



Investigation of the Relationship between Faith and Attitude from the Viewpoint of the Holy Quran

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Abstract

Faith and attitude as two important categories have many similarities and differences. Beliefs and attitudes are not the same, they are different in concept and character, they have established one as a sacred preacher and the other as psychologists. However, the remarkable similarities and the strong relationship between them are illustrated in a descriptive-analytic manner. The paper deals with the central role of "faith" in the verses of the Holy Quran and "attitude" in social psychology. This paper uses a descriptive-analytical research method. The findings of the study indicate that the religious pattern of attitude change as an internal mechanism, by increasing the coefficient of intellectual and spiritual transformation, reaches the highest level of beliefs in three cognitive, emotional and behavioral dimensions.

Keywords: *Faith; Attitude; Quran*

1. Introduction

The holy Quran has introduced some criteria for humans to gain tranquillity in life, the main characteristic of them all is the belief in God and good deed. With these two, the elements of sadness and fear will disappear and anxiety, which is the primary source of all mental problems, will vanish. Thus, there will be mental and spiritual peace for human beings. Based on Maslow's hierarchy of needs, every human has basic needs (Maslow, 2015). These essential needs are: Primitive needs of life (Quran 7:96), need for security (Quran 10:62), need for belonging and compassion (Quran 19:96), need for respect (Quran 103:3) and need for self-blooming (Quran 89:28-30). Religious psychologists believe that

religious education refers to activities that lead to the increase of faith in people, especially activities which lead to getting more familiar with the main core of faith and religious beliefs (Atkinson, 2014). Cognitive psychologists, contrary to behaviourists, believe that mental events are not just a phenomenon, but cognitive processes affect behaviour. Another group considers the root of many human behavioural and mental disorders in the various irrational beliefs and beliefs they have about the world around them. The behavioural, emotional and rational theory of Albert Ellis is one of the cognitive theories which states that irrational beliefs are beliefs that have full dominance on the person's mentality. They are the determining factor on how events are interpreted and explained which regulate and adjust the quality and quantity of behaviours and emotions. Having faith in God as the face of absolute compassion, as the one who protects his followers and guides them, has a vital role in mental health (Ellis, 1997). From a psychological point of view, attitude in its own domain is similar to that of faith. Attitude is a central part of human identity (Bohner, 2002) and it affects the way we think, collect and process information, therefore it impacts the behaviour of an individual. By knowing the attitudes, behaviours are mostly predictable; therefore, it will be possible to control the behaviour. The concept of faith and attitude (both of which play a central role in their place) are related and correlated.

2. Theoretical Basis

Although there is an exemplary relationship between the faith in Islam and the religious attitude that psychologists put forward since both faith and attitude have internal domains and emerge from the heart, but there are practical differences between them in term of meaning and conceptuality. In many aspects of social psychology, the term attitude is used and sometimes this word is synonymous with faith. But these two words are sometimes used as identical, especially if the suffix "religious" have been added to them. This article seeks to address the nature of faith by referring to the Holy Quran so its similarities and differences can be compared to the "religious attitude".

2.1. Definition and Conceptuality of Faith in Holy Quran

Faith literally means security, the removal of fear, and truth (Mostafavi, 1368). It also implies authentication (Ragheb, 1412). Lisan Al-Arab considered the faith as a concept opposite to disbelief, and authentication as an opposite to denial. So-called faith has been used in the opinions of great minds with some differences. Because true faith has a meaning with various aspects, therefore it is sometimes used in the true and general meaning and sometimes in its specific meaning. Allame Tabatabai considers faith as the knowledge in addition to obligation such that one's actions demonstrate one's knowledge. (Tabatabaii, 1374, v18) He considers full faith as dogmatic acceptance along with obligation (the same, v15). Faith in the Holy Quran has two main applications: a general and a specific application. The general application of faith is represented by practicing the religion of God, which includes all the acts performed by the mind, heart and other organs (Quran 5:69). The specific application of faith is the cardinal acknowledgement of the religion of God, which is one of the acts of the heart and part of the general meaning of faith (Quran 58:22). Sometimes faith is not used in its literal sense but based on performing certain religious practices (Quran 2:277), and sometimes the benefits of faith and its impacts are used instead of its meaning (Quran 57:22). There are two fundamental pillars in the definition of the faith: cognition and propensity. Faith in God is not only about knowing and understanding that God is right but also intending to act on it. Recognition alone is not enough since it can be associated with denial and arrogance. Quran notes this point in the story of the Pharaoh; "They denied it (faith in God) because of their cruelty and rebellion, while they believed in it." (Quran 16:14).

2.2. Definition and Conceptuality of Attitude

According to Allport, there are more than 100 different definitions. Fewer concepts in psychology face this level of discrepancy. A state of mental and neural preparation which has been organized based on experience and has a direct or dynamic impact on one's answers to all the related subjects and situations (Allport, 1994). The combination of cognitions, feelings, and preparing for taking action regarding a specific thing is said to be the attitude of one towards that thing (Karimi, 1379). Public evaluation is based on feelings and cognition. As seen, there are different assessments and definitions for attitudes, but they all emphasize on the three main attributes which are cognition, emotion and behaviour. By focusing on these three elements, one can evaluate and discuss the attitude. Social psychologists consider the existence of these three components to be effective in institutionalizing attitudes and their differences are due to their emphasis on one of the three components.

3. The Relationship between Faith and Attitude

Faith and attitude are not the same; they differ both in concept and attributes, but there are considerable similarities and a powerful relationship between them, and it is necessary to study these similarities and differences to prevent confusion (Razaghi, 1387).

Similarities: Firstly, both are related to cognition and knowledge. Knowledge is both the basis of faith and the constituent elements of attitude. Faith is also based on knowledge and cannot be achieved without it. Secondly, they both have a close relationship with Emotion. Because on the one hand human analysis is not formed without emotions and on the other hand faith is completely influenced by emotions. Thirdly, faith and attitude are both related to behaviour. Evaluation and attitudes toward one thing provide readiness to behave appropriately. Lastly, both deal with relative stability and durability. Since their basics of cognition and emotion are enduring and difficult to change.

Differences: Firstly, the nature of faith and attitude is different. Faith is a self-aware commitment from the heart which is chosen freely. Still, attitude towards a subject creates a certain kind of evaluating and positioning look in one's heart via their experience. Secondly, the creating factor of faith is choice and will, but the creating factor of attitude is experience, and there is not necessarily free will in creating an attitude. Thirdly, Faith can be strengthened and weakened. However, because attitude is for qualitative affairs, its level cannot be related to quantity. Lastly, faith is an obligation towards one thing. It is not negative or positive, but attitude can be positive or negative.

3.1. Influencing Factors in Formation of Faith

A positive attitude towards religion and religion, including religious faith, will be formed if one first recognizes one's true needs, both material and spiritual, and secondly, observes religion and its instructions to meet those needs. That the Quran informs man of his essential characteristics such as ignorance, impotence, and innate need (Quran 33:72), and repeats the richness, needlessness, and endless grace of God in the human ear, can be explained in this regard. The first factor for achieving strong faith is cognition. Allame Tabatabai reminds the role of increasing knowledge as a factor of increasing faith, which is some kind of aware and intentional tendency. The level of faith is related to the strength and weakness of knowledge and obligation from the heart (Tabatabai, 1374, v18). The second factor which affects faith is obligation and commitment, and one must do his best to improve one's obligation in both ways. First by improving obligation in critical situations and then staying committed while passing the time and preventing loose will. To achieve this, ethical scholars have suggested taking care of four stages: Muhasabah (accounting), Musharatah (provision), Murāqabah (monitoring), Muatabah (punishing). These

four phases will prevent the weakening of faith and add to its strength. The first step is the same as the cognition of deeds and thoughts and evaluating one's performance. The second step is Musharatah for stabilization in the promises and vows. The third step is Murāqabah; the faithful watch his vow. "The righteous people remember God when evil tempts them, and then, they become a seer" (Quran 7:201). The fourth step, which is Muatabah, is for stabilizing the faith and also for compensating the lack of faith.

3.2. Factors Influencing Formation of Attitude

Human beings do not make conscious decisions to shape their attitudes but to understand the subject and interact with the attitudinal environment. Although mankind strives to know, what he receives and the knowledge and emotion that comes with it is not at his disposal. Factors affecting attitude development can be divided into three main categories. Cognitive factors that include social learning and social comparisons. Motivational factors consisting of individual factors and socio-cultural factors. Genetics and heredity are important factors in development of attitude. Considering the three cognitive, emotion, and preparation attributes in the attitude field, it is necessary to analyze the impact of these three on each other.

3.2.1. Impact of Cognition on Emotion

Daniel Goleman in "Emotional Intelligence" states that humans have two brains or two different kinds of perception, rational and emotional perception, and these two perceptions determine one's way of life. These two perceptions are in coordination most of the time. However, when there are severe emotions and tendencies, the balance between feeling and thought is broken. Stronger the feelings in one person, the more emotional perception will rule one's mind and the ability of rational perception is reduced (Goleman, 1995). In moralities, and also based on the opinion of scientists and philosophers, the impact of a mutual relationship between emotional states and self-features on human thought and vice versa is proved. Imam Ali, in article 9 of Nahjolbalaghe, states: "Anyone who falls in love with anything, the love will make him blind and hurt his heart. So, he will look with broken eyes, and hear with deaf ears, he is obsessed with the world and is a slave to the world and anyone who has something from this world, when world trembles, he will tremble too and follow it blindly".

3.2.2. Impact of Emotion on Behavior

Most of our aware or unaware states and reactions are the product of our emotional and mental states. Physical changes that happen while confronting situation like fear, anger, etc. are proof for this subject. Some psychologists have accepted the relationship between emotions and behavior and believe that behavior comes from motivation. Motivation will not be powerful enough to make one move and have true direction without emotions and feelings. Therefore, purposefulness and emotions must be analyzed alongside their thoughts and motivation (Ghasemzade, 1379). It is for this that emotionally stronger people are more socially balanced, happy and alive. These people tend to be more satisfied, cheerful, and valuable with enhanced emotional skills. On the other hand, people who cannot get their emotional affairs together will always battle an inner fight, and this will lead to the lack of focus in their work and thoughts and reduces their active energies (Goleman, 1995). The Holy Quran considers the bow of divine worship to be the strength of our hearts (Quran 22:32).

3.2.3. The Impact of Cognition on Behavior

From the viewpoint of cognitive psychologists, the mental thought process is the main factor for our behaviour, and our behaviour comes from our thoughts, which affect us and lead to actions. That is why in cognitive therapy, first, the failed thoughts are analyzed, and then efficient behavior is replaced with the defected behavior (Beck, 1976). Prophet Muhammad says: "So much knowledge that will lead to man's loss" (Rey Shahri, v6, 1371). Therefore, unpure knowledge with doubtful cognition will wrongly form the behavior. Of course, human behavior affects cognition; therefore, serious mediation will lead to purity of thought and mind. The holy prophet says: "whoever puts his learnings to action, God will teach him what he does not know." (Majlesi, 1404, v4).

3.3. The Relationship between Faith and Behavior

Faith affects the behaviour and personality of people. Faith is worthless without action, and true faith leads to pure actions. If one has healthy and true faith and thoughts and emotions, most of one's actions will be true because cognition, emotion, and behavior are the three-attribute creating one's personality. Holy Quran states: "Every one acts according to his manner; but your Lord best knows who is best guided in the path." (Quran 17:84). The stories told about good deed teach us that faith makes people do the right job, and lack of faith will lead to not doing the good deed or carrying out bad behavior. Good deed and behavior affect the growth of faith. Any good and appropriate deed, if done from a believer and intentionally and with previous intention, is a kind of citations and reminds the basics of that deed. These basics are that this deed is good and pleasant to God. "To Him do ascend the good words; and the good deeds, lift them up." (Quran 35:10). In the al-Mizan interpretation of the Quran, the word "Tayyib" is defined as true and right faiths, yet another interpretation says: "the word is a speech that has the full meaning as described in verse as Tayyib." It becomes clear that Tayyib is the right faiths in which one acts based on them, which is the same as pantheism, and all faiths are about this (Tabatabaai, 1374, v17).

3.3.1. The Impact of Faith on Inappropriate Behaviours

Faith affects behaviour and vice versa. It is said in the Holy Quran: "And We reveal of the Quran that which is a healing and a mercy to the believers, and it adds only to the perdition of the unjust." (Quran 17:82). The said cruel people in this verse are the ones who did not accept the invitation of Islam, and certainly, these people have failed thought deviations, and such states affect their deeds and behaviors. Therefore, it is clear the faith deviations affect the deed and behavior of humans. Allame says about this verse: "It shows the impact of the Quran on non-believers, and this impact is the opposite of the good impact that the Quran has on believers' hearts." So, cruel people are infidels (Tabatabaai, 1374, v13).

3.3.2. The Impact of Inappropriate Deeds and Behaviors on Shattering Faiths

God, in the Holy Quran, makes a connection between following temptations and losing the power of differentiating right and wrong, which will lead to loss, infidelity. "Have you then considered him who takes his low desire for his god, and Allah has made him err having knowledge and has set a seal upon his ear and his heart and put a covering upon his eye. Who can then guide him after Allah? Will you not then be mindful?" (Quran 45:23). Therefore, a believer must watch his deed and behavior to keep his faith and faiths and makes his godly existence stringer by being righteous and committing to God's commands. As the Almighty God says: "Whoever does good whether male or female and he is a believer, we will most

certainly make him live a happy life, and we will most certainly give them their reward for the best of what they did.” (Quran 16:97)

Conclusion

Impact of knowledge on the growth of faith is that what is more beautifully drawn draws the human desire. If one is aware of something, there will be a positive or negative tendency toward it. In the Holy Quran, many verses make beautiful and valuable statements in the introduction of God, mentioning these attributes to the believer in a profound knowledge, increasing his tendency toward God and revealing his lost to him. As a result, man's emotions and tendencies are attracted to him and he stimulates human desire for the truth that will generate commitment and commitment. Slowly, as a result, human emotions and tendencies attract and stimulate human desire for the truth, which creates commitment to it. If the desires and the contradictions of the desire to the truth are active in human existence, he will win the battle that is stronger and in the same position that the position of attitude becomes known because the more faith and attitude the human being becomes aware of in one's consciousness. Faith moves along and faith is fully manifested with the three components of transcendence, affection, and behavior, but if the attitude that is involuntary and through experience is stabilized negatively, it attacks the faith with dissonance and that The earlier it meets the need, the more serious it enters the scene and succeeds in defeating it. Therefore, the strengthening of one's beliefs about belonging to one's faith is another way of strengthening one's faith, that is, if there is a higher level of knowledge and presence in one's faith, both the faith and the attitude towards the transcendence of one's soul and personality will grow.

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