

## HASTE, ITS TYPES, AND CONSEQUENCES FROM THE PERSPECTIVE OF QURANIC VERSES AND ISLAMIC NARRATIONS

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### ABSTRACT

The main questions addressed in this study are: What is the meaning of haste? When is haste appreciated or depreciated according to the Islamic ethics and narratives? What are the consequences of depreciated haste? And how can one prevent depreciated haste and its consequences?

According to the findings of this study, mankind as the apostle of creatures has the full authority and power to do things, but he is required to do an all-inclusive analysis of all of his life affairs, and in order to achieve his desirable and perfect goals, he must refrain from haste and rush. In addition, if the meaning of haste is clarified in the individual and social life of mankind, its constructive and influential role in life aspects will be determined. When haste comes with components like neglecting preoperative thinking, it will be a major obstacle to peace and construction.

As the findings of this study suggested, the negative consequences of haste can be prevented by trusting in God, foresight and prudence in life affairs, strengthening peace of mind, raising the threshold of tolerance, and taking expert actions and sound planning.

**Keywords:** haste, appreciated and depreciated haste, thinking, patience

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## INTRODUCTION

In all of his affairs, man needs a comprehensive examination of things, and he must avoid haste in doing things, as haste, like other instincts and desires has been implanted as a sacred and intact trust in human nature and can be used at appropriate times. In the Islamic texts like the texts of other divine religions, haste has been recommended in some cases. Imam Baqir (AS) says: “When you are going to do a good deed, do it immediately, because you do not know what will happen later” (Koleini, 1986: 2/142) and Imam Sadiq (AS) says: “Anyone who decides to do a good deed must hasten and not delay it because sometimes a servant does a good work, and God says in answer “I have forgiven you, and I will also ignore your subsequent lapses” (ibid). In addition, it is in the light of this instinctive ability, that human beings can reach high moral, cultural, and social positions. Therefore, we should not suppose that haste as an inward gift has been created in vain, or that God has created us on an evil nature.

On the other hand, sometimes in the verses and narratives, haste has been described as something evil, and some of the ethnic groups have been regarded it as the mother of regrets (Qumi Mashhadi, 1987: 8/417). This important matter is abundantly observed in the statements of the Prophet (PBUH) and the holy Imams (AS). For instance, the Prophet Muhammad (PBUH) says: “Haste in the works is from Satan, and deliberation in performing tasks is from God” (Makki, 1417: 313), and he also states: “The only cause for the annihilation of people is haste, and if they did not haste, no one would be annihilated (ibid). Imam Sadiq (AS) has also considered as deliberation and self-restraint as companions of health and haste as associative with repentance (Majlesi, 1404: 68/338). Therefore, according to what was mentioned above, sometimes haste has been praised and in some cases it has been denounced in the religious texts. This being so, conducting research about types of haste and identifying factors associated with depreciated haste and the way they can be eliminated seem necessary.

Using a descriptive-analytic method, the present study aims to answer these questions: In what cases and circumstances, waste is considered appreciated and admirable and in what cases it is considered depreciated and denounced? What factors are associated with depreciated haste? What are the individual and social effects and consequences of haste? And how can they be eliminated? In this paper, we will show that, according to the Islamic verses and narrations, haste is sometimes appreciated, and sometimes denounced. In addition, we will discuss individual and social consequences of depreciated haste and how can such consequences be prevented.

Obviously, as the divine religions have the same common origin, they are similar in most of their teachings. And the explanation of the concept of haste and its consequences from the point of view of Islam does not mean to neglect other divine religions, as argued by logicians, proving a theorem does not mean the negation of other propositions.

### **Conceptual analysis of haste**

Haste means that a person does something before preparing and making arrangements for it, resulting in nothing but failure or incomplete performance. And also excessive speed or urgency of movement or action is in contrast to slowness (Ibn Manzur, 1414: 11/425). Besides, haste refers to what is demanded by a person before its due time. The root of this trait is in the power of lust in human being; therefore, it is often denounced (RaghibIsfahani, 1923: 549).

Haste(Ajale) also means to want something and intend to do something before its appropriate time, which is a requirement of desire and lust. Estejalan [ajal] ho means urging someone to accelerate his work and overtake it (Fouad Fram, 1997: 60).

Therefore, it can be said that almost all philologists have assigned the same meaning to haste and considered it as a denounced trait.

### **Haste; an instinctive attribute institutionalized in human nature**

The holy Qur'an considers haste as one of the characteristics of man, as it says: "Man is a creature of haste: soon (enough) will I show you my signs; then ye will not ask me to hasten them" (Prophets / 37).

Or "Man is created from haste" [*Khalagh Al-Ensan-O Men AjalSa'arikomAyatiFalaTasta'ajeloun*] (Qur'an,Anbia, 37). It also says: "In deed, man is hasty" [*WaKan al-Ensan-o Ajulan*] (Qur'an ,Asra, 11).

In fact, the interpretation of the recognition that "Man is created from haste" is a kind of emphasis, that is to say, man is so hasty as if he has been created from haste, and the warp of his existence is made up of it! Indeed, many ordinary people are hasty both in doing the good and in the evil, even when they are told: if you are infected with disbelief and sin, then the divine punishment will overwhelm you, and they say: Why then does not this torment come sooner? (Makarem Shirazi, 2000: 13/408).

Those who deny the Day of Resurrection have been impatiently waiting for the resurrection, ignoring the fact that the coming of the Resurrection is merely a misery for them, but what we can do for a hasty person who is hastily waiting for his own misery and destruction?

The holy Quran also says: "Do not the Unbelievers see that the heavens and the earth were joined together (as one unit of creation), before we clove them asunder? We made from water every living thing. Will they not then believe?" [*Law Yalamo al-LazinaKafarou Hain-a Layakafouna An Vojouhehem al-Nara va An Zohourohomva La HomYansoroun*] (Qur'an ,Anbia, 39).

"If the unbelievers knew that at the time of the resurrection they would not be able to remove the flames of fire from their faces and their back, and no one would help them, and they would have realized that what they were promised was true, they would never have hastened for their torture, nor did they say: When will the resurrection come?"

Another example of haste is the story of Prophet Jonah. Even though he knew that his people would soon suffer a divine punishment because of their lack of obedience to the guidance of the divine prophet, he abandoned them, and thus was reprimanded by God for his failure to do the better (Tabataba'i, 1984: 17/261-262)

Based on this discussion, it can be suggested that one of the characteristics of the human is haste in doing things, to the extent that sometimes he is in hurry even for his own destruction and misery. If haste is combined with thought and deliberation, then the human being achieves their goals more quickly. And if haste as a personal trait is not associated with thinking and planning, then the human being will face a number of negative and negative consequences, such as regret and failure.

### **Haste relation with thinking**

People always make decisions and choices in their lives. Decision making is a process that occurs both in everyday life and in essential matters. In many cases, people who have failed to do a job are more likely to attribute their failure to haste. Certainly, what leads to hasty decisions and failure is taking actions without prior thinking and planning. Preoperative thinking is very important. If important dimensions of life are not taken into account in decision making, it will have many consequences, which in some cases will be hard to compensate. In social affairs, thinking and avoiding haste is an important consideration, whose ignorance will lead to social problems such as divorce and increased social crime, and hostility. The reason for this can be

explored in some of the verses of the Qur'an, when it says: "Why do not you think [before taking action]?" [Afela Ta'aqeloun] (Baqara/76), or it says: "Perhaps you use your reasoning and wisdom" [La'alakom Ta'aqeloun] (Qur'an, Zokhrof, 3).

Therefore, in all matters of life, we humans need to be prepared and the necessary condition is to have awareness beforehand, and this awareness can include information and also the type of action to be taken. Accordingly, the holy Qur'an says: "Those who remember Allah while standing or sitting or [lying] on their sides and give thought to the creation of the heavens and the earth, [saying], "Our Lord, You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire. (Qur'an, Al-Imran, 191)

Therefore, it can be said that the fact that Allah Almighty always invites people to think and contemplate shows that when taking actions it is necessary to avoid haste and instead we must correctly evaluate all aspects of it, so that one can take a correct decision and achieve the desired goals. As a result, if we make an irrational and aimless decision, we will deprive ourselves from mental and psychological safety and, then take away the peace of others.

### **Question and answer**

In the Holy Qur'an, sometimes expressions such as *tyranny* (Alaq, 6), afraid, tired, and intolerant (Ma'arej, 19), hasty (Asra, 11), and so on are used when describing human beings. The question that comes to mind is: How these expressions can be in agreement with the pure instinct of man as the carrier of the divine spirit? In other words, according to Islamic worldview, man is a very supreme being, to the extent that he deserves to be the caliphate of God and the divine representative on the earth, the teacher of angels and superior to them. Now the question is: How this sublime position can be in line with the reproaches contained in the above verses. The answer is that the position of serving as the caliphate of God is a potential position that can be actualized through education and training under the supervision of the divine leaders, otherwise the person is grown up in a vegetative manner and is immersed in the cravings and lusts, and loses his huge potentials and evil characteristics appear in his existence. Therefore, if the above conditions are fulfilled, all the positive aspects mentioned in the Quran about the human being are fertilized in him. If these conditions are not fulfilled, the negative aspects mentioned will be revealed, therefore the Qur'an says: "Man has been created with low tolerance and capacity, when he is exposed to the evil, he becomes intolerant and when he is treated with goodness, he grudges,

except the worshipers who insist on their prayers” [*Ena al-EnsanaKholeghaHalou’avaEzaMassato al-KhairoManu’a, alla al-Mosallin, al-LazinHom Ela SalatehemDa’emoun*] (Qur’an ,Ma’arej, 19-24).

### **Types of haste**

Haste can be divided into two types:

#### **A. Appreciated haste**

Appreciated haste is related to situations where a person perform a given task without wasting time after taking into account all considerations and making arrangements for it (Mahdavi Kani, 1997: 469). The realization of any goal and program requires its appropriate time. Time management is not necessarily a matter of the quick performance of the work in a hurried way, but in some cases, doing things requires more thought and reflection. In addition, every task of worship has its own time, which should not be done sooner. For example, Muslims are recommended not to delay saying prayers nor do it before due date because of haste (Majlesi, 1404: 33/582).

#### **B. Depreciated haste**

Depreciated haste refers to certain situations where a person does a given task before providing the necessary conditions and without sufficient consideration of all related aspects (Mahdavi Kani, 1997: 469). Depreciated haste is considered an unpleasant mood in humans and is usually driven by ignorance, intolerance, and the pursuit of passion. In this sense, the human being performs a task before making plans and arrangements for it, and thus ends up in failure or incomplete performance. In the support for this argument, Imam Ali (as) says: “Anyone who picks the fruit before it is ripe, is like someone who sows his seed in a barren land” (Imam Ali, 2005: 33). This means that a hasty person wastes his capital and his power but he does not achieve his goals, and this will lead to disappointment and other errors.

Therefore, haste is sometimes appreciated and sometimes depreciated. The latter occurs when someone does something without knowing and examining its aspects and consequences like haste in punishment and revenge or a haste in making critique and judgment. Appreciated haste occurs when someone does something on spot and without wasting time after considering its all aspects and making decision, accordingly. Examples include haste in charity or in acquiring science and guidance. Therefore, it can be said that having speed and seriousness in work is acceptable, but

haste and hurriedness is not appreciated and valued. Also it has been narrated that “Hasten when you are to do something good before you fail to do so as you may get busy doing other things (HorrAmeli, 1409: 7/261). It means that once a job proves to be good, there will be no room for negligence or laxity.

### **Consequences of depreciated haste**

Satanic attributes are definitely corruptive and harmful and in addition to being devilish and denounced, they bring about anomalous consequences, which add to their evilness. In the same vein, some consequences of haste mentioned in Imam Ali’s (AS) aphorisms are summarized here:

1. Regret: Things that start without thought and contemplation typically result in failure and misery, and bring about regret and maybe golden opportunities and the possibility of doing things again are also lost. Accordingly, As Imam Ali (as) says: “Avoid haste as it is the beginning of the loss of opportunity and regret” [Iaiakwa al-AjalaFa’enahou al-Fautowa al-Nadam] (Amadi, 1987: 267).
2. Failure: Haste and hurriedness causes a person not to consider all aspects of his work and thereby lose some of the means of success, thus failing to achieve the desired results. According to Imam Ali (AS): “It is very uncommon that a hasty person achieves success” [Ghalla ma TanhajoHeilaho al-Ajoul] (ibid).
3. Lapse and ruin: Imprudence and haste, in many cases, do not allow a hasty person to notice some of the obstacles and lapses, and thus he is entrapped into them when doing something and as a result he may commit a lapse or ruin himself. As Imam Ali (as) says: “Too much haste can make human fall down” [Kasaro al-AjalYazelo] and “There are few who are hasty but do not fail” [Ghol Man Ajala Ela Halaka] (ibid).
4. Grief and sadness: Happiness and joy are of necessities required in human life. With sadness and grief, one cannot achieve his purpose and one should not turn his life into sadness with his own hand. According to Imam Ali (AS), “Being hasty before considering the possibility of work causes grief” [Al-AjalGhabl al-Emakn-e Youjabo al-Ghosa] (Amadi, 1987: 267).

## Ways to treat haste

When Waleed went to the tribe of Bani al-Mastalaq to collect Zakat, he was convinced by the way that people of the tribe behaved that they intended to fight, so he encouraged the Muslims to wage war. However, after exploring the issue, Khalil found that the situation was totally different. After Waleed's haste for war, Prophet Muhammad (PBUH) said: "Reflection and contemplation are from God, and hast is from Satan" [Al-Ana'ao men Allah wa al-Ajalaho me al-Sheitan] (Makarem Shirazi, 1990: 22/152-153).

The opposite of haste is *fixation* or *contemplation* which means to think, contemplate, and examine all aspects and then proceed to do a certain task. Paying attention to the harmful consequences of haste makes people avoid this trait and take actions based on calmness and composure which are the antitheses of haste. In a hadith from the Prophet Muhammad (PBUH), it has been narrated: "Haste will perish people, if people were doing things more deliberately, they would not perish" (Barghi, 1992: 215). According to this hadith, most of damages incurred to humans are result of haste.

Therefore it can be suggested that one way to treat haste is that humans remember the negative outcomes of haste and the possible benefits of avoiding it that is, doing things based calmness and composure, which is one of characteristics of prophets and the righteous people, and then decidenot to do things unless through contemplation and tolerance. As a result, after a while practicing, patience becomes a deep-rooted habit and the person can avoid being in a hurry. Therefore, the following ways can be offered for the treatment and cure of depreciated haste:

### 1. Patience

Man needs to practice patience in order to succeed. Because someone who is patient and tolerant of life's troubles and problems can think clearly and with patience, explore different ways of solving problems, and then choose among them the way to victory. However, impatient people who are hasty to do whatever they want and who are not to do things with patience get confused and nervous when they run into problems and are not able to find a reasonable solution. As Imam Ali (as) says: "A patient person will not eventually lose victory, though it will take a long time" [La Ya'damoal-Sabour al-ZafaewaEn Tala be al-Zaman] (Imam Ali, 2005: 363).

The holy Quran stresses the importance of exercising patience in the face of problems and blamesstubborn and obstinate people, and repeatedly highlights this important issue to the Prophet of Islam (PBUH) and all believers. Many experiences also show that conquest and



victory belong to those who have a greater share of patience and endurance. Imam Sadiq (AS) told one of his friends that was relentless in the difficult conditions of that time: “It is upon you to practice patience and tolerance when doing things” [Alaika bel-Sabre fi Jami’aOmourak] (Koleini, 1986: 5/117). Then he added: “The Lord appointed Muhammad (PBUH) as his messenger and ordered him to be patient and tolerant. He did so and people offended him to the extent that the Prophet got upset. Then, the Lord revealed this verse: “We do indeed know how thy heart is distressed at what they say. But celebrate the praises of thy Lord, and be of those who prostrate themselves in adoration” [WaLaqadNa’amEnnakaYazighoSadrak Bema YaqulounFasabehBehamdeRabokwaKon men al-Sajeddin] (Qur’an ,al-Hijr, 97-98). He was again denied and slandered, and he got sad and upset. To console him, God revealed this verse:

We know that their words sadden you, but they do not deny you, but the wrongdoers deny the revelations of Allah. And certainly were messengers denied before you, but they were patient over [the effects of] denial, and they were harmed until our victory came to them. And none can alter the words of Allah. And there has certainly come to you some information about the [previous] messengers” [QadNa’amoEnnahLayazonak al-LaziYaqouloubFa’enahom la YokazzabunakawaLaken al-ZaleminBa’ayate Allah YajhadonawaLaqadKazobatRosoln men QablakaFasabarou Ala Ma Kazabou w Ouzo Hatta AtahomNasrana] (Qur’an ,al-Anaam, 33-34).

Imam Sadiq (AS) says: The Prophet (peace be upon him) persuaded himself to be patient, but they went beyond due bounds and denied God. The Prophet (PBUH) said: "I am patient for my miseries, my family and my dignity. But I do not have patience against your insults about my Lord" (Makarem Shirazi, 1990: 22/293-294). Here, the Lord Almighty sent verses 38 and 39 of SuraQaf: “And indeed We created the heavens and the earth and all between them in six Days and nothing of fatigue touched Us. So bear with patience (O Muhammad) all that they say, and glorify the Praises of your Lord, before the rising of the sun and before (its) setting (i.e. the Fajr, Zuhr, and 'Asr prayers)” [Walaqadkhalanassamaawaatiwalaradawamaabainahumaa fee sittatiyyaaminwamaamassanaa mil lughooob. Fasbir 'alaamaayaqooloonawasabbihbihamdiRabbikaqablaluloo'ishshamsiwaqablalghuroob].

Therefore, it can be stated that patience as a kind of rational activity for a person who is patient and self-controlled in affairs of life, can be considered as an effective and calming factor in human life. In the light of patience, we can prevent the complications and the negative consequences of haste, and acquire the divine consent.

## 2. Calmness and peace

One of the components in conflict with haste is to have peace of mind when doing things. Relaxation and peace make it possible for human beings to act with confidence and avoid haste. The holy Qur'an says: "When those who disbelieve had put in their hearts pride and haughtiness the pride and haughtiness of the time of ignorance, then Allah sent down His Sakinah (calmness and tranquility) upon His Messenger and upon the believers, and made them stick to the word of piety (i.e. none has the right to be worshipped but Allah), and they were well entitled to it and worthy of it. And Allah is the All-Knower of everything" [Izja'alallazeenakafaroo fee quloobihimulhamiyyatahamiyyataljaahiliyyati fa anzalallaahusakeenatahoo 'alaaRasooliheewa 'alal mu mineenawaalzamatumkalimatattaqwaawakaanooahaqqabihaawaahlaha; wakaanallaahubikullishai'inAleema] (Qur'an,Fath, 26).

Such calmness and tranquility may have an ideological aspect that helps to overcome the shakiness of belief, or the practical aspect, in such a way to bring about determination, resistance, and patience for mankind.

Therefore, with trust in God, thinking about the consequences of one's actions, practicing patience and tolerance before taking actions, control of emotions, and time management, it is possible to overcome depreciated haste.

### Faith and peace

The exploration of the mental state of believers and unbelievers points to the fact that the second group is living in a constant state of anxiety and concern, while the first group possesses an unbelievable sense of self-assurance, and thus "they do not fear anyone but Allah" [wayakhshawnahoowalaayakkhshawnaahadanillallaah] (Qur'an ,Ahzab, 39). Describing believers, the holy Quran says: "They never grieve for what they have lost, nor they have attachment to what they have" (Qur'an ,Al-Imran, 139), and these two principles cause their spiritual peace not to be affected for events occurring in the past and the future.

Believers do not see themselves alone on the scene of events and they constantly feel the grace and support of God, and feel the help of the angels inside their existence. While the anxiety that prevails over unbelievers is quite evident through their speech and behavior, especially during the storm of events.

Therefore, it can be stated that if faith had no result but peace and tranquility, it was enough for human beings to embrace it with all their existence, let alone its other abundant results and blessings.

### **Appreciated haste**

Appreciated haste refers to situations where a person takes action and does not miss the opportunity after providing the necessary preconditions and making arrangements for doing a certain task. Therefore, taking the opportunity to do good deeds has been recommended by religious and Islamic leaders. For instance, the Prophet of Islam (PBUH) says: "In deed, God loves a decent work that is performed swiftly" [Ena Allah Yohobo Men al-Kheir ma Ya'ajal](Koleini, 1986, 2/142). And, Imam Ali (peace be upon him) says: Contemplation and hesitation are praiseworthy in all things, except in good deeds (Amadi, 1987: 473). Similarly, Imam Baqir (AS) also says: "When you are going to do a good deed do it immediately, because you cannot predict what will happen later" (Koleini, 1986, 2/142). Also, Imam Sadiq (as) says: "Anyone who is to do a good deed must accelerate in it and not delay it, because the servant sometimes does a good work that God says in answer: I will forgive you and I'll ignore your subsequent lapses (ibid). However, it should be mentioned that haste in these hadiths refers to the speed with which an action is taken after thinking about it and considering all its aspects thoroughly, and it stands in contrast to irrational negligence and delay, which often causes problems and obstacles in our daily affairs and tasks. In a hadith from Imam Sadiq (AS), it has been stated: "Anyone who decides to do a good deed shall take actions immediately as when the work is delayed, Satan will trick in it" [Man hamma be Shai'a men al-Khair Fali Ajalah Fa'en Kolo Shaia'n Fihe Ta'akhiron Fa'en Lelshaitan-e Fihe Nazarah]. He also says: "Do not be lazy in making your livelihood because our fathers tried and sought it" [Lataksalou fi Talabe Ma'ayeshkon Fa'en Aba'ana Kanu Yarkozouna Fihawa Yatlabouneha] (HorAmeli, 1409, 17/60). In another hadith, he has stated "Whoever strives for his own and his family's livelihood is like a mujahid who works in the way of God" [Alkado Ala Eyaleh Kalmujahide Fi Sabil Allah] (ibid, 66).

As it can be seen, haste in verses and hadiths has been usually recommended in cases where whose neglect leads to serious and difficult problems such as paucity and poverty.

Therefore, it can be said that in religious texts, people are advised to take immediate actions in doing good deeds because of personal and social effects of good deeds, especially the satisfaction

and blessings of the Lord and the enjoyment of the material and spiritual benefits in the world and the hereafter. Therefore, one has to hasten to do good things like divine worship, knowledge acquisition, charity and donations, because such actions may be admired by God Almighty, and should also refrain from evil deeds such as committing sin, cruelty, oppression, and spoiling the people's rights, as such actions may be punished severely by God. Therefore, the following suggestions can be used to practice appreciated haste:

### **1. Accuracy and peace in enhancing knowledge**

“High above all is Allah, the King, the Truth! Be not in haste with the Qur'an before its revelation to thee is completed, but say, "O my Lord! Advance me in knowledge” [Fata'alallaahulMalikulHaqq; walaata'jalbilQuraani min qabliaiyuqdaaailaikawahyuhooowaqur Rabbi zidnee 'ilmaa] (Qur'an,Taha, 114).

In this verse, God Almighty commands the Prophet (PBUH) not to haste in reciting other verses before understanding all the aspects of the preceding verse. Besides, the Prophet (PBUH) has been recommended to ask God to increase his knowledge and understanding of the Quranic verses. Therefore, given that the Prophet (PBUH) who is the source of knowledge and awareness is required to enhance his own knowledge until the end of his life, then other people who are less informed have a more serious responsibility in this regard. And as we know, avarice and extremism are among attributes that are strongly denounced, but they are appreciated and praised when it comes to knowledge and awareness.

### **2. Speed and swiftness in doing good deeds**

Believers, in the light of their full faith and in order seek God's consent, practice reflection, contemplation, decision making, and haste as the most important things when taking action. Accordingly, the Quran states: “These people hasten on to good, and they are first to attain them” [Ulaaa'ikayusaari'oona fil khairaatiwa hum lahaasaabiqoon] (Qur'an ,Muminun, 61).

And in other verses it says: “O you who have believed, when the call is made to the Prayer on Friday, hasten to the remembrance of Allah and leave off your trading. This is better for you only if you knew” [Yaayyuhaallatheenaamanooithanoodiyalissalati min yawmialjumuAAatifasAAawilathikriAllahiwatharooalbayAAathalikumkhayrunlakum in kuntumtaAAalamoon] (Qur'an ,Jumma, 9).

The holy Quran also says: “And the first forerunners [in the faith] among the Muhajireen and the Ansar and those who followed them with good conduct - Allah is pleased with them and they are

pleased with Him, and He has prepared for them gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment” [Was saabiqoonalawwaloona min al-Muhaajireen awal-Ansaari wallazeen attaba'oo hum bi ihsaan irradiyallaahu 'an hum waradoo 'an hu waa'addalahu jannnaatintajreetahtahalanhaarukhaalideenafeehaaa badaa; zaalikalfawzul 'azeem] (Qur'an, Tauba, 100).

As it can be seen, hurriedness and haste is not allowed when doing something. However, we are recommended to be hasty and take action immediately when doing good deeds after considering all aspects. Obviously, superficiality and lack of profound thinking will result in adverse consequences, and doing something without concentration and accuracy will result in a lack of efficiency. Therefore, having adequate knowledge of a task to be done is essential.

## SUMMARY AND CONCLUSION

The realization of any goal and plan requires its appropriate time, as each worship duty has its own time and should not be done sooner or later. In addition, time planning and management does not necessarily mean the quick performance of a task, but in some cases, doing things requires more thought and attention.

According to Quranic verses and narratives, haste means speeding up the performance of a task after making necessary arrangements and it is a thing that is appreciated, while the request for and intention of doing something before its due time is considered denounced in accordance with Islamic teachings. Therefore, haste is divided into the two categories of appreciated and depreciated haste.

Too much interest in a subject, superficiality, and one-dimensional thinking, each, in turn, can be a reason behind haste and hurriedness in doing things, and bring about negative consequences such as sadness and grief, lapses, regret and remorse, bitter calamities, failures, and disasters for human beings.

By knowing the exact meaning of haste and understanding how to use appreciated waste by trusting in God, seeking counseling and advice from others, punctuality, contemplation and consideration of affairs, taking expert actions, having sound planning, strengthening mental and psychological peace and well-being, raising the threshold of tolerance, and taking advantage of

the opportunities can greatly reduce the negative consequences of haste in life and bring peace to yourself and the people around you.

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