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## Psychological Aspects of Human Behavior in the Qur'ān

Noor Mohammad Osmani,\* Md Yousuf Ali,\*\* Mizanur Rahman\*\*\*

**Abstract:** Al-Qur'ān, the divine Book, is a Book for entire human kind. Human being is the subject matter and the main theme of the Qur'ān. Right from his birth, childhood, adolescence, youthhood and adulthood till his death and post death ages were manifested in the Qur'ān. While the Qur'ān clearly shows him the right course of actions and enlightened his behavior, humanity always get distracted and misguided from this straight path. His ego, pride, desire, self-worship, blind-following of his friends and family lead him always to destruction. Human being is a sophisticated yet supreme creature of Allah (SWT) with extraordinary abilities. The Qur'ānic dealing of human psychologies in many verses reveal the realities about human being's true nature. It explains in clear term his true stand, status and behavior. The main purpose of this paper is to explore the Qur'ānic approach towards psychological aspects of human behavior from different angles by using inductive and analytical methods. Among the most significant findings of the paper is that the Qur'ān noted his natural instinct or Fitrah, that he was created with instinctively, which is based on Tawhid and submission to his Creator. The Qur'ān also recognized his acquired manner that he learns, adopts and adapts throughout his life cycle from his surroundings, friends, families and environments as a whole. Environmental and other external influences keep on modifying the blueprint of human behavior. Besides, it is also noted that Qur'ānic psychology is affiliated with Ruh or soul, which is the main guiding factor in human behavior; but this is absent in conventional psychology.

**Keywords:** *Holy Qur'ān, Psychology, Behavior, Human attitude, Reaction.*

**Abstrak:** Al-Quran diturunkan kepada seluruh umat manusia. Isi kandungannya merangkumi isu-isu kemanusiaan merangkumi setiap peringkat hidup. Al-Quran memimpin dan memberi petunjuk kepada manusia akan jalan yang benar. Namun sikap ego dan sombong hawa nafsu, mengikut secara membuta tuli menyebabkan manusia tersasar ke arah yang memusnahkan. Manusia adalah makhluk Allah SWT yang istimewa dengan keupayaan tersendiri. Al-Qur'an dalam menjelaskan psikologi manusia mendedahkan realiti tentang sifat sebenar manusia. Ia menerangkan secara jelas pendirian dan tingkah laku dan perlakuan sebenar manusia. Tujuan utama artikel ini adalah untuk meneroka pendekatan al-Qur'ān terhadap aspek psikologi perilaku manusia dengan mengambil pendekatan metodologi menggunakan kaedah induktif dan analisis. Antara penemuan paling penting dalam kertas kajian ini adalah al-Qur'ān mengiyakan kewujudan naluri atau fitrah yang dicipta atas dasar tawhid dan penyerahan kepada Penciptanya. Pengaruh luaran dan alam sekitar yang lain menyebabkan perubahan terhadap tindakan dan perlakuan manusia. Psikologi dari pendekatan al-Qur'ān memaparkan kehadiran ruh (jiwa) yang merupakan faktor utama dalam perilaku manusia yang mana tidak kedapatan dalam bidang psikologi konvensional.

**Kata Kunci:** *al-Qur'ān, Psikologi, Perilaku, Sikap, Tidak Balas.*

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## Introduction

The Qur'ān, as the ultimate Book of Guidance, covers all aspects of human life. In various places, the Qur'ān described the psychological aspect of human nature, behavior and attitude in several verses. Modern psychology is broadly concerned with the study of behavior. Thinking is a form of behavior, so is remembering or writing or any other form of activity performed by man, be it simple or complex, concerned with worship or common transactions.

The behavior of man, his education and training, development and change is the objective of Divine messages to guide him towards the straight Path, i.e. devotion to the Creator. The study of this behavior by observation, investigation, analysis and induction is the concern of different branches of psychology. The Holy Qur'ān's prime focus is on reshaping the behavior and character of human being in this temporal world, upon which depends the ultimate success in the eternal world.

The Glorious Qur'ān depicted the Reactions of human being in several circumstances, his Positive and Negative Characteristics, Tendency, Trend etc. with different expressions. The terminology used in the Qur'ān is characterized by preciseness, accuracy, intelligibility and integration between description of human nature and the reality.

The Muslim scholars<sup>1</sup> have grappled with the concept of Psychology<sup>2</sup> right from its inception till the modern ages and have contributed profusely in understanding the mind and behavior of human beings. The early Muslim scholars may seem to rely heavily on the Greek and Hellenistic concept of human nature.<sup>3</sup> Nevertheless, when seen in the glare of the Holy Qur'ān and Sunnah, the whole idea of psyche gleamed and gelled with a light of knowledge unique to it, and at the same time ushered in a well-developed science of psychology, they focus on human psychology in their interpretations.<sup>4</sup>

The Holy Qur'ān highlights both optimistic and pessimistic approaches of Human Psychology. Hence, this paper aims to scrutinize the way Qur'ān presents psychological aspects of human behavior in its different verses. This paper is presented in three parts. The first part provides a brief sketch of psychology and human behavior from both Islamic and conventional perspective. Then, the second part focuses on how Al-Qur'ān

<sup>1</sup> Al-Rāzī, Ibn Sīnā', Al-Kindī, Al-Ghazālī, Ibn Al-Rushd, Ibn Al-'Arabī and so on.

<sup>2</sup> A detailed list of Farābī's works is available in Al-Farābī: An Annotated Bibliography, (Pittsburg University Press, 1962). Another Muslim scholar who contributed in the area of social psychology and sociology, although much later, is Ibn Khaldūn (1332–1406) of Tunisia. His book *Muqaddimah* is a classical literature on the social psychology of the peoples of Arabia, especially the Bedouins.

<sup>3</sup> As with the Ancient Greek psychology, it is important to remember that the Muslim scholars did not have a specific term for psychology and did not identify themselves as psychologists. Islamic scholars did not practice the discipline in the modern sense of the word and wrapped it together with their standard, holistic approach to medical matters. However, their work on studying the mind and proposing treatments for mental conditions is extremely important, and underpins many of our modern techniques, even if many of the theories are couched in philosophical and theological terms. Whilst many Islamic scholars contributed to the history of psychology, and the work of others lies forgotten in the depth of time, a few great minds deserve their place amongst the greatest modern psychologists.

<sup>4</sup> See the article "Psychology from Islamic Perspective: Contributions of Early Muslim Scholars and Challenges to Contemporary Muslim Psychologists" by Amber Haque published in Journal of Religion and Health, Vol. 43, No. 4, Winter 2004.

portrays human behavior and attitude in its numerous verses. Finally, the third part concludes with an analysis based on Qur'ānic expression on human behavior.

### **Psychology and Human Behavior**

Psychology is a scientific study of behavior and mental process. Behavior is considered to be anything that an individual does, or any action that can be observed by others. Mental process are the internal, subjective, unobservable components, such as thoughts, beliefs, feelings, sensations, perceptions, etc., that can be inferred from behavior. (Myers, 2007, P.2)

In Western thought, Psychology is widely understood as the scientific study of human behavior. The way it is taught at colleges and universities reflects this definition. Western Psychology focuses on the experimental method as a means of analyzing human behavior where evidence is derived through reasoning and rationality. Without this approach, the discipline could not be seen as a 'science'. (Zeenat, 2017)

Ideally, any serious study of human behavior and interaction in society would be incomplete if the study of 'Ruh' or 'soul' is not included besides his behavior. Such a study renders itself discredited from the outset. It is like studying the functions of a car without an engine. In Islam, the study of human behavior is approached in a holistic way. It includes characteristics of behavior interlinked with the soul, the psyche.

An alternative definition of psychology from the Islamic perspective would include: the study of the soul; the ensuing behavioral, emotional, and mental processes; and both the seen and unseen aspects that influence these elements. (Aisha, 2011, P.34)

Islamic Psychology is based on divine revelation, not human speculation. The two primary sources of jurisprudence that govern the whole way of life in Islam are the Qur'ān and the Sunnah. The shari'ah<sup>5</sup> is used to study all aspects of human life, including the soul. Whereas a sub-discipline of Western Psychology teaches that there is no real 'truth' and everything is socially constructed, Islam tells us that the Divine messages in shari'ah, especially the Qur'ān, carry the absolute 'truth', and hence serves as benchmark for all other notions and ideologies. Any behavior contrary to the Qur'ān gets automatically rejected in Islamic shari'ah.

According to the Qur'ān, the nature of man is complex and diverse, encompassing different aspects of the physical and the inner self. Malik Badri<sup>6</sup> says:

“the Qur'ān and Sunnah should be used to guide us to the laws of human nature. These laws can be used as the backbone to build a theory (or theories) about human nature based on the writings of early Muslims scholars and contemporary research findings”. (Alizi, 2009, PP. 98-100)

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<sup>5</sup> *Shari'ah*: way of life based on the Qur'an and Sunnah

<sup>6</sup> Malik Badri, from Sudan, is a prolific Muslim Academician and Psychologist.

## Human Behavior in The Qur'ān

The central theme of the holy Qur'ān is human being i.e. human life and society. The Qur'ānic guidance is directed towards the holistic welfare of human being. This is a Book for all humanity from their Absolute Creator to guide them towards ultimate success in this world and also everlasting Abode in Hereafter. In al-Qur'ān, Allah SWT says:

*“We have certainly sent down to you a Book, which mentions about you. Then will you not reason”.* (Al-Qur'ān, Surah Anbiya', 21:10).

The Qur'ān addresses them as a whole and also as an individual being. If the Qur'ānic guidance is properly followed, humanity would flourish once again and the world becomes heaven for all its inhabitants. The Creator of Universe, the Almighty Allah swt, would send their sustenance from top of heavens and also from under the earth. (Al-Qur'ān, Surah Nuh, 71: 10-12)

The Qur'ān raises the status of human being to the highest level saying that human is a special, extraordinary, honored and the best creature among all other creatures on earth. (Surah al-Isra' 17: 70). Allah swt granted him special faculties and abilities which are unique with him. The abilities of hearing, seeing, reflecting, observing by using soul and mind are unique with him. (Surah Sajdah 32: 9, Al-Ahqaf 46: 26). It is required of him that he should learn knowledge using the faculties given to him by Creator, hence he should distinguish truth and false, right and wrong, light and darkness. (Surah al-Nahl 16: 17-18). This ability is unique with him, which is not granted to other creature on earth. Using these faculties, he is required to know his Creator, Nature, his own creation, his roles and responsibilities on earth. If he did not utilize them in the proper channels, and failed to grasp hidayah, i.e. guidance, he is equal to the animal, or even worse. Allah swt depicts this in a wonderful manner:

*“And We have certainly created for Hell many of the jinn and mankind. They have hearts with which they do not understand, they have eyes with which they do not see, and they have ears with which they do not hear. Those are like livestock; rather, they are more astray. It is they who are headless.”* (Surah al-A'raf 7: 179).

The Qur'ān mentioned in its verses everything related to and essential for them. The Qur'ān portrays psychological aspects of human behavior in its different verses and explained how they behave and react in different circumstances. This article presents some human traits through the different verses of al-Qur'ān..

## Hopeless and Desperate

It is a common human trait that if anything does not go along with his plans and expectations they become hopeless and desperate. Al-Qur'ān declares:

*“Man is not weary of supplication for good [things], but if evil touches him, he is hopeless and despairing.”* (Şūrah Fuşşilat, 41:49)

The Qur'ān explains in clear terms that Human being is always desirous of material gains and happiness; and invokes Allah Almighty to grant them to him and is never tired of invocation, but when he is touched with some adverse situations, he loses hope and turns away from Allah (SWT). He feels discouraged in submitting to Allah and offering worship to Him any further. The Arabic words “ya'ūs” and “Qanūṭ” indicate hopelessness and despair respectively. They both are essential human traits for common people.

### **Ungrateful and Negligent**

Human kind enjoys limitless bounties and favors from Allah SWT, but he, in return, always remains ungrateful and negligent to Divine favors and blessings. The Qur'ān reveals the universal truth in the following terms:

*“And He is the one who gave you life; then He causes you to die and then will [again] give you life. Indeed, mankind is ungrateful.” (Ṣūrah Al-Ḥajj, 22:66)*

*“Indeed mankind, to his Lord, is ungrateful.” (Ṣūrah Al-‘Ādiyāt, 100:6)*

*“And when adversity touches the people, they call upon their Lord, turning in repentance to Him. Then when He lets them taste mercy from Him, at once a group of them associate others with their Lord.” (Surah al-Rūm, 30:33)*

However, the Qur'ānic word kafūr, in Arabic, refers to extreme ungratefulness and rejection of the Divine favors and blessings. That means, the human kind, in general, have the tendency of denying the favors of Allah that even they are surrounded with enormous blessings of Allah, still they act as sheer ungrateful and obstinate persons. They do not feel gratitude nor do they thank their Creator, Who blessed them with enormous blessings. This is a common trait among most of the people except the virtuous believers.

### **Delighted and Proud**

Pride is a common negative trait of Human kind as the Qur'ān addressed the issue in many places. When human being face adverse situations, they get disappointed and remorseful, but when the situation gets back to normal and pleasant conditions, they get over delighted and proud. The Qur'ān beautifully proclaims:

*“But if We give him a taste of favor after hardship has touched him, he will surely say, “Bad times have left me.” Indeed, he is exultant and boastful.” (Ṣūrah Hūd, 11:10)*

Numerous blessings that always surround mankind must serve as a source of gratitude and remembrance of Allah (SWT) and not as a means of arrogance, boasting and self-satisfaction. There are two risks to one's joy and happiness: making a wrong analysis of



the events, and that the joy might result in one's arrogance. Worldly luxuries and affluences do not always take the same course of actions. They have two contrasting outcomes: they may run in your favor, or they run against you. Once they are in your favor, you must not become arrogant and boastful. If they result in adverse conditions; you must keep patience. Because, in all given circumstances, you are the focus of the Divine attention, and you are in the course of Allah's trial. Allah swt wants you to succeed in excellent condition Here and also in Hereafter.

### **Forgetful**

To forget is a human nature. Actually human forgets nothing but he cannot recall everything at every moment. It might be the case that he could not recall when in need. Likewise, he forgets incidents that occurred before due to human weakness. The Glorious Qur'an notifies:

*“And when adversity touches man, he calls upon his Lord, turning to Him [alone]; then when He bestows on him a favor from Himself, he forgets Him whom he called upon before, and he attributes to Allah equals to mislead [people] from His way. Say, "Enjoy your disbelief for a little; indeed, you are of the companions of the Fire.” (Şūrah Al-Zumar, 39:8)*

*“And We had already taken a promise from Adam before, but he forgot; and We found not in him determination.” (Şūrah Ṭāhā, 20:115)*

The Arabic word that corresponds to human being is *insān*. This word takes its root from the word *nisyān*, which literally means forgetfulness. Man is undeniably a forgetful creature. As Naqib Al-Attas said: “Man is composed of forgetfulness (*nisyān*) as a Prophetic tradition says, and he is called *insān* precisely because, having testified to himself the truth of the covenant he sealed with God, which entails obedience of His commands and prohibitions, he forgot (*nasiya*) to fulfill his duty and purpose. Hence according to ibn ‘Abbas with reference to a passage in the Holy Qur'an, the term *insān* is derived from *nasiya* when he said that man is called *insān* because, having covenanted with God, he forgot (*nasiya*). Forgetfulness is the cause of man's disobedience, and this blameworthy nature inclines him towards injustice (*zulm*) and ignorance (*jahl*). But God has equipped him with the powers and faculties of right vision and apprehension, of real savoring of truth, of right speech and communication; and He has indicated to him the right and the wrong with respect to the course of action he should take so that he might strive to attain his bright destiny. The choice for the better (*ikhtiyār*) is left to him.” (Al Attas, 1995, pp.143-145)

### **Impatient and Hasty**

Man is hasty and does not have sufficient patience. This fact is expressed in the following verses:

*“And man supplicates for evil as he supplicates for good, and man is ever hasty.” (Al-'Isrā', 17:11)*

*“Indeed, mankind was created impatient” (Ṣūrah Al-Ma‘ārij, 70:19)*

*“Man was created of haste. I will show you My signs, so do not impatiently urge Me.” (Ṣūrah Al-‘Anbiyā’, 21:37)*

Man is created avaricious and impatient, irritable when evil touches him; impeding others when good touches him. Some Qur’ān exegetes and lexicographers maintain that the Arabic word *halū‘ā* denotes avaricious, though some others hold that it implies impatient.

In fact, the man’s haste has its origin in his aspiration for acquiring greater amounts of benefits, and his haste for the acquisition of the good and the benefits causes him not to take into consideration the entire perspective and dimensions of the issues. It so happens that such haste does not lead him to the point where he would be able to differentiate what is truly ‘good’ and ‘beneficial’ for him. On the other hand, his passions and low desires will turn and expose differently the true face of reality in his eyes, therefore, he paves the way to aspire and follow what is evil.

### **Anxious and Worried**

To clarify this human tendency, the Holy Qur’ān says:

*“When evil touches him, worried” (Ṣūrah Al-Ma‘ārij, 70:20)*

Depression and anxiety are two closely related conditions afflicting most of us at one time or another. It is an innate behavior that every human was born with. They get frightened in terrifying incidents.

### **Stingy and Niggardly**

Stinginess is the opposite of generosity. While a generous person gives freely- often finding giving a pleasurable activity, a stingy person withholds and finds giving hard and uncomfortable. This propensity is common to human as Qur’ān says:

*“And when good touches him, withholding [of it]” (Ṣūrah Al-Ma‘ārij, 70:21)*

*“Say [to them], “If you possessed the depositories of the mercy of my Lord, then you would withhold out of fear of spending.” And ever has man been stingy.” (Ṣūrah Al-‘Isrā’, 17:100)*

The Arabic term *qatūr* is derived from the word *qatr*, meaning: miserliness and avarice or withholding from sharing with others of one’s wealth. Human is not motivated by self to give although he has huge amount to share unless he habituates himself to share. As Mawdudi asserts in his tafsir: “This hints at the real psychological reason why the disbelievers of Makkah were not inclined to accept Muhammad (Allah's peace be upon him), their contemporary, as a Prophet. For thus they would have to acknowledge his superiority and one does not easily acknowledge the superiority of one's contemporary.

This verse may be expanded like this: "Those people who are so narrow-minded that they are unwilling even to acknowledge the real superiority of another, cannot be expected to be generous in spending on others, if they possessed the keys of the treasures of Allah's blessings." (Maududi, 1991, P.169)

### **Argumentative and Antagonist**

An inherent trait in Human being is his desire to argue and oppose others to establish his personal viewpoints and convince others to follow his standpoints. He poses as if he has complete knowledge about everything in the Universe. As the Holy Qur'ān presents:

*"And We have certainly diversified in this Qur'ān for the people from every [kind of] example; but man has ever been, most of anything, [prone to] dispute." (Ṣūrah Al-Kahf, 18:54)*

*"Does man not consider that We created him from a [mere] sperm-drop - then at once he is a clear adversary?" (Ṣūrah Yāsīn, 36:77)*

### **Unjust and Ignorant**

The Holy Qur'ān denotes that human being is unjust, ungrateful and ignorant. Unjust due to committing wrong to himself, ungrateful due to neglecting Allah's limitless favors, and ignorant because he is totally unaware of the consequences of his evil acts and wrongdoings. The Qur'ān says in unequivocal terms:

*"And He gave you from all you asked of Him. And if you should count the favor of Allah, you could not enumerate them. Indeed, mankind is [generally] most unjust and ungrateful." (Ṣūrah Ibrāhīm, 14:34)*

*"Surely he is very unjust, very ignorant" (Ṣūrah Al-Aḥzāb, 33:72)*

A *zālim* is a person who commits sin, even if only once, but according to Arabic grammar *zālūm* is the one who repeatedly commits *zulm*. It means a person who frequently commits unjust actions. Also, *jahūl* is the extreme form of *jāhil*. It means a person who is extremely ignorant or completely unwise.

### **Double standard**

The Qur'ān al-Karim stresses that human kind in general possesses the duality of nature maintaining double standard which is similar to hypocrisy in behavior. During adverse situations, they turn totally to Allah in ceaseless supplications, but when affluent or free from dangers or calamities, they neglect Allah's favors and blessings outright. The Qur'ān says:

*"And when they board a ship, they supplicate Allah, sincere to Him in religion. But when He delivers them to the land, at once they associate others with Him." (Ṣūrah 'Ankabūt, 29:65)*

*“And when We bestow favor upon man, he turns away and distances himself; but when evil touches him, then he is full of extensive supplication.” (Şūrah Fuṣṣilat, 41:51)*

In other ayat of the Qur’ān, Allah swt depicted the characters of the opportunistic people, who when granted favors and worldly luxuries, remain grateful; but when faced with sufferings and trials, loose patience and neglect numerous other blessings of Allah and turn to corruption and evil practices. Such a people are the real losers. As the Qur’ān declares:

*“And of the people is he who worships Allah on an edge. If he is touched by good, he is reassured by it; but if he is struck by trial, he turns on his face [to the other direction]. He has lost [this] world and the Hereafter. That is what is the manifest loss.” (Şūrah Al-Ḥajj, 22:11)*

### **Transgressor**

Human being in general tend to break law and set loose all moral rules and regulations if he gets opportunities in order for enjoyments and entertainments of his self. He worships only his desires and whims, disregarding all social norms, ethical values and religious principles. They in fact worship their own selves and desires, nothing more. Such a people do not tend to follow divine guidance. The world is only their target, and happiness in the world is the sign of one’s real success to them. They reject the Divine Court of Justice on the Day of Judgment. Such a people are real transgressors as they cross all the limits. It is highlighted in the following ayat of the Qur’ān:

*“No! [But] indeed, man transgresses.” (Şūrah Al-‘Alaq, 96:6)*

*“But man desires to continue in sin.” (Şūrah Al-Qiyāmah, 75:5)*

*“Have you seen he who has taken as his god his [own] desire, and Allah has sent him astray due to knowledge and has set a seal upon his hearing an dhis heart and put over his vision a veil? So, who will guide him after Allah? Then will you not be reminded?”*

*“And they say, “there is no life but our worldly life. We die and live, and nothing destroys us except time. They have no knowledge about that; they do nothing but make conjectures.” (Şūrah Al-Jāthiyah, 45:23-24)*

### **An Analysis**

Human nature consists of a set of natural, recognizable characteristics with regards to his ways of thinking, feeling, and acting. All these characteristics are a product of both our innate nature and of our individual experience and environment. When human nature is affected by certain emotions, it can lead to the urge to act on these emotions.

Some people restrain from acting on these emotions due to inner guidance and self-control; yet others remain vulnerable who do not have self-control on their emotions.

The Qur'ān illustrated the psychological aspects of human behavior in numerous places as we witnessed earlier. The Qur'ān noted that all human being were granted Fitrah, i.e. natural instinct which comes with Tawḥīd or Oneness of the Creator and 'ibādah or submission to Him.<sup>7</sup> But he acquired 'aqīdah and manner from the families and environments. Environmental and other external influences keep on modifying his blueprint of behavior. To portray human traits, the Qur'ān comprehensively identifies human's feelings, attitudes, weaknesses, trends and actions.

If we categorize the psychological aspect of human nature or behavior, we observe that actually human nature is of two types, inherent manner and acquired manner. As a part of inherent manner, Qur'ān noted that human being are forgetful and hasty in nature. These two are intrinsic in human traits as he is created weak.<sup>8</sup> The nature of forgetfulness is not only for ordinary human being; this may also be found among the messengers of Allah (SWT). Adam (pbuh), the first man and the first messenger, whom Allah (SWT) created by His Own Hands, committed mistakes by forgetting (not intentionally) the commands of Allah. As mentioned in the Qur'ān "... *but he forgot; and We found not in him determination.*" (Ṣūrah Ṭwāhā, 20:115)

In the hadith of Tirmidhī, it reports that Adam (pbuh) forgot once again the issue of gifting 60 years of his age to his lovely child Da'ud<sup>9</sup>, as the latter was only granted 40 years of age. Due to Adam's offer, his age was lengthened to 100 years. But Adam forgot, so is his offspring; he denied, and so is his progeny.<sup>10</sup> Similarly, our prophet Muhammad (pbuh) forgot the exact night of Laylatu al-Qadr which was revealed to him, but due to quarreling of some of his companions, that information was lifted from his mind<sup>11</sup>. The prophet Muhammad (pbuh) used to hasten to memorize the Qur'ān at the initial stage of Qur'ānic revelation so as not to forget the Divine revelation. Then

<sup>7</sup> Read for example, al-Qur'an, Surah Ar-Rum, 30:30.

<sup>8</sup> As Allah says "*And Allah wants to lighten for you [your difficulties]; and mankind was created weak*". Ṣūrah Al-Nisā', 4:28

<sup>9</sup> One of the messengers of Allah (SWT) who was given Zabūr as a book.

<sup>10</sup> Abu Hurayrah narrated that the Messenger of Allah (ﷺ) said: "*When Allah created Adam He wiped his back and every person that He created among his offspring until the Day of Resurrection fell out of his back. He placed a ray of light between the eyes of every person. Then He showed them to Adam and he said: 'O Lord! Who are these people?' He said: 'These are your offspring.'* He saw one of them whose ray between his eyes amazed him, so he said: 'O Lord! Who is this?' He said: 'This is a man from the latter nations of your offspring called Dawud.' He said: 'Lord! How long did You make his lifespan?' He said: 'Forty years.' He said: 'O Lord! Add Sixty years from my life to his.' So at the end of Adam's life, the Angel of death came to him, and he said: 'Do I not have sixty years remaining?' He said: 'Did you not give them to your son Dawud?'" He said: "*Adam denied, so his offspring denied, and Adam forgot and his offspring forgot, and Adam sinned, so his offspring sinned*". (Sunan Tirmidhi, Book of Tafsir, Section: 47, Hadith 3356).

<sup>11</sup> Abu Sayed Khudri narrated that the Messenger of Allah (ﷺ) said: "*We observed I'tikaf with the Messenger of Allah (ﷺ) during the middle ten days of Ramadan. He said: 'I have been shown Lailatul-Qadr, then I was caused to forget it, so seek it in the last ten night, on the odd-numbered nights.*" Sunan Ibn Majah (Chapter of Fasting, Book: 7, Hadith: 1838)

Allah (SWT) commanded him not to do so, as the Qur'ān was recorded in his memory by Divine arrangement<sup>12</sup>.

On the other hand, acquired manner is something human developed and adopted in his nature through different environments and situations. Environmental and other external influences inculcated those features in his behavior. We have observed that the Qur'ān explains human's acquired behavior, which is dual in nature. As when any bad touches human, or situation is not in his favor, he becomes anxious or worried or hopeless. Moreover, when he faces any disadvantages and adverse situations in his life, or Allah (SWT) withdraws blessings and bounties for a short time to test him, he becomes ungrateful. And in his good days, he becomes stingy because he is afraid of bankruptcy.

Human being is logical and argumentative because of his winning or dominating attitude. He cannot accept subordination or being deficient than the others. This attitude makes him antagonist and argumentative. As Sayyid Qutb clarifies in his tafsīr "But of all things, man is the most contentious. It chooses such expression in order to encourage man to be less arrogant and to feel that he is one of God's countless creatures, although he is the worst in argument and contention, after God has given solid, irrefutable argument, clearly expounded in the Qur'ān." (Qutb, 2009, p.279)

Sometimes, human portrays double standard in his characters. When problems and difficulties subside, he feels proud and haughty. He does not hesitate to commit unjust acts, and when his confidence and capacity rise high, he becomes transgressor. All these aforementioned traits are acquired manner, human being get it through some incidents or by the influence of environment and surroundings.

Apart from this innate and acquired debate, it is also noticed that the Qur'ān conceptualize that the basic nature of human behavior is spiritual and metaphysical including their feeling, trend, weakness, attitude, habit and so on. There lies its major difference between secular perspective of psychology and Islamic perspective of psychology. The conventional perspective of psychology tends to view the origin of human behavior as being a combination of biological, cognitive, emotional, and behavioral elements but from Qur'ānic point of view human are dualistic, possessing both a body and soul. The body is only a vehicle for the soul. The condition of our soul, and the spiritual level that we attain, affect our thought, feeling and behavior.<sup>13</sup> (Haque, 2004, p.48) To talk about human feelings Qur'ān identifies their worries and anxiousness and hopelessness. To present their tendency Qur'ān explores their attribute of being proud and boastful. Hypocrisy, ungratefulness and argument are identified as their attitude while stinginess is considered as habit. Furthermore, Unjust and criminal act is behavioral in nature. Lastly, forgetfulness and impatient is weakness and limitations. Thus, Qur'ān portrays psychological aspects of human behavioral manner conceptualizing that the basic nature of human behavior is spiritual and metaphysical including every single elements of behavioral features.

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<sup>12</sup> As Allah says "Move not your tongue with it, [O Muhammad], to hasten with recitation of the Qur'an." Sūrah Al-Qiyāmah, 75:16

<sup>13</sup> See A. Haque, *Religion and Mental Health: The Case of American Muslims*, (Journal of Religion and Health, 2004), 43 (1), P. 48

## Conclusion

To sum up, it could be said that according to Islam, human kind is considered as the most superior creature that might be potentially capable of rising higher than the angels. All the Qur'ānic revelations were made for the well-being of this supreme creation and to attain ultimate success in this world and also in Hereafter. The Qur'ān is the Book for humanity. It was revealed for him to show him true guidance and to grab his hands towards his Creator and the Ultimate Abode of Peace, the Paradise. The Qur'ān explained in details human creation, human civilization and his ultimate destiny. The Qur'ān also drew precise yet vibrant sketches and descriptions of Human nature and behavior. The Qur'ān recognized the psychological aspect of human behavior as of two types, one is by natural instinct, which is instilled in him by his Creator, and the other is, acquired, which is adopted or adapted by human being from surroundings, from friends, families and environments.

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