



The Educational Role of the Environment on Humans from the Perspective of the Qur'an and Psychology

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Abstract

The environment, as an important and effective factor in the process of education and formation of human personality, includes the prenatal and postnatal environment. The postnatal environment itself includes the natural and geographical environment and the human and social environment. The major and important part that has a great impact on the personality of individuals is the human and social environment, which is created by the communication and interaction of individuals with each other; such as family, friends and peers, school, etc., of which the family is more important. Therefore, the purpose of this study is to examine this issue from the perspective of the Qur'an and psychology. The method used in the present study is to analyze the content of important interpretative sources and prominent psychological approaches. The target audience of this article is the verses of the holy Qur'an and their interpretations, narrations and psychological research in order to reach a comprehensive view on its constructive role in the formation of personality and human development based on common components and premises by examining different opinions about the role of the environment. The results obtained by comparing the opinions of psychologists with the teachings of the Qur'an show that the environment undoubtedly forms the basis for human spirits and traits, and in the path of human beings' search for perfection and in order to achieve a desirable and ideal personality, paying attention to this factor is necessary and inevitable.

Keywords: *Personality; Environment; Education; Qur'an; Psychology*

1. Introduction

Personality is the set of thoughts, feelings, beliefs, social behavior and physical characteristics of a person, which has a special combination in each person that distinguishes him from others: "Say: Every person acts according to his nature" (Isrā', 84). The discussion of the factors of personality formation and human development has a special place in the field of personality psychology, the Holy Qur'an and education. From the point of view of psychology, two factors including heredity and environment are involved in forming personality and human development. Some people consider heredity to be more important than the environment, and some people have the opposite opinion. But in fact, both of them

affect personality. Islam, which is a progressive divine religion that encompasses all areas and dimensions related to human life and considers all aspects of people's lives, from economics to politics, culture, society to spirituality and ethics, has paid attention to the role of heredity and environment. In Islamic teachings, on the one hand, we see paying attention to selecting spouse and its conditions, in which there is an effort to purify the offspring from the pollution caused by heredity, and on the other hand, attention is paid to the role of the environment in the general sense of the word, including the food, climate, social, political, cultural, etc. environment. At the same time, attention is paid to the role of the environment, because good upbringing or a constructive environment can neutralize the bad effects of heredity, and on the contrary, a bad environment can overshadow good heredity. The formation of a person's personality and excellence is due to some factors, without which no suitable educational program can be designed for a person. These factors are divided into two categories: hereditary and environmental factors. Therefore, in this study, we will discuss the impact of environmental factors on humans from the perspective of psychology and religious texts, especially the Holy Qur'an and Islamic narrations. Therefore, the main question is: What are the most important human-social environmental factors affecting human personality and happiness?

2. Research Method

The present study is of the "Fundamental Research" type. The method used in this study is the qualitative content analysis method. Content analysis means the scientific analysis of communication outcomes, which is a completely scientific method and, despite being comprehensive, in terms of its nature requires a precise, objective and systematic analysis of symbolic behaviors (Didgah et al., 2018: 37).

The method used to analyze information is the content analysis method. The unit of study and analysis in this research is phrases from the Holy Qur'an and the opinions of psychologists that directly and indirectly refer to the environment and its impact on education. The qualitative data of the study are obtained from the analysis of verses, interpretations, hadiths and psychological theories and the conceptual propositions resulting from them. Then, the findings from the content analysis method are inferred to extract the desired concepts, which ultimately ends by drawing the dimensions of the role of the environment and its impact on the formation and development of personality, and along with that, explaining its similarities and differences with different psychological approaches and verses of the Qur'an.

2.1. Definition of Environment

One of the factors and conditions affecting human education is various spatial and temporal situations and, in general, the environment. From this definition, it is understood that the influence of the environment in which a person is raised, which includes associations, patterns, communities, groups and different nations, can be examined as an effective factor on education in the Qur'an and psychology.

The concept of environment in the word is something that surrounds every creature, including living beings. Environment means something that encompasses and surrounds something else or the place where a person lives; whether it is a country, city, community or family (Amid, 1994: 2196). In the view of sociologists, the environment is considered as physical and ecological factors that are related to social and economic factors (Shahdad, 1989: 29). In most biological sciences, the environment also means the context and infrastructure (Shahdad, 1989: 29). Also, environmental psychology is a field of psychology that studies the common relationships between the physical environment and human behavior and experience (Jalili, 2009: 29). In psychological terminology, the environment is defined as follows:

- 1- It is a general concept that refers to all situations, forces and conditions that affect an individual through stimuli and that he is affected by them.

2- Physical, chemical, biological and social phenomena that affect a living being from outside.

In general, factors and forces outside the individual that can affect his behavior are called the environment (Ahmadi, 1995, p. 81).

Therefore, each school and each group, considering the content of its scientific system, has a specific insight into the environment and assigns a specific scope to it.

The major and important part that has the greatest impact on the personality of individuals is the complex human and social environment that is created by the interaction and communication of other individuals; such as family, friends on the same street, school, educational institutions, peer group, society, culture, religion, mass media, each of which has a major impact on the personality of individuals in some way.

3. Environmental Elements Affecting Humans

Considering the way an individual adapts to the environment, personality is considered to be an intermediary between the individual and the environment, where sometimes the individual submits to the environment and sometimes dominates it, meaning that there is always a constant conflict between the individual and the environment. Temperament is an evaluated personality or, in other words, a more or less stable and continuous system of human behavior that determines the emotional nature of the individual. This quality includes the individual's sensitivity to emotional movements, mood, etc. (Allport, 1937: 86).

Considering the studies conducted in relation to the environment and personality, it is clear that the elements affecting humans are compatible and similar in several axes, which can be categorized as follows:

3-1. Family

Family is one of the most important factors affecting personality formation. For this reason, it is rare to find a theory related to personality that does not mention the impact of this factor on personality formation and human upbringing. This impact, especially in the early stages of human life, is very tangible, and the family is effective in the development of a child's personality in various ways. The child's family, both in terms of the number of people, in terms of the relationship with the child, and in terms of providing various facilities, can play a role in the development of the child's personality (Karimi, 1999, p. 234). The importance of the family is doubled because, on the one hand, it plays a role in the hereditary factor, and on the other hand, it is considered as one of the most basic and first influential environmental factors and is also effective in determining and laying the groundwork for other environmental factors because the family can provide the basis for finding worthy friends, a suitable school, and ... for children.

3-1-1. Family from the Perspective of the Qur'an and Hadith

Undoubtedly, the first school of every human being is the lap of the mother and the embrace of the father, and it is here that he learns the first lessons of virtue and vice. There is a field of affection and mercy in human existence, the manifestation of which is only in the family environment. The Holy Qur'an says:

1. *"O you who have believed in God, protect yourselves and your families from a Fire whose fuel is people and stones" (At-Tahrīm: 6).*

Protect yourselves and your families from the Fire by being patient in obedience to God, and protect your family by calling them to obey God, teaching them the duties, forbidding them from evil deeds, and encouraging them to do good deeds (Ṭabṣī, 1980, Vol. 25, p. 146; Ṭayyib, 1999, Vol. 13, p. 75; Qarāʾatī, 2004, Vol. 10, p. 127). Protecting yourself by abandoning sins and not giving in to rebellious lust is protecting your family by educating and training them, enjoining what is right and forbidding what is wrong, and providing a clean environment free from any kind of pollution in the home and family. (Makarem Shirazi, 1995, Vol. 24, p. 287)

2. *"As for the good and clean land, its vegetation cometh forth by permission of its Lord; while as for that which is bad and unclean, only the useless cometh forth (from it). Thus do We recount the tokens for people who give thanks."* (Al-Aʿrāf: 58)

Some commentators have considered the meaning of clean and unclean lands as the environment, and the output of each of these environments can be good or bad depending on the effect of that environment, as the Holy Qurʾan has delicately expressed this issue in the form of a beautiful analogy (Mughniyah, 1424, p. 202; Makarem Shirazi, 1995, vol. 2, p. 523).

Very delicate and precise expressions have also been included in the hadiths, some of which are mentioned:

1. Imam Ali (AS) said: "Pure and good morals are the reason for a person's desirable heredity" (Amadi, 1410, p. 346).
2. In the hadith of the Prophet (PBUH), the effect of the family on a child is likened to a beautiful flower that has grown in muddy water. The Messenger of God (PBUH) told the people: "Stay away from the flowers of the marsh!" It was said: Who are the flowers of the marsh? He said: A beautiful woman who grew up in a bad family" (Kulaynī, 1407, vol. 5, p. 332; Sheikh Ṣadūq, 1403, p. 316).

3-1-2. Family from the Perspective of Psychology

In personality psychology, the role and influence of the family on the formation of personality is mainly considered in three areas:

- 1- The influence of parents, especially the role of the mother;
- 2- The influence of other family members (sisters and brothers);
- 3- The order of birth of children in the family.

Below, we will examine these three areas:

Parents: Parents are the main influential elements of the family who play the greatest role in the formation of the child's personality and exercise this role in various ways. Parents influence their children in at least three decisive ways:

- 1- Through their behaviors, they create situations that provoke certain behaviors in their children (for example, failure leads to aggression);
- 2- They are samples for children to imitate;
- 3- They selectively encourage some behaviors (Parvin, 2002, p. 15).

The influence of parents on personality formation has been the focus of personality theorists from various perspectives. For example, Jung believes: "In childhood, what may be called a child's personality

is nothing more than a reflection of the personality of his parents. It is clear that after that, parents exert a great influence on the formation of a child's personality. They can help or hinder the development of his personality by the way they behave towards the child (Schultz, 1997, p. 119), or Horney believes that factors that create a sense of insecurity in the child from society, especially the family, such as indifference, lack of respect for the child's needs, lack of warmth and intimacy, discrimination, aggression, etc., form his personality type and character (Shamloo, 1992, p. 78). Educational reforms must first begin with the family, because no factor can be as effective in this matter as the family. Their refusal or negligence in this matter will further increase the disorder and disharmony in children (Gha'emi, 1981, p. 83).

In the field of parental influence, Erich Fromm has spoken about the parent-child relationship and the three mechanisms of interpersonal dependence under the titles of (dependence-symbiosis), (withdrawal-destruction) and (love) and believes that love is the most desirable form of parent-child interaction. In this case, parents provide the greatest opportunity for the positive development of the child's personality by respecting and creating a balance between security and responsibility (Schultz, 1983, p. 198). Erikson believes that if parents are unloving and meet the child's needs in an uneven manner, a fundamental sense of distrust will arise in the child (Ganji, 1991, p. 340).

Siblings: In addition to parents, siblings also influence the formation of the individual's personality.

Siblings set standards, provide role models, and play complementary roles for each other, through which they can practice social interaction and help each other in times of emotional stress (Henry Masson, 1989, p. 457). This effect is especially pronounced for older siblings. For example, a dominant and assertive firstborn can influence younger siblings to develop a passive and non-competitive personality (Schultz, 1998, p. 331).

The order of birth: The order in which children are born is one of the most influential factors in the relationship between children. The firstborn has a special status in the family, is given special attention when he is born, and his relationship with direct adults and the behavior of adults towards him will always be based on forgiveness (Sho'ari Nejad, 1996, p. 545). Whether a child is the eldest, for example, the first, second, or last child, has an impact on the formation of his or her personality and the degree of influencing and being influenced. Alfred Adler is one of the personality psychologists who paid special attention to this factor. He says: "Being older or younger than other siblings and being exposed to different parental attitudes create different childhood conditions that help determine personality. Firstborns and only children have a different basis for judging their abilities than other children." (Schultz, 1998, p. 146)

Therefore, it can be seen that the influence of the family environment on the upbringing and formation of a child's personality is much greater and more significant.

3-2. Peers and Social Associates

After the individual has passed the infancy and early childhood period and his social relations have been expanded beyond the parents to other family members, the role of peers becomes apparent. It can be said that children actually live in two worlds: the world of parents and other adults and the world of peers (Henry Masson, 1989, p. 507). Meanwhile, the peer group teaches children important social skills that adults cannot teach them to children in any way (Ibid, p. 508). The peer group prepares the individual to accept new social rules and behaviors and provides experiences that have long-term effects on the individual's personality (Parvin, 2003, p. 11). At certain stages of their age, children are more influenced by their peer group and their friends than by their parents (Qa'emi, 1981, p. 56). Peers influence a person's personality in specific ways; they are involved in shaping personality, social behavior, values, and other attitudes in unique and major ways. Children influence each other by modeling actions that can

be imitated, by reinforcing or punishing specific responses, or by evaluating each other's activities and the feedback they give each other. In addition, peer relationships have less obvious effects on children's development. For example, undoubtedly, children's position among peers and the friendships they make affect their (self-concept) (Parvin, 2002, pp. 502-503).

A person acquires many of his temperaments through socializing with friends and being in contact with them. We refer to some verses of the Qur'an in this regard:

1. *"If anyone withdraws himself from remembrance of (Allah) Most Gracious, We appoint for him an evil one, to be an intimate companion to him. Such (evil ones) really hinder them from the Path, but they think that they are being guided aright! At length, when (such a one) comes to Us, he says (to his evil companion): Would that between me and thee were the distance of East and West! Ah! Evil is the companion (indeed)!" (Zukhruf: 36-38)*

Whoever turns away from the remembrance of God, We appoint for him a devil to be his companion and helper. The effect of Satan's companionship is that people turn away from the path of truth and know the path of error well. The point is that the companion devil may be an unworthy friend or a corrupt spouse and child or partner, for this reason the word "Devil" has been mentioned unknown to include any type of devil (Qarā'atī, 2004, Vol. 8, p. 453; Qarashī, 1998, Vol. 10, p. 31). These expressions are used well, as a bad companion can completely divert a person from the path of God. To destroy the foundations of morality upon him and to distort the realities in such a way that man, while still misguided, sees himself among the guided.

2. *"One of them will start the talk and say: 'I had an intimate companion (on the earth) 'Who used to say, 'what! Art thou amongst those who bear witness to the Truth (of the Message)? When we die and become dust and bones, shall we indeed receive rewards and punishments? (A voice) said: 'Would ye like to look down?' He looked down and saw him in the midst of the Fire. He said: 'By Allah! thou wast little short of bringing me to perdition! 'Had it not been for the Grace of my Lord, I should certainly have been among those brought (there)!'" (Ṣāffāt, 51-58)*

Here too, we are talking about the extraordinary influence of bad companions in the formation of human beliefs and morals, but at the same time, it is not such that a person is forced and cannot save himself through effort (Makarem Shirazi, 1998, pp. 15-158; Kashani, 1410, vol. 7, p. 468; Qarashī, 1998, vol. 9, p. 145; Hosseini Shah Abdul Azimi, 1984, vol. 11, p. 120).

All these verses clearly show that bad companions lead a faithless person to the edge of the abyss of hell.

Regarding the role of peers and companions, many hadiths from the Prophet (PBUH) and the infallible Imams (AS) have been narrated, some of which we will mention:

1. In a hadith from the Holy Prophet (PBUH), this issue is given such importance that he says: "A person is on the same religion that his friends and companions follow" (Kulaynī, 1407, Vol. 2, p. 375).
2. Imam Ali (AS) in his advice to his son Imam Hassan (AS) said: "Associate with the good so that you may be one of them, and avoid the bad ones so that you may be free from the bad" (Majlisī, 2024, Vol. 71, p. 189).

3-3. School and Learning

Another external factor that is particularly effective in raising a person is the factor of school. School plays a very important role in shaping personality to the extent that Mandel writes: "It is not true that the greatest scientific event of human society was man stepping on the moon; the greatest event is the moment when a five-year-old child steps into school for the first time" (Pier Baden, 1995, p. 85). School

affects the individual in several ways, the most important of which is the socialization of the individual. Children learn how to behave socially in school and play their role in society. They learn to think within what limits, to have a sense of cooperation and to get along with others. They learn that they need cooperation and harmony for their progress, success and satisfaction. The school can establish a proper relationship with the child and prepare him to accept the responsibility of making decisions and solving life's problems (Noori, 1989, p. 41). On the other hand, the newness of the school environment compared to the home environment means that different behaviors and expectations are expected of him compared to the home. The effect of school is that the child has stepped from the family center, which was a place for pampering and acquiring facilities and not being criticized by parents, to an environment where they may sometimes be indifferent to him or even hostile to him. He is no longer a dear little one and a single person (Ibid, p. 41). He has stepped into a new space, which is different from the family. In the school space, the child must find his place among the group of students. Another aspect is the role of the school in motivating students to achieve academic success. In school he has heavy responsibilities. The general atmosphere of the school, whether it is affectionate or harsh and admonishing, will have a significant and profound effect on this motivation. If the school environment is a warm, affectionate and friendly environment, the student will be attracted to it and his interest in studying and education will increase. In addition, affection in the school environment will become a model, example and habit for him and he will have warm and affectionate relationships with others in his social life. (Karimi, 1991, p. 46) The school, like the family, is a social unity and is very effective in building the social personality of the individual, because it is through it that the child learns the way of life and the way of socializing with others. In general, the basis of the child's views and his success and failure is built in school (Sho'ari Nejad, 2006, p. 549). One of the important influential elements related to school is "Teachers". Teachers affect the personality of students in various ways. The teacher's way of evaluating the student, his type of judgment and attitude, his behavior and role model provide the basis for influencing students.

The teacher in school is the only person who can sometimes have an influence similar to that of parents for the child, make the child or redirect him (Qa'emi, 2011, p. 90).

Salvation from obvious misguidance and also purification from moral vices and sins are available following the recitation of the Holy Qur'an and the teaching of the Book and Wisdom, which is undoubtedly a clear sign of the existence of a connection between the two. In a hadith from Imam Ali (AS), it is mentioned that the ignorant is always either on the side of excess or on the side of indulgence (Nahj-ul-Balāghah, Hikmat 70, p. 454).

Considering that according to the well-known opinion of moral scholars, moral virtues are always the middle ground between excess and indulgence, which lead to vices; from the above hadith, we can clearly understand the fact that there is a very close relationship between ignorance and moral vices (Makarem Shirazi, 1998, p. 183).

3-4. Culture

Culture is the science, literature, knowledge, education, training, and scientific and literary works of a people or nation (Amid, 1998, p. 915). Culture is a set of things that shape the soul and mind of man and provide him with the main motivation towards various issues. The set of beliefs, history, customs and traditions of a society, literature and art is the same as the culture of a society (Makarem Shirazi, 1998, p. 185). The main subject and axis of cultural anthropology is generally the subject of culture, which is known as the main subject of its study. Cultural anthropology focuses its attention on culture, because culture is in fact the study of human social behavior and its results. This scientific discipline studies people's lifestyles, belief systems, attitudes, sciences and knowledge, arts, thoughts and ideas, industries and techniques, ethics, laws and regulations, values and customs and behavior, and their cultural norms and ideas. Cultural anthropology studies culture in time and space and attempts to study how humans adapt and reconcile with their physical and social environment. Cultural anthropology also examines

specific human societies and studies the dominant patterns of their culture and describes and analyzes their similarities and differences (Qara'ei-e-Moghaddam, 2003, p. 18). Wrong beliefs and ways of thinking, bad tastes, artificial life resulting from the effects of industry and machinery, the problem of lack of social standards and regulations, the population factor, and lack of faith and belief in religion are among the effective factors of social culture that must be controlled before birth in order to raise a child healthily. Social and cultural heritage is transmitted from family to child. Accordingly, considerable differences are seen between the cultures of urban and rural, or rich and poor, families, and the formation of a child's personality can be considered a function of the aforementioned factors. Culture and society cannot exist separately. No society can exist without its own culture. This culture includes our technology, religious beliefs, language, values, beliefs, laws, and traditions. This culture is transmitted both through formal institutions (such as public schools) and informal institutions (such as peer groups) (Cohen, 1996, pp. 37-38). Therefore, the importance of cultural forces in shaping personality behaviors is considerable. These forces affect individuals' needs and the means of satisfying them. Cultural factors affect each individual's perception of happiness and sadness, how we cope with death and life, and our view to health and illness, and our lives are determined by our culture at every moment. In the verses of the Qur'an, very clear references are seen in this regard, which show how many of the previous deviant nations, due to wrong customs and traditions, pre-Islamic traditions and degenerate culture, fell into the pit of horrible moral vices:

1. *"And when it is said unto them: Follow that which Allah hath revealed, they say: We follow that wherein we found our fathers. What! Even though their fathers were wholly unintelligent and had no guidance?" (Al-Baqarah: 170)*

In this verse, the same meaning is presented in another form; when it was suggested to them: Come and follow what God has revealed to the Prophet (PBUH), they said with pride and arrogance: No! We will not do this, but we will follow what we found our fathers following. The Qur'an says, Were not their fathers ignorant and misguided? (Yes, however, do you give precedence to the Sunnah of those ignorant misguided people over the life-giving and enlightening verses of the Qur'an? (Kashani, 1994, Vol. 1, p. 95; Kashani, 1410, Vol. 1, p. 85; Nowi, 1417 AH, Vol. 1, p. 56; Hosseini Hamedani, 1404, Vol. 2, p. 81)

2. *"And even so We sent not a warner before thee (Muhammad) into any township but its luxurious ones said: Lo! we found our fathers following a religion, and we are following their footprints." (Zukhruf: 23)*

In this verse, we encounter the same concept in another form. In response to the question of why you intelligent people worship mindless idols, they say: (We found our ancestors following their religion, and we are guided by their works). They did not consider this foolish act as misguidance or error, but rather as guidance that had reached them from their ancestors, and in the following verse, they considered this logic to be the same logic of all the wealthy (the drunken and arrogant rich) throughout history (Tabataba'i, 1995, Vol. 18, p. 138; Samarqandi, nd, Vol. 3, p. 255; Kashani, 1994, Vol. 5, p. 224).

Obviously, this blind imitation, which appeared beautiful in the shadow of the ugly, had many factors, but undoubtedly one of its factors was the transformation of ugliness into a long-standing tradition and culture.

3. *"When if one of them receiveth tidings of the birth of a female, his face remaineth darkened, and he is wroth inwardly. He hideth himself from the folk because of the evil of that whereof he hath had tidings, (asking himself): Shall he keep it in contempt, or bury it beneath the dust. Verily evil is their judgment." (An-Nahl: 58-59)*

In this verse, the horrific story of burying girls alive in the Age of Ignorance is being told because of a wrong tradition. The Arab of Ignorance considered the birth of a girl a disgrace for himself, and

whenever he was informed that a girl had been born to him, he would become so angry that his face would turn blue and black from extreme sadness! And sometimes he would hide himself for days or weeks, constantly thinking whether to accept this disgrace and keep the girl or to hide her under the earth and free himself from this sorrow, grief and disgrace (Safi Ali Shah, 1999, Vol. 1, p. 406; Hawi, 1424, Vol. 6, p. 2951; Kashfi Sabzevari, 1990, Vol. 1, p. 575).

Conclusion

Personality formation is due to some factors that are divided into two categories: hereditary and environmental (non-hereditary) factors. One of the important factors affecting the personality traits of individuals is the environment. The environment is physical, chemical, biological, social phenomena, and in general, factors and forces outside the individual that can affect his behavior. The environment is generally referred to as factors and forces outside the individual that can affect his behavior. A constructive environment can neutralize the bad effects of heredity, and conversely, a bad environment can overshadow good heredity. One of the effective aspects in relation to the human psyche is his personality. Personality defines the circle of existence of each person and constitutes his psychological totality. In fact, psychologists believe in the influence of the environment on human behavior and traits, and this issue has become an established principle today, which has been considered by both psychologists and Islamic texts, especially the Qur'an and narrations. A number of psychologists such as Adler, Horney, Fromm, Erikson, and Rogers believed that personality is more influenced by environmental and social factors. From the perspective of the Qur'an and psychologists, the environment that has the greatest impact on human personality is the human and social environment, which includes family, school, friends and peers, culture, etc., of which the family is more important. It is obvious that the environment can provide a suitable environment for human spirits and traits, and this issue is decisive and deserves more attention and care in achieving happiness and a transcendent personality.

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