

Examining Normal Personality from the Perspective of Psychology and the Qur'an

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Abstract

Background and Objective: Down the centuries, different people and schools have expressed their views about human, commenting on his traits as a healthy personality in written, oral and practical forms. Some of these traits have been provided by humanistic schools and some by divine religions. The underpinnings of humanistic schools are human thoughts, needs analysis, and identifying human limited to their time which lose their applicability over time. However, the underpinnings of divine schools (religions) is recognition of human beyond human imagination by his Creator offered by one of these people, namely the Prophet of the Almighty God, in which the perception of the audiences, i.e. human being has been considered and each individual enjoys it as much as s/he could understand. Therefore, in the present paper as a content analysis based on certain resources, the traits of a healthy individual were studied according to the Holy Qur'an.

Methods: This study is descriptive, analytical, and inferential by nature carried out using electronic resources, books, and journals. The researchers declared no conflicts of interests.

Results: The findings indicated that the Qur'an regards human as a creature with two dimensions of material and spirit, and thus defines his normal personality paradigm.

Conclusion: While considering three areas of cognition, emotion, and behavior for human personality, the Quran conditions realization of his perfectness and transcendence by promotion and growth of three aspects of existentialism in the context of three-dimensional communication (self, God and world) and by the charter designed for human, which is also based on his nature and truth, not by the two-dimensional relationship of self and the world available in most schools of psychology.

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Summary

Background and Objective

Recognition of human as well as his distinctive features hidden in his/her existential dimensions is of great importance and many scientists in various disciplines of science have addressed them. Human researchers emphasize the fact that ordinary tools of human knowledge are unable to answer many important questions about human being correctly and completely. Accordingly, we observe that they have presented different but opposite theories about human being. Therefore, there is no choice but to recognize human

being and his/her different existential and mystical aspects using the origin of creation and the source of his/her emergence (1). In this regard, one of the most important subjects in psychology is that of personality. The study of human development and health is in vain without a fundamental research about personality. In considering human and his/her evaluation, the perspective of the Qur'an is on the top of other approaches, because the attitude of the Qur'an toward human is a comprehensive one that scrutinizes the balance and transcendental aspects of human soul simultaneously. Qur'an's attention to physical and spiritual aspects of human being and emphasis on two innate and acquisitive aspects of his/her behavior and personality by considering the divine soul and truth indicate the cognitive

epistemic richness of this approach, whose correct explanation can introduce the transcendental approach of the Qur'an in line with acquiring human health and enhancing his/her personality. Thus, the main objective of the present study is to present the pattern of the normal personality from the perspective of the Holy Qur'an and psychology, so that it provides the background for theorization about personality. Since the presentation of a paradigm about personality with an attitude towards religious texts is one of the key issues, its comprehensive examination requires that it be studied, at least, in the field of psychology and religion. The studies done so far in this field have focused on the subject from a special angle and, in fact, have described a corner of the vast inner world and the complex dimensions of human personality from their point of view, and their results are the theories presented. However, there are still some aspects of human personality, which need to be discovered by new research. Therefore, in the current review article, the normal personality has been studied from the perspective of psychology and the Qur'an.

Methods

This study is a descriptive-analytical review which was conducted on scientific research extracted from electronic sources, books and journals.

Results

The results showed that the Qur'an considers human being to be a creature with two material and spiritual dimensions, and accordingly defines his/her normal personality pattern.

Conclusion

The study of the principles of the healthy personality based on the Qur'an leads to the clarification of the transcendental endeavor of the overarching attitude of the Qur'an to humankind, as well as the clarity of similarities and differences in the axioms that are considered from the perspective of the Qur'an but are not pointed out in other approaches. In the psychology approach, as in the Qur'anic approach, human personality is considered from three cognitive, behavioral and emotional dimensions. However, in all three dimensions, human beings are examined from the angle of their relationship with themselves and the world around, and the extreme focus on how the individual interacts with oneself and with the world around is in such a way that brings about his/her equilibrium; and from another perspective, it sees the growth and prosperity of this human in this two-sided axis of the self and the world, and nothing more than that. However, in the view of the Qur'an, with emphasis on these three cognitive, emotional and behavioral dimensions, human being is defined and considered from a specific point of view. This means that the Qur'an considers the attention of human in each of these three aspects to self, God and the world around; and states that the establishment of his/her equilibrium as well as his/her transcendence will be realized when s/he can upgrade in each of these three communicational aspects (with self, God and the world around) and obtain a normal situation in three (cognitive, behavioral and emotional) axes. In other words, the personality reaches a normal and healthy condition in a cognitive domain that has a proper and complete understanding of the self, the origin and the world, and thus in terms of behavioral and emotional domain, the state of behavior and his/her emotionality towards the self, God and the world around, the normal and healthy personality performs correctly and based on right rules and on the perspective that the Qur'an has drawn in the perfect human personality. Therefore, the healthy personality that the Qur'an draws from human is a person whose behavior, emotions and cognition in all communications or, in other words, the triple

association of self-God-the world appears in a proper manner and based on the framework designed according to transcendental principles of life. Thus, with this view, psychosocial approaches have two basic weaknesses in relation to the transcendental approach of the Qur'an. First, in most psychological views, the attitude to human is based on a humanistic and materialist approach that considers the knowledge and behavior of human toward the origin less and human communication is defined in the form of a duality of the self and the world, not the triple association of self-God-the world. Second, any approach to achieve human being to equilibrium and transcendence of human behavioral-cognitive and emotional standard, which is based on human nature and truth, has not been provided yet. Put another way, his/her equilibrium and excellence have not been considered beyond the scope of experimental facilities; on the other hand, in the same experimental limited range, each school has referred to a different and limited kind of other schools. So, in general, the Qur'an regards the human being as creature with two material (physical) and spiritual dimensions, and accordingly defines his/her normal personality model. That is to say while paying attention to the three cognitive, behavioral and emotional dimensions in human personality, it considers the realization of his/her perfection and transcendence possible in case these three existential dimensions (cognitive, behavioral and emotional) are developed and enhanced for a three-dimensional relationship (self, God and the world) and based on human frameworks defined in the Qur'an, which is based on nature and truth, not in the two-dimensional relationship of the self and the world, which exists in most schools of psychology.

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Conflict of interest

The authors declared no conflict of interest.

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دراسة شخصية ذوالسلوك السوي من وجهة نظر علم النفس و القرآن

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الشخصية ذوالسلوك السوي

علم النفس

القرآن

الملخص

خلفية البحث وأهدافه: في مختلف العصور كانت الناس والمدارس الفكرية المتنوعة تبدي رأيها حول الانسان السليم و قد ذكروا الخصائص والمميزات له بشكل مكتوب، شفهي وعملي. مجموعة من تلك الخصائص قامت بتوفيرها المدارس الفكرية البشرية و المجموعة الاخرى تأمنت عبر المدارس الفكرية الالهية. خلفية المدارس البشرية هي الافكار البشرية، التقديرات والاستكشافات المحدودة لديهم بالنسبة للانسان المعاصر لعهدهم والتي تفقد فعاليتها مع مرور الزمن، بالرغم من أنه قد يكون لها فوائد للمجتمع البشري في زمانها أو مثل بعض النظريات التي ليس منفعة فحسب بل يكون لها أضرار ايضا. لكن خلفية المدارس الفكرية الالهية هي التعرف الابعد من الانسان بالنسبة للانسان بواسطة خالقه حيث ان احد هؤلاء الناس هو النبي (ص) المرسل من الله سبحانه وتعالى يقول بأنه تم الاهتمام من قبله بفهم وقدرات المخاطبين له وكل انسان يستفيد منه بمقدار فهمه. لهذا السبب في المقالة المروية الحاضرة تم التطرق الى دراسة شخصية ذي السلوك السوي من وجهة نظر علم النفس والقرآن.

منهجية البحث: التحقيق الحاضر هو من النوع التوصيفي-التحليلي حيث أعتمد على الدراسات العلمية المستخرجة من المصادر الالكترونية، الكتب والمجلات. فان مؤلفي البحث لم يشيروا الى اي تضارب في المصالح.

الكشوفات: أظهرت النتائج ان القرآن يعتبر ان الانسان هو كائن ذو بعدين مادي ومعنوي وعلى هذا الاساس يقوم بالتعريف لنموذج شخصيته ذي السلوك السوي.

الاستنتاج: في القرآن الى جانب الاخذ بعين الاعتبار الابعاد الثلاثة المعرفة، السلوك والاحساس في شخصية الانسان يعتبر أن تحقق كمال وعلو الانسان أمراً ممكناً في حال نمو وارتقاء تلك الابعاد الثلاث الوجودية في مجال التواصل الثلاثي الوجوه (نفسه، الله والكون) واستنادا الى الوثيقة المصممة للانسان في القرآن والتي هي ايضا تعتمد على الفطرة والحقيقة، و ليس عبر تواصل ثنائي الوجوه لنفسه مع الكون والذي نراه في أكثر المدارس الفكرية لعلم النفس.

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بررسی شخصیت بهنجار از منظر روان‌شناسی و قرآن

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چکیده

سابقه و هدف: در اعصار مختلف انسان‌ها و مکاتب گوناگون به اظهارنظر درباره‌ی انسان سالم پرداخته‌اند و به‌صورت مکتوب، شفاهی و عملی ویژگی‌هایی را برای وی برشمرده‌اند. گروهی از این ویژگی‌ها را مکاتب انسانی و گروهی دیگر را مکاتب الهی فراهم کرده‌اند. پشتوانه‌ی مکاتب انسانی افکار انسانی، نیازسنجی‌ها و شناسایی‌های محدود آنها از انسان هم‌دوره‌ی خود است که با گذشت زمان کاربرد خود را از دست می‌دهد، هرچند در زمان معاصر خودش می‌تواند منافی برای جامعه‌ی انسانی داشته باشد و یا مانند بعضی از نظریه‌ها نه تنها سودی نداشته باشد بلکه مضراتی نیز داشته باشد؛ اما پشتوانه‌ی مکاتب الهی شناسایی فراانسانی از انسان توسط آفریننده‌ی او است که یکی از خود همین انسان‌ها یعنی پیامبر از جانب خداوند متعال بر آنها عرضه می‌کند که در آن به فهم و توانایی مخاطب یعنی انسان توجه شده و هر انسانی به اندازه‌ی فهم خود از آن بهره‌مند می‌شود. از این‌رو، در مقاله‌ی مروری حاضر به بررسی شخصیت بهنجار از منظر روان‌شناسی و قرآن پرداخته شد.

روش کار: پژوهش حاضر از نوع توصیفی-تحلیلی است که بر پایه‌ی بررسی‌های علمی مستخرج از منابع الکترونیک، کتاب‌ها و مجلات انجام شد. مؤلفان مقاله هیچ‌گونه تضاد منافی گزارش نکرده‌اند.

یافته‌ها: نتایج نشان داد که قرآن انسان را موجودی دارای دو بُعد مادی و معنوی در نظر می‌گیرد و بر همین اساس الگوی شخصیت بهنجار وی را تعریف می‌کند.

نتیجه‌گیری: در قرآن ضمن در نظر گرفتن سه بُعد شناختی، رفتاری و عاطفی در شخصیت انسان، تحقق استکمال و استعلای وی را در صورتی ممکن می‌داند که این سه بُعد وجودی در زمینه‌ی ارتباطی سه وجهی (خود، خدا و جهان) و بر اساس منشور طراحی‌شده‌ی انسان در قرآن که آن هم بر اساس فطرت و حقیقت است رشد و ارتقا یابد، نه در ارتباط دووجهی خود و جهان که در بیشتر مکاتب روان‌شناسی وجود دارد.

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