

PHENOMENOLOGY OF HOPE AND DESPAIR: A QUR'ANIC PERSPECTIVE

ABSTRACT

Hope is an intrinsic value towards success, victory, enthusiasm, and positive attitude in life. It is the main driving force that leads a man to constant hope and striving for excellence. Despair, on the other hand, turns off the rays of hope and optimism, and keeps one constantly lagging behind. It perishes the victims from the inner roots.

Al-Qur'an, the Holy Book for all Muslims, sheds lights on the issue and urges one to be optimistic and hopeful. It warns of severe punishments for persistent criminals and sinners; while, on the other, sheds rays of hope for Divine mercy and forgiveness to the repentant. The Qur'an condemns the phenomenon of despair outright. It is only attributed to the deviant and non-believers.

The Qur'an relates hope with belief in Allah and religion, and despair with disbelief and atheism. (Qur'an 12: 87, 15: 56) It is the non-believers alone that quickly turn to despair and hopelessness. He collapses during distresses and adversaries. It is the irony of humans that when affluent, turn out to be proud, and during adversaries get collapsed and loose all hopes, leading sometimes to suicide. (Qur'an 11: 9)

The present research would therefore aim to provide a clear picture of hope and despair from Qur'anic perspective. How does the Qur'an instill hope in the minds of common people? What are the qualities of the people who are optimistic and have a positive attitude in life? What about those pessimistic and hopeless? The research would focus on the Qur'anic *ayat* as the primary reference, and also to the traditions of the Prophets, the examples of the rightly guided people as the secondary source..

The research is expected to instill some rays of hope in the minds of readers, and through their implementation would help them turn out as optimistic and positive human being.

DEFINING HOPE AND DESPAIR

Hope is a positive spiritual attitude in life, that leads a person towards activism, dynamism and constant striving towards excellence.

Hope is a belief in a positive outcome related to events and circumstances in one's life. Hope implies a certain amount of patience and perseverance even though a person is facing with the contrary situations. It is closely tied with faith and belief of a person.

In his *Al-Iman wa al-Hayat* [Faith and life], Yousuf Al-Qaradawi explains:

'Hope is the Elixir or panacea of life, and an stimulator of activism. It reduces the worries and increases happiness and brightness in people. Life with no hope has no meaning at all.'¹

Allah has used it in both positive and negative sense. For example, in *Surah al-Kahf*, Allah mentions:

Wealth and sons are allurements of the life of this world: But the things that endure, good deeds, are best in the sight of thy Lord, as rewards, and best as (the foundation for) hopes. (Al-Kahf 18:46)

Allah has referred to good deeds as something to be hoped for.

On the other hand, Allah says in *Surah Al-Hijr*:

Leave them alone, to enjoy (the good things of this life) and to please themselves: let (false) hope amuse them: soon will they know (the reality). (Al-Hijr 15: 3)

The word 'Amal' or 'Hope' is referred to as false hope in the above ayah. It was reported that Adam's children will have envy and long lasting 'hope'.

Defining Despair

Despair is against hope. While hope makes a person hopeful and leads him to dynamism and activism; despair, on the other, leads him to total hopelessness in life. It may lead him to suicide in many incidents. In most religions it is regarded as a matter of sin.

Yousuf Qaradawi explains "Qunut", "Ya's" or 'despair' as follows:

"Despair is against hope.. It turns off the flame of hope in the chest, and severs

the thread of expectation from the heart.. It is the invincible obstacle and strong block that destroys all motivations of work and weakens the body from all strengths."²

Ibn Masud says: People get perished because of two things: *Hopelessness* and *self pride*. For hopelessness will lead to despair, and self-pride will lead to egoism.³

Imam Ghazali relates between the both by saying that happiness can only be obtained through hard work and constant efforts. A hopeless person does not put his effort; for everything is impossible to him. An egoist person, on the other hand, feels he attained his goal, so no need to put effort at all.⁴

IMPORTANCE OF HOPE IN LIFE

Hope is an essential element in life. Without this, one cannot continue in the struggles of his life. He cannot succeed in his mission. Hope leads one to dynamism in spirit and physical strength. It transforms the lazy into active, and the active to perform even better in order to obtain excellence.

In Islam, it is a required condition to get success in both the world and the Hereafter. You cannot get desired success unless you strive for it with an ardent hope. Likewise, you cannot get salvation in Hereafter without a firm faith and hope in Allah's Mercy and Forgiveness. The Prophet Muhammad (SAAS) is reported to have said:

"Live a truthful, moderate, and hopeful life. No one would enter Jannah because of his righteous acts (alone). "Not even yourself O Prophet of Allah!"? Yes, even not myself, unless Allah (SWT) covers me with His Mercy and Forgiveness."⁵

'Hope' is a very essential element for the advancement of sciences. "If the scholars of science, invention and technology", says Qaradawi, "stop at the established precepts of their time; and the 'Hope' did not aid them to discover unseen realities and information, the science would not develop forward and could not reach men to Moon. The ray of light which enlightens the great hearts, makes the road clear, and removes darkness, it is 'hope', or let us say it is *Iman* in Allah's help."⁶

Ghazali mentions that one needs to be hopeful to Allah and His Mercy. It is very much hoped that Allah would then forgive him.⁷

Ghazali quotes the hadith of the Prophet that a rich man who used to give loans to people and remained lenient to the rich and forgave the poor. He met Allah without any other good act. Allah forgave him. For, the man, though was empty-handed in terms of other good acts, remained hopeful for the mercy of Allah for this noble dealing with the people.⁸

Iman necessary condition for hope

A believer always remain hopeful. Iman and hope are interrelated. A true believer is the person with supreme happiness, joy and contentment of heart. He stays at great distance from pessimism, impatience and despair.

The materialists stay with the observed laws and cause and effect. They do not hope for anything beyond. The believers supersede observed phenomena and reach the secret of existence, to Allah, the creator of cause and effect. He is the owner and controller of causes and its effects. The believers, therefore, turn to Him during dangers and calamities.

They get peace of mind in turning to Him during calamities, get His company when no one is around. The patient turns to Him when all the doctors of the world become hopeless, and he still feels hopeful of recovery.

The secret behind such a positive approach is his firm faith with Allah, the creator of the universe, the controller and the sustainer. Allah has confirmed this in the different places of the Qur'an. He says:

"Who created me, and it is He Who guides me; "Who gives me food and drink," "And when I am ill, it is He Who cures me." (Shu`ara 26: 78-80)

Impact of hope to get happiness

A believer in Allah's favors gets security, satisfaction and happiness in life. It is the ray of hope that enlightens ways for him, guides him through the right direction. A person full of hope is usually a happy person.

A peasant works hard and sweats for the hope of its produce. A businessman risks traveling and dangers for his hope of profit. A student strives constantly for his hope of success. A soldier risks his life and offers brave acts for his hope of victory. A subjugated nation constantly struggle for freedom. A patient tolerates bitter medicine for the hope of cure. Likewise, a Believer in Allah strives against his unlawful desires and follows Allah's commands for

the hope of obtaining Allah's Pleasure and entering into Jannah.

The hope, then, is the panacea of life, and stimulator of activism. It reduces the worries and increases happiness and brightness in people. How narrower the life, if no hope exists at all.⁹

Types of happiness

In Islam, a believer could attain both types of happiness, in the world and the Hereafter. **Ibn Al-Qaiyyim** classifies this happiness into three types:¹⁰

A. External happiness: it can be achieved through richness and having long life. According to Ibn al-Qaiyyim the parable of this type of happiness is like the bald-headed person who gets happy by the beautiful and stylish hair of his cousin.

B. Happiness in Physical appearance: It is obtained through good health, sound intelligence, handsome look and well-built body shape. Though it is linked with a person's own self, it is still beyond a person's real personality. For his identity is not through his body or wealth; but through his spirit and heart.

C. Spiritual Happiness: The real happiness lies in his spiritual happiness, that is to be obtained through learning beneficial knowledge, which guides him throughout his life.

HOPEFULNESS AS A TRAIT IN BELIEVERS

One of the common characteristics of man, the best of the creatures and the only creation with wisdom, is the desire to be happy. Every individual tries hard to achieve this goal, thinks more of the future than the present and is often preoccupied with thoughts alike.

Mu'min places his hope in Allah according to his faith, sincerity and closeness to Allah. Knowing that everything happens according to His will, believers do not fall into despair or become hopeless and pessimistic. Believers who are aware of this do not lose hope, even when facing the most distressing events, in Allah's mercy or help.¹¹

The Qur'an portrays believers as being in a constant spiritual state of

hopefulness toward Allah. As Allah promises to the Believers:

"As for those who believe and do right actions, We will erase their bad actions and recompense them for the best of what they did." (Al-'Ankabut 29: 7)

The believers' prayers and wishes are full of hope. **"They call upon their Lord in fear and ardent hope." (As-Sajdah 32: 16)**

PROPHETS AS MODELS FOR HOPEFUL

PROPHET IBRAHIM

He was rejected by his own people, and they wanted to burn him alive. Ibrahim was of composed mind, not fearful of their plots. For he had rested hope in the power and mercy of Allah.

"The only answer of his people was to say: "Kill him or burn him!" But Allah rescued him from the fire. There are certainly Signs in that for people who believe." (Ankabut 29: 24)

"We said: "Fire, be coolness and peace for Ibrahim!" (Al-Anbiya' 21: 69)

PROPHET YA`QUB

He lost his beloved son Yousuf in the conspiracy of other children. Many years passed by. Still he did not lose hope in getting back his son Yousuf and advised his children to search for Yousuf and Ben Yamin. He said:

"O my sons! go ye and enquire about Joseph and his brother, and never give up hope of Allah's Soothing Mercy: truly no one despairs of Allah's Soothing Mercy, except those who have no faith." (Yousuf 12: 87)

PROPHET AIYYUB

He was the best example of patience and gratitude in the face of severe afflictions that he went through. He suffered from severe disease; but did not lose hope with Allah for getting cured, and with no complaints. Allah answered his prayers:

"So We listened to him: We removed the distress that was on him, and We

restored his people to him, and doubled their number,- as a Grace from Ourselves, and a thing for commemoration, for all who serve Us." (Al-Anbiya' 21: 83-84)

PROPHET YUNUS

He left his community without Allah's permission, and, ultimately, was swallowed by a large fish, which means a total destruction. But Yunus did not lose hope in Allah and celebrated Allah's praise and glorification. Allah listened to him and released him from the afflictions. Allah says:

"He cried through the depths of darkness, "There is no god but thou: glory to thee: I was indeed wrong! So We listened to him: and delivered him from distress: and thus do We deliver those who have faith." (Al-Anbiya' 21: 87-88)

PROPHET MUSA

The prominent Prophet of Allah Moses delivered Bani Isra'il from Egypt; but Pharaoh and his folk chased them. Bani Isra'il got panicked and became hopeless. They showed their dissatisfaction and anger to Moses; and it was a moment full of anxieties and worries. But he had firm conviction in Allah's help that Allah will show him way to get released. Allah kept the honor of Moses' word, and asked him to hit the sea and it gave way to Moses and Bani Isra'il, and destruction only to Pharaoh and his folks.

(Moses) said: "By no means! my Lord is with me! Soon will He guide me!" Then We told Moses by inspiration: "Strike the sea with thy rod." So it divided, and each separate part became like the huge, firm mass of a mountain.... Verily in this is a Sign: but most of them do not believe. (Shu'ara 26: 62-67)

PROPHET MUHAMMAD

The life of Prophet Muhammad also serves as the best example of hope, patience and submission to Allah's help and mercy.

He was dejected and rejected by his own people in Makkah. His great protectors like his uncle and wife Khadijah passed away. He left for Ta'if in search for another land of Islam. But Ta'if people treated him severely. Their

hooligans hurled rocks at him that he was chased out bleeding. But to their dismay, the Prophet of hope and mercy, when was given an option of destroying this nation, he opted for forgiveness. He said:

*"No, I hope that God will bring out from their offspring people who worship Him alone and associate no partners with Him."*¹²

Allah made it a reality. It was within 80 years that a young man of this Thaqafi tribe, Muhammad bin Qasim was able to conquer Sind, while coming to rescue a few Muslim woman hostages by a pirate chief. The Prophet was full of hope and optimism which brought astonishing result.¹³

He migrates to Madinah, and hides inside Thawr cave. The footstep investigator came exactly to the mouth of the cave with other people of Quraysh. If they looked down, they would see Prophet and Abu Bakr. Abu Bakr was anxious about the safety of the Prophet, but the Prophet was firm, free from fear and hopeful for the help of Allah. He said: *"What do you think O Abu Bakr about the two men? Allah is third."*¹⁴ Allah liked the word of the Prophet and recorded this in the eternal Book:

These are few examples from the pages of history which are true events, though the materialists will reject some or all of them, as they stand against 'Aql and what people usually see.

BASIS OF HOPEFULNESS

Reflection on Allah's Bounty

Imam Ghazali mentions that if one deeply reflects on Allah's bounties, he would always remain hopeful. For if he realizes that Allah has created him in the best shape and provided for him all necessities of life abundantly. He created the world and filled it with all types of bounties, favors and temptations. Allah made it so beautiful that most of the people do not want to die; and they want to live and enjoy as much as they could.¹⁵

Allah asked people to reflect on the creation of Allah and His limitless favors. This would make them hopeful to live with a mission in life to please Allah the creator. For, Allah did not create him without a purpose.

"O people of understanding! deeply reflect on His creations." (Hashr 59: 2)

Allah's Promises in this life

In many Qur'anic *ayat* Allah promised the Believers that he would support them in their daily life. Allah also welcomes the repentance from the sinners, and He promised to accept it, provided that it was done with a sincere heart. He also promised that He will replace their wrong actions into good. Read, for example, the following:

"And he who repents and does righteousness does indeed turn to Allah with (accepted) repentance." (Furqan 25: 71)

"Say: Truth has come and falsehood has vanished. Falsehood is always bound to vanish." (Maryam 19: 81)

Imam Ibnul Qayyim clarifies that 'if the spiritual life gets pure and holy, material life also becomes pure and holy, as the heart controls the organs of a person.'¹⁶

Allah's promises in Hereafter

Allah (swt) not only promised a good life in this world, but most importantly He promised to the righteous persons a wonderful reward in the Hereafter, life in the Gardens of Eden and in Paradise with endless bounties of Allah, that He will recompense righteous acts fully, that He will reward of those who spend in His way etc.

Numerous Qur'anic ayat are cited on above and similar topics, such as the following:

"For those who believe and do right actions, there are Gardens of Delight, to remain in them timelessly, forever. Allah's Promise is true. He is the Almighty, the All-Wise. (Luqman 31: 8-9)

Tawbah Nasuha

It is a unique feature of Islam that Allah has kept the door of Tawbah wide open for them. The people are not angels, nor should they be like Satans. If they commit any sin or mistake, and immediately repent to Allah directly, without the intermediary of any, He will accept their repentance provided that it was done sincerely.

Allah has invited people to be hopeful, and not to turn as hopeless.

"Say: "My servants, who have transgressed against yourselves, do not

despair of Allah's mercy. Truly Allah forgives all wrong actions. He is the Ever-Forgiving, the Most Merciful." (Zumar 39: 53)

Believers who sin but then repent and seek Allah's forgiveness should not be seized by grief and hopelessness, for hopelessness displeases Allah.

DESPAIR AND ITS IMPACT ON HUMAN LIFE

Despair, as has been cited above, is against hope. While hope makes a person hopeful and leads him to dynamism and activism; despair, on the other, leads him to total hopelessness in life. It may lead him to suicide in many incidents. In most religions it is regarded as a matter of sin.

Imam Ghazali mentions that Allah has made the very foundation of despair unlawful on mankind by saying: **Despair not of the Mercy of Allah: for Allah forgives all sins.** (Zumar 39: 53)

That is why the Prophet was reported to have said: "*No one shall die but by keeping good hope with Allah.*"¹⁷

Ali (R.A.) was reported to have said to a person who turned hopeless due to his limitless sins: "*Your despair from the Mercy of Allah is greater sin than all your sins.*"¹⁸

A hopeless person simply abandons trying to do something. For, he believes there is no hope in it. A proud person feels that he already obtained what is needed by him.

This is hopelessness, a slow, gradual poison that kills the soul of a person. He is totally deterred from society and environment. Hope only can bring him back to the right track.

Despair and Kufr are interrelated

Kufr and despair are interrelated and go hand in hand. The people who reject Allah and extremely weak believers are usually affected with such despair.

They are the people who live with themselves and obey their desires. They severed any ties with the Universe and its Creator. No wonder that we get them the most hopeless persons, as we get the hopeless mostly from non-

believers. There is close relation between despair and *kufir*. One leads to the other. Despair begets *kufir*, and vice versa.

"Truly no one despairs of Allah's Soothing Mercy, except those who have no faith." (Yousuf 12: 87)

He said: "And who despairs of the mercy of his Lord, but such as go astray?" (Hijr 15: 56)

Men usually succumb to hopelessness during distressing events. The Qur'an points this as it says:

If We give man a taste of Mercy from Ourselves, and then withdraw it from him, behold! he is in despair and (falls into) blasphemy. (Hud 11: 9)

Also the Qur'an mentions about the characteristics of the people in general and says that during good days they get proud, and during calamities, they suffer from despair. Allah says:

Man does not weary of asking for good (things), but if ill touches him, he gives up all hope (and) is lost in despair. (Fussilat 41: 49)

Atheists are the highest in despair

The people who despair of Allah's Mercy are those who do not believe in Him or the Hereafter life. Allah makes it very clear that only those who reject Him despair of Allah's Mercy:

"Those who reject Allah's Signs and the meeting with Him, such people have despaired of My mercy. Such people will have a painful punishment. (Ankabut 29: 23)

Unbelievers will fall into the greatest despair on the Day of Judgment, the day on which all people will be raised and called to account. Upon seeing themselves come face to face with a difficult day, they finally will meet with the *Truth* that they denied all their lives. In fact, their feelings of regret will not be like those felt on earth, for nothing is comparable to it in severity.¹⁹ Allah says:

"On the Day the Hour arrives, the evildoers will be in despair. (Rum 30: 12)

"It will not be eased for them. They will be crushed there by despair. We have not wronged them; it was they who were wrongdoers. (Zukhruf 43: 75-76).

Meaningless hope of the Ignorant

“Hopefulness is a state of peaceful heart, awaiting the desired goal;” this is how al-Ghazali puts it, and a ‘cause’ (*sabab*) is preconditioned to this desired goal. Otherwise it should rather be known as a wishful thought (*tamanna*) only.²⁰ He cites examples from the Prophetic Hadith:

“One who follows his own desire and lusts, and (at the same time) wishes for Allah’s (swt) (favour and) Jannah, is the real fatuous.”²¹

A person's degree of hope for Allah's mercy is in direct proportion to one's attachment and closeness to Him and to one's observance of the Qur'an's rulings. Those who do not remember Allah, who live as they please, and who turn away from Allah's commands and then expect a good recompense are only fooling themselves.

The Qur’an speaks of the nations who in spite of disobeying Allah wished for His bounties:

But after them there followed a posterity who missed prayers and followed after lusts; soon, then, will they face Destruction. (Maryam 19: 59)

In another instance, the Qur’an narrates:

After them succeeded an (evil) generation: They inherited the Book, but they chose (for themselves) the vanities of this world, saying (for excuse): "(Everything) will be forgiven us." (A`raf 7: 169)

Muhammad Asad comments on the verse and says: “Their wish that they would be forgiven for breaking God’s commandments in their pursuit of worldly gain is completely an allusion to their persistent belief that they are “God’s chosen people” and that, no matter what they do, His forgiveness and grace are assured to them by virtue of their being Abraham’s descendants.”²²

CONCLUSIONS: OVERCOMING DESPAIR

Despair has become part of civil life today. Everyone will have his share of worries that sometimes may lead to despair. We need to deal with this in a systematic and rational way to overcome despair in our life.

Firstly, we have to be realistic in making demands upon ourselves and the society that we live. We should not deal with problems that are far beyond our ability to cope with.

Secondly, we should find contentment with the situation in which we find ourselves. This does not mean that we should not have ambitions and dreams. Rather we should have ambitions and be optimistic to achieve success in it. Umar b. `Abd al-`Aziz said: "I am an ambitious man. First, I desired governorship. When I attained it, I desired to be Caliph. When I became caliph, I renounced its pleasures, for then my ambitions had turned to attaining Paradise."²³

Thirdly, we should enjoy our successes and achievements. All of us have some achievements to our credit. We need to take satisfaction and pride in them, as this helps to prevent us from making light of Allah's blessings. Fourthly, we should be grateful to Allah for all His favors. "**If you are grateful, I will give you more**" (Quran 14:7).

Fifthly, we must observe daily prayers in congregations and leave the world behind five times a day. It will help us to become more Hereafter-oriented and less worried about this temporal world.

When we stand for prayer, we need to prepare ourselves mentally to leave this world and all of its worries and stresses behind. Of course, Satan will try to distract us during prayer. But whenever this happens, we should go back and remember Allah. Our *Sajdahs* (prostrations) should be talking *Sajdahs*, through which we could really connect to Allah, and get close to Him.

Sixthly, one should make the Qur'an, the divine Book of Allah, his partner to alleviate the worries and distresses. Reading and listening to the Qur'an will help refresh our hearts and our minds. Recite it out loud or in a low voice. Connecting to the Qur'an means connecting to God. Let it be a means to heal our hearts of stress and worries.²⁴

Finally, we must refrain from envying others. If Allah has gifted some of His servants with special gifts, we should not get upset because of this. This does not add but despair to our minds. We should find out the good circumstances that we are in, and be thankful to Allah for this.

The Prophet said: *Whenever you see someone better than you in wealth, face or figure, you should look at someone who is inferior to you in these respects (so that you may thank Allah for His blessings).*²⁵

If we are to compare with others, we should only do it in two respects: our Iman or Faith and Islamic knowledge. We should get pleased by seeing that today is better than many days in the past, and the coming days can even be much better than it is now. We should not get upset by looking into the lost

opportunities of the past; we should instead look forward to the promise of a better future.

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- ¹ Qaradawi, Yousuf, *Al-Iman wa al-Hayat*, Cairo: Maktabat Wahbah, 1998, p. 156.
- ² Qaradawi, *Al-Iman wa al-Hayat*, Cairo: Maktabat Wahbah, 1998, p. 157.
- ³ Ibid.
- ⁴ Ghazali, Abu Hamed, *Ihya' 'Ulum al-Din*, Beirut: Dar al-Ma`arif, 3/369.
- ⁵ Bukhari, *Al-Jami' al-Sahih al-Mukhtasar*, Kitab al-Riqaq, Bab al-Qasd wa al-Mudawamah, (6102), Beirut: Dar Ibn Kathir, 5/2373; Muslim bin Hajjaj, *Sahih Muslim*, Kitab Sifat al-Munafiqin, Bab Lan Yadhkhula Ahad al-Jannah., Beirut: Dar Ihya' al-Turath al-'Arabiy, n.d. (2816), 4/2169.
- ⁶ Qaradawi: 164.
- ⁷ Imam Ghazzali. *Al-Khawf wal-Raja' (Fear and Hopefulness)*. Zahir Shafiq al-Kabbi (Ed.). (Ihya' 'Ulum al-Deen Series: 7). Beirut: Dar al-Fikr al-'Araby, 1992, p. 16.
- ⁸ Bukhari, Kitab al-Anbiya', (3293), 3/1283; Muslim, Kitab al-Musaqat, (1562), 3/1196.
- ⁹ Qaradawi, 156.
- ¹⁰ Ibn al-Qaiyyim al-Jawziyyah, *Miftah Dar as-Sa`adah*, Beirut: Dar Kutub al-'Ilmiyyah, n.d. 1/107-108.
- ¹¹ Harun Yahya, *Hopefulness in the Qur'an*, Kuala Lumpur: Saba Islamic Media, 1991, pp. 12-13.
- ¹² Ibn Kathir, *Al-Bidayah wa al-Nihayah*, Beirut: Maktabat al-Ma`arif, n.d., 3/137.
- ¹³ Ibid. 7/297.
- ¹⁴ Bukhari, Kitab at-Tafsir, (4386), 4/1712, Muslim, Kitab Fada'il al-Sahabah, (2381), 4/1854.
- ¹⁵ Ghazali, *Al-Khawf wa al-Raja'*: 20-21.
- ¹⁶ Ibn al-Qaiyyim al-Jawziyyah, *Madarij as-Salikin*, Beirut: Dar Kitab al-'Arabiy, 1393/1973, vol. 3, p.259.
- ¹⁷ Muslim, Kitab al-Jannah, (2877), 4/2205.
- ¹⁸ Al-Ghazali, *Al-Khawf wa al-Raja'*, p. 16.
- ¹⁹ See for details, Harun Yahya: 61-69.
- ²⁰ See: Imam Ghazali. *Al-Khawf wa al-Raja'*, p.11.
- ²¹ Tirmidhi, (2459), 4/638.
- ²² Muhammad Asad, *The Message of the Qur'an*, Gibraltar: Dar al-Andalus, 1980, p. 229.
- ²³ http://islamtoday.net/english/showme2.cfm?cat_id=30¼_cat_id=614 (07/21/07 19:33:35).
- ²⁴ See for details, Abdul Malik Mujahid, "25 Ways To Deal With Stress And Anxiety." <http://soundvision.com/info/peace/stresstips.asp> (08/06/07 21:55:25).
- ²⁵ Bukhari, *Kitab al-Riqaq*, (6125), 5/2380, Muslim, *Kitab al-Zuhd wa al-Raqa'iq*, (2963), 4/2275.