

Human Psychology Through The Holy Qur'an

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Abstract

The purpose of this study is to discuss on human being and its components through the Holy Qur'an, And the relationship between body (Which called **Jesm** in the Arabic language), Self (Which called **Nafs** in the Arabic language) and spirit (Which called **Ruh** in the Arabic language). The results showed that all the human traits mentioned in the Qur'an are negative, except for the person who believes in God and obeys His commands. Also, the human being components are the body (**Jesm**), the spirit (**Ruh**) and the Self (**Nafs**) Which was formed when the soul gets into our body. The man has a bad side represented by the body (**Jesm**), the center of instincts and innate motives. and a good side represented by the spirit (**Ruh**), that God breathed into man and made him alive and able to do whatever he wanted. Finally, the part that controls that control over this is the Self (**Nafs**).

Keywords: The **Jasad**- The **Ruh** - The **Nafs** - The **Badan** – The **Jesm**

Introduction

Human is the **caliph** of Allah almighty in the earth to inhabit it and build it, and to do what Allah has ordered and refrain from what we have done, a fact that Allah almighty has approved in the Holy Quran in verse 30 of Surah "Al-Baqarah":

" وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۗ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ "

"When your Lord said to the angels, "I am going to place a successive 'human' authority on earth." They asked 'Allah', "Will You place in it someone who will spread corruption there and shed blood while we glorify Your praises and proclaim Your holiness?" Allah responded, "I know what you do not know". (Qur'an 2:30).

The truth about human being is Consists of two main particles, which are a physical part

represented by the body (**Jesm** in Arabic or Id, Sarx, Ptoma and Soma, palpable and perceptible) and an immaterial part consisting of the spirit (**Ruh** in Arabic or life, essence, phantom, shade.) And from the intertwining of the two parts, the Self (**Nafs** in Arabic or self; mind; psyche; ego and consciousness) emerged.

the spirit (**Ruh**) is the energy that moves the body (Jesm) and gives him life. As for the Self (**Nafs**), it is the mediating part between the two and the one controlling the two, but the ability of the Self to control the body is greater than its control over the spirit, and few people who can control the spirit, which is something that is concerned with Para psychology.

Attributes to the Human, the **Jesm**, the **Ruh** and the **Nafs** in the Quran:

First: Human descriptions in the Holy Quran:

1- Disbelief:

It means denial, ingratitude, and obstinacy, which are the most prominent qualities of man, and have received news about man in six places, all of which came in the form of exaggeration (kfor- kuffaar), to indicate that the nature of disbelief is inherent in man, even if his Creator wondered from his excessive disbelief. “Cursed is man; how disbelieving is he” (Qur’an 80:17).

2- Ingratitude and denial:

The adjective is of the type of kufr because it means ingratitude and disobedience, as well as the “human being”, when he’s state of calamity blames his Lord and others and forgets the grace and who was the cause of it. “Indeed mankind, to his Lord, is ungrateful” (Qur’an 100:6).

3- Debauchery:

The character of immorality is also the result of the nature of kufr (Disbelief) and knod (Indeed mankind), because the ungrateful man of Deity and Deism lies what he does not see in front of him and cannot imagine it in his mind with the presence of many evidence, so he asks sarcastically about the date of that day. “But Man, desires to continue in sin” (Qur’an 75:5).

4- Tyranny:

History confirms that a person who has material or moral authority imposes his opinion even by force on the helpless, which can be observed at home, street, school, university and workplace.

“No! [But] indeed, man transgresses” (Qur’an 96:6).

5- Haste:

Haste and lightness in assessing matters are among the qualities of man, and this is what we clearly see in many nations. The Italians, Greeks, Turks and Arabs appear in the behaviors of many of them the urgency that may reach frivolity, lightness and recklessness. “Man is ever hasty” (Qur’an 17:11).

6- Panic:

The panic of the unknown and the hidden characteristic is a necessary characteristic in man, which has driven him in the past and continues to this day to create the myth and weave imagined tales to explain the disasters, strangeness and wonders that occur in the universe.

“Indeed, mankind was created anxious” (Qur’an 70:19).

7- weakness:

Human creation of weak materials such as salinization, leech and chewing, it can be said that his weakness is physical and mental, his body is just a small crime that is hardly seen in the mazes of the vast universe, and his mind falls short of understanding everything that happens to him in been a small named (earth), but nevertheless man in this era was able to change many of the features of nature, control many of its laws and open some of its shutters, escape the gravity of the earth, and land his feet on the moon. “God desires to lighten things for you, and man is created weak” (Qur’an 4:28).

8- Scarcity and stinginess:

the concern to be able to spend money is inherent in many people, and it is the result of the panic and fear of what the future holds for the voter. “and man is ever miserly” (Qur’an 17:100).

9- Injustice and ignorance:

When man accepted the mandate to succeed Allah in the earth, he wronged himself and showed his ignorance of the seriousness of the assignment, so he fell into The Hesse Bess, even though he apologized, as did the mountains, the heavens, and the earth, and he would have lived a good life. “Indeed, we offered the Trust to the heavens and the earth and the mountains, and they declined to bear it and feared it; but man [undertook to] bear it. Indeed, he was wrongful and ignorant” (Qur’an 33:72).

10- Controversy and controversy:

Human being, especially those who have received some of the education and education of his nature, a bound swell of controversy and argument of right and wrong in what he understands and does not understand, and from people who argue without knowledge about everything, the pretenders of culture, enlightenment and modernity are many who don't tire of gossiping, theory and philosophy in many things. "Man is the most quarrelsome of all beings" (Qur'an 18:54).

11- The loss:

Man's destiny is the loss shown, he is the most lost creature of God, and his first loss was when his ego and sense of distinction from other creatures led him to accept God's mandate to live in the earth according to the law of reward and punishment, and when he went after the whims of himself, he succumbed to the customs, traditions and sacredness invented by his imagination, and lost his freedom, which is the noblest and greatest thing that shouldn't have been overtaken. "man is in utter loss" (Qur'an 103:21).

12- Flattery:

The characteristic of a flattering person who guards God in good times, and who is denies and disguised him in bad times is mentioned in nine places in the Holy Qur'an. We mention two of them:

- 1- "And when adversity touches man, he calls upon his Lord, turning to Him [alone]; then when He bestows on him a favor from Himself, he forgets Him whom he called upon before, and he attributes to Allah equals to mislead [people] from His way. Say, "Enjoy your disbelief for a little; indeed, you are of the companions of the Fire." (Qur'an 39:8).
- 2- "And as for man, when his Lord tries him and [thus] is generous to him and favors him, he says, "My Lord has honored me "- "But when He tries him and restricts his provision, he says, "My Lord has humiliated me." "(Qur'an 89:15-16).

Because man is weak, he doesn't find shame to flatter his Creator to have a greed for the immediate interests and an eschatological interest, which is paradise, but the ingratitude of grace and the denial of the favor is the worst thing in man (Al-Sari,2012).

Second: The Jesm (the body)

Our **Jesm** or body is the easiest part to understand because it's the part we see. Our **Jesm** is the flesh and bones we walk around in. Everything physical is our body. Our skin and bones, muscles, nerves, blood, hair, etc., all make up our bodies. This is the part of us that decays over time and will eventually cease functioning when we die (Cree,2016).

the Body (**Jesm**), the Self (**Nafs**) and the Spirit (**Ruh**) like the Car, the Driver and the Power that moves it. the Car without Energy will stop, or without the Driver's control, it will not reach the target, and so is the case for the Body (**Jesm**), the Self (**Nafs**) and the Spirit (**Ruh**). One of the tangible things that you can notice is that you see the Body grow and its genitals atrophy, but the sexual desire remains, also the teeth falling due to aging, but the desire to eat and chew increases. The Body (**Jesm**) is only a machine for the execution of the desires of the Self (**Nafs**), which is like an elevator used by the Self (**Nafs**) to rise or to land, in the act of good or in the act of evil. The organs of the Body too: the stomach for eating is also for fasting, the reproductive system of intercourse and output is also for chastity and purity, and the hand for gain and work is also for bashing, killing, and shedding blood (Hashim, 2020).

descriptions in the Holy Quran:

The Quran mentioned three condition or states of the Body (The Jesm - The Jasad - The Badan) all of them meaning body, but there is a difference between them not found in any language in the world but only in the Quran:

- State 1: Which called The Jesm: it is the living sane state of the man body (the normal state of the living man body)."He said, "Indeed, Allah has chosen him over you and has increased him abundantly in knowledge and **stature**" (Qur'an 2:247). "And if you see them, you like their **bodies** and if they say you hear them as if they are supported wood" (Qur'an 63:4).
- State 2: Which called The Jasad: it is unliving unsane state of the body like statue or dummy. "and he extracted for them a calf, a **(mere) body**, which had a mooing sound, so they said: This is your god and the god of Musa, but he forgot." (Qur'an 20:88).
- State 3: Which called The Badan: it is unliving sane state of the man body or the dead man body. "So, this day We shall deliver your **(dead) body** (out from the sea) that you may be a sign to those who come after you" (Qur'an 10:92).

Third: the self (Nafs, soul or ego)

Our Self (**Nafs**) is our mind, will and emotions. This is the part where we think and feel. It's where we plan and organize, the part of us that stays focused or gets distracted. Our Self feels pleasure or perceives hurts from others. Our Self (**Nafs**) can be energized or discouraged. It's where we form words to communicate with others. And it's where our personality comes to life. It is in our Self (**Nafs**) that we become anxious, or we rest peacefully. It's where we worry about bad things or meditate on good things (Cree,2016).

Describing the issue of the Self (**Nafs**) in the Holy Quran:

- 1- The Self (**Nafs**) as the Spirit (**Ruh**), it is said: his Self (**Nafs**) came out vis his spirit came out, and the proof that the Self is the Spirit (**Ruh**) is the saying: "Allah takes **the Nafses** at the time of their death" (Qur'an 39:42). He meant the Spirit (**Ruh**).
- 2-The Self (**Nafs**) as human being, the whole of man with his blood, flesh and personality. "And fear a Day when no **Nafs** will suffice for another soul at all, nor will intercession be accepted from it, nor will compensation be taken from it, nor will they be helped" (Qur'an 2:48). "And it is not [possible] **for one** to die except by permission of Allah at a decree determined" (Qur'an 3:145).
- 3- The Self (**Nafs**) as Human consciousness or perception (ago or mind): "You know what is within **myself**, and I do not know what is within **Yourself**. Indeed, it is You who is Knower of the unseen" (Qur'an 5:116).
- 4- Sometimes the Self (**Nafs**) refers to the essence and force that mankind does to good and evil deeds (khajeir&afroogh,2018). "And by **Nafs**_(Adam or a person or a soul, etc.), and Him Who perfected him in proportion"" and inspired it to lewdness and Godfearing! "(Qur'an 91:7-8). "He has succeeded who **purifies it**," And he has failed who **instills it** [with corruption]" (Qur'an 91:9-10).

The Self (Nafs) kinds in the Qur'an:

1. The bad Self (**Nafs**), which encourages the act of sins and infringe or against the human Nature. "Yet I claim not that my **Nafs** was innocent -- surely **the Nafs of man incites to evil** -- except inasmuch as my Lord had mercy; truly my Lord is All-forgiving, All-compassionate.'(Qur'an 12:53).

2. The blameless or reproaching Self (**Nafs**), which always reminds a person of his sins and mistakes.” Nay! I swear by the **self-accusing Nafs**” (Qur’an 75:2).
3. Reassured Self (**Nafs**), the Self that is completely at peace due to faith and complete trust in his Creator. Such a Self is tranquil and at rest, no matter what the world offers him. Whether in happy circumstances or unhappy ones, outer disturbances don’t affect the peace that is at the core of the Self of the believer (al-Qummī,2021).” [To the righteous it will be said], "O reassured Self, return to your Lord, well-pleased and pleasing [to Him]. (Qur’an 89:27-28).

Fourthly: the spirit (Ruh, life, essence, phantom, shade.)

The Spirit (**Ruh**) was one of the greatest god creatures, He greeted and honored the man When he attributed the Spirit (**Ruh**) to himself and commanded the angels to prostrate to Adam” When I have shaped him, and breathed My spirit in him, fall you down, bowing before him!” (Qur’an 15:29).

And from the majesty and greatness of this honor for this creature that God has specialized in the complete knowledge of the Spirit (**Ruh**), so no creature who was able to know all knowledge about this creature except what God told him “And they ask you, [O Muhammad], about the soul. Say, "The soul is of the affair of my Lord. And mankind has not been given of knowledge except a little."(Qur’an 17:85). The Spirit (**Ruh**) is the living energy or the living engine that infuses the human Self and the human body into life. This living engine is from god's command which is immortal and doesn’t die. When dead, it comes out of the body, the Self (**Nafs**) perishes and dies, and the body fades and ends.

Death is exactly like sleep, God likened death to sleep. “And He it is who causes you to be [like] dead at night and knows what you have

committed by day. Then He revives you therein that a specified term may be fulfilled. Then to Him will be your return, then He will inform you about what you used to do” (Qur’an 6:60). “Allah takes the **Nafses** at the time of their death, and those that do not die [He takes] during their sleep. Then He keeps those for which He has decreed death and releases the others for a specified term. Indeed, in that are signs for a people who give thought” (Qur’an 39:42). Sleep is also a necessity for the comfort of the body, as well as death is a necessity for the body, which will be returned in a form that doesn't spoil, doesn't grow, doesn't get sick, and doesn't perish. that is appropriate for the eternal life of the hereafter. Man calculates that this has been done briefly. “To Allah belonged the Mystery of the heavens and the earth. And the Decision of the Hour (of Judgment) is as the twinkling of an eye, or even quicker: for Allah hath power over all things” (Qur’an 16:77).

The word Spirit (Ruh) is mentioned in the Qur'an in several meanings:

- 1- It came in the meaning of the unknown entity in man. “And they ask you, [O Muhammad], about the **Ruh**. Say, "The **Ruh** is of the affair of my Lord. And mankind has not been given of knowledge except a little."(Qur’an 17:85).
- 2- The Spirit (**Ruh**) means (an angel or Gabriel). “The Day that the **Ruh** and the angels will stand in rows, they will not speak except for one whom the Most Merciful permits, and he will say what is correct” (Qur’an 78:38). “The Holy **Ruh** sent it down from thy Lord in truth, and to confirm those who believe, and to be a guidance and good tidings to those who surrender.” (Qur’an 16:102).
- 3- The Spirit (**Ruh**) in the meaning of (victory or Support and assistance). “You will not find a people who believe in Allah and the Last Day having affection

for those who oppose Allah and His Messenger, even if they were their fathers or their sons or their brothers or their kindred. Those - He has decreed within their hearts faith and supported them with **Ruh** from Him” (Qur’an 58:22).

- 4- The Spirit (**Ruh**) means (mercy). “And do not lose hope in the **Ruh** of Allah. Certainly, no one despairs of Allah's Mercy, except the people who disbelieve.” (Qur’an 12:87).
- 5- The Spirit (**Ruh**) in the sense of (the comfort). “Then [for him is] **Ruh(or rest)** and bounty and a garden of pleasure” (Qur’an 56:89).
- 6- The Spirit (**Ruh**) in the sense, the strength of life and the divine power for the existence of life in a being. “And

when I have proportioned him and breathed into him of My [created] **Ruh**, then fall down to him in prostration.” (Qur’an 15:29).

We conclude from these meanings that the Spirit (**Ruh**) is supernatural and powerful, not subject to time or place, Immortal, doesn't negate and known material laws don't apply to it. Here is a question comes to mind: Can we as a person control the Spirit (**Ruh**) as well as the body? Parapsychology research and its phenomena such as Precognition Clairvoyance and Telepathy senses maybe can answer the question.

I believe that all these phenomena are only the ability of man to control his spirit (**Ruh**) and use it in many things, and it is in extremely limited and special small group of people.

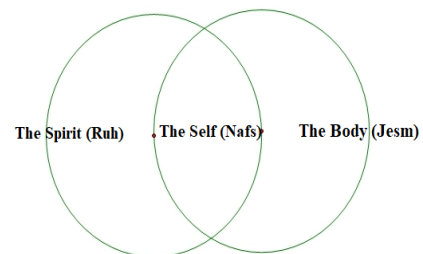
METHODS

An analytical approach to research was adopted on information related to human nature and its components through the Holy Quran.

RESULT AND DISCUSSIONS

All the human traits mentioned in the Qur’an are negative, except for the person who believes in God and obeys His commands. These traits relate to the physical aspect of the human being, which is represented by the body (**Jesm**), the center of instincts and innate motives.

Figure 1: The components of the Human Being



On the other hand, there is the mysterious spirit (**Ruh**) that God breathed into man and made him alive and able to do whatever he wanted. This spirit or (**Ruh**) that represents purity, pureness, good morals, and faith in God. And the last part of human is the Self (**Nafs**) was formed when the soul entered the body, the center of human

control, which represents perception, awareness, and the choice between the path of light or the path of delusion. Figure 1

Also, through the description of the Self or (**Nafs**) in the Qur'an it becomes clear that it dies with the body, it is immortal with the spirit (**Ruh**), and is the center of control and consciousness. Figure 2.

According to figure 2 the Self or (Nafs) is three types:

1- Bodily Self (Al-Nafs Al-Jasmia)

It is the command center of the body that is irrational and unrealize, except for what keeps it alive, away from pain and searching for the satisfaction of its needs and pleasure, and it is the center of passion, the desires, and the automatic control of the body when the man in a state of unconsciousness, such as drunk and drugged or in a state of imagination or Daydream. this type is called the center of the Bad Command.

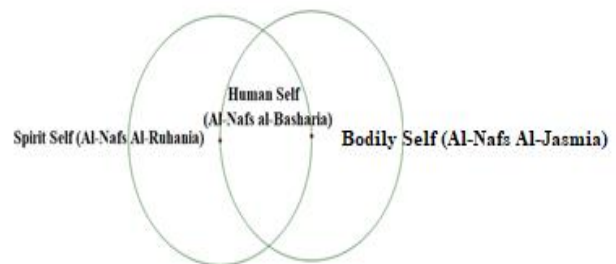
2- Spirit Self (Al-Nafs Al-Ruhania)

It is representing the superego which the center of conscience and delinquency for good and higher human values and. A pure, reassuring soul with higher values and principles that follow the truth and move away from falsehood and hate.

3- Human Self (Al-Nafs al-Basharia)

The human self consists of the encounter of the physical and spiritual self, which is the conscious self of time and space, the center of the human being that controls the material self and controls its actions according to the surrounding environment in which it

Figure 2: The three type of the Self (Nafs)



arose and the experiences that have accumulated over time. taking into consideration of the requirements of conscience, the center of the **Spirit self**, which leads to the swing between immorality and piety.

the function of the human self is to control and monitor behavior and to create a state of imbalance between the requirements of body (**Jesm**) and Spirit (**Ruh**). Our bodies are like the bodies of animals, but our Spirit (**Ruh**) differ from them, so our Spirit (**Ruh**) has a self, but animals didn't have.

The Psychological disorders and adjustment disorders are appeared in two ways:

The first is the most difficult that affects the bodily self (the bodily self) and leads to a person losing self-control in this matter and requires effort and pharmacological and therapeutic assistance to return to a state of balance and harmony with the environment, and if he is unable to do so, it leads to an attempt on the spirit (spirit Self) Destroy the body so you can get out of it. The second is that the human self may be affected by cognitive distortions that lead to psychological problems as well.

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