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## ESTABLISHING LINKS THROUGH MINDS: A COMPARATIVE STUDY OF QURANIC CONCEPT OF HUSNU’L ZANN AND DELEUZE AND GUATTARI’S *BECOMING THEORY*

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**Abstract:** The human mind is the central control unit of the human body. The entire activity and behavior of the body along with actions are dependent on the mind activity. The mind is capable to perform beyond its known capacities. It can build link and relations with the entities around. These associations have productive and damaging effects on human personality and relations with milieu. The Quran teaches and insists on building Husnu’l Zann which is a relation with Allah and everything that is suggested as righteous by reasons and logics of human mind for serenity. On the other hand, the study focuses on the concept of becoming by Italian philosophers Deleuze and Guattari, who explain the process of establishing mind link with every kind of entity possible, real or abstract. So, the study leads to an interesting comparison amid the two paradigms. It is found that Quran only encourages a conscious choice of link that proves productive for the entire milieu, whereas, the Italian philosophers discuss the unconscious possibility of link with any kind of entity. It is also found that Quran believes in a long-term association whereas the Italian philosophers elaborate a short-lived association.

**Keywords:** Quran, *Mind*, Husnu’l Zann, Human Personality, Relations.

## Introduction

Human body is not a stagnant phenomenon. The body might seem immobile, but inside the body the mind is constantly thinking, changing, and thus, transforming. The effects of these changes are also visible to the behavior and actions pertaining to physical body in links and interactions with other bodies on social and ethical levels of communal life.

Thus, it is an established fact that the mental and thought activity influenced the body physical actions. These actions are judged according to logic and reasoning of the societal, ethical, moral and religious standards. Besides, the output, consequences or results of the actions also suggest the productivity or destruction associated with the behavior. Hence, the link amid mind and body could never be negated and denied. Besides, an increased academic concentration on discussion of impacts of thinking on actions presides for about a couple of decades. Multiple studies, especially, works on psychology, philosophy and theology are turning into a major research and in educational institutions. This increased public interest and media attention too.

### The concept of righteous mind by Quran

Islam focused on the impact of thought on actions. The healthy thought in Islamic prospective is termed as *husnu'l zann*. The meanings of the word comprised of positive intents, thought and action for God, the world and humans. Additionally, the word also suggested optimism and well wishes for others<sup>1</sup>. The open message Quran Pak suggests to, “*seek help through patience and prayer.*”<sup>2</sup> The suggestion clearly indicated to indulge mind with a sure alliance of contemplation and building link and association with the Maker. This is suggested as the flawless remedy for negativity that prevail and enwrap the mind with obscurity of perplexed notions. Contemplation and profundity with focus on the alignment of one with his Maker offered the finest psychotherapeutic intrusion to change the perceptions and allow in serenity and positivity. The negative emotions allow the flow of negativity, while silence builds an association of contentment, allow positivity to merge into thoughts and later in actions towards productivity, satisfaction and serenity.

### The concept of *Becoming*

Humans are surrounded by external world, its rules, regulations and conditions that suggest a perception according to the set standards of accepted common senses. In actuality, the body is more than what is generally perceived it to be according to tangible and substantial gains and achievements. There is an inside intangible activity that constantly alters and changes the body. These alterations are not measurable or quantifiable activities, rather need a special shared sensation for experience and acknowledgement. The Italian philosophers Deleuze and Guattari<sup>3</sup> suggest that body is a verb. It should not be determined by what it is, but by what it could become, as a bodying and never a noun. There are multiple states of bodying, that presented the body as

experiential and relational, never as one. The body transforms and self-organizes at the cellular level. There is a certain motivation that reorganizes the cells during the experience and the body, thus becomes a molecular body, declared Portanova<sup>4</sup>. The motivation occurs when two bodies, though maintaining their physical properties and states, sync into each other at a level of proximity and bringing change in both the bodies. Becoming occurs constantly at molecular level by reorganizing molecules physically and introducing new ways of moving molecules many modes of bodying. These microscopic changes are virtual that dissolve the biological and political boundaries so that a body reaches its embryological, dynamic and kinetic foundation or Body without Organs (BwO), asserted Gregory<sup>5</sup>. BwO contains no, "stomach, an eye, a mouth" explicate Deleuze and Guattari<sup>6</sup>, but only potential to transform by affecting and being affected.

### **The psychological studies of mind and their influence on action**

Psychology had been focusing to relieve and cure distress symptoms and behaviors in people, like, despair, unease illnesses, schizophrenia, etc. These medical problems are aided by trained medical persons and medications. Martin Seligman<sup>7</sup> discussed that psychology missed the importance of gaining a specific mindset. This is gained through prescriptions that are scientific observed to help make life worth living and for well-being.

Modern psychological techniques like Cognitive Behavioral Therapy (CBT) combine Cognitive Therapy and Behavioral Therapy to assist people attend their thoughts and beliefs. These therapies establish the fact that how various thoughts affect the feelings and behavior of a person. They also suggest that by changing and modifying thinking patterns, the behavior could be changed accordingly. They implicate that just by modifying negative and destructive thoughts, feelings, insights, and conduct, the results could be productive and healthy.

Modern psychology does not encourage to indulge into the impulses of individuals and spoil them by motivating to escape the negativity. The Freudian Psychoanalysis, for instance, reinvented techniques to encourage people to take responsibility for their own actions by taking an active role to bring about changes in the behavior through tolerance, contemplation and concentration with productivity Seligman<sup>8</sup>.

However, this catharsis caused self-justification and later self-pity in the person that turned out to be the cause of rise of agony, rage, sorrow and other negative emotions. The recall of a disagreeable event can revitalize emotion by restoring earlier negativity that needed to be controlled and tamed. Thus, the concept of purification by way of catharsis, resulted in peace of mind.

### **Methodology**

In order to collect and analyze data, this qualitative research used a content analysis design with a hermeneutic approach. Thus, the text of holy Quran is

read through hermeneutic understanding. The content from Deleuze and Guattari on the concept of becoming is quoted and analyzed for the comparative approach of understanding from *The Thousand Plateaus* and the scholarly work done and extending the work.

The theme for the research is inspired by Seligman<sup>9</sup> which asserted that thinking effected the mental health and physical well-being. It is measured by enhancing five basic underlying components that are acronymized as PERMA. These initials represent positive emotions, engagement, relationships, meaning, and accomplishment. Seligman's theory is based on scientific research by providing strong support through real life events and results. The research through content analysis of the Quranic concept of *husnu'l zann*<sup>10</sup> and the concept of *becoming* explores the presence of the PERMA components separately in each paradigm.

The research aspires to analyze the Quranic verses and the concept of Italian theorists, Deleuze and Guattari side by side by using the measurement tool of PERMA.

#### **Quranic suggestion for the effective mind associations for actions**

The meaning of *husnu'l zann* is a broader one. It consists of good intentions, thought and action towards God, the universe and human beings. It suggested the meaning of optimism, good opinion and thinking well for others. Opposite to *husnu'l zann* is *sui zann*, which meant negative thinking and consequently, negative action<sup>11</sup>. Thus, where the righteous person viewed people and events with good intents, negative thinking turned out to be a sin as the thoughts harmfully effect the person's words and actions. In regard to Qur'anic verse<sup>12</sup> states, "*There is no doubt that people's deeds are as weighted as their husnu'l zann in regards to God. The believer does husnu'l zann and commits good deeds, whereas the non-believers and hypocrites commit sui zann in regards to God and commit evil deeds.*" As the Qur'an states nothing in the universe is created in vain. "*Our Lord, You have not created this (the universe) without meaning and purpose*"<sup>13</sup>. Humans are reinvigorated and directed to reflect on the creation and its movements to gain wisdom with every created thing, as well as human beings. Humans need to appreciate all creation as nothing is aimless, strange or bizarre. Qur'anic verse stated, "*It may well be that you dislike a thing but it is good for you*"<sup>14</sup>. Sometimes humans are not capable to perceive the good in everything. This is because they demand immediate results and thus, only contemplation can lead to see good in the long term.

The Qur'an guided the mankind to a righteous state of mind through association, *Verily We have revealed the book to you in truth for instructing mankind. He that receives guidance benefits his own soul...*<sup>15</sup>. Qur'an as a social, psychological, and spiritual guide for mankind. This ayah does not suggest an exercise designed to either disprove or approve but encouraged one

to “reflect” on the suggestions and then act upon it. Thus, the various PERMA elements are traced as under:

### **The positive emotion**

The positive emotions make one feel emotions like happiness and contentment that an individual gains from daily living. Thus, kindness, gratitude, and positive attitude are key behaviors for well-being and productive psychological growth. Kindness to others, speaking lovingly to parents, being charitable charity and other selfless acts create happiness.

The Qur’an gives countless references to acts of small kindnesses and attaches importance to these actions and their consequences. The act of associating oneself through empathy, care, love, sympathy and humanity and several other healthy emotions are a broad spectrum. *“HAST THOU ever considered [the kind of man] who gives the lie to all moral law? Behold, it is this [kind of man] that thrusts the orphan away, and feels no urge to feed the needy. Woe, then, unto those praying ones whose hearts from their prayer are remote, those who want only to be seen and praised, and, withal, deny all assistance [to their fellow-men]!”*<sup>16</sup>.

Importantly these acts are not based on the concept of receiving something in return, rather they just encouraged man to adopt these qualities and practically implement them for mental health and serene society, *“Behold God enjoins justice, and doing of good, and generosity towards (one’s) fellow-men...”*<sup>17</sup>.

The Qur’an encouraged a path towards well-being and deeds that do not pay back, but generate a productive feeling of association for poor and weak and strengthening link with the creator.

### **Engagement**

Engagement meant flow. It means when one is completely immersed in an activity with pure focused motivation by losing awareness of surrounding and other body needs or functions. Many examples in the Qur’an prescribed the believers to achieve that state of engagement. The flow is self-sustenance action to grant best into each other, *“And establish prayer at the two ends of the day and at the approach of the night. Indeed, good deeds do away with misdeeds. That is a reminder for those who remember.”*<sup>18</sup>

The five prayer in a day naturally connects one with Allah. The conscious negation of an external interruption allows the individual to attend to the duties with untainted attention. It also proceeds to the practice of internal reflections by being connected to God through self-discipline. One way of associating self with surroundings by being thankful for the blessings and attaching with the needy is reflection and deeds through fasting, *“O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous”*<sup>19</sup>.

Fasting is an amazing time for be in the flow through self-discipline and engagement to bear and tolerate the conditions of being in the flow. It

required the challenge to abide by the knowledge, as, “*God does not burden any human being with more than he is well able to bear...*”<sup>20</sup>. Fasting encourages to test limits and push one to work with best efforts to grow spiritually and enhance capacity for an optimistic change and accomplishments. Thus, Quran bids to obey flow not only in religious practices, but also at work, play, with family, and other social actions to accomplish the best.

### **Relationships**

The third element stresses to build positive relationships. The human survival relies to join others towards achieving goals through trust and protection, friendship and closeness, growing morality, and being able to have kind talks etc. Thus, it was important to embrace, implement and sustain healthy relationships. Islam believed in singular creation and that the lives and times are interrelated, “*O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another...*”<sup>21</sup>. Humans are already interknitted in multiple relations and Quran guided the navigation of the various forms. The Qur’an teaches to build strong relationship with parents as, “*And your Lord has decreed that you not worship except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as] ‘uff’ [i.e., an expression of irritation or disapproval] and do not repel them but speak to them a noble word. And lower to them the wing of humility out of mercy and say: ‘My Lord! Have mercy upon them as they brought me up [when I was] small.’*”<sup>22</sup> Thus, every relation needed to be felt and given the due amount of respect and consideration only by right state of mind. It meant that until the mind reflects the positivity of the relations by establishing link with time (past, present, future), the actions would not be able to correlate with the correct movement. The similar is with spouse that, “*...And one of His signs is that He created mates for you from yourselves that you may find rest in them and He put between you love and compassion; most surely there are signs in this for a people who reflect.*”<sup>23</sup> Additionally, one is directed to rely and establish faith with Allah in matters of bringing up the kids, “*...kill not your children because of poverty – We provide sustenance for you and for them*”<sup>24</sup>

Similarly, the Quran described separate connections and lines to be observed for the needy, “*Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allah, the Last Day, the angels, the Book, and the prophets and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing slaves; [and who] establishes prayer and gives zakah; [those who] fulfill their promise when they promise; and [those who] are patient in poverty and hardship and during battle. Those are the ones who have been true, and it is those who are the righteous*”<sup>25</sup>. Quran explained that

when the thought is similar, the actions also collaborate, *“The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong and establish prayer and give charity and obey Allah and His Messenger.”*<sup>26</sup>

Interestingly, the encouragement to think and act empathetically is the common aspect in all these messages. Thus, relationships based on guidance of Quran and productive and profitable, *“To each is a goal to which Allah turns him; then strive together (as in a race) towards all that is good”*<sup>27</sup>. Thus, the Quran teaches the maintenance of relations into a wider circle and broader sense of a community to maintain healthy relationships for common goals.

### **Meaning**

The fourth element indulged assigning meaning to life by serving something that is greater than the self, as, *“Did you then think that We created you in vain, and that you would not be returned to us?”*<sup>28</sup>. Thus, to establish link with Allah is to understand and associate to the signs and symbols of His greatness and presence. *“There has come to you from God a light and a luminous Book, through which God, by His grace, guides all who seek His good pleasure on the path of peace, and brings them out of the depths of darkness into light and guides them unto a Straight Path”*<sup>29</sup>.

Linking mind with Qur'an leads to peace and right path. It needed faith and trust in mind to reach the serenity that would guide to achieve purpose of one's life for others, *“And it is He (God) who has made you successors/stewards upon the earth and has raised some of you above others in degrees [of rank] that He may try you through what He has given you. Indeed, your Lord is swift in penalty; but indeed, He is Forgiving and Merciful.”*<sup>30</sup>.

Thus, the mind needed to be associated with the wealth of gains to flourish and increase one's well-being to achieve prosperity by catalyzing the purpose in life, *“Those who spend their wealth for increase in self-purification, And have in their minds no favor from anyone for which a reward is expected in return. But only desire to seek for the Countenance of their Lord Most High; And soon they will attain (complete) satisfaction”*<sup>31</sup>.

### **Accomplishment**

Quran always taught the moral and ethical implication of accomplishment as a result of contemplation of mind with others through mind association and later action. Self-discipline and commitment enabled an individual to dedicate time and effort to achieve goals in all aspects of daily living. *“No one will be granted such goodness except those who exercise patience, none but persons of the greatest good fortune.”*<sup>32</sup>. Thus, only through daily prayers, fasting in Ramadan, and recitation of the Qur'an, that a serene link is established with one's self and Maker as forms of self-sustaining habits towards self-discipline. Thus, only through effort, hard work and believe, that self-discipline to

achieve goals could be possible, “*That man can have nothing but what he strives for; that (fruit of) his striving will soon come in sight. Then will he be rewarded with a reward complete*”<sup>33</sup>. Thus, Quran merited on effort to reach a goal in religion, faith, work, play, and in relationships.

### ***Becoming* process for the effective mind associations for action**

The human curiosity exceeds the limits of existing knowledge and power beyond the common routine thinking. Thus, *becoming* is a real thinking and a rare activity to observe order beyond physical existence to observe world, create new sense, thinking and unravelling difficulties, exerted Brady<sup>34</sup>. Thus, *becoming* could, “swept up”<sup>35</sup>, declared Deleuze & Guattari, contrary to one’s willor “unleashed”<sup>36</sup> and could turn out to be “uncontrollable”<sup>37</sup>. Moreover, *becoming* existed on a certain level in thought which was not an ideal frame of truth, asserted Beck & Gleyzon<sup>38</sup>. *Becoming* was unpredictable about how things would turn out, “to be”, stated Thiele<sup>39</sup>. So, unrelated to, “related to Matter or Mind”<sup>40</sup> it was a philosophical thinking with meta-physical invisibility, declared Deleuze & Guattari. It consisted of internal thoughts, not spoken out yet, “only through their own components”<sup>41</sup>, a condition beyond physicality, where body, skin, organs, bones lose their physicalness, into a BwO.

### **The positive emotion**

*Becoming* is molecular movement that dissolves molar differences and established world structures. Thus, molecular movements are imperceptible, declared Merriman<sup>42</sup>. *Becoming* is a multidimensional concept into the zone of indifference, without a form, identity. In it, there nothing like a woman, an animal, or a molecule, but unexpected. It was not the amalgamation of physical bodies, molecular link. *Becoming* connected the body, social world, abstract and concrete, asserted Fox<sup>43</sup>. It aided humans to experiment world than being passive and resolute, stated Massumi<sup>44</sup>. *Becoming* was not, “a smooth space of thought” to indulge within limits, stated Lypka<sup>45</sup>, but trespassed limits into open spaces. As becoming was not voluntary and by choice, Deleuze and Guattari call it a, “temptation”<sup>46</sup>, of “drawn into”<sup>47</sup> a *becoming*. Some objects are so irresistible that they exert power into their temptation without awareness. Braidotti<sup>48</sup> elaborated that *becoming* was the theory of desire, for which one has to be attracted to change. Thence, becoming hailed a de-substantialization and freedom to an expression, declared Boundas<sup>49</sup>. Thus, there was no surety about the positive outcomes of *becoming*.

### **Engagement**

The body is an event and a laboratory, a stage and a world, that produced chemical reactions every second. The body finishing an act of becoming is not the same body that started. The molecular level is always on movement, flow and changing shape. At the molecular level, body is a flow motivated by



various potentials. The bodies in becoming do not share or change shapes, rather the vibrating, pulsating, flowing and moving skins, a flow, a movement, not from one point to another. The change occurred inside the body through molecular transformation. It is biological and political, and dissolve the boundaries of self for open flows of intensity, explained Deleuze and Guattari<sup>50</sup>. Emilie Conrad asserted, "we are basically fluid beings that have arrived on land. Flow is our oceanic heritage. As we focus on the sensations of flow throughout the body, we recognize that it exists in varying degrees and can be diminished or enhanced through attention"<sup>51</sup>, quoted Protevi. The inner body and the Earth's surface are largely water, and the flow of breath as blood is the life force that makes all other flows possible connecting all body parts making fluidity a process of organizing and reorganizing. Thus, permeability and fluidity existed all around to make choices. Through this procedure, each cell is linked with the external atmosphere and is breathing, explained Protevi<sup>52</sup>. Thus, through flow is an exchange amid external and internal environment, water-like, on multiple levels of cells, fluids, skin, breath.

### **Relationships**

The body affects and is affected by other bodies like animal body, work body, a social body, a linguistic corpus, a political party, or an idea. Therefore, a body not only occupies space and organic structure, but advances its links through actions and reactions with external and internal milieu, thus, extending from the inorganic to the organic, from plant to animal, from animal to humankind, an animal, audio, a soul, or an idea, a linguistic corpus, or a social body. Thus, mineral, vegetal, animal and humans are distinguished by thresholds and vibrations in lines that break free from structure, resisting the binary man nor woman, beast or man, because, "becomings are exactly that, producing the line and not the point"<sup>53</sup> declared Deleuze and Guattari. Therefore, "A body can be anything. Unformed, a BwO seeks not its form but its potential. Touch operates as the directionality of this seeking. Touch takes place in the intensity of a movement-toward, the body becoming other through relation"<sup>54</sup>, stated Manning. Becoming occurred with wide shades of *becoming-intense, -animal, becoming -woman, -child, -vegetable, -mineral, becoming-elementary, cellular, -molecular, and -imperceptible*<sup>55</sup>.

### **Meaning**

At the microscopic level, the molecules are in a continuous reorganization, motion, combination, and recombination of the molecules<sup>56</sup>. Thus, in every instant, physical objects change in molecules, explains Efronini Gregory<sup>57</sup>. The line of becoming "no longer goes from one point to another", but goes, "between points, in their midst", asserts Deleuze and Guattari<sup>58</sup>. More precisely: "[a] line of becoming is not defined by points that it connects, or by points that compose it; on the contrary, ...it comes up through the middle. ...A

line of becoming has only a middle. The middle is not an average; it is fast motion, it is the absolute speed of movement. A becoming is neither one nor two; ... it is the in-between..."<sup>59</sup>, opine Deleuze and Guattari. "To become", writes Deleuze, "is not to attain a form (identification, imitation, Mimesis) but to find the zone of proximity, indiscernibility, or indifferenciation where one can no longer be distinguished from a woman, an animal, or a molecule—neither imprecise nor general, but unforeseen and non-preexistent, singularized out of a population rather than determined in a form"<sup>60</sup>, depicted Deleuze. *Becoming* is a series of assemblages on the edge of the human and the non-human in order to make them indiscernible. *Becomings* create other passages, other *becomings*. One is never just one body, but bodies and *becomings*.

A life is not limited to the organic and inorganic, but runs between them. Both organic and inorganic constitute a life with the chemical and the physical, something new, an emergence. A life does not belong to the individual, "... the life of the individual gives way to an impersonal and yet singular life that releases a pure event freed from the accidents of internal and external life, that is, from the subjectivity and objectivity of what happens..."<sup>61</sup>. Life is not possessed or lived, but tuned. "You never reach the Body without Organs, you can't reach it, you are forever attaining it, it is a limit"<sup>62</sup> declare Deleuze and Guattari. Rather, the Body without Organs affirm itself to the full extent of what it can do. The notions of identification, imitation and resemblance are not used in *becoming molecular* as it does not imitate another body in mirrors, or function or genes, asserted Dawson<sup>63</sup>.

### **Accomplishment**

*Becoming molecular* was not explicitly chosen, but already existed in one and involuntary, rotated in bodies, beyond one's will. The phenomenon, led to transformation of self and after *becoming*, one was not the same self they once were, with new, "desires, thoughts, and feelings", explicated Dexter<sup>64</sup>. The mind activity could not be divorced from body. The coordination amid mind and body is reflected through actions with the exterior world. *Becoming* is a verb that focused on motion and change, than on idleness and inaction. *Becoming* required a, "feeling thought" or the impact of emotions on body, discussed Manley<sup>65</sup>. *Becoming molecular* cannot be indexed, territorialized or symbolized. Thence, every becoming have their own "proper names"<sup>66</sup>, illuminated Deleuze and Guattari and recommended that there was no permanent mode of being, but only evolving modes of *becoming*. Thus, the physical modes could be named, measured and classified, whereas the latter modes could not. *Becoming molecular* are infinite modes that are immeasurable, unclassified, always in motion, with movement and the fluidity of body image. According to Deleuze and Guattari, a body can become anything in its relations, as "choose a subject and become it" but also warn

that, "But it is dangerous to confine oneself to such a subject"<sup>67</sup>. Return to present physical state of mind is important after gaining *becoming* experience.

### **Discussion and Findings**

Thus, it could be concluded that Quran stressed on righteousness of thought that linked one to self-estimation of abilities, relationship with others, relationship with God (or Deity) and the whole world of existence. Thus, the PERMA appeared to have existed in four categories: in the area of self-estimating one's own abilities or relationship with self; affairs with others who could be friends, family members, teachers, and associates; natural and surrounding environment events, like earthquake and flood etc.; and human's relationship with the holy and supernatural entities like, prayer, repentance, and death. A positive thinker perceived death as the union with God. This enthusiasm is depicted in the Holy Quran as, "*O soul at peace! Return to your Lord, pleased, pleasing! Then, enter among my servants! And enter my Paradise!*"<sup>68</sup>

Forsythe asserted that, "The biggest difficulty ... is not consciously shaping your body, it is actually letting your body fold ... to develop a more reactive and many-timed body as opposed to a shaped body"<sup>69</sup> elucidated Manning. The body is not stagnant but always folding on its physical, experiential and relational levels. The body as a matter, experience and relation turns out to be multiple-timed, spaced and shaped, thus, activating, transforming, reorganizing. The becoming activity retains a different shape in each movement, also affecting and being affected, feeling and being felt, thinking and being thought. The experience does not confine to an individual body in the emergent field of movement. Thus, PERMA, appeared in four levels as well in becoming. In individual self; in relation to physical objects around indulging the entire milieu, physical animated and inanimate objects; and the abstract, intangible, emotional or transcendental entities which could be real, imaginary, fabricated, distant or nearby.

However, it is found that there do exist many differences and distinct characteristics between western school of thought and the Holy Scripture of universal significance. Thus, it is implicated that the Quran suggested association of mind with righteousness and path of truth and honor. This association would guide the man to serenity of mind and productivity of action towards a beneficial pathway for the welfare of humanity in general. In choosing the path guided and recommended by God, there is no harm, damage or injury. However, *becoming* suggested the mind association with every kind of entity that could be abstract, imaginary or real. *Becoming* suggested a continuity of experimentation with entities and does not suggest productive or damaging consequences. The result is dependent on kind of association and link established.

It is further suggested that Quran does not preach negation of self and erasing one's presence by merging with another entity, rather, it teaches to reflect on the characteristics of the Maker and His image reflected in everything that He created. On the other hand, *becoming* is a concept that explains the molecular movement inside the body that helped to establish link with another body. The way the body is seen and felt do not necessarily match. At the level of organization, a body is a dynamic entity, transforming and reorganizing. Movement makes the body and moves the body from its being into becoming. One never starts or stops moving at molecular and experiential, levels.

It is also implicated that Quranic concept of Husnu'l Zann is always promoted against sui zann by elaborating the pros and cons of healthy and unhealthy concepts and notions, whereas, the becoming concept does not elaborate or preach the association with any entity by depicting the results, as the results are inevitable and unpredictable.

Lastly, Quran promised an eternal moral, spiritual and ethical benefit by associating to Husnu'l Zann, whereas a prolong association with becoming is listed dangerous by Deleuze and Guattari, who advocate a return to the previous state of physical mind and body after experiencing *becoming*. They prognosticated a lingering danger in lasting duration of *becoming*.

### **Conclusion**

It is concluded that the association amid mind and body is an integral phenomenon. Thus, the actions and behavior are dependent and reflect the state of mind and thoughts. Hence, the correct and healthy thoughts give rise to a productive and healthy body and vice versa. The Quran teaches and promotes Husnu'l Zann, which is a healthy state of mind, which leads to benefit for humanity in general. The western concept of *becoming* proposed by Deleuze and Guattari explain association of mind with any kind of entity and does not suggest its consequences, but discuss the prolonged perils of being indulged within an association for a longer time period. It includes every kind of possibilities for association be it animated or inanimated, abstract, range of feelings or emotions, plants, animals, minerals etc. Contrarily, the Quran advocates an association that is more of a reflection and contemplation of not merging the body and soul with an entity, but staying apart and reflecting on the greatness and characteristics of the Maker and His reflection in everything.

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- <sup>14</sup>Al-qura’an, 2:216
- <sup>15</sup>Al-qura’an, 39:41
- <sup>16</sup>Al-qura’an, 107: Al-Ma’un
- <sup>17</sup>Al-qura’an, 16:90
- <sup>18</sup>Al-qura’an, 11:114
- <sup>19</sup>Al-qura’an, 2:183
- <sup>20</sup>Al-qura’an, 2:286
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- <sup>27</sup>Al-qura’an, 2:148
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