THE ISLAMIC THEORY OF ORIGINATION PROJECT

HUMAN BECOMING IN THE ISLAMIC WORLDVIEW

THE THEORY OF ORIGINATION

The Governing Reference Text for Definitions, Laws, and Models

Abbas Al Humaid

First English Edition — 2026



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Unless otherwise indicated, Qur'anic verses are rendered by the project for clarity and terminological consistency; these interpretive renderings do not replace the Arabic text.

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The Islamic Theory of Origination is an interpretive intellectual project situated within the Islamic worldview. It studies human becoming, existential movement, growth, conduct, and purpose-bearing responsibility. It is a human endeavour: it is not identical with Islam itself and does not replace creed, jurisprudence, Qur'anic exegesis, or specialised disciplines. The project is not one book but a system of six books, each with its own question, function, and voice. They complement one another without repeating one another's role.

This book is the project's governing reference text. It brings together the project's definitions, laws, models, and limits; identifies the provenance and scope of its statements within a single framework open to review; and connects that construction to the project's other works without reproducing their functions.

At the beginning, this book includes a concise Reading Map, and after its glossary a detailed guide to the project, its books, and its reading paths. These tools remain in service of the governing reference text: they constitute neither a separate volume nor a seventh book within the six-book project.

For sequential reading, begin with the Reading Map, then the Book Introduction and the six chapters. For rapid consultation, begin with the glossary, then return to the relevant place of explanation; the detailed Reader's Guide follows the glossary.

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Page numbering begins with the Reading Map; the preceding preliminary pages are unnumbered. The contents and index page references link to their locations in this English edition.

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Reading Map

This page offers a quick entry into the six books and the ways of moving among them; the detailed account of the project and its reading paths follows the glossary.

Book	Function in the Project
The Islamic Intellectual Framework	The worldview foundation and fuller cosmic exposition.
Human Becoming in the Islamic Worldview	The governing reference text for definitions, laws, and models.
The Immortal Self	Explains the human self, its becoming and trajectory.
No Limits	Reader-facing application and dialogue with self-development.
Live Happily	Daily contemplation and lived engagement.
The Journey of a Toiler	Narrative embodiment of becoming and choice.

Three Reading Paths

Sequential reading: Reading Map → Book Introduction → six chapters → Book Conclusion.

Research and review: glossary → place of explanation in the main text → reference apparatus and sources.

Entering through application: No Limits or The Journey of a Toiler → then return to this book to clarify the concept and its limits.

Book Introduction: The Theory and Its Limits

1. From Fragmented Knowledge to the Question of Becoming

Our knowledge of the human being is distributed across many fields. Psychology studies behaviour, motivation, and emotion; the social sciences examine the effects of environment, relationships, and institutions; philosophy considers human nature, freedom, and purpose; and ethics asks what human action ought to be. Within the Islamic tradition, the relevant material is spread across theology, Qur'anic exegesis, jurisprudence, ethics, tazkiya (purification and cultivation), and prophetic biography. Each field has its own questions and tools, and each contains knowledge that any serious account of the human being needs.

Yet sound bodies of knowledge can remain adjacent without forming a single picture. We know the effects of habit and environment, and we know the meaning of intention, responsibility, and recompense; but the relation among these meanings may remain insufficiently worked out.

Consider a familiar example: a decision-maker may know that environment shapes habit and know that justice is obligatory, yet build a system that rewards outcomes alone. The two bodies of knowledge remain adjacent until a framework brings means, effects, and purpose into a single reading.

How does knowledge enter into a decision? How does choice operate within a person's capacity and circumstances? How does action return to the agent and help form their shakila and orientation? The problem here is not merely a lack of information. It is the absence of a framework that connects principle to conditions, conditions to action, and action to trajectory and purpose.

From here arises the book's central question: How does human becoming unfold within the Islamic worldview? A related question concerns human movement and what a person becomes over time. The Qur'an describes this movement: 'O human being, you are labouring towards your Lord with strenuous labour, and you will encounter him' (Q 84:6). The verse establishes the fact of kadḥ—arduous labouring—and encounter. Explaining how becoming occurs along this path, however, is a human interpretive undertaking that requires a coherent construction, an argument, and clearly stated limits.

The theory therefore begins with the Islamic worldview of existence, the human being, and purpose. It does not begin by gathering texts into a single chapter or by clothing a contemporary model in religious vocabulary. It draws on the theological, philosophical, and ethical heritage, and it engages contemporary human knowledge, while keeping every claim within its proper rank and domain. What an interpretive reading has produced is not attributed to the text itself, and a partial finding is not turned into an explanation of the whole human being.

The theory's task is to organise the major relationships required by the question of becoming, not to abolish specialised disciplines. It distinguishes a worldview principle that sets the direction of inquiry; a concept that fixes meaning; a

model that orders relationships; a law that describes a conditional regularity; and an application that requires the tools of its own field. This makes dialogue across levels possible and enables the reader to see what a claim says and what it leaves open for inquiry.

Consider a familiar example: a teacher facing a student whose performance has declined needs to understand the effects of environment and skill, apply a standard of justice, and keep in view a purpose that safeguards the student's dignity. No single field supplies the entire picture.

2. Origination, Formation, and Becoming

The book uses three terms that overlap in ordinary usage but assigns each a specific function: origination, formation, and becoming. This is a terminological distinction internal to the project. Its purpose is to prevent the overall vision, the analytical instrument, and the human being's actual movement from being conflated.

Origination is the complete existential journey of the human being with respect to their beginning, stages, purpose, responsibility, and encounter with God. It is broader than biological birth and than any single psychological or life stage: it views the one person across the span of their existence—what they receive, know, choose, and do, and what they become and will meet.

Formation is the system of factors, conditions, and relationships that share in shaping the human being and in preparing the paths of their becoming: fitra (a distinctive created disposition), knowledge, preparedness, will, habit, environment,

trial, guidance, and divine aid. It does not mean that the human being is raw material fashioned from the outside. A person is at once receptive and active, and their agency remains real without being independent of God or operating outside the divinely established regularities.

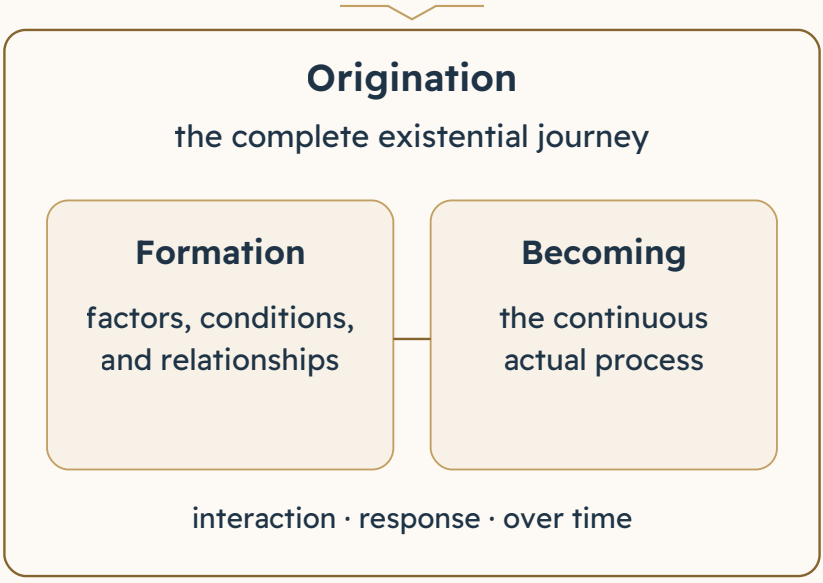
Becoming is the continuous actual process through which a person comes, over time, to be what they are and what they will become, as what they have been given and what has befallen them interact with what they have known, loved, intended, chosen, done, and repeated. The term does not carry a prior judgement that every change is commendable growth. A person's capacity may expand while their direction weakens; knowledge may increase without truthfulness increasing; and the course of a life may be redirected through repentance and reform.

A human being neither creates themselves from nothing nor is, at the other extreme, a passive product of heredity and environment. A person acts within a given receptivity, preparedness, actual capacity, and practical scope; they have conditions whose origins they did not choose and outcomes they do not wholly control. Yet their real choices, within the limits of their knowledge, intention, and practical scope, enter into their trajectory and what they acquire. Recognition of conditions is thus joined to the affirmation of responsibility.

Accordingly, the human being's origination unfolds through a system of factors of formation, and the person becomes through their interaction with those factors and their response to them over time. When the book speaks of a 'law of origination', it means a governing principle that discloses a conditional regularity in human becoming and directs

understanding and action. It does not mean a deterministic law of nature, an independent ruling of the revealed law, or an automatic promise of any particular outcome.

Origination, Formation, and Becoming



3. The Identity and Function of the Theory

The Islamic Theory of Origination is a human project of interpretive reasoning situated within the Islamic worldview. It studies human becoming, movement, growth, conduct, and purpose-bearing responsibility. Its subject is the human being in the process of becoming; its question is how that becoming occurs; and its function is to construct an ordered explanation

of the relationships connecting what a person has been given with what they receive, intend, choose, and do, and with what returns from all of this to the self (nafs) and its orientation.

Calling it ‘Islamic’ refers to the ground from which it proceeds and the standard by which it is judged: divine unity, creation, purpose, responsibility, encounter, and taking revelation as a guiding source. The designation does not make every formulation in the theory a religious text or a view on which there is consensus. Islam is wider than any human theory, and the movement from texts and premises to a definition, law, or model is a human interpretive act open to criticism and correction.

The theory performs three connected functions: it explains the major relationships involved in becoming; governs the project’s central vocabulary; and organises its foundations, human model, purpose, laws, and models into a structure to which readers can return. It does not claim a final, exhaustive account of the human being, nor does it serve as an instrument for individual measurement or prediction.

This book is the comprehensive reference for the theory’s formulation within the project. Its reference status, however, does not place it above the evidence. The soundness of any claim remains dependent on its source and argument. A direct text is reviewed for authenticity and meaning; an interpretive reading, for its context and method of synthesis; a theological or philosophical premise, for its sources and assumptions; a project formulation, for its coherence, explanatory power, and limits; and a modern application, for the evidence proper to its field.

The book is written as a reference text, not a training manual, but clarity remains essential. Clarity does not mean removing the technical layer. It means defining terms, making logical connections visible, and stating the definition once in its proper place rather than repeating it on every page. The prose therefore seeks precision without allowing precision to harden into defensive language that interrupts the movement of the argument.

Consider a familiar example: a reader may memorise the definition of shakila yet fail to see its bearing on a daily decision. The explanation therefore connects the definition to an example without replacing it or turning the book into a training manual.

4. How Is the Argument Built and How Are Claims Attributed?

The path from source to law or model runs through verification, interpretation, definition, the choice of premise, synthesis, and review. The argument begins from the worldview that sets the question; texts are then read in their contexts, concepts are fixed, any reliance on an inherited premise is made explicit, and the project then formulates its definitions, laws, and models and tests whether they can be applied.

Three simple rules govern this work: every statement is attributed to its proper level—direct text, interpretive reading, inherited premise, project formulation, or application; points of disagreement are made explicit when they affect the construction, and no particular view or philosophical premise is presented as an Islamic consensus; and every claim is assessed against the kind of evidence appropriate to it.

These levels do not rank claims from sound to weak, nor do they make a claim sound merely by naming its type. Their function is to let the reader know where a claim came from and how to review it: a text is examined for authenticity and meaning; a reading, in its context; a premise, in light of its sources and assumptions; a project formulation, for coherence and limits; and an application, against the evidence of its field.

5. The Theory's Place in the Map of Knowledge

The theory stands at the meeting point of several Islamic disciplines without replacing any of them. It draws on theology for the foundations of faith, capacity, and responsibility; on Qur'anic exegesis for the understanding of texts; on jurisprudence for the rulings that govern action; and on ethics, tazkiya, and philosophy for questions of the self, stable disposition, and movement. Where the construction depends on a particular view or a consequential point of disagreement, it says so, without turning the name of a school into a permanent identity badge for the project.

The Theory of Origination is an interpretive worldview framework that answers the questions of the human being's meaning, purpose, and becoming within the Islamic worldview, while the specialised sciences study particular mechanisms of the self, behaviour, the body, and society. The theory therefore draws on reliable scientific findings within their fields; it does not ask science to establish purpose, nor does it set the religious model in the place of science in explaining mechanisms or in diagnosis and intervention.

Consider a familiar example: a study may establish that sleep deprivation weakens attention. The book can use that finding to understand one condition of action, but it cannot derive from it the human being's purpose or the value of what a person does.

Dialogue with contemporary theories rests on understanding each theory in the strongest form that represents its proponents, accepting what has been established within its scope, preventing a part from claiming to explain the whole human being, and then placing the result within a wider vision of dignity, purpose, and value. Measurement, diagnosis, and detailed interventions remain the work of the specialised disciplines.

6. The Limits of the Theory

The theory is suited to explaining general relationships in human becoming and to raising questions of purpose and ethics, provided that any detailed claim about a mechanism or effect remains subject to evidence from its field. It does not offer an explanation of every psychological, neurological, or social phenomenon, nor does it substitute a general framework for specialised knowledge.

It draws on theology, exegesis, and jurisprudence, but does not take the place of any of them. A formative law does not establish a legal ruling; a human model does not settle a theological dispute; and the use of a verse does not substitute for its interpretation according to the methods of exegesis. Questions requiring fuller theological or philosophical analysis are referred to the relevant sources.

The theory may be used for self-review and for analysing observable actions and trajectories to the extent warranted by evidence. Diagnosing individuals, ranking them by nearness to God, and judging their inner states or ultimate destinies lie outside its function. It does not treat success or apparent psychological calm as a sign of nearness, or pain or setback as a sign of distance. Qur'anic tranquillity is an inward, graduated manifestation of nearness and must not be used to judge or rank the inner states of others.

Consider a familiar example: an employee may repeatedly act unjustly. The act and its effects may properly be described and evaluated, but the model cannot claim certainty about what lies in the person's heart or about their final outcome before God.

These limits are stated here so that the book may be read correctly from the outset. Chapter Six returns to them after the construction is complete, detailing the theory's relation to the specialised sciences, the ethics of application, and what remains fixed in the theory and what is open to review.

7. The Book within Its Project and How to Read It

This book belongs to a six-book project, each volume with its own question and voice. *The Islamic Intellectual Framework* sets out the worldview from which the project proceeds; *The Immortal Self* develops its account of the human being and human becoming; *No Limits* brings the laws closer to the reader and engages contemporary ideas of growth; *Live Happily* connects these meanings to daily contemplation; and *The*

Journey of a Toiler embodies the movement in a narrative experience. The present book brings together the reference formulation of the definitions, laws, models, and limits.

Different functions do not imply different governing truths. When a concept requires fuller explanation, the book refers the reader to the most appropriate place rather than reproducing another volume within this one. The argument needed here nevertheless remains present to the extent required to understand the construction. Cross-reference is for expansion, not for postponing proof.

The book begins with ‘Chapter One: Worldview Premises’, which establishes what an Islamic account of the human being requires from the worldview. ‘Chapter Two: The Human Model’ then defines the agent and the conditions of movement. ‘Chapter Three: The Purpose of Origination and the Nearness Equation’ specifies the purpose and the two dimensions of actualisation and response. ‘Chapter Four: The Nine Laws of Origination’ formulates the principles of the path. ‘Chapter Five: The Higher-Order Models’ brings together the major relationships. ‘Chapter Six: Method and External Limits’ then examines the attribution of claims, the theory’s relation to the sciences, and the limits of application and review.

The reader need not have read all the project's books before this one, nor memorise its terminology on a first reading. It is enough to follow the argument in order, return to a definition when needed, and distinguish the source on which a claim rests from the formulation proposed by the project.

The reference apparatus at the end of the book helps the reader trace verses, sources, and subjects. The Reading Map at the beginning provides a quick point of entry, while the detailed Reader's Guide after the glossary explains the functions of the books and the paths for moving among them. The appended reference glossary provides simplified, reader-facing definitions of terms. None of these tools replaces the detailed argument in the main text.

The introduction has now defined the theory's question, language, method, limits, and place. Chapter One begins from the foundation without which the construction cannot stand: the worldview premises that govern the meaning of existence, the human being, purpose, choice, and responsibility.



Chapter One: Worldview Premises

CHAPTER QUESTION:
What worldview makes understanding the human being and human becoming possible?

WHAT IT ESTABLISHES:
Qayyumiyya, purpose, regularities, choice, guidance, and responsibility.

WHAT IT CARRIES FORWARD:
A created agent capable of knowledge and choice within conditions.

On the Meaning and Function of Worldview Premises

The Theory of Origination does not begin with a human being isolated from existence and only later search for a purpose or a relation to God. It begins from a worldview that locates the human being before analysing human movement. By whom is human existence sustained? In what kind of world does a person act? What makes knowledge, choice, and responsibility possible? And towards what horizon does the human trajectory extend?

We call the premises that this construction requires from that worldview ‘worldview premises’. A premise here is a proposition openly stated by the book, with its evidence and scope made clear. It is not a new creed, nor a claim that every term and detail is unanimously accepted. The reader may question a premise or its underlying position, but knows from the outset what view of existence and the human being underlies the theory.

These premises differ in provenance. Some rest on a direct Qur'anic indication; some arise from an interpretive reading that brings texts together; some require a theological or philosophical premise; and some are formulated by the project as a comprehensive relationship. Each premise is therefore presented according to its proper rank. The text states what it establishes and what does not follow from it, and directs the reader to fuller treatment in *The Islamic Intellectual Framework* and specialised sources.

The premises operate as a single network. Qayyumiyya—God's sustaining and upholding relation to all creation—governs the meaning of causes; purpose gives choice its direction; the extension of the human trajectory explains the weight of action; guidance makes responsibility arise after clarification; and vicegerency—entrusted stewardship under God—takes becoming beyond confinement within the individual. This chapter draws from divine unity, prophethood, revealed law, and the afterlife only what the question of becoming requires, without reconstructing their disciplines.



Section One: The Ground of Sustained Existence—Divine Unity, Qayyumiyya, and Dependence

Before asking what a human being can make of themselves, the meaning of their existence must first be established. The human being is genuinely an agent, but is neither the source of their existence nor the ground of its continuance. The theory therefore begins with God's oneness, qayyumiyya, and dependence—not as devotional phrases added to an analysis of the human being, but as the foundation that governs the meaning of every capacity, choice, and cause that follows.

> **Worldview Premise One: God is al-Qayyūm—the Self-Subsisting One who sustains all things; creation exists and endures through him**

The Qur'an describes God as 'the Ever-Living, al-Qayyūm—the Self-Subsisting Sustainer' (Q 2:255). Qayyumiyya is God's self-subsistence and his upholding and preservation of his creation in the origin of their existence, their continuance, and their power, while he remains utterly free of need for them; its counterpart on the creature's side is ontological dependence. God is not an element within the world, nor does he stand at the end of a chain of finite beings as though he were merely a larger member of it. He created the chain and sustains it. Everything other than him is created, receives its existence, and does not bestow existence upon itself.

The textual basis is clear in the Qur'an's description of God as 'the Ever-Living, al-Qayyūm—the Self-Subsisting Sustainer' (Q 2:255), 'God, the One upon whom all depend' (Q 112:2), and 'God is the Self-Sufficient, the Praiseworthy' (Q 35:15). The statement that God is not a finite being within a chain of beings is a theological explanation of what divine unity entails; it is not a quotation from any particular verse. Within Transcendent Philosophy, the same principle may be expressed through the concepts of the 'Necessary Existent' and 'pure existence', within that tradition's commitment to the primacy of existence. The Theory of Origination does not make this detailed formulation a condition for understanding the premise, nor does it attribute it to every Islamic school. The governing principle is sufficient here: God is self-subsisting, while creation is sustained through him. The Creator and the created therefore do not occupy a single ontological rank within which they differ merely in power or extent.[1]

From God's side, qayyumiyya describes his self-subsistence, his upholding, and his sustaining aid; its counterpart on the creature's side is subsistence through God, dependence, and non-independence. This correspondence does not describe two spatial directions. It does not mean that beings are spatially carried by God, that God indwells them, or that he is mixed with them. Created beings truly exist at their own level and have properties, acts, and effects. None of this, however,

1. Ṣadr al-Dīn Muḥammad al-Shīrāzī, al-Ḥikma al-mutaʿāliya fī al-asfār al-ʿaqliyya al-arbaʿa, 3rd ed. (Beirut: Dār Iḥyāʾ al-Turāth al-ʿArabī, 1981), 1:48, on 'pure existence', and 1:94, on the Necessary Existent and contingency. This citation supports the philosophical premise of the Necessary Existent's self-subsistence and the contingent's dependence upon it; the comprehensive definition of qayyumiyya in the main text is the project's formulation based on the textual source and the declared premise.

turns their reality into independence. A thing's continuance in existence, its power to act, and the ordering of its causes all lie within God's dominion and qayyumiyya.

Qayyumiyya is not a cause that competes with causes within the world. When a physician explains the effect of a medicine, or an educator explains the effect of habit, reference to God is not a substitute for that explanation; nor does the proximate explanation negate God's sustaining relation. The two questions belong to different levels. One explains how an effect occurs within the order of the world; the other explains by whom the order, the cause, and the agent subsist in the first place. Confusing the levels makes divine unity a competitor to science, or turns science into evidence of self-sufficiency. Either error distorts the human being's place within the theory.

This principle enables the theory to avoid two opposing errors. The first treats the human being as a self-originating creator, independently possessing their power, awareness, and trajectory. The second dissolves human reality and agency until the person becomes a mere form with no act of their own. Qayyumiyya preserves divine unity on one side and the reality of the created world on the other. A created agent acts through the capacity God has granted; a cause is a cause through the capacity to produce an effect that God has placed within it; and the human being is responsible because the act is genuinely attributed to that person within this dependence upon God.

The relation to God is therefore not a late stage in becoming. A human being does not begin independently and decide to seek God's help only when weak. The person begins sustained by God in strength and weakness, knowledge and ignorance, striving and outcome. Awareness of this reality may deepen or

be absent; obedience may be rightly directed or deviate; but the underlying dependence does not rest on awareness. This is the difference between the universal ontological reality and conscious servanthood, which Chapter Three will examine in the context of the purpose of origination.

This premise is not sufficient on its own to build a theory of the human being. It does, however, prevent the theory from assigning the human being an independence they do not possess, or from interpreting God's aid as an external intervention in a system otherwise self-sufficient. Every regularity, cause, and choice discussed later operates under qayyumiyya, not outside it.

For fuller treatment of this principle and its theological exposition, see the section 'God, Exalted in Majesty' in *The Islamic Intellectual Framework*. Chapter Three of the present book addresses the distinction between universal qayyumiyya and nearness to God, both in terms of the perfections realised in the self and in terms of the self's conscious response to truth and servanthood.

Worldview Premise Two: Every created being is ontologically dependent on God and possesses no ontological independence from him

The Qur'an declares: 'O humankind, you are the ones in need of God, while God is the Self-Sufficient, the Praiseworthy' (Q 35:15). This dependence is not a description of a temporary condition that overtakes people when available means become scarce. It is inseparable from created existence and continuance. Whatever does not possess existence through itself

cannot give itself a beginning or guarantee its own continuance, however extensive its power within the world may become.

The book calls this reality ‘ontological dependence’: the creature’s subsistence through God and its need for him in the origin of its existence, its continuance, and its power, without independence from him, and with its real agency affirmed at its own level. The qualifier ontological distinguishes it from financial poverty, psychological need, and practical incapacity. A person may be wealthy, physically strong, and learned, yet remain dependent on God in all of these respects, because wealth, capacity, and knowledge do not subsist through themselves and do not guarantee their own continuance.

The indication of dependence is textual in origin; its explanation through the language of the ‘contingent’ is a theological and philosophical construction. Here contingent does not mean imaginary or nonexistent. It means that which does not possess existence through itself: its own nature does not necessitate either its existence or its nonexistence, and it requires something other than itself to be realised. Human beings and the rest of creation are contingent in this sense. The chapter uses the term only to the extent required, without turning the discussion into a lesson in philosophy or attributing this technical vocabulary to the Qur’an.[2]

Ontological dependence determines the kind of agency human beings possess: created, limited, conditioned, and real at its own level. A person can learn, choose, and have effects,

2. Al-Shīrāzī, al-Asfār, 6:36, on the contingent as neither necessitating its existence nor possessing priority of existence through itself; see also 1:94, on the fact that anything necessary through another is contingent in itself.

but does not create the source of their own capacity or independently secure the outcome. The Islamic worldview therefore brings together human striving and seeking God's help, the attribution of action to the agent and the return of the source of power and grace to God. Dependence does not erase action, make effort illusory, or remove responsibility.

Created existence and creational servanthood are two analytical faces of one reality: the creature subsists through God in its existence, continuance, and power, whether it so wills or not. 'Creational servanthood' remains a subordinate explanation of this dependence—neither a graded quantity nor an acquired station—while conscious, chosen servanthood and the worship that embodies it belong to the discussion of purpose and response.

It is important to distinguish ontological dependence from the forms of need that human beings address through causes. Food relieves hunger, learning reduces ignorance, and illness may be treated. Yet the removal of a particular need does not take a person out of their dependence on God. Food, knowledge, medicine, and the capacity to benefit from them are all created and sustained by him. Recognising dependence therefore does not call on a person to remain helpless. It motivates a person to take the appropriate means while relinquishing the illusion of self-sufficiency.

Ontological dependence does not constitute acquired moral merit. It is universal: all created beings depend on God whether they recognise or deny it, and whether they obey or disobey. Ontological dependence alone is therefore not called an acquired nearness, nor does it imply that people are equal in spiritual station. Chapter Three will distinguish this universal reality from the actual perfections realised in the self, and

from the truthfulness of the self's response to truth and servanthood within the bounds of the clarification available and a person's practical scope.

On this basis, the theory understands becoming without deifying the self. The human being participates, through their will and their choices within what God has empowered them to do, in shaping the existential form with which they will meet the hereafter: their knowledge, intentions, actions, and stable dispositions enter into what they become—preceded by God's creation, guidance, aid, and enabling grace, not in independence from him. A person receives fitra, receptivities, a body, an environment, opportunities, and guidance, and then acts through the capacity God has granted. What the person chooses and repeats enters into their shakila, existential form, and responsibility.

This principle yields a practical balance. Instrumental capacities are a trust, not absolute possessions. Perfections realised in the self are a grace from God, not grounds for self-admiration. Weakness does not eliminate responsibility for what remains within a person's practical scope. Success does not mean that all its causes lie in human hands; and a setback does not prove that God has abandoned them or that their striving was futile. Later chapters develop these consequences. Here the principle that makes them intelligible is established.

The Islamic Intellectual Framework develops ontological dependence in the sections 'God, Exalted in Majesty' and 'What Does Nearness to God Mean?' Chapter Three of this book returns to it as the universal ground of the Nearness Equation, not as an independent spiritual station.



Section Two: The Order of Existence and the Possibility of Knowing and Acting within It

If the world is sustained by God, can we understand it and act within it? A theory of becoming cannot stand in a chaotic world in which neither cause nor result displays any order. Nor can it stand if revelation is isolated from intellect and experience, or intellect from the source of guidance. This section therefore affirms the complementarity of ways of knowing, the ordering of existence through divinely established regularities, and the real efficacy of causes within their dependence on God.

> **Worldview Premise Three: Intellect, revelation, and fitra complement one another in the search for truth, and each has its own function and domain**

The Theory of Origination does not approach the human being through revelation while setting intellect aside, nor through intellect while confining truth to the limits of experience. It does not make fitra a third source competing with both. These dimensions complement one another within the human being endowed with fitra: the intellect distinguishes and reasons; revelation guides and clarifies; and fitra provides the fundamental orientation towards truth, perfection, and servanthood.

The intellect is the human self insofar as it understands, distinguishes, reasons, judges, and reviews. It is an epistemic authority within the limits of what it grasps demonstratively or with certainty, and it discloses truth and judgement rather than independently creating them. The intellect does not make truth or value from itself, and not every passing thought, analogy, or personal preference counts as a valid intellectual judgement.

The theological position adopted by the theory holds that intellect apprehends certain theoretical and practical principles and general implications, foremost among them the moral goodness of justice and the wrongness of injustice. Yet grasping a general value is not the same as identifying its concrete instance in every case, nor does it create a detailed legal ruling. A person may know that justice is good and still misidentify a particular act as just because information is incomplete or caprice prevails. Revelation, the facts of the case, rights, and specialised expertise are then required.

Revelation is God's clarification and guidance. It discloses what intellect cannot independently determine in detail concerning prophethood, the unseen, the final return, and revealed law, and it corrects errors in understanding and application. Intellect, in turn, recognises the basic need for revelation, examines the authenticity and meaning of transmitted texts, understands the address, reasons in support of foundational principles, and exercises disciplined judgement in applying it according to the methods of the relevant disciplines. Revelation is therefore not a rival to intellect, and intellect is not a substitute for revelation.

Fitra is a distinctive mode of the human being's creation. It comprises a general, undifferentiated ground of truth known by presence, an original love of absolute perfection, and an

orientation towards servanthood. It is neither detailed conceptual knowledge nor fully developed religious awareness; its manifestation, and the identification of its object, therefore require revelation, intellect, and tazkiya. It directs without compelling, and it does not make personal intuition an authority merely because it arises from within.

Chapter Two will explain how this fitra relates to the covenant of lordship and the pledge of servanthood, without treating fitra, covenant, and pledge as synonymous terms.

Sensory and social experience, together with specialised sciences, remain necessary for knowing many facts, mechanisms, and means. They describe what occurs and how it occurs, but cannot by themselves derive the final purpose, the details of the unseen, or revealed law. Revelation, conversely, does not excuse a person from learning about reality and consulting those qualified to know it. The governing reference establishes truth, purpose, and limits; human knowledge discloses many of the conditions and means required for application.

There can be no real contradiction between a conclusive rational judgement and a firmly authenticated revelation whose meaning is definitive. When an apparent contradiction arises, the premises of the reasoning, the authenticity of the text, its meaning, and the distinction between revelation itself and human understanding of it must be examined. Evidence that falls short of certainty and a tentative reading may conflict; such cases should be addressed through critical weighing and investigation, without elevating either to certainty.

This is an epistemic and methodological principle grounded in a theological argument, not the conclusion of a single verse. The Qur'an calls for inquiry, reflection, and reasoning, and

presents the prophetic message as teaching, clarification, and tazkiya. Taken together, these indications show that revelation does not ask for faith without insight, and that intellect cannot turn the limits of its experience into the limits of truth. This chapter does not rely on any single transmitted report, but on a synthesis of Qur'anic indications and the stated theological position. For fuller explanation, see 'Intellect and Revelation in the Search for Truth' and 'Domains and Limits of Knowledge' in *The Islamic Intellectual Framework*.

Worldview Premise Four: The world unfolds through regularities that make it intelligible and open to action

God says: 'You will find no alteration in God's way, and you will find no change in God's way' (Q 35:43), and: 'Indeed, we created everything according to a measure' (Q 54:49). The theory rests on the view that existence is not a random succession of events. It contains regularities established by God in the relations between causes and effects. This book calls them 'cosmic regularities' or 'regularities of existence'.

These regularities are not separate entities standing apart from things. They are patterns of order manifested in the properties of things, their relationships, and the recurrence of their effects. They make systematic knowledge possible: human beings can observe and compare, learn from what came before, make conditional predictions, plan, and take appropriate means. Without some measure of recurrence in the world, education, medicine, agriculture, and upbringing could not function, and one could not speak meaningfully about the effects of habit, environment, or repetition on human becoming.

The strength of a regularity varies with its subject. Some natural relationships recur more consistently and are easier to describe with precision, whereas human phenomena occur within a network of awareness, choice, environment, and history. Their patterns therefore appear more often as tendencies, conditions, and probabilities than as identical results. The Theory of Origination draws on the idea of regularity but does not impose on the self the numerical form suited to some physical phenomena. Regularity in human life is real, and human complexity is real as well.

The verses establish the reality of regularities and the possibility of considering outcomes. Bringing them together into a principle that makes the world intelligible and open to action is an interpretive reading adopted by the project. This order remains bounded: the causes of much that occurs are hidden from us, human beings do not encompass every regularity, and no single pattern explains a complex phenomenon.

Recurrence is also conditional and does not create a closed determinism. Causes may be multiple, receptivities may differ, human choices may intervene, and influential conditions may remain unknown. A regularity must therefore not be converted into a promise of a particular outcome. Taking appropriate means does not guarantee the success a person imagines; sound upbringing does not produce identical individuals; and the same action may have different effects according to intention, environment, and preparedness. Regularity permits understanding and action, but does not reduce reality to a rigid equation.

Nor do regularities mean that the world became independent of God once he had established its order. They belong to what he has ordained, and their existence and effects are sustained by him. Discovering a law in nature or in the self does

not disclose something outside God's dominion; it discloses one aspect of the order he has instituted. The study of causes therefore does not conflict with divine unity, and trust in God is not a pretext for ignoring them.

On this basis, the Theory of Origination speaks of becoming as a trajectory that can be analysed. If repeated actions leave effects, environments facilitate certain responses, and knowledge changes decisions, these relationships can be studied and formulated as conditional laws. The theory must nevertheless distinguish a general regularity from an interpretive inference and from an application that requires verification in its own context.

At the same time, not every outcome should be read as a direct judgement on a person's worth. The effect of a sound cause may be delayed; a corrupt means may succeed for a time; and harm may occur even when a person has exerted themselves to the full extent of their practical scope. Regularities describe relationships in the world. They do not give us knowledge of individual destinies or of the particular wisdom behind every event.

The Islamic Intellectual Framework develops this principle in the section 'Cosmic Laws and Regularities'. Chapter Four returns to the laws of origination as conditional formative principles that are predominantly guiding in character, with some being normative or motivational according to their function. They are neither replicas of physical laws nor independent rulings of the revealed law.

Worldview Premise Five: Proximate causes are efficacious at their own level, but are sustained by God and are not independent of him

Affirming regularities is not enough unless the meaning of cause is clarified. The theory holds that proximate causes are genuinely efficacious at their own level: medicine has an effect, education opens access to knowledge, an environment facilitates a habit, and a decision changes a trajectory. Denying this efficacy empties action of meaning and reduces talk of striving and becoming to mere words. Yet affirming it does not turn a cause into an independent source of existence or outcome.

The verse concerning Badr brings this combination into view: 'You did not throw when you threw; but God threw' (Q 8:17). The verse attributes the throwing to the Messenger at the level of direct action and denies his independence with respect to the particular effect in that event, returning it to God. The verse alone does not provide a complete theory of causation, but it shows that two attributions can coexist without contradiction: a real act of a created being, and God's qayyumiyya and encompassing power over its effect.

Multiple attribution does not divide an act arithmetically between two parties, as though one part belonged to the human being and another to God. The whole act is attributed to the human being in respect of knowledge, intention, will, and direct performance; and it is attributed to God in respect of creation, the granting of capacity, and qayyumiyya. The human will is itself a real cause among the causes of voluntary

action, not a gap outside causation. The difference in aspect removes the contradiction: God's aid does not cancel human action, and human agency is not independent of God.

This account of causation rests on theological and philosophical foundations, and the theory draws on Transcendent Philosophy in explaining it. Its limit is clear: divine unity does not negate causation, and causation does not subject God to an order external to him. God creates the cause, its capacity to produce an effect, and the conditions of that effect. The cause produces its effect at the level God has assigned to it when its conditions are present and its impediments absent, without independence from divine qayyumiyya. A voluntary act remains voluntary because it proceeds from its agent with knowledge and will, not because it occurs without causes.[3]

Using a cause does not diminish trust in God so long as the cause is understood at its proper level. Consulting a physician, learning, planning, building an institution, and reviewing one's errors are all acts within the divinely established regularities. Error arises when a cause is granted an independence or guarantee it does not possess. Relinquishing the belief that it is independently sufficient does not mean abandoning it. Trust in God accompanies striving before, during, and after action.

Conversely, attributing an affair to God is not an excuse to abandon responsibility. A person who neglects what they can do and then attributes the outcome to divine decree has not understood this premise. A cause's dependence on God does

3. Al-Shīrāzī, al-Asfār, 6:377, on the attribution of an act both to the servant and to God, and on the interpretation of 'You did not throw when you threw' (Q 8:17).

not remove the duty to seek it; it places that pursuit within servanthood. Human beings are required to learn what they can, exert themselves to the full extent of their practical scope, review their shortcomings, and entrust to God what lies beyond their power.

This relationship forms one of the Theory of Origination's most important balances. The effects of education, environment, repetition, and choice can be analysed because these have real efficacy. At the same time, dependence and divine aid can be preserved because these causes do not operate independently. The theory thereby becomes neither a causal determinism that strips human beings of freedom nor a discourse that invokes the unseen while ignoring the conditions of reality.

Affirming causation does not imply that every effect can be measured or predicted, or that anything whose cause is unknown is causeless. Many human phenomena are multifactorial; some relationships are probabilistic; and some remain unknown. Recognition of causation opens inquiry. It does not close inquiry by claiming exhaustive knowledge.

For fuller discussion, see the section on regularities in *The Islamic Intellectual Framework* and 'Causation—Real but Non-Independent Causes' in *The Immortal Self*. A detailed theological treatment is beyond the function of this chapter.



Section Three: The Purpose of Creation and the Unity of the Human Trajectory

It is not enough for the world to be intelligible and for human beings to be capable of action. Movement cannot be read without a purpose, and a stage cannot be understood when isolated from the trajectory as a whole. This section therefore establishes the negation of futility, kadḥ towards God, the extension of human existence across its stages, and the effect of action on the form in which a person meets their recompense.

> **Worldview Premise Six: Human creation and life are not futile; they are ordered by purpose, responsibility, and encounter**

The Qur'an asks: 'Did you suppose that we created you without purpose and that you would not be returned to us?' (Q 23:115). It states that God created death and life to test which people are best in deed (Q 67:2), and that worship of God is the comprehensive purpose for which jinn and human beings were created (Q 51:56). From these indications, the theory affirms that human life is not an event without direction, nor a series of experiences that ends with bodily death. It is a trajectory ordered by purpose, responsibility, and encounter.

The negation of futility is a direct textual indication. Bringing purpose, responsibility, and encounter together in a single formulation, however, is an interpretive construction that reads the verses in relation to one another. Purpose here does

not mean that the book knows the particular wisdom behind every event, or that every detail of life can be tied to a specific unseen message. It defines the higher frame of human existence: the human being was created to worship God, was granted capacity and responsibility, and will meet the effects of their trajectory before him.

Nor is purpose reduced to a particular profession or worldly project. A person's work and roles may change, and they may succeed in one and fail in another, while their existential purpose remains wider: to worship God, seek his good pleasure, and move towards him through truth and goodness. Particular aims derive their meaning from their place within this purpose and do not become substitutes for it. Study, work, family, and reform do not compete with servanthood; they can become practical forms of it when governed by intention, the revealed law, and responsibility.

A distinction is needed here between the comprehensive purpose and the purposes served by particular actions. An action may have an evident aim: learning builds knowledge, treatment preserves the body, and adjudication upholds right. These are real aims that do not dissolve into a general statement about servanthood, but they are ordered beneath it and judged by it. The particular wisdom behind a specific event, especially one a person did not choose, is not always available to them. The theory knows the direction of life; it does not claim a personal explanation for every detail within it.

Purpose also does not abolish worldly life or turn it into a passage with no value of its own. This world is the field of action in which the self undergoes becoming, rights are upheld, and the trust is discharged. Its value lies not in its permanence, but in its place within the more enduring trajectory.

The Islamic vision therefore joins seriousness in working upon the earth with a refusal to make worldly life the final horizon that absorbs all meaning.

Purpose thereby becomes a standard for judging becoming. What has actually become part of the self's quality—knowledge, understanding, will, powers, stable dispositions, and perfections—falls within actualised perfection, which is broader than complete moral virtue. What remains an initial receptivity, a resource, or a circumstance that widens the field of action without becoming an actualised quality of the self—wealth, position, opportunity, health—remains instrumental expansion. A memorised piece of information may be an instrument, while realised understanding and a rooted skill become part of the self's quality. And the reality of an actualised perfection is not the same as the measure of personal merit in acquiring it: merit and responsibility are read according to what a person did with what they were given, within their knowledge, intention, and practical scope.

From this perspective, the theory separates happiness from ultimate success (falāḥ). Happiness is the soundness and existential flourishing of the self through the growth of its powers and perfections and their ordering in response to truth and servanthood; it is graduated in this world and may coexist with pain and grief. Falāḥ is the attainment of the purpose, deliverance, and the completion of the final outcome; its final and otherworldly meaning is more pronounced. Happiness reaches its completion in falāḥ and the otherworldly encounter.

This principle protects the human being from two reductions. The first measures a person's existence by immediate usefulness, bodily soundness, independence, or productivity, thereby diminishing their dignity if they fall ill, live with

disability, or grow old. The second abolishes responsibility on the grounds that the purpose has already been set. Purpose does not act in a person's place, and differences among bodies and selves do not create degrees of humanity. Rather, purpose gives choice a direction and a standard, and makes a person responsible for what lay within their knowledge, intention, capacity, and practical scope.

Nor does this principle authorise judgement about the meaning of every pain, provision, or encounter. We may know what is practically required of us while not knowing why an event occurred in that particular form. To deny futility in creation as a whole is not to possess a detailed interpretation of divine decree. What is unknown remains unknown, and servanthood remains possible without inventing an explanation for what we have not been given knowledge of.

This principle is developed in *The Islamic Intellectual Framework* in the sections 'The Strategy of Creation' and 'What Is Your Purpose in Life?' Existential purpose and the Nearness Equation are treated in Chapter Three.

> **Worldview Premise Seven: Every human being is engaged in kadḥ towards God and encounter with him, whether or not they are conscious of the direction of their movement**

God says: 'O human being, you are labouring towards your Lord with strenuous labour, and you will encounter him' (Q 84:6). The verse establishes the principle of movement, direction, and encounter. The human being does not remain still in existence, but proceeds through time by what they choose, do, and become. The theory calls this movement kadḥ: the abiding existential movement of the human being through time

towards encounter with God and their final outcome before him. How the person turns out along this path—nearness or distance, perfection or deficiency—is determined by what takes form within them and by the orientation of their response to truth, within the clarification available and their practical scope.

Kadḥ is a Qur'anic concept, but its formulation in the language of the theory is an interpretive reading. The verse alone does not set out the detailed mechanisms of becoming or a model of the self, but it does rule out the idea that human life is a collection of disconnected moments. The passage of time itself places the human being in motion: knowledge changes, inclinations take root, receptivities expand or contract, and relationships take shape. Refusing to decide may itself leave an effect, just as heedlessness does not stop the trajectory.

To say that movement is towards God does not mean that every person attains the same nearness, or that encounter is movement to a place that contains God. God is the ultimate end whom created beings encounter, while the movement of the self may turn towards truth or turn away from it. Chapter Three will show that nearness to God is read through two interacting dimensions: the genuine perfections actualised within the self, and the truthfulness of its response to truth and servanthood in accordance with the clarification it has received and its practical scope. All pass along the existential trajectory towards encounter, but they do not become one form or bear one orientation.

The occurrence of movement is also not the same as progress. Time changes the human being, but it may entrench a deficiency just as it may cultivate a virtue. Experience may deepen insight or strengthen bias, and capacity may become a trust or an instrument of domination. The theory therefore

does not use ‘growth’ for every change. To call a change growth is to judge its direction in relation to purpose, whereas kadḥ describes the underlying movement that does not cease while the human being remains in the stage of action.

Nor is kadḥ the same as abundant activity. A person may be intensely active outwardly while repeatedly reinforcing the same shakila, whereas another may pursue quiet work of profound effect. The standard is not the number of tasks or the amount of fatigue, but the perfection actualised within the self and the truthfulness of its response to truth within its practical scope. Kadḥ does not sanctify pain either. Pain is a reality that may enter the trajectory, but it does not become good in itself, and a person’s rank is not measured by the amount they have suffered.

The theory therefore views the human being historically, rather than as a fixed snapshot. The person before us now bears the effects of what they have received, repeated, and chosen, but their trajectory is not yet closed. Repentance, learning, and actions that counter the old trajectory can redirect movement for as long as life continues. This is what distinguishes the question of becoming from the classification of persons: the theory studies an open trajectory and does not issue a final verdict on a person.

The premise also connects worldly life to the hereafter. Encounter is not an external addition to a life that has ended, but the end of the trajectory that began here. The everyday moment therefore carries a weight beyond its immediate appearance, without every small movement being turned into obsessive worry or a standalone verdict on a person’s destiny. What matters is the overall direction in which the self moves and becomes over time.

This chapter does not elaborate the two dimensions of nearness or the elements of its equation, for those belong to Chapter Three. It is enough here to establish that the human being is in movement, that this movement has a purpose and an encounter, and that awareness of this truth turns kadḥ from a movement that merely happens to a person into a response they deliberately direct and correct in the light of truth and servanthood.

For fuller treatment, see 'The Journey to God' in *The Islamic Intellectual Framework* and 'Your Kadḥ towards Your Lord: Reality and Responsibility' in *The Immortal Self*.

> **Worldview Premise Eight: The human trajectory extends through the womb, worldly life, barzakh, and the hereafter; its mode of embodiment changes without a break in identity**

The human story does not begin when a person becomes conscious of themselves, nor does it end at death. Revelation establishes successive stages in human creation, death, and resurrection, and says: 'Every self shall taste death, and you will be paid your rewards in full only on the Day of Resurrection' (Q 3:185). It also mentions barzakh—the intermediate realm—until the day of resurrection (Q 23:99–100). From these indications, the theory constructs the Four Worlds Model: the womb, worldly life, barzakh, and the hereafter as connected stages in the journey of the same person.

This formulation is an interpretive and synthetic model that orders what the texts establish concerning these stages. It is neither a Qur'anic text in this comprehensive wording nor an empirical model of the mechanisms of barzakh and the hereafter. Revelation affirms the extension of the trajectory,

resurrection, and recompense, while the modes of perception and embodiment in the two worlds to come lie beyond the experience on which this book is built and cannot be assessed by the measures of worldly life.

As the stage changes, the unity of the person remains the basis of responsibility and recompense. The one resurrected is not another individual carrying the first person's record, but the same human being. The immortal self is the one human person whose personal identity rests upon their single human self. The person continues after death because God sustains them, carrying what has come to be within them, and is embodied in the manner appropriate to each stage of origination, without their continuance being independent of God. Spirit names the self in respect of its spiritual rank; it is not another entity parallel to it. This chapter does not elaborate the philosophical proof for the preservation of identity, but it establishes that the agent in worldly life is the same person who encounters the final outcome.

The journey begins in the womb, where the worldly body is formed in a stage whose beginnings the human being does not choose. The person then enters worldly life, the stage of formation, moral obligation, and action. According to the Sadrian philosophical position on which the theory draws in interpreting resurrection, human continuation after death is not a purely spiritual existence without any mode of embodiment. The same person continues and has a body or mode of manifestation appropriate to barzakh and the hereafter,

without any claim to know its manner. Where needed, the wording is qualified as the barzakhi body or the otherworldly body.[4]

The worldly, barzakhi, and otherworldly bodies are not multiple human selves. Rather, the manner in which the person appears and is embodied changes with the stage of origination, while the self and what has been actualised within it continue. Nor is passage from one world to another an automatic ascent through tazkiya. Transition occurs, but the perfection or deficiency disclosed, and the recompense a person meets, are connected to what they have become and to the judgement, justice, and mercy of God.

The analogy of the womb must not be used to provide details about what we do not know. A foetus's transition into worldly life may help us conceive of a world wider than its experience, but it does not establish the form of barzakh or the hereafter. Nor are the Four Worlds distributed across the Four Dimensions, and neither model should be made an explanation of the other. The Four Worlds Model describes the stages of the trajectory; the Model of the Four Dimensions describes the modes through which the embodied self acts in worldly life.

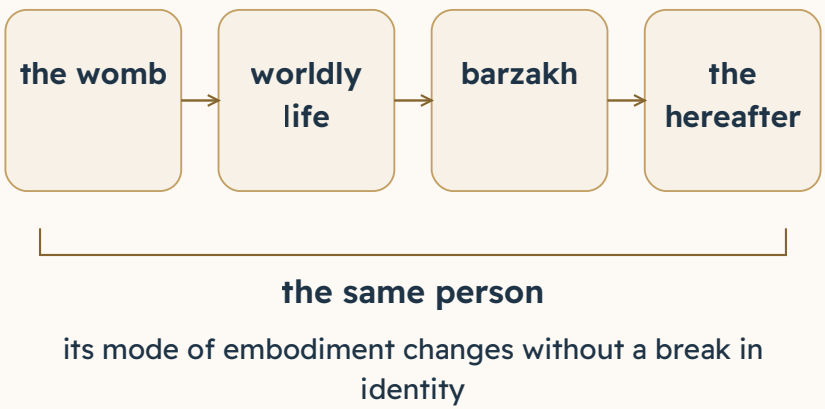
The extension of the trajectory also prevents the human being from being reduced to the present stage or to the performance of the body. A child is not merely a project for future productivity; an older person's existence does not lose its value as some capacities recede; and illness or disability does not diminish a person's humanity or dignity when performance

4.
Al-Shīrāzī, al-Asfār, 8:393; 9:108, on the self being bodily in origination and spiritual in subsistence, and on the individuation of the otherworldly body by the self.

declines. Every stage has its conditions and practical scope, while human identity and responsibility remain connected to a trajectory wider than immediate productivity.

This extension also prevents worldly life from being read as the abode of complete recompense. Some effects of actions may appear within it, but the final justice is not exhausted by the outcomes of history. The Four Worlds Model is developed in 'The Course of Life' in *The Islamic Intellectual Framework*. The Model of the Four Dimensions, by contrast, is principally concerned with the stage of worldly life, and every other-worldly use of the terms heart, intellect, or spirit must be examined according to its evidence and context.

The Four Worlds



Worldview Premise Nine: Knowledge, intentions, and repeated actions contribute to the formation of the self and its acquired existential form, and their effects appear in otherworldly recompense

The Qur'an affirms the presence of action and the person's encounter with it: 'On the day when every self will find whatever good it has done brought before it' (Q 3:30); 'Whoever does an atom's weight of good will see it', and 'whoever does an atom's weight of evil will see it' (Q 99:7–8). The theory understands from this that knowledge, intention, and action do not always pass through a person and then separate from them. They may enter into the quality of the self, in which loves, stable dispositions, and modes of perception and response become established.

The theory calls this relationship 'the embodiment of deeds and otherworldly recompense': a principle stating that knowledge, intentions, actions, and stable dispositions enter into the becoming of the self and its existential form, and that their realities and effects appear in the hereafter in forms appropriate to that stage of origination, through God's disclosure and his judgement; recompense is thereby connected to the reality of the deed and to what the person has become. The expression 'the corporealisation of deeds' is common in the philosophical and exegetical heritage, while the project adopts 'the embodiment of deeds and otherworldly recompense' as its comprehensive title. This principle neither makes recompense a mechanism independent of God nor exhausts reward, punishment, forgiveness, and intercession.

The acquired existential form is the cumulative overall outcome of what the self has actually come to be up to that moment: the overall quality the self has reached through the knowledge, loves, intentions, powers, stable dispositions, orientation, perfections, and deficiencies actualised within it, with a distinction maintained between what has come to be within the self and what is morally attributed to the person. 'Acquired' does not mean that the person chose every cause of that form. Temperament, upbringing, environment, experience, choice, and divine aid may all contribute to its formation, while praise and blame attach to what involved knowledge, intention, will, action, and practical scope.

When wisdom, mercy, or patience is actualised within the self, it is a genuine perfection there, even if sound upbringing or an inherited preparedness made it easier. The measure of merit attributed to the person, however, is read in light of what they did with what they were given. Likewise, the effect of fear, a wound, or a habit may enter the shakila without constituting a moral vice or a sin attributable to the person. Neither disability, illness, nor psychological disorder constitutes, merely by being present, a moral-existential deficiency.

In its openly stated philosophical layer, the theory draws on substantial motion to explain how change can reach the existential quality of the self, and on the union of the knower and the known to explain some ways in which genuine knowledge enters into the perfection of the knower. The intellectual tradition concerning stable dispositions helps explain how the effects of repetition become established within the self, while the doctrine of the corporealisation of deeds explains the manifestation of action and its effects in the otherworldly origination. Bringing knowledge, love, intention, action, repetition, and stable dispositions together within the concept of the

‘acquired existential form’ is a comprehensive construction of the project. It does not mean that the self merges with an external object of knowledge, that every retained piece of information or passing conception becomes an established perfection, or that knowing evil makes a person evil.[5]

Knowledge and actions do not all enter the self with the same weight. Their effect differs according to understanding, assent, intention, freedom, repetition, and what accompanies the act in the form of satisfaction, remorse, repentance, or reform. A single act may carry great significance because it issued from a decisive choice, while small repeated actions may build a habit or stable disposition. Action both discloses what is in the self and nourishes it, but it does not operate mechanically or by itself exhaust the explanation of becoming.

A person remains able to review their past for as long as they are alive. They can hold themselves to account, repent, learn, seek treatment, change a condition, and repeat an action contrary to the old trajectory. Orientation may change in a moment of sincere return, while shakila and habit require time to follow. Becoming is real, but it does not close the future. The acquired existential form in worldly life remains open to transformation until the stage of action ends.

5.
Al-Shīrāzī, al-Asfār, 3:321 ff., on the union of the knower and the known; and 9:289, on otherworldly forms and the effects of deeds. See also Muḥammad Ḥusayn al-Ṭabāṭabāʾī, al-Mīzān fī tafsīr al-Qurʾān, 20:343, on Q 99:7–8 and the corporealisation of deeds. These references support the principles that knowledge and action enter into the quality of the self and that their realities and effects appear in the otherworldly origination; the comprehensive statement that they appear through God’s disclosure and judgement is an interpretive formulation of the project, not a mechanism independent of God.

The premise does not entail that every worldly event is direct recompense for a previous action, or that every psychological effect is carried into the hereafter in the same form. Pain may arise from a natural cause or human injustice, and an unjust person may prosper for a time. Judgement concerning the final outcome of any particular person belongs to God alone, who knows what had been conveyed to them, what they intended, their practical scope, and their repentance. This concept is developed in 'Otherworldly Recompense' in *The Islamic Intellectual Framework* and in the discussions of shakila and the acquired existential form in *The Immortal Self*.



Section Four: The Field of Becoming—Choice, Trial, Guidance, and Divine Aid

Becoming does not occur in a vacuum. The human being chooses within the will of God, moves with differing receptivities, levels of preparedness, actual capacities, and environments, and passes through situations that disclose their response. Guidance precedes them and divine aid accompanies them. These elements do not operate separately. Together they define a field in which responsibility arises without independence, divine aid is given without compulsion, and human action is assessed insofar as knowledge, intention, capacity, and practical scope were available to the person.

> **Worldview Premise Ten: Human beings possess genuine choice and causal agency within God's will and what he has enabled them to do; responsibility and moral obligation are thereby grounded**

The Qur'an attributes path and choice to the human being while setting human willing within God's will. It says: 'We have guided him to the way, whether he be grateful or ungrateful' (Q 76:3); 'Let whoever wills believe, and let whoever wills disbelieve' (Q 18:29); and then: 'You do not will unless God wills' (Q 76:30). From these indications taken together, the theory affirms human agency within what God has enabled a person to do, not independence from him.

This is both a theological principle and a principle concerning human agency. The transmitted heritage expresses the conjunction of choice and God's will in a formula that denies both compulsion and delegation and affirms a position between them: 'No compulsion and no delegation; rather, a matter between the two.' The chapter does not make the report by itself the basis of the proof, but reads it in light of the preceding Qur'anic synthesis. A voluntary act proceeds from the self through its knowledge, assessment, intention, will, and capacity. Causation therefore does not contradict choice, and the occurrence of an act within God's will does not prevent its attribution to the person who performs it.[6]

Choice is not the power to create every alternative or guarantee outcomes. A person may face a narrow set of options because of their body, illness, environment, or injustice imposed upon them. Yet, to the extent of their knowledge, intention, capacity, and practical scope, they remain capable of a stance or act attributable to them. Their choice may lie in seeking assistance rather than removing the obstacle, or in refraining from some measure of injustice rather than achieving every good they desire.

For this chapter, it is enough to establish that the choice on which responsibility rests is not the same as acquired moral freedom, nor the same as social freedom that protects a person's field of action. The definitions of these dimensions and their relations to receptivity, preparedness, actual capacity, practical scope, and environment belong to Chapter Two.

6.
Al-Ṣadūq, ʿUyūn akhbār al-Riḍā, 2:114, no. 17, for the formula 'No compulsion and no delegation; rather, a matter between the two.' Attestation of the source is distinguished from evaluation of the chain of transmission when the report is used independently as hadith evidence.

Fitra directs the human being towards truth and perfection without compelling them. The intellect discerns; the heart accepts and intends; and the will gives preference to a possible act and settles upon it. The will may oppose what fitra calls for when a limited object of love, fear, or caprice comes to dominate. Fitra is therefore not an automatic cause of obedience, and the will is not the source of the standard of truth.

Knowledge, habit, the body, environment, fear, and desire all affect the will, but influence is not compulsion. Present choice also participates in shaping the field of later choice. Learning, treatment, training, and a supportive environment may develop a new capacity, while repetition in a misdirected pattern may narrow the field of resistance. Part of the perfection of the will is to manage its causes, change conditions, and seek help, rather than continually testing itself at the point of greatest weakness.

Becoming therefore involves genuine human participation. A person neither receives their form solely from outside nor creates it alone. They choose what nourishes them, repeat certain actions, accept guidance or turn away from it, correct themselves or persist, and work upon the conditions of later choice. At the same time, they do not originate the material of their existence or all the conditions that precede it, and cannot attribute all merit to themselves.

The ethical limit is important. The affirmation of choice must not be used to blame someone whose capacity is constrained or whose circumstances are unknown, just as circumstances must not be used to abolish all responsibility. A fair evaluation requires knowledge of a person's practical scope, whether sufficient evidence had been established for them, their intention, and their capacity—matters that human

beings do not encompass. This principle can therefore ground personal responsibility and social justice, but it does not license hasty judgement of other people.

For an act to occur within God's will does not mean that he is pleased with it. An act may take place in the world of choice by God's ontological leave while being prohibited by the revealed law. Occurrence within divine dominion and will is not the same as God's approval of the act. This preserves the meaning of moral obligation without attributing moral evil to his command. The principle of choice is developed in *The Islamic Intellectual Framework*, while the definitions of will and freedom and the construction of capacity belong to Chapter Two and *The Immortal Self*.

> **Worldview Premise Eleven: Givens, receptivities, levels of preparedness, and capacities differ; obligation and evaluation are measured by practical scope and striving, not by identical outcomes**

Human beings are not identical copies who begin at one point and possess the same instruments. Bodies, temperaments, and levels of intellectual and psychological preparedness differ, as do heredity, upbringing, environments, opportunities, and the clarification and assistance that reach a person. The Qur'an states: 'God does not burden any self beyond its capacity' (Q 2:286), and: 'A human being has only what they strive for' (Q 53:39). The theory therefore affirms that responsibility concerns the agency a person exercised within what they were given, not the production of identical external outcomes.

The theory distinguishes receptivity, preparedness, actual capacity, and practical scope. Receptivity is the range of structural possibility available to the self at a particular stage. Preparedness is the degree to which that receptivity is ready to be actualised in a particular action or perfection. Actual capacity is what the person can exercise in their present situation. Practical scope is that capacity considered from the perspective of obligation and responsibility, together with whatever available means they can put in place through learning, treatment, or seeking help.

Practical scope is not the same as a remote receptivity, an incomplete preparedness, or the best performance one can imagine. Nor does a path enter a person's practical scope merely because it exists somewhere in the world; it does so only to the extent that it was known, accessible, and usable in that person's circumstances. Where present capacity has narrowed because of earlier choices, the present inability is acknowledged, while responsibility for prior conditions is considered only to the extent that they were known and voluntary.

The theory reads the verse 'A human being has only what they strive for' (Q 53:39) in the context of what is attributable to a person as response and moral acquisition. It does not use the verse to deny divine gift or the effects of upbringing and environment, nor does it reduce striving to intention alone or to the amount of exertion. Striving is intentional movement

that includes intention, will, possible action, learning what is needed, seeking help and treatment, and reviewing the path when error becomes apparent.[7]

The theory therefore distinguishes between perfections actually realised within the self and the measure attributable to the person's own response. One person may be naturally calm and raised in a compassionate home, so that genuine mercy and forbearance are realised within them. Another may grow up in a violent environment and struggle against anger for years without reaching the first person's calm. The first possesses an actual perfection within the self, while the second may have striven sincerely in a way that carries great weight. The example does not authorise judgement about which is nearer to God; only God knows the full set of givens, intentions, and practical scope.

Perfections that have been made easier to attain remain genuine regardless of their source. Wisdom, justice, mercy, and patience, when realised in their sound form, are actual existential perfections, whether temperament, upbringing, striving, or divine enabling contributed to them. Yet a gift does not become entirely a personally acquired merit, just as a deficiency resulting from a wound, illness, or environment does not become a sin merely by existing.

A person's identity, dignity, or spiritual standing must therefore not be reduced to bodily soundness, psychological health, independence, productivity, or the apparent moral level they have reached. Illness, disability, ageing, disorders,

7.
Al-Ṭabāṭabāʾī, al-Mīzān, 2:177, on the wider context of acquisition and responsibility. The specific verse cited in the main text is Q 53:39; the comprehensive formulation of striving is a construction of the project.

and psychological differences are conditions and constraints within the field of action, not degrees of humanity and not in themselves evidence of nearness or distance, or of the soundness or corruption of the heart.

Justice here is not arithmetic sameness. People whose circumstances differ may need different conditions and forms of assistance so that each can exercise their available capacity. The individual is accountable for what lay within their practical scope, while society and institutions are accountable for barriers they created or maintained and opportunities they withheld. A victim must not be burdened with the effects of an unjust reality and then told that the outcome disclosed their receptivity or will.

This premise prevents an unjust standard that measures everyone by one outcome, for human beings cannot measure one another's practical scope or calculate the weight of their striving. At the same time, it preserves truthful self-accounting: there may have been knowledge within reach that was not sought, help that was not requested, or a right that was not discharged. For fuller explanation, see 'The Measure of Striving and the Limits of the Given' in *The Immortal Self* and Chapter Two of this book.

> **Worldview Premise Twelve: Trial is a general context for disclosure, choice, and becoming; not every pain is a direct punishment or a sign of rank**

God says: 'He is the One who created death and life to test you as to which of you is best in deed' (Q 67:2), and: 'Do people suppose that they will be left to say, "We believe," without being tested?' (Q 29:2). In the language of the theory, trial is a

context in which response becomes visible, some aspects of shakila and orientation are disclosed, and a possibility for self-review and becoming emerges.

The two verses establish the generality of trial; the project reads it as a context of disclosure, choice, and becoming. The ethical limit remains governing: pain is not good in itself, does not by its mere occurrence indicate rank, and must not be treated as direct punishment for a known sin. It may arise from a natural cause, illness, injustice, or negligence, while the particular wisdom of the event remains unknown to us.

The Qur'an also mentions some worldly punishment in the context of an invitation to return: 'We shall surely make them taste something of the lesser punishment before the greater punishment, so that they may return' (Q 32:21). Al-Mīzān and *al-Amthal* interpret the lesser punishment here as worldly punishment that leaves an opportunity for return. Return is therefore a purpose stated in the text, not an outcome that necessarily occurs in everyone who tastes punishment. The verse does not mean that every pain is a punishment or that every person in pain is turning away from God. The Law of Inner Tranquillity will address a more specific question: whether some constriction arising from turning away may be an instance of this punishment. This is offered as a proposed interpretive synthesis, not an explicit identification in the verse or either commentary.[8]

8. Al-Ṭabāṭabāʾī, al-Mīzān, vol. 16, commentary on Q 32:18–22, especially verse 21; and Makārim al-Shīrāzī et al., al-Amthal, commentary on Q 32:21–22. For traceability, see M2, section 6 and references [13–14]. The text establishes return as the purpose, and the two commentaries explain the worldly character of the punishment. Identifying the constriction of turning away as an instance is a proposed synthesis. M1 and M2 designate the two conceptual memoranda listed under Sources and References.

Trial is wider than hardship. Blessing is also a field of choice: what does a person do with wealth, security, knowledge, and power? Preserving orientation in ease may be harder than patience in some forms of difficulty. The theory therefore does not reduce becoming to bearing pain, but reads a person's response to what is opened to them and what is withheld from them, to power and limitation, and to comfort and hardship.

Nor does the theory make trial an educational instrument that one person may manufacture for another. A person may choose disciplined training for themselves, but they do not possess the right to cause pain to others and then claim that the pain is helping them grow. Injustice remains injustice, and the duty to remove it is not cancelled because the oppressed person may grow through resistance. The fruit of a response does not absolve the cause of harm or give anyone the right to leave another person exposed to that harm.

The fruit of trial does not arise automatically. A situation may awaken mercy, patience, or self-review in one person and provoke harshness or despair in another, according to what they receive and choose and what guidance and assistance are available to them. Trial is therefore a field of becoming, not a machine that guarantees it. Value lies not in hardship alone, but in what has actually come to exist within the self and in the kind of response the person made within their practical scope.

Situations of pressure disclose some of what has become established within the self without issuing a final judgement on it. Pressure may reveal a concealed habit, success may uncover attachment to one's image, and loss may reorder aims. A person may falter in one moment and then return, or

remain outwardly patient while needing treatment and care. The self is not reduced to a single situation, and the intensity of emotion is not evidence of the reality of the heart.

This understanding protects the afflicted person from blame. Pain or disorder must not be made evidence of weak faith, and the person must not be asked to deny grief in order to prove contentment. Seeking treatment, removing injustice, asking for support, protecting the self, and accepting a lawful concession are all actions within servanthood. Pain does not become tazkiya merely because it is pain, and ease does not become deficiency merely because it is ease.

Patience, contentment, and submission are stations in the heart's relation to God, not measures of emotional intensity. A person may be patient while still disliking the condition, be content with God while remaining sorrowful, and entrust their affair to him while continuing to strive. Resentment towards God is the heart's objection to him, not merely crying, pain, or praying for relief. These stations therefore cannot be read from outward emotion alone.

The theory also does not claim knowledge of a particular divine message behind every event. It may say that a situation can become a field for learning, mercy, or repentance, but it does not say, 'This happened to you for this specific reason,' unless evidence establishes it. Trial is developed in 'Why Affliction?' in *The Islamic Intellectual Framework* and in the chapter 'The Regularities of Friction' in *The Immortal Self*.

Worldview Premise Thirteen: The human being receives prior guidance through clarification and enablement, while God's gracious care, aid, and enabling accompany their striving without cancelling responsibility or guaranteeing the outcome

The human being is not cast into the field of choice without any foundation of guidance or capacity. God says: 'We guided him to the two paths' (Q 90:10), and affirms that he guided the human being to the way (Q 76:3). He then links increased guidance to striving: 'Those who strive for us—we shall surely guide them to our ways' (Q 29:69). From these indications, the theory affirms that clarification and enablement precede responsibility, and that God's gracious care and aid accompany striving and make fruitful outcomes possible.

The guidance of clarification and enablement is what precedes responsibility: fitra, intellect, clarification, the possibility of learning, capacity, and the opening of a path to response, in differing degrees. It does not yet mean the normative prophetic-revelatory guidance that comes through prophethood, the revealed law, and following the prophetic model. Distinguishing the two prevents fitra from being turned into detailed ready-made religious knowledge or prophetic clarification from being treated as functionally redundant.

Guidance and capacity are not distributed among people equally or in the same way. One person may receive clarification that does not reach another; the message may reach someone in a distorted form; or they may lack the means to understand and verify it. The Qur'an therefore mentions those rendered powerless who 'can devise no means and find no

way', and holds out hope of pardon and forgiveness for them (Q 4:98–99). A person who found no path is not equated with one for whom the proof was established and who then turned away.

A person to whom explicit religious knowledge has not come, through no negligence of their own, may nevertheless realise a general fitra-based response to truth: a sincere response to whatever of truth and goodness became apparent to them, within the limits of their clarification and practical scope. We do not call this explicit religious servanthood so long as knowledge of God and intention towards him have not been realised in those terms, and we derive from it no individual judgement of salvation or station. God alone knows what truly reached them, what they intended, their practical scope, and their final outcome before him.[9]

Divine aid is God's assistance, guidance, strengthening, preparation of causes, and making fruitful outcomes possible, in ways that precede human striving, accompany it, and exceed it, without cancelling the person's action or guaranteeing the outcome they desire. Aid may appear as an understanding that becomes clear, the preservation of a capacity, a person who offers counsel, an opportunity to learn, a door of repentance, or a conjunction of causes. It may lie in the disclosure of error rather than the success of a project, or in strength to bear a reality rather than its removal.

Divine aid is grace and wisdom, not a law of entitlement. A person's truthfulness and effort do not bind God to grant the outcome in the form that person has chosen. The fruit of aid

9. Al-Ṭabāṭabāʾī, al-Mīzān, 5:50, on those rendered powerless and their inability to devise a means or find a way.

may come in an unexpected form, and the meaning of some events may remain unknown. Gift, upbringing, striving, and divine aid may all contribute to a perfection realised within the self, without any one of them independently exhausting its explanation.

Divine aid is likewise not a substitute for the regularities. Whoever seeks knowledge must learn; whoever seeks treatment needs diagnosis and appropriate means; and whoever has erred needs reform. Prayer and trust in God accompany action and do not suspend it, while action does not dispense with assistance. In this conjunction, the theory protects human agency from conceit and prevents acknowledgement of dependence on God from becoming passivity.

The human being therefore does not build themselves alone. Their story rests on prior blessings, guidance, relationships, and causes they did not originate. Awareness of this changes the way success is viewed: a person gives thanks rather than exalting themselves, and recognises that greater gifts expand the trust they bear. It also changes the way setback is read: they review what lay within their practical scope without concluding that God has abandoned them or that every closed door contains a hidden message.

A passing event, thought, or personal inspiration must not be turned into revealed law, knowledge of the unseen, or judgement upon the inward reality of others. What enters the heart is weighed against revelation, intellect, evidence, reality, rights, and specialised knowledge. It may serve as a prompt inviting its recipient to review themselves or pursue good, but it binds no one else and does not by itself establish that God intended a specific meaning through the event.

Divine aid is developed in the chapter ‘Divine Aid’ in *The Immortal Self*, and its worldview basis is found in ‘Divine Gracious Care and Mercy’ in *The Islamic Intellectual Framework*.

Temptation within the Field of Choice

Temptation operates within this field as an invitation and enticement without coercion, not as a power that creates responsibility or removes human choice. The Qur’an reports Satan’s words on the Day of Resurrection: ‘I had no authority over you except that I called you and you responded to me’ (Q 14:22). It also denies his coercive authority over those who believe and place their trust in their Lord (Q 16:99–100).

This is an interpretive claim subordinate to the premises concerning choice, trial, and guidance; it is not a sixteenth worldview premise. Responsibility rests on human agency and the establishment of sufficient evidence, not on Satan’s existence. Temptation does not by itself realise the purpose or produce the good that may arise through resisting it. The good lies in guidance and in the human response and repentance, not in the invitation to evil.

Nor is every deviation attributed to whispering. The self, ignorance, habit, environment, caprice, misleading estimation, and social injustice have real effects that must be understood and addressed. The estimative faculty and imagination are not evil in their created origin. Error arises when an image or conjecture is granted the rank of truth or used for embellishment and justification. This distinction prevents Satan from becoming an easy explanation that exempts a person from reviewing the self or reforming the conditions of reality.

Sin is not a necessity for growth. A person may learn after a lapse if they repent, but learning does not turn the lapse into something desirable. A person may cultivate vigilance by resisting temptation without falling into sin. The fact that return remains possible means that deviation does not close the trajectory, not that deviation is a condition for opening it.

For fuller treatment, see 'Why Satan?' in *The Islamic Intellectual Framework* and the analysis of the self, Satan, habit, and environment in *The Immortal Self*.



Section Five: The Standard of Movement and Its Purpose-Bearing Horizon

Choice alone does not determine what is true, and the capacity for movement does not give movement its standard. The human being needs prophetic-revelatory clarification that identifies direction and the limits of action, and a model in which guidance is embodied. They also need a horizon that takes becoming beyond confinement within the self towards bearing the trust and cultivating the earth.

> **Worldview Premise Fourteen: Prophethood, the revealed law, and following the prophetic model provide the standard, the path, and the practical model for human movement towards its purpose**

God sends his messengers with clarification, teaching, and tazkiya. He says: 'We sent down the Reminder to you so that you may make clear to people what was sent down to them' (Q 16:44), and says of the Messenger: 'In the Messenger of God you have an excellent model' (Q 33:21). The Islamic worldview therefore does not leave human movement to a standard generated by changing desires. It brings prophethood, the revealed law, and following the prophetic model together as the path of normative prophetic-revelatory guidance.

Prophethood presents divine clarification in an address to the human being and discloses what the intellect cannot independently detail concerning purpose, resurrection, and revealed law. The revealed law orders movement through

rulings, acts of worship, and ethics that preserve rights and connect belief with the heart, will, and action. Following the prophetic model provides a living image of servanthood in human experience. The standard therefore does not remain an abstract idea, but appears in speech, stance, relationship, patience, and justice.

The texts establish the functions of clarification, teaching, tazkiya, and exemplary guidance. Bringing them together as 'the standard, the path, and the model' is a functional formulation of the project, not wording taken from the Qur'an.

The theory therefore distinguishes the capacity to choose from the soundness of what is chosen. A person may be true to a desire while that desire is deviant, or possess a powerful will that is internally coherent around falsehood. It is not enough for an act to issue from within or produce psychological coherence; the inward life itself requires a standard. Fitra provides the original direction, revelation clarifies truth and limits, the intellect discerns evidence and its application, and the prophetic life shows how a principle is embodied in a human life.

The prophetic-revelatory standard does not come to abolish what the intellect perceives of truth and goodness. The intellect recognises some general value-principles, such as the moral goodness of justice and the wrongness of injustice, while identifying a concrete instance, balancing rights, and detailing a ruling may require revelation, the revealed law, and expertise. Revelation may correct a prevailing custom, an inward inclination, or a human reading of benefit. Truthfulness to desire is therefore not enough: inner truthfulness begins by seeing what is within, while truthfulness to the truth weighs it and gives it direction.

The revealed law enters into becoming without being reduced to a psychological or behavioural instrument. Worship is an act of the whole embodied human being: the self knows, believes, intends, and chooses, and its orientation is embodied through the body in the form God has prescribed. Intention does not dispense with the prescribed form, and outward movement alone does not establish inward perfection. The act of worship returns as an effect upon the self, but it does not become merely a technique for regulating attention, habit, or the nervous system, and its educational effects do not exhaust the meaning of servanthood and obedience.

Following the prophetic model is not the mechanical copying of historical forms without understanding purpose and circumstance. It is learning from the model's truthfulness, mercy, justice, and manner of fulfilling moral obligation, while returning to the disciplines of prophetic biography, jurisprudence, and exegesis for the details of action. Nor is it reduced to admiration. A model fulfils its function when knowledge leads to faith, conscious following, and self-review.

This book does not replace theology in establishing prophethood, jurisprudence in deriving rulings, or prophetic biography in verifying events. The chapter establishes what the theory needs here: the human being has a prophetic-revelatory standard, a path set by the revealed law, and a model to follow. Detailed doctrines, rulings, and events belong to their specialised disciplines, while *The Islamic Intellectual Framework* presents the overarching worldview account.

Normative prophetic-revelatory guidance is thereby distinguished from the general guidance described earlier. Fitra, intellect, and enablement open the possibility of knowing and responding, while revelation announces the standard whose details the human being cannot independently establish and

corrects human maps when caprice or custom becomes an authority. These dimensions do not work in conflict: fitra directs, the intellect understands and discerns, revelation guides and clarifies, the heart believes, and action gives them embodied expression.

This principle is developed in 'The Islamic Revealed Law' and 'Prophethood' in *The Islamic Intellectual Framework*. The details of following the prophetic model are left to specialised discussions of the prophetic life and exemplary conduct.

Worldview Premise Fifteen: Vicegerency links individual becoming to the cultivation of the earth, bearing the trust, and social effects within servanthood

God says: 'I am placing a vicegerent upon the earth' (Q 2:30); 'He brought you forth from the earth and charged you with cultivating it' (Q 11:61); and he speaks of the trust being offered and the human being bearing it (Q 33:72). From these indications, the theory affirms that human becoming is not enclosed within an inward, individual salvation. It extends to responsibility for the earth, other people, institutions, and the effects a person leaves behind.

Vicegerency is a trust and a general charge laid upon the human being on the earth; its moral and perfective realisation is graduated according to the person's fidelity to servanthood, justice, trustworthiness, and the cultivation of the earth. The human being is a servant entrusted with stewardship: they work on God's earth, by his regularities, and under his judgement, and no merit is established for them merely by wealth,

knowledge, or power. Corruption is a betrayal of the trust, but it does not annul original human dignity or the principle of responsibility according to position and practical scope.

The verses establish the basis of human responsibility upon the earth. The project brings vicegerency, trust, and the cultivation of the earth together within one horizon, without claiming that this synthesis is the only possible meaning of the verses. Vicegerency does not make the human being the centre of existence or grant an independent mandate to dominate. The human being is a servant entrusted with stewardship, acting upon God's earth, within his regularities, and under his command.[10]

The inward and the outward are thereby connected. What becomes established within the self appears in the way power, wealth, knowledge, and time are used, and in the kinds of relationships and institutions a person builds. The social environment, in turn, enters into the becoming of individuals. Leaders, parents, teachers, and those who assume public responsibility influence others not only through their commands, but also through what they reward and normalise. Reform of the self is therefore linked to reform of the conditions of life; neither dispenses with the other.

This relationship runs in both directions. The individual leaves effects within the family, institutions, and culture; those structures then return to expand some possibilities and constrain others. When truthfulness or corruption becomes widespread, it no longer remains merely the sum of private

10.
Al-Ṭabāṭabāʾī, al-Mīzān, 7:396, on the possible meanings of vicegerency; and ʿAbd Allāh Jawādī Āmulī, commentary on Sūrat Hūd, session 73, on 'and charged you with cultivating it' (Q 11:61) as indicating cultivation while attributing capacity and blessing to God.

acts. It becomes expectations, rules, and images of success learned by those who come later. Building a just environment therefore enters the horizon of vicegerency, and awareness of environmental effects enters the explanation of becoming, while every person remains responsible according to their capacity and position.

The premise also redefines success. Achievement, wealth, and influence are instruments that expand the field of action; their value does not arise from scale alone. Wisdom, justice, mercy, trustworthiness, and excellence in lawful work are genuine perfections, and they find their fullest human meaning when they are ordered by truth and servanthood. A person may build a large project that entrenches injustice, in which case its expansion is not growth. Another may discharge a limited trust with justice and mercy, and thereby contribute at once to cultivating the earth and to their own becoming.

Forms of trust differ with roles. Not every person carries the same task, and responsibility is not measured by public visibility or political influence. A trust may lie in a home, a profession, knowledge, care, or a stand for justice. The standard is that a person acts within what they have been given and regards their effect upon others as part of their responsibility, without claiming that they alone can repair the world.

Vicegerency does not authorise aggression against the earth or against people in the name of cultivation. Nature and resources are not thereby opened to abuse, and the vulnerable are not treated as instruments for the benefit of the powerful. Servanthood places limits upon power, the trust calls for preservation, and cultivation of the earth is judged by its soundness rather than by the expansion of control over it. Resisting injustice, establishing justice, and serving creation are therefore extensions of becoming, not additions external to it.

This chapter does not elaborate the formulation of the Law of Purpose-Led Presence, the reading of effects within the higher-order models, or applications of purpose-bearing action. These belong to Chapters Four and Five and to the other books in the project. It is enough here to establish the horizon: the human being as envisaged by the theory is not a self occupied solely with private perfection, but a servant bearing a trust within a shared world and becoming, in part, through what they leave within it.

This principle is developed in 'The Human Being—God's Vicegerent upon the Earth: Honour and Responsibility' in The Islamic Intellectual Framework. Its applications appear in No Limits and in the project's educational programmes. The formulation of Purpose-Led Presence belongs in Chapter Four, while relations of effect appear within the higher-order models in Chapter Five.

What Has Become Possible after These Premises?

The chapter began from the ground of sustained existence: God is al-Qayyūm, who sustains creation and preserves its existence, continuance, and capacity. The human being is a created being dependent upon him, yet possesses genuine agency. It then established that this human being lives within an existence open to understanding and action, in which demonstrative intellect, the guidance of revelation, and the general ground of fitra known by presence complement one another in the search for truth. Real regularities and causes operate within it without independence from God. Striving could therefore be intelligible, responsibility meaningful, and trust in God compatible with using causes without worshipping control.

It then became clear that movement is not without purpose. Human creation and life are ordered by responsibility and encounter; kadḥ is the abiding existential movement of all towards encounter with God and their final outcome before him, while nearness or distance, perfection or deficiency, are determined by the quality of what takes form within the person and by the orientation of their response. The trajectory extends from the womb to worldly life, barzakh, and the hereafter, and the mode of embodiment changes while the self continues because God sustains it. What a person receives, knows, intends, chooses, and repeats may enter into their existential form; the realities of deeds and their effects appear in the hereafter through God's disclosure and his judgement; and the door of repentance and change remains open during the stage of action.

Along this trajectory, the human being moves neither independently nor under compulsion. They choose within God's will, with differing givens, receptivities, levels of preparedness, and environments; encounter trial as a field of disclosure and response; are preceded by guidance through clarification and enablement; and are accompanied by divine aid. Temptation operates within this field as a non-coercive invitation. Prophethood, the revealed law, and following the prophetic model then give movement its standard, path, and model, while vicegerency opens a further horizon for becoming: bearing the trust, cultivating the earth, and social effect.

These premises have not yet defined the human being in detail, but they have made that question possible. The agent the theory will study is not a being whose reality is reduced to body or productivity, nor an absolute will that creates itself, nor a passive recipient governed solely by heredity and environment. The human being is a creature sustained by God,

capable of knowing and choosing within the regularities, moving along a purposive trajectory, responsible for what lay within their knowledge, intention, capacity, and practical scope, and sharing in the shaping of what they become and the form they will bear into the hereafter—always preceded by God's creation, guidance, aid, and enabling grace.

The book therefore moves to the next question: Who is this human being whose structure bears this movement? What is their unity, and what is the place of the self and fitra? How do the bodily dimension, heart, intellect, and spirit operate within one human being? Where do will, receptivity, preparedness, practical scope, and environment lie within becoming? This is the subject of Chapter Two: The Human Model.

The agent can now be understood; the next chapter identifies the human being who bears this entire movement.



Chapter Two: The Human Model

CHAPTER QUESTION:
Who is the human being who becomes, and how do the person's dimensions and powers operate within one unity?

WHAT IT ESTABLISHES:
The self, fitra, dimensions, will, practical scope, shakila, and orientation.

WHAT IT CARRIES FORWARD:
An agent whose structure is known and who now requires a purpose by which movement is evaluated.

On the Human Being Who Becomes

The previous chapter established the ground without which no sound account of the human being can stand: an existence sustained by God; a world that unfolds through regularities and causes; a purpose that gives movement meaning; guidance that clarifies; trial that opens a field of response; and divine aid that neither cancels action nor leaves it independent. Necessary as this ground is, however, it does not by itself answer the question of the agent who moves within it. Who receives guidance? Who knows, intends, and chooses? What changes within a person when an action is repeated, the past leaves its mark, the environment exerts pressure, and the person then reviews themselves and begins again?

Becoming does not occur in an idea detached from its bearer, but in a human being who is one self with multiple powers and aspects of action, none of which constitutes an independent self. The person is present in the world through the body; perceives value, accepts, intends, and orients through the heart; understands and discerns through the intellect; and opens towards God, truth, and purpose through the spirit. They bear an original fitra and a will that operates within limited capacity, together with a receptivity, preparedness, and actual capacity that vary across persons and stages; their practical scope is read from the perspective of obligation and responsibility. They also carry a history whose beginnings they largely did not choose and live among conditions that facilitate some paths and burden others. They therefore cannot be explained solely by what they chose, nor reduced to what happened to them.

The ‘Human Model’ provides the explanatory construction required by the Theory of Origination: the unity of the agent, the dimensions through which the agent acts, the ground of their orientation, the field of their choice, the conditions of their movement, and the way knowledge, intention, and action move from events that pass through a person into effects that enter into what they become. It is not intended as an encyclopaedia of the human being in Islam, an abridgement of *The Immortal Self*, or a psychological anatomy that competes with the empirical sciences. The wider account of inward experience belongs to *The Immortal Self*. This chapter defines the governing elements, explains their relationships, and states their limits.

The chapter moves from unity to movement. It begins with the one self so that the terms bodily dimension, heart, intellect, and spirit do not become adjacent selves. It then explains fitra and what may veil its manifestation, and presents the four dimensions of action as interrelated functions. It next locates will, freedom, and choice within receptivity, preparedness, actual capacity, practical scope, and the formative environment, before turning to shakila, orientation, and the acquired existential form. It then becomes possible to understand becoming, transformation, and the redirection of orientation without compulsion, absolute independence, or any automatic guarantee of an outcome.

The question in this chapter is therefore not: Of what elements is the human being 'assembled', as a machine is assembled from parts? It is rather: How are we to understand the unity of a human being whose functions are multiple, who acts within conditions, has effects and is affected, and yet remains the bearer of a stance to the extent of the knowledge and capacity they have been given? This question protects responsibility from cruelty and prevents mercy from becoming the cancellation of choice. A person is not blamed for everything that has occurred within them, nor absolved of everything they have adopted and repeated. Between these two lies the truth of their trajectory: a limited creature who nevertheless acts in reality and participates, within what God has enabled them to do, in shaping what they become.



Section One: The Unity of the Self and Its Multiple Aspects of Action

Before analysing functions, their bearer must be established. If the human being were represented as a collection of powers, each possessing an independent self, it would become impossible to know who intends, who chooses, and who bears the effect of action. If the distinctions among the person's dimensions were erased, it would become impossible to understand why someone knows something without wanting it, wants it without being able to carry it out, or carries it out without its effect becoming established within them. What is required, then, is a unity that does not erase multiplicity, and a multiplicity that does not fragment unity.

The One Self and the Multiple Dimensions of Action

By the self (nafs), we mean the one human person considered in respect of perception, intention, choice, action, becoming, and what they come to be. Within it, knowledge, loves, intentions, inclinations, habits, and stable dispositions interact. It bears the effects both of what has happened to it and of what has issued from it. The self is not a fifth dimension added to the bodily dimension, heart, intellect, and spirit; it is not a name for evil latent within the human being, nor a synonym for caprice. The four dimensions are analytical functions of the one self, not independent selves alongside it.

God says: 'By the self and the One who proportioned it, then inspired it with its depravity and its God-consciousness: the one who purifies it has truly succeeded, and the one who debases it has truly failed' (Q 91:7–10). The verses directly make the self the locus of proportioning, inspiration, tazkiya, and debasement. They do not, however, provide a ready-made list of what this book calls the four dimensions of action, nor do they by themselves establish all the relationships constructed by the model. The claim that the human being is one self whose dimensions of action are multiple is an interpretive reading that brings these indications together with a wider body of material drawn from scripture, the Islamic intellectual heritage, and human experience.

This unity makes change possible without the subject of change being lost. The person who was ignorant and then learns is the same person; the one who acquired a habit and then reviews it is the same person; and the one who errs and then repents is not replaced by another self. The self continues, but what becomes ordered within it—understanding, inclinations, intentions, habits, and stable dispositions—does not remain in a single form. The persistence of the self amid changes in its states makes learning, responsibility, and return real within a single trajectory.

Unity also preserves the attribution of action to its agent. Knowledge, intention, and execution are not distributed among independent selves, and a person cannot isolate one 'part' of themselves and place all responsibility on it. Their body may be exhausted, their heart afraid, and their intellect confined within a single interpretation, but it is the one human being who deals with and responds to that condition.

Actions are therefore attributed to the person in proportion to the knowledge, intention, and capacity present within them, not merely because a movement issued from their body.

Unity does not mean that everything occurring within the self occurred by its choice. A person carries the effects of an upbringing they did not select, experiences that entered their life before they could understand them, and bodily responses that may begin before conscious decision. They may not know some of their motives; fear may appear to them as wisdom; or they may be overborne in one part of life. The unity of the self identifies the bearer of this history, but it does not make every element of that history equal in moral attribution. Responsibility therefore remains tied to practical scope, while assistance, treatment, and reform remain necessary wherever exhortation or decision alone is insufficient.

Nor does unity negate inward tension. The intellect may recognise what is right, while the heart recoils from its cost and the body seeks immediate rest; the self then chooses either to act upon what has become clear or to turn away from it. The difference among motives does not establish the existence of multiple selves. It discloses that the one self does not always act in complete harmony. Such tension may become a field of disciplined struggle and review; it is not, in itself, evidence that the human being is divided.

The model treats the human being as a unity whose dimensions cooperate. The bodily dimension is not defeated so that the spirit may will; the intellect is not silenced so that the heart may speak; and feelings are not enemies of knowledge. Portraying the relation among these dimensions as a war fragments the agent before understanding has begun. It is more accurate to examine the function of each dimension, the

degree of its presence and the nature of any disorder, and then return all four to the one human being who receives the world and responds to it through them.

The Status and Limits of the Model

By the four dimensions, we mean a functional and explanatory model that reads the presence and action of the one human self during its origination in worldly life through four interrelated dimensions: the bodily dimension, heart, intellect, and spirit. These dimensions are equally valid as analytical points of access, but they are not parts, selves, or adjacent substances, nor are they identical in their mode of being. Separating them in explanation is a means of making function visible; understanding is not complete until they are returned to the unity of the person.

The texts establish multiple functions of the self, heart, intellect, spirit, and bodily dimension. Bringing them together in an interrelated fourfold model is an interpretive construction of the project, not a ready-made list attributed to the Qur'an. Stating this status directs criticism towards the function of the model rather than burdening the text with what it did not say.

The model is an explanatory instrument, not a final empirical map of the self's components. It neither replaces neuroscience in describing bodily mechanisms nor psychology in studying emotion, memory, and behaviour, and it does not claim that its terms correspond to units that can each be measured separately. Empirical knowledge can deepen understanding of what occurs within the human being and correct common assumptions about the body, emotion, and learning. Its questions, however, do not by themselves exhaust the

meanings of purpose, responsibility, and dignity. Distinguishing levels of inquiry opens a field of integration and prevents an artificial competition.

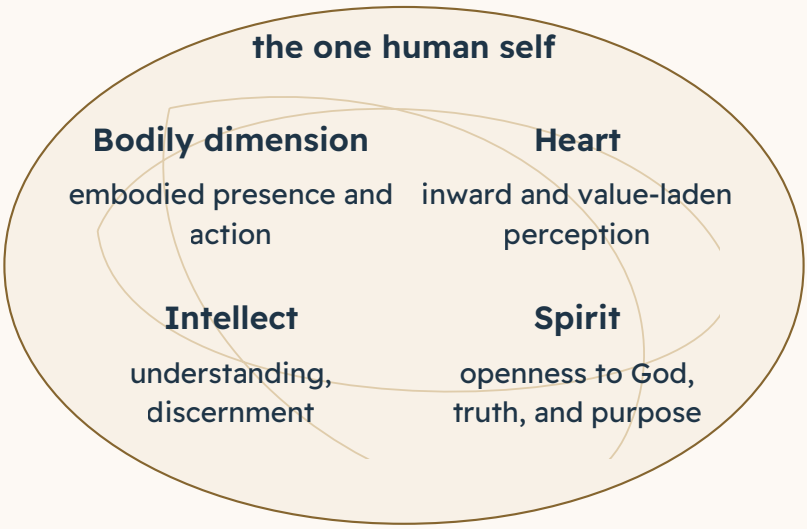
The model also does not claim to be the only possible description. Schools of theology, philosophy, ethics, and the human sciences may offer other divisions according to the purpose of inquiry. The criterion for adopting this model within the Theory of Origination is its ability to preserve the unity of the agent, explain the interaction of orientation, value, understanding, and execution, and prepare the way for analysing will and the effects that repeated action leaves within the self. If it is used to judge persons, diagnose their disorders, or reduce a complex experience to four boxes, it has passed beyond its function.

The value of this limit appears in an act as simple as apologising to someone one has wronged. Through the intellect, the person understands that a right has been lost. Through the heart, they perceive the value of fairness and the way apology exposes pride. Through the spirit, they open themselves to the meaning of servanthood and a dignity that cannot be built on falsification. They then speak through the body and repair what they can. Four selves have not performed four actions: the agent is one, but the act called upon multiple dimensions. The reverse may also occur: a person may know the truth without accepting it, or accept it without yet possessing the courage to enact it. Here the model neither cancels responsibility nor reduces the person's faltering to a single judgement; it discloses the place where work is needed.

Functional distinction preserves cooperation among the dimensions within the one human being. The bodily dimension is not the enemy of the spirit; the heart is not the opposite of the intellect; and the intellect is not an obstacle to faith.

Each dimension can be sound or disordered, and none should be built through the corruption of the others. An intellect that serves caprice may devise precise arguments for falsehood; a heart that refuses discernment may call its impulse insight; neglect of the body may narrow the field of choice; and a spiritual discourse that despises reality may prove unable to discharge the trust within it. The chapter therefore begins with unity and explains functions from within that unity.

The One Self and the Multiple Dimensions of Action



Fitra is not a fifth dimension

For a wider account of the self's experience and the unity of its dimensions, see *The Immortal Self*. This chapter establishes the definitions, relationships, and limits required by the Theory of Origination, before proceeding to the original orientation borne by the human being and the dimensions through which the person acts.



Section Two: The Ground of Orientation and the Dimensions of Action

Fitra and spirit are functionally distinct within the one self. Fitra is not a fifth dimension alongside the bodily dimension, heart, intellect, and spirit. It is a distinctive mode of the human being's creation, comprising a general, undifferentiated ground of truth known by presence, an original love of absolute perfection, and an orientation towards servanthood. Spirit, by contrast, is the self itself considered in its spiritual rank, its irreducibility to matter, and its openness to God, truth, and purpose. This distinction makes it possible to understand the effects of veils and then to explain the functions of the four dimensions without conflating them or separating them from the one human being.

Fitra and the Veils

God says: 'So set your face steadfastly towards the religion—the fitra of God upon which he created humankind' (Q 30:30). The verse indicates an original created disposition connected to uprightness in religion. The Theory of Origination uses fitra to refer to a distinctive mode of the human being's creation, comprising a general, undifferentiated ground of truth known by presence, an original love of absolute perfection, and an

orientation towards servanthood. The human being is therefore not represented as empty material bearing no original orientation towards truth.[11]

Fitra is neither detailed conceptual knowledge nor fully developed religious awareness. A human being is not born consciously carrying the tenets of faith, the rulings of the revealed law, and methods of inquiry; nor does every inward feeling become evidence merely because it arose from within. What a person bears is a general ground of truth known by presence. Its manifestation and the identification of its object require revelation, intellect, and tazkiya. Were it complete knowledge, teaching, the prophetic message, and inquiry would have no meaning; were it a coercive motive, deviation would not occur at all.

This ground is connected to the covenant of lordship: 'And when your Lord took from the children of Adam, from their loins, their offspring, and made them bear witness concerning themselves: "Am I not your Lord?" They said: "Yes, we bear witness"—lest you say on the Day of Resurrection: "We were unaware of this"' (Q 7:172). The following verse mentions the appeal to the fathers' polytheism as an excuse, and the passage concludes: 'Thus we explain the signs in detail, so that they may return' (Q 7:174). What is explicitly stated is the bearing of witness to God's lordship, with which the establishment of the proof and the invitation to return are connected.

11.
Al-Ṭabāṭabāʾī, al-Mīzān, 16:184–87, on Q 30:30; al-Khumaynī, Sharḥ-i chihil ḥadīth, 1:179–88, the eleventh hadith, 'Fiṭra'; and ʿAbd Allāh Jawādī Āmulī, Fiṭrat dar Qurʾān, vol. 12 of his thematic commentary on the Noble Qur'an (Qom: Isrāʾ). These sources provide foundations for the discussion of fiṭra; the comprehensive formulation in the main text is a construction of the project.

The theory reads the relation between this covenant and fitra as two aspects of a single truth of divine unity: fitra describes the original mode of creation and the general guidance within it, while the covenant describes the bearing of witness, acknowledgement, and proof. This relation is supported by the report of ʿAbd Allāh ibn Sinān from Imam al-Ṣādiq, peace be upon him, on the meaning of fitra: 'It is Islam. God created them upon it when he took their covenant upon divine unity. He said: "Am I not your Lord?" Both the believer and the unbeliever are included in it.' The relation is rooted in the human being, but it does not make fitra and covenant synonymous, nor does it mean that the human being was once perfect in knowledge and action and then lost that perfection. The manner in which this bearing of witness occurred remains an exegetical question that this synthesis does not settle. Nor is *al-Mīzān*'s reading of it reducible to a merely psychological preparedness in worldly life.[12]

The pledge of servanthood, by contrast, explains what is required of the human being in life: 'Did I not enjoin upon you, children of Adam, that you should not worship Satan—he is a manifest enemy to you—and that you should worship me? This is a straight path' (Q 36:60–61). The theory reads this pledge as an implication of acknowledging lordship, drawing on *al-Mīzān*'s connection between the pledge in Sūrat Yā Sīn and the covenant in Sūrat al-Aʿrāf. Worshipping Satan here

12. Al-Kulaynī, al-Kāfī, vol. 2, Book of Faith and Unbelief, chapter 'The Created Disposition towards Divine Unity' (Fiṭrat al-khalq ʿalā al-tawḥīd), hadith 2, the report of ʿAbd Allāh ibn Sinān. M2 reproduces al-Majlisī's assessment in Mirʾāt al-ʿuqūl, 7:56: 'ṣaḥīḥ' (sound). See M1, the second hadith witness, and M2, reference [24]. On differing views concerning the manner of the bearing of witness, see al-Mīzān, vol. 8, and al-Amthal, commentary on Q 7:172–174.

means obeying him in what turns a person away from God and truth, not obedience to another human being as such. This definition is not extended to every pledge and covenant; each context has its own addressees and content.[13]

The prophetic message recalls this ground and explains how its claim is to be fulfilled. In the first sermon of *Nahj al-Balāgha*, after the account of the alteration of the pledge and the devils' diversion of people from knowing and worshipping God, we read: 'So he sent among them his messengers, and sent his prophets to them in succession, to call upon them to fulfil the covenant of the fitra he gave them, to remind them of his forgotten blessing, to establish the proof against them by conveying the message, and to stir up for them the buried treasures of intellects.' The call to fulfilment here means seeking fidelity to what the covenant entails. Return is therefore not a matter of being satisfied with what one feels. It is a response to guidance in which fitra, intellect, and prophetic clarification complement one another, while responsibility remains proportionate to what has reached the person and what lies within their practical scope.[14]

13.
Al-Ṭabāṭabāʾī, al-Mīzān, vol. 17, commentary on Q 36:60–62. M1, point 4, records his connection of the pledge in Yā Sīn to the covenant in al-Aʿrāf 'in one respect'; this qualification is retained here. The explanation is used within its context, not to make every Qur'anic occurrence of a pledge identical in meaning.

14.
Al-Sharīf al-Raḍī, Nahj al-Balāgha, first sermon, the passage on the sending of the prophets. The passage and its context are recorded in M1, section IV, first witness, and M2, reference [25]. It is cited as an identified witness from the tradition. This citation does not claim independent verification of the sermon's chain of transmission.

Nor is fitra a purely cultural product. Culture shapes how goodness, success, and dignity are named, and supplies the human being with images through which they interpret themselves and the world. It does not, however, create from nothing the original orientation towards truth and justice. A culture may redescribe cruelty as strength, consumption as freedom, or submission to other people as safety, without falsehood thereby becoming genuinely coherent. The possibility of review and disclosure remains. A text, an experience, a rational objection, or an effect may open that possibility by revealing that an inherited name does not correspond to the reality a person is living.

By veils, we mean what covers the manifestation of fitra or distorts the reading of its effects, not an independent force that uproots its origin. A veil may be a habit repeated until it no longer seems strange; a caprice the intellect has learned to justify; a fear that leads the person to prefer the familiar over the true; or an upbringing that gave them no language with which to name what causes them pain. These factors may overlap, leaving a person unable to tell where what they inherited ends and what they adopted begins. This complexity does not amount to the disappearance of fitra, nor does it justify assuming that everyone can lift their veils at the same time and by the same means.

Deviation is therefore not explained mechanically. A person may know something of the truth and turn away from it; they may be ignorant because clarification was deficient; truth may be confused with falsehood presented in its guise; or their capacity may be constricted by fear, coercion, or disorder. Fitra gives the original orientation and general responsiveness to truth, but it does not provide ready-made detailed knowledge, replace revelation and intellect, or cancel a person's

history and conditions. When responsibility is affirmed later, it will be affirmed in proportion to the knowledge, capacity, and practical scope available, not on the assumption that the mere presence of fitra places every truth before consciousness to the same degree.

The difference between fitra and habituation may appear when a person feels disturbed by an act to which they have long been accustomed. The act may be normal within their environment, yet whenever they see it for what it is, they find themselves unable to feel at ease with it. This feeling alone is not sufficient for a judgement, but it opens the door to a question. Revelation, intellect, and experience then give the question its standard, while action tests its truthfulness. Fitra is thus not an infallible 'inner voice', but an original ground that becomes disclosed within a network of guidance, discernment, and review.

The opposite error is to make fitra a reason to rely on intuition and refuse learning. What is original in creation does not dispense with clarification. The eye is disposed towards sight, but it needs light; the intellect is disposed towards understanding, but it needs material and method. The same applies to fitra: its origin is given, while its clarity and the direction of its effects in life require revelation, intellect, and tazkiya. Fitra therefore does not compete with the prophetic message. It explains how revelation addresses a human being receptive to truth and how that address can find within the person a place of response.

This status also prevents fitra from being used as an instrument for swift judgement of others. It is not enough for a position to accord with one person's taste for them to call it 'the voice of fitra' and describe those who differ as consciously rebelling against it. What is original may be confused with

what is inherited, and discernment requires argument, review, and effects in action. Nor may a person's distress be denied on the ground that 'their fitra knows'. The original created disposition does not cancel veils or differences in the clarification that has reached people. The concept establishes an origin in creation, and its disclosure is then sought in the light of revelation, intellect, and truthfulness—not through a claim that personal intuition is infallible.

The distinction between fitra and spirit remains governing throughout the rest of the chapter. Fitra describes the mode of human creation and the general, undifferentiated ground of truth known by presence within it, its love of perfection, and its orientation towards servanthood. Spirit describes the self in respect of its spiritual rank, its irreducibility to matter, and its openness to God, truth, and purpose. The effects of fitra may appear in the work of the intellect, heart, and bodily dimension as they do in spiritual orientation. Fitra is therefore not confined to one dimension, nor can it be said that strengthening the 'spiritual dimension' alone will automatically disclose what fitra requires while injustice, falsification, or corrupt understanding remain untreated.

Natural powers and needs are not enemies of fitra. The search for security, provision, and belonging; fear and anger; and the needs of the body all have functions in human life. Disorder arises when a fear or a limited object of love dominates a person's valuation, so that protecting it takes precedence over truth. Refining these powers does not eliminate them. It places them where they belong and prevents them from seizing control of decision. The Law of Inner Tranquillity

will explain how the manner of attachment itself may become a source of constriction, and how worship, remembrance, and action enter into the refinement of response.[15]

The Four Dimensions of Action

The effects of fitra appear throughout the human being; they do not reside in an isolated 'part'. They appear in the intellect's search for truth, the heart's perception of value, the spirit's openness to purpose, and the bodily dimension's disciplined fulfilment of the trust. To explain this interaction, the model distinguishes four functional dimensions while the agent remains one self.

Spirit, within this model, is the human self itself in respect of its spiritual rank, the irreducibility of its reality to matter, and its openness towards God, truth, absolute perfection, and the purpose of servanthood, while remaining created and dependent upon him. This definition does not claim to disclose the unseen reality of spirit or comprehend its essence. Some interpretive readings of God's words, 'Say: The spirit is of my Lord's command, and you have been given only a little knowledge' (Q 17:85), may be adduced in support of the limits of human knowledge concerning the reality of spirit, without confining the verse's meaning to the human self. This is a

15. Al-Mīzān, vol. 20, and al-Amthal, commentary on Q 70:19–35. See M2, sections 1–2 and references [3–4]. The importance of perseverance is also supported by the words of Imam al-Bāqir (peace be upon him): 'The deed most loved by God, Mighty and Majestic, is that in which the servant perseveres, even if it is little'; al-Kāfī, vol. 2, chapter 'Consistency in Action and Perseverance in It' (Istiwāʾ al-ʿamal wa-l-mudāwama ʿalayh), hadith 2. Al-Majlisī's assessment as reproduced in M2 is 'ḥasan ka-l-ṣaḥīḥ' (good, comparable to sound), Mirʾāt al-ʿuqūl, 8:80. The witness concerns perseverance, not a guarantee of the same psychological effect from every practice.

functional definition within the model, not an exhaustive definition of every use of 'spirit' in the texts. It identifies an aspect of human reality connected to purpose and dignity, and not exhausted by immediate utility or bodily survival.[16]

God also says concerning the creation of Adam: 'and I breathed into him of my spirit' (Q 15:29). The reading adopted by this chapter understands the attribution as one of honour and possession, not as meaning that the human being contains a part of the divine essence. Spirit is created, and God is exalted above division and indwelling. The verse may be invoked to indicate the original honouring and the honorific attribution, but it does not by itself suffice to define spirit as the dimension of purposive orientation. That definition is a construction of the project grounded in a wider body of textual sources and the Islamic intellectual heritage.[17]

Through the dimension of spirit, the human being becomes open to the question of meaning: For what purpose do they live, and what kind of life accords with their dignity? This does not make every anxiety a spiritual sign, nor does the question of meaning dispense with understanding reality or giving direct care to pain or disorder. The point is that an explanation of the human being remains incomplete when confined to the regulation of material needs, because the question of purpose

16.
Al-Ṭabāṭabāʾī, al-Mīzān, 13:197–201, 213, on Q 17:85. He discusses the multiple uses and ranks of 'spirit', so the verse's indication is not confined to the human self. The functional definition in the main text is a construction of the project.

17.
Al-Ṭabāṭabāʾī, al-Mīzān, 12:154–55, on Q 15:29. He interprets the attribution of the spirit to God as one of honour and ennoblement, an attribution of possession to its owner. The functional definition of spirit in the main text is not based on this verse alone.

is part of the model that explains human movement, even when preoccupation veils that question or the person denies it.

The heart is the human self in respect of inward and value-laden perception; acceptance and rejection; love and aversion; faith, intention, orientation, and tranquillity. In this usage, it is not the bodily organ that pumps blood, although affective and bodily life are inseparable in the embodied person. Nor does it mean the sum of all feelings. Affective experience is broader, involving the interaction of experience, body, memory, and interpretation. Analytically, the heart may be described as a power or rank of the self, not an independent self alongside it.

The Qur'an attributes understanding and perception to the heart: 'It is not the eyes that become blind, but the hearts within the breasts that become blind' (Q 22:46). The problem is not always an absence of sensory information. The eyes may see the facts while the person refuses to receive their moral meaning. The Qur'an also attributes tranquillity to the heart: 'Surely, in the remembrance of God hearts find tranquillity' (Q 13:28). This does not mean that a believer never grieves or feels anxiety, or that every disturbance indicates a defect in faith. Tranquillity here may be understood as stability of reference and orientation, and it may coexist with pain that requires care.

In the project's terminology, intention is the inward purposive orientation of a particular act. It specifies why the person performs it, for whom, and with what meaning. Intention gives the act its direction without making a wrongful means right or guaranteeing the outcome. A person may intend good and employ an unjust means, or deceive themselves by naming a desire for recognition 'service'. In the

language of functional analysis, the work of the heart requires the intellect's discernment and revelation's standard, just as the work of the intellect requires a heart that accepts truth rather than turning it into cold material. Truthfulness in the heart is not obedience to everything we feel. It is recognition of what is occurring within the self, followed by submitting it to the standard and working to refine it.

The intellect is the human self in respect of its apprehension and understanding of meanings, relationships, principles, and consequences; its representation, comparison, inference, discernment, judgement, and review; its grasp of something of 'what is' and 'what ought to be'; and its connection of means to ends. It is not synonymous with intelligence or speed of analysis. A person may be highly capable of processing information and then make that capacity serve a desire that preceded their inquiry. Competence alone does not guarantee that the intellect will be guided. It requires a reference and a standard, and integrity that allows evidence to change a position rather than become an argument for what was decided in advance.

The Qur'an calls for reasoning and reflection in many places and does not present intellect as revelation's adversary. The intellect understands the address, distinguishes the text from its interpretation, and tests a claim. Revelation guides it towards purpose, the final return, and details of the revealed law that intellect cannot independently establish. When this integration is disordered, one of two errors follows: an analysis that accumulates means but cannot evaluate the end, or a religious enthusiasm that dispenses with understanding and therefore misreads reality or burdens the text with what it does not indicate.

The intellect also distinguishes an event from its interpretation. A hurtful word may have been spoken, but its cause and meaning are not always disclosed in the same moment; the heart may feel fear without that fear establishing that the path is false. The intellect slows judgement, seeks contextual evidence, and separates what is known from what is conjectured. It then relates means to ends, asking whether the act is lawful, whether it preserves the right, and whether its method is suited to its purpose. In this way, the intellect is not merely an instrument of calculation but a responsible dimension in the construction of action.

The bodily dimension is the body itself as viewed within the Model of the Four Dimensions in respect of the embodied human being's presence, sensory reception, and action in the world. The body is the corporeal level of the human being and the field of the self's action in this worldly stage of origination. It is not a second self beside the human self, nor merely an external shell or instrument. It enters into the psychophysical unity of the person: the self is affected by its states and affects it in turn. Through the body, the human being hears, sees, moves, works, worships, and serves; and through it, the effects of intention and knowledge pass from inwardness into reality.

Because the body is the human being's corporeal level, while the bodily dimension is its functional name within the Model of the Four Dimensions, bodily needs are not defects to be denied. Sleep, food, rest, and treatment are legitimate needs that preserve the field of action, and caring for them does not contradict spiritual meaning. God says: 'Say: Who has forbidden the adornment of God that he has brought forth for his servants, and the good things of provision?' (Q 7:32). The verse neither makes every desire permissible nor makes

rest the purpose of life. It does prevent religious practice from being built upon an original hostility towards the body or the prohibition of what God has made lawful.

Nor may every difficulty in choosing be interpreted as nothing more than moral weakness. Exhaustion, intense emotion, and illness may constrict attention and decision. A person may need treatment, a structured routine, and a safe environment before being able to do some of what is asked of them. This does not cancel responsibility where practical scope remains, but it prevents exhortation from becoming a substitute for medicine or support, and prevents a person from being blamed for a bodily or psychological effect as though they had chosen it in full.

At the same time, the bodily dimension is not a neutral instrument whose actions never return to the self. What a person does and repeats can affect what they become accustomed to and find easy, and reform may begin with a right action before the inclination towards it is complete. A person may stand in prayer while feeling listless, refrain from harm while anger remains, or restore a right despite the heaviness they feel; the truthful action then leaves an effect within the self. Outward movement alone is not enough, but it is not without value. The discussion of becoming will show how the outward and inward interact without either being reduced to the other.

The Integration of the Dimensions within the One Human Being

The four dimensions do not operate along a straight line beginning with spirit and ending with the bodily dimension, and decision does not always move in the same order. Change may

begin with a meaning understood by the intellect, an event that shook the heart, a bodily routine that reduced confusion, or an act of worship that restored the presence of purpose. The unity of the self allows every point of entry to affect the others, though with differing force, speed, and limits.

All four dimensions may converge in one situation. A person sees someone being wronged. The intellect understands the event and the evidence required; the heart perceives the value of fairness and forms an intention to give support; through the spirit, the person becomes open to a meaning beyond interest and appearance; and the bodily dimension then moves through speech, money, or testimony. Disorder may occur at any point: the heart may rush forward without verification; the intellect may know without accepting; the intention may be good while the means is harmful; or the person may bear the meaning while illness renders the body unable to act. The model does not reduce judgement to one element. It helps identify the site of disorder without forgetting that the agent is one.

Integration does not mean sameness or the disappearance of tension. Understanding may precede inclination, and the heart may need time to accept what the intellect has recognised. The bodily dimension may lag behind a truthful decision because of habit or fear. This difference does not by itself prove that intention is corrupt; it may be a field of cultivation and disciplined struggle. Disorder lies in its becoming a permanent system of justification, or in a person demanding immediate harmony from themselves while ignoring the depth of what has taken shape within them.

Nor does integration mean that one ideal state suits everyone at every time. One person may need more intellectual discernment because they have become captive to emotion;

another may need to recover feeling because analysis has become a means of escape; a third may require bodily or psychological care that restores a field of action. The spiritual dimension does not exempt any of them from these needs; rather, it gives care for those needs its proper place within the trust and purpose.

It is now clear that fitra does not compete with the dimensions; its effects appear within them. When truth is disclosed, the intellect understands it more clearly, the heart accepts it more truthfully, the spirit opens to its purpose, and the bodily dimension translates it into action. When veils operate, truth may be reinterpreted, its acceptance may become burdensome, purpose may be confined to immediate interest, or an action may be repeated that distances the person from what they know. Reforming one dimension in isolation may therefore be insufficient where the disorder is wider. Yet a person need not open every front at once. A person begins from the point at which a genuine act lies within their capacity; its effects then spread as the dimensions of the self interact.

The more the aspects of the self come into truthful accord and harmony under truth and fitra, the more the self is integrated and gathered, and the fewer within it are the causes of dispersion, inward conflict, and competing veils. Its tranquillity, steadfastness, and stability then increase, and its capacity widens to taste the good of its own existence and of the existence around it—one aspect of its happiness. Dispersion here does not mean a clinical disorder, and harmony does not mean the absence of pain or fear: a self may be integrated under truth while bearing a pain that requires care.

This model has an explanatory, not diagnostic, function. It can assist a person in analysing themselves truthfully, or in reading an outward act to the extent warranted by evidence, while respecting what remains unknown about the inward life. It does not permit one to infer from a person's outward state that their 'spirit is weak' or their 'heart is corrupt', nor does it allow illness or setback to be explained through a summary map. Judging persons and their destinies lies outside the function of the model.

Once the ground of orientation and the dimensions of action have been established, the question of decision remains: How does the human being move from possible motives and meanings to a stance attributable to them? How free are they when their capacity, receptivities, and environment did not begin with their choice? The chapter now moves from the structure of the agent to conditioned agency.



Section Three: Conditioned Agency—Will, Freedom, and Responsibility

The human being does not move automatically from knowledge and motive to action. Several alternatives may stand before a person; some are strengthened by emotion, habit, or environmental pressure. Within this interaction, a practical preference forms and reaches a decision attributable to the person in proportion to their knowledge and capacity. That preference may arise at once or unfold over time. It is neither a gap outside causation nor always a point detached from what preceded it. Here the meanings of will, freedom, and choice become visible. Affirming them does not require representing the human being as independent of God, the body, or personal history; acknowledging conditions does not require erasing the agent. Human agency is real, but it is a created agency that operates within limits.

Will, Freedom, and Choice within Practical Scope

Will is the self's exercise of agency through which it gives practical preference to a possible act within its practical scope. After drawing together the knowledge, value, motive, and intention present, the self reaches a practical resolution and directs itself towards bringing the act about. Will is not identical with knowledge, desire, or intention. A person may desire without deciding, intend and then withdraw, or know what ought to be done without resolving to do it. Resolution may form gradually or occur in a brief situation, but it remains a real cause within the network of causes, not a rupture in that

network. At the moment of decision, the self does not create its possibilities from nothing. It deals with the alternatives, capacity, time, and clarification present to it, and takes a stance to the extent it can.

Strength of will is a partial existential perfection that increases a person's capacity for resolution, steadfastness, and action, while the truthfulness of will concerns its orientation: does it operate in the service of truth and servanthood, or in the service of caprice and self-exaltation? Strength answers how firmly a person can persist; truthfulness answers in which direction they persist. Strength of will is therefore not a complete virtue unless it is ordered within a sound orientation.

Chapter One established the governing theological principle: the Qur'an affirms human willing and choice in the context of responsibility while at the same time returning human willing to the will of God. Human agency is real within what God has enabled the person to do, not independently of God. The discussion and verses appear under Worldview Premise Ten. This chapter addresses the nearer human level: how will operates within receptivity, preparedness, actual capacity, practical scope, and the formative environment, and how the field of decision varies with knowledge, intention, capacity, and coercion.

This relationship affirms human agency without independence. The human being is neither a mere figure set in motion without real agency nor an independent creator of decision and outcome. In regulating the attribution of action, the project adopts a theological principle that denies both compulsion and delegation, without turning that principle into an

empirical description of decision-making mechanisms. The present inquiry concerns the conditions of human agency and what constricts or expands them.

We use ‘freedom and choice’ as an inclusive expression for three dimensions. Basic choice is the human being’s created capacity for an act or omission to issue from them with knowledge and intention within what God has enabled them to do. Moral freedom is the self’s liberation, by degrees, from servitude to caprice, habit, and fear, so that it may direct its powers according to truth. Social freedom consists in protecting the self from human coercion and enslavement and enabling it to act within a just field. Freedom does not depend on the number of alternatives. Options may multiply while the actual capacity to choose narrows; a person may have only two narrowly constrained alternatives, yet their stance between them may be their real act. Coercion may reach the point of removing basic choice in a particular event, so not every movement under pressure is attributed to its bearer to the same degree.

Practical scope is actual capacity considered in relation to obligation and responsibility. It is the real field encompassed by a person’s capacity in a particular circumstance: to act, refrain, or take the available preliminary steps, in view of what has reached them and what they understand; the condition of their body and self; their instruments, time, environment, and opportunities; and any coercion or impediment they face. It is the boundary within which responsibility and evaluation arise, not the source of the ruling or a guarantee of the outcome. God says: ‘God does not burden any self beyond its capacity’ (Q 2:286). The verse directly connects obligation to practical scope, but identifying a person’s practical scope in each case requires knowledge human beings do not fully

possess. The concept is therefore used to regulate justice and self-review; it does not authorise a definitive judgement about what another person could have done within the inward reality of their circumstances.

Will does not create the receptivity through which it acts. A person may will to memorise a text, but will alone does not give them limitless memory. They may seek recovery or success, but they do not guarantee the outcome. The function of will is to take the possible stance and direct available capacity, not to cancel the regularities or make mere desire sovereign over reality. Some possibilities of action may expand through learning and practice, but such expansion requires time, body, environment, and divine aid; it does not begin from nothing.

The most important act of will may be indirect: a person may arrange the conditions of a later decision rather than demand that they confront an obstacle at its peak every time. They may keep away from a setting in which they become weak, seek good company, set aside time for sleep and learning, or make access to the right act easier. Freedom of decision is not diminished when it employs causes; rather, it shows itself to be a freedom conscious of its limits. Glorifying direct confrontation as the only form of will may turn a predictable setback into a moral accusation, when wisdom required changing the condition before testing the self within it.

A present choice may help expand or constrict the field of a later choice. A small decision to learn or seek help does not solve the problem immediately, but it builds knowledge and capacity for the future. The reverse is also true: repeated avoidance may make the right alternative more costly. This is not formulated as an automatic law, because outcomes vary. It

does show that will operates not only at the final decision, but also in preserving the conditions that make truthful preference possible.

Will is therefore not measured by its apparent intensity alone. It may be intense in pursuit of a corrupt end; a person may also be oriented towards good while their capacity is weakened by a deeply rooted habit or severe fear. It is not enough to tell someone who is struggling, 'Just summon more willpower.' The problem may lie in an unclear alternative, a lack of skill, exhaustion of the body, or an environment that punishes the attempt. They may need a lighter burden or assistance, or may need to learn how to take a smaller step, so that their intention can be enacted. This does not negate will; it returns will to its real conditions.

Receptivity, Preparedness, Actual Capacity, Practical Scope, and the Formative Environment

Receptivity is the field of structural possibility available to the self at a particular stage for receiving knowledge, acquiring a quality, performing an act, or cultivating a perfection. It is a real but limited and conditioned possibility that may expand or contract with changes in body, age, learning, treatment, environment, and habits. It answers the question: What can take shape or grow within this human being? Receptivity is not the person's desire, their present preparedness, their actual capacity, or the outcome that has occurred.

Preparedness is the degree to which a receptivity is poised to be actualised as a particular act or perfection in a specific circumstance, given the fulfilment of some conditions and the nearness of that possibility to realisation. It answers the question: How close is this possibility, now, to becoming an act?

The self may possess a remote receptivity for learning a discipline; its preparedness may then strengthen through prior knowledge, training, and a supportive environment. The degree of readiness may weaken without receptivity disappearing at its root.

Actual capacity is what a person can in fact do or refrain from doing in a particular situation, in view of their knowledge, instruments, body, circumstances, and the absence of effective impediments. It is narrower than receptivity and preparedness. Something may be possible within the person's structure and close to actualisation, yet remain beyond present capacity because an instrument, knowledge, or safety is absent. Actual capacity may include the capacity to take an available preliminary step even when the complete act is impossible. It is from this capacity that responsibility is assessed through the concept of practical scope.

Receptivity, preparedness, and actual capacity differ among people and change within the same person across the stages of life. These differences do not grant anyone higher moral worth merely because their capacity is wider, nor do they make an outcome a pure mirror of merit. The fact that some capacities can be developed does not mean that they can expand without limit or that the same method suits every person. Where the extent to which a particular capacity can grow, or the effect of a programme or habit, is to be specified, a primary empirical source matching the claim is required.

The formative environment is the network of circumstances, relationships, messages, models, incentives, opportunities, and obstacles—material, social, cultural, institutional, and informational—that contribute over time to the taking shape and becoming of the whole human being. It affects what a person knows and loves, their inclinations,

habits, shakila, and orientation, and what they see, understand, become accustomed to, find easy, and are able to do, without determining them or cancelling their agency and choice. It includes the familial, cultural, social, and material surroundings; the level of safety; access to education and treatment; the organisation of place and time; the nature of work and companionship; and what recurs in the daily environment. The whole human being undergoes becoming within an environment, but is not reduced to it.

An environment may awaken a meaning that had grown faint, help a person name their pain, or make available companionship that supports steadfastness. It may also do the opposite: normalise injustice, reward falsification, and make seeking help a source of shame. This does not mean that the human being is inevitably the product of their environment. People differ in response, and divergent paths may emerge from the same setting. It does, however, prevent every outcome from being explained by the strength of will alone, and prevents us from demanding of another person a cost we did not see because we did not live under their conditions.

The concept of environment therefore carries a clear moral limit: we must not make a victim bear the effects of an unjust environment and then interpret what befell them as evidence of deficient receptivity. Someone who has lived through deprivation, violence, or exclusion may carry wounds that limit some of their actions, and may need safety, treatment, and the restoration of rights before the language of responsibility becomes useful. Nor may injustice become their permanent definition, or be taken to mean that they possess no capacity for any response. Justice affirms the effect they did not choose while preserving whatever possibility of action remains, without exaggerating either side.

Conditioned Agency

Receptivity
the field of structural possibility

Preparedness
the degree to which a receptivity is poised to be actualised

Actual Capacity
what a person can in fact do or refrain from doing

Practical Scope
actual capacity considered in relation to obligation and responsibility

knowledge · intention · capacity · practical scope

Responsibility that Preserves Choice and Justice

Responsibility rests upon real choice and is specified in proportion to knowledge, intention, and capacity. The degree to which a movement is attributable to its bearer varies. Not every movement issuing from the body is a fully attributable moral act; not every result was intended; and not every good intention is sufficient to exonerate a wrongful means. A person bears responsibility for what they knew, intended, and

could do, while judgement differs where they were ignorant, coerced, ill, or constrained in capacity. These distinctions are conditions of just responsibility, not devices for escaping it.

It is useful here to distinguish what happened to a person from what they did with what happened to them. A person does not choose the family into which they were born, many of their wounds, or the limits of their body. Yet, to varying degrees, they may choose to seek understanding or assistance, prevent their pain from becoming injustice towards others, and repair what they can when it becomes clear to them. This field may narrow until only a small stance remains, but its smallness does not make it worthless. Conversely, someone who has lived under easier conditions has no right to judge another person by the measure of their own experience and then call a difference in cost a weakness of character.

Mercy is not reduced to exempting a person from every choice. The humanity of someone in pain is not preserved by treating them as an object moved by circumstances, just as it is not preserved by holding them responsible for everything that befell them. Mercy sees the wound and assists in its treatment, then addresses the remaining capacity with respect. Responsibility sees the act attributable to its agent, but does not turn it into a complete definition of the person or close the door to change. In this way, acknowledgement of conditions does not become permanent justification, and affirmation of decision does not become total blame.

Choice does not guarantee the result. A person may exert themselves as fully as they can and fail to reach their aim; another may succeed despite neglect because conditions favoured them. Responsibility is therefore evaluated first by the truthfulness and justice of the action within what was possible, not by the external outcome alone. Real reform

nevertheless requires attention to results and the correction of harm. Intention does not restore a lost right or remove the need to learn a better means. Judgement combines an evidence-based assessment of the intention insofar as it is outwardly apparent with consideration of the outward effect to the extent that it occurred.

This construction also preserves the place of social duty. Differences in practical scope do not justify leaving the wronged person alone or turning poverty and illness into merely individual matters. The injured person's capacity to remove a harmful condition may be narrow, while another individual or an institution possesses a wider capacity for reform. The Human Model must not be used to interpret every problem as a project of self-reform. Justice requires that unjust conditions themselves be changed to the extent possible.

Will operates within a network: a fitra that directs without compelling; dimensions of action that interact; receptivity that sets the field of possibility; preparedness that describes the degree of readiness; actual capacity that identifies what can be done now; and practical scope that regulates responsibility. The network also includes a formative environment that facilitates or burdens certain paths and may constrict choice in a particular event, and the divine will through which existence and action are sustained. As decisions are repeated within these conditions, the self does not remain exactly as it was. An actual configuration develops from which some actions issue more readily, without removing choice, and the person's trajectory discloses a predominant direction that no single event can capture. This is the subject of the next section.



Section Four: Shakila and Orientation—From Structure to Trajectory

The effects of choice do not end when a situation is over. Some actions pass and remain limited in effect; others are repeated until they change what the self finds easy, what it recoils from, and how it sees itself and the world. The model therefore requires two complementary concepts: shakila, the operative structure at a given stage from which action tends to issue; and orientation, the predominant direction disclosed by a person's movement over time. The first answers: What is the actual structure from which this person's responses now tend to issue? The second answers: In what direction is this structure moving through repeated choices?

Shakila: The Structure that Inclines Action

God says: 'Say: Each acts according to their shakila, and your Lord knows best who is better guided upon the way' (Q 17:84). The text connects action to shakila and concludes by returning complete knowledge of guidance to God. In the project's technical usage, we define shakila as the actual inward psychological and moral structure, possessed of relative stability, that becomes ordered within a person at a stage of becoming and influences the issuing of action without compelling it. Its composition includes what has become established of knowledge, conceptions, valuations, loves, intentions, inclinations, habits, and stable dispositions, together with settled effects of temperament, body, upbringing, environment, experience,

and choice. This is an interpretive and synthetic formulation that draws support from the verse's indication without attributing the project's complete definition to its wording.[18]

Shakila is not one idea held in the mind, a single habit, or a fixed trait by which the whole person may be summarised. Someone may be generous in one setting and afraid in another, fair in one matter and biased when their own interests are at stake. Such variations form part of the person's actual configuration; the self need not be homogeneous in every respect. The concept therefore describes an operative structure at a given stage, not a fixed moral label and not the comprehensive existential outcome that the theory calls the 'acquired existential form'.

A habit is a pattern strengthened by repetition; shakila is wider. A habit may enter into the composition of shakila, but it stands alongside understanding, value, intention, and other inclinations, and may work with or against them. A person may habitually delay work while still valuing trustworthiness and suffering because of their neglect. The configuration here cannot be reduced to delay alone. They may succeed in changing an outward habit while the justification that nourished it remains and seeks another expression. Reform therefore requires knowing whether it is dealing with a limited behaviour or a wider network within the structure.

18.
Al-Ṭabāṭabāʾī, al-Mīzān, 13:191–94, on Q 17:84. He explains the relation between action and shākila and describes shākila as a psychological and moral configuration arising from the interaction of instincts and external factors, inclining action without compelling it. The composite, temporally qualified definition in the main text is a terminological formulation of the project. See also 13:212 on reports that interpret shākila as intention.

Nor is shakila ‘nature’ in the sense of what cannot change. A person may possess an initial inclination they did not choose; upbringing, decisions, and experiences then interact with it until their actual configuration becomes broader than its initial state. Acknowledging what was not chosen prevents unjust blame, but describing what a person has become does not cancel responsibility for what they adopted or nourished to the extent attributable to them. The concept thus brings the given and the acquired together without dissolving either into the other.

Shakila takes shape through the interaction of what happened to the self with what it adopted and repeated. An environment may transmit a fear or conception, which the person then reviews and weakens; an act may begin with difficulty and become familiar until it issues more easily. This does not mean that every event or choice leaves the same effect. Effects differ with the depth of the event, its repetition, the intention accompanying it, and its context. Shakila indicates that the self bears a history present within it: the past does not remain outside as a list of events, but some of it enters the person’s modes of perception and response.

The inclination of shakila is not compulsion. Someone in whom generosity has become established finds giving easier than someone in whom miserliness has become established; the ease of the first act does not remove the need for sincerity, and the difficulty of the second does not prevent a beginning in giving. A person in whom anger is entrenched may find emotion rushing to the tongue, yet may still, within their practical scope, remain silent, withdraw, or seek appropriate help. Denying the effect of structure makes reform naïve; turning that effect into fate makes reform impossible. To say

that shakila inclines without compelling preserves both the weight of what has become established and the possibility of reviewing it.

One act does not disclose shakila in full. A person may lapse in a way that conflicts with their general trajectory, perform a good act from a passing motive, or act under coercion or disorder. Reading shakila requires patterns, indications, and time; even then, knowledge of the inward remains limited. The concept is therefore used first in self-accounting and in analysing an outward trajectory to the extent warranted by evidence, not in issuing a definitive judgement on the reality or destiny of persons.

Shakila is not a permanent excuse. When someone says, 'This is my nature', they may be describing a real difficulty, but they have not thereby determined what can be learned or repaired. Some aspects of the structure may be deep and require time, care, and support rather than a swift decision. Recognising them is the beginning of work, not its end, because it identifies the point requiring care instead of leaving it behind a general slogan that pretends will alone is sufficient.

Shakila discloses the reciprocal relation between the inward and action. An act issues from a prior structure; when joined to intention and repetition, it returns to strengthen some of that structure's elements and weaken others. A person who repeatedly tells the truth at a cost learns that bearing the cost is possible; one who repeatedly justifies themselves prepares for further justification. This relation is not a mechanical law. Repetition may remain limited in effect when emptied of intention and meaning, while a profound event may interrupt a long trajectory. It nevertheless explains why action is not merely an external result, but a participation in what its agent becomes.

Orientation: The Predominant Direction over Time

If shakila describes the present structure, orientation is the predominant direction taken by the self's movement over time towards what it adopts as reference and purpose. It is disclosed through the interaction of the heart's acceptance, intentions, will, choices, actions, and the person's stance towards review and repentance. Orientation is not the purpose a person announces for themselves, the intention accompanying one event, or the quantity of their activity. They may proclaim a sound slogan while their choices drive them in another direction; they may lapse in painful ways while their trajectory as a whole discloses truthful review and slow progress.

This definition is a construction of the project, not a technical expression drawn in this form from a particular verse. Orientation requires time because direction is not established from one point. It also requires intention to be joined to choice and action. An intention without action may remain a wish; an act without intention may not indicate what an observer imagines; and repetition discloses whether a stance was an exception or part of a trajectory.

Orientation need not follow a straight line. A person may advance in one respect and retreat in another, return after heedlessness, or discover that what they thought was progress was instrumental expansion without correction of direction. Orientation is therefore not measured by speed of movement, quantity of achievement, or a successful social image. It is an analytical concept that distinguishes predominant direction from abundant movement, without anticipating the standard by which the next chapter will evaluate purpose.

Orientation may change before the ease of action changes. A person decides to return and begins making new choices while old habits and inclinations remain present and resist. At this stage, the difficulty of the right act does not prove that the direction is false, just as the ease of the old act does not show that it is still chosen in the same sense. Orientation becomes clear through the repeated stance a person takes towards what they find within themselves, not through the immediate disappearance of struggle. In time, structure may follow direction, making what was difficult easier; or some cost may remain while choice stands firm despite it.

The reverse is also possible: the form of performance may change before orientation. A person may stop an act because of supervision or fear without reviewing its value or their intention. Ending outward harm is important, but does not by itself establish that orientation has changed. This distinction prevents premature judgements. Apparent improvement may be a truthful beginning that needs support, or a temporary adaptation; an observer cannot decide between them without evidence.

Orientation is connected to shakila in two directions. Shakila makes some choices easier and thereby affects the trajectory; repeated choices return to modify shakila. A person may bear a structure dominated by fear, then repeatedly take small stands for truthfulness until their relation to fear changes. Another may possess sound knowledge and repeatedly choose against it until its efficacy within the heart weakens. The model thereby distinguishes what presently is from what the person is moving towards becoming, without separating one from the other.

The concept of orientation preserves the possibility of repentance because a predominant direction is not an eternal judgement. If deviation becomes clear and the person begins to change intentions and acts and repair what they damaged, their movement may change even while effects of the old trajectory remain. The concept also preserves the seriousness of repetition: a verbal return that does not touch choice and action is not by itself sufficient to redirect orientation. Section Six will explain the place of self-accounting, repentance, and reform within this transformation.

In dealing with other people, orientation must not become a claim to knowledge of their inward realities. We may describe a publicly evident trajectory or repeated actions and warn of their effects, but we do not encompass what has become established in a self or what transformation may occur within it. This is why the Qur'anic argument in the verse of shakila concludes by affirming that God knows best who is better guided upon the way. The concept is intended to help a person read their own trajectory truthfully, not to grant them authority to classify others definitively.

Once the present structure has been distinguished from the predominant direction, it remains to explain how becoming occurs within the self at a deeper level. How do what a person receives and knows, and what they intend and repeat, enter into that structure? When is change a modification of performance, and when does it touch the source from which perception and action issue? The inquiry now turns to the dynamics of becoming.



Section Five: The Dynamics of Becoming and Deep Transformation

The self does not undergo becoming through a single factor. What a person receives enters their understanding; what they understand may be assented to or rejected; what they assent to may become an intention; intention may reach decision and action; and action may be repeated until it becomes easier and more firmly present. The formative environment, trial, guidance, and divine aid enter into this movement, as do the limits of the body, time, and capacity. This section therefore does not offer a causal equation. It identifies relationships that explain how what passes through a person may enter into what they become, without making the outcome inevitable or attributing to them what they do not possess.

The Dynamics of Becoming: Factors of Formation and Interaction

Becoming is the continuous actual process through which a person comes, over time, to be what they are and what they will become, as what they have been given and what has befallen them interact with what they have known, loved, intended, chosen, done, and repeated. This process unfolds through a system of factors of formation: material received through revelation, teaching, and experience; a receptivity that varies; an environment that facilitates some paths and burdens others; trial that discloses; and then understanding, intentions, decisions, and actions that are not all equal in awareness and freedom. ‘Taking shape’ is thereafter used as

an ordinary description of the ordering of a habit, stable disposition, or shakila, not as a governing concept parallel to becoming.

The elements of this movement can be presented without turning them into fixed stages. A person receives a report or witnesses an event; understands it to the extent of their knowledge; gives it meaning in the light of what has become established in the heart; and then experiences attraction or aversion. They may choose a response and embody it in action. The effect of the action returns to their experience, confirming an interpretation or shaking it, making a later act easier or more difficult. Another event then arrives and meets what preceded it. Not every movement begins from nothing, follows the same order, or lies at every point under the person's control.

The elements of becoming are not equally attributable to the person. What they receive may be imposed upon them or reach them in a distorted form; what they know may be certainty or conjecture; what they intend may meet incapacity; and what they do may occur under pressure. The model therefore does not move from the occurrence of an effect to condemnation of its bearer. It first asks about the source of the material and how it was understood, then about the field of assent and choice, assistance or impediment, and the degree of conscious repetition. It thereby distinguishes an explanation of how something took shape within the self from a moral judgement on every stage of that process.

Nor do these elements operate with the same force in every event. A single word may prove decisive because it follows a history of questions, while many exhortations pass without effect because a veil has not lifted. A person may repeat an act without its becoming established in the expected form because

they perform it under compulsion or because it conflicts with a deeper meaning they hold. The theory therefore makes neither repetition alone, nor information alone, nor intention alone sufficient as a cause. Becoming results from interaction, and that interaction is governed by conditions the agent does not fully encompass.

Change may enter through several doors. Accurate information may correct an understanding; safe companionship may allow the heart to review its fear; a disciplined act may open knowledge that was unclear before action; and trial may disclose that a professed value was not deeply established. The opposite may also occur: knowledge may find no acceptance; an experience may be wrongly interpreted; or repetition may establish a habit even while the intellect recognises its harm. It is therefore not enough to know 'what entered' a person's life. We must also consider how it was received and what they did with it.

God says: 'God does not change what is in a people until they change what is in themselves' (Q 13:11). The verse establishes a relation between change in a people's condition and change within themselves, and prevents waiting for a transformation that never touches the human stance. It does not, by itself, provide a psychological account of the stages of change or make the human being the owner of every surrounding condition. Naming 'what is in themselves' here 'the structure that generates perception and action' is an analytical reading of the project, not a definition directly attributed to the wording of the verse.[19]

19.
Al-Ṭabāṭabāʾī, al-Mīzān, 11:310–11, on Q 13:11. The verse's indication of a relation between change in condition and change within selves is wider than the analytical detail formulated by the project.

The change attributed to the human being also does not operate independently of guidance and divine aid. Chapter One explained that divine aid is assistance, guidance, strengthening, preparation of causes, and opening the possibility of a fruitful outcome. It precedes human striving, accompanies it, and exceeds it by grace, without replacing action or the regularities or guaranteeing the particular form a person desires. Within the dynamics of becoming, aid may appear in the possibility of clarification, meeting someone who assists, steadfastness not derived from oneself, or a meaning becoming accessible at the right time. Divine aid does not become a measurable variable, nor may its absence be inferred from the absence of an outcome. It forms part of the worldview within which action occurs, not an instrument for guaranteeing what we want.

Trial operates through disclosure, not determination. Under pressure, hidden fear, trust, or attachment may appear, but what appears is not a final judgement on the person. They may fail in a situation and then draw from it an understanding that changes them; they may succeed outwardly from a motive that still requires review. Trial places the self before a reality it does not wholly control and makes some of its meanings visible. What the person then does with what has been disclosed remains part of their becoming.

Deep transformation is a change within the process of becoming that touches the governing structure of the self: its foundational conceptions, its evaluation of good and evil, the ordering of what it loves, its orientation, its general intention, and its established dispositions; what the person becomes then changes, not merely their outward behaviour. Deep transformation may move towards perfection or deficiency; depth describes the level of change, not a moral judgement on its

direction. It is not synonymous with substantial motion. Deep transformation is an analytical instrument within the project, whereas substantial motion is a supporting philosophical layer.

Distinguishing outward from deep change does not diminish the value of behavioural training. Reform may begin by changing a place or time, preventing a harmful act, or repeating a behaviour the person does not yet love. Such modification protects rights, gives the self new experience, and may prepare for deep transformation. Not every form of training is therefore to be judged superficial, just as not every intense feeling indicates transformation of structure. The explanatory criterion is the extent to which change has touched perception, value, intention, and response, while acknowledging that this extent is not easily measured from the outside.

Relative persistence of a change is not sufficient to judge it to be deep. Performance may continue for a time under supervision or external incentive and then collapse when that condition disappears. A powerful experience may leave a memory without rebuilding action. A person may learn a skill for regulating emotion while their interpretation of others remains unchanged. These changes possess real value, but they are not all of the same order. The concept of deep transformation prevents every advance from being equated with change in the whole self, without belittling the small steps that protect a right and prepare the self for what lies beyond them.

The effect of deep transformation sometimes appears in the kind of question that precedes action. A person once asked, ‘How do I preserve my image?’ and now asks, ‘Where is the truth?’ Or they once saw apology as defeat and now see it as discharging a trust, even while it remains painful. A change in words alone does not prove transformation of structure, but it

discloses that deep transformation concerns the mode of perception and valuation, not merely successful outward movement. Performance may remain deficient after structure has changed; the person may then need skill and training so that action comes to match what has become clear.

The concept likewise does not allow treatment to be dismissed. Some conditions that appear to be defects of will or perception may be connected to a disorder requiring professional intervention; some entrenched patterns are not undone by awareness alone. Psychological and medical treatment, rehabilitation, and modification of environment are legitimate means of preserving the human being and widening the field of action, and may themselves enter into becoming. Spiritual discourse does not compete with these means and cannot promise an alternative result. It situates them within the trust entailed in caring for body and self and prevents the person who needs them from being stigmatised.

Substantial Motion: Its Field of Use and the Limits of the Premise

An account of transformation requires a language capable of recognising that the self does not merely acquire accidental attributes; what makes actions issue from it in a new manner may itself change. One philosophical approach from which the theory draws is the premise of ‘substantial motion’ in Transcendent Philosophy. The Becoming and Substantial Motion Model uses it as a supporting philosophical layer to explain the possibility that change may reach the existential quality of the self—not as a necessary foundation of the theory or a substitute for describing the psychological and bodily mechanisms of learning.

The status of substantial motion remains explicit. It is a philosophical premise from Transcendent Philosophy, not a Qur'anic verse or transmitted report, and it is not a matter of consensus among Islamic schools. Nor is it a finding of empirical psychology or a complete explanation of the neural and behavioural details of learning. Those who accept the premise find in it a horizon for understanding the self—not as a completed substance to which attributes are attached and then removed, but as a reality whose existential quality changes through what it receives and does.

Substantial motion is useful here in two respects. First, change is not entirely an exchange of attributes superimposed on a self that remains fixed in the same sense. A stable disposition may take shape and make an act easier to perform and more consonant with what the self has become. Second, the premise allows time to be understood as a field of gradation in which choices and experiences accumulate and become ordered into a new quality. This makes it possible to understand why deep reform requires patience and why its reality cannot be measured by the emotion of a single moment.

Drawing upon this premise does not require every habit to be explained through substantial motion or every change in personality to be called a transformation of substance. The premise is wider than everyday description, and its application to the self is connected to questions of the self's relation to the body, its origination, and its persistence. This chapter therefore confines itself to the general explanatory function and does not pursue philosophical detail beyond what the chapter's argument requires.

The basic claim that stable dispositions become established, character changes, and knowledge and action affect the self does not depend upon adopting substantial motion in its Sadrian formulation. Other schools may explain these meanings in different theological or ethical language. What Transcendent Philosophy adds here is a particular account of the depth of motion, not a monopoly over the reality of change. The chapter therefore declares its philosophical instrument when it uses it, without making acceptance of that instrument a condition for accepting the basic realities of tazkiya and repentance.

This use is grounded in discussions in *al-Asfār* concerning motion in substance, the development of the self, and the self's bodily origination and spiritual subsistence. The use remains within the stated explanatory limit and does not turn the premise into an Islamic consensus or an empirical finding.[20]

Intellectual honesty also requires that substantial motion not be used to issue judgements on the inward realities of individuals. An outward act does not permit us to say that a person's substance has become such-and-such, nor may philosophical language be turned into intimidation or classification. The purpose of the premise is to explain the seriousness of repetition and the possibility that the effect of action reaches beyond the surface of performance, and to make review of one's trajectory meaningful. Determining the reality of what a particular self has become does not lie within the capacity of an external observer.

From Knowledge to the Acquired Existential Form

Knowledge is a decisive element in becoming, but it does not become an established quality merely because information has arrived. A person may know a ruling and retain its argument while the knowledge remains outside their choices. They may understand an idea theoretically without assenting to it in a manner that allows it to reorder their purposes. A distinction must therefore be drawn between information present to the mind, knowledge that has been understood and assented to, and the effect that arises when knowledge is joined to choice, action, and repetition.

20.
Al-Shīrāzī, al-Asfār, 3:69–70, 101–8; 8:343–47, 393–94.

The transition does not move in one simple direction. Understanding sometimes leads to action; at other times, action discloses a meaning that had not been truly known. A person who knows the virtue of patience may not know its weight within themselves until they face a situation that calls for it. Someone who practises fairness despite its cost learns something about themselves and the truth that words alone did not provide. Practical experience does not replace evidence, but it gives knowledge a presence within the life of its bearer.

God says: 'Only those of his servants who possess knowledge stand in awe of God' (Q 35:28). The verse does not make every bearer of information reverent; it connects knowledge in its living form to an effect upon the stance of the heart. In many places, the Qur'an likewise connects faith and action, preventing human reality from being reduced to intellectual assent separated from one's way of life. Deriving a detailed sequence from information to stable disposition, however, is an interpretive and philosophical construction, not the direct indication of a single verse.

When knowledge is joined to assent and choices repeatedly accord with it, it can move from something a person possesses to a quality they have become. Justice then ceases to be only a slogan they recall; it enters their sensitivity to injustice, their interpretation of interest, and the ease with which certain acts issue from them. The opposite trajectory can occur. A person may know the truth and repeatedly act against it, learning to live with the gap and constructing justifications that protect their self-image. In both cases, knowledge is not the only operative factor. Intention, action, and repetition determine its place within the construction.

The Sadrian discussion of the union of the knower and the known is useful in this context. Within the limit of this use, knowledge at the level of its actual realisation is not merely an external thing placed beside the self. It becomes a perfection present within the knower, and the self is united with it in respect of the form of knowledge—not through being mixed with the external object. This does not dissolve the distinction between knower and known, nor does merely conceiving evil make a person evil. The premise is used to explain how realised knowledge enters the quality of the self. Relating this to assent, intention, choice, action, and repetition is an explanatory construction of the project.[21]

Not every item of information therefore becomes a quality. A person may read thousands of pages without changing their understanding of themselves; they may learn methods of deception in order to guard against them, not to take them on as character traits. Knowledge of falsehood is not adoption of falsehood, and the study of illness is not illness. What enters into becoming arises from the relation between knowledge and stance: what the person assents to, the value they grant it, the action they choose, and what they repeat until it becomes part of their response.

The theory calls the cumulative overall outcome of what the self has actually become up to that moment the ‘acquired existential form’. It is the overall quality the self has reached through the knowledge, loves, intentions, powers, stable dispositions, orientation, perfections, and deficiencies actualised

21.
Al-Shīrāzī, al-Asfār, 3:313–21, especially 319–21, on the union of the knower and the known and their unity in respect of existence, not concept. Relating knowledge to assent, intention, action, and repetition is a construction of the project.

within it, with a distinction maintained between what has come to be within the self and what is morally attributed to the person. It is the one self considered in respect of what it has existentially become, and it expresses an outcome that exceeds the sum of separate events. The term does not mean a sensory image, a second self behind the self, a mould that reduces the human being, or a human judgement on the inward reality of a particular person.

What a person acquires takes shape within the original existence bestowed upon them. Their original existence, receptivities, conditions, and assistance are from God, and what they acquire is not independent of God's sustaining power and governance. The moral attribution of effects also varies. A person may bear a wound they did not choose, an illness, a disability, or an involuntary response requiring care. These conditions are not, in themselves, made into moral or otherworldly deficiencies, nor are they evidence of the person's standing or final outcome. An effect is attributed to the person's acquisition only to the extent that their knowledge, intention, and action entered into it, while the effects of what befell them remain matters of mercy, justice, and care.

The human being participates, through their will and their choices within what God has empowered them to do, in shaping the existential form with which they will meet the hereafter: their knowledge, intentions, actions, and stable dispositions enter into what they become—preceded by God's creation, guidance, aid, and enabling grace, not in independence from him.

The acquired existential form explains why intellectual review alone cannot treat everything that has become established. A person may become convinced within an hour that a habit is wrong, while body, responses, and modes of

interpretation have built a long trajectory. They may then need time, repeated reform, an enabling environment, and perhaps specialised assistance that helps restore a measure of choice. Conversely, true knowledge may become a transformative event when it touches a point of readiness within the self, gathers what had been scattered, and opens a new act. There is no contradiction between the slowness of becoming and the possibility of a decisive event. Such an event may disclose or settle a direction, while its effect still needs to become established in life.

All of this returns to the unity of the human being. Knowledge is not one self and action another, with the acquired existential form as a result separate from them both. The one self knows, intends, chooses, and acts, and then bears, to differing degrees, the effects of this movement. Self-accounting therefore becomes more than reviewing a list of acts. It is an attempt to see what is taking shape through them and which direction they strengthen. Repentance becomes more than passing remorse. It is a redirection that must reach action and what has become established within it.



Section Six: Redirecting Orientation within the Time of Becoming

What has become established within the self is not a closed end. Yet the possibility of return does not mean that every effect disappears as soon as a person wishes, just as the persistence of some effect does not mean repentance has failed. A person needs to see their trajectory, acknowledge the point of deviation, return from it, and then translate that return into reform that addresses, as far as they are able, both action and its effects. Here self-accounting, repentance, and reform connect to tazkiya, before the meaning of worldly life as a time of becoming is completed.

Self-Accounting, Repentance, and Reform

God says: 'O you who believe, be conscious of God, and let every self consider what it has sent ahead for tomorrow' (Q 59:18). The verse places the self before what it has sent ahead and does not leave action as an event that has passed and become disconnected from its agent. Self-accounting is a truthful and deliberate examination by the self of what it knew, loved, intended, chose, and did, and of the effects and trajectory that followed. It compares what occurred with truth, obligation, and practical scope in order to recognise where gratitude, shortcoming, correction, or repentance is called for. It is not an inward court that repeats condemnation or a compulsive search for defects.

Self-accounting begins by identifying facts before issuing general judgements: the act that occurred; the knowledge present; the motive given preference; the effect that followed; and whether the event was an exception or had become a pattern. This identification moves a person from a sweeping statement such as 'I am corrupt' or 'I am fine' to more precise knowledge of what occurred and what is recurring. A sweeping judgement may become a way of avoiding the work, through either despair or self-exoneration; precise identification opens a place for reform.

A person is not always able to hold themselves to account alone. Self-interest may blind them, pain may weigh heavily, or memory may be disordered. They may need trustworthy counsel, knowledge of the revealed law, or a specialist who helps them understand what is occurring. Seeking help may be a condition of truthful self-accounting, but it does not mean surrendering interpretation of the self to one external voice. Inquiry remains weighed by revelation, intellect, and reality, with dignity and rights preserved.

Repentance is the self's free return to God and truth after a deviation, violation, or neglect has become clear to it. It rests upon acknowledgement of the violation, remorse for it, abandonment of it, and a truthful resolve not to adopt its trajectory again; it is embodied in reform and the discharge of rights according to the revealed law and practical scope. Resolve here is the firmness of will in following through on the decision to return once that return has been chosen, preventing passing hesitation from dissolving the act. It is not obstinacy that blocks review if it becomes clear that the truth lies elsewhere. God says: 'O you who believe, turn to God in sincere repentance' (Q 66:8). Repentance is not confined to emotional

pain or a verbal decision. The truthfulness of redirection appears in what a person can change within choice and action.[22]

Repentance must not, however, be measured by one emotion. Remorse may be quiet yet truthful; emotion may become intense and then subside without effect. A person may also return to a sin after genuine repentance because of weakness or habit. A mere lapse does not establish that the first return was false. What matters is the truthfulness and action that were present. The person then renews repentance and reform and does not make repeated lapses an argument for surrender.

Repentance may be genuine before a habit changes or a new action becomes easy. The pain of remorse and of resisting what a person has become accustomed to is not equivalent to continuing to turn away. Old effects may persist, or suffering may have other causes that feeling alone does not disclose. In the account of the three who were left behind, the Qur'an mentions the constriction of their selves and then says: 'Then he turned to them so that they might repent. God is the Ever-Relenting, the Merciful' (Q 9:118, excerpt). Al-Mīzān explains God's prior turning here as enabling them to repent. Return is therefore not attributed to pain alone or to a will that dispenses with divine aid. What matters is the truthfulness of return and its embodiment in whatever reform is possible, not

22.
Al-Khumaynī, Sharḥ-i chihil ḥadīth, 1:9–10, the discussion of 'self-conditioning, vigilance, and self-accounting' under the first hadith; and 1:271–82, the seventeenth hadith, 'Repentance'. The comprehensive definitions of self-accounting, repentance, and reform in the main text are terminological formulations of the project.

the immediate disappearance of pain. Nor does this context require their constriction to be called 'the lesser punishment'.[23]

Repentance does not automatically erase every real effect. Reform is the act that gives practical expression to return, within the self or in lived reality: it stops the continuation of error, restores a right, addresses as much of the effect as possible, and changes the conditions, habits, or skills that preserve the old trajectory. Someone who wronged another person needs to restore the right or repair what was damaged in a way that does not renew the harm. Someone who took or destroyed property needs to return it or provide compensation according to the circumstances. Someone in whom a habit has become entrenched may require time, care, and a change of environment. Divine forgiveness is a door of hope, but it does not make real harm imaginary or remove a possible duty towards other people. Repentance thereby preserves the relation to God, while reform preserves the seriousness of right within the world.

An effect may remain after return that the person cannot remove completely. A wound they caused may leave lasting harm; lost trust may require time or may never return; a neglected body may carry a lasting consequence. This does not make repentance meaningless. It shows the difference between redirecting orientation and erasing history. A person can stop adding new harm, bear such consequences as remain

23. Al-Mīzān, vol. 9, commentary on Q 9:117–119, especially verse 118; M2, section 9D and reference [31], together with M1, point 13. God's prior turning is explained as enabling them to repent; their constriction must not be called the lesser punishment without evidence. On renewed repentance after a lapse, see al-Kāfī, vol. 2, chapter 'Repentance', hadith 6. M2, reference [28], reproduces al-Majlisī's assessment as 'ṣaḥīḥ' (sound), Mirʾāt al-ʿuqūl, 11:302.

within their capacity, and build a more truthful act from their present position without claiming to have returned to a point at which nothing happened.

What has become established requires repeated action that counters the old trajectory and helps build an alternative. It is not enough for someone accustomed to lying to reject it in thought. They need repeated truthfulness, a willingness to bear what they had escaped through lying, and repair of as many effects as possible. Someone accustomed to withdrawal when afraid may begin with small steps through which they remain present in the situation. The point is not to manufacture a mechanical opposite for every wrong, but to connect repentance to a real act suited to the place of disorder and prevent the old orientation from remaining without resistance.

Here wisdom becomes necessary. The most fitting act may be an apology; it may instead be silence, ending a harmful relationship, treatment, learning a skill, or returning money. This is not derived from the name of the wrong alone, but from understanding its effect, the rights of the parties, and the limits of capacity. Reform cannot therefore be turned into a single prescription or used to demand that someone who was harmed return to a place of harm in the name of forgiveness or repentance.

Self-accounting is likewise not reduced to self-blame. Self-blame may draw attention to a limit, but when it dominates the way a person sees themselves it exhausts their capacity to act. Truthful self-accounting joins acknowledgement of error to the recognition that a person is more than this moment and that the possibility of action has not closed. Repentance does not absolve them without reform, but neither does it leave them captive to a former definition. It is a movement from

concealment to truthfulness, from wishing to an available act, and from circling around the wrong to building another trajectory.

Tazkiya and Worldly Life as a Stage of Becoming

Within the requirements of this chapter, tazkiya is the process of purifying the self of veils and vices, cultivating its powers and perfections, and redirecting it towards truth and servanthood, by God's guidance and aid. It proceeds through clarification, intellect, assent, intention, will, action, self-accounting, repentance, and reform. Tazkiya does not stop at appearance. It is not enough to prevent a wrong without building its alternative, just as it is unsound to add outward acts while leaving unreviewed the source that distorts them.

Tazkiya is care for the self and body and the direction of their powers towards truth. The principle that 'the body is a trust' states that a person's body is part of their worldly existence and the field of their action, and that God has entrusted it to them. It therefore requires preserving and caring for it, developing its capacity according to need and practical scope, and using it in the service of truth, while respecting its lawful needs for food, sleep, rest, movement, treatment, recreation, and enjoyment in their proper places and limits. What requires purification is deviation, not humanity itself. Tazkiya therefore does not make harm a virtue or confuse regulating a need with neglecting it.

Embodied worship describes worship as issuing from the one self with its intention and faith, and as embodied by the body in the form prescribed by the revealed law when it is a rite, and in its lawful practical performance in all other works: no inward state dispenses with compliance, and no outward

act alone establishes the perfection of the inward. The body is a trust, and embodied worship is the practical form in which servanthood is realised through it.

Tazkiya proceeds through the conjunction of clarification, intention, and action. Revelation and intellect clarify the place of truth; the heart accepts it; will resolves what lies within its capacity; the bodily dimension executes the decision; and action then returns to affect the self. The process may begin with a good habit that protects a person, companionship that reduces veils, or repentance that opens a door to review. The concept does not impose one sequence, but it prevents tazkiya from being reduced to an inward feeling that changes nothing or an outward performance that never asks about its intention and effect.

The Law of Growth through Tazkiya and its relation to the other laws of the path are not formulated here; that is the function of Chapter Four. It is enough for this chapter to establish the relation of tazkiya to structure and orientation: purification weakens what distorts perception and action; cultivation establishes good; and redirection connects the person's powers to a purpose beyond the desire of the moment and their image before others. The persistence of old effects does not invalidate the process while the person addresses them truthfully within what is possible.

Tazkiya requires time because the human being is not disclosed in a single decision. A decisive repentance may occur, but giving it practical form requires actions, relationships, and review. Change may be so slow that the person does not see it each day, then its effect appears when the old situation is met with a new response. The use of repetition, consolidation, and effect within the laws of the path belongs to Chapter Four.

The project therefore adopts 'the second womb' as a supporting metaphor, whose fuller explanation belongs in The Immortal Self. It describes worldly life as a stage in which the human being undergoes becoming for what lies after death, just as the body undergoes formation in the first womb for what lies after birth. It does not add a fifth world to the Four Worlds Model. The point of resemblance is becoming and transition, not identity between the two stages; and the human being in worldly life is a choosing agent, not a passive foetus.

The metaphor alone does not establish an otherworldly reality or dispense with the texts and premises that affirm the persistence of the self and recompense. Nor does it mean that the human being is passive in worldly life as the foetus is in the womb. Choice and responsibility lie at the heart of this stage. The metaphor's function is to make worldly time intelligible as a time that affects the human being, not merely a duration at the end of which they await a judgement disconnected from what they have become.

The metaphor preserves the seriousness of the opportunity without turning it into a discourse of fear. As long as the human being remains within the time of action, redirection is possible. Possibility, however, does not make delay neutral, because what is repeated gains strength and some effects do not disappear completely. At the same time, no one has the right to close this possibility to another person because of their past. Becoming continues while the time of action remains open; final judgement does not belong to human beings; and responsibility remains connected to what a person is able to do in the present.

The Human Model is thereby complete within the limits required by this book: one self bearing fitra, acting through interrelated aspects, and choosing within receptivity,

preparedness, actual capacity, practical scope, and the formative environment. Its origination unfolds through the factors of formation, and it undergoes becoming through its interaction with them and its response to them. An operative shakila becomes established within it; an orientation becomes clear over time; it comes to possess an acquired existential form; and deep transformation may occur within it. 'Taking shape' remains a description of the ordering of a habit, stable disposition, or structure, not a concept parallel to becoming.

From Agent to Purpose

This chapter has presented the account of the human being required by the Theory of Origination. The human being is one self with multiple powers and aspects of action; they bear a fitra with a general ground of truth known by presence, and act through the bodily dimension, heart, intellect, and spirit as interacting points of analytical access rather than adjacent selves. Their will is real, but it operates within God's will, receptivity, preparedness, actual capacity, practical scope, and the formative environment. Their origination unfolds through a system of factors of formation, and they undergo becoming through their interaction with those factors and their response to them over time. A shakila, an orientation, and an acquired existential form thus become established within them.

Because agency is conditioned, responsibility is not reduced to blame and mercy is not reduced to denying choice. Justice requires consideration of the beginnings, wounds, and deprivation a person did not choose, together with what they did within their practical scope. The theory therefore treats neither success as conclusive evidence of merit nor setback as

conclusive evidence of narrow receptivity or weak preparedness; nor does it allow a description of structure to become a final judgement on the inward.

The chapter has also shown that change has degrees. Behavioural modification may protect a right and open a path; deep transformation occurs within the process of becoming and touches the structure from which perception and action issue. The two may overlap without either being reduced to the other. Substantial motion supports this understanding as a declared philosophical layer accounting for the possibility that change may reach the existential quality of the self, not as a necessary foundation of the theory, while the relation of knowledge to assent, choice, and action explains how information can pass beyond the external and become an effect within its bearer.

Yet knowing that the human being undergoes becoming is not enough to judge the direction of that becoming. A person's capacity and impact may grow without that growth, in itself, establishing perfection. They may surrender an outward gain in order to preserve a higher right. What purpose, then, evaluates movement? What does it mean for the human being's orientation to be an orientation of servanthood, and for change to be nearness rather than mere transition or expansion? How is the Nearness Equation to be understood without numerical reduction, spatial comparison, or separation of knowledge, love, action, and submission?

With these questions, the book moves from the agent who becomes to 'Chapter Three: The Purpose of Origination and the Nearness Equation'.

The question now moves from the human being who becomes to the purpose by which that becoming is evaluated.



Chapter Three: The Purpose of Origination and the Nearness Equation

The Purpose by Which Movement Is Evaluated

CHAPTER QUESTION:

By what purpose is human movement evaluated, and what does nearness to God mean?

WHAT IT ESTABLISHES:

Worship, kadḥ, and nearness, together with the non-numerical Nearness Equation.

WHAT IT CARRIES FORWARD:

A purposive standard that guides the laws of the path.

The previous chapter concluded with a model of the human being as one self bearing fitra, acting through its four dimensions, and choosing within its receptivity, preparedness, actual capacity, practical scope, and formative environment. Its acquired existential form takes shape through what it receives, knows, intends, chooses, and repeats, while it remains capable of review, repentance, and reform for as long as the time of action remains open. Yet this model describes the agent and movement; by itself, it does not provide the standard of value. By what purpose is all this movement to be evaluated?

Knowing that the human being undergoes becoming is not enough to judge the direction of that becoming. Becoming occurs in what is sound and what is corrupt alike: truthfulness may become established, but so may self-justification; mercy may grow, but so may cruelty. Expansion carries no standard within itself. A person's capacity, knowledge, and impact may grow, and that growth may become a path to perfection, an expansion of responsibility, or evidence against them. Were the theory to stop at describing becoming and its mechanisms, it would explain movement while leaving its value suspended, and its construction could be employed in the service of any purpose a person set for themselves.

After establishing its worldview ground in Chapter One and defining its human agent in Chapter Two, the construction therefore requires a standard of purpose that evaluates movement and gives orientation its meaning. Within the Islamic worldview, this purpose is inseparable from the human being's relation to God: servanthood is the person's conscious, chosen orientation towards God, worship is the embodiment of that orientation in intention, obedience, and action, and the person proceeds in a kadḥ that ends in return and encounter.

The theory gathers the relation and the human response under the expression ‘nearness to God’, then clears the term—before building upon it—of any implication of place, calculation, or claims to knowledge of inward states.

The chapter develops this framework in stages. It first establishes the purpose: servanthood, worship, kadḥ towards God, and encounter with him. It then states the governing principle of divine transcendence: nearness is neither distance nor quantity. On this basis, it distinguishes God’s qayyumiyya and universal encompassment; every creature’s ontological dependence; and nearness through servanthood as the establishment and deepening of servanthood. It explains special divine accompaniment as care and promise, then presents the Nearness Equation as a non-numerical relational construction that reads the interaction between the powers and perfections actualised within the self and the orientation of its response to truth—acceptance or rejection—according to the clarification available and its practical scope.



Section One: Purpose—Kadḥ towards God and Encounter with God

Does human movement have a purpose beyond the goals people set for themselves? If not, talk of a sound orientation and a deviant one loses its ground, leaving only differences of taste and interest in the selection of ends. If it does, that purpose, its source, and its relation to the proximate goals through which people live their daily lives must be explained. The formulation of purpose begins with this question.

Denying Futility and the Coherence of Purpose

God says: 'Did you suppose that we created you without purpose and that you would not be returned to us?' (Q 23:115). The text denies futility in the creation of the human being and joins this denial to return to God. He also says: 'I did not create jinn and humankind except that they worship me' (Q 51:56), making worship the purpose of creation. The theory distinguishes servanthood from worship: servanthood is the conscious, chosen orientation in which God is the person's Lord, highest reference, and the purpose of their striving, while worship is the embodiment of this orientation in intention, obedience, and action. This distinction is an interpretive formulation of the project, not the direct wording of the verse. God also says: 'He is the One who created death and life to test

you as to which of you is best in deed' (Q 67:2), joining life and death to trial and making excellence of action, rather than mere quantity, the standard.[24]

Worship has a particular sense in the rites, which are embodied in the form prescribed by the revealed law, and a general sense that includes the acts of obedience and the lawful works through which a person seeks the face of God. A permissible act does not become worship automatically; it requires a sound intention and a lawful act. Servanthood is the orientation of a life; worship is its intentional and practical embodiment.

From these texts taken together, the theory understands human life as ordered by purpose, responsibility, and return, rather than as futile. This is an interpretive reading that brings together meanings established in their respective passages: the denial of futility, worship as purpose, the standard of action, and return to God. Purpose is not one item of information added to others; it is a standard that reorders them. A person who knows that life is a trust, a responsibility, and an encounter does not read capacity, free time, relationships, and pain in the same way as someone who takes themselves to be a passing event between two states of non-existence.

24.
The verse establishes worship as the purpose of creation. The main text distinguishes servanthood—the conscious orientation in which God is the person's Lord, highest reference, and the purpose of their striving—from worship, which is the embodiment of that orientation in intention, obedience, and action: in its particular sense the rites and acts of obedience, and in its general sense the lawful works directed towards God. This comprehensive formulation is an interpretive reading of the project, not the direct wording of the verse. On hearing and obedience as the completion of worshipful response, see Muḥammad Ḥusayn al-Ṭabāṭabāʾī, al-Mīzān fī tafsīr al-Qurʾān, 2:443, on Q 2:285–86.

No specific interpretation of every event follows from this overall purpose. The ordering of life by a purpose does not give a person knowledge of the detailed divine intent behind each occurrence or turn every pain into an encoded message they can decipher. Chapter One established trial as a general context of disclosure, choice, and becoming, while the particular wisdom at work in a given event may remain hidden from the person concerned. Purpose gives the trajectory meaning; it does not give the observer knowledge of the unseen.

Kadḥ and Encounter

God says: 'O human being, you are labouring towards your Lord with strenuous labour, and you will encounter him' (Q 84:6). The verse establishes the universality of kadḥ towards the Lord and the inevitability of encounter. Exegetes have differed, however, over the referent of the pronoun in the final phrase: it has been taken to refer to the Lord, or to the kadḥ, the deed, or its recompense. The chapter therefore does not close the question or build its account of purpose upon one disputed reading alone. On either reading, the human being does not leave the path of return, and action remains inseparable from consequence.[25]

Kadḥ is the abiding existential movement of the human being through time towards encounter with God and their final outcome before him. How a person turns out along this

25. Exegetes differed over the referent of the pronoun in fa-mulāqīhi ('and you will encounter him/it'). Al-Ṭabarī took it to refer to the deed with which the human being encounters the Lord; al-Baghawī explicitly referred it to encounter with the recompense of the deed; and al-Ṭabrisī recorded the possibility that it refers to the Lord or to the kadḥ. See al-Ṭabarī, Jāmiʿ al-bayān, commentary on Q 84:6; al-Baghawī, Maʿālim al-tanzīl, 8:374; and al-Ṭabrisī, Majmaʿ al-bayān, 10:304, on Q 84:6.

path—nearness or distance, perfection or deficiency—is determined by what takes form within them and by the orientation of their response to truth within the clarification available and their practical scope. Kadḥ therefore does not judge in advance that every arduous path is sound, glorify pain in itself, or make the amount of hardship evidence that an orientation is sound. A person may labour for a long time in a corrupt direction, while God may make a servant's path easy without that ease diminishing the truthfulness of their striving.

The universality of kadḥ does not mean that moral orientation is imposed upon the human being. What applies to all is the passage of time, the accumulation of action, the person's form taking shape, and return to God. Whether a person carries their movement with insight or heedlessness, is truthful or distorts the truth, obeys or turns away—this remains the field of choice and responsibility. Kadḥ thus connects to what Chapter Two established: orientation is an actual direction disclosed by choices, not a slogan that is announced.

Encounter is not interpreted as spatial movement, for God is not bounded by a direction or contained by a place. Concerning encounter, this chapter affirms only what its argument requires: the human being's return to God, the disclosure of what they sent ahead, the establishment of recompense, and the manifestation of what the self has become. It does not confine the unseen reality of encounter to any one of these effects or claim to describe its modality. Encounter is wider than any sensory image or single interpretive consequence can encompass.

The higher purpose reorders worldly goals; it does not abolish them. Work, knowledge, family, health, and the cultivation of the earth are trusts and fields of action, but they do not

possess meaning independently or become final ends. A person who works within this purpose does not abandon the world. Rather, they read profit, promotion, and impact through the standards of trust, justice, and service to truth, and continue to seek worldly success in its proper measure without making it the final standard of human worth.

Worship is therefore the scripturally stated purpose, while kadḥ and encounter describe the path of return. ‘Nearness’, by contrast, is the relational term the theory chooses for reading the human being’s response and its orientation within this path. It is neither a literal synonym for each of these texts nor a definition extracted from one verse. This gives rise to the next question: What can nearness to God mean when God is exalted beyond place?



Section Two: Non-Spatial Nearness—Term, Direction, and Meaning

When the purpose of origination is read in terms of seeking nearness to God, a question of divine transcendence precedes the construction and may not be bypassed: What does nearness mean when no direction or distance encompasses God? In everyday usage, nearness is predominantly spatial: one house is near another, and a traveller draws near to a city. If the term is transferred to the relation with God without qualification, it carries implications of place and quantity. A conception then arises in which God occupies a direction towards which people move, or the relation becomes a ladder of calculable degrees. The chapter therefore begins by clarifying the meaning, and what is established here governs every later use of the term.

Nearness to God is a non-spatial designation for the human being's movement towards the perfection proper to them and their response to truth. Their nearness or distance is read through the interaction of the two dimensions of the Nearness Equation, without turning that relation into a quantity or an instrument for ranking persons or judging their inward states and ultimate destinies. God is al-Qayyūm, the One through whom all things subsist, not a bounded being within the chain of beings separated from creation by distances. Movement towards him is therefore not understood as movement in a direction or as a spatial path traversed by a traveller.

Nearness is likewise not an instrument for issuing conclusive judgements on people's inward realities or ranking them before God. The model is non-quantitative in the first place, and human beings do not possess knowledge of hearts or final outcomes. It is therefore unwarranted to say conclusively that a particular person is nearer to God than another. This limit does not suspend legitimate moral evaluation. An outward act may be described as just or unjust, obedient or disobedient, and a declared trajectory may be evaluated to the extent warranted by evidence, while inward reality, spiritual station, and final outcome are left to God.

Denying distance and quantity does not deny orientation or depth of meaning. Language can describe non-spatial matters in terms of nearness and distance, as when one says that an understanding is close to the truth or an act is far from integrity. In the relation with God, descriptions such as truthfulness of orientation, rootedness of response, and weakness of response are likewise meaningful without becoming numerical degrees. Gradation here concerns the coherence and rootedness of meaning, not a scale of numbers.

This extension of language is not a licence to neglect precision; it is precisely what makes precision necessary. Because the same term can bear sensory and non-sensory meanings, and refer to what is universal or what is acquired, every use requires a contextual indicator that clarifies its sense. Were the term purely spatial, a single negation would suffice; were it purely non-spatial, the ambiguity would not arise at all. This entire section is needed because the term operates in both registers, allowing a sensory meaning to enter without the speaker noticing.

‘Nearness to God’ therefore remains a comprehensive term whose meaning varies according to which side of the relation is in view and the context in which it is used. The discussion may concern God’s nearness to his servants through knowledge and qayyumiyya or through special care; or it may concern the servant’s nearness to the Lord through an acquired response. It may refer to the universal reality of creation’s subsistence through God or to the acquired description of nearness through servanthood. Confusing these senses makes a verse of universal encompassment into evidence of special favour, turns shared dependence into a spiritual station, or treats differences in response as differences in God’s knowledge and encompassment. The chapter therefore clarifies these distinctions before constructing the model.



Section Three: Qayyumiyya and Universal Encompassment

The first distinction concerns the relation from God's side: his qayyumiyya—his sustaining and upholding relation to creation—his knowledge of creatures, and his encompassing awareness of their states. God says: 'God—there is no god but him—the Ever-Living, al-Qayyūm—the Self-Subsisting Sustainer' (Q 2:255). This divine name indicates that he is self-subsisting and sustains all else. He also says: 'He is with you wherever you may be, and God sees all that you do' (Q 57:4), and: 'We created the human being and know what their self whispers to them, and we are nearer to them than the jugular vein' (Q 50:16). These passages are read under the governing principle of divine transcendence, so nearness and divine accompaniment are not understood as adjacency or distance.

The verse from Sūrat al-Ḥadīd, in a context that encompasses the states of creation and concludes by affirming that God sees their deeds, indicates divine accompaniment through knowledge and encompassment. The verse from Sūrat Qāf affirms the creation of the human being and God's knowledge of the self's whispering, then mentions the two receiving angels. Exegetes have differed over whose nearness is meant: some have taken it as God's nearness in the sense of his encompassing knowledge and qayyumiyya, while others have linked it to the nearness of the angels in the following context. The chapter need not close this disagreement. It builds only upon the fact that the human being's inward

reality is not hidden from God, that the expression does not indicate indwelling or adjacency, and that it cannot by itself establish a complete philosophical account.[26]

These universal truths do not, in themselves, indicate acquired merit on the servant's part. The universality of qayyumiyya, knowledge, and encompassment means that no creature subsists through itself or falls outside God's knowledge and power. It does not mean that created beings are equal in their degrees of existence or perfection, or that the effects of care and governance take the same form in every case. Whoever treats general divine accompaniment, or the declaration that God is 'nearer to them than the jugular vein', as evidence of a special station for themselves has confused a universal truth with acquired merit.

General Divine Accompaniment in Context

The Qur'anic passages concerning divine accompaniment are not all of one kind and may not be gathered under a single rule without regard to context. Some occur in the context of knowledge and encompassment, such as the verse from Sūrat al-Ḥadīd; this is what the project calls 'general divine accompaniment'. Others are joined to patience, God-consciousness, excellence, or striving, and occur in contexts of guidance, strengthening, or victory; this is what it calls 'special divine accompaniment'. The distinction is contextual before it is

26. On Q 50:16, al-Ṭabāṭabāʾī interpreted nearness as encompassing knowledge and qayyūmiyya, while Ibn Kathīr interpreted it as the nearness of the angels in light of 'when the two receivers receive' (Q 50:17); al-Ṭabarī recorded views involving knowledge and power. See al-Ṭabāṭabāʾī, al-Mīzān, 18:347–48; al-Ṭabarī, Jāmiʿ al-bayān, commentary on Q 50:16–17; and Ibn Kathīr, Tafsīr al-Qurʾān al-ʿaẓīm, commentary on Q 50:16.

terminological. General accompaniment through knowledge may not be equated with promised accompaniment through care; otherwise encompassment becomes a promise of victory to everyone, or the special promise loses its particularity.

Every implication of indwelling, mixture, or spatial companionship is denied at this level. Qayyumiyya does not mean that God indwells things; God's accompaniment is not adjacency resembling one person sitting beside another; and his encompassment is not that of a container around what it contains. God is exalted beyond all this. Stating this limit is intended to prevent anthropomorphic implications from entering the language, not to open a theological dispute over the detailed doctrines of the divine attributes. Those details belong to the relevant theological sources.

Once this level is established as a universal truth from God's side, the corresponding question opens: What is the creature's own reality within this relation? This is the second distinction.

Section Four: Ontological Dependence and Human Agency

The Creature's Subsistence through God

God says: 'O humankind, you are the ones in need of God, while God is the Self-Sufficient, the Praiseworthy' (Q 35:15). The text establishes the need of human beings for God and his complete independence of them. By ontological dependence, we mean that the creature subsists through God and needs him for its existence, continuance, and power, without independence from him, while its genuine agency remains affirmed at its own level. The creature receives the possibility of action and divine aid within the qayyumiyya of its Lord.

This is a universal truth of every creature, not an acquired moral station. Created beings share the fundamental condition of need and subsistence through God, but their sharing in this principle does not make them equal in degrees of existence, perfection, or preparedness. Dependence is not a virtue for which one person is praised over another, nor a station attained by travellers on the path. Praise and blame concern the way a person responds within this universal reality.

Ontological dependence is neither material poverty nor a psychological feeling. Rich and poor, tranquil and anxious, healthy and ill all share the fundamental need for God, because the discussion concerns the ground of existence, not standards of living or emotional states. Awareness of dependence may be accompanied by humility or brokenness, but the feeling is a possible effect and not the reality itself.

Within the Islamic philosophical tradition, especially Transcendent Philosophy, a closely related meaning is explained by describing the existence of an effect as relational and as sheer dependence upon its cause, and by holding that this need does not end with the initial coming-to-be but continues in subsistence. This book adopts 'ontological dependence' as the governing term and uses 'creational servanthood' only as a subordinate explanation: every creature subsists through God, whether it so wills or not. The explanatory phrase is not turned into an independent category or a spiritual station.[27]

The value of this distinction is that it prevents a universal truth from becoming a claim to spiritual station. A person gains no merit merely by feeling broken, nor does another person's tranquillity or confidence indicate arrogance. Ontological dependence is the universal ground. Moral merit lies in the truthfulness of conscious response within that dependence, through the capacity God has granted and the clarification, practical scope, and divine aid he has given—not through any imagined independence or intrinsic entitlement.

Agency within the Divine Will

It may be asked: If the human being does not subsist for a moment except through God, what value can their act possess? Ontological dependence does not mean an incapacity that cancels agency and moral obligation. God, through whom the human being subsists, is the One who grants the capacity

27. For the formulation of ontological dependence in Transcendent Philosophy, see al-Shīrāzī, al-Asfār, 1:160, on the existence of the effect as a pure relation, and 3:18–19, on the continuation of need for the cause in subsistence. The intention here is to employ a declared philosophical premise, not to attribute all its details to the apparent meaning of Q 35:15 alone.

to act, commands and prohibits, and gives the human being a real but non-independent will. Responsibility therefore rests upon genuine agency operating within the divine will—not independence outside it, and not compulsion that cancels attribution.

God says in the context of Badr: 'You did not throw when you threw; but God threw' (Q 8:17). The verse attributes the throwing to the Prophet in the phrase 'when you threw', while returning its effect and the victory to God in a particular context of divine favour. It therefore bears witness to the validity of two distinct attributions coming together in one act: the act genuinely issues from the servant and genuinely subsists through God's power and decree. The verse is not used by itself to construct a complete theory of causation. God also says: 'You do not will unless God wills' (Q 76:30), affirming a human will while placing it within the divine will.[28]

A transmitted theological formulation expresses this position by denying both compulsion and delegation and affirming 'a matter between the two'. The human being is neither compelled, such that their actions are attributed to someone else, nor granted independent control over their affair apart from God. The book uses this principle to regulate the attribution of action and responsibility, not as an empirical description of

28. The verse occurs in the context of Badr and divine favour through victory. It attributes the throwing to the Prophet within the very sentence that denies his independence with respect to the effect. See al-Ṭabāṭabāʾī, al-Mīzān, 9:38–39; and al-Ṭabarī, Jāmiʿ al-bayān, commentary on Q 8:17. It is cited as a witness to the coexistence of the two attributions, not as the construction of an entire theory of causation from one verse.

the mechanism of decision. Chapter Two has already explained conditioned agency, so it is not reconstructed here.[29]

Two universal principles are now established: from God's side, qayyumiyya, knowledge, and encompassment; from the creature's side, dependence and subsistence through God. Neither principle, in itself, establishes moral merit or acquired station, and their universality does not mean that created beings are identical or that the effects of divine care upon them are the same. Where, then, does the field of difference that the model needs to read lie? It lies in what is actually realised within the self and in the way the human being responds to the truth that has reached them.

29.

Al-Ṣadūq transmits from al-Mufaḍḍal ibn ʿUmar, from Abū ʿAbd Allāh (peace be upon him): 'No compulsion and no delegation; rather, a matter between the two.' Al-Tawḥīd, chapter on the denial of compulsion and delegation, no. 8, 362. The same formula appears in al-Kulaynī, al-Kāfī, ed. ʿAlī Akbar al-Ghaffārī and Muḥammad al-Ākhūndī, 4th ed. (Tehran: Dār al-Kutub al-Islāmiyya, 1407 AH), 1:160, Book of Divine Unity, chapter on compulsion, decree, and the matter between the two, hadith 13. Attestation of the text in both sources does not amount to judging every chain of transmission authentic; the main text therefore uses it as a witness to a wider theological principle, not as its sole proof.



Section Five: Nearness through Servanthood and Special Divine Accompaniment

Definition and What It Does Not Mean

If qayyumiyya and encompassment are universal from God's side, and ontological dependence is universal from the creature's side, then the difference read by the model lies not in these two universal truths but in two distinct matters: the created perfections actually realised within the self, and the human being's free response to the truth that has reached them, in accordance with the clarification available and their practical scope. The realisation of perfection is not identical with the measure of personally acquired merit; praise and blame are regulated by the knowledge, intention, choice, and practical scope actually present. When a person knows God explicitly, directs themselves to him, submits to him, and obeys him, response takes the particular form the project calls 'nearness through servanthood'.

Nearness through servanthood is the establishment and deepening of servanthood in knowing God, loving him, intending him, obeying him, and submitting to him. It is not a name for every good realised within the self, nor for every general ethical response; rather, it describes the deepening of the conscious, chosen orientation towards God in its explicit form. Knowledge, love, faith, intention, choice, action, and submission appear as the faces in which this establishment shows itself, not as parallel definitions of it. This response may

cultivate some perfections, and perfections already realised may support it, without the two dimensions dissolving into one another.

The aspects of this deep-rootedness prevent reduction. Abstract knowledge is not enough and may coexist with refusal; feeling does not take the place of obedience; outward action alone does not disclose intention; and a submission that disables striving is not submission in the governing sense. Nearness through servanthood is therefore read in the depth of orientation and its embodiment, not at a single point or as an arithmetic sum.

God's words, 'Prostrate and draw near' (Q 96:19), indicate a relation between an act of worship and nearness without the verse alone providing a comprehensive definition. He also says: 'O you who believe, be conscious of God, seek a means of approach to him, and strive in his way, so that you may prosper' (Q 5:35), joining the search for a means of approach with God-consciousness and striving. He says: 'Say: If you love God, follow me; God will love you' (Q 3:31), making following the test of a claim to love God. He describes the believers as 'stronger in love for God' (Q 2:165), while Sūrat al-ʿAṣr brings together faith, action, truth, and patience. The texts bear witness to these elements; gathering them into one definition under the name 'nearness through servanthood' is a construction of the project.

Nearness through servanthood is acquired and capable of deepening through the servant's response. It is acquired because it is connected to clarification, awareness, intention, choice, and action, and it may become established or weaken. This is a deepening of meaning, not numerical gradation. It

permits neither numbers nor calculated ranks and gives human beings no right to assign people their stations before God.

In its explicit form, nearness through servanthood lies within the framework drawn by the revealed law for those to whom its guidance has been made clear. Obligatory acts form a practical foundation, and the lawful and unlawful define boundaries of servanthood. A person may not turn personal desire into a private path of drawing near and then attribute it to God. This chapter does not detail the rulings of the revealed law, but it establishes that consciously directing oneself to God and obeying him cannot be reconciled with deliberate disregard of his established command.

Uprightness discloses the element of constancy in this response. God says: 'Those who say, "Our Lord is God," and then remain upright' (Q 41:30, excerpt), and: 'So remain upright as you have been commanded, you and those who have repented with you, and do not transgress. He sees what you do' (Q 11:112). Uprightness is not persistence in any desire, but a continuing response to God in accordance with his command. Bringing this together with the preceding account of the covenant of fitra, the theory reads uprightness, within this construction, as continuing fidelity to what acknowledgement of God's lordship entails. This is an interpretive connection, not a claim that the verse in Sūrat Fuṣṣilat directly explains the covenant in Sūrat al-Aʿrāf.

The straight path is the road; uprightness is the human being's movement along it, with the correction of error and repentance within the clarification available and practical scope. The context in Sūrat al-Anʿām connects 'Fulfil the pledge to God' with 'This is my straight path, so follow it' (Q 6:152–153, excerpts), within injunctions concerning justice and

rights. Fidelity is therefore not reduced to rites detached from dealings with other people, or to inward satisfaction with oneself. This description adds no third dimension to the Nearness Equation. It clarifies the element of continuity in the response to truth and servanthood.[30]

Not every general ethical response is equivalent to explicit nearness through servanthood. A person may respond truthfully to what has become clear to them even when clarification is limited and practical scope narrow, while their knowledge of God or the revealed law remains incomplete. The model reads this condition within the dimension of 'response to truth and servanthood' to the extent warranted by evidence. It does not call it explicit servanthood unless the person knows God and consciously directs themselves to him, nor does it derive from it an individual judgement of salvation or station. Nearness through servanthood is likewise not identical with complete actualised perfection. Response may be truthful while perfections are still developing, and genuine perfections may be facilitated by upbringing, fitra, or environment while conscious response remains weak.

The Two Sides of the Relation

Nearness is attributed in texts and usage in two directions: God's nearness to the servant, and the servant's nearness to God. In the first direction, the context determines the meaning: it may concern qayyumiyya, knowledge, and universal

30. The Noble Qur'an: Q 41:30; Q 11:112; Q 6:152–153. The connection between uprightness and the covenant of fitra, and the ordering of the straight path and uprightness within this construction, are formulations of the project as clarified in M1, points 4–6 and 13. They are not a direct interpretation of the verse in Fuṣṣilat through the covenant in al-Aʿrāf.

encompassment, or it may concern special care, guidance, victory, and support. In the second, it concerns the servant's conscious response, choice, action, and submission. Neither direction denotes spatial movement; what differs is the direction of attribution and the implications that follow from it.

These are not two independent relations placed beside one another, but one relation viewed from two sides. No one falls outside the universal reach of qayyumiyya and knowledge, while created beings still differ, as do the effects of governance and care upon them. On the servant's side lie response and evaluation. This distinction removes two opposing misconceptions: treating differences in response as differences in God's knowledge and encompassment, or treating the universality of encompassment as a reason to deny the meaning of acquired response.

Special Divine Accompaniment: Care and Promise

Along the path of nearness through servanthood, the texts speak of another kind of divine accompaniment, distinct from the general accompaniment of knowledge. God says: 'God is with those who are patient' (Q 2:153); 'God is with those who are conscious of him and those who act with excellence' (Q 16:128); 'Those who strive for us—we shall surely guide them to our ways; and God is surely with those who act with excellence' (Q 29:69); and, recounting the Prophet's words to his

companion, ‘Do not grieve; God is with us’ (Q 9:40). The contexts and functions of these passages differ, so they may not be turned into one promise with an identical form.[31]

The verse of the cave offers strengthening in a moment of fear; the verse from Sūrat al-ʿAnkabūt promises guidance in the context of striving; and the verses from al-Baqara and al-Naḥl join divine accompaniment to patience, God-consciousness, or excellence without specifying one worldly form of care. The project brings these indications together in its definition of special divine accompaniment as care, guidance, strengthening, and victory that God bestows upon his servants along the path of response and servanthood, according to his wisdom and promise. It thereby differs from general divine accompaniment.

The place of special divine accompaniment within the construction is the path of nearness through servanthood. It describes God’s care for the servant along that path, whereas nearness through servanthood describes the servant’s orientation towards God. Special divine accompaniment is neither a third dimension of the Nearness Equation, nor a mechanical result the servant can produce, nor a guarantee of the worldly form they desire. It is a grace that God bestows in the manner required by his wisdom and promise.

Special divine accompaniment therefore does not become a contract of entitlement. The servant’s action imposes no independent right upon God and binds him by nothing external.

31.
The significance of these passages differs with context: Q 2:153 concerns patience and seeking help; Q 16:128, God-consciousness and excellence; Q 29:69, striving and guidance; and Q 9:40, the Prophet’s reassurance of his companion in the cave. See al-Ṭabāṭabāʾī, al-Mīzān, on the cited verses. These passages must therefore not be reduced to a single form of worldly promise.

God's promise is true because he does not break his promise, while his grace precedes action and encompasses it. Whoever makes themselves a creditor of their Lord through their deeds negates the meaning of dependence and servanthood and forgets that both the capacity to act and the aid within action are gifts from him.

Divine accompaniment is promise and grace whose form is not determined by human choice. Its effect may appear as guidance, strengthening, tranquillity, or visible victory; the form the servant hoped for may also not occur within their lifetime or in the manner they envisaged. The promise does not delegate to the human being the authority to specify its form and timing. Visible success alone is therefore not evidence of it, nor is the absence of success a negation of it.

The distinctions required before constructing the model are now complete: qayyumiyya and universal encompassment; universal ontological dependence; an acquired response whose explicit form is nearness through servanthood; and special divine accompaniment granted by God within this path.



Section Six: The Nearness Equation and the Two Dimensions of Movement

Several elements have now been brought together and must not be confused: qayyumiyya and universal encompassment from God's side; universal ontological dependence on the side of every creature; perfections that may be realised within the self; and a free response to truth in accordance with the clarification available and a person's practical scope. To organise the evaluative dimension concerned with what is acquired, the theory proposes the 'Nearness Equation'.

The Nearness Equation is a non-numerical relational construction that reads a person's nearness or distance through the interaction of two dimensions: what has actually been realised within their self of powers and existential perfections, and the orientation of their response to truth and servanthood—acceptance and obedience, or refusal and self-exaltation—according to the clarification available and their practical scope. Ontological dependence is the common ground within which this movement occurs, not a third dimension; and the widening of a person's powers widens the fruit of obedience or the burden of refusal, without any calculable proportion. This construction is a formulation of the project, not an expression attributed to the Qur'an or the Islamic tradition.

The Two Dimensions of the Model and Their Interaction

Actualised perfection describes what has actually become part of the quality of the self: knowledge, understanding, will, powers, stable dispositions, and perfections. It is broader than complete moral virtue: strength of will is a partial existential perfection that increases resolution and steadfastness, yet it does not become a complete virtue without a sound orientation. Human perfections directed towards the ultimate purpose include wisdom, justice, mercy, truthfulness, and the like. An actualised perfection also remains genuine even when its emergence was facilitated by fitra, upbringing, environment, or enabling grace, without this being identical to the measure of personally acquired merit.

Among these perfections are those read as created and limited effects of the Most Beautiful Names within the human being—mercy, knowledge, justice, and wisdom. They appear at the person's own level in a manner befitting their createdness and dependence, and they indicate the perfection of their Creator without likeness, participation, or independence. They belong to the discussion of perfections; they are not an independent dimension of the equation.

Actualised perfection differs from instrumental expansion. What has become an actual quality within the self—knowledge, understanding, will, stable dispositions, and powers—enters into actualised perfection. What remains a receptivity, resource, or circumstance that widens the field of action without becoming an actualised quality within the self remains instrumental expansion. Memorised information, initial capacity, wealth, position, opportunity, and health are

resources; realised understanding, firmly rooted will, and a skill that has become a stable disposition enter into the first dimension.

Response to truth and servanthood is the stance the self takes towards whatever of truth has become apparent to it: acceptance, assent, and obedience, or aversion, refusal, and self-exaltation, according to the clarification available and practical scope. Its positive direction includes intention, choice, lawful action, preparing the means for action, review, repentance, and reform, while its negative direction appears in refusal or self-exaltation after clarification. Ignorance alone is not a negative response. A person to whom the proof has been made clear is not equated with one whom it did not reach, and no final outcome is inferred from a limited outward appearance.

The two dimensions interact without either taking the place of the other. Wisdom, mercy, and patience may assist a person in bearing truth, while truthful response may cultivate these perfections. The powers of the self may also widen while truth is refused, so that the burden of refusal widens; or they may grow within obedience, so that its fruit widens—without any calculable relation. A truthful return does not mean that all qualities become complete in one moment. The entire movement unfolds within qayyumiyya, dependence, regularities, trial, practical scope, environment, and divine aid.

An Interactive Trajectory and the Limits of Use

The model does not proceed along one temporal line. Action may precede complete understanding and open the way to knowledge; information may be present without submission; orientation may change before habit follows; or facilitated

perfections may support a response that costs little. The door of review, repentance, and reform remains open for as long as the time of action continues.

The Nearness Equation does not turn its two dimensions into scores or guarantees. Nearness is not an arithmetic total, an instrument for ranking people, or a means of predicting their final outcomes; nor does action impose a particular result upon God. The Qur'an brings together the attribution of striving to the human being and the precedence of grace and mercy, while judgement of the servants remains God's alone.[32]

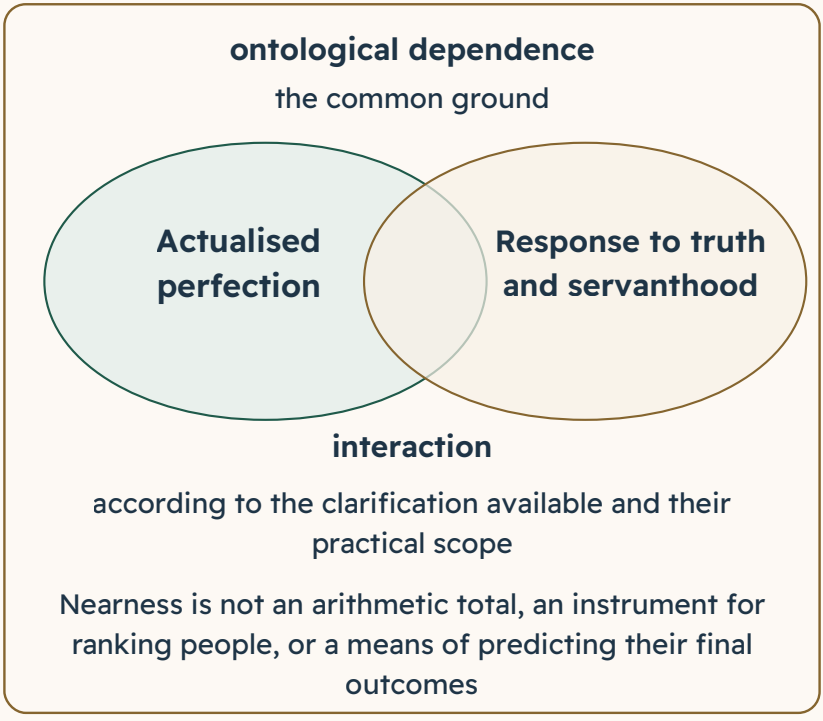
The model's value appears in two connected questions: What powers, perfections, or deficiencies have actually become qualities of my self? What stance have I taken towards the truth that became apparent to me—acceptance and obedience, or turning away and refusal—according to the clarification available to me and my practical scope? The questions yield no number, but they prevent growth from being reduced to resources or servanthood to good intention alone, and they identify where work and review are needed.

A person who knows that backbiting is prohibited and then falls into it may need to consider two aspects: weakness in governing the tongue or in bearing disagreement with the group, and an orientation seeking acceptance among those present. The first is addressed through cultivation, changes in conditions, and habit; the second through correction of intention

32. The Qur'an brings together the attribution of striving to the human being and the precedence of grace and mercy: 'a human being has only what they strive for' (Q 53:39); 'Were it not for God's grace and mercy upon you, not one of you would ever have been purified' (Q 24:21); and 'My mercy encompasses all things' (Q 7:156). These texts do not turn the model into an individual guarantee of salvation or perdition.

and response. Both may be present. The example explains the relation and does not warrant a definitive judgement about anyone's inward state.

The Nearness Equation





Section Seven: Instrumental Expansion and the Field of Responsibility

The model's first test concerns instruments and givens: Where do knowledge, skill, intelligence, strength, wealth, opportunity, position, and health fall within the Nearness Equation? Confusion is common here, as people read superiority as moral perfection, success as personal merit, and ease as a sign of station.

Knowledge, skill, intelligence, strength, wealth, opportunity, and health do not fall within a single rank. What has actually become a quality of the self—a realised understanding, a rooted will, or a skill that has become a stable disposition—enters into actualised perfection. What remains an initial capacity, a resource, or an external circumstance that widens the field of action without becoming an actualised quality of the self remains instrumental expansion: wealth, position, opportunity, health, and native intelligence. As the field widens, responsibility may widen, but not in mathematical proportion. It remains governed by the knowledge, intention, actual capacity, and practical scope genuinely present.

Instrumental expansion may serve both dimensions. Correct information may remain a resource, or through understanding, choice, and practice it may become realised insight or skill and enter the first dimension. Wealth and position open the possibility of justice and service just as they open the possibility of exploitation; their value appears in the

orientation of the response and in what becomes established within the self through them. An instrument does not become perfection or servanthood merely by being present.

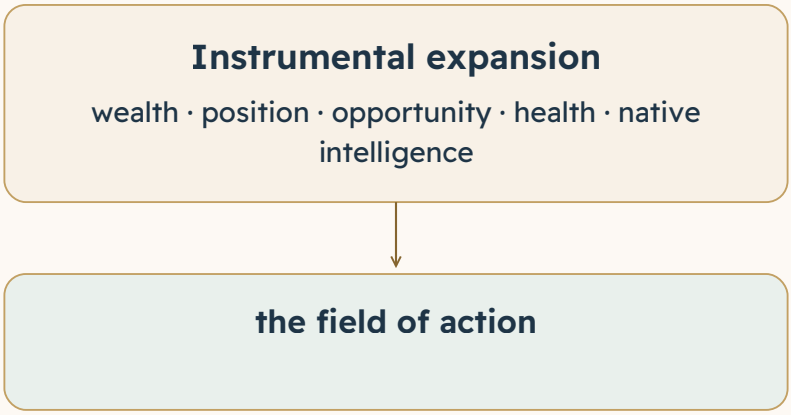
Instrumental capacity is therefore neither nearness nor spiritual merit in itself. A physician whose knowledge increases becomes more capable of treatment, but does not automatically become more just or compassionate. They may treat their knowledge as a trust and use it with wisdom, or exploit the patient's confidence. The instrument opens a field; value is read through actualised perfection and actual response, while the limits of knowledge of inward reality are preserved.

This judgement also includes sources of expansion a person did not choose. Someone who inherited wealth, grew up in a household of learning, or was given intelligence, health, or position has had part of their field widened by a prior gift. The gift itself is not personally acquired merit, and deprivation is neither humiliation nor a sign of distance from God. Evaluation begins with what has been realised within the self and what the person did with what they were given, within their knowledge and practical scope.

Outcome alone does not indicate the worth of the agent or the truthfulness of their orientation. A large outcome may arise from favourable conditions, while a limited achievement may follow immense striving in severe circumstances. The scale of achievement is therefore not a measure of perfection or nearness. Servanthood, conversely, does not call for ignorance or manufactured weakness. What is required is to preserve, develop, and direct the instruments a person has been given according to need and practical scope—as a trust, not a measure of station.

The Islamic Intellectual Framework presents this meaning in the context of developing capacities as a trust; the present section formulates it within the Nearness Equation. The mechanisms by which instrumental expansion is directed along the path of tazkiya belong to the Law of Growth through Tazkiya in Chapter Four.

Instrumental Expansion and the Field of Responsibility



As the field widens, responsibility may widen, but not in mathematical proportion.

knowledge · intention · actual capacity · practical scope



Section Eight: The Separation of Knowledge, Instrument, and Response—The Limiting Case of Iblis

The separation of knowledge, instrument, and response is an analytical principle stating that the presence of knowledge and the widening of capacity do not entail the soundness of response: a person may know the truth and possess powerful instruments of understanding and action, and then refuse it or bend those instruments to the service of caprice and self-exaltation. Moral and formative value appears in how what is known and what has been given are directed within truth and servanthood. The story of Iblis provides a limiting witness to the negative direction of the second dimension, within the limit disclosed by the texts—neither as the sole foundation of the principle nor as a judgement that he stands at the furthest reach of the first dimension.

God says: 'When we said to the angels, "Prostrate before Adam," they prostrated, except Iblis. He refused, acted arrogantly, and was among the disbelievers' (Q 2:34). The Qur'an recounts the exchange: 'He said, "What prevented you from prostrating when I commanded you?" He said, "I am better than him. You created me from fire and created him from clay"' (Q 7:12); and elsewhere: 'He said, "I am better than him. You created me from fire and created him from clay"' (Q 38:76).

The texts establish that Iblis received the command, then refused and acted arrogantly, explaining his refusal through a claim of superiority based on the material of creation. These elements are sufficient to show the coexistence of knowledge and instrument with a corrupt response and an arrogant refusal of the command. The chapter does not need a claim about the extent of his previous worship, his rank, or any firmly established perfections within him, for the verses used here do not establish these matters.[33]

What Iblis offered was not sound reasoning, but argumentation and a corrupt justification. He turned a difference of material into a claim of superiority and placed his judgement concerning himself and Adam above the command. The capacity to provide reasons thereby became an instrument in the service of arrogance and the justification of a chosen position. The story does not condemn reflection or questioning; it condemns an orientation that makes the self a higher authority than truth.

This is the limit established by the case: information, the ability to argue, and capacity for action may all be present while truthful response is absent. Knowledge is not identical with wisdom; an instrument does not guarantee a sound orientation; and the ability to argue does not take the place of submission. The other forms of difference between the two dimensions are established by the construction and evidence of the model, not by making the story of Iblis bear their entire burden of proof.

33. The texts used here are Q 2:34, Q 7:12, and Q 38:76. They establish the command, refusal, arrogance, and justification based on the material of creation; they do not establish the extent of prior worship or a particular spiritual rank. See al-Ṭabāṭabā ʾī, al-Mīzān, on Q 7:11–18 and Q 38:71–85.

This does not diminish the value of knowledge. Correct knowledge may be a necessary instrument, and it may be integrated into wisdom and insight. Information, however, even when true, is not equivalent to submission or sound use. The distinction therefore remains necessary among what a person knows, what has been realised within the self, and how they responded to what they knew.

This is a valid limiting case because the Qur'an discloses within it the command, refusal, arrogance, justification, and judgement—elements that human beings cannot discern in the inward states of their contemporaries. It is therefore used as evidence for the conceptual relation, not as a means of likening people to Iblis or pronouncing conclusively upon their motives.

The story is thus used as a limited test of the model, not as the foundation upon which it stands. The model was built upon the preceding distinctions; the case then displays one point of separation: knowledge and instruments are not sufficient without response.



Section Nine: The Nine Laws along the Path of Nearness through Servanthood

Once the purpose is clear and the model established, the question of the path remains: By what principles is human movement ordered as a person embodies their orientation within regularities and trial? The detailed answer is the subject of 'Chapter Four: The Nine Laws of Origination'. The present section establishes the relation of the laws to the model and states the function of each in outline, without exhausting its definition and mechanisms.

The Laws of Origination are governing principles that disclose conditional regularities in human becoming and direct understanding and action, without determinism or any guarantee of outcome. They are interacting functions, not stages: truthfulness discloses and unifies; striving embodies; presence places action in its proper hour; reflection gives insight; building consolidates; growth weighs; tranquillity steadies; ardent love moves; and wholehearted turning centres the heart on God. They are neither deterministic laws of nature nor independent rulings of the revealed law. Each law retains its own definition, conditions, and limits in Chapter Four.

The laws are not the Nearness Equation itself, nor do they make the equation a tenth law added to the nine. The equation is a purposive model that shows the end towards which movement is directed and how its major elements are ordered; the laws are principles of the path that describe how movement takes shape within that framework. Their functions and ranks

therefore differ: the purposive framework is one, the principles that serve it are nine, and the model is not added to them as another law.

Nor do the laws become techniques of self-improvement detached from purpose. If truthfulness, striving, presence, and growth are separated from servanthood, they can be used for instrumental expansion and achievement alone. The theory instead places purpose above the self and regulates instruments through the standard of truth. No law is assigned exclusively to one dimension of the model. The laws overlap in awareness, orientation, action, and consolidation, and none guarantees a specific effect or worldly or spiritual outcome.

The nine laws are not independent islands. They overlap functionally, but this overlap does not become an automatic calculation or erase the limits and conditions of each law. The network of relations, conditions of operation, contrary cases, and standards of review are set out in Chapter Four.

At the level required to open the next chapter, the map is as follows: Inner Truthfulness discloses and unifies; Striving and Trust in God embodies; Purpose-Led Presence places action in its proper hour; Conscious Reflection gives insight; Faith-Building consolidates; Growth through Tazkiya weighs; Inner Tranquillity steadies; Ardent Love for God moves; and Wholehearted Turning to God centres the heart on God. These are interacting general functions, not exhaustive definitions or temporal stages.

This section therefore opens ‘Chapter Four: The Nine Laws of Origination’ but does not replace it. The definition of each law, the kind of claim it makes, its mechanism, foundation, type of evidence, relations, conditions of operation, and contrary cases all belong in the chapter that follows.



Section Ten: The Model's Limits and Fields of Use

The strength of a model lies in knowing what it says and what it may not say. The preceding sections have stated specific limits as needed; the present section gathers them so that every page need not become a chain of qualifications that interrupts the argument.

The model does not judge the inward reality of a particular person or determine their station before God or final outcome. Its subject is the two dimensions and the relations between them, not the ranking of persons or assignment of spiritual stations. Outward acts and declared trajectories may nevertheless be described and evaluated to the extent warranted by revealed and moral evidence. The prohibition concerns a claim to knowledge of the inward, spiritual station, and final outcome—not the suspension of judgement on injustice, truthfulness, obedience, and disobedience.

The model does not turn salvation into a mechanism of causes managed by the servant so as to compel an outcome. Action is the field of obligation and striving; salvation is through God's grace and mercy; and special divine accompaniment is grace and promise, not a contract of entitlement. Nor does the model cancel repentance, reform, or enabling grace. The trajectory remains open to renewal while the time of action continues, and what has become established within the self is not an eternal, unchangeable judgement.

The model does not make every trial a direct result of the individual's trajectory. It does not read pain or illness as signs of distance, or health and ease as signs of nearness and

approval. Trial is a general context of disclosure, choice, and becoming; blessing, like hardship, is a field of responsibility. Nor does it equate social success or apparent psychological calm with nearness. Qur'anic tranquillity, by contrast, is an inward, graduated stability towards God and a qualitative manifestation of nearness, without becoming an instrument for judging or ranking others; and it may coexist with pain or a disorder that requires treatment.

The model does not replace the revealed law, jurisprudence, or theology. A legal ruling is taken from its sources and qualified authorities; the model reads human movement within the standard provided by the revealed law without creating a parallel standard. Nor does the project claim that the formulation of the model is shared by all Islamic schools. Its name and two-dimensional structure are constructions of the project, while its textual foundations, theological premise, and the philosophical resources from which it draws are openly stated.

The non-linearity of the trajectory is not made an excuse for obscurity or abandonment of argument. Non-linearity means that interaction is neither an automatic sequence nor open to mathematical prediction; it does not mean that it cannot be explained. The model is not used as an instrument of psychological diagnosis or religious classification, and it does not make intelligence, disorder, disability, or health signs of nearness or distance.

The model has three legitimate fields of use: a person's self-accounting, through which they ask what has been realised within the self and how they responded to what reached them; analysis of outward acts and declared trajectories to the extent warranted by evidence, without claiming access to what remains hidden; and the design of education and application within the project's different works, provided that the model's

limits are carried into those uses. If it becomes a measure, a ladder for ranking persons, or a guarantee of outcomes, it has departed from its nature.

These limits are not an apology for a deficient model; they are integral to its truthfulness. A model whose subject is the relation with God can remain sound only by affirming divine transcendence when speaking of God, showing humility in claims to knowledge of inward realities, and exercising restraint concerning the judgement of servants that God has reserved to himself. Any expansion beyond these limits does not strengthen the model; it negates the foundation upon which it stands.

From Purpose to the Laws of the Path

This chapter has completed the standard of purpose required by the theory. It has shown that human life is ordered by worship, responsibility, and return, and that kadḥ towards God describes the seriousness of the trajectory and the inevitability of encounter without glorifying pain or compelling moral orientation. It has also established that nearness to God is neither distance nor quantity, and that its meaning is governed by which side of the relation is in view and by context.

These distinctions rest upon that basis. Qayyumiyya and universal encompassment are realities from God's side that extend to all creation and do not by themselves indicate acquired merit. Ontological dependence is a universal reality on the side of every creature, neither a moral station nor an incapacity that abolishes agency. Nearness through servanthood is the rooting and deepening of servanthood in knowledge of God, love for him, intention, obedience, and

submission. Special divine accompaniment, by contrast, is a grace and promise within this path, not an independent layer and not an automatic entitlement.

The theory has formulated the Nearness Equation as a non-numerical relational construction that reads nearness or distance through two interacting dimensions. The first is actualised perfection: what has actually become part of the quality of the self—knowledge, understanding, will, powers, stable dispositions, and perfections. The second is response to truth and servanthood: the stance the self takes towards whatever of truth has become apparent to it—acceptance, assent, and obedience, or aversion, refusal, and self-exaltation—according to the clarification available and practical scope. The two dimensions are not added arithmetically; ontological dependence is a common ground rather than a third dimension; and qayyumiyya, the regularities, trial, and divine aid remain governing truths and conditions. Testing the equation through instrumental expansion and the case of Iblis showed that tools and knowledge are not nearness in themselves and do not substitute for response.

The chapter thereby connects to what preceded it. The worldview foundation established in Chapter One—qayyumiyya, the divine will, trial, clarification, practical scope, and divine aid—now finds the purpose towards which movement is directed. The Human Model set out in Chapter Two—which defined the self, fitra, orientation, shakila, and the acquired existential form—now finds the standard by which its movement is evaluated. Becoming is no longer a description whose value remains suspended, nor is human agency freedom without orientation.

Once the purpose is clear and the model that reads actualisation and response is established, what principles describe the embodiment of this path in Inner Truthfulness, Striving and Trust in God, Purpose-Led Presence, Conscious Reflection, Faith-Building, Growth through Tazkiya, Inner Tranquillity, Ardent Love for God (ʿishq), and Wholehearted Turning to God? This is the question of 'Chapter Four: The Nine Laws of Origination'.

With the standard now clear, the book turns to the laws that order the path in its light.



Chapter Four: The Nine Laws of Origination

On the Principles That Order the Path

CHAPTER QUESTION:
What principles disclose the regularities of human becoming and direct action?

WHAT IT ESTABLISHES:
The nine laws, with their functions, conditions, and limits.

WHAT IT CARRIES FORWARD:
An ordered movement that requires models to disclose its structure.

This chapter moves from purpose and the Nearness Equation to nine laws that formulate how the human being's orientation towards God is embodied in Inner Truthfulness, Striving and Trust in God, Purpose-Led Presence, Conscious Reflection, Faith-Building, Growth through Tazkiya, Inner Tranquillity, Ardent Love for God, and Wholehearted Turning to God. These laws operate within regularities, trial, and divine aid, and amid differences in receptivity, preparedness, actual capacity, practical scope, and formative environment.

The Laws of Origination are governing principles that disclose conditional regularities in human becoming and direct understanding and action, without determinism or any guarantee of outcome. They are interacting functions, not stages: truthfulness discloses and unifies; striving embodies; presence places action in its proper hour; reflection gives insight; building consolidates; growth weighs; tranquillity steadies; ardent love moves; and wholehearted turning centres the heart on God. The laws are predominantly guiding in character, while the Law of Growth through Tazkiya is normative and the Law of Ardent Love for God is motivational. In every case they are not to be read as deterministic natural laws, as independent rulings of the revealed law competing with jurisprudence, or as automatic promises of a worldly or spiritual outcome; they operate within receptivity, preparedness, actual capacity, practical scope, the formative environment, the regularities, and trial.

The function of these laws is determined by their place in relation to the two preceding chapters. The purpose established in Chapter Three gives movement its standard: it answers 'towards what?' and 'by what measure?' The Nearness Equation explains the two dimensions of movement: it answers 'in what two dimensions is movement read?' and

'how is truth related to the human response?' The nine laws then describe the principles of embodiment. They answer: 'How does this response unfold in the reality of the human being?'—in one's encounter with the self, action, time, reading, building, growth, heart, motives, and unity of orientation. The laws therefore neither repeat the purpose nor reconstruct the equation; they describe regularities of movement in their light.

The laws operate in both dimensions of the Nearness Equation without an exclusive division. One law may work through several elements, and several laws may serve the same dimension. They operate simultaneously and overlap: each may strengthen another or disclose its disorder. They do not represent nine stages that a traveller traverses in sequence. Their order of presentation is instead the order of an argument. The chapter begins with the condition of evaluation by which all the laws are tested. It then orders action and outcome, the agent's relation to time, the source of insight, the structure that carries action, the standard by which expansion is measured, the fruit of stability, the highest motive, and finally the gathering of the heart with which the presentation concludes. This is an order of exposition, not a temporal ladder of movement.

The laws in this book number nine and bear the names given here; no others are added. They are not an exhaustive list of every virtue or act of worship—virtues are too numerous to count—but a formulation, within this construction, of the principles that order the movement of becoming towards its purpose. A different example or name is not sufficient to create an independent law. New developments in application are read in relation to these laws or in their appropriate conceptual place; they are not added to the list in this book.

The nine laws operate within shared limits stated here once, after which each section confines itself to the limits specific to its law. They are principles for understanding and orientation within regularities and practical scope, not guarantees of a worldly or spiritual outcome, and they impose nothing upon God. They read human movement; they do not measure or rank people or judge their inward states. Success, apparent psychological calm, and expansion are therefore not treated as signs of nearness, nor are pain, stumbling, and constriction treated as signs of distance. Qur'anic tranquillity, by contrast, is an intrinsic, graduated fruit and inward manifestation of nearness, and is not used to judge or rank others. Every evaluation must take account of differences in receptivity, preparedness, actual capacity, practical scope, and the formative environment, so that the person under trial is protected from blame and reduction, while the revealed law, treatment, and specialised knowledge retain their proper domains. The laws are neither causal determinisms nor a temporal ladder, and no one of them independently produces nearness or spiritual station. Their purpose is servanthood, which goes beyond self-improvement and places it in its proper position.

The nine definitions that follow, together with their names and comprehensive structures, are constructions proposed by the project within the foregoing limit. They are supported by texts and interpretive readings explained in their proper places; their technical formulations are therefore not attributed to any single text. Each law is presented through its nature and mechanism, then its foundation, relations, limits, example, and applications. The sections vary in pace and length according to the character of their laws. The unity of the chapter lies in the completion of each law's elements, not in making their forms identical.

The Nine Laws of Origination

- The Law of Inner Truthfulness
- The Law of Striving and Trust in God
- The Law of Purpose-Led Presence
- The Law of Conscious Reflection
- The Law of Faith-Building
- The Law of Growth through Tazkiya
- The Law of Inner Tranquillity
- The Law of Ardent Love for God
- The Law of Wholehearted Turning to God

They are interacting functions, not stages

without determinism or any guarantee of outcome



Section One: The Law of Inner Truthfulness

How can a person see where they truly stand without deception or a false image? This question precedes every striving and every growth. One who does not know where they stand gains little from knowing the road, while one who fashions a false image of the self repairs the image and leaves the self untouched. The Law of Inner Truthfulness is therefore presented first—not because it is a stage completed before the others, but because it is the condition by which all the laws are tested. Without it, striving becomes escape, presence becomes performance, reflection becomes justification, and love becomes a claim.

The Truthful Accord of the Self's Aspects in the Light of Truth

The first law is formulated in the following governing definition. Its name and comprehensive structure are constructions of the project, while its meanings extend through the texts and heritage of self-accounting and tazkiya:

GOVERNING DEFINITION

The Law of Inner Truthfulness is a conditional, guiding formative principle which holds that the self is purified and integrated in proportion as its four aspects—spirit, heart, intellect, and bodily dimension—come into truthful accord and harmony under the governing reference of truth and the requirement of fitra: the intellect understands truth and discerns it, the heart accepts it, the spirit turns towards God and the purpose of servanthood, and the person embodies it through the body in word and deed. This accord becomes established through tazkiya, which comprises facing the self, disclosing its gaps, self-accounting, repentance, and reform within practical scope.

The subject of the law is more precise than 'telling the truth'. Truthfulness in speech is a recognised field of ethics; Inner Truthfulness, however, is a path along which the four aspects of the self come into truthful accord and harmony under the governing reference of truth and in accordance with fitra: the intellect understands and discerns truth; the heart accepts it; the spirit orients towards God and the purpose of servanthood; and the human being embodies it through the body in speech and action. Truthful accord does not mean that the aspects are identical or that tension vanishes at once, but that their distinct functions orient towards one truth without consciously maintained falsification or deliberate division.

This is a Law of Origination, not merely a moral virtue, because the truthful accord of these aspects enters into the quality of the self and what the human being becomes. If the intellect understands truth but the heart does not accept it, if the heart turns towards it but it is not embodied through the

body, or if the intellect is used to justify a competing object of love, the gap remains active within shakila and orientation. The more the aspects come into harmony under truth and fitra, the more dispersion, conflict, and competing veils diminish, and the more gathered and steadfast the self becomes—without any guarantee that pain, fear, or the need for treatment will disappear.

The condition 'in the light of truth' distinguishes this law from what resembles it. Facing the self is not neutral observation of the self, nor is it enough for a person to conform to their feelings or 'inner truth' whatever it may be, for the inward state may itself be the site of disorder. The standard before which the self is placed is the truth brought by revelation and witnessed by fitra—not desire, social image, or prevailing mood. This book therefore does not use the common injunction 'be true to yourself' without qualification, since it may mean following caprice with boldness. The intended meaning is that a person should be truthful in seeing the self, then judge what has been seen by truth rather than by the self itself.

Facing the self, disclosing gaps, self-accounting, repentance, and reform operate as mechanisms of this path, not the essence of its definition. Knowledge, imagination, intention, will, speech, action, and effects are sites that disclose, within the four aspects, where the lack of truthful accord has occurred: in the intellect's understanding, the heart's acceptance, the spirit's orientation, or the embodiment of action through the body. This identification connects self-accounting to repentance and reform within practical scope; repeated correction then establishes truer accord instead of entrenching justification.

The movement of this truthful accord can be made clearer in terms of three overlapping movements: disclosure, then decision, then repetition. Disclosure here means that a truth, or a gap between what a person knows and what they accept, intend, and do, becomes clear to them; it does not mean mystical unveiling. The self then takes a stance towards what has become clear, within the knowledge and capacity it possesses, and repeats its response in that direction. Perseverance may prepare the way for that response to take root within the self. Repetition alone does not guarantee such rootedness; intention, understanding, capacity, environment, and divine aid also enter into it.

A verse, counsel, or experience may alert a person, in ease or constriction, before they understand where reform is needed. Being alerted is not the same as disclosure, and not every constriction is evidence of sin. A person needs clarification and contextual evidence, and a text may combine alerting and clarification at the same time. God's words bear witness to the possibility of recovering insight: 'Those who are conscious of God, when a visitation from Satan touches them, recollect, and then they see clearly' (Q 7:201). Accepting what has become clear and embodying it in action are not automatic outcomes. A person may correct themselves, may justify themselves, or may need learning or assistance.[34]

34.
M1, points 10–11; M2, section 9C, and al-Mīzān, vol. 8, commentary on Q 7:201, reference [29]. Disclosure here means that truth or a gap becomes clear. On self-accounting, see al-Kāfī, vol. 2, chapter 'Accounting for Action' (Muḥāsabat al-ʿamal), hadith 2: 'He is not one of us who does not hold himself to account each day. If he has done good, he asks God for more; if he has done evil, he seeks God's forgiveness for it and turns to him.' Al-Majlisī's assessment as reproduced in M2, reference [27], is 'ḥasan' (good), Mirʾāt al-ʿuqūl, 11:358.

Facing the self is burdensome because truthful sight may threaten a familiar image, require costly change, and remove comfortable excuses. Three forms may therefore obstruct identification of the disorder even while their bearers appear preoccupied with themselves. The first is generalised blame: 'I fall short in everything.' This judgement resembles truthfulness but performs the work of deception, because once the gap is generalised its site is lost and nothing is corrected. The second is locating the excuse entirely in circumstance: 'It is the circumstances alone.' This may contain a measure of truth, for the theory has established the effects of environment and practical scope. It becomes deceptive, however, when it prevents consideration of what could in fact have been done. The third is postponement: 'I will face myself when I have time.' What is being postponed is the condition of every action, so becoming continues upon error while awaiting a free interval that never arrives. The law describes this cost without claiming an empirical psychological explanation of its motives.

Facing the self is a renewed practice, not a single event. It is an instrument that helps the self tend its truthful accord whenever new knowledge arrives, an intention changes, or an effect of action appears. It therefore connects with the periodic self-accounting established in Chapter Two, becoming a deliberate review that opens onto action, repentance, and reform—not an obsessive monitoring that consumes a person in scrutinising every passing thought.

Foundation, Limits of Indication, and Relations

The Qur'an discloses the breadth of truthfulness beyond speech when it refuses to reduce righteousness to a single outward form and instead gathers within it faith, giving, worship, fidelity, and steadfastness: 'Righteousness is not that you

turn your faces towards the east or the west. Rather, righteousness belongs to one who believes in God, the Last Day, the angels, the Book, and the prophets; gives wealth, despite loving it, to relatives, orphans, the needy, the stranded traveller, those who ask, and for the freeing of the enslaved; establishes prayer and gives alms; fulfils pledges when they make them; and is steadfast in hardship, adversity, and times of peril. Those are the ones who have been truthful, and those are the God-conscious' (Q 2:177).

Truthfulness in this context is neither an isolated inward claim nor verbal correspondence alone. It describes those in whom faith, pledge, action, giving, and steadfastness come together under the standard of righteousness. The verse does not define the 'Law of Inner Truthfulness' in its technical formulation, but it provides a textual foundation for the extension of truthfulness from speech to the realisation of truth across the human being's different aspects.

The relation between truthfulness and fidelity is further affirmed in God's words: 'Among the believers are men who have been true to what they pledged to God. Some have fulfilled their vow, while others await; they have not changed in the least' (Q 33:23). From this foundation, the theory reads the truthful accord of the self's aspects as an inward and practical aspect of fidelity to the pledge: acceptance, intention, and action support the truth that has become clear to the person. This is more specific than uprightness and becoming; the law

alone does not encompass either. Nor does the verse's context indicate that every gap between knowledge and action is hypocrisy.[35]

God says: 'Say: Each acts according to their shakila, and your Lord knows best who is better guided upon the way' (Q 17:84). The apparent sense of the verse attributes action to the shakila. The theory reads this as a foundation for examining that from which action proceeds, so that a person does not treat the fruit while leaving untouched what produced it. The conclusion of the verse establishes a limit that guards the law from the outset: 'your Lord knows best who is better guided upon the way'. The verse returns knowledge of who is better guided to God, while the law confines its field to a person facing their own self rather than classifying others.

The context of the verse discloses another aspect that serves the law. It follows God's statement that the Qur'an is healing and mercy for believers while increasing wrongdoers only in loss. The same revelation is received by people according to their different shakilas: it heals some and increases others in loss. From this connection, the theory understands that benefit from truth is affected by the state of its recipient. Whoever seeks to benefit from truth must reform that by which truth is received, and the beginning of reform is to see it as it truly is. Inner Truthfulness is therefore one condition of evaluating action and benefiting from guidance, not a guarantee of either on its own.

35. The Noble Qur'an: Q 33:23, and Q 2:177, which is already present in the book's main text. M1, point 9; M2, sections 6 and 9C. The connection between truthfulness and fidelity is textual; its analysis in terms of the truthful accord of the four aspects is a construction of the project.

God says: 'By the self and the One who proportioned it, then inspired it with its depravity and its God-consciousness: the one who purifies it has truly succeeded, and the one who debases it has truly failed' (Q 91:7–10). The theory reads the self's inspiration with its depravity and God-consciousness as a foundation for the possibility of discernment within fitra, without claiming that the human being comprehensively knows the self or can dispense with revelation and learning. The text then contrasts tazkiya with debasement. The root meaning of dassa in Arabic includes inserting and concealing, while lexicons and works of exegesis have explained dassāhā in terms of neglecting, misleading, and weakening the self.[36] From this contrast, the theory draws an interpretive indication suited to the law: concealing or covering the site of disorder distances the self from tazkiya, while truthful facing opens its door. This is an expressly interpretive reading. It neither makes self-deception the exclusive Qur'anic meaning of debasement nor attributes the law's technical formulation to these verses.

God says: 'God does not change what is in a people until they change what is in themselves' (Q 13:11). The theory reads in the verse a relation between change concerning a people and what they change within themselves. One who does not see what is within the self as it truly is cannot deliberately change it with insight; facing the self therefore becomes an entrance to change within all its other conditions. This differs from the use of the verse in the following Law of Striving and Trust in

36. Ibn Manẓūr, Lisān al-ʿArab, 3rd ed. (Beirut: Dār Ṣādir, 1414 AH), s.v. 'd-s-s'; and al-Ṭabarī, Jāmiʿ al-bayān ʿan taʾwīl āy al-Qurʾān, ed. ʿAbd Allāh ibn ʿAbd al-Muḥsin al-Turkī, 1st ed. (Cairo: Dār Hajr, 1422 AH/2001), 24:434, on the exegesis of 'the one who debases it has truly failed' (Q 91:10).

God, where it supports the relation between transformation and human action. The same verse serves two places through two expressly stated aspects, without one being collapsed into the other.

The law is directly related to orientation and serves as its instrument of disclosure. Orientation has been established as an actual direction disclosed by the totality of intentions, choices, and actions, not a slogan that is announced. Inner Truthfulness reads this totality as it is, showing a person their actual orientation where they had previously seen only their professed one. Without such reading, a person lives with two orientations: one declared and used to judge others, and another carried by their feet. Their affairs cannot be brought into coherence until both are seen together.

The sources of the argument follow the architecture set out in the introduction. The texts establish the breadth of truthfulness in the verse of righteousness, its connection to fidelity in the verse from Sūrat al-Aḥzāb, the recovery of insight through recollection, the application of the titles *ṣiddīq* and *ṣiddīqa* to those so described, the attribution of action to shakila, the inspiration of depravity and God-consciousness, and the mention of change in what lies within selves. Interpretive reading brings these foundations together around the law's subject: it connects truthful accord to fidelity to the covenant of fitra, draws support from the root meaning of *dassa* when explaining the concealment of disorder, and reads the relation between shakila and the reception of revelation. The law's name, the truthful accord of the four aspects, the account of its movement through disclosure, decision, and repetition, the mechanisms of facing the self, self-accounting,

repentance, and reform, and the definition of *ṣiddīqiyya* as the graded summit of its path are constructions specific to the project, not formulations found in any single verse or report.

Inner Truthfulness guards the elements of the Nearness Equation from falsification at their point of entry. Ontological dependence is a universal truth, but a person's awareness of it and response to it may rest upon a claimed image rather than truthful sight: contrived brokenness may be mistaken for servanthood, and a memorised formula for understanding. Truthfulness tests this point of response. It also discloses the motive of striving: is it the face of God or the image of a successful person? It prevents presence from becoming a performance of a purpose that is not actually carried, protects reflection from becoming intelligent justification, and tests claims of love and wholehearted turning by the standard of action and giving. These are different operations of one condition, not an exclusive causal order or a sequence of stages. The law is related to the truthfulness of speech known in ethics: both are branches of one root, while the inward branch comes first. One who falsifies the inward life exposes speech to falsification even without deliberately lying in words, and truthfulness with oneself may help narrow the distance between the public image and reality. Yet the two do not correspond automatically. Truthful speech may coexist with a self that has not been faced. For this reason, the theory formulates this law separately rather than leaving it to the general category of truthfulness.

When truthfulness becomes firmly rooted in the self, the discourse moves from describing an act to describing the person by it: 'Joseph, O man of truth' (Q 12:46); 'Mention Idris

in the Book; he was a man of truth and a prophet' (Q 19:56); and, concerning Mary, peace be upon her, 'his mother was a woman of truth' (Q 5:75).

These passages do not by themselves provide a detailed definition of ṣiddīqiyya, but they establish that truthfulness may become a firmly rooted description of a person rather than a passing verbal act. The theory therefore calls ṣiddīqiyya the graded summit of the path of Inner Truthfulness, at which the truthful accord and ordering of the self's aspects under truth and servanthood reach their highest degrees. In anyone other than the infallible, it remains graded, allows for error and return, and is neither equivalent to infallibility nor the end of the path; nor is it an instrument for classifying people.

This also explains the relation between the law and the discussion of separation. Inner Truthfulness is the stable disposition that discloses to a person the sites at which transition has failed within their own path—where knowledge stopped before submission, and where capacity became detached from orientation—before the separation widens and becomes established.

The Limits of Truthfulness, an Example, and Applications

The law preserves the privacy and mercy of facing the self. Inner Truthfulness is an encounter between the servant and the self before the Lord; it does not require every thought to be disclosed to others or a public confession. Public confession may itself become a sought-after image and an entry onto a new stage of performance. The law asks a person to see a feeling, not obey it, for the first thought may be the furthest from truth. It asks for correction of the self, not self-flagellation.

Crushing harshness may close the door to facing and leave the self unable to rise after seeing its disorder. All of this occurs within practical scope. A person faces what has appeared through careful reflection and seeks help concerning what remains hidden through prayer and renewed self-accounting, without claiming comprehensive knowledge of motives. Mercy towards the self helps sustain this work. It does not relax the standard of truth, but gives the self the capacity to bear the sight of disorder. One who knows that the door of repentance remains open and that the Lord accepts return is more able to be truthful without collapse or escape.

Facing the self is not unceasing obsessive monitoring. The difference between deliberate periodic self-accounting at appointed times and constant inspection that pursues every thought is the difference between medicine and illness: the first corrects and then frees the person for action; the second consumes life in examination and incapacitates action, and may itself be a form of preoccupation with the self disguised as God-consciousness. Nor is Inner Truthfulness a social transparency that requires a person to be exposed before people or institutions. Such questions belong to the domains of social relations and rights; this law belongs between the servant and the self.

Nor does Inner Truthfulness mean casting suspicion on one's intention in a way that disables action. Some people inspect their motive until they become certain that they are showing off, then abandon the act altogether. They treat abstention from action as scrupulousness when it is submission to inaction. The established balance is that intention is tended while action proceeds. A person keeps the intention of acting for God present, corrects whatever disorder becomes apparent, and does not wait for a certainty of perfect sincerity

—unattainable by human beings—before permitting the self to obey. Such waiting is one way good action is obstructed in the name of truthfulness.

The law also does not permit a judgement about the truthfulness of others from limited outward signs. That would mean leaving what the law commands and venturing into knowledge that God has reserved to himself. The conclusion of the verse of shakila, which returns knowledge of who is better guided to God, supports this limit.

The law may be seen in a man who declares that his family is his first priority while the record of his week shows that all his discretionary time goes to work and his phone. Diffuse blame simply judges him negligent. Facing the self instead reads the record as it is and asks: Was the priority never true, so that the disorder lies in a heart that gave precedence to something other than what it declared? Was the priority sincere but constrained by capacity and circumstance, so that the problem lies in arranging the means rather than intention? Or has a habit become so entrenched that it precedes his decision each evening? The path becomes specific according to the answer: correcting a love wrongly given precedence, arranging time, or treating a habit according to its conditions. This is how truthfulness works: it does not stop at judgement but locates the site.

The question addressed by this law intersects with themes in the literature of self-knowledge and self-actualisation. The detailed points of agreement and difference are left to the comparative critique in No Limits; this section is not constructed as a response to any one approach.

Its reader-facing explanation is extended in *No Limits*, while self-accounting and repentance are treated in greater detail in Chapter Two and *The Immortal Self*.

Inner Truthfulness does not stop at seeing the self's gaps. It brings the self's aspects into truthful accord under the authority of truth, so that what a person knows, loves, intends, and does forms a single trajectory.

This condition leads to the question of action: once a person sees where they stand in the light of truth, what within their action and its outcome lies within their power, and what must they entrust to their Lord? This is the Law of Striving and Trust in God.



Section Two: The Law of Striving and Trust in God

How can a person act within regularities without the illusion of control or the abandonment of causes? This question recurs in every human undertaking, small or great, and the answer is distorted from two opposing directions. A person may imagine that precise planning and strength of desire are sufficient to guarantee an outcome, burdening the self with what it does not possess and perhaps collapsing when events depart from calculation. Or a person may abandon causes in the name of submission, turning trust in God into passivity and calling inaction confidence. The second Law of Origination rejects both extremes and brings agency and dependence together in a single movement. Its place after Inner Truthfulness is clear: once a person has seen where they truly stand, they must ask how to move from that point. Through the same truthfulness, they distinguish what lay within their practical scope from what did not.

The Nature of the Law and Its Mechanism

The second law is formulated in the following governing definition. Its central concern is that the human being remain responsible for truthful intention, sound preparation, action, and review, without claiming ownership of the outcome or making it the sole measure of personal worth:

GOVERNING DEFINITION

The Law of Striving and Trust in God is a conditional, guiding formative principle which holds that a person's becoming proceeds more truthfully as they exert themselves to the extent of their practical scope in pursuing a lawful end by lawful means and take appropriate means in accordance with the regularities, while their heart relies upon God for the origin of their capacity, the efficacy of the cause, and the final outcome. They then review what lay within their responsibility, are content with what lay beyond their capacity, and renew their striving.

This definition neither abolishes ambition and planning nor turns contentment into a justification for negligence. It establishes that truthful striving begins with a lawful end and lawful means, proceeds by taking appropriate means in accordance with the regularities and practical scope, and does not end with the outcome: the person reviews what fell within their responsibility, is content with what lay beyond their power, and renews their striving. The law does not say that every effort will reach its intended end or that every setback indicates weakness in trust in God.

The mechanism of the law unfolds as a renewed cycle. It begins with orientation. A goal does not become lawful merely because its bearer desires it; its legitimacy, place within the trust, and relation to purpose must first be considered. Then comes an assessment of reality: what practical scope is available, what receptivities and circumstances exist, and what proximate causes can be employed. In this way, a person moves from wish to an executable decision. Resolve and action follow: resolve settles upon the possible option, and action

places the decision within the network of regularities. Striving here is broader than the quantity of effort. It includes choosing the appropriate act, ordering causes, learning the necessary skill, managing time, seeking the help of specialists, and correcting course when new information appears. The law therefore does not equate unstructured effort with sound action, nor does it turn exhaustion into a virtue in itself.

Prayer and trust in God accompany action at every step, not as a separate stage but as acts of the heart that accompany the work of the limbs. Prayer declares the human being's dependence upon the Lord, while trust in God returns the heart from the cause to the Causer of causes. This helps prevent the plan from becoming an idol and fear from mastering action. A person may have confidence in a plan insofar as it rests on available knowledge, without placing absolute confidence in it, for the plan operates within a reality wider than the person's knowledge and power.

Prayer in this cycle is neither an ornament added to action nor a substitute that makes action unnecessary. It is an act of worship commanded by God and one form of seeking help. It accompanies action without cancelling it, and the human being does not possess the power to determine how its unseen effect will occur or to guarantee its form. One who prays while abandoning an evident cause that lies within their practical scope has not joined the two sides of servanthood; one who acts as though the apparent cause were sufficient has forgotten dependence. In a report related by al-Tirmidhī from Anas ibn Mālik, the Prophet, peace and blessings be upon him, said to a

questioner: ‘Tie it, and trust in God.’[37] The report is cited here in support of joining recourse to a cause with trust in God, without making it the sole foundation of the law.

The whole cycle is governed by five distinctions; removing any one of them corrupts the law. Striving is not exhaustion: what matters is the soundness and proper place of an act, not the quantity of hardship, and abandoning an overburdened undertaking may sometimes be better striving than adding to it. Trust in God is not passivity: the first accompanies resolve, while the second disables it. Contentment is not the abandonment of review: the servant is content with what has occurred while continuing to ask what remains within their practical scope to correct. Contentment is a stance towards God, and review a stance towards the cause; the two do not compete. Submission is not surrender to injustice: a servant submits to what has been decreed and cannot be repelled, while resisting the injustice they have been charged to oppose. Whoever calls acceptance of humiliation submission has placed the word outside its proper meaning. Confidence in a plan is not worship of it: one trusts it as a worker trusts a well-made instrument, while one worships it when an outcome contrary to the plan shakes faith or personal worth.

The outcome then arrives. It may correspond to what was intended, differ from it, or come incompletely or late. At that point, review and contentment operate together. Review asks truthfully: Was there negligence? Were the assumptions sound? What can be corrected? Contentment prevents review from turning into self-flagellation or objection to God. It is

37. Muḥammad ibn ʿĪsā al-Tirmidhī, al-Jāmiʿ, ed. Bashshār ʿAwwād Maʿrūf (Beirut: Dār al-Gharb al-Islāmī, 1998), chapters on the description of the Resurrection, softening of hearts, and scrupulousness, no. 2517.

acceptance of the outcome after doing what lay within one's practical scope, not the denial of pain or the closing of the door to learning. The cycle is thus renewed: orientation, assessment, resolve and action, accompanied by prayer and trust in God; then outcome, review and contentment; then renewed striving. This cycle is not a linear relation that guarantees attainment of the goal. It is an order that helps preserve the field of agency and opens a path towards tranquillity without guaranteeing any particular emotional state.

Stage of Movement	Function	Limit
Orientation and intention	Determining a lawful purpose and its relation to the trust.	Desire alone is not sufficient to make a goal sound.
Assessing practical scope and causes	Reading receptivity, circumstances, and available expertise.	The human being does not possess all external conditions.
Resolve and action	Turning what is possible into ordered action within regularities.	A greater quantity of effort does not compensate for an unsound means.
Prayer and trust in God	Declaring dependence and freeing the heart from the claim of control.	They do not replace action or specialised expertise.

Stage of Movement	Function	Limit
Outcome and review	Assessing effects and correcting assumptions and causes.	A person's worth is not reducible to the outcome.
Contentment and renewed striving	Accepting what occurred after doing what lay within practical scope, while learning and action continue.	It is not a justification for negligence or injustice.

Its Foundation, Limits of Indication, and Relations

Qur'anic texts support the two sides of the law together. God says: 'A human being has only what they strive for' (Q 53:39). The relevant aspect here is that striving is what the verse attributes to the human being; evaluation is therefore not reduced to wish or outcome alone. This differs from the use of the verse in Chapter Three, where it supported the standard of worth, and from its later use in the Law of Growth, where it supports the standard by which expansion is judged. God also says: 'When you have resolved, place your trust in God' (Q 3:159). The text brings resolve and trust in God together in one context. The project reads this conjunction as preventing trust in God from becoming a pretext for disabling resolve, and preventing resolve from becoming a claim of independence from God. Earlier in the same verse comes the command to consult, so the causes of knowledge appear before resolve; trust in God then follows it. The law draws upon this order when describing the trust of one who acts after settling a matter in light of

the causes that have become apparent, rather than the hesitation of one who uses the name of trust in God to postpone decision.

God says: 'Whoever places their trust in God, God is sufficient for them' (Q 65:3), establishing God's sufficiency for the one who trusts him. The theory does not turn the verse into a guarantee that the outcome will occur in the form drawn by the human being. Sufficiency may come in a form the servant does not comprehend, and need not correspond to the result imagined. The theory reads this in connection with the statement in the same context, 'and he will provide for them from where they do not expect', which prevents divine sufficiency from being confined within the servant's calculation and conception. This is an expressly interpretive reading that governs the indication of the verse rather than loading it with a promise it does not state.

The work of the heart in this law is also witnessed by God's description of believers: 'and upon their Lord they place their trust' (Q 8:2). The theory reads the occurrence of trust in God among qualities of the heart—its trembling when God is mentioned and the increase of faith when his verses are recited—as evidence that trust is an inward work accompanying faith, not an outward procedure added to a plan. God says: 'God does not change what is in a people until they change what is in themselves' (Q 13:11). The relevant aspect here is that change concerning a people is joined to what they change within themselves. The law draws from this support for responsibility for action within regularities, without reducing all other conditions to individual will. This differs from the verse's function in the Law of Inner Truthfulness, where it supported the priority of facing what lies within the self. Practical scope bounds the field of evaluation: 'God does not burden any self

beyond its capacity' (Q 2:286). What lies beyond a person's practical scope is not required by this law and may not be used against a person when judging negligence. The conjunction of human action and its subsistence through God was established in Chapter Three through the verse from al-Anfāl in the discussion of dependence and agency; reference to it is sufficient here.

The argument of the law operates at several levels. The texts establish striving, resolve, trust in God, divine sufficiency, and practical scope. Interpretive reading brings them together and governs the meaning of sufficiency. The inclusion of review and contentment within the cycle, and the comprehensive formulation of the law with its stages, are constructions specific to the project, supported by the architecture of the chapter but not attributed in their technical form to any one text or report. If a general practical conclusion is drawn from the cycle—for education, management, or another field—the claim moves to the level of application or modern comparison and requires sources proper to that field.

Within the Nearness Equation, the law operates in the domain of choice, action, and submission without being confined to that domain or operating independently of it. Striving embodies truthful orientation in action; trust in God prevents action from closing upon the self; and contentment preserves orientation when outcome differs from desire. Through repetition, the cycle's returning effect may strengthen in the self the dispositions of exertion and submission, making the conjunction of diligence and serenity easier than before. The contrary may also have a returning effect: repeated illusion of control may increase anxiety, while repeated passivity may weaken initiative. These are conditional formative relations, not

psychological determinisms or empirical diagnoses. The cycle not only produces actions but also contributes to the becoming of the person who undertakes them.

From this position, the law answers a common objection: that religiosity weakens ambition because the person who trusts God 'is content with what has been allotted'. The law reorders the question. One whose entire worth is attached to outcome may have part of their capacity consumed by anxiety before and after action. One who returns what they do not possess to their Lord is freed for the means they are responsible for pursuing. Sound trust in God therefore does not oppose agency, because it distinguishes what the human being can undertake from what they cannot guarantee. The security offered by this law differs from forms of confidence built solely upon outcome and self-evaluation, which fluctuate as those fluctuate. A person who trusts God may remain steady through success and rejection, while continuing to subject their work to review without making personal worth hostage to it. The law thus serves nearness through servanthood not because it guarantees outward success, but because it orders human choice and submission within regularities. It is related to the other laws without dissolving into them. Inner Truthfulness precedes it by disclosing motive and negligence; Purpose-Led Presence protects its work from dispersion; Inner Tranquillity may be strengthened by stable trust and contentment; love supplies striving with its highest motive; and Wholehearted Turning frees action from governing attachment to people and outcome.

Points of Breakdown and Application

The limits of the law become visible in cases where its vocabulary can easily conceal its opposite. The first is passivity: abandoning what can be done and attributing inaction to confidence in God. This is not trust in God, because in the verse trust follows resolve, and in the law it accompanies lawful striving. The second is the illusion of control: pursuing causes while believing that a sound plan necessitates the outcome. This raises the cause above its rank and turns every setback into a harsh accusation of the self. The third is false contentment: using submission to prevent criticism of negligence, resistance to injustice, or the seeking of treatment. Contentment does not cancel an obligation or make every existing condition legitimate. The fourth is a specific unseen explanation: telling every person who has suffered a setback that God withheld something for a specified spiritual wisdom. The meaning of a particular event may remain hidden; an event may combine several causes; and the worldview premises have already established this limit in relation to trial.

The fifth is measuring trust in God by feeling. One who experiences tranquillity may imagine that their trust is complete, while the faith of one who experiences anxiety may be called into question. Trust in God is a work of the heart tended through action—through prayer, returning the affair to God, and proceeding with the cause. It cannot be measured by emotional state alone. A frightened person may continue with the cause while tending the heart; another may feel calm through heedlessness. Neither is preferred over the other by feeling alone, and faith is not judged from its outward appearance. The law also does not turn every failure into a virtue to be celebrated. Some failure results from negligence that can be reviewed, and beautifying it betrays review itself. The law only

prevents failure alone from becoming a judgement upon worth and requires negligence to be distinguished from limiting conditions.

Nor does the law reduce external differences to psychological stance. Differences in opportunity, receptivity, and social structures are real, and action occurs within rather than outside them. The obligation may be to change a condition, demand a right, or build a sounder institution—not merely adjust feelings and be content. Trust in God does not ask that capacity be disabled, but returns it to its proper place within lawful causes. Nor does the law make outcome valueless. Outcomes disclose something of the soundness of means and enter into review, but their value is not absolute. An outcome may be achieved while intention or path is corrupt, and it may be delayed despite truthful striving. Evaluation therefore brings together the legitimacy of the purpose, the soundness of the means, the truthfulness of action, and the effects of the outcome, without reducing the human being to the result.

The law may be seen in a researcher who prepares a scholarly project, gives it substantial time, and then has the application rejected. One reading makes the researcher responsible for everything that occurred: had the desire been stronger and the attitude more positive, success would have followed. A second reading closes the file in the name of contentment. The law instead differentiates the field. What lay within the researcher's practical scope? The quality of the question, the soundness of the method, the clarity of the presentation, the choice of institution, and seeking feedback. What did not lie within it? The number of competitors, the funder's priorities, the timing of the decision, and the reviewers' assessment. The researcher then reviews what genuinely lay within their practical scope: correcting a deficiency if one appears, redirecting

the project if it suits another institution, or changing the path if it proves unsuitable. In every case, rejection is not made a judgement on personal worth, nor does the researcher imagine that their inward state controls other people's decisions. Trust in God thus contributes to realism in perception and action rather than escape from them.

The question commonly presented under the name 'the law of attraction' intersects with the question of this law. The detailed points of agreement and difference are left to the comparative critique in No Limits; this section is not constructed as a response to it.

The law applies in study, work, treatment, social reform, and project management, in forms that differ by field. In treatment, trust in God does not replace the physician; in public affairs, contentment does not replace resistance to injustice; and in study, prayer does not replace preparation. The rule remains stable, while the relevant causes are known through the expertise of each field. Its reader-facing explanation and comparison appear in *No Limits*; the work of the heart with the limbs is treated in *The Immortal Self*; and the worldview foundations of trust and contentment are found in *The Islamic Intellectual Framework*.

Sincere striving makes full use of practical scope, while trust in God returns capacity, cause, and outcome to God. Together, they sustain action without self-conceit or passivity.

Action cannot be fully understood without considering the time in which it occurs. How can a person inhabit the present moment from within purpose and calling, without dissipating life between a past endlessly replayed and a future that is feared? This is the Law of Purpose-Led Presence.



Section Three: The Law of Purpose-Led Presence

How can a person be present in the moment from within purpose and entrusted responsibility without turning every moment into a heavy duty? Truthful sight and the standard of action have now been established for the traveller, but the time in which action alone is possible remains: the present. The law does not call for forgetting the past or abolishing the future, but for gathering awareness, heart, will, and body around the right of the hour and what suits it—worship, work, care, learning, rest and treatment, communication, recreation, or lawful enjoyment—according to priority and practical scope.

The Present as the Place of Living and Response

The third law is formulated in the following governing definition:

GOVERNING DEFINITION

The Law of Purpose-Led Presence is a conditional, guiding formative principle which holds that the present is where a person lives and responds in actuality. They gather their awareness, heart, will, and body around what truth requires in the present hour and whatever befits it—worship, work, care, learning, rest and treatment, or lawful social interaction, recreation, and enjoyment—according to priority and practical scope, within the purpose of servanthood and trust, drawing on the past for learning, self-accounting, and reform, and preparing for the future through intention, planning, and consideration of consequences.

The first thing the law establishes is that the present is the place of actual living and response. Only in the present does a person worship, work, care, learn, rest, seek treatment, communicate, and enjoy what is lawful. Every hour has a right suited to its condition, priority, and practical scope: its right may be prayer or work, sleep or treatment, companionship, or lawful recreation that preserves body and self for discharging the trust. A person lives each lawful moment with their whole being and in its proper place, without severing it from the purpose of servanthood.

The law does not stop, however, at 'live in the moment'. That is incomplete counsel that may turn into confinement to the pleasure of the moment and severance from consequence. The condition that completes the law is 'purpose-led': the moment is lived from within the purpose by which all movement was weighed in Chapter Three. Calling answers the question that the moment cannot answer by itself: What deserves my

presence now? Through it, a person recognises the responsibility of the hour. The hour of family belongs to family; the hour of work to work; and the hour of worship to worship. The moment does not become its own standard, leading a person to follow what is easiest rather than what has priority.

With this condition, the past and future remain accessible without swallowing the present. In this law, the past is a field of learning and self-accounting. A person returns to it deliberately in order to read, draw a lesson, and correct, then returns to the place of action. It is not a field of repetitive brooding in which the mind circles without purpose or fruit, replaying the scene without extracting anything from it. The future is a field of intention, planning, and consequence. A person receives it through the preparation described in the Law of Striving and Trust in God and through looking towards tomorrow as the text commands. It is not a field of anxiety that consumes the present through fear of what has not occurred. The difference between the required connection and blameworthy wandering lies in intention and function: the discerning person visits the past and future and returns; the distracted person takes up residence in them and loses the present.

Nor is this law a closed individual concern confined to its bearer's hour. Its purpose-led condition opens presence to a wider horizon: a person's presence—according to position and practical scope—in their age and in the concerns of their community. One who lives the moment in isolation from what occurs around them may manage personal time well while being absent from part of the public trust of their age. The mutual counsel of truth and patience which Sūrat al-ʿAṣr makes a condition of deliverance opens presence to the affairs of others. Purpose-Led Presence includes knowing what one needs to know of one's time and what one's position requires

in bearing the responsibility of one's generation and supporting truth, without making comprehensive knowledge of every issue a condition of presence or burdening the individual beyond practical scope and responsibility.

The law has an anchor that holds it when the mind wanders: remembrance. The text joins dispersal through the earth to abundant remembrance of God, because remembrance helps return the heart from the cause to the One who owns it and from the moment to its purpose whenever occupations draw it away. The theory offers an interpretive reading of the appointed times of the five prayers in this connection. They provide recurring points of return throughout the day, reconnecting the present to orientation whenever occupations have scattered it. Establishing them at their appointed times provides recurring occasions in which a person may renew presence.

The formative effect of such presence is described by the theory conditionally in two respects. The first is the gathering of powers. Orientation is embodied only in actions, and actions occur only in the present. When presence is scattered, one act may be divided among many concerns and weakened. When presence is gathered, the whole person attends to the responsibility of the hour and is better prepared to perform it well. The second is truthfulness of lived experience. One who is bodily present with family while mentally elsewhere does not give them the fullness of companionship. The time outwardly spent with them becomes longer than the time actually lived with awareness. Presence narrows the distance between counted time and time consciously lived.

A third aspect is more specific: the presence of the heart in worship itself. An act of worship whose performer's heart is absent may retain its outward form while the person benefits

less from its meaning. The Qur'an repeatedly commands the establishment of prayer. The project reads in this expression the preservation of prayer's meaning and limits, not merely the performance of its outward form. Presence of heart in the declaration of God's greatness, recitation, and prostration belongs to the perfection of worship and to the causes of its effect, without this law creating an independent juristic ruling concerning the validity or invalidity of prayer. Its first field is therefore the worshipper's prayer niche before the worker's office.

Connecting the Times in the Text

God says: 'O you who believe, be conscious of God, and let every self consider what it has sent ahead for tomorrow' (Q 59:18). The text brings the three times together in one command: consideration that occurs now, concerning what the self sent ahead yesterday, for a tomorrow that is the final outcome. In the verse, the present is the place of consideration and God-consciousness, connected to what precedes it through reading and to what follows through preparation. This is precisely the structure of the law: presence without rupture and without wandering.

God says: 'When the prayer has ended, disperse through the land, seek of God's bounty, and remember God abundantly' (Q 62:10). The relevant aspect is that the command to disperse and seek bounty is joined, in the same context, to abundant remembrance. Purpose-Led Presence is therefore neither withdrawal from worldly occupation nor absence from it, but presence within it while the heart remains connected to the One who commands. The text bears witness that the field of this law is the market, workplace, and home—not seclusion alone.

The theory reads in Sūrat al-ʿAṣr a comprehensive aspect that serves the law: 'By time: surely the human being is in loss, except those who believe, perform righteous deeds, counsel one another to truth, and counsel one another to patience' (Q 103:1–3). The oath by time, the judgement of loss, and the exception of believers who act and counsel one another to truth and patience open a purpose-led reading of time. In this reading, time is not a neutral container but a form of capital that is continually spent. Purpose-Led Presence asks that it be filled with what accords with faith, action, and mutual counsel. This differs from the aspect of the sūra used in Chapter Three, where its content supported the elements of response.

The sources of this construction are clear. The texts establish consideration of what the self has sent ahead for tomorrow, dispersal together with remembrance, and faith, action, and mutual counsel within time. Interpretive reading connects these foundations to the agent's relation to time. The law's name and comprehensive structure—the present as the place of responsibility connected to calling—are constructions specific to the project.

The law's relations to its closest neighbours follow from its place. It helps preserve the work of striving in its proper time, for many a sound plan has been dissipated by postponement or corrupted by anxious anticipation. Inner Truthfulness guards it against a presence that is merely acted out—a body in the gathering and a heart that calls itself present while absent. Conscious Reflection, which follows, makes use of such presence in reading. Wholehearted Turning will later be distinguished from it: presence concerns the agent's relation to time, while Wholehearted Turning concerns the heart's state with the Lord during action. The two may come together, and the first may exist without the second. Within the model, the

law serves response to truth and servanthood and prepares the actualisation of perfections through action by placing the act in its proper hour, without belonging exclusively to any one element or dividing the model among them.

What Presence Is Not, and Its Applications

Purpose-Led Presence is not denial of memory or a prohibition on planning. Deliberate return to the past and future is integral to the law; what is prohibited is taking up residence in them. Nor is it absorption in the moment in a way that severs it from consequence, for this contradicts the purpose-led condition itself. It is not a demand for perfect, unbroken presence. The human mind naturally wanders, and the law describes an orientation that is renewed, not a state that never lapses. One who holds the self to account for every wandering thought returns to the obsessive monitoring rejected by the Law of Inner Truthfulness. Nor is the law a means of blaming anxiety or grief as spiritual deficiency. If trauma or prolonged worry weighs upon a person and the mind wanders, that is a wound to be treated through its proper causes—including specialist care—not a failing for which the person should be rebuked. The law opens a merciful door: the responsibility of the hour according to practical scope, even when that responsibility is rest and recovery. Nor does it make busyness a virtue or having few responsibilities a sign of presence. The standard is the act's place within responsibility, not the fullness of the schedule.

The need of the present age for this law appears in familiar forms of absence. The first is continuous distraction: a stream of alerts may interrupt presence before it is complete and weaken the capacity to remain with one responsibility. The second is the illusion of multitasking: a person imagines being

present in several actions at once while attention is divided among them and each receives an incomplete share. The third is postponed living: 'I will live when I graduate, when I marry, when I retire.' A lifetime is then spent waiting for a life that never comes, while one's share of living and responsibility lay in the very hour that was undervalued. The law describes these forms functionally without claiming an empirical explanation of their causes, and proposes one comprehensive principle for addressing them: return every hour to its responsibility.

Purpose-Led Presence differs from haste even though both may share earnestness. The hasty person wants tomorrow's fruit today, burns through stages, and resents the regularity of gradual progression. The person who is purposefully present gives the present hour its due and leaves the fruit to its regularities and time. This may help the person be patient with time rather than fight it. The requirement is not to accomplish everything now, but to stand now in the place of one's responsibility.

In a familiar example, a father sits with his family while his mind is in tomorrow's meeting. Blame merely describes him as absent. The law instead asks: What is the responsibility of this hour? If it belongs to his family, he returns his presence to them and gives the meeting an appointed time in which to prepare for it according to the Law of Striving and Trust in God. If the meeting requires immediate attention, he speaks honestly with his family and moves to the urgent responsibility rather than combining two absences. Presence is the distribution of the trusts of time to their proper places, not pursuit of an imagined purity of mind.

The question addressed by this law is adjacent to themes in the literature of present-moment awareness. The detailed points of agreement and difference are left to the comparative critique in No Limits. This meaning has appeared in some project works under an earlier title, but the governing name in this book is 'the Law of Purpose-Led Presence'.

Purpose-Led Presence means fully living what the present hour requires, in its proper place, without being carried away by what has passed or what has not yet come.

> **READER CHECKPOINT: WHERE HAVE WE ARRIVED?**
> **The first three laws complete the opening movement into action: truthfulness discloses where the self stands, striving embodies what has become clear, and Purpose-Led Presence returns action to its proper hour. What follows does not form a separate group; it explains how that action gains insight, takes root, and grows.**

No Limits presents this law in a form closer to lived experience. From another direction, the person present in the hour needs an eye that reads rather than merely passes by. How does attention become insight? This is the Law of Conscious Reflection.



Section Four: The Law of Conscious Reflection

How does attention become insight into truth and consequence? A person present in the hour receives an unceasing stream: scenes, reports, thoughts, and conditions passing through their life and the lives of those around them. Most of this stream passes without yielding knowledge or a lesson. It provokes an emotion and fades, or entertains and is forgotten. The fourth law describes the act that turns passing into reading: reflection that deliberately seeks meaning and consequence.

From Attention to Insight

The fourth law is formulated in the following governing definition:

> **GOVERNING DEFINITION**
>
> The Law of Conscious Reflection is a conditional, guiding formative principle which holds that deliberate consideration of revelation, the cosmos, and the self, with consequence held in view, prepares the way for attention to develop into understanding and insight that guide action, provided that what it arrives at is weighed by truth and rests upon knowledge and truthfulness. Reflection is therefore neither mental drift nor repetitive brooding, and not every passing thought or mental conclusion is insight.

The law first distinguishes its subject through the difference between the arrival of a thought and the deliberate act of reflection. Thoughts enter the mind without permission, and attention may be captured by what is loudest rather than what most deserves consideration. Neither is reflection. Reflection is a deliberate act. Its bearer pauses before what has arrived and asks: What does this mean? What lies behind it? To what does it lead? The answer is then placed before truth, so that knowledge, lesson, or correction may emerge. Attention is material; reflection is craft. Many people attend to much while possessing little insight: they see everything and read nothing.

This reading has three complementary fields: revelation, the cosmos, and the self. Revelation is read through contemplation that seeks God's intent and the places of guidance; the cosmos is read through its signs and regularities; and the self is read through its states and changes in the light of truthfulness. Consequence is not a fourth field analogous to these, but the horizon of reading and the standard of final outcome: the reflective person considers where meanings, actions, and the courses of communities lead, and weighs what the reading has yielded against truth. The reader is one, the standard is one, and not every mental conclusion becomes insight.

The key to all such reading is the question. The Qur'an repeatedly employs forms of looking, reasoning, and contemplation: Will they not look? Will they not reason? Will they not contemplate? These forms summon the reader to a pause that asks about meaning and consequence. The reflective person carries questions: What does this indicate? What regularity does it disclose? To what does it lead? The difference between one who passes through existence and one who reads it is a deliberate question. Extensive exposure does not

therefore produce insight by itself. A person may consume a great quantity of news and material in a day and leave with no lesson, because the stream passes over them without their question arresting it. Insight is born of the pause, not the volume.

The mechanism the law describes, conditionally, proceeds as follows: attention pauses before what has arrived; reflection asks about its meaning, regularities, and consequence; and what emerges is then placed before the standards of truth, knowledge, and truthfulness. If it withstands those standards, attention can develop into understanding and insight that guide action. The law does not guarantee this transformation through the mere pause, or make every passing thought or conclusion insight. It opens the path; with repeated reading, a habit of seeing may arise that perceives the lesson where others stop at the report.

Its Foundation, Limits of Indication, and Relations

God says: 'Surely in the creation of the heavens and the earth and the alternation of night and day are signs for people of understanding—those who remember God standing, sitting, and upon their sides, and reflect upon the creation of the heavens and the earth: "Our Lord, you did not create this without purpose"' (Q 3:190–191). The text describes people of understanding as joining remembrance to reflection upon creation, and their supplication denies futility: 'Our Lord, you did not create this without purpose.' The theory draws on this conjunction in the law's governing condition: reflection connected to remembrance of God, seeking the meaning and consequence of creation rather than neutral information alone.

At the conclusion of a historical scene, God says: 'So take heed, O people of insight' (Q 59:2). The root sense of iʿtibār in Arabic includes passing from what is witnessed to the meaning beyond it.[38] The theory reads the command after the event as a call to cross from the incident to lesson and consequence. It then stops at the limit of evidence, refusing to turn every event into a universal regularity or generalise a pattern without sufficient indications. God also says: 'Say: This is my path. I call to God upon insight' (Q 12:108). In the text, insight describes calling to God: a call upon knowledge rather than imitation or blind enthusiasm. The law draws upon this in holding that the desired fruit of reflection is not the luxury of knowledge, but insight by which one proceeds along the path.

38. Al-Rāghib al-Iṣfahānī, al-Mufradāt fī gharīb al-Qurʾān, ed. Ṣafwān ʿAdnān al-Dāwūdī, 1st ed. (Damascus: Dār al-Qalam; Beirut: al-Dār al-Shāmiyya, 1412 AH), s.v. 'ʿ-b-r'.

God says: ‘Will they not contemplate the Qur’an, or are there locks upon hearts?’ (Q 47:24). Contemplation is related to the heart in the verse and is contrasted with locks. The theory draws from this the indication that the obstacle to insight may lie in the recipient and not in the evidence alone. This connects to Chapter Three’s account of one who possessed knowledge while closing the heart against it. The command, discussed in the Law of Purpose-Led Presence, to consider what the self has sent ahead for tomorrow has another aspect here: it brings together consideration of past action and future consequence, thereby serving the two fields of the self and consequence, without being a direct text for the fourfold division itself.

The argument of the law rests upon distinguishing the source of each statement. The texts establish reflection, contemplation, and consideration as praiseworthy and commanded foundations. Interpretive reading brings them together across the fields of revelation, the cosmos, and the self, while treating consequence as the horizon and standard of reading. The law’s name, structure, and mechanism are constructions specific to the project.

The relations of the law within the path are clear. It supplies both dimensions of the Nearness Equation with the material of understanding and insight: knowledge of truth, purpose, and dependence upon God is nourished by deliberate reading, not by the mere passage of attention, although the law belongs exclusively to neither dimension. It supplies the Law of Faith-Building with the conceptions it will build. Inner Truthfulness guards it from turning reading into justification, and Purpose-Led Presence keeps it anchored in the present hour. As already established, insight is not independent of revelation.

Not every mental conclusion is insight, however brilliant it may appear; insight is what remains upright upon the standard.

Distortions of Reflection, Its Limits, and Applications

Reflection has distortions that resemble and corrupt it. The first is repetitive brooding: the mind circling one concern without a question or a way beyond it. Reflection passes from what has arrived to its meaning and then releases it; brooding circles the same concern and does not release it. The second is obsessive doubt: inspection that accepts no decision and settles upon no answer, whose limit was discussed in the Law of Inner Truthfulness. Here the terms repetitive brooding and obsessive doubt are used as functional descriptions of mental confinement, not clinical diagnoses. The third is citation without analysis: a verse or maxim is brought as an ornament to speech without its relevant aspect being read, and the speaker imagines contemplation where there has only been repetition. The fourth is letting imagination loose in matters of the unseen: the reflective person appoints themselves interpreter of God's intentions in every event—this trial is so-and-so's punishment, and that success proof of divine pleasure. The worldview premises established that the meaning of a particular event may remain hidden. Reflection reads general regularities and stops where knowledge stops. The fifth is making every thought an insight: a person follows flashes of the mind without placing them before the standard and calls inclination inspiration.

Insight differs from intelligence even though the two may be adjacent. Intelligence is a capacity for processing that expands ingenuity and argumentative power; insight is the

orientation and standard of that capacity. Chapter Three established that intelligence is an instrumental capacity neutral in direction: it increases argumentative power without granting nearness. It may serve insight by improving the extraction of lessons, or serve caprice by improving the manufacture of justification. The cleverest justification may close the door of correction more tightly because it clothes error in a coherent argument. The requirement of this law is therefore not sharpness of mind but uprightness of sight, and insight is not measured by abundance of instruments alone.

Reflection is not a closed individual act beyond review. Individual insight may be corrected by presenting it to people of knowledge and studying with people of insight. One who insists on judging alone exposes the mind to becoming its own standard. The mutual counsel of truth discussed in the Law of Purpose-Led Presence is the collective aspect of this law: insights meet and correct one another rather than becoming private thoughts in which their bearers isolate themselves. Reflection is also not a substitute for specialisation and its instruments. Reflecting upon illness does not dispense with a physician, and drawing lessons from economic regularities does not make one an expert. Reflection gives meaning and direction; specialisation commands the relevant details and causes; each has its field. Nor is reflection mental emptiness sought for its own sake. Emptying the mind may be a legitimate means of rest, but it is not the reading formulated by this section.

The subject is adjacent to practices of meditation and mindfulness across their various schools. Detailed comparison is left to the comparative critique in *No Limits*, and no claim concerning psychological or neurological effects is introduced here without its primary source.

The law may be seen in a reader encountering troubling news about a public crisis. The immediate impression consumes the reader: anxiety that generalises, or anger discharged in a comment, followed by another report that erases the first. Reflection instead pauses and asks: If supported by evidence, what does this disclose about a pattern in the regularities of civilisation, injustice, or contest? What responsibility belongs to me in relation to it: prayer, a truthful word, preparation, or assistance? The reader leaves the report with a lesson and an act instead of remaining at the level of reaction. In this way, the law directs consumption of news towards reading consequence.

Reflection is not measured by the number of thoughts, but by the insight it opens: an insight through which the self sees truth and consequence, then acts.

Its applications are expanded in *No Limits*. The question connected to insight is how it becomes stable: How do insights become a structure that carries action—firmly established conceptions and supportive habits rather than passing thoughts? This is the Law of Faith-Building.



Section Five: The Law of Faith-Building

How do the conceptions and habits that carry action take shape? We have seen that insight is born of reading. Yet if insights remain passing thoughts, they may pass without carrying their bearer through the hour of trial. Between passing insight and stable action, a structure must be built: settled conceptions through which a person sees existence, and supportive habits that carry the limbs towards action. The fifth law describes how this structure is built.

What Faith-Building Is and How It Works

The fifth law is formulated in the following governing definition:

> **GOVERNING DEFINITION**
>
> The Law of Faith-Building is a conditional, guiding formative principle which holds that what a person knows of truth does not become actualised faith merely by knowing it or repeating it; it does so when the heart binds itself to it, assents to it, and takes it as its reference, and it is then embodied in intention and righteous action and tended through reflection, remembrance, repetition, and a supportive environment, by God's guidance and aid. The effect of this then returns to the self, consolidating its knowledge, assent, habits, and stable dispositions.

The key to this definition is that what a person knows of truth does not become actualised faith merely by being known or repeated. Knowledge opens the door; the heart's assent to truth and firm commitment to it establish the ground of faith and make it a governing reference; action then embodies it in intention, following, and righteous deed. It is tended through reflection, remembrance, repetition, and a supportive environment, with God's guidance and aid. The effect of faith thereby returns to the self and strengthens its knowledge, assent, habits, and stable dispositions, without action becoming the whole definition of faith or conclusive evidence of its bearer's inward state.

The definition names five elements of this building, and they interact as a cycle rather than a list. Revelation is the governing reference of the building: it supplies sound conceptions and corrects distorted ones. Faith-Building is therefore not free construction in which a person fashions convictions according to inclination. Fitra is an original mode of creation that prepares the human being for general recognition of truth, attraction to perfection, and orientation towards servanthood; it is neither ready-made detailed knowledge nor a coercive motive. Building discloses what fitra requires and awakens its effects; it does not invent them. Tazkiya of the heart purifies the recipient: a heart filled with what opposes truth finds it difficult to receive a conception, as a filled vessel receives no more. Correction of intention directs the motive so that the building is for God rather than an image. At the level of the project's construction, repeated action operates through a returning effect: the repeated act may consolidate the conception and ease the next action. The cycle may therefore be read as follows: revelation corrects a conception; the conception directs action; repeated action strengthens the

conception and builds the habit; and the habit eases the next action. This is a conditional formative formulation, not a detailed empirical description of the mechanisms of habit.

The building also has a contextual condition that is not a sixth element: environment and companionship. Chapter Two established the effect of environment upon becoming. A prudent builder draws on this condition without treating it as coercive: keeping company with those who remind one of truth and reducing the influences that undo during the day what is built through regular devotional practice. A conception built in one hour may be undone by an environment that contradicts it through the rest of the day. This is not environmental determinism, but wisdom in ordering the causes of building as the causes of every action are ordered.

Hardship is one of the clearest tests of this building, though not its only test. Memorised conceptions answer verbal examinations, while a costly situation may disclose how deeply they are actually held. Loss tests one's conception of provision; offence tests one's conception of forgiveness; illness tests one's conception of trial. The worldview premises established that trial is a context of disclosure. Hardship may reveal that some conceptions have not yet become firmly established, without the person's disturbance proving that faith is empty in its entirety. A truthful conception may coexist with weakness of the self or the effect of trauma. The person returns to the cycle without being blamed for returning, for building remains open to repair throughout life.

The law holds that building includes review and questioning from within. Faith built upon an argument can bear a question and may be strengthened through it. Indoctrination that does not clarify its evidence may fear questioning because it possesses no answer. Faith-Building is therefore not

equivalent to repeating positive statements. Repetition may create familiarity with wording, but it is not enough to build a conception weighed by truth. A test may disclose the difference: a statement alone does not always carry its bearer through hardship, while a firmly established conception is more capable of directing action.

Its Foundation and Relations

God says: 'Those who listen to what is said and follow the best of it' (Q 39:18). The text praises a reception that discerns what is best and then follows it, bringing together the two sides of building: a conception that selects and an action that follows. God also says of believers: 'When his verses are recited to them, their faith increases' (Q 8:2). The relevant aspect here is that faith increases through renewed reception. The theory reads this increase as an opening for continued tending and building, not a state granted all at once. This differs from the verse's use in the Law of Striving and Trust in God, where trust in God within it bore witness to the work of the heart. The verse from al-Raʿd has appeared in the sections on Inner Truthfulness and Striving and Trust in God. In this section, the theory reads 'what is in themselves' as including conceptions and habits without confining the phrase to them. They belong to the field of change described by the law.

The sources of this section are therefore texts that establish discerning reception, increase in faith, and the relation of transformation to what lies within selves. Interpretive reading connects these foundations to the dual structure of conception and habit. The comprehensive definition and the cycle of elements are constructions specific to the project. Any detailed claim about the mechanisms by which habits or

beliefs take shape or change—including durations, timing, and psychological causes—does not enter this book without its primary source.

The law's relations within the path are also clear. Reflection supplies it with the material of conceptions: the insight extracted through reflection is the brick laid by this law. Truthfulness guards the building from resting upon a falsified conception and rising upon a disordered foundation. Building, in turn, supports striving when resolve weakens: habit may assist a person when enthusiasm fades, and a firmly established conception may steady them when conditions change. Within the model, the law operates in the stability of all the elements of response without belonging exclusively to any one of them. Orientation needs a conception that supports it; action needs a habit that eases it; and submission needs a sound conception of God in which the self can rest. The law does not guarantee constancy of state. Believers experience waning zeal, and faith increases through its causes and decreases through their opposites, as the text expressly states its increase. Building prepares something to which a person can return when zeal wanes, so that a passing lull need not demolish an established structure.

What Faith-Building Is Not, and Its Limits

Faith-Building is not inner programming that rewrites statements until their bearer feels comfortable. Reframing without a standard of truth may beautify falsehood and anaesthetise a person to disorder; the governing standard of this building stands above its bearer. Nor is it positive thinking that requires an optimistic interpretation of everything. Some truths disturb, and the Qur'anic texts gather fear and hope together. Nor is it belief detached from action. A conception

whose effect does not appear in its bearer's conduct requires review concerning the degree to which it has become established, and the fifth element—repeated action—is integral to the definition rather than an addition. Nor is it coercive implantation that cancels the intellect. What is built upon argument can, as established, be strengthened through questioning. The law also does not permit manipulation of the human being. The difference in this context between education and programming is that the first builds through argument and example while leaving the learner's intellect intact; the second shapes a person without their awareness. Whatever operates in the latter way does not belong to this law, even if it produces outwardly good behaviour.

The question of building has parallels in the literature of self-efficacy and techniques of cognitive reframing. Their comparison is left to the comparative critique in *No Limits*, and no empirical claim enters without a primary source.

Prayer is among the clearest fields in which the elements of building come together. Revelation is present as a text recited; fitra is awakened by standing before God; the heart is purified through the reverence sought within prayer; intention is renewed in every declaration of God's greatness; and repetition at appointed times makes prayer a recurring field of tending. The elements of building meet within it, and its repetition may have a deep effect in proportion to the presence of these elements, without an automatic promise of a psychological or behavioural state. When the meanings are absent, the form remains in need of renewed purpose.

The law's effect may be seen in a man who knows the merit of charity without doubt, yet whose hand does not open. The information is present, but the building is incomplete. He tends the law's elements: keeping close company with the

verses on giving through reflective recitation until a clearer conception of provision and divine replenishment takes shape; correcting his motive from seeking the image of being charitable to seeking the face of God; and beginning with a small, regular amount that continues, hoping repetition will make the next act easier. Practical building may help bring about what abstract information alone does not produce—not because the structure is magical, but because action is affected by what a person carries, not merely by what they have memorised.

Faith becomes rooted not only through what is known, but through what the heart commits itself to, what is embodied in action, and what is tended through reflection, remembrance, and repetition.

Its reader-facing presentation appears in *No Limits*. From another side of becoming, the building itself must be asked about its direction: What kind of growth is this structure undergoing—instrumental expansion or transformation in orientation? This is the Law of Growth through Tazkiya.



Section Six: The Law of Growth through Tazkiya

How does growth become refinement of orientation rather than inflation of instruments? A human being who has built an inner structure does not stand still. A person learns, develops mastery, and expands; over the years, knowledge, skills, and standing increase. At this point, the path faces a question that expansion itself cannot answer: growth of what? A person's instruments and achievements may expand without any increase in existential perfection or truthfulness of orientation. The person may become more capable than before and further from the purpose than before. The sixth law supplies the standard by which this expansion is weighed.

Growth: Transformation of Orientation and Shakila

The sixth law—normative in character, since it evaluates growth rather than merely describing its occurrence—is formulated in the following governing definition:

GOVERNING DEFINITION

The Law of Growth through Tazkiya is a conditional, normative formative principle which holds that commendable human growth is not achieved merely by the widening of instruments or the intensification of powers, but when the powers and perfections of the self grow and turn, in positive interaction, towards truth and servanthood, so that the self increases in wisdom, justice, mercy, truthfulness, steadfastness, and capacity for obedience, according to the clarification available and its practical scope. An increase in knowledge, will, or strength accompanied by a corrupt response is formative intensification, not growth through tazkiya.

The key to the law is the distinction among expansion, formative intensification, and growth through tazkiya. The field of action may expand through wealth, position, or opportunity, and the self's power of knowledge, will, or skill may intensify; but none of this constitutes praiseworthy human growth unless the self's powers and perfections grow and, in positive interaction, orient towards truth and servanthood. Every instance of growth through tazkiya is a praiseworthy formative intensification, but not every formative intensification is growth through tazkiya: knowledge, decisiveness, or power may increase while the response is corrupt.

The theory here separates happiness from ultimate success (falāḥ). Happiness is the soundness and existential flourishing of the self through the growth of its powers and perfections and their ordering in response to truth and servanthood; it is graduated in this world and may coexist with pain and grief. Falāḥ is the attainment of the purpose, deliverance, and the

completion of the final outcome, and its final and otherworldly meaning is more pronounced. Nearness is the relation that governs the trajectory; happiness is the soundness of the human being within it; tranquillity is the settledness of the heart along it; and falāḥ is the attainment of the purpose and a good final outcome.

By this standard, knowledge, skill, and achievement occupy different ranks. They may remain instruments that enlarge the field of action, or they may be accompanied by perfections realised within the self: knowledge integrated into wisdom, a will refined, or justice and patience established as stable dispositions. This does not attain the fullest form of growth through tazkiya unless it is ordered within a truthful response to truth and servanthood. Learning that brings a person nearer to discharging a trust with mastery, wealth spent in a rightful cause, or standing used to intercede for one who has suffered injustice may be forms of growth through tazkiya to the extent that something has become realised within the self and ordered by truth. Their opposite is an expansion that feeds arrogance and deepens the illusion of self-sufficiency. That is inflation, even when those present applaud it.

The instruments of this transformation are those already encountered along the path. Self-accounting periodically reviews the direction of growth—the questions posed by the Law of Inner Truthfulness now ask about the yield: what has this year made of me? Repentance redirects what has become crooked, and repetition supports the consolidation of the corrected orientation through the returning effect already established. Growth through tazkiya is not another path added to a person's life. It is that very life, questioned about what is becoming realised within it and about the truthfulness of its response to truth and servanthood.

Two revealing questions clarify the standard of this law. They belong to the periodic self-accounting already discussed and are intended for self-review, not comparison between people. The first is the question of what endures: what has grown within me this year that will endure with me—truthfulness, beneficial knowledge, or a habit of righteousness—and what has grown that I shall leave behind? The second is the question of effect: what has my expansion done to those around me? Chapter One established that vicegerency carries becoming beyond enclosure within the individual towards trust and the cultivation of the earth. Growth accumulated for its possessor, without anything within that person's practical scope flowing from it to family or community, is deficient by the standard of vicegerency even if it is great in itself. Tazkiya is not the isolation of individual refinement. A tree flourishes through its fruit.

The time of this growth is the time of regularities; it cannot be reduced to an emotional leap. Orientation may change in a moment of truthful repentance, but the consolidation of perfections and the alignment of shakila with orientation generally require tending, repetition, and a supportive environment. The law does not hold that a small continuous practice is always faster, but it affirms the value of constancy along the path and cautions against a surge that ends without tending. The meaning of constancy is supported by the Prophet's words, peace and blessings be upon him: 'The deeds most beloved to God are those performed most consistently, even if they are few.'[39] The report is cited here to support the value of

39. Al-Bukhārī, al-Jāmiʿ al-ṣaḥīḥ, ed. Muḥammad Zuhayr ibn Nāṣir al-Nāṣir, 1st ed. (Dār Ṭawq al-Najāh, 1422 AH), Book of Softening the Heart, chapter on moderation and continuity in action, no. 6464.

continuity within practical scope, not to manufacture an automatic measure of rank or to neglect the quality of action. Among the standards of progress under this law are truthfulness of direction and the consolidation of its effect through constancy, not the distance covered in a single burst alone.

Instrumental Expansion and Falāḥ in the Text

God says: 'The one who purifies it has truly succeeded, and the one who debases it has truly failed' (Q 91:9–10). The relevant aspect here is that the text connects falāḥ with tazkiya in this context, directing the law's standard towards purification and cultivation of the self rather than treating expansion of instruments or abundance as evidence of falāḥ. This differs from the use of the preceding verses in the Law of Inner Truthfulness, where they bore witness to the possibility of discernment and where the contrast was invoked in clarifying the effect of concealment. God also says: 'Truly successful is the one who purifies himself' (Q 87:14), again connecting falāḥ with purification without turning that connection into an exclusive technical definition of every meaning of the term. The verse from al-Najm appeared in the Law of Striving and Trust in God and, before it, in Chapter Three. Here the project reads it as returning evaluation to a person's striving and movement within what they were given, rather than to the quantity of their endowments and receptivities. The standard of growth considers what a person has made of what they were given, not merely how much they were given.

The levels of the construction are clear here. The connection of falāḥ with tazkiya is textual. Reading two kinds of growth and formulating the standard is an interpretive synthesis between that connection and the account of instrumental expansion established in Chapter Three. The name of the law

and its normative structure are constructions specific to the project. It is normative because it evaluates growth rather than merely describing its occurrence.

The law's relations are evident from its place in the path. It is the standard by which the fruit of the preceding laws is weighed: it asks whether what Faith-Building has built, what Striving has attained, and what Reflection has discerned served the purpose or inflated the self. It then passes the path on to what follows. Truthfulness is its instrument of disclosure, for one who deceives the self cannot read the direction of growth. Within the model, the law guards orientation from being swallowed by instrumental expansion, without belonging exclusively to one element or dividing the model into compartments.

Its Limits and Applications

The law has limits that protect it from two opposites. It does not equate achievement with tazkiya: not every successful person is purified and cultivated, and outward success is not a sign of nearness, as the shared limits have established. Conversely, it does not disparage achievement or professional development, nor does it turn deficiency into piety. Chapter Three rejected artificial renunciation. The instrumental capacities given to a person are a trust, and the person is answerable for preserving, developing, and directing them according to need and practical scope. Nor does the law treat failure as proof of weak tazkiya or difficulty as a moral deficiency. Illness, poverty, and failure proceed through causes, regularities, and decrees already discussed among the worldview premises. No one's station may be inferred from triumph or difficulty on the basis of outcome alone. Whoever turns this law into a whip with which to beat those under trial has

negated it at its foundation. The law also does not ignore practical scope, receptivity, or environment. The growth required of each person is that person's own growth within their conditions, not conformity to another's path. The verse 'A human being has only what they strive for' (Q 53:39) is invoked in support of returning evaluation to striving within practical scope, not to a single measure that wrongs those whose endowments differ.

Aspiration through tazkiya is a person's striving to develop their powers, competences, and achievements and to widen their effect within the purpose of servanthood and trust, such that instrumental expansion serves their growth through tazkiya rather than replacing it. Weakness of capacity is not sought in the name of asceticism or tazkiya; what is sought is the truthfulness of its orientation and the soundness of its use.

Comparison with others corrupts the standard. A person who measures growth by another's path either wrongs the self or becomes deluded by what has been given: the comparison may be with one for whom doors were opened that were not opened for the person, or with one whose endowments are fewer. The law again invokes the verse 'A human being has only what they strive for' (Q 53:39) in support of returning evaluation to a person's striving within their conditions. A person reviews direction and what lay within practical scope, not the conditions given to someone else. Growth through tazkiya is not the pursuit of 'the best version of yourself', as the common phrase has it. That phrase makes the self its own reference and the measure of its perfection. Chapter Three established that this is the dividing line between the theory and the discourse of self-improvement: there, purpose turns around the self; here, purpose stands above the self and directs it. The question of growth also meets, in some applications,

what is discussed in the literature on growth mindset. Detailed comparison is left to the comparative critique in No Limits, and no empirical claim enters without a primary source.

The standard becomes visible in an employee whose promotion enlarges their authority and makes their decisions effective over dozens of people. Convention asks, ‘How far has the employee risen?’ The law asks, ‘What have they become?’ It looks through the standard of tazkiya: has the promotion expanded the person’s fairness, humility, and bearing of trust, or has it expanded authoritarianism and the need for praise? If the second is found, the person knows that the next site of growth is not another skills course, but purification and cultivation of orientation through which expansion can become a gain rather than a burden. The law thus turns the question of development from quantity to direction.

The question is not ‘How far has your power expanded?’ but ‘What orientation have you used it to serve, and what has taken shape within you as a result?’

> **READER CHECKPOINT: WHERE HAVE WE ARRIVED?**
> **The movement of disclosure, embodiment, presence, insight, building, and growth is now complete. The final three laws show what settles in the heart, what moves it, and how it becomes centred on God. They extend the same movement; they do not form a separate section.**

Its practical example is developed further in *No Limits*. One who grows by this standard travels a long path upon which states fluctuate. What, then, describes the heart's settledness throughout the journey while striving and trial continue? This is the Law of Inner Tranquillity.



Section Seven: The Law of Inner Tranquillity

How can the heart become settled while striving and trial continue? The path traced by the first six laws is long: truthfulness discloses, striving does not guarantee its outcome, presence must be tended, and reading, building, and growth all continue within a world of trial that never becomes wholly serene. Where, then, does the traveller's heart find rest? If its settledness is attached to the safety of the road, it will find no stable resting place. The seventh law holds that the heart has another source of settledness—one the road itself cannot provide.

Settledness of the Heart, Not the Absence of Pain

The seventh law is formulated in the following governing definition:

GOVERNING DEFINITION

The Law of Inner Tranquillity is a conditional, guiding formative principle which holds that the tranquillity of the self increases in proportion to the firm rooting of its knowledge of God and remembrance of him, the ordering of its powers and orientation within servanthood, and the positive interaction between the perfections realised within it and its response to truth. Its reference then settles upon God and its heart holds firm amid striving and trial, while grief, fear, and pain remain possible. Tranquillity in this sense is an intrinsic fruit and a graduated manifestation of nearness to God—not mere emotional calm, and not an outward measure by which people may be ranked.

The founding distinction in this law lies within the one self: between its changing affective states and, at the level of the heart, its settledness in God. Joy, grief, fear, and hope are waves that pass through the self according to their causes; their movement is not in itself a defect. Tranquillity is not the stilling of these waves, but the stability of what lies beneath them: the heart's relation to its Lord, its certainty concerning its Master, and its reliance upon the One who does not change. A tranquil person may weep, fear, and suffer while the heart, through all of this, remains settled in God. A heedless person may laugh throughout the day while the heart remains anxious and attached to what it does not possess. Tranquillity is therefore not a permanently positive feeling, but settledness beneath changing feeling.

Tranquillity can therefore coexist with pain and does not await its disappearance. The text cited below occurs in the context of confronting what is disliked and brings together divine

decree, protection, and trust in God. The theory reads within it a foundation for the heart's settledness in God amid danger, without attributing to the text a detailed psychological description of every addressee's state. The law also holds that tranquillity can coexist with natural fear, legitimate grief, strenuous work, and resistance to injustice. It is not lethargy named serenity, nor acquiescence to humiliation named submission. These distinctions appeared in the Law of Striving and Trust in God.

As the definition sets out, tranquillity arises from its sources rather than from pursuing it directly. A unified orientation reduces the tearing of divided allegiances. Faith connects the heart to the One in whose hand the matter lies. Remembrance renews that connection whenever heedlessness causes it to wither. Hope opens the future that despair closes. Contentment quiets objection. Trust in God returns burdens to the One who possesses their outcomes. Hope has a particular place among these sources because the imagined future is one of the fields of the heart's anxiety: an approaching loss, a door that will not open, or a condition that will not change. Hope does not promise a particular image—that would belong to the illusion of control—but opens possibility towards the One in whose hand every opening lies. Sufficiency may come in a form other than the one imagined, without a person assigning a particular wisdom to an instance of withholding or claiming knowledge of the unseen outcome of a specific event. Contentment, by contrast, has its place after occurrence. It does not cancel the question of pain or the treatment of its causes, but prevents what has been decreed from becoming a permanent quarrel with God. It may thereby protect the heart from adding the pain of objection to the pain of the event.

One subtlety of this law is that tranquillity is sought through its causes, not by watching for it directly. A person who searches the self for tranquillity every hour may turn it into a form of monitoring that increases anxiety; a person who establishes its causes opens a path of hope towards it without any guarantee of a particular affective state. Tranquillity is an intrinsic, graduated fruit of nearness and a qualitative inward manifestation of it. It is sought through its causes and cannot be plucked by the hand; it may in turn strengthen steadfastness and obedience. Yet it is not the same as apparent calm and cannot be used to rank people.

This settledness is not contradicted by the coexistence of fear and hope. They are motives of the journey, not opposites of serenity. The servant fears sin and hopes in the Lord, while the heart may remain connected to God through both fear and hope. Natural fear and hope placed in created causes likewise do not negate tranquillity so long as they remain under God's governing reference and do not become governing attachments that rival it. What matters is the place of the object of attachment within the heart, not the mere presence of fear or hope.

The tranquillity described by this law is the tranquillity of the path before it is the tranquillity of arrival. The traveller has not yet reached the purpose and possesses no guarantee of reaching it, as the Law of Striving and Trust in God established. Rather, the traveller tends three foundations through which tranquillity is hoped for: correcting orientation, striving truthfully within practical scope, and maintaining good hope in the generosity of the Lord. This is the serenity of those who work while their work continues, not the claim to ease made by those who have arrived after their work is finished. It can therefore coexist with trial, deficiency, and a long road.

Its Sources in the Text and Its Relations

God says: 'Surely, in the remembrance of God hearts find tranquillity' (Q 13:28). The text affirms the connection between the tranquillity of hearts and remembrance of God. The theory reads in the precedence and emphasis given to remembrance that the heart seeks its settledness in a reference that does not change, not in a changing cause alone. God also says: 'Say: Nothing will ever befall us except what God has written for us. He is our Protector; and in God let the believers put their trust' (Q 9:51). The verse brings together divine decree, protection, and trust in God in a context of danger. The theory invokes this conjunction in constructing tranquillity, without claiming the disappearance of fear or pain.

The verses of Sūrat al-Maʿārij disclose an aspect that requires refinement: 'Indeed, the human being was created anxiously grasping: distressed when harm touches him, and withholding when good touches him—except those who pray, who persevere in their prayers' (Q 70:19–23). Al-Mīzān and *al-Amthal* explain that the original pursuit of good can serve the human being; disorder arises when grasping takes control. The description of those excepted is not confined to prayer. It brings together worship, giving, assent, the regulation of conduct, and care for trusts and the pledge: 'And those who safeguard their trusts and their pledges' (Q 70:32). Their apprehension of their Lord's punishment (verse 27) also prevents refinement from being understood as the elimination of all fear.

On the other side, God says: 'Whoever turns away from my remembrance shall have a constricted life, and we shall gather him blind on the Day of Resurrection' (Q 20:124). The two commentators explain how such constriction may coexist with

abundant wealth. The problem may lie in the manner of seeking and attachment, not in a shortage of possessions alone. The theory calls this aspect 'the constriction of turning away': an effect upon how the self lives, values, and responds, not the name of a psychological illness or a description of every pain. This reading does not cancel the other views found in the exegesis of the constricted life.[40]

The possibility that attachment itself may be a punishment is supported by God's words in the context of the hypocrites: 'Do not let their wealth or their children impress you. God intends only to punish them through these in worldly life' (Q 9:55, excerpt). Al-Mīzān explains how a person may be tormented by attachment to what they regard as the source of their happiness. This witness does not make wealth and family evil, nor does it permit the description of the hypocrites to be extended to people in pain generally.[41]

40.
Al-Mīzān, vol. 14, and al-Amthal, commentary on Q 20:123–127, especially verse 124; M2, section 4 and references [8–10]. Among its witnesses is the report from Imam al-Ṣādiq (peace be upon him): 'Whoever begins and ends the day with worldly life as his greatest concern, God Most High places poverty before his eyes and scatters his affairs, and he obtains of worldly life only what God has allotted him. Whoever begins and ends the day with the hereafter as his greatest concern, God places sufficiency in his heart and gathers his affairs for him.' Al-Kāfī, vol. 2, chapter 'Love of the World and Grasping after It' (Ḥubb al-dunyā wa-l-ḥirṣ ʿalayhā), hadith 15. Al-Majlisī's reproduced assessment is 'ṣaḥīḥ' (sound), Mirʾāt al-ʿuqūl, 10:243. The report does not call this condition the lesser punishment.

41.
Al-Mīzān, vol. 9, commentary on Q 9:55, and the passage 'A Discussion of the Meaning of Punishment in the Qur'an', cited in M2, references [11–12]; see its discussion in M2, section 5. The witness establishes the possibility of torment through attachment. It does not establish that every possession or child is a punishment, or that the torment itself guarantees return.

When the theory brings these indications together with the verse concerning the lesser punishment, it proposes that some of the constriction of turning away may fall among its instances when it discloses a disorder of orientation and opens the door to return. In its commentary on Q 33:24, *al-Mīzān* supports the possibility of becoming alert and repenting after the misery of sin has been disclosed. Identifying this kind of constriction as an instance of 'the lesser punishment', however, is a proposed interpretive synthesis. It is neither the wording of the verse nor an instance explicitly identified by either commentary in its treatment of Sūrat al-Sajda.[42]

Being alerted is not equivalent to repentance actually occurring. The Qur'an mentions hardship and adversity followed by a failure to humble oneself and the hardening of hearts (Q 6:42–43), and warns of gradual drawing on towards punishment (*istidrāj*) amid successive blessings (Q 7:182–183). Not every constriction is therefore a successful alert, and not every condition of ease is a sign of divine approval. Return may begin through clarification, blessing, or counsel, not through

42. Al-Mīzān, vol. 16, commentary on Q 33:24; M2, section 6 and reference [16], together with the commentary on Q 32:21 cited under Worldview Premise Twelve. The former supports the possibility of becoming alert and repenting after the misery of sin has been disclosed. Bringing the constriction of turning away within the instances of the lesser punishment, however, is the author's proposal, not the commentators' explicit statement.

constriction alone. Acceptance of truth and action upon it then remain the field of agency and responsibility, through God's enabling and within practical scope.[43]

Worship remains a response to God before it is a cause of comfort for the self. Both remembrance that enters into decision and prayer connected to giving and trustworthiness help renew the governing reference and refine attachment. What is due to them does not become dependent on the amount of calm that follows their performance. Return may be accompanied by remorse and difficulty; the persistence of pain alone is therefore not evidence that turning away continues.[44]

God says: 'O tranquil self, return to your Lord, well-pleased and well-pleasing' (Q 89:27–28). The theory approaches this address by way of supportive invocation rather than detailed proof. The text addresses a self described as tranquil at its return to the Lord and connects it with contentment from

43.
The Noble Qur'an: Q 6:42–44; Q 7:182–183. M2, section 7, and the explanation of Q 9:55 in section 5. This discussion does not rely on the report beginning 'When God intends good for a servant…'. The memorandum records that al-Majlisī assesses its chain as 'majhūl' (unknown), and uses it as corroboration rather than as an independent foundation.

44.
M2, sections 3 and 9. Among its witnesses to practical remembrance are the words of Imam al-Ṣādiq (peace be upon him): 'Among the most demanding obligations God has laid upon his creation is remembering God abundantly', followed by: 'I do not mean "Glory be to God", "Praise be to God", "There is no god but God", and "God is greatest", although that is part of it. Rather, I mean remembering God concerning what he has made lawful and unlawful: if it is obedience, one performs it; if it is disobedience, one leaves it.' Al-Kāfī, vol. 2, chapter 'Avoiding Forbidden Acts' (Ijtināb al-maḥārim), hadith 4. Al-Majlisī's assessment as reproduced in M2, reference [26], is 'ḥasan ka-l-ṣaḥīḥ' (good, comparable to sound), Mirʾāt al-ʿuqūl, 8:69. The text supports remembrance entering into choice; it does not present the Model of the Four Dimensions.

both directions. The theory invokes this in support of the relation between tranquillity, contentment, and the completion of the path. The identification of its kinds and stations, however, is among the matters on which exegetical views differ, and no ruling is built upon them here.

The sources of the argument are distributed according to the levels set out in the Introduction. The relation of tranquillity to remembrance; the conjunction of divine decree, protection, and trust in God; the description of anxious grasping and the exception of those who pray, with their stated qualities; the connection between turning away and constriction; and the mention of return as the purpose of making people taste the lesser punishment are all textual indications within the limits of their contexts. The two commentaries explain the refinement of grasping and constriction in worldly life, while *al-Mīzān* explains torment through attachment and the possibility of becoming alert and repenting. The specific inclusion of some constriction of turning away among the instances of the lesser punishment, however, is a proposed interpretive synthesis of the project, not an explicit statement taken from the two commentaries. The law's definition, the distinction between fluctuating states and settledness of the heart, and the ordering of these meanings in relation to truthful accord and becoming are constructions specific to the project.

The law's relations are evident. It is a fruit that may be strengthened by what precedes it: by trust in God and contentment from the Law of Striving and Trust in God, by remembrance as the bond encountered in Purpose-Led Presence, and by Faith-Building, which steadies a conception amid shocks. The heart's settledness may, in turn, assist the continuation of

striving and patience without guaranteeing either. Within the Nearness Equation, tranquillity is a fruit of the right ordering of its two dimensions, not an element added to them.

Protecting It from False Discourse and Applying It

Tranquillity requires a clear limit because the word is sometimes used in a discourse that wounds those under trial. Remembrance is an act of worship and a spiritual cause of serenity. Medical and psychological treatment nevertheless retains its proper place when anxiety, depression, or the effects of trauma constitute a condition requiring qualified professionals. To tie recovery to the soundness of a person's faith combines ignorance of medicine, presumption concerning the unseen, and cruelty. Nor does delayed serenity make a person sinful or deficient in nearness. The trial of a truthful person may last, and reverent fear is among the attributes of believers. Tranquillity is not identical with mental health, though the two may coexist. A heart may rely upon its Lord while a psychological or neurological condition requires treatment; each has its own field and causes. Tranquillity is also a strength for resisting injustice, not contentment with it or an anaesthetic that deters efforts to change it.

Some common discourses concerning happiness and psychological well-being approach the question addressed by this law. The inquiry into their points of agreement and difference is left to the comparative critique in No Limits, and no psychological or therapeutic claim enters without its source.

Tranquillity becomes visible in a mother whose son suffers from a chronic illness. Her heart aches at her son's suffering, so she seeks physicians and medicine and weeps at night. Yet she is tranquil: she knows that her son is under the care of One more merciful to him than she is, that striving for treatment is an act of worship, and that what has been decreed for him will not pass him by. She is not required to deny her grief in order to prove her tranquillity. Her grief arises from her mercy, not from weakness of certainty. What false discourse separates has come together within her: the pain of the self and the settledness of the heart.

Tranquillity does not abolish fear or pain; it keeps the heart anchored in God as it passes through them.

No Limits brings this meaning closer to the reader's experience. The settled heart still faces the question of what dwells within it: what love fills it and orders all its motives? This is the Law of Ardent Love for God.



Section Eight: The Law of Ardent Love for God

What is the highest motive that reorders the hierarchy of loves? The preceding laws have described how the human being sees, acts, becomes present, reads, builds, grows, and becomes tranquil. The question remains of the motive whose force carries all of this: what makes the traveller continue when immediate gains disappear and choose the more demanding path when two loves conflict? What orders a human life at its deepest level is not thought alone, but the highest object of love. The eighth law formulates this place: the place of love for God among human motives.

The Highest Motive and the Ordering of Loves

Because of the sensitivity of its term and subject, the theory proposes this law within the governing definition set out in its box. Its centre is that love for God is the highest motive, reordering other loves without cancelling human nature or escaping the standard of the revealed law:

GOVERNING DEFINITION

The Law of Ardent Love for God (ʿishq) is a conditional, motivational formative principle which holds that firmly rooted knowledge of God—of God's perfection and beneficence—together with awareness of one's dependence upon him, prepares love for God to intensify and become the highest motive, reordering loves, needs, and capacities around the purpose of servanthood. This love then nourishes longing, aspiration, and striving, and its truthfulness shows itself in giving precedence to what God wills when there is conflict, while rights and lawful fitra-based loves are preserved.

The foundation of the law is that human motives form ranks, not a heap. Many loves compete: the self, family, wealth, standing, and ease. They require a highest love to order them. If God is not highest among them, one of these will be, and life will revolve around it while the rest become subject to it. The question is therefore not whether a person loves, but which love rules the others. When love for God becomes the highest motive, its effect appears in five places. It appears in attention, for the heart frequently turns towards what it loves; in priority, as what brings the person nearer to the Beloved is brought forward; in the meaning of gain and loss, so that gain becomes whatever increases nearness even when wealth diminishes; in continuity, for love may sustain striving when immediate gains weaken; and in choice at the moment of conflict, which is among the clearest tests because ranks become visible when the paths of loves diverge.

Love for God does not abolish natural loves, but places them where they belong. Family, children, and wealth are among the things made beloved to the human being by created nature, and God's revealed law commands their care and assigns reward to the fulfilment of their rights. Disorder arises when what should be ordered becomes the source of order. The highest love may, in fact, purify those beneath it. A person who loves family for God's sake seeks to discharge their rights and treat them with excellence, and resists allowing love to become possessiveness or acquisitiveness disguised as tenderness.

The mechanism of the law begins with firmly rooted knowledge of God—of God's perfection and beneficence—and with the human being's awareness of their dependence upon him. These are enabling conditions, not an automatic affective relation; the tongue may affirm the words while the meaning has not taken root in the heart. When love of God intensifies until it becomes the highest motive, it reorders loves, needs, and capacities around the purpose of servanthood, and nourishes longing, aspiration, and striving. Its truthfulness appears at moments of conflict in giving precedence to what God wills, while preserving rights and lawful fitra-based loves. 'Ardent Love for God' remains the law's name; the governing expression in its explanation is love of God.

The Foundations and Safeguards of Love

God says: 'He loves them, and they love him' (Q 5:54). The theory invokes the precedence of his love for them over their love for him in support of returning the origin of the relationship to God's grace: the servant's love is a response before it is an initiative. This is an interpretive aspect, not a claim that the precedence has only this meaning. God also says: 'Say: If your

fathers, your sons, your brothers, your spouses, your kindred, the wealth you have acquired, the trade whose decline you fear, and the dwellings you find pleasing are dearer to you than God, his Messenger, and striving in his way, then wait' (Q 9:24). The verse affirms the existence of these loves and places the test in their becoming dearer than God, his Messenger, and striving in his way. It thereby establishes the foundation for ordering loves upon which the law builds, rather than abolishing them. Chapter Three cited the verse 'Those who believe are stronger in love for God' (Q 2:165) as evidence of the element of love in nearness through servanthood. Its relevance here is that greater intensity indicates the higher rank of love for God within the ordering of loves. The verse 'Say: If you love God, follow me; God will love you' (Q 3:31) also appeared there. Its relevance here is that the text makes following a test of the claim to love, which is the first safeguard of this law.

The theory offers an explicit interpretive reading of the verse 'He has made faith beloved to you and adorned it in your hearts' (Q 49:7): God's making faith beloved and adorning it within the heart is a divine act that prepares hearts for this motive. The text is not made to bear a detailed psychological mechanism that it does not state.

The ranks of motive also appear within worship. A person may worship out of fear, hope, or love, and these motives do not abolish one another. A report transmitted from Abu Abd Allah, peace be upon him, states: 'And a people worshipped God, mighty and majestic, out of love for him. That is the worship of the free, and it is the best worship.'[45] The report is

45. Al-Kulaynī, al-Kāfī, ed. ʿAlī Akbar al-Ghaffārī and Muḥammad al-Ākhūndī, 4th ed. (Tehran: Dār al-Kutub al-Islāmiyya, 1407 AH), 2:84, Book of Faith and Unbelief, chapter on worship, no. 5.

invoked in support of the elevation of love as a motive, not to judge the acceptance of a particular person's worship, classify people, or cancel the legitimacy of fear and hope.

The law's argument rests upon texts concerning God's love for his servants and their love for him, the ordering of loves, and following as a test of love. Bringing these indications together within a motivational law that explains the effect of love upon attention, priority, continuity, and choice is a formulation specific to the project.

This love has practical signs whose relevance is supported by texts and exemplary lives, without turning them into decisive measures of anyone: giving of what one loves to the One whom one loves; preferring the will of the Beloved at the point of conflict, as seen in the five places already discussed; remembering him frequently without affectation, in a way that bears witness to the heart's concern; finding intimacy in acts through which one encounters him, such as prayer, recitation, and supplication; and loving those whom he loves and what he loves. These signs vary and may remain hidden. The servant uses them to read their own heart by way of indication, not the hearts of other people.

Four safeguards protect the law from the pitfalls of its subject. Love is disciplined by knowledge: God is loved according to how he has made himself known, not according to what personal taste imagines. It is disciplined by the revealed law: no love may be claimed in contradiction of the Beloved's command, and one who claims that love has made the revealed law unnecessary is contradicted by the verse that makes following the Prophet the test of love. It is disciplined by truthfulness: station is not measured by intensity of feeling or expression, while the effects of motivation may be read in choices and giving without a decisive judgement concerning the person's

station. It is disciplined by responsibility: professed love must not become an excuse for neglecting rights. One who neglects dependants in the name of love for God has disobeyed the Beloved through the claim of loving him.

The Limits and Applications of Love

'Ardent Love for God' remains a technical name adopted by the project, by which it means the intensity of love for God and its elevation within the order of motives. It is not a governing Qur'anic term and makes no claim to a state or station. This love remains the love of a servant for the Lord: it contains no indwelling, union, or ontological dissolution. It is not measured by intensity of feeling or abundance of expression, but reviewed through knowledge, following, truthfulness, and the discharge of rights. It may grow strong while affect remains quiet, and emotion may become intense without the order of loves becoming established in action.

The law does not make affective experience evidence of station and does not permit claims to spiritual states. States lie between the servant and the Lord. Claiming them before people does not prove either their truthfulness or the claimant's station. Nor does the law cancel human needs and feelings. One who loves still hungers, needs, and finds companionship with people. The highest love directs these realities; it does not extinguish them.

At the level of conceptual comparison, the questions of this law meet what Self-Determination Theory studies under the needs for autonomy, competence, and relatedness. Its analysis of motivation and supportive environments may be useful, while servanthood remains wider than these needs and is weighed by truth and purpose. The modern theory does not

establish the validity of the religious construction, nor does the project make the three needs evidence of nearness. This is a modern comparison that requires sources appropriate to its field and limits.[46]

The order of loves is disclosed in the example of an employee offered a lucrative transfer that would require work incompatible with the person's integrity. The ranks do not appear in what the employee says about the self, but in this choice. The decision discloses a practical ordering of loves in that situation without constituting a final judgement upon the person's inward reality. Nor does a feeling of ease or constriction after the decision automatically prove its correctness. The decision is reviewed by the standard of the revealed law, truthfulness, and its effects. The law reads practical order at points where paths diverge, not from declarations, and leaves inward realities to the One who knows them.

Truthful love does not abolish the lawful loves rooted in fitra; when they conflict, it orders them beneath the supreme Beloved.

No Limits presents the law in a broader reader-facing form, while its worldview foundation returns to *The Islamic Intellectual Framework*. The highest motive leads to a question concerning the state of the heart: how can its orientation become unified in the very hour of action while it is immersed in work? This is the final law in the exposition: Wholehearted Turning to God.

46.
Richard M. Ryan and Edward L. Deci, 'Self-Determination Theory and the Facilitation of Intrinsic Motivation, Social Development, and Well-Being,' American Psychologist 55, no. 1 (2000): 68–78, doi:10.1037/0003-066X.55.1.68.



Section Nine: The Law of Wholehearted Turning to God

How can the heart's orientation become unified during action without abandoning the world and responsibility? All eight preceding laws operate within a human being who is at work. There remains the state that gathers the heart in the midst of work: while the limbs are occupied, the heart turns wholly to God alone, neither dispersed among competing faces nor enslaved by purposes. The ninth law formulates this state. It concludes the exposition of the laws because it concentrates upon the unity of orientation at which all their questions meet, not because it is a stage attainable only after everything before it has been completed.

Unifying Orientation during Action

The final law is formulated in the following governing definition:

GOVERNING DEFINITION

The Law of Wholehearted Turning to God is a conditional, guiding formative principle which holds that the heart becomes increasingly centred on God as it is freed from attachment to anything other than God as though it were independent. It then sees persons, blessings, and causes as all subsisting through God rather than as sources independent of him, deals with causes as means, and orders its love, intention, and striving in seeking his good pleasure. Wholehearted turning is therefore not the abandonment of the world, relationships, or causes, but presence within them and action through them without their seizing the heart or rivalling its reference to God.

The first clarification needed to establish the law's meaning is that wholehearted turning is a state of the heart, not a migration of the body: a heart centred on God and responsible action in the world. The person who turns wholly to God sees people, blessings, and causes as sustained by God, not as sources independent of him, and deals with them as means. They work in the marketplace, office, and home; plant, heal, nurture, and resist; but their loves, intention, and striving are ordered towards seeking God's good pleasure. Wholehearted turning is the centring of the heart on God without disabling the limbs or neglecting rights.

It therefore stands opposed to idleness and monasticism. A person who abandons worldly causes in the name of wholehearted turning may have contradicted the very One to whom the heart turns. God has commanded the cultivation of the earth, earning a livelihood, and the discharge of rights. Truthful wholehearted turning therefore requires a person to rise

more fully to these trusts. It does not oppose excellence; sound fulfilment of a trust belongs to the requirements of servanthood. Its hoped-for fruit is a truer presence in the world, not absence from it.

Freedom from attachment—to praise, outcome, fear, and ego—does not mean extinguishing needs and feelings. One who turns wholly to God may rejoice in just praise without working for it, strive for an outcome without attaching the heart to it as discussed in the Law of Striving and Trust in God, and feel fear without allowing it to rule. There is a difference between feelings that pass through the self and the ends for which the heart acts. The law frees the heart from the latter; it does not suppress the former.

Its Foundation and Relations

God says: 'Say: My prayer, my sacrifice, my living, and my dying are for God, Lord of all worlds' (Q 6:162). The verse gathers worship, life, and death under a single governing reference. The theory reads within this gathering a foundation for the unity of orientation formulated by the law. God also says: 'Men whom neither trade nor sale distracts from the remembrance of God' (Q 24:37). The verse praises people whom trade and sale do not distract from remembrance of God; it does not praise abandonment of the marketplace. The law invokes this in rejecting monasticism and affirming that work and remembrance can coexist. Chapter Three cited the command 'Prostrate and draw near' (Q 96:19) as evidence of the relation between worshipful action and nearness. Here the law invokes prostration as an example of worship that gathers orientation, without turning the form of prostration into a complete definition of wholehearted turning. God says: 'Act with excellence; surely God loves those who act with excellence' (Q 2:195). The

command to excellence supports the preservation of quality within servanthood, without the verse being a text specifically defining this law.

The Shaʿbāniyya whispered prayer contains the supplication: 'My God, grant me perfect wholehearted turning to you.'[47] It is cited here as devotional support. The form of request indicates that perfection is a gift to be asked for, not a condition to be claimed. The whispered prayer is not treated as a governing text for the law's definition or an independent proof of all its details. Wholehearted turning under this law remains the unification of the heart's orientation while work and responsibility continue, not withdrawal from the world.

Supplication is among the clearest manifestations of this state. A person who turns wholly to God is not prevented from asking people for what belongs to the ordinary practices of cooperation, but the heart does not make them the source of hope. It sees the giver's hand as a means and returns the grace to God. When some doors of created means close, hope in God remains while the person continues to pursue legitimate means. Pain or brokenness may occur without removing the foundation of wholehearted turning. The direction of supplication is therefore something through which a servant reviews the self over time, not a sign by which others are measured or a judgement upon an initial moment of distress that may be natural or an effect of disorder.

Wholehearted turning is a station in which one progresses gradually; it is not sought all at once. Its beginnings are available to everyone who acts: gathering the intention at the

47. ʿAlī ibn Mūsā Ibn Ṭāwūs, Iqbāl al-aʿmāl, ed. Jawād al-Qayyūmī al-Iṣfahānī, 1st ed. (Qom: Maktab al-Iʿlām al-Islāmī, 1414 AH), 3:299.

opening of every action—For whom am I doing this?—and tending the heart during the action whenever one sees it inclining towards one of the competing faces, in the hope that the heart will become increasingly centred on God and the rivalry of other faces will diminish. Its perfection, as already seen, is requested in the whispered prayer; the form of request confirms that perfection is asked for, not claimed.

The sources of this section are now clear. The verses establish the foundation of one orientation in life and death, the absence of distraction in the midst of trade, and the command to excellence. Connecting these indications to wholehearted turning is an expressly identified interpretive reading. Prostration is cited as an example and the whispered prayer by way of devotional support. The comprehensive definition and the formulation of gathering the heart are constructions specific to the project.

The relation of this law to the preceding law of ardent love is the relation of state to motive. The Law of Ardent Love for God identified the highest object of love and showed how motives are ordered. Wholehearted Turning describes the state of the heart during action when that order becomes effective. They are neither one law under two names nor two stages that must be crossed in sequence. They are two aspects: a motive that orders and a state that gathers. In the same way, Wholehearted Turning relates to the sincerity guarded by the Law of Inner Truthfulness and to Purpose-Led Presence, which placed action within its hour—the difference being that Purpose-Led Presence concerns the relation to time, while Wholehearted Turning concerns the state of the heart within that same hour. It also relates to the submission that freed the Law of Striving and Trust in God from the worship of outcome. Its place in the Nearness Equation is as a prominent form of

interaction between the two dimensions within a single act: perfections of awareness, love, and will, and a response of intention, action, and submission, meet within a single hour under a single orientation.

What Wholehearted Turning Is Not, and Its Applications

Wholehearted turning is neither monasticism, neglect of worldly life, nor abandonment of causes; the very text concerning the marketplace has already negated these meanings. Nor is it neglect of family and rights in the name of worship, for discharging rights belongs to what the heart turns towards, not what it turns away from. It is not loss of awareness of one's surroundings or psychological dissolution into a task. The theory compares it with the state of flow as described by Csikszentmihalyi: intense absorption in an activity that may be accompanied by an altered sense of time and diminished reflective awareness of the self.[48] The point of difference is that flow is an experience whose object is the activity itself, whereas Wholehearted Turning is a state of the heart directed towards the Lord of the activity. They may coexist or occur separately, and neither is evidence of the other. Quality of performance alone, or the pleasure of absorption, therefore does not prove sincerity of orientation. This is a conceptual comparison at the level of application or modern comparison, not an empirical conclusion. Its detailed treatment and sources belong in the comparative discussion.

48. Mihaly Csikszentmihalyi, Flow: The Psychology of Optimal Experience (New York: Harper & Row, 1990).

This state may have an effect that extends beyond its bearer to shared work. Among the things that corrupt collective undertakings—in an institution, a religious endeavour, or a household—is the conflict among the ends and gains for which the participants work. When their orientations meet under a single governing reference, competition over names and positions may diminish and correction may become easier to accept. Wholehearted Turning in this sense may contribute to the soundness of public work and is not confined to private retreat. It does not, however, guarantee the soundness of an institution on its own or make organisation, rights, and expertise unnecessary.

The meaning of zuhd also becomes clear in this context. Here, zuhd is a state of the heart, not poverty of the hand: the dominion of the world is removed from the heart, not every possession from the hand. The point is not that the real or felt effects of possessing and losing wealth become identical, but that neither possession nor loss governs orientation, while legitimate striving and the self's natural response remain. A person who turns wholly to God may own much and remain detached from it, while another may possess nothing and remain attached to what has passed them by. The measure is the heart's orientation, not the extent of one's possessions.

The law does not justify exploiting a human being in the name of mastery and dedication. One who burdens a worker beyond the worker's practical scope and then preaches wholehearted turning and sincerity has enslaved people in the language of worship. The law stands as an argument against this use, not for it. One who turns wholly to God does not accept that either the heart or other people should be enslaved to anyone but God.

The distinction appears in a surgeon performing an operation with complete professional concentration, gathering all her senses into her hand. The law does not ask her for verbal remembrance at a point requiring full concentration, but to review the orientation with which she began: for whom is this work being done? If she enters with the intention of saving a servant of God and discharging a trust, her professional absorption proceeds under the orientation of servanthood, and her silence does not contradict remembrance of the heart. If she notices that self-image or glory is competing with her intention, she tends the intention without condemning the work as a whole or abandoning the duty. The example does not judge her inward reality from outside or make the quality of the operation evidence of sincerity. It clarifies the difference between absorption in skill and unity of orientation.

Wholehearted turning to God is a heart centred on God and responsible action in the world.

The discussion is developed further in *No Limits*. The exposition of the nine laws concludes here. It began with truthfulness that discloses the place of the self and ends with a heart gathered for the One. All nine are simultaneous aspects of one servanthood.

Chapter Conclusion: From the Laws of the Path to the Models of Structure

The formulation of the nine laws is now complete. They are conditional formative principles: most are guiding in character, the Law of Growth through Tazkiya is normative, and the Law of Ardent Love for God is motivational. All serve the purpose of origination and operate within the two dimensions of the Nearness Equation—actualised perfection and response to

truth and servanthood—without being divided between them or becoming nine stages traversed in sequence. None guarantees a worldly or spiritual outcome, and none is suited to measuring people or judging their ultimate destinies.

Each law's place along the path has become clear. They are interacting functions, not stages: truthfulness discloses and unifies; striving embodies; presence places action in its proper hour; reflection gives insight; building consolidates; growth weighs; tranquillity steadies; ardent love moves; and wholehearted turning centres the heart on God. Their purpose is one, and the laws operate simultaneously within one human being, without any one of them guaranteeing an outcome or serving to measure persons.

If the laws have described the principles that order human movement, what models disclose the relations among needs, dimensions, orientation, shakila, and becoming without turning the human being into a closed diagram or an instrument of measurement? This is the subject of 'Chapter Five: The Higher-Order Models'.

The laws do not shorten the path; they disclose how each choice becomes part of it.



Chapter Five: The Higher-Order Models

On the Models That Disclose Structure

CHAPTER QUESTION:
How can human needs, dimensions of action, structure, and becoming be read through integrated models?

WHAT IT ESTABLISHES:
The four models, with their functions and the limits of their overlap.

WHAT IT CARRIES FORWARD:
Interpretive tools that require methodological and ethical governance.

This chapter moves from knowing the laws to seeing the structure within which they operate. We may know that repetition consolidates, that orientation gives movement its measure, and that human needs interweave; we then need to see these relations together in a form faithful to reality's complexity and limits.

A model is an explanatory instrument that orders multiple relations and displays their limits within a single form. Its function is to make the relations whose terms were defined in earlier chapters visible together: What is connected to what? Where does interaction occur? What disrupts it? And which questions remain beyond the model's capacity? A model neither adds new parts to the human being nor substitutes a diagram for reality, and it does not produce an automatic judgement from limited premises. Its success therefore lies in how much it discloses while respecting its limits, not in how easily it can be converted into a measure.

The term 'higher-order' describes the level these models occupy within the theoretical construction: they gather terms already defined and disclose their ordering in an integrative form. The term neither ranks people or spiritual stations nor makes the models more valuable than definitions and laws. Fitra, needs, and purpose were defined before this chapter, as were the bodily dimension, heart, intellect, and spirit; shakila and orientation; becoming and the acquired existential form. Here, the question is how these terms work together within a single structure.

Reading this chapter requires preserving the distinction among three closely related forms of intellectual work:

Instrument · Its Question · Function · Limit

Instrument	**Definition**
Its Question	What does the term mean?
Function	Defines the concept and prevents confusion.
Limit	Does not by itself explain the network of relations or the movement of the trajectory.

Instrument	**Law**
Its Question	How is the trajectory generally ordered?
Function	Discloses a conditional regularity in becoming and directs understanding and action.
Limit	Does not turn regularity into inevitability or arrange a complete structure.

Instrument	Model
Its Question	How are multiple elements related within a single form?
Function	Explains relations and limits and helps locate the question.
Limit	Does not measure persons or predict quantitatively.

A definition prevents confusion in the use of a term; a law describes a regularity that generally characterises movement; and a model orders a network of relations that no single definition or law can encompass. A model may use one or more laws to explain its relations, but it does not thereby become a new law. Likewise, defining an element within a model does not dispense with seeing its place among the other elements.

The standing of a model is not determined by the number of its elements or by whether it can be drawn. A simple representation may be more faithful than an extensive diagram if it preserves the relations and limits, while a long list may explain less than a precise definition. Each model is therefore tested by the question it answers, the understanding it makes possible, and the misuses against which it guards—not by the number of its circles and arrows.

This chapter adopts four models, and no others: the Integrative Needs Model, the Model of the Four Dimensions, the Shakila and Orientation Model, and the Becoming and Substantial Motion Model. Together they disclose the human being from four complementary angles: needs and motives;

aspects of action; structure and trajectory; and the manner of becoming and transformation. No model takes the place of another, and their questions are not merged into a single instrument. The Nearness Equation belongs in Chapter Three; it is mentioned here by cross-reference as the governing standard of orientation and response, not as a fifth model.

The four models share an explanatory function and common limits. They gather and clarify relations; they do not add parts to the human being or present final anatomical or psychological maps. Nor are they questionnaires or personality tests, and they produce no scores, numbers, or 'indicators of nearness'. They read movement without ranking people, judging their inward realities, claiming to disclose particular matters of the unseen, assigning a definitive meaning to a specific trial, or guaranteeing a worldly or spiritual result. They do not predict a person's behaviour deterministically, turn inclination or shakila into compulsion, or equate the written model with living reality.

The models remain limited to the purposes for which they were formulated. They do not exhaust all human needs or dimensions, and they do not make every stated relation an empirical causal relation. They must always be read alongside differences in receptivity, preparedness, actual capacity, practical scope, and formative environment, thereby protecting those who falter or undergo trial from blame and reductive interpretation. The revealed law, medicine, psychotherapy, education, and specialised knowledge retain their own domains. Functional examples are limited clarifications, not general normative judgements or practical prescriptions.

The provenance of the claims made by these models is clear: their composite formulations belong to the project's own construction, even though their terms draw upon prior texts,

interpretive readings, and philosophical resources. Any comparison with a modern theory, and any practical generalisation, belongs to the level of application or modern comparison. Neither becomes a foundation of the religious argument or an empirical proof of the model. Whenever a source is cited, the text distinguishes what the source establishes, what the project's reading adds, and what lies beyond what the source can establish.

Within these limits, the models perform a function the theory cannot do without. The Integrative Needs Model reads needs as real, overlapping domains, weighs their pursuit by fitra, and orders them, when they compete, in the light of purpose and servanthood. The Model of the Four Dimensions shows how the aspects of the self interact within a single decision. The Shakila and Orientation Model connects present structure to its direction over time. The Becoming and Substantial Motion Model explains the self's process of becoming and what enters into its stable dispositions and acquired existential form. These are not four answers to the same question, but four windows onto a single structure.



Section One: The Integrative Needs Model

Needs as an Interwoven Network, Not a Ladder of Sequential Satisfaction

How should human needs be understood when they are present together, differ in intensity, and sometimes compete, without turning them into rigid tiers in which higher needs must wait until lower ones are fully satisfied? This chapter adopts the 'Integrative Needs Model' to read needs as real, overlapping domains whose priority varies with circumstance. It assesses the truthfulness of their pursuit by the standard of fitra and, when they compete, orders them in the light of purpose and servanthood. One need may come to the fore under the pressure of circumstance without the other needs disappearing or the human being losing the possibility of meaning and ethical action.

The presence of a need may intensify under deprivation: the hungry person's attention may narrow around food; the frightened person may become absorbed in seeking safety; and one deprived of companionship may seek acceptance with greater urgency. The model neither denies the weight of these experiences nor asks that they be transcended through abstract discourse. It distinguishes, however, between a need coming to the fore under the pressure of circumstance and turning it into a fixed existential layer that must be satisfied before a person can move towards any wider meaning. A person may seek justice while afraid, preserve dignity while poor, and give preference to another while themselves in need.

This does not cancel the effect of deprivation, but it prevents what may predominate in some circumstances from being turned into a deterministic law.

The theory presents five illustrative domains that assist this rereading: bodily need, safety, belonging, esteem, and self-actualisation. These domains are not exhaustive: they make no claim to encompass every human need or reduce every desire to any one of them. A single act may engage more than one domain. Work, for example, may provide resources that preserve the body, offer a degree of safety, widen a network of belonging, serve as a means of seeking esteem, and develop a capacity. The purpose is to discern the place of multiple needs in relation to fitra and purpose, not to force an act into a box.

Bodily need is a trust, not the organising centre. The human being needs food, sleep, treatment, rest, and movement. These needs are neither a defect in human formation nor remnants that ought to be transcended. The bodily dimension is the field of embodied presence and action in the world; through it the human being works, worships, and discharges rights. Preserving it therefore belongs to the trust. Neglecting it in the name of spirituality is a disorder, just as leaving its appetites unrestrained is a disorder. Growth does not begin when the human being forgets the body, and it is not completed when service of the body becomes the purpose of life.

This reading shifts the question from ‘Is the need bodily or spiritual?’ to ‘How is bodily need pursued within the trust borne by the human being?’ A person may seek rest in order to recover the capacity to fulfil a duty, or seek it to escape every burden. They may regulate their diet to preserve health, or turn the body into a project of image-making that drains their

time and self-worth. The need has the same general name, but whether it is pursued truthfully becomes clear from its place within the human being and the orientation it serves.

Safety means protection and tranquillity, not walls alone. The human being has a genuine need for bodily safety, a stable environment, some predictability in what surrounds them, and protection of rights. They are not required to expose themselves to danger or call disorder trust in God. Yet external safety, however extensive, cannot by itself grant the heart settledness. Guarantees may multiply while fear of losing them multiplies as well; circumstances may narrow while a measure of steadiness remains, grounded in a meaning deeper than circumstance.

The model therefore neither reduces safety to walls, accounts, and plans nor dispenses with them. The human being takes the appropriate means, resists danger and injustice, and seeks a sounder environment, yet does not make the heart subservient to what they have built. Tranquillity here is neither a permanent feeling nor a denial of fear. It is the stability of the governing reference point that prevents fear from becoming master of the decision. The pursuit of safety in reality and the tranquillity of the heart can thereby meet without either replacing the other.

Belonging is relationship and responsibility, not merely filling a void. The human being is relational, needing love, acceptance, companionship, family, and community. Forced isolation and rejection are weighty experiences that must not be minimised. Belonging becomes disordered, however, when it turns into the search for a group that will fill every void, or for acceptance purchased by compromising the truth. A

relationship is not sound merely because it removed loneliness: it may offer warmth while stripping away orientation, or protect a self-image while weakening truthfulness.

The model reads belonging as a field of purpose and responsibility. The human being belongs within relationships in which they receive and give, uphold rights, and learn mercy, fidelity, and sincere counsel. The first condition that protects this belonging is that other people not become the ultimate source of value. A person does not enter a community without a grounding or purpose, but with dignity and trust, and measures fidelity to it by how far it helps them towards truth and they help it towards truth. Relationship thereby becomes not merely the filling of a lack, but a field in which the human being moves beyond self-enclosure.

Esteem is legitimate recognition, not the source of dignity. The human being is affected by the respect of others, needs their effort to be judged fairly, and is harmed by contempt. Fair recognition of work is a legitimate claim in education and social relations. Yet a person's value does not begin when people applaud, nor does it disappear when they overlook them. Reducing all value to external recognition makes the self hostage to a changing audience and turns work from the discharge of a trust into the manufacture of an image.

Inherent dignity precedes achievement. This does not mean that every act is dignified or that criticism is an assault upon the self. Rather, it distinguishes the dignity of the person from the evaluation of their action. A human being can acknowledge error without collapsing and pursue excellence without making the outcome validation of their existence. The esteem of others remains legitimate so long as it acknowledges an effect or a right, rather than becoming the source that creates value from nothing.

Self-actualisation is a fruit, not a summit. The human being is endowed with receptivities, talents, and capacities that require development, and the Islamic worldview does not call for suppressing them or for an artificial renunciation of excellence. Yet 'self-actualisation' is distorted when it turns into a closed project whose purpose is to enlarge the ego and display its uniqueness. Instrumental capacities acquire meaning from the trust they fulfil, and achievement is weighed by its orientation, justice, and effect—not by its scale alone.

Self-actualisation is therefore a fruit of a truthful trajectory, not a separate summit reached after the completion of other needs. The self appears more truthfully when its capacities accord with fitra, its aims are ordered beneath its purpose, and its possibilities are turned towards benefit and servanthood. Outward fruits may be delayed while the trajectory remains truthful, and achievements may expand while orientation is disordered. The model therefore neither equates the expression of talent with human perfection nor equates success with nearness through servanthood.

Fitra and Purpose: Two Regulators, Not Two Levels

The five domains do not order themselves. A need may be sound in its origin, yet its fulfilment may be sought through a means that corrupts it or at the expense of a higher right. Two legitimate needs may also compete within one situation. Two functional regulators operate in the model here: what fitra requires, as a reference for examining the truthfulness of the demand; and purpose, as a measure for ordering demands when they compete. They are neither sixth and seventh needs nor two tiers placed above the domains, but regulators that run through the whole structure.

Fitra is a distinctive mode of human creation, comprising a general ground of truth known by presence, an original love of absolute perfection, and an orientation towards servanthood. It is neither detailed conceptual knowledge nor fully developed religious awareness, neither a coercive force nor an infallible intuition; its manifestation and the identification of its object therefore require revelation, intellect, and tazkiya. Its function within this model is to open the question of the truthfulness of the demand: Does this demand accord with human dignity, rights, and purpose, or did it take shape under caprice, fear, or environmental pressure?

Purpose, by contrast, orders demands when they compete. A person may need rest while also needing to keep an appointment; the acceptance of a group while also needing to speak a word of truth; a larger income while also needing to honour a trust. The name of the need alone does not answer which should take priority, for each may be legitimate. The decision is weighed by its relation to servanthood, right, and responsibility. This does not mean that the more pressing need must always be neglected for an abstract meaning: preserving the body or warding off danger may itself be the duty. Purpose does not disdain worldly life; it restores each matter to its place.

God says: 'He said: Our Lord is he who gave each thing its created form and then guided it' (Q 20:50). The verse directly joins the granting of created form to guidance. The theory reads this principle as supporting the refusal to conceive created needs as powers left without a regulator: what the human being has been given forms part of a created order marked by guidance and purpose. Identifying the five domains, using fitra as the standard for the truthfulness of demand, and using

purpose as the measure when demands compete are constructions of the project; this structure is not attributed to the verse.

The work of these two regulators appears in the difference between the intensity of a need and the truthfulness of the response to it. The desire for esteem may be intense, but what fitra requires—as clarified by revelation and discerned by intellect—does not make a lie truthful because it secured recognition. The desire for safety may be intense, but purpose does not permit safety to be built upon injustice to another. Belonging may be genuine, yet the group may demand silence about falsehood, requiring the relationship to be reordered if it is to be preserved. The need is not cancelled in these examples; its means and rank are corrected.

It is important to represent Maslow's account fairly before stating the difference. In his original 1943 article, he presented interrelated needs within a hierarchy governed by relative prepotency: the more pressing need tends to occupy an earlier place in organising behaviour, while other needs emerge as the predominant need is satisfied. He did not, however, require complete satisfaction. He explicitly stated that actual satisfaction is partial and simultaneous across several needs, and he discussed exceptions, multiple motivations, and the integrated nature of the organism. The article also contains no version of the familiar triangular diagram, and a later

historical study indicates that Maslow did not create the pyramid. The original text should therefore not be criticised through a popular image more rigid than the account itself.[49]

The second level is the visual hierarchy that later became widespread under the name ‘Maslow’s pyramid’. This image may suggest that relative prepotency forms rigid levels and that the human being can pursue neither meaning, creativity, nor sacrifice until the needs for food, safety, belonging, and esteem have been fully met. The direction of ascent may also suggest that the body is lower and the self higher, and that every person travels the same path in a single order. Yet the image was not created by Maslow in the original article, and it lends the representation a rigidity that may lead readers to treat deprivation and delay as closing off the rest of the human being.

The Integrative Needs Model, by contrast, neither replaces one deterministic ordering with another nor denies that deprivation may press upon attention and decision. It holds that the domains of need overlap, that their priority varies with the situation, and that the pursuit of meaning and growth may remain active even when some conditions are lacking. Fitra weighs the truthfulness of the demand, while purpose and servanthood order needs when they compete.

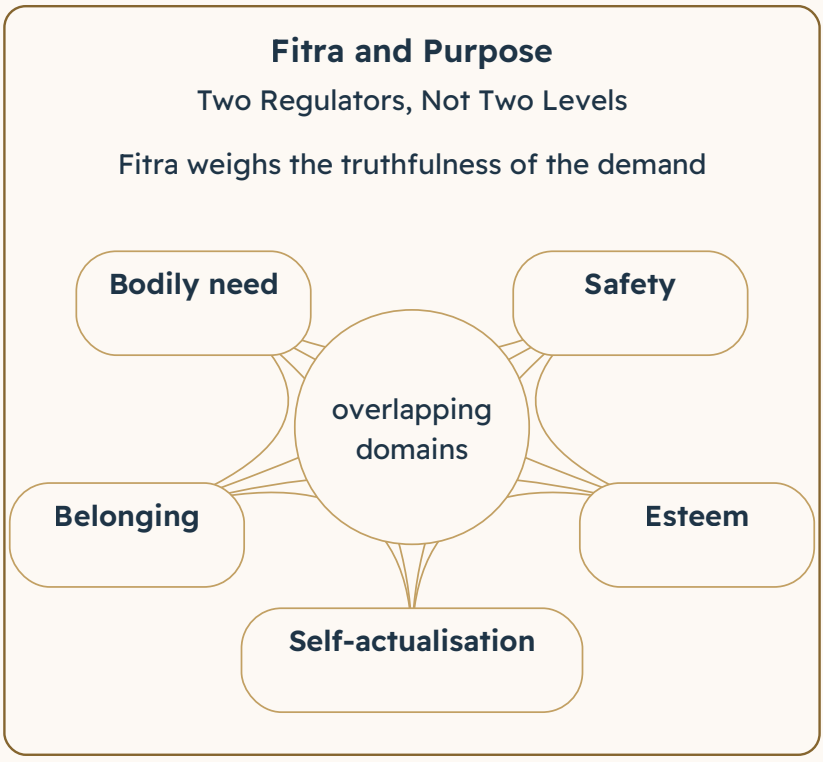
49. A. H. Maslow, ‘A Theory of Human Motivation,’ Psychological Review 50, no. 4 (1943): 370–96, doi:10.1037/h0054346. The article presents relative prepotency, partial and simultaneous satisfaction, exceptions, and multiple motivations, and it does not contain the familiar pyramid diagram. On the history of the diagram, see Todd Bridgman, Stephen Cummings, and John Ballard, ‘Who Built Maslow’s Pyramid? A History of the Creation of Management Studies’ Most Famous Symbol and Its Implications for Management Education,’ Academy of Management Learning & Education 18, no. 1 (2019): 81–98, doi:10.5465/amle.2017.0351.

The 2011 study by Tay and Diener—a survey covering 123 countries—may serve as a limited comparative example of associations between the satisfaction of different domains and different aspects of well-being. These associations establish neither the Islamic model nor a causal ordering, and they do not negate the importance of basic needs.[50]

The reading thereby moves from assigning the person to a 'level' to examining the demands present within a particular decision: Which needs are active? How do they overlap? What form of fulfilment accords with fitra? And what does purpose require when they conflict? This reading neither classifies the human being nor provides an automatic answer. It may, however, open the question of whether the search for safety has become attachment, whether the search for belonging is governed by fear of rejection, or whether what is called self-actualisation is a pursuit of self-image. It identifies the site of review without cancelling the need itself.

50. L. Tay and E. Diener, 'Needs and Subjective Well-Being Around the World,' Journal of Personality and Social Psychology 101, no. 2 (2011): 354–65, doi: 10.1037/a0023779. The international survey covered 123 countries. This study is used here for limited comparison and does not establish causality, a deterministic ordering, or the Islamic model.

The Integrative Needs Model



purpose and servanthood order needs when they compete

The Model's Limits and Field of Use

The first limit of this model is that it does not deny the power of deprivation. A person without food, shelter, or safety needs the relevant right to be upheld and effective means to be provided, not a discourse demanding that they 'transcend' the need. Hunger or fear may narrow the field of choice in some

circumstances, while removing injustice and building a safe environment belong within the horizon of the theory. To speak of integration is not a pretext for turning a real need into a spiritual problem inside the individual or absolving society of responsibility.

The second limit is that it does not make tranquillity or meaning evidence of spiritual rank. One person may remain steady in hardship, while another with sincere faith may be disturbed by injury, illness, or pressure. The model explains how purpose can remain present even when some needs remain unmet, but it neither imposes one form of response nor permits blame of the person under trial. Nor does it make material deprivation a sign of distance or material security a sign of nearness. Greater security may be a blessing and a trust, and pursuing it may be legitimate, so long as it does not become the final source of value.

The third limit is that the model is neither a test of needs nor an instrument for classifying people. No observer can infer from limited conduct that a person is ‘stuck at safety’ or ‘has not reached self-actualisation’. The same domain may appear in different forms, motives overlap, and inward reality cannot be encompassed. The legitimate field of use is to order questions around a stated situation or a particular decision while preserving what is not known—not to issue a diagnosis, rank, or general prescription.

The model becomes clear in the decision of an employee offered a promotion that would increase income and standing but move the person into an environment that requires neglect of family and participation in an unjust practice. A layered reading may treat the promotion as a natural movement from safety to esteem and self-actualisation. The integrative model instead opens all the domains together: income that preserves

the body and safety, family belonging, professional esteem, and the development of capacity. It then asks about the truthfulness of each demand in the light of fitra and about their ordering in the light of purpose. The employee may accept if the conditions can be changed, reject if the price is a clear betrayal of trust, or seek a third alternative. The model does not make the decision for the person, but it prevents the decision from being reduced to one need or a ready-made image of ascent.

This example also shows the relation of the Integrative Needs Model to the other models. It identifies the domains of demand and where they compete, while the Model of the Four Dimensions reads the presence of the bodily dimension, heart, intellect, and spirit within the decision. The Shakila and Orientation Model asks what repeated decisions disclose about structure and direction, and the Becoming and Substantial Motion Model then explains how repetition may give rise to a stable disposition and an acquired existential form. The Integrative Needs Model thus remains an entry point for understanding demands, not a complete theory of the human being or a ladder for ranking human worth.



Section Two: The Model of the Four Dimensions

One Decision and Its Multiple Dimensions

If the human being is one self, why does understanding a decision require the bodily dimension, heart, intellect, and spirit? Defining each dimension on its own does not answer the question, because a decision does not ordinarily issue from an isolated function. A person may know the truth without accepting it, accept it without knowing how to pursue it, or see the purpose clearly while the body lacks the capacity to act. The question addressed by the model is this: How do the dimensions of understanding, value, purpose, and embodied action interact within the one agent, and how does the presence or neglect of a dimension disclose where the disorder lies without dividing the human being into four persons?

Chapter Two defined the four dimensions as interwoven dimensions of the action of the one human self within its worldly stage of origination: the bodily dimension, heart, intellect, and spirit. This section gathers them again within a model that clarifies their interaction in decision, without turning them into independent parts, human types, or measurable units.

The bodily dimension is the body viewed in respect of the embodied human being's presence, sensory reception, and action in the world. Through it the person works, tires, needs, and discharges rights; what befalls it enters into the assessment of actual capacity and practical scope in a given situation. The body is neither a silent machine executing an order issued by another dimension nor an evil or obstacle in itself.

Recognising its presence prevents the person from being blamed for what lies outside their control, and prevents exhortation from being offered in place of treatment or rest when either has its proper domain.

The heart is the self in respect of inward and value-laden perception; acceptance and rejection; love and aversion; faith, intention, orientation, and tranquillity. Acceptance or rejection of truth appears within it, and the intention that gives action its meaning takes shape there. The heart is neither reducible to feeling nor, in this context, the anatomical organ, and it is not an infallible guide. It may carry fear, attachment, or a habit that requires review. Its place in the model shows that information does not become a stance merely by being present, and that value is not the product of intellectual calculation alone. The heart needs revelation, intellect, and truthfulness lest caprice be called insight.

The intellect is the self in respect of its apprehension, understanding, discernment, judgement, review, and connection of means to ends. It reads reality, distinguishes an event from its interpretation, compares alternatives, seeks evidence and expertise, and anticipates some consequences. Yet it does not operate in a vacuum. Its intelligence may become the servant of an inclination that preceded inquiry, producing a polished rationalisation instead of correcting the position. The soundness of a decision is therefore not measured by argumentative skill alone, but by the intellect's truthfulness in accepting what the evidence discloses and its connection to the standard of truth.

Spirit is the human self itself in respect of its spiritual rank, the irreducibility of its reality to matter, and its openness to truth, absolute perfection, and the purpose of servanthood, while remaining created and dependent upon God. The model

neither defines its unseen essence nor claims to encompass it. It states that spirit is neither a divine part within the human being, a cosmic energy, nor a site of indwelling or union. Its function here is to keep the question of purpose, dignity, and servanthood present, without providing a practical answer independent of the intellect, heart, and bodily dimension.

Fitra is not a fifth dimension or a box placed beside the other four. It is a distinctive mode of creation that disposes the human being towards a general knowledge of truth and the pursuit of perfection and servanthood. Its effects appear within the bodily dimension, heart, intellect, and spirit without supplying ready-made detailed knowledge. The four dimensions are perspectives through which the work of the one self is understood; they neither confine fitra to spirit nor turn it into an independent organ.

Interaction and Dominance without Exclusive Division

The four dimensions do not proceed along a line beginning with spirit and ending with the bodily dimension. Correction may begin by addressing a bodily condition, through an argument understood by the intellect, through an event that awakens a perception of value, or through an act of worship that brings purpose back into view. The point of entry differs from one situation and person to another. What the model preserves is the unity of the agent and the multiplicity of relations, not a fixed order of movement.

Nor is a dimension confined to one type of act. Food is not bodily alone: it may carry the meaning of companionship, be managed through the intellect, or carry meanings of gratitude and trust. Worship is not merely ‘spiritual’: it requires a

present body, understanding, and intention. Professional work does not belong to the intellect and body alone: it carries values, loves, and orientation. To describe a dimension as ‘dominant’ within a situation therefore identifies its prominent function; it does not mean that the other dimensions are absent or that the act belongs exclusively to it.

A dimension may exercise unbalanced dominance. The desire for rest may prevail and obscure an immediate right; fear of rejection may prevail and weaken examination of the evidence; the intellect may be used to calculate efficiency while overlooking a human value; or spiritual meaning may become a slogan that fails to respect the conditions of reality and action. These forms do not prove that the dimension is evil. The disorder lies in its separation from unity and its claiming an authority no longer weighed by the other dimensions. Every dimension may become a door to reform or distortion according to its relation to the rest.

Neglect appears in the corresponding form. One who neglects the bodily dimension may constrict the field of will and then interpret stumbling as moral weakness. One who neglects the heart may perform an outwardly correct act through a motive that corrupts it or with a harshness that negates its effect. One who neglects the intellect may rush towards a good through a harmful means. One who neglects spirit may plan and achieve well yet remain unable to answer the question of purpose, so that success becomes the centre of value. The model does not rank any dimension as absolutely ‘more important’; it shows what occurs when the relation loses balance.

Integration here is work that returns the aspects to one truthful decision within practical scope, not an instantaneous inner state free of tension. The more the aspects of the self

come into truthful accord and harmony under truth and fitra, the more integrated and gathered the self becomes, and the fewer the causes of dispersion, inward conflict, and competing veils. Its tranquillity, steadfastness, and stability then increase, and its capacity widens to taste the good of its own existence and of the existence around it—one aspect of its happiness. Dispersion here does not mean a clinical disorder, and harmony does not mean the absence of pain, fear, or the need for treatment.

The model's function is therefore explanatory, not diagnostic. Within a known situation, one may examine the presence of the body, value and intention, knowledge and discernment, and the purpose that orders the decision. This examination does not create a fixed 'type' for the self or for others—bodily, heart-centred, intellectual, or spiritual. Dominance is situational and changeable, a person is more than a snapshot, and psychological traits and disorders have their own specialist tools.

The model also discloses an important difference between explanation and justification. Exhaustion may explain part of the difficulty of a decision, but it does not make every consequence permissible; the person may need to rest, postpone, or repair harm. Fear may explain withdrawal, but it does not settle whether the choice was sound. The model identifies what entered into the act so that the work of reform can be more just; it neither turns a condition into an open-ended excuse nor turns choice into grounds for indiscriminate blame.

Within a collective decision, different dimensions may stand out in the discourse: capacity and action, right and value, information and probabilities, and the larger purpose. The difference in points of entry does not mean that people are

divided into separate ‘dimensions’. Every person bears them all, even if one dimension appears more clearly in what they say. The model’s benefit is to return these points of entry to a single question without turning them into identities or tests.

The model does not require the dimensions to receive equal time in every decision. Some situations require swift bodily action; others require extended intellectual verification; in still others, the corruption of value appears before the details of the means. Formal equality is not integration. Integration means that each dimension contributes the function the situation requires, while the decision remains attributable to the one self and weighed by truth.

Limits of This Reading and a Functional Example

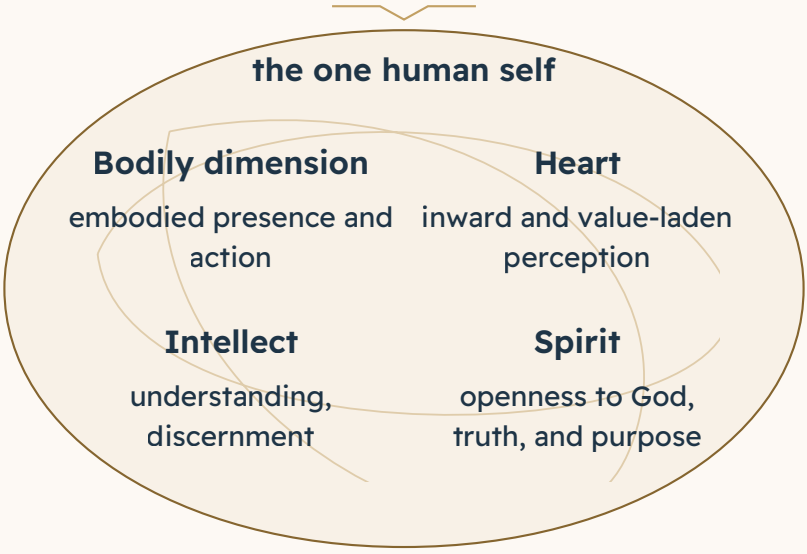
The model does not correspond to four units, each of which can be measured by a score. For this reason, the chapter adopts neither a diagram of four boxes nor a form that places the bodily dimension below and spirit above. Such a representation may turn functional perspectives into independent components or spiritual ranks. The text preserves the meaning of interweaving through verbal explanation, without quantitative distances, rigid causal arrows, or a hierarchy among the dimensions.

The model does not replace psychology, medicine, or neuroscience. It can recognise the body’s role in a decision, but it cannot diagnose the cause of fatigue. It can show that fear has affected the heart, but it cannot decide whether the fear constitutes a disorder requiring treatment. It can show the intellect’s need for verification, but it does not dispense with

expertise in the relevant field. The reading therefore moves from the general question to a specialist whenever the matter requires knowledge the model does not possess.

The model becomes clear in the decision to apologise after a professional error. The intellect apprehends the facts, the extent of responsibility, and what repair requires. The heart faces the weight of an exposed self-image and the value of fairness. At the level of spirit, the meaning of entrusted responsibility before God becomes present, rather than reputation management alone. The act also requires bodily presence: the person must speak, face the situation, and correct what they can. The difficulty may arise because the intellect continues to justify, the heart fears humiliation, the body is exhausted by a prolonged confrontation, or purpose has disappeared and the whole question has become one of preserving standing. The model does not distribute blame across four parts. It helps the one self identify where the work of reform must begin and then gather the dimensions within a single act.

The Model of the Four Dimensions



Fitra is not a fifth dimension

The Model of the Four Dimensions is related to the needs model because one need passes through multiple dimensions. Safety has bodily and environmental conditions, an inward perception of value and tranquillity, an intellectual assessment of risks, and a purposive meaning that prevents guarantees from being worshipped. The model is related to the Shakila and Orientation Model because repeating a particular way of managing these dimensions becomes part of structure and direction. The Becoming and Substantial Motion Model then explains how repeatedly separating knowledge from intention—or gathering them within action—may contribute to the formation of a stable disposition and an acquired existential form.



Section Three: The Shakila and Orientation Model

Between Present Structure and Predominant Direction

How should we read the relation between what has become established within the self now and the direction disclosed by its movement, and how does each reshape the other over time? Defining shakila as a present structure and orientation as a predominant direction is not enough, because the question concerns the movement between them. A person may carry an old habit and begin a new orientation, change performance under pressure without changing orientation, or repeat a choice until it becomes easier. The analysis therefore needs a model connecting ‘what is’ to ‘what it is becoming’ without compulsion or haste.

The Shakila and Orientation Model is a formative model connecting the person’s actual inward psychological and moral structure, which has relative stability, to the predominant direction of actual movement over time. Shakila includes a person’s knowledge, conceptions, loves, intentions, inclinations, habits, and stable dispositions, together with settled effects of the body, upbringing, environment, experiences, and choices. These make some modes of perception and response more likely to arise without compelling them. Orientation is a direction appearing in a pattern of intentions, choices, and actions in relation to the highest purpose; it is neither a declared slogan nor a single intention. The term

shakila is Qur'anic, while gathering shakila and orientation into this model and defining the temporal relation between them form a construction specific to the project.

God says: 'Say: Each acts according to their shakila, and your Lord knows best who is better guided upon the way' (Q 17:84). Chapter Two used the opening of the verse to show the relation of action to the structure from which it issues. The point of citation here is the conjunction of action issuing from shakila with the acknowledgement that complete knowledge of who is better guided belongs to God alone. The theory therefore reads the trajectory and its indications without claiming to encompass inward reality or final guidance. The verse supplies neither the technical definition of 'orientation' nor the structure of the feedback loop; both are explicit constructions of the project.[51]

Shakila is wider than a single habit. A person may be honest in financial dealings, hesitant to apologise, generous with family, and highly sensitive to criticism. These differences do not abolish the unity of the self, but they prevent its reduction to one trait. Some elements of shakila also began before the person's choice: the language of the home, early experiences, and images of success and fear. What was not chosen explains the initial inclination, but it does not settle what the person can review once it becomes apparent to them and to the extent that assistance becomes available.

51. Al-Ṭabāṭabāʾī, al-Mīzān, 13:191–94, on Q 17:84. He explains the relation between action and shākila and describes shākila as a psychological and moral configuration arising from the interaction of multiple factors, inclining action without compelling it. The combination of shākila and orientation and the temporally qualified definition are terminological constructions of the project.

Orientation is wider than outward performance. A person may stop an error out of fear of punishment without revising the value attached to it, so performance changes before the underlying orientation does. Another may sincerely repent and undergo a change of orientation while the habit remains difficult to overcome, so performance lags behind the decision. The model therefore does not judge transformation from one snapshot or require every layer of the self to catch up with the orientation at the same moment. Assessing it requires time, indications, and repetition.

The Feedback Loop over Time

The relation operates through a four-part feedback loop—a sequence of returning effects. It is neither a mechanical loop that guarantees an outcome nor a one-way trajectory. It describes relations that may strengthen one another or be interrupted by a choice, circumstance, or repentance.

First, shakila inclines but does not compel. What has become established within the self makes some acts more likely to occur and others harder to perform. One who is accustomed to defending a self-image may move quickly to justify themselves, while one in whom fairness has become established may notice another's right more quickly. Yet ease and difficulty do not amount to necessity. Choice retains a place within practical scope, and the first contrary act may be small: pausing before replying, requesting time, or stepping away from a situation that repeatedly reproduces the error. Denying inclination makes reform naïve; turning it into compulsion closes the door to reform.

Second, orientation appears in repetition. A single act does not disclose the whole direction: it may be a lapse, an exception, or an act performed under compulsion. When intentions, choices, and actions recur, however, they trace a direction that a person can discern within themselves by observing what they give priority to when demands conflict, what they return to after interruptions, and what they devote time and wealth to. Orientation is thereby a description of actual movement, not of the image a person wishes to project.

Third, repetition may feed back into shakila. An act does not necessarily issue from the self and then end without an effect. When joined to intention and repeated, it may make the same path easier within the self, strengthen an inclination, or weaken one—without guarantee or closed causality. Repeated sincere apologies may help weaken an old defensiveness, just as repeated justification may entrench that pattern. Intention, freedom, environment, the depth of the act, and the understanding, resistance, or remorse accompanying it all enter into the effect. The model therefore describes a conditional formative relation, not a mechanism that can be calculated.

Fourth, the modified shakila affects what follows. When something changes within the structure, the effect is not confined to the act that produced the change. The human being enters the next situation with inclinations, experience, and an inward path that differ to a lesser or greater degree. They may see an indication previously overlooked, bear a cost previously avoided, or choose companions who protect their orientation. A new act then issues from this modified shakila, and the loop continues. History is thus not only behind the human being; it is present in the manner in which what comes next is received.

The loop does not always move in the direction of growth. A corrupt act may be repeated and become established; knowledge may expand and serve arrogance; a skill may succeed in consolidating a distorted orientation. Movement alone is therefore insufficient as a criterion: orientation gives it its measure. Success in making an act easier does not establish its rightness, just as the continuing difficulty of a sound act does not invalidate the truthfulness of the direction. The model explains becoming in both its sound and corrupt forms, then returns evaluation to purpose and the revealed law.

The loop also explains how orientation may change before shakila. Sincere repentance inaugurates a new orientation from the moment of return, but it does not immediately erase every inclination and habit. A person may desire what is right yet find acting upon it difficult, or hate an error and return to it. This tension does not prove the new orientation false, but that orientation must then be translated into reform, repetition, and a supportive environment. Over time the structure may catch up with the direction, while some effects may continue to require disciplined struggle or treatment.

It likewise explains how performance may change before orientation. A system may regulate an act through monitoring or incentive and thereby preserve an important right, while the structure has not yet changed. This modification should not be disdained: it may be a beginning and a new experience. Yet it is not by itself enough to establish that shakila has changed. If the monitoring disappears and the act returns, the change may have occurred more in the condition than in the source. Justice requires preserving outward order while addressing the inward, without conflating the two.

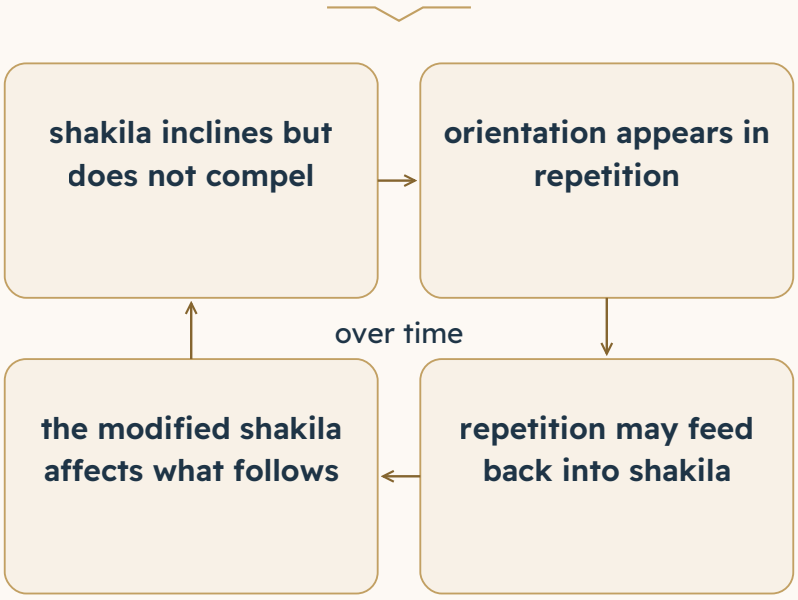
Time operates within this relation as a field, not mere waiting. Intention is tested in situations; knowledge passes from memorisation into assent or remains outside it; action encounters its consequences; and the environment changes. The model therefore does not assess transformation by a single rate of change. A moment of awareness may break with an old trajectory, while consolidating the transformation requires years. Steps may also accumulate unnoticed until their effect appears in an old situation to which the person now responds in a new way.

The two counter-readings opposed to the model treat the human being either as a fixed image or as a declared intention. In the first, the person is imprisoned within the past: 'This is how they are and they will not change.' In the second, the slogan is believed without looking at repetition: 'As long as they want good, their orientation is good.' The model holds realism and hope together. It acknowledges what has become established, asks for evidence over time concerning direction, and keeps the door of transformation open.

Multiple loops may intersect within a trajectory rather than there being only one. A professional decision reshapes confidence; a family relationship affects the manner in which criticism is received; a repeated act of worship renews an orientation that had been absent from work. The model cannot isolate all these threads or attribute the effect to one factor. Its benefit is to show the kind of relation: a structure that inclines, a repeated choice, a direction that appears, and an effect that feeds back. The extent to which each thread affects a particular self requires wider knowledge and may remain unknown.

The model also prevents slowness of transformation from being equated with corruption of orientation. Movement may be rapid in some respects and slow in others because of the depth of a habit or narrowness of practical scope. The measure is neither the speed of transformation nor the absence of relapse, but the truthfulness of direction and the effort made to reform what is possible. The model thereby preserves the seriousness of repetition without turning time into a single moral yardstick for all people.

The Shakila and Orientation Model



relations that may strengthen one another or be interrupted by a choice, circumstance, or repentance

The Model's Limits and Field of Use

The model does not permit a person to be described conclusively by a statement such as 'their shakila is such-and-such' and every act then interpreted through it. Shakila is composite and changing, orientation is not known from a snapshot, and the inward reality is known to God. A more accurate description remains: an inclination has become established in this respect, or the manifest trajectory discloses a predominant direction, while the possibility of return and change remains. Any use that turns the concept into a fixed label contradicts the heart of the model.

Nor may the model justify harm in the name of history. Shakila may explain why a sound act was extremely costly, but it neither excuses the harm nor negates the right to repair. Conversely, orientation may not be used to cancel the conditions of reality: some people need safety, treatment, or skill before they can establish a new pattern of action. Responsibility is related to the knowledge, intention, and capacity present; it cannot be measured from outside the experience by one standard.

The effect of the loop appears in a manager who repeatedly becomes defensive at the first sign of criticism. This pattern may be read as a partial feature of shakila shaped by concern for self-image and a habit of self-justification, without becoming a complete definition of the manager or a judgement upon inward reality. When the manager notices the effect and resolves to make fairness the orientation, a limited act begins the change: listening before answering, asking about the facts, and acknowledging what has been established. The old inclination remains present at first, but repeating the new response together with sincere self-accounting may feed back into

shakila, making criticism easier to bear and allowing orientation to appear in repeated choices. The manager then enters the next meeting with some inclinations changed and experience widened to a lesser or greater degree, and sees possibilities that were previously hidden. The model does not guarantee transformation, but it shows where work is needed.

This model is related to the four dimensions because shakila bears recurrent ways in which the bodily dimension, heart, intellect, and spirit operate, while orientation discloses how they are gathered over time. It is related to the Integrative Needs Model because the manner in which a need is pursued may become part of shakila. Its links to the Law of Inner Truthfulness, the Law of Faith-Building, and the Law of Growth through Tazkiya are set out in Chapter Four and need not be restated here. The Nearness Equation remains in Chapter Three as the measure of orientation and does not become a measure of nearness here. The Becoming and Substantial Motion Model then takes the loop a step deeper: What does it mean for an effect to become a stable disposition and an acquired existential form?



Section Four: The Becoming and Substantial Motion Model

How Does Action Enter the Structure of the Agent?

The model begins from the definition of becoming: the continuous actual process through which a person comes to be what they are and what they will become, as what they have been given and what has befallen them interact with what they have known, loved, intended, chosen, done, and repeated. It brings together the factors of formation that help prepare the trajectory with the human being's response to them, then asks how what a person undergoes may enter into their stable dispositions and acquired existential form without determinism or independence.

The Becoming and Substantial Motion Model explains the actual process through which a person undergoes becoming by way of knowledge, intention, choice, action, repetition, and the returning effect, within the factors of formation, practical scope, environment, guidance, and divine aid. In its philosophical layer, it draws on substantial motion as a supporting explanatory layer for the possibility that change may reach the existential quality of the self, not as a necessary foundation of the theory or an empirical claim. The general layer remains intact for readers who do not adopt the philosophical premise.

The general layer begins from the fact that what reaches the human being does not enter into them in the same form. Information arrives and is understood according to the person's knowledge. It may be assented to or rejected, meet what the person loves and fears, and then become intention, choice, and action—or stop before that. The trajectory may

also begin with action: a person performs a good action in response to an obligation or through good company, and the act discloses a meaning that had not yet become established in awareness. There is no single required temporal sequence, but there are relations among reception, understanding, intention, choice, action, and effect.

Knowledge in this model is wider than the quantity of information. A person may memorise a ruling without its entering into the manner in which reality is seen, or know the value of justice and then make that knowledge an instrument for dressing up their bias. Knowledge becomes formative when it connects to assent and intention and finds a path into choice. What is known may remain unloved or unapplied. The model then discloses the point of separation between information being present to a person and becoming present within them.

Intention gives the act its orientation, but it does not operate alone. A person may intend good through a means that wrongs another, or imagine their intention to be sincere while seeking to preserve a self-image. Intention therefore needs a standard, and action needs knowledge of its effect. Choice is the locus of attribution within practical scope: the human being chooses among the alternatives available within capacity, but neither creates the conditions nor guarantees the outcome. Action then brings the position into the world, either upholding a right or violating it, and giving the self a practical experience that thought alone cannot produce.

Repetition is one factor that may help a pattern become established, but it is neither equivalent to that establishment nor a guarantee of it. The effect differs according to intention, the kind of freedom, the force of the experience, the stability of the context, what accompanies the act in the form of

understanding, resistance, or remorse, and the person's receptivity, preparedness, practical scope, and environment. A single event may be decisive because it converges with a long history, while many acts may pass without deep change because they are automatic or compelled. The model therefore states the contribution of repetition conditionally and does not turn it into a number or prescription.

A stable disposition is a quality established within shakila that makes the corresponding act more likely to issue, without removing choice. Not every habit is a moral disposition, and a stable disposition is not a final judgement. It may weaken through review, contrary action, and a new environment. Yet it explains a difference known in life: between one who must labour for truthfulness each time and one for whom truthfulness has become more deeply rooted in their character; and between one who slips under pressure and one who has built up a habit of self-justification until it becomes the first response.

Chapter Two defined the 'acquired existential form' as the overall quality the self comes to possess through what is actualised within it over time, while distinguishing the actualisation of an effect from its ethical attribution. The present model uses the term to indicate the point at which the effects of knowledge, intention, choice, and repeated action meet. It neither redefines the term nor turns it into a sensory image or a second self.

This entire movement unfolds within conditions the human being does not make alone. Receptivity, body, environment, and opportunity differ; guidance and divine aid precede striving and accompany it; trial discloses but does not determine; and outcomes may fail to correspond to intention. The human being also bears effects that were not chosen and are not

ethically attributed in the same way as choice. The model therefore does not move from the existence of an effect within the self to condemnation of its bearer. It asks about the effect's source, the person's knowledge, intention, and practical scope, and what the person did when the effect became apparent.

The importance of feedback also appears within this layer. What follows from an act in reality may return and enter into the person's experience, understanding, relationships, and later choices. It may disclose a consequence that was not anticipated, prompting review of knowledge and means, or reveal a path that has become easier than before. Feedback does not make the outcome a judgement upon value, and it does not by itself establish an empirical causal relation. Its function is to prevent inward becoming from being separated from people's rights and the consequences of actions.

Self-accounting and repentance remain within the model as openings for correction, not events outside becoming. Self-accounting reviews the material that has entered the self and the path repeatedly taken; repentance changes orientation; reform addresses the effect; and new action opens another path. The old may not disappear immediately, but change does not begin from nothing. It begins from a self that bears its history and is able, within practical scope and with God's aid, to reorganise its relation to that history.

Two Explanatory Layers: The General Layer and the Philosophical Reading

The general layer can be stated in ethical and educational language without dependence upon any particular philosophical school: when knowledge connects to assent, intention, and

action, it enters the trajectory of becoming; repeated action may contribute to habit and stable disposition; and repentance and reform open a new trajectory. This is a conditional theoretical formulation, not a complete empirical explanation of the self. Any comparison with concepts of learning, habit, or self-regulation in the modern sciences belongs to the level of application or modern comparison and requires a primary source and a separately defined scope. It is assigned no more than that limited function here.

The second layer is a supporting philosophical reading that draws upon the premise of substantial motion developed by Ṣadr al-Dīn al-Shīrāzī within the school of Transcendent Philosophy. Within the limits of its use here, the premise holds that change is not confined to accidents but may occur gradually in substance, while its discussions of the self portray the human being as undergoing becoming across successive stages. This is an openly stated school-specific philosophical premise—not a direct Qur'anic text, a doctrine agreed upon among Muslims, or an empirical description of the self.[52]

This premise offers a particular explanation of the depth of becoming. If the self, in its relation to the body, undergoes becoming, stable dispositions can be understood not as external additions to a substance that remains fixed in one state, but as qualities entering into what the self becomes. Time then becomes a field of actualisation rather than a neutral container, and repeated choice acquires existential

52. Al-Shīrāzī, al-Asfār, vol. 3, in the discussions of motion in substance, and vol. 8, in the discussions of the self and its becoming. The reference establishes the premise within Transcendent Philosophy; it does not make it a Qur'anic text, a doctrine agreed upon among Muslims, or an empirical explanation of the self.

significance: the human being not only performs acts, but participates—without independence from God—in constructing the quality from which action issues.

The use made here is confined to two principles: the possibility of motion in substance, and the possibility of drawing upon that premise to explain the becoming of the self and its stable dispositions. The premise alone does not establish that every repeated behaviour has become a stable disposition, determine the duration of change or its psychological and neural mechanisms, or permit a judgement upon a person's form or destiny. The comprehensive statement through which the project connects these matters is a theoretical construction, not a verbatim transmission from Ṣadr al-Dīn al-Shīrāzī.

The reference is not cited in order to make the premise binding upon readers who do not adopt it. Its source is philosophical and its function is supporting and explanatory. Responsibility, repentance, tazkiya, and the formative effect of action do not derive their legitimacy from this premise. Nor does the functional account of habits and established traits depend upon a Sadrian demonstration. What the premise adds is an existential answer concerning the possibility of deep change and the meaning of the self not being merely a fixed surface across which states pass.

Separating the two layers protects the theory from two errors. The first is to present substantial motion as though it were the only conclusion required by Islam, even though it is an openly stated philosophical choice. The second is to dissolve the general layer into the premise until acceptance of ethical becoming depends upon it. The general layer regulates the relations upon which the model stands, while the

philosophical layer offers one way of explaining their depth. The second may be discussed or rejected without demolishing the first, and the point of disagreement remains explicit.

The separation also prevents philosophy from being turned into empirical psychology. Substantial motion does not determine how long a habit takes to form, explain neural mechanisms, predict the behaviour of an individual, or dispense with the study of trauma, learning, or environment. A philosophical claim may be sound at the level of existence while an applied claim at the level of behaviour requires another source. Stating the level explicitly protects every field from being made to bear claims beyond its competence.

Speaking of deep transformation does not entail disparaging behavioural change. Reform may begin by removing a condition, arranging time, or repeating a sound act before the corresponding inclination is fully established. These are outward steps, yet they may preserve rights and give the self new material. Nor is every intense feeling a deep transformation: it may shake the person and then pass. The explanatory question concerns how far change extends into perception, value, intention, and response, while this remains inaccessible to direct external measurement.

The difference between the two layers is not merely one of language. The general layer examines the relations among knowledge, intention, choice, action, effect, and what becomes established through them. The philosophical layer asks about the kind of being capable of such transformation. If the questions are confused, everyday observation is taken as evidence for a philosophical premise, or the premise is burdened with behavioural details it never stated. Separating them allows integration without prejudging the issue.

The Becoming and Substantial Motion Model

The General Layer

knowledge · intention · choice · action · repetition · the returning effect

stable dispositions · acquired existential form

There is no single required temporal sequence

The Philosophical Reading

substantial motion

a supporting explanatory layer

the existential quality of the self

not as a necessary foundation of the theory or an empirical claim

What the Premise Adds and the Limits of Its Use

The philosophical premise adds two limited benefits. First, it gives becoming existential seriousness: the self's history is not merely stored outside it; on this account, its effects may enter into the self's very quality. Second, it makes gradual development and time part of the explanation of becoming without determining the duration of reform or its psychological mechanism. It thereby establishes no detailed otherworldly judgement and permits no inference of destiny from the 'acquired existential form'; those matters belong to revelation and its specialised discussions.

The premise also grants no licence to judge persons. An observer cannot see an act and decide that its bearer's 'substance' has become such-and-such, or turn existential language into fearmongering or ranking people. Shakila is composite, an act may be incidental, mercy, repentance, and divine aid are present, and complete knowledge of the self belongs to God. The model's function is to deepen a person's self-accounting, not to give authority over the inward realities of others.

Nor does the premise mean that every daily change is substantial motion in the philosophical sense, which requires its own demonstration. Performance may change while a deeper orientation remains, and a surface habit may disappear without the whole form being rebuilt. The chapter therefore uses the language of becoming, stable disposition, and acquired existential form within their functional limits, and mentions substantial motion when it needs to explain the possibility of change at depth—not in order to magnify every event.

The acquired existential form does not become a closed destiny. So long as the time for action remains, repentance may open a new orientation; new action may weaken an old path; and treatment, environment, and knowledge may widen the field of choice. A worldly effect may remain and require patience or the restoration of a right. Sincere repentance does not therefore entail that every effect disappears immediately, nor does the persistence of an effect mean that the door of return has closed. Becoming itself makes what becomes established consequential while keeping change possible.

The point becomes clear in the example of a teacher confronting students' errors. The teacher may know the value of justice yet repeatedly resort to ridicule when angry. The general layer begins by reading the relation: knowledge is present, but intention and response under pressure do not accord with it; a choice is repeated; and its effect may feed back into shakila, making ridicule arise more readily. When the teacher engages in self-accounting and prepares a different response, then repeatedly responds fairly, explains, and restrains anger, fairness may become established, restraint may arise more readily, and what the teacher notices in the situation may change. The model specifies no number that produces transformation and makes no claim to see the form of the self. The philosophical use, however, makes it possible to explain how what occurred may be more than replacing one technique with another: the teacher's very mode of perceiving the student and acting in response may change.

This model completes the chapter's architecture. The Integrative Needs Model discloses the overlapping domains of need. The Model of the Four Dimensions shows how the bodily dimension, heart, intellect, and spirit interact within decision. The Shakila and Orientation Model connects present

structure to its direction. The Becoming and Substantial Motion Model then explains the self's becoming and how knowledge, intention, choice, and repeated action enter into stable dispositions and the acquired existential form. The Nearness Equation remains in Chapter Three as the measure of orientation that prevents becoming from being reduced to mere competence in constructing any kind of self.

From Models of Structure to Method and External Limits

This chapter has gathered the major relations into four models that make the human being intelligible without reduction. It began with the Integrative Needs Model, which reads needs as overlapping domains in the light of fitra and purpose rather than as a rigid ladder. It then read the one agent through the bodily dimension, heart, intellect, and spirit, showing that their truthful accord under truth increases the self's gatheredness, tranquillity, and happiness without abolishing pain or turning the model into a psychological measure.

The chapter then moved to time. The Shakila and Orientation Model connected present structure to predominant direction and clarified the feedback loop: shakila inclines but does not compel; orientation appears through repetition; repetition feeds back into shakila. The Becoming and Substantial Motion Model then carried the relation into greater depth. In a general layer, it explained how knowledge, intention, choice, and action contribute to the formation of stable dispositions and to the self's becoming in its acquired existential form. In a supporting philosophical layer, it drew upon the premise of substantial motion, without making acceptance of the premise a condition for accepting the basic account of becoming.

The four models operate in mutual support. Need appears through the dimensions of the human being; the manner in which it is managed enters into shakila; repeated decisions disclose orientation and return upon structure; and what becomes established requires a purpose by which its value is weighed. The models are neither stages, competing theories, nor parts combined into a measure. They are interpretive instruments that ask different questions, each setting limits on how the others are used, and all meeting within one human being who moves within regularities, practical scope, trial, guidance, and divine aid.

The limits have been established as firmly as the functions. The models read relations without measuring or diagnosing people, judging their inward realities, or predicting their outcomes; combining them creates neither a fifth model nor a comprehensive measure. Nor does a traditional or philosophical name make a claim common to all schools. The models preserve the due claims of the body and environment, leave treatment and expertise within their proper domains, and do not turn deprivation into spiritual deficiency. Their strength lies in stating precisely what they disclose and refraining from claims that lie beyond their competence.

Each model refers back to the chapters on which it depends. If the meaning of fitra or the structure of the agent becomes unclear when reading need, the reference is the worldview premises and the human model. If a measure of direction is required, the reference is the purpose of origination and the Nearness Equation. If the ordering of action is in question, the reference is the nine laws. Chapter Five neither reconstructs those chapters nor replaces them. It brings their principal strands together within explanatory models, then returns each detail to its proper place.

With the completion of these models, the theory moves from constructing its internal layer to testing its standing and limits. This is the subject of 'Chapter Six: Method and External Limits': How does the theory state its theological and philosophical premises openly and enter into dialogue with contemporary knowledge without attributing to religion what belongs to its own construction, or attributing to science claims it has not established?

The models disclose structure; the final chapter now safeguards the limits of their use and the proper attribution of claims made through them.



Chapter Six: Method and External Limits

On the Limits That Safeguard the Construction

CHAPTER QUESTION:

How are the theory's statements attributed and reviewed, and where do its limits lie in relation to the sciences and application?

WHAT IT ESTABLISHES:

Rules of attribution, evidence, dialogue, and the ethics of use.

WHAT IT CARRIES FORWARD:

A theory whose limits are explicit and which remains open to criticism and development.

The preceding chapters completed the theory's internal construction: worldview premises, a human model, a purpose and a Nearness Equation, laws governing the path, and models that bring the relations together. This chapter explains, in practical language, how statements are attributed, how the theory's relation to the specialised sciences is preserved, and the limits of dialogue, application, and review.

Three simple rules govern the project's method: (1) every statement is attributed to its proper level—direct text, interpretive reading, inherited premise, project-specific formulation, or application; (2) points of disagreement are stated when it affects the construction, and no particular view or philosophical premise is presented as Islamic consensus; and (3) every claim is assessed against evidence appropriate to its kind. The Theory of Origination is an interpretive worldview framework that addresses the meaning, purpose, and becoming of the human being within the Islamic worldview, while the specialised sciences study particular mechanisms of the self, behaviour, the body, and society.

These rules do not isolate the theory from religion or science. They preserve the authority of the text, give interpretive endeavour its proper name, preserve the tools proper to each specialism, and secure the reader's right to know where a claim comes from and how it may be reviewed. In this way, interpretive endeavour does not become religion, a premise does not become consensus, a religious model does not become an explanation of a mechanism for which it lacks evidence, and an empirical finding does not become a judgement about purpose and value.

These rules have accompanied the preceding chapters in their proper places: spatiality and quantity were excluded from nearness; the laws were prevented from becoming automatic promises; the models were protected from measurement and diagnosis; and the philosophical premise was declared where it was used. This chapter gathers those limits without turning them into a new terminological apparatus.

A limit is therefore a condition of truthfulness, not an apology. The more precisely the theory states what it can establish and refrains from claiming what it cannot, the stronger its explanatory power, the fairer its dialogue, and the safer its use.



Section One: The Standing and Place of the Theory

An Interpretive Endeavour within the Islamic Worldview

The Islamic Theory of Origination is an interpretive endeavour within the Islamic worldview. It derives its governing premises from revelation, draws on material from the theological, philosophical, and ethical heritage, benefits from human experience and contemporary knowledge, and brings these elements together in a construction specific to this project. It is not Islam itself, a new creed, an independent school of theology, or a substitute for exegesis, jurisprudence, philosophy, or psychology.

The theory's Islamic character means that divine unity, creation, purpose, responsibility, and encounter constitute its ground and standard. It does not mean that every sentence in the theory is a religious text. Its interpretive endeavour is disciplined by its return to foundations and its commitment to argument and limits. What the project adds is a distinctive way of bringing relations together and systematically formulating them around the question of becoming.

The theory's materials occupy different levels. In explaining human agency, it adopts the theological principle that denies both compulsion and delegation and affirms 'a matter between the two'. In explaining the depth of becoming, it draws on substantial motion within Transcendent Philosophy. The book identifies these two sources where they are needed, without making them permanent identity labels for the project or attributing them to what is broadly shared across

Islamic thought. It then attributes to itself the definitions, laws, and models it formulates, including the Nearness Equation and the higher-order models.[53, 54]

Being situated within Islam is not the same as claiming to represent everything that has been said within it. Where a matter enjoys broad acceptance, the book presents the underlying principle in its own terms. Where a disagreement materially affects the construction, it identifies the point or its source. Where the project formulates a particular relation, it attributes that relation to itself. The reader can therefore discuss the precise point at issue without rejecting the whole construction or raising a human formulation above its proper standing.

The Relation to Disciplines and Specialisms

The Theory of Origination is an interpretive worldview framework that addresses the meaning, purpose, and becoming of the human being within the Islamic worldview, while the specialised sciences study particular mechanisms of the self, behaviour, the body, and society. The theory draws on theology, Qur'anic exegesis, jurisprudence, ethics, and philosophy

53.
Al-Ṣadūq reports from al-Mufaḍḍal ibn ʿUmar, from Abū ʿAbd Allāh (peace be upon him): 'No compulsion and no delegation; rather, a matter between the two.' Al-Tawḥīd, chapter on the negation of compulsion and delegation, no. 8, 362. The same wording appears in al-Kulaynī, al-Kāfī, ed. ʿAlī Akbar al-Ghaffārī and Muḥammad al-Ākhūndī, 4th ed. (Tehran: Dār al-Kutub al-Islāmiyya, 1407 AH), 1:160, Book of Divine Unity, chapter on compulsion, decree, and the matter between the two, hadith 13. Establishing the presence of the text in both sources is not equivalent to judging all its chains sound; the main text therefore uses it as a witness to a broader theological principle, not as that principle's sole proof.

54.
Al-Shīrāzī, al-Asfār, 3:69–70, 101–8; 8:343–47, 393–94.

within their proper domains, and on psychology, medicine, and the social sciences for the phenomena and mechanisms studied by those fields, without replacing any of them.

Its function is to place what these disciplines contribute within an integrating question about the human being and human orientation, not to generate within itself the specialised knowledge proper to them. The theory can affirm that seeking treatment is part of taking appropriate means, but it cannot diagnose a disorder or prescribe medication. It can ask what an institution's incentives reward, but it cannot measure the effect of a policy without data and organisational expertise.

Consider a familiar example: a clinician may say that sleep disturbance affects mood; a jurist may say that preserving the body is obligatory within its limits; and the theory may say that seeking treatment falls within the trust a person bears. Each statement has its own question and evidence.

Conversely, science is not asked to establish the purpose of creation or a human being's standing before God, just as a religious model is not asked to replace science in explaining mechanisms, diagnosis, or treatment. The sciences disclose facts and relations within their domains and may correct a description or application; moving to purpose and value, however, requires openly stated premises.

Integration does not rest on a reassuring slogan that separates religion entirely from reality. It rests on matching each claim to the method appropriate to it. If a religious formulation claims a specific psychological effect, that claim enters the field of testing. If an empirical result is turned into a final judgement about purpose, it has exceeded its data.

Sites of Expansion within the Project

This book belongs to a wider system of works, but it does not summarise them. The Islamic Intellectual Framework expands the worldview; The Immortal Self expands on the self, its becoming, and its trajectory; No Limits develops application and comparative critique; Live Happily carries contemplation and lived engagement; and The Journey of a Toiler embodies the ideas in narrative experience. The present book governs the definitions, laws, models, and limits.

The present text takes from each book what it needs to construct the theory and then refers the reader to the relevant fuller discussion. A cross-reference does not mean that the argument has been deferred: the claim required here is established here with the evidence it needs, while an extended example, experience, or training activity is placed in the more suitable medium.

This distribution prevents the book from becoming inflated or the functions of the volumes from being repeated. It also prevents authority from migrating from one medium to another. The success of an exercise does not make it a governing definition; the beauty of a narrative scene does not establish a general law; and a contemplative metaphor does not enter the reference text until its meaning and limits have been disciplined.



Section Two: How Do We Attribute Claims?

Five Practical Levels

A statement may be a direct text, an interpretive reading that brings texts and contexts together, an inherited premise in theology or philosophy, a project-specific formulation, or a modern application or comparison. The book identifies the level when the reader needs to know what is being discussed and how it may be reviewed, without turning these levels into a hierarchy of sanctity or validity. The following table summarises their practical use.

Level of Statement · What It Rests On · Language of Presentation · Standard of Review

Level of Statement	**Direct text**
What It Rests On	The indication of a verified text, within what its wording and context can bear
Language of Presentation	‘The text states’; ‘the text indicates’
Standard of Review	Accuracy of transmission and attribution, and the soundness of the interpretive bearing

Level of Statement	**Interpretive reading**
What It Rests On	Bringing texts and contexts together and identifying the relevant aspect of indication
Language of Presentation	‘The theory reads’; ‘the synthesis indicates’
Standard of Review	Breadth of context, strength of the reading, and avoidance of making the text bear what it cannot

Level of Statement	**Theological or philosophical premise**
What It Rests On	An openly stated premise, its school, and its sources
Language of Presentation	‘The project adopts’; ‘the project draws on the premise’
Standard of Review	Strength of source, coherence, and specialist critique

Level of Statement	**Project formulation**
What It Rests On	Relations, definitions, and models formulated by the project
Language of Presentation	‘The book names’; ‘the project proposes’
Standard of Review	Need, coherence, explanatory capacity, and limits

Level of Statement	**Application or modern comparison**
What It Rests On	An appropriate modern source and evidence from the field of the claim
Language of Presentation	‘The study indicates’; ‘the project applies’
Standard of Review	Type of evidence, sample, scope, limits of generalisation, and updating

Direct Text and Interpretive Reading

A direct text is a Qur’anic verse or a transmitted report that has been verified and is used only to the extent borne by its wording and context. When the Qur’an denies purposelessness, speaks of kadḥ, or relates action to shakila, it establishes a foundation the project did not create. The presence of a text at the beginning of a paragraph, however, does not turn every definition and relation that follows it into direct text.

An interpretive reading brings texts and contexts together or identifies the aspect of their indication relevant to the question. When the book brings purpose, responsibility, and encounter together, or distinguishes the different senses of nearness, divine accompaniment, and dependence, it offers an openly stated reading that can be discussed; it is not reproducing a ready-made sentence found in one place.

The difference appears in the language used: ‘the text indicates’ is employed where the indication is direct, while ‘the theory reads’ is employed where synthesis and interpretation enter. The scope of disagreement is also identified when it affects the construction, and the transmitted wording, attribution, and interpretive bearing are reviewed before a text is cited.

The Theological or Philosophical Premise

Some questions require a theological or philosophical premise that goes beyond direct textual indication, such as an account of causality and choice or an explanation of the depth of change in the self. When the book adopts a premise of this kind, it identifies its source, the point at which it is used, and its limits.

A premise does not become a religious foundation merely because it arose within the Islamic heritage. It may be explanatory and dispensable while the general judgement remains, as when substantial motion is used to explain the depth of becoming; or it may govern the attribution of action, as in the rejection of compulsion and delegation.

Proper disclosure is not achieved merely by naming a school in a footnote; it must appear in the formulation of the claim. A philosophical premise is not presented as an agreed empirical

description, and a theological principle is not used as a substitute for psychological inquiry into the mechanisms of decision.

Project Formulation

A project formulation is a definition, relation, law, or model that the book formulates on the basis of declared foundations. It includes the Nearness Equation, the comprehensive formulations of the nine laws, the higher-order models, and the relations that connect shakila to orientation or explain the acquired existential form.

This does not mean that every word in such a formulation is new. What belongs specifically to the project is the manner of combination, the specification of function, and the formulation of the definition. The strength of a formulation is tested by the need for it, its consistency with preceding definitions, its explanatory capacity, and its recognition of what it is not entitled to claim.

When a new term or relation appears, the first question is whether it can be explained within an existing component of the theory. A law or model is not added merely because its name is attractive or its diagram easy to draw. Altering the number of theoretical entities or the relations among them changes the architecture of the theory and therefore requires an openly stated argument.

Application or Modern Comparison

This type begins when the book moves from its construction to a contemporary reality or theory. If it describes a psychological effect, compares its account with a theory of motivation, or uses a study of well-being, it requires a source appropriate

to the claim. The truth of a religious vision does not by itself establish an empirical relation, and a study does not by itself establish a religious purpose.

The account must distinguish what a source says, what the theory infers, and what it proposes in application. A source may establish a limited association; the theory may use that result to qualify a claim and then propose a reading within its own purposive framework. Every transition increases the degree of interpretation and calls for more exact language.

This layer is the most open to updating because research and models change. The sample, type of evidence, and limits of generalisation are therefore stated. A popular representation of a theory is not treated as its academic source, and a successful example does not become proof of the whole model.

Stating Where Disagreement Lies

Alongside attributing a statement to its proper level, the book identifies the point of disagreement when it affects the construction: Does the statement rest on a broadly shared Islamic principle, concern a disputed matter, or depend on the view of a particular school or premise? This indicates the scope and standing of the claim; it is not a new term or an independent kind of evidence.

Five Practical Levels

Direct Text
authenticity and meaning

Interpretive Reading
context and method of synthesis

Theological or Philosophical Premise
sources and assumptions

Project Formulation
coherence, explanatory power, and limits

Application or Modern Comparison
the evidence proper to its field

These levels do not rank claims from sound to weak

Not every passage needs a history of disagreement. Scope is stated when it affects the argument or prevents a particular view from being attributed to Muslims in general. If an idea does not depend on a school-specific detail, the broader principle is sufficient and the detail is referred to its source.



Section Three: The Theory's Relation to the Specialised Sciences

Each Question Has Its Own Evidence and Method

The distinction between the theory and the sciences begins by identifying the question. The Theory of Origination asks about the reality, purpose, responsibility, and final outcome of the human being, and about the major relations involved in becoming within the Islamic worldview. The specialised sciences, by contrast, study particular mechanisms open to observation and testing: the effect of deprivation on attention, the relation of repetition to habit, or the conditions of a therapeutic or educational intervention. The two levels may meet in their subject matter, but every claim is assessed against evidence appropriate to its kind.

A claim that describes a relation open to observation and testing requires operational definitions, samples, measures, research designs, analysis of alternative explanations, and limits on generalisation. Agreement between its general meaning and a religious concept does not establish it by means of that concept; nor does an empirical finding become a judgement about purpose or value merely because it has been established within its own scope.

The two levels may meet in the same subject, but they do not dissolve into one another. When the theory says that the body is a trust, it makes a normative and purposive judgement. When specialised research identifies the effect of a particular bodily factor on a function of attention, it makes an empirical

claim that requires an appropriate source. When the theory places seeking treatment within servanthood, it situates the act within that purposive framework; choosing an effective treatment remains the work of medicine and clinical research.

Distinguishing the question prevents a false dispute. The Theory of Origination does not compete with neuroscience in identifying the mechanism of decision, and brain imaging alone can neither negate responsibility nor establish purpose. Scientific findings may require a description of a mechanism or an educational application to be revised, but they do not overturn a theological principle unless that principle was mistakenly built upon a particular empirical claim. Revelation may disclose a meaning of the human being that science does not measure, but it does not excuse an inaccurate claim about the self or society once stronger evidence has appeared.

The boundary can be drawn through four kinds of question:

◆ The question of existence: What is the reality of the human being and the person's final outcome?

◆ The question of value: What ought the human purpose to be, and what makes an action good?

◆ The descriptive question: What occurs within the self or behaviour, and under what conditions?

◆ The question of intervention: What means can change an outcome safely and effectively?

These questions are not rigidly divided among revelation, philosophy, theology, and the empirical sciences; nor do these fields address them in the same way.

The claim that the human being possesses dignity does not await a psychological scale, but embodying dignity in an institution requires knowledge of the effects of policy. The

possibility of repentance is a religious principle, but helping a person change an entrenched harmful habit may require specialised therapeutic or educational expertise. The claim that environment affects choice is a general explanatory judgement; the magnitude of a particular incentive's effect on a particular behaviour is an empirical claim. The more precisely the question is defined, the more readily the appropriate instrument can be chosen.

Consider a familiar example: a person may know the virtue of trust in God, but if they have been unable to sleep for months, they need a diagnosis that addresses the cause. Religious meaning supports striving; it does not replace medical expertise.

The laws of origination are neither models nor empirical findings. They are conditional formative principles describing predominant regularities. Most are guiding in character, while some are normative or motivational according to their function. They are therefore not treated as deterministic natural laws or as independent rulings of Islamic law. If a specific psychological or social effect is formulated from one of them, that part moves to the level of application and requires a source from its field.

A Model Is an Interpretive Instrument, Not a Predictive Machine

The higher-order models arrange relations and help locate the question. The Integrative Needs Model interprets needs in relation to fitra and purpose; the Model of the Four Dimensions clarifies the interaction of the bodily dimension, heart, intellect, and spirit; the Shakila and Orientation Model

connects structure to direction; and the Becoming and Substantial Motion Model explains how knowledge, action, and repetition affect the agent.

These models order relationships and disclose where a question lies without assigning each factor a weight or score in an individual. They can, for example, distinguish shakila from orientation without assigning either a score. A model is not strengthened by converting conceptual precision into numbers without evidence; doing so creates a misleading instrument.

It may be asked: Does preventing the models from being turned into numbers amount to rejecting measurement? The answer is: measurement is legitimate in its proper place. The sciences construct measures for specific operational concepts, but transferring them to a wider religious concept requires evidence of equivalence. Inner tranquillity in this book is not necessarily the same variable measured by a scale of calm, and nearness is not a psychological construct that can be converted into scores.

The validity of a model must also be distinguished from the correctness of a particular application. A model may be useful while an analyst misreads a case. The first questions are whether the application respected the definition and limit and whether the available information was sufficient. If repeated misuse discloses ambiguity in the presentation, the wording or example should be reviewed; not every revision should be converted into a new model.

From Description to Causality

One of the most common confusions is the move from association to causation. If a study finds a relation between flow and performance, this does not establish that flow causes performance. Strong performance may help produce the experience of flow; a third factor may affect both; or the relation may be reciprocal. Likewise, if satisfaction of a need is associated with an aspect of well-being, the association alone does not establish that an intervention aimed at that need will produce the same result in every context.

Consider a familiar example: a manager's support for a team may be associated with greater initiative, but the association alone does not establish that support is the only cause or that the effect will recur to the same degree in every organisation.

The strength of the wording must match the strength of the evidence. 'Was associated with' is used for a correlational design; 'the evidence suggests' when evidence stronger than mere association converges without establishing causality; and 'caused' only where the design and inference permit it. The scope of the sample must also be stated: Was the study conducted in sport and digital gaming, or among diverse populations? Was the variable a transient state or a trait? Was the measure self-reported, behavioural, or physiological? Such details determine what a result is entitled to say.

It may be asked: When a scientific finding accords with a relation stated by the theory, does that not establish the worldview as a whole? The answer is: it supports the testable part within its context, not the foundational claims of purpose or revelation. The finding may change with better instruments

while the religious purpose remains unchanged; keeping the levels distinct makes the theory better able to learn from science.

Statistical significance must also be distinguished from effect size, and a sample mean from the case of an individual. A relation may be statistically significant while its practical effect is small, and the average of a sample alone does not justify predicting a particular person's outcome. The problem increases where a measure is self-reported, a sample is culturally limited, or variables overlap. The theory therefore does not report a number in isolation; it asks what the result means, how strong it is, how much it varies, and whether it can be replicated.

The limit is stricter still for therapeutic claims. An association between a practice and well-being is not enough to call the practice a treatment, and participants' experiences are not enough to establish the safety of an intervention or its superiority to an alternative. Treatment requires comparative designs and a clear definition of the population, outcomes, and adverse effects. This chapter therefore makes no claim that remembrance, meditation, or reframing treats a particular disorder. Their devotional or general psychological meaning may be stated, while clinical judgement is left to the evidence proper to it.

Requirements for a Modern Source

Every account of a contemporary theory begins with a primary source or a text that fairly represents its proponents. Where needed, the state of the field is then reviewed through a reliable and recent scholarly review. A book within the project may help identify the question or point of comparison, but it

does not substitute for an external source. Fame is also insufficient: the source must match the claim. A foundational work may define a concept; a recent review may describe the accumulated evidence and disagreement; and an empirical study may support a particular relation within a particular sample.

The academic theory must be distinguished from its popular version. Commercial books may add a promise, generalisation, or metaphysical interpretation that the theory's authors did not make. Criticism of the addition should not be attributed to the original theory, and acceptance of the original does not justify the addition. This boundary matters especially in the field of self-improvement, where psychological concepts may be taken out of their research context and turned into promises of guaranteed outcomes or explanations of destiny.

Consider a familiar example: a commercial book may turn the concept of volitional autonomy into the slogan 'You need no one.' Criticism of that slogan must not be attributed to the academic theory before returning to its source.

The foundational source establishes the original formulation of an idea, while a more recent review discloses the state of its evidence after decades of research. The age of a source does not invalidate it, but the foundational source alone is not enough to describe the present state of the evidence. The chapter therefore brings the founding text together with a more recent review and leaves outside the main text what it does not need from either.

Sources are ordered by the question, not by fame. To define a theory, a founding text or a review written by its proponents is preferred. To estimate a general effect, a systematic review or meta-analysis bringing together multiple studies is sought where the field permits. To examine a mechanism, the study

that tested it directly is reviewed. Where sources conflict, one does not simply select the source that supports the preferred conclusion. Differences in samples, definitions, and designs are examined, and the field is described as divided if the division remains.

The recency required of a source depends on the degree of the claim, because contemporary knowledge is not fixed. A concept may remain while the strength or conditions of its evidence change, without the worldview being rewritten with every study. What must be updated are the sentences that have entered the field of testing. The more detailed a claim about an effect or mechanism, the more open it is to revision and the greater its need for a recent source.

These rules enable the theory to enter into dialogue with the sciences without disowning its source or encroaching upon domains for which it lacks competence. It presents its vision of meaning, purpose, and value; listens to what studies disclose about mechanisms and effects; corrects its applied language where necessary; and keeps every claim within its own type and domain.



Section Four: Methodological Dialogue with Contemporary Theories

From Critique to Disciplined Dialogue

How can the theory read contemporary knowledge without reduction or dissolution? It begins by presenting an idea in the strongest form its proponents would recognise and by understanding its question, evidence, and scope. It then accepts what has been established within that scope, prevents the partial question from becoming an explanation of the whole human being, and places the finding within a wider vision of dignity, purpose, and value. This is a rule of dialogue, not the name of an independent model.

Fairness begins with the correct name and the original source. The phrase ‘psychology holds’ is inappropriate when the field contains multiple schools, and an academic theory must not be reduced to a commercial application or popular version. The next questions are: What phenomenon does the theory explain? What kind of evidence does it offer? And what are the limits of its sample and context?

Review then proceeds through three simple movements: accepting what has been established within its field, limiting the part so that it does not claim the whole, and locating it within the construction. Dialogue may also disclose that a formulation within the project itself needs to be narrowed or translated more precisely. Drawing benefit does not mean

selecting only what confirms the construction, but remaining willing to learn within the layer of the project that remains open to learning.

A term does not gain authority over questions of purpose merely by being contemporary; nor does a statement gain empirical authority merely by belonging to the heritage when it has not been tested. Dialogue requires commensurable questions: a therapeutic instrument is not compared with a purposive model as though they were alternatives, and neither is asked to answer a question beyond its competence.

A Method of Disciplined Dialogue

The reading begins by defining the theory from sources produced by its proponents, separating its academic origin from its popular form, and then identifying its question, evidence, and limits of generalisation. It then shows where benefit may be drawn, where qualification is required, what the project adds, and what the modern source does not establish.

These steps need not appear as fixed headings in every comparison, but they operate beneath the text so that it does not move from a quick definition to a sweeping judgement. The examples that follow are concise tests of the method, not an exhaustive critique of all contemporary knowledge.

The method also applies to the theory itself: it distinguishes the source texts it cites from its own formulations, states its premises openly, and does not ask science to accept purpose as though it were an empirical result. Fairness is a standard for the inside and the outside alike.

Example One: Maslow—The Original Account and the Popular Diagram

The comparison with Maslow shows how fairness precedes critique. His 1943 article presented no pyramid diagram and was more flexible than the rigid popular version: it discussed relative prepotency, multiple motivations, partial satisfaction, and exceptions. The implications of an educational diagram with fixed levels and a single path should therefore not be attributed to the original account.[55]

The study by Tay and Diener across 123 countries supports this qualification within its own scope: satisfaction of different needs was associated with different aspects of well-being, and some associations remained after other needs were taken into account. A more recent population study in Mexico likewise found that ordering needs by their contribution to life satisfaction did not match a fixed hierarchy, with love and belonging needs taking precedence in its model. These findings neither establish the Integrative Needs Model, deny the effects of deprivation, nor permit generalisation beyond their samples. They do, however, qualify the claim of a rigid ordering. The finding is then put in its place: within the Theory of

55.
A. H. Maslow, 'A Theory of Human Motivation,' Psychological Review 50, no. 4 (1943): 370–96, doi:10.1037/h0054346; Todd Bridgman, Stephen Cummings, and John Ballard, 'Who Built Maslow's Pyramid? A History of the Creation of Management Studies' Most Famous Symbol and Its Implications for Management Education,' Academy of Management Learning & Education 18, no. 1 (2019): 81–98, doi:10.5465/amle.2017.0351.

Origination, need is read in the light of fitra and purpose, without turning its position into a measure of human worth or of the possibility of meaning.[56]

Example Two: Self-Determination Theory

Self-Determination Theory is a wide-ranging theory of motivation and self-regulation. It distinguishes among forms of motivation and affirms the importance of three basic psychological needs: autonomy, competence, and relatedness. It should not be reduced to the slogan 'do whatever you want', nor treated as a complete theory of human purpose.

The meaning of autonomy must first be specified. For this comparison, the rendering adopted here is 'volitional autonomy': an action proceeds from a will that the person endorses and accepts as their own, and the person experiences themselves as an agent rather than merely an instrument of external pressure. Within Self-Determination Theory, volitional autonomy does not mean separation from others or rejection of every authority. It may accompany collective action or a relationship of dependence when the person

56. L. Tay and E. Diener, 'Needs and Subjective Well-Being Around the World,' Journal of Personality and Social Psychology 101, no. 2 (2011): 354–65, doi: 10.1037/a0023779; A. Méndez and M. Rojas, 'Change in Maslow's Hierarchy of Basic Needs: Evidence from the Study of Well-Being in Mexico,' Anales de Psicología / Annals of Psychology 40, no. 3 (2024): 458–65, doi:10.6018/analesps.511101.

willingly endorses the act. This is a source-bound rendering used for this comparison, not an original term in the project's glossary.[57]

Understood in this way, part of the terminological tension between volitional autonomy and servanthood disappears. Servanthood in the Theory of Origination is not the cancellation of will, but a free and conscious orientation towards God within guidance and moral obligation. A person may consciously embrace an obligatory act and understand its meaning, so that the act proceeds from conscious endorsement rather than external pressure alone. Another person may display outward obedience under pressure to maintain a social image or out of fear of others, in which case the act proceeds to a lesser degree from conscious endorsement.

The Theory of Origination can benefit from the analysis of competence, relatedness, and supportive or controlling environments, while returning these findings to their place in relation to truth and purpose. Endorsement may improve the quality of motivation, but it does not by itself confer ethical value upon the end. Competence is a trust to be directed, relatedness is a responsibility, and the value of an endorsed act is weighed by truth. A recent meta-analysis indicates a strong association between support for and satisfaction of the three needs and well-being, and a smaller association with performance, ranging from small to moderate. This does not, however, make Self-Determination Theory an authority on purpose or

57. Richard M. Ryan and Edward L. Deci, 'Self-Determination Theory and the Facilitation of Intrinsic Motivation, Social Development, and Well-Being,' American Psychologist 55, no. 1 (2000): 68–78, doi:10.1037/0003-066X.55.1.68; Maarten Vansteenkiste, Richard M. Ryan, and Bart Soenens, 'Basic Psychological Need Theory: Advancements, Critical Themes, and Future Directions,' Motivation and Emotion 44, no. 1 (2020): 1–31, doi:10.1007/s11031-019-09818-1.

value. The comparison does not claim that Self-Determination Theory has established servanthood or fitra, nor does it reject its findings because they do not answer the question of destiny.[58]

Example Three: Flow and Wholehearted Turning to God

Flow describes an experience of deep absorption in an activity, usually accompanied by intense concentration, clear goals, feedback, an altered perception of time, and a relative balance between challenge and skill.[59] Meta-analytic reviews find a moderate positive association between flow and performance in studies of sport and gaming, with variation across domains and measures, and without establishing that flow is an independent cause of performance or that performance does not itself contribute to the experience of flow. Challenge–skill balance is also associated with flow, but it is not sufficient on its own: clear goals and a sense of control also help create the conditions for the experience. Flow therefore remains a

58.
Gavin R. Slemp, James G. Field, Richard M. Ryan, Vivien W. Forner, Anja Van den Broeck, and Kelsey J. Lewis, 'Interpersonal Supports for Basic Psychological Needs and Their Relations with Motivation, Well-Being, and Performance: A Meta-Analysis,' Journal of Personality and Social Psychology 127, no. 5 (2024): 1012–37, doi:10.1037/pspi0000459.

59.
Mihaly Csikszentmihalyi, Flow: The Psychology of Optimal Experience (New York: Harper & Row, 1990).

psychological and performance-related phenomenon open to study—not a treatment, a guarantee of well-being or quality, or a spiritual outcome.[60]

Fairness requires that flow be accepted as a psychological and performance-related phenomenon with explanatory value. Yet keeping the levels of comparison commensurate prevents it from being equated with the Law of Wholehearted Turning to God. Flow describes how attention is present within an activity; wholehearted turning describes the heart's orientation towards God while acting. The two may meet in skilful work undertaken with a truthful orientation, and they may separate: a person may become intensely absorbed in an activity that is corrupt or disconnected from purpose.

The value and limits of both concepts are thereby preserved. Quality of performance and altered perception of time are not treated as evidence of sincerity or nearness, and the psychological value of flow is not denied because it carries no spiritual judgement. Research on flow may assist understanding of the conditions relating to attention, skill, and goals, without turning flow into worship or reducing worship to a performance technique. Each concept answers its own question, and neither provides a measure for the other.

60.
Carlton J. Fong, Diana J. Zaleski, and Jennifer Kay Leach, 'The Challenge–Skill Balance and Antecedents of Flow: A Meta-Analytic Investigation,' The Journal of Positive Psychology 10, no. 5 (2015): 425–46, doi: 10.1080/17439760.2014.967799; David J. Harris, Kate L. Allen, Samuel J. Vine, and Mark R. Wilson, 'A Systematic Review and Meta-Analysis of the Relationship between Flow States and Performance,' International Review of Sport and Exercise Psychology 16, no. 1 (2023): 693–721, doi:10.1080/1750984X.2021.1929402.

What the Method Reveals

The examples show that dialogue ends neither in total acceptance nor total rejection. With Maslow, fairness corrected the image of the original account, after which the rigid ordering was qualified. With Self-Determination Theory, the meaning of volitional autonomy and its contribution to understanding motivation became clear, while purpose remained outside what the theory establishes. With flow, the psychological phenomenon was preserved and its conversion into a spiritual judgement was prevented.

This chapter establishes the rule governing dialogue; detailed criticism of the history and applications of theories belongs in *No Limits*.



Section Five: Limits of Use and the Ethics of Application

What Can the Theory Be Used For?

The Theory of Origination has legitimate uses: explaining general relations among knowledge, intention, action, environment, and orientation; assisting a person's review of their trajectory; analysing manifest conduct and its effects to the extent warranted by the evidence; and structuring dialogue between the Islamic worldview and specialised knowledge. It offers a map of questions, not an individual prediction or a judgement about inward realities.

In self-review, its concepts can help a person identify what they know but do not live by, the need driving a decision, the condition narrowing their capacity, and what may require repentance, treatment, learning, or a change of environment. Such review requires no scores and produces no report about the person's standing before God.

Within a family or institution, the theory can help identify what the environment rewards and what it makes easier to repeat, while evaluation remains tied to conduct, results, and transparent criteria. A concept carries its limits wherever it is used: speaking of choice without practical scope produces blame, and speaking of trial without ruling out claims to know the particular unseen purpose behind it may produce cruelty.

Consider a familiar example: an institution may use the Model of the Four Dimensions to review a programme—does it attend to the body, understanding, value, and purpose? It must not turn the model into a test that labels an employee 'weak in spirit'.

Legitimate Use	The Limit That Safeguards It
Explaining general relations among knowledge, intention, action, environment, and orientation	Does not become individual prediction or rigid causality
Assisting a person's review of their own trajectory	No scores, classification, or judgement about a person's standing before God
Analysing manifest conduct and observable effects to the extent warranted by evidence	No claim to access inward realities or judge ultimate destinies
Structuring dialogue between the Islamic worldview and specialised knowledge	Does not replace the specialist or dispense with the field's tools

No Diagnosis or Ranking of Persons

It may be asked: If diagnosis and the ranking of persons are impermissible, what use is the model? The answer is: its use lies in explaining general relationships, enabling a person to review their trajectory, and analysing observable conduct to the extent warranted by evidence. The Four Dimensions are

not human types, shakila is not a fixed label, the Integrative Needs Model is not a test, and the Nearness Equation is not a scale.

People may not be ranked by nearness to God, nor may judgements be made about their ultimate destinies. Nearness is non-quantitative, inward realities are not fully known, and recompense is connected to God's knowledge of practical scope, intention, the evidence that reached a person, repentance, and mercy. A manifest act or openly stated trajectory may be evaluated to the extent warranted by the evidence, without moving from that judgement to the person's standing before God.

In education and employment, a student or employee is not required to disclose their 'shakila' or describe their spiritual standing, and performance evaluation is not built upon concepts of nearness and orientation. Institutional evaluation remains tied to transparent criteria of conduct, outcome, and skill, while spiritual self-review remains voluntary and private.

Pain, Trial, and the Limits of Interpretation

A person undergoing trial is not blamed for their pain, and illness, poverty, or setback is not automatically explained by weakness of faith or corruption of orientation. Pain may arise from illness, injustice, loss, social and economic conditions, or intertwined causes that cannot be fully known. Trial opens a field of response, but it does not by itself disclose a person's standing.

Nor does the theory claim to know the particular divine message behind every event, or make a possible benefit justify a harmful cause. An oppressed person may grow through

resistance, but that does not absolve the oppressor. A person may learn through illness, but that does not make the illness desirable or remove the need for treatment. Where no evidence has been established, acknowledging that one does not know is the more truthful course.

Treatment, Expertise, and Causes

It may be asked: Are religious concepts not sufficient for treatment? The answer is: they may provide meaning, hope, and motivation, but they do not diagnose or determine the effective intervention. A tranquil heart may coexist with a disorder requiring treatment, and treatment may itself be a legitimate cause that restores part of a person's practical scope.

Trust in God does not replace appropriate means, contentment does not replace resistance to injustice, and submission does not replace the restoration of rights. Accepting what lies beyond one's power does not cancel what remains within practical scope. To invoke the language of worship in order to nullify a right or require of a person what exceeds their capacity is to distort its meaning.

Specialist expertise is sought when a question exceeds the capacity of the model: health questions are referred to physicians and therapists; jurisprudential questions to qualified jurists; legal questions to the procedures of the law; and educational or organisational questions to the research and expertise of those fields. The first ethical use of the theory may sometimes be to know when to stop offering a general explanation and refer the matter to the relevant specialism.

No Guarantees or Imagined Causality

Applications of the theory promise no guaranteed worldly or spiritual outcome. Truthful striving does not necessitate the result a person has envisaged; repentance does not erase every effect immediately; sound upbringing does not produce identical persons; and remembrance is not presented as a clinical treatment for a particular disorder.

Language must therefore match the strength of the evidence: an environment may facilitate, repetition may contribute, and a relation may make an outcome more likely unless causality has been established. A categorical statement in the wrong place is not only an epistemic error; it may lead those who did not achieve the outcome to be accused of a hidden shortcoming.

Apparent outcomes are not read as spiritual signs. Success, expansion, and apparent psychological calm are not evidence of nearness, just as pain, stumbling, and anxiety are not evidence of distance. Qur'anic tranquillity, by contrast, is an inward, graduated stability towards God and a qualitative manifestation of nearness. It may coexist with grief, illness, or a disorder that requires treatment, and it is not used to judge or rank others. If a concept begins to reduce people to labels, burden the vulnerable with what lies beyond their power, or justify the authority of the strong, both the application and the formulation must be reviewed.



Section Six: What Remains Fixed and What Is Open to Review?

Stability According to the Type of Claim

The theory should neither change without a standard in response to every objection nor allow a human formulation to be placed beyond criticism. Its stability has layers: worldview premises, a central question, and a governing architecture; definitions that require consistency; and formulations, examples, and applications that are more widely open to review.

A direct text is not reviewed in the sense of being replaced, but our transmission of it, the accuracy of its wording, its attribution, and our understanding of its indication must all be reviewed. An interpretive reading is reviewed in its context and method of synthesis. A theological or philosophical premise is reviewed in its source, its underlying assumptions, and what it contributes to the argument.

A project formulation is reviewed for the need it serves, coherence, explanatory capacity, and limits. If two definitions conflict, a term proves redundant, or a boundary repeatedly permits misuse, correction becomes necessary. This does not mean creating a new law or model in response to every passing need.

Applications and modern claims are the most open to updating because research and measures change. If more recent evidence appears, a weakness in the sample is discovered, or a generalisation fails, the claim is qualified, removed, or reformulated without tying the whole worldview to a partial result.

Stability of meaning is not the same as stability of wording. A paragraph may be shortened, an example changed, or a translation improved without affecting identity. A small alteration, however, may change a governing definition or turn a model from an interpretive instrument into a scale. An amendment is assessed by its place within the network, not by its word count.

The Standard of Review Must Match the Kind of Claim

Every claim is assessed against a standard appropriate to its kind. A claim concerning the unseen is not tested in a laboratory; a psychological claim is not protected from testing because it appears in a religious book; and a philosophical premise is not refuted by a statistic that does not address its premises. Epistemic fairness begins by matching an objection to the level of the claim.

Revision becomes obligatory where there is an error in transmission or attribution, a generalisation that exceeds its source, a conflict between definitions, or a boundary that permits recurrent harm. It is legitimate where a clearer formulation preserves the meaning. The sheer number of objections is not enough; what matters is the strength of the argument.

Error must also be distinguished from disagreement, and insufficiency of evidence from insufficiency of explanation. An argument may be sound while its wording is misleading; a sentence may be clear while its sourcing is incomplete; or a definition itself may fail to preserve the necessary boundary. Identifying the kind of defect is the first step in correction.

Terminological Stability and Flexibility of Expression

Governing terms preserve the identity of the theory. A term is not changed merely for stylistic variety, and no competing synonym is introduced to blur its meaning. Terminological stability does not, however, prevent a simpler explanation or a more recent example, provided that the definition and boundary remain unchanged.

The definition of shakila or orientation is more central than the example used to explain it, and a diagram is more open to review than the meaning itself. If a diagram suggests causality or a hierarchy the model does not intend, the diagram is revised without reconstructing the concept.

The distribution of explanation among the books preserves their functions without burdening the text with internal language. This book remains the site of the theory's reference formulations; the other books remain sites of expansion, application, contemplation, or narrative embodiment, and are connected to it by clear cross-references.

Declared Revision

If an amendment touches a governing definition or a relation among the chapters, it must be made explicit in a new edition, and the connected passages must be corrected. The project cannot sustain two conflicting definitions, nor may an outdated cross-reference remain to create a hidden contradiction.

An amendment may correct an attribution, improve expression, or alter the architecture. Its scale is measured not by the number of words changed but by the definitions, cross-references, and claims that depend upon it.

Review Preserves Identity

Openness to review preserves the identity of the theory without freezing its expression. Its foundations, question, and structure remain stable unless the project itself changes, while human wording remains open to correction.

Review is an extension of Inner Truthfulness at the level of the project. Just as a person faces the gap between what they profess and what they live, the theory faces the gap between what it claims and what its sources and applications establish. Correcting the gap does not demolish identity; it brings the theory closer to its function.

The construction has now been tested in respect of its standing, the origin and scope of its claims, the limits of its use, and its openness to review. The conclusion returns to the central question and gathers what the book has established, before opening the way to the appended reference glossary and, beyond it, the reference apparatus.

To the extent that the project safeguards its limits, its theory remains intelligible, open to criticism, and capable of development without losing its identity.

Book Conclusion

This book began with a question simple in wording but wide in consequence: How does human becoming unfold within the Islamic worldview? The answer was neither a collection of advice nor a one-dimensional explanation of behaviour, but a construction that connects existence to purpose, conditions to choice, and action to what returns from it to the agent.

The worldview premises established that the human being is sustained by God, that real regularities and causes operate in the world without independence, and that responsibility arises within clarification, actual capacity, and practical scope. The human model then presented a single self that bears fitra and acts through the bodily dimension, heart, intellect, and spirit—affected by its body, environment, and history, yet remaining an agent to the extent of what it has been given.

The chapter on purpose fixed the distinction between universal ontological dependence, servanthood as a conscious and chosen orientation, and worship as the embodiment of that orientation in intention, obedience, and action. It defined kadḥ as the abiding existential movement towards encounter with God, and then formulated the Nearness Equation in two interacting dimensions: what has actually become part of the quality of the self—knowledge, understanding, will, powers, stable dispositions, and perfections—and the orientation of its response to truth, in acceptance and obedience or in refusal and self-exaltation, according to the clarification available and practical scope. Resources and outward outcomes thereby cease to be signs of nearness, and truthful striving is not lost when outcomes differ.

The nine laws came as interacting functions rather than stages: truthfulness discloses and unifies; striving embodies; presence places action in its proper hour; reflection gives insight; building consolidates; growth weighs; tranquillity steadies; ardent love moves; and wholehearted turning centres the heart on God. The higher-order models then disclosed the interwoven needs, the aspects of the self's action, the connection between shakila and orientation, and the self's

becoming within the Becoming and Substantial Motion Model, without reducing the human being to a diagram or a test.

All of this remains a human interpretive endeavour within the Islamic worldview. Its strength is proportionate to the accuracy of its attributions, the coherence of its concepts, its explanatory capacity, and its respect for its limits. It does not replace jurisprudence, exegesis, medicine, or psychology; it grants no authority over inward realities; and it promises no guaranteed outcome.

The human being portrayed by the theory is neither a self that creates itself alone nor a creature driven by conditions without choice. The person is a created and dependent being, at once receptive and active, bearing the effects of what has happened to them and what they have adopted, and able to review, repent, and reform while the time for action remains open. This space between what is given and the response is the place of both responsibility and hope.

The book does not close the question; it proposes a more precise language with which to read it. It asks the reader to test the construction in the light of its texts, arguments, and effects; to distinguish what has been established from what remains an interpretive endeavour; and to use its concepts first as instruments for reviewing the self and serving truth, not for classifying people.

Appendix One: A Reader-Facing Reference Glossary

This section presents the project's terms in language closer to the reader and focuses on each concept's meaning, limits, relations, and place of fuller explanation. The main text attributes every statement to its proper level; the glossary does not turn editorial and methodological rules into a parallel terminological apparatus.

Each term begins with a concise definition. Where needed, it is followed by a brief 'Caution', then cross-references under 'See also' and a location under 'For further reading'. These elements appear only when the meaning requires them.

How Are the Terms Arranged?

Terms are gathered into related groups to make them easier to find. The contents list gives the section titles and their locations in detail.

◆ The project's language and core terms, and how statements are attributed clearly without terminological complexity.

◆ The human being, knowledge, agency, and the conditions surrounding choice and responsibility.

◆ Becoming, tazkiya, the body, worship, intention, and states of the heart.

◆ Purpose, nearness, the laws, and the models that bring the major relationships together.

◆ Contemporary concepts used for comparison, and earlier expressions replaced by more precise formulations.

The Project's Language and Core Terms

Terms that help explain the identity of the project, how it builds ideas, and where the reader can find fuller discussion.

The Islamic Theory of Origination

A human project of interpretive reasoning that proposes a framework for understanding human becoming and movement in the light of the Islamic worldview. It is not identical with Islam itself and does not take the place of specialised Islamic or human sciences.

Caution: Do not attribute the project's comprehensive definitions and laws to religion itself or present them as deterministic empirical laws.

See also: Governing Reference Text, The Islamic Worldview, Limits of the Theory, Formation, Becoming, Origination

For further reading: *the governing reference text in this book*

Origination

Origination is the complete existential journey of the human being with respect to their beginning, stages, purpose, responsibility, and encounter with God.

For further reading: *the governing reference text in this book*

Formation

Formation is the system of factors, conditions, and relationships that share in shaping the human being and preparing the paths of their becoming, without determining them from outside.

For further reading: *the governing reference text in this book*

Becoming

Becoming is the continuous actual process through which a person comes, over time, to be what they are and what they will become, through the interaction of what they have been given and what has befallen them with their response and their choices.

For further reading: *the governing reference text in this book*; *The Immortal Self*

Kadḥ

Kadḥ is the abiding existential movement of the human being through time towards encounter with God and their final outcome before him; nearness or distance is determined by what takes form within the person and by the orientation of their response.

For further reading: *the governing reference text in this book*

Limits of the Theory

The limits of the theory are what preserve its proper domain and truthfulness: it explains general relationships and does not replace creed, jurisprudence, Qur'anic exegesis, or the specialised sciences, and does not measure persons or their inward states.

Caution: It does not treat success or apparent psychological calm as a sign of nearness, or pain as a sign of distance; Qur'anic tranquillity is an inward, graduated manifestation, not an instrument for ranking people.

For further reading: *the governing reference text in this book*

Governing Reference Text

The governing reference text is this book, Human Becoming in the Islamic Worldview, insofar as it gathers the project's definitions, laws, models, and limits in a form that can be consulted and reviewed.

Caution: Its reference status within the project does not make it a substitute for argument or for the original sources of each claim.

See also: Unified Reference Glossary, Reference Apparatus

For further reading: *the governing reference text in this book*

The Islamic Worldview

By ‘the Islamic worldview’, the project means the framework within which the human being is read in the light of divine unity, creation, purpose, responsibility, and encounter with God.

Caution: The expression does not make every human formulation in the project an agreed Islamic view.

See also: Worldview Premises, Origination

For further reading: *the governing reference text in this book; The Islamic Intellectual Framework*

Interpretive Reasoning

Interpretive reasoning is an openly acknowledged human movement from sources and premises to a definition, law, or model.

Caution: This is not juristic ijtihad in its specialised sense, a direct text, or a licence to bypass the rules of evidence.

See also: Limits of the Theory, Origination

For further reading: *the governing reference text in this book*

Unified Reference Glossary

The Unified Reference Glossary is the appendix that fixes the names, meanings, limits, and relationships of the project’s terms.

Caution: It is not a substitute for the governing reference text or for detailed argument.

See also: Governing Reference Text, Reference Apparatus

For further reading: *the governing reference text in this book; this glossary*

Reference Apparatus

The reference apparatus is the set of indexes, cross-references, and source lists that makes the book easier to consult and verify.

Caution: It is not an independent argument or a parallel text, but a route to the place where the argument is made.

For further reading: *the governing reference text in this book*

Worldview Premises

'Worldview premises' is the project's name for the premises it requires in order to understand the human being and human movement.

Caution: The project does not present these premises as self-evident propositions without evidence or as a new creed, and their formulations do not all have the same status.

See also: The Islamic Worldview, Vicegerency, Qayyumiyya (qayyūmiyya), Purpose

For further reading: *the governing reference text in this book*

How Do We Know Where an Idea Comes From?

The main text attributes every statement to its proper level, states where disagreement affects the construction, and reviews each claim using evidence appropriate to its kind.

Statements appear at five practical levels: direct text, interpretive reading, inherited premise, project-specific construction, and application or modern comparison. These are levels of presentation and review, not a hierarchy of sanctity or correctness.

Caution: The Theory of Origination is an interpretive worldview framework concerned with meaning, purpose, and becoming, whereas the specialised sciences study particular mechanisms of the self, behaviour, the body, and society.

The Human Being and the Four Dimensions

Terms that explain the human being as one self operating through interrelated dimensions: the bodily dimension, heart, intellect, and spirit.

The Four Dimensions

A model that reads the working of the one personal self through the aspects of the bodily dimension, heart, intellect, and spirit; these are points of analytical access, not parts, independent selves, or ranks identical in their mode of being.

For further reading: *the governing reference text in this book*; *The Immortal Self*

The Self (nafs)

The self is the one personal human being considered in respect of perception, intention, choice, action, becoming, and what they come to be; the four aspects are analytical functions of it.

For further reading: *the governing reference text in this book; The Immortal Self*

Fitra (fiṭra)

Fitra is a distinctive mode of the human being's creation comprising a general, undifferentiated ground of truth known by presence, an original love of absolute perfection, and an orientation towards servanthood; its manifestation and the identification of its object require revelation, intellect, and tazkiya.

Caution: Fitra directs without compelling, and what it requires is not identical with personal intuition.

For further reading: *the governing reference text in this book; The Immortal Self*

Spirit

In this model: the self in respect of its spiritual rank and its openness to God, truth, and purpose. This is a functional usage, not an exclusive definition of every use of the term in the texts.

For further reading: *the governing reference text in this book; The Immortal Self*

Heart

In the project's model, 'heart' names the self when it apprehends value, accepts, loves, intends, and orients itself.

Caution: The heart is not the blood-pumping organ, the sum of emotions, an independent self, or a replacement for intellect.

See also: Inner Tranquillity, Faith, Orientation, Intellect, Intention

For further reading: *the governing reference text in this book; The Immortal Self*

Intellect

In the project's model, 'intellect' names the self when it understands, distinguishes, reasons, judges, and reviews.

Caution: The intellect is not the brain, the mind, or intelligence, nor merely speed of analysis. Not every rational inference is sound proof or wisdom.

See also: Thinking, Intelligence, Wisdom

For further reading: *the governing reference text in this book; The Immortal Self*

Bodily Dimension

The project uses ‘bodily dimension’ for the body within the Model of the Four Dimensions, when considering the human being’s embodied presence and action.

Caution: It does not denote a reality other than the body or establish an independent ontology; the distinction is functional and terminological.

See also: Model, Body

For further reading: *the governing reference text in this book; The Immortal Self*

Body

The body is the corporeal aspect of the human being and the field of sensory reception and action in earthly life.

Caution: The bodily dimension is not a reality distinct from the body. It is a functional name within the model, while the body remains part of the unity of the human being.

See also: Brain, The Self (nafs), Intellect

For further reading: *the governing reference text in this book; The Immortal Self*

Harmony among the Dimensions

The truthful accord and harmony of the aspects of the self under truth and fitra; to the extent it becomes established, dispersion and veils diminish and tranquillity and steadfastness increase—without this meaning the absence of all tension or illness.

Caution: Dispersion here does not mean a clinical disorder, and harmony does not mean the absence of pain or fear.

For further reading: *No Limits*

Veils

Whatever obscures the manifestation of fitra and the reading of its effects—caprice, habit, fear, environment, misleading estimation, and heedlessness—without uprooting its foundation.

For further reading: *the governing reference text in this book; The Immortal Self*

Knowledge and Cognition

Essential distinctions among awareness, mind, intelligence, thinking, wisdom, imagination, and estimation.

Awareness

Awareness is the presence of something to the self and the self's attention to it.

Caution: Awareness is not synonymous with intellect, knowledge, or certainty, and it does not guarantee a sound interpretation or response.

See also: Heart

For further reading: *the governing reference text in this book*

Mind

The mind is the field in which thoughts, images, and concepts become present to the self.

Caution: The mind is not the intellect, the self, or the brain, nor is it synonymous with awareness.

See also: Thinking, Imagination

For further reading: *the governing reference text in this book*

Intelligence

Intelligence is speed and efficiency in processing information; it is not wisdom in itself.

Caution: Intelligence is not the whole intellect, insight, or wisdom, and it is not a sign of nearness or moral worth.

See also: Thinking, Orientation

For further reading: *the governing reference text in this book*

Thinking

Thinking is the self's activity of ordering meanings, comparing, and drawing conclusions.

Caution: Thinking is not the intellect itself and does not guarantee access to truth merely through abundance or duration.

See also: Reflection

For further reading: *the governing reference text in this book*

Wisdom

Wisdom is knowing what is right, judging well, and placing things where they belong.

Caution: Wisdom is not intelligence, abundance of information, or eloquence, nor merely theoretical knowledge that does not guide action.

See also: Existential Perfections, The Nearness Equation

For further reading: *the governing reference text in this book*

The Estimative Faculty

The estimative faculty is a term in the philosophy of the self for the function that apprehends particular meanings associated with situations and persons.

Caution: It is not misleading estimation, an enemy of intellect in itself, or an independent source of truth.

For further reading: *the governing reference text in this book*

Misleading Estimation

Treating an image, supposition, or mental interpretation as though it were established fact, in a way that may distort perception, decision, and response.

For further reading: *the governing reference text in this book*

Imagination

Imagination represents and combines what is absent from the senses; it may serve understanding or mislead it.

Caution: Imagination is not necessarily evil or delusion, and it is not evidence about reality or the unseen.

See also: Thinking, Intellect, Mind

For further reading: *the governing reference text in this book*

Inner Knowledge

Terms that discipline discussion of intuition, insight, inspiration, and unveiling and preserve their epistemic limits.

Knowledge by Presence

Knowledge by presence is a philosophical term describing the direct presence of what is known to the self, rather than its being known only through a mental representation.

Caution: It does not make every feeling true in its interpretation or grant knowledge of the unseen or provide evidence binding on others.

For further reading: *the governing reference text in this book*

Intuition

Intuition is a rapid sense of the direction of a judgement and requires examination.

Caution: Intuition is not revelation, final evidence, a fitra that speaks in detail, or proof merely because it feels powerful.

For further reading: *the governing reference text in this book*

Insight

Insight is a penetrating perception of truth, meaning, and consequence, weighed by evidence and truthfulness.

Caution: Insight is not intelligence, a striking impression, a claim to unveiling, or every mental conclusion.

See also: Drawing a Lesson, Wisdom, Contemplative Reading, Certainty, Orientation

For further reading: *the governing reference text in this book*

Personal Inspiration

A thought or meaning that may prompt review or good, but is not an independent authority, a legal ruling, or knowledge of the unseen; it is tested against revelation, intellect, reality, rights, and specialised knowledge.

For further reading: *the governing reference text in this book*

Unveiling and Witnessing

Unveiling and witnessing are inward experiences in which a person describes a meaning as disclosed or present. They are personal experiences that require the measure of revelation, intellect, and reality.

Caution: These experiences are not legislative revelation, a substitute for knowledge and verification, or proof of the claimant's rank merely because they are asserted.

See also: Certainty

For further reading: *the governing reference text in this book*

Reflection and Reading

Acts that help a person move beyond rapid passage to meaning and consequence: reflection, contemplative reading, recollection, and drawing a lesson.

Reflection

Reflection is a deliberate pause that asks about meaning and consequence.

Caution: Reflection is not distraction, rumination, or emptying the mind, and it does not turn every thought into insight.

See also: Insight, Contemplative Reading, Drawing a Lesson

For further reading: *the governing reference text in this book*

Contemplative Reading

Contemplative reading moves beyond passing over the wording to consider its significance and outcome.

Caution: It is not loading the text with the reader's passing thoughts, extracting secrets without method, or a synonym for every kind of thinking.

See also: Reflection

For further reading: *the governing reference text in this book*

Recollection

Recollection is the recovery of a truth or meaning that has become absent.

Caution: Recollection is not remembrance itself: remembrance is the presence of truth, while recollection is the act of recovering it after absence or weakness.

See also: Drawing a Lesson, Self-Accounting, Heedlessness, Remembrance

For further reading: *the governing reference text in this book*

Alerting

What draws a person's attention to a truth they have overlooked or a matter that requires review. By itself, it is not equivalent to truth becoming clear and does not guarantee action upon it. It may occur through clarification, counsel, blessing, or hardship.

For further reading: *Chapter Four, the Law of Inner Truthfulness.*

Drawing a Lesson

Drawing a lesson means crossing from an event to its meaning and consequence.

Caution: It is not a hasty generalisation from one event, an interpretation of a particular divine decree, or the extraction of a regularity without evidence.

See also: Self-Accounting, Reflection

For further reading: *the governing reference text in this book*

Faith and Certainty

Terms that explain the movement from knowing truth to the heart's acceptance and the establishment of certainty.

Faith

Faith is the heart's binding itself to truth, its assent to it, and its taking it as the reference for life; its truthfulness and depth appear in intention, action, and following.

For further reading: *the governing reference text in this book*

Certainty

Certainty is firmly established true knowledge that is not governed by hesitation.

Caution: Certainty is not psychological confidence, insistence, or calm; a person may be firmly convinced of falsehood. It differs from faith, which is the heart's acceptance, and from inner tranquillity, which is the self's settledness.

For further reading: *the governing reference text in this book*

Agency and Its Conditions

Terms that explain will, choice, capacity, and practical scope, and how a person acts within conditions they did not wholly choose.

Will

Will is the self's settling on a possible action and its orientation towards bringing that action about.

Caution: Will is not desire or longing and does not create capacity, alternatives, or outcomes by itself. Fitra gives the original direction, while will responds to or resists it.

See also: Resolve, Intention

For further reading: *the governing reference text in this book*

Freedom and Choice

In the project, freedom has three levels: the capacity to choose, inner liberation, and protection from human coercion.

Caution: The presence of one level does not entail the other two. A person may possess the basic capacity to choose while inner or social freedom remains weak.

See also: Servanthood, Will, Tazkiya, Practical Scope

For further reading: *the governing reference text in this book*

Conditioned Agency

The human being is genuinely an agent within conditions they did not wholly choose, and their responsibility is measured by their knowledge, intention, capacity, and practical scope.

For further reading: *the governing reference text in this book*

Formative Environment

The network of conditions, relationships, messages, models, incentives, opportunities, and obstacles that participate, over time, in the whole of a person's taking shape and becoming, without determining them.

Caution: The whole human being undergoes becoming within an environment, but is neither reducible to it nor deprived of agency.

For further reading: *the governing reference text in this book*

Guidance through Clarification and Enablement

What precedes responsibility: fitra, intellect, clarification, the possibility of learning, capacity, and the opening of a path to response, in differing degrees; it is neither ready-made detailed religious knowledge nor special enabling grace.

For further reading: *the governing reference text in this book*

Receptivity

Receptivity is the field of structural possibility available to the self at a given stage.

For further reading: *the governing reference text in this book*

Preparedness

Preparedness is the degree to which a receptivity is poised to be actualised as a particular action or perfection in a specific circumstance.

For further reading: *the governing reference text in this book*

Actual Capacity

Actual capacity is what a person can now do or refrain from doing in light of their knowledge, tools, body, circumstances, and effective impediments.

For further reading: *the governing reference text in this book*

Practical Scope

Practical scope is actual capacity considered from the perspective of obligation and responsibility in the person's real circumstances, including the preliminary steps available to them.

Caution: Present incapacity is acknowledged, while responsibility for earlier preliminary conditions is examined only to the extent that they were known, within the person's capacity, and chosen; the practical scope of others must not be asserted with certainty.

For further reading: *the governing reference text in this book*

Responsibility

Responsibility is the attribution and evaluation of action in relation to the human being, in proportion to knowledge, intention, choice, capacity, and practical scope.

Caution: Responsibility is not blame and does not mean holding a person accountable for every outcome or for what they neither chose nor could do.

See also: Instrumental Expansion, Actual Capacity, Reform, Practical Scope

For further reading: *the governing reference text in this book*

The Strength and Truthfulness of Will

Strength of will is a partial perfection that increases resolution and steadfastness; its truthfulness determines its orientation: whether it serves truth and servanthood or caprice and self-exaltation.

For further reading: *the governing reference text in this book*

Resolve

Resolve is the firmness of a decision to continue.

Caution: Resolve is not identical with will, the whole of patience, or stubbornness. It may be established and then revised when stronger evidence appears.

See also: Will, Orientation, Striving

For further reading: *the governing reference text in this book*

Becoming and Tazkiya

Terms that describe what the self becomes and how it reviews itself, repents, and reforms its trajectory.

Shakila (shākila)

The operative psychological and moral structure of relative stability, which inclines action without compelling it, and into which settled knowledge, loves, intentions, habits, stable dispositions, and the effects of environment and experience all enter.

For further reading: *the governing reference text in this book*

Orientation

The predominant direction in which the self proceeds over time, as disclosed by its intentions, choices, actions, and stance towards review and repentance—not by a declared slogan or a single intention.

For further reading: *the governing reference text in this book*

Substantial Motion

A supporting philosophical premise that accounts for the possibility that change may reach the existential quality of the self; it is not a synonym for becoming, nor a condition for accepting tazkiya and repentance.

For further reading: *the governing reference text in this book*

Tazkiya

The process of purifying the self of veils and vices, cultivating its powers and perfections, and redirecting it towards truth and servanthood, by God's guidance and aid.

For further reading: *the governing reference text in this book*

Acquired Existential Form

The overall quality the self has come to possess through the knowledge, loves, intentions, powers, stable dispositions, orientation, perfections, and deficiencies actualised within it, with a distinction maintained between what has come to be within the self and what is morally attributed to the person.

Caution: 'Acquired' does not mean that the person chose all its causes; a distinction remains between what has come to be within the self and what is morally attributed to the person.

For further reading: *the governing reference text in this book; The Immortal Self*

The Second Womb

A metaphor for this world as a stage in which the human being undergoes becoming in preparation for what comes after death; it is not a fifth realm or a complete likeness, and the human being within it is a free agent.

For further reading: *the governing reference text in this book; The Immortal Self*

Divine Aid

God's assistance, guidance, strengthening, preparation of causes, and making fruitful outcomes possible, in ways that precede striving, accompany it, and exceed it, without cancelling action or guaranteeing the desired outcome.

For further reading: *the governing reference text in this book*

Deep Transformation

A change within the process of becoming that touches the self's understanding, values, loves, orientation, and stable dispositions, so that what the person becomes changes—not their outward behaviour alone.

For further reading: *the governing reference text in this book*

Self-Accounting

Self-accounting discloses where you are and what calls for gratitude, reform, or repentance.

Caution: Self-accounting is not diffuse self-blame, obsessive inspection of every passing thought, judgement of other people's inner states, or a process that must always end in condemnation.

See also: Inner Truthfulness, Reform, Repentance

For further reading: *the governing reference text in this book*

Repentance

Repentance is a reorientation towards God after deviation has become clear.

Caution: Repentance is not sorrow alone, a guarantee against future stumbling, or a verbal request for forgiveness that replaces cessation and reform.

See also: Shakila (shākila), Orientation

For further reading: *the governing reference text in this book*

Reform

Reform is the conversion of return into action that addresses an effect and prevents the error from continuing.

Caution: Reform is not synonymous with repentance, a mechanical act of 'doing the opposite', or a guarantee that reality can be restored to exactly what it was.

For further reading: *the governing reference text in this book*

Remorse

Remorse is the heart's pain at having chosen what opposed the truth.

Caution: Remorse is not an end in itself, permanent self-flagellation, or a substitute for stopping, resolve, and reform.

See also: Self-Accounting, Repentance, Hope

For further reading: *the governing reference text in this book*

Seeking Forgiveness

Seeking forgiveness is asking God for forgiveness.

Caution: Seeking forgiveness is not a complete synonym for repentance or a verbal formula that erases an effect without genuine return.

See also: Reform, Repentance, Hope, Remorse

For further reading: *the governing reference text in this book*

The Body and Worship

Terms that preserve the unity of self and body and explain the place of health, worship, and moderation in the human trajectory.

The Appetitive and Irascible Powers

The appetitive and irascible powers are ethical terms for the power that draws a person towards what is fitting and the power that repels harm. The aim is to discipline them, not abolish them.

Caution: These powers are not evil in their created origin. Appetite is not confined to sexuality, nor the irascible power to aggression.

See also: **Moderation**

For further reading: *the governing reference text in this book*

Worship

Worship is the intentional and practical embodiment of servanthood in the rites, acts of obedience, and lawful works directed towards God.

Caution: Servanthood is an orientation, while worship is its embodiment; permissible acts do not become worship automatically.

Embodied Worship

A description of worship as issuing from the one self with its intention and faith, and as embodied by the body in the form prescribed by the revealed law and in its lawful practical performance; no inward state dispenses with compliance, and no outward act establishes the perfection of the inward.

For further reading: *the governing reference text in this book*

The Body as a Trust

A person's body is part of their worldly existence and the field of their action, and God has entrusted it to them: they preserve and care for it, develop its capacity, and use it in the service of truth, while giving its lawful needs their proper place and limits.

Caution: Unlawfully harming the body is not a virtue. Caring for it includes food, sleep, rest, movement, treatment, recreation, and enjoyment within their proper limits.

For further reading: *the governing reference text in this book*

Bodily and Psychological Differences

Differences in starting point and capacity do not amount to differences in human or spiritual worth.

Caution: Bodily and psychological differences do not equal acquired perfections or free response. A trait whose development has been facilitated may be a real perfection without all the merit for it arising from the person's own striving.

See also: Practical Scope

For further reading: *the governing reference text in this book*

Moderation

Moderation is the use of a power in the measure, time, and manner required by truth.

Caution: Moderation is not a fixed mathematical midpoint between two extremes or equal measures of gentleness and severity in every situation.

See also: Intellect

For further reading: *the governing reference text in this book*

Brain

The brain is a bodily organ through which many functions operate; it is not the intellect or the self.

Caution: The project does not deny the brain's real effects or infer, from imaging or disorder alone, a judgement about the reality of the self, heart, or faith.

See also: Actual Capacity, Body

For further reading: *the governing reference text in this book*

Intention and Servanthood

Terms connected with the motive and orientation of action, and with trust in God, sincerity, love, and servanthood.

Intention

Intention answers the questions: Why am I doing this, and for whom?

Caution: Intention is not the formula a person utters, the general orientation of a life, the will that gives preference to an act, or the sincerity that describes its purity.

For further reading: *the governing reference text in this book*

Sincerity

Sincerity means that God is the ultimate purpose of an action.

Caution: Sincerity does not require the immediate absence of every passing thought or inclination towards praise, the permanent concealment of an action, or the elimination of legitimate subordinate purposes such as livelihood, benefit, and excellence.

See also: Servanthood, Intention

For further reading: *the governing reference text in this book*

Striving

Striving is what you actually do towards your purpose within your practical scope.

Caution: Striving is not commended merely for its intensity; it may be intense in falsehood. It is broader than intention and narrower than every movement.

See also: The Nearness Equation

For further reading: *the governing reference text in this book*

Trust in God

Trust in God is the heart's reliance on God while taking the legitimate means.

Caution: Trust in God is not passivity, a stage that begins only after action, disregard for expertise and planning within their proper place, or an expectation of guaranteed success.

See also: **Striving**

For further reading: *the governing reference text in this book*

Wholehearted Turning to God

The heart's being centred on God and freed from attachment to anything else as independent, together with presence and responsible action in the world: a heart centred on God and work carried out responsibly.

For further reading: *the governing reference text in this book*

Love of God

The heart's attachment to God as the highest beloved; ardent love (ʿishq) is the intensification of this love until it reorders loves and capacities around servanthood.

For further reading: *the governing reference text in this book*

Detachment from the World

Detachment from the world means that the world's dominion leaves the heart, not that every possession leaves the hand.

Caution: Detachment is not poverty, lack of possessions, neglect of body, family, or work, or condemnation of blessing and lawful pleasure.

For further reading: *the governing reference text in this book*

Servanthood

The conscious, chosen orientation in which God is a person's Lord, highest reference, and the purpose of their striving, so that their intention, obedience, and life are ordered under his good pleasure.

For further reading: *the governing reference text in this book*

Covenant (mīthāq)

Here, the term means God's making the children of Adam bear witness to his lordship in Q 7:172–174, together with the acknowledgement and proof connected to that witness. This definition does not encompass every covenant in the Qur'an or settle how the bearing of witness occurred.

For further reading: *Chapter Two, 'Fitra and the Veils'.*

Covenant of Fitra

A composite expression in the theory for the relation between the original ground of guidance in human creation and the lordship of God to which the human being was made to bear witness. The theory reads them as one in their content of divine unity, while differing in the aspect described—not as synonyms, and not as the possession of equal, detailed knowledge by everyone.

For further reading: *Chapter Two, 'Fitra and the Veils'.*

Pledge (ʿahd)

Here, the term means the pledge of servanthood in Q 36:60–61: worshipping God and avoiding obedience to Satan in what turns one away from truth. It is a practical requirement, not a synonym for every contract or pledge, or for universal creational servanthood.

For *further reading*: *Chapter Two, 'Fitra and the Veils'; Chapter Three, 'Nearness through Servanthood and Special Divine Accompaniment'.*

The Straight Path

The path of worshipping God, following his guidance, and remaining faithful to truth in life; it encompasses worship, justice, and rights. The straight path is the road; uprightness is the person's continuing movement along it.

For *further reading*: *Chapter Three, 'Nearness through Servanthood and Special Divine Accompaniment'.*

Uprightness

Continuing to respond to God in accordance with his command, with repentance and the correction of error within the clarification available and practical scope. It is not the absence of every lapse, or a pretext for delaying the restoration of rights or justifying a violation in the name of gradual progress.

For *further reading*: *Chapter Three, 'Nearness through Servanthood and Special Divine Accompaniment'; Chapter Two, 'Redirecting Orientation within the Time of Becoming'.*

States and Stations of the Heart

Terms concerning patience, contentment, submission, hope, remembrance, inner tranquillity, and other states of the heart.

Submission

Submission means yielding to truth. In its fullest form, it is entrusting one's affair and final end to God while striving to the full extent of one's practical scope.

Caution: Submission is not disabling intellect or inquiry before truth becomes clear, inactivity, capitulation to injustice, or the absence of human will.

See also: **Contentment**

For further reading: *the governing reference text in this book*

Contentment

Contentment means that the heart harbours no resentment towards God when events differ from what it wanted.

Caution: Contentment is not the absence of grief and pain, approval of aggression, or the abandonment of prayer or means. In this construction it lies between patience exercised in seeking God's reward and complete submission.

For further reading: *the governing reference text in this book*

Patience

Patience means remaining upon truth through pain and cost.

Caution: Patience is not emotional numbness, absolute silence, enduring injustice when it can be resisted, or complete contentment with the outcome.

For further reading: *the governing reference text in this book*

Seeking God's Reward

Seeking God's reward means being patient for God's sake and seeking his pleasure and reward.

Caution: It is not a synonym for all patience or for contentment. A person may seek God's reward while still disliking the condition and wishing it to end.

See also: Hope, Intention, Patience

For further reading: *the governing reference text in this book*

Resentment towards God

Resentment towards God is the heart's objection to God, not the mere experience of pain.

Caution: It is not grief, weeping, fear, prayer for the removal of trial, complaint to God, or resistance to injustice.

See also: Submission, Contentment, Patience

For further reading: *the governing reference text in this book*

Anxious Grasping (halaʿ)

In the interpretive reading adopted here, this is intense grasping that appears in the context of Sūrat al-Maʿārij as distress when harm occurs and withholding when good comes. The original pursuit of good requires refinement; anxious grasping does not mean that the original creation is evil, nor is it a diagnosis of psychological illness.

For further reading: *Chapter Four, the Law of Inner Tranquillity.*

Distress under Affliction

Distress under affliction is a disturbance in bearing pain and does not necessarily mean objection to God.

Caution: It may be an involuntary emotion or a response one chooses to indulge. Resentment towards God is narrower and more serious because it involves objection to God.

See also: Submission, Contentment, Patience, Resentment towards God

For further reading: *the governing reference text in this book*

Faith-Grounded Fear

Faith-grounded fear awakens you to the consequence of failing without making you despair of God.

Caution: It is not imagining God as unjust or lying in wait, clinical anxiety, natural fear of danger, or despair.

See also: Hope

For further reading: *the governing reference text in this book*

Hope

Hope opens the heart to God's mercy and moves it towards repentance and action.

Caution: Hope is not mere optimism or wishfulness and does not guarantee that desire will be fulfilled in the form imagined by the person.

See also: Faith-Grounded Fear, Repentance, Patience

For further reading: *the governing reference text in this book*

Longing

Longing is the movement and intensification of love towards greater nearness.

Caution: Longing does not replace love, abolish fear and hope, or admit measurement by abundant speech or emotional intensity. It does not mean hastening death or abandoning the world.

For further reading: *the governing reference text in this book*

Aspiration

Aspiration is the self's gathering itself around its purpose.

Caution: Aspiration is not an independent energy, intensity of enthusiasm, abundance of movement, or stubborn attachment to a means. It may be powerful in falsehood and is not praised for strength alone.

See also: Purpose

For further reading: *the governing reference text in this book*

Remembrance

Remembrance is the presence of God and his authority in the heart and in life.

Caution: Remembrance is not merely verbal utterance, information about God, or a particular emotional state, although verbal remembrance is a real level and a way of educating the heart.

For further reading: *the governing reference text in this book*

Heedlessness

Heedlessness is the absence of God's authority from a place where it ought to govern.

Caution: Heedlessness is not merely the absence of verbal remembrance, engagement in work, sleep, or involuntary distraction. It may be passing or may become acquired and entrenched through repeated turning away.

See also: Remembrance

For further reading: *the governing reference text in this book*

The Constricted Life

The constriction of life that Q 20:124 connects to turning away from the remembrance of God. The explanation adopted here affirms the possibility of its occurrence in worldly life amid abundant wealth, without reducing it to poverty or excluding the other exegetical views concerning it.

For further reading: *Chapter Four, the Law of Inner Tranquillity.*

The Constriction of Turning Away

A constriction that may arise from turning away and from the dominance of attachment to what a person looks to for security. It is not a name for every pain. The inclusion of some of it within the lesser punishment is a proposed interpretive synthesis, not a judgement on the condition of a particular person.

For further reading: *Chapter Four, the Law of Inner Tranquillity.*

Inner Tranquillity

The settledness of the self and heart towards God: an intrinsic fruit, a graduated manifestation, and an inward qualitative sign of nearness; it does not mean the absence of grief or illness, and it cannot be used to rank others.

Caution: Inner tranquillity is not outward calm or the absence of grief or illness, and it cannot be used to rank people.

For further reading: *the governing reference text in this book*

Truthfulness and Its Deep-Rooted Form

Terms that explain the movement of truthfulness from self-review to a firmly rooted orientation and action.

Inner Truthfulness

A process in which the four aspects of the self come into truthful accord and harmony under truth and fitra; facing the self, disclosing gaps, self-accounting, repentance, and reform are its mechanisms.

For further reading: *the governing reference text in this book; The Immortal Self; No Limits*

Deep-Rooted Truthfulness (ṣiddīqiyya)

The graduated summit of the path of inner truthfulness, in which the truthful accord of the self's aspects and their ordering under truth and servanthood reach their highest degrees; it admits of degrees and does not mean infallibility.

Caution: It is neither infallibility nor a tool for classifying persons.

For further reading: *the governing reference text in this book; The Immortal Self*

Al-Ṣiddīqiyya al-Kubrā

A traditional title or description according to its context, not a general analytical degree or a measurable rank within the model.

For further reading: *The Immortal Self*

Inherited Human and Spiritual Terms

Expressions common in human and spiritual discourse that the project retains while setting limits that prevent inflation or confusion.

The Unity of the Self and Its Multiple Aspects of Action

The human being is one self with multiple powers and functions, none of which becomes an independent self; 'the simplicity of the self' remains a philosophical expression used where needed.

For further reading: *The Immortal Self*

Presence with God

The presence of the heart with God and the servant's awareness that they subsist through him, are under his regard, and hold his trust, while living and working in the world; a subordinate mystical expression, not an independent station.

For further reading: *The Immortal Self*

The Immortal Self

The immortal self is the one human person whose personal identity rests upon a single human self. The person continues after death because God sustains them, carrying what has come to be within them, and is embodied in the manner befitting each stage of origination, without their continuance being independent of God.

Caution: The person continues after death because God sustains them, not because they possess an independent immortality of their own.

For further reading: *the governing reference text in this book; The Immortal Self*

Purpose and Nearness

Terms that explain the purpose of movement, dependence upon God, nearness through servanthood, perfection, response, and true happiness.

Existential Perfections

Powers and perfections actualised within the self: some are partial, such as knowledge, understanding, will, and strength; others are purposive human perfections, such as wisdom, justice, mercy, and truthfulness. They reach the fullness of their meaning when ordered under truth and servanthood.

Caution: The reality of an actualised perfection is not the same as the measure of personal merit in acquiring it.

For further reading: *the governing reference text in this book*

Instrumental Expansion

Initial capacities, resources, or circumstances that widen the field of action without becoming an actualised quality of the self—wealth, position, opportunity, health, and native intelligence.

For further reading: *the governing reference text in this book*

Human Reflections of the Divine Names

Created and limited perfections within the human being, such as mercy, knowledge, justice, and wisdom, which indicate the perfection of their Creator without likeness, participation in his absolute attributes, or independence.

For further reading: *the governing reference text in this book*

Purpose

Purpose is kadḥ towards God and encounter with him in servanthood, not mere achievement or pleasant feeling.

Caution: Not every declared purpose is an actual orientation, and purpose is not reducible to achievement or felt happiness.

See also: Nearness to God, Servanthood, Orientation, Encounter with God, Kadḥ

For further reading: *the governing reference text in this book*

Qayyumiyya (qayyūmiyya)

God's self-subsistence and his upholding and preservation of his creation in their existence, their continuance, and their power, while he remains utterly free of need for them.

For further reading: *the governing reference text in this book; The Islamic Intellectual Framework*

General Divine Accompaniment

God's relation to all his creation in respect of knowledge, encompassment, and qayyumiyya, without place or indwelling.

For further reading: *the governing reference text in this book*

Ontological Dependence

The creature's subsistence through God and its need for him in its existence, continuance, and power, without independence, and with its real agency affirmed; a universal truth, not an acquired station.

For further reading: *the governing reference text in this book*

Nearness through Servanthood

The establishment and deepening of servanthood in knowing God, loving him, intending him, obeying him, and submitting to him.

For further reading: *the governing reference text in this book*

Special Divine Accompaniment

Care, guidance, strengthening, and victory that God bestows upon his servants along the path of response and servanthood, according to his wisdom and his promise; it is neither a mechanical result nor a worldly guarantee.

For further reading: *the governing reference text in this book*

Nearness to God

A non-spatial term that reads a person's nearness or distance through the interaction of actualised perfection and the orientation of response, without measurement or the ranking of persons.

For further reading: *the governing reference text in this book*

The Nearness Equation

A non-numerical relational construction that reads nearness or distance through the interaction between the powers and perfections actualised within the self and its response to truth, in acceptance or refusal, according to the clarification available and practical scope.

Caution: Ontological dependence is a universal ground, not a third dimension; greater powers widen the fruit of obedience or the burden of refusal without making the equation numerical.

For further reading: *the governing reference text in this book*

Actualised Perfection

What has actually become part of the quality of the self—knowledge, understanding, will, powers, stable dispositions, and perfections; it is broader than complete moral virtue.

For further reading: *the governing reference text in this book*

Response to Truth and Servanthood

The stance the self takes towards whatever of truth has become apparent to it: acceptance, assent, and obedience, or turning away, refusal, and self-exaltation, according to the clarification available and practical scope.

Caution: Ignorance alone is not a negative response; evaluation is according to the clarification available and practical scope.

For further reading: *the governing reference text in this book*

General Fitra-Based Response to Truth

A truthful response to whatever of truth and goodness has become apparent, within the limits of clarification and practical scope, in someone who, through no negligence of their own, has not received explicit religious knowledge; it is neither explicit servanthood nor a judgement concerning salvation.

For further reading: *the governing reference text in this book*; *The Islamic Intellectual Framework*

The Intellectually Disadvantaged

One who, through no negligence of their own, has not had sufficient capacity or opportunity to understand the argument or to reach a way of verifying it; what reached them and their practical scope are taken into account, without judgement upon their final outcome.

For further reading: *The Islamic Intellectual Framework*

Happiness

The soundness and existential flourishing of the self through the growth of its powers and perfections and their ordering in response to truth and servanthood; graduated in this world, it reaches its completion in ultimate success and the encounter.

For further reading: *the governing reference text in this book; The Islamic Intellectual Framework*

Encounter with God

Encounter is the horizon of the human being's return to and meeting with God, as indicated by the texts.

Caution: Encounter is not spatial movement towards God and does not permit an unsupported description of its unseen modality.

See also: The Four Worlds, Nearness to God, Purpose, Kadḥ

For further reading: *the governing reference text in this book*

Universal Encompassment

Universal encompassment is God's encompassing of creation in knowledge, power, and governance. It is universal, not an acquired station.

Caution: It is not spatial nearness, an acquired station, or special divine accompaniment.

See also: Ontological Dependence, General Divine Accompaniment, Nearness through Servanthood, Servanthood, Qayyumiyya (qayyūmiyya)

For further reading: *the governing reference text in this book; The Islamic Intellectual Framework*

The Separation of Knowledge, Instrument, and Response

The presence of knowledge and the widening of capacity do not entail the soundness of response: knowledge discloses, the instrument enables, and the response determines the orientation.

For further reading: *the governing reference text in this book*

The Nine Laws of Origination

The nine principles through which the project summarises the most important relationships governing the process of becoming.

Law of Origination

A governing principle that discloses a conditional regularity in human becoming and directs understanding and action, without determinism or guarantee.

Caution: The laws of origination are interacting functions, not temporal stages or independent rulings of the revealed law.

For further reading: *the governing reference text in this book*

The Law of Inner Truthfulness

A principle which holds that the self is purified and integrated in proportion as its four aspects come into truthful accord under truth and fitra; the movement becomes established through facing the self, self-accounting, repentance, and reform within practical scope.

For further reading: *the governing reference text in this book*; No Limits

The Law of Striving and Trust in God

A principle that combines exerting oneself to the extent of one's practical scope in pursuit of a lawful end through lawful and appropriate means with the heart's reliance upon God; this is followed by reviewing what lay within one's responsibility, being content with what lay beyond one's capacity, and renewing one's striving.

For further reading: *the governing reference text in this book; No Limits*

The Law of Purpose-Led Presence

A principle making the present the place of a person's living and actual response, and of the right of the hour—worship, work, care, learning, rest and treatment, or lawful connection, recreation, and enjoyment—according to priority and practical scope.

For further reading: *the governing reference text in this book; No Limits*

The Law of Conscious Reflection

A principle which holds that deliberate consideration of revelation, the cosmos, and the self, with consequence held in view, readies attention for understanding and insight that direct action, when weighed by truth, knowledge, and truthfulness.

For further reading: *the governing reference text in this book; No Limits*

The Law of Faith-Building

A principle which holds that what a person knows of truth becomes actualised faith through the heart's assent to truth and adoption of it as its reference, the embodiment of truth in intention and action, and the nurturing of faith through reflection, remembrance, repetition, and environment, by God's guidance and aid.

For further reading: *the governing reference text in this book*; *No Limits*

The Law of Growth through Tazkiya

A normative principle which holds that commendable growth is not achieved merely by the widening of instruments or the intensification of powers, but by the growth of the self's powers and perfections and their positive turning towards truth and servanthood.

For further reading: *the governing reference text in this book*; *No Limits*

The Law of Inner Tranquillity

A principle which holds that the tranquillity of the self increases through firmly rooted knowledge of God, remembrance of him, and the ordering of its powers and orientation within servanthood; it is an intrinsic fruit and a graduated manifestation of nearness, not an outward calm.

Caution: Inner tranquillity is not a third dimension in the Nearness Equation; it may in turn strengthen steadfastness and obedience.

For further reading: *the governing reference text in this book*; *No Limits*

The Law of Ardent Love for God

A motivational principle which holds that firmly rooted knowledge of God—of God's perfection and beneficence—together with awareness of one's dependence, prepares love for him to intensify until it reorders loves, needs, and capacities around servanthood.

For further reading: *the governing reference text in this book*; *No Limits*

The Law of Wholehearted Turning to God

A principle which holds that the heart becomes increasingly centred on God as it is freed from attachment to anything other than God as though it were independent, while remaining present and acting through causes without their seizing the heart or rivalling its reference to God.

For further reading: *the governing reference text in this book*; *No Limits*

Philosophical Terms for Further Reading

Terms readers may encounter in parts of the project's books. They are explained only to the extent needed for context; their appearance does not require accepting every position associated with them.

The Union of the Knower and the Known (ittiḥād al-ʿāqil wa-l-maʿqūl)

‘The union of the knower and the known’ is a philosophical term indicating that deep knowledge may become a perfection within the self rather than remain external information.

Caution: The term does not mean a material union of the self with the external object, that every item of information becomes a virtue, or that knowing evil makes the knower evil.

See also: Acquired Existential Form, Certainty

For further reading: *the governing reference text in this book*

Rational Discernment of Moral Good and Evil

‘Rational discernment of moral good and evil’ is a theological term for the position that intellect can discern the goodness or evil of certain actions, such as justice and injustice.

Caution: Not every aversion or acceptance is a rational moral judgement, and rational discernment does not make revelation unnecessary in many matters of detail.

See also: Fitra (fiṭra), Intellect

For further reading: *the governing reference text in this book*

Supporting Models and Principles

Terms that help explain regularities, trial, vicegerency, final destiny, needs, and related matters.

The Integrative Needs Model

A model that reads human needs as real, overlapping domains, weighs them by fitra, and orders them, when they compete, in light of purpose and servanthood.

For further reading: *the governing reference text in this book*

Regularities of Existence

Regularities of existence are patterns established by God in the properties of things and the relationships between causes and outcomes.

Caution: These regularities are not powers independent of God, closed determinism in every domain, or a promise of a particular outcome.

See also: Formative Environment, Qayyumiyya (qayyūmiyya), Formation, Trust in God, Striving

For further reading: *the governing reference text in this book; The Islamic Intellectual Framework; The Immortal Self*

Emanation

Emanation is a philosophical term used to describe God's granting existence to contingent beings.

Caution: The project includes the term for clarification and does not build the details of creed or divine will upon it alone.

See also: Ontological Dependence, Preparedness, Receptivity, Qayyumiyya (qayyūmiyya), Contingent Being

For further reading: *the governing reference text in this book; The Islamic Intellectual Framework*

Pure Existence

Pure Existence is a philosophical term expressing that God's existence is free of limitation and deficiency.

Caution: This is a specific philosophical expression and is not used to equate Creator and creature.

See also: Ontological Self-Sufficiency, Necessary Existent, Qayyumiyya (qayyūmiyya)

For further reading: *the governing reference text in this book; The Islamic Intellectual Framework*

Necessary Existent

Necessary Existent is a philosophical term for that which does not depend on another for its existence.

Caution: It does not mean the 'strongest being' within the same chain and is not, by itself, a complete definition of every divine attribute.

See also: Ontological Dependence, Ontological Self-Sufficiency, Pure Existence, Contingent Being

For further reading: *the governing reference text in this book; The Islamic Intellectual Framework*

Contingent Being

In philosophical usage, a contingent being is one whose existence is not necessary in itself and therefore requires a cause.

Caution: Contingent does not mean imaginary or nonexistent, and the term does not deny creaturely agency within its proper level.

See also: Ontological Dependence, Necessary Existent, Dependence for Existence and Continuance

For further reading: *the governing reference text in this book; The Islamic Intellectual Framework*

Dependence for Existence and Continuance

In this context, dependence for existence and continuance means that a contingent being rests upon God for the origin and persistence of its existence.

Caution: It is not spatial carrying or intermixture and does not abolish proximate causes.

See also: Ontological Dependence, Qayyumiyya (qayyūmiyya), Contingent Being

For further reading: *the governing reference text in this book; The Islamic Intellectual Framework*

Ontological Self-Sufficiency

Ontological self-sufficiency expresses God's freedom, in the origin of his existence and perfection, from dependence on anything else, in contrast to the dependence of every contingent being upon him.

Caution: It is not wealth in money, emotional coldness, or disconnection from mercy and care.

See also: Ontological Dependence, Necessary Existent, Qayyumiyya (qayyūmiyya)

For further reading: *the governing reference text in this book; The Islamic Intellectual Framework*

Cosmic Contrariety

Cosmic contrariety is the project's expression for the presence of tensions and opposites in the world of choice as a field for movement and formation.

Caution: It is not dualism between two independent powers, a tenth law, or an invitation to manufacture pain or conflict.

See also: Trial, Becoming

For further reading: *the governing reference text in this book; No Limits*

Trial

Trial is a context for disclosure, choice, and becoming, not a judgement that every pain is punishment.

Caution: Not every pain is punishment or a particular message. Trial does not justify injustice, blaming the afflicted, or abandoning treatment.

See also: Divine Aid, Becoming, Practical Scope

For further reading: *the governing reference text in this book*

The Lesser Punishment

In the exegesis of *al-Mīzān* and *al-Amthal* adopted here, this is the nearer, worldly punishment before the greater punishment in Q 32:21, with which an opportunity for return remains. Not every pain is an instance of it, nor does everyone who tastes it repent. Including some of the constriction of turning away within it is a proposed reading, not a new law.

For further reading: *Chapter One, Worldview Premise Twelve; Chapter Four, the Law of Inner Tranquillity.*

Gradual Drawing On towards Punishment (istidrāj)

The reprieve granted to those who deny the truth, and their continuing heedlessness without their realising what is occurring; this may accompany successive blessings. Not every condition of ease is *istidrāj*, and an observer cannot know the wisdom of a particular event from abundance or pain alone.

For further reading: *Chapter Four, the Law of Inner Tranquillity.*

The Four Worlds

The Four Worlds constitute a terminological division used by the project for connected stages in the human trajectory, not separate lives or persons.

Caution: No realm corresponds to one of the Four Dimensions; the division does not describe the intermediate realm and the hereafter empirically, or make transition an automatic spiritual ascent.

See also: The Second Womb, The Self (nafs), Body

For further reading: *the governing reference text in this book; The Immortal Self*

The Embodiment of Deeds and Otherworldly Recompense

Knowledge, intentions, actions, and stable dispositions enter into the becoming of the self, and their realities and effects appear in the hereafter in forms befitting it, through God's disclosure and his judgement; it is neither an independent mechanism nor an exhaustive account of reward, punishment, forgiveness, and intercession.

Caution: Recompense does not operate as a mechanism independent of God, nor does this principle exhaust forgiveness, intercession, and the other dimensions of reward and punishment.

For further reading: *the governing reference text in this book; The Islamic Intellectual Framework*

Vicegerency

A trust and a general charge laid upon the human being on the earth, realised morally and perfectively in proportion to fidelity to servanthood, justice, trustworthiness, and cultivation; the human being is a servant entrusted with stewardship.

For further reading: *the governing reference text in this book; The Islamic Intellectual Framework; No Limits*

Ultimate Success (falāḥ)

The attainment of the purpose, deliverance, and the completion of the final outcome; its final and otherworldly sense is more pronounced than that of worldly happiness, and it is not equivalent to outward success or prosperity.

For further reading: *the governing reference text in this book; The Islamic Intellectual Framework; The Immortal Self*

Tazkiya-Oriented Aspiration

A person's striving to develop their powers, competences, and achievements and to widen their effect within servanthood and trust, such that instrumental expansion serves growth through tazkiya rather than replacing it.

For further reading: *No Limits*

Higher-Order Models

Models that bring major relationships into a single picture to aid understanding without reducing the human being or reality.

Model

A model is an instrument that orders multiple elements into one picture and discloses their relationships and limits.

Caution: A model is not an isolated definition, a law, a test, or a closed map.

For further reading: *the governing reference text in this book*

The Model of the Four Dimensions

A model that reads decision and action through the bodily dimension, heart, intellect, and spirit within the one self.

Caution: It does not divide the human being into four persons, assign each realm to one dimension, or establish a fixed sequence among the dimensions.

See also: The Four Dimensions, The Self (nafs), Spirit, Heart, Intellect, Bodily Dimension

For further reading: *the governing reference text in this book; The Immortal Self*

The Shakila and Orientation Model

A model that connects present configuration with dominant direction over time and discloses the feedback loop between them.

Caution: It does not turn inclination into compulsion or orientation into a final judgement or certain destiny.

See also: Self-Accounting, Shakila (shākila), Reform, Orientation, Repentance

For further reading: *the governing reference text in this book*

The Becoming and Substantial Motion Model

A model that explains the self's becoming through knowledge, choice, action, and repetition, and draws on substantial motion as a supporting philosophical layer.

Caution: Substantial motion is a supporting philosophical layer, not a necessary foundation of the theory.

For further reading: *the governing reference text in this book*

Contemporary Concepts for Comparison

Modern ideas that the project presents fairly and then situates by explaining their benefit and limits within a wider vision of the human being.

Maslow's Theory of Needs

Maslow's theory describes the relative predominance of multiple needs, allowing for simultaneity, partial satisfaction, and exceptions; the popular pyramid is a later simplification.

Caution: The theory is not identical with the rigid popular pyramid and does not make complete satisfaction of lower needs an automatic condition for higher needs.

See also: The Integrative Needs Model, Self-Actualisation, Fitra (fiṭra), Purpose

For further reading: *the governing reference text in this book; No Limits*

The Law of Attraction

A claim associated with New Thought movements that thoughts and feelings attract corresponding events in reality, popularised through literature such as The Secret.

Caution: The Law of Attraction should not be confused with legitimate optimism or with the influence of thoughts on behaviour, and it should not be attributed to empirical science without evidence.

See also: Thinking, Trust in God, Striving

For further reading: *the governing reference text in this book; No Limits*

The Power of Now

An approach associated with the works of Eckhart Tolle that emphasises release from captivity to the past and anxiety about the future through presence in the current moment.

Caution: It is not identical with every practice of presence and should not be presented as pure empirical psychology.

See also: **Responsibility**

For further reading: *No Limits*

Contemporary Meditation

A range of modern practices for calming the mind, focusing attention, or observing experience, differing by school and purpose.

Caution: Meditation practices should not all be compressed into one definition, and contemporary meditation is not the same as Qur'anic reflection or remembrance. Classical reflection on God's creation is a different usage.

See also: **Mindfulness**, **Reflection**, **Mind**, **Remembrance**

For further reading: *No Limits*

Mindfulness

Training in attending to present experience with awareness and acceptance and without immediate judgement. It has taken multiple clinical and educational forms.

Caution: Mindfulness alone does not determine purpose or purify the heart, and it is not identical with every form of meditation.

See also: **Contemporary Meditation**, **Reflection**, **Awareness**

For further reading: *No Limits*

Neuro-Linguistic Programming (NLP)

A training approach that emerged in the 1970s and claims that patterns of thought and behaviour can be influenced through language, imagery, and modelling of experience.

Caution: NLP is not presented as a scientifically established system as a whole, and it does not reduce the human being to a device that can be reset.

See also: Faith

For further reading: *No Limits*

Positive Psychology

A field of research that studies well-being, virtues, strengths, meaning, and flourishing alongside the treatment of disorder.

Caution: Positive psychology is not reducible to positive thinking and does not constitute one homogeneous theory.

See also: Inner Tranquillity, Happiness, The Self (nafs)

For further reading: *No Limits*

Growth Mindset

The belief that some capacities can be developed through learning, effort, strategies, and feedback rather than being entirely fixed.

Caution: Growth mindset does not mean that every capacity is limitless; nor does it guarantee success or determine the purpose of growth. It is sometimes rendered in Arabic by an alternative phrase meaning ‘developing mindset’.

See also: Instrumental Expansion, Preparedness, Receptivity

For further reading: *No Limits*

Self-Determination Theory

Self-Determination Theory is a framework for motivation and well-being centred on volitional autonomy, competence, and relatedness.

Caution: It is not reducible to 'self-motivation', does not mean human independence from every authority, and does not prove servanthood as the ultimate purpose.

See also: Love of God

For further reading: *the governing reference text in this book*; *No Limits*

Flow

Flow is a state of deep absorption in an activity in which the difficulty of the task is balanced with the person's skill.

Caution: Flow is not nearness, sincerity, or wholehearted turning to God, and it does not by itself establish the soundness of a purpose or the morality of an activity.

See also: Wholehearted Turning to God

For further reading: *the governing reference text in this book*; *No Limits*

Self-Actualisation

A concept in humanistic psychology referring to the development and expression of potential and the attainment of a fuller form of the self according to the model being used.

Caution: Self-actualisation is not ultimate success (falāḥ) or the perfection of servanthood, and the term should not be rejected without examining its frame of reference and standard.

See also: Actualised Perfection, Purpose, Ultimate Success (falāḥ)

For further reading: *the governing reference text in this book*; *No Limits*

Alphabetical Index of Terms

This index arranges the terms alphabetically. Select a term or its page number to go directly to its entry in the digital edition.

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Appendix Two: A Reader's Guide to the Project and Its Books

The six books converge on one question: How does the human being become within the Islamic worldview, and how should a person understand movement, growth, and responsibility in life? Each book, however, approaches the question through a different door.

A Quick Map of the Project

Book	What Does It Provide?
The Islamic Intellectual Framework	Sets out the worldview from which the project proceeds: divine unity, purpose, regularities, and final destiny.
Human Becoming in the Islamic Worldview	Brings the definitions, laws, models, and limits together in one reference work and includes the Reader's Guide and reference glossary.
The Immortal Self	Approaches the human being directly: the self, fitra, shakila, orientation, and what the person becomes.

Book	What Does It Provide?
No Limits	Rereads growth and self-development and brings the laws closer to reality and practice.
Live Happily	Connects the meanings with Qur'anic contemplation and daily review.
The Journey of a Toiler	Embodies the ideas in the story of a human being living through choice, trial, and change.

1. The Question That Unites the Project

The project asks not only, 'What does a human being do?' but also, 'What does a person become over time?' Knowledge, love, intention, choice, action, and repetition do not pass through the self without effect. Yet a person does not begin from nothing: fitra, body, upbringing, environment, experience, trials, opportunities, and limits all exert influence.

The project seeks to gather these dimensions into one picture without turning the human being into a machine, abolishing freedom, or ignoring surrounding conditions. The human being is a genuine agent, but acts within a world whose elements were not all chosen. Responsibility is proportionate to what a person knew, intended, and was able to do.

The question of becoming is therefore connected with purpose. Not every increase in capacity is commendable growth, not every worldly success indicates nearness, and not every setback indicates corruption. The value of striving depends on the truth towards which a person is directed, the manner of striving, and what lay within that person's practical scope.

The technical definitions of Origination, Formation, and Becoming, together with the identity, method, and limits of the theory, appear in the Book Introduction. This keeps the map light and avoids repeating the argument.

2. The Six Books: Six Doors to the Same Question

The project's central idea was not distributed across six books merely for the sake of expansion. A single question calls for different modes of expression and different functions: a worldview account is not a governing definition, application is not contemplation, and narrative does not replace argument.

The Islamic Intellectual Framework: Where Does the Human Being Stand within Existence?

Begin with this book when you want to understand the ground on which the project stands: divine unity, creation, purpose, regularities, trial, and final destiny. It explains the comprehensive picture within which the meanings of the human being, growth, and action change.

The book does not attempt to codify every concept in the theory or become a training programme. Its task is to open the horizon of the worldview, leaving the other books to focus respectively on the human being, the laws, and application.

Human Becoming in the Islamic Worldview: Where Do I Find the Precise Formulation?

This is the reference work that gathers the project's definitions, laws, models, and limits. Consult it when you want to know what the project means by a term, how one idea relates to another, or what status and limits a claim has.

It is neither a summary of the other books nor an encyclopaedia containing every example and experience. It establishes what the construction requires, then refers the reader to books that expand the explanation or application.

The Immortal Self: Who Is the Human Being, and How Does the Self Undergo Becoming?

This book approaches the human self: its fitra, dimensions, shakila, orientation, and the contribution of knowledge, love, experience, environment, choice, action, and divine aid to its becoming.

Read it when you want to understand why changing outward behaviour is not enough, and how knowledge, intentions, and habits become part of a person's way of seeing and responding.

No Limits: How Does the Idea Lead to Growth and Action?

This book addresses readers familiar with the language of self-development and widely used psychological models who want to reread them in the light of revelation and fitra. It brings the laws of origination closer through example, dialogue, and practice, presenting modern theories fairly before explaining their limits.

It offers neither psychological treatment nor diagnosis, and its accessible language does not replace the governing definition. It is the project's practical, reader-facing gateway, not a diluted version of this reference work.

Live Happily: How Does the Qur'an Become a Companion in Daily Life?

This is a book of contemplation and lived engagement. It accompanies selected verses and connects them with review, self-accounting, and action so that the Qur'an does not remain an idea remote from ordinary life.

It does not construct a comprehensive theory or make contemplation a substitute for exegesis. Its task is to return meaning to the heart and to life, and to open a path back to the glossary and other books when greater precision is needed.

The Journey of a Toiler: What Does the Idea Look Like When It Is Lived?

The novel works in the space that definition alone cannot reach. Meanings appear amid relationships, choice, hesitation, trial, and change over time.

Its events are not a source of theoretical proof or a rule for judging people. Its value lies in giving a concept a face and an experience, and revealing the distance between knowing an idea and living it.

Different functions do not imply unequal value. Definition does not replace lived engagement, and lived engagement does not take the place of definition. The project is integrated by preserving the differences among its books, not by making them say the same thing in the same way.

3. How Do the Books Work Together?

From Worldview to Experience

The project's movement can be summarised as follows: *The Islamic Intellectual Framework* gives the idea its horizon; this book governs its formulation; *The Immortal Self* brings it closer to the human self; *No Limits* carries it into application and dialogue with reality; *Live Happily* returns it to companionship with the verse; and *The Journey of a Toiler* embodies it within human experience.

This describes the construction, not a compulsory reading order. A reader may recognise a meaning in a story before learning its name, or begin with a practical application and later return to the foundation that explains it.

The Same Concept in More than One Book

When a term appears in more than one book, this does not mean that it has competing definitions. The main text of this book fixes the governing meaning, its glossary presents that meaning in a simplified reader-facing form, and each book

then presents it in the form appropriate to its function: explanation, example, application, contemplation, or narrative scene.

Every concept has one place where it is explained more fully and other places where it appears only to the extent required. In this way, no book repeats the project from the beginning, and the books do not become isolated texts with no connection between them.

Example: Kadḥ

Kadḥ appears in *The Islamic Intellectual Framework* within the story of existence and return to God. This book defines it as the human being's abiding existential movement through time towards encounter with God and their final outcome before him; nearness or distance is determined by what takes form within the person and by the orientation of their response. *The Immortal Self* approaches its effect upon the self; *No Limits* brings it into daily striving; and *The Journey of a Toiler* gives it time, voice, and experience. The meaning remains one while the angle of view changes.

Example: Nearness to God

The Islamic Intellectual Framework explains that nearness is not spatial distance. This book distinguishes the creature's dependence upon God from acquired nearness through servanthood. *The Immortal Self* explores what changes within the self in knowledge, love, and orientation, while *No Limits* brings the meaning closer to striving, tranquillity, and trust in God. The appended glossary prevents these meanings from being confused.

The Place of the Reader's Guide and Glossary within This Book

This detailed Guide follows the glossary to explain the map of the project and the paths for moving among its books, while the Reading Map at the beginning provides a quick point of entry. The glossary remains the place to consult a term; the reader then returns to the relevant chapter or specialised book for the full argument, explanation, or experience.

4. Where Should I Begin?

There is no single compulsory beginning. Choose the door closest to your question, then move to the book that completes what you need.

When You Want to…	Begin with…
Gain an overview of the project	Begin with this Reader's Guide, then read 'Book Introduction: The Theory and Its Limits' and the Book Conclusion.
Understand the worldview	Begin with The Islamic Intellectual Framework, then return to Chapter One of this book.
Understand the self and its becoming	Begin with The Immortal Self, then read Chapters Two and Three of this book.

When You Want to…	Begin with…
Find application and dialogue with self-development	Begin with No Limits, then return to the laws in this book.
Engage in contemplation close to daily life	Begin with Live Happily and use the glossary when needed.
Enter through story and experience	Begin with The Journey of a Toiler, then return to this Guide to locate the novel within the project.
Research, edit, or compare	Begin with the governing reference text and appended glossary in this book, then return to the book that expands the topic.

The simple rule when moving among the books is to ask: Do I need a precise definition, a fuller explanation, an application, a contemplation, or a human experience? Once the need is clear, the appropriate book becomes clear.

5. How to Use the Appended Glossary

Do Not Read It as a Sequential Book

The glossary is designed for rapid consultation. When a term appears in one of the books, first read its meaning in context. If uncertainty remains, consult the term in the appendix, then go to the place named under 'For further reading' when you want the full argument or explanation.

What Will You Find under Each Term?

◆ One clear definition stating the meaning intended by the project.

◆ A brief caution when a common confusion requires clarification.

◆ Short cross-references to related terms under 'See also'.

◆ The book or location best suited to fuller reading, without burdening the page with internal editorial detail.

Why Is the Glossary Concise?

Readers need the meaning of a concept and its limits more than the details of editorial work. The main text attributes every claim to its proper level and establishes its argument in its place, while the glossary concentrates on the meaning, the caution, and the cross-reference to the place of fuller explanation.

This concision neither changes the approved terms nor permits arbitrary use. The reader-facing definition is drawn from the governing definition and its limits, but written in shorter and more accessible prose.

Integrity in Use

◆ Use the concepts first to review yourself and understand relationships, not to diagnose people or judge their inner states.

◆ Do not make a model a substitute for medicine, treatment, jurisprudence, or any specialised knowledge within its own field.

◆ Do not equate worldly success with nearness, pain with distance, or stumbling with corruption of intention.

After this map, you may return to 'Book Introduction: The Theory and Its Limits' and the six chapters, or move to the book closest to your question, then return to the glossary and main text whenever a precise account of a concept is needed.

Reference Apparatus

The Function of the Reference Apparatus and How to Use It

This apparatus brings together the book's structure, texts, sources, and subjects and directs the reader to their principal locations. Reader-facing definitions and relationships among terms have already been gathered in the appended reference glossary. The apparatus therefore creates neither a new definition nor an argument parallel to the book.

This edition uses structural references to the Reading Map, introduction, chapters, sections, and appendices. The page references are specific to this English edition and are linked to their locations; they should be refreshed after any later revision. External references use the source details recorded in the notes and bibliography.

The locations listed are principal locations, not every passing occurrence of a word. Where any difference appears, the governing definition in the main text takes precedence, followed by the appended glossary for the name, definition, and relationships. Modern and inherited sources must be read within the scope of the claim for which they are cited; inclusion in the bibliography does not turn every possible use of a source into a position adopted by the book.

Two Memory Panels

The two panels gather the functions of the laws and models into a form suitable for rapid consultation. Their short lines are aids to memory, not substitutes for the governing definitions in the main text.

The Nine Laws in a Single View

Law · Its Question · Memory Line · First Safeguard

Law	**Inner Truthfulness**
Its Question	Are the self's aspects in truthful accord under the authority of truth?
Memory Line	Discloses and unifies
First Safeguard	Not the same as being true to caprice or judging inward states.

Law	**Striving and Trust in God**
Its Question	What effort is mine to make, and what must I return to God?
Memory Line	Embodies
First Safeguard	No guarantee of outcome and no abandonment of causes.

Law	**Purpose-Led Presence**
Its Question	What is due in this hour?
Memory Line	Places action in its proper hour
First Safeguard	Does not make every moment a burdensome duty.

Law	**Conscious Reflection**
Its Question	How does attention become insight?
Memory Line	Gives insight
First Safeguard	Not every thought is insight.

Law	**Faith-Building**
Its Question	How does what is known of truth become rooted?
Memory Line	Makes it take root
First Safeguard	Knowledge alone is not actualised faith.

Law	**Growth through Tazkiya**
Its Question	What kind of growth deserves praise?
Memory Line	Evaluates
First Safeguard	Not every intensification of power is growth through tazkiya.

Law	**Inner Tranquillity**
Its Question	Where does the heart come to rest along the path?
Memory Line	Steadies
First Safeguard	Not the same as outward calm and not a basis for ranking people.

Law	**Ardent Love for God**
Its Question	What supreme beloved orders the motives?
Memory Line	Moves
First Safeguard	Preserves rights and lawful loves rooted in fitra.

Law	**Wholehearted Turning to God**
Its Question	How does the heart act through causes without attaching itself to them as independently sufficient?
Memory Line	Centres the heart on God
First Safeguard	Not abandonment of worldly life or relationships.

Note: Read this panel together with the full definition of each law and the conditions and limits stated in Chapter Four.

The Four Models in a Single View

Model · Its Question · What It Discloses · Limit

Model	**Integrative Needs Model**
Its Question	What does the human being seek, and how should that seeking be evaluated?
What It Discloses	Needs and motives
Limit	Neither a rigid pyramid nor a measure of human worth.

Model	**Model of the Four Dimensions**
Its Question	Through what dimensions does the one self act?
What It Discloses	Bodily dimension, heart, intellect, and spirit
Limit	Points of analysis, not independent selves or modes of being of identical rank.

Model	**Shakila and Orientation Model**
Its Question	What is the present structure, and where is the trajectory heading?
What It Discloses	Structure and direction
Limit	Neither a personality label nor a final judgement.

Model	**Becoming and Substantial Motion Model**
Its Question	How does the self become what it becomes?
What It Discloses	Process and transformation
Limit	Substantial motion is a supporting premise, not a necessary condition.

Note: No model replaces another; their questions must not be merged into a single instrument, and the governing definitions remain in Chapter Five.

1. Structural Index of the Book

This index presents the architecture of the Reading Map, introduction, six chapters, conclusion, glossary, appended Reader's Guide, and reference apparatus. The page references correspond to this English layout.

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Subsection	2. Origination, Formation, and Becoming	Book Introduction: The Theory and Its Limits	5
Subsection	3. The Identity and Function of the Theory	Book Introduction: The Theory and Its Limits	7
Subsection	4. How Is the Argument Built and How Are Claims Attributed?	Book Introduction: The Theory and Its Limits	9
Subsection	5. The Theory's Place in the Map of Knowledge	Book Introduction: The Theory and Its Limits	10
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Chapter	Chapter One: Worldview Premises	Chapter One: Worldview Premises	15
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Section / bridge	Section One: Purpose—Kadḥ towards God and Encounter with God	Chapter Three: The Purpose of Origination and the Nearness Equation	141
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Glossary group	The Body and Worship	Appendix One: A Reader-Facing Reference Glossary	387
Glossary group	Intention and Servanthood	Appendix One: A Reader-Facing Reference Glossary	389
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Glossary group	Inherited Human and Spiritual Terms	Appendix One: A Reader-Facing Reference Glossary	401
Glossary group	Purpose and Nearness	Appendix One: A Reader-Facing Reference Glossary	402

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Glossary group	Supporting Models and Principles	Appendix One: A Reader-Facing Reference Glossary	412
Glossary group	Higher-Order Models	Appendix One: A Reader-Facing Reference Glossary	419
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Subsection	6. Sources and References	Reference Apparatus	556
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2. Concept Cross-Reference Map and Places of Explanation

This map shows where a concept is explained and governed within this book, and where it is expanded, taught, or lived within the project's other works. The place of expansion is not

always the place of governing formulation, and a cross-reference does not transfer the authority of proof from the place of argument to the work cited. Consult the appended glossary for the term, definition, limit, and relationships.

Conceptual field · Reference location in this book · Place of expansion or application · Cross-reference rule · Page

Conceptual field	Worldview and premises
Reference location in this book	Chapter One: Worldview Premises
Place of expansion or application	The Islamic Intellectual Framework
Cross-reference rule	The book presents what the theory's construction requires and refers the wider cosmic account to the specialised book.
Page	15

Conceptual field	Guidance through clarification and enablement
Reference location in this book	Chapter One, Worldview Premise Thirteen
Place of expansion or application	Glossary: Agency and Its Conditions; The Islamic Intellectual Framework
Cross-reference rule	The main text fixes what precedes responsibility—fitra, intellect, clarification, capacity, and the opening of a path to response—while the glossary gives the concise definition.
Page	58, 380

Conceptual field	The human model
Reference location in this book	Chapter Two: The Human Model
Place of expansion or application	The Immortal Self
Cross-reference rule	The book establishes the definitions, relations, and limits, and leaves the fuller treatment of the self, its becoming, and its trajectory to the specialised book.
Page	72

Conceptual field	The unity of the self and its multiple aspects of action
Reference location in this book	Chapter Two, Section One: The Unity of the Self and Its Multiple Aspects of Action
Place of expansion or application	The Immortal Self; Glossary: Inherited Human and Spiritual Terms
Cross-reference rule	The main text establishes the unity of the agent and the multiplicity of its aspects of action, referring the fuller treatment of the self, its becoming, and its trajectory to the specialised book.
Page	76, 368

Conceptual field	Purpose and nearness
Reference location in this book	Chapter Three: The Purpose of Origination and the Nearness Equation
Place of expansion or application	The main text and glossary in this book
Cross-reference rule	Definitions and limits are referred to the main text, while spiritual or narrative expansions remain in their own works.
Page	138

Conceptual field	Worship
Reference location in this book	Chapter Three, Section One: Purpose—Kadḥ towards God and Encounter with God
Place of expansion or application	Chapter One, Section Five; Glossary: The Body and Worship
Cross-reference rule	Servanthood is a conscious orientation and worship is its intentional and practical embodiment; the main text distinguishes them and the glossary gives the reader-facing definition.
Page	141, 387

Conceptual field	Ultimate success (falāḥ)
Reference location in this book	Chapter One, Section Three; Chapter Four, The Law of Growth through Tazkiya
Place of expansion or application	Glossary: Supporting Models and Principles; The Islamic Intellectual Framework
Cross-reference rule	The main text distinguishes falāḥ from happiness and from outward success and shows its connection to tazkiya and the completion of the final outcome; the glossary fixes its definition.
Page	34, 236, 418

Conceptual field	The Nine Laws
Reference location in this book	Chapter Four: The Nine Laws of Origination
Place of expansion or application	No Limits and the project's educational programmes
Cross-reference rule	The names, definitions, type, conditions, and limits of each law are governing in the main text.
Page	181

Conceptual field	Higher-order models
Reference location in this book	Chapter Five: The Higher-Order Models
Place of expansion or application	The governing reference text in this book
Cross-reference rule	The models are not turned into tests or instruments of measurement, and their foundations are referred to the preceding chapters.
Page	272

Conceptual field	Method and limits
Reference location in this book	Chapter Six: Method and External Limits
Place of expansion or application	The detailed comparative treatment in No Limits
Cross-reference rule	The Introduction declares the rules, and Chapter Six sets out the theory's relation to the sciences and the ethics of use.
Page	320

Conceptual field	Terms and definitions
Reference location in this book	The main text at the first governing definition
Place of expansion or application	The appended reference glossary
Cross-reference rule	The main text builds the argument and the glossary presents the meaning and limits; this map connects the two.
Page	361

Conceptual field	Lived engagement and embodiment
Reference location in this book	Limited references in the Introduction and Conclusion
Place of expansion or application	Live Happily; The Journey of a Toiler
Cross-reference rule	References to contemplation and lived engagement or narrative embodiment, not to governing theoretical evidence.
Page	12, 358

Conceptual field	Covenant and covenant of fitra
Reference location in this book	Chapter Two, Section Two: Fitra and the Veils
Place of expansion or application	Glossary: Covenant; Covenant of Fitra
Cross-reference rule	Fitra, testimony, acknowledgement, and proof are connected without being made synonyms.
Page	82, 392

Conceptual field	Pledge of servanthood
Reference location in this book	Chapter Two, Section Two: Fitra and the Veils; Chapter Three, Section Five
Place of expansion or application	Glossary: Pledge
Cross-reference rule	The pledge concerns the response required in life; it is not universal creational servanthood or a definition of every Qur'anic pledge.
Page	82, 156, 393

Conceptual field	The straight path and uprightness
Reference location in this book	Chapter Three, Section Five: Nearness through Servanthood and Special Divine Accompaniment
Place of expansion or application	Glossary: The Straight Path; Uprightness
Cross-reference rule	The path and persistence upon it clarify continuing response; they add no third dimension to the Nearness Equation.
Page	156, 393

Conceptual field	Alerting, disclosure, decision, and repetition
Reference location in this book	Chapter Four, Section One: The Law of Inner Truthfulness
Place of expansion or application	Glossary: Alerting; Inner Truthfulness; Unveiling and Witnessing
Cross-reference rule	Alerting does not itself establish disclosure. Disclosure here is clarification of truth or a gap, not mystical unveiling; rootedness remains conditional.
Page	186, 377

Conceptual field	Fidelity and truthful accord
Reference location in this book	Chapter Four, Section One: The Law of Inner Truthfulness
Place of expansion or application	Glossary: Inner Truthfulness; Deep-Rooted Truthfulness
Cross-reference rule	The law connects truthful accord to fidelity without identifying every gap with hypocrisy or making the law encompass all becoming.
Page	186

Conceptual field	Anxious grasping and the constricted life
Reference location in this book	Chapter Four, Section Seven: The Law of Inner Tranquillity
Place of expansion or application	Glossary: Anxious Grasping; The Constricted Life
Cross-reference rule	The account reads the wider context of Q 70:19–35 and preserves other exegetical readings of Q 20:124.
Page	245, 396, 398

Conceptual field	The constriction of turning away
Reference location in this book	Chapter Four, Section Seven: The Law of Inner Tranquillity
Place of expansion or application	Glossary: The Constriction of Turning Away
Cross-reference rule	This is not a name for every pain or a clinical diagnosis. Its specific inclusion under the lesser punishment is a proposed interpretive synthesis.
Page	245, 399

Conceptual field	The lesser punishment
Reference location in this book	Chapter One, Worldview Premise Twelve; Chapter Four, Section Seven
Place of expansion or application	Glossary: The Lesser Punishment
Cross-reference rule	Return is a purpose stated in the text, not an automatic outcome; trial is not reduced to this particular account.
Page	54, 245, 417

Conceptual field	Gradual drawing on towards punishment
Reference location in this book	Chapter Four, Section Seven: The Law of Inner Tranquillity
Place of expansion or application	Glossary: Gradual Drawing On towards Punishment
Cross-reference rule	Not every experience of ease is a sign of approval, and a particular person's condition cannot be determined from ease or pain alone.
Page	245, 417

Conceptual field	The pain of return
Reference location in this book	Chapter Two, Section Six: Self-Accounting, Repentance, and Reform; Chapter Four, Section Seven
Place of expansion or application	Glossary: Repentance
Cross-reference rule	Truthful return may precede a change of habit or relief from difficulty; suffering alone does not establish continued turning away.
Page	128, 245, 385

3. Index of Qur’anic Verses

This index gathers Qur’anic verses and ranges quoted or cited in the main text and footnotes. An Arabic fragment is included where the verse is quoted directly; a reference is described as contextual where it is cited without quotation. The mode and limits of use must be read in the relevant passage and cannot be replaced by the index.

Surah · Verse / range · Arabic text fragment or reference type · Principal locations · Page

Surah	al-Baqara
Verse / range	30
Arabic text fragment or reference type	﴿إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً﴾
Principal locations	Chapter One, Section Five: The Standard of Movement and Its Purpose-Bearing Horizon
Page	66

Surah	al-Baqara
Verse / range	34
Arabic text fragment or reference type	﴿وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ﴾
Principal locations	Chapter Three, Section Eight: The Separation of Knowledge, Instrument, and Response—The Limiting Case of Iblis; Chapter Three, note 33
Page	171

Surah	al-Baqara
Verse / range	153
Arabic text fragment or reference type	﴿إِنَّ اللَّهَ مَعَ الصَّابِرِينَ﴾
Principal locations	Chapter Three, Section Five: Nearness through Servanthood and Special Divine Accompaniment; Chapter Three, note 31
Page	160

Surah	al-Baqara
Verse / range	165
Arabic text fragment or reference type	﴿وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِّلَّهِ﴾
Principal locations	Chapter Three, Section Five: Nearness through Servanthood and Special Divine Accompaniment; Chapter Four, Section Eight: The Law of Ardent Love for God
Page	157, 258

Surah	al-Baqara
Verse / range	177
Arabic text fragment or reference type	﴿لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ... أُولَٰئِكَ الَّذِينَ صَدَقُوا وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ﴾
Principal locations	Chapter Four, Section One: The Law of Inner Truthfulness
Page	190

Surah	al-Baqara
Verse / range	195
Arabic text fragment or reference type	﴿وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ﴾
Principal locations	Chapter Four, Section Nine: The Law of Wholehearted Turning to God
Page	265

Surah	al-Baqara
Verse / range	255
Arabic text fragment or reference type	﴿الْحَيُّ الْقَيُّومُ﴾
Principal locations	Chapter One, Section One: The Ground of Sustained Existence—Divine Unity, Qayyumiyya, and Dependence; Chapter Three, Section Three: Qayyumiyya and Universal Encompassment
Page	18, 149

Surah	al-Baqara
Verse / range	285–286
Arabic text fragment or reference type	Contextual reference to the verses
Principal locations	Chapter Three, note 24
Page	141

Surah	al-Baqara
Verse / range	286
Arabic text fragment or reference type	﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا﴾
Principal locations	Chapter One, Section Four: The Field of Becoming—Choice, Trial, Guidance, and Divine Aid; Chapter Two, Section Three: Conditioned Agency—Will, Freedom, and Responsibility; Chapter Three, Section One, note 24; Chapter Four, Section Two: The Law of Striving and Trust in God
Page	51, 100, 141, 206

Surah	Āl ʿImrān
Verse / range	30
Arabic text fragment or reference type	﴿يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَا عَمِلَتْ مِنْ خَيْرٍ مُحْضَرًا﴾
Principal locations	Chapter One, Section Three: The Purpose of Creation and the Unity of the Human Trajectory
Page	44

Surah	Āl ʿImrān
Verse / range	31
Arabic text fragment or reference type	﴿قُلْ إِن كُنتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ﴾
Principal locations	Chapter Three, Section Five: Nearness through Servanthood and Special Divine Accompaniment; Chapter Four, Section Eight: The Law of Ardent Love for God
Page	157, 258

Surah	Āl ʿImrān
Verse / range	159
Arabic text fragment or reference type	﴿فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ﴾
Principal locations	Chapter Four, Section Two: The Law of Striving and Trust in God
Page	205

Surah	Āl ʿImrān
Verse / range	185
Arabic text fragment or reference type	﴿كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّوْنَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ﴾
Principal locations	Chapter One, Section Three: The Purpose of Creation and the Unity of the Human Trajectory
Page	40

Surah	Āl ʿImrān
Verse / range	190–191
Arabic text fragment or reference type	﴿إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ ۝ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَٰذَا بَاطِلًا﴾
Principal locations	Chapter Four, Section Four: The Law of Conscious Reflection
Page	224

Surah	al-Nisāʾ
Verse / range	98–99
Arabic text fragment or reference type	﴿لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا﴾
Principal locations	Chapter One, Section Four: The Field of Becoming—Choice, Trial, Guidance, and Divine Aid
Page	58

Surah	al-Māʾida
Verse / range	35
Arabic text fragment or reference type	﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ﴾
Principal locations	Chapter Three, Section Five: Nearness through Servanthood and Special Divine Accompaniment
Page	157

Surah	al-Māʾida
Verse / range	54
Arabic text fragment or reference type	﴿يُحِبُّهُمْ وَيُحِبُّونَهُ﴾
Principal locations	Chapter Four, Section Eight: The Law of Ardent Love for God
Page	258

Surah	al-Māʾida
Verse / range	75
Arabic text fragment or reference type	﴿وَأُمُّهُ صِدِّيقَةٌ﴾
Principal locations	Chapter Four, Section One: The Law of Inner Truthfulness
Page	195

Surah	al-Anʿām
Verse / range	42–44
Arabic text fragment or reference type	Contextual reference: adversity, hardening of hearts, and the opening of blessings.
Principal locations	Chapter Four, Section Seven: The Law of Inner Tranquillity; its note on the limits of alerting.
Page	251

Surah	al-Anʿām
Verse / range	152–153
Arabic text fragment or reference type	Excerpts: ﴿وَأَنَّ هَٰذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ﴾; ﴿وَبِعَهْدِ اللَّهِ أَوْفُوا﴾.
Principal locations	Chapter Three, Section Five: Nearness through Servanthood and Special Divine Accompaniment.
Page	158

Surah	al-Anʿām
Verse / range	162
Arabic text fragment or reference type	﴿قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ﴾
Principal locations	Chapter Four, Section Nine: The Law of Wholehearted Turning to God
Page	265

Surah	al-Aʿrāf
Verse / range	11–18
Arabic text fragment or reference type	Contextual reference to the verses
Principal locations	Chapter Three, note 33
Page	172

Surah	al-Aʿrāf
Verse / range	12
Arabic text fragment or reference type	﴿قَالَ مَا مَنَعَكَ أَلَّا تَسْجُدَ إِذْ أَمَرْتُكَ قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُ مِن طِينٍ﴾
Principal locations	Chapter Three, Section Eight: The Separation of Knowledge, Instrument, and Response—The Limiting Case of Iblis; Chapter Three, note 33
Page	171

Surah	al-Aʿrāf
Verse / range	32
Arabic text fragment or reference type	﴿قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ﴾
Principal locations	Chapter Two, Section Two: The Ground of Orientation and the Dimensions of Action
Page	93

Surah	al-Aʿrāf
Verse / range	156
Arabic text fragment or reference type	﴿وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ﴾
Principal locations	Chapter Three, note 32
Page	166

Surah	al-Aʿrāf
Verse / range	172–174
Arabic text fragment or reference type	Q 7:172 and 7:174 are quoted; 7:173 is discussed in context: testimony to lordship and the invitation to return.
Principal locations	Chapter Two, Section Two: Fitra and the Veils.
Page	83

Surah	al-Aʿrāf
Verse / range	182–183
Arabic text fragment or reference type	Contextual reference to gradual drawing on towards punishment (istidrāj).
Principal locations	Chapter Four, Section Seven: The Law of Inner Tranquillity.
Page	251

Surah	al-Aʿrāf
Verse / range	201
Arabic text fragment or reference type	﴿إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُم مُبْصِرُونَ﴾
Principal locations	Chapter Four, Section One: The Law of Inner Truthfulness.
Page	189

Surah	al-Anfāl
Verse / range	2
Arabic text fragment or reference type	﴿وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ﴾
Principal locations	Chapter Four, Section Two: The Law of Striving and Trust in God; Chapter Four, Section Five: The Law of Faith-Building
Page	206, 232

Surah	al-Anfāl
Verse / range	17
Arabic text fragment or reference type	﴿وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَٰكِنَّ اللَّهَ رَمَىٰ﴾
Principal locations	Chapter One, Section Two: The Order of Existence and the Possibility of Knowing and Acting within It; Chapter Three, Section Four: Ontological Dependence and Human Agency; Chapter Three, note 28
Page	31, 154

Surah	al-Tawba
Verse / range	24
Arabic text fragment or reference type	﴿قُلْ إِن كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُم مِّنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا﴾
Principal locations	Chapter Four, Section Eight: The Law of Ardent Love for God
Page	258

Surah	al-Tawba
Verse / range	40
Arabic text fragment or reference type	﴿لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا﴾
Principal locations	Chapter Three, Section Five: Nearness through Servanthood and Special Divine Accompaniment; Chapter Three, note 31
Page	160

Surah	al-Tawba
Verse / range	51
Arabic text fragment or reference type	﴿قُل لَّن يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ﴾
Principal locations	Chapter Four, Section Seven: The Law of Inner Tranquillity
Page	249

Surah	al-Tawba
Verse / range	55
Arabic text fragment or reference type	Excerpt: ﴿فَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ﴾; punishment through attachment in the verse's stated context.
Principal locations	Chapter Four, Section Seven: The Law of Inner Tranquillity.
Page	250

Surah	al-Tawba
Verse / range	118
Arabic text fragment or reference type	Excerpt: ﴿ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ﴾; the account of the three left behind.
Principal locations	Chapter Two, Section Six: Self-Accounting, Repentance, and Reform.
Page	130

Surah	Hūd
Verse / range	61
Arabic text fragment or reference type	﴿هُوَ أَنْشَأَكُمْ مِنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا﴾
Principal locations	Chapter One, Section Five: The Standard of Movement and Its Purpose-Bearing Horizon
Page	66

Surah	Hūd
Verse / range	112
Arabic text fragment or reference type	﴿فَاسْتَقِمْ كَمَا أُمِرْتَ وَمَنْ تَابَ مَعَكَ وَلَا تَطْغَوْا إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ﴾
Principal locations	Chapter Three, Section Five: Nearness through Servanthood and Special Divine Accompaniment.
Page	158

Surah	Yūsuf
Verse / range	46
Arabic text fragment or reference type	﴿يُوسُفُ أَيُّهَا الصِّدِّيقُ﴾
Principal locations	Chapter Four, Section One: The Law of Inner Truthfulness
Page	195

Surah	Yūsuf
Verse / range	108
Arabic text fragment or reference type	﴿قُلْ هَٰذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ﴾
Principal locations	Chapter Four, Section Four: The Law of Conscious Reflection
Page	224

Surah	al-Raʿd
Verse / range	11
Arabic text fragment or reference type	﴿إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنفُسِهِمْ﴾
Principal locations	Chapter Two, Section Five: The Dynamics of Becoming and Deep Transformation; Chapter Two, note 19; Chapter Four, Section One: The Law of Inner Truthfulness; Chapter Four, Section Two: The Law of Striving and Trust in God
Page	117, 193, 206

Surah	al-Raʿd
Verse / range	28
Arabic text fragment or reference type	﴿أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ﴾
Principal locations	Chapter Two, Section Two: The Ground of Orientation and the Dimensions of Action; Chapter Four, Section Seven: The Law of Inner Tranquillity
Page	91, 249

Surah	Ibrāhīm
Verse / range	22
Arabic text fragment or reference type	﴿وَمَا كَانَ لِيَ عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي﴾
Principal locations	Chapter One, Section Four: The Field of Becoming—Choice, Trial, Guidance, and Divine Aid
Page	61

Surah	al-Ḥijr
Verse / range	29
Arabic text fragment or reference type	﴿وَنَفَخْتُ فِيهِ مِنْ رُوحِي﴾
Principal locations	Chapter Two, Section Two: The Ground of Orientation and the Dimensions of Action; Chapter Two, note 17
Page	90

Surah	al-Naḥl
Verse / range	44
Arabic text fragment or reference type	﴿وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ﴾
Principal locations	Chapter One, Section Five: The Standard of Movement and Its Purpose-Bearing Horizon
Page	63

Surah	al-Naḥl
Verse / range	99–100
Arabic text fragment or reference type	Contextual reference to the verses
Principal locations	Chapter One, Section Four: The Field of Becoming—Choice, Trial, Guidance, and Divine Aid
Page	61

Surah	al-Naḥl
Verse / range	128
Arabic text fragment or reference type	﴿إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ﴾
Principal locations	Chapter Three, Section Five: Nearness through Servanthood and Special Divine Accompaniment; Chapter Three, note 31
Page	160

Surah	al-Isrāʾ
Verse / range	84
Arabic text fragment or reference type	﴿قُلْ كُلٌّ يَعْمَلُ عَلَى شَاكِلَتِهِ فَرَبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَى سَبِيلًا﴾
Principal locations	Chapter Two, Section Four: Shakila and Orientation—From Structure to Trajectory; Chapter Two, note 18; Chapter Four, Section One: The Law of Inner Truthfulness; Chapter Five, Section Three: The Shakila and Orientation Model; Chapter Five, note 51; and elsewhere
Page	108, 192, 299

Surah	al-Isrāʾ
Verse / range	85
Arabic text fragment or reference type	﴿قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا﴾
Principal locations	Chapter Two, Section Two: The Ground of Orientation and the Dimensions of Action; Chapter Two, note 16
Page	89

Surah	al-Kahf
Verse / range	29
Arabic text fragment or reference type	﴿فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيَكْفُرْ﴾
Principal locations	Chapter One, Section Four: The Field of Becoming—Choice, Trial, Guidance, and Divine Aid
Page	48

Surah	Maryam
Verse / range	56
Arabic text fragment or reference type	﴿وَاذْكُرْ فِي الْكِتَابِ إِدْرِيسَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا﴾
Principal locations	Chapter Four, Section One: The Law of Inner Truthfulness
Page	195

Surah	Ṭā Hā
Verse / range	50
Arabic text fragment or reference type	﴿قَالَ رَبُّنَا الَّذِي أَعْطَىٰ كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَىٰ﴾
Principal locations	Chapter Five, Section One: The Integrative Needs Model
Page	283

Surah	Ṭā Hā
Verse / range	124
Arabic text fragment or reference type	﴿وَمَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا﴾; the verse is quoted in full in the discussion.
Principal locations	Chapter Four, Section Seven: The Law of Inner Tranquillity.
Page	249

Surah	al-Ḥajj
Verse / range	46
Arabic text fragment or reference type	﴿فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ﴾
Principal locations	Chapter Two, Section Two: The Ground of Orientation and the Dimensions of Action
Page	91

Surah	al-Muʾminūn
Verse / range	99–100
Arabic text fragment or reference type	Contextual reference to the verses
Principal locations	Chapter One, Section Three: The Purpose of Creation and the Unity of the Human Trajectory
Page	40

Surah	al-Muʾminūn
Verse / range	115
Arabic text fragment or reference type	﴿أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ﴾
Principal locations	Chapter One, Section Three: The Purpose of Creation and the Unity of the Human Trajectory; Chapter Three, Section One: Purpose—Kadḥ towards God and Encounter with God; Chapter Six, Section Two: How Do We Attribute Claims?
Page	34, 141, 329

Surah	al-Nūr
Verse / range	21
Arabic text fragment or reference type	﴿وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَىٰ مِنكُم مِّنْ أَحَدٍ أَبَدًا﴾
Principal locations	Chapter Three, note 32
Page	166

Surah	al-Nūr
Verse / range	37
Arabic text fragment or reference type	﴿رِجَالٌ لَّا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَن ذِكْرِ اللَّهِ﴾
Principal locations	Chapter Four, Section Nine: The Law of Wholehearted Turning to God
Page	265

Surah	al-ʿAnkabūt
Verse / range	2
Arabic text fragment or reference type	﴿أَحَسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ﴾
Principal locations	Chapter One, Section Four: The Field of Becoming—Choice, Trial, Guidance, and Divine Aid
Page	54

Surah	al-ʿAnkabūt
Verse / range	69
Arabic text fragment or reference type	﴿وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا﴾
Principal locations	Chapter One, Section Four: The Field of Becoming—Choice, Trial, Guidance, and Divine Aid; Chapter Three, Section Five: Nearness through Servanthood and Special Divine Accompaniment; Chapter Three, note 31
Page	58, 160

Surah	al-Rūm
Verse / range	30
Arabic text fragment or reference type	﴿فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا﴾
Principal locations	Chapter Two, Section Two: The Ground of Orientation and the Dimensions of Action; Chapter Two, note 11
Page	82

Surah	al-Sajda
Verse / range	21
Arabic text fragment or reference type	﴿وَلَنُذِيقَنَّهُم مِّنَ الْعَذَابِ الْأَدْنَىٰ دُونَ الْعَذَابِ الْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ﴾
Principal locations	Chapter One, Worldview Premise Twelve; Chapter Four, Section Seven.
Page	55, 251

Surah	al-Aḥzāb
Verse / range	21
Arabic text fragment or reference type	﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾
Principal locations	Chapter One, Section Five: The Standard of Movement and Its Purpose-Bearing Horizon
Page	63

Surah	al-Aḥzāb
Verse / range	23
Arabic text fragment or reference type	﴿مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ﴾; the verse is quoted in full in the discussion.
Principal locations	Chapter Four, Section One: The Law of Inner Truthfulness.
Page	191

Surah	al-Aḥzāb
Verse / range	24
Arabic text fragment or reference type	Exegetical reference: the possibility of becoming alert and repenting after the misery of sin is disclosed.
Principal locations	Chapter Four, Section Seven: The Law of Inner Tranquillity.
Page	251

Surah	al-Aḥzāb
Verse / range	72
Arabic text fragment or reference type	Contextual reference to the verse
Principal locations	Chapter One, Section Five: The Standard of Movement and Its Purpose-Bearing Horizon
Page	66

Surah	Fāṭir
Verse / range	15
Arabic text fragment or reference type	﴿وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ﴾
Principal locations	Chapter One, Section One: The Ground of Sustained Existence—Divine Unity, Qayyumiyya, and Dependence; Chapter Three, Section Four: Ontological Dependence and Human Agency
Page	19, 21, 152

Surah	Fāṭir
Verse / range	28
Arabic text fragment or reference type	﴿إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ﴾
Principal locations	Chapter Two, Section Five: The Dynamics of Becoming and Deep Transformation
Page	124

Surah	Fāṭir
Verse / range	43
Arabic text fragment or reference type	﴿فَلَنْ تَجِدَ لِسُنَّتِ اللَّهِ تَبْدِيلًا وَلَنْ تَجِدَ لِسُنَّتِ اللَّهِ تَحْوِيلًا﴾
Principal locations	Chapter One, Section Two: The Order of Existence and the Possibility of Knowing and Acting within It
Page	28

Surah	Yā Sīn
Verse / range	60–61
Arabic text fragment or reference type	﴿أَلَمْ أَعْهَدْ إِلَيْكُمْ يَا بَنِي آدَمَ﴾; ﴿وَأَنِ اعْبُدُونِي هَذَا صِرَاطٌ مُسْتَقِيمٌ﴾.
Principal locations	Chapter Two, Section Two: Fitra and the Veils.
Page	84

Surah	Ṣād
Verse / range	71–85
Arabic text fragment or reference type	Contextual reference to the verses
Principal locations	Chapter Three, note 33
Page	172

Surah	Ṣād
Verse / range	76
Arabic text fragment or reference type	﴿قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُ مِن طِينٍ﴾
Principal locations	Chapter Three, Section Eight: The Separation of Knowledge, Instrument, and Response—The Limiting Case of Iblis; Chapter Three, note 33
Page	171

Surah	al-Zumar
Verse / range	18
Arabic text fragment or reference type	﴿الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ﴾
Principal locations	Chapter Four, Section Five: The Law of Faith-Building
Page	232

Surah	Fuṣṣilat
Verse / range	30
Arabic text fragment or reference type	Excerpt: ﴿إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا﴾.
Principal locations	Chapter Three, Section Five: Nearness through Servanthood and Special Divine Accompaniment.
Page	158

Surah	Muḥammad
Verse / range	24
Arabic text fragment or reference type	﴿أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَىٰ قُلُوبٍ أَقْفَالُهَا﴾
Principal locations	Chapter Four, Section Four: The Law of Conscious Reflection
Page	225

Surah	al-Ḥujurāt
Verse / range	7
Arabic text fragment or reference type	﴿حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ﴾
Principal locations	Chapter Four, Section Eight: The Law of Ardent Love for God
Page	259

Surah	Qāf
Verse / range	16
Arabic text fragment or reference type	﴿وَلَقَدْ خَلَقْنَا الْإِنسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ﴾
Principal locations	Chapter Three, Section Three: Qayyumiyya and Universal Encompassment; Chapter Three, note 26
Page	149

Surah	Qāf
Verse / range	16–17
Arabic text fragment or reference type	Contextual reference to the verses
Principal locations	Chapter Three, note 26
Page	149

Surah	al-Dhāriyāt
Verse / range	56
Arabic text fragment or reference type	﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنسَ إِلَّا لِيَعْبُدُونِ﴾
Principal locations	Chapter One, Section Three: The Purpose of Creation and the Unity of the Human Trajectory; Chapter Three, Section One: Purpose—Kadḥ towards God and Encounter with God
Page	34, 141

Surah	al-Najm
Verse / range	39
Arabic text fragment or reference type	﴿وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَىٰ﴾
Principal locations	Chapter One, Section Four: The Field of Becoming—Choice, Trial, Guidance, and Divine Aid; Chapter Three, Section Six, note 32; Chapter Four, Sections Two and Six: The Law of Striving and Trust in God, and The Law of Growth through Tazkiya
Page	51, 52, 166, 205, 241, 242

Surah	al-Qamar
Verse / range	49
Arabic text fragment or reference type	﴿إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ﴾
Principal locations	Chapter One, Section Two: The Order of Existence and the Possibility of Knowing and Acting within It
Page	28

Surah	al-Ḥadīd
Verse / range	4
Arabic text fragment or reference type	﴿وَهُوَ مَعَكُمْ أَيْنَ مَا كُنتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ﴾
Principal locations	Chapter Three, Section Three: Qayyumiyya and Universal Encompassment
Page	149

Surah	al-Ḥashr
Verse / range	2
Arabic text fragment or reference type	﴿فَاعْتَبِرُوا يَا أُولِي الْأَبْصَارِ﴾
Principal locations	Chapter Four, Section Four: The Law of Conscious Reflection
Page	224

Surah	al-Ḥashr
Verse / range	18
Arabic text fragment or reference type	﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَا قَدَّمَتْ لِغَدٍ﴾
Principal locations	Chapter Two, Section Six: Redirecting Orientation within the Time of Becoming; Chapter Four, Section Three: The Law of Purpose-Led Presence
Page	128, 216

Surah	al-Jumuʿa
Verse / range	10
Arabic text fragment or reference type	﴿فَإِذَا قُضِيَتِ الصَّلَاةُ فَانتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِن فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا﴾
Principal locations	Chapter Four, Section Three: The Law of Purpose-Led Presence
Page	216

Surah	al-Ṭalāq
Verse / range	3
Arabic text fragment or reference type	﴿وَمَن يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ﴾
Principal locations	Chapter Four, Section Two: The Law of Striving and Trust in God
Page	206

Surah	al-Taḥrīm
Verse / range	8
Arabic text fragment or reference type	﴿يَا أَيُّهَا الَّذِينَ آمَنُوا تُوبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحًا﴾
Principal locations	Chapter Two, Section Six: Redirecting Orientation within the Time of Becoming
Page	129

Surah	al-Mulk
Verse / range	2
Arabic text fragment or reference type	﴿الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا﴾
Principal locations	Chapter One, Section Three: The Purpose of Creation and the Unity of the Human Trajectory; Chapter One, Section Four: The Field of Becoming—Choice, Trial, Guidance, and Divine Aid; Chapter Three, Section One: Purpose—Kadḥ towards God and Encounter with God
Page	34, 54, 141

Surah	al-Maʿārij
Verse / range	19–35
Arabic text fragment or reference type	Verses 19–23 and 32 are quoted; the wider passage is discussed, including apprehension in verse 27.
Principal locations	Chapter Two, Section Two, note on natural powers and needs; Chapter Four, Section Seven.
Page	88, 249

Surah	al-Insān
Verse / range	3
Arabic text fragment or reference type	﴿إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا﴾
Principal locations	Chapter One, Section Four: The Field of Becoming—Choice, Trial, Guidance, and Divine Aid
Page	48, 58

Surah	al-Insān
Verse / range	30
Arabic text fragment or reference type	﴿وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ﴾
Principal locations	Chapter One, Section Four: The Field of Becoming—Choice, Trial, Guidance, and Divine Aid; Chapter Three, Section Four: Ontological Dependence and Human Agency
Page	48, 154

Surah	al-Inshiqāq
Verse / range	6
Arabic text fragment or reference type	﴿يَا أَيُّهَا الْإِنسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا فَمُلَاقِيهِ﴾
Principal locations	Book Introduction/1; Chapter One, Section Three: The Purpose of Creation and the Unity of the Human Trajectory; Chapter Three, Section One: Purpose—Kadḥ towards God and Encounter with God; Chapter Three, note 25; Chapter Six, Section Two: How Do We Attribute Claims?
Page	4, 37, 143, 329

Surah	al-Aʿlā
Verse / range	14
Arabic text fragment or reference type	﴿قَدْ أَفْلَحَ مَن تَزَكَّىٰ﴾
Principal locations	Chapter Four, Section Six: The Law of Growth through Tazkiya
Page	240

Surah	al-Fajr
Verse / range	27–28
Arabic text fragment or reference type	﴿يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ۝ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً﴾
Principal locations	Chapter Four, Section Seven: The Law of Inner Tranquillity
Page	252

Surah	al-Balad
Verse / range	10
Arabic text fragment or reference type	﴿وَهَدَيْنَاهُ النَّجْدَيْنِ﴾
Principal locations	Chapter One, Section Four: The Field of Becoming—Choice, Trial, Guidance, and Divine Aid
Page	58

Surah	al-Shams
Verse / range	7–10
Arabic text fragment or reference type	﴿وَنَفْسٍ وَمَا سَوَّاهَا ۝ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ۝ قَدْ أَفْلَحَ مَنْ زَكَّاهَا ۝ وَقَدْ خَابَ مَنْ دَسَّاهَا﴾
Principal locations	Chapter Two, Section One: The Unity of the Self and Its Multiple Aspects of Action; Chapter Four, Section One: The Law of Inner Truthfulness; Chapter Four, Section Six: The Law of Growth through Tazkiya (Q 91:9–10)
Page	77, 193, 240

Surah	al-Shams
Verse / range	9–10
Arabic text fragment or reference type	﴿قَدْ أَفْلَحَ مَن زَكَّاهَا ۝ وَقَدْ خَابَ مَن دَسَّاهَا﴾
Principal locations	Chapter Four, Section Six: The Law of Growth through Tazkiya
Page	240

Surah	al-ʿAlaq
Verse / range	19
Arabic text fragment or reference type	﴿وَاسْجُدْ وَاقْتَرِبْ﴾
Principal locations	Chapter Three, Section Five: Nearness through Servanthood and Special Divine Accompaniment; Chapter Four, Section Nine: The Law of Wholehearted Turning to God
Page	157, 265

Surah	al-Zalzala
Verse / range	7–8
Arabic text fragment or reference type	﴿وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ﴾
Principal locations	Chapter One, Section Three: The Purpose of Creation and the Unity of the Human Trajectory; Chapter One, note 5
Page	44, 45

Surah	al-ʿAṣr
Verse / range	1–3
Arabic text fragment or reference type	﴿وَالْعَصْرِ ۝ إِنَّ الْإِنسَانَ لَفِي خُسْرٍ ۝ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ﴾
Principal locations	Chapter Four, Section Three: The Law of Purpose-Led Presence
Page	217

Surah	al-Ikhlāṣ
Verse / range	2
Arabic text fragment or reference type	﴿اللَّهُ الصَّمَدُ﴾
Principal locations	Chapter One, Section One: The Ground of Sustained Existence—Divine Unity, Qayyumiyya, and Dependence
Page	19

4. Index of Hadiths, Reports, and Supplications

This index identifies the text cited, its source, and its specific function in the argument. Establishing that a text occurs in a source is not, by itself, an independent judgement on the soundness of all its chains. Each entry therefore preserves the language used in the main text: evidence, supporting witness, or illustrative support.

Text · Source · Function and limit of citation · Location · Page

Text	‘No compulsion and no delegation; rather, a matter between the two.’
Source	Al-Ṣadūq, ʿUyūn akhbār al-Riḍā, 2:114, no. 17, and al-Tawḥīd, 362, no. 8; al-Kulaynī, al-Kāfī, 1:160, no. 13.
Function and limit of citation	A supporting witness for the theological premise that rejects both compulsion and complete delegation when bringing together human agency and God’s will. The report alone is not made the foundation of the proof or an automatic judgement on chains of transmission.
Location	Chapter One, Section Four; Chapter Three, Section Four; Chapter Six, Section One.
Page	49, 154, 323

Text	‘Tie it, and trust in God.’
Source	Reported by al-Tirmidhī in al-Jāmiʿ, no. 2517.
Function and limit of citation	Illustrative support for combining the taking of means with trust in God; the law is not built upon this report alone, nor is its chain used as an independent proof.
Location	Chapter Four, Section Two.
Page	202

Text	‘The deeds most beloved to God are those performed most consistently, even if they are few.’
Source	Al-Bukhārī, al-Jāmiʿ al-ṣaḥīḥ, no. 6464.
Function and limit of citation	Supports the value of continuity within practical scope, without creating a rank-measure or neglecting the quality of action.
Location	Chapter Four, Section Six.
Page	239

Text	‘And a people worshipped God, mighty and majestic, out of love for him. That is the worship of the free, and it is the best worship.’
Source	Al-Kulaynī, al-Kāfī, vol. 2, Book of Faith and Unbelief, chapter on worship, report 5, p. 84.
Function and limit of citation	Illustrative support for the higher motive of love, not a classification of persons or a judgement on the acceptance of their worship.
Location	Chapter Four, Section Eight.
Page	259

Text	‘My God, grant me perfect wholehearted turning to you.’
Source	The Shaʿbāniyya Supplication, in Ibn Ṭāwūs, Iqbāl al-aʿmāl, vol. 3, p. 299.
Function and limit of citation	Supplicatory support showing that perfection is a gift sought from God; it is neither the governing definition of the law nor independent evidence for all its details.
Location	Chapter Four, Section Nine.
Page	266

Text	‘It is Islam. God created them upon it when he took their covenant upon divine unity…’ (excerpt).
Source	Al-Kulaynī, al-Kāfī, vol. 2, Book of Faith and Unbelief, Fiṭrat al-khalq ʿalā al-tawḥīd, hadith 2; report of ʿAbd Allāh ibn Sinān from Imam al-Ṣādiq.
Function and limit of citation	Supports the fitra–covenant relation. Al-Majlisī’s assessment is reported in M2 as ṣaḥīḥ (Mirʾāt al-ʿuqūl, 7:56); the manner of testimony is not settled here.
Location	Chapter Two, Section Two: Fitra and the Veils.
Page	84

Text	'…to call upon them to fulfil the covenant of the fitra he gave them…' (excerpt).
Source	Al-Sharīf al-Raḍī, Nahj al-Balāgha, sermon 1, passage on the sending of the prophets.
Function and limit of citation	An identified witness concerning prophetic reminder and fulfilment. No independent verification of the sermon's chain is claimed; the assessment of the al-Kāfī report is not transferred to it.
Location	Chapter Two, Section Two: Fitra and the Veils.
Page	85

Text	‘The deed most loved by God…is that in which the servant perseveres, even if it is little’ (excerpt).
Source	Imam al-Bāqir; al-Kāfī, vol. 2, Istiwāʾ al-ʿamal wa-l-mudāwama ʿalayh, hadith 2.
Function and limit of citation	Supports perseverance, not a uniform psychological outcome. M2 reports al-Majlisī’s assessment as ḥasan ka-l-ṣaḥīḥ (Mirʾāt al-ʿuqūl, 8:80).
Location	Chapter Two, Section Two, note on natural powers and needs.
Page	88

Text	Renewed repentance after a lapse (source reference, not a quotation in the text).
Source	Al-Kāfī, vol. 2, chapter ‘Repentance’, hadith 6.
Function and limit of citation	Supports renewal after stumbling. M2 reports al-Majlisī’s assessment as ṣaḥīḥ (Mirʾāt al-ʿuqūl, 11:302).
Location	Chapter Two, Section Six, note on the pain of return.
Page	130

Text	‘He is not one of us who does not hold himself to account each day…’ (excerpt).
Source	Al-Kāfī, vol. 2, Muḥāsabat al-ʿamal, hadith 2.
Function and limit of citation	A witness concerning daily self-accounting. M2 reports al-Majlisī’s assessment as ḥasan (Mirʾāt al-ʿuqūl, 11:358).
Location	Chapter Four, Section One, note on alerting and disclosure.
Page	189

Text	‘Whoever begins and ends the day with worldly life as his greatest concern…’ (excerpt).
Source	Imam al-Ṣādiq; al-Kāfī, vol. 2, Ḥubb al-dunyā wa-l-ḥirṣ ʿalayhā, hadith 15.
Function and limit of citation	Supports the contrast between scattered affairs and inward sufficiency. The report does not call the condition the lesser punishment. M2 reports ṣaḥīḥ (Mirʾāt al-ʿuqūl, 10:243).
Location	Chapter Four, Section Seven, note on the constricted life.
Page	249

Text	'…remembering God concerning what he has made lawful and unlawful…' (excerpt).
Source	Imam al-Ṣādiq; al-Kāfī, vol. 2, Ijtināb al-maḥārim, hadith 4.
Function and limit of citation	Supports remembrance entering choice, not the fourfold model. M2 reports al-Majlisī's assessment as ḥasan ka-l-ṣaḥīḥ (Mirʾāt al-ʿuqūl, 8:69).
Location	Chapter Four, Section Seven, note on practical remembrance.
Page	252

5. Index of Persons, Schools, and Theories

This index gathers persons, schools, and theories that appear in citation or comparison. Inclusion does not mean that the book adopts every position held by the person, school, or theory; it directs the reader only to the place of use. Page references identify principal locations, not every occurrence of a name in the footnotes.

Person, school, or theory · Description or work cited · Principal locations · Page

Person, school, or theory	Imami theological tradition
Description or work cited	Source of some reports and formulations concerning compulsion and delegation; named where the argument depends upon it.
Principal locations	Chapter One, Section Four; Chapter Three, Section Four; Chapter Six, Section Two.
Page	48, 152, 327

Person, school, or theory	Transcendent Philosophy
Description or work cited	A supporting philosophical premise, particularly concerning dependence, substantial motion, and the unity of the self.
Principal locations	Chapters Two and Three; Chapter Five, Section Four; Chapter Six, Section Two.
Page	72, 138, 307, 327

Person, school, or theory	Ṣadr al-Muta'allihīn al-Shīrāzī
Description or work cited	al-Ḥikma al-muta'āliya fī al-asfār al-'aqliyya al-arba'a.
Principal locations	Chapters One, Two, Three, Five, and Six.
Page	19, 22, 32, 41, 45, 123, 125, 153, 311, 323

Person, school, or theory	Muḥammad Ḥusayn al-Ṭabāṭabā'ī
Description or work cited	al-Mīzān fī tafsīr al-Qur'ān.
Principal locations	Chapters One, Two, Three, Four, and Five.
Page	45, 52, 55, 59, 67, 82, 84, 89, 90, 108, 117, 130, 141, 143, 149, 154, 160, 172, 249, 250, 299

Person, school, or theory	Rūḥ Allāh Mūsawī Khumaynī
Description or work cited	Sharḥ-i chihil ḥadīth.
Principal locations	Chapter Two, sections on fitra, self-accounting, and repentance.
Page	82, 129

Person, school, or theory	ʿAbd Allāh Jawādī Āmulī
Description or work cited	Fiṭrat dar Qurʾān; commentary on Sūrat Hūd.
Principal locations	Chapter One, Section Five; Chapter Two, section on fitra.
Page	67, 82

Person, school, or theory	al-Ṣadūq
Description or work cited	ʿUyūn akhbār al-Riḍā; al-Tawḥīd.
Principal locations	Chapter One, Section Four; Chapter Three; Chapter Six.
Page	49, 154, 323

Person, school, or theory	al-Kulaynī
Description or work cited	al-Kāfī.
Principal locations	Chapters Two, Three, Four, and Six.
Page	84, 88, 130, 154, 189, 249, 252, 259, 323

Person, school, or theory	al-Ṭabarī
Description or work cited	Jāmiʿ al-bayān.
Principal locations	Chapters Three and Four.
Page	143, 149, 154, 193

Person, school, or theory	al-Baghawī
Description or work cited	Maʿālim al-tanzīl.
Principal locations	Chapter Three, section on kadḥ and encounter.
Page	143

Person, school, or theory	al-Ṭabrisī
Description or work cited	Majmaʿ al-bayān.
Principal locations	Chapter Three, section on kadḥ and encounter.
Page	143

Person, school, or theory	Ibn Kathīr
Description or work cited	Tafsīr al-Qurʾān al-ʿaẓīm.
Principal locations	Chapter Three, section on non-spatial nearness.
Page	149

Person, school, or theory	Ibn Manẓūr
Description or work cited	Lisān al-ʿArab.
Principal locations	Chapter Four, the Law of Inner Truthfulness.
Page	193

Person, school, or theory	al-Rāghib al-Iṣfahānī
Description or work cited	al-Mufradāt fī gharīb al-Qurʾān.
Principal locations	Chapter Four, the Law of Conscious Reflection.
Page	224

Person, school, or theory	al-Tirmidhī
Description or work cited	al-Jāmiʿ.
Principal locations	Chapter Four, the Law of Striving and Trust in God.
Page	202

Person, school, or theory	al-Bukhārī
Description or work cited	al-Jāmiʿ al-ṣaḥīḥ.
Principal locations	Chapter Four, the Law of Growth through Tazkiya.
Page	239

Person, school, or theory	Ibn Ṭāwūs
Description or work cited	Iqbāl al-aʿmāl.
Principal locations	Chapter Four, the Law of Wholehearted Turning to God.
Page	266

Person, school, or theory	Abraham Maslow
Description or work cited	Theory of motivation and needs; 1943 article.
Principal locations	Chapter Five, Section One; Chapter Six, Section Four.
Page	284, 344

Person, school, or theory	Todd Bridgman, Stephen Cummings, and John Ballard
Description or work cited	Historical study of the emergence of the familiar pyramid associated with Maslow.
Principal locations	Chapter Five, Section One; Chapter Six, Section Four.
Page	284, 344

Person, school, or theory	Louis Tay and Ed Diener
Description or work cited	Study of needs and well-being across multiple countries.
Principal locations	Chapter Five, Section One; Chapter Six, Section Four.
Page	285, 344

Person, school, or theory	Alfonso Méndez and Mariano Rojas
Description or work cited	Study of changes in the ordering of needs in the context of well-being in Mexico.
Principal locations	Chapter Six, Section Four.
Page	344

Person, school, or theory	Richard Ryan and Edward Deci
Description or work cited	Self-Determination Theory.
Principal locations	Chapter Four, the Law of Ardent Love for God; Chapter Six, Section Four.
Page	261, 345

Person, school, or theory	Maarten Vansteenkiste, Richard Ryan, and Bart Soenens
Description or work cited	Basic Psychological Need Theory within Self-Determination Theory.
Principal locations	Chapter Six, Section Four.
Page	345

Person, school, or theory	Gavin R. Slemp and colleagues
Description or work cited	Meta-analysis of interpersonal support for psychological needs and its relationships with motivation, well-being, and performance.
Principal locations	Chapter Six, Section Four.
Page	346

Person, school, or theory	Mihaly Csikszentmihalyi
Description or work cited	The concept of flow.
Principal locations	Chapter Four, the Law of Wholehearted Turning to God; Chapter Six, Section Four.
Page	268, 347

Person, school, or theory	Carlton J. Fong, Diana J. Zaleski, and Jennifer Kay Leach
Description or work cited	Meta-analysis of the relationship between challenge–skill balance and flow.
Principal locations	Chapter Six, Section Four.
Page	347

Person, school, or theory	David J. Harris, Kate L. Allen, Samuel J. Vine, and Mark R. Wilson
Description or work cited	Systematic review and meta-analysis of the relationship between flow and performance.
Principal locations	Chapter Six, Section Four.
Page	347

Person, school, or theory	Maslow's Theory of Needs
Description or work cited	A modern comparison within methodological dialogue with contemporary theories.
Principal locations	Chapter Five, Section One; Chapter Six, Section Four.
Page	284, 344

Person, school, or theory	Self-Determination Theory
Description or work cited	A modern comparison concerning motivation and psychological needs.
Principal locations	Chapter Four, the Law of Ardent Love for God; Chapter Six, Section Four.
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Person, school, or theory	Flow
Description or work cited	A comparison between a psychological performance state and wholehearted turning to God.
Principal locations	Chapter Four, the Law of Wholehearted Turning to God; Chapter Six, Section Four.
Page	268, 347

Person, school, or theory	Makārim al-Shīrāzī and colleagues
Description or work cited	al-Amthal; exegetical readings cited with al-Mīzān.
Principal locations	Chapter One, Worldview Premise Twelve; Chapter Two, Section Two; Chapter Four, Section Seven.
Page	55, 84, 88, 249

Person, school, or theory	al-Sharīf al-Raḍī
Description or work cited	Nahj al-Balāgha, first sermon.
Principal locations	Chapter Two, Section Two: Fitra and the Veils.
Page	85

Person, school, or theory	al-Majlisī
Description or work cited	Mirʾāt al-ʿuqūl; transmission assessments reported through M2.
Principal locations	Chapter Two, Sections Two and Six; Chapter Four, Sections One and Seven.
Page	84, 88, 130, 189, 249, 252

Person, school, or theory	ʿAbd Allāh ibn Sinān
Description or work cited	Narrator of the report from Imam al-Ṣādiq on fitra and the covenant.
Principal locations	Chapter Two, Section Two: Fitra and the Veils.
Page	84

Person, school, or theory	Imam al-Ṣādiq
Description or work cited	Reports concerning fitra, attachment, and practical remembrance.
Principal locations	Chapter Two, Section Two; Chapter Four, Sections Seven and Eight.
Page	84, 249, 252, 259

Person, school, or theory	Imam al-Bāqir
Description or work cited	Report on perseverance in action.
Principal locations	Chapter Two, Section Two, note on natural powers and needs.
Page	88

6. Sources and References

This bibliography brings together the sources cited in the current text. Edition and page details are included where provided by the approved footnotes; details not settled by the text are left unstated rather than completed by conjecture. Edition and page data remain limited to what the approved footnotes establish in this edition.

Category	Source or reference	Page
Foundational text	The Qurʾān.	See verse index
Hadith and report	Al-Ṣadūq, Muḥammad ibn ʿAlī ibn Bābawayh. *ʿUyūn akhbār al-Riḍā*. Corrected, annotated, and introduced by Ḥusayn al-Aʿlamī. 1st ed. Vol. 2. Beirut: Muʾassasat al-Aʿlamī li-l-Maṭbūʿāt, 1404 AH/1984. 114, no. 17.	49

Category	Source or reference	Page
Hadith and report	Al-Ṣadūq, Muḥammad ibn ʿAlī ibn Bābawayh. *Al-Tawḥīd*. Corrected and annotated by al-Sayyid Hāshim al-Ḥusaynī al-Ṭihrānī. Qom: Muʾassasat al-Nashr al-Islāmī, affiliated with the Society of Teachers; edition unspecified, n.d. Chapter on the rejection of compulsion and delegation, no. 8, 362.	154, 323
Hadith and report	Al-Kulaynī, Muḥammad ibn Yaʿqūb. Al-Kāfī. Edited by ʿAlī Akbar al-Ghaffārī and Muḥammad al-Ākhūndī. 4th ed. Vols. 1–2. Tehran: Dār al-Kutub al-Islāmiyya, 1407 AH. 1:160, no. 13; 2:84, no. 5. Additional passages in vol. 2: Fiṭrat al-khalq ʿalā al-tawḥīd, no. 2; Istiwāʾ al-ʿamal wa-l-mudāwama ʿalayh, no. 2; Repentance, no. 6; Muḥāsabat al-ʿamal, no. 2; Ḥubb al-dunyā wa-l-ḥirṣ ʿalayhā, no. 15; Ijtināb al-maḥārim, no. 4.	84, 88, 130, 154, 189, 249, 252, 259, 323
Hadith and report	Al-Tirmidhī, Muḥammad ibn ʿĪsā. *Al-Jāmiʿ*. Edited by Bashshār ʿAwwād Maʿrūf. Beirut: Dār al-Gharb al-Islāmī, 1998. No. 2517.	202
Hadith and report	Al-Bukhārī, Muḥammad ibn Ismāʿīl. *Al-Jāmiʿ al-ṣaḥīḥ*. Edited by Muḥammad Zuhayr ibn Nāṣir al-Nāṣir. 1st ed. Dār Ṭawq al-Najāh, 1422 AH. No. 6464.	239

Category	Source or reference	Page
Supplication	Ibn Ṭāwūs, ʿAlī ibn Mūsā. *Iqbāl al-aʿmāl*. Edited by Jawād al-Qayyūmī al-Iṣfahānī. 1st ed. Vol. 3. Qom: Maktab al-Iʿlām al-Islāmī, 1414 AH. 299.	266
Exegesis and language	Al-Ṭabāṭabāʾī, Muḥammad Ḥusayn. *Al-Mīzān fī tafsīr al-Qurʾān*. Corrected and supervised for publication by Ḥusayn al-Aʿlamī. 1st ed. Beirut: Muʾassasat al-Aʿlamī li-l-Maṭbūʿāt, 1417 AH/1997.	Various pages
Exegesis and language	Al-Ṭabarī, Muḥammad ibn Jarīr. *Jāmiʿ al-bayān ʿan taʾwīl āy al-Qurʾān*. Edited by ʿAbd Allāh ibn ʿAbd al-Muḥsin al-Turkī. 1st ed. Cairo: Dār Hajr, 1422 AH/2001.	143, 149, 154, 193
Exegesis and language	Al-Baghawī, al-Ḥusayn ibn Masʿūd. *Maʿālim al-tanzīl fī tafsīr al-Qurʾān*. Edited by Muḥammad ʿAbd Allāh al-Nimr, ʿUthmān Jumʿa Ḍumayriyya, and Sulaymān Muslim al-Ḥarash. 4th ed. Riyadh: Dār Ṭayba li-l-Nashr wa-l-Tawzīʿ, 1417 AH/1997. 8:374, commentary on Q 84:6.	143
Exegesis and language	Al-Ṭabrisī, al-Faḍl ibn al-Ḥasan. *Majmaʿ al-bayān fī tafsīr al-Qurʾān*. Edited and annotated by a committee of scholars and specialist researchers; introduction by Muḥsin al-Amīn al-ʿĀmilī. 1st ed. Beirut: Muʾassasat al-Aʿlamī li-l-Maṭbūʿāt, 1415 AH/1995. 10:304, commentary on Q 84:6.	143

Category	Source or reference	Page
Exegesis and language	Ibn Kathīr, Ismāʿīl ibn ʿUmar. *Tafsīr al-Qurʾān al-ʿaẓīm*. Cited location: commentary on Q 50:16.	149
Exegesis and language	Ibn Manẓūr, Muḥammad ibn Mukarram. *Lisān al-ʿArab*. 3rd ed. Beirut: Dār Ṣādir, 1414 AH. S.v. “d-s-s.”	193
Exegesis and language	Al-Rāghib al-Iṣfahānī. *Al-Mufradāt fī gharīb al-Qurʾān*. Edited by Ṣafwān ʿAdnān al-Dāwūdī. 1st ed. Damascus: Dār al-Qalam; Beirut: al-Dār al-Shāmiyya, 1412 AH. S.v. “ʿ-b-r.”	224
Exegesis and language	Jawādī Āmulī, ʿAbd Allāh. *Fiṭrat dar Qurʾān*. Vol. 12 of the thematic commentary on the Noble Qurʾān. Qom: Isrāʾ.	82
Exegesis and language	Jawādī Āmulī, ʿAbd Allāh. Commentary on Sūrat Hūd, session 73.	67
Philosophy and ethics	Al-Shīrāzī, Ṣadr al-Dīn Muḥammad. *Al-Ḥikma al-mutaʿāliya fī al-asfār al-ʿaqliyya al-arbaʿa*. 3rd ed. Beirut: Dār Iḥyāʾ al-Turāth al-ʿArabī, 1981.	19, 22, 32, 41, 45, 123, 125, 153, 311, 323

Category	Source or reference	Page
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Project books	*The Islamic Intellectual Framework*, version 1.1.	Various pages
Project books	*The Immortal Self*, version 2.3.	Various pages
Project books	*No Limits, second version.*	Various pages
Project books	*Live Happily*; *The Journey of a Toiler*—references to lived engagement and narrative embodiment, not primary evidence.	Various pages
Project reference instrument	*Unified Reference Glossary of Terms and Concepts*, version 3.0, approved editorial reference edition.	361
Modern study	Maslow, Abraham H. “A Theory of Human Motivation.” *Psychological Review* 50, no. 4 (1943): 370–96. https://doi.org/10.1037/h0054346.	284, 344

Category	Source or reference	Page
Modern study	Bridgman, Todd, Stephen Cummings, and John Ballard. "Who Built Maslow's Pyramid? A History of the Creation of Management Studies' Most Famous Symbol and Its Implications for Management Education." *Academy of Management Learning & Education* 18, no. 1 (2019): 81–98. https://doi.org/10.5465/amle.2017.0351.	284, 344
Modern study	Tay, Louis, and Ed Diener. "Needs and Subjective Well-Being Around the World." *Journal of Personality and Social Psychology* 101, no. 2 (2011): 354–65. https://doi.org/10.1037/a0023779.	285, 344
Modern study	Méndez, Alfonso, and Mariano Rojas. "Change in Maslow's Hierarchy of Basic Needs: Evidence from the Study of Well-Being in Mexico." *Anales de Psicología / Annals of Psychology* 40, no. 3 (2024): 458–65. https://doi.org/10.6018/analesps.511101.	344
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Category	Source or reference	Page
Modern study	Vansteenkiste, Maarten, Richard M. Ryan, and Bart Soenens. "Basic Psychological Need Theory: Advancements, Critical Themes, and Future Directions." *Motivation and Emotion* 44, no. 1 (2020): 1–31. https://doi.org/10.1007/s11031-019-09818-1.	345
Modern study	Slemp, Gavin R., James G. Field, Richard M. Ryan, Vivien W. Forner, Anja Van den Broeck, and Kelsey J. Lewis. "Interpersonal Supports for Basic Psychological Needs and Their Relations with Motivation, Well-Being, and Performance: A Meta-Analysis." *Journal of Personality and Social Psychology* 127, no. 5 (2024): 1012–37. https://doi.org/10.1037/pspi0000459.	346
Modern study	Csikszentmihalyi, Mihaly. *Flow: The Psychology of Optimal Experience*. New York: Harper & Row, 1990.	268, 347
Modern study	Fong, Carlton J., Diana J. Zaleski, and Jennifer Kay Leach. "The Challenge–Skill Balance and Antecedents of Flow: A Meta-Analytic Investigation." *The Journal of Positive Psychology* 10, no. 5 (2015): 425–46. https://doi.org/10.1080/17439760.2014.967799.	347

Category	Source or reference	Page
Modern study	Harris, David J., Kate L. Allen, Samuel J. Vine, and Mark R. Wilson. “A Systematic Review and Meta-Analysis of the Relationship between Flow States and Performance.” *International Review of Sport and Exercise Psychology* 16, no. 1 (2023): 693–721. https://doi.org/10.1080/1750984X.2021.1929402.	347
Exegesis	Makārim al-Shīrāzī and colleagues. Al-Amthal. Cited by surah and verse: Q 7:172–174; 20:123–127; 32:21–22; and 70:19–35. Edition details are not supplied in the cited sources.	55, 84, 88, 249
Hadith and report	Al-Sharīf al-Raḍī. Nahj al-Balāgha. First sermon, passage on the sending of the prophets and the covenant of fitra. Cited as a named witness from the tradition.	85
Hadith commentary	Al-Majlisī. Mirʾāt al-ʿuqūl. Assessments reproduced through M2: 7:56; 8:69, 80; 10:243; 11:302, 358. These references identify reported assessments, not a new independent assessment by the project.	84, 88, 130, 189, 249, 252
Project conceptual memorandum	M1. The Covenant of Fitra, Uprightness, and the Path of Inner Truthfulness. Updated version, 6 September 2026. Project working memorandum cited for the formulation and its source trail.	55, 84, 130, 158, 189, 191

Category	Source or reference	Page
Project conceptual memorandum	M2. Anxious Grasping, Distress under Affliction, Constriction, and the Lesser Punishment. Version 3.1, 6 September 2026. Project working memorandum cited for the exegetical synthesis, source trail, and reported transmission assessments.	55, 84, 85, 88, 130, 189, 191, 249, 251

7. Subject Index

The subject index directs the reader to a topic's principal structural locations rather than counting every verbal occurrence. It should be read with the alphabetical index of terms: the latter governs the name and definition, while this index traces a subject when it is distributed across more than one chapter. Page references identify the starting pages of the locations listed unless an entry requires a range.

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Anxious Grasping	Chapter Two, Section Two; Chapter Four, Section Seven.	82, 245
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Final Caution

The reference apparatus ends with indexing and cross-reference. No independent claim should be extracted from it apart from the main text, and no concise formulation within it should be used to remove a detail or limit stated in its governing location. Page numbers and indexes must be regenerated if page design or the order of the text changes.

Where Should You Continue Reading?

The project imposes no single reading order. When you begin with this governing reference text, *The Islamic Intellectual Framework* provides the worldview ground from which it proceeds; *The Immortal Self* expands the human model; *No Limits* offers application and comparative critique; *Live Happily* provides contemplative engagement; and *The Journey of a Toiler* offers narrative embodiment. The Reading Map at the beginning provides a quick map of the project; the detailed Reader's Guide follows the glossary, which governs terms and directs the reader to their places of explanation.

A Quick Map

◆ *The Islamic Intellectual Framework* — the worldview foundation and the project's fuller cosmic account.

◆ *The Immortal Self* — expands on the human self, its becoming, and its trajectory.

◆ *No Limits* — the reader-facing gateway to the laws, application, and comparative critique.

◆ *Live Happily* — the gateway to contemplation and lived engagement.

◆ *The Journey of a Toiler* — the gateway to narrative embodiment.

At the beginning, this book includes a concise Reading Map; after its glossary, it includes a detailed guide to the project.

A Message from the Author to the Reader

These books began with a question that has remained with me: How can a person understand the self, move through life, and journey towards God without becoming detached from reality, work, and responsibility? In each book I have tried to approach one aspect of that question: at times by establishing foundations, at times by explanation, and at times through application, contemplation, or story.

I do not present these works as closed answers, but as a human endeavour within the Islamic worldview: one that seeks clarity and accepts review. I hope the idea remains the protagonist, the evidence its servant, and language a path by which it reaches the reader's mind, heart, and action.

Open Access to Knowledge

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About the Author

Abbas Al Humaid



Abbas Al Humaid is an Omani writer, researcher, and strategy adviser. Questions concerning the human being and purpose have accompanied him from his early years: How does the human being become? How do knowledge, faith, and action become conscious movement towards God? How can a person unite depth of meaning with precision in action? His path in reading, writing, and work grew from these connected questions.

In 2023, he was honoured by the confidence of His Majesty Sultan Haitham bin Tariq, Sultan of Oman—may God protect and preserve him—through a Royal Decree appointing him to the State Council of the Sultanate of Oman for the 2023–2027 term. This high national responsibility marks a significant stage in his career. He contributes to the Council's work, particularly through the Economic and Financial Committee, by examining public issues and policies and offering strategic perspectives in support of national development and stronger economic and institutional performance.

He studied Islamic sciences and philosophy in traditional circles, then pursued a professional career spanning nearly three decades in accounting, audit, consulting, strategy, management, and institutional transformation. He spent more than two decades in partnership and leadership roles within international professional-services firms and led projects in strategy, transformation, restructuring, and governance in Oman and beyond.

Alongside his national role, he leads Merit Group and Merit Academy in the United Kingdom. Through these professional and educational platforms, he shares the substance of his experience with leaders, individuals, and institutions and contributes to the development of strategic,

managerial, and professional capability. His international professional credentials in accounting, consulting, and management include CPA, CFE, CMC, and CMgr.

This professional experience has never been separate from his intellectual concerns. He came to see that spirit and strategy, despite their apparent distance, meet in one question: How does purpose become a path, vision become action, and the human being move from one state to another? His writing therefore seeks to connect contemplation with work, the idea with its effect, and worldview with human movement in life.

He founded the Islamic Theory of Origination Project as an interpretive intellectual project situated within the Islamic worldview. It studies human becoming, existential movement, growth, conduct, and purpose-bearing responsibility, connecting intellectual foundations with human experience and practical application. His writings extend across Islamic worldview, the human being and growth, Qur'anic contemplation, literary narrative, management, and strategy.

Abbas Al Humaid writes as a researcher engaged in interpretive reasoning, distinguishing sacred text from human understanding and religious foundations from interpretive constructions open to examination and review. His writing is grounded in clarity of thought, accurate attribution, respect for the reader's intellect, and openness to criticism and correction.

He makes the digital editions displayed in his online library freely available in the hope that knowledge will travel further and dialogue around it will widen. What he asks of the reader is not quick agreement, but truthful reading, examination of ideas, and correction where correction is due: the idea is the protagonist, evidence serves it, and language is the path.

Online library: https://abbasalhumaid.com/library/

Books in the Islamic Theory of Origination Project

The Six Books

◆ *The Islamic Intellectual Framework* — the worldview foundation and the project's fuller cosmic account.

◆ *Human Becoming in the Islamic Worldview* — the governing reference text.

◆ *The Immortal Self* — expands on the human self, its becoming, and its trajectory.

◆ *No Limits* — the reader-facing gateway to the laws, application, and comparative critique.

◆ *Live Happily* — the gateway to contemplation and lived engagement.

◆ *The Journey of a Toiler* — the gateway to narrative embodiment.

Reader's Guide and Reference Glossary

Human Becoming in the Islamic Worldview includes a concise Reading Map at the beginning, a reference glossary, and then the detailed Reader's Guide. The map leads into the main text, the glossary governs terms and cross-references, and the Guide explains the functions of the books and the paths for moving among them.

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