



A Comparative Study of the Effect of "Self-Awareness" on the Absorption Law in the Qur'an and Psychology

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Abstract

The present comparative study argues that although self-awareness in the Qur'anic concepts and psychology has a significant effect on attracting individual and social success; But reaching the final perfection and turning the real self into the ideal self that God expects from the divine caliph; It is quite different from the mental imagery and components of the so-called absorption law and cannot be considered as Allah power for the mind. so, a library study of this article proves that this self-awareness cannot be considered scientifically in the workshops as an introduction to the absorption law. Hence, those who practice self-analysis in the light of reason and following revelation will never suffer harm or failure. Rather, this position will be considered the ultimate goal of creation and the sheer success of a perfect human being.

Keywords: *Comparative Study; Absorption Law; Self-Awareness; Quranic Verses; Psychology; Success; Emotional Intelligence*

Introduction

Nowadays, one of the most popular success workshops in the world, including among Muslims, is the workshops entitled "absorption Success through the absorption law", which seek to indigenize it and insist on demonstrating this hypothesis in accordance with Qur'anic texts. so, in many cases, verses have been used as an excuse, the claimants of this law believe that if man have positive feels about his desire and embodies it, the universe will create the same desire for him. And this action is based on the fact that in the first step human beings have fully awareness of themselves and their talents. so holding a self-awareness skills workshop is necessary. But the fundamental question has discussed that how self-awareness has effect on success absorption? Basically, what is the effect of self-awareness mentioned in the Qur'an with self-awareness expressed in emotional psychology on the absorption law?

The purpose of this study is a comparative study of the meaning of self-awareness in the Qur'an and the psychology of emotional intelligence and to explain the components of the absorption law; In

order to determine its effect on success. Also, disagree and consensus positions of self-awareness in the Qur'an and psychology, and, its effect and non-effect on the absorption law (secret) should be clarified.

Importantly, there have been few studies on "self-awareness" written in the form of articles: The Twentieth Century: The Century of Muslim Self-Awareness / Introduction the Shiite Geopolitical Book by Najaf Lakzai Azar Mah 1381 has been published in the religion moon magazine. also in the field of "Law of Attraction" with the same title, in the Journal of Spiritual Studies, Spring 2012 No. 3 by Hamzeh Sharifi Doost has written and published; But none of them, a comparative study based on a comparative study of the effect of "self-awareness" on the absorption law based on the verses of the Qur'an and the sciences of psychology has not done the right thing.

Therefore, in the present article, with Quranic Documentaries and comparative study, we seek to influence "self-awareness" on the absorption law; But in this research, in addition to the commonalities and differences between the Qur'an and psychology, epistemological contexts are also analyzed.

1. Basic Concepts

Considering to the difference between the meaning of self-awareness in the Qur'an and the psychology of emotional intelligence helps to distinguish theories based on self-awareness. One of these issues is absorption success; which is one of the important and underlying factors of self-awareness.

The Lexical Meaning of Self-Awareness

The word self-awareness. (combined humility) literally means unmediated awareness of something; Informed of something without intermediaries. Cognition is unrelated (Dekhoda, Dictionary, The word self-awareness, p. 45).

2. The Concept and Epistemological Context of Self-Awareness in the Qur'an

Self-awareness in the Qur'an is interpreted as the soul and the soul and its powers are mentioned as the underlying factors of behavior. That each person acts according to his personality traits and inner needs and motivations. Allah says in this regard: Say, 'Everyone acts according to his character. (Al_Asra 84).

The term soul refers, above all, to the internal dimensions of man and to what determines man's actions and behavior. (Tabatabai, 1417, vol. 20, p. 106; Kashani, 1415, vol. 5, p. 255; Mofid, 1424, p. 543; Tabarsi, 1377, vol. 4, p. 402; Saghafi, 1398 AH, vol. 5, p: 311; Tabarsi, 1372, vol. 10, p. 599; Fazlullah, 1419, vol. 23, p. 243; Modarressi, 1419, vol. 17, pp. 144-146 and vol. 17, Pp: 154-158; Qomi, 1363, vol. 2, p. 397; Ibn Ashour, 1420, vol. 29, p: 323). Abolfazl Taflisi has enumerated more than nine meanings for it; (Taflisi, 1371, under the word soul, p. 116) but in religious literature, it is mostly used to mean the human self and what human actions and behavior refer to.

In about 295 verses of the Holy Quran, the word "soul" is in singular and plural form. It must first be explained that the soul is used in the Holy Qur'an in several senses.

1- In the Qur'an, the soul is mentioned to mean the soul or life of an animal.¹

2_ soul means psyche or human soul.² The soul acquires its nature through acquisitions. In this case, the soul is the same set of mental states that has perceptual, passive and verbal properties, and based on these three characteristics, it builds itself and shapes its personality.

3. The third meaning includes the soul, which means a well-formed and balanced personality. At this stage, there is a soul that has reached a stage of evolution.³

4_ In the sense of carnal conscience (Every soul shall taste death, and We will test you with good and ill by way of test, and to Us you will be brought back)⁴ and also (every soul knows what from It has been sent before and what will come after it)⁵ in this verse, both the soul means the soul and the meaning of the agent of conscience and consciousness, which as a result expresses human character.

5. The fixed principle of man and self-awareness (by the soul and Him who fashioned it, and inspired it with [discernment between] its virtues and vices)⁶ This verse refers to the human psyche that can move and be inspired in the path of emergence and actuality of nature and to be perfected or to malice on flour, in short, the acquired state has the attraction of good or evil.

6_ soul means animal soul ('Yet I do not absolve my [own carnal] soul, for the [carnal] soul indeed prompts [men] to evil, except inasmuch as my Lord has mercy. indeed my Lord is all-forgiving, all-merciful)⁷ Because the soul of man makes man do ugly deeds except that Allah has mercy on him. (Ahadi, 1363, pp. 1 and 2)

According to the meanings of the soul in the Holy Qur'an, it can be concluded that the human soul is related to its nature on the one hand, and to the surrounding nature or its environment and acquisitions, and thus the soul is formed. And in the first part, the verses are divided into two categories A group that describes the soul as a precious gem and the source of all human virtues and values, and advises human beings to strive to preserve and protect such a precious gem. Among the verses that command man to think about himself; Like these two verses:

and in your souls [as well]. Will you not then perceive? (Al_zariat 21)

Soon We shall show them Our signs in the horizons and in their own souls until it becomes clear to them that He is the Real. (fossilat 53)

And the second category is the verses that consider the soul as a factor for ordering to evil. In the Qur'an, God quoted Yusuf (AS) as saying: Yet I do not absolve my [own carnal] soul, for the [carnal] soul indeed prompts [men] to evil, except inasmuch as my Lord has mercy indeed my Lord is all-forgiving, all-merciful. (Al_yousef 53).

Also or verses that introduce both types of souls. As God says: by the soul and Him who fashioned it and inspired it with [discernment between] its virtues and vices. (Al_shams 7_8).

¹ _ No soul may die except by Allah's leave, at an appointed time. Whoever desires the reward of this world, we will give him of it; and whoever desires the reward of the Hereafter, we will give him of it; and soon We will reward the grateful. (Al_Imran 145)

² _ and admonish with it, lest any soul should perish because of what it has earned. (Al_Anam 70)

³ _ Allah does not task any soul beyond its capacity. (Al_Baqarah 286)

⁴ _ Every soul shall taste death, and We will test you with good and ill by way of test, and to Us you will be brought back. (Al_Anbia 35)

⁵ _ then a soul shall know what it has sent ahead and left behind. (Al_Infetar 5)

⁶ _ by the soul and Him who fashioned it and inspired it with [discernment between] its virtues and vices. (Al_shams 7_8)

⁷ _ Yet I do not absolve my [own carnal] soul, for the [carnal] soul indeed prompts [men] to evil, except inasmuch as my Lord has mercy indeed my Lord is all-forgiving, all-merciful. (yousef 53).

According to the above, self-awareness in the Qur'an means "knowledge and awareness of man in two dimensions of good and evil that can move in the path of emergence and actuality of nature and lead the man to perfection and the position of the divine caliph."

3. The Effect of Self-Awareness on Success in the Quran

The Qur'an paying attention to self (conscious) in two dimensions. But what is important in this regard is to pay attention to the use of the word soul, which means awareness of actions, behaviors and self-knowledge, which is introduced in the Qur'an, a fundamental principle. Allah says in this regard: Indeed, man is a witness to himself. (Al_qayamat 14). this awareness has been interpreted as heart and mental insight; Just as the eye causes awareness for the body through the sense of sight (Gonabadi, 1408, vol. 4, p. 219). Man is most aware of his strengths and weaknesses, so he can best plan and act to reform himself. And this is one of the most important factors for a person's success; Which causes man, who is the Ashraf of creatures, to go beyond his real circle and to elevate himself to the ideal that reflects the desirable state and condition of man in religious and Quranic teachings. According to the Qur'an, man is self-aware, and this self-awareness, if it moves towards the knowledge of the ideal self, leads to the recognition of the attributes and characteristics that determines the horizon of human growth towards spiritual perfection and possible and potential selves that every person can achieve it. Therefore, it is man who can be based on his true self or be ranked lower than animals. (Shojaei, 2009, pp. 347-338) As a result, the effect of self-awareness on success from the perspective of the Qur'an is to reach high levels of human perfection and the position of divine caliph. And those who practice self-knowledge in the light of reason and following revelation will never suffer harm or failure. Rather, this position is the ultimate goal of creation and the sheer success of a perfect human being.

4_ The Concept and Foundations (Epistemological Context) of Self-Awareness in Emotional Psychology

Self-awareness is the first skill of emotional intelligence and the basis for achieving behavior control and one of the most important signs of health and success in life. (Nolen and L. Frederickson, 2013, Vol. 2, pp. 220-218) By reaching self-awareness, we gain a clear and accurate understanding of our personality, strengths, weaknesses, thoughts, beliefs, motivations, emotions, and communication style. Daniel Gelman argues that psychologists use the term metacognition to refer to the process of mindfulness, and use the term meta-creation to mean awareness of their emotions. He preferred the term self-awareness to describe a person's constant attention to his inner states. In this contemplative consciousness, the mind considers and examines its own inner experiences and its emotions.

The quality of consciousness is similar to what Freud called "constant and uniform attention" and recommended it to people who do psychoanalysis. This attention, as an eager but unresponsive witness, impartially attracts everything that passes through the realm of consciousness. Some psychoanalysts call it the "self-observer," meaning that a part of Allah sometimes allows the analyst to examine what the patient is saying, and the process of free association creates it in the patient.

This self-awareness requires a new kind of cerebral cortex, especially in the verbal fields, that has the ability to recognize and introduce evoked emotions. Self-awareness is not the attention that emotions can take away and react strongly to or intensify what one has perceived, and in contrast, it is a state that monitors even among the stormy emotions (Gelman, 1393, vol. 8, pp. 77 and 78.)

And that means the ability to understand the realities that one feels and to enable oneself to relate to the beliefs, hypotheses, and values behind one's mind and to know what motivates one (Nolan and L. Frederickson, 1392, vol. 2, 220-219)

In summary, John Meyer, a psychologist at the University of New Hampshire who has worked with Peter Salovey of Yale University to formulate a theory of emotional intelligence, says that self-awareness means "being aware of our mental state and how we think about it." Self-awareness can be a non-reactive attention away from judging inner states. But Meyer realized that this sensitivity could be less neutral. Self-awareness has a deep effect on strong emotions: Understanding that "I feel angry" gives a person more freedom. Because it not only reminds him not to act on anger, but also allows him to try to let go of it. Meyer found that people act in different ways to turn their attention to their emotions and cope with them. (Gelman, 2014, vol. 8, pp. 82-79)

Self-aware: As expected, these people who are aware of their moods are sensitive to their emotional life. Being clear about their feelings may reinforce other personality traits. They are independent and know themselves and their boundaries clearly, are in good mental health and have a positive attitude on life.

Whenever they are in a bad mood, they do not imagine about it and are trapped and can get out of it quickly. In summary, their awareness helps them control their emotions.

drowned: These people usually feel trapped in their emotions and have no escape from them, as if their mood has prevailed. They are inconstant and they are not very aware of their emotions. As a result, they do not make much effort to escape the clutches of bad moods because they feel they have no control over their emotional life. They often feel overwhelmed and their emotions are out of control.

Receptive: While these people are usually aware of their feelings and must accept those situations and therefore do not try to change them. (Golman, 1393, vol. 8, pp. 80-78)

After explaining the concept of self-awareness in the psychology of emotional intelligence in contrast to this meaning, it should be examined what this meaning of self-awareness has to do with the success of individuals, and basically what is its scientific impact on the absorption of success?

5_ The Impact of Self-Awareness on Success in Psychology of Emotional Intelligence

In emotional psychology, one of the most important components of success in human life is being aware of one's mental state and also thinking about interpersonal intelligence (Seif, 2006, p. 587).

This awareness and purposeful activities and its impact on success are seen in intelligence-related perspectives, especially in psychometric perspectives⁸. On the other hand, the function of the emotional mind is largely dependent on this state, and it is determined by the specific feeling we have at each moment. The way we think and act when we are immersed in romantic emotions is completely different from when we are captivated by anger or heartbreak. In emotional movements, each emotion has a distinct set of thoughts, reactions, and even memories. The dominance of these state-dependent sets in the moments of present-day emotions is greater than at other times.

An indication of the activation of this set is the existence of selected memory. Part of the mind's reaction to an emotional situation is to examine memories and options for action in a way that puts the most appropriate material at the top of the pyramid so that it is available for use. Each major emotion has its own biological sign, which dominates the whole body as a pattern of inclusive change when aroused, as well as a unique set of signals that the body spontaneously holds in its grip. Emotion is captured, it sends. (Golman, 1393, pp. 398-397). so, a person who is fully aware of his emotions and how to control them, is fully aware of the path to success. These steps are imaginable with the below names:

⁸ _ For example, David Wexler (1958) considers intelligence as a general ability that enables a person to think logically, to have purposeful activity, and to interact effectively with her environment (Seif, same., P. 579).

Self-awareness, personal making _decision-, emotion management, coping with stress, empathy, communication, self-disclosure, insight, self-control, personal responsibility and boldness (Gelman, *ibid.*, 406-405).

As a result, human self-awareness and knowledge of appropriate behaviors in dealing with various situations, gives her a set of characteristics and power that is very effective in her personal and social success.

6. Distinction and Subscription Aspects of Self-Awareness in the Quran and Psychology

By comparing the concept of self-awareness in the Qur'an and emotional intelligence, one can understand the positions that contradict and agree with it. In the Qur'an, self-awareness means that man understands his true position in the universe, knowing that he is not pure earth. There is a light of divine spirit in him. So when I have proportioned him and breathed into him of My spirit, then fall down in prostration before him. (Al_Hejr 29) And then a heartfelt understanding of the truths of existence and the divine names and attributes. Thus, the nature and intrinsic essence of man and self-awareness, which he instinctively loves.

In the verses of the Qur'an, self-awareness has different levels and branches, the complete level of which is recovery and mystical self-awareness, which is linked to man's relationship with reality and his true originality, which is the divine caliph.⁹ This consciousness is not a kind of thought and thought and an acquired science, but an awakening and a present science Unlike self-awareness in emotional intelligence, which, as discussed, means self-awareness as a productive and mental science. And does not specifically refer to the originality of man as the divine caliph and innate and mystical self-awareness.

Another issue that can be mentioned in the issue of self-awareness in Quranic concepts and the school of psychology; It is related to something external and outside the concept of self-awareness. The topics of religious epistemology and the subconscious mind in psychology are guaranteed to be expressed. Among the psychologists Jung and Freud were two inspiring schools Each of which formed a psychodynamic system that claimed to help the individual to achieve progress, coherence and healthy self-knowledge (Rodigis, 1390, p. 191) and it is related to how human experiences that this experience causes awareness. A person is one of the beliefs that, according to Jung, in the subconscious mind becomes at the personal (and collective) level. (Jung, 1372, pp. 10-5)

In the Qur'anic self-awareness, two dimensions (good and evil) of the soul were mentioned, and this can be explained by exploring the psychological examples of emotional intelligence. Because it refers to human attention and awareness and control over positive and negative emotions. In fact, in this case, the common denominator is most reflected in the issue of knowing whether it is good or bad, good or bad; Shows itself. (Shojaei, 2009, 347-338).

7. The Effect of Self-Awareness on the Absorption Law

After clarifying the meaning of self-awareness in the Qur'an and emotional intelligence, it can be concluded that self-awareness and management of emotions is one of the most important factors for success. But how does this self-awareness affect the absorption law?

Some people say that the law of attraction means that a person strives with self-knowledge, uses his talents and interests properly and cultivates them well. (Sharifi Doust, 1393, p. 19) If such a thing It must be examined whether the proposed absorption law means this and whether self-awareness is the

⁹ _ When your Lord said to the angels, 'Indeed I am going to set a viceroy on the earth. (Al_ Baqarah 30)

preface of the absorption law, or the so-called absorption law, has a different meaning than what is emphasized in some religious success workshops today? To answer this question, it is necessary to clarify the background and epistemological context of the absorption law and then its meaning.

8. Background and Epistemological Context of the Absorption Law

The followers of absorption say Whatever you think, the same thing happens; whether positive and negative; Therefore, they believe that if you constantly think about the things you like, you will get it, and this is the law of creation that "thoughts become objects" (Berne, 1987, p. 34). The reason this idea is called "absorption" is that absorption leaders consider the human mind to be the largest telecommunication tower on earth. They say that what Newton discovered in the name of the law of general gravitation was a small part of the force of gravity, and the principle of this force is infinitely embedded in the human mind. They believe that the human mind is able to attract all the desired events to man. The mental powers are such that if he feels something positive and is accustomed to it, turns it into an external event in the outside world, then he is attracted to life. Therefore, what is emphasized in the absorption law is the frequent re-reading of mental images. Imagery makes the universe create human desire in the outside world as an external phenomenon.

The author of the book (secret) has said: If you want to make everything from invisible to visible, try this shortcut: see what you want as pure truth. When you imagine something in your mind, know that it is the truth and there is no doubt in revealing it (same., P. 196).

Randa Byrne has said: The act of visualization connects you to whatever you want. The embodiment of desires creates a magnetic force, which attracts your desires to you. (Power, 1990, p. 68).

9. Explanation of the Basic Concept of Absorption Law

However, commentators on the Qur'an, scientists, psychologists, mystics, philosophers, and before them the divine religions, especially the religion of Islam, have placed great emphasis on the power of the mind and its imagery in order to achieve goals and aspirations. And they have introduced verses that indicate that there is a special connection between human actions and the system of the universe; (Tabatabai, 1417, vol. 16, p. 196) But this does not mean that absorption law introduced by Berne and others. (Vienna, 2009, p. 58).

Although there are the sources of the absorption law about its definition, it can be argued that they all agree on three axes, and by accepting these three principles that the leaders of absorption law all conceive of this idea as a "new finding. If it can be accepted that the law of attraction is a new discovery and a new secret that has expressed new ideas and different solutions, that have not been clear to everyone. Therefore, the following claims are all new and show the difference between the absorption law and similar concepts.

As stated by the elders of the law of attraction, the main claims of the absorption law are as follows:

But to do this with this commodity, as the elders of the law of attraction put it, these are the main claims of the absorption law on the tongues:

First, the human mind is able to influence phenomena outside of its existence and to shape external affairs according to human desire; In other words, the absorption law does not claim about the effect of thoughts on the psyche and the human being, but it claims about the effect of thoughts on matters outside the human being. In this way, man can use the creative power of the mind to capture things outside the body and change the events of the outside world to his benefit.

The second claim is that the influence of the mind on phenomena is not of the ordinary kind; Rather, it is the effect of the perfect cause on the effect. followers of absorption do not just talk about the influence between the mind and phenomena; Rather, they speak of the creation of the mind and they attribute "creation" to the mind, claiming that whatever the human mind visualizes - positively or negatively - happens certainly in the external world - not within the human being. According to the second claim, the relationship between the mind and "embodied things" Is considered the relation of the perfect cause to its effect, and they claim that just as a factory's production line converts raw materials into products, so the human mind is capable of "mental images." In the outside world, turn into objective facts and tangible events and absorb everything towards itself.

The third claim is that the godlike power of the mind is not affected by human worldviews or their actions; In other words, neither piety nor the system of beliefs, nor religiosity or atheism, nor belief in Allah or denial of Allah, have any positive or negative effect on the world of the mind and do not limit the function of the mind and its powers. It should be noted that where the leaders of the absorption law speak of thought and thought, they do not mean the system of beliefs, but they mean a kind of mental image that is free from judgment and acknowledgment. According to the third claim, it is not thought and thought, but "accompanying the image" and engraving the "desirable image" in the mind, that attracts desires.

Robert Lee Hee, one of the greats of cognitive therapy Says: "Therapists' cognition teaches patients to question the depressive and anxious assumptions, and thus engages them in rational thinking." (Lee Hee, 2010, p. 18).

Therefore, the law of attraction does not mean worldview and system of vision, nor concepts such as positive thinking, cognitive therapy, indoctrination, optimism and carrying on goodness and such thing. (Sharifi Doust, same., Pp. 16-25).

10. Effects and Consequences of the Absorption Law

One of the important approaches in the absorption law is reflection on its functions and effects. These objective results can be considered as having a basic message in three general systems, which are in order of importance is this:

1. Spiritual and esoteric message: There is no need for spiritual growth and self-improvement, purification and piety!

And the best tool for achieving requests is drawing a treasure map and making a picture of the universe and giving a positive feeling to the desired things!

2. Religious and scholastic consequence: God has not considered any mission for human beings? The purpose of human beings is to enjoy, have fun and immerse themselves in prosperity, blessings? For a transcendent life, there is no need for divine law and revelatory plans! And the materialist worldview and the humanist vision are both necessary and sufficient and effective. Acquiring monotheistic knowledge is unnecessary.

3. Political message: The consequence of the slogan "do not fight against negative things") is that the community of supporters of the right will not be effective! The opposition of free people to the system of domination will remain. Wall Street movements will never lead to the decline of the capitalist system, O people of the world! Announce your association with Western culture and civilization! (Sharifi Doust, *ibid.*, Pp. 21-20).

11_ Positions Against the Law of Attraction with Self-Awareness (Quran and Emotional Intelligence)

Today, the propagandists of the absorption law in our country are trying to localize it and insist on showing this hypothesis in accordance with Quranic texts and narrations; so, in many cases, religious verses and hadiths have been used as a pretext.

In non-monotheistic religions, Allah is numerous in the outside world and has many embodiments and has manifested himself in the form of various avatars¹⁰; In the absorption law, this Allah has the same multiplicity, of course, multiplicity within and in the conscience of human beings. Such a plurality has no resemblance to the unity of existence found in the texts of Islamic mysticism, because in the absorption law, there is basically no unity. If sometimes the name of unity is heard, it is the unity explained in modern physics, and that is the sharing of beings in a truth called energy; Not the manifestations of being divine. The explanation of unity is that the principle of all things is energy and the power of the mind is a kind of energy. Mental energy can be converted into material energy. In the absorption law, the interpretation of unity is the conversion of matter into energy and harmony in the frequency of phenomena. Randa Berne considers Allah to be the same energy. In the Secret book, after comparing the theological view of Allah with the theory of physics about energy, he emphasizes that the description is the same in both but with different words. (Bern, same., P. 186).

In the absorption law, since only mental positivity is recognized, there is no declaration of danger. The only danger that fans are attracted to is thinking about negative things, and negative things mean the failures of this world.

How can a person who does not allow impurity to enter his mind think of self-improvement and repel moral vices? How can he, like Yousef Siddiq, put himself in the position of the accused, say to himself: 'Yet I do not absolve my [own carnal] soul, for the [carnal] soul indeed prompts [men] to evil. (Yousef 53).

Therefore, in the absorption law, people think only of pleasure and happiness, and in books and circles of attraction, they never encourage anyone to jihad with their souls, and the picture of incarnation is never adorned with the theme of "Great Jihad".

The absorption law has introduced itself as a spiritual theory, an effective strategy, and a shortcut to achieving goals, but it has removed some revelatory tools from the realm of human spiritual life and deprived itself of these causes. The absorption law has major shortcomings in this regard.

The absorption law has caught one of the most honorable spiritual and spiritual powers of man in the mire of greed. This power is the "imagination" that Allah has given to man to understand the truths of the world of meaning and journey in the spiritual worlds.

Allameh Hassanzadeh Amoli says: Revelation, true dream, is the representation of all in the imagination. Whoever has a clearer mind and be tranquil, the images of his mind are clearer, and brighter. (See: Hassanzadeh Amoli, 2004, p. 96)

Imagination is not an extra and useless talent, but a spiritual and heavenly power, and the discovery, intuition, and understanding of exemplary forms are all realized through this power. The tool for advancing the imagination is the same tool that is misled in the law of attraction and traps the greed and excess. The tool for the development of imagination is the human mind, which acts as the production line of a huge factory, and its raw materials are "concepts" and "mental imaginations". In the model of religious education, the human mind, by taking advantage of the remembrance of God and the help of divine names, prevents man from drowning in deceptive appearances and paves the way for spiritual excellence and spiritual development and the acquisition of moral virtues. The preoccupation of the

¹⁰ _ Avatar means that God transformed himself into an idol or a body.

imagination in the religious method is the remembrance of God, the supplication to God and the repetition of His beautiful names, and the horizon before this power is not prosperity and wealth, but perfection and virtue. For this reason, in the Holy Qur'an, the remembrance of Allah has been repeatedly invited and emphasizing God and worshiping Him has been emphasized. The Holy Quran tells the believers: and remember Allah greatly. (Al_Anfal45. Jomeh 10). Constant acquaintance with the divine names causes this power to move and take control of the human heart. It is mentioning that the dominance of imagination over the heart is in fact the harmony of human spiritual and esoteric powers with human intellect and the alignment of the two (imagination and intellect) with the light of nature. (Nowruzi et al., 2013, p. 112).

In schools of psychology, the law of attraction is not accepted as a scientific law, and a number of physicists have objected to this claim after the mystery film expert claims about quantum physics, calling it unscientific. This theory has many opponents in Western academic environments; As Alexander Khorlaf has said: "The reasons given in the film Secret are one of the baseless and unscientific." Some scientific figures in the West have also called the absorption law to the border of superstition. (Sharifi Doust, 2014, p. 57). In short, as Emily Yufe (a well-known American media personality) explicitly states after conducting tests on the validity of the absorption law: "It really is a nonsense secret." Recently, a member of the Iranian Psychological Association wrote a book criticizing the absorption law and at the beginning of it: It is strange that some still believe that by reading a book of one hundred and fifty until two hundred pages, or watching a one and a half until two hours movie, which is full of flattery, and unreliable content, they can change their lives and achieve happiness and success! (Quoted from Zarrinfar, 1390, p. 12) Of course, it must be acknowledged that the absorption law - whatever it is - has appeared in a very miraculous case, which delivered its leaders and missionaries to famous and wealth.

Conclusion

The main issue of the effect of self-awareness on the absorption law in the Qur'an and the psychology of emotional intelligence was considered and analyzed by comparative comparison method according to the following items.

- A) Explaining the epistemological foundations and propositions and arguments of the parties in the sense of self-awareness.
- B) Expressing approaches and the effect of self-awareness in absorption success and comparing it with the effect of self-awareness on the absorption law according to scientifically proven evidence and laws.
- C) Expressing apparent differences and similarities and explaining positions contrary to and non-apparent agreement.
- D) Determining, analyzing and comparing a set that self-awareness can affect its success and absorption.

According to the above methods, it became clear that although self-awareness in the two sources of revelation (the Qur'an) and human science gained through experience (psychology-emotional intelligence) is considered an important factor of success and even in some degrees of knowledge Religion is the same as success and reaching the final goal of human creation as self-ideal and being in the position of the divine caliph. But by explaining the propositional differences, this self-consciousness cannot be considered as a preface to reaching the law of Western attraction (mystery) and the godly domination of the mind over the universe and set it in contrast with monotheistic knowledge and used it as a scientific and Qur'anic skill, and set up workshops for profit and material gain.

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