



A Critique of Freud's Theory Regarding Man's Personality Structure from the Quran Perspective

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Abstract

Throughout the history of man, the Almighty assigned prophets to lead human beings. Along the same lines, the Almighty assigned the last prophet and provided him with the last divine book to offer to the people and lead them through the most complete religion. Hence this religion and its book would be a criterion for evaluating man's thoughts. Freud was among one of the theoreticians who had an influential effect in human societies. He had numerous theories regarding man, one of which was the description of human personality with the three concepts of id, ego, and super-ego, which opposes and is in contradiction with the teachings of the Quran. Hence, this study is after critically analyzing the structure of man's personality from the Quran perspective. The findings of the study showed: (1) Freud seems to exclusively believe in one sole physical dimension for a man and no other dimensions while based on the Quran perspective and teachings, man is composed of the two dimensions of body and soul; (2) based on the Quran perspective, man is continually under the exposure of the two pulling and pushing forces of Havaye Nafs [Fads or wishes] and wisdom; (3) from the Quran standpoint, the personality of an individual is composed of three levels or layers: Nafs Ammarah; Nafs Lavvamah; and Nafs Motmaannah; and (4) there is reference to and confirmation of the hidden angles of human psych or mind in the holy Koran; yet, there is no reference to any hidden file for the repressed wishes.

Keywords: *Nafs Ammarah; Nafs Lavvamah; Nafs Motmaannah*

Introduction

The creation of man in genesis similar to the creation of other beings in the universe has been purposeful, the human being for whom all the rest was created (1: 29) and it must not be assumed that he was created in vain (75: 56). The requirement for a purpose in creation of man would be the existence of guides to lead human beings in the path of growth and perfection. Hence, when the Adam was created and was later downgraded to drop to the earth, he was bestowed prophethood, and based on some Narrations, he was the very first prophet (Sadoogh, 1403 AH, page 333).

To attain a real happiness and eternal perfection, man needs programs to determine the quality of his relationship with the Almighty, the world, and other human beings, if there are any and let him know about the benefits, expediencies, hazards and the corruption of each. It is for the same reason that man has always been either a prophet himself or has had a prophet. The very first man, the Adam was a prophet and he received Divine revelation. Each group of people, had a prophet to live in harmony with his lead (Javadi Amoli, 2007, p. 179). Then, the prophet Muhammad is the very last messenger of the Almighty and the holy book got to him through divine revelations is the very last book to lead all human beings (33: 40). This book specifies that it is the specifier or expressive of everything itself (16: 89), and actually it meant to express all those things needed for the leading of human beings inclusive of the real knowledge related to the genesis, the resurrection, righteous moralities, divine rules, Koran tales, and the preaching that human beings desperately need in order to be lead in the right path (Tabatabai, 1995, vol. 12, page 469).

Throughout history, man has been under intense and extensive studies by Muslims and non-Muslim, and various ideas, which were sometimes contradictory, were presented in that regard. Out of those studies, the ones belonging to thinkers who took the materialistic dimension as the genuine one and denied the spiritual or divine dimension without care for the teachings of the main religions especially Islam and the Quran teachings and downgraded human being to the level of an animal seem to be on the wrong path and astray. The unfortunate thing is that the viewpoints of some of such theoreticians sometimes had a deep impact on human societies.

The famous psychoanalyst Sigmund Freud is one of such effective theoreticians. In the eyes of some, there are four individuals throughout the history of the world whose revolutionary theories heavily shook the thinking structure of man on earth. They were Copernicus; Darwin; Freud; and Marx (Motahhari, no date, vo. 3, p. 435). Freud had different viewpoints on man: in Freud's standpoint, man's will had little or just a trivial effect on his actions, or deeds and the freest man of the time is just a miserable pathetic slave in the claw of his ruling unconsciousness (Motahhari, no date, vo. 1, pp. 335-6).

Religion arises from the unconscious of a man and the unconscious of a man is composed of repressed wishes and desires, especially the sexual desire (Motahhari, no date, vo. 4, p. 197). He believed that the rest of elements of a man's unconscious escaped from the unconscious psyche, and they formed a place for themselves somewhere (Motahhari, 1993, vol. 13, p. 135).

One of the famous viewpoints of Freud is the description of man's personality with the three concepts of id, ego, and super-ego. He used these concepts to describe the psychological structure. Due to the importance of the discussion of man's personality as well as evaluation and analysis of Freud's viewpoint regarding the structure of man's personality based on the Quran perspective, this piece of research through descriptive analytic method is after answering the following question: how is the analysis of Freud's theory regarding the structure of man's personality from the Koran perspective.

1. An Analysis of Freud's Theory Regarding the Structure of Man's Personality from the Koran Perspective

In Freud's viewpoint, the structure of human personality is describable or explainable through the three concepts of "conscious, unconscious, and subconscious". Conscious, as the term itself shows it, refers to those feelings and experiences that we are instantaneously aware of. Unconscious is the reservoir of the leading forces of behavior which can neither be seen nor can be controlled, and the subconscious refers to thoughts, memories and feelings that we are not instantaneously aware of but we can easily transfer them onto the conscious (P Schulz and Allen Schultz, 1998, p. 58). Freud later revised his three level or layer personality structure and introduced three concepts in the form of personality: id, ago, and super-ego. He applied these concepts to describe the psychological structure. Id is the source of instincts

and is after unquestionable satisfaction of desires; super-ego is the mine of ethical and social values, and ego is after polishing and balancing id and the super-ego. A more extensive discussion of each of the three preceding concepts follows.

(A) Id

Id is the powerful and giant personality of a human. Id is the source of instincts and libido. Id merely follows enjoyment (it is pleasure prince) (Freud, 1983, p. 63; P Schultz and Allen Schultz, 1998 p. 59). Id is the only part of personality which is inborn and is active since birth. In other words, Id is genetic and is right there with an individual prior to any experiences of the outside world (Tavakoli, 1999, p. 36). Id is the source of physical needs, wishes and desires, especially sexual tendencies, and is aggressive (Carlson, 2000, p. 453).

Id is not aware of the reality and just cares for immediate satisfaction of the needs and cannot tolerate any delay or postponement of satisfaction for whatever reasons it might be (P Schultz and Allen Schultz, 1998 p. 60). Based on what preceded, one would find Id to have a childish structure. As Id is after immediate satisfaction and cannot tolerate dissatisfaction, Id is of a stubborn, selfish, and enjoyment-seeking structure.

Since Id is unaware of the reality, Id is like a child who does not know how to satisfy its needs. An infant is the symbol of Id whose hands and feet are not in the shackles of ego and super-ego. Just like Id and without care for the realities (what is possible) and without care for the moralities (what is appropriate), Id is after satisfying its over needs. Hence, a hungry child might suck his toe and enjoy doing it, and he does not know that his hunger would not fade away by this sucking as he's unaware of the reality, an alienation (Fist and J Fist, 2009, p. 41).

(B) Ego

Each person has an integrated organization of mental processes which we call ego of that person (Freud, 2004, p. 7). Ego is the controller of the expression of unshackled or unconditional excitements towards the outside world. It triggers and acts as the stimuli track (Freud, 2004, p. 7).

This second structure of personality of Freud is also called the Logical Master (P Schultz and Allen Schultz, 1998 p. 60). Ego grows during childhood of Id and is the only source of relationship of an individual with the outside world (Fist and J Fist, 2009, p. 42). The logical master of personality smartly and logically develops relationship with the outside world and gets busy with nurturing understanding, distinction, memory, and judgment power. Ego is aware of the reality and knows of the best time for the satisfaction of the needs of Id (P Schultz and Allen Schultz, 1998 p. 60). The role of ego is not to prevent from the satisfaction of the needs of Id but that, based on their reality, it postpones them or finds and chooses another route to satisfy those needs (Freud, 1965 p. 110). If we take the psych organization of a person as a tree, the bark of the tree is the ego, which through facing the reality, balances or attunes it. Ego is situated between Real Life and the Id (Tavakoli, 1999, p. 35). Based on what preceded, it may be said that Id is not in any shackles or limitations and is just interested in satisfying its desires and needs, and it is the case that the environment and society have values, norms, and various laws which cannot be broken. It is at this time that the other level of personality comes into action: on the other hand, it pays attention to the wishes of the Id, and on the other, it cares much for the moralities and values of the society. Ego attempts to satisfy Id's needs and desires within the framework of ethical laws and social values. As an instance, to satisfy the sexual needs of the Id, ego does it through forming a family, i.e.: marriage, which is socially acceptable. As Freud states, the miserable ego is in a difficult position and is pressed and pushed from three sides: Id, the reality, and the super-ego (P Schultz and Allen Schultz, 1998

p. 62). Ego is a follower of the reality principle which severely contrasts the enjoyment principle. Freud compares the relationship between Id and ego similar to the relationship between a horse and a rider whereby the rider should control the horse not to get into a rampage through controlling the animal power (P Schultz and Allen Schultz, 1998 p. 60). For the personality to survive, the ego carries out some self-deception in order to decrease the anxiety, acts which are called defensive mechanisms (Karimi, p. 80). These mechanisms are called repression, denial, upside down or opposite reaction, projection, return, rationalization, replacement, and catharsis or sublimation. Freud believed that it is usual that we simultaneously use several mechanisms to defend against anxiety (P Schultz and Allen Schultz, 1998 p. 64).

(C) Super-Ego

Super-ego is the opposite pole to Id as it tries to limit us and attempts to deprive us of the joys and satisfaction. In other words, the more the Id tries to unquestionably satisfy our needs, the more super-ego does it the other way round, trying to deprive us (Karimi, p. 76). In another definition, super-ego is defined as the reflection of internalization of cultural do's and don'ts which parents try to internalize in a kid through their pieces of advice (Schacter, 2009, p. 481). In Freud's psychology, superego is expressive of the ethical and idealistic aspects of personality and is void of energy itself (Fist and J Fist, 2009, p. 41). The child is taught this level of personality at the age of five or six through encouragement, punishment, and modeling. Where the child is punished, conscience is formed; where the child is encouraged, correct behavior and ego-ideal is formed (P Schultz and Allen Schultz, 1998 p. 61). In other words, conscience tells us what we must not do and ego-ideal tells what we must do (Fist and J Fist, 2009, p. 43). The initial conscience of a child is formed through either the fear of losing the parent's love or attaining their confirmation (Fist and J Fist, 2009, p. 43). The attempts of super-ego are blind-minded and illogical, directed towards human perfection. Super-ego does not care for the reality and in achieving perfection it is merciless and even cruel. Superego is similar to Id in making illogical pushes and its insistence on mere obedience (Snowden and Ruth, 2006 page 107). Super-ego, in case of suitable growth, can control sexual shakes and aggression through ordering the Id. Actually, Id pushes those shakes into the unconscious through defensive mechanism of repression. In case Id refrains from following the ethical orders of super-ego, it would feel guilty and in case the perfective criteria of the super-ego are not attended to, the feeling of inferiority would be created (Fist and J Fist, 2009, p. 43).

2. Human Personality from a Koranic Outlook

In Koranic Ideology, man bears two existential dimensions: the spiritual dimension and the corporal dimension. In this view, then, personality is not interpreted as the spiritual dimension but that when a soul is situated in a human physique, and the two are intermingled, one would speak of human personality. As it reads in the Koran: Then We made the sperm-drop into a clinging clot, and We made the clot into a lump [of flesh], and We made [from] the lump, bones, and We covered the bones with flesh; then We developed him into another creation. So blessed is Allah, the best of creators (23: 14).

In the preceding verse or Ayah, first there is a reference to the initial embryonic stages of human corporal formation in one's mother's womb (uterus), and then there is statement of the blowing or putting of the human soul into the physique: another form of creation –the creation of soul in the body.

It is only after the combination of the two that the Almighty congratulates Himself for being the best Creator [that is why He is the Creator].

The bi-dimensional creation of man is witnessed in many Koranic verses [Ayat in the Quran], as it is the case in the following verses of the Quran: The Almighty ordered the angles to carry out sajdah [bowing down in prostration] to the Adam, following the creation of both dimensions in the Adam.

It is only when the two corporal and spiritual dimensions are combined and co-exist that we [may] use the term Nafs [person]. When the purpose or intention is merely one of those two, as the point of reference, the word “Nafs” [person] cannot be used.

Hence, in Shams[Sun] Surah [91], after making an oath to Nafs [person] and whose Creator, as it reads And [by] the soul and He who proportioned it (91: 7), the Almighty states that there is “Elham” [inspiration into] of sins and chastity, as it reads: and inspired it [with discernment of] its wickedness and its righteousness (91: 8). A body or corpus without a soul is incapable of being inspired into, be it sins or chastity, as it is true for the soul as well, a soul without a physique or body cannot be talked of regarding doing sins or keeping chaste. As the angels are purely souls, one cannot talk of their duties Taklif, Fojoor, and Taqva [religious duties, sins & chastity].

In the Koran, whenever the discourse is of soul (Fetrah) without reference to the physique, such a soul was created in the path of Tohid [His Uniqueness] and inclination towards worshiping the Unique: So direct your face [i.e., self] toward the religion, inclining to truth. [Adhere to] the fiṭrah of Allah upon which He has created [all] people. No change should there be in the creation of Allah. That is the correct religion, but most of the people do not know (30: 30).

Hence, every human being enjoys such a soul in the first place whether a monotheist or else. Note should be made that when the soul is situated in the body, the monotheistic tendency exists in this combination, a human being, and the human being is potentially capable of the bipolar behavior (sins vs. virtues/piousness). Man even in case of displaying sins or polytheism or the like, enjoys some tendency towards monotheism since man was given this tendency in nature at the Genesis. Hence, even a polytheist would confess that there is the Creator of the universe. As the Koran states the following with respect to the polytheists or the like: If you asked them, “Who created the heavens and earth and subjected the sun and the moon?” they would surely say, “Allah.” Then how are they deluded? (29: 61). And when they go onboard a ship they say: And when they board a ship, they supplicate Allāh, sincere to Him in religion [i.e., faith and hope]. But when He delivers them to the land, at once they associate others with Him (29: 65).

2.1. Criticism of Freud's Theory about the Structure of Human Personality from a Koranic Perspective

As preceded, the interpretation of the Quran regarding man's personality is the term “Nafs” of man, and this Nafs [self] has, according to the Koranic verses [Ayat], three hierarchies or levels, to the following effect: 1. Nafs Motmaannah; 2. Nafs Lavvamah; and 3. Nafs Ammarah. These levels or grades belong to a soul that is situated in the body not a soul per se. Neither a soul per se, nor a body by itself, apart from a soul has such tendencies, as it is the case with an individual who is asleep or is dead in which case there is a body but the effects of the soul are not apparent in them. The soul that is situated in the body pushes or runs the body towards one of the preceding three.

There is reference to Nafs Ammarah (the Nafs [or self] that orders doing bad things) as it reads in this verse of the Koran: And I do not acquit myself. Indeed, the soul is a persistent joiner of evil, except those upon which my Lord has mercy. Indeed, my Lord is Forgiving and Merciful (12: 53). Note should be made that the Almighty bears various names such as the Nurturer; Parvardegar; Khoda; Khodavand; Zate Aghdase Elaah, among so many others.

Nafs Ammarah is the rebellious Nafs which orders man to commit sins, and takes man adrift everywhere. At this level of Nafs, the wisdom and belief do not attend that much yet to shackle the rebellious Nafs, or break it down, but that in many cases they surrender or if they are to stand, it is the rebellious Nafs which is the winner (Makarem Shirazi, 1995, vol. 2, pp. 436-7).

There is reference to Nafs Lavvamah (the reproaching or criticizing Nafs) in the Koran in a verse (Ayah) through making a solemn promise to this Nafs (the Koran, 75: 2) as it reads: And I swear by the reproaching soul [to the certainty of resurrection.

This Nafs is attained through learning, education and endeavor. At this stage, there is a possibility that because of instincts uproar, one may sometimes commit sins but immediate regret or penitence follows, and there is reproach and there is decision to make for the sin and compensate, feeling penitence. In other words, in the fight between wisdom and [Ammarah] Nafs, at some times wisdom wins and at some other times it loses. Yet, the wisdom & belief overrun and have the upper hand. The Quran swears to this Nafs, a swear which is a sign of its signification and enormity (Makarem Shirazi, 1995, vol. 9, p. 437).

The third or last one is Nafs Motmaannah, referred to elsewhere in the Koran where it reads (89: 27-28): O soul [who are] at peace! Return to your Lord, pleased, pleasing. At this level of Nafs, an individual, following Tasfiyah [purification], Tahthib [edification], and thorough complete education, gets to a stage where the rioting instincts are broken down and are unable to stand wisdom and belief, as these two are so strong that the Nafs Ammarah instincts cannot have much ability to bear. This is the level of tranquility and Sakinah [calmness], and this is the rank or status of the prophets, Owlia [people of good deeds that are true friends of the Almighty], and their real followers (Makarem Shirazi, 1995, vol.2 pp.437-8).

The preceding three capabilities, because of enchantment of sins (filthy acts) and the undertaking of Taghva [piety or piousness] (self-control & doing good deeds) by the Nafs of man, referred to in the two verses [Ayat] of 7 and & of Fajr surah where it reads: And by the soul and by Him Who perfectly proportioned it; And imbued it with (the consciousness of) its evil and its piety (91: 7-8).

On the one hand, the imbuing of sins (filthy acts) paves the way for the slipping of the Nafs to the position of accepting the bad orders of Nafs; and on the other, the revelation of Taghva [carrying out good deeds] paves the way for the status of accepting reproaches and preaching trust & tranquility. On the basis of what was stated on human personality – from the viewpoint of the Quran, now we get to Freud's viewpoint regarding human personality.

The Freud's Viewpoints Critique

We get to the Freud's viewpoints regarding human personality in the form of the three concepts or Id, ego, and super-ego. There are various critiques to the following effect:

- (1) Freud does not believe in genuine humanity. In his belief, what others called humanity and human elevation is in essence and actually animal behavior, animals driven by the unconscious and their inside without any change in their essence, but just changing their masks and clothes in the form of superficial changes (Motahari, 1993, vol. 13, p. 436).

Then, Freud only excepts one dimension for a human being which is their corporal or physical dimension while the Koranic viewpoint as it was discussed counts two dimensions which is the physique and the soul. The three concepts of Id, ego and super-ego conflate with the exclusive physical dimension of a human being [and the soul is neglected altogether]. This opposes the Koranic viewpoint that regards

the existence of soul (the Koran, 91: 7-8) and the genesis impact (the Koran, 30: 30) in the very essence of all human beings as the platform for human tendencies. Javadi Amoli criticizes Freud he writes about the actuality of man; he states: there is no doubt that there are instincts and different wishes or desires in man, a variety of pulling forces and various tendencies as well as different barriers which are sometimes severely limiting or opposing; however, the preceding are just a part of real actuality of man which is the nature part or realm. The other part of the robust actuality of man is the wisdom and the divine genesis impact on him in the sense that if man finds his actual function and carries it out, the rest of his instincts and material needs are satisfied and get a balanced form without being faced with a shortcoming or being battered and or as Freud puts it 'suppressed' and are set to be unfulfilled (Javadi Amoli, 2005, p. 350).

- (2) From Freud's standpoint, Id is only a part of personality which is inborn and is right there inside a human before experiencing anything. Id is the source of all physical needs, wants, and wishes, especially sexual tendencies, and aggressiveness. The Koranic viewpoint quite opposes the preceding claim. In the Koranic standpoint what is with a man since the Genesis onwards is the soul and the genesis impact itself. As it was noted earlier based on a verse in the Koran (23: 14), when it reads: then We developed the drop into a clinging clot 'of blood', then developed the clot into a lump 'of flesh', then developed the lump into bones, then clothed the bones with flesh, then We brought it into being as a new creation. So Blessed is Allah, the Best of Creators [Then We made the sperm-drop into a clinging clot, and We made the clot into a lump [of flesh], and We made [from] the lump, bones, and We covered the bones with flesh; then We developed him into another creation. So blessed is Allah, the best of creators], another creation is made in him appears to be the soul, as it reads elsewhere in the Koran (30: 30) reminding us that the soul is interpreted as the genesis impact [Fetrah/Fetrat], and through situating this soul or genesis impact in the physique of a human, the Almighty [Khodavand] made man have tendency towards Hagh e Motlagh [the Almighty] and monotheism, a tendency in which cleft no cleft or change would be feasible, as it reads in the Koran So set your heart on the religion as a people of pure faith, the origination of Allah according to which He originated mankind (There is no altering Allah's creation; that is the upright religion, but most people do not know.)
- (3) From Freud's standpoint Id is the source or origin of instincts and is after their unquestionable satisfaction. Super-ego is the mine or reservoir of ethical and social values, and ego is after punishing and bringing a balance to the Id and super-ego. The three preceding concepts are confined to personal thoughts or ideas of Freud. From a Koranic perspective, man's Nafs is under the influence or exposure of the both Nafs' wishes and wisdom. The reason for this double effect is that man is not one-dimensional as he enjoys both natural and animal powers and the spiritual and divine ones. The former is called Havaye Nafs or Nafs' wishes and the latter Aghl or wisdom, and there is always an opposition between the two, Havaye Nafs and Aghl [Man's immediate fads or wishes versus wisdom]. Nafs and Wisdom are two levels of the actual levels of man (Javadi Amoli, 1999, vol. 2, p. 259).

In various Koranic verses, there is reference to Havaye Nafs [Man's immediate fads or wishes] inclusive of the following when it reads: Have you ever considered the case of him who has taken his carnal desire for his god?⁵⁶ Can you take responsibility for guiding him to the Right Way? What is meant by Hava is the tendency of Nafs towards Lust (Ragheb Esfahani, 1412 AH, p. 879). Without prior weighing of the Lust by the wisdom and what is meant by worshiping Havaye Nafs or the lust is actually obeying and following the lust, without taking the Almighty [Khodavand] into consideration the only Khodavand [the Almighty] repeatedly condemns the act of mere pursuing of Havaye Nafs, and counts mere obedience of anybody or anything as the act of worshiping it (Tabatabai, 1995, vol. 15, p. 308). In another verse of the Koran (20: 58), which roughly means: Eat [therefrom] and pasture your livestock. Indeed, in that are signs for those of intelligence. In the verse, the word 'ALNOHA' is the plural form of 'ALNOHYAH' which means the wisdom which prevents us from carrying out bad deed (Ragheb Esfahani, 1412 AH, p. 827). The reason why wisdom was called 'ALNOHYAH' or preventer is that wisdom tells the person not to follow Havaye Nafs (Tabatabai, 1995, vol. 14, p. 239). Islam regards the

bases of decisions to be wisdom and condemns mere following of *Havaye Nafs*, being regarded as the wisdom's enemy (Tabatabai, 1995, vol. 2, p. 290). Wisdom is the power which controls the rebellious lust and anger (Javadi Amoli, 1999, vol. 11, p. 527).

That a man sometimes goes astray in action or belief and makes mistakes does not arise from the human Genesis impact, it is simply because he himself has stolen his wisdom, in other words he himself ignores his wisdom, and has lost his right path by mere following of *Havaye Nafs* and the Tempter's temptations, as the Koran states: *Have you seen him who has taken his desire to be his god and whom Allah has led astray knowingly, and set a seal upon his hearing and his heart, and put a blindfold on his sight? So, who will guide him after Allah? Will you not then take admonition? (45: 23)* ((Tabatabai, 1995, vol. 9, p. 54). Wisdom and the genesis impact, through attenuation of human instincts and escaping from anti-moral procedures, encourage man via a correct halal path which is at the same time enjoyable (Javadi Amoli, 1999, vol. 5, p. 351). There is reference to the polarity of wisdom and *Havaye Nafs* in the 12 Imams narrations as well. There is a narration from Imam Ali saying: "no wisdom accompanies *Havaye Nafs*."; "*Havaye Nafs* is the wisdom's foe."; and "following *Havaye Nafs* would destroy the wisdom." (Tamimi Amadi, 1987, p. 64). In Persian Poems also, this polarity is referred to as in the following cases: Saadi the Iranian Poet in his *Boostan*, poem book, has the following poem regarding the realm of education the translation of which roughly reads: When *Hava* and *Fad* find wisdom strong and tough, they would refrain from facing it (Saadi, 2005, p. 162). Molavi, another Iranian Famous poet, has also the following poem [rough translation]: *Hava* is just seeking fads and is full of avarice; but wisdom contemplates on what comes in the thereafter (Molavi, 1994, p. 540).

In order to oppose *Havaye Nafs*, the Koranic Verses order man to fight and prevent it from uprising where it reads: *But as for him who is awed to stand before his Lord and forbids the soul from [following] desire, (the Koran, 79: 40).*

The style of invasion of *Nafs* onto the brain is to the following effect: the very first step is that *Nafs* tempts the wisdom, where it reads: *And indeed, we have created man, and We know whatever thoughts his inner self develops, and We are closer to him than (his) jugular vein (the Koran, 50: 16).*

Next it decorates it or uses make-up so that to camouflage it and make it appear attractive to the eyes of the beholder, as it reads: *Jacob] said, "Rather, your souls have enticed you to something, so patience is most fitting. Perhaps Allah will bring them to me all together. Indeed, it is He who is the Knowing, the Wise." Up to a point where a tempted man by *Nafs* sees one's bad deeds as good deeds, as it reads: (They are) those whose striving in this world go astray, while they think that what they are doing are good deeds (the Koran, 18: 104), (Javadi Amoli, 1999, vol. 2, pp. 259-60).*

(4) Contrary to Freud who believed that the structure of human personality is composed of *Id*, *ego*, and *super-ego*, from a Koranic perspective, man's personality is composed of three levels and being situated in each level makes one away or distances one from the other two. A man inflicted with *Nafs Ammarah* is void of *Nafs Lavamah* and *Nafs Motmaenah*; and the one influenced by *Lavamah* has escaped from *Nafs Amarah*, and is in the way of attaining *Nafs Motmaenah*; and a human who enjoys *Nafs Matmaenah* would not supposedly be inflicted with and pulled by *Nafs Amarah* and would not fall prey to random pitfalls made by *Nafs Lavamah*, and thus bears the highest level of human personality.

5. There is reference to the hidden corners of human psyche in the Koran, as in the case of the following: *And if you speak aloud - then indeed, He knows the secret and what is [even] more hidden (20: 7).* There is a narration from Imam Sadegh saying: what is meant by hidden is what a human hides and what is meant by the more hidden is what comes into one's mind but later we forget it and do not remember it (Sadoogh, 1403 AH, p. 143). Imam Ali in *Doaye Komeil* (Tusi, 1411 AH, vol. 2, p. 849) addresses *Khodavand* [the Almighty] saying: *you assigned angels on me, as your agents, and they record whatever I do, and you yourself are the overlook supervising and witnessing: not just*

witnessing them but that there are things within me that are even hidden and cannot be seen by this army of yours but you see them clearly. There are things in every corner of mine that only you can see and you are aware of and even your angels are unable to know (Motahari, 1993, vol. 13, p 434). This is while Freud's emphasis which is on expressing the concepts of consciousness, unconsciousness, and sub-consciousness is mostly centralized on sexual tendencies in the sense that a man becomes sexually inclined to somebody but the social circumstances and conditions do not allow the manifestation of that inclination; hence, the one in question sees no other alternative except forgetting about that desire or so-called love (motahari, 1993, vol. 13, p. 435).

Then, it does not seem necessary to allocate somewhere in the inside of a person as a place for filing place or wastebin for the repressed wishes and regard human personality its result. There seems to be no problem to accept the consciousness, and unconsciousness but the matter is that we may not confine human personality in such a limited patch or circuit, and keep the mind and what it does so limited calling it the only cause-and-effect proposition. Within the actuality of man those causes may be taken as trivial potential complementary numeric and emergency causes, among others. (Javadi Amoli, 2005, p. 351).

Conclusion

Based on what preceded on Freud's standpoint on human personality in the form of the three concepts of Id, ego and super-ego, there are various critiques to be true to the following effect: (1) the Physique is the only dimension that Freud counts while based on the Koranic teachings, man is composed of a body and his soul; (2). Opposite to Freud and based on the Koranic teachings, what accompanies a man since the Genesis is the soul plus the Fetrah/Fetrat – the Genesis impact [also referred to as ALAST: THE ALMIGHTY ASKED: AM I NOT YOUR LORD?; THEY[WE] ALL ANSWERED: YES YOU ARE]; (3) The three concepts of Id, ego and super-ego are not beyond Freud's self-made concepts while based on the Koranic perspective the human Nafs is under the bi-polar exposure of Havaye Nafs [man's fads] and wisdom; (4). From a Koranic viewpoint, the human personality is of three levels: Nafs Amarah, Nafs Lavamah, and Nafs Motmaenah, and being situated in any one of the three takes an individual away from the other two; and (5) In expressing the concepts of conscious, unconscious and subconscious, Freud is mostly putting emphasis on sexual tendencies while in the Koranic viewpoint the hidden corners of the human psych are emphasized without considering any filing system for the repressed wishes.

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