NORMALITY AND ABNORMALITY OF BEHAVIOUR IN CONTEMPORARY PSYCHOLOGY

Mahmood Golzari

Pscyologist| & Faculty member, Allameh Tabataba'i University

April.2020

***Abstract**: One of the most difficult challenges that psychologists face is defining abnormal behavior. This means that there is almost no agreement among psychologists. One of the main causes of this discrepancy is the philosophical basis of the new sciences (especially the humanities). It is humanism. In this paper, the views of ten experts in clinical psychology on the abnormal norms of behavior are expressed. Then, in short, the critique of humanism is discussed, the normality and abnormality of behavior in contemporary psychology and comparing it with the classification of "Al-Kafi."*

***Key words**: al-Kafi, normal and abnormal behaviour*

Introduction

One of the most difficult challenges that psychologists face is defining abnormal behavior. This means that there is almost no agreement among

[Downloaded from safinah-al-nejat.ir on 2026-11-23]

psychologists. One of the main causes of this discrepancy is the philosophical basis of the new sciences (especially the humanities). It is humanism. In this paper, the views of ten experts in clinical psychology on the abnormal norms of behavior are expressed. Then, in short, the critique of humanism is discussed.

Clinical Psychology and Counseling and especially Health Professions are considered as helping professions. The most basic task of these warlords is to change people's abnormal behaviors so that they can live in peace and tranquility. To create a vibrant and vibrant society for the flourishing of human talents. Obviously, the first step in changing and correcting behavior is to determine the standard for behavior or to clarify the exact boundaries of a healthy and unhealthy personality. Examining the texts of psychological pathology, it turns out that this (ie, the diagnosis of normality and abnormality) is one of the most difficult and challenging topics in this scientific field.

B. Abnormal criteria for behavior in psychology

1. About thirty years ago, James Coleman wrote in his book, Abnormal Psychology and Life, that because we do not have an "ideal model" of human behavior, there are various theories to determine what is normal and what is abnormal. Here are some of them:

One. Explicit theory: In this theory, general definitions of mental health are examined. "Let's define mental health as the maximum human compatibility with our world and that of other people, as well as being effective and happy," said Karl Manninger. So failure in such actions can lead to inconsistency and unusual behavior.

Two, multiple traits: In this theory, the list of traits that most researchers consider to be the state of mental

[Downloaded from safinah-al-nejat.ir on 2026-11-23]

health is considered as a criterion. Lack of these traits and their deficiency is a sign of abnormal behavior.

Three. Specific Criteria: Identifying pure criteria for determining abnormal behavior in a criterion has been used more frequently than others: one, distress and discomfort, and the other deviation from acceptable societal behaviors.

Four. Models of Nature and Human Behavior: This theory describes normal and unusual behavior based on the model or series of concepts that exist about human nature.

2.Authors in the field of psychiatry (Atkinson et al.) Enumerate the following criteria for abnormal behavior:

One, Al-Kharaf from Statistical Norms: Abnormal behavior is a behavior that is statistically infrequent or deviates from the norm.

Two. Deviation from social norms: the distance of behavior from social conformity

Three, the maladaptation of behavior: Abnormal behavior, in terms of individual and social well-being, is inconsistent and inconsistent and involves detrimental consequences for the individual and society.

Four, Personality Disorder: Abnormal behavior causes discomfort and distress.

The same authors describe normative features as follows:

Perception with reality, voluntary control of behavior, self-esteem and acceptance, establishing loving and constructive relationships and fertility.

3. Davion et al. (2005) state the following four pathways for abnormal behavior:

One . Rare behavior statistically;

Two. Deviation from the norms of society

[Downloaded from safinah-al-nejat.ir on 2026-11-23]

Three, a person's distress

Four. Disability or distortion.

What they mean by disability is problems in some important areas of life, such as work or interpersonal relationships.

4. Navid, Ratus, and Green explain in the book Psychology of Abnormalities in a Changing World that we all sometimes become depressed or anxious. Are emotions unusual? Anxiety is perfectly normal during a job interview or final exam. It is normal to be depressed after the death of a loved one or to fail in an important job situation, so when can a behavior be called abnormal? The answer is that anxiety and depression are unusual when they are not in harmony with the situation, such as being depressed when getting a good grade or feeling scared in an elevator or mall.

On the other hand, the severity of the problem also indicates a lack of behavior. It's natural to be anxious before a job interview; But don't be so scared that it's as if your heart is coming out of your chest. The authors of the book then describe the following criteria for determining anomalies:

One, being abnormal (seeing and hearing things that others do not see, and they hear.)

Two. Deviation from society

Three. Misunderstanding or misinterpretation of reality (illusions, insults, etc.)

Four, you became very anxious and mentally tense

Five. Incompatible or self-destructive behavior (agoraphobia, alcohol consumption)

Six. dangerousness (for yourself and others)

[Downloaded from safinah-al-nejat.ir on 2026-11-23]

5. Butcher and colleagues (2008) explain the following six criteria for the abnormal diagnosis of behavior:

One, to hurt the person

Two. Incompatibility (social isolation, need for hospitalization, etc.);

Three. Statistical deviation;

Four. Violation of social norms and rules.

Five. social annoyances (causing trouble for others)

Six. Being unpredictable and irrational

6. Nolen-Hoksema (2008) sets out other criteria:

One. Deviation from cultural criteria;

Two, deviation from gender criteria

Three. Abnormal behavior

Four. The person is upset

Five. Being non-medical

Six. Caused by a known disease.

7, Revised Text "The Diagnostic and Statistical Manual of Mental Disorders (DSM-IV-TML) states that no definition has sufficiently defined the exact scope of the concept of mental disorders. The concept of mental disorders, such as Other medical and scientific concepts lack a coherent operational definition that can include all cases. All medical disorders are defined with varying degrees of abstraction ...

Psychological disorders are also defined by different concepts, such as: discomfort, lack of control, defect, disability, inflexibility, irrationality, pattern of pathological symptoms and statistical deviation. Of course, each of these concepts is a useful indicator for a mental disorder, but none of them is equivalent to the equivalent of the concept of the disorder itself, and different situations need different definitions ...

In D-IV-IV-TR DSM, any mental disorder is considered a significant

[Downloaded from safinah-al-nejat.ir on 2026-11-23]

clinical behavioral or psychological symptom or pattern that appears in a person and is associated with current distress (for example, a painful symptom) or disability (i.e., disability). Disorder in one is associated with more than one functional impairment) or with a significant increased risk of death, pain, disability, or loss of liberty. In addition, the pattern should not be in response to a specific culturally justified event, such as the death of a loved one.

Whatever the primary cause of the disorder, it should now be seen as a manifestation of behavioral, psychological, or biological dysfunction in the individual. Deviation behavior (e.g. Political, religious, or sexual) and conflicts that occur mainly between the individual and society are considered to be a mental disorder if, as noted above, it is a sign of an individual's perversion.

8. The prosecutor cites four views to determine misconduct:

One, statistical perspective;

Two, cultural perspective

Three idealistic views by setting a pattern for normality;

Four, as a norm, compromise with one's own expectations and the expectations of the outside world.

9. Roznan and Seligman, two well-known contemporary psychologists, identify abnormal elements with seven criteria and explain that the more these elements are present, the more certain they can be seen. Find out that dealing with a person is abnormal. These elements are:

One. suffer ;

Two. Incompatibility

Three. Unreasonable and incomprehensible;

[Downloaded from safinah-al-nejat.ir on 2026-11-23]

Four. Unpredictability and lack of control;

Five, being famous and unconventional;

Six. Violation of moral and ideal criteria;

Seven, observer discomfort.

These psychologists emphasize that for the existence of an abnormality, at least one of these elements must be present.

10. Finally, Stanley and Sue de Wade Soo, in the eighth edition of the book Understanding Abnormal Behavior (2006, provided a good set of various psychological views in the form of cumin: Table of Definitions of Abnormal Behavior.

C.Confusion and inconsistency

It turned out that it is difficult to determine the boundary between normal and abnormal behavior, and psychologists do not agree on this. Authoritative psychological texts, the criteria in which agreement is most common, such as: deviation from statistical norms, deviation from social norms, adaptability and adaptability of behavior, discomfort and distress of the individual, violation of ideal criteria (ideal mental health And distancing themselves from the natural features of man (the theory of human nature) and making logical and precise criticisms and explaining them.

In fact, the criterion for abnormal behavior is that contemporary scientific psychology has performed the disgusting behavior of homosexuality, which is anti-human in nature:

Until 1974, the American Psychiatric Association introduced homosexuality as a mental illness in the first and second guidelines for diagnosing and statistically correcting mental disorders (1980 and DSM-I). - Inte (published in 1987) removed it from the group of diseases and sexual disorders. The removal of this moral deviation from the list of sexual

[Downloaded from safinah-al-nejat.ir on 2026-11-23]

perversions has failed to change the belief of most people in the West about this behavior and method.

In 1998, Trent Lott. The leader of the majority in the US Senate said that homosexuality, like alcoholism and theft, is a behavioral disorder that needs to be treated. Even Frawell Gery, one of America's social planners, agrees with many people in the country that the 9/11 attacks were a divine punishment for increasing homosexuality in the West. Shortly afterwards, Flawl was forced to apologize to gay people because of pressure from influential supporters of the moral ugliness.

In his book, Abnormal Psychology, Castello Timoni and Castello Joseph write: Although the American Psychiatric Association, in its latest classification, removed homosexuality from the list of diseases, in the United States most people strongly condemn it, and the Scandinavian countries strongly oppose it. On the other hand, if the definition of a healthy and ideal human being is the basis for determining normative and abnormal behavior, because, as Coleman puts it, we do not have an ideal pattern of nature and human behavior, we will be more severely confused. The basis of any psychotherapy system is to determine the boundaries of healthy and unhealthy behavior. Prochaska and Norcross refer to the multiplicity of psychotherapy theories with the term "psychotherapy forest" and write:

Unfortunately, diversity has become healthy and a morbid disorder. Students, professionals, and patients are confused, frustrated, and unhappy. However, the treatment system claims to be successful. Which theory should be studied, taught, or rejected? So it's no surprise that in the discussion of anomalies, Butcher believes that in the definition of anomaly, any definition is problematic, complex, and difficult. Rozaneh and Seligman write:

There is no definite definition of anomaly, and there is no surefire way to detect anomaly.

[Downloaded from safinah-al-nejat.ir on 2026-11-23]

D. In search of causes

What are the roots of this ambiguity and confusion? The entanglement of physical and mental factors in the knowledge of psychology and the differences between various diseases of interaction or Is there a correlation between these two existential domains? Whatever it is. One of the most important traditions should be considered from the philosophical basis of the humanities of the modern age, namely, Manism (humanism).

Humanism is a philosophical and literary movement that began in Italy in the second half of the fourteenth century and spread to other European countries. This movement is one of the factors of the new culture. It is also humanism and philosophy that values human dignity and makes it the measure of everything. In other words, it takes human nature and the limits and interests of human nature as its subject.

During the Renaissance, humanism emerged as the most fundamental epistemological argument and gradually conquered Western thought and culture. In the human period, man attains more importance than God, and his relations with his fellow human beings are more important than the relations of the human soul with God. Instead of the supernatural and ancient ideal of divine perfection, man chooses the ideal that is natural. And it is human.

Humanism makes man the center of existence, and God and the gods, and the signs of the unseen and martyrdom, are considered the manifestation and darkness of his law. This new conception of the world and man forms a different culture and civilization, which gives way to humanism, paying attention to divinity and the sacred.

Dr. Seyyed Hossein Nasr, in his book Religion and the Order of Nature, described the characteristics of humanism as follows:

1. Man is an earthly and independent being with the full faith

[Downloaded from safinah-al-nejat.ir on 2026-11-23]

of Christianity (and Religion is not involved. Now the earth, not man, has become the norm before descending from perfection.

2. The main characteristics of this modern man are both individualism and rationalism, the perspective of rationalism, rational reasoning, and empirical understanding versus intuition. Reason is general, this is accompanied by reasoning, or shaky. It is true that the existence of a space has fueled many scientific discoveries, but it has caused the loss of sacred knowledge, and in some cases, itself, sacred.

3. Naturalism, in the sense that man is a part of nature, and what matters is his physical nature. He is a prisoner of his senses, who must constantly pursue their boundless saturation.

4. The formation of a kind of historiography in such a way that historical time sits instead of sovereignty, and this, in itself, has profound consequences such as infinite material progress, evolution, social Darwinism, white human responsibility, denial of transhistorical reality and many other developments.

5. Nasrinov's discovery of freedom, which can in fact be considered the main element of humanism in human times and human society. This new understanding of freedom essentially means independence from the sacred world and cosmic order. Man, himself, is the restraint and guiding secret of his life.

6. The superiority of action, in the opinion of (discovery and intuition) and the superiority of doing, is better that its description is united and its consequence is the destruction of the natural world.

With these characteristics, the main image of man in various schools of thought in the west of the earth, with all the differences that they have, as the earthly god, the righteous and the natural and the created. Criticism is the passion and future of civilization.

Mani's views on bar; They are all in the context of a God-centered world,

[Downloaded from safinah-al-nejat.ir on 2026-11-23]

while humanism is necessarily deceived by humanism?

Therefore, the human community, which has been described as a world with a divine marker, was challenged by the new human species after the Renaissance. O without the center, it is degrading that this, in itself, has devastating consequences for other human beings and nature's revolutionaries; Because we know that when the center of the circle disappears, the environment also collapses. In short, the teachings of naturalists and positivists in the nineteenth century led to the hypothetical human hypothesis; A person who considers the difference between man and animal to be only a degree difference, not an essential one The disappearance of all the traits that distinguished man from the beast, and the disappearance of the hierarchy that determined human affairs by measuring prudence or negligence, led man to be reduced to one of his temptations in new ideologies, and these rules, It is the stimulus of history. The driving force, or steering wheel, is Freud's Walid, calmly focused on the power of Schopenhauer, Nietzsche, and Adar with Mala, Marx's agents of production. This creative and humane method creates emptiness and, as Mol Yel puts it. Uncharacteristic pomegranate that can fit in any of your molds.

D.a trip to other horizons

Passing to other horizons centuries before psychology began to emerge from the lap of empirical knowledge and its growth and development by the gods of the Renaissance during the Renaissance and the Age of Modernity, religion and ethics were responsible for recognizing human nature, setting normative norms, and the panacea. His behavior and methods of correcting traits and behavior have been disgusting (Argyle, 2000).

Even now, by examining the books of psychological pathology and moral texts, it becomes clear that in addition

[Downloaded from safinah-al-nejat.ir on 2026-11-23]

to diseases that have more biological and neurological origins, other behavioral problems are the subject of discussion in both fields of knowledge. Examples include topics, topics, and even topics such as mood disorders, anxiety, harassment, sexual behavior, impulse control, adjustment, personality, and relationship problems, and abuse and neglect, which were revised in the text. Statistics of Mental Disorders (DSM - IV - TR) are listed in the books of Islamic ethics, such as: Ihya 'al-Ulum, Nasiri ethics and Jame' al-Saadat. On the other hand, in ethical works, we come across topics such as: anger, jealousy, pessimism, restraint, patience, and that have a well-known place in psychological texts, therefore, it is acceptable that the discussion is normative and abnormal. Behavior and human traits in Let's follow morals as well.

1.Normality and abnormality in ethics

The ethics or ethics talk about theory and the principles of ethics. And it seeks to determine whether the beauty of the mullah (And the ugliness of goodness) What are human actions and are issued by the Almighty and from the actors with consciousness and will, divine philosophers, Islamic theologians! The scientists of ethics, each with their own motivation and method, to discuss and research. The most important motivation that has inspired philosophers and theologians to study this issue is the study of the actions of the Creator of the world. Moral scientists have also entered the debate for motivation:

One, A criterion for recognizing the perceived work from the bad work;

Two, discoveries of the mystery of the immortality of some moral values

Three, understanding how moral do's and don'ts relate to past and present do's and don'ts

Among Islamic sects, Shiites and Mu'tazilites believe in the inherent age and ugliness of human actions. On the

[Downloaded from safinah-al-nejat.ir on 2026-11-23]

other hand, the Ash'arites insist that God's command and prohibition is the good and bad of deeds. It should be noted that, first of all, the meaning of intrinsic is the same as rational, that is, single in understanding goodness and ugliness, without taking the burden from outside, understands the beauty and ugliness of actions, and all verbs do not have inherent and rational goodness and ugliness. The presumption of proof does not make sense and reason understand all of them.

In their works, the scholars of Islamic ethics have enumerated criteria for the good and the bad of faith One perfection and imperfection of some attributes is the perfection of the soul in another and the opposite. For example, when it is said that knowledge is good, it means that science is perfection, and on the contrary, when I say ignorance, it is roof, and it means that it is ignorance, imperfection and lack. Two. Adaptability and incompatibility with the nature of desire is anything that is compatible with human desires, and that is, anything that is incompatible with them. By nature, the soul and psyche of man is heavenly, to his animal nature which is shared between man and other living beings

Contrary to two previous criteria - that we do not have extraterrestrials - the essence, proportionality, and incompatibility with the purpose of this criterion is derived from the actual relation of the verb to the human purpose and objectives. If there is a positive connection between a person's action and the intended goal, those verbs will go from good to bad.

Otherwise, it is ugly. Here, too, to get away from the abyss of relativism, some have enumerated two kinds of intentions and interests for human beings: individual and individual. These people say that material goals can be used to identify criteria when those goals are achieved. And the interests should be the guardians of the survival of the species and the return

[Downloaded from safinah-al-nejat.ir on 2026-11-23]

of happiness to human society, four praises and condemnations:

Good, which means that which has been praised by all the wise men of the world and whose agent deserves the reward of the Hereafter and ugliness, that is, that which has been condemned by the wise and whose agent deserves the Hereafter. This criterion is disputed between the judiciary and the Ash'arites. The judiciary believes that human reason is the ability to understand the criteria for praising certain actions. The criterion of condemnation is that of others, and the Ash'arites believe that reason and ability do not have such a thing.

2. Philosophers' attitudes

Using the second volume of the book Introduction to Physical Sciences (Practical Wisdom), we express the views of some of the farmers of Fafah.

One . **Russell**: The do's and don'ts and the pros and cons of the good and the bad, and the completely relative and subjective things of the mind, moral meanings, are not a series of objective things that can be experienced and proved by Land Russell in the book Philosophy of the West. Verbs declare this

This is a difficult issue. I do not claim to solve it. This is one of those topics It is a philosophy about which no definite verdict has been issued so far.

Two.Plato: Plato believes that only three things are worthwhile: justice, beauty, and truth. He sees the reference to these values as one thing, and it is stunning. For Plato, good (moral good) is an objective and independent truth of our Ba'athist mind, just as there are moral and natural realities that exist regardless of our minds, there is also moral news. No, it's the same for everyone. So morality is the same for everyone, and a formula has it.

Three, **Aristotle**: For Aristotle, good is happiness. He considers morality,

[Downloaded from safinah-al-nejat.ir on 2026-11-23]

and in fact, the desire to achieve happiness, to observe moderation and moderation. He believes that Virtue with morality is the middle ground between extremism and closeness. Every state of mind has a certain d, less than or more than that, vice, and the limit itself is virtue.

Four, **Kant** is Ken's most famous new moral theory in the last two centuries. In short, Kant's theory can be interpreted as follows.

- We differentiate between works and distinguish some as moral and some as immoral and moral garden. Moral work is valuable and praiseworthy. Work was moral, value. And it has a degrader, and it deserves to be condemned, and its immoral work is worthy of praise, and it is not worthy of rebuke, nor is it valuable, and it is valuable to us. Valuable work is valuable if it is based on free will. So if it is done out of coercion and lack of value

- Valuable work that is done on the basis of free will, then it is valuable that it is derived from good will, and good will is a will that arises from good motivation, and the motivation of one is the sense of duty. What is the purpose of the assignment? The purpose of a task is a command that a person receives from his conscience, these commands are of two kinds: some are absolute and some are conditional, and a conditional command is a command that the human conscience gives to a person to achieve a goal.

The condition is to be guided by a weapon, just as it is expedient to choose any means to achieve a particular goal; But the absolute is something that is not conditional on anything; It is a command that the conscience gives to something and not as an expediency or as a means and a way to reach a goal and an end; But only as a duty, duty and responsibility. So the purpose of the task is to command without A valid condition for work, whatever is done for the sake of feeling this task, is moral work. Conditional commands and

[Downloaded from safinah-al-nejat.ir on 2026-11-23]

those that force a person to earn a living. Absolute commands are commands that issue moral commands. Amir Adam, in the part where he issues such orders, he becomes the moral guardian. Man can both obey the conditional commands of his conscience and, in fact, follow his own desires and instincts, and he can also obey his moral conscience, which is beyond the will, in which case his behavior will be moral.The criterion that behaviors are inspired by moral conscience is expressed by Jim Kant's fundamentalism and instincts. Be. 11 Another motto is: "Behave as if you are humanity (whether you consider the human species in your own person or in another, in each case as an end and not as a means."

3.Scholars of Islamic ethics and their works

In the culture of the Islamic world, moral texts (especially the works of Plato and Aristotle) were considered at the same time as the Greek translation of philosophical books. In the same ideal, rationalist theologians, mystics, and Sufis paid attention to practical conduct and self-austerity, and in this way, found a way to know moral deadlines and saviors. In the fourth century AH, the group "Akhavan Al-Safa", along with intellectual and philosophical thinking, took care of moral life and combined intellectual opinion with mystical taste. The first thinkers in the field of ethics were Abu al-Hasan al-Amiri (d. 381 AH), one of the leaders of philosophical thought before Ibn Sina in Khorasan. Has commented on the seizure.

This Muskawiyyah (d. 421 AH), one of the contemporaries of Abu Rihan al-Biruni and Ibn Sina, in his book Nahn al-Akhlaq and purifying his performance, chooses the Aristotelian method and raises moral issues in the style of the Greek philosopher.

What he has expressed in ethics is a combination of the views of Plato and Aristotle and Galen, and the rules of Islamic law, and of course Aristotelian thought, overcoming other elements of

[Downloaded from safinah-al-nejat.ir on 2026-11-23]

thought in his work. Abu Hamed Mohammad al-Ghazali (650 - 50 AH) is the most famous novelist and analyst of moral issues. He was hostile to everyone, not to Aristotle. In the book of Ma'arej al-Quds in Madafah al-Nafs al-Nafs, by the method of the Greek philosopher, the three powers of the human soul (ie, the lust of anger and reason and the four virtues of knowledge, courage, wisdom and justice have been examined and explained to Dent. Revival of the sciences of religion and the chemistry of happiness Which have been written in Tazi and Persian languages in normative ethics. By accepting the three black forces of lust, anger, and knowledge for the heart, he has tried to bring his arguments to bear. The basis of the Qur'an, the hadiths of the Prophet (peace and blessings of Allaah be upon him) and the views of mystics and Sufis, the strict arrangement and publication of the two sections of the dead and the saviors of these two books on immoral and desirable moral attributes.

Another scholar, Khawaja Nasir al-Din al-Tusi (d. 597-672 AH), is one of the most famous scholars of Islam and Imamiyya. Sayings. The sages have taken Aristotle in particular. Of course, in his other moral book, Khajeh has described the man's characteristics with us and another way, the stages of his journey and behavior.

During the Safavid period, Mullah Mohsen Feyz Kashani, a great scholar and narrator (d. 1091 AH) in the field of ethics, is the author of the books Al-Muhajja al-Bayda fi Tahdhib al-Ahiyah, which in Al-Fatah is the text of Al-Ghazali. And the truths in the merits of morality that is from Al-Muhajja Al-Bayda - another famous Kurdish work in Islamic ethics, Jame Al-Saadat Mullah Mehdi Naraghi (d. 1209 AH). He wrote it with special intellectual principles and an innovative and precise method! Has fallen.

Jame 'al-Saadat, on the one hand, is based on the philosophy and ideas of

[Downloaded from safinah-al-nejat.ir on 2026-11-23]

Aristotle, like the works of Ameri, Ibn Moscow, and Khajeh Tir, and on the other hand, like the books of the scholars of science. San Kaya Saadat, Al-Hijjah Al-Bayda 'and Al-Haqaiq, relies on religious and practical aspects, and in Anant, the foundations of reason, philosophy and the theoretical aspect of ethics with Deben, mysticism and the practical aspect of ethics.Adel has established. With this explanation, the scholars of Islamic ethics in the subject of determining the normative and abnormal behavior and classification of human traits, are in two main groups:

First group

The first group is Moscow, Khajeh Nasir and Naraghi. Fear, anger and lust. (Of course, Khajeh Nasir considers the power of fear with imagination as one of the nine intelligent and eloquent, and therefore, considers three powers for the soul) and attributes. Good and bad morals are determined by the middle criterion of these forces of the soul. In such a way that the behavior is normal or, in their words, the best.

Khajeh Nasir writes in Naseri ethics:

Every virtue is such that it exceeds that limit. And whether he commits a vicious act on the side of Laljuj in the way of guilt. So, for every virtue, there are anonymous redemptions, the middle limit was limited, and the unlimited surroundings and part of these guilds of vices and all kinds of diseases of the soul occur.

Finding the characteristics of the middle ground for each soul force is so difficult that moral scholars have interpreted the bridge of the path to it. Naraghi, in order to get rid of this view, believes that in morality we should consider the relative or additional middle limit and not The real middle ground, the real middle ground, is that its relation to both sides is the same, such as Eid four in

[Downloaded from safinah-al-nejat.ir on 2026-11-23]

relation to the two sixes, as well as the moderate temperament of the Hafifis, which doctors deny its existence. As far as possible, it is closer to the real average, and the perfection of the light type and the shark is achieved, even if it does not reach it. So naming the middle (although not the real middle) is about being around it, which is farther from the real middle, and it's like moderation with a person who has been proven by doctors, and that means moderation. It is suitable for any type or person, which is called additional and relative moderation; Because it is very difficult to find the real middle and stability on it. For this reason, virtue varies according to the differences of persons, circumstances, and times, and perhaps a degree of moderation and relative mediocrity, according to a particular person or present or time, is virtue, and vice versa.

Second group

The second group of followers of his path, such as: Feyz Kashani, Al-Ainai (alive in the eleventh century, author: Kitab Adab al-Nafs), camel (d. 1242 AH), etc. In detail, they have identified abnormalities and behaviors as "deadlines, behaviors, and good temperaments as" saviors. " . The main sources for their classification have been the Qur'an, the sayings of the Prophet, the Shiite Imams, and the views of specific Sufis for al-Ghazali. There are many criticisms of these two approaches, the most important of which are briefly mentioned below:

There is no doubt that Aristotle's theory is part of the truth; But perhaps the main objection to Aristotle's moral theory is that Aristotle saw the work of ethics only as determining the best ways (ie, the middle way) to reach the destination. Happiness. In other words, Aristotle considers the destination to be determined. Aristotelian ethics does not aim at man: it shows the way to reach the goal, while it may be said that a moral school has a duty to target man as well.

[Downloaded from safinah-al-nejat.ir on 2026-11-23]

Specify; This does not mean that man does not need guidance in terms of purpose. Moreover, in Aristotelian ethics, since the goal has been determined by misfortunes and the assumption that man is constantly seeking his own happiness, he must be shown the best way to achieve happiness. In fact, Aristotle has taken the most basic element of morality (that is, holiness) from morality. Morality denies its sanctity through denial. Selfishness and selfishness, in other words, the way out of self-centeredness. However, in Aristotelian ethics, the theory that the only goal is happiness. Yes, turn around (self-centeredness goes away. Some, like Russell (in the History of Philosophy, claim that not all morality can be justified by the criterion of "unity." It is a lie that is the opposite of it (not the side of extremism or excess).

Dealing with oral affairs, such as real and relative middle ground. What I want to disagree with is Nasir and Naraghi's two identifications of only four unattainable virtues to the material of attributes and behaviors in the normal and opposite and infinitely abnormal characteristics, these are the moral characteristics and ... is another weakness of this theory.

In the second approach, Al-Ghazali's Revival of Science - which has been the source of moral work since its inception, source and scientific fountain. It has been criticized by many researchers. Hafiz Abu Jawzi, a great Sunni scholar, in his books Al-Ihya 'al-Ahya al-Khalat al-Ahya', al-Tali al-Iblis, describes some of the superstitions, anti-rational statements, and non-scientific speeches of al-Ghazali, excerpts of which are in the eleventh volume of al-Ghadir. Allama Amini Mayi, for example: Al-Ghazali writes in the book Riyadh Al-Nafs:

"One of the elders, at the beginning of the self-improvement program, because his vision for the night came to life and stood up for worship, weakened him, forcing him to stand on his head all night, that is, to lower his

[Downloaded from safinah-al-nejat.ir on 2026-11-23]

head and raise his legs. Now compare this moral order with the address of God to His beloved Prophet (peace and blessings of Allaah be upon him). Imam Khomeini, the jurist, mystic and divine philosopher - who has a high position in science and practice of Islamic ethics. In the introduction of the book, the explanation of the hadith of the soldiers of wisdom and ignorance writes:

The moral scholars who compiled this science, or through a philosophical science such as the noble book of Al-Iraq, the great scholar Ibn al-Muskawiyyah, and the book of Sharbal al-Aqsa al-Naseri, authored by the wise sage and philosopher al-Musharraf, The scientific method of compiling them in the purification of morality and the purification of Yamaln and the influence of Ba'alist, Gonab, the revival of science, which all philosophers remember and praise and give him and consider the wrath of moral science, according to the author, in moral reform. And the tin of material corruption and inner purification does not help, but the multiplicity of the hadiths and its many religious and non-religious branches and its right and wrong flowers prevent man from the main destination and prevent him from moral purification and purification.

4. Ethics in Hadith books

The great narrators of Islam, each in his own works, have encouraged moral issues in a special way of thinking. Before examining Al-Kafi's characteristics, for example, we consider two authoritative narrative chapters. In the first chapter, he mentions ten hadiths and reminds us of the necessity of jihad with the soul. Then, by enumerating the organs of the body - whose actions are at the disposal of man, in the language of God's proofs, he expresses the rights of each of the organs of the body with the duties for which the wise Creator has determined the Kurds.Then, in 35 chapters, he explains the most important human traits such as: certainty, contentment, patience,

[Downloaded from safinah-al-nejat.ir on 2026-11-23]

sugar, patience, kindness, generosity, courage, truthfulness, etc., then to motivate, in ten Bob, to explain the need to pay attention to correction

He himself, before and beyond the sensitivities of others, as well as the avoidance of fields such as the prevention of the first type, and then in 32 chapters, brings up narrations about important sins or moral diseases, and finally in the chapter on the chapter. , More methods- And Introduces Treatment The logical and scientific course of the fur is as follows: the necessity of self-construction, the rights of the organs of the body, overt behaviors), the attributes of backwardness (internal characteristics of personality | bad behaviors and traits, grounds and ways of prevention, necessity and method Interventions and treatment of the characteristics of Al-Ashraf and more precisely Al-Kafi, in the same way (ie, prioritizing positive characteristics over negative characteristics and obstacles to human development are regulated).

Therefore, it is not the case that Ayatollah Javadi Amoli, as a principle in writing educational works, writes that the experts of ethics intend to make the initial parts of ethics familiar with the vices and ways to eliminate them, and so on. Base, since the first chapter is about the faith, intention, truthfulness of sincerity and sincerity, and the second chapter about the removal of obstacles from the way of conduct, Mohaghegh Tusi deserves criticism.

The comprehensive collection of Shiite hadiths, which is based on the context of Shiite means, has dedicated volumes of sixteen to eighteen, 89 chapters, to the topics of jihad of the soul. Arrange and The number of these chapters is as follows: The necessity of jihad of the soul (10 chapters), sins (43 chapters), desirable attributes (23 chapters) and Repentance (13 chapters), it is not clear why the author, unlike other hadith authors, in the section.

[Downloaded from safinah-al-nejat.ir on 2026-11-23]

Moral virtues include the indulgence of anger, patience, silence, sugar, truthfulness, faithfulness to covenant, generosity, righteous deeds, and asceticism.

Al-Kafi: Fundamentals of Anthropology and Classification of Attributes and Behavior

The necessity of human autonomy is that it exhibits various and sometimes contradictory behaviors. Explicit behavior is a manifestation of unseen thought, and it is also a manifestation of human traits. How and on what criteria should we classify such behaviors, thoughts, and mortar? In a general division, they can be divided into two groups, positive and negative Love and hate, chastity, chastity and veils, piety and worldliness, truthfulness and lying, and according to Hafez, enlightenment and drunkenness, are not from the same tribe; But who separates these behaviors and puts a positive and negative sign on them? Human wisdom is a precise scale for measuring many things; But isn't that one of the most important characteristics of a human being?

Aronson, a social psychologist, argues that the "cognitive dissonance" theory is that much of our behavior is unwise. However, from a personal point of view, it may seem very meaningful. Contemporary historian Barbara Takman, at the beginning of the book The Wisdom of Ignorance, defines wisdom as the supernatural judgment of experience and common sense and available information; But when in a series of articles, the International Congress of Allah Al-Islam Ali wants the behavior of the rulers who have destroyed their country by choosing the wrong path. Analyzing it slowly, he desperately states that: Ignorance does not know time, and it is general and solidarity, and insisting on perversion or irrationality is in human nature. Psychology and ethics, and more than any other of our knowledge, seek to find criteria for distinguishing

[Downloaded from safinah-al-nejat.ir on 2026-11-23]

between good and bad behaviors and traits.

It has been argued that psychologists do not agree on the definition of a boundary between normality and anomaly, and use some kind of verbal commonality in some of the criteria for choosing the same headings. Recognizing the suffering and distress of an individual who is almost universally agreed upon by psychiatrists is both different in terms of the number of sufferers and the number of evaluators, let alone criteria such as statistical, skilled, and cultural norms.

The root of this bewilderment in human-centeredness, in the words of René Guenon, is extremism, and a philosophy that, unlike in the past, has permeated the whole of modern civilization.

In the realm of morality, we know that most moral scholars have accepted Aristotle's theory of the powers of the soul and moderation - that the mental determination is the middle ground of any psychic power. Virtue or the same behavior and adjective to norm and other points on both sides of extremism that becomes infinite - is called vice or abnormal.

In the Islamic world, scientists such as Ibn al-Muskawiyyah, al-Ghazali, Khawaja Nasir, and Narani have each tried to combine this theory with verses and hadiths.

That is, to cover it. Only a brief look at the virtues and vices of the books of Naseri and Jame al-Saadat ethics books and the names of the survivors and deaths of Ghazali and Feyz's works proves Imam Khomeini's view that the divisions of these great men are so unscientific and inventive.

Sheikh Harr Ameli, ignoring the principles of philosophers and pavilions as well as the method of muhaddithin, has followed moral narrations in a simple and logical order and has arranged the book Jihad with the soul of Shiite means. This

[Downloaded from safinah-al-nejat.ir on 2026-11-23]

effort, although praiseworthy, is commendable. But the need for an intellectual and psychological system that, based on belief in God and man's relationship with his holy nature, expresses the principles of monotheistic anthropology and provides a real and accurate criterion for identifying the positive and negative characteristics of man and the way to achieve the desired perfection. Recognizes, does not eliminate.

Al-Kafi, authored by Muhammad ibn Ya'qub Kalini, a great Shiite jurist, scholar and mystic, can respond to this need at the beginning of the third century AH to respond to this need. Be a reliable and solid foundation. Al-Kafi is one of the most valuable Islamic works, which Sheikh Mofid considers to be the "most useful", Feyz Kashani the most honorable, the most stable and complete, Allameh Majlisi the most beautiful and the greatest and Mohammad Amin Astarabadi the most unique Shiite works. In the introduction to Al-Kafi, Klini explains the main lines of his worldview and intellectual principles as follows:

1.God created human beings apart from cattle and animals because they have wisdom and wisdom and can accept God's command and prohibition.

2. After being born, humans fall into two groups: a healthy and healthy body and a harmful and disabled group.

3. Healthy human beings, because they have the tools of duty, deserve to receive divine commands and prohibitions.

4. The disabled are left behind by the able-bodied. And healthy people, backed by politeness and knowledge.

5. If ignorance is worthy of healthy people, then the task is to be taken away from them.

6. Or the absence of homework, the sending of prophets, the sending down of heavenly books, and the rites of life are in vain. The consequence of this

[Downloaded from safinah-al-nejat.ir on 2026-11-23]

state is the destruction of God's plan and turning to materialistic helpers.

7. The result is that God's justice and wisdom require that healthy human beings, worthy of duty, be exposed to God's commands and prohibitions so that their existence is not in vain and is not self-indulgent.

8 Therefore, knowing the religion and knowing the way of servitude and taking a step in that direction is the most worthy duty of a wise and prudent human being.

9. Knowledge and belief in God, the prophets, the imams, the heavenly books, and in our time the Qur'an) and the Day of Resurrection, "faith", builds and nurtures man.

10. Beliefs are of two kinds: firm and transient.

11. Someone attains a firm faith that he will take his religion with knowledge, certainty and awareness from the Qur'an and the Sunnah of the Prophet and his family, and whoever relies on the opinions and thoughts of the people and the elders, will reach a shaky and borrowed faith.

12 A firm and steadfast faith brings confidence, mental health, and happiness, and prevents one from falling into sedition and misguidance.

After twenty years of research, Klini collects the clearest and most accurate hadiths narrated from the Prophet and the infallible Imams above, and on the basis of this order. Al-Kafi is the original Islamic geometry of human life and a healthy society. If we depict the realms and layers of human existence as wise and healthy as the central unified circles, the innermost and most constructive of them are his beliefs, which are formed by the acquisition of knowledge and fertilized by thought. Beliefs interact with different natures and different traits. Attributes, with the color they derive from beliefs, are divided into two major groups, the good and the bad, and then the behaviors and actions - which are the manifestations

[Downloaded from safinah-al-nejat.ir on 2026-11-23]

of appearance and taste. With the power of attributes and they set in motion, we finally see the organs of the body whose changes are in the hands of man. Body movements can be fun or enjoyable. Of course, this pleasure depends on the culture of each foam, without affecting the beliefs.

Al-Kafi seems to explain human cognitive and educational systems as described below. The book of reason and ignorance and the book of sufficient knowledge are an introduction to this anthropological system that clarifies, firstly, the difference between human beings and animals and animals in reason, and secondly, human beings who are born, if in terms of mind and senses. That the ways of understanding and, consequently, the tools of duty. To be healthy, you need knowledge, truthful and constructive, which is the knowledge of God, the prophets, the divine testators, and the heavenly books, so that they may walk in the path of health.

The most important and fundamental part of human existence is the realm of his beliefs and beliefs. And it does not characterize human behavior in terms of the good and the bad of theologians, nor the virtues and vices of philosophers, nor the savings and deaths of moral writers, nor the norms and abnormalities of psychologists, but calls them faith and disbelief to the same world. The monotheistic nose shows that in all times and places, the attribute of God is the real and objective criterion of the positive manifestations of human existence.

A healthy and ideal person in Al-Kafi is a believer. In the book of Faith, in order to express the existential structure of man, Klini first brings deep material from the language of God's arguments in the context of nature and nature. Then in the chapters: The difference between Islam and faith, the current of faith in all parts of the body and the degrees of faith, it expresses the dimensions of the believer's personality and then it

[Downloaded from safinah-al-nejat.ir on 2026-11-23]

reaches the chapter of "the virtues of morality."

The virtues of morality - as Klini or precise intellectual order has gathered - are the optional and fundamental attributes of the constructor of personality that, unlike positive behavioral habits (such as prayer, fasting, prostration, and bowing), are not devoid of free will and consciousness. And therefore, they can be the criterion for human choice.

Klini enumerates Makarem about Makarem, the list of species, and then in other chapters, he brings deep and expressive narrations in explaining each of them. This noble scientist, after stating the characteristics of healthy personalities, ie believers (in 110 chapters, with 948 hadiths), is classified and explained in the book of faith (in 54 chapters). He deals with sins, which are slips and missteps that lead the believer into the valley of disbelief. The first narration of sins is a hadith narrated from Imam Baqir:

Nothing is more destructive to the human heart than sin. Indeed, the heart is accompanied by sin and remains with it constantly until sin overcomes it and turns it upside down.

In Islamic teachings, the heart is the center of human feeling and perception and the central core of his existence. A person who is born with a divine nature, if he walks in the path of life according to the intellect and guidance of God's proofs, becomes a healthy personality or the desirable traits and behaviors that call him a believer. But if he neglects and slips through the path of God, which is the path of his perfection, and slowly walks the path of disobedience to the Imam of Truth, he will be thrown into the dreadful valley of disbelief, which is the disorder of true character.

So natural movement is the straight path of monotheism, and turning away from what is called sin in Islamic culture is an abnormal behavior. Insisting on sins that were insignificant in the beginning forms

[Downloaded from safinah-al-nejat.ir on 2026-11-23]

disgusting traits, and the integrated and intertwined set of traits forms the "character." In this section, the Great Clinic, like the Book of Faith, prioritizes the discussion of important and underlying attributes, that is, the great sins (cobwebs), and, like the profound and experienced healer, warns by narrating narrations in later chapters that the small Counting sins and insisting on them makes every slip deep and big.

Chapters on the Origins and Foundations of Infidelity ”deals with the most important factors in personality disorder, which Muslim scholars deserve to know and provide to interested researchers through scientific and comprehensive studies. The book of disbelief, after researching the sins, has deep and mysterious topics that cannot even be mentioned in this article. Klini speaks the book of faith and disbelief with words .It gives hope and guidance to religious leaders to prevent mental illness and personality disorders. The believer (ie, a healthy Islamic and Quranic personality) (in order to be able to strengthen and grow his faith in the ups and downs of life, must be constantly connected with God the Wise and the Creator, and this is not provided except by performances. Mysticism and sincerity with Hazrat Haqq and recitation along with contemplation of Quranic verses, therefore, the author of the scientist and also Al-Kafi has provided and arranged the prayer and Quran books following the book of faith and disbelief. Knowing and observing social etiquette adorns the character of the believer. But can having social skills eliminate delusions?

By quoting the book Al-Ashrah, Klini answers negative questions at the end of Al-Kani's principles, the etiquettes are the adornment of deeds and not their creator. This is the same false intellectual and educational system that we see in the age of modernity, social skills and etiquette, the head of life and a sign of a balanced personality, and religious and monotheistic beliefs, forgotten truths

[Downloaded from safinah-al-nejat.ir on 2026-11-23]

of individual and social life. It is worth mentioning that the late Majlisi has prepared the book of faith and disbelief of the Sea of Lights (volumes 67 to 76) with the same title and almost in the order of the principles of Alkai.

Sources and references

Asia vs. the West, Dariush Shayegan, Tehran, Amir Kabir, 1977.

Psychological Pathology, Dave Pad Rozhanan and Martin Seligman and translated by Majnabi Seyed Mohammadi Tehran Savalan, 2007

Introduction to Islamic Sciences (Practical Wisdom), Morteza Motahhari, Tehran: Sadra, 1998.

Naseri Ethics, Nasir al-Din Tusi, Tehran: Kharazmi, 1994.

Man in the eyes of Islam and Omanim ", Abdullah Ebrahimzadeh Amoli, Nabat Magazine, Slogan: 44, Summer 2007

The Crisis of the Modern World, Rene Guenon, translated by Zia-ud-Din Dehshiri, Tehran: Amirkabir, 1993. .

The Gods of Political Thought (Vol. 2), Wet Jones, translated by Ali Ramin, Tehran: Amir Kabir, 1997

An Introduction to Modern Up and Down, Majid Emami, Film: Noor Mataf, 2007,,

Religion and the Order of Nature, Seyed Hossein Nasr, Translation: Insha'Allah Rahmani, Tehran: Ney Publishing, 1996.

Social Psychology, Elliott Aronon, Translation: Hossein Shokrkan, Tehran: Roshd, 2002

Disease Psychology from Childhood to Adulthood (Vol. 1), Perirch Prosecutor, Tehran: Samat, 2008.

Basic Psychology of New Norms and Life, James Basman Coleman, translated by Kianoosh Hashemian, Tehran: Al-Zahra University, 1997.

Abnormal Psychology, Costello Timoni and Castello Joseph, translated by Nusratullah Pourankari. Tehran: Azadeh 1992.

Psychology, Atkinson et al., Translated by Mohammad Naqi Barahani et al., Tehran: Arshad, 2006

[Downloaded from safinah-al-nejat.ir on 2026-11-23]

The course of irrationality, Barbara Nakman, translated by Hassan Kamshad, Tehran, Farzan, 2005

Commentary on the Hadith of the Soldiers of Wisdom and Ignorance, Ruhollah Khomeini, Tehran, Imam Khomeini Publishing House, 1998

Islamic Ethics, Seyed Jalaluddin Mojtabawi, Tehran: Hekmat, 2006

Islamic Ethics, Mehdi Naraghi, Translation: Seyed Jalaluddin Majnavi, Tehran: Hekmat 1385

Philosophy of Ethics, Mohammad Taghi Mesbah Yazdi, Tehran: Information and 1997

Revised Diagnostic and Statistical Manual of Mental Disorders and American Psychiatric Association, Translation: Mohammad Reza Nikkhoo and Midwives of Avadis Bans, Tehran: Scientific Publications, 2007. The stages of ethics in the Qur'an, Abdullah Javadi Amoli, Qom: Esraa Publishing Center, 2000. Logic and Knowledge from Ghazali's point of view, Gholam Hossein Ebrahimi Dinani, Tehran: Amir Kabir, 1991. Theories of Psychotherapy, James Prochaska and Tour Cross, Translated by: Behbi Seyed Mohammadi Tehran: Roshd, 2002 Moral School Review, Mohammad Taghi Mesbah Yazdi, Qom: Imam Khomeini Institute Publishing Center, 2005 Adab al-Qas, al-Sayyid Muhammad al-Aina'i al-Ameli, Beirut: Al-A'lami Foundation, 1415 AH.

Al-Akhlaq, Al-Sayyid Abdullah Al-Raqam: Basirati, 2016

Al-Asool Fi Al-Kafi, During Ali Mahfut, Tehran: Dar Al-Kitab Al-Islamiya, 1984.

Al-Hafa'il fi Mahasin Al-Akhlaq, Muhammad Mohsen Ibn Sha'a Murtaza (Al-Fayd Al-Kashani), Beirut: Dar Al-Kitab Al-Arabi, 1399 AH

Al-Kafi, Muhammad ibn Ya'qub al-Kalini, Tehran: Dar al-Kitab al-Islamiya

Research: Ali Akbar Al-Aqari, Tehran: Maktab Al-Saduq, 1339.

Bihar Al-Anwar, Mohammad Baqir bin Muhammad Taqi Al-Majlili (Al-Alamah Al-Majlisi), Tehran: Islamic School, 1995

Jame 'Ahadith Al-Shi'a, Ismail Moezzi Maziri, Qom: Mojf, 1998.

Wasa'il al-Shi'a, Muhammad ibn al-Hasan al-Harr al-Ameli, Tehran: The School of Islam.

[Downloaded from safinah-al-nejat.ir on 2026-11-23]

34. Argyl, Micheal (2001) Psychology and Religion, Routledg, U.K. 15, Butcher, James, S,N, Minke, Susan and Hooley, Jill, M (2007) 13thed

Abnormal Psychology, Pearson, U.S.A. 36. Daviso, Neal, Blankstein, Felt (2005) Abnormal Psychology, MC Graw Hill,

U.S.A. 37. Nolen-Hoeksma (2007) 4thed Abnormal Psychology, MC Grow Hill, U.S.A. 38. Sue, David, Sue, Derald, Wing. And Sue Stanley (2006) 8thed

Understanding Abnormal Behavior, Houghton Miffilin Company, U.S.A.

[Downloaded from safinah-al-nejat.ir on 2026-11-23]