

# Pathology of Human Social Relationships in the Qur'an

Fatemeh Seyfalie\*, Sohrab Morovati, Seyed Mohamadreza Hoseyninia

Faculty of Theology, Ilam University, Ilam, Iran

## Email address:

Seyfalie@yahoo.com (F. Seyfalie)

\*Corresponding author

## To cite this article:

Fatemeh Seyfalie, Sohrab Morovati, Seyed Mohamadreza Hoseyninia. Pathology of Human Social Relationships in the Qur'an. *Arabic Language, Literature & Culture*. Vol. 6, No. 3, 2021, pp. 60-69. doi: 10.11648/j.allc.20210603.12

Received: June 8, 2021; Accepted: July 16, 2021; Published: July 27, 2021

---

**Abstract:** Improvement in the quality of relationships and benefit from bio-social as much as possible is one of the goals of the Qur'an that has been reflected in social verses. This paper is an interdisciplinary and applied research that aims to extract and represent the three stages of pathology and the connection between Quranic teachings and modern sciences and descriptively-analytically identify the harms of social relations. By combining the triangle of behavior mechanism and the social cognitive theory of Bandura and by following the three stages of pathology, an innovative structure in the pathology of social relationships has been achieved, which is in line with the findings of psychology and confirms Quranic teachings. The structure first identifies the desired state, then diagnoses harms, and finally presents strategies for preventing and treating harms in four dimensions: cognitive, emotional, behavioral, and environmental. It also demonstrates that in the identification phase the absence or defect of any of the components may damage interpersonal relationships. In the diagnosis and introduction phases, any of the harms can take the relationship out of the desired and effective state. In the prevention and treatment phases, the teachings of the Holy Quran have a systematic structure that can create a great change in improving social relations.

**Keywords:** Pathology in the Qur'an, Social Relations in the Qur'an, Human Relationships, Interpersonal Relationships

---

## 1. Introduction

One of the most important dimensions of human life is the social dimension. A person who lives in a community must be able to communicate effectively with others, cooperate with them, and build a community with strong and stable structures. The way a person forms social relationships affects his other relationships as well.

A brief look at today's societies discloses the disorders, harms, and disruptions that have plagued interpersonal relationships due to their lack of ability and skill to communicate. The importance of the issue becomes even more apparent when it is observed that educated people with university degrees, despite their high cognitive intelligence, have disorders and problems in their communication that always engage a part of their mental space. Therefore, it is very important to study the practical and executive dimension of social relationships and its harms.

In this regard, if the process of relationship between human beings can be properly studied and the rules

governing it can be understood, undoubtedly the ability will be created in individuals to communicate more effectively in relation to others. With this aim, the present study attempts to accurately identify the harms of social relationships by linking between Quranic teachings and modern sciences and designs a beautiful process that minimizes the harms and enhances the synergistic ability of people in society to communicate with others.

The present study seeks to identify the three stages of pathology of social relationships from the perspective of Quranic verses in a completely scientific way so that in the light of its guidance, the disruption of social relationships can be minimized and damaged relationships can be repaired. It answers the question "how the three stages of pathology of social relationships are expressed in the Holy Qur'an?". Due to word limitation, this article deals with only one item in each section.

### 1.1. Review of the Literature

The most similar studies to the topic are:

- 1) "Principles and Strategies of Social Communication Based on Religious and Psychological Teachings" by Ali Ahmad Panahi, 2014. This article explains the most prominent principles and strategies of social relations that are documented in religious and psychological teachings.
- 2) "The Pattern of Social Relations Based on the Qur'an" by Narges Movahedi, 2014. This study presents five Qur'anic behavioral patterns according to the human nature of community members as patterns of social relations.
- 3) "Examining the Principles of Interpersonal Relationships Based on the Teachings of Surah Al-Hujurat and the Content Modeling of These Teachings" by Morteza Karami, Seyed Sadr al-Din Shariati, Masoumeh Ismaili, 2013. This study has explained and extracted the principles of interpersonal communication, interpersonal etiquette, and communication barriers from Surah Al-Hujurat.
- 4) "Moral Characters of a Desirable Society in the Thought of Allameh Tabatabai" by Mehdi Soltani, 2011. This article with two introductions on desirable moral society and its introduction and necessity to achieve eternal victory, deals with the most important moral qualities of a desirable human society according to Allameh Tabatabai.

### 1.2. The Three Stages of Pathology

In the Oxford Advanced Dictionary, pathology is defined as the scientific study of damages, diseases, and disorders. In different sciences, the pathological process is followed in three stages: "identification of the desired condition, diagnosis of the injured condition, and finally prevention or treatment of injuries" and the result is to suggest a suitable solution to repel or eliminate pests and injuries.

Accordingly, the pathology of social relationships can be followed in three stages: identifying desired social relations, diagnosing harms, and finally strategies for prevention and treatment of harms.

## 2. Components of Desirable Social Relationships

Just as in various sciences, for pathology first the desired state is identified, for the pathology of social relationships, it is first necessary to identify the desired type of relations, so that weaknesses and shortcomings can be introduced as harm.

### 2.1. Personal Components

Personal components are factors that exist in a person's thoughts, feelings and behavior and contribute to the growth and development of relationships. These components can be examined in three parts: cognitive, emotional and behavioral (triangle of mechanism of understanding human behavior).

#### 2.1.1. Cognitive Component: Self-awareness

Successful communication involves a set of attitudes that

place the person in the right mental frame. Cognitive components are perceptions and thoughts that lead to a certain behavioral style and help improve relationships.

Self-awareness is beyond the concept of self-knowledge, a compromising, dynamic and cohesive structure that results from the development of cognitive structures and processes as well as emotions and feelings intertwined in it and includes understanding, paying attention, and being aware of one's existential dimensions, characteristics, thoughts, feelings, tendencies and behaviors over time [13].

In the Holy Qur'an, the knowledge and awareness of the "self" is clear and obvious for man: *بَلِ الْإِنْسَانِ عَلَىٰ نَفْسِهِ بَصِيرَةٌ*: (Rather, man, against himself, will be a witness, Al-Qiyamah, 14). "Insight (basira)" is defined as seeing the heart and esoteric perception [39]. Man is a witness against himself [35] and a seer to himself and his actions [37]. That is, he has complete knowledge of himself [8], of his abilities, perfections, and strengths, as well as of his shortcomings, faults, and weaknesses: (*Indeed mankind, to his Lord, is ungrateful, And indeed, he is to that a witness (Al-Adiyat, 6-7) إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ وَإِنَّهُ عَلَىٰ ذَلِكِ لَشَهِيدٌ (العاديات، 6 و 7)*). These verses say: On the Day of Judgment, man will bear witness to his unfaithfulness [33], a true testimony against himself [44]. It means that man is aware of his unfaithfulness and is a witness against his ingratitude [39] and is fully aware of it. But the problem is that He sometimes conceals his knowledge and awareness. *15. (ولو ألقى معاذيره في القيامة، Al-Qiyamah 15): "Ma'adhira" is the plural of "Mu'azar" meaning shield and cover [45] and the meaning of the verse and the previous verse is that man knows himself well, although he hangs curtains to hide his soul [39].*

On the other hand, the Holy Qur'an, by presenting a golden key, has determined the amount of one's duty based on one's capacity and ability, and has not assigned anyone beyond their capacity: *(لا يكلف الله نفساً إلاَّ وسعها) (البقرة، 286) (Allāh does not charge a soul except [with that within] its capacity, Al-Baqarah, 286)*. The word "Vos'a" means ability and capacity. That is, what a person is able to do and does not bring pressure to bear on him and does not put him in hardship [45]. To recognize the extent of capacity and, consequently the extent of each person's burden relies on being aware of the one's states, feelings and strengths and weaknesses, and in a word, self-awareness. Therefore, in the Holy Qur'an, self-awareness is necessary for any burden, action and practice, and this important thing is inherently rooted in human beings.

The conscious man is a wise man who plans and acts on all matters of his life, including social communication, based on a correct knowledge of himself.

#### 2.1.2. Emotional Components: Self-control

Emotional components are characteristics that affect a person's relationships by specific emotional and psychological states and make it desirable.

Self-control is an ability that regulates one's behavior to the limits of the accepted rules and standards. Research in

this area seeks to explain the concept of self-control of anything that disrupts or damages social relationships. The concept of self-control is primarily the ability of a person to disregard internal tensions or change them, as well as to stop undesirable tendencies and to avoid acting on them [41].

Self-control is conscious and voluntary and requires effort in order to achieve higher human goals. There is no word for self-control in the Holy Quran, but there are notions that explain the self-control concept.

By carefully studying the various opinions and definitions about self-control and its dimensions and functions, it becomes clear that self-control is the same self-restraint that the Holy Qur'an interprets as piety (Taghva).

Piety (Taghva) has been taken from the root of "waghaya" which means the protection of an object from something that harms it [10]. It also means the protection of something from disobedience and rebellion in outside and in practice, as chastity is the protection of the soul from carnal desires and lusts [24].

The concepts of self-founder [31], self-preservation [20], avoidance, fear, and avoidance of sin [11] are also drawn from piety, all of which in some way imply the concept of restraint and deterrence. Therefore, the basic element of piety is restraining the soul (self) and preventing it from matters conflicting with the goal.

The only difference between self-control and piety is the motivation. The main element of piety is the divine motivation [30] which has not been considered in self-control.

There are verses in the Holy Quran that reflect the concept of self-control, including, يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ (المائدة، 105) (*O you who have believed, upon you is [responsibility for] yourselves, Al-Maidah, 105*) where "Alikum Anfosakom (عَلَيْكُمْ أَنْفُسَكُمْ)" means "protect yourselves from sins" [18]. Correction, purification, and cultivation are all concepts that require self-control and restraint of unreasonable desires. Therefore, عَلَيْكُمْ أَنْفُسَكُمْ means to restrain yourselves and keep yourself from what is contrary to human dignity.

(O you who have believed, protect yourselves and your families from a Fire..., Al-Tahrim, 6) is another verse which explicitly commands self-restraint; That is, protect yourself against the evil to which your soul calls [8]. In this interpretation, the soul refers to "superego", which always commands man to evils, and if it is not restrained by reason and faith, it will lead man to fall and ruin.

### 2.1.3. Behavioral Component: Communication Skills

Communication skills involve the right ways and means to communicate effectively with others that help you succeed in other areas of life. These skills are a set of abilities that shape the desired social behavior. They enable a person to communicate effectively with others and enjoy the benefits of social life. These skills reduce behavioral problems in relation to others and improve social relationships.

The Holy Qur'an with the command of رَبِّطُوا (Rabetoo) in the verse: يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ (ال عمران، 200)

and endure, and remain stationed and fear Allāh that you may be successful, Al-Imran, 200) takes man out of the corner of solitude and commands him to establish relations with other members of society. رَبِّطُوا (Rabetoo) expresses that Muslims need to be related to each other [39]. Communication skills in the Holy Quran involve a set of moral, intellectual and behavioral requirements that dramatically improve the communication process between individuals. These skills can be traced in the Qur'an in two parts: verbal and non-verbal (behavioral) skills, which have been explained in detail in various studies.

## 2.2. Non-personal Components

In the field of communication, not everything is at one's disposal; sometimes conditions, space and environment affect people's relationships. This section deals with four factors affecting the growth and development of relationships in which change is largely outside the scope of the individual's will and can influence the way interpersonal relationships work.

### 2.2.1. Cultural Component: Social Trust

Trust in the term of sociological sciences refers to good suspicion and benevolence towards others in social relations so that the truster and the trustee enjoy its benefits in proportion [40].

The Holy Qur'an invites good suspicion: لَوْ لَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنْفُسِهِمْ خَيْرًا (النور، 12) (*Why, when you heard it, did not the believing men and believing women think good of themselves (i.e., one another), An-Noor, 12*) and forbids suspicion: «اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ» (الحجرات، 12) (*avoid much [negative] supposition. Indeed, some supposition is sin, Al-Hujurat, 12*). The first verse wants to illuminate that a person who has faith should have good suspicions about other believers. In the second verse, the suspicion that Muslims have been instructed to avoid is a bad suspicion [39]. That is, people are obliged to be optimistic about others and not to be suspicious of others until they are absolutely sure.

On the other hand, it states that suspicion does not take the place of truth: وَمَا يَتَّبِعْ أَكْثَرُهُمْ إِلَّا ظَنًّا إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا إِنَّ (And most of them follow not except assumption. Indeed, assumption avails not against the truth at all. Indeed, Allāh is Knowing of what they do, Al-Yunus, 36). Where certainty is needed, suspicion does not work. Suspicion cannot substitute for certainty and make one needless of certainty [18] because the truth benefits if man knows its legitimacy and knows it through correct knowledge, and this is not the case with suspicious because what is suspected may be contrary to the truth [37]. However, where certainty is not possible, it is allowed to assume. This suspicion can be positive or negative. Since the Qur'an forbids bad suspicion, then there is no other way for a person but to use good faith and trust as the criterion of one's relationship with others. Good suspicion means that although it is a suspicion and cannot be relied on, but one can trust and act accordingly. In other words, trust is both a kind of risk-

taking (due to the uncertainty and practice of a suspicion that cannot totally tell the truth and certainly lead a person to the truth and there is always the possibility of the opposite), and a kind of suspicion that the Qur'an has commanded and given the divine nature and inherent dignity of human beings, it can be considered as the pattern of action according to rational conditions and guidelines.

### 2.2.2. Political Component: Security

Security is defined as having stability and lack of anarchy, feeling free from threats, anxiety and danger, and feeling safe from possible harm by others, which has both positive and negative premises.

On the one hand, confidence and peace of mind and spirit, and on the other hand, absence of fear and apprehension and worry that leads to loss of confidence and peace [1]. Security in a positive (affirmative) discourse is about providing and guaranteeing comfort and convenience, and in a negative discourse is based on the absence of danger and threats [25].

In the logic of the Qur'an, security is the opposite of fear. This word is used in verse 239 of Surah Al-Baqarah, 83 of Surahs of Nisa, 112 of Surahs of Nahl, 55 of Surahs of Noor, and verse 4 of Surah Quraysh against the word fear.

The Holy Qur'an has characterized one of the signs of civilization and social development of the past ummah (societies) as the existence of security in their lives: *وَصَرَبَ اللَّهُ (النحل، 112. امثلاً قَرْيَةً كَانَتْ آمِنَةً مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِنْ كُلِّ مَكَانٍ (And Allāh presents an example: a city [i.e., Makkah] which was safe and secure, its provision coming to it in abundance from every location ,Al-Nahl, 112). This verse reflects security as the source of safety and increase of sustenance. As the first blessing, they were safe from their lives and property [43] and lived in health and adequacy of sustenance [8] and these three qualities triggered that the village is considered exemplary according to Quran.*

Due to the high position and the important role of security in human life, the Qur'an has introduced the realization of security as one of the purposes of establishing the sovereignty of God and the succession of the righteous and the general plan of Imamah: *وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَ لِيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَ لِيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا (النور، 55 (Allāh has promised those who have believed among you and done righteous deeds that He will surely grant them succession [to authority] upon the earth just as He granted it to those before them and that He will surely establish for them [therein] their religion which He has preferred for them and that He will surely substitute for them, after their fear, security, [for] they worship Me, An-Noor, 55).*

This verse, which has been interpreted as the time of the advent of the Mahdi (pbuh) [2] is a promise of magnificence and beauty for the believers who perform righteous deeds, and promises them that he will soon build a righteous society for them and replace the fear they had with security [39]. Changing the situation from fear to security is one of the advantages of the desired society. And since it is mentioned in the promise of succession of the righteous, it demonstrates

that having security is a real, right and proper desire and its existence is necessary for society.

Feelings secure in both individual and social dimensions can directly affect interpersonal relationships. The requirement of any kind of communication first is to trust and then to ensure that no problem is created at the social level.

### 2.2.3. Economic Component: Justice

Justice, by definition, means to put everything in its place, somewhere between extremes in the inner forces [19]. Allameh Tabatabai defines the justice as establishing equality between affairs, that is to owe everything that deserves so that all things are equal and everyone is put in the place they deserve [39].

In the Holy Quran, justice reflects establishing equality and balancing matters, so that everything has its deserved share. In the Qur'an, God commands both individual justice and social justice. Individual justice is represented in the verse: *اغْدُوا هُوَ أَقْرَبُ لِلتَّقْوَى (المائدة، 8). (Be just; that is nearer to righteousness, Al-Maidah, 8). This verse emphasizes the matter of justice [18]. It instructs the believers to treat all people-friend and foe-justly and not to oppress anyone [38]. That is, every single person in society is obliged to treat fairly in all circumstances.*

And social justice is expressed in the verse: *يَنْ أَللَّهُ يَأْمُرُ بِالْعَدْلِ (Indeed, Allāh orders justice, Al-Nahl, 90). Allameh Tabatabai writes: In this verse, justice denotes social justice, and it means to treat each member of society in a way that he deserves and to be placed in a place that he deserves, and this is a social characteristic that the individuals are obliged to do. Therefore, both the individual and the society, which is governed by the government, are responsible for establishing this goal [39]. Taking and giving the right is also a tool of justice, whether this right is small or large, individual or social, religious or political, economic or cultural, and so on. In the Qur'an justice prevails in all areas of individual and social life.*

### 2.2.4. Social Component: Social Support

Social support refers to the feeling of belonging, acceptance, and being loved and for each person it creates a secure relationship in which the feeling of love and closeness is one of the main characteristics of these relationships. Perceived social support has many effects on physical and mental status, life satisfaction and various aspects of quality of life and is known as an effective moderating factor in coping with and adapting to stressful situations [17].

Although the term of social support is not in the Holy Qur'an, its constituent elements and notions that provide a complete and comprehensive definition of this concept are mentioned in the verses of the Qur'an.

Most basic definitions of the social support are rooted in people's perceptions of being loved, respected, and respected. The first definition of social support is the belief that the person being cared for is loved, valued, and respected [7]. This definition is expressed in the Holy Qur'an with the law of reverence, the law of honoring man: *وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ (الإسراء، 70) (And We have certainly honored*

*the children of Adam*, Al-Isra, 70). Honor is that man should be respected and cherished by others because of the special characteristic that he has and this special characteristic is the humanity and his divine position that is special and unique to each person [39].

In another definition, social support is defined as the extent of love, companionship, care, respect, attention, and assistance an individual receives from others. These elements are generally enclosed in the meaning of benefaction (*Ehsan*), which has been commanded in the Holy Qur'an on several occasions: (77) *وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ (القصص، 77)* (*And do good as Allāh has done good to you*, Al-Qasas, 77). Benefaction (*Ehsan*) represents doing good and spreading mercy and creating love [39].

In the last definition, social support refers to a sense of belonging, acceptance, and being cherished. In this verse (*merciful among themselves*, Al-Fath, 29), *رُحَمَاءُ بَيْنَهُمْ (الفتح، 29)*, this definition is well illustrated. "*Binham*" here is the same feeling of belonging and acceptance by others. It means belonging to a group that is the same as the faith group, and the "*Rohama*" (mercy) is an expression of social compassion and kindness.

"*Rohama Binham*" implies that they are kind and merciful among themselves [39] and are distinguished in the attribute of compassion and mercy towards each other [44]. Aiding is another element in the concept of social support which is realized in the Holy Quran with concepts such as cooperation, helping the needy, etc.

### 3. Diagnosis of Harms

The harms of social relationships are the roots of disorder, disruption and rupture in social communication. They involve a set of issues that hinder the establishment of healthy social relationships, partnerships with others and friendship with them.

#### 3.1. Personal Harms

Personal harms are problems that can cause a relationship breakdown because of the person's particular way of thinking, emotions, behavior, and actions. These factors are in the control of the individual and the situation can be changed in the opposite direction by monitoring and adjusting them.

##### 3.1.1. Cognitive Harm: Narcissism

Behavior results from a decision and the decision is based on awareness and tendency. Cognitive harms refer to perceptions and thoughts that lead to certain behaviors and cause damage to social relationships.

Narcissism is characterized by a strong sense of arrogance, mental concern to success, and unlimited power and talent [34].

Some of the characteristics of narcissists are: they consider themselves a know-it-all and a great and unique individual, and their self-image is stronger than their real self. They see their weaknesses and shortcomings as good, and with the

help of logic and distortion, they regard them as representing a strong and flawless personality, something similar to what the Qur'an says: *يَحْسِبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا (الكهف، 104)* (*while they think that they are doing well in work*, Al-Kahf, 104). These ideal thoughts cause arrogance and selfishness. The person creates an image of oneself that is significantly different from what is real. He may conceive of beauty, intelligence, generosity, holiness, honesty, dignity, courage, or anything else that is desirable and appropriate to his personality, as the Qur'an says: *يَحْسِبُونَ أَنَّهُمْ عَلَىٰ شَيْءٍ (الجملة، 18)* (*(they) think that they are [standing] on something*, Al-Mujadalah, 18). The more unrealistic the value of these ideal thoughts, the more shaky a person becomes and the more he needs the approval and praise of others.

The term comes closest to the meaning of narcissism in the Holy Quran is arrogance (*Kebr*). Arrogance has been defined as loving and valuing yourself over others. Arrogance is a state in which a person sees himself as superior to others and thinks that he is superior to others [22].

Arrogance and narcissism are common in many symptoms and have almost the same pattern of behavior, but the symptoms are more inclusive in arrogance and embrace a larger number of behaviors [29].

The Holy Qur'an forbids arrogant acts. There are many verses in this regard. For example, he says about arrogance: *(And do not walk upon the earth exultantly. Indeed, you will never tear the earth [apart], and you will never reach the mountains in height, Al-Isra, 37)*. The sentence: *لا تَمْشِ فِي الْأَرْضِ مَرَحًا (do not walk upon the earth exultantly)*, forbids for a person to consider himself greater than he is because of his arrogance, and if the Quran forbade the issue of walking upon exultantly (*Maraha*), it was because the effect of all those deviations becomes more manifested in walking [39]. This reveals that arrogance and pride, even at the simplest level, are considered reprehensible and disgusting. It also indicates that the inner qualities of man, whatever they may be, manifest themselves in his actions, in the way he walks, in the way he looks, in the way he speaks, and in everything he does, and this is the outward manifestation that disturbs the interpersonal relationships.

##### 3.1.2. Emotional Harm: Incompatibility

Emotional harms are troubles that overshadow a person's relationships due to specific emotional and psychological states and make it out of the effective and desirable state.

Social incompatibility is the inability to communicate with others in a way that is socially acceptable and valuable, and is a process that prevents individuals from controlling their own behavior, understanding and predicting the behavior of others, and regulating social interactions.

There are no synonyms or denotations of social incompatibility in the Holy Qur'an, but its dimensions and coordinates can be well extracted from other concepts and terms in the Qur'an.

With respect to communicating and treating others, the Holy Qur'an commands the compatibility and



Thus, from the Qur'anic point of view, individualism is a positive thing when it is associated with freedom from social coercion and oppressive conditions; And when it is viewed in terms of separation from others and the lack of a sense of mutual commitment, that is, it means trying to fulfill individual desires through inattention to the collective, it is considered as a negative indicator.

### 3.2.2. Political Harm: Partisanship

The party of each political group has an official label that participates in the elections and has the possibility and ability to put its desired candidates at the top of the posts and public positions of the society through elections [26].

In the logic of the Qur'an, a party is a gathering and a group that agrees on a single idea and goal [24]. And it is a group that has one profession and one religion and curses and expels the other parties [42]. It is this curse and rejection that makes it one of the harms of social relations.

From the verses of the Qur'an, three types of parties can be identified: Hezbollah, a God-centered party; Satan Party, a party that is devil-centered; Intermediate parties that are neither Hezbollah nor Satan's party and are self-centered parties [22].

According to the Qur'an's emphasis on avoiding divisiveness (sectarianism) and forming a single nation, it is understood from the verses of the Qur'an that if the multiplicity of parties and their rivalries and the party views are proportional to the temporal and spatial conditions in terms of different tastes and in direction of flourishing talents, and all of them are manifestations of a truth, not only is it not forbidden, but it is a necessity of social life and a necessity for movement. Nonetheless, if this multiplicity leads to the fragmentation of society, the loss of unity and solidarity among individuals, and the expenditure of forces to fight for the division of power and political gifts, regardless of the collective interests and lofty values, it will be a way to go astray, and such a party is condemned by the Qur'an and contradicts human behavior, and has an origin with carnal desires and unpleasant characteristics.

### 3.2.3. Economic Harm: Class Differences

The general definition of social class is a part of society that differs from other parts of society in terms of having common values, certain social status, collective activities, the amount of wealth and other personal assets, the extent of access to gifts and social etiquette. The classification of individuals and social groups is based on three criteria: income, occupation and education [14].

According to the Qur'an, there is no class in the existence of human beings and they are all one nation. As the Holy Qur'an says: *كَانَ النَّاسُ أُمَّةً وَاحِدَةً* (Mankind was just one nation). But the continuation of the verse indicates a difference between human beings that is necessary for social life: *فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ* (Mankind was [of] one religion [before their deviation]; then Allāh sent the prophets as bringers of good tidings and warners and sent down with them the Scripture in truth to judge between the people concerning that in which they differed). (213).

*concerning that in which they differed*, Al-Baqarah, 213). This difference is a difference in material affairs and material life [39].

From the Qur'an's point of view, the existence of social classes is a necessary condition for the life and continuity of human society and it can be said that social classes in the Qur'an have a divine aspect [11]. Overall, human beings form a large and fertile tree, in which each group but also each individual has a special mission in this great body, and in proportion to it a unique building [16].

Lastly, in order to prove the monotheism of God, the Holy Qur'an quotes the proverb of unity, the content of which displays the major differences between different social classes. *ضَرَبَ اللَّهُ مَثَلًا عَبْدًا مَمْلُوكًا لَا يَقْدِرُ عَلَى شَيْءٍ وَمَنْ رَزَقْنَاهُ مِنَّْا رِزْقًا حَسَنًا فَهُوَ يُنْفِقُ مِنْهُ سِرًّا وَجَهْرًا هَلْ يَسْتَوُونَ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ* (Allāh presents an example: a slave [who is] owned and unable to do a thing and he to whom We have provided from Us good provision, so he spends from it secretly and publicly. Can they be equal? Praise to Allāh! But most of them do not know, Al-Nahl, 75). The result of the verse is that someone who is not able to possess anything and cannot give anything to anyone is not equal to the owner who owns sustenance and can possess it and reward it as he wants [39]. Their abilities, powers, and extent of possessions are different, and therefore they will be different in terms of social status. This dignity is a source of growth and necessity for people as long as it does not cause insult and humiliation, but it is a serious damage to relationships when it is a means of bragging and harassment.

### 3.2.4. Social Harm: Conflict

Conflict in interpersonal relationships refers to disagreements, discord, and frictions that occur when the actions or beliefs of one person or persons are unacceptable to another and are resisted. Conflict involves a wide range of people's reactions to each other, starting with a simple disagreement and ending in an open war.

The Quranic stories and reports are full of cases that express different types of conflicts between different and conflicting individuals, ethnic groups and beliefs; by examining them, the issue of conflict and the styles of dealing with it can be closely studied.

The Holy Qur'an speaks explicitly of two types of conflict with numerous examples. First: disagreement and conflict in desires and tastes; and second: differences and conflicts in beliefs and opinions (beliefs in religion). Verse 213 of Surah Al-Baqarah describes these two types of conflict: *كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ* (Mankind was [of] one religion [before their deviation]; then Allāh sent the prophets as bringers of good tidings and warners and sent down with them the Scripture in truth to judge between the people concerning that in which they differed) refers to the first difference, that is the difference in material matters and material life. And this part of verse) *وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ أَوْتَوْهُ* (And none differed over it [i.e., the Scripture] except those who were given it - after the clear proofs came to them - out of jealous animosity among themselves)

refers to the second difference which deals with the difference in religion [39].

Discussing some destructive effects of conflict as well as strategies for its management, the Qur'an states that both types of conflict can be resolved constructively, wisely and rightfully, or by selfishness, prejudice, stubbornness, coercion, domination, leading to strife, conflict, and enmity. Thus, conflict in the Qur'an takes four different forms: 1. constructive natural conflict 2. non-constructive natural conflict 3. constructive religious conflict 4. non-constructive religious conflict. There are many examples of each of these four types in the Holy Quran, including for the first type: the conflict between Moses and Khidr (Kahf, 65-82); The second type: the story of the jealousy of Joseph's brothers (Joseph, 8-18); The third type: the story of Mubahila (Al-Imran, 64); And the fourth type: the differences between the Jews and the Christians (Baqara, 113 and Tauba, 30) can be named.

Constructive conflict is defined as maintaining flexibility, interacting with the desire to learn, and focusing on the relationship rather than the individual. It is based on right-seeking and rational and positive solutions, and non-constructive conflict is based on selfishness, self-centeredness and authoritarian solutions. Constructive conflict leads to the explanation and solution of problems and issues, helps people to develop their perception and understanding, removes doubts and guides people to the right path. Non-constructive conflict alienates individuals from each other; create doubt, ambiguity, enmity, and division. Non-constructive conflict is accompanied by rebellion and aggression, denial and annulment of the other side (Baqarah, 113) and ultimately leads to hostility and unhealthy rivalries.

## 4. Strategies to Reduce the Harms of Social Relations

By providing desirable behavioral pattern, the Holy Quran offers a rich source of appropriate strategies for the individuals that enable them to act better in adapting to events and different situations.

### 4.1. Intellectual (Cognitive) Discipline

"Intellectual discipline" is a new and innovative combination, which is concerned with discipline in thinking and cognition, and considers the controlled and measured thought.

Correct thinking in the Qur'an has a systematic structure that includes the four basic elements (principles, preliminaries, requirements and obstacles) of a systematic network. In the principle section, we can mention the necessity of thanksgiving (Nahl, 78), differentiation from other creatures (Furqan, 44), prevention from entering *Duzaq* (Molk, 10), the responsibility of the members (Isra', 36), the superiority of thinkers (An'am, 50), the filth of the fools (Younes, 100), falling into the position of the worst being (Anfal, 22); in the preliminaries to piety (Baqarah, 197), patience and forbearance (Ra'd, 19 and 22), following desires

(Najm, 23 and Jathiya, 23), pluralism (An'am, 116), personality (parties, 67), blind imitation (Baqarah, 170), in the requirements for freedom of thought (Baqara, 62), respect for opinions and ideas (An'am, 108), questioning (Anbiya, 7), truth-seeking (Maeda, 83), science (Ankabut, 43) and in the section of obstacles the Quran refers to threats (Yusuf, 59 and 60), fear (Isra', 31 and Ma'idah, 54), haste (Anbiya', 37), love and hate (Al-Imran, 118), anger and rage (Araf, 150).

### 4.2. Emotional Discipline

"Emotional discipline" is a new and innovative combination which refers to the discipline in emotions and feelings. Emotional discipline deals with controlled and measured emotions, and the person who has emotional discipline can control his feelings and emotions and protects himself from the outburst of emotions and ill-considered action based on it, adjusts his emotions according to the rules and principles, in expressing emotions, observes the limits and acts in accordance with the principles, rules and regulations.

Emotional discipline in the Qur'an has a complete structure that includes all four basic elements of a systematic network. The basics of emotional discipline in the Qur'an comprises God's attribution in the knowledge of true good and evil (Baqara, 216), the passage of the world and return to God (Al-Imran, 14), God's awareness and encirclement of affairs (Al-Hijr, 97), the rule of God's will in affairs (Hadid, 22 and 24 and Taghabun, 11), superiority in the shadow of faith, companionship of God (Al-Imran, 139), monopoly of honor in God (Yunus, 65), decline of sorrow and grief by the will of God (Taha, 40), return to God (Lughman, 23); Its preliminaries includes following the divine commands (Baqarah, 38), praying out of fear and hope (Araf, 56), rejoicing in the divine grace (Yunus, 58), understanding the ephemerality of the world (Ra'd, 26); avoiding the guardianship of Satan (Al-Imran, 175), not being afraid of people (Maeda, 44); Its requirements are patience (Nahl, 127), resentment (Al-Imran, 134), forgiveness (Shura, 27), complaining to God (Yusuf, 86); And the obstacles to emotional discipline are anger (Araf, 150), impatience (Kahf, 6) and unjust happiness (Ghafer, 75).

### 4.3. Speech Discipline

"Speech discipline", as a novel and innovative combination, is discipline in the field of speech. Discipline in speech is a manifestation of personal order in the realm of communication. Basics of speech discipline in the Qur'an involves truth-telling and truth-seeking of God as the creator of man (Al-Nisa', 171), recording speech (Qaf, 18), speech effectiveness (Al-Ma'ida, 85); its preliminaries comprises pre-speech thinking and situationalism (Maeda, 101), balance (Al-An'am, 152), observance of politeness and respect in the position of speech (Al-Baqarah, 104), action in speech (Al-Saff, 3), soft speech (Taha, 44), ignorance in speech (Al-Baqarah, 169), controversy in speech (An'am, 121), sharpness in speech (Isra, 23), obligation in speech (p. 86).

Its requirements are being strong (Ahzab 70 and 71), being able (Isra, 28), being famous (Ahzab, 32), being good and virtuous (Baqara, 83 and Isra, 53), being generous (Isra, 23), being eloquent (Nisa, 63) The truth of speech (Al-Nisa, 171) and its obstacles include sinful speech (Maeda, 63), ill-considered speech (Al-Nisa, 94), abrogated speech (Qesas, 55) and force speech (Hajj, 30).

## 5. Conclusion

From what has been mentioned, it can be concluded that the three stages of pathology have been carefully and repeatedly taken into account. In identifying the desired state, the Holy Qur'an introduces components that their presence and occurrence to a large extent reduce the disruption and damage in relationships.

In terms of identifying harms, the Holy Quran with indescribable precision and delicacy, which is the result of the accurate and comprehensive knowledge of human beings, explains the weaknesses and harms of individuals in relationships and has provided operational strategies which eradicate harms and create a profound variation in interpersonal relationships.

With respect to the strategies to reduce the harms of social relationships, the Holy Qur'an is a charter for solving interpersonal problems and a model for preventing the occurrence of harms and anomalies in social relationships. In the structure of the cognitive, emotional and speech system of the Qur'an, all four main elements of a system (principles and basics, requirements, preliminaries, and obstacles) have been carefully and meticulously reflected. Paying attention to principles and basics generates a strong incentive for managing and organizing thought, feeling and behavior according to the principles and standards. This incentive helps to make the arrangements and paves the way for compliance and avoidance of obstacles. And finally, with firm determination and strong will, an all-encompassing order is shaped in the individual, which both repairs the individual's relationships and eliminates the harms of social relationships and improves interpersonal and social relationships.

In short, the more one controls one's thoughts, feelings, and behaviors, the more balanced and cohesive one's interaction will be and the more successful one will be in communication. Lack of management in any of these three parts and loss of control over them devalues one's social behavior and creates boredom and disturbance. Among the limitations of the research, we can mention the lack of interdisciplinary sources in the Qur'an and communication sciences and psychology, and the ambiguity of issues related to these topics in the existing interpretations, which doubles the researcher's work to search for verses related to such topics.

The most important recommendation for future research is to explain the Quranic philosophy of social relations with the grounded theory method, which can create a profound change in communication science in theory and also interpersonal communication in practical dimension in Islamic society. In the field of communication, the Holy Qur'an has referred to issues that modern science has not yet

addressed, through which communication theories can be extracted. These theories can be well extracted using the grounded theory method. Conducting such research can play a great role in updating the verses of the Qur'an, acquainting the young generation with the transcendent teachings of the Qur'an and applying it in today's society. It is hoped that it will be noticed by researchers.

## References

- [1] Akhavan Kazemi, B. (2007). Security in the Islamic political system: Security and its dimensions in the Holy Quran. *Journal of Islamic Studies*, No. 57. (in Persian).
- [2] Arousiyeh-e-Havizi, A. A. J. (1994). *Al-Tafsir Nour Al-Saqalein*. Qom: Ismailis.
- [3] Bahrani, H. B. S. (1995). *Al-Borhan fi Tafsir Al-Quran*. Tehran: Besat Foundation.
- [4] Bandura A. (1997). *Self-efficacy: The exercises of Control*. N Y: Freeman; 1997.
- [5] Basharpour, S. (2015). The effect of teaching cognitive-behavioral coping methods and emotion regulation on reducing frustration, happiness and self-esteem of homeless and abused children and adolescents: Clinical psychology research and counseling. *Educational and Psychological Studies*, 5 (1), 85-70. (in Persian).
- [6] Beizawi, A. B. U. (1997). *Anvar Al-Tanzil va Asrar Al-Tavil*. Beirut: Dar Al-Ahya Al-Tarath Al-Arabi.
- [7] Cobb, S. (1976). Social support as moderator of life stress. *Psychosom, Medicin*, 38, 300-314.
- [8] Fakhrazi, M. O. (1999). *Mafatih Al-Keib*. Beirut: Dar Al-Ahya Al-Tarath Al-Arabi.
- [9] Farahidi, K. A. (1989). *Ketab Al-Ain*. Qom, Hijrat.
- [10] Ibn Faris, A. (1983). *Dictionary of Language Comparisons*. Qom: Islamic Media School.
- [11] Javadi Amoli, A. (2008). *Thematic interpretation*. Qom: Asra. (In Persian).
- [12] Karami, M., S. S. S., & Masoumeh, I. (2013). Examining the principles of interpersonal relationships based on the teachings of Surah Al-Hujurat and modeling the content of these teachings. *Educational Psychology*, 9 (29). (In Persian).
- [13] Latifian, M., & Seif, D. (2007). The effect of self-awareness on students' interpersonal relationship disorders. *Journal of Social Sciences and Humanities in Shiraz University*, 3, 138. (In Persian).
- [14] Leo, C., Bennett, R., & Härtel, C. (2005). Cross-cultural differences in consumer decision making styles. *Cross Cultural Management Journal*, 12 (3), 32-51.
- [15] Mahbubi, K., Banny, S. P. N., & Shirzad Kabria, B. (2012). Investigating the relationship between self-Esteem and creativity with entrepreneurship of Payame Noor University Students in Buchan Center in the academic year 2009-2010. *Educational Management Innovations*, 29, 117-103. (In Persian).

- [16] Makarem Shirazi, N. (1995). *Sample Interpretation*. Tehran: Islamic Library. (In Persian).
- [17] Maltby, J., Day, L., McCutcheon, L. E., Gillett, R., Houran, J., & Ashe, D. D. (2004). Personality and coping: a context for examining celebrity worship and mental health. *British Journal of Psychology*, 95, 411-425.
- [18] Maraghi, A. M. (n.d.). *Tafsir Al- Maraghi*. Beirut: Dar Al-Ahya Al-Tarath Al-Arabi.
- [19] Moein, M. (1996). *Moein dictionary*. Tehran: Amir Kabir. (In Persian).
- [20] Motahari, M. (1989). *Society and History*. Tehran: Sadra Publications. (In Persian).
- [21] Motahari, M. (1994). *The collection of the martyr Motahhari*. Tehran: Sadra (In Persian).
- [22] Mousavi, S. M. (2003). *The political system and government in Islam*. Qazvin: Today's Hadith. (In Persian).
- [23] Movahedi, N. (2014). Model of social relations based on the Qur'an. *Journal of Islamic Humanities*, 2 (3). (In Persian).
- [24] Mustafavi, H. (2009). *Al-Tahqiq fi Kalimat Al-Quran*. Beirut: Scientific Library.
- [25] Navidnia, M. (2005). Multiplicity of security: national, public security and social security. *Social Security Studies Quarterly*, 2 & 3.
- [26] Nozari, H. A. (2002). *Political parties and party systems*. Tehran: Gostarde.
- [27] Ojaqloo, S., & Zahedi, M. J. (2005). Investigating social trust and its effective factors among the residents of Zanjan. *Iranian Journal of Sociology*, 6 (1). 92-125. (in Persian).
- [28] Panahi, A. A. (2014). Principles and strategies of social communication based on religious teachings and psychology. *Islamic Social Research*, 2 (2). (In Persian).
- [29] Qudusi, S. A., & Mirdrikundi, R. (2013). A study of the psychological concept of Kebr in Islamic sources and its comparison with narcissism. *Ma'refat*, 22 (192), 94-83. (In Persian).
- [30] Ragheb Isfahani, H. M. (1991). *Mofradat Alfaz Al-Quran*. Beirut: Dar al-Qalam.
- [31] Safari, S. N. (1995). The concept of piety and its application in the Holy Quran. *Quranic research*, 1 (4). (In Persian).
- [32] Sepehrian Azar, F., Mohammadi Azar, M., & Mohanna, S. (2016). The effectiveness of cognitive education of hope on self-efficacy in first year high school female students. *New Psychological Research*, 11 (41), 97-79. (In Persian).
- [33] Shazli, S. Q. E. (1991). *Fi Zalal Al-Quran (In the shadow of the Qur'an)*. Beirut: Dar Al-Shorouk.
- [34] Shojaei, S., Sadeghi, M., & Maghsoudloo, M. (2017). Investigating the relationship between narcissism and self-esteem and job satisfaction with regard to the mediating role of employee citizenship behavior in Golestan University. *Educational management innovations*, 12 (4), 121-103. (In Persian).
- [35] Siouti, J. (1984). *Al- Dar Al-Mansur fi Tafsir Al-Masoor*. Qom: Library of Ayatollah Marashi Najafi.
- [36] Soltani, M. (2011). The moral characteristics of a desirable society in the thought of Allameh Tabatabai, (In Persian).
- [37] Tabarsi, F. H. (1993). *Majma Al-Bayan fi Tafsir Al-Quran (Collection of statements in the interpretation of the Qur'an)*. Tehran: Nasser Khosrow.
- [38] Tabari, A. J. M. J. (1991). *Jame Al-Bayan fi Tafsir Al-Quran (Comprehensive statement in the interpretation of the Qur'an)*. Beirut: Dar al-Ma'rifah.
- [39] Tabatabai, S. M. H. (1995). *Tafsir Al-Mizan (Translated by Seyed Mohammad Baqer Mousavi)*. Qom: Islamic Publications Office.
- [40] Talebi, M. (2017). Trust is a factor of social trust. Tehran: Kayhan (in Persian).
- [41] Tanjani et al. (2004). *Self-control questionnaire*. Iranian Research.
- [42] Tayyib, S. A. H. (1999). *Atib Al-Bayan Fi Tafsir Al-Quran*. Tehran: Islam Publications.
- [43] Tusi, M. H. (n.d.). *Al-Tebyan fi Tafsir Al-Quran (Explanation in the interpretation of the Qur'an)*. Beirut: Dar Al-Ahya Al-Tarath Al-Arabi.
- [44] Zahili, W. M. (1997). *Al-Tafsir Al-Monir fo Al-Aqida va Al-Sharia va Al- Menhaj. (Interpretation of the Enlightenment in Belief, Sharia and Methodology)*, Beirut: Dar al-Fikr.
- [45] Zamakhshari, M. (1987). *Al- Keshaf An Haqayeq Qavamez Al-Tanzil, (Discovery of the facts of the convergent descent)*. Beirut: Dar Al-Kitab Al-Arabi.