

The Heart-Mind Alliance is a unified love of Emaan (faith): An Exploratory Research in Islamic perspective

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Abstract

Islam advocates a welfare system in which a plan of action has been proposed for the formation of the society from the individual status of an individual to the collective, which can be implemented in practical life and will further help us to remove social evils and defects. Among the believers, these attributes have been described as the prayer characterized by faith which is the best course of action for a person's character and behavior. The good aspect of the names should be prominent. If all these attributes are present in the character of a Muslim, the formation of a welfare society from the collection of these people becomes easy where the practical demonstration of high moral values can be seen, that this is the intention of the Lord of the universe. The orderly balance that pervades the Creator is the transcendental system of tomorrow, which everywhere observable phenomena of the universe are presenting, subject to confession by the tongue and confirmation by the heart. This divine network connects the believer with his Creator based on faith and that is through the unity of the heart and mind, the authority of goodness, and the avoidance of evil, man connects with his Lord. If he bows down in prayer for joy, then in practical life, he is under the influence of the sweetness of faith in his heart and mind. Hating bad morals, one becomes an adopter of noble virtues, and it is these noble qualities that foster a positive attitude in people, which will be an important step towards the development of all good and peace in the world.

This study shed light upon what is the connection of heart and mind in the believer's life, furthermore believing in a person's heart and mind bring obedience or does it foster self-will? The objective of this research paper is "How can build inner peace living by heart and mind.

Keywords: *Islam, Society, Social evils, Heart, Mind, Sweetness.*

Men are the vicegerent of Allah Almighty.

The rank that Allah the Almighty has bestowed human beings within the world is the highest, still he is seen in confusion in many matters, occasionally he considers himself to be absolute and turns away from nature, sometimes he believes himself to be powerful and oppresses the weaker, such acts makes man selfish and causes mischief in the society. The Islamic notion of human beings consists of one that aims to improve one's life, support others, and effectively lead them to the end of life. Solely human beings have been elevated to the highest peak in heaven and earth, known as Ashraf al-Makhlöqat (Creatures), according to Quran "We have indeed created man in the best of molds fitrah (1). Human nature is influenced not just by biases rooted in religion and

The Heart-Mind Alliance is a unified love of Emaan (faith). An Exploratory Research in Islamic perspective

politics but also by the variety of spiritual components within societies. The emphasis on the spiritual aspect in understanding human behavior, alongside all of the other aspects emphasized by Western psychology, is a major distinction that sets Islamic psychology apart from Western psychological schools. The Holy Qur'an, which molds ethical behavior, is Islamic psychology's main source of this spiritual material, and religious duties, and provides insights into the physical and biological aspects of human existence. As mentioned in the several verses of Quran, the essence of the Qur'an's message revolves around humanity's inherent nature. It indicates that humans have a spiritual dimension in addition to their social and moral aspects (2).

The meaning of a community in Islam is comprehensive since it combines both the spiritual and material aspects of life for humans and recognizes society as a living unit, in which every aspect of one's existence is viewed to be part of one body when a single part of a human body is hurt the entire body of human get affected by it, the Islamic concept of society, which prioritizes Allah's law over society's law, sociology prioritizes society over law. As a result, law is an intellectual component that is intended to advance the goals of all members of the community. As a result of the fact that it is the result of human free will and choice, laws created by humans cannot serve as a permanent foundation for sustaining human behavior. Changes in society have an impact on it. The laws of Allah are unchangeable and serve as a permanent foundation for governing human behavior. It does not allow society to change or deviate from its standard of righteousness. The Islamic concept of society evolved as a result of this permanent divine order to encourage righteous living and avoiding evil. According to theory of August Comte about Sociology and positivism, is the evolution of the family, which is the fundamental unit of society that allows communities and nations to emerge. Islam, on the other hand, regards each individual as a social unit because he is the center of gravity and the starting point tool capable of fully implementing Islam or any other ideology on a massive scale. (3).

Human existence in the light of Islam is very clear. The existence of man is created on two sides, the physical (material) and the spiritual (soul). There are continuous investigations on the material regarding the existence of man and its scientific reasons. It is found that various terms have been used and described in the Islamic psychology of the material and spiritual existence of men, According to Islamic Psychology such as soul, Al-Qalb, and Al-Nafs. The following argument seeks to look into the man's spiritual or internal dimension.

Al-Rūḥ (Spirit or Soul)

The term "ruh" means "spirit" and generally refers to the breath that sustains life or the origin of life. It derives from the root word "raha," which encompasses concepts like animation, revival, inhalation, exhalation, and departure. (4) The discussion of "al-rūḥ" in the Qur'an is crucial, and several Qur'anic verses shed light on this concept. For instance, in Surah Al-Isra (17:85), (5) it is stated that the Spirit (of inspiration) comes by the command of the Lord, with only limited knowledge being communicated to humanity. Another verse, Surah As-Sajdah. (6), emphasizes how Allah proportioned and breathed into humans from His created soul, endowing them with faculties such as hearing, vision, and hearts. Furthermore, the Qur'an reveals that Allah has sent of His command, making it a guiding light for His servants. (7).

Surah Ghafir emphasizes the role of the archangel Gabriel, also known as al-Rh al-Amn, in delivering messages to the messengers. He is described as the Exalted One, the Owner of the Throne, and the one entrusted with while conveying the His command to whomsoever He wills, including warnings of the Day of Meeting.

These Qur'anic verses collectively contribute to the understanding of "al-rūḥ" as a spiritual and divine concept associated with the breath of life, revelation, guidance, and the origin of human faculties. The term "al-rūḥ" appears in twenty-five different places

in Surah Al Qadar, each with distinct meanings and significance (nafaqah meaning to blow). (8)

In Surah Al-Hijr, it is explicitly stated that after Adam's both physical and physiological creation, Allah put His spirit into him. This signifies that the human spirit carries a divine nature, originating from Allah Himself. It is through Adam that all human spirits have been processed, further highlighting the divine essence of "al-rūḥ."(10)

The Qur'an also emphasizes that Allah has created humans in the finest form among all His creations. The human spirit, or "ruh," is created as pure and virtuous. This inherent purity remains with every individual from birth until their return to the Creator. (11). However, it is the environmental influences such as culture, language, belief systems, social norms, and life circumstances that shape and color an individual's spirit in society. This concept aligns with the statement of the Messenger of Allah, who proclaimed that "Every Child Is Born in A State of Fitrah"(12). It reflects a belief that people originate with a pure heart, ready to accept the truth. Ibn Taymiyyah further explains that being born on the Fitrah does not necessarily imply that one is a believer in Islam at birth. Instead, it signifies having a pure heart predisposed to accepting the truth, with one's faith influenced by external factors as it grows and develops.

In essence, "al-rūḥ" holds a divine and pure nature, while an individual's life experiences and surroundings shape their spiritual journey and beliefs.

In other words, a person's Ruh was primarily pure like a sensitive clean slate which is inscribed by social circumstances and turned into a person by passing through experiences at various stages of his life. He has no name, but society gives a name to that Ruh (person).

After the birth and life of a person, when he is given death, the soul departs his body, as it is said in the Qur'an. How can you possibly refuse Allah? You were devoid of life before He provided you are; He will allow you to die and then raise you back to life, and you will all be returned to Him. The separation of the soul from the body is referred to as death with the Islamic belief that when the restoration to life, al-ruh will be brought back with the body , In Quranic terminology, the soul is identical to the hearth (13).

Al-Qalb (Heart)

The term "Al-Qalb" is mentioned a total of 144 times within the Holy Qur'an. (14) It is important to note, however, that the term "heart" (Al-Qalb) referred to throughout the Holy Qur'an should not be misinterpreted as the actual organ found within the human chest. Instead, "Qalb" represents a subtle and spiritual light that resides inside the conical-shaped structure of the individual's heart, according to Muslim scholars.

The heart of a person can be thought of as a point that connects the physical body and the spiritual entity known as the "Qalb." This relationship between the "Qalb" and the sense of body parts or perceptions is analogous to windows or gateways through which the spiritual "Qalb" acquires information about the physical world. The "Qalb" then processes the data it receives through its inner illumination, revealing connections and meanings to the self. The "Qalb" serves as the foundation for judgment and decision-making based on this understanding. It is an important assessment leader within the individual's mental health. (14)

The "Qalb" is not only the center or seat of personality, but it also plays roles related to psychological faculties, comprehension, affections, and emotions. When the "Qalb" works properly, it strengthens positive characteristics in the human personality, resulting in a state of constant consciousness and understanding oneself. Conversely, when "Qalb" succumbs to the Ongoing persuasion from the "Nafsammrah" (the Nafs impelling towards evil or the evil self) impairs its optimum perceptual and cognitive functions. As

The Heart-Mind Alliance is a unified love of Emaan (faith). An Exploratory Research in Islamic perspective

a result, man's God-consciousness, understanding, and ability for sound judgment are clouded.

As a consequence of these actions, the human heart can become spiritually blind. This spiritual blindness affects the individual's emotions, feelings, perceptions, consciousness, and love, ultimately impacting their personality. At this stage, the individual's downfall begins, and their spiritual blindness leads them to a state comparable to that of an animal.

Surah Al-A'raf (7:179) in the Qur'an vividly portrays the condition of individuals whose "Qalb" is overtaken by the influence of the "nafsammārah." They are described as having hearts that do not comprehend the truth, eyes that do not see it, and ears that do not hear it. Such individuals are likened to cattle and are considered more astray than others, indicating their heedlessness. (14)

Sound Heart

In the Islamic perspective, death represents the transition of the soul from one world to another. The soul is regarded as the source of life and transcends the realm of the unseen, extending beyond the physical universe. This is due to the soul's remarkable abilities. Even living beings possess varying degrees of soul, which grant them the capacity to perceive, feel, and move through the influence of their spirit. (15) A sound heart, according to Islamic teachings, signifies a heart firmly rooted in religion, free from doubt, selfishness, and the influence of reputation or hypocrisy.

It is essential to emphasize that dedicating a few minutes each day to the remembrance of Allah, known as "Zikiru'llah," yields fruitful and beneficial outcomes. This practice enhances concentration and clear thinking, fosters a positive outlook on life, and helps individuals combat psychological challenges such as depression, stress, and anxiety, ultimately contributing to their physical and mental well-being. The Prophet Muhammad (peace and blessings be upon him) underscored the importance of remembering the Name of Allah and the consequences of neglecting it. The act of remembrance is considered a spiritual necessity and a means of maintaining a strong connection with Allah. (16) Neglecting this need can lead to anxiety and perpetual restlessness, as mentioned in the Quran: "And whoever turns away from My remembrance - indeed, he will have a depressed life, and We will gather him on the Day of Resurrection blind" (Qur'an 20:124-126).(17)

HADITH ABOUT KINDS OF HEARTS

Abu Sa'id al-Khudri reported: The Messenger of Allah, peace and blessings be upon him, said, "There are four kinds of hearts: a polished heart as shiny as a radiant lamp, a sealed heart with a knot tied around it, a heart that is turned upside down, and a heart that is wrapped. As for the polished heart, it is the heart of the believer and its lamp is the light of faith. The sealed heart is the heart of the unbeliever. The heart that is turned upside down is the heart of a pure hypocrite, for he had knowledge but he denied it. As for the heart that is wrapped, it is the heart that contains both faith and hypocrisy. The parable of faith in this heart is the parable of the herb that is sustained by pure water, and the parable of the hypocrisy in it is the parable of an ulcer that thrives upon puss and blood; whichever of the two is greater will dominate" (18).

The notion of the soul originated from the Abrahamic religions' paradigm, and the meaning of sound heart was taken from the Quran and behaviors depending on the implementing concepts method.

The spiritual care paradigm of a healthy heart was created using the rooted approach (19). The fact that was revealed in this context was that the suggestions given according to the psychology of the patient were used. When the spiritual concern or counseling process, the patient and his family were given the confidence and trust that believe in God. Relying on hope, prayers, and praise gives peace and satisfaction to the person (patient), and strengthens the ability to cope with the disease. Anxiety, fear, sadness, and

dissatisfaction of the person receiving treatment and their loved ones must be transformed into a feeling of assurance and trust in God, confidence, confidence in oneself, optimism surrender, and happiness with destiny during the process of spiritual care or counseling (20).

"So, have they not traveled through the earth and have hearts by which to reason and ears by which to hear? For indeed, it is not eyes that are blinded but blinded are the hearts which are within the chests" (21). "The human being has organs, the heart, the Ruler, and the King of the body, is what "man thinks, apprehends and understands, by which"(23).

In the interpretation of the Quran, " The heart is the criterion of what human beings think, with the help of it, thus distinguishing between right and wrong and good and evil". Consequently, the heart is similar to a holder that holds wisdom in its place (24) also in the Qur'an, three kinds of hearts have been introduced:

The 'sound heart" of the just right man,

The "heart of penitence" in those who regret the fault and error,

The "sick heart" among those who deny the truth and those who appear to be religious but in reality, they do not believe in religious orders (25).

The Islamic concept of Society:

Allah's Messenger (ﷺ) said, "Surely! Every one of you is a guardian and is responsible for his charges (26) Sahih al-Bukhari 7138, Book 93, Hadith 2

The community in Islam is not founded on race, nationality or locality, It transcends national borders and political boundaries. The foundation of the community in the perspective of Islam which designates submission to the will of Allah, obedience to His law and pledge to His cause. In short, an Islamic community is extant only when it is nourished by Islam. The historic role of the Islamic Community is to be the true embodiment of the virtuous, the wholesome, and the noble. The human character and social viability, this is the role of the Islamic community and the historic mission of Muslims. And it is this very criterion that qualifies the Muslim as the best human community ever to evolve. (27). Augusta's Comte, the founder of sociology, perceived society as originating from the family, the fundamental communal unit giving rise to societies and tribes. (28) The basic concept of community means "relationships of people characterized by a high degree of personal intimacy, emotional depth, moral and social commitment, and harmony over time ... It may be found in locality, religion, nation, race, color, occupation, or (common cause). Its archetype is the family. (28)

Conversely, Islam recognizes each individual as a vital member of society, According to Islamic teachings, it is the duty of Muslims to do everything in their power to ensure this continuity. Marriage, Zakat, mutual rights and obligations of relatives, individual and social relationship, all these are directed towards the healthy continuity of Islamic society.(29)

An Overview of the Concept of Excellent Character

Excellent character encompasses a collection of attitudes, behaviors, motivations, and skills that define an individual's moral and ethical framework. The term "character" finds its origins in the Greek word associated with marking or identifying, emphasizing the importance of demonstrating values such as kindness in one's actions and behaviors, particularly when interacting with individuals who may exhibit dishonesty, cruelty, or greed. (Halim, 2004).

In Arabic, the term "Khalq" is commonly used to describe a person's character or their inner and innate disposition. However, within the Islamic moral framework, the character is deeply rooted in the belief that Allah is the Supreme Ruler of the universe and that all human beings are integral parts of Allah's creation and subjects. Consequently, the primary purpose of human life, according to Islamic teachings, is to worship Allah.(30)

The Heart-Mind Alliance is a unified love of Emaan (faith). An Exploratory Research in Islamic perspective

Muslims draw guidance for their character and conduct from the Holy Quran and the Sunnah (the practices and teachings of the Prophet Muhammad). The Holy Quran elaborates on this principle, emphasizing that the worship of Allah is the central objective of human life, and it provides clear guidance on the ethical and moral dimensions of one's character and behavior.

Allah Almighty says in Holy Qur'an It is not righteousness that you turn your faces Towards east or west, but it is righteousness- to believe in Allah and the Last Day, and the Angels, and the Book, and the Messengers- to spend of your substance, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves; to be steadfast in prayer, and practice regular charity; to fulfill the contracts which ye have made; and to be firm and patient, in pain (or suffering) and adversity, and throughout all periods of panic. Such are the people of truth, the Allah-fearing(31)

Islam offers the best society which is balanced and does not consider self-absoluteness in any action a virtue. This virtue of the Prophet of Islam: As the Prophet (PBUH) is an example for you. "You are the best people created for mankind who enjoin good and forbid evil."(32), Islamic society functions as a universal social system, guiding individuals toward the correct path through the establishment of faith and belief. Many philosophers and thinkers have tried and many messengers have been sent in the past to communicate the everlasting illumination of the grace of God to humanity. Their efforts and message, however, didn't have ubiquity because they were aimed at a specific group of individuals and a particular time frame. However, Islam is a fairly balanced and universal religion as the true message of God, for this reason, it is addressed to all humanity regardless of the factors of time and specific regions, and emphasizes the brotherhood of humanity, welfare and love, self-sacrifice and tolerance for each other. Other inspired religions have indeed taught a similar lesson. Nevertheless, the strength of Islam lies in its rejection of any notion that grants superiority to one race or group over others based on nationality, color, or race. For instance, Judaism believes in a particularly selected people, and Christianity claims to have found the last flock of Israel. Furthermore, Islam opposes the concept of God's heavenly kingdom and Caesar's earthly kingdom. Kerr correctly points out Islam's outstanding quality: "Islam disregards the idea that Christianity is unaware of a principle of separation between materialistic and spiritual matters by claiming to provide man with a political and legal framework as well as a religious faith"(33)

Human Brain (Mind)

Human brain plays a dynamic role in Human body, so thoughts are vital to human mind, under the influence of which he executes the order of actions. Similarly, to change one's actions one must change one's thinking, just as a negative mind is responsible for negative actions and thoughts, so positive thinking leads to positive actions and actions, Al-Ghazali believes that one's behavior reflects one's mental state. "Character" refers to the enduring position [of the soul] to those actions that flow effortlessly, with no regard for whether or not this condition is a state of good and good actions, which includes the ones defined by reason and logic, flow easily, law, are performed. If he practices it, it is called good morals. If those actions are bad, they are derived from him, called bad character(34)

Mental pureness is essential for a healthy body and mind, as well as a high level of productivity. As a result, it is each human being's responsibility to carefully put effort in to safeguarding their mind (intellect). The following Hadith explicitly showcases the reasons for mind preservation.

"True, there is a morsel of flesh in the body that, if sound, makes the entire body sound, and if diseased, makes the entire body diseased. It is, indeed, the heart"(35). This state of human intellect, consciousness, and feelings has been described in different places in the Qur'an. (36) Two important organs in the human body, the heart, and the brain, are

considered to be the source and center of intelligence and consciousness, in the Qur'anic terms, their status has been mentioned in this way.

"So, have they not traveled through the earth and have hearts by which to reason and ears by which to hear? For indeed, it is not eyes that are blinded but blinded are the hearts which are within the breasts."(37) (Quran 22: 46). And those who, when reminded of the verses of their Lord, do not fall upon them deaf and blind. (38)(Qur'an 25:73) "Surely the worst of beasts in God's sight are those that are deaf and dumb and do not reason." 39:(Qur'an 8:22).

The mentioned verses underscore the role of the brain as a guiding force for an individual's actions, a supervisor of the senses, a repository of intelligence, and a vessel for all knowledge acquired throughout an individual's life, from infancy to old age. It is the faculty through which Allah has bestowed honor upon humanity, distinguishing them from other creatures, as indicated in the Qur'an 40:(17:70). Each person has a responsibility to employ their intellect for the collective benefit of society. Consequently, the loss of rational capacity doesn't only affect an individual but also impacts society.

As previously stated, psychological health represents one of the most basic requirements for human survival. Preserving mental faculties is imperative for leading a dignified life and ensuring a tranquil and secure society. In the following Quranic verses, the forefront of the brain is identified as the locus of human actions. Centuries ago, the Creator of the universe pointed out that it was in this region where the planning for the destruction of the Earth was envisioned.

No! If he does not desist, We will surely drag him by the forelock, A lying, sinning forelock. 41:Al Qur'an (96:15, 16) VOL:(3)(Page:2596)

According to Tafseer e Uthmani,

"No indeed, he knows everything but does not leave off his insolence. So now he should listen with ears open that we shall drag him seizing by the forelock, like animals and contemptible prisoners, if he does not leave off his insolence".

The head, upon which this forelock stands (grows), is full of lies and sins, in other words, his falsehood and sin are penetrating throughout the hair, as stated in the Holy Qur'an.

Lo! I have put my trust in Allah, my Lord, and your Lord, there is no living creature but he holds it by its forelock. My Lord is on a straight path42:(11:56).

The sinner shall be recognized by their faces then shall be seized by their forelock and by their feet 43:(55:41).

It is stated in various hadiths that a major tragedy will occur before the final days of the world.

According to Anas bin Malik, the messenger of Allah ﷺ said,

There would be written three letters k.f.r,i.e. Kafir, between the eyes of the Dajjal. (44) In the above Qur'anic verses and Hadith, it has been described as the front part of the human brain, which is responsible for the positive and negative attitude of the human being, and one of the important signs of Dajjal in the Hadith is the words stamped on his forehead. They are words written by infidels due to the denial of the existence of Allah Almighty, which Muhammad (peace be upon him) said 1400 years ago to guide the Ummah.

The modern perspective on comprehending the essence and behavior of human beings involves a quest to uncover uncharted aspects of their inherent nature and untapped potentials. Researchers believe that any recent discoveries related to humanity will contribute additional insights to the current body of knowledge and scientific understanding of human beings. Essentially, this pursuit aims to harness knowledge about human nature and inclinations to address a multitude of challenges encountered by individuals. Moreover, this has a chance to improve every individual's standard of life and psychological wellness as they coexist with other people as well as the surrounding environment, including plant and animal life (45).

The Heart-Mind Alliance is a unified love of Emaan (faith). An Exploratory Research in Islamic perspective

As mentioned earlier, man is a mixture of soul (inside) and body (intellect and consciousness). The internal facet of human nature, comprising the soul and intelligence, plays a pivotal role in governing all moral and intellectual activities. It thrives through the observance of five fundamental principles, each with multifaceted effects on the soul and intellect. These principles are intricately crafted with a primary focus on nurturing the soul, which constitutes the domain of motion and desires. They are designed to instill qualities that aid in the regulation of human desires. On the other hand, the external aspect of human nature is valued from an individual standpoint, highlighting aspects like purity, cleanliness, a healthy diet, suitable clothing, and conduct. In Islam, special emphasis is placed on dietary choices due to their significant influence on maintaining a pure heart, a sound mind and cultivating an inspired soul, all within the context of a healthy and untarnished physical body.

Therefore, Islam permits the consumption of all things that are pure and beneficial, while prohibiting those that are impure, harmful, or detrimental under normal circumstances. These guidelines are intended to fortify the sense of morality and wisdom in individuals, contributing to their overall well-being, prosperity, piety, and the cultivation of virtuous behavior in their daily lives. (46) George Washington Carver describes the same thing in these words "I like to imagine nature as an endless broadcasting station on which the Creator says to us every hour if we just modify into it."(47)

Prayer represents a form of worship that engages all the body's organs, leading to a remarkable activation of physical and mental faculties. Research indicates that individuals who engage in Islamic prayer exhibit significantly improved energetic stability compared to those who do not practice it. These effects can be attributed to the comprehensive physical and mental activities that are intrinsic to Islamic prayer. (48) Religious meditation and prayer have been demonstrated to foster a sense of relaxation and contribute to a healthier and more harmonious state of the human mind and body. Through the practice of prayer, it becomes easier to attain both spiritual and physical well-being. Investigations into the benefits of 'namaz' (prayer) have unveiled not only enhancements in spiritual contentment but also notable improvements in mental and physical health of the believer. That include increased muscle strength, enhanced joint mobility, and improved blood circulation, underscoring the holistic benefits of prayer for both the body and the mind (49).

Recommendations and suggestions:

It is a matter of common observation that the inventor of the machine gives a book of instructions to aware of its right and wrong use, similarly, the Lord of the Universe conveys orders to us about our welfare and successful life through the Prophet. This is the Sunnah of Allah that He guides His servants for their benefit and this guidance can benefit only those who accept Him as their Lord and choose to serve Him.

Iqamah-i-Namaz which is emphasized in Islam is not only outwardly ritualism or physical labor and it also has a certain reward, but it is a prayer performed in a state of humility and humility while praising this prayer. On the other hand, Allah Almighty declares it the key to success is that the believers who perform the prayer are successful who are consistent and consistent in the safe prayer. This is because man's selfishness will incline him towards evil, corruption, and sin, but when he humbly bows his head in front of the Creator with unity of heart and mind, then He (the Lord) is attracted to him with His special mercy and His Character, character, and morals are characterized by high qualities such as virtue, and then the construction of a person's character and his character produces significant qualities and these are the qualities that Allah wants in His servants.



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