

Between sociology and Holy Quran: a comparison study between the psychological values and social foundations

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Abstract:

This article calls for contemplation on the role of the Noble Qur'an in interpreting the human soul from the perspective of theories related to sociology, especially the psychoanalytic theory of Sigmund Freud, which viewed man as lustful and seeks after its lusts and desires. Moreover, the blameworthy soul and the reassuring soul show the opposition of the Islamic religion to Sigmund Freud's theory. Thus, there is evidence from the Holy Qur'an on the interpretation of some verses as they came in psychological analysis. Attention should be paid to strengthening social education, strengthening the relationship between parents and children, preserving customs and traditions, and adhering to the teachings of the Islamic religion. Sociology is concerned with the study of individuals and their relationship with each other and the relationship between parents and children by applying a social theory that helps solve problems and strengthen relationships between members of society.

Keywords: sociology theory, the Holy Quran.

Introduction

Sociology helps highlight the strengths and weaknesses of societies through social theory, which is done by diagnosing problems that need to be applied. However, sociology, like other experimental sciences that is characterized by many variables, deals with individuals who can change and switch in Their behavior; from an Islamic and religious point of view, we cannot extrapolate the Holy Qur'an approach through the vocabulary of sociology and social theory. Instead, sociology must be an integral part of the rules of the Islamic religion laid down by the Creator, and at the same time applicable and serving the teachings of religion. Islam and what came in the Holy Quran.

Furthermore, the Noble Qur'an is the most suitable book and the most honorable speech, for scholars, have devoted themselves to serving it by explaining and explaining its sciences, and the science that is related to the Book of God Almighty is considered for the sake of sciences, the most honorable in rank, the greatest in status, and the highest in rank. Every author has a title, and the Qur'an is the Book of the Most Merciful, as every author, if he writes a book, or writes a letter, presents an apology in its introduction if it is contrary to what is correct, except in the Book of God Almighty, for it is challenged, and the Almighty said: "This is the Book! There is no doubt about it—a guide for those mindful 'of Allah'" (The Baqarah: 2). The Holy Qur'an is the word of God, the faithfulness of Gabriel, the message of our master Muhammad (may God bless him and grant him peace), a starting point for a call, a solution to humankind's problems, a cure for diseases, a guidance for people, good news for believers, a purification for consciences, and a relief for the people of the earth, as it contains the story of the man and the path of creation. Moreover, the unification of the Creator, the attributes of the messengers, the news of the angels, the bliss of Paradise, and the torment of the Fire, which is the message of heaven to earth, and was revealed to the Seal of the Prophets, the seal of books, the miracle of the Prophet Muhammad, may God bless him and grant him peace, the miracle of time, the news of the unseen, and the hadith of the Hereafter. In the middle of the way, judgment is miraculous in saying, good in hadith, payment in advice (Sukar, 2011). Furthermore, the Almighty said in describing His Noble Book: "This is ' a Book whose verses are well perfected and then fully explained. 'It is' from the One 'Who is' All-Wise, All-Aware" (Hud: 1).

This article deals with sociology theories in the Holy Qur'an, and the truth is that the Holy Qur'an has neither changed nor changed. The Qur'an is still the holy book that came in order to save humanity from the injustice and shadows that they are blinded by. Moreover, he can play a significant role in the civilized and social construction at every time and place. The entrance to sociology is one of the essential entrances that can be employed in the field of studying the Holy Qur'an, and given the importance of the topic and its human and scientific value, this article came in the study of sociology theories in the Holy Qur'an, and the research included an introduction Then defining the concept of sociology and addressing the theory of sociology and clarifying the most influential theories of sociology, and addressing the talk about the Holy Qur'an, with mentioning Qur'anic verses that show the importance of the Holy Qur'an, and talking about the social theory in the Holy Qur'an, and explaining its merit in social control and social relations through martyrdom With the Qur'anic verses, then talking about Sigmund Freud's psychoanalytic theory (analytical theory), the components of the human personality, the level of awareness and experience and their relationship in building personality, and talking about the role of the Holy Qur'an in promoting social education by linking it to Qur'anic evidence, and coming up with the results to answer the research question, and from Then write the research recommendations, then the list of sources.

Sociology Theory

It is the science-based on the organized study of social behavior and human groups, as this science mainly focuses on the impact of social relations on people's behavior and attitudes and focuses on how societies arise and change. There are many topics that sociology specializes in studying (Abu Donia, Abboud 2020). This theory is supposed to be a scientific theory and is similar in content and form to the scientific theory regarding its characteristics and conditions. It helps describe the necessary pillars that enable it to perform the roles concerning sociology and the research accomplished through it. This theory must express sociology clearly and comprehensively, and this theory is concerned with one or more aspects of human life. Its principal subject is man and society, and it focuses on what distinguishes man from other creatures (Al-Moati, 1981).

The Holy Quran

It is the word of God Almighty revealed to the seal of the prophets and messengers, our master Muhammad, may God bless him and grant him peace, written in the Mushaf, transmitted to the nation of our master Muhammad, may God's prayers and peace be upon him, with frequency, worshiped by its recitation, and challenged by its miracles. It is the first source of Islamic law, its origins and branches, and everything that came after it belongs to it and depends on it, and everything that it contains is truth and truth, the Almighty said: "and whose word is truer than Allah's?" (An-Nisa: 122). Moreover, the Almighty said: "and who is more true in word than Allah?" (An-Nisa: 87).

Research Methodology

The researcher will follow the descriptive approach of sociology theories in the Holy Qur'an and their role in describing what is related to the human soul.

Research question:

What is the role of the Holy Quran in the psychoanalytic theory of Sigmund Freud?

literature review:

Al-Harasani's study (2019) aimed to address examples of theories about human creation and criticize them in the light of the Holy Qur'an; then, the researcher showed the theories and their owners who attribute creation to other than God, whose power is exalted. Towards the prophets and messengers by defaming them and responding to the authors of deviant literature, past and present, regarding the creation of man. As for the method followed by the researcher, it is the inductive, descriptive, and analytical approach and the research concluded with results and recommendations that the researcher concluded, and one of the most important findings of the researcher: There is no contradiction between modern science And the Holy Qur'an, and everything that atheists say about that is not valid. The criticisms made by skeptics claim that the Holy Qur'an disagrees with the information. It does not tell us how the first cell arose and who created it, nor does it tell us how evolution occurs from one organism to another according to periods, and why is that done? This theory does not tell us when and how man arose. And where? Who created it, and how does each creature evolve from the other? Darwin's theory is simply a biological theory and not a scientific fact. Instead, it is a theory contrary to instinct, whose owner and those who agree with him believe and believe in nature and do not believe that God created the whole world?

Moreover, they believe in the blind nature that neither harms nor benefits, leaving the oppressor alone. The theory of evolution and creation that the likes of Darwin and Freud talk about is very far from correct and does not agree with the Holy Qur'an, especially with its metaphysical matters.

The study of Al-Saif (2019) aimed to clarify the vision of the Holy Qur'an and its difference from the vision of sociology in defining the meaning of crime and delinquency and to clarify the approach of the Qur'an and the approach of sociology in explaining deviant behavior and criminal behavior, and their relationship to social and economic development, social change, and socio-economic, political, educational and recreational system. Moreover, the criminality that occurs by individuals in human societies and the Qur'anic approach mentioned fixed and accurate facts that explain the criminal act of man since he was created by God Almighty and created him on the face of the earth. , it is not related to the limits of time and place, as it is in the interpretations of positivist theories in criminology. The theoretical direction of sociology contrasts with the approach of the Qur'an when explaining the criminal problem because positivist theories are based mainly on empirical methods and observed phenomena and question the reality of Satan's existence and his temptation to man.

Social theory in the Holy Quran

This theory is considered one of the closest Western theories to the Holy Qur'an. It believes that deviation is a phenomenon that results from a failure in social control over individuals; Because deviation is inversely proportional to the social relationship between individuals, the individuals who have solid social bonds between them, carry out their activities and work, and apply the provisions of their religion, these individuals have diminished opportunities for social deviation, and this theory reflects some Qur'anic concepts that deal with social relations and show its positive impact on adjusting the behavior of the individual, such as kinship, he says: "...and those who maintain whatever 'ties' Allah has ordered to be maintained, stand in awe of their Lord, and fear strict judgment. "(Al-Raed: 21). And honoring neighbor, he says, " ... and the close neighbor and the distant neighbor and the companion.. "(An-nisa: 36 .) and forbidding injustice, he says: "and whoever among you is unjust, We will make him taste a great chastisement." (Al-furqan: 19). The sanctity of harm believers, he says: "And those who speak evil things of the believing men and the believing women without their having earned (it), they are guilty indeed of a false accusation and a manifest sin." (Al-Ahzab: 58).

The psychoanalytic theory (analytic theory)

The researcher and scientist "Freud" is considered the founder of psychoanalysis, and he is credited with developing the first theory (classical psychoanalysis). His theory is nothing but a theory of psychoanalysis, knowing that most of the basic postulates of the school are what Freud presented, and through criticisms, Theories that belong to psychoanalysis after Freud have multiplied, and some of them are independent of Freud's theory. The psychoanalytic theory provides a method for researching psychological processes that are difficult for any other approach to deal with, and it is an art for treating neurotic disorders. It consists of a set of psychological knowledge Located within a new scientific system; this theory drew attention to an essential point in the study of the human personality, which is that the emotional experiences of children at an early age leave an impact on the formation of personality (Tamazuzt and Taleh, 2016). Freud was one of the most famous Western scholars who presented a clear conception of the human psyche, and his theory is one of the most famous theories concerned with human behavior. This analytical trend aims to pay attention to the individual's motives that lie behind the personality's behavior and to predict the future behavior of the individual (Yasin, 2009).

The stages of personality formation according to Freud

The steps of personality from Freud's point of view can be seen as psychological, sexual development, and here the growth passes through the following stages:

1. Oral stage: activity is concentrated around the lips and mouth, and negative and dependent tendencies towards others characterize the person, and the individual continues to search for support in others (as in the case of feeding for a child). The person in this stage is immature, trusts others and is pessimistic, skeptical. sarcastically (A Secret Honor, 2000)

2. Anal stage: The activity in this stage is centered around anal stimulation, and efforts are made at this stage to control the child's output and other activities. Here arises an interpersonal conflict related to keeping the

bazaar out, and it is a conflict related to the psychological development of the character trait of autonomy versus traits of shyness and severity.

3. The phallic stage: the individual is characterized by non-adolescence with heterosexual conflicts, which issues the Oedipus complex, represented in the male child's complete possession of the mother's love, yet this possession is frustrated by the presence of the competing father. In such a situation, the natural response of the boy is to develop feelings of aggression towards the father. Nevertheless, the boy realizes that the father is more powerful than him and responds to the child's aggressive desires with another aggression on his part. This may add a realistic basis to the child's impression of danger on the father's part. Freud expressed this revenge that the Oedipal child fears from the father's side in the name of castration, i.e., actual or symbolic harm to the sinful penis, which expresses his masculinity. The boy believes that the girl lacks the penis due to being punished for aggression for similar sins. In any case, the boy experiences "castration anxiety" in proportion to the strength of his sexual drive towards the mother and the degree of aggression that accompanies him towards the father. The girl's problem is referred to as the Electra complex, where the father becomes the subject. A girl's love and competition from the mother is similar to that of a boy and his father. Then she also realizes that she does not have a penis and envy the boy for having it and blames her mother for losing him. Emotional conflicts disappear as the child gets older.

4. Mature reproductive stage: It is the stage of adulthood in which a sex partner is chosen from outside the family. Personality formation can be seen as a socio-psychological development as defined by Erikson, who emphasized the mutual interaction between social content and particular biological stages and emphasized the relationships between the individual's self and the world as the center of attention. The first is the young youth in their struggle with the political and social systems that they often find different from their perspectives (Al-Maaytah, 2002).

Components of personality in Freud's theory

Freud points out that the human mind is divided into a psychodynamic triangle that includes:

1. **Hawa (Id):** It is represented in the blind instinctive aspects and the vital and animal energy that a person is born with, and it includes the innate motives - sexual, aggressive, and others. The passion stems from the principle of pleasure; As the man tries to satisfy his motives, whether in reality or imagination.

2. **Ego:** The ego is the realistic aspect of the human personality formed as a result of the child's contact with the real social world.

3. **The Higher Ego:** It is called transcendence of conscience or psychological censor, and it consists of the child's orders from the parents of ideas about good and evil, virtue and vice. It is considered a moral advisor through which a person is rewarded and punished if he makes a mistake. It is a subconscious device formed at an early age. It is a set of values, beliefs, standards, and moral principles that help guide the behavior of individuals and are relied upon in evaluating their motives and actions, and this aspect works according to the ideal principles that punish and reward them (Justonia, 2009).

The level of awareness and experience and their relationships with building the personality: Freud divides experiences according to three buildings in terms of the degree of awareness, to which the components mentioned above are linked to a large degree, namely:

A- **Feeling:** It represents the conscious part of the mind, and the more significant part of the ego includes conscious mental processes, except for the unconscious defense mechanisms.

B - **Pre-consciousness:** It contains those experiences, not in the center of consciousness, but they can be retrieved with some effort and experiences on their way to repression.

C- **Unconscious:** This is the most important part of Freud's point of view, as it represents the deepest part of the mind and far from consciousness, where its contents are unconscious and are usually associated with the desires of past events, which are usually associated with oedipal compounds, associated with sex and aggression, which are transformed by the mechanism of repression. From the realm of consciousness to the realm of the subconscious, i.e., the unconscious, and perhaps one of the essential things that Freud presented in this field is his interpretation of the dynamic and effectiveness of feeling, which appears in the defense mechanisms that begin with the mechanism of repression, and then a group of mechanisms of the subconscious ego compensatory, such as projection, justification and others, elevation, which works to ensure the continuity of the process of suppressing painful or unacceptable experiences, while achieving a kind of balance resulting from reducing the level of anxiety. Painful feelings in the realm of feeling (Alayan, 2015).

As for psychoanalysis and sex, Freud considered that the basic inclination in man is the sexual instinct or the libido, and in the case of suppressing this instinct, it leads to neurosis. Sequential in the sexual instinctive stages in the aroused areas, that is, those areas of the body against which sexual gratification occurs, and these areas are disturbed according to the age stage and the growth of the body.

The main criticisms leveled at psychoanalytic theory

1. Freud overemphasized biological, psychological, and sexual factors in humans.
2. His theory was based on observations of emotionally disturbed individuals, and it may be an accurate or adequate description of the ordinary, healthy human personality.
3. Freud made his analyzes and observations and formulated his theory during the Victorian era when sexual notions were so taboo; it is clear that most of his patients suffer from conflict-related to their sexual desires, but nowadays, though feelings of guilt associated with sex are less prevalent.
4. He had no realization that the ego had its sources of sexual energy and was not dependent on the air in this aspect.
5. His ideas were vague and difficult to define, as there were no clear indications, such as to clarify what behavior shows that the child is still fixed in the oral or anal stage of sexual development (Alayan, 2015).

The role of the Holy Qur'an in promoting social education (educational sociology)

The Islamic religion influences social education greatly due to the different religions and temperaments that stem from each religion. For this reason, Islam is keen on educating its members with the Noble Qur'an and the honorable Sunnah of the Prophet. Social education differs in different societies based on standards, values, customs, and traditions. The message of the Noble Qur'an came in order to return people to the origin of their upbringing and upbringing based on common denominators and other factors that unite them. The Almighty said: "O mankind, We have created you from a male and a female, and made you into races and tribes, so that you may identify one another. Surely the noblest of you, in Allah's sight, is the one who is most pious of you. Surely Allah is All-Knowing, All-Aware." (Al-Hujurat: 13). Moreover, what the Holy Qur'an mentioned about social upbringing and education in immortalizing the psychological structure and limiting it to childhood, the Almighty said: "Did we not bring you up as a child among us, and you tarried among us for (many) years of your life?" (Ash shua'ra: 18). As there is no word (education/ bring up) in the Holy Qur'an other than this noble verse, and it indicates what the newly born child (newborn) acquires from health care. As for customs, traditions, standards, and culture, this is another matter, and this is due to reason, revelation, instinct, and will.

As for the parents' education, the Almighty said: "And (Contrary to this is the case of) the one who said to his parents, "Fie upon you both! Do you promise to me that I shall be brought out (from the grave), while generations have passed before me?" And they (the parents) were crying for Allah's help, (and saying to their son,) "Woe to you. Accept the true faith. Allah's promise is certainly true." Then he says, "This is nothing but the tales of the ancients." (Al-Ahqaf: 17). He also says: "And We have enjoined upon man to do good to his parents. His mother carried him with difficulty and delivered him with difficulty. And his carrying and his weaning are (in) thirty months, until when he attains his maturity and reaches forty years, he says, "My Lord, grant me that I offer gratitude for the favor You have bestowed upon me and upon my parents and that I do righteous deeds that You like. And set righteousness, for my sake, in my progeny. Of course, I repent to you, and truly I am one of those who submit to You." (Al-Ahqaf: 15). God Almighty has given these two verses as an example for parents to raise their children, so the results appear different in terms of the educator's intention and objectives of education, and this indicates that the proper education by parents is what creates a righteous generation and children who apply the teachings of the Islamic religion and what is stated in the Holy Qur'an.

Furthermore, it was mentioned in the Holy Qur'an about the relationship between parents and their children; the Almighty said: "Your possessions and your children are only a trial, and Allah it is with Whom is a great reward" (Al-Taghabun: 15), And "Believers, guard yourselves and your kindred against a Fire whose fuel is human beings and stones, a Fire held in the charge of fierce and stern angels who never disobey what He has commanded them, and always do what they are bidden" (they command them: 6). He called for caution in verse: "O you who believe! surely from among your wives and your children there is an enemy to you; therefore beware of them; and if you pardon and forbear and forgive, then surely Allah is Forgiving, Merciful" (AL-Taghabun: 14). This indicates that the role of parents comes in remembering, directing, and commanding, and this is due to the children's will to respond or reject following their convictions and beliefs.

The Noble Qur'an addresses all people with different social upbringing, as God Almighty says: "We did not send you (O prophet,) but to the entire mankind, as a bearer of good news and as a warner, but most people do not know." (28). The Qur'anic discourse came to all people; Despite the difference between them in the circumstances of their educational, environmental, societal, intellectual, and another upbringing, until they enter the Islamic religion, and the Qur'anic verse defines the mission of the Messenger, may God's prayers and peace be upon him, as a herald and a warner. They have the argument for unbelief, but what God Almighty has

deposited in the soul of factors and forces consistent with faith, including those that differ with it. We find that some enter into God's religion in crowds, and they live in reality, an environment and a society that contradicts the Islamic religion and its provisions, as is the case in the countries of the West. Those outside the Islamic religion, or societies based on customs and traditions different from the Islamic religion, in its belief and legislation, prevent individuals from entering Islam and intolerance to it. The Messengers, as the Messengers, addressed the people at the same pace without distinguishing between them. They did not have any of the religious education backgrounds specific to one group without another, or to an individual without any other, they are before the call to God, and there was a difference in the mission of the Messenger, peace be upon him, whether "O Messenger, convey all that has been sent down to you from your Lord. If you do not, then you shall not have conveyed His message (at all). Allah shall protect you from the people. Surely, Allah does not lead the disbelieving people to the right path" (Al-Ma'idah: 67). Furthermore, the Almighty said: "and nothing rests on the Messenger but clear delivering (of the message)" (An-Nur: 54). This is the covenant of God Almighty on all his prophets, in conveying the message and the call to Islam and belief in God, as God Almighty commanded them, without complacency at the expense of belief (Al-Zohour, 2012).

There is a role for psychoanalytic theory in social education. It is mentioned earlier that the psychological system of the individual consists of (the desire, the ego, and the superego) and the explanation of what each of these components indicates. This is done through the contact of the air with society (the superego). The process of forming the ego begins from the individual to the personality. Here begins the process of social education, and ego formation is one of the essential processes in social education. The ego is subject to the pleasure principle. Therefore it is considered logical if he can achieve the desires (desire) within the scope of the reality imposed by the existing society with its customs, traditions, and laws (the higher ego), as the individual acquires the supreme ego in an auditory manner by the father's commands and prohibitions, as the ego perceives. The superego manifests the persistence of customs, traditions, and values in society and their transmission to future generations. In the end, we find that the process of social education is linked to two processes: the process of forming the ego and the process of forming the higher ego, and through them, the individual acquires the customs and traditions of his society (Fayyad, 2015).

Results

To answer the research question: What is the role of the Noble Qur'an in psychoanalytic theory? As for Freud's concept of religion, Al-Taweel (1977: 65) stated that religion is like a neurosis that man passes through during his development, as religion is an attempt to control the natural world in which we live with the help of an ideal world, but it is an attempt that cannot be successful.

As for Islam and psychoanalytic theory, Freud's theory was able to mislead the world. The path of the hollow hypotheses that she advocated, did he not mean by the unconscious (the soul that commands evil), right? What is meant by the area of feeling is the reassuring soul. Also, the higher ego is meant by the blameworthy self. The reader thinks that there is no difference between what Freud called for and what is found in the Holy Qur'an, but it is wrong and all wrong in this conjecture, as the Holy Qur'an and the purified Sunnah of the Prophet acknowledges the principle of substitution.

And the change in the behavior of the individual throughout the stages of his development, not only in childhood (Al-Hams and Al-Jerissi, 2015). The Almighty said: "Verily Allah does not change a people's condition unless they change their inner selves" (Ar-Ra'd: 11). Therefore, the personality can be determined by its traits, characteristics, and characteristics in childhood, especially in the first five years of a child's life, and the only way to change what is in the soul or self is religion, through which the human soul is cleansed of its unwanted or harmful behaviors and habits, the Almighty said: "My Lord! I have indeed inflicted wrong on myself, so do forgive me" (Alqasas: 16); Freud dropped the principle of choice in the will and focused on the unconscious aspect that he placed at the top of the pyramid in the pre-human subconscious animal desires, instincts, and motives only. The conception of man's role is rejected, for God Almighty created man to be his successor on earth and be more generous than the rest of the animals. The Almighty said: "We have created man in the best composition" (Al-Tin: 4) (Abu Mara, 2003).

The human soul is closer to nature and the vital forces that include the will and the instinct, and the mind mediates between the two forces: the strength of the soul and the strength of the soul. The side of the soul is related to the forces of instincts and motives of the body, and from the side of the soul, it is connected to the world of survival and the secret of permanent existence and its knowledge with God Almighty. It is not surprising that the Holy Qur'an talks about the human soul in such a large number, as it is the book that is concerned with educating humanity and addressing the soul (Abu Shanab, 2010), as in the Almighty is saying: "Falsehood shall not come to it from before it nor from behind it; a revelation from the Wise, the Praised One" (Fussilat 42). Furthermore, the Almighty said in his Noble Book: "(This is) a book the verses of which have been made firm, and elaborated by the One who is All Wise, All Aware" (Hud: 1).

The Holy Qur'an has shown six levels of the human soul, and each of these psychological levels has needs that must be satisfied. Several characteristics characterize the person who is governed by one of these souls. Three levels of the human soul will be mentioned, which are as follows:

1. the self (is) incessantly commanding:

The Almighty said: "And I do not absolve my inner self of blame. Surely, man's inner self often incites to evil, unless my Lord shows mercy. Certainly, my Lord is the Most-Forgiving, Very-Merciful." (Yusuf: 53).

Several characteristics govern this soul:

- A. His connection with God Almighty is weak or missing.
- B. Characterized by aggressiveness in order to satisfy instincts regardless of the costs.
- C. He attacks others in order to satisfy his needs and desires.
- D. Constantly inclined to evil (man's inner self often incites to evil).
- E. Lack of sense of security, safety, and reassurance.

F. Attempting to obtain physiological and biological needs such as clothing, food, and water, as these needs are among the needs that most need to satisfy this soul, similar to air (Id) in psychoanalysis. However, if the "I" is more vital than it, it helps its owner live in harmony with others. Accordingly, the accumulation of sins is the result of the individual's response to the motives of the aspiring soul; That is, the tendency of the human self to the level of inferiority, which generates in the individual a feeling of guilt, anxiety, the torment of conscience and insecurity (Al-Tariq, 2018).

The soul that commands evil has a relationship with the needs of the human soul, of desires, instincts, and the whispers of Satan, and from here appears the obsessive soul, which is a type of the soul that commands bad, which means whispering to its owner in a hidden voice that can hardly be heard from the depths to remind him of what he has committed of sin and feelings of evil. Moreover, it is a type of soul that commands evil. God Almighty says: "And certainly We created man, and We know what his mind suggests to him, and We are nearer to him than his life-vein" (Qaf: 16). The soul that commands evil is the one that means lust and anger, and whoever witnesses one of the soul's lusts with the eye of desire; I took him out to the whims, and the devils snatched him, and the wind blew him into a place (Al-Makki, 2005).

Furthermore, the obsessive person is the devil who whispers to man, and this is what came in the Almighty is saying: "Say, "I seek refuge with the Lord of mankind, the King of mankind, the God of mankind, from the evil of the whisperer who withdraws (when Allah's name is pronounced), the one who whispers in the hearts of people, whether from among the Jinn or Mankind." (Al-Nass: 1-6).

The self-reproaching soul

The Almighty said: "I do swear by the Day of Judgment!, And I do swear by the self-reproaching soul!" (Al-Qiyamah: 1, 2). This soul sins and repents and hesitates between good and evil. If it does evil, it regrets to God Almighty, and it is called the blameworthy soul; it blames its owner for what he did wrong and for what he did excessively. And because it hesitates between good and evil and tries to return its owner to the worship of God Almighty and to seek forgiveness and guidance and to return to the straight path (Abu Shanab, 2010).

The tranquil soul

The Almighty said to the righteous, "O tranquil soul!, Return to your Lord, well pleased 'with Him' and well pleasing 'to Him'. So join My servants,, and enter My Paradise." (AlFajr 27-30). And this soul is upright, loves good, seeks it, keeps away from evil, and repels it, and it is represented in the tranquility and stillness of the heart. (Al-Tarik, 2018).

The Interpretation of the Qur'anic verse "Come to me!" from Freud's psychoanalytic perspective: In the story of our master Yusuf there is another aspect of psychology or personality science that was not crystallized in previous centuries, and I do not want to talk about the grievance of our master Joseph and the injustice that he suffered from his brothers, and I do not want to talk about the relationship The personality and divine affection between him and his parents, although it is an important prelude to the psychological and educational revelation that God placed in the position of our master Yusef from Zulaikha, the wife of the dear, namely his refusal to sexual intercourse after the doors were closed and she said, "Come to me!". In a woman, he represents the nobility of the great hero in the face of meanness and manly generosity in front of the weakness of the dear woman, and deterring the self from betrayal imposes on the reader of these verses. Indeed they are verses in the realistic and credible sense, a strange feeling and feeling that afflicts the soul that does not end except with tears flowing in places, not for the tragedy that the reader witnesses, but for a chivalrous attitude Noble, and that feeling and feeling from oneself does not end except with complete determination and a conscious psychological

will not commit adultery and to deter oneself from immorality, and perhaps insisting on adopting noble positions. And, of course, if a person were to be afflicted with the same circumstances. This is the prelude to this noble and chivalrous stance of our master Yusef in front of his brothers, the dear ones, and his wife, which does not represent a teacher of psychology and personality, but rather a new phase of psychological, educational revelation that God deposited in his previous verses. The Qur'an has this self-deterrent psychological suggestion, but rather praised it with the good consequence and the great reward that our master Yusef obtained with the king despite the long-suffering in dark prisons, and Yusuf Al-Siddiq at that time was also noble with everyone. Voluntarily to nobility and chivalry and to adopt the same behavior, whether it was imitation or conviction, and we did not find in the narration of the story of Yusuf in the Holy Qur'an and in the well-known method to push (the ego) in man to take the same position taken by our master Yusuf Al-Siddiq. It should be noted here that the Quranic process presents another fact that may be mysterious to some, namely, the continuity of educational revelation. There is no reader of the Holy Qur'an or a reciter of it. Still, the same conscious feeling and the deterrent will slip into obscenity and adultery whenever he tempts himself, no matter how repeatedly reading the market. See. The truth that must be said here is that it is not only the noble position, nor the story, but the style as well, that made this psychological parameter a stand-alone theory or an educational fact that must be adopted (Al-Qabbanji, 2000).

Application of religious text based on psychoanalysis

This assumption appears in two main directions:

1. If the familiar in previous stages - especially the step that came after the founding of psychoanalysis at the beginning of the last century - is the existence of a conflict between the Islamic religion and psychoanalysis, fed by some of Freud's writings, then if we reconsider this contradiction, it becomes necessary, especially when the faith has returned strongly in the current era, as there are religious texts and stories in spiritual books that talk about the non-stop life scene, and that religions, through their history and texts, can become a psychological analysis (Eliade, 1956).

2. If it is customary to apply psychoanalysis to religious texts, then it is necessary at present to change roles and to use religious texts to psychoanalysis, given that these texts can pose many things for psychoanalysis and for the psychoanalyst to derive new psychological concepts and perceptions from them. . The importance of this change is not evidenced by a matter known to the specialists. Jacques Lacan derives some of his ideas from religion, mainly the concept: the name of the father: *Le Nom-du-père* and he explains this in his saying: "...to single out the father for procreation is something that was only under the influence of a pure signifier, as it is not a reference to the real father, but rather a sign What religion has taught us to call: the name of the father" (Lacan, 1966).

Instead of applying psychoanalysis to the Holy Qur'an, and instead of projecting interpretations on it that may not be suitable for it, it is possible to apply the Holy Qur'an to psychoanalysis. And we derive some concepts or Psychological perceptions of it that may contribute to the development of contemporary psychoanalysis. Can the Qur'anic narrations help the reader-analyst extract new psychological ideas? Does the story of our master Yusuf, peace be upon him, not suggest another knot other than this central knot, which is the Oedipus complex, which has been transformed in studies Cash to a magic key that interprets all the texts?

From here, the story of our master Yusuf, peace, and blessings be upon him, will be discussed in contrast to the myth of Oedipus. It is noticeable that the Qur'anic story did not talk about the mother of our master Yusef independently, as it spoke about the two: father and mother, as in the Almighty's saying: (And after they had entered the city, Joseph raised his parents to the throne). Hence, we may conclude that the relationship of the child with the mother appears insignificant in the story of Joseph, in contrast to what is observed in the Oedipus legend. However, some contemporary psychological studies refuse to do anything but see in the woman of the dear, with her lustful presence, the face of Jocasta, and that the relationship between Joseph and the woman of the Aziz is interpreted. It is more like Oedipus' relationship with his mother, especially that the one who bought him from Egypt asked his wife to honor the child, "possibly he might be of benefit to us or we might adopt him as a son" (Yusuf: 21), which may allow us to assume that Joseph is an adopted son and that Aziz's wife is his second mother.

However, these studies do not pay attention to essential differences: the first is that in the story of Yusuf, we find "And some ladies in the city began to say: "The chief's wife, violently in love with her houseboy, is out to tempt him." (Yusuf:30). It is clear here. In the first, the source of the forbidden desire is the woman of the dear, while the Oedipus child is the source of the forbidden desire in the Oedipus myth; The second and most important of which is that Oedipus is accused of incest and that the author of the myth took the accusation very seriously, while Joseph was accused of seducing the wife of the dear. Still, the Qur'an made it clear that Joseph was not responsible for what he was charged with. Even if they were accused of it after she became interested in him, he saw the proof of his Lord and the preference of imprisonment to sin; Above all, if the group is the one

who accuses Oedipus in the myth, the exact opposite is what is happening in the story of Joseph. Still, in the story of Joseph, a witness from the family of the woman who tried to lure him with his innocence testified, and his imprisonment was unjust and aggressive. In the myths, there is a complete conviction that the hero committed a crime, while Yusuf remained innocent throughout the religious story, as he is the victim of the woman “And it so happened that the lady in whose house Joseph was living, sought to tempt him to herself” (Yusuf: 23), which accused him of being unjust, but his high sufficiency and his talents. Dreams saved him from prison and showed his innocence, which means that the religious stories granted the right to Yusuf, the victim, the victim of the dear woman who is supposed to be a second mother: “The chief’s wife said: “Now the truth has come to light. It was I who sought to tempt him. He is indeed truthful.” (Yusuf:51). Both myth and religious story, the relationship of the child with the father, occupies a central place, but in two radically different meanings: in the Oedipus myth, the child is unwanted by his father, who hated him even before he was born, while Joseph is the beloved child with a special love affair with his father: “And call to mind when the brothers of Joseph conferred together and said: “Surely Joseph and his brother8 are dearer to our father than we are, although we are a group of so many. Our father is clearly mistaken” (Yusuf: 8). And at the end of the story, Yusef will not kill his father; on the contrary, what happened. His return again brought life back to his father’s soul, which he tired of crying and sadness over his separation. The son’s shirt is the one who got the father out of the darkness of separation and loss: “Take this shirt of mine and throw it over my father's face. He will regain his sight. And bring to me all your family.” (Yusuf: 93), and his position in the royal space in Egypt will not push him to commit sins as Oedipus did, but rather it is the position that will allow him to take the lead in this space, and meet his parents and family at the end of the events (Al-Moden, 2014).

Why does Islam oppose psychoanalytic theory?

Islam does not recognize psychoanalysis for reasons related to the founder of the theory "Freud," who considers religion an illusion that does not exist. The fundamentalists see in its hypotheses a form of Jewish thinking. The two aspects: The psychology of this religion is dealt with, diagnosed, and the aggravation symptoms resulting from it are explained. The researcher in fundamentalism sees one of the prominent manifestations in this crisis as an answer to the guilt complex that believers suffer within a world that is no longer compatible with their religion. The countries of the Levant, and psychology, for example, is the only subject of knowledge that hardly finds a place in the study programs within the Arab countries. The Islamic world rejects psychology, and this rejection is explained by "Ben Salama": first because psychology is the only scientific subject that was invented by a single person, which is Sigmund Freud, the latter was Jewish, so Muslims view psychology as a form of Jewish thought (Tamazuzt and Taleh, 2016).

In addition, because of his Jewish background and the isolation and persecution he felt, and the hatred of the world's peoples for the Jews, he tended to question spiritual and moral values. The emotions of love, sympathy, and compassion, and therefore his works, reflect his personal and family life rather than a product of scientific work based on experience, measurement, and accurate, objective observation. Therefore it was not surprising that his views were unable to withstand scientific experimentation. In addition to this, the contemplator in our Islamic heritage feels that Muslim and Arab doctors have been guided to the idea of the subconscious and the process of analysis hundreds of years before Sigmund Freud was guided to it (Mosbah, 2006).

Recommendations

The research recommends the following:

1. The Islamic society needs a social theory that supports the Islamic religion and is connected to the Holy Qur’an.
2. Benefiting from the theories of sociology and its results in applying psychoanalytic theory in the interpretation of the Holy Qur’an.
3. Paying attention to the stories of the Noble Qur’an and mentioning its virtues.
4. Responding to and defending the skeptics of the teachings of the Islamic religion.

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