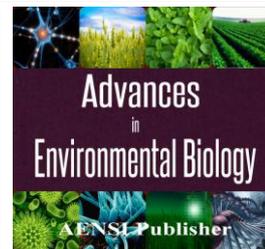




AENSI Journals

Advances in Environmental Biology

ISSN-1995-0756 EISSN-1998-1066

Journal home page: <http://www.aensiweb.com/AEB/>

A Survey on Components Affecting Self-Esteem in Personal and Social life of Muslims with an Emphasis on verses and HADITH

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ARTICLE INFO

Article history:

Received 18 July 2014

Received in revised form 27 August 2014

Accepted 12 October 2014

Available online 3 November 2014

Keywords:

self-esteem, Islamic society, Islam, religious identity, Quran

ABSTRACT

Self-esteem implies strength and benevolence and contrasts to humiliation and ignominy, and is the state in which the man copes with physical and psychological problems. This has aimed to examine the concept of self-esteem based on Abdollah Javadi-Amoli's interpretation for esteem as "strength of invincible personality in religion and life difficulties". Based on numerous verses and narratives, if the concept of self-esteem manifests in human life, most of psychological and social problems which unfortunately have kept increasing in recent years will significantly decrease.

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To Cite This Article: Mohammad Naderi, A Survey on Components Affecting Self-Esteem in Personal and Social life of Muslims with an Emphasis on verses and HADITH. *Adv. Environ. Biol.*, 8(12), 1196-1198, 2014

INTRODUCTION

In Islam, believer has a special place and he is never allowed to harm his self-esteem, thus a particular attention has been paid to believer's self-esteem in verses and narratives. As The Sixth Holy Imam Imam Jafar-As-Sadiq (A.S.) says God has devolved all believer's affairs to himself, but he is not allowed to be harmed. Have you ever heard God's statement "God has valued prophet and believers and remembered them with self-esteem" (Surah Monafeghon:8). What can be deduced from concept of self-esteem lies on a fact that absolute self-esteem is of God, and God is the origin for all values and esteems, thus the absolute self-esteem is of God and all the esteems ends in God, as seen in verse "the one who seeks self-esteem must know that all the self-esteem derives from God"(Surah Fatir, p. 10). It should be noted that the statement "esteem is of God" does not imply that no one except for God can reach to self-esteem; further, the concept of this statement does not imply that seeking for self-esteem is ever impossible, but implies that anyone who seeks self-esteem must ask it from God, because all self-esteem derives from God and no one has self-esteem per se. God gives self-esteem to believer through devotion, that thus is acquired by having faith and good deeds.

Any esteem which is benefited to human comes from blessing of his endless sea, and if the prophet and believers are benefited from self-esteem, that is because they have been in the light of greatness of God. As a result, absolute self-esteem derives from God, and this esteem is granted to anyone depending on will of God. Of other esteems, it can refer to esteem for the messenger of Allah (PBUH) that God grants this self-esteem to his prophet, thus what is desired by God must be desired by prophet, that is, strength of resistance against sin of disobedience and invasion by enemies of religion.

In addition to prophet, believers have benefited in light of self-esteem of God, and will take step in his path. It must be noted that believers' self-esteem is followed by God's self-esteem, and that would be in this way.

The factors for development of self-esteem:

Based on what said above, development of self-esteem relies on a variety of factors of which the most important factors are as follows:

Faith and belief in God: without faith and belief in God, it cannot achieve any aim including self-esteem that Quran has known it in believers, of course followed by God and prophet.

Hence, self-esteem implies resistance of believer against guilt and sin for which faith and belief in God is the major condition; thereby asking anything like self-esteem and/or performing deeds without faith will be worthless, even the deed be worship.

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Prophet Muhammad (p.b.u.h.) has said in this context “ indeed, every day God calls upon that I am your dear lord, and anyone who seeks for self-esteem and dignity in this world and the world after life, must obey God”(Muhammad Baqir Majlisi, vol. 68 , 1404 AH).

Another narrative quoted from Imam jafar Sadegh (A. S.) says anyone granted with self-esteem and dignity and sustained far from God won't be in need of any wealth and can reach to purity without any tribe and companion (Al-Kafi , vol 3 , 76 , 1987). Needlessness from God: as God is the only one without any need, it can perceive that expressing needs and requests to others rather than God is against dignity that God has set for human, and is also totally against reaching to climax of dignity and purity. Dear lord is absolutely rich and without any need, and all the humans are in need of God; as seen in Quran “O my people, you are in need of God, and God is the only one who is without any need”(Surah Fatir, p. 15). Poor people are in absolute need, and their absolute need is to Allah (SWT). God is blessed rich in spirit, thus He can annihilate humans because He is not in need of them, and humans are inherently poor and cannot be without any need without have recourse to God, and God is the only creature of humans. If God grants the humans with blessings He will not ask for anything, and if He refrains humans no one can do anything. God owns everything, and self-esteem derives from God, and He can grants self-esteem to anyone. Understanding this context that all humans are in need of God and all needlessness and self-esteem derive from God, are highly important in human life which will result in human's mental promotion and barrier to being harmed from belongings that absolutely harm human dignity and personalty. Prophet has referred to this in a hadith “believer's dignity lies on his needlessness from people”(veeram collection,vol.1, p.169). closeness to God: closeness to God is a benefit from self-esteem. When the person knows the actual self-esteem from God and asks help from God, then he will see all his wishes in assembly of God so far as he gets close to God as much as possible at any moment. Marhum Mohammad Naraghi says in the book Merajalsaadah that disdain and needlessness of people is of virtues that causes closeness to God, because God will like anyone who disappointed with the greed from others rather than Allah, thereby the true richness will be benefited because huge properties does not cause prosperity for human, but actual richness causes disdain of human from others (Merajalsaadah, p. 309).

Contentment: true believer perceives that he must suffice to what God has granted to him and considers contentment in all his life. Self-esteem and dignity has lied in contentment, because the man who is sufficed to God, will not ask from others rather God. Muslims never are ready to neglect their dignity against their material desires. Based on what said above, it must strive to maintain self-esteem and enhance it besides enjoying benefits of social life and using constructive interactions with others.

In Hadiths of infallible Imams, the ways to maintain self-esteem have been represented, and it can strive for spiritual improvement by have a recourse to them. The most important factors include:

Reducing asking from people: expressing need to people results in fading out self-esteem, and if this feeling keeps up in this way, self-esteem will be totally annihilated. Beleiver must strive to avoid reliance on others and aksing from them expept for necessary cases. Imam Sajad says reducing asking help from people is a sign of richness and wealth (Tuhaf Al Uqul, p. 286).

Avoiding from being under abuse and mistreatment: being under the situations which manifest the man sinful and results in suspection causes weakening self-esteem in the person. The beleiver does not associate with the ones who cause the disreputation of him, and does not cause suspicion by others in this way. Imam Ali, says, the one who steps in disreputable places and is subjected to suspicion, must not blame the one who is suspicious to him (mizan al hikmah, vol. 5, 627).

Maintain others' self-esteem: when the person maintains others' self-esteem, he respects their personality and values them and maintains their reputation. Under such good deeds, he will acquire divine dignity and others will respond to him in a proper way, such that it has been proven in science of psychology that any positive reaction will be followed by positive reaction.

The factors for dignity of Islam:

Maintanance of dignity of Islam is a public duty for which people especially authorities must strive; indeed, anyone with his definite responsibility must strive and do his responsibility in a proper way so far as the Islamic society moves towards self-efficacy and self-esteem. The factors which result in increasing dignity of Islam are as follows:

Defining value of self-esteem among people: the more value of self-esteem is clarified around society, more efforts will be made for maintaining it. When people understand their disdain and needlessness and do not ask help from others and maintain their personality independance, gradually an area will be raised so far as feeling of disdain will be expanded and dignitiy will be spread around the society.

Unity of Islam: if there does not exist unity and coordination between people and authorities, the society will never acheive self-esteem and prosperity so that weakness will spread in the society, thus all must strive for maintaining self-esteem, dignity and prosperity of Islam based on divine and Islamic values, and do not hesitate for any effort in this way. It can see in Quran ”all clutch to divine twine and aviod conflict that unity is the major factor to maintain Islam”(Surah Al Imran).

Following leadership: obedience from leadership is a factor for dignity and self-esteem of Islam, and negligence in leadership causes weakness in Islam and results in failure of muslims in exposure with enemies; Imam Ali(as), says, self-esteem lies on obedience from leadership (Bihar al-Anwar, vol 87 , 141).

The factors for annihilation of self-esteem:

Besides factors which cause increasing self-esteem, there are barriers that cause annihilation of self-esteem. Since annihilation of self-esteem, in addition to mental abnormalities and disorders that threaten status of human, causes various abnormalities, the believer is in charge for two responsibilities against self-esteem, one is development of self-esteem and the other is annihilation of the factors which causes annihilation of self-esteem and harms to self-esteem. Indeed, there are a variety of factors that the most important ones are as follow:

Greed and unreasonable demands: greedy and acquisitive human loses his spiritual values such as self-esteem and other spiritual characteristics for his material demands, and strives to achieve his wishes. Imam Ali(as), says, greed weakens human (Ansari, p. 24). It can deduce from this hadith that greed and covetousness annihilates most of moderate decisions. Of damages to self-esteem of human, it can point out to this fact that if there was any need for human, he must ask it from others, because there will be an expectation against any demand, and as a result the danger of distraction will be strengthened, and a small demand might be followed by numerous problems for human. What is clear is reliance on God, so that it increases needlessness from others, and insistence to religious and spiritual values, and feeling of contentment, and rescues the person from danger of annihilation of self-esteem. Imam Imam Jafar-As-Sadiq (A.S.) says asking demands from people causes annihilation of self-esteem.

Conclusion:

Self-esteem is a spiritual necessity for human, because spiritual development of human in the light of self-esteem comes to realize. Since the man is a social creature and his expectations go beyond, he is always subjected to the factors that can threaten human dignity, thus regardless of beliefs and attitudes of anyone, the man must respect self-esteem of all people and seek to improve his personality and increase basis of his identity of which the self-esteem can be remembered. This study has aimed to define quranic standards of self-esteem in human life, and introduce the approaches to increase it as well as the approaches which threaten self-esteem.

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