

## Recognizing the Concept of Neshat (Vitality/Joy) in the Holy Quran Based on Content Analysis of Related Verses

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### Introduction

*Neshat* (vitality/joy) is a positive emotion, an innate human desire, and a psychological need that contributes to the well-being of individuals and society. Associated with contentment, optimism, hope, and trust, happiness can positively influence societal progress. Consequently, *Neshat* (vitality/joy) in social interactions fosters mutual trust and a sense of commitment among individuals towards themselves and their surroundings, paving the way for a better life. The concept of happiness and *Neshat* (vitality/joy) has thus garnered significant attention. Given the Quran's profound and enduring perspectives on various subjects, this research delves into the concepts related to *Neshat* (vitality/joy) within its text. It aims to provide a conceptual explanation of happiness and *Neshat* (vitality/joy) in the Quran, explore their contexts and causes, and examine associated approaches in detail.

### Methodology

This research employed a qualitative content analysis method with an inductive approach. Initially, specific lists of Quranic verses were compiled, with the Quranic text serving as the research domain. Criterion-dependent purposive sampling was utilized. As the primary focus was on happiness and *Neshat* (vitality/joy), the unit of analysis comprised verses containing any of the following words: *Nashta*, *Farah*, *Nazrah*, *Marah*, *Masroor*, *Nazerah*, *Yastabsher*, *Suroor*, *Naem*, *Bahjah*, *Marhaba*, *Marha*, *Tasur*, *Faraheen*, *Tahbaroon*, and *Fakehin*. The selection of these words was guided by the consensus of five experts in Quranic sciences, with *Neshat* (vitality/joy) and happiness serving as the determining criteria. Subsequently, the meaning of each word was examined within the context of the preceding and succeeding verses to elucidate its concept and then its cause or context. Quranic software was employed to identify verses containing these target words. To derive the final findings, coding was performed in three stages: open, axial, and selective. In the open coding stage, verses containing the research's target words were identified. For axial coding, the general direction and initial codes related to the concept of *Neshat* (vitality/joy) were extracted from these verses. Finally, selective coding was used to categorize these into overarching themes and concepts. To ensure the validity and reliability of the findings, at each stage, after identifying concepts and reviewing the findings, the results were presented to



ten experts and professors in Quranic sciences, sociology, and social and cultural sciences for their review and necessary corrections.

### Findings

The results of this research provide a conceptual and semantic analysis of words related to *Neshat* (vitality/joy) found in Quranic verses. The terms “Farah,” “Marah,” “Suroor,” and “Neshat” in the Quran encompass various aspects of anthropology and religion, which can be broadly categorized into two main types: commendable *Neshat* and reprehensible *Neshat*.

1. **Commendable *Neshat*:** Findings indicate that positive and desirable *Neshat* (vitality/joy) in the Quran is primarily associated with human beliefs and an individual’s relationship with God. This form of *Neshat* stems from inner peace, derived from faith in God, the enjoyment of divine blessings, and the attainment of divine satisfaction. Examples include the joy of believers in Paradise, the radiance of believers’ faces on the Day of Judgment, and happiness derived from spiritual and divine victories, all of which clearly illustrate this type of *Neshat*. Furthermore, the Quran highlights the role of faith and good deeds in cultivating happiness and *Neshat* (vitality/joy), presenting it as a consequence of reliance on God and belief in His promises.
2. **Reprehensible *Neshat*:** This category of *Neshat* is linked to pride, worldly possessions, and illicit pleasures. Quranic verses underscore the undesirability of joys stemming from arrogance and conceit. The Quran cautions that happiness founded on material wealth and fleeting desires not only fails to provide true *Neshat* (vitality/joy) but also leads to spiritual corruption and moral degradation. Specifically, verses referencing the pride of Qarun and the rejoicing of the rebellious disbelievers criticize such *Neshats* as distractions from the righteous path.
3. **Natural Vitality and Joy:** Quranic verses also refer to a type of *Neshat* (vitality/joy) that arises from nature and the surrounding environment. Natural provisions, such as rain and the growth of plants, are presented as signs of God’s power and natural resources for which humans should be grateful. This form of natural freshness, akin to the *Neshat* (vitality/joy) experienced from the blessings of Paradise, is recognized as a positive and comforting aspect of human life.

### Conclusion

From the Quranic perspective, *Neshat* (vitality/joy) and happiness should be grounded in moral, faith-based, and divine values to foster human well-being and spiritual perfection. Conversely, any form of *Neshat* (vitality/joy) originating from worldly and unfounded sources is not only devoid of spiritual value but can also precipitate individual and social degradation. Consequently, the Quran draws a clear distinction between positive and negative *Neshats* (vitality/joy), guiding humanity towards true happiness, which is rooted in faith and piety. These findings collectively elucidate that the concept of *Neshat* (vitality/joy) in the Quran pertains not only to the physical and worldly dimensions of human existence but also to the spiritual and moral ones. Any *Neshat* (vitality/joy) inconsistent with ethical and religious principles is deemed reprehensible from the Quranic standpoint.

**Keywords**

Quran, Mercy, Hope, *Neshat* (vitality/joy), Content Analysis.

**Ethical Considerations****Compliance with research ethics**

The authors observed the ethical principles in conducting and publishing this scholarly research, and this is confirmed by all of them.

**Conflict of interest**

The authors declare that they have no conflict of interest.

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