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## The Role of Affirmative Action in Treating Psychiatric Diseases through Risale-i Nur: Anxiousness Self as A Model

### Abstract

*This article discusses the role of affirmative action in protecting from anxious self, and its effective contribution to treating its negative effects on building human civilization through Risale-i Nur by Imam Badi Al-Zaman Al-Nursi. Three main issues are discussed in this study: the causes of anxiousness self, the concrete effects of anxiousness self on individuals and society and the values of affirmative action that are used in treating the anxiousness self and its negative impacts. The causes of anxiousness self and its effects on individuals and society were extracted by using the inductive approach of Risale-i Nur. But the descriptive method was used to extract the effective values of affirmative action to protect from it and treat its effects. The study confirms that concentrating and completing work are among the affirmative action basics regardless of the results. It also draws attention to the importance of the media to reduce the penetration of anxiousness self among society members. The results demonstrate the effectiveness of collective actions, whether they are religious or non-religious, to treat the anxious self and reduce its impacts.*

**Keywords:** Affirmative Action, Psychiatric Diseases, Risale-i Nur, Anxiousness Self, Badi Al-Zaman Al-Nursi.

### Introduction

Allah creates the human with a desire to know the causes of his life purpose and his earthly interests. So that he always pursues to get this desire, and he is keen on increasing it to enjoy and delight it. The more he relishes it, the more he looks forward to it, and he seeks monopolization of it. Imam Al-Nursi said: "Why not! The human being has a natural propensity for survival and eternity. Therefore, Iblis (the Devil) entered our father Adam. (Badiuzzaman, 2011d). Life is based on scramble convention, so people involve through it and try to obtain the largest share of the world pleasure and its adornment with the investigation and greed to get it, this is known as anxiousness self. (Ibn Faris, 1979). In

the early 20<sup>th</sup> century, the ideas of Western Civilization emerging from natural and materialistic philosophy affected human civilization. They also dominated the people's minds, controlled the way of their thinking, turned the evils into good deeds and vindicated negative actions as effective means of delusional happiness. Materialism became an international ugly system that crushed under its heavy burden all the meanings of humanity and moral values and closed the doors of positive human communication. It was a centre of negative qualities in which reprehensible hatred aversion and explicit or implicit struggle arose among people (Ajmal, 2014). So, the human soul was afflicted by many hated psychiatric diseases such as anxiousness self.

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Imam Al-Nursi was one of the reformers who strove to fight this materialistic system. He showed in Risale-i Nur the causes of these diseases and the qualities that dampen the determination, weaken powers, and make the society weak inert and unable to change his life of humiliation and dishonour. One of these diseases is the anxious self, he clarified its causes and its dangerous effects on the entire life, and he mentioned many examples from ancient times. However, he didn't diagnose the illness and its symptoms only, he also described the best medicine that makes the human dispose of this incurable disease, and it frees the soul from the illness negative chains to set it out for positive actions to people. The anxiousness self is considered as one the largest hindrance that disrupts affirmative action and stops the real civilized building which serves the humans. It is also considered as a reason for evil that spoils positive relationships among people and spreads conflicts and wars on the Earth. people (Ibn Qayyim Al-Jawziyyah, 1933).

So, the researcher worked to discover the main reasons that cause the anxiousness self for the human soul through extrapolating Risale-i Nur, and he found that it fell under three main points: first, internal psychological qualities, second, disorders in thinking and understanding reality of life, third, external factors and effects that surround the human, they reinforce the growth of anxiousness self and increase its influence (Badiuzzaman, 2011d).

Then, he analyzed the causes to extract the prescriptions to cure this disease, they are two main pivots: scientific pivot that is based on advancing people's knowledge and thought, and it enlightens them with the reality of things around them. The second one is practical, it reinforces the values that can build societies and civilizations, and it guides their implementation and application.

Activating and applying the role of affirmative action in the community is very important for people's lives to protect them and treat them psychiatric diseases that arose from materialistic civil, and it ensures the building of a true civilization that benefits all human beings.

## Definitions Related to the Research

### **The Concept of Affirmative Action**

Imam Al-Nursi talked about affirmative action very much in his messages, which demonstrates its great importance in determining the future of humanity, and he defined it as performing the faithful service within the domain of divine satisfaction, without interfering in things that are entrusted by Allah, and with the necessity of adhering to patience and gratitude for every

hardship that Muslims face for the sake of this service, it will give benefits to preserve internal security and stability (Badiuzzaman, 2011c).

To activate affirmative action, Muslims have to:

1. Initiate to do what Allah commands of faithful service, that means to invite people to true believers of Allah.
2. Never interfere in generating results and hastening them because this is under the command of Allah.
3. Build a system of values and morals inside themselves and try to develop and improve it.
  - The second request: Definition of anxiousness self: Firstly, according to Arabic, the word (anxiousness self) means greed and excessive desire. It is said that pasture is restricted if nothing of it is left (Ibn Faris, 1979). Ibn Duraid defined it as greed for the rights of others after getting their right (Ibn durayd, 1987).

Secondly, idiomatically: the idiomatic meaning hardly deviates from the linguistic one. Imam Al-Ghazali defined it as greed for people and paying attention to what is in their hands, and earning money whatever it is (Al-Ghazali, 2004). Ibn Al-Qayyim mentioned words close to that, he said: anxiousness self is against conviction (Ibn Qayyim Al-Jawziyyah, 2004).

### **Introducing Risale-i Nur**

They are a set of messages that Imam Badi Al-zaman Al-Nursi wrote. They are concerned with interpreting Qur'an basically in a way that raises the faithful and intellectual level among people. Through his messages, he was able to resist atheism, unbelief, and the heresies that Turkey spread to create a generation who does not believe in Allah or his prophet. Because of that, Imam Al-Nursi was arrested with his students until 1950. Then, he and his students were acquitted, and he was officially allowed to publish his messages. The messages that Imam Al-Nursi wrote were about one hundred and thirty, and they were translated to many international languages like Arabic, German, Malawian and so on (El-Khatib, 2020).

### **The Causes of Anxiousness Self-emergence and Materialism Rooting in the Human Soul**

Many reasons generate anxiousness that self-insides the human soul and motivate it to follow materialistic paths and adhere to them. Imam Al-Nursi mentioned many of these causes in Risale-i Nur, after analyzing and studying their contents, the researcher found that they are two

main parts: first, internal psychological causes, second, external causes.

### ***The Internal Psychological Causes***

Imam Al-Nursi defined them as negative qualities that permeate within the human soul, and their influence reinforces and reflects on human's behaviour due to the absence of instruction, education and the lack of knowledge. So, the rank of a human is degraded from the status of divine honour to the bestial status. For that Allah says: "or do you think that most of them do hear or understand? They are nothing but as cattle; nay, they are straying farther from the path." (Al-Quran: Al-Furqan, verse 44). All these negative characteristics can be traced back to two main origins: a defect in education and a deficiency in intellect.

- First: a defect in the education of the human soul: Imam Al-Nursi considers the human soul as a land in which harmful or beneficial things could be planted. According to the degree of concern or neglect, the results are beneficial fruits or thorns and wormwood, so that the meaning of the divine responsibility of an enjoined person becomes clear to urge and obligate himself to do what is good for him and forbid him from anything that has harmed in this world and the hereafter.

If the human neglects the education of himself, vile morals and bad qualities will arise, and he will be enticed by every sin, so it brings him woes and self-destruction.

Imam Al-Nursi said: "I never absolve myself, it seeks every corruption."

That is the content of Quranic verse: "And I free not myself (from the blame), verily the (human) self is inclined to evil, except when my Lord bestows His Mercy (upon whom He wills). Verily my Lord is Oft-Forgiving, Most Merciful." world (Al-Quran: Yusuf: verse, 53). Sheikh Al-Nursi's view of the human soul realistically considering it is subject to internal and external diseases made it easier for him to diagnose diseases, find out what they are and know their source. Therefore, we see that he details the explanation of the internal educational psychological defect, and the resultant vile ethics and bad qualities that generate the characteristic of anxiousness self in the soul and push it towards materialism, they are as the following: 1-Envy arising from a desire to obtain concrete and abstract benefits: this is what afflicts most Islamic currents and movements as the reformer Saeed Al-Nursi mentioned. In other words, although their orientations are different, they have one goal which is to explain the truth to people and guide them to it without a desire for a fee or aspiration of social fortune, compliment or fame. So that the nation gives them respect and appreciation

accompanied by some gifts, alms and financial support to sponsor them, enrich them and pay their worldly needs. Because the candidates for this site are too many and the world is narrow and temporary, some of them have a desire for the pride of leadership or a hidden lust for worldly benefits. So, discord begins, separation occurs, competition and envy increase and loyalty are gradually corrupted. And the goal turns from serving the religion to reaching and getting the world (Badiuzzaman, 2011a).

Greed for prestige: Imam Al-Nursi mentioned that the love of prestige and aspiration of souls to attain it, is a natural thing in human souls. And it varies in proportions and quantities, from a partial desire to obtain simple destruction to an overwhelming love to occupy prestigious and high positions in the eyes of people. Imam Al-Nursi considers it as a serious weakness in a human who can be penetrated by it because it is invisible.

The danger of greed for prestige is in its ecstasy that pushes the human to sacrifice his life to satisfy this desire, and its overwhelming glamour into a vortex of moral vices and actions to get it (Badiuzzaman, 2011b).

Evidence of what was mentioned in the Hadith of Prophet Muhammad (Allah's prayers and peace be upon him): "Two hungry wolves that are sent for sheep are less vicious than a person's concern for money and the honour of his religion" (Isa, 1975). The prophet told us that a person's concern for money and honour is more vicious for religion than the wolves for sheep.

Lack of patience in following the true path and hastening to reap the fruits, and results from loss of loyalty and lack of education of this route follower. It is known that the path to the hereafter is long and hard, and it is obstructed by many obstacles and barriers. To pass it peacefully, a human must be equipped with two types of provision: loyalty to Allah and good companionship, and without them, the human cannot go on, he gets tired and bored, and he rushes to pick the fruits. So, he strays from the straight path, and the situation changes from a seeker of the hereafter to a pursuer for pleasures of the world (Badiuzzaman, 2011a).

Lack of contentment that stems from dissatisfaction with a livelihood that Allah has divided among people, and a feeling of injustice about what was given to others. So that he follows illegal methods to gratify his concrete desires leaving licit things that Allah has provided. Whenever anxiousness self controls the human, he will be a slave for it, and it causes him suffering and misery. Imam Al-Nursi compares seekers of worldly pleasures to predators who get their living after great effort and hardship, he says: "predators get their preys which they pounce on carefully after a big effort and great examination." (Badiuzzaman, 2011b).

The anxious person cares about money, and his greed is only satisfied with the multiplication and hoarding of money without ending with a limited grade. Whenever he achieves a goal, he aspires to another one. So, the anxious self leads him to taboos and prohibitions, and greed enslaves him until he dies, and he becomes a victim of hardship and loss. The Sheikh addresses his advice to dissatisfied people, he says: "O brothers, who are amazed by worries of living and seek for the pursuit of the world, how do you accept for yourselves humiliation and shame due to anxiousness self-even though it contains damages and calamities-and you accept every money without worrying if it is permissible or forbidden?"(Badiuzzaman, 2011b).

- Second: A deficiency in intellect.

Intellect is an innate gift that Allah has granted to the human to guide him, and through it, he knows the purpose of his creation and his existence on this earth. This gift must be in harmony with the movement of life that a person lives, so the outputs and results will be good and correct. But if the balance of thought is disturbed and deviates from its correct course, the results will be negative and distorted. So, the human separates religion from life believing that happiness is in life itself and its pleasures, and he was only created to enjoy it (Ajmal, 2014).

The causes of intellectual deficiency in a human being:

1. Failure of understanding the reality of this world, and believing that it is a permanent and remaining abode. This is a reason to be keen on attaining the greatest amount of its blessings and attempting to stay in it. Al-Nursi, may Allah have mercy upon him, explained the sections of this world and clarified the effect of each of them on the human, he said: "I looked at the world that most people adored, and they were cursed with it, I saw with the light of Qur'an that there are three completed worlds that may interfere with each other. The first one is the world that is addressed to Attributes of Allah, as it is a mirror of them. The second one is the world that is heading towards the hereafter, as it is its farm. The third one in the world that is directed to the lords of it and people of delusion, so it is a game of negligence and their amusement." (Badiuzzaman, 2011c).

It can be noticed from the foregoing the reformer Al-Nursi's warning focuses on the third part of the world because of its negative effects on the human psyche such as ignoring the truth and neglecting to fulfil the duties. As for the first two parts, there is no harm in living in their shadows. They invite the human to be close to Allah and help him to stand firmly on the straight path.

2. Long hope, Imam Al-Nursi meant that forgetting to remember death and neglecting to notice the demise and disappearance of the world, generates inside the human a desire to stay in it for as long as possible. When he gets older, this idea grows in his mind and conscience, his attachment to it and his appetite for more pleasures increase, so he says: "Is there more?". He builds high hopes in his imagination that extend for hundreds of years, and this situation is not surprising because the human is created with the love of survival and immortality. Hence, Iblis (the Devil) said to our father, Adam (Badiuzzaman, 2011d), (Badiuzzaman, 2011a): "O Adam! Shall I lead you to the Tree of Eternity and to a kingdom that will never waste away?" (Al-Quran: Taha, verse 120).

The dominance of passion and illusion. It is the nature of the human soul to get the concrete and urgent pleasure even if it is little, and refuse the absent delayed pleasures even if they are many. Therefore, when the human tastes a drop of present pleasure, his feelings will be irritated and inflamed, so the mind does not have a role and an influence in judging things and managing his affairs. Rather, it will be subject to the dominance of passion and anxiousness self that gives the human a quick taste of pleasures, so it makes him captive in the illusion that materialism is the way to a happy life and blissful living (Badiuzzaman, 2011a).

Feeling of disposing of others. What Imam Al-Nursi means is that if a human possesses the reasons of health, money or knowledge, an internal tyranny will arise inside him and delude him to be superior over others and not need them, Allah said: "Nay! Verily, man does transgress (in disbelief and evil deed) \* because he considers himself self-sufficient." (Al-Quran: Al-Alaq, verse 6).

Hence, the estrangement between him and other people begins, as he is rushing for getting more materialistic reasons of superiority and giving up, for this, he uses all the available means. So, the result will be isolation from the community, and he will be deprived of mercy towards others (Badiuzzaman, 2011a).

Believing that the source of happiness is pure materials. The materialist believes that the source of happiness is life itself and the material pleasures in it. The more pleasures and enjoyment are obtained, happiness is greater. The relationship is directly proportional between them, so they seek it to find the reason for happiness. They attempt to multiply it by various means and methods, but the truth is that all of them are limited with a time that will end soon. It does not quench the soul that thirsts for pleasure,

nor it does satisfy its ambitions and desires for the permanence of these pleasures and enjoyment (Badiuzzaman, 2011a) (Badiuzzaman, 2011c).

### ***The External Causes***

Some internal causes and qualities push the soul to move forward through the path of anxiousness self. However, there are several causes that are not under the control of the human, they arise from actions and behaviours of the human himself or another one, some of these causes: Refraining from religious rituals. Imam Al-Nursi meant to refrain from the application of zakat and not to prohibit usury, zakat is imposed by Allah to purge hearts and purify souls, for that Allah said: "Take sadaqah (alms) from their wealth in order to purify them and sanctify them with it and invoke Allah for them. Verily! Your invocations are a source of security for them, and Allah is All-Hearer All-Knower." (Al-Quran: Al-Taubah, verse 103).

Its importance does not stop at this personal level; rather, its effects go away to found the happiness and welfare of all humans. It ensures mercy and charity from private people towards commoners, and it guarantees the respect and obedience of commoners towards private people. If zakat is not paid, this balance between two classes will be disordered, hatred and disobedience appear between them and a permanent immaterial war is sparked and leads to an actual clash between them. The existence of usury among people increases hate among the classes of society and spark hatred among them. It is the head of selfishness, the base of materialism and the ugly image of exploiting the needs of people to multiply profits and increase wealth, its motto is: "you earn, I eat and you tire so I rest."

Decorating the pleasures of the world to stimulate feelings and senses to transform the human into a consumable machine that rushes to satisfy the instinct of consumption. Imam Al-Nursi clarifies that attractively decorating the worldly pleasures by people of delusion has an effect on anxiousness self-system in the human. Decorating worldly pleasures increases curiosity in the human to know more about these pleasures. So, the mind and heart turn into a soul that incites the human to evil, and it leads them to neglect valuable religious matters for small trivial material things (Badiuzzaman, 2011e). For that Allah said: "Those are they who have purchase error at the price of Guidance, and torment at the price of forgiveness." (Al-Quran: Al-Baqarah, verse 175). This situation has generated in the human being an aspiration to increase the pleasures of the world with growing extravagance, lack of consideration for the economy and lack of satisfaction with extreme anxiousness self. In

addition to increasing poverty, need deprivation and worries of living (Badiuzzaman, 2011b).

Imitating other people. The increasing care for external appearance and focusing on worldly issues with the spread of the culture of looking at what others do and imitating them increase the requirements of life and narrow its resources. He turned luxuries into necessities, so life and livelihood became the ultimate goal and the greatest destination for the human at all times. Religious and eschatological matters became a secondary issue (Badiuzzaman, 2011e), Allah Almighty has spoken truly: "Those who prefer the life of this world to the Hereafter." Al-Quran: Ibrahim, verse 3).

Making people starved and drowning them in the worries of life. People of delusion strive to implement this plan quickly to distract humans - especially people of faith- from their religious feelings or to reduce interest in them. So, their first concern becomes completely worldly by seeking to obtain their livelihood and fill their hunger, the moments of starvation are the most dangerous in people's life because they lead a group of them to follow illegal ways to get what they want without observing lawful controls or committing to ethical limits (Badiuzzaman, 2011e).

### **The Effects of Anxiousness Self and Materialism on Individual's Life and Society**

The concern for this world is a great hindrance for achieving positive and constructive cooperation among humans, which leads to the disruption of the true succession commanded by Allah, glory be on Him. It also represents one of the keys to outspread evil that leads to eternal eschatological loss, and it is the head of misery that overlooks mankind. It sprays its poisons and spreads its evils that flow in the veins soon and destroy the body.

In order to find out more about its severity, it is necessary to explain its effects and clarify its dangers, which are the following: First, negating the role of positive interaction among human beings. Imam Al-Nursi believes that positive interaction is a divine law created by Allah Almighty to build the universe and confirm the true meaning of worship for Allah, Lords of Worlds. The person who looks at the creation of Allah sees that this way is available in all his small and large creatures, even the human body has this divine law. Anxiousness self is opposed to positive interaction, it is based on individual selfishness and self-love, whereas positive interaction is based on cooperation and sharing within a group to achieve and complete that make benefit and good for all people.

Second, it inflicts the nation and the individual into a life of humiliation and disgrace, and it brings them types of deprivation and

vileness. Imam Al-Nursi mentioned Jews as an example, the humiliation that befell them and misery and disgrace that happened to them was because of their extreme concern for this world and their weariness over it more than other nations, Allah Almighty expresses this by saying: "And verily, you will find them (the Jews) the greediest of mankind for life and (even greedier) than those who ascribe partners to Allah." (Al-Quran: Al-Baqarah: Verse 96). Their weariness to collect forbidden money afflicted them with kinds of humiliation and disgrace by other nations (Badiuzzaman, 2011b; Badiuzzaman, 2011a). The person who is keen on life seeks it through various forms and means even it is at the expense of his dignity. This leads to cowardice and the possibility of injustice, and it makes the nation not differentiate between a decent life and a humiliating life.

- Third, it takes away the blessing of livelihood and work. Anxiousness self generates in a person the quality of greed, it is a negative quality that pushes its owner to seize the pleasures and sustenance for him only. This leads to a decrease in the number of beneficiaries of this livelihood, and it deprives them of benefiting from it. While affirmative action aims to distribute profits and benefits to beneficiaries as more as possible. Thus, materialistic and moral blessings exist, perhaps the most prominent example of this is zakat preventing, Imam Al-Nursi has said: "For the sake of anxiousness self, you leave a great door from which blessings and wealth flow to everyone. Moreover, disasters and calamities will be avoided. People who do not pay zakat, lose money as it certainly, and they spend it in trivial matters that are useless, or they cause them misfortunes that take away money from them." (Badiuzzaman, 2011b).
- Fourth, anxiousness self brings poverty and causes misery. It is a cause of disappointment and a leader of deprivation so that the famous phrase "the person who has anxiousness self is disappointed and loser" (Badiuzzaman, 2011a) has spread among people.
- Fifth, anxiousness self generates scarcity that causes conflicts among people. It leads to the deterioration of affection and love in families and breaks down strong ties among people. That is because scarcity generates the quality of selfishness inside a human's soul, so he seeks with all means to reach and obtain the materials of this world even though it is at the expense of his communication with others. In that case, troubles and enmity arise among people, so they separate, their meeting stops, the positive interaction between them is cancelled and misery and hardship descend upon humanity (Badiuzzaman, 2011a).

- Sixth, failure to reach goals and achieve their planned benefits. Since the materialistic greed of the human pushes him to hop over logical stages and levels to reach the goals, the result is an unexpected thunderous fall or skipping one of the important levels that lead to the goal. Thus, he is unable to advance or return (Badiuzzaman, 2011b).
- Seventh, causing psychological tension. If a person's heart clings to something and seizes it, he fears that he will lose it, and this makes him in constant anxiety, permanent tension and continuous thinking about the separation of these beloved things (Badiuzzaman, 2011e).

### **Affirmative Action to Treat Anxiousness Itself**

The educator Badi Al-Zaman Al-Nursi was not only satisfied with diagnosing anxiousness self and its effects on humans, but he also explained the methods of protection and treatment of this dangerous disease in Risale-i Nur by depending on three main pillars.

### **Activating of thought of Affirmative Action in Different Domains**

That is by spreading it inside societies to be the dominant feature of people's manners and behaviour. Al-Nursi believes that Islam with its legislations, especially collective worship such as Eid, Friday and collective prayers, reinforces this thought among people and solidifies it to become a fixed reality so that the relationship between them is organised, the spirit of trust prevails, and the cooperation becomes facilitated and effective participation pervade (Badiuzzaman, 2011a).

One of the extensions of positive thought is the harmony among groups and parties that have taken the responsibility of serving the religion and teaching people its rules. So, everyone acts according to what path or thought he believes without prejudice to ideas and methods of others to correct them criticize them or underestimate them.

The adoption of the principle of specialization by the active people on the Earth with the constant development of performance accompanied by the necessity of doing justice to other people represents a great building strategy in which these groups share to transform their efforts into a harmonious and mighty movement that will improve the nation and build its civilization and prevent it from shadows of rivalry and separation.

The secret behind this supporting power of affirmative action thought as Al-Nursi believes is the cooperation between people means the participation of all of them in employing their

incorporeal and material energies to achieve the goal (Badiuzzaman, 2011a).

### ***A Positive Understanding of the Truth of this World***

It is known that the judgement on something is a branch of its perception. If the perception of something is incorrect, the result is invalid. This rule applies to the truth of this worldly life and to the purpose of being in it.

The deviation that afflicted humanity, in general, was due to the wrong perception of the reality of this world and the purpose of human existence in it, so life has become the goal in the eyes of many people. Therefore, they sought to enjoy every part of it regardless the means were legal or not, and many Muslims slipped into this vortex, so it was necessary to correct the path for them by correcting the understanding and directing it towards the right idea that is the worldly life is the nucleus and origin of eternal life and conceiving the opposite of it corrupts eternal life (Badiuzzaman, 2011e), and that comes through following:

A- The positive view of the universe through seeing the greatness of Allah and His ingenuity in the creation and linking life to its Creator and His Attributes. Al-Nursi says: "If you want to see a glow of types of the most beautiful Names of Allah that reveal in the mirrors of existed things, look with an imaginative wide eye to the surface of the Earth to see it as a small garden in front of you, and know that the compassionate, the mercy, the wisdom, the justice and other similar expressions are signs to the Attributes of Allah, to His actions, His qualities and to His majestic affairs."

If a person sees this beauty, he finds true enjoyment and pleasure, and this pleasure is sufficient to make the human connection to his Creator, Master and Lord. He is the Ever-living and Everlasting whose joy of attachment to Him lasts throughout His lasting, glory be to Him (Badiuzzaman, 2011d).

B- Observing the people's conditions that change from disease to poverty. The worldly characteristic does not remain as the same condition for any human being. How many strong people have been weakened by a disease? How many luxurious and rich people have turned poor?

Contemplating this divine way with a conscious heart and a balanced mind forms in a person a state of complete awareness about the reality of changing worldly conditions which prevent him from being dragged to the mirage of materialism or suffering from anxiousness self. Because he realises that increasing the pleasures and the enjoyment of this world do not last for anyone. Rather, his tax will be exorbitant, so he is ready for any situation that can happen to him. Thus, he can adapt to it positively.

C- Looking at the consequences of materialism and rushing to this world. This eagerness destroys and annihilates the past and future, and it makes the person suffer from the emptiness of his heart and the loneliness of his life. The Sheikh cites an example of this: the young people who rush to the pleasures and enjoyment of the world such as forbidden love or unfair love and so on, some of them cause him more and deeper pain than the pleasure itself, and its disappearance leads to suffering from deep regrets caused by the loss of pleasure, in addition to the terrible punishment in the hereafter and the horrible torment in the grave (Badiuzzaman, 2011d).

D- Permanent remembering of death. As it saves from the love of the world and eagerness for it, it purifies from the whispers of the souls that incites him to evil, it warns about the speed of disappearance and annihilation of the world and it dispels many of the wide hopes that a person builds in his imagination (Badiuzzaman, 2011d).

He takes from his world what is useful for the hereafter and does not do negative actions that harm himself or other people. The reality of death must be understood as a gate to eternal immortality in torment or bliss, so it is necessary to get ready (Badiuzzaman, 2011d).

### ***Establishing a System of Positive Morals in the Soul and Activating it in Various Aspects of Life***

The ethics system is important to monitor that controls the behaviour of individuals in their daily life and to treat the anxiousness self and materialism, the basis of morals and values must be activated, we mention some of them, they are the following:

1. Loyalty, as it is the healing balm for the soul from materialism and anxiousness self. It means that the lock of the sincerity of work make its owner look forward to purely worldly reward in exchange for what he does, if he finds a competitor for him, envy, strife and competition arise between parties, and efforts and goals interfere. To treat the disease, it is necessary to sow the seeds of sincerity in the heart and take care of them. Since loyalty tends to bend the soul to the truth and prefer it over its desire. He also prefers guidance over love and looks forward to a reward from Allah, the Lord of the worlds. Application of that is by accepting the truth from anyone, cooperating with others to develop its supporting means, striving to complete the deficiency, healing the rift and reforming as much as he can. That is what the Sheikh called the term positive and

constructive difference (Badiuzzaman, 2011a).

2. Contentment, which is the safety valve that protects a person from rapacity and drowning in an abyss of greed. Contentment spreads in its owner's soul the reassurance of Allah's promise of sustenance and instills in his satisfaction with what Allah Almighty has given, and it helps the human to observe the countless blessings of Allah compared to other people then it reinforces in him the firm faith that all creatures have what Allah wanted and gave for them (Badiuzzaman, 2011a).

After that, the content person sets out to this universe with a satisfied soul and a calm mind participating with others in managing and developing life.

3. Patience and entrusting the matter to Allah. It is the key to real success which makes a person constant on his path and leads him to his goal, and it is a solution to all problems. Allah and His success are with the patient people, Allah said for that: "Truly! Allah is with the patient." (Al-Quran, Al-Baqarah, verse 153).

That is because the patient person bears the brunt of temporary worldly pleasures to obtain the permanent ones, and he receives calamities and adversities with contentment and peace, so it becomes easier for him to adapt to difficult situations as he transforms them into divine gifts that help with progress and development (Badiuzzaman, 2011b).

Patience and prudence are two important tools for controlling the impulse of the soul to attain its beloved things. Allah Almighty has created a universal law and a fixed rule which are the graduation and arrangement of everything according to His wisdom, glory be to Him. All accidents on the earth happen according to this law, if a person wants to do something, he must follow this law. Since a human who hurries in his movement and steps, either slips from steps and falls or leaves them incomplete, so he does not reach his intended purpose (Badiuzzaman, 2011b).

## Conclusion

After this pause with Risale-i Nur and finding out anxiousness self, its causes, its effects and methods of protection and treatment of it, the researcher has mentioned the most important results that he reached: Imam Al-Nursi focuses on explaining the Muslim's role in the positive action, which is the initiative to act and convey the correct idea to people (da'wa). However, their conviction and satisfaction with it are not required, it is the responsibility of Allah Almighty. The most

important output of affirmative action is the internal material and incorporeal stability that includes the individual and society and is reflected positively in the building and advancement of the nation's civilization. A realistic view of the human psyche and what it suffers from such as deficiency, defect or any negative characteristic helps to diagnose problems properly and prescribe the correct medicine for them. Consolidating efforts and activating collective action, whether in worship or on the other side, is one of the greatest aids to treat anxiousness self with the necessity of focusing on clarifying goals in non-religious sides, focusing efforts, distributing roles and informing each partner of his importance at work. Urgency is one of the most serious obstacles that prevent the achievement of the results of affirmative action. It pushes its owner to interfere in things that are not his job, and then to follow illegal ways and paths to achieve the intended purpose, which negatively affects the propagation (da'wa). The commitment of the soul to a sound spiritual and intellectual education is an important basic to ward off the individual and society from the danger of anxiousness self.

The media play an important role in reducing or increasing the penetration of anxiousness self. Therefore, it is important to invest well in the media with all types to help fight anxiousness self and warn about its risks.

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