

Portrayal of Positive Psychological Capital in Qur'an

• Dr. Muhammad Naveed Riaz,

•• Summayya

Abstract:

The present study aims at exploring positive psychological capital in the verses of Qur'an. Positive psychology is the latest advancement in the field of psychology which focuses on improving the well-being of society. Positive psychological capital refers to the combination of overall qualities of positive psychology that contributes to the well-being and mental health. The present study is based on the content analysis of the verses of Qur'an. Content analysis comprises of three steps including identifying the categories or themes, dividing the information into units or parts and finally rating all the themes in all units. In the first step the researchers identified 41 themes from Qur'an by using committee approach and reading the verses between the lines. All these categories were identified by keeping in view the underlying themes of positive psychology. In the second step 30 units were devised from Qur'an by considering each Part as a single unit. The categories included behavior modification, belief in divine help, brotherhood, bravery, contentment, civility, credibility, encouragement of virtue, emotional regulation, excellence, forgiveness, generosity, gratitude, honesty, hopefulness, humility, justice, knowledge, lawful spending, learning, meaningfulness, mindfulness, moderation, obedience, patience, peace, determination, positivity, prosperity,, repentance, resilience, reward, self-actualization, self-awareness, self-control, sincerity, social leadership, truthfulness, trust, and wisdom. Results suggest that the most prominent category in Qur'an is the reward. Validity of the study was maintained through the selection of the themes with the help of committee approach. Reliability of the scoring system was maintained through partial inter-rater reliability. Overall the present research has many implications in the positive psychology of religion.

Introduction

The Qur'an that literally means "the recitation", is the central religious text of Islam, which Muslims believe to be a final revelation from God (Allah)¹.

¹Assistant Professor, Department of Psychology, University of Haripur, Pakistan

²M.Phil scholar at Department of Psychology, University of Sargodha, Pakistan

In the conservative sense of the word “religion” Qur'an is not only a book of religion, but, it is the book of ‘Nature’ to guide mankind to the way we must live on this planet with the least possible conflict, i.e. with balance and harmony, not only with the people of the world but also with the natural world². Qur'an describes human psychology and highlights positive aspects of human nature that are essential for well-being. The most recent advancement in the field of human psychology is positive psychology. Seligman introduced the field of positive psychology as a way to promote the study of psychological characteristics presumed to benefit well-being³. The combination of the characteristics of positive psychology is labeled as positive psychological capital⁴. The positive psychological capital involves diverse constructs which share positive features and they combine to contribute human well-being⁵. Just like positive psychology⁶, Qur'an also focuses on human strengths and virtues^{7,8}. The present study aims to explore positive psychological capital in the verses of Qur'an.

Positive psychology is defined as the scientific study of the best human functioning⁹. Its target is to find out and encourage factors that permit individuals, communities, and societies to thrive and flourish¹⁰. It is a scientific study of optimal functioning, focusing on aspects of the human condition that lead to happiness, wisdom, creativity, and human strengths¹¹. Positive psychology is an attempt to urge psychologists to adopt a more open and appreciative perspective regarding human potentials, motives, and capacities^{12,13}. Positive psychology is the study of how human beings prosper in the face of adversity¹⁴. Its goals are to identify and enhance the human strengths and virtues that make life worth living, and allow individuals and communities to thrive¹⁵. The positive, the adaptive, the creative, and the emotionally fulfilling elements of human behavior are studied by using psychological theory, research, and intervention techniques¹⁶. Therefore it can be concluded that positive psychology is the scientific study of strengths, well-being, and optimal functioning¹⁷. The aim of positive psychology is to catalyze a change in psychology from a preoccupation only with repairing the worst things in life and also building the best qualities in life¹⁸.

Positive psychology is an umbrella term for the study of positive emotions, positive character traits, and enabling institutions¹⁹. Positive psychology is the scientific study of virtue, meaning, resilience, and well-being, as well as applications that are useful and supportive for the enhancement of the entire life of individuals and society²⁰. Positive psychology is the latest effort by human beings to understand the nature of happiness and well-being. The field of positive psychology today is most progressive in the United States and Western Europe²¹. Positive psychological capital refers to the combination of the characteristics of positive psychology that contributes to overall well-being, is one of the latest advancements in the field of positive psychology²².

Prevention researchers have discovered that there are human strengths such as courage, future-mindedness, optimism, interpersonal skill, faith, work-ethic, hope, honesty, perseverance and the capacity for flow and insight, which

act as buffers against mental illness^{23,24}. Positive psychology does not rely on ambitious thinking, belief, fooling one self, craze, or hand-waving; it attempts to adapt what is best in the scientific method to the exceptional problems that human behavior presents to those who wish to understand it in all its complexity²⁵. Therefore, in many ways, the focus of positive psychology is the scientific study of positive human functioning and flourishing at a number of levels, such as the biological, personal, relational, institutional, cultural, and global²⁶. The main theme behind the positive psychology movement is the creation of 'good life'. The good life is the combination of three elements: (a) positive connection to others (i.e., the ability to love and to forgive, altruism, the presence of spiritual connections), (b) positive individual traits (i.e., integrity, the ability to play, the presence of virtues such as courage and humility), and (c) life regulation qualities (i.e., qualities which allow individuals to regulate their day-to-day activities such as independence, self-control and wisdom)^{27,28}.

Positive psychological interventions have great effectiveness in the betterment of mental health and treatment. Results of a study show that positive psychological intervention plays very important role in the improvement of mental health, it also increases subjective and psychological well-being, as well as it helps in reducing depressive symptoms²⁹. Researchers³⁰ studied the effect of positive psychology in the adolescents who misuse the alcohol. They use eight workshops based on positive psychological intervention which include happiness, strength, optimism and gratitude. They examine its effects on adolescent well-being and alcohol habits. The results of the study show that positive psychological interventions led to an increase in well-being and decrease in alcohol consumption of adolescents. Researchers³¹ studied that how the positive psychology interventions such as positive feeling, positive behavior and positive cognition can influence the well-being and depressive symptoms. The results revealed that positive psychology interventions significantly enhance well-being and decrease depressive symptoms. Positive psychological interventions have been associated with improved well-being and reduced depressive symptoms³². The Present study is aimed at examining the role of positive aspects of Qur'an in relation with subjective and psychological well-being.

Researchers³³ studied potentiality of *taubah* (Islamic repentance) and listening to the Holy Qur'an recitation on galvanic skin response (an objective method for realizing the changes of emotional response of subjects). The results revealed that that listening to Holy Qur'an recitation and *taubah* reduces stress, anxiety or any other pessimism which has a remarkable effect on GSR. Another Qur'anic study was carried out on the "contextual analysis of fear of Allah in the verses of Qur'an"³⁴. The aim of the study was to find out that all the verses are related to the fear of Allah. Analysis of the study depicted that in every verse where importance of Allah is emphasized is followed by the verses regarding reward. Overall contextual analysis reflect that fear of Allah is completely a positive emotion as it is linked with a lot of rewards. It depicts that fear of Allah is different from the other types of fear which always cause distress and

dangerous feelings for personal self. On the other hand fear of Allah is depicting that it is a way to reach ultimate successful destination of any Muslim³⁵.

Like the other Holy books, Qur'an is the book of guidance not only for Muslims but for the whole world. Qur'an replaces the entire books before it, because much of the light and guidance has been obscured by human heresies³⁶. Qur'an serves as the original source on which daily life practices of Muslims are prominently dependent. Mohammad (SAW), in his last public speech which was delivered on the ninth day of Dhul-Hijjah 10 AH in the Uranah valley of Mount Arafat in Mecca to Muslims, stated that "I have left with you two things, and if you hold to them, you will never fall into misguidance, for they are plain clear: the Book of Allah (the Qur'an) and the *Sunnah* of His Prophet". Thus, Qur'an has principally inspired the ideology and culture of Muslims across the world. The UN chartered 56 countries' state religion is Islam. More specifically principles devised from Qur'an have great importance for the religious society of Pakistan in which daily life functioning is dominantly influenced by religious beliefs and practices as surveys by Pew Research Center³⁷ indicates that Pakistan is included amongst the list of few countries where more than 90% residents believe that religion plays vital role in their daily life activities. Pakistan is an Islamic Republic where dominant majority of the citizens is Muslim³⁸. Gallup Religiosity Index³⁹ shows that Muslim countries are included among the most religious countries of world. In this poll, Pakistan is also included among the top most religious countries. Similarly, self-reported data from the surveys of Gallup Poll (2006-2008)⁴⁰ indicates that among the list of least religious, less religious, average religious, more religious and most religious countries, Pakistan is included in the most religious countries of the world.

Consistent surveys confirmed the fact that Pakistan is included among the countries of world which are considered highly religious⁴¹. After 9/11, the world changed for its residents in general and for Muslims in particular. Politically New-Conservatives of Bush Administration launched radical campaigns against Muslims in general and some Islamic countries in particular. As an aftermath of 9/11, Afghanistan and Iraq were invaded. Along with American forces, NATO missions also participated in Afghan and Iraq invasion. ISAF and NATO were resisted by Taliban in Afghanistan and Muslim militant groups in Iraq respectively. This resistance resulted in numerous casualties of American and NATO forces which offended masses of their respective countries. Besides this, in order to gain favors from the international community, systematic propaganda campaigns were launched against Muslims. Thus instead of rational assessment or constructive criticism, some fanatic citizens of Europe and America started propaganda campaigns against the last prophet Mohammad (SAW) and Qur'an. One priest Terry Jones burnt Qur'an in church and this was openly shown to the world by using mass media. Across the world, this impression was promoted as if Qur'anic verses provoke people to war, violent behavior and insurgency. Misperceptions were spread against the Qur'anic concept of Jihad—which is sacred war against invaders only or a war to stop

people from cruelty. In short, distorted image of Qur'an was portrayed everywhere. Thus it was the need of the time to highlight the concepts of Qur'an that promote positivity at individual, group, institutional and state level.

In the indigenous context past research focused on the content analysis of many books including poetry, novel, autobiography, and news. These writings have prominent influence on its readers. Qur'an has leading role in framing the mind sets of about two billion people living across the globe. Thus the influence of the Qur'an is more widespread. Therefore the present study focused on a divine religious book Qur'an. It is based on exploring the aspects of positive psychology from the verses of Qur'an. The positive orientation to research, application, and scholarship inspired by positive psychology movement has spread quickly across the diverse disciplines⁴².

Method:

The present study is based on the content analysis of the Verses of the Qur'an related to positive psychology. Positive psychology may be defined as the scientific study of virtue, meaning, resilience, and well-being, as well as applications that are helpful for the improvement of the entire life of individuals and society⁴³. The core objective was to explore the positive psychological capital in Qur'an. Positive psychological capital refers to the combination of the characteristics of positive psychology. The Qur'an means recitation. It is the holy book of Islam. Muslims believe that Qur'an is final revelation by God to the Prophet Mohammad (SAW). Since the present study is based on the content analysis of Qur'an, therefore Urdu translation written by Hazrat Molana Ameer Mohammad Akram Awan named *Akram-ul-Tarajim*⁴⁴ was selected as research sample to be content analyzed. It is the latest translation of Qur'an in Urdu which was undertaken in 2014. Additionally, the commentary on the Qur'an was also consulted in order to understand the contextual issues in the interpretation of the translation of the verses of Qur'an. The translation of Fateh Muhammad Jalindhari was also taken into consideration at initial stages⁴⁵. Moreover, while identifying the categories, English translation written by Mohammad Mohsin Khan and Mohammad Taqi-ud-Din al-Hilali, of Qur'an was also consulted⁴⁶.

Content analysis is a systematic replicable technique for compressing many words of text into fewer content categories based on explicit rules of coding⁴⁷. Content analysis comprises of three processes including (a) identifying the categories of analysis (themes) (b) dividing the information into units of analysis and (c) enumerating the units. The first important decision was to identify the categories in the content of the Qur'an⁴⁸. Committee approach was used to devise the categories of analysis. Thus a committee comprising of three experts was selected from the Department of Psychology, University of Sargodha, Pakistan. The members of the committee was selected purposively—the inclusion criteria were based on the understanding of Qur'an and psychology. The experts were MPhil Clinical Psychology students. The experts were instructed regarding the process of research. Along with the researcher, the experts were instructed to read the Urdu translation of Qur'an

carefully and to identify the major categories with reference to positive psychology. Thus the categories were selected in collaboration with the suggestions of the committee. After reading Qur'an thoroughly, 41 categories were identified that showed their relevance with the positive psychology (see Figure 1).

Categories	Category Title	Description of categories (Themes)
Category 1	Behavior modification	The direct altering of undesirable behavior by means of biofeedback reinforcement, or aversion therapy, to modify human behavior is termed as behavior modification ⁴⁹ .
Category 2	Belief in divine help	Knowledge and belief regarding the presence of something divine to help in troubles ⁵⁰ .
Category 3	Brotherhood	The feeling that men should treat each other like brothers.
Category 4	Bravery	It is defined as facing danger, challenge, trouble, or discomfort courageously ⁵¹ .
Category 5	Contentment	Contentment is the state of being happy and satisfied.
Category 6	Civility	Civility is a form of goodness. Civility is the act of showing respect, care and good manners to others ⁵² .
Category 7	Credibility	It is defined as the characteristics that make sources or information worthy of being believed ⁵³ .
Category 8	Encouragement of virtue	The process of motivating people toward virtues and good deeds.
Category 9	Emotional regulation	Emotional regulation refers to the different set of processes by which emotions are themselves regulated ⁵⁴ .
Category 10	Excellence	It is the quality of being outstanding and exceptionally good.
Category 11	Forgiveness	It is defined as forgiving and being sympathetic with the people who have done wrong ⁵⁵ .
Category 12	Generosity	The disposition and practice of freely giving of one's financial possessions, time, and talents, for example, charitable financial giving, and the dedication of one's gifts for the welfare of others ⁵⁶ .
Category 13	Gratitude	It is defined as the quality of being gratifying and aware of the good things that happen ⁵⁷ .
Category 14	Honesty	It has been defined as the quality of being genuine, trustworthy, pure, and valid in activities and relationships ⁵⁸ .
Category 15	Hopefulness	It is defined as expectation that the whole thing will be fine and becomes active to work and achieve it ⁵⁹ .
Category 16	Humbleness	Absence of false superiority can be referred as humbleness ⁶⁰ .
Category 17	Justice	The act of treating all people in the same manner and deciding truths ⁶¹ .
Category 18	Knowledge	It is defined as clear understanding of information and their associated patterns ⁶² .
Category 19	Lawful Spending	To spend your money and time in an accurate and lawful manner may be referred to as lawful spending.
Category 20	Learning	The mental process of acquiring information or proficiency and understanding of ethics, values and wisdom is called learning ⁶³ .
Category 21	Meaningfulness	The quality of having great worth and importance is called meaningfulness ⁶⁴ .
Category	Mindfulness	An awareness that arises through intentionally attending in an

22		open, accepting, and sharp way to whatever is happening in the present moment ⁶⁵ .
Category 23	Moderation	The quality of being reasonable and avoiding excesses.
Category 24	Obedience	Obedience, in human behavior, is a form of social influence in which a person yields to orders from an authority figure ⁶⁶ .
Category 25	Patience	Patience means to refrain yourself from complaining and to seek Allah's help ⁶⁷ .
Category 26	Peace	It is a state of quiet and harmony or a state free from civil conflicts, hostile feelings and emotions.
Category 27	Determination	It is defined as finishing the work what one starts ⁶⁸ .
Category 28	Positivity	The quality characterized by certainty or acceptance is called positivity.
Category 29	Prosperity	The condition of having good fortune and success is called prosperity.
Category 30	Reactance	An emotional reaction in response to a source, or action that removes or susceptible of some behavioral pattern and freedom ⁶⁹ .
Category 31	Repentance	A feeling of regret or remorse for doing wrong or sinning is called repentance.
Category 32	Resilience	It is the capacity to adapt successfully in the presence of threat and hardship ⁷⁰ .
Category 33	Reward	Something given in return of performing some good behavior to make that behavior strengthened ⁷¹ .
Category 34	Self-actualization	It is defined as the result of the gratification of all the lower needs, making the energy available for the continuous gratification of the highest need, the need for self-actualization ⁷² .
Category 35	Self-awareness	Clear perception of your personality, including strengths, weaknesses, thoughts, beliefs, motivation, and emotions is called self-awareness ⁷³ .
Category 36	Self-control	It is the ability to have control over one's behaviors, actions and emotions and is necessary for directing personal behavior in achieving goals ⁷⁴ .
Category 37	Sincerity	The quality of being open, simple and truthful and not being hypocritical or deceitful.
Category 38	Social leadership	It is defined as the process of influencing one or more people. A Leader has different gifts, abilities, and skills and he asks his followers to pay attention, to work cohesively and to expand their emotional, physical and spiritual energy to achieve the missions and objectives of an organization ⁷⁵ .
Category 39	Truthfulness	It is defined as the quality of telling the truth.
Category 40	Trust	It is defined as the intention of expecting good from others, relying on others with the feeling of security and believing that his/her action will lead us to approach all the situations in an acceptable manner ⁷⁶ .
Category 41	Wisdom	The capacity of making the finest use of information, experience, and understanding by exercising good judgment ⁷⁷ .

Figure 1. Categories, their titles and the description of the categories

The second task was to divide the information into coding units⁷⁸. The same committee was assigned the task to devise the units of analysis. The

structure of the Qur'an was itself helpful in this regard. Qur'an is divided into 30 Parah. Thus each Part (Parah) was considered as a single unit of analysis. For attaining third task which was devising the system for coding of categories into units same committee was approached to rate the degree of frequency of related categories. The reliability of the present study was maintained by partial inter-rater reliability in which Committee was asked to carefully read the translation of Qur'an and rate the frequency of each category. Thus the partial agreement (at least 3 out of 4) among the members of the committee on the presence of a specific category in a specific unit was rated as 1.

Results and Discussion:

The Present study was carried out to explore the positive psychological capital in the verses of the Qur'an. Content analysis of 30 Parts of the Qur'an was carried out, 41 categories were rated on 30 parts of the Qur'an. Each part was considered as a single unit of analysis. The enumeration indicated that reward is the most prominent category in Qur'an.

Qur'an is a book of guidance about the basic principles of leading a good life. There are many aspects like hopefulness, resilience, wisdom, knowledge, learning, civility and many others which a person needs to spend a good life. The present study was carried out in order to explore the categories of positive psychology in the content of the Qur'an. The Qur'an is the Holy book which was revealed to the last prophet Mohammad (SAW). After conducting a content analysis of the Qur'an, 41 categories related to positive psychology were identified. It was identified that the most prominent category in the Qur'an is reward. Reward is defined as any behavior which can be strengthened with the help of positive reinforcement⁷⁹. The Qur'an has provided detailed explanation of appropriate and inappropriate behaviors. Positive psychology focuses that the appropriate behavior must be rewarded and it can be strengthened with reward^{80,81}. In the same manner the Qur'an has promised to reward the appropriate behaviors:

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَائِتِينَ
وَالْقَائِنَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ
وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّائِمِينَ
وَالصَّائِمَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا
وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا⁸²

Verily, the Muslims (those who submit to Allah in Islam) men and women, the believers men and women (who believe in Islamic Monotheism), the men and women who are obedient (to Allah), the men and women who are truthful (in their speech and deeds), the men and women who are patient (in performing all the duties which Allah has ordered and in abstaining from

all that Allah has forbidden), the men and women who are humble (before their Lord Allah), the men and women who give Sadaqat (i.e., zakat and alms), the men and women who observe saum (fast) (the obligatory fasting during the month of Ramadan, and optional nawafil fasting), the men and women who guard their chastity (from illegal sexual acts) and the men and women who remember Allah much with their hearts and tongues, Allah has prepared for them forgiveness and a great reward (i.e., Paradise)”

In the Qur'an Allah promised human beings to reward their good deeds and if there be a good deed, He doubles it and gives from Himself immense reward because Allah wrongs not to His humanity:

إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِن تَكُ حَسَنَةً يُضَاعِفْهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا⁸³

“Surely! Allah wrongs not even of the weight of an atom (or a small ant), but if there is any good (done), He doubles it and give from Himself a great reward”

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا⁸⁴

“Whoso brings one good, then for him there are ten like thereof”

Researchers showed that reward is positively associated with performance and motivation. There are many studies which were carried out by different researchers^{85,86,87} in order to find out the relationship between reward and performance, which show that reward enhances the performance of the people⁸⁸ and results in high task interest⁸⁹. The Qur'an states about the reward system in order to motivate the entire world to perform good deeds which are necessary for spending a happy and satisfied life as well as for increasing the human psychological well-being which is the main focus of modern positive psychology.

In the content of the Qur'an, a category on credibility was also identified. Credibility can be defined as the characteristic that makes sources or information worthy of being believed. The credible people are trustworthy people, and the credible information is authentic and trustworthy information⁹⁰. It has been reported in a research that when people come to know that the particular source is trustworthy, accurate, good, useful and important and have expertise then they are more likely to believe in it⁹¹. As the Qur'an is holy book of guidance for all the creatures so it directs human beings to believe only in the credible information and guide them to make a strict inquiry after hearing any news by others especially if the source of information is an errant person.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا⁹²

“O you who believe! if a Fasiq (Liar-evil person) comes to you with any news, verify it.

In the content of the Qur'an a category on mindfulness was also identified. In the Qur'an it is repeatedly mentioned that you should be aware and observe the things deeply. There are signs in the things of world that allow human beings to know about the reality of life. The Qur'an states that see the world sensibly, necessarily there are signs for the wise people:

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْقُلُوبِ
الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ
مَاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ
الرِّيَّاحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لآيَاتٍ لِّقَوْمٍ
يَعْقِلُونَ⁹³

“Verily, in the creation of heavens and earth, and in the alteration of night and day, and ships which sails through the sea with that which is of use to mankind, and the water (rain) which Allah sends down from the sky and makes the earth alive therewith after its death, and the moving creature of all kinds that He has scattered therein, and in wearing of winds and clouds which are held between the sky and the earth, are indeed ayaats (signs) for the people of understanding”.

Mindfulness helps in the better understanding of the external world as well as internal self. Just by becoming aware of what is occurring within and around us, we can begin to untangle ourselves from mental worries and problematic emotions that cause unhappiness, such as the emotions of anger, envy, or greed, or behaviors that harm ourselves and others⁹⁴. The awareness about external world enables a person to make choices between wright and wrong. Awareness of self enables a person to understand their own needs, wishes and thinking, by this understanding they might regulate their selves to change their bad needs and wish with the best one, and this is also a step towards a good life, happiness, well-being and life satisfaction. Research proved that mindfulness considerably predicts life satisfaction⁹⁵. Allah said that, observe the things and think deeply. Allah also said that listen and read the Qur'an with full attention and think about it deeply, because it is helpful in contentment of your heart. It is also helpful in purification of heart and soul. Allah loves humanity very much. In all the teachings of the Qur'an, there are benefits for the human beings. Researches also proved that there are many benefits of mindfulness. It can improve the psychological and behavioral functioning, and it can enhance the self-regulated behaviors associated to improvement of well-being⁹⁶. In different researches it has been identified that mindfulness can be used as

meditation, and is helpful in reducing stress, anxiety and in stimulating life satisfaction, happiness and well-being. Mindfulness is also related to positive psychological and physical outcomes^{97,98}. Mindfulness helps individual to collect the factual information from the environment and then make changes in the behaviors according to the need of the environment.

A category on the Belief in Devine Help was also identified. The Qur'an preached that just strong belief on Allah's help can show you countless wonders.

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ⁹⁹

"When the help of Allah and victory come"

The Qur'an stated that Allah is the best helper ever. He helps all his creations whenever they ask for help in difficult situations.

بَلِ اللَّهُ مَوْلَاكُمْ وَهُوَ خَيْرُ النَّاصِرِينَ¹⁰⁰

"Nay! Allah is your Patron; and He is the best Helper"

Once you ask for Allah's help, it will surely reach to you. He is closer to you than your jugular vein (Al-Qur'an). Allah is the best wisher for all of humanity. Whatever Allah did, is best for us. Qur'an provides us detailed explanation about how Allah helps his humanity. There are so many miracles which show that Allah must help people whenever they call upon him with trust. When you have belief on Allah's help, miracles will happen. When you are in the midst of a problem and not knowing what to do and thinking what will happen next, at that moment solution will come upon you.

In the content of the Qur'an, a category on behavior modification was also identified. In Qur'an it is stated that the people who will perform bad behavior then come to Allah and change their behaviors and ask His forgiveness then they will not be punished.

إِلَّا مَنْ ظَلَمَ ثُمَّ بَدَّلَ حُسْنًا بَعْدَ سُوءٍ فَإِنِّي غَفُورٌ رَحِيمٌ¹⁰¹

"Except him who has done wrong and afterwards has changed evil for good; then surely, I am Oft-Forgiving, Most Merciful".

A category on brotherhood was also identified in the content of the Qur'an. The Qur'an illustrates good interpersonal relationships by promoting brotherhood. Brotherhood is basically a feeling that men should treat one another like brothers. The Qur'an has explained that people who believe in the Oneness of Allah are the brothers towards one another.

واعتصموا بحبلِ الله جميعاً ولا تفرقوا واذكروا نعمة الله عليكم إذ كنتم أعداء فألف بين قلوبكم فأصبحتم بنعمته إخواناً وكنتم على شفا حفرة من النار فأنقذكم منها كذلك يبين الله لكم آياته لعلكم

تهتدون¹⁰²

“And hold fast, all of you together, to the Rope of Allah (i.e. this Qur'an), and be not divided among yourselves, and remember Allah's favor on you, for you were enemies one to another but He joined your heart together, so that, by His grace, you became brethren (in Islamic faith), and you were on the brink of pit of Fire, and He saved you from it. Thus Allah makes His Ayat (proofs, evidences, verses, lesson, signs, revelations, etc.) clear to you, that you may be guided.

The Qur'an puts forward many examples depicting on how Allah bestowed love in the hearts of Muslim and made them brothers. The Qur'an talks about brotherhood because it is one of the ways to succeed. Brotherhood is very important for every society, group and organization to achieve a particular goal. Brotherhood promotes harmony and love among the people of society. A category on contentment was also identified in the content of the Qur'an. Contentment is the state of being pleased and satisfied. No doubt, that the zikr of Allah is a source of comfort for mind and soul. Remembrance of Allah is a great worship. Qur'an stated that the hearts find rest in the Zikr of Allah.

أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ¹⁰³

“Verily, in the remembrance of Allah do hearts find rest”.

In the Qur'an Allah has reminded humanity that He is the only One who sends down calmness and comfort to the hearts of the believers. So, whenever you feel any type of worry just remember Allah. You will automatically feel satisfaction, comfort and soothing of mind and heart. In the content of the Qur'an a category on Encouragement of Virtue was also identified. Qur'an invites people to do good deeds. Qur'an told about two categories of virtues which are; *huququ'llah and huququ'l ibad*. *Huququ'llah* includes virtues such as As-Salat, Roza, Zakat, Hajj, Sadqah etc. Allah wants to refine the heart and soul of Muslims, therefore Allah has written in his book Qur'an that you should do righteous deeds, because it removes the evil deeds from you.

وَأَقِمِ الصَّلَاةَ طَرَفَيْ النَّهَارِ وَزُلْفًا مِّنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ
السَّيِّئَاتِ ذَلِكَ ذِكْرَى لِلذَّاكِرِينَ¹⁰⁴

And perform As-Salat at the two ends of the day and in some hours of the night [i.e. the five compulsory Salat (prayers)]. Verily, the good deeds remove the evil deeds (i.e. Small sins). That is a reminder (an advice) for the mindful (those who accept advice”.

Huququ'l ibad includes virtues such as, good treatment of the family, relatives and neighbors, helping the poor for the sake of Allah, keeping your promises, becoming a source of relief for humanity, taking care of old people, sincerity etc:

وَأَتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ
وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا
عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا
وَأُولَئِكَ هُمُ الْمُتَّقُونَ¹⁰⁵

“And gives his dear wealth for love of Allah to kindred and orphans and the needy and the wayfarer and the beggars and for redeeming necks, and establishes prayer and pays (poor due) Zakat; and the performers of their promises when make promise and the patients in tribulation and adversity and at time of jihad: holy war or crusade;-These are they, who proved truth of their word and they are only God-fearing”

Such inducement promotes brotherhood in a society and is important for long lasting relationships. It also provides a real source of happiness and mental satisfaction.

A category on excellence was also identified in the content of the Qur'an. Excellence is the quality of being outstanding and exceptionally good. The Qur'an refers:

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ¹⁰⁶

“Undoubtedly, We have made man in the fairest stature”

The Qur'an preaches that all human beings were made excellent so you should be satisfied about your stature. This provides an appropriate solution to the individuals suffering from inferiority complex. The Creator of human beings has claimed that their structure is finest.

In the content of the Qur'an the a category on Forgiveness was also identified. It is important to base the human relations on forgiveness. Forgiving one another is one of the most important teachings of Islam. People cannot expect the forgiveness of Allah unless they also forgive the people who have done wrong with them. In the Qur'an Allah has explained the importance of forgiving by stating that forgiving the other is better than Sadqah:

قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتَّبِعُهَا أَذَىٰ وَاللَّهُ غَنِيٌّ حَلِيمٌ¹⁰⁷

Kind words and forgiving of faults are better than Sadaqah (charity) followed by injury. And Allah is Rich (Free of all needs) and He is Most-Forbearing.

Allah advises the humanity to forgive others because forgiveness is better for you. In different researches it has been identified that forgiveness significantly predicts psychological and emotional well-being^{108, 109, 110,111}. Forgiving others has emotional health benefits for people¹¹². In the content of the Qur'an a category on positivity was also identified. The quality or state characterized by certainty or acceptance is called positivity. The Qur'an explains

that everything which Allah chooses for us is best therefore we should accept all the orders of Allah. The Qur'an stated that:

وَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ¹¹³

“And it may happen that anything may be disliked by you and that may be in your favor”

A category on generosity was also identified in the content of the Qur'an. It can be defined as the temperament and practice of generously giving one's financial resources, time and talents for the welfare of others¹¹⁴. In the Qur'an it is stated that Allah loves those who spend. Allah said that generosity is an investment for your future. Allah has given you everything, and if you spend (from what Allah has given you) in seeking the pleasure of Allah, He will replace it with a great reward:

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ¹¹⁵

“Those who spend their wealth (in Allah's cause) by night and day, in secrets and in public, they shall have their reward with their Lord. On them shall be no fear, nor shall they grieve”.

The Qur'an told about the qualities of those who are liked by Allah, one of their quality is generosity.

إِنَّ الْمُسَدِّقِينَ وَالْمُصَدِّقَاتِ وَأَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يُضَاعَفُ لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ¹¹⁶

“Surely, the alms giving men and alms giving women and those who gave a goodly loan to Allah, it shall be doubled for them and for them is an Honorable reward”

In the Qur'an it is stated that you should give to the poor, because it is their right. If you don't give them, Allah will punish you on the Day of Judgment. In the Qur'an it has been written that when people start giving without selfishness, they do this just for the pleasure of Allah then it will be best for them. In psychology it is identified that the generous behavior leads toward the happiness¹¹⁷. The Qur'an focuses on generosity because it is the way of helping others, and helping each other promotes love and brotherhood in people, and is also a source of happiness. A category on gratitude was also identified. It is defined as the quality of being grateful, thankful and conscious of the good things that happen¹¹⁸. Today in positive psychology researchers have introduced the term “gratitude” and positive effects of gratitude which has been told in the Qur'an 1400 years ago. In the Qur'an Allah told humanity that if you are grateful, He will give you more:

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ¹¹⁹

“And remember, when your Lord proclaimed if you will be grateful, then I shall give you more”

In the Qur'an it has been written that Allah has showered upon you his many blessings, so that you may become grateful. Allah has blessed you with family, knowledge, wisdom, money and huge other blessings in order to make you happy and grateful. If you begin to count the blessings of Allah, you will surely fail in it. The Qur'an has provided detailed explanation of Allah's blessings and asks for gratefulness. Past research has proved that there are many psychological and physical benefits of gratitude. Many researches indicate that there is a positive association between gratitude and well-being^{120,121,122,123,124}. In the content of the Qur'an a category on honesty was also identified. Being honest is one of Allah's orders. Dishonesty and deception is forbidden in Islam. The Qur'an stated that be honest with Allah, with His messenger Mohammad (SAW) and also be honest in your deeds:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمَانَاتِكُمْ
وَأَنْتُمْ تَعْلَمُونَ¹²⁵

“O you who believe! Betray not Allah and His Messenger, nor betray knowingly your Amanat (things entrusted to you, and all the duties which Allah has ordained for you)”.

A true believer has many characteristics, and honesty is one of those characteristics. Today people demand honesty from one another both in their words and actions. In the same manner the Qur'an stated that:

أَوْفُوا الْكَيْلَ وَلَا تَكُونُوا مِنَ الْمُخْسِرِينَ¹²⁶

“Fulfil the measure and be not of those who give less”.

People who are honest are thought to be good. Whenever a person shows honesty to others obviously he/she will have good relationships. In a study it has been recognized when people show honesty then they strengthened relationships and it improves the overall well-being by reducing mental and physical stress¹²⁷. In the content of the Qur'an a category on hopefulness was also identified. It is defined as expectancy that everything will be greatest and activated to work to accomplish it¹²⁸. To be hopeful is the characteristic of a believer. In the Qur'an, Allah said to Muslims, never lose hope of HIS Mercy. Allah said that, invoke HIM with hope and He will never disappoint the supplicant:

لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ¹²⁹

“Despair not of the mercy of Allah”

In our life we face different types of difficulties which create hopelessness, but Allah tests only the true believers and the true believers should never lose hope even when they are facing hardships. In the Qur'an it has been stated that those who invoke Allah with hope whether are asking for forgiveness of Allah or any type of help from HIM. Allah will give you according to your

expectations. By making Dua and asking for Allah's help, we can make every day a new successful day. Hope is Allah's greatest gift to all of us, because it is the magic that inspires us to keep trying, learning, loving and living. A category on justice was also identified in the content of the Qur'an. The act of handling all people in the same way and deciding truth is labeled as justice¹³⁰. In the Qur'an it is stated that man should behave justly. If he/she has the power to decide between two or more people (whether they are Muslims or Non-Muslims), then he should make decision on the basis of justice. In Islam, justice is a supreme and obligatory virtue. In the Qur'an Allah advises believers not to avoid justice even if they are dealing with their families or foes because Allah loves those who are just and upright in their actions.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاَنُ
قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا
تَعْمَلُونَ¹³¹

“O you who believe! Stand out firmly for Allah as just witnesses; and let not the enmity and hatred of other make you avoid justice. Be just: that is nearer to piety; and fear Allah. Verily, Allah is Well-Acquainted with what you do”.

Islam invites people to be just in their deeds, deals and relationships. In the Qur'an Allah advises that a believer is responsible for exercising justice even if the consequences work against him or his family. Justice is very important for better society. When the people of a society acts justly, there will be no disparity between them so they can resolve the complications voluntarily, and it also leads a society towards peace. A category on knowledge was also identified in the Qur'an. From the very beginning knowledge has been at the basis of Islamic teachings. The Qur'an puts great emphasis on knowledge and acquiring knowledge. The Qur'an asks question as to whether those with knowledge equal to those without it.

قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ¹³²

“Say you, 'Are those who know equal to those who know not'”?

Allah inspires people to pray for the extension of knowledge. In the Qur'an it is stated that Allah has provided the knowledge of different things to the people.

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَم¹³³

“Taught man what he know not”

In the Qur'an it is also stated that if you don't have knowledge about certain thing then you are not allowed to talk about that thing, because it may harm you and others, and you will be questioned about this on the Day of Judgment.

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ
أُولَئِكَ كَانَ عَنْهُ مَسْئُورًا¹³⁴

“And follow not (O man i.e., say not, or do not witness not) that of which you have no knowledge. Verily! The hearings, and the sight and the heart, of each of those one will be questions (by Allah).”

After giving human beings the capability of thinking and the ability to differentiate between right and wrong, Allah has provided accurate, pure and true knowledge about all the things in the Qur'an, and after that Allah also said that the only people who have been given knowledge may know that Qur'an is the Truth from their Lord. When a person is granted knowledge, he appreciates more the creature of Allah, performs more good deeds, feels fear of Allah in his heart, and finally submits to Allah humbly, as a result, Allah grants him more knowledge, gets pleased with him and makes him a true believer. In the content of the Qur'an a category on lawful spending was also identified. To spend your money and time in an accurate and lawful manner may be referred to as lawful spending. In the Qur'an it is stated that Allah has provided men with many blessings, but Allah does not allow them to waste His blessings. In the Qur'an Allah ordered mankind to eat from lawful things and also to spend in lawful manner. Allah advises human beings to help the poor from what He has provided them and not to waste or be a miser:

وَأْتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا¹³⁵

“And give to the kinsman his due and to the Miskin (Poor) and to the wayfarer. But spend not wastefully (your wealth) in the manner of spendthrift”.

وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ¹³⁶

“And eat and drink and do not cross the limit”

A category on learning was also identified in the content of the Qur'an. Basically the origin of learning is the Holy Qur'an. The Qur'an describes two sources of learning; Ilahi (learning that occurs directly from Allah such as true dreams and revelations etc.)¹³⁷ and Insani (learning that occurs from human experience such as observation, cognition and conditioning)¹³⁸. The Qur'an is Allah's revelation to Mohammad (SAW) and is an important source of illahi's learning. Allah has provided all the valuable knowledge in His book the Qur'an and advised humanity to learn it. In the Qur'an Allah has clearly written that He sent his prophets and Qur'an to humanity so that they may learn and understand. Because the Qur'an is the only book which provides us with a complete and accurate way of spending life, and promises the success both in this world and in the hereafter. In the Qur'an Allah also talks about Insani source of learning,

Allah said in Qur'an that if you do not know anything then ask the people who know and learn it:

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ¹³⁹

“And We sent not before you any but men to whom We reveal, then O people! ask the men of knowledge if you know not”

A category on meaningfulness was also identified from the Qur'an. In the Qur'an it has been written that Allah has not made any thing without purpose. All the things in this world are meaningful:

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَاطِلًا ذَلِكَ ظَنَّ الَّذِينَ كَفَرُوا فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنَ النَّارِ¹⁴⁰

“And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve! Then woe to those who disbelieve (in Islamic Monotheism) from the fire!”

Allah said in the Qur'an that all the things are created for the benefits of humanity. The earth, the sky, the animals and all other things are created just for the benefits of human beings. In the Qur'an Allah has clearly written that He made earth and light so that you may find rizq, He made night so that you can rest. He made cattle so that you can take help from them while travelling. There are countless things which Allah has provided us.

In the content of the Qur'an a category on moderation was also identified. The quality of being reasonable and avoiding extremes is called moderation. In the Qur'an, Allah has named the Muslims as the “middle nation” and has advised them to be moderate in every walk of life.

“Thus We have appointed you a middle nation”

A Muslim should behave in a moderate way because it is the best way.

وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ¹⁴¹

“And eat and drink and do not cross the limit. Undoubtedly, the persons crossing the limit are not liked by Him.”

Imam Ibn Al-Atheer has explained the importance of moderation by saying that “All the good behaviors have two extremes and evil sides. For example, generosity, a good and moderate behavior, comes between two bad behaviors, on one side miserliness and on the other side wastefulness. Braveness, another good and moderate behavior, comes between two evil behaviors on one side cowardliness and on other side negligence. So humans have been ordered to avoid all evil behaviors; by staying away from two evil behaviors, a person will be exactly in the middle which is at utmost point from each extreme¹⁴². The best

way for the Muslims is to behave in a moderate way. When a person finds a middle position between the two extremes, he will get all the benefits and success of this worldly life and the world hereafter. In the content of the Qur'an a category on obedience was also identified. It is defined as the acts of obeying or it may be defined as compliant and submissive behaviors with respect to other people. In the Qur'an it has been stated again and again that obey Allah and His Messenger. In the Qur'an, it has been written that if you want Allah's mercy then you should obey Him and His messenger. Allah has created the entire world, and it is our duty to obey the creator of the entire world. Obeying Allah means obeying all the information provided by Him. Whatever Allah ordered, we should accept it with obedience, because we do not know but Allah knows what is better for us. It is one of the characteristics of the true believer that they obey Allah and His messenger. Allah also advises us to obey His Messenger Mohammad (SAW), because Mohammad (SAW) is a great role-model for the world. Obeying Mohammad (SAW) means obeying and following the message delivered by him. In Qur'an, it has also been stated that obey those (Muslims) who are in authority:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ¹⁴³

“O believers! obey Allah and obey the messenger, and those who have power of command amongst you”.

Obedience is a definite sign of one's faith in Allah and his willingness to be a servant to Him. A person who obeys Allah and his Messenger (Mohammad SAW) succeeds in this world and the world hereafter. A category on patience was also identified in the content of Qur'an. In the Qur'an it has been said multiple times that seek help with patience and Salat, Allah helps those who show patience:

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ¹⁴⁴

“O Believers! Seek help with patience and prayer; no doubt, Allah is with the Patients”.

Today many psychologists have found out that patience is a power and is helpful in reducing depression and increasing satisfaction¹⁴⁵ especially in the time of hurdles. All these things have been told in Qur'an 1400 years ago. In the Qur'an, it is stated that Allah loves those who show patience, and gives glad tidings to As-Sabirun. In time of difficulties and sadness we should invoke Allah and recall Allah's greatness and control that He is the only one who knows everything we are facing and He alone can solve our problems and make our life easier. By remembering Allah, patience automatically will induce in us. Patience accompanies satisfaction, great reward and finally Paradise. A category on peace was also identified in the content of the Qur'an. It is a state of quiet and harmony or a state free from civil disturbances, unpleasant thoughts and emotions. Islam is a religion which talks about love, reconciliation and peace. Islam does not call upon for war, but it calls upon for peace. In the Qur'an, Allah has clearly written

that reconciliation and forgiving is best for men, but if they do any act of mischief on earth, they will be in the hell. In Qur'an it has been stated:

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ
رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ¹⁴⁶

“And do not do mischief on the earth, after it has been set in order, and invoke Him with fear and hope. Surely, Allah’s mercy is (ever) near unto the good-doers”.

According to Islam, peace is rule and war is an exception. The Qur'an is the book of dogma; it is not a weapon of war. Non-Muslims have many misconceptions about the Qur'an that it is a book which promotes war and hostility. In the Qur'an Allah said there is no compulsion in religion, the right is clearly distinct from wrong. The permission of war is not granted to force the non-Muslims to turn their religion to Islam but in Islam, war is permitted only for self-defense. A category on determination was also identified in the content of Qur'an. In the Qur'an, it is stated that Allah loves those who remain determined. An individual should remain steadfast like a solid structure. Allah said in the Qur'an that He reveals the Qur'an so that believer's faith may become more strengthened and they could stand firmly on Islam. Allah said that these people will have no fear at all, and will enter Paradise. Qur'an stated that:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ
تُفْلِحُونَ¹⁴⁷

“O you who believe! When you meet (an enemy) force, take a firm stand against them and remember the Name of Allah much (both with tongue and mind), so that you may be successful”.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ¹⁴⁸

“O you who believe! Stand out firmly for Allah as just witnesses”

Allah preach human beings to remain determined in words and said that once the decision has been taken than stick to it and trust in Him:

فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ¹⁴⁹

“And when you have made up your mind for anything, then put your trust in Allah”

The Qur'an describes decision determination as “consult them in (every) affairs but once the decision has been taken, then (stick to it) and trust in Allah”. Remaining determined means having belief in Allah that He will help you, and whenever a person believes in Allah, Allah will help him. Many people fail because they quit easily when they face a little defeat. Allah does not like those who lose heart and become a failure. People should believe in Allah and continue his efforts with persistency and determination. If they do so, they will

succeed in every walk of life, because determination and belief in Allah are the keys to success. A category on prosperity was also identified in the content of the Qur'an. The condition of having good fortune and success is called prosperity. As it has been stated above that the Qur'an is the complete book of guidance which provides us with all the information from least important to most important things for leading good life. Allah said to humanity that the Qur'an is the open book, full of rationality. Allah has provided a detailed explanation in the Qur'an about the behavior patterns which lead us towards success. Qur'an stated that success is only for the Muttaqun:

إِنَّ لِلْمُتَّقِينَ مَفَازًا¹⁵⁰

"Verily, for the Muttaqun, there will be success (Paradise)".

Qur'an also told about the success after death which will be given by Allah:

يَغْفِرُ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
وَمَسَاكِينٍ ظِيَّةً فِي جَنَّاتٍ عَدْنٍ ذَلِكَ الْفَوْزُ الْعَظِيمُ¹⁵¹

"He (Allah) will forgive your sins and will make you enter the Gardens beneath which flow streams and palaces of purity that are in the gardens of dwelling. This is the great victory."

A category on reactance was also identified in the contents of the Qur'an, Cruel and the victims of cruel both are considered bad in Islam. In Islam, aggression and war is forbidden, but it is allowed at that time when someone becomes a danger to you or your religion (Islam). Islam is a religion based on demoting war, hostility and misbehavior and promoting peace. But at the same time, the Qur'an also gives the lesson of Justice. In the Qur'an it is stated that if any one faces injustice, he/she should take revenge for it (but if he forgives it is better for him. The Qur'an stated that:

وَلَمَنْ اِنْتَصَرَ بَعْدَ ظُلْمِهِ فَأُولَئِكَ مَا عَلَيْهِمْ مِّنْ سَبِيلٍ¹⁵²

"And indeed whosoever takes revenge after he has suffered wrong, for such there is no way (of blame) against them".

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ
الْمُعْتَدِينَ¹⁵³

"And fight in the way of Allah, those who fight against you and do not transgress, Allah does not love the transgressors"

A category on resilience was also identified in the contents of the Qur'an. It is the capacity to adapt successfully in the presence of risk and adversity¹⁵⁴. In this world people face a lot of hardships. Life is a combination of good and bad aspects. When we face hardships, we become pessimistic. Both Islam and Qur'an teach us the lesson of optimism, because Allah tests His true believers and narrates to them that with every difficulty there is ease for them:

إِنَّ مَعَ الْعُسْرِ يُسْرًا¹⁵⁵

“Verily, along with every hardship is relief (i.e. there is one hardship with two reliefs, so one hardship cannot overcome two reliefs)”.

If Allah gives us any hardship, then He also provides us with the patience to bear it, because Allah has immense love for His creation. If Allah gives you any hardship He Himself relive it:

وَإِذَا مَرَضْتُ فَبِهِوَ يَشْفِينِ¹⁵⁶

“And when I am ill, it is He who cures me”.

وَلَيُبَدِّلَنَّهُمْ مِّنْ بَعْدِ خَوْفِهِمْ أَمْنًا¹⁵⁷

“And will surely change their of future fear with peace and security”

In today's psychology, many researchers try to find out the psychological benefits of personal trait and the state of resilience. In a study,¹⁵⁸ it was found that resilience positively predict well-being and optimism. By reading Qur'an, people came to know that Allah can solve every problem. For Allah-nothing is impossible, if we are facing a hardship then it means that Allah is testing us. Allah said that never lose hope in any situation, keep trying to cope with the hardships of life and keep your trust in Allah, it will eventually remove hardships. The teachings of the Qur'an help people remain hopeful, and when people have trust in Allah, Allah automatically gives them ability to cope with a problem, and coping with the problem enhances their well-being.

In the contents of the Qur'an a category on self-actualization was also identified. It is defined as the result of the gratification of all the lower needs, making the energy available for the continuous gratification of the highest need, the need for Self-actualization. According to Maslow, self-actualization means understanding and reaching one's highest potential¹⁵⁹. In Maslow's hierarchy of needs the lowest two layers are the physiological and safety needs, the middle two layers are love/respect esteem, and the highest layer is self-actualization¹⁶⁰. Islam is a very beautiful religion. As Allah said in Qur'an that *“We have not neglected anything in this book”*, so one can find complete knowledge of everything in Qur'an. Same about concept of self-actualization (that is identified by the Maslow) has been told in Qur'an before 1400 years ago. In Qur'an Allah talks about three stages of nafs. Nafs-e-ammara *“The self is inclined towards evil”* (12:53) and this is similar to bottom layer (physiological and safety needs) of Maslow's theory, in this a person is just worried about his personal self. Nafs-al-lawwama *“Butnay! I call to witness the reproachful voice of man's own conscience!”* (75:02) and this is similar to central layers (love/respect esteem) of Maslow's theory, in this a person gains consciousness and realizes personal errors and weaknesses. The third and highest state is the nafs-al-Mutmainna *“O the one in (complete) rest and satisfaction!”* (89:27) and is similar to the upper layer of self-actualization; the state when the ego is totally killed and the individual understands their true purpose in life¹⁶¹. This is the stage where one should attempt to reach. The Qur'an provided us with a detailed explanation of

the behaviors (such as zikr of Allah, gratitude, honesty, truthfulness, humbleness and many others) which lead a person to reach his potentials. In the Qur'an, Allah mentioned about self-actualized people as:

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ
وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ
وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ¹⁶²

“The believers, men and women, are Auliya (helper, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Maruf (i.e. Islamic Monotheism and all that Islam orders one to do), and forbid (people) from Al-Munkar (i.e polytheism and disbelief of all kinds, and all that Islam has forbidden); they perform As-salat (Iqamat-as-salat) and give zakat, and obey Allah and His Messenger. Allah will have His Mercy on them. Surely Allah is All-Mighty, All-Wise”.

There are many other verses in the Qur'an which tell us about the behavior patterns of self-actualizers:

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ
وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ
وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّائِمِينَ وَالصَّائِمَاتِ
وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ
أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا¹⁶³

Verily, the Muslims (those who submit to Allah in Islam) men and women, the believers men and women (who believe in Islamic Monotheism), the men and women who are obedient (to Allah), the men and women who are truthful (in their speech and deeds), the men and women who are patient (in performing all the duties which Allah has ordered and in abstaining from all that Allah has forbidden), the men and women who are humble (before their Lord□Allah), the men and women who give Sadaqat (i.e., zakat and alms), the men and women who observe saum (fast) (the obligatory fasting during the month of Ramadan, and optional nawafil fasting), the men and women who guard their chastity (from illegal sexual acts) and the men and women who remember Allah much with their hearts and tongues, Allah has prepared for them forgiveness and a great reward (i.e., Paradise)”

In the Qur'an, Allah has clearly written that the people who hasten in good deeds and forbid from evil deeds are the good people; when they hear dirty

and false talk they extract from it and say “to us our deeds and to you your deeds”. When the verses of the Qur'an are recited unto them, they feel fear in their hearts and increase their faith in Allah and His teachings. In a research it has been found that the relationship between Meta-cognition, Self-Actualization, and Well-Being among University Students. The results of the study showed significant relationship between self-actualization and well-being of the students¹⁶⁴. The Qur'an tells about the ways to become self-actualized. The Qur'an states that constant *zikr* of Allah produces sincerity in the people's acts, kills their ego, enables them to understand the purpose of their creation and life, helps them to live a satisfied life and finally they will be pleased with Allah and Allah will be pleased with them. Among the contents of Qur'an, a category on self-awareness was also identified. Clear perception of your personality, including strengths, weaknesses, thoughts, beliefs, motivation, and emotions is called self-awareness¹⁶⁵. In the Qur'an it is stated that:

فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ¹⁶⁶

“So let man see from what he is created!”

Self-awareness allows people to know about their selves, it enables them to identify their bad needs and thoughts and helps them in behavior modification. Self-awareness is positive knowledge. Self-awareness inhibits people from superiority and pride by permitting them to know how they were created from just a clot. Self-awareness is a way of knowing Allah, thereafter he sees nothing but Him and thereby is endowed with divine virtues. In the content of Qur'an a category on self-control was also identified. Self-control is the spiritual virtue and is essential in the knowledge related to Allah and Islam. The Qur'an talks about free will but at the same time it promotes the concept of self-control, because too much use of freewill leads toward evil.

إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ¹⁶⁷

“Verily, the (human) self is inclined to evil”.

In today's world, the lack of self-control has led humanity into a whole range of problems such as addiction, crime, domestic violence, sexually transmitted diseases, prejudice, debt, unwanted pregnancy, educational failure, underperformance at school and work are arising¹⁶⁸. Allah said in the Qur'an not to follow your desire and lusts, but control them; because lack of self-control makes people follow their evil ambitions and desire that are dangerous for the society. In a study it was found that there is positive relationship between self-control and success¹⁶⁹. The same thing has been explained in the Qur'an many years ago. When a person controls his evil desires, evil thoughts, and emotions and behavior-he becomes a true believer, on whom Allah will shower His bounty and they will be successful in this world and the world hereafter.

In the content of the Qur'an a category on sincerity was also identified. The quality of being open, simple and truthful and not being hypocritical or deceitful in actions and deeds is termed as sincerity. In the Qur'an it is stated that sincerity should be the root of all the good things you do. In Islam, it is the rule

that actions are accepted according to the intentions behind those actions. Allah knows what you show and what you hide:

أَوَلَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ¹⁷⁰

“Do they not know that Allah knows all that they conceal and all that they disclose?”

Allah accepts the deeds of those who are sincere. Today people think that whatever they do for Allah, Allah will accept it. But in the Qur'an it is stated that Allah does not accept the virtues of those whose hearts are not sincere. At present, many people give money and “Sadqat” just to be seen as great in the eyes of other people. Their intentions are not to help the poor but all they want is to create a name for them this world. Allah does not like people who are insincere for namesake. In the Qur'an, Allah has clearly written that the people who give Sadqat just for the sake to be praised by others but not for seeking His good pleasure, their deeds will be in vain. In the Qur'an, it is clearly written that the people who have nothing to spend in the cause of Allah but sincere in their dealing with people are better than those who spend in the path of Allah with a hidden agenda. Allah said in Qur'an that the people who perform good deeds just for Allah's pleasure are successful people and Allah never deprives the Muhsinun (sincere good doers) of their reward:

وَمَنْ يُسَلِّمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ
الْوُثْقَىٰ وَإِلَى اللَّهِ عَاقِبَةُ الْأُمُورِ¹⁷¹

“And whosoever submits his face (himself) to Allah, while he is Muhsin (good-doer i.e. perform good deeds totally for Allah's sake without any show off or to gain praise or fame and does them in accordance with the sunnah of Allah's Messenger Muhammad SAW) then he has grasped the most trustworthy hand-hold [La ilaha illallah (none has the right to be worshipped but Allah)]. And to Allah return all matters for decisions”.

In the contents of the Qur'an a category on bravery was also identified. It is defined as facing danger, challenge, trouble, or pain courageously¹⁷². The Qur'an also provides humanity with a lesson on bravery. Allah said that whenever you face fear or danger, never lose heart, but face it with bravery because Allah is with those who are true. Mohammad (SAW) is a great role-model in depicting bravery. He showed humanity how to face the many challenges in this life. Allah said that whenever you are fighting with the enemies of Islam and confronted by kufr; at that time you should remain determined and brave by putting your trust in Allah. If Allah is with you, no one can defeat you and when you have strong belief in Allah's help, Allah automatically induces bravery and courage in you. Here one point should be made clear, that, Qur'an talks about bravery for justice, not bravery for the evil, because Allah helps only those who are on the right path. Allah said:

قَالَ لَا تَخَافَا إِنِّي مَعَكُمْ أَسْمَعُ وَأَرَى¹⁷³

“Allah said, 'Fear not, I am with you Hearing and Seeing”

In the contents of the Qur'an a category on civility was also identified. Islam is a very beautiful religion; it not only gives the lesson of obeying Allah and His messenger, but it also talks about mannerism, civility and nice talk. A true believer is one who speaks with politeness and in a beautiful manner and not the one who does not indulge in utter evil acts, because they know what Allah likes and what He does not like. Qur'an is the only which teaches a person good behavior and civility. The Qur'an also talks about the ways of greeting others. Because best greeting will promote brotherhood and love among Muslims and others:

وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا إِنَّ اللَّهَ كَانَ
عَلَىٰ كُلِّ شَيْءٍ حَسِيبًا¹⁷⁴

“When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally. Certainly, Allah is Ever a Careful account taker of all things”

In the Qur'an it is clearly written that Allah does not like the aggressors:

إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ¹⁷⁵

“He likes not the aggressors”.

There are many verses in the Qur'an that teach Muslims on how to walk, eat, greet, enter one's house, and many other Islamic etiquettes when it comes to dealing with others. Islam as a religion promotes ideas on civility through the Qur'an:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّىٰ تَسْتَأْذِنُوا
وَتُسَلِّمُوا عَلَىٰ أَهْلِهَا ذَلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُونَ¹⁷⁶

“O believers! enter not houses other than your own, until you take permission and salute the residents thereof. This is better for you, haply you may be heedful”

And if all these instructions are followed, this can promote brotherhood and produce a peaceful society. In the contents of the Qur'an a category on emotional regulation was also identified. Allah has made human beings and gave them ability of experiencing and understanding different types of emotions such as love, sadness, anger and happiness. On the other hand, Allah also gives us free will and ability to control these emotions. In psychology, emotional regulation is a very important concept which leads people towards their wellbeing¹⁷⁷. In many forms of psychopathology, fluctuating from affective disorders to personality disorders, a deficit in emotional regulation has been identified¹⁷⁸. Psychological interventions including Cognitive Behavioral Therapy and Dialectical Behavioral Therapy often tactics to enhance emotional regulation and have shown to be effective in reducing psychological symptoms of various kinds

¹⁷⁹¹⁸⁰. In the same manner Islam and Qur'an talks about management and regulation of emotion especially anger. Anger can have negative effects on those who allow it to control them, and hostile effects on those around them. Anger can destroy relationships, health, property, and livelihood. Uncontrolled anger is one of the tools of Satan and it can lead to many harms and disasters. For this reason Qur'an has a great deal to say about the emotion of anger¹⁸¹.

وَالْكَاطِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ¹⁸²

“Who repress anger, and who pardon men; verily, Allah loves Al-Muhsinin (good-doers)”.

Sometimes people think that excessive anger is the sign of strength and is a way to have control over others, but it is wrong according to Islam. We can follow the example of Mohammad (SAWW) to control anger. Mohammad (SAW) faced many hardships in his life, but he never became angry in any situation. We can also follow the example of the Prophet (SAWW) by channelizing our anger for the sake of Allah, when His rights are violated, but even at that time Mohammad (SAWW) never used harsh language and harsh behaviors, but his first preference was always silence. This is the kind of controlled anger which is admirable and righteous, and the righteous persons are guaranteed Paradise by Allah¹⁸³. In the contents of the Qur'an a category on humbleness was also identified. Everything thing has been created in this world for the purpose of worshipping Allah. Worship is submission to Allah and humility is the basic virtue in submitting oneself to Allah.

ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ¹⁸⁴

“Invoke your Lord with humility and in secrets. He likes not the aggressors”.

In the Qur'an Allah clearly mentioned that He does not like the proud. The pride for anything is rejected by Allah.

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ¹⁸⁵

“And walk not in the earth struttingly. Undoubtedly Allah loves not any arrogant boaster”.

The power of a man is nothing before the power of Allah. Allah has provided man with everything, and He is able to take it back from him because of his arrogance. Indeed the sin of Iblis (Shytan) was his superior rejection to humble himself to the will of Allah. He believed himself better than any other creation. Allah does not accept the prayers and ibadaat of those who feel proud of their virtues. The Qur'an has stated that all human beings are equal in the sight of Allah. The distinctions between nations, tribes, and families are all created by Allah so that mankind will come to recognize His might and greatness and they are not meant to despise one another. In the history of Islam, the good examples shown by the Prophet Muhammad (SAW) can be a shining example for the Muslim Ummah. The Muslim community can and should emulate many of the ways shown by the Prophet. In all aspects of his life; sitting, eating, social-

interaction, gentleness and humbleness etc. there is a beautiful pattern that can be imitated by the Muslims. Humbleness is a great virtue which makes a person true believer, helps him to get Allah's pleasure and take him towards Paradise. In the contents of Qur'an a category on Repentance was also identified. Repentance means asking for forgiveness and accepting one's fault.

يَا أَيُّهَا الَّذِينَ آمَنُوا تُوبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا¹⁸⁶

"O you who believe! Turn to Allah with sincere Repentance!"

We are human beings and are not free from mistakes. But our Lord Allah is the great Forgiver. Allah said that the doors of repentance are always open for the believers.

قَالُوا يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ¹⁸⁷

They said, 'O our father, beg forgiveness of our sins, no doubt, we are sinful.

Believers are on a path of continual improvement. People do make mistakes, but believers analyze their mistakes and take positive actions to correct them. This examination is critical for creating purity in every action.

In the verses of Qur'an, a category on truthfulness was also identified. Truthfulness can be defined as the quality of telling the truth. The Qur'an teaches people on all the good virtues which are needed by an individual to become a true person and one of which (virtues) is truthfulness. The Qur'an advises people to speak the truth (Haaq) in all situations. In the Qur'an Allah said that if you come to know about any truth and after that you conceal it because of fear of your enemy, then you will be in Hell. Allah said in the Qur'an that you should only speak the truth after that it is His duty to prove the truth, and He will be able to differentiate between the right and wrong, between the truth and the lies:

وَيُحِقُّ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَلَوْ كَرِهَ الْمُجْرِمُونَ¹⁸⁸

"And Allah will establish and make apparent the truth by His Words, however much the Mujrimun (criminals, disbelievers, polytheists, sinner) may hate (it)".

History has proven that Hazrat Mohammad (SAW) was an honest and truthful person. Truthfulness is a great virtue, and Allah said in the Qur'an that He rewards true men for their truth, and Allah is with those who are true. Allah also said in Qur'an that He curse (Lanat) those who are liars. In the content of the Qur'an a category on trust was also identified. The Qur'an advises people to expect good from Allah, rely in Him with the feeling of security and believing that Allah's action are the best for us. In the Qur'an it is stated that:

وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا¹⁸⁹

"And put your trust in Allah, and Sufficient is Allah as a Wakil (Trustee or Disposer of affairs)".

A research in psychology has highlighted that there are some characteristics of the trustee, which allowed people to trust; such as credibility,

justice, knowledge, fairness, ability, caring motives, benevolence, supportiveness, consistency and finally integrity¹⁹⁰. The Qur'an as the most authentic Holy Book provides all the information about everything. Qur'an advices people to trust in Allah. In the Qur'an it is mentioned that Allah is closer to man than his jugular vein (Al-Qur'an). The Qur'an contains many examples of Allah's miracles, which show that Allah loves his servants, helps them and provides them help and sustenance which they could not imagine of getting. We can trust only in Allah because He is All-Knower, The Inspirer of Faith, The Satisfier of All Needs, The Just, The All-Aware, The Perfectly Wise, The Protecting Friend and The Trustee. During the time of difficulty if you put your trust in Allah, the problem will be resolved with the help of Allah. By leaving your affairs to Allah by being dependent on Him, by believing in His promise, by being satisfied with His order, by thinking positively of Him, and by waiting tolerantly for His help, you can gain some of the greatest bounties of having faith in Him. In the content of the Qur'an a category on Wisdom was also identified. The ability of making the best use of information, experience, and understanding by exercising good judgment is called wisdom¹⁹¹. Allah stated in Qur'an that He has granted people with wisdom which is the good thing.

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا
وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ¹⁹²

“He grants Hikmah to whom He pleases, and he, to whom Hikmah is granted, is indeed granted abundant good. But none remember (will receive admonition) except men of understanding”.

The Qur'an puts great emphasis on applying wisdom in all matters of the human life; such as knowing good and evil, justice and injustice and moral and immoral. Allah grants wisdom to people so that they come to know what is right path.

One of the biggest limitations of the study is the oriental researchers' inability to understand the language. The Qur'an is in Arabic language, which is not understandable for the researchers; therefore, Urdu translation of the Qur'an was selected for the content analysis of Qur'an. In future research, conclusion should be drawn on the basis of commentary instead of translation in order to understand the real textual and contextual meanings of verses. The utmost limitation of the study is problems in maintaining the validity and reliability of the study. In the present content-analytic study, reliability of the coding system was established through partial inter-scorer reliability. The training of the scorers and the parameters to maintain the mutual agreement on the coding technique and enumeration of coding units was again a difficult process. Through a committee approach, a group of experts were selected to complete this challenging task. Similarly, the themes were also selected with the help of a committee approach in order to address the validity concerns.

Conclusion

Pakistan is an ideological Muslim state where the Qur'an plays a vital role in daily life practices of Muslims. Pakistan is included amongst the countries of the world which is considered highly religious. Some 92% of citizens of Pakistan believe that religiosity is an essential part of their daily life functioning. The survey indicates Muslim countries are included among the most religious countries of the world. In this poll, Pakistan is also included among the top most religious countries. Thus recitation of the Qur'an in general and recitation of the verses in particular related to positive psychology can be beneficial for enhancing the well-being of the masses. Consequently the Qur'an is the book which told humanity about all the positive attitudes to spend a healthy, satisfied, successful and a happy life in this world and the hereafter. Overall, the present study is the first ever initiative to explore the positive psychology capital in the Qur'an. The study has applied significance especially for Muslims spread all around the world.

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