

INTRODUCTION TO QURANIC WISDOMS

INTRODUCTION: Man has limited capabilities for acquiring knowledge. His span of knowledge is restricted to Observable World of Sciences – Abstract and Concrete. He can not see and perceive things beyond its limitations. Any attempt to procure Knowledge beyond its limitations ends simply on **SPECULATIONS and ESTIMATIONS FALSE** about Realities. However, he has been enriched with inborn potentials of appreciating realities beyond its capabilities of Reason. The Realities of **APRIORI Truths and Wisdoms in service of mankind** can not be denied of its validity. True, such Knowledge base does not need Verification nor are the realities akin and dependent on Physical World of Sciences. Thus an all comprehensive Success Profile of mankind may not begin and end with this Physical World of Finite Mortality. Man needs to acknowledge Realities of APRIORI WISDOMS. He is urged to learn about WISDOMS needed to embellish its life for REALITIES beyond its Capability. As he can not capture such realities directly with its limited capabilities of reason and understandings, he needs guidance from Authentic Sources as Revelations. Many a time, mere Knowledge and information are not sufficient enough to pull and guide a human being. He needs *LEARNING support in terms of TEMPLATE and ROLE MODELS with inspiring CASE STUDIES for Motivation*. In other words, Man acknowledging its limitations and aspiring for successes beginning with this world but lasting for ever does need authentic guidance from Authority (The God Almighty) Who has no such limitations at all. *The Authority (The God Almighty) Who perceives Realities from beginning to end and beyond.*

QURAN provides **Learning Materials** for such *Aspiring Journey of Accomplishments and Successes*. **QURAN** contains very *Principles of such Apriori Wisdoms*. **QURAN** does also include *stories of Prophets and First Generation Companions of Prophets so as to provide Motivation to Committed Beginners in this Journey of cherishing successes.*

Thus for ambitious people passionate for accomplishments lasting for ever, the Quran provides all indispensable supports from Knowledge (Apriori Wisdoms necessary for broadening of perspectives), Practice Code apropos the Knowledge base (ABADAH interpreted in line with Apriori Wisdoms) and Elements of Commitment supported by all-time inspiring stories of Model Prophets and their Companions.

SOME BASIC FACTS ABOUT MAN: Man is perhaps the most recent inhabitant of this planet. Though many things have changed and the process of change still continues, there are still some facts remaining in tact. I would love to devote a few lines about these very facts.

1. TODAY'S MAN AS OLD AS ADAM: Man as an individual is as diverse and complex as one can think of. By dint of gifted potential of Reason, Man is ascending to new heights of progress and successes. The revolutionary developments in Science and Technology need no mention. However, the man at its heart has remained the same through out its evolutionary processes beginning with the **First Man - ADAM**. The psychological behaviour and fine sentiments of fear, pain, pleasure as well as elements of motivation has remained the same. A fragrant piece of rose still

brings the same joy as it had offered to the very first of even prehistoric man. The fear has the same depressing effect as it has always been.

The man from centuries has been in pursuit of Pleasure and Peace. The search for **EVER-CHERISHING SUCCESSES, GREATEST HAPPINESS, IDEAL PLEASURE, FREEDOM** and things of similar subjective nature is nothing new. The Cultural Pattern of Man has, no doubt, been changed drastically, courtesy Technological Progress and Scientific Inventions. However, Man is psychologically the same as its ancestors. **Psychologically speaking, Man is as old as Adam.** In other words, the Man is identical to its forefathers. ***Thus its thirst for aspirations longing for Ever-cherishing Successes, Greatest Happiness, Ideal Pleasure, Freedom and so alike needs to be resolved and satiated by some means.***

2. MAN HAS LIMITATIONS TO ITS KNOWLEDGE: Man till recent past fixed no boundary to its scope of knowledge. He opined that he could know anything and explain any phenomenon. He could turn **IMPOSSIBLES** into **POSSIBLES**. Nothing is beyond its control of Analysis and Understanding. The miraculous pace of developments in Science and Technology is offered as witness to its optimistic zeal per se. Albeit, New Developments, precisely referring the recent Postmodern times, loud differently. Further progress makes it clear that Man knows and learns through Reason but Reason has got its own inherent limitations. Reason analyses data collected from outside world. Well, the data may be as tangible as felt by senses or they may only be conceivable by reason. The Knowledge deduced is based on combination of the two i.e. the **Data received** from outside world and the **Power of Reasoning by Reason** per se. Though the Scope of Certain Knowledge is limited somehow to the Physical world of Observation and Experimentation, it is Reason again that admits possibility of Knowledge existing beyond this Physical World of Observation and Experimentation. ***Thus its knowledge needs deemed indispensable for ever-cherishing Successes must be met by some means.***

3. MAN HAS A HEART TOO: Man has been gifted with **ONE SINGULAR HEART for Feelings** along with a **SINGULAR MIND for Reasoning**. Man may differ on faculty of Reason. Educated and literates have highly developed minds for reasoning. Ordinary people have limited or poorly developed minds hence poor reasoning ability. Thus men are not alike on the basis of **INTELLECT**. Man has a **HEART** which is truly unique as it has remained identical through out ages and across all human being. Thus all Men have inherent potential of appreciating truths and beauty universal in nature as they all appeal Heart not the Reason. The truth of Mathematics can not be proved by any scientific means yet none can deny of its inherent validity. The matter of Mathematical Truth pertains to satisfaction at the core of Heart though not yet conceivable by Mind. ***This is true for similar APRIORI Knowledge - Distinct, Independent and Different from Knowledge Class of purely SCIENTIFIC ORIGIN pertaining to Physical World of Observation and Experimentation. Thus to appeal universally for each and every individual irrespective of age, time and culture, the knowledge class must target HEART not the REASON.*** To reiterate man is bound to differ on the basis of the faculty of **Ever-growing REASON** but remains same for its Potential of Appreciating truth at the core of **Unchanged Heart**.

4. THE KNOWLEDGE CLASS & SCOPE: All knowledge class needs to be tested for Validity. The visionary approach of **Logical Positivism** provides criteria for testing validity of Knowledge. *The Logical Positivism admits only three class of Knowledge which may somehow pass the criteria of Valid Knowledge.* They are described along with its salient features as tabulated under:

KNOWLEDGE CLASS		
<p>APRIORI [Beyond Objective Study] - Beyond Scope of Observation & Experimentation.</p>	<p>SYNTHETIC</p> <p><i>e.g. Mathematics (viz. 2+3=5)</i></p> <ul style="list-style-type: none"> - Beyond Objective Study. - Can be conceived only. - Can not be verified for validity - No Verification Test needed for its validity. - Validity inherent in the statement. - Repeated application creates a sense of correctness. - It is compact and can not be broken into parts. No Analysis possible. - It is logically True - It is a matter of belief. 	<p>ANALYTIC</p> <p><i>e.g. Geometry</i></p> <ul style="list-style-type: none"> - Beyond Objective Study. - Can be conceived only. - Can not be verified for validity. - No Verification Test needed for its validity. - The Truth resident inside the statement itself. - The Truth can be deduced through Analysis (Breaking up of Statement into parts). - It is logically true
	<p>APOSTERIORI [Objective Study] (It is the Class of Knowledge demanding Positive Supports through Verification for its Validity).</p>	<p>SYNTHETIC</p> <p><i>e.g. Physics, Chemistry etc (Objective Study (Science & Technology)</i></p> <ul style="list-style-type: none"> - Under purview of Observation & Experimentation. - Verification needed for its Validity.

5. KNOWLEDGE NEEDS RESPONDED: The longing passion for ever-cherishing success needs is responded through blessings extended as **Wisdoms**. The Wisdoms fall under the Category of **APRIORI SYNTHETIC**. It is an *addition to the list of APRIORI SYNTHETIC Knowledge Class so far known by Man*. Being APRIORI, they possess all characteristic attributes of **APRIORI SYNTHETIC** as tabulated above. The followings are the reasons why this Class of Knowledge is called **APRIORI WISDOMS**:

- The contents include Knowledge Class beyond the World of Observation & Experimentation.
- They inform about realities of Hereafter.
- They talk about realities of subjective in nature.
- The realities can not be brought in this world for observation and experimentation.
- The Knowledge Class is called as **Wisdoms** as they have **dire consequences attached to them**.
- Obeying and Observing the Wisdoms in this world ensure **Ever-cherishing successes in hereafter** whereas Denying and Disregarding lead to **Ever-frustrating consequences**.

6. SOURCE OF APRIORI WISDOMS : Man is fortunate to receive these blessings in the form of Quranic Wisdoms as Authentic Text. Needless to mention, Quran is the lone scripture free from any manipulation. Much can be said about miracles of Quran for its Text and Contents. However, I would like to confine myself as how it relates to our life – its Aspirations, Behaviour, Expectations and Consequences. Let us see the characteristics of **QURANIC WISDOMS** described as under.

7. QURAN CONSOLES HEART AND APPEALS REASON TOO: Quranic Wisdoms are meant to console heart as well as satisfy Reason. People may differ on grounds of REASON but they are quite identical at the core of heart. *The Quranic Wisdoms are unique in the sense as they satisfy hearts of all passionate people of any age, time, geography and anthropological origins*. The other disciplines of Knowledge do not possess such attributes per se. Philosophy, I mean, Pure Philosophy, though seemingly meant to appeal Reason but at its end can neither satisfy Reason nor Heart. Science targets only Reason with all its inherent limitations. Science has nothing to do with Heart.

8. QURAN COMMANDS CHANGE: Quran attaches dire consequences with its Wisdoms. Quran makes Man aware of such consequences. The extreme sufferings at the cost of neglect and infinite sense of pleasure as reward for adopting the Principles of wisdoms with sincerity are two polar ends of Quranic Statements. Thus all Quranic Wisdoms command Man to take Tangible Steps towards Behavioural Change. For example when a person believes in **the Greatness of God Almighty**, *he is immediately relieved from the burdens of all fake greatneses falsely attached to Persons, Materials, Institutions and so alike. At the same time he is commanded to prove with its practices and actions the very statement working in daily routine affairs as well*. Similar is the case with all **LEARNING STATEMENTS referred in Quran**.

9. QURAN AS A LEARNING TEXT: The Need for Behaviour Change demands that the Commands should be postulated in the form of **LEARNINGS rather than CLASSICAL TEACHINGS**. The following attributes clearly demarcate Quranic Texts as exclusively **Learnings in nature designed apropos Training**.

- i) It is direct and pointed towards the receiving target individual/group.
- ii) It is unequivocal, precise and clear in meaning and connotation.
- iii) It is **Instructive in Format** as Instructions are statements easy to understand alike for a layman to sophisticated intellectuals.
- iv) It does **not involve any Philosophy** rather it prohibits getting trapped into Philosophical discussions. Philosophy diverts away from Pragmatic Goals of destined Success whereas Instructions lay Methodological practices to achieve the same.

10. TRAINING CONTENTS IN SMALL TOOLKIT FORM: The Personality Development is a life long process. Quran provides with Initiation for the Process with its Toolkit. The Process of Continual Development so initiated is strengthened through repeated and successive Behavioural Performances. To reiterate, the Principles under Toolkit guide an individual for continual growth in Behavioural response apropos the Behavioural Pattern of Avoidance (**TAQWA**) towards evils and Behaviour of Submission to Almighty (**DEVOTION**). Quran guides how the **Principles of TAQWA and DEVOTION** relates even with mundane affairs and prosaic activities of everyday transactions. Training Contents are thus compiled into a Handy Kit Form - smallest and simplest enough to Orient, Appeal, Affect, Invoke and Guide an ordinary person irrespective of its background, intellect, experience, age, anthropological and geographical origins. Thus the Training may work even with as little an interaction as a few sparing minutes in Company of Dedicated and Committed Trained Advocates. *The Training Contents of Quran composed primarily of Learning Materials are not identical with Classical Teaching Materials of Subjects of Academic Nature like Theology, Philosophy, Science etc . The subjects of purely academic in nature are all-growing and ever-expanding with time. Thus they are essentially not conclusive to all its scope at any point of time and space. On the contrary, the Precise and Conclusive Training materials of Quran thus ensure that its expectations, understandability and applicability shall remain same for Man of any time, age, sex and origin.*

11. QURAN COMPREHENSIVE FOR TRAINING NEEDS: The Quran is all-comprehensive in contents and connotations for **Addressing Specific Orientation Needs of Imparting Skills of Visionary guidance and Skills to overcome Practicing Difficulties**. Thus it does not need any Elaborate Mechanism of years-long involvement from Individuals but calls mere a very basic and elementary aptitude of Learning Skills for Attaining Purity (**TAZKIA**) from dedicated Advocates and Real life Practitioners of Quranic Wisdoms.

12. QURAN NOT AN ACADEMIC TEXT: Quran is not a Book of Science. Nor it is Book of any other Academic Class like Arts, History, Geography etc. **It is Book with a**

purpose. *The purpose is to help man attain successes in this World and Hereafter.* Success as ever is the result of Behavioural Response towards Wisdom. Quran exploits all relevant Resources, Tools and Techniques to invoke commitment apropos Wisdoms. The various knowledge base spread across academic arena may provide impetus for Learning. Quranic references to such Knowledge Class are restricted to the extent of glorifying majesty of God almighty. They are used as an inference tool to comprehend in part the essentially incomprehensible attributes of the Lord. To reiterate, the references are meant for Motivation and to drive impetus towards LEARNINGS. The references include materials as diverse as History to Future Developments of Sciences. Thus, mere on references of so diverse in nature, it would be unfair to designate Quran as **Book of a particular discipline**. The length and breadth of such multidisciplinary knowledge extent speaks simply of God's attribute of All-knowing, All-perceiving nature and thus illustrates the Power of Almighty.

Let us visualize the difference through a Table furnished as under:

S/No.	COMPARISON	KNOWLEDGE	LEARNING
1	Salient Features	<ul style="list-style-type: none"> - It is new. - It may be conclusive or yet to concluded. - It may be precise or imprecise. - It may be or may not be unequivocal. - It may be at a premature stage of concept/idea/theory or at grownup stage of Laws. - Methodology depends upon environment and resource available. - It can work with any communication mode. - May or may not be interested in evaluation and monitoring performance of Individual/group. 	<ul style="list-style-type: none"> - It is new. - It is final and conclusive. - It is always precise. - It is unequivocal. - It is at grownup stage of Laws and/or Axioms. - Methodology depends upon Target individual/group. - It demands Interactive mode of communication. - It is keen on effective transformation and concerned with tangible performance growth of target Individual/group.
2	Knowledge Class	It consists of: <ul style="list-style-type: none"> - APRIORI SYNTHETIC - APRIORI ANALYTIC - APOSTERIORI SYNTHETIC 	It is only selective Knowledge from APOSTERIORI SYNTHETIC and added QURANIC WISDOM
3	Behaviour	It does not always command change.	It commands change always.
4	Religion	Enriches APRIORI SYNTHETIC Knowledge Class	Enriches APRIORI SYNTHETIC Knowledge Class
5	Scope	All Knowledge are not Learning.	All Learnings are Knowledge.
6	Contents	Elements of Discovery, Innovation, Developments.	Only parts of Contents affecting Behaviour.
7	Consequences	No consequence for Knowledge not falling under Learnings.	Mild to Dire Consequences. Quranic Wisdoms attach dire consequences whereas Learnings from APOSTERIORI SYNTHETIC have varying consequences from mild to serious in nature.
8	Culture (Morality)	Knowledge free from Learnings are Neutral to Morality	It has Immediate and significant effect on Morality.
9	Science & Technology	Neutral	Neutral

S/No.	COMPARISON	KNOWLEDGE	LEARNING
10	Examples of Statements	<p><u>APOSTERIORI NON-LEARNING:</u> "Newton' Law of Gravitation for Material bodies".</p> <p><u>APOSTERIORI LEARNING:</u> "Electrified naked wire causes electric shock when touched".</p> <p><u>APRIORI SYNTHETIC (Non-quranic Origin):</u> "Sum of 2+3=5".</p> <p><u>APRIORI SYNTHETIC (Quranic Wisdom):</u> "God has purchased their lives and possessions in rewards for Paradise".</p>	<p><u>APOSTERIORI LEARNING:</u> "Electrified naked wire causes electric shock when touched".</p> <p><u>APRIORI SYNTHETIC (Quranic Wisdom):</u> "God has purchased their lives and possessions in rewards for Paradise".</p>

13. DELIVERING LEARNING CONTENTS (MATASHABHAT & MAHKAMAT):

We have so far discussed **LEARNING** and **TEACHING**. We have admitted that Quranic Wisdoms are exclusive Learning in Contents. We shall be interested to know how this package of LEARNING meant for TRAINING is delivered through. For brevity sake, the whole Training Pack is delivered through **MATASHABHAT (Visionary Statements)** and **MAHKAMAT (Practice Code apropos Quranic wisdoms)**.

QURAN does contain statement types both **MAHKAMAT (Clear & Precise Learning Statements commanding action)** and **MATASHABHAT (Statements expressing Visionary Goals of Subjective Realities expressed in Allegorical form)**. **MAHKAMAT** are Learning Statement apropos **MATASHABHAT**. The **MAHKAMAT** as Statements are postulated in the form of **COMMANDMENTS** and expressed as **DO'S and DON'TS**. Such Statements with its very mode of expression command change. The Change in Behaviour is what demanded out of these statements of Quranic Wisdom to anyone who is unbiased and approaches wisely and fairly. It is this very **MAHKAMAT** which lay concrete foundation steps as they are too specific and extremely focused towards individual/group calling change. Quran admits two types of Human Behaviour – Quranic & Unquranic. If a behaviour is Unquranic, it can not be Quranic at the same time and vice versa. Quran further explores the **ATTITUDES** which ultimately lead to **BEHAVIOUR**. Thus an **ATTITUDE** can also be either **Quranic or Unquranic**. We shall see theses things in details in subsequent modules.

The case of **MATASHABHAT** is different from **MAHKAMAT**. **MATASHABHAT** includes knowledge base to drive motivation directing to **MAHKAMAT** which ultimately commands commitment and action. They consist in visionary materials of exclusively Subjective Realities and information compiled in coded forms. So far its aspect of Knowledge base is concerned (except those compiled in coded form), the meanings and connotations can not be understood directly. Further, the Realities of Subjective in nature fall under the category of **APRIORI** and thus they can not be brought in this world of **Experimentation & Observation for subsequent Verification**. They can be understood only through **ANALOGY** & grasped through **INFERENCE**. The details about nature

of such statement class are discussed under **Module-I of Logical Positivism**. To reiterate, **MATASHABHAT** as Knowledge base fall under the category of **APRIORI SYNTHETIC**. Thus the statements can not be broken into parts and subjected to Analytical Treatments. Any attempt to do so may lead surely to distortion and deformation of very Knowledge base. They comprise information about Attributes of God, Reality of Hereafter, Heaven, Hell etc. The **MATASHABHAT** being **APRIORI SYNTHETIC in Nature** and **Allegorical in Form** are exempted from debate and discussion of any type or class. They are contents of beliefs. It is Quran again which warns people foolishly getting tempted to explain meanings of such Statement Class of **MATASHABHAT** as its meanings to all its extent and scope is known to none but **ALLAH**. It also identifies people class who are foolishly driven into such exercise of Interpretation and Explanation. Quran identifies this class of people as those who are not straightforward. Bent on Analysis they try to analyze the STATEMENTS OF SYNTHETIC in nature (viz Mathematical Truth of $2+3=5$) however obviously true they might be or however simple in essence they might appear to be. No wise people dare analyze **APRIORI SYNTHETIC STATEMENTS** like **Mathematical Truths of “ $2+3=5$ ”**. The other people class includes people who have tendency to show superiority of their understandings and knowledge over others. This class of people with such obvious analytical approach may look smart and intelligent but Quran calls them fool as the ultimate end result of such an attempt is never rewarding but punishing. The result leads to catastrophe in hereafter due an attitude of TRESPASSING & attitude of Rebellion towards what restricted and warned of.

There is some class of **MATASHABHAT** where people seek refuge for its poor response towards Behavioural Command of Applicable Quranic Wisdoms apropos **MAHKAMAT**. For example, the verse **“God does not overload a person beyond his capacity”**. It is **MATASHABHAT** in the sense no one knows the true capacity. Secondly, it is God who is going to judge one’s Behavioural Performance. For God nothing is hidden. Quoting such quranic verses speak of person’s shortsightedness. It is mere self-deceiving. It can not work at all.

Let us try to compare and contrast **MATASHABHAT** and **MAHKAMAT**

S/No	PARAMETER	MATASHABHAT	MAHKAMAT
1	Salient Features	<ul style="list-style-type: none"> - Visionary Goals of Success in Hereafter - Statements Allegorical in form. - It is directive in format and leads to MAHKAMAT - Not directly obvious but reflected through MAHKAMAT. 	<ul style="list-style-type: none"> - Methodology to achieve the Goal - Statements Direct, Clear & Precise in form. - It is instructive in format and commands action - It is reflected through Actions measured as AMAL-E-SALEH
2	Target	- Subjective Goal of Hereafter	Objective Goal of Behavioural Performance
3	Contents	<ul style="list-style-type: none"> - Knowledge base of Apriori - Knowledge in abbreviated form known to none but God Alone. 	<ul style="list-style-type: none"> - Do’s and Don’ts as instructions. - Understandable to individual of any age, sex, time, geographical and anthropological origins.
4	Scope	Subjective Realities	Objective World of Performance

S/No	PARAMETER	MATASHABHAT	MAHKAMAT
5	Consequences	Dire Consequences for disregarding and disrespecting.	Dire Consequences for not responding appropriately in terms of AMAL-E-SALEH.
6	Examples of Statements	1- "God is All-knowing". 2- "Only God alone deserves All greatnesses". 3- "God does not overload a person beyond his capacity".	1- "Perform Amal-e-saleh as i.e. act with sanity and sincerity for God is truly All-knowing". 2- "Act with modesty and justify your lowliness (ABDIUT) through everyday transactions and Amal-e-saleh". 3- "Concentrate only on Behavioural Performance of TAQWA and DEVOTION as God alone knows your fullest capacity and He is the sole judge of your performance".

14. INTERRELATIONSHIP BETWEEN IMAN (Quranic Wisdom) AND ACTIONS (Behavioural Response Expressed Through Actions

and Intents): Mere beliefs and dogma of purely philosophical in nature may live a life of total seclusion and perfect isolation. If contents of **IMAN** include materials to the extent mere of Information and/or purely pedagogical in nature, it is undoubtedly possible to survive in minds of utopians and thinkers. *However, in context of Quran, it would be futile to repeat that IMAN (Quranic mandate of Beliefs as Knowledge base) fall under the category of LEARNING and so it commands way to express itself.* The Behavioural Response is nothing but the expression of what has been inculcated as elements of **IMAN** as a cause for.

If the scope of **IMAN** would have been limited to acknowledgement of mere attributes of Lord Almighty, it would have been possible to restrict the Wisdoms in and around the boundary of reason. The case of **IMAN** with reference to Quran is, however, extensive. The periphery of **IMAN** is extended from the attributes of Lord Almighty to beliefs in the day of Judgment for Actions i.e. Behavioural Response expressed through. **IMAN** does include beliefs in very Facts of Life beyond control like destiny, death etc and thus no way to escape from the grip of Almighty. **IMAN** does also include beliefs in Prophets and Messengers of Allah who stand witness and Role Models for exemplary Behavioural Performances illustrated across the pages of Quran for inspiration. **IMAN** does also include belief in Heavenly Scriptures and thus seeks learnings through **TEMPLATE depicting Attitudes and Behavioural Responses of two polar classes of individuals - Quranic and Unquranic.** **IMAN** and **BEHAVIOURAL RESPONSE** are interrelated not simply related. The interrelation is unique and novel of its kind where Apriori Synthetic Knowledge Base of **IMAN** is expressed through Aposteriori World of Observation & Experimentation. Thus the relationship can neither be deduced nor verified. Deduction is possible for Knowledge base of purely Analytical in nature whereas Verification is limited to cases and incidences of purely Aposteriori Knowledge base of Observation & Experimentation. *It would be fair to conclude that **IMAN (Quranic Wisdom) and ACTION (Behavioural Response) are related***

through Command of Response very much inherent in the Wisdoms itself. It is more pure, much genuine and exceptionally certain than the Law of Causation between incidences. An incidence of presumed IMAN without substantial support of Behavioural Response is justified only under case of extreme circumstances and situations of severe strains and/or situations specifically so demanding of, else it is one of many forms of disguised Hypocrisy (Nifaq). It calls an unbiased analysis by the individual before he is presented to the court of Allah – Allah Who knows ins and outs of the individual. The Poor or No Behavioural Performance may be due an individual still struggling at Behavioural Ladder between the **Stage of Unaware to Stage of Contemplation**. To be precise, the journey of Behavioural Performance begins only after the stage of Contemplation is successfully over and the individual is moved to the **Stage of TRYING**.

15. BEHAVIOURAL RESPONSE EXPRESSED THROUGH

ACTIONS AND INTENTS: As described above, Learning causes one to behave differently in line with **strict Code of Avoidance (TAQWA)** from any evil deed linked with ill consequences. **TAQWA** is expressed through actions and intents. Let us see the nature of **TAQWA DRIVEN ACTIONS AND INTENTS**.

The **TAQWA DRIVEN ACTIONS** are graded as **AMAL-E-SALEH (GOOD DEED)**. The success of an individual is laid on the foundation of this very **AMAL-E-SALEH**. Thus it is important to learn about the nature of **AMAL-E-SALEH** so as to change ourselves and get included among successful individuals of all times (called **SALEHIN** in Quran).

Any act of **AMAL-E-SALEH** synonymous with **ABADAH** must fulfill the following criteria:

A: DEED PERFORMED IN SANITY : While performing any action, one should be rationally in agreement to words uttered through i.e. **ZIKR**. The connotation of **ZIKR** includes words of glory to Allah and one's total agreements with the statements of commitments (**ZIKR**) what one is speaking to God and self while performing a **deed of ABADAH**. Any action in dire silence without words of commitment expressed (either audible or spoken silently even to self only) is mere an exercise and not a deed to be called **ABADAH**.

B: DEED PERFORMED WITH SINCERITY : While performing any action, one must be completely subjugated and totally devoted seeking **ALLAH'S FAVOUR to accept the Deed for Salvation**. Numerous Quranic verses are witness to this Criteria of Acceptability. Even DEEDS done with obvious pomp, grandeur and so to say apparent sincerity may fall short of acceptability by ALLAH as it is ALLAH who knows the true sincerity and purity of heart while the Deed is performed.

Let us see the different Category of Deeds

DEED CATEGORY	PARAMETER	EXPLANATION	STATUS
AMAL-E-SALEH	Deed performed in Sanity	- While performing expresses words of glory to Lord and utters commitment i.e. ZIKR . - In total agreement with words of commitment.	ABADAH. Only Category Acceptable to God
	Deed performed with Sincerity	- While performing one is completely subjugated to Almighty. - While performing one is totally devoted. - .Seeks Allah's Favour to accept the Deed for SALVATION .	
EXERCISE/YOGA	Deed lacking Sanity	- No Words of glory to God. - No commitment.	REJECTED. Dead and Futile action not acceptable by God
HYPOCRATIC ACT	Deed lacking Sincerity	- No Subjugation to God - No Devotion to God - No belief in SALVATION . - Not interested in SALVATION . - Seeks only Worldly superiority.	REJECTED Dead and Futile attempt not acceptable by God

16. BEHAVIOUR PATTERN – QURANIC VS UNQURANIC:

Man is provided with innumerable elements of things and blessings. He passes through many phases of pleasant and unpleasant experiences and incidences so long he stays on this planet. He shall thus be tested in parlance with same elements, experiences and incidences.

TABLE I : MATERIAL RESOURCE POSSESSIONS

PARAMETER	ATTITUDE PATTERN		BEHAVIOUR PATTERN	
	Unquranic	Quranic	Unquranic	Quranic
Material Possessions [Wealth, Money, Position, Prestige etc.]	'I have earned it'.	'I have not earned but it is sheer blessing from God'.	It is element of pride.	They are given by God and not mine.
	'It is the result of my caliber'.	'I am being tested '.	He behaves as a winner and achiever.	It is element of modesty and submission.
	'It is the result of my knowledge'.	'I fear being punished for accumulating Wealth as Object'.	All possessions are mine.	Careful about Poor rights and Underprivileged needs.
	'I am achiever'.		Neglects poor.	
	'I am winner'.		Looks down upon underprivileged.	Extreme fear of God for being punished against hoardings.
	'I am better than others'.	'I fear this may not prove as TAGHUT and divert my attention away from hereafter'.	Hesitates benevolence spending.	
	'I am superior to others'.			He aspires meeting God as a loser rather than Achiever.

TABLE II : PLEASANT EXPERIENCE

PARAMETER	ATTITUDE PATTERN		BEHAVIOUR PATTERN	
	Unquranic	Quranic	Unquranic	Quranic
Pleasant Experience [Elements of Happiness, Incidence of Success]	'I have caused it to happen'.	'I have no control on it but it is sheer blessing from my God'.	It is opportunity of feeling honored.	It is opportunity of submissions and referring to God for such special blessings.
	'It is the result of my caliber'.	'I am being tested '.	It is opportunity of taking pride in.	Careful about Poor rights and Underprivileged needs.
	'It is the result of my knowledge'.	'I am thankful to my God'.	He behaves as a winner and achiever.	It is an opportunity of seeking forgiveness from God.
	'I am true achiever'.		He gets engaged in celebration.	It is never an opportunity of celebration.
	'I am a real winner'.		He celebrates with extravagance.	It is an opportunity of benevolent spending for poor and underprivileged seeking salvation from God.
	'I deserve it'.		He forgets poor and underprivileged	
	'Let me celebrate the way I want'.		.	
	'I do not worry I shall ever lose it'.			

TABLE III : UNPLEASANT EXPERIENCE

PARAMETER	ATTITUDE PATTERN		BEHAVIOUR PATTERN	
	Unquranic	Quranic	Unquranic	Quranic
Unpleasant Experience [Moments of Sorrow, Incidence of Pain and Grief]	'It needs not happen'.	'I have no control on any incidence but it is sheer sent from God'.	It is opportunity of feeling dishonored.	It is an opportunity of seeking forgiveness from God.
	'I am totally lost'.	'I am being tested '.	It is opportunity of feeling ashamed.	Careful about Poor rights and Underprivileged needs.
	'It is due jealousy of my enemy'.	'I seek refuge from my God'.	He behaves as a dead and having lost everything.	It is never an opportunity of depression.
	'I shall revenge it'.	'I seek courage and blessings from God against pains of these unpleasant experiences'.	He hopes nothing good tomorrow.	It is an opportunity of benevolent spending for poor and underprivileged seeking salvation from God.
	'It is the result of witchcraft'.	'I ask God to turn this into Pleasant Experience'.	He turns into depression.	He seeks refuge in SALAT and submits before God.
	'Why does God punish me'?	'I seek God's favour to learn from the incidence'.	He feels lonely.	He asks God to bless with a good time.
	'I am very pious and careful about poor and underprivileged, how can God make it happen to me'.		He forgets poor and underprivileged.	He remembers God more than often.
	'I shall kill myself'.		He takes refuge of Satan and Satanic forces.	He seeks God to bless with the learning attached with such incidence.
			He takes refuge in addictions New or already left earlier.	
			He drinks wine and smokes.	
		He behaves wildly.		
		He develops unusual behaviour.		

TABLE IV : PERSONAL MISSION [Part I]

PARAMETER	ATTITUDE PATTERN		BEHAVIOUR PATTERN	
	Unquranic	Quranic	Unquranic	Quranic
<p>Personal Mission [Aspirations, Objectives and Goals]</p>	<p>‘Objective linked to Material Success. I want to succeed in this world’.</p>	<p>‘Objective extended to success in this world and hereafter. I want all successes’.</p>	<p>It is an opportunity to establish supremacy over others.</p>	<p>It is an opportunity to establish supremacy of God.</p>
	<p>‘My Mission is to earn, name, fame and prestige in this world’.</p>	<p>‘My Mission is to earn, name and fame to spread message of Quran’.</p>	<p>Behaves as if he is superior.</p> <p>Behaves as if he is going to stay here permanently.</p>	<p>It is an opportunity of implementing the Sovereignty of God over all manmade crafts of sovereignties</p>
	<p>‘To be Rich is my goal as riches give prestige and power. I want more and more money and wealth’.</p>	<p>‘To be Rich as riches provide resources to accomplish mission objectives’.</p>	<p>He thinks as if he is not responsive to anyone for his behaviour.</p>	<p>To establish God’s supremacy without disastrous conflict causing more damages than bringing benefits to community.</p>
	<p>‘To be a Top Executive is my goal. I want highest status in the society’.</p>	<p>‘To be a Top Executive as it may provide resources to succeed in my Mission’.</p>	<p>He does not believe in hereafter.</p> <p>He underestimates the Power of God.</p>	<p>Having been sold all its aspirations for establishing supremacy of God.</p>
	<p>‘People respect those who have power. I want more power’.</p>	<p>‘Respect and power are gifts from God. I want God’s favour to get them’.</p>	<p>He fears others more than God.</p>	<p>Having been sold all possessions for the sake of seeking Salvation and wining Paradise.</p>

TABLE IV : PERSONAL MISSION [Part II]

PARAMETER	ATTITUDE PATTERN		BEHAVIOUR PATTERN	
	Unquranic	Quranic	Unquranic	Quranic
Personal Mission [Aspirations, Objectives and Goals]	<p>'Society respects those who are materially strong. I want material superiority over others'.</p> <p>'Nothing is impossible. I can make my fortune'.</p>	<p>'I want to be a preacher of Islam'.</p> <p>'I want to preach superiority of Quran over all other things'.</p> <p>'I do not have full control on my fortune'.</p> <p>'I believe in destiny'.</p> <p>'I want favour of my God to make me succeed'.</p> <p>'I believe without God's favour none can succeed'.</p> <p>'I seek God's favour to provide all resource materials, competencies and supports to succeed in my mission'.</p>	<p>Freedom from worldly pains is more precious than Salvation from fire of Hell.</p> <p>The worldly pleasures of today are precious than promised Pleasures tomorrow in hereafter.</p> <p>He is indulged in carving Paradise in this world.</p> <p>He does not believe in hereafter.</p> <p>He respects not the Pious and devoted individuals.</p> <p>His life and possessions are his own and no one has control over it.</p> <p>He does not abide by principles and can adopt any means to achieve its goals.</p>	<p>It is not an opportunity of celebration and accomplishments.</p> <p>It is not an opportunity struggling for establishing superiority of self over others.</p> <p>He is keen to see himself firm on TAQWA.</p> <p>He struggles to excel in TAQWA.</p> <p>He is devoted to its mission.</p> <p>He practices and preaches.</p> <p>He puts supremacy of God over any personal aspirations and goals.</p> <p>He abides by principles and puts mission objectives above all other things.</p>

TABLE V : SOCIAL PERSPECTIVE

PARAMETER	ATTITUDE PATTERN		BEHAVIOUR PATTERN	
	Unquranic	Quranic	Unquranic	Quranic
<p>Social Perspective [Approach & Etiquettes]</p>	<p>'I believe greater is that who is higher in social order'.</p> <p>'I am here to win supremacy over fellow individuals in social ladder class'.</p>	<p>'I believe greater is that who is superior in TAQWA'.</p> <p>'I am here to excel in race for good apropos TAQWA'.</p>	<p>It is an opportunity to establish supremacy over others.</p> <p>Behaves as superior.</p> <p>Avarice after tricks of earning more.</p> <p>Disrespects people lower in social order.</p> <p>Social order is Portfolio to call submission and demand respect from fellow. It is distinction over others.</p>	<p>It is an opportunity to learn TAQWA and run for excelling in good.</p> <p>Behaves as modest.</p> <p>Avarice after learning words of wisdom.</p> <p>Respects people on merit and piety.</p> <p>Social Order is Resource Position to perform not distinction.</p>

TABLE VI : ECONOMIC PERSPECTIVE [Part I]

PARAMETER	ATTITUDE PATTERN		BEHAVIOUR PATTERN	
	Unquranic	Quranic	Unquranic	Quranic
Economic Perspective [Approach & Etiquettes]	'I believe greater is that who earns more'.	'I believe greater is that who is superior in TAQWA'.	It is an opportunity to establish supremacy over others.	It is an opportunity to learn TAQWA and run for excelling in good.
	'I am here to win supremacy over fellow individuals in economic ladder class'.	'I am here to excel in race for good apropos TAQWA'.	Behaves as superior. Avarice after tricks of earning more and more. Disrespects people lower in economic order. Economic order is Portfolio to call submission from fellow. It is distinction over others. Position to earn more for personal gains. Spends for showing its superiority.	Behaves as modest. Avarice after learning words of wisdom. Respects people on merit and piety. Economic Order is Resource Position to perform not distinction. Position to earn more but to spend in the cause of establishing propagation of TAQWA. Spends for displaying superiority of God.

TABLE VI : ECONOMIC PERSPECTIVE [Part II]

PARAMETER	ATTITUDE PATTERN		BEHAVIOUR PATTERN	
	Unquranic	Quranic	Unquranic	Quranic
Economic Perspective [Approach & Etiquettes]			Spends to gain social favour and win attention from those higher in social/economic order. Spends when sure to win public attention. Prioritize self over others.	Spends exclusively seeking Salvation and win favour of God. Spends in public and private (hidden). Prioritize deserving and needy over others.

17. COMMUNICATION METHODOLOGY: The religion of **ISLAM** is name given to Behavioural Exposition of Quranic Wisdoms. As **QURAN** demands Behavioural Change and so our approach to **preach ISLAM** is dependent upon **Methodology suitable for delivering LEARNINGS**. The choice is thus limited. For **Classical Teachings** one can adopt any Methodology from Writing, Communicating with Audio Visual aids, Print Media, Classroom and Specific Group Lecture sessions, Seminars, Debates and Workshops, I find the last (i.e. Workshop session) to be the most Interactive in Nature and should be given due Priority to begin with. Once the Communication as for what **LEARNING is meant for** and **How it relates with our Behaviours** is established through demonstrated tangible mode of Workshop Methodology, the other modes of Communications may help further and can add Values to the group so initiated. This is sure to be called **Methodology of Learning in company of dedicated and committed individuals** e.g. First Generation Followers mode of Learning in Company of Prophet of the time.

18. STAGES OF BEHAVIOUR CHANGE: Though the Beginning of Behavioural Change is an instantaneous process but moving along with Development is never a smooth and Continuous Journey. *It is Continual Growth of Personality Blossoming from a stage of UNAWARE to stage of ADVOCACY.* It is the stage of ADVOCACY where a practitioner becomes PREACHER performing the highest assignment of standing as a Model for others to learn and follow. A few can only attain the stage of ADVOCACY while most located at stages of CONTEMPLATING, TRYING and MAINTAINING.

The Characteristic features of various stages are as tabulated under.

Stages of Behaviour Change	Attitudes	Behaviour	Possible Communications approach at this Stage
Advocacy [e.g. All Prophets & Preachers viz Khalif Abubakr, Khalif Omar, Ubaida bi Jarrah etc]	'Shows others how to inculcate Principles of TAQWA and spirit of DEVOTION in behaviour'. [Preacher Class]	Preaches to neighbours and friends and stands witness as Living Inspiring Model for others to follow.	We need to learn from these "Advocates" to help spread the behaviour to the wider community.
Maintaining [e.g. Khalif Abubakr, Khalif Omar, Ubaida bi Jarrah etc]	'Behaves apropos principles of TAQWA and spirit of DEVOTION all the time'. [Strict Practitioner]	Always on the alert path of TAQWA i.e. Avoidance from evils (Avoids evils and stick to deeds of good) of all those self-evident.	We need to compliment such Practitioners.
Trying [e.g. Khabbab bi Arat etc]	'Behaves apropos principles of TAQWA and spirit of DEVOTION most of the time'. [Trying Practitioner]	Sometimes behaves proper and sometimes fails to behave as expected of but recognizes it sooner. Trying to get firm on the alert path of TAQWA and to behave consistently and regularly as per demand of TAQWA all time.	We need to provide support and assistance through periodic Training to make sure they could behave comfortably and enthusiastically.
Contemplating [e.g. Pious and learned people on threshold of commitment]	'Thinking about adopting principles of TAQWA'.	Not following the path of TAQWA but do feel bad about it. They have been thinking about adopting the very principles as well.	We need to assist them through Training. The Contents of Training shall focus on followings: - Explain the need of TAQWA - Remove barriers adopting TAQWA- Explain Cost of adopting TAQWA- Increase perceived benefits of TAQWA- Ensure the behaviour of TAQWA made acceptable to the group.

Stages of Behaviour Change	Attitudes	Behaviour	Possible Communications approach at this Stage
Unaware stage [e.g. Rustic and simple Villagers viz Bedouins]	‘Knows nothing/is not concerned about TAQWA’.	Not following principles of TAQWA and don’t even think of adopting it.	We need to provide Motivation Training for Behaviour Model demanded apropos TAQWA.

CONCLUSION: The religion of Islam (based on Quran as Text source) is designed for truly ambitious people or people who aspire for grand successes. I mean the people not content with perishable successes of this finite fragile world of limited happiness and pains but ambitious enough to see succeeding in the life to come as well i.e. **the Hereafter**. Needless to mention, success is the result of commitment and actions. It is not mere a result of enchantment of words however holy they might be. It is a total change of paradigm. It is Personality Behaviour demonstrating its total convergence with principles and committed alliance through actions – tangibles and intangibles. **QURAN** provides not only the basic Principles as Quranic Wisdoms expressed through **MATASHABHAT** but does also provide interpretations of the very Wisdoms into Behavioural Response demanded of as **MAHKAMAT**. Thus the **very religion of Submission and Love is meant for bringing Change in Behaviour of an individual who adopts it**. The Changes in Behaviour are manifested throughout practices of **DEDICATED FOLLOWERS** (The First Generation Companions and Champions of ISLAM). The Science of Behavioural Studies postulates that it is **TRAINING and not the Classical TEACHING** that targets **BEHAVIOUR CHANGE**. To be candid, the widest dimension of Teaching Materials collected, compiled and taught in Academic Arena do not constitute **Trainings** in toto. However, the **widespread LEARNING MATERIALS spread across the pages of Quran surely do the purpose**. They are in consonance for being included as Learning Textual Materials while delivering Training.

Quranic description of **IMAN** (Mandate of Belief Contents) is not limited mere to abstract information of Subjective Realities of Apriori in nature like God, Heaven, Hell and so on but does also include Belief in Heavenly Scripture and its truth, Belief in Prophets as Witness and Role Models, Belief in destiny like death, Belief in the Day of Judgment, Belief in Angels as entities completely submitted before Lord etc. Thus Response to Command of Change in sanity and sincerity is all inherent and indispensable. Thus **anybody who adopts Islam is bound to behave as Model Personalities having been totally sold their LIVES, POSSESSIONS and BELONGINGS for the Cause and in return for PARADISE. All Behavioural response, actions and words must comply with the commitment. In other words, ISLAM is a life long mission of fulfilling commitments of sacrificing and disowning all possessed in the cause of Allah with words, actions and intentions - tangible and intangible.**

To reiterate, the only response acceptable to GOD is **AMAL-E-SALEH** which is true **ABADAH**. All other forms of activities lacking sanity and sincerity fall short of acceptability and are futile. Poor response and an attitude of indifference are all treated identical and not accepted.

The journey of Behavioural Change may be instantaneous but moving along with the stages is never a simple and easy one. The journey starts with the stage of **UNAWARE** and may move to the highest level of **ADVOCACY**. Even many successful individuals of all time find themselves struggling between the stage of **TRYING and MAINTAINING**.

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N.B: For any comment or suggestion, please feel free to contact the author at his email id of alialikausar@yahoo.co.in or alialikausar@gmail.com.