

## Surveying the issue of Islamic and modern psychology

**Mohsen Shahabi,**

Ph.D. student of the comparative studying in islamic religions, University of religions and denominations, Qom

**Hamidreza Aghamohammadian Sharbaf**

Professor of psychology, Ferdowsi University of Mashhad

### Abstract

*Most of the psychologists and who interested in modern psychology are uncomfortable About the absence of unanimity and the subject and examples of psychology who are still undecided in determining their topic. One of them know the psychology subject as a mind and the other as the desires, the thirdly as a human behavior, and fourthly as an effective dimensions of soul and body what have capabilities to experimental study, and put as their subject and ... This means that has been the number of definitions of psychology which there are subjects and everyone is also deemed to reach the reality and another find his self in error; but Islamic scholars believe that the ego or the function of man can be the subject of Islamic Psychology school*

**Key words:** Islamic psychology, modern psychology, soul, ego, function.

### Introduction

Scholars and psychologists of Islamic Countries Speak about the school which was founded as the School of Islamic psychology and its concepts derived from Islamic sources that are appropriate to the culture of Islamic community; in this area Islamic countries have effective steps in recent years. In this paper achieve a better understanding of this issue by surveying the subject between the Islamic and modern psychology.

Surveying the issue of modern psychology: Most of the psychologists and who interested in modern psychology are uncomfortable about the absence of unanimity and the subject and examples of psychology. (Bonzheh, A Rdiya, translated by Zareyan et al., 1999). In general, the subject of each science argues about the complications of its inherent, but schools that have a scientific appearance, which are still undecided in determining in its topic, the main reason is that most schools ignore the most fundamental of mental capacity and would like to interpret its potential with the principles of natural and this false interpretation change them with insoluble problems, and believe that future will solve all these problems and do not know or do not want to know, all the modern definitions and principles which stuck them will change in the future by resolving these problems. Therefore nowadays; there is no science like psychology in the vast realm of science and philosophy, by having the enumerated issues that is not still specified for it any subject which is as a core of issues, . This unpleasant confusion Surrounding the issues of Psychology, have been gripped the ordinary Psychologists As a result, one or two factors is not known to be quickly and easily remediable and save the psychology of bitter confusion, But several factors to be considered that causes this distribution of views and opinions on the subject science of psychology. Maybe ask, how is it possible that has been made so much progress in the science of psychology and scholars from all over the world are engaged in the teaching and learning and is not specified a certain subject for it, so what issues are the teaching and learning? The answer is that everyone has their own interpretation of their vision and get placed as a matter of psychology and observed and discusses about that, and examines and criticize the others ideas. One of them know the psychology subject as a mind and the other as the desires, the thirdly as a human behavior, and fourthly as an effective dimensions of soul and body what have capabilities to experimental study, and put as their subject and as well as to the end. This means that has been the number of definitions of psychology which there are subjects and everyone is also deemed to reach the reality and another find his self in error (Rabbani Asl, 2002); In fact, the modern psychology is focused on the behavior and examining it with all their attention. Many modern psychological researches based on research which focused on animal behavior that it will extend to humans (Heydari 2005 m). In general, if you look at the science of psychology from the beginning, can be seen the subject of psychology study was mental or soul and therefore (psychology) can be named as nominal, but modern psychology is no longer interested in investigating the matter, almost behavior (behavior) is placed in the spotlight. (Mirlue, 2014). Modern psychology has tried to evaluate the individual and social behaviors and human relations in during the growth stages and factors review and interpretation which is effective on the health of individuals and society in this communication.

(Haydar 1990) for this reason, some believe that behavior should be replaced as psychology; But warn that should not consider such title equal to Radical behaviorism. However, nowadays, used the word of psychology, despite the change in the method and subject and about this reason, occasionally rise to misunderstandings and misconceptions. (Mirlue, 2014). In general, in view of many scholars, the modern psychology has in trouble and the crisis of identity on its subject. The crisis that is essentially outside the scope of scientific parochial understanding and located in a scientific and positivism level and secondly, it is rooted in emphasis and inappropriate insistence which wants to be scientific, positivism, Empiricism and laboratory and this demand is incompatible and non-collectors with the nature of mental issues. (Zarshenas, 2013). Surveying the issue of Islamic Psychology: Whenever the object and purpose of Islamic psychology is clear that should be pay to the methodology in proportion of them and based on these three which should be slipped to the premises and the needs of Islamic psychology, In the discussion of Islamic psychology can be expressed in two main views, It is possible the order of the Islamic psychology, in general Islam views is about the human psyche, includes aspects of religious, philosophical and mystical human psyche; but on the second view is the order of ideological foundation of scientific psychology, which based on the scientific method and its impact on human psychology in Islam views, mainly the view are available to design and delivery is in Facing and dealing with school psychology and with the source of human. The first view is a broad perspective and interspersed with a philosophical approach to humans, which can also embrace the experimental aspects, but the second view is simply in an attempt to understand the concepts of philosophical and religious attitudes, are in the form of scientific methodology. On the first can spoke the spirit of as a non-material dimension of human psychology, but the second view is not receptive to this concept. How the Islamic psychology is relevant and important that is based on the second view and requires the effort to finding a common language between Islamic psychology and schools of human psychology. The two are not in conflict with the proposed approach, but the form and content of material will be different which offer; So that on first view may be Spoke of the soul as the non material in human psychology, but the second view is the impact of scientific methodology, cannot understand such a concept although does not explicitly deny it. The first view is not wrong to express their views, because do not limited them to one particular method, but cannot be regarded as a school psychologist in the field of school psychology of human being, because there is no common language between them and would not be able to exchange information and knowledge to each other. Of course the second approach would not be any sense in relation to the human psyche and there are in the religious teachings of Islam, which entered in your comments as an Initial and green, It should be make to choice; but in this choice is mainly influenced by scientific methodology it may lose its integrity that cannot be explained and interpreted the human various psychological phenomena. Considering the importance of the second view to resolving its problems, It seems that the issue of Islamic psychology is a key matter. (MALEK, KUKABEH, 1999) In general, four hypotheses have been proposed as Islamic psychology topics which included: Soul hypothesis: Opinion of some that the subject of Islamic psychology is Soul and argues that the Koran does not consider the human as s merely physical body; but states that after the configuration is blown the spirit of God in him. What is the truth of the human being, is this soul, so human psyche is the sense of the Soul. (BABA MAHMUDI, 2010) The answer is that psychology as a science to understand, explain, and predict the nature and human behavior; On the other hand consider a subject of psychology as a soul, creates this problem that be examined the truth is far beyond the circle of logic and human understanding and it would not be possible. The word of soul often provides a single truth which has the divine origins and it is linked with human in particular way and must be considered as an added agent on behalf of God to human life and the environment. In the surveying of Holy Quran and meditating on the word spirit notice that the word, in fact, represents a concept and the pure reality in relation to God. Opinion of some is that if the "Islamic psychology" exist, the subject of study will be the "soul" And argue that the Quran does not know the man only as a physical body it states that the spirit of God is blown in him after the configuration, and what constitutes the human nature is the spirit. The psychology of man means "Pneumatology). There is interesting point about this approach: Firstly, in this expression Psychology is considered as a science concerned to the real essence of man; as well as whereas psychology seeks to understand the human reality of the present situation, and not just to his real. Psychology is the science that wants the individual to understand, and probably make more predictable, whether he will have his true essence or led it to ruin. Islamic psychology as well as is the human psychology, should be possible to explain and predict in this wide range, and human return as understandable and

probably predictable, rather than just having focus on understanding the real essence of the man. The second point is that, in this case, the problem is to know the truth of human existence or the Spirit of God has been considered the isolated and abandoned him whereas this problem is also warrant consideration. Quran is short the speech when discussing the opportunity to apprehend of truth the soul, and does not know to have the man in this opportunity and makes him Chastised that his productivity is small and insignificant of science, in a reference that Quran has to the spirit, it is introduced as reality (imperative) (against the congenital) that its logic, is the logic of "Ken fun" to be later will be available; In the sense That is not concerned in its territory, incorporated, , reboot, the conditions and demands, so we can see in related matters. "The fiat of God" and also the soul is one of them, which is not feasible in encapsulated pellets and in terms of Science and human logic is go far beyond; therefore, cannot be understood for man. With regard to the above point, it does not appear that cannot Considered "the soul" as the theme of psychological. (Bagheri et al., 1995).The breath hypothesis: According to the subjects discussed in designing the Islamic psychology as well as the objectives of this psychology, on the one hand due to the imperfection of the current vacuum that in psychological theory in regard to unity and solidarity of human behavior and observed the totality of his existence, on the other hand, seems to be necessary the importance of the concept is before assessing any reducing objective, protecting the integrity and the totality of human existence according to anthropological principles of Islam, perhaps mainly cause and need for attention are such a general sense, effects and properties, or properties that in terms of psychologically will be achieved to man in case holistic approach, and will be useful in human psychology. According to the principles of anthropology in the Quran shows the Quran anthropology is such that does not ripped man, does not limit the man, does not see in one dimension to humans, and take into consideration all aspects of human beings, is considered the man as a unified whole, and considers him as a complete set. A review of the concept of self Islamic and Koranic concepts clearly shows that the notion of self-concept is general and comprehensive that implies on the whole of human dimensions and can proposed this word as the totality represented and unity of human behavior in the Islamic psychology. (Malek, 1999) Therefore the breath group have introduced as a matter of psychology. The difference between soul and spirit is hidden in this point when speaking of breath against the soul, do not have the only dealt with a fact of metaphysics, but it is concerned belongs as a soul of body; as a result, these people consider the psychology equivalent to alloamp.(Mirlue, 2013). In fact, breath, moving the body by soul and brings life to him, but the soul does without intermediaries. Moving the breath of body and brings a sense of life to him so that the breath is the first cause for it and the spirit does it about its second cause [As a second reason], (Hassanzadeh Amoli, 2004). Review of Islamic concepts and the Quran shows that the concept of breath and the all-encompassing general and human dimensions and can suggested the represented totality and unity of human behavior in terms of Islamic psychology. Different states of the soul word in the Quran, as the concept implies purity and value, the self Alloamp and the concept of the manifestation anti-value tasks such as carnality, and used the Alloamp. This comprehensive concept is more involved with different definitions of various terms and concepts, but complementary in the field of psychological science according to the universality and integrity of human behavior; terms such as "ego", "me", "personality", "character", "psychological functions", etc are the concepts that considered the word of soul includes all the concepts, and are also included the other concepts. How introduce the concept of the soul in psychology can consider the following points:- The concept of the soul should not be equivalent to the concept of the soul's application cases, although the natures are the same non-material nature. (2) proposed the concept of the soul in the Islamic psychology does not mean that the object of study of Islamic psychology in the sense of the human soul that is offered more comprehensive concept of self (self) to integrate aspects of human action, Or that mystical or philosophical self-knowledge, we considered equivalent to Islamic psychology, But in fact this concept that every theorist in the absence of the sense of self is forced to develop another concept which explain the integrated aspects of human action. (Malek, 1999). It is not indisputable that is mentioned the Islamic sources of self-knowledge, But is the knowledge of self psychology as an experimental science? In this case, if the meaning of self-knowledge, the "psychology" is philosophical? Or is the meaning of the "self-knowledge" philosophical? Or is the meaning of the "self-knowledge" mystical? It does not seem that neither of these two purposes, in the building of psychology is about the purpose. If the purpose of self-knowledge is philosophical psychology, it must be said that the psychology of this kind of abstraction of the soul, creation and step-breath, the strength confidence and as it argues, is not the equivalent of psychology, as well as mystical self-knowledge, that status his work of

theoretical philosophical discussion in the nature of the soul and its and in the wake of the conduct and actions that provide for the recognition of self is not part of this concept. If someone thinks that psychology of Muslim philosophers philosophical or mysticism psychology is seen as Islamic psychology, So that they can be considered as competitors or alternatives to views the modern psychology such as behaviorism and cognitive, undoubtedly, has chosen the wrong path. The meaning of Islamic psychology, will not compatible with viewpoints of Modern psychological; because their characteristics are not in a same type, and the checking these characteristics are not the same way, Whereas characteristics of psychological way, that checking them depends on providing the universal empirical evidence, characteristics of psychology it is not the same of mystical, and self-knowledge; But in this characteristics, respectively, logical reasoning and intuition individual have major role to play; That in the first one, fundamentally experimental approach is different and in the second, although witnesses will be considered as a type of experience but don't have an ability to prove or confirm and transferred to others; accordingly, it cannot be consider the subject of psychology as a self- psychology of Islam psychology. Of course may be anyone considers knowledge like this about the soul, as "postulates" of psychology, but cannot be considered as "subjects" of Islamic psychology. (Bagheri et al, 1995).3- The most obvious manifestation of the human soul "ego" is the man in terms of psychological that interpreted of himself in the shape of a person's sense. Awareness of its activities, awareness of the unity of its existence at any time, awareness of the continuity of identity during a period of time, and the awareness of being separated from the environment, forming the different aspects of a person's sense of himself, that their pathological states is considered in Psychiatry and Clinical Psychology. The concept of the soul is not only includes the conscious aspects of a person's sense of himself in Islamic psychology, but the soul is as a unifying human behavior and the psychological elements and functions of the embryonic stage that man has a the psychological life which existence and active. (Malek, 1999) On the other hand, there are many cases in the Qur'an which invites man to know himself, and it is not only possible but also considered the importance of other knowledge is beyond (BabaMahmudi, 2010) it seems the general view, the evidence further confirmed that the "breath" can be the subject of Islamic psychology and the best subject is to psychology. The emotions thoughts and behavior can be any complications of the issue. In fact psychological issues are mainly related to the soul and its various branches. . In general, the concept of breath expression as a matter of experimental psychology express a general sense and will be a comprehensive Perspective of human which can also embrace the experimental and laboratory dimension; of course, this concept can go beyond the empirical and philosophical and mystical dimension. The essence hypothesis: In view of the essence, which only relates to the knowledge and desire of human in terms of the Quran, equivalent it with the human essence in general, and puts us at risk a fallacy in the concept of Qur'an; but if we abstain the essence synonymous meaning of the Qur'an with human nature, it is obvious that cannot know the essence is the subject of psychology matter. The essence is dimension of human existence; Of course the basic dimensions; whereas psychology attempts to understand the human this involves considering the various dimensions of human trafficking together and also the collection traded is about the environmental factors. Therefore, can be say that essence sometimes would be as a subject of Islamic psychology, but cannot get it to the fullest subject of psychology. (Bagheri et al, 1995), In terms of the Qur'an, the meaning of essence is a kind of knowledge and desire that has been entrusted in to man. If we seek to understand the psychology of human nature we will considered the expansion of the concept of nature which is not enough to spread the concept of human nature. As a result, the essence can be discussed as a subject among the issues in psychology, but this is not permission for considering the nature as a matter of general Islamic psychology. (Mirlu, 2012). The practice Hypothesis: Some scholars believe that to ensure the objectivity and operation is that some action has been proposed as a matter of psychology. They believe that is drawn to define the practice of forced discuss in philosophical concepts such as perception, knowledge, desire, determination, and the like; therefore, on the basis of his policy might be better understand the human attitudes, which consists of three component cognition, emotion and behavior as a subject of psychology. (Kavyani, 1998) of course some people believe to the importance of the concept of Islamic psychology, this is enough that can be said the identity of every human is the outcome of his actions. Therefore, say that will not be exorbitant this word, any individual equivalent to his done practical and even, we can say beyond this that a person, who has done the same action. Therefore Quran describes the son of Noah, peace, calls non-righteous his "action" not called as a person who "have" non-righteous action, as described in the dignity of great human beings, so calls them as a result of their actions, not like those who

are endowed with dignities, in this context, it should be seen that attaches verse: but human, nothing will gain expect of his effort "; In other words, we can say it is the purpose that man is nothing expect of their efforts. Due to the serious and elevated "action" in anthropology of Islam, seems to be the main subject of Islamic psychology should be searched within the meaning of the foundation and key, in other words, will be considered "the action" of person in worthy of it that action is the subject of psychological research. (Baba Mahmoudi, 2010); because all other aspects is such as intellect, heart, man, the nature, all part of a colorful panel which are the source of the human action. . (Forghany, Nuri, Shoayi al, 2012) distinguishes the practice of behavior that operates based on certain principles, such as knowledge, desire and determination. Understanding these principles is essential for understanding the human actions; because the action to the behavior or a set of action will become meaningless without their roles; of course not understanding the principles of actions of the actions provide comprehensive knowledge. Another approach of actions is the fully understand of action which is depending on it, observer to know the action that Islamic teachings emphasize on it (Bagheri, 1996); so if seeks to establish science as the Islamic psychology should be considered "action" as a key of science. It should be noted that even when speaking of the soul as a matter of Islamic psychology, a breath is considered that "action" makes an obvious and self-realized. (MIRLU, 2000)

### Resources

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