decision or rejection out of shame or courtesy.
- Some psychological or emotional disorders that in turn make the teenager weak-willed and short of self-confidence.
- Escape from the frustrating atmosphere or from some situations that cause him/her sadness and depression.
- Imitating a beloved figure, s/he considers to be a role model or a film and television character.
- Some bodies are in nature more receptive and responsive to narcotics than others, which explains why some individuals respond faster to use them.
- Habit needs, such as smoking, make the body feel that it needs nicotine available in cigarettes, or some narcotics and spirits that may kill pain and relax nerves, and, thus, the body demands again to get used to them.

2. Physical Causes

- The teenager's body accepts everything that is new and makes it part of its components.

3. Social Causes

- Friends and the environment in which the teenager lives.
- Family disintegration and lack of care for the teenager or attention to his/her actions, activities and actions.

- Addiction in the teenager's family.
- The environmental and residential milieu of the teenager.
- Frequent sleep, fatigue, and laziness when drinking alcohol or smoking.
- The smell of certain substances appears on the teenager's body and clothes.

Symptoms of Addiction

Addiction has symptoms some of which are obvious and appear on the body of the addict, whereas some others are difficult to observe and need to be scrutinized and controlled to tell. Addiction symptoms can be classified as physical, psychological and social.

1. Physical Symptoms of Addiction

- General weakness in the teenager's body.
- Dark signs of fatigue appear below the eyes, if s/he is addicted to a substance or narcotic drug.

2. Psychological Symptoms of Addiction

- Frequent straying and thinking.
- Ambiguity in actions and overreactions to those who interfere in his affairs.
- Always wants to stay alone and hides his affairs from others.
- Lack of understanding and perception.
- Loss of appetite on eating.
- Hallucinations and other more serious symptoms depending on the nature and degree of addiction.

3. Social Effects on Addicts

- The desire to be isolated from the family.
- Not wanting to socialize with others.
- Staying with friends and making relationships they hide from relatives.
- Stay up late at night, escape from school and go to places unknown to parents.

Drug Addiction

➤ Can the addict be treated permanently?

It is possible to treat the addict permanently and reach full recovery when going through several stages of treatment, including detoxification, psychotherapy, changing his/her behavior and negative thoughts, and training him/her to live without the drug.

➤ How long is the addict's therapy?

The duration of therapy varies from person to person depending on health state and length of the addiction period. The duration of addiction therapy may sometimes range from 3-6 months after commitment to treatment.

➤ Does ignoring the addict make him change his mind and agree to treatment?

Absolutely no, because the teenager will be more motivated to indulge further in the life of addiction and compensates for the loneliness by the drug that provides him with a sense of confidence, courage and self-esteem.

➤ How do I know that my kid is a drug addict?

The most important thing about drug use is to focus on

symptoms, then discuss them with specialists, and then with the teenager. Specific symptoms and signs that appear on your kid should be noticed. They tell you that the kid is in addiction, the need for immediate intervention, preventing him from drug use, and the speed to enroll him in the Addiction Treatment Program.

In general, The Most Prominent Factors Agreed by Experts to Uncover the Issue of Drug Use Are 14 Points Indicative of Addiction Symptoms:

1. *Complete Relaxation or Hyperactivity*; The first changes you notice on the user are total relaxation, fatigue and exhaustion in the case of the use of substances that are degrading to the nervous system such as opium, heroin,

alcohol, sedative and sleeping medications. If overactivity is observed and he is interested in carrying out various activities and work, it is the result of the use of stimulants of the nervous system such as captagon pills.

2. *Bad Appearance*; Poor external appearance and lack of attention to personal hygiene are symptoms of drug use in teenagers, in addition to the presence of burns on the fingers caused by smoking the drug and not feeling pain, and the bad smell emitting from the user's breath who tries to hide it by chewing a gum or

brushing the teeth on an ongoing basis.

3. *Sleep Disorder*; A first time drug use symptom is the teenager's tendency to sleep for long periods or to feel constant insomnia as a result of the effect the drug has on the nervous system and brain centers.
4. *Isolation*; A drug user tends to love isolation, unwilling to mingle with the outside world or participate in family and social activities, makes sure of privacy, and closes the door of his/her room not allowing anybody in.
5. *Change in the Circle of Friends*; Changes in the social circle surrounding the teenager,

the observation of new faces of friends not seen before, and the disappearance of the ones who used to show up are obviously noticed.

6. *Mood Swings*; Sharp mood swings and the observation of the transition between agitation and violence to calmness and serenity are the most prominent symptoms of drug use in teenagers that occur as a result of the imbalance in brain chemistry.
7. *Depression*; Getting into a sudden state of depression which might be thought due to age and the usual hormonal volatility at that stage, but drugs may also have a role as a

result of a decrease in the secretion of happiness hormones produced by the drug and their return to the normal level.

8. *Tears and Nose Run Out*; The symptoms of drug use in teenagers may resemble those of flu. Running eyes and nose may be observed on your kid. When asked, the cause is likely to be cold, but the real one is the respiratory disorder and those resulting visible symptoms.
9. *Narrowing or Dilation of the Pupil*; Do you notice changes in your kid's eye, narrowing or dilation of the pupil along with redness of the eye? These signs

are one of the most prominent symptoms of drug use in teenagers. They occur as a result of blood clots in the eye that lead to sensitivity to light and the tendency of the user to wear glasses all the time.

10. *Decline in the Level of Study*; The level of study is the first thing affected by the entry of drugs into the life of the teenager. A decline in the level of school is noticed contrary to the usual, frequent absence from school, and poor concentration and attention.
11. *Frequent Driving Accidents*; Frequent driving accidents occur due to lack of concentration, inability to properly

estimate distances, and tendency to increase or reduce them.

12. *Long-Sleeved*

Clothing; A teenager tends to wear long-sleeved clothes to hide bruises from intravenous injections.

13. *Constant Asking for*

Money; A drug user constantly asks for money and spends a lot of it in a short time to get the drug.

14. *Rapid Weight Loss*;

Rapid weight loss resulting from loss of appetite and increased burn rate are a symptom of drug use in teenagers.

In general, Be sure before having any discussion with your teenage kid in this regard... Maybe it is just parents' doubts. It is best to

make an appointment with a specialist, explain the situation and take advice on how to deal with the teenager. A number of the points and symptoms mentioned earlier must come together in order to judge your kid. A careful follow-up to his/her life will make you find out.

Methodology of Dealing with an Addicted Teenager

The process of dealing with a teenager who uses drugs needs care, full awareness and a special flair. Here are eight ways highlighting how to deal with an addicted teenager.

1. *Understanding the Nature of the Addict*; Your kid you knew before addiction is not like the addicted one you behold before you. Addiction has changed him inside out. So, before you start talking to him, you first have to

understand what addiction is and how he cannot fully control his addiction and feels helpless about it, and that his objection to treatment is the result of his great fear of living without a narcotic, not because he wishes to keep up that life.

2. *Staying Calm*; Dealing with the addict requires complete calm, using a low tone of voice that helps to communicate with him, giving him a sense of comfort and the ability to trust you, and that you are not in an offensive position but in a solidarity position, which makes it easier for him to accept your words to get convinced of treatment.
3. *Confrontation*; “If you are sure” that your kid is on drugs, start talking to him/her in direct confrontation telling that you know the secret of his/her addiction, but in a tone of acknowledgement, not an accusation. It is best to have evidence, whether it is the drug or one of the tools used, so that he cannot dodge in order to force him/her to directly get into the subject.
4. *Anticipation of Denial*; Upon dealing with a stubborn addict, and on confronting, set realistic goals for your conversation, the most important of which is to anticipate denial. Do not expect the addict to directly admit addiction, but s/he will deny, dodge

and accuse you of untrusting and unloving him/her. Remember that s/he is enough ashamed of himself/herself and you as well. So, s/he cannot admit his/her addiction before you. Stay calm, and tell him/her you are here not to hold him/her accountable, but to find a solution to his/her problem.

5. *Fifth*; Showing the Harm of Addiction; When dealing with a stubborn addict, show him/her the great damage addiction has left to his/her life and the kind of person s/he has become to realize the impact of addiction on his/her life and what it will do to him/her if s/he continues to do so. No harm to say, You've changed a lot and you're

no longer like before. Your school level has declined and you have been dismissed.

6. *Trust and Absolute Support*; Trusting an addict can be difficult, but s/he needs it badly. So, show that you trust him/her to overcome addiction. Talk about your absolute support, and that you will always be next to him/her by saying, "I am with you and will not leave you alone, and I trust your ability to overcome that illness.
7. *Seventh*; Treating Family Problems; Sometimes parents may be the cause of the kid's addiction due to the many family disputes as well as their teenager's negligence and cruel treatment. To get away from such troubles and abuse, the

teen is forced to turn to drugs. If you try to convince him/her of treatment, immediately change your relationship and turn it into a friendship, and find a solution to all the problems the family has.

8. *Eighth*; Seeking Medical Assistance; The sooner you seek medical assistance and enroll him/her in a specialized Addiction Treatment Center with detoxification and psychotherapy programs aimed at treating depression and childhood trauma, the more you help your kid easily overcome addiction and avoid its catastrophic effects that might bring him/her either to prison or the risk of death.

Mistakes That Help the Teenager Sticks to Addiction

There are mistakes that parents unconsciously commit help the kid to stick more to the life of addiction, increased stubbornness, and total rejection of the treatment process.

1. Granting Money

Any money you grant to your kid helps him/her get drugs and get more into a life of addiction. Therefore, when dealing with a stubborn addict, you do not give him/her any money whatever s/he asks for and under any pretext, whether to study or get food. Make sure that the rest of the family abides by this.

2. Threat and Intimidation

Using threatening language in dealing with a stubborn addict increases his/her aversion to you and his stubbornness even more.

S/he does not care about anything you deprive him/her of, and all s/he wants to get is drugs, and threatening him/her with depriving him of it will not work.

3. Anger and Violence

We understand how angry you are with your addicted kid, but you have to swallow that anger and stay away from the violent style that increases his/her stubbornness and holds him/her more into an addictive life even if s/he wants to get rid of it.

4. Blame and Reproach

Your kid did not want that life in any way and did not choose to become addicted. S/he blamed and reproached himself/herself and felt guilty and despised enough. Therefore, you do not need to remind him/her of his/her negative feelings by using the offensive tone of blame and reproach.

5. Revealing His Addiction Secret

Spreading the news of your kid's addiction among his relatives is a serious mistake you might make. This destroys his/her life, completely banishes social standing, and tarnishes reputation even if s/he is treated. S/he also loses trusting you and feels ashamed of people which exposes him/her to introversion and social ostracism.

6. Granting Excuses and Solving problems

It is true that addiction has never been your kid's choice, but his/her subsequent actions make him/her take part of the responsibility. Do not try to find any excuses for his/her actions, but let him/her face them and look at the results himself/herself until s/he realizes the effect of the drug and reconsiders.

Strategies Prevent Teenagers from Drug Addiction

The following simple and highly important points can help you do this:

- You will most probably have a lot of conversational sessions with the teenager about drug and alcohol abuse. Turn off your phone and put it aside, and choose when no one is likely to interrupt you. It is also important to know when you should not conduct a conversation, such as being angry with your kid, or not being ready to answer questions.
- Inquire about your teenage kid's views. Avoid lecturing. Instead, listen to his opinion and questions about drug use. Make sure your teenage kid can be honest with you. Discuss the reasons for refraining from drug use. Avoid intimidation ways. Press that drug use can affect things your teenage kid cares about, such as sports, driving, health, and appearance.
- Be cautious of media messages. Social media, TV shows, movies or songs can charm or facilitate drug use. Talk about what your teenage kid sees or hears.
- Discuss ways to resist pressure from bad friends. Share ideas with your teenage kid on how to reject drug offers

- Be prepared to discuss your opinion on drug use. Think about how to respond if your teenage kid asks you about your drug experience. If you tell him you don't take drugs, explain why. If you have already taken drugs, share what you have learned from your experience.
- Set the rules and the consequences. Explain your family's rules, such as leaving parties when they include drug use, and not getting in a car with a drug driver. If the teenager fails to comply with the rules, the appropriate consequences must come into action.
- know the teenager's friends. If your teenage kid's friends are taking drugs, he may feel an urgent desire to try them too.
- Track the quantities and locations of prescription drugs. Write down the stock of all medications prescribed by your physician and those available without a physician's prescription in your home.

Other preventive strategies help parents prevent teenagers from taking drugs:

- know the activities of teenagers. Watch out for the places that teenagers frequently attend. Discover adult-supervised activities that teenagers care about and encourage them to participate in.

- Provide support. Praise your teenage kid and encourage him when he achieves some success. A strong family tie between you and the teenager may help protect him from drug use. Be a role model.
- If you suspect that your kid or someone close to you is on drugs. the sooner you seek treatment, the more you make him/her avoid a darker fate that takes his/her life away. (Ref to: Faraj, 2014; Ginsburg et al, 2015; Facts for Families, 2016; Talking with Your Teen, 2016)

Conclusion

If parents and educators use the above-mentioned psycho-behavioral religious methods to address teenager addiction, they will be able to overcome most of the challenges they face. We have stated and continue to reiterate that addicted teenagers are sick and victims, not evil and deviant people. Therefore, we must change the way we think to make it easier for us to deal with them with mercy as Allah Almighty asked us to do. He almighty said:

“It is by Allah’s mercy that you soften to them And if you were harsh and hard-hearted, they would have dispersed from around you So pardon them and ask forgiveness for them and consult them in the matter so if you resolve,

then trust in Allah, Allah loves those who trust". (Qur'an, 3: 159)

We hereby declare that no matter what we search, each case has its own causes, effects and circumstances, and it is indispensable for parents to turn to specialists in this regard.

List of References

1. **The Holy Qur'an.**
2. **Nahj al-Balagha.** The Sermons of Imam Ali.
3. **Facts for Families: Discipline.** Illinois: American Academy of Pediatrics: http://www.aacp.org/AACAP/Families_and_Youth/Facts_for_Families/Facts_for_Families_Pages/Discipline_43.aspx. Accessed Sept. 6, 2016
4. Faraj, Manal (2014). **How Do we Protect our Teens from Smoking?** Kuwait News Newspaper: [https://www.alanba.com.kw](https://www.alanba.com.kw/ar/kuwait-news/469803/19-05-2014)
5. Ginsburg Kenneth. et al (2015). **Building Resilience in Children and Teens: Giving Kids Roots and Wings.** 3th Edition. Illinois: American Academy of Pediatrics.
6. Kulayni, Muhammad ibn Ya'qub (1990). **Kitab al-Kafi.** Beirut: Dar al-Tacaruf li-l-Matbucat.
7. Noori Tabarsi, Mirza Husain (2008). **Mustadrak al-Wasa'il wa Mustanbat al-Masa'il.** Beirut: Mu'assasat Al al-Bayt li-l-hya' al-Turath.
8. **Talking with Your Teen: Tips for Parents.** Illinois: American Academy of Pediatrics: <http://patiented.solutions.aap.org/handout.aspx?gbsid=166251>. Accessed Sept.6,2016

AUTHOR BIOSKETCHES

Fradi, Najat. PhD in Department of Education, Faculty of Public Service and Education, Minneapolis, America.

✓ Email: Fradi55@hotmail.com

✓ ORCID: [0000-0002-7969-1291](https://orcid.org/0000-0002-7969-1291)

HOW TO CITE THIS ARTICLE

Fradi, Najat (2021). **The Methodology of Encountering the Social Issues (Case Study: Managing and Reforming Addicted Teenagers Behavior).** *International Multidisciplinary Journal of PURE LIFE*. 8 (28): 129-150.

DOI: [10.22034/IMJPL.2021.13163.1042](https://doi.org/10.22034/IMJPL.2021.13163.1042)

DOR: [20.1001.1.26767619.2021.8.28.6.8](https://nli.iiif.org/20.1001.1.26767619.2021.8.28.6.8)

URL: http://p-l.journals.miu.ac.ir/article_6684.html

