

The Concept of Neglect from an Islamic Perspective

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Abstract

Negligence in the word means forgetfulness, ignorance, negligence, ignorance, inattention and error. And it shows its importance in the holy sharia. Neglect includes two types, excused and condemned. Excuse negligence in which carelessness and forgetfulness is due to lack of communication. In contrast to negligent negligence, inattention and forgetfulness towards the existing matter has no justifiable and acceptable excuse. To make and lead astray and to neglect is something that is disgusting. In the Holy Qur'an and narrations, many attributes and signs have been stated for the heedless, which include: lack of faith in the Day of Resurrection, fellowship, arrogance, perversion, avoidance of guidance, satisfaction with the life of this world, and so on.

Keywords: negligence, deception, negligence, resurrection, arrogance.

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I. DEFINITION OF LEXICAL AND IDIOMATIC NEGLIGENCE

Neglect is the substance of "negligence" and the sum of those negligences. In the word it means forgetfulness, [1] ignorance, [2] negligence, [3] ignorance [4], inattention and error [5]. [6] Some also believe that: "negligence is inadvertent that is caused by lack of attention and a little preservation" [7] In some interpretations, negligence is mentioned as the middle level of ignorance, in contrast to the mistake that is the first level of ignorance and Ghamra is a severe degree of ignorance. [8] According to Quranic verses, hadiths and according to the mentioned lexical meanings, negligence can be defined in the term as follows: Neglect of negligence is not paying attention to something that is believed by those who believe in it. In the following, some Quranic and hadith documents are mentioned in this regard.

II. QURANIC EVIDENCES

The Holy Qur'an says: "And do not be one of those who are heedless. [9] And do not be heedless. This noble verse indicates that something is present in man but he does not pay attention to it and forgets it, and negligence in other verses also means the same thing. He also says: [10] And many people are heedless of Our revelations "and he says again: [11] And those who disregard Our revelations, their abode is the Fire, because of what they used to do. " And in another place, he says: "O our villain, we were in ignorance of this, but we were oppressors; [12] Woe to us who were unaware of this, but we were the wrongdoers. There are many verses in this regard, only a few of which have been mentioned, all of which confirm the meaning of negligence and the importance of its place in the Holy Shari'a.

III. HADITH EVIDENCE

There are many hadiths about negligence, which are limited to a few hadiths, which is another example of negligence and its importance. Imam Ali (pbuh) says: "I do not know you and you are in the negligence of the righteous; [13] (Addressed to the people of Kufa) The enemy's eye does not sleep to attack you, but you are in negligence. They also said: "And be patient with them, for they are few in the multitude of the days, so that you may not be negligent; [14] And be patient in the face of adversity. "Because the rest of his life is very low compared to the many days he neglected." And they also said: "And I owe you the remembrance of death and the negligence of negligence on the part of you, and how much negligence I have for you, but I do not neglect you; [15] People! I recommend you to remember death; Neglect neglect death. "How do you forget death when he does not forget you?" In this regard, Hazrat Sadegh (PBUH) says: "The devil is the enemy of negligence; [16] If Satan is the enemy, then why neglect?"

IV. NEGLECTED NEGLIGENCE AND EXCUSE

Innocent negligence in which negligence and forgetfulness due to lack of communication and negligence in question is negligence in which negligence and forgetfulness in relation to the present and present matter lacks a justified and acceptable excuse. On the contrary, negligence is an excuse to complete the argument. The evidences of excused negligence are as follows: The Holy Qur'an says: [17] And we will never punish a people unless we have sent a messenger, "and he also says: [18] That is because your Lord never destroys (the people) the cities because of their negligent oppression (but sends messengers to them). These two verses indicate that negligence in these verses is not to be blamed because its source is an acceptable excuse, and if anything other than this is followed by torment, it is oppression and it is far from the sacred realm of righteousness without sending prophets and guides to the people. To punish the sinner.

It is obvious that the source of negligence is the carelessness of the careless person and his inattention to that matter, after the completion of the argument and the emergence of awareness about it. This is the reprehensible negligence that has been rebuked and condemned in many verses and narrations. As the Holy Qur'an says: "Those who are rewarded are misguided, and those who are heedless; [19] They are like cattle, but more misguided! "They are the negligent." God Almighty has addressed them in this way because all the means have been provided to guide them, and they are still misguided due to their carelessness and lack of proper use of them. He also says: [20] O woe to us for neglecting this. This is the word of those who benefited from all the possibilities and ways of guidance, but were inattentive to it until they met such a fate. In addition, there are hadiths from the Imams of the Infallibles (peace be upon them) that confirm the above.

In a holy hadith, God Almighty says to His Holy Prophet: "I am negligent about La Abali with the name of Wad Halak; [21] Whoever is unaware of me, I do not care in which valley he will perish. The Commander of the Faithful, Ali (peace be upon him), says: "The negligence of the nobles; [22] It is the negligence of fools and ignorant people. " And they also said: "Ignore the harm of the enemies; [23] Neglect is the most harmful of enemies. Imam Sadegh (as) also said: . . . And the greatest corruption is that which pleases the slave by neglecting God, and this corruption is born from the length of action, greed and arrogance. . . ; [24] The most corrupt states are to satisfy the servant by neglecting God; "Neglect, the source of which is longings, greed and arrogance." A person who neglects and forgets God, the Almighty forgets him and leaves him alone. But this is a merciful Lord who, whenever His servant disobeys and becomes heedless, if he repents, he is still open to him in mercy and grace, and he accepts him.

V. DECEPTION

One of the derivatives of the article "negligence" is deception, which has a meaning opposite to negligence and means to mislead, mislead and cause negligence, which is condemned in the Shari'a and is one of the most disgusting acts in the presence of the truth. It happens again. For example, one person forces another to deny and forbid the good, and this is in fact a delusion that human beings make towards each other, but there is also a delusion about the supreme right towards his servants, which has a different meaning and means depriving man of support and guidance. It is divine that the source of this deprivation goes back to the bad and unpleasant deeds of man. The Holy Qur'an says: "And do not disobey our hearts with remembrance and follow the whims; [25] And do not obey those whose hearts We forgot the remembrance of GOD; "And those who followed the air of the breath." In fact, such people have been subjected to such punishment as a result of bad deeds and following the air of the soul, and they themselves have provided the prelude to this misguidance and deprivation and distance from God and the path to happiness, as it is stated in another verse which says :God forbid their hearts and God is not the guide of the wicked people; [26] When they deviated from the truth, GOD diverted their hearts, and GOD does not guide the wicked, and He also said: [27] GOD has diverted their hearts from the truth, because they are a people who do not understand.

The ignorant, despite the clear path of happiness, took the path of darkness and ingratitude, and became ungrateful and rebellious, and turned their backs on the divine grace and blessings, and as a result, God Almighty returned His grace and mercy from them and left them to themselves. It is their greatest worldly torment, which they would not have survived if the prophets had been left alone. The Holy Qur'an says: "And if you do not prove it, you will leave a small thing for them; [28] (O Prophet) if we had not made you steadfast, you would have been a little inclined towards them. This verse indicates their infallibility and states that when the prophets are safe and steadfast from any negligence and perversion in the shadow of their spiritual relationship with God; Ordinary human beings must seek refuge in the Almighty at all times to avoid deviation and neglect.

It is stated in Islamic sources; When this verse was revealed to the Holy Prophet (peace and blessings of Allaah be upon him), he said: "O Allaah, do not move to the soul except at the same time; [29] O God, lend me even a blink of an eye to myself. "So if something happens to a person, it is the result of his own deeds, and he is far from the position of God to oppress his servant; This is the servant who, as a result of whims and desires and distractions from lowly affairs, forgets the truth and turns his back on everything, and it is in mercy

and repentance that he is always open to a person to return to the truth again. Therefore, one must seek refuge in the truth from rebellion and negligence.

VI. IGNORANCE

Another derivative of "negligence" is negligence. In the sense that a person shows himself unaware and unaware, so that a person knows something and is fully aware of it, and for the sake of expediency or desirable interests, he covers it informatively and constructively, and throws himself into negligence and ignorance. . And behaves in such a way that the other party thinks that he is unaware of it. Meaning, then, is a praiseworthy and desirable negligence that has a reasonable, useful and logical expediency, otherwise negligence is unpleasant. The statements made in religious texts in praise and admiration are such negligence; Which has many benefits and educational effects in our social relations and is considered as one of the elements of good social relations and protects the society from disorder and disintegration. Imam Ali (pbuh) says: "I do not neglect many of the matters to enjoy my livelihood; [30] He who does not neglect in many matters has disturbed his peace and comfort "and they also said:" Half of the wise are probable and half are negligent; [31] Half is wisdom, the other half is ignorance.

VII. THE BORDER OF NEGLIGENCE AND NEGLIGENCE

Neglect is a kind of ignorance, inattention and entertainment to absurd matters that keeps man from the main issues and puts him in the abyss of destruction and fall; But negligence means to neglect in special cases and for expediency. Thus, negligence is a disgusting trait that is strictly forbidden, and in fact it is a kind of laziness and drunkenness that deprives man of the remembrance of God, but the superior characteristic that distinguishes the two is that behind negligence, in addition to wisdom and It is also possible for the other party to realize his mistake and seek redress and get closer to the path of goodness and happiness every moment, in contrast to the negligence that the closer a person gets to the negligence, the more he turns away from the Almighty and the world And it will ruin its Hereafter more. That is why negligence has been praised with the support of materialism and reason, and the negligence of many condemnations can be found in religious sources.

VIII. ATTRIBUTES AND SIGNS OF THE NEGLIGENT

In the Qur'an and Islamic narrations, there are very harsh and dangerous interpretations about the negligent, which have been presented in various dimensions, which briefly refer to some of those signs so that we can become more familiar with the faces of the neglected, using more verses and hadiths.

IX. QURANIC VERSES

The Holy Qur'an states the characteristics of the heedless in the following verses: . . For the hearts of the ungrateful are the price, and for them the eyes are unseen, and for them the call to prayer is not worth the price of those who are rewarded, but also the misfortune of those who are unaware; [32] They have hearts (minds) with which they do not understand, and eyes with which they do not see and ears with which they do not hear, they are like four ends, but more misguided! "They are the negligent".

He also says: "Those who have the nature of God on their hearts, their hearing and their eyes, and those who are heedless will not be guilty of it, and in the Hereafter they will be the losers; [33] They are the ones whose hearts, ears, and eyes God has sealed, and they are the real heedless ones, and they will inevitably lose in the Hereafter.

In these two verses, he describes the signs of the heedless as follows: 1) They have hearts (intellects) with which they do not understand. The heart in the term of the Qur'an means the soul, thought and power of the intellect, that is, although they have the ability to think, at the same time they do not use this means of happiness; 2) they have eyes with which they cannot see; 3) They have corners that they can't hear. So, in fact, these people do not understand the truth due to negligence and habit of sin and love of the world, in fact, they are like cattle. But there are some subtle differences between man and animal: 1) If the animals do not understand anything and do not have hearing ears and eyes, it is because they are not talented, but the poorest of them is a human being who has the dough of guidance and happiness in him but uses it. does not; 2) Cattle do not have an account and a book, but man is rewarded and punished for a part of his deeds; 3) Cattle have many services for human beings and do different things, but the rebellious human being, in addition to not serving, causes many calamities; 4) Animals are not dangerous to humans or if they are, they are very limited, but the danger to humans is so unlimited that in addition to itself, it destroys society and all human societies with it; 5) If the animals do not have a law and a plan, but move in the direction specified by the right and follow it

instinctively. . . So they choose for themselves the causes of torment and waste all the blessings and are far inferior to the animals.

The Holy Qur'an says: [34] Those who do not believe in meeting (and the Day of Resurrection) and enjoy the life of this world and rely on it, and those who are heedless of Our revelations, their abode is the Fire because of what they used to do. In this verse, satisfaction with worldly life and lack of faith in the resurrection are introduced as signs.

The Holy Qur'an says: "And I do not think that the remembrance of the Most Gracious is a contradiction to Satan, for he is accompanied by the remembrance of Satan. [35] And whoever turns away from the remembrance of Allah, We send the devil to him, so he is always with him, and they (the devils) turn this group away from the path of (God), while they think that they are the true guides. " It is to be a devil. He also says: "They know that they are apparently unaware of the life of this world and of the Hereafter; [36] They know only the appearance of the life of this world, and they are heedless of the Hereafter, "which refers to the appearance of the heedless and the fact that they are heedless of the depths of the truths of the world. Suffer from the verses of those who are arrogant on earth except the truth, and seek the whole verse, do not believe in it, and do not take the way of growth, do not take the way, and do not take the way of the unseen, take away the way, [37] Soon will I turn away from those who are unjustly arrogant on earth, believing in My revelations. They will not believe in it, if they see any sign or sign; If they see the path of guidance, they do not choose it as their own path, and if they see the path of misguidance, they choose it as their own path. (All this) is because they denied the revelations and were heedless of them. In this verse, arrogance, guidance and deviation are discussed.

X. NARRATIONS

The Messenger of God (peace and blessings of Allaah be upon him) said: [38] The sign of oblivion is four things: blindness, wrongdoing, acting, and forgetting the truth. In the advice of his son, Hazrat Lughman has mentioned the above matters as a sign of negligence. [39] The most heedless people are those who do not take heed of the changes in the world "because if they had taken heed, they would not have gone astray and would not have taken the path of cruelty.

Imam Ali (pbuh) says: A few days were given by God as a misguided respite, and he walks on the path of destruction with the heedless and the uninformed, and walks with the sinners all days without punishing their sins from God and forgiving them. The curtain goes on a path to reach the truth or chooses a leader who will be his guide, and until he brings out negligence and goes to welcome what they have turned their backs on (the Hereafter) and turn their backs on what they have turned to (the world). So they did not benefit from what they wished for and did not get, nor did they benefit from what they needed, I fear for you and me from this kind of neglect. [40]

In this sermon, the Imam refers to meeting with sinners and then fleeing from religious leaders. . . ; [41] He said: It is as if death has been written for other than us and the truth has become obligatory except for us, and it seems that these dead are travelers who will return soon. . . It seems that we are immortal after their death! Is it so that we forget the advice of every admonition from men and women and consider ourselves as a sign of the arrows of calamities and plagues?

"O man, we are angry with you, and we are angry with you, and we are angry with you; [42] O man, what has made you dare to sin and make you arrogant before your Lord and interested in your own destruction? Is there no cure for your illness and your drowsiness does not wake you up? "Why do you not have mercy on yourself as you have mercy on others?" There is insistence and courage on sin as well as an attempt to destroy oneself.

The Imam said: "The people of the world do not come together and I do not come; [43] The people of the world are asleep riders who are killed by them ", which the Imam refers to the unwillingness and will of the negligent. Because they have sinned so much and forgotten the truth that they no longer have a will of their own, and Satan has taken control of them and become their companion.

XI. CONCLUSION

1-Negligence in the word means ignorance, negligence, inattention and mistakes on the part of Zanbak.

2-In the Holy Qur'an, the word negligence has been used more than 35 times and there are many narrations about the condemnation of negligence, the characteristics of the negligent, worse ways than it, etc., which indicate the importance of this issue.

3-Negligence is divided into excused and condemned according to its reason.

4-The most important characteristics of the heedless with reference to verses and narrations are: lack of faith in the resurrection, fellowship, arrogance, perversion, avoidance of guidance, satisfaction with the life of the world and

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