

AN ISLAMIC PHILOSOPHY OF PERSONALITY DEVELOPMENT, THE INTRINSIC VALUE FOR SOCIETY

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Abstract: The study consists of theoretical research about the Islāmic philosophy of personality development. Beginning with the epistemological definitions of the terms used in title, this article explains importance of Islāmic based personality development for a sustainable future of a human society. Islām gives the concept of a mature society which depends upon a balanced human personality (the intrinsic value for society), so different stages of personality development based on Islāmic guidelines are also mentioned here. For making clear the conceptual findings of this study some figures are also added here. In this study a contrast of different concepts of personality development is presented. As responsible for the sustainability of a peaceful, positive personality, a society contributes its work which is necessary for its own survival. Islāmic based personality development is also one of these works presented by Muslim scholars. This article is a precise statement of Islāmic based concept of stages of personality development. It argues that the development of human traits of every individual takes place by the Guardianship of Allāh Almighty which assures the survival and sustainability of human society. Otherwise, inhuman traits would be the cause of an inhuman society. So the main thesis of this article is that the growth and development of a human personality on Islāmic basis is the best comprehensive way of the development of those human traits which result in the sustainability of human society.

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1. Introduction

Personality is derived from Latin word '*persona*' meaning mask that can easily be related to ancient phenomena in theatre where masks were employed to signify the character. Personality is such a wonderful feature that mollifies antagonism and encourages revere and impersonation resulting in implied compliance. The term personality got variant meanings, traits and characteristics, mode of response to the situation, or totality of all traits in a person that blends to determine his mode of behavior and adjustment to the environment.(1) Different theories of personality are developed by experts from fields of psychology, behavioral, humanistic and biological arenas, of which psycho-analytical theory of Sigmund Freud, socio-psychological theory of Alfred Adler, Trait theories of Allport and Cattell, person-centered theory of Carl Roger are very significant. These theories explain different dimensions of personality development keeping in view environmental factors, family background and upbringing having their strong impact on personality. The greatness of a man depends on having a good personality which will work wonders instead of formulating theories or preaching orations.

When we analyze the Islāmic theory of personality in comparison with the West, we see many contemporary authors have integrated religious and transcendental notions that structure human personality, established on the basis of Qurān and the scholarly efforts of Muslims in classical era. They have put emphasis on the idea of human personality for the development of an Islāmic approach to treatment. Aisha Utz, a renowned scholar, has addressed perspectives on the Islāmic theory of personality and encourages recalling man's nature from the Islāmic paradigm. She has discussed cosmic anthropology and the innate disposition of humans along with examination of key concepts of the soul, spirit, heart and as linked with motivation and personality types.

Malik Badri presents an Islāmic critique of secular psychology's explanation of human nature and the inability of psychoanalytic, behavioral and neuropsychiatric schools to deal effectively with cognitive thoughts and feelings. Badri opines that concept of soul be brought back in psychology quoting John Eccles (Nobel prize winner for research on human nervous system) and Joseph Pearce to support his arguments.

An Islāmic Philosophy of Personality Development

Another contemporary scholar Mustpha Achoui perceives human personality from an Islāmic perspective and examined the three dimensions of humans; spiritual, physiological and behavioral in the paradigm of psychology and Islāmic beliefs.

Yasien Mohamed sees human as a microcosm of cosmos and this cosmic reality leads to comprehensive knowledge and reverence of God. The views of Ikhwan al Safa, Miskawayah, Isphahani and al-Ghazali are taken as a basis for this notion.(2)

Development is a vast meaning term used in all fields, departments and branches of human disciplines. It is the process of growth of the specified object. The change, progress or advancement, evolution, expansion and elaboration of some object is its development, whether positive or negative.(3)

Personality development in this brief study relates to human personality, the most valuable asset of society. The Islāmic outlook of human personality development will show the model of development process which elaborates progress of human traits.

Human personality depends on psychological implications of nature (*fitrāh*) occurring within the self having direct relationship with emotional dimensions that may lead to positive or negative tendencies. The biological needs of a person subservient to psychical drives and the lower self animalistic needs can be transformed into positive self by having a control on emotions and liberty from selfish needs and desires.(4)

The Holy *Qur'ān* presents human personality as basic value for the survival of human society and illustrates the stages of growth of individual development in detail. The Holy *Qur'ān* explains human body as a blend of body, soul, matter and spirit. The development and growth of this unique balance makes a human being possessing the rank of highest of all beings (*ashraf ul makhluqāt*). In Islām the human personality comprises of beliefs, traits, attributes, ethics and behaviors that encompass relations in interpersonal life and create a peaceful, positive society. All the given characteristics are evident in the life of the Holy Prophet (SAW) historically recorded through *ahādith* and narrations.

1. Spiritual Development is Islāmic Axiom of Personality Development

From the very first moment of creation of a soul, *Allāh* Almighty puts it

under His guardianship. The centre in human body which receives divine guidance and commands further to the brain for action, is heart. The *Qur'ān* expresses it with different words, *Fuād*,⁽⁵⁾ *Sadr*⁽⁶⁾ and *Qalb*⁽⁷⁾, which conceives guidance from unseen and true Creator. The actions of receiving and commanding of a heart are those actions upon which the personality of a human is to be judged by *Allāh*. The classical modern human philosophy denies this concept of the Holy *Qur'ān*. It presents a thought of human guidance taken from his own brain which develops intellect or wisdom with the help of observation the man does in his environment. A classical western philosopher Protagoras(c 490-420) said that the human being is his own judge.⁽⁸⁾ Similarly, the theory '*cogito ergo sum*'⁽⁹⁾ of Rene Descartes reflects the completeness of human wisdom which uses his brain for thinking, he concludes from his thinking the action to be done for his betterment. Since a long time this theory remains the base of modern western philosophy, a latest research is done by a number of neuro-scientists present a merely close angle study about heart. A neuro-scientist, Dr J. Andrew Armour disclosed theory of Heart Brain in 1991.⁽¹⁰⁾ He discovers in his research that the heart communicates with the brain and manages all body functions. In this two way communication, the heart guides the brain what to decide? how to behave and act? A negative thought can be a cause of major physical problem while an optimistic thought provides healthy energy to human body to fight against unfavorable circumstances. Heart has its own complex nervous system which is labeled by the scientists as 'The Brain in the Heart'.⁽¹¹⁾ Besides this advance research of psychologists and scientists, the Islāmīc axiom of personality development presents heart as the cause of balanced and healthy personality as disclosed in a *sahih hadith*.⁽¹²⁾ So the traces of a non-empirical receptor in human body is now explored by science. This is the non-accurate explanation of heart as compared to the comprehensive concept of *qalb* presented in the Holy *Qur'ān*. The heart(*qalb*) is the imperative value non-empirical organ in the chest(*sadr*) of human body which makes a sound and balanced personality.⁽¹³⁾ The *qalb* by its function explained in the Holy *Qur'ān* is the ability by which a human being develops his understanding and awareness of his environment. *Qalb* has a connection with human soul. In the imperative way of personality development retrieved by the Holy *Qur'ān* and *Sunnah*, *qalb* receives inspiration either from *Allāh* Almighty or from

Shaitān (the enemy of man) for choice of his actions. So the spiritual development is more necessary for the construction of a healthy society than physical or mental development. The non-religious way of personality development explains only the physical and mental development which includes physical and moral but non-spiritual growth. It has created social, cultural and moral crisis in the society. This is why the non-religious society feels a kind of fear, anxiety and selfishness.(14)

2. Grateful Personality is a Positive Personality

Qur'ān, Originally, defines the helplessness of man in the verses of *Sūrah Al-Dahr*. In the first verse of *Sūrah Al-Dahr* it is disclosed regarding the birth of human being that there had been a stage on human being when he was not a valuable thing. He was in the period of indescribability.(15) The verse describes the absolute reality about man. The classical interpreters of the Holy *Qur'ān* interpret this verse as the stage mentioned here was that when the sky and earth were not existed. Then *Allāh (SWT)* created man by the clay. It was the stage when man was weak, helpless, ignorant and unrecognized creature. He was unaware about himself and his surroundings. Then *Allāh (SWT)* bestowed him by wisdom and knowledge. He was graced by *Allāh (SWT)* the status of His best creation. Mentioning this stage *Allāh (SWT)* shows man his time of birth when he remains weak but after the physical and mental development, when he becomes a strong and valuable human, he becomes so proud that he denies the commands of his true Creator and Shaper. He assumes himself as a most powerful creation or personality while the others are inferior of him. In *Sūrah Al-Dahr*, *Allāh* Almighty points out the reality of man's production, that he is initially created by sperm, an invaluable matter. *Allāh* Almighty develops him by bestowing him with all senses. He is accorded by the wisdom of selection whether he chooses the way of being grateful or ungrateful to his true Creator and Sustainer.(16) The verses 2 and 3 of *Sūrah Al-Dahr* unfold two opposite dimensions of a developed personality regarding the recognition of complete guardianship of *Allāh* Almighty provided to a person during his development:

1. A grateful personality
2. Ungrateful personality

Allāh (SWT) has produced man with the skill to differentiate between *Imaan*

and *Kufr*.(17) After developing few basic senses in man, it is demanded from him to use these senses in observing and gaining knowledge about the intrinsic objective of his creation, faith on the unseen Creator. It would be checked whether he has developed as a successful positive personality or an unsuccessful negative personality. If he himself is proud regarding his development and does not be grateful to his true Creator then he is an ungrateful negative personality who will not be grateful to all his social relations also. On the other hand if he is a grateful positive personality he will be grateful to his true Creator and his all other social relations also. This person will be a dutiful human of society.

3. Three Dimensions of Personality Development

Islāmic anthropology views the human personality in multi-dimensional terms, similar to other religious theories. The tripartite personality structure (body, mind, spirit) is similar to Christian anthropology particularly, yet also compatible with a holistic perspective on the person as a unified whole. Contrary to Eastern perspectives, the individual is viewed as a separate entity apart from both other people and from God, not as a part of one single reality, such as Atman/ Brahman concepts in Hindu Psychology. A real, human self is affirmed, contrary to the Buddhist notion of no self (*anatta*).

Islām provides a cosmology; a definition of the good life; an ultimate purpose for living (obedience to the will of God); and guidelines for living a healthy, moral and spiritual life.(18) Personality development is the subject of primitive value in the Holy *Qur'ān and sunnah*. Development of human personality, as per the Islāmic concept, consists of three dimensions, body, brain and soul: These three parts of a human personality are the basis of three dimensional development co-relates each other as shown in the following figure:

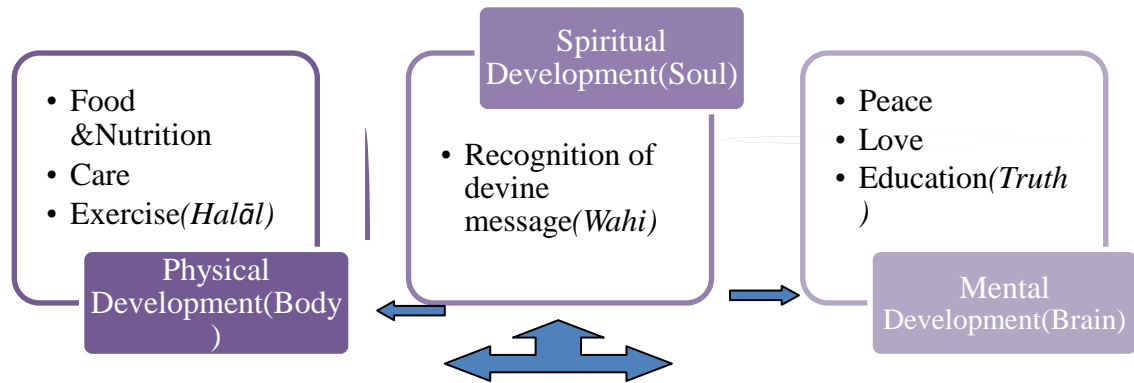


Figure I: A Strong Development of Society

The above figure shows the co-relation of three dimensional human development as a complex form. This complexity of human development creates a diversity of personalities in society. The Holy *Qur'ān* explains it as three intrinsic aspects, how he believes? how he perceives? and how he behaves? A healthy body acquires a healthy brain and the health of brain creates a healthy spirit but it is not necessary that a person having some physical or cognitive short come cannot have a healthy spirit. So in a society there would be a different ratio of persons having personalities with physical health, moral health or spiritual health. The above figure highlights the base of three compartments of development. Physical development takes place in right direction by consuming *halāl*. Healthy mental development is based on truth. The root of human development, the spiritual development, is based on divine guidance of *Wahī*. The Qur'ānic view of recognition of a personality by three intrinsic behaviors, what he believes? how he perceives? and how he behaves? are three directions of analyzing the input he gains from the environment during the development and the output he is returning to the environment by his actions during and after development. After this analysis it could be find out that being a member of society what he perceives and performs or the quality of a developed personality and the quality of the sources of development available in his environment.

4. The Islāmic Way of Physical and Intellectual Development

The following flow chart shows the initiative guided by Islām for

personality development. This reflects that the person or individual attains a place of key importance regarding to be focused on in the social development action plans. This results in the collective or general development and stability of a positive peaceful society. A personality developed by Islāmīc way is a positive peaceful personality called by the Holy *Qur’ān* a *mūmin*. A *mūmin* is resembled by the tree of date in *hadith*, every part of which transfers benefit to humanity.(19)

This figure shows the stages and the factors involved in the development of certain stages mentioned in fundamentals of Islām:

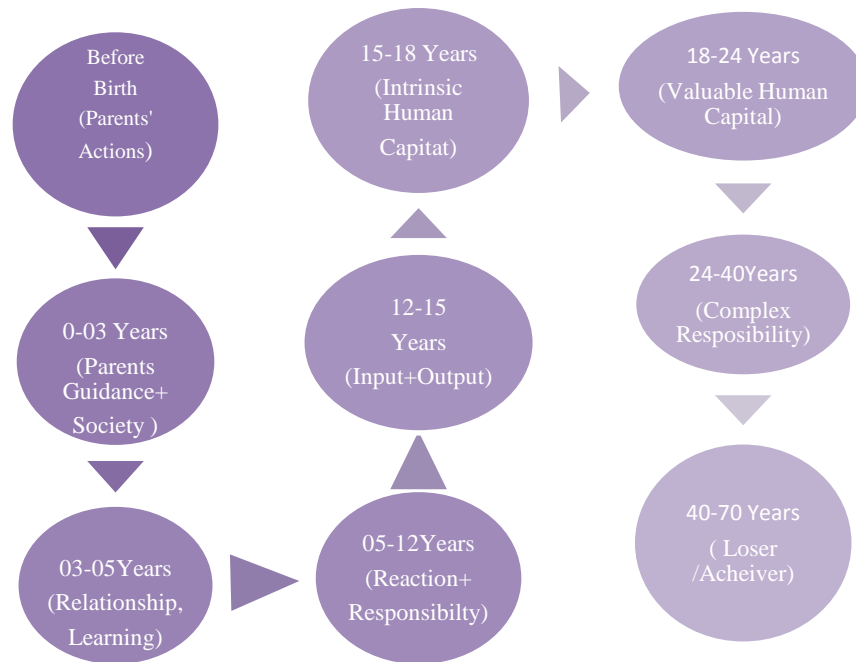


Figure II: Stages of Development

5.1 Parents’ Contribution(Before Birth Stage)

Before birth development stage is the first and most important stage told by the Holy *Qur’ān*.(20) In this stage several those growths happen which actually reflect in the personality. The contribution of parents’ activities, during the fetus growth, on personality is addressed in the Holy *Qur’ān* in the verse of *Sūrah al Abqāf* by demanding from a responsible grown up man to pay tribute to his parents for his healthy growth.(21) The environment in which the parents(especially mother) of a fetus living, the food they are taking, the mood they are adopting and the messages they are transmitting

to their unborn child reflect by the spiritual, mental and physical development of personality after birth.(22) In this stage healthy environment, healthy food and healthy activities are necessary to provide the parents from society.

First of all, heart grows in first two weeks of fertilization while the brain continues to develop till a few months after birth. All this process takes place under the observation of the true Creator and Shaper so whenever a person goes wrong in his actions *Allāh* Almighty counts it. So it is demanded by man to beg *Allāh* for His forgiveness continuously. This action increases the blessings of *Allāh*. In the verse 15 of *Sūrah al Ahqāf*, a prayer is taught to the Muslim who reaches to the age of 40 years (the age of maturity), “ *my Lord grant me the power and ability that may be grateful for Your favour which you have bestowed upon me and upon my parents*”.(23) This verse guides to beg for the sustainability of gratefulness in next generation (*zurriyyat*) also.

5.2 Parents’ Guidance & Help of Society (0-03 Years)

Next important stage is from birth to the age of 3 years. When a child born alive, his parents are guided by the *sunnah*, to recite *adān* in his ears. This action of parents is to help recognize the new born with his true Creator. The new born feels a strong relationship with his parents, especially mother, while parents introduce him with his true Creator. He starts his life with reality (*haq*). Next action is feeding. The feeding affects on child’s personality by two types, one is the quality of first food (essential nutrition+ *halāl*), second is the morality of the food giver. In this important stage of development the role of parents and society are equally important for the personality of a child in his young age. If this stage development passes with some deficiencies like ignorance, hatred, violence or parents’ bad relationship, negative behaviors of mistrust, shame and doubt grow in the child.(24) The age of 3 years to 5 years is the age of learning and education. In this stage of growth and development the Holy Prophet (SAW) ordered His companions to show love to their child. Islāmic scholars suggest this age group for the beginning of education. From this stage to the age of *bulūgh* (age of 12-18 years), parents are responsible for the development of child, the society helps them.(25)

The age group of 5-12 years is the stage of developing the positive or

negative manner of reaction and to recognize the responsibility. In this stage the child learns to pray to his true Sustainer. Similarly he learns to speak the truth and honesty in actions. This stage demands from the society to provide an environment for a healthy growth and development of the most useful human capital. The age of *bulūgh* develops a young person as a responsible member of the society. He will be accountable for his actions in his social life and also in his eternal life. The term ‘Youth’ in Islāmic literature of *Qur’ān* and *Sunnah* is ascribed in following Arabic words: *Ashudda*(26), *Bulūgh*(27), *Fatayān*(28). Among these words, *Ashudda* is the term specifically used for the age group of independence. Arabic Dictionary explains the meaning of *Ashudda* as the stage of development in which wisdom and knowledge(29) are developed. These Qurānic terms present different meanings of youth. *Bulūgh* and *Ashudda* are used collectively as a term *balagha ashudda* for both physical and mental development. Word *Bulūgh* is then a term used in Islāmic law as the age of puberty. *Fatayān* shows the group of young persons. In *Surah Al-Ahqāf*, the development stages of a human being are described. The youth age(*Ashudda*) in the explanation of this verse is specified by different ages by the scholars. ‘*Abdullah bin ‘Abbās*, *Mujahid* and *Qatādah* specify it as the age of 33 years , *Dahāk* says it is 20 years while *Saeyd bin Jubair* says it is 18 years.(30) In another narration from ‘*Abdullah bin ‘Abbās(RA)* this is the age of 18 years.(31) Physically the age of *Bulūgh* is when the signs of puberty arise in the body of a boy or a girl. Medical science says that the signs of puberty arise in a girl from the age of 10 years to 14 years and in boy from 12 years to 16 years.(32) Youth age is described in the *Qur’ān* and *Sunnah* as a most important stage of a person’s life not only for himself but also for the society. In *Surah Al-Nisā*, verse 6, *Allāh* Almighty orders to the guardians of orphans (*Yatāmā*) to hand over their property to them in there youth age, the age of *Bulūgh*.(33) This verse highlights the concept of training and development done in Islāmic society as it is the expectation of society from the guardian to train a child under his guardianship in the way that results in developing the wisdom and understanding (*Rushd*) in his personality till he reaches the age of *Bulūgh*. In a *Hadith* narrated from the Holy Prophet (*SAW*) the worship of youth age is considered as the most accepted by *Allāh* Almighty.(34) A great name of *Allāh* Almighty is *Rabb* means the Master, the Nourisher, the Bestower, the Corrector. Development of soul

and body of human being takes place under the true Guardianship of *Allāh* Almighty who observes all the development process of a person with complete observation.(35) Term development mentioned in the Holy *Qurān* in the words *Khalq*,(36)*Iṣlāh*,(37) *Hidāyah*(38) and *Zayyina*.(39) Words *Iṣlāh*(40) and *Hidāyah*(41) are presented in the *Qurān* in two aspects; first *Allāh* does *Iṣlāh* of a person,(42) the other is that a person does his *Iṣlāh* with the guidance of *Allāh*.(43) Similarly Allah provides *Hidāyah* to a person and a person finds *Hidāyah* in his actions from *Allāh*. These aspects show the importance of development for a person as well as for his society. The development here is the spiritual development which is the base of balanced physical and mental development. Imam Ghazali has discussed this stage of *Hidāyah* (guidance) of young children in his book *Ahya ul Uloom*.(44) He has focused on the role of parents and teachers in the physical and mental development of young children.(45) The social environment provided to a young child by the society is influential on his personality development. The following figure shows the key role of society in developing intrinsic value human traits in a person:

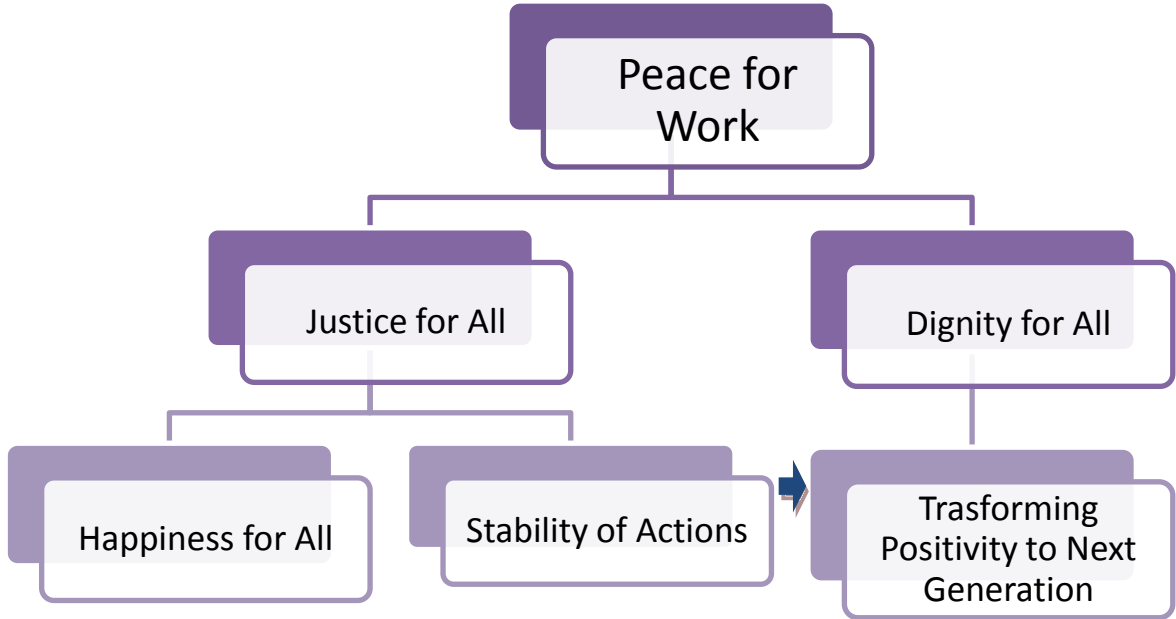


Figure III: *Responsibility of Society*

Above figure shows a structure of a positive healthy social environment in which we can expect the successful development of healthy and positive

human personality. Islām assures peace in society. In *Sūrah Al Quraish*, a blessing of this world order, mentioned is peace and security from all the dangers a society was facing before Islām.(46) This environment creates two social justices, equal justice for all and equal dignity for all. In the last address of the Holy Prophet (SAW) He declared equality of justice and dignity for all the populace.(47) Happiness in Islām is the social behavior reflects the stable actions of people done only for *Allāh*'s will. All this social environment assures the transformation of positivity in future races.

a. Valuable Human Traits

The age group 18-40 makes man most valuable asset of human society. This stage reflects his personal behaviors, what he believes? how he perceives? and how he behaves? It acquires some intrinsic value traits shown in the following figure:

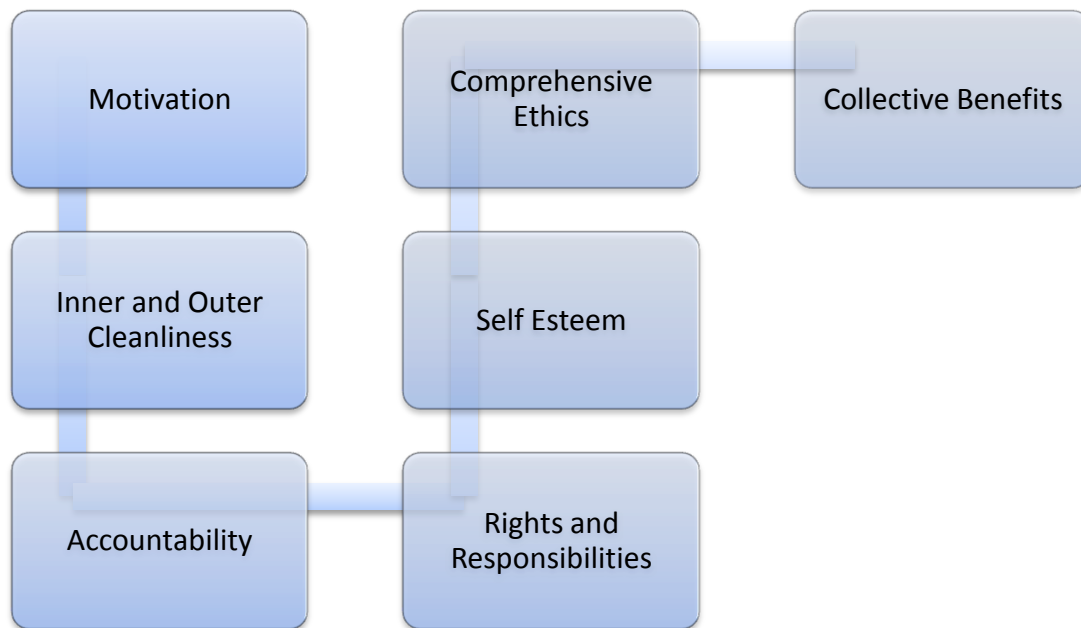


Figure IV: *Ideal Personality(Mūmin)*

A spiritually and mentally healthy Muslim personality is a mixture of comprehensive ethics, sense of accountability, blend of inner and outer cleanliness and wisdom of rights and responsibilities. This personality reflects four basic valuable behaviours for the sustainability of human

society. He believes on the oneness of *Allāh* Almighty so he acquires a unique self esteem in him. He shows a behaviour of working collectively in more right way compared to other non believers. He works for collective benefits of mankind and always has a passion of motivation for all good deeds.

While making comparison between Islāmic and Western theories of Personality, scholars see that Qur'ānic theory of personality and the Freudian and Jungian theories of the mind have some notable similarities; like the Freudian id, ego, superego and neurosis and the *Qur'ānic nafs* and its stages; *ammarah* (the evil-commanding psyche), *lawammah* (the reproachful psyche) and *maridha* (the sick psyche), respectively.(48) The feelings of lose or success in last years of life are indicated in western theories as well. The Islāmic way developed and mature stage of *nafs* is *mutmainnah* (the developed stage as the will of Allah). The *mutmainnah* stage is a developed stage of a human personality with both *a'ql* (intellect) and *wahi* (the will of Allah). The ideal human personality in Islām belongs to the Prophet Muhammad (SAW) who is highly ranked worldwide by significant figures. The life of the Holy Prophet Muhammad (SAW) teaches us the basic attributes for an Islāmic personality. The theories that expound the variant aspects of personality fail to provide an ideal example to get inspiration; the Islāmic notion draws examples not only from His life but the life of His companions and exceptional Muslims throughout history. *Allāh* Almighty speaks of the standard of character of the Holy Prophet Muhammad (SAW) in *Sūrah Al Qalam*, “*And indeed, you are of a great moral character*”.(49) Muslims are to submit to the will of *Allāh* through the words of the Holy *Qur'ān*, which itself expands on the exalted character of the Prophet as a personification of *Qur'ān*. It was because of his application of all laws and principles on his life that his wife Aisha (RA) called him ‘the walking *Qur'ān*’.(50)

The importance and application of morals and ethics in all aspects of life are stressed by the Holy Prophet (S.A.W) through his own personality. He teaches not only the concept of *halāl* and *harām* and religious obligations but also exemplified the importance of developing good personality traits along with moral and ethical training.(51) Such training can only be having an impact if the person puts a lasting impression with his personality and traits, urging others to follow him, as is the case with a Prophet; and

Prophet Muhammad (SAW) is an excellent example for it. He always advised by actually practicing what he preaches.(52) He presented human capital as the sole asset of society as the assets of gold and silver.(53) The Islāmic based human traits of a society are true gift of *Allāh* Almighty for the growth and development of human society.

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31. Ibid
32. Gordon C M and Laofer M R, *Physiology of Puberty*, 125, (Williams and Wilkins Philadelphia, 2005)
33. Al-Qur'an: 4:6, (And test the orphans [in their abilities] until they

reach marriageable age. Then if you perceive in them sound judgement, release their property to them. And do not consume it excessively and quickly, [anticipating] that they will grow up. And whoever, [when acting as guardian], is self-sufficient should refrain [from taking a fee]; and whoever is poor - let him take according to what is acceptable. Then when you release their property to them, bring witnesses upon them. And sufficient is Allah as Accountant. <http://quran.com/4>).

34. Muhammad bin Ismail Bukhari, *Al-Jāmi' Al-Sahīh al-Bukhāri, Kitāb uzZakat, Mausū'a Al-Kutubussittiah*, Hadith No. 1423 (Saudi Arabia: Dar al Nashr wat Tauzi', 2000). (Narrated Abu Huraira, The Holy Prophet (SAW) said, "Seven people will be shaded by Allah under His shade on the day when there will be no shade except His. They are: a just ruler; a young man who has been brought up in the worship of Allah, (i.e. worship Allah (Alone) sincerely from his childhood), a man whose heart is attached to the mosque (who offers the five compulsory congregational prayers in the mosque); two persons who love each other only for Allah's sake and they meet and part in Allah's cause only; a man who refuses the call of a charming woman of noble birth for an illegal sexual intercourse with her and says: I am afraid of Allah; a person who practices charity so secretly that his left hand does not know what his right hand has given (i.e. nobody knows how much he has given in charity). a person who remembers Allah in seclusion and his eyes get flooded with tears." <http://www.quranexplorer.com/Hadith/English/Index.html>)
35. Al-Qur'an: 31: 16.
36. Al-Qur'an: 22:5.
37. Al-Qur'an: 21: 105.
38. Al-Qur'an: 6: 82-88.
39. Al-Qur'an: 49:7.
40. Al-Qur'an: 21: 105
41. Al-Qur'an: 6: 82-88.
42. Al-Qur'an: 84:19.
43. Al-Qur'an: 6:48.

44. Al Ghazali, *Ahya Uloom ud Din*, (Dar ul Marifah Lebanon 2004), 2/2102
 45. Al Ghazali, *Ahya Uloom ud Din*, (Dar ul Marifah Lebanon 2004), 1/80
 46. Al-Qur'an: 106:4.
 47. Ahmad bin Hanbal, *Musnad Ahmad*, Hadith No. 22978, 6/570, (Dar ul Ahya al Turath al Arabi, Bairut) (All mankind is from Adam and Eve. An Arab has no superiority over a non-Arab, nor does a non-Arab have any superiority over an Arab; a white has no superiority over a black, nor does a black have any superiority over a white; [none have superiority over another] except by piety and good action. <http://www.Islamreligion.com/articles/523/>)
 48. Hisham Abu-Raiya, "Western psychology and Muslim psychology in dialogue: comparisons between a Qur'anic theory of personality and Freud's and Jung's ideas.", *Journal of Religion and Health* 53, 2 (2014): 326-338.
 49. *Al-Qalam*68:1
 50. M. Al-Ghazali, *Muslim's Character* (Bombay, India: Dawah Book Center, 1996), 17.
 51. Ibid
 52. Ibid
- Muslim bin Hajjaj, *Al Jami' Al Sahih Muslim, Kitab Al bir was-Sila, Mausu'a Al-Kutubussittiah*, Hadith No. 6709 (Saudi Arabia: Dar al Nashr wat Tauzi', 2000).