

Motives of Tyranny and Islamic *Da'Wah* Approach to Curb its Menace

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Abstract

Some communities suffer from tyranny, where tyrants overpower people. They humiliate and enslave them due to internal psychological motives. Here lies the research problem. This research aims to find out psychological motives that drive tyrants to steal people's freedoms like a fierce animal. The study also aims to unmask the concept of tyranny. The study aims to clarify tyrants' psychological motives concept. It also aims to highlight Islamic *Da'wah* approach in treating tyranny motives. The researchers employ inductive approach to analyze these motives through Qur'an and Sunnah texts. The study concludes that tyranny is the pathway to evils, backwardness of societies, wasting efforts and oppressing mankind, and that poor upbringing leads to tyranny. It can be cured through Islamic education. Vanity, arrogance, narcissism and self-ego are malicious motives of tyranny. *Da'wah* could fight tyranny through treating its motives by guiding to good behavior.

Keywords: Motives, Tyranny, Islamic *da'wah*, Approach, Menace.

Introduction

Islamic *Da'wah* came to liberate people from any ideas that humiliate or enslave them, in any form whether through family, class, sect or Nation. Islamic *Da'wah* proceeded to create a society with freedom and equality to create a new model of society, where people live without tyranny by treating all malicious motives that drive to tyranny.

The Concepts of Motivation and Tyranny

Motivation concept comes from pushing a thing or removing it from its place like pushing a camel to carry on walking (Ibn-Manzur, 2001). This terminology means "a psychological state within the individual, that pushes the individual to do certain types of behavior in a particular direction in the outside world" (Murey, 1988:189). The motives of tyranny are designed to

control others and influence them. Also, the tyrant aims to dominate members of society, to obtain their obedience and take control of their actions and self-determination. The motives of tyranny are either innate since birth or acquired from environment. These motivations are morally repugnant and dishonest. As they aim to humiliate, enslave, eliminate and degrade human dignity of others. Islamic da'wah does not accept the perception of Freud and Lorenz, the schools of thought that believe humans have instinct of aggression and evil innately (Najati, 2001). Humans are hardwired to do good as stated in the hadith: "there is none born but is created to his true nature (Islam)" (Al-Bukhari, n.d), and humans can distinguish between good and evil innately, as stated in the hadith "the lawful is clear and the unlawful is clear" (Al-Bukhari, n.d), Human nature tends to do good innately, as in hadith: "...ask your heart regarding it" (Ahmad, n.d.), but Da'wah does not deny that human may be subjected to influence of educational and social factors which blot good and instill evil in humans.

Tyranny could be defined linguistically as "...everything that goes beyond the limit, like when water drowned people of Noah, and as blasphemy overwhelmed Thamud. The despot: obstinate tyrant" (Al-Farahidi, 1981). Ibn Shameel said the tyrant is an ignorant arrogant oppressor who does not care about his deeds, he erodes people's rights and oppress them, and is not dissuaded by embarrassment or disparity. Tyranny, in the terminology used by the Qur'an, scholars and advocates, is "exceeding the limit, stumbling in the road to evil and excessive intake" (Zidan, 1993; AThalbi, 1418AH).

Motives of Tyrants

Wretched Childhood is a motive for tyranny: A tyrant does not come from an abstract vacuum, but is made through his childhood, and the environment in which he lives. He can be a person who live in luxury and was spoiled, or a person with miserable life, so if fate gives him a chance to reach higher places, he will cling to it at the expense of the people around him. "Stalin has been subjected to many miseries in his childhood" and Hitler lived a difficult childhood and was subjected to corporal punishment by his parents (making tyrants: Al-Jazeera documentary film).

Motives of encroachment and possessiveness: It is like heavy rugs that suffocate a person who lies under it (Abadi, n.d). Allah swt says: "they are almost on the verge of assaulting those who recite to them Our verses", meaning they 'strike', because the emotion that occupies the hearts of tyrants first appear on their faces. And, as they want to inflict harm on believers and others, the emotion turns into a dynamic tendency which is lethal oppression (Al- Sha'rawi, 1418AH).

In al-Mahdour, living organisms generally share instinct of encroachment and ownership. Living organisms have instinct control over its ecological environment and behavioral ecology in order to survive and preserve its safety, food and reproduction, but human encroachment motivation knows no codified and legitimate boundaries (Hegazi, 2005). This is a reason for man's transgression and supremacy upon others. Allah swt says: "No! [But] indeed, man transgresses" (surah al-'Alaq, 6). Through this he realizes the potential for joy in his own ego. It pushes him to steal and dominate those around him. According to Ibn Khaldun, the competition and overcoming each other is a common trait in all mankind, it leads to dispute, then war, fighting, and transcendence (Ibn-Khaldun,n.d). It was the possessiveness and encroachment that pushed Namroud to tyranny, as he claimed

to be a deity. Allah says: "...because Allah had given him kingship... I give life and cause death" (al-Baqarah, 258).

The ambition of the tyrant in encroachment does not stop at any limit. He is not governed by rules of religion of Allah or guidance of the mind. He becomes tyrant to dominate those around him (Hegazi, 2005). The order decrees and make laws as they see. Allah swt says, about Fir'aun: "I do not show you except what I see, and I do not guide you except to the way of right conduct" (surah Ghafir, 29), and "If thou dost put forward any god other than me, I will certainly put thee in prison!" (surah al-Shu'ara', 29).

The tyrant in his encroachment does not recognize peoples' being or existence, and in order to serve his tyranny and show his greatness, He uses entourage, police forces and intelligence services, and all that enhances his tyranny and despotism. He offers people nothing but genocide, deportation and detention. He calls them a burden (Hegazi, 2005).

Desire Motivation: Tyranny is based on soul desire that results from preferring the worldly life over the Hereafter, and lack of fear of Allah. According to Nuh (1989), anyone who obeys his soul desires to do whatever he wants without considering logic, religion rules or fear of Allah would have his soul desires leading to worldly life and punishment in the Hereafter. Allah swt says: "So as for he who transgressed, and preferred the life of the world, then indeed, Hellfire will be [his] refuge. But as for he who feared the position of his Lord and prevented the soul from [unlawful] inclination, Then indeed, Paradise will be [his] refuge (al-Nazi'at, 36- 41). In '*Fi dhilal al-Qur'an*, tyranny has more comprehensive meaning, it is a description of one who deviates from path of right and guidance, it has a wider range bigger than powerful tyrants and despots, where it covers anyone who lacks guidance, and all those who chose worldly life over the Hereafter.

Arrogance and narcissism motivation: A sense of admiration and arrogance within the tyrant that pushes him to belittle others and control them (Nuh, 1989) to cause harm to them so that the tyrant can achieve his objectives through indulging in self-ego (ego involvement) (Zidan, 1993; Makrogiorgou & Chostelidou, 2014). Swollen-headed tyrants can only see themselves; this is malicious narcissism. According to '*al-Insan al-Mahdur*', arrogance and narcissism are like a Mirror that makes the tyrant drown in his own image. There is no life but his life. There is only him. tyrant does not see anyone in the mirror but himself, he cannot see his subjects or his society (Hijazi, 2005). And it was the malicious narcissism that prompted Fir'awn to say: "I am your most exalted lord" (al-Nazi'at, 24).

Narcissism is one of the petty evil motives, according to psychologists, that pushes an individual towards arrogance, transgression and evil. Islamic Da'wah has exposed arrogant tyrants because their arrogance and narcissism led them to tyranny and oppression of others. There are two tools that tyrants use to achieve their narcissism. One is their entourage, and the other is making up issues to distract the public.

Narcissism and arrogance make tyrants think they are superior to their people and their prophets. Allah swt says: "Indeed, Fir'awn exalted himself in the land and made its people into factions" (surah al-Qasas, 4), "And Fir'awn said, O Haman, construct for me a tower that I might reach the ways -The ways into the heavens - so that I may look at the deity of Moses; but indeed, I think he is a liar" (surah al-Ghafir, 36-37), "And Fir'awn called out

among his people; he said, "O my people, does not the kingdom of Misr belong to me, and these rivers flowing beneath me; then do you not see?, Or am I [not] better than this one who is insignificant and hardly makes himself clear?" (Surah al-Zukhruf, 51-53), "As for 'Aad, they were arrogant upon the earth without right and said, "Who is greater than us in strength?" (surah Fussilat, 15), "but they were arrogant and were a criminal people" (surah al-A'raf, 133), "To Fir'awn and his establishment, but they were arrogant and were a haughty people. They said, "Should we believe two men like ourselves while their people are for us in servitude?" (surah al-Mu'minun, 46-47), and "he was arrogant, he and his soldiers, in the land, without right" (surah al-Qasas, 39). Regarding Qarun and Fir'awn and Haman, Allah swt says: "they were arrogant in the land, but they were not outrunners [of Our punishment]" (al-Ankabut, 39), "Said the eminent ones who were arrogant among his people, "We will surely evict you, O Shu'ayb, and those who have believed with you from our city, or you must return to our religion", he said: "Even if we were unwilling?" (Surah al-A'raf, 88).

The narcissism of tyrants is a desire to be like a god with the same characteristics, as al- Taghiyah says, "They are not questioned about what they do" (Imam, 1998) because they are paranoid, as maintained in '*al-Islam wa al-Taqaat al-Mu'attalah*', they believe that all competency compared to their genius, is not worthy of appreciation or presentation, and they put thorns in front of the competencies to exclude them (al-Ghazali, 2005).

Self-sufficiency motivation: Self-sufficiency pushes the tyrant to belittle his subjects. He views them as slaves or as property. Da'wah reveals the truth of this motivation and its reason as Allah swt says: "No! [But] indeed, man transgresses, because he sees himself self-sufficient" (surah al- 'Alaq, 6-7). Tyrants do not mention Allah, and they think they are self-sufficient with their money and authority, they continue in their tyranny, where self-sufficient trait is then followed by tyranny (Ibn-Qayyim, n.d).

The richness itself does not make someone a tyrant, but what pushes him to tyranny, as Edward J. Murray puts it, is a morally repugnant and inhumane motivation (Murray, 1988). The wealth of tyrants is not a result of their pure effort, but often from the usurpation of their subjects' money. Fir'awn was a tyrant due to blessings given to him by Allah, Allah swt says: "So he bluffed his people, and they obeyed him" (surah al-Zukhruf, 54). Allah gave Qarun wealth, so he used it to be a tyrant, Allah swt says: "but he tyrannized them. And We gave him of treasures whose keys would burden a band of strong men" (surah al-Qasas, 76). The above holy texts confirm that all those who transgressed, Hellfire will be their refuge.

Methodology of Da'Wah in Treating Tyranny

Islam came with the methodology to free man from the bondage of paganism and slavery, by declaring tawhid that prevents any form of discrimination between people, so that some people do not have privileges of turning themselves into semi-gods and arrogant, and their societies into slaves and vulnerable.

The first step in addressing the motives of tyranny in the Islamic Da'wah is delivering the word of tawhid in the hearts of tyrants. Allah swt says: "come to a word that is equitable" (surah Aal-Imran, 64). According to Hafez, Saeed and Chalabi (2001), tawhid cause is at the heart of social issues. As anything can be forgiven except for it. A return to tawhid means the

creation of a society without tyrants, and a world homogenized by a word that is equitable (Hafez et al., 2001).

The next step is to raise children up through balanced education. The Prophet (saw) says: “be kind to your children, and perfect their manners” (*Sunan Ibn Majah*, vol. 4, p. 636). This upbringing encompasses all aspects of faith, creed, behavior and morality. Allah swt says, referring to His noble Prophet (saw): “And indeed, you are of a great moral character” (surah al- Qalam, 4). The Prophet (saw) also says: “teach your children swimming, marksmanship and equestrian” To maintain their psychological balance and to control their emotional and psychological desires we have to inculcate into them the exemplary life of the Messenger of Allah (saw), as stated in the Qur’an, “There has certainly been for you in the Messenger of Allah an excellent pattern” (surah al-Ahzab, 21).

A suitable and healthy environment filled with compassion, justice and equality, and free from cruelty, must be provided. The Prophet (saw) says: “the best of you is the one who is best to his family, and I am the best of you to my family” (*Sunan Ibn-Majah*, vol. 1, p. 636); “raise your children to learn three traits: love of your prophet, love of his family and to read Qur’an”. Healthy and appropriate upbringing protect children from tyranny and despotism.

From da’wah perspective, narcissism, arrogance, encroachment and belittling people are morally repugnant traits that Allah do not like. Allah keeps wisdom and reason away from anyone who possesses those traits. Allah swt says: “Allah does not like those who are self-deluded and boastful” (surah Luqman, 18); “the gates of Heaven will not be opened for them” (surah al-A’raf, 40); “Is there not in Hell a residence for the arrogant?” (surah al-Zumar, 60). It was reported in sahih al-Bukhari that “while a man was walking, dragging his dress with pride, he was caused to be swallowed by the earth and will go on sinking until the Day of Resurrection” (*Sahih al- Bukhari*, vol. 2, p. 453). Da’wah calls for humane treatment of subjects, as reported of the Prophet (saw) saying: “O Allah, whoever acquires some sort of control over the affairs of my people and becomes hard upon them, be Thou hard upon him. And whoever acquires some sort of control over the affairs of my people and is kind to them, be Thou kind to him” (*Sahih al-Bukhari*, vol. 2, 453).

In Da’wah, Ruler or man in charge is only a member of the community. He must help his brothers. The Prophet (saw) says: “Allah helps His slave as long as he helps his brother” (Bin Mandah, vol. 2, p. 186). There are no arrogance or narcissism over others, a Muslim should like for his brother what he likes for himself (*Sahih al-Bukhari*, vol. 1, p. 22). People are equal as there are nothing that make people better than other except for piety and good deeds. If all these are exemplified, the Muslim community will be reed of narcissism, which is a fundamental motive for tyranny.

Thus, being conscious of Allah’s presence helps in controlling base desires, Allah swt says: “So as for he who transgressed, and preferred the life of the world, then indeed, Hellfire will be [his] refuge. But as for he who feared the position of his Lord and prevented the soul from [unlawful] inclination, then indeed, Paradise will be [his] refuge (surah al-Nazi’at, 36-41). And obeying base desires makes one enslaved to one’s own desires, as Allah swt cautions: “Have you seen he who has taken as his god his [own] desire” (surah al-Jathiyah, 23). To actualize all the above, those at the realm of affairs (*ulul-amri*) have to abide by

justice and not follow their whims, as commanded by Allah swt in “So to that [religion of Allah] invite, [O Muhammad], and remain on a right course as you are commanded and do not follow their inclinations but say, “I have believed in what Allah has revealed of the Qur’an, and I have been commanded to do justice among you” (surah al-Shura, 15); “And judge, [O Muhammad], between them by what Allah has revealed and do not follow their inclinations and beware of them, lest they tempt you away” (surah al-Ma’idah, 49).

Conclusion

It is the conclusion of this study that several factors are responsible for the evolvement of tyranny. Internal motivation, tyrannical behavior, tyrannical treatment and practice, injustice, and miserable and unbalanced upbringing all have great impact on pushing people into tyranny. Of all, narcissism and encroachment seem the most dangerous psychological motives in the exercise of tyranny. Base desires and feeling of superiority are of motives addressed through Da’wah. Da’wah fights base desires and feeling of superiority, and it requires rulers and those at the realm of affairs to avoid being engrossed in them. Islamic Da’wah treats tyranny by treating its motives and directing them to be a force for good to achieve security and freedom for the people. The study recommends that Islamic Da’wah approach should be applied in educating our officials. As well as selection of people with common sense, when assigning individuals to assume public and private responsibility.

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