

Optimism in Psychology and its Structure on the Islamic Sources

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This research has been carried out in order to describe and analyze optimism through two approaches of psychology and Islam and to found the structure plan of optimism on the Islamic thought. The method of research is of descriptive-analytic and solidarity kind. After studying almost 3500 statements from the Islamic sources including the Qur'an and the traditions on the subject, while hinting at some difference between the structure of optimism in the Islamic point of view and that of the literature of psychology, the findings went to show that optimism is of two levels: the first level comprises knowledge and awareness, positive interpretation, certainty in the coming of outcomes, hope and behavior convergent with optimism. The second level is of the forty sub-constituents stemming from another wide-ranging concept known as "faith". Experts of religion and psychology have approved that the content of the above structure is justifiable; their ideas about the justifiability of the content is 0/76 and the average of coefficient of solidarity is 0/797 which are of high agreement.

Keywords: optimism, structure, Islamic, Islamic psychology, optimistic psychology.

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Lifestyle and conduct: differences and similarities

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Lifestyle is a new term frequently used in the fields of sociology, psychology, and cultural studies. The scope of application of this term today has gone far enough to replace many old terms and conceptions. As a technical term, lifestyle has a close tie with a set of concepts such as culture, society, mind, behavior, meaning, personality, environment, inheritance, need, taste, fashion, status, and tradition. The concept of lifestyle, from one side, encompasses the most detailed event of man's life, and goes rooted deeply covering man's entity, from another side; it is thus both encompassing and deep.

We may consider the Islamic lifestyle as a separate discipline of knowledge having some relations to man's line of conduct. Those relations can be taken into consideration as difference or similarities. In what follows, the author has gone to infer and propose those differences through some library-ascription method.

Keywords: lifestyle, biography, line of conduct, moral dispositions of Holy Prophet (PBUH), distortion, the aim of life, behavioral conduct.

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Carrying Out Works Properly in the Light of Islamic Lifestyle (Measures and procedures)

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Labor and endeavor are the main constituents of civilization and key factors of the Islamic lifestyle. In recent decades, however, Muslims came to suffer from slowdown and slackness, which may be caused by their negligence in the properly carrying out their works; thus, they failed to accomplish them and fell into despair. Inferring the properly carrying the works out from the Islamic traditions is one step in lifting the obstacles before practical success for Muslims' lifestyle, particularly, "for the staff".

In what follows, the author goes to examine "the measures and procedures of doing works" in the light of Islamic traditions through a descriptive-analytic method. As an outcome of this research, mention is to be made to two kinds of measures before and while doing the work properly: 1- offering a paradigm of concept for the chronological process of a work being done; 2- a simple review for the assessment of the measures while doing the work and after it is done. An approach of process to those traditions provides for a right practice to be considered as a whole, rather than the scattered pieces of it.

Keywords: measures before the work, measures while doing the work, the process of doing a work, the review of a work, work in the Islamic culture.

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Prediction of Psychological Wellbeing and happiness in the Light of Islamic Lifestyle through the Management of Personality Traits

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The Islamic lifestyle and personality traits play a major role in the psychological wellbeing and happiness. In his research here, the author has studied the role of Islamic lifestyle and five key personality traits in the psychological wellbeing and happiness. His method is descriptive-solidarity. The society of research comprises both seminary and university students of Qom city who as the sample of 911 students filled out the forms of Islamic lifestyle questionnaires (ILST-75), five key personality traits (Goldberg, 1999), psychological wellbeing (Ryff 1995), depression-happiness (Joseph and McGreal, 1995). The research findings proved that the Islamic lifestyle and its minor standards including society, beliefs, acts of worship, morality, finance, family, health, knowledge and thinking, security and punctuality have a positive and meaningful relation to psychological wellbeing and happiness. The five personality traits have a positive and meaningful relation to psychological wellbeing and happiness, too. Another finding shows that through the Islamic lifestyle along with the controlling factors of personality, one can predict one's psychological wellbeing and happiness. As a result, strengthening the Islamic lifestyle may go to strengthen and intensify the happiness and psychological wellbeing of every individual.

Keywords: the Islamic lifestyle, personality traits, psychological wellbeing, happiness.

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The Principles of Pantheistic Lifestyle in Modern Spiritualism

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Current differences in different spiritualistic lifestyles stem from their theoretical dissimilar foundations. Knowing the foundations of theism and anthropology in one spiritualistic movement will help to decipher the lifestyle of that movement.

In his current article, the author has tried to refer to the ongoing researches on the beliefs of modern spiritualists in order to analyze their celebrated spiritualistic view on God and mankind in the light of pantheistic theism; mentioning the features of pantheism in modern spiritualism, he has also gone to propose some estimations about its impacts on the spiritualistic lifestyle. God in modern spiritualism, according to the findings of this article, is a none-exalted being, penetrating into everything, along with everything, and a troubleshooter who on emergency cases would appear all of a sudden due to the call from inside; and mankind is not his obedient servant, rather an active unit in the divinity and the intelligence guiding the universe. This particular pantheistic view on God and man has given rise to some signs such as living in the moment, sanctifying the inside call, dealing with God through self-love, altruism through self-love, considering everything so far as it concerns oneself, insisting on self-promotion and self-sufficiency in the lifestyle of modern spiritualists.

Keywords: modern spiritualism, theism, anthropology, pantheism, self-divinity.

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The Use of “Terms of Sex” in the Styles of Communication in the Light of Ethics

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Language is the major means of human communications. As far as Islamic ethics is concerned, making use of terms denoting sex and sexual organs in conversations and verbal communications is a challenging issue. That pronouncing terms of sex is unethical can be inferred from some traditions of Ahlulbeit.

Referring to the Qur’an and reason, the author has some to a clear dictum about the issue. It can be inferred from the research findings that one is allowed to use the terms of sexual organs implicitly on some verbal and behavioral occasions. Having collected the data from libraries, the author made use of the intellectual and qualitative method of analysis in order to examine those data.²

Keywords: Islamic ethics, terms of sex, sexual organs, styles of communication, the Qur’an, the reason, Islamic traditions and line of conduct.

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2- This article is borrowed from a research plan under “The Sense of Humor in the Islamic Ethics” sponsored by the funds to support the Iranian researchers and technicians.

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A bi-quarterly journal
**“Research paper on the
lifestyle”**

4th year, No.6, Spring & Summer 2018