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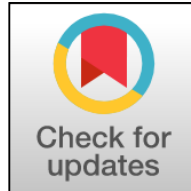
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The Law of Reversion And Attraction in Islam

Hukum Tarik-Menarik Dalam Islam

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Abstract

General Background: The "law of attraction" has been widely discussed in psychology and spirituality, often centered on ideas of energy, intent, and outcome, primarily from a Western perspective. **Specific Background:** However, Islamic texts also address these concepts, framing them as divine laws that influence an individual's actions and outcomes. **Knowledge Gap:** Despite these intersections, few studies have examined the laws of attraction and repulsion from both Islamic and psychological perspectives, highlighting a gap in understanding their practical implications within an Islamic framework. **Aims:** This research aims to provide a nuanced analysis of these laws, using linguistic and jurisprudential approaches to align Islamic beliefs with modern psychological concepts. **Results:** The findings indicate that Islamic teachings on attraction and repulsion foster moral and spiritual accountability, reinforcing that actions align with rewards or consequences through a divinely ordained system. **Novelty:** By integrating perspectives from Islamic texts with contemporary psychological theories, this study bridges a significant interpretative gap, showing how these laws can inform behavior within Islamic societies. **Implications:** This research explores the impact of Islamic and psychological concepts on attraction and repulsion, highlighting their potential to influence ethical behavior, social harmony, and personal growth across various cultural contexts.

Highlights:

Islam-Psychology Link: Integrates attraction and repulsion concepts across disciplines.
Moral Consequences: Islamic view aligns actions with ethical and spiritual outcomes.
Cultural Impact: Examines influence on behavior within Islamic societies.

Keywords: Attraction, Repulsion, Islamic Law, Human Behavior, Psychological Influence

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Introduction

Research Topic:

This research examines the "Law of Attraction and Repulsion in Islam," aiming to analyze these concepts from both religious and intellectual perspectives, focusing on their connection to human actions and their outcomes from an Islamic and scientific viewpoint. The study explores the linguistic and terminological concepts of the laws of attraction and repulsion, as well as their applications in Islam and psychology.

Research Problem:

The research problem lies in the ongoing debate about the extent of the influence of the concepts of attraction and repulsion on human life from a religious and psychological perspective, and how these laws can be understood according to Islamic law. Additionally, the study seeks to highlight the overlap between these concepts and the practical implications that arise from adopting them in daily behavior.

Justification for the Research:

The significance of this research arises from the need to provide a comprehensive interpretation of the concepts of attraction and repulsion, which are often discussed from a non-Islamic perspective, and to highlight the Islamic viewpoint in this context. Furthermore, the research aims to address the disparity in understanding between the two laws in Western and Islamic thought, clarifying their impact on individuals and society.

Scope of the Research:

1. Temporal Scope: The research addresses analyses and studies related to these concepts from the time period during which the sources relied upon in this study were produced, including contemporary writings.
2. Spatial Scope: The study focuses on the applications of these concepts in Islamic societies, analyzing the potential impacts of these laws in different cultural environments.
3. Thematic Scope: The research centers on studying the laws of attraction and repulsion in Islam, referencing the psychological and scientific backgrounds discussed in some Western studies.

Previous Studies:

The study is based on a range of research and intellectual writings that have addressed the concepts of attraction and repulsion in the fields of psychology and spirituality, such as the works of Catherine Ponder, Ernest Holmes, and Brian Tracy. Additionally, it draws on Islamic sources from the Quran and the Sunnah to clarify the jurisprudential and intellectual aspects of these concepts.

Methods

The researcher has relied on a descriptive-analytical approach used to interpret and analyze texts and concepts, aiming to provide a deeper understanding of the studied concepts. The researcher employed the following tools:

1. Linguistic Text Analysis: To understand the linguistic and terminological meanings of the concepts of attraction and repulsion.
2. Jurisprudential Analysis: To comprehend these concepts through Quranic texts and prophetic traditions.

Key Previous Studies:

1. "Uses of Attraction and Energy in Human Psychology: A Critical Doctrinal Study" prepared by Dr. Samiah bint Hassan Dhafar Al-Hakami, Assistant Professor in the Department of Creed and Contemporary Sects, College of Sharia and Islamic Studies - King Khalid University.

Result and Discussion

Section One: The Law of Repulsion

This section includes three topics:

Topic One: Definition of Title Components

1. Law:

In language: "The laws: the principles, one law, and it is not Arabic." ("The laws: the principles, singular: law, and it is not Arabic".

"The law is the measure of everything and its way Laws; it is said to be Roman; and it is said to be Persian.

And in the Al-Muhkam: 'I see it as an intrusion.'

And in terminology: 'It is a universal principle that applies to all its parts, the rules of which can be understood from it, like the grammarians' saying: the subject is raised and the object is accusative. "

There are other definitions among legal scholars that are not relevant here to avoid length and verbosity.

2. Repulsion:

In language: "Response: [The term "response" is derived from "to return" something]. The responses of the dirhams, one of which is a return, refer to what has been counterfeited and then returned to its critic after being taken from him. The response is what becomes the foundation for the thing that you repel and return. The term "apostasy" is the noun form of turning away from religion.," which means a return.

In terminology: "It is what a person attracts into their life and world that commands their attention, focus, and energy, whether what they desire is negative or positive." The words spoken by a person cause them to attract what they want or do not want; often, a person repeats phrases like "Do not anger," "Do not worry," "Do not delay," "Do not smoke," "Do not forget," and many similar phrases.

"It can also be said that the law of repulsion is 'a cosmic energy that follows the laws of nature and responds to the frequency wave it emits.'"

3. Attraction:

In language: "Attraction: The term "attraction" means extending something, and "jabh" is a term from the Tamim dialect. In the context of definitive texts, "attraction" refers to extension. To attract something means to draw it in; "to grab" also means to pull, relating to the heart, and to "engage" means to extend. This can sometimes refer to physical dimensions. (To attract) means the thing (is drawn), with the vowel indicating attraction, and it can refer to dimensions as well. It has also been reported from Sibawayh that "to attract (the thing)" means to move it from its original position, and "to engage" means to seize it, as noted in definitive texts. To "attract" can also mean to "engage" in a friendly manner, as expressed by the poet:

"I remembered while desires call for passion, and the camels in the caravan draw near to the land."

4. In terminology:

Attraction in English is "Attraction," in French is "Attraction," and among those engaged in spiritual practices, it refers to God's attraction of a servant to His presence. It also relates to the aspects of the attracted individual.

Attraction is the process by which God brings a servant closer, according to divine care, providing everything they need in the journey towards the truth without effort or striving on their part.

It is the drought, poverty, and lack of growth and blessing, while its opposite is fertility, wealth, growth, and blessing.

Attraction is the force that draws two bodies together. It also refers to the tendency of two bodies to come closer under specific conditions, such as magnetic attraction, particle attraction, or chemical attraction between elements.

Topic Two: The Law of Repulsion in Psychology

Many authors have written about the laws of attraction and repulsion and have referred to them in various ways through their writings, such as:

a. Catherine Ponder : "Everything you think about, feel, imagine in your mind, and express with your words, you attract into your life."

b. Ernest Holmes : "Every idea becomes a reality to the extent of its power; even the smallest thought circulating in the mind creates a force of equal measure to produce something corresponding."

c. Brian Tracy : "You are nothing but a magnetic being; you attract into your life the people, situations, and circumstances that resonate with the dominant thoughts in your mind. Everything you think about manifests in

your reality."

Psychologists and naturalists have likened the law of attraction in humans to a magnet that draws things in; a person can attract whatever they desire through their thoughts, making them the strongest magnet in this universe. Therefore, the task lies in holding onto the thoughts that define what a person wants as goals and making these thoughts clear.

a. Bob Proctor : "If you can see what you desire in your imagination, you will hold it in your hands."

b. Rhonda Byrne : Describing the law of attraction in her book "The Secret," she states: "The law of attraction is a natural law; it is not directed at any specific person and does not differentiate between good and bad matters. It receives your thoughts and reflects them back to you as life experiences. Simply put, the law of attraction gives you whatever you think about, no matter what it is; it is the most effective law that transforms your thoughts into tangible realities! Tell this to yourself and let it seep into your consciousness. Your thoughts become tangible realities, and everything surrounding you in your life, all the things you complain about; you are responsible for attracting them."

Chapter Two: The Concept of Apostasy in Islam

Section One: Laws of Apostasy in the Quran and Sunnah

First: The Philosophy of Retribution According to One's Actions in Islam

This principle is fundamental in Islamic jurisprudence and belief, meaning that the retribution a person receives, whether good or evil, is directly related to the nature of their actions and behavior. This principle embodies divine justice, which asserts that individuals bear the consequences of their deeds, both in this world and the hereafter.

Quranic and Hadith Foundations of Retribution According to One's Actions:

This concept is clearly supported in the Quran and the Sunnah. In the Quran, Allah says: "Whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it" (Surah Al-Zalzalah: 7-8). This verse indicates that a person will be rewarded for every action they perform, no matter how small, highlighting Allah's absolute justice in dealing with humanity. In a Hadith, the Messenger of Allah (peace be upon him) said: "Righteousness does not perish, and sin is not forgotten, and the Reckoner does not die; be as you wish, for as you act, so shall you be treated."

This Hadith confirms that a person will be rewarded in kind for the type of action they perform, whether good or evil.

Meaning of "Retribution According to One's Actions":

1. In Goodness: If a Muslim performs a good deed, whether in relation to Allah or others, Allah returns this goodness in various forms, such as blessings in wealth, health, peace of mind, or happiness. Moreover, the greatest reward in the hereafter is entering Paradise and enjoying eternal bliss. This is supported by what the Prophet (peace be upon him) said: "Whoever facilitates [the need of] a needy person, Allah will facilitate for him in this world and the hereafter."

2. In Evil: Conversely, whoever commits wrongdoing or oppression will be punished by Allah in kind. For those who oppress people in this world will face oppression in the hereafter or be punished in accordance with their crime, as the Prophet (peace be upon him) said: "Oppression will be darkness on the Day of Resurrection." This retribution may also manifest in this world through social or psychological penalties or in the loss of blessings and goodness.

Applications of Retribution According to One's Actions:

1. In Worship: A person who sincerely worships Allah finds that Allah rewards them with tranquility of heart and an increase in faith. Allah says: "If you are grateful, I will surely increase your favor upon you" (Surah Az-Zumar: 7), meaning that Allah is pleased with the grateful and increases them from His bounty.

2. In Dealing with Others: Whoever does good to people will find that Allah does good to them. Conversely, whoever harms others will find that Allah responds to them in kind. Allah says: "And is there any reward for good except good?" (Surah Ar-Rahman: 60).

3. In Oppression: If a person wrongs others, they themselves will be wronged, whether in this world or the hereafter. Allah says: "Indeed, your Lord is ever in observation" (Surah Al-Fajr: 14), meaning that Allah observes all people's actions and will hold them accountable.

Retribution in This World and the Hereafter:

In Islam, retribution according to one's actions appears in both this world and the hereafter. In this world, a person may be rewarded for their actions with tranquility or anxiety, with blessings or deprivation, with health or sickness. In the hereafter, the reward is either entering Paradise or Hell, according to one's deeds.

1. In This World: Whoever does good finds it reflected in their daily life. The Prophet (peace be upon him) said: "Whoever wishes to have their provision expanded and their lifespan extended should maintain the ties of kinship." This means that those who do good are rewarded with increased sustenance and longer lives.

2. In the Hereafter: Allah promises that the reward in the hereafter will be greater and more magnificent. Allah says: "And Allah multiplies [His reward] for whom He wills" (Surah Al-Baqarah: 261), so a person who does good in this world will have their reward multiplied in the hereafter.

Wisdom Behind the Philosophy of Retribution According to One's Actions:

a. Achieving Divine Justice: Allah, exalted be He, is just and does not wrong anyone. The philosophy of retribution according to one's actions achieves this justice by rewarding each person according to their deeds, ensuring that no innocent person is punished and no wronged person is oppressed.

b. Motivating People to Do Good: Knowing that retribution is linked to actions encourages Muslims to strive for good deeds and to avoid wrongdoing. It serves as a means of regulating personal behavior and achieving Allah's satisfaction.

c. Balance Between This World and the Hereafter: Islam balances the retribution in this world and the hereafter, encouraging Muslims to work for success in both realms rather than focusing solely on one side.

Second: The Law of Retribution of Wealth and Abundance of Provision

"Whoever fears Allah, He will make for him a way out and provide for him from where he does not expect." The law of the retribution of wealth and provision in Islam is a concept associated with obedience to Allah and adherence to seeking forgiveness as a means of attracting goodness and repelling calamity. Seeking forgiveness is considered one of the spiritual tools that achieve blessings in provision, based on Allah's saying in Surah Nuh: "So I said, 'Seek forgiveness of your Lord; indeed, He is Forgiving. He will send [rain from] the sky upon you in [continuing] showers. And give you increase in wealth and children and provide for you gardens and provide for you rivers'" (Surah Nuh: 10-12).

Significance of the Verse:

This verse illustrates the importance of seeking forgiveness in attracting blessings and goodness from Allah. The Prophet Noah (peace be upon him) called his people to seek forgiveness as a means of obtaining Allah's pleasure and attracting goodness in this world and the hereafter. Through this verse, we understand that seeking forgiveness leads to several blessed outcomes:

1. Sending Rain and Blessings on the Land: "He will send [rain] upon you in [continuing] showers," meaning that seeking forgiveness is a reason for the descent of rain and prosperity in agriculture and material life.

2. Increase in Wealth: "And He will give you increase in wealth," meaning that those who seek forgiveness from Allah will find blessings in their wealth, whether by increasing sources of income or preserving their wealth from waste.

3. Increase in Offspring: "And children," Allah grants those who seek forgiveness righteous progeny and good descendants, which are among the greatest blessings in a person's life.

4. General Blessings in Life: "And provide for you gardens and provide for you rivers," meaning that Allah will grant stability and prosperity in various aspects of life, whether in agriculture, water, or the surrounding environment.

The Relationship Between Seeking Forgiveness and Provision:

From this perspective, we can say that the law of the retribution of wealth and provision in Islam is built upon obedience to Allah, avoiding sins, and resorting to seeking forgiveness. Seeking forgiveness is not only a means of repentance from sins but also a way to attract blessings and open doors of provision.

Third: The Law of Retribution of Happiness

The law of the retribution of happiness and tranquility in Islam is a concept that focuses on the relationship between the remembrance of Allah and psychological tranquility and spiritual happiness. The Quran clearly refers to this law in Allah's saying: "Unquestionably, by the remembrance of Allah hearts are assured" (Surah Ar-Ra'd: 28). The mention of the object emphasizes that it does not attain tranquility except through His remembrance; thus, the act of remembering Allah necessitates tranquility.

The Concept of Tranquility and Happiness in Islam:

Tranquility is a psychological state in which a person feels calm and at ease, free from anxiety and fear. This state is one of the most prominent signs of true happiness. In Islam, happiness is not merely a momentary feeling of physical or material joy, but an internal feeling of satisfaction and connection to Allah. The remembrance of Allah is the foundation of this connection and is considered the key to achieving tranquility and happiness. As Al-Jawzi (may Allah have mercy on him) stated: "In the meaning of this tranquility, there are two opinions: one is that it is love for Him and intimacy with Him. The second is that it is calmness towards Him without doubt, unlike those who, when Allah is mentioned, their hearts tremble."

Significance of the Verse:

The noble verse highlights the importance of the remembrance of Allah and its essential role in achieving happiness and tranquility. A heart that remembers Allah is a heart that lives in a state of contentment and closeness to Allah, which brings true happiness. The verse indicates that tranquility does not come from wealth, fame, or material possessions, but from spiritual connection to Allah.

Mechanisms of the Retribution of Happiness and Tranquility:

1. Remembrance of Allah and Feelings of Psychological Comfort: When a Muslim sincerely remembers Allah, they feel inner peace. The remembrance here is not limited to glorification or praise only but includes prayer, supplication, reading, and reflecting on the verses of Allah. These spiritual practices alleviate tension and give the believer a sense of closeness to Allah, who responds to their supplications.

2. Connection to the Divine: Feeling that one is connected to Allah through remembrance and worship provides a source of happiness that transcends worldly troubles. This connection enhances personal faith and provides a strong spiritual anchor in times of difficulty.

3. Avoiding Sin and Bad Habits: A heart that engages in the remembrance of Allah is less inclined to sin and vice. This avoidance leads to tranquility, as sin and wrongdoing often lead to guilt and anxiety, which affect personal happiness.

4. Seeking Forgiveness and Rejuvenation of the Soul: Seeking forgiveness from Allah is another significant path to tranquility and happiness. When a person repents for their sins, they feel a sense of relief and are renewed.

The Relationship Between Remembering God and True Happiness

Islam teaches that true happiness is not found in temporary enjoyment of worldly pleasures, but rather in being close to God and following His teachings. Continuous remembrance of God provides a person with deep happiness and inner peace, making life seem easier and less burdensome, no matter the challenges.

The Impact of Tranquility on a Muslim's Life

When a Muslim achieves tranquility through the remembrance of God, it reflects on their daily behavior. They become more patient and enduring in the face of difficulties, and more positive in dealing with problems. This tranquility also strengthens their trust in God and gives them a sense of ability to overcome any challenge they face in life.

Fourth: The Law of Health Rebound and Longevity

The Islamic law of longevity rebound is based on the principle that the blessing and extension of one's life come as a result of righteous deeds, foremost among them is maintaining family ties (Silat al-Rahm). This concept is derived from the saying of the Prophet (peace be upon him): "Whoever wishes for his provision to be increased and his life to be extended, let him uphold his family ties."

The Concept of Longevity in Islam

The lifespan that a person lives is part of the destiny that God has decreed for them. However, righteous deeds, especially maintaining family ties, can lead to an increase in the blessing of this lifespan in terms of quality, and may also lead to an actual extension of the time a person lives.

The hadith indicates that maintaining family ties leads to an increase in provision (i.e., its abundance) and the extension of life, meaning that God blesses the life of the person who remains connected with and is kind to their relatives. Here, "longevity" can be understood on two levels:

1. Actual extension of life: God extends a person's life as a reward for their good deeds.

2. Blessing in life: The extension here may not refer to an increase in actual days, but rather to making the

available time full of blessings and benefits, allowing the person to accomplish more and use their time in a better way.

Maintaining Family Ties and Its Impact on Life and Provision

Maintaining family ties is one of the greatest deeds encouraged by Islam, and it is one of the most important manifestations of kindness and compassion in society. It involves continuous communication with relatives through kindness, affection, visits, and assistance.

1. Longevity: It is mentioned in the hadith: "Nothing increases one's lifespan except maintaining family ties."

This hadith indicates that maintaining family ties is the only cause explicitly mentioned in the Sunnah for extending one's lifespan. A person who diligently maintains relations with their relatives is rewarded by God with an increase in their life or its blessings.

2. Increase in provision: In addition to extending one's lifespan, maintaining family ties leads to an expansion of provision, meaning an increase in sustenance. A person who honors their family and keeps in touch with them finds that God opens the doors of provision for them, whether in terms of wealth or blessings in what they possess.

The Second Demand: Scholars' Opinions on the Law of Apostasy and Attraction

First: The Prohibition View:

1. Sheikh Muhammad Saleh Al-Munajjid states: "The attempts to Islamize the Law of Attraction are failed attempts; because it is a heretical law. We have previously clarified that it cannot rise to the level of a set of hypotheses, let alone ascend to the status of a theory, much less a law."

2. "There is no need to elaborate on the verses and Hadiths that confirm that Allah, the Exalted, is in control of destinies and provisions as He wills, contrary to what this false law claims, which encroaches upon Allah's authority. A perceptive reader may notice that the essence of this idea does not stray far from the circle of the criticized Sufism in our Islamic history, where some Sufis used reliance on Allah as an excuse to abandon work and seek livelihood. Nevertheless, criticized Sufism is considered better than this law, as its proponents attribute destinies to Allah, while the followers of this law do not realize who the Lord of destinies is."

3. Dr. Othman Al-Khamees stated in a recorded video on YouTube: "There is no such thing as the science of energy, and it has not been scientifically established; rather, it is merely a myth that has no connection to Islam."

These statements are the most prominent I found regarding the prohibition of working with the Law of Energy and the Law of Attraction and Retribution, and now I will detail the second opinion, if Allah wills.

Second:

Despite the aforementioned prohibitions, we find that scholars focused on the issue of abandoning work and refraining from it, as well as emphasizing the matter of entrusting everything to oneself. This certainly contradicts Islamic belief, and there is no disagreement on that; however, the discussion in this research is entirely different. It focuses on the importance of action and entrusting all matters to Allah, as both are clearly stipulated in the Quran and what has been authentically reported from the Prophet Muhammad (peace be upon him). The Islamic concept differs completely from what the West or psychologists claim; it is, in the Western view, false in its meaning and correct in the Islamic interpretation. We find that seeking forgiveness brings sustenance, rain, and blessings in offspring, and we see that maintaining family ties prolongs life or brings blessings to it, as mentioned earlier. Remembering Allah returns to a person as happiness and tranquility.

In summary, the researcher aims to conclude that the Law of Attraction and Retribution, in the Islamic sense, is based on action and diligence, and it is clearly stated in the contextual meanings of the Quran and Sunnah. Thus, there is no prohibition in this regard, and Allah knows best.

Conclusion

The laws of apostasy in Islam, as derived from the Quran and Sunnah, clearly show the significance of understanding the philosophical foundations of retribution according to one's actions. Through these divine laws, Allah establishes justice, motivates individuals to do good, and provides them with the means to achieve happiness, tranquility, and true prosperity in their lives. The principles of retribution of wealth and provision and the retribution of happiness demonstrate that the individual who seeks Allah's pleasure will find the fruits of their good deeds reflected in their life circumstances. In this manner, Islam builds a holistic framework that integrates faith, actions, and the resulting consequences, fostering a balanced and meaningful existence for its adherents.

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