

ISSUES OF PERSONALITY STRUCTURE IN MODERN ISLAMIC PSYCHOLOGY

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ABSTRACT

In Islamic psychology, the concept of personality plays an important role in understanding this field. The human race is a very complex being because it has a physical and metaphysical (spiritual) nature. As for physical characteristics, psychology includes the study of the human race and its personality, while on the spiritual side, it also studies invisible things such as the heart, mind, and spirit of a person. The field of psychology is a scientific field that deals with human behavior. Thus, this article briefly analyzes the concept of the individual in Islam, the Islamic worldview and its relationship with the individual, and the psychology of the individual.

KEYWORDS

Personality, Islamic personality psychology, Islamic psychology.

Introduction

Personality is one of the subjects of psychology that examines and studies a person as an individual and complex being. Scientific research on personality theories, “Why are we the way we are?” (or “Why are we in this place?”) arose around such questions. As we answer this question, it becomes even more clear that human behavior is indeed complex. People may have a lot in common, but they are also different in many ways. Many scientific studies have shown that researchers have tried to study the positive relationship between various aspects of personality (character) and behavior. These include Freud, Allport, Adler, Bandura, Rogers and others.

Each person has individual characteristics. That is why individuality distinguishes him from others. Such aspect is called “individual difference”. Personality research has given rise to many personality theories that have helped us understand and analyze different aspects of human personality.

In Islam, the concept of a person includes different meanings. For example, in the work “Psychology from the perspective of Islam” by Aisha Utz, one of the representatives of Islamic psychology, the person is defined as follows: “Personality is generally defined as stable patterns of perceiving, relating, and thinking about the environment and oneself. We usually react to the world and the people around

us in a consistent and unique way. Each of us is as unique in our personalities as we are in our physical features”.

Islam covers the whole way of life of a person. An example of this scope is the system of thought and action. According to Malaysian psychologist Abu al-A’la al-Mawdudi, Islam beautifully explains the relationship between God and man, man and man. It defines moral rules, describes the principles of culture and civilization. It clearly expresses the issues of prayer and faith. It also clearly states the moral standards that Muslims should follow in their lives. Examples of these rules include socio-economic, cultural and political relations, issues of war and peace, and international relations. God does not leave a person without guidance. He sent a prophet accompanied by the Qur’an, a book that clearly explains everything. The duties of the messenger of God – the Messenger of God, may God bless him and grant him peace – did not end with conveying the message of revelation, that is, it was not limited to this. He, peace and blessings be upon him, explained to people the rules of faith, morals and manners, divine commands and warnings, and forms of worship that include all of these, and started them on the right path. Some scholars define Islam as following and striving for goodness, obedience to the will and laws of the Merciful God. This definition contains the true essence of Islam and is a deep inner obligation of every Muslim. However, this inner commitment can only be realized if it is backed up by outward appearances, the practical performance of duty, and an active interest in what one undertakes. Here, faith and action together unite the character of a person and make his life meaningful. Of course, purposeful actions are needed to strengthen faith and increase its light. Faith cannot be imagined without them. Without faith, meaningful action of eternal significance is unthinkable. It is necessary to understand the prophetic duties of Muhammad as follows. The first is Allah’s commands (and warnings) in the Qur’an, and the second is the Sunnah of the Prophet, may God bless him and grant him peace. Allah says about this in Surah Anbiyya, verse 107: **“We sent you only as a blessing to the worlds”**, he said. Regarding the second aspect, the Prophet, may God’s prayers and peace be upon him, says: **“I was sent to perfect good manners”**. M. Ansari, one of the Malaysian scientists, says that the duty of a Muslim is to improve and develop his personality, his social environment and, moreover, the world. For this, a person must prepare himself to reach the highest heights of perfection, and cooperate with others in pursuit of healthy and constructive activities. The only goal is to strengthen the identity of the people, their unique character, so that the world of beauty and perfection shines before their eyes, and this perfection is achieved by reason and knowledge try to catch up. Islamic prayers introduced as exercises and training for people to acquire good morals and manners and live a righteous life, showing the importance of adhering to these virtues to the end regardless of the changes in their circumstances passed. Human personality is the basis of their activity.

Islamic worldview and personality. Researchers show worldview as the ultimate basis of human behavior, including scientific, philosophical and technological activity. The mental base is the sum of concepts and mental attitudes developed by a person throughout his life. Therefore, it also constitutes what we call a “worldview”. Since worldview is accepted as the main foundation of any action, every action of a person ultimately results from his worldview.

Al-Attos, one of the psychologists, explained the Islamic worldview as follows: “Islamic worldview includes the concepts of “world” and “hereafter” together. In it, the aspect of the world should be deeply and inseparably connected with the aspect of the hereafter, which is the last and most important. In other words, don’t forget the hereafter for the sake of the world, and the world for the sake of the

hereafter! as it is said. Usually the worldly aspect is seen as separate from the Hereafter aspect. Although everything in Islam is focused on the concept of the hereafter, it does not mean indifference to the world. “World” and “hereafter” are two main concepts that explain and explain the Islamic worldview in an interesting way. The concept of “world” refers to the world in which we live now, and the term “hereafter” refers to the world of the hereafter. According to the belief of Islam, a person’s actions in this world and his life in general have a significant impact on his life in the hereafter. Whoever obeys the command of Allah and is among the righteous people in this world, his life in the hereafter will be blessed and blessed.

The concept of personality in Islamic psychology. Personality is the manifestation of character in everything in life. Moral character, that is, good behavior is not a simple concept in the life of a Muslim, but the main goal of Islam. In this regard, the Prophet, may God bless him and grant him peace, asked, “Which is the perfect Muslim?” was asked. He said: “He has a beautiful character”. In Islamic teachings, a person is a being made up of body, mind and soul. In order to understand the general psychological essence of a person and the process of development of his unique character, it is necessary to understand the inner world or essence of a person. A better understanding of the human personality is revealed by a wider study of the factors influencing its development. According to the Egyptian Islamic scholar and psychologist Muhammad Uthman Najati, any research conducted without taking into account the spiritual aspect of biological, social and cultural factors leads to vague descriptions and shallow conclusions about a person. A more thorough study of the basic concepts of human nature and its possibilities helps to better understand the human personality.

Al-Attos, one of the psychologists, believes that man consists of two elements – body and soul. According to other scientists, man is a creature made of clay, belonging to the world of creation, connected with time and space. The spirit that belongs to the divine world is free and is not limited by these two connecting factors. As mentioned above, man consists of body and soul. The soul is an unlimited, subtle thing that is the basis of human existence.

According to the Qur’an, all psychological phenomena originate from nafs, that is, they arise from nafs. The self is the essence of a person and is often referred to by one of four Arabic terms. They are: heart, soul, desire-nature and intellect/reason. Each of them represents a spiritual essence. Islamic scholars generally distinguish between the three most mentioned states of the soul in the Qur’an:

1. Nafs Ammarah (lowest nafs) is a type of nafs that urges and motivates a person to deny the Truth and do bad deeds. In general, this nafs represents negative actions in a person. It can be seen as Freud's concept of “id”. In other words, this is the animal level of the self.
2. Nafs Lawammah (self-reproach, investigation) – It is a type of self-reproach that regrets its mistakes and sins. It is the soul facing light and darkness. People whose ego is in this state have little fear and sadness of giving an account in the hereafter.
3. Nafs Mutmainnah (calm nafs) is a state of maturity, in which the slave has restrained the passions of his nafs and calmed him down. It can also be said to be a state of inner peace and happiness, contentment with what God is pleased with.

Another basic element in man is the soul. He is the true essence of man, as Ghazali said. The heart is a rabbinic, spiritual and gentle thing, which expresses the essence of a person. Perception, knowledge and enlightenment, as well as praise, reward, recognition and demand are from it.

Also, “heart” means to overturn something in the dictionary. It is also called “heart” because it does not stand still, but turns from side to side.

“Fitrah” (pure nature or pure Islamic nature) is, according to Islamic psychologist Malik Badri, a moral and religious instinct contained in Islamic teachings, which prompts a person to know God and do good from childhood. If a child is brought up by parents who are immoral and do not know God, he may lose his pure nature. In this regard, the Qur’anic chapter “Rum”, verse 30: **“This is the original nature that God created people”**, it was said. Imam An-Nawawi defined “fitrah” as an unconscious state that exists before a person consciously realizes his faith.

Man is a being between animals and angels. His special feature here, his advantage is that he has the gift of “intelligence”. A person can ascend to the level of angels with the help of this intelligence or descend to the level of animals by allowing anger and lust to rule over him. Allah created all the organs of the body and the abilities of the soul to help man understand his nature. According to Imam Ghazali, it is possible to achieve the realization of fitrah only when the mind is fully used. Knowledge is the main factor and necessary condition for the full use of the mind and the use of its capabilities.

Muhammad Uthman Najati, an Egyptian scholar and the author of the book “The Qur’an and Psychology”, beautifully explained the nature of the conflict between the animal and angel symbols in the human person. According to him, both compete with each other to satisfy their needs. There are many reports about this in the Holy Qur’an. Muhammad Usman Najati says that this spiritual and emotional struggle is a test of God for people. Those who succeed in this test will gain many good things in this world and the hereafter. The most important thing is to satisfy the needs and desires of the human soul in an honest way and not to be mistaken in this matter. Along with this, a person needs to satisfy his spiritual and spiritual needs. In contrast to Freud’s concept of human development, it is correct to describe the Islamic view as psycho-spiritual. That is, both mental and spiritual dimensions are taken into account. An Islamic person based on high moral qualities embodies faith, external characteristics and qualities, social behavior and manners. It covers all aspects of interpersonal life, including relationships between man and man, man and God, man and family, man and society, and man and nature. All this is clearly reflected in the life of our Prophet, peace be upon him, and is fully mentioned in his sayings. A Muslim person is an extremely pure and pure person. His personality will be brought up on the basis of the Book of God and the Sunnah of the Prophet. It is impossible to imagine his life without these two. He is a sincere and determined person, he was brought up and matured on the basis of the religion of God.

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