

Individual consequences of barbarity from the viewpoint of the holy Quran and hadith

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ABSTRACT

Cruelty as an impediment to moral development, as well as understanding its effects, is part and parcel of human life. The present study, using a library method and by recourse to narrations and Quranic verses, sets out to explore effects of cruelty on human being from the viewpoint of Quran and hadith. In conclusion, the results of our study suggest that depression, negligence in remembrance of Allah, setting the stage for influence of the devil, prohibiting from accepting the truth, depravity, prohibiting from expansion of breasts, prohibiting from receiving divine light, prohibiting from reflection, prohibiting from showing modesty for Allah, negligence in worship of Allah, and the last but not the least negligence in remembrance of death are totally individual consequences of barbarity.

Keywords: Heart, Cruelty, The holy Quran, Hadith

Introduction

Cognition, perception, emotions, sentiment, and mood are among factors having significant role in man's guidance and education. When the heart, as the center of human guidance and perfection, lacks perception and emotions, it stops virtue and good characters from entering. Consequently, it sets the stage for aberrance and blackguardism which finally leads to what is called "cruelty" from the viewpoint of the holy Quran and hadith.

Therefore, understanding the truth of heart, as well as consequences of cruelty from the viewpoint of the holy Quran and hadith is of significant importance, mainly because it helps human being to select not only the best way for their life but also making changes in their behavior. Although, there are a number of Quranic verses and narrations in literature as well as mystical and ethical books regarding the issue, far too little attention paid to its all aspects. Therefore, there is abundant room for further study on cruelty and its individual consequences from the viewpoint of the holy Quran and hadith.

Several available Quranic verses and narrations said by imams indicate that the heart is considered as human being's changing center; therefore, any alteration in behavior necessitates changing in the heart. Cruelty is among virtual diseases and sins criticized in the Quran. In fact, most people seems unaware of this fatal virtual illness which would likely led to immoral things as well as crimes if it is not cured. Thus, it is necessary to analyze consequences of cruelty by referring to religious sources. Consequently, the present research aimed to study individual consequences of the issue.

Literature review

Although Quranic verses and available narrations have dealt with essential aspects of the issue, very little was found in the literature. By way of illustration, only a handful of topics were found in Mafatih al-Hayat, Me'raj al-Saadat, and Common sense written by Abdullah Javadi Amoli, Ahmad Naraqi, and Sayyad Abdul Hosein Dastqeb Shirazi, respectively, and also simply two studies entitled "cruelty" by Zahra Borhani, as well as "effects and consequences of cruelty and its treatment" by Khalil Mansouri in which there is a glancing mention to the issue. As such, the current study carried out with the aim of studying impacts of cruelty from the viewpoint of the holy Quran and hadith.

Lexical meaning of Qalb

The Arabic term "Qalb" has several meanings such as to reverse something over. For example, by the term "Qalb al-Sob" is meant to reverse a piece of cloth over. Or, when it comes down to "Qalb al-Insan" it means to dissuade somebody from a thought or way and to conduct them to another ones (Raheb Isfahani, 1990, 236).

The idiomatic meaning of Qalb

The heart, the hollow, conical, muscular organ on the left side of the chest which its head is down, circulates blood through the body via harmonic contractions (Khalaji, 2004, 462). On the other hand, according to the holy Quran, it is called "rational soul" indicating dominance of human breast over the body. Therefore, as the organ proves to be the center of several spiritual changes of human being it is named "Qalb" in Arabic (Mostafavi, 2001,369).

Lexical meaning of cruelty

The word Cruelty is derived from the term "hajar ghas" which literally means being hard-hearted (Raheb Isfahani, 1990, 193), by the same token, unkind people have been analogized to stone in the holy Quran (Quran, 2, 74).

The idiomatic meaning of cruelty

The term cruelty literally means hardness. It is a kind of illness indicating deflection of human soul away from resistance which fails to accept the truth (Dastqeb Shirazi). So it would have no conception of what the soul needs to accept (Tabatabaei, 1995, vol.14, 554).

The lexical meaning of barbarity

The term barbarity is derived from "hajar ghasi" which has several meanings such as rigidity, incivility and consistency. By the word "hardness of heart" is meant deep feelings that help human to understand the truth, by way of illustration modesty, mercy, courtesy, and kindness (Tabatabaei, 1995, vol.1, 554).

The idiomatic meaning of barbarity

According to the holy Quran, "Qolob al-Qasiyah" are those hearts which are inelastic to any modesty and may inhibits entrance of guidance light. It is called hard heart in Persian which is opposite to soft heart (Shariat Madari, no date, vol.3, 673). Barbarity is a type of illness that is defined as deviation of heart from resistance. As such, an individual not only fails to accept advice, but also complaint of the wronged, orphan moan, incurable illness of people, and depression of the poor would not affect him (Dastqeb Shirazi, 2008, 318 & 319).

Individual effects of barbarity

Staying away from God

Human beings' destination and the purpose of all worships are proximity to God. From the viewpoint of Imams, those brought near to Allah have the best place. Human is a truth seeker creature having a disobedient nature. All his good features, such as bravery, generosity, modesty, loyalty and such like are arised from his temperament, while all his bad characteristics, like fear, personal grudges, arrogance, hypocrisy, barbarity and such like are arised from his nature.

Temperament leads human being towards achieving excellence and approximate him to God, but his nature enforces man to perform bad things and keeps him away God. Therefore, if human being makes positive reply to his temperament, he becomes successful and virtuous. On the other hand, he would be defeated and aberrant due to dominance of bad characteristics and animal appeals, providing his nature gains his control (a group of authors, 2003, vol.4, 64-65). Imam Ali said, be aware that what keeps you

away from the hell is the very which approximate you to God, and vice versa (Sharif al-RAZI, 2009, 318). Their fate would be the hell.

Depression

Allah has always tested human being with difficulties throughout his life in order to ascertain the believers and liars.

Do the people think that we will be left to say, "We believe and they will not be tried?" We certainly tested those who were before them. So Allah shall surely ascertain who are truthful are, and He shall surely ascertain the liars (Quran 29, 2-3).

Human heart is also experiencing different difficulties to exhibit its truth. So that Allah may test what is in your breasts, and that He may purge what is in your hearts, and Allah knows well what is in their breasts (Quran, 3, 154). As such, soul is another name of human truth (Al-Tahanovi, vol.2, 1334-1335).

The great consequence of barbarity is that human's soul may be captivated by death. Indeed, one who follows his ignorance and concupiscence and has deprived himself of all guidance ways, he has become a death and nobody, even the Prophet, can save him.

They died of ignorance, especially absolute ignorance. They were like blind, deaf and dumb dead bodies which cruelty and concupiscence has blacken their heart. As such, they have totally become unaware of Allah, religion, and the afterlife. So, advice, allocution, miracle, arguments, logic, and contention failed to affect their hearts (Tayyeb, 1991, vol.10, 404).

The Prophet has said, the heart is a fleshy organ in the human bodies which health and safety of other organs heavily depends on its health (Ibn Baboye, 2003, vol.1, 53). Moreover, Imam Sadegh has said, in the course of a hadith, could you see all human organ are under the control of the heart and translate its orders into demands? (Ibn Baboye, 2003, vol.1, 381). By the term "barbarity" is meant death of conscience and unleashing human feelings which distinguishes human being from other creatures. To put it simply, notwithstanding human appearance, one with hard-heart is tantamount to an animal (Hakimi, 2001, vol.4, 41-42).

On other words, a low-spirited soul lacks feeling and fails to accept attention, advice, and pain. As the value of human heart depends on such things, a low-spirited individual lacks all of them (Hakimi, 2001, vol.3, 372). Therefore, hart-hearted people will eventually sent to the hell, mainly because heaven and divine mercy do not give to the low-spirited (Sharif al-Razi, 2000, vol.6, 1250).

Setting stage for the devil's influence

Another consequence of barbarity is influence of devil suggestions. That He may make what Satan has thrown in a test for those in whose heart is a sickness and those whose hearts have hardened (Quran, 22, 153). Human hearts are divided into three groups, including healthy, sick, and hard.

Those with healthy heart are secure from and resist the temptation of devil. However, the two other groups, namely those with unhealthy and hard hearts, finally give in to the temptation and would be tested. As such, the reason why the two groups find it difficult to get rid of devil temptation is that hard hearts are always seeking to find their wants, so they quickly reply to devil temptations. It is just like an unhealthy body whose defense against germ has weakened, so it can be easily infected. It is true for hard and sick hearts as well. To put it simply, such individuals find it difficult to resist the temptation to accept devil suggestions (Modaresi, 1998, vol.8, 100-101).

Prohibiting human from accepting the truth

Barbarity is the reason behind human being's reluctant to accept the truth (Hashemi Rafsanjani, 2004, vol.23, 248). Then your hearts hardened after that; so they are like stones, or even harder. For there are some stones from which streams gush forth, and there are some of them that split, and water issues from them, and there are some that fall for the fear of Allah. And Allah is not oblivious of what you do (Quran, 2, 74).

Imam Hasan Asgari interpreted the verse as follow: the verse was addressed to Jewish. Despite the fact that they had seen a number of miracle at the time of Moses and had seen some signs proofing recourse to the Prophet Muhammad, but their hearts have become hard and darken and they failed to receive mercy of God, just like stones which were totally dry and no water is issued from them. Notwithstanding, there are

some stones through which springs are issues, hearts of those Jewish were even harder than stone. Moreover, there are a number of hard-hearted who fall for the fear of Allah when they swear at Allah, Mohammad, Fatima, Hasan, Hussein, and Ali. But these things fail to affect those Jewish. However, Allah is not oblivious of what they do (Davar Panah, 1982, vol.2, 200).

Depravity

Depravity and reluctant to guide is taken into account as another consequence of barbarity. So woe to those whose hearts have been hardened to the remembrance of Allah. They are in manifest error (Quran, 39, 22). Those whose heart is full of cruelty would never find a way to guidance. Despite the high number of reasons for monotheism as well as ways of guidance, the hard-hearted would lose their reluctant to accept the truth because they have accustomed to cruelty. As such, there seems no hope of rescue them from depravity and access felicity (Huseini Hamadani, 1404, vol.14, 210).

So, they are in manifest error (Kashefi, 2000, vol.1, 1032). Ali bin Ibrahim has said, as sun shine could blacken hearts and whiten garment, worship of God would raise cruelty of those with cheap soul while it could raise beatitude and happiness of those whose soul flights in the spiritual world. Allah has said, then woe on those who are hard-hearted, indeed they are in manifest error (Ashkouri, 1994, vol.3, 862).

According to Quran (2, 74-75) obduracy of Israelite prevent them from converting to Islam and eventually lead to their depravity (Hashemi Rafsanjani, 2004, vol.34, 249).

Are you then eager that they should believe you, though a part of them would hear the word of Allah and then they would distort it after they had understood it, and they knew what they are doing? (Quran, 2, 74-75).

The verses indicate that wrongdoers, especially those who lived in Mecca next to Jewry, viewed them as followers of the Prophet, because Jewry had a certain holy book and religious. As such, it was hoped that large crowds of the Jewry would convert to Islam and support it. However, after immigration of the Prophet to Medina, behavior of Israelite destroyed all hopes. According to the holy Quran, do you anticipate the Jewry to believe you, while some of them would distort the word of Allah after they heard? Consequently, understatement as well as distortion of the truth is their old custom (Tabatabaei, 1995, vol.1. 321).

An impediment to breast expansion

Human heart proves to be soft and kind, when it is healthy. So, soft-hearted individuals are quickly affected by divine and spiritual causes, which it expands their capacities. However, consequences of gradual decrease in their sympathy would be demonstrated in their appearance and acts. Such individuals would lost their inner illumination and are deprived of spiritual enjoyments. As such, by recourse to a several causes they would seek to escape from themselves, because they found it difficult to communicate with their inner which has become empty (Sadat, 2014, vol.1, 149-150).

Consequently, barbarity is one of the greatest impediments to the breast expansion (Hashemi Rafsanjani, 2004, vol.34, 250). So is one whose breast has expanded to accept Islam and he is upon a light from his lord is like one whose heart rejects it? Then woe to those whose hearts are hardened against the remembrance of Allah (Quran, 39, 22). The Arabic term "Sharhe Sadr" means expansion of breast, through which one would have capacity to accept things. Since expansion of breast is appertain to Islam and it means submission to Allah and His order, so the term is meant Muslims should never reject word of Allah. Indeed, what is understood by the foregoing verse is that breast expansion is shininess of heart, while depravity proves to be cruelty and failure to remember Allah (Quran, 39, 22). According Ibne Masoud, when the Prophet Mohammad has read the verse we all asked what does the word "Sharhe Sadr" means to you. He said, it is the very divine cognition in a Muslim heart which illuminates his soul. What is its sign? We asked. He replied, its sign is that the servant would banish his thought of self-glory and seek to provide himself with means of permanent survival (Kashani, 1984, vol.5. 114-115).

Those with such hearts would lost a number of spiritual privileges due to losing their inherent characteristics and health, so it would make them indifferent to the struggle between the truth and falsehood from one hand, as well as perfection and defect from the other hand. So, one should seek the

origin of the most spiritual latencies and soul changes which he may feel in his behavior and act. Because there is a positive relation between perceptions of spiritual facts and physical readiness (Sadat, 2014, vol.1, 149).

Prohibiting human being from the receiving divine light

When human being worship Allah, a divine light will illuminate his soul and brightens his heart. Indeed, it removes all obscurities arising from paying attention to the falsehood and brings about great spiritual effects (Amid Zanjani, 1988, vol.1, 324).

Quranic sciences originate from the origin of divine revelations, so as long as it has not opened by the divine light, it is highly unlikely to develop an actual relation with origins of divine revelations. Therefore, such a heart which is lacking in divine light, as well as the thought which is polluted with aberrations arising from disbelief and polytheism, would never be released from corruption and sin, and on the other hand, it would fail to understand actual concept of Quranic verses directly and without recourse to different viewpoints (Amid Zanjani, 1988, vol.1, 324).

The hard-hearted proves to be inflexible because their cruelty acts like an impediment to divine light (Hashemi Rafsanjani, 2007, vol.16, 47). Is someone whose breast Allah opened to Islam so that he follows a light from his Lord...? So woe to those whose hearts have been hardened to the remembrances of Allah. They are in manifest error (Quran, 39, 22).

Human fitrah is unable to accept such equality. It means that how divine light can open breasts of those who have no tendency to accept worthy advice, cautionary Quranic verse, signs of Allah, or even encouraging words of Allah (Yaqmaei, 1999, vol.1, 134).

Prohibiting human being from submission

With the coming of Islam in the Arabian Peninsula, it gradually developed to such an extent that it held dominion over a lot of countries throughout the world. Arabs refused to substitute instructions of Islam for their old customs because they considered Islam a worthy adversary.

Islam has made several objections to the old Arab habits and thoughts which it has made them angry and has hurt their feelings. So they not only tried to strongly disagree with the Prophet but also made several attempts to annoy him. Abu-Lahab, uncle of the Prophet, was one of the many close relatives of him who had started feud against Mohammad. While, two daughters of Khadija were Abu-Lahab's daughter in law. Due to such ignorant bias, Abu-Lahab has forced his son to divorce their wives. Since the rich felt their fame and honor had been threatened with Islam, they planned to prohibit the Prophet from developing Islam. Indeed, all tools have been provided against development of Islam and Arabs strongly tried to mute Mohammad (Motahhari, 1998, vol.22, 322-323). Eventually, the hard-hearted did not accept the divine invitation because they were deaf, blind, and dumb to Islam and they have blocked all ways of guidance before their eyes, ears, and hearts (Qomi, 1998, vol.1, 35). They have hearts with which they do not understand, they have eyes with which they do not see, they have ears with which they do not hear (Quran, 7, 179)

Prohibiting human being from reasoning

The Arabic term "Gholoob" is of significant importance in the holy Quran. Because, most of such spiritual affairs as belief, infidelity, disunion, reasoning, understanding, failure to reason, accepting of the truth, failure to accept the truth, guidance, aberrance, cruelty, and such like are said to be managed by the heart (Amini, 1996, vol.1, 42).

Reasoning is among affairs which has been highly emphasized in narrations. For example, Imam Sadegh takes the view that failure to reason prohibits the human being from felicity. Imam Sadegh said, in the course of a hadith, O Mofazzal, one who fails to reason would never be saved (Koleini, 1990, vol.1, 31). Because an individual who does not reason or think definitely could not receive complete knowledge and cognition, so they would be unable to feel the truth of theism (Majlesi, 1984, vol.15, 159). So they are just like an asleep who chases a mirage in the hope of finding water. Perhaps, If they were awake they could drink water (Shahidi, 1994, vol.5, 478).

Moreover, Imam Sadegh quoted from Imam Ali a saying that the concept of knowledge is grasps by wisdom and vice versa. Therefore, good management is viewed as a tool for having good behavior. He also said that, reasoning and thinking proves to be basis of the astute, so they could walk in the darkness thank to divine light and they would likely stop on the way (Koleini, 1990, vol.1, 33).

While barbarity inhibits human being from thinking and being impressed by divine miracles and signs (Hashemi Rafsanjani, 2007, vol.16, 249). Had we sent down this Quran upon a mountain, you would have seen it humbled and go to pieces with the fear of Allah. We draw such comparisons for mankind, so that they may reflect (Quran, 59, 21). As can be seen from the verse, individuals fail to reflect due to barbarity (Kashani, 1984, 151). To put it simply, the holy Quran is of the great influence that if it had been sent upon a mountain, despite its solidity the mountain went to pieces with the fear of Allah. Imam Ali described, in the course of a hadith, a weak human being whose saliva is being soaked by a little mosquito, and his sweet stinks (Nahj al-Balagha, letter 423). Who hears the signs of Allah being recited to him, yet persists arrogantly as if he had not heard them. So inform him of a painful punishment (Quran, 45, 8). Does he more rigid and inflexible than a piece of stone? Or his egoism against words of Allah is viewed as his perversity and persistence on infidelity (Moqniyeh, 2008, vol.7, 486).

Prohibiting human being from showing modesty

The Arabic word "Khoshoe" has several meanings such as to belittle yourself accompanied with expressing kindness towards Allah (Dastqeyb Shirazi, 2008, 309). Modesty is viewed as a permanent fear for the heart, which is defined as standing before Allah by paying attention and fear. Failure to see illegals, as well as rejecting worldly desires are signs of modesty. As such, a submissive is someone who is able to gratifies their lust, mitigate their wants, as well as to lighten his soul with divine light until they meet their death. Indeed, all his organs are of modesty, because the meaning of modesty is to subjugating the body and soul for the God who knows everything (Deilami, 1993, vol.1, 274). Barbarity is an illness which is viewed as an impediment to fear and modesty of the soul for Allah (Hashemi Rafsanjani, 2004, 250).

Then your hearts hardened after that; so they are like stones, or even harder. For there are most stones from which streams gush forth, and there are some of them that split, and water issues from them, and there are some that fall for the fear of Allah, and Allah is not oblivious of what you do (Quran, 2, 74).

By the term Barbarity is meant when one's heart lacks warmth, kindness, fear, and sympathy. So, according to the foregoing verse, Allah has remembered the Israelite revitalizing human being in the after world by reviving an organ of a dead cow. It indicates the importance of the miracle. As a result, everyone who had witnessed the power of Allah had enough reason to believe in God (Ibne Naqiya, 1995, vol.1, 41).

However, having trust in honesty of the Prophet besides, Jewish hearts never showed submission to Allah. As such, it is generally true to say that their heart was hard, even harder than a stone (Tabarsi, 1993, vol.1, 222).

Negligence in worship of Allah

Notwithstanding human act is originated from his behavior, internal habitude is mainly emerged from one's behavior. So, it is true to said that human being's behavior and act are the inventible results of his internal habitude. On the other hand, one's act in its turn plays a key role to form his behavior. To put it simply, a good or bad act becomes an internal habitude by keeping on doing it. As a result, after a period of time, whether virtue or iniquity, a repeated behavior turns into a habit which takes its root in one's soul. Consequently, it is viewed as the origin of moral blackguardism (Makarem Shirazi, 1998, vol.1; 194).

According to Sheikh Bahaei, an Israelite wise man from the family of Jacob chortled with Allah and said, O God, although I revolt against you and disobey, you do not reprimand me for committing sins. Allah sent an angle to the Prophet of that time and said, tell the wise man that how long does it take you to understand there is no punishment more severe than negligence in worship of Allah (Fatemi, 2005, vol.1, 334-335).

Truly, the heaviest punishment for mankind being unable to enjoy pray to God, help others, and spending money for the sake of God. Worship of God is a difficult thing to whom have hard hearts. And take recourse in patience and prayer, and it is indeed hard except for the humble (Quran, 2, 45). As discussed earlier, being hard-hearted proves to be an impediment to submission of people of this kind. Because worship of God is viewed hard for hard-hearted.

Negligence of death

Negligence of death is viewed as one of many consequences of barbarity. Because, the hard-hearted have many material wishes. So, there is no room in their hearts and minds for remembrance of God and spirituality, which is resulted in negligence of death and the afterlife.

Certainly We have winnowed out for hell many of the Jinn and Humans: they have hearts with which they do not understand, they have eyes with which they do not see, they have ears with which they do not hear. They are like cattle. Indeed, they are more astray. It is they who are the heedless (Quran, 7, 179).

Their hearts proves to be full of negligence and cruelty, because it is in their nature to pay more attention to the world and its material things. So, they think about anything except reflection upon fortuity. However, Allah not only has no tendency to force them to change their false way, but also He adds negligence and sin to their hearts, because their nature has nothing to do with theism, remembrance of Allah, and moral virtue. They are busy enjoying worldly gratification and falsehood thoughts. So, the more signs of theism and moral virtue are provided with them, the more obduracy and barbarity would express. Consequently, they would meet their death having a dark heart and unaware of their bad fortune.

It is true to said that, having interest in worldly joys, family, wife, position, wealth and such like prevails over theocentricity to whom are lacking in deep-seated belief in Allah. As a result, remembrance of God will decrease in their breasts to such an extent that not only their hearts become hard but also they would suffer from depression. So, when they meet their death they should discard this finite world and anything they like such as wealth and offspring.

Then, in the afterlife, he would stand before God just like an escaped, angry servant. Imam Ali said, in the course of a hadith, the more one's hopes are endless, the less he thinks about death. So, as discussed earlier, the hard-hearted are of endless desires and they are negligent in their death.

Truly, negligence of death is what prevents human being from thinking about the afterlife. People tend to know nothing about their fate but if they pay more attention to the truth of death they would be aware that their death are close to death. So the very remembrance of their death will prohibit them from listening and following their hopes.

Conclusion

From the viewpoint of narrations and Quranic verse, barbarity is one of many rascality which prevails over human being and impede their progress towards felicity. It brings about many worldly, other-worldly, material, spiritual, individual, and social effects which could affect all aspects of humans' life. However, the present research aimed to study such individual effects of barbarity as depression, negligence in remembrance of Allah, setting the stage for influence of the devil, prohibiting from accepting the truth, depravity, prohibiting from expansion of breasts, prohibiting from receiving divine light, prohibiting from reflection, prohibiting from showing modesty for Allah, negligence in worship of Allah, and the last but not the least negligence in remembrance of death.

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