

EFFECTS OF PSYCHOLOGICAL STRESS IN THE HOLY QURAN

Master's Thesis

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Abstract

Aims to research the role of the Holy Quran in the treatment of psychological stress for individuals. This study came because the Holy Quran is a treatment that leads to satisfaction, psychological comfort and tranquility, and this is after the presence of the heart and the reverence that makes the Holy Quran perform its preventive and therapeutic function to the fullest. Accordingly, the Holy Quran is the most useful of the treatments, which is the weapon of the believer, as the Almighty says: "By mentioning God, the hearts rest assured(28) (Surat al-Thunder). The role of the Holy Quran in achieving psychological balance in individuals suffering from anxiety, fear and stress, we find that the Holy Quran has a clear and positive impact on the psychology of the individual. This study is a modest attempt to fill the shadows of the verses of the Holy Quran. And trying to identify some psychological pressures that affect the human so that he occupies his thinking and worry and his life is full of him. It negatively affects his health, while determining what god has guided us to prevent and treat psychologically from it and its effects and how to deal with it, to live a good life under the umbrella of faith.

Section I

Psychological effects

The first requirement : negative psychological effects.

Psychological stress produces a set of effects that are reflected on the psyche and behavior of the human being and I will highlight these effects as mentioned in the Holy Quran and as mentioned by the psychological schools today. These effects can be divided into psychological and behavioral, although behavioral is a reflection of the psyche, but sometimes psychological effects are trapped in the soul and sometimes appear on its behavior, and these psychological and behavioral effects are some of which are negative and some of which are positive, so I will divide them into demands in this chapter.

The concept of negative pressures:

(These are the pressures that an individual faces in the workplace, family, or in social relationships, and may negatively affect their physical or psychological condition.) ⁽ⁱ⁾.

(It is pressures that negatively affect the academic and professional performance of the individual, hinder achievement and creativity, and lead to poor compatibility, depression, anxiety, frustration and aggression against others) ⁽ⁱⁱ⁾. Or when the individual is subjected to severe stress repeatedly which negatively affects the personality of the individual.

The persistence of these pressures leads to severe and persistent emotions and health and psychological

complications that cause the individual to deviate from his usual performance in his life, knowing that the impact of these pressures depends on his personal nature and ^{his endurance} abilitiesⁱⁱⁱ.

Man is exposed to many afflictions in his life and feels in distress, and the Holy Quran has mentioned the effects of psychological pressures from them, **shortness of breath**, the Almighty said: }... **Critical distress as if ascending in the sky...** {^{0iv}.

And the Almighty said: } **And my chest narrows and my tongue does not go out..** {^{0v}.

The Almighty said: }... **He fed up with them and said this is a difficult day.**^{vi}

The Almighty said: }.. **Whoever wants to mislead him makes his chest tight and awkward...** {^{0vii}.

The Almighty said: } **We know that you are narrowing your chest with what they say** {^{0viii}.

And also the saying of the Almighty about shortness of breath: }.. **And do not be in distress with what they plot** {^(ix) the Almighty said: }.. **The earth narrowed down on you with what you welcomed, and then let you be masterminded.**^x

There are many verses in which God mentions the sadness that afflicts man in various aspects of life that reflect negatively on his psyche.

The Almighty said: }... **They took over, their eyes overflowing with tears of sadness...** {^{0xi}.

The Almighty said: } **He said that I am to be saddened.....** {^{0xii}.

The Almighty said: } **He said, but I complain about my sorrow and sorrow to Allah and I know from Allah what you do not know.**

The Almighty said: } O Prophet, do not be saddened by those who hasten to disbelieve... {^{0xiii}.

Among the negative psychological effects, including panic, which means constriction, panic, alienation and disorder afflict man from the frightening thing^{xiv}.

The Almighty said: }.. **If they entered David, he was terrified of them.** {^{0xv}.

The Almighty said }... **Even if he panicked about their hearts....** { The Almighty said: } **And if you see if they are frightened....** {^{0xvi}.

(i.e. they were afraid) ^{0xvii}.

Another of the effects mentioned in the Holy Quran is despair and **despair** and what affects man because of his exposure to the pressures of life.

The Almighty said: }... **He was touched by the evil** of despair and despair, and ^{xviii}from the opinions of scholars and interpreters on the meaning of despair and despair, some of them mentioned that "despair is despair".^{xix} (Some of them said that the meaning between them is close) ^{0xx}. (Whoever tried to distinguish between them, stated that despair was more than despair, and despair to show signs of despair and to diminish and interrupt his hope from the grace of God.^{xxi}

The Almighty said: }... **After they were satisfied....** (28)} ^{0xxii}.

The Almighty said: }... **If evil touched him, he was hopeless.**^{xxiii}

The Almighty said: }... **So they are satisfied**{^{0xxiv}.

And the Almighty said: }.. **Those who despaired of My mercy** {.

The Qur'an also showed us another type of stress that negatively affects the individual, namely "flying" or pessimism.

The Almighty said: } **They said that we fly with you if you are not finished to shake you and to inflict on you a painful torment** {^{.xxv}

(They said I fly with you) The meaning of flying is pessimism or anticipation of harm, and I call it flying because it is more inferred by the movements of the bird, so the man would go out as a traveler, and if he passed by a bird that disturbs him, then he would pass by a tourist who would be a man, and if he passed by a pessimistic person.^{xxvi}

(The use of his word "flying" in our eyes has prevailed pessimism falls on those who sniff, God has made this a punishment for him in this world for his mistreatment of God.)^(xxvii)

Man may think a lot about his future, and look at it in a black lens, and he will be dominated by fear and the spirit of pessimism will prevail over him, so soon that this thinking turns into a fixed doctrine, but into a work and his life becomes a series of fears, sorrows and worries that have no cause^{xxviii} The Almighty said: } **They said fly us with you and with those with you said your bird is with Allah but you are a people who are fascinated** ^(xxix).

The Almighty said: } **And if they are hurt badly, they fly with Moses and those with him, but their bird is with God, but most of them do not know.** (The meaning of flying is pessimistic and the ^{xxx}origin of this is from the bird, and then they used it so much that everyone who was pessimistic was told: "Fly^{xxxi}."

The Almighty said: } **They said your bird is with you, if you mention it, but you are a wasteful people.**^{xxxii}

(Pessimism is a mistrust of God Almighty for no verified reason, or it is an illusion that something hated has happened in connection with one side or that bad things come from it)^(xxxiii).

The Prophet Muhammad (peace and blessings of Allaah be upon him) said, "**Tira is a shirk, Tira is a shirk" is three, and none of us but Allah's will go to him by proxy**^{xxxiv}.

Second requirement

Positive psychological effects

Positive stress: (It is a statement of changes and challenges that benefit one's growth and development (e.g. thinking).^{xxxv}

It was also defined as "beneficial pressures that have positive repercussions where the individual feels the ability to produce and accomplish tasks quickly and decisively, and also has psychological and positive effects, represented by what generates a feeling of happiness and pleasure^{xxxvi}."

It also means "it is the pressures that the individual seeks to look for the good and useful aspects that serve as the motivator, or the holder towards work and achievement.

It is not considered bad pressure, especially if we deal with it in a positive way, and it helps to raise the capacity of production and creativity, vitality, optimism and a positive outlook on things^{xxxvii}.

It also plays an important and significant role in success, excellence and achievement.

The productive individual is the one who is able to work, and the individual may be exposed to various pressures not all pressures are negative, but some are positive, resulting in many positive effects that contribute to solving problems early^{xxxviii}.

The positive effects are confidence in God, satisfaction with His judgment, chest release and self-reassurance, and this has been shown by many texts of the wise download, including His saying, } **Didn't we explain to you your chest 1 and put about you your button 2 which broke your back 3 and raised you up to mention you 4 The one with the left-handedness 5 The one with the left-handedness is the left-handed.**^{xxxix}

The Almighty said: } **Those who have believed and their hearts are reassured by the remembrance of Allah and not by the mention of Allah the hearts are reassured.**^{xl} (That is, their hearts dwell in the remembrance of God, and it is said: their hearts are domesticated by the remembrance of God, stillness by certainty, and turmoil by doubt.)^{xli}

The Almighty said: } **He is the one who brought down serenity in the hearts of believers...** {^(xlii)

Trusting in God and following His religious teachings leads man to a good judgmental adult life based on virtue, leads to good and happiness, and moves him from misery, fatigue and sorrow to what is good and blissful, and this is for the sake of His grace Almighty ^{over creation}^{xliii}.

The Almighty said: } **O People of the Book, our Prophet has come to you showing you much of what you have been hiding from the Scriptures and pardoning many that have come to you from Allah a light and a book shown 15 by which Allah will guide those who follow His consent the ways of peace and bring them out of darkness into the light with His permission and guide them to a straight path 16**{^(xliv)

(The Holy Quran opens our eyes to broad horizons in which man gets out of the prison of the world, its injustice, its sadness and its distress to the capacity of the seven heavens) ^(xlv).

The most wonderful thing about the positive motivation in Surat Yusuf (peace be upon him) is that despite all the difficult circumstances that surrounded him, he did not despair and did not lose hope, until he became the dear of Egypt.

As the Almighty said: } **Do not despair of the Spirit of God, for only the unbelievers despair of the Spirit of God.**^{xlvi}

The Almighty said: } **.... Whoever fears God makes him a way out.**^{xlvii}

The Almighty said: } **Even if the apostles despair and think that they have lied, our victory comes to them and we will be saved from our will and will not respond with our sorrow to the criminal people**{ as if you are telling you, O believer, that God is capable of despair, and the Qur'an works to ignite the roots of hope in the depths of man despite the circumstances and situations he is going through in his life^{xlviii}.

The Almighty said: } **And they said praise be to Allah who took away from us the sorrow that our Lord forgives Shakur**^{xlix}. He also said: } **Except that the guardians of God have no fear for them and they do not grieve**{^l

One of the positive effects is to mention optimism that it is from the Prophet's Sunnah, a positive recipe for the same soul, that leaves its impact on human actions and attitudes, gives it self-safety and high energy, instills hope in it, motivates it to accomplish and work, and optimism is only a sincere expression of the good and positive vision of life. ^{li}

Optimism is one of the doors of trusting in Allah, the Almighty said: } **... You don't know maybe God will do something next.**^{lii}

The Almighty said: } **... And be patient with the judgment of your Lord, for you are with our eyes...** {^(liii) (That is, you are in God's care and preservation^{liv}).

The Almighty said: } **Say thanks to Allah and His mercy, so that they may rejoice is better than what they gather,** (but Allah the Almighty commanded joy thanks ^{lv} to Him and His mercy, because this necessitates the extroversion and activity of the soul, its thanks to Allah the Almighty, its strength, and the intensity of the desire for knowledge and faith that calls for increasing them, and this is a commendable joy).^{lvi}

The Almighty said: } **And if we have tasted him grace after the harm of his touch, they say that the**

bad things about me are gone, that it is for a proud joy.^{lvii}

Islam has always commanded us to be optimistic and hopeful for the good of man in this world and the afterlife, which means that he can achieve positive results despite any obstacles that may hinder a way, and all that is required is courage, positivity and good faith ^{in God}^{lviii}.

The Almighty said: ﴿..... **Do not be sad that God is with us....** ﴿^{lix}.

The Almighty said: ﴿ **Do not insult and do not grieve while you are the highest if you are a believer** ﴿^{lx}.

The Holy Prophet (peace and blessings of Allaah be upon him) said, "**There is no bird, and its good is the omen.**"^{lxi}

He also said (peace and blessings of Allaah be upon him): "**There is no infection and no bird, and I like the good omen, the good word.**"^{lxii}

He (peace and blessings of Allaah be upon him) said, "**The Messenger of Allah (peace and blessings of Allaah be upon him) loved the good omen and hated Tira.**"^{lxiii}

The second section

Behavioral effects

The psychological effects were represented in the negative and positive, but psychologists found that psychological pressures have behavioral effects that appear on the behavior and actions of the individual, and these behaviors are sometimes negative, sometimes positive and can be adopted through two demands of this section.

The first requirement

Negative behavioral effects.

The concept of behavior: (It is that human activity that emanates from a person's words, deeds or deeds, whether voluntary or involuntary, visible or inward, positive or negative, according to the standards of ^{society}).^{lxiv}

The concept of negative behavioral effects: (a behavior with distorted knowledge in which it needs attitudes and experiences that help to ^{understand}).^{lxv}

(Or it is behavior contrary to the rules and regulations of the behavior prevailing among the majority of members of society) ^{lxvi}.

It was also defined as "a system of behaviors unacceptable to individuals acquired by different learning methods, which is different from the prevailing behavior in the society in which the individual lives and is not in line with beliefs and ethics, and is often subject to punishment and reckoning^{lxvii}."

The Qur'an and the Sunnah of the Prophet Muhammad contain a huge number of these behavioral models and practical applications in how to behave in various aspects and situations of life and under various pressures and psychological and social conditions.

We mention the **aggressive behavior**, the pressure that the son of our master Adam (peace be upon him) was subjected to is not accepting the sacrament from him and this was a psychological pressure that resulted in a behavioral effect represented by aggression and love of revenge against his brother, the Almighty said: ﴿ And he recited to them the news of my **son Adam of the truth as they approached an offering, and he accepted from one of them and did not accept from the other, he said to kill you, he said, but he accepts God from the pious** ﴿, ﴿ **I obeyed him himself** to kill his brother and kill him and he became one of the losers﴿

^{lxviii}(Almighty Allah says, indicating the dire consequences of prostitute, envy and injustice in the news of the sons of Adam for his crucifixion, namely Abel and Cain, how they changed one over the other, and killed him as a prostitute and envy of him, while God gave him grace and accepted the sacrament in which he was saved to God Almighty, so the slain won the status of sins and entry into heaven and the murderer was disappointed by entering the fire, which is the first hostility that occurred in the life of mankind).^{lxix}

The Qur'an also refers to aggressive behaviour that appears in verbal expressions of absence, wreckage, sarcasm and ridicule^{lxx}. ﴿ O ye who have believed, do not take a lining without you, do **not blame you with invisibility, and do what you mean has seemed hatred from their mouths and what hides their chests is greater, we have shown you the verses if you are reasonable**, and the ^{lxxi} Qur'an mentioned a realistic example that illustrates the transfer of aggression and its orientation to the self instead of directing it to the person who is really angry, when the Qur'an described hypocrites and stated that they bite their fingers from their anger at Believers. When a person bites his fingers out of anger, he directs aggression at oneself and harms it, even symbolically, instead of directing aggression at others and harming them^{lxxii}.

The Almighty said: ﴿To educate you, they will be enemies to you, and **they will spread their hands and tongues to you badly, and they would like you to be disbelieved**.^{lxxiii}

The Almighty said: ﴿.. **"And we said, ""Bring each other down to each other, an enemy.""** ﴿, ﴿)... **And they kill the prophets unjustly including disobedience and they were assaulting ﴿, ﴿).. And do not follow the steps of Satan because you have a clear enemy﴿, ﴿).. Whoever is assaulted afterwards has a painful torment.**^{lxxiv}

The Almighty said: ﴿Whoever does this in aggression and injustice, we will pray to him with fire, and it was easy for Allah to do so.^{lxxv}

The Almighty said: ﴿ O you who believe, if you are monogamous, do not be harmed by sin, aggression, and disobedience of the Prophet.. ﴿^{lxxvi}.

The Almighty said: ﴿... **And do not cooperate in sin and aggression..** ﴿.

The Almighty said: ﴿And you see many of them rushing into sin and aggression and eating them for the misery of what they were doing.^{lxxvii}

Murder is mentioned in the Qur'an in various places, and killing means ending the life of the other and robbing him of his soul, which is one of the sanctities forbidden by Allah, the ^{lxxviii} Almighty said: ﴿Do not kill the soul that Allah has forbidden except by the truth and whoever kills an oppressed person, we have made his guardian a sultan, so that he does not excessively kill because he was victorious ﴿ ^{lxxix}.

The Almighty said: ﴿... **Whoever kills a soul without a soul or corruption in the earth is as if he killed all the people...** ﴿^{lxxx}, (Almighty Allah, I do not honor you and promise you to bring down your anger and curse to those who kill a believer who has a deliberate torment of great torment).^{lxxxii}

The greatness of guilt is felt for those who kill a Muslim. The Holy Prophet (peace and blessings of Allaah be upon him) said, **"Killing a believer is greater to God than the demise of the world."**^{lxxxiii}

The Almighty said: ﴿ **Whoever kills a deliberate believer will be rewarded with an immortal hell in which Allah will be angry and cursed and prepared for him a great torment.**^{lxxxiii}

The Almighty said: ﴿ **As well as Zain for many polytheists whose children killed their partners to return them and to dress them in their religion, even if Allah wills what they have done, their filth and what they slander ﴿, ﴿ Those who killed their children have been deceived by their own unknowingly...**

{(0)lxxxiv.

The Almighty said: }... That they were disbelieving in the signs of God and killing the prophets unjustly with what they disobeyed and they were assaulting {, }And if you killed a soul you turned in it and God is the way out of what you were hiding {, }Then you are these people killing yourselves .. {, }... One team you lied and one team you kill.^{lxxxv}

The word **evil** has been mentioned in the Holy Quran in many verses, the Almighty said: }.. **The evil of the animals is with God the deaf and dumb who do not make sense** {(0)lxxxvi, }.. **Those evil place and strayed from both paths**{. The Almighty said: }**They said what we do not see men whom we considered to be bad guys**{ and ^{lxxxvii} evil has many types such as **obscenity, corruption, theft, lying, crime, bullying others**, and other types of negative behavior that have an impact on the individual and society.

The Almighty said: }**You come the obscene things that preceded you from one of the two worlds**{..^{lxxxviii}

The Almighty said: } **Those who love to spread obscenity in those who have believed in them are a painful torment in the world and the afterlife and Allah knows and you do not know.**^{lxxxix}

The Almighty said: } **And Lot, when He said to His people that you would bring the obscene things that preceded you from one of the two worlds.** The Almighty said: }...^{xc} **He was obscene, abhorrent and abhorrent.** {(0)xcii.

The Almighty said: }... **He was obscene, abhorrent and abhorrent.** {(0)xcii.

As well as **corruption**, the Almighty said: }**But the punishment of those who fight against Allah and His Prophet and seek in the earth in corruption is to kill, crucify or cut off their hands and legs from discord or be banished from the earth because they have shame in the world and have great torment in the afterlife**{, (Corruption in the earth is called types of evil).^{xciii}

The Almighty said: }... **God does not love spoilers.**^{xciv}

The Almighty said: }**Corruption appeared on land and sea with what won the hands of the people to taste some of those who worked so that they might return.**^{xcv}

The Almighty said: } **And if he takes over, he seeks in the land to corrupt it and destroy the ploughing and the offspring and Allah does not like corruption.**^{xcvi}

As for theft: The Almighty said: }**And the thief and the thief, cut off their hands as a punishment for what they gained from God..** {(0)xcvii.

The Almighty said: }**O Prophet, if the believers come to you, they swear allegiance to you on the understanding that they do not share anything with Allah, do not commit adultery, do not kill their children, do not come with a faintness that they slander in their hands and legs, and do not disobey you in a favor, so pledge allegiance to them and forgive them Allah, Allah is forgiving and merciful.**^{xcviii}

The Almighty said: }**They said that if he steals, his brother has stolen before..** {(0)xcix.

The Holy Prophet (peace and blessings of Allaah be upon him) said, "God cursed the thief, he steals the egg and his hand is cut off, **and he steals the rope and his hand is cut off.**"^c

The Prophet (peace and blessings of Allaah be upon him) said, "The hand of the thief shall be cut off in a quarter of a dinar."^{ci}

There are many forms of evil, including cheating people, lying, sitting in the streets, harming people, and those who do not respect the sanctity of jealousy.

The Holy Prophet Muhammad (peace and blessings of Allaah be upon him) said, "**Aisha, when you entrusted me with a fascination, the evil of the people before Allah is the status of the Day of Judgment of those who have been abandoned by the people to prevent evil.**"^{cii}

The Holy Prophet (peace and blessings of Allaah be upon him) said, "**You will find from the evil of the people on the day of judgment with Allah because of the two faces that bring these with a face, and those with a face.**"^{ciii}

The Holy Prophet (peace and blessings of Allaah be upon him) said, "**The evil of the people, who honor the prevention of their evil.**"^{civ}

Since being created in this life, man has been subjected to the harm of jealousy, starting with the children of Adam and passing through our Prophet Muhammad (peace and blessings of Allaah be upon him) and to the present day, he has been subjected to all kinds of torment by people who do not understand the meaning of humanity and do not have mercy in their hearts^{cv}.

The Almighty said: }**And the apostles have lied before you, so be patient with what they lied and hurt....** {^{(0)evi}.

The Almighty said: }... **By you and by those who have been involved in harm a lot...** {^{(0)cvii}.

And the harm may be in word or deed, the Almighty said: }... **You could not have harmed the Messenger of God..** {^{(0)cviii}.

The Almighty said: }.. **God doesn't like to speak out badly than to say...** {^{(0)cix}, (i.e. God does not like to call anyone over anyone).^{cx}

The Holy Prophet (peace and blessings of Allaah be upon him) forbade sitting in the streets because it caused people to do so and is considered a negative behavior.

The Holy Prophet (peace and blessings of Allaah be upon him) said, "**Do not sit in the streets.**"^{cxii}

It is also a negative behavioral effect, complaining about society and working to dismantle it, because it sees in it a cause as it is in it, as well as symptoms of God.

Because he does not accept God's destiny, and what is written for him, he oppresses, assaults and seeks others. The Almighty said: }.. **Do not transgress because God does not love aggressors.**^{cxii}

(**God** forbade aggression, but hates them, hates them, and punishes them for it.)^{cxiii} God has forbidden any behavior that causes harm to the individual and to the community around him.

Second requirement

Positive behavioral effects

There is a type of people in whom psychological stress produces a positive behavioral impact in several manifestations, including faith, good deeds, love of good for others and positivity, and production in society.

It is the practical application of the Ayatollahs, understanding and reflection that make work and creativity and have the effect of changing behavior.

The Almighty said: }**He is the one who sent in the illiterate people a messenger from them who would recite his verses to them, praise them, and teach them the book and wisdom, even if they were previously in a manifest delusion.**^{cxiv} (This call was fulfilled according to God's destiny and management to change what they have and distinguish them from the worlds, to cleanse work and behavior, to improve appreciation and correctness in work, and he commanded us to sincerely speak, to perform fidelity, the bond of the womb, good neighbourliness, to stop incest and blood.^{cxv}

Positive behaviors include anger and spending for God's sake, forgiveness and tolerance. The Almighty said: **Those who spend in thick and thin, the disgruntled Kadhimin and the well-being of the people, and Allah loves the benefactors**^(cxvi).

The Qur'an has revealed to us the multiple aspects of the prophets that illustrate the Lord's making of them, and their formation to be role models and models ^{in society}^{cxvii}.

The Almighty said: **In the Messenger of Allah you had a good example for those who hoped for Allah and the last day and reminded Allah a lot.**^{cxviii}

The Almighty said: **And you are for a great creation**^(cxix).

Qur'anic verses are received showing the importance of good preaching in education, and the Qur'an is full of good sermons and gracious guidance ^{cx}.

The Almighty said: **Allah commands justice, benevolence and kinship and forbids obscenity, vice and prostitutes to preach to you so that you may remember** ^(cxxi). (That is, he commands what he commands of good and forbids you from what is evil.^{cxvii}

The Almighty said: **Say, but my Lord has forbidden the obscenities that have appeared from them, what is in the belly, the sin and the prostitute without the truth, and that you should participate in Allah unless He has given Him authority, and say to Allah what you do not know.**^{cxviii}

The Almighty said: **And those who if they do obscene or oppress themselves mention Allah, forgive their sins and those who forgive sins except Allah and do not insist on what they did while they knew.**^{cxviii}

(For if the slave comes to apologize and repudiate to the best of his ability, he must pardon and transgress.^{cxv}

(So forgive their sins and do not insist on what they did)^{cxvii}.

If we look at the teachings of the Qur'an, the orders and the prohibitions, we notice that they are full of positive behavior,

The Almighty said: **And to those who feared the shrine of His Lord Jantan**^(cxvii).

Allah the Almighty has forbidden and forbidden enmity between people in many verses, of which we mention. The Almighty said: **Do not transgress because God does not love aggressors.**^{cxviii}

The Almighty said: **Pray to your Lord in supplication and subtlety that He does not love aggressors**^(cxviii).

The Almighty said: **... And cooperate in righteousness and piety, and do not cooperate in sin and aggression.. (O ye who have believed, do not deprive the goodness of what God has brought to you and do not transgress because God does not love aggressors.**^{cxviii}

God has urged mankind to adhere to the proper behavior, and to the pure instinct on which people are innate. Human adherence to proper behaviour has a positive impact on common behaviours, and ethics are consistent ^{with the right} ^{religion}^{cxviii}.

The Almighty said: **... The one who has enmity between you and him is like an intimate guardian.**^{cxviii}

The Almighty said: **And the servants of the Rahman who walk on the earth are huna and if the ignorant address them they say peace**^(cxviii).

The Holy Prophet (peace and blessings of Allaah be upon him) said, **"Nothing is heavier in the balance than good manners."**^{cxviii}

The Almighty said: } The believers 1 who are in their prayers are deceitful 2 and who are about the tongue are exposed 3 and who are for zakat 4 doers and who are for **their broilers keep 5 except for their husbands or what their faith has possessed they are not to blame 6 Whoever sought behind it are those who are the enemies 7 and those who are for their faithfulness and covenant are shepherds 8 and those who are on their prayers keep 9 Those are the 10 heirs who inherit paradise in which they are immortal**11(0cxxxv.

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