A Comparison between Securely Attached People from the Perspective of Quran and Psychology

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Abstract

Attachment is one of interesting and leading traits of human. This work in Quran and in theology culture is reminded as love. Love can creates large enthusiasm in the human and increase power and tolerate of man and is successful in term of psychology. The experience of childhood about love influences on behavioral growth in the life. Secure adults more than stressful adults uses conflict-stability pattern required personality stability. Secure individuals don’t tend to use disruptive strategies in conflicting situations. So, in this study researcher tries to find improving methods and modify the experiences of childhood in someone who visited to psychological center to treat stressful disorders. Or young girls and boys who want to marry visit the consulting before marriage. Secure attached human is merciful. Healthy human in perspective of Quran is like secure attached human. Methodology: this is descriptive study as post-event and casual comparative. Researcher didn’t play any role to create psychological problems in the objects. Later, Quasi-experimental method was used to examine the efficiency of changing attitude treatment. Statistical society of all samples: all clients who visited consulting center with stress disorders to treat. Sample group: clients who were identified as stressful. The tool of study is attachment questionnaire of “Hazen” and “Shavez” which its reliability and validity was obtained by Shahid Beheshti center (2005). Merciful style was used by Amini Far et al (2012). Descriptive statistic was used to analyze data. Average and deviation of score in secure attachment style was three kinds of secure, stress and isolation. Findings: group of development study believes that pattern of merciful process include two behavioral and psychological processes and is happened in a merciful individual when want to forgive someone. They define merciful as emotional, cognitive and behavioral integration which cause a respond means merciful. (Rainey, 2008, p.91).

Keywords: Quran, Healthy Psychology, Secure Attachment, Forgiveness, Mental Health.
Introduction

Sometimes attachments can do things similar to the effects of Sustainable habits or even beyond them. The habit of courage makes man strong and stable against terrifying events, while it (courage) is caused by a considerable continuity and confrontation and dealing with dangers and terrible events. However, the result achieved after such continuity and persistence, also may be obtained by attachment while attachment is not emerged from such continuity and resistance. Readiness and capability created by attachment in human beings is not excluded to courage, but it can be said that when a person is interested in something (attachment), then you can make any changes in him. If an individual attaches to himself, such sweeping attachment will bond with him. Expressing affection and love is the essence of strengthening educational links and that maintaining this link is necessary so that trainer can influence on trainee. This is why in Islamic teachings there are recommendations on expressing love and affection. The Time and amount of expression of these feelings play a decisive role in the amount and the type of individual’s attachment. If you have someone's love in your heart, aware him/her of this love and affection because this awareness will strengthen your friendship and amity.

Trainer through expressing his/her pre-seeker affection to the trainee makes him/her attached. This attachment is very powerful and effective. One manifestation of unkind is reproof. Reproof is stricter than expression of unkind because it has a negative aspect and is associated with condemnation, but unkind is only withholding affection (secure-avoidant attachment). The holy Allah in Quran says: ‘O ye who believe! Make not unlawful the good things which Allah has made lawful for you, and do not transgress. Surely, Allah loves not the transgressors.’ In other verse, he says: ‘O ye who believe! Avoid most of suspicions; for suspicion in some cases is a sin. And spy not, nor back-bite one another. Would any of you like to eat the flesh of his brother who is dead? Certainly you would loathe it. And fear Allah, surely, Allah is Oft-Returning with compassion and is Merciful.’ Accordingly, man should not consider the wrong and bad suspicions, so we should all avoid them and from revealing others defects and secrets.

The Quran’s findings on attachment

Specific method of securely attached people (God’s servants) is the grant and deprivation technique, based on expression of affection that has always been fulfilled. This is manifested in both forms of "expression” and “act”. The language of act has its own logic and may cause a special influence that cannot be found only in saying or expression. Thus, the two methods are complementary to each other. God in other verse says: ‘And if the people of those towns has believed and been righteous, We would have surely opened for them blessings from heaven and earth; but they disbelieved, so We seized them because of that which they used to earn.’ Quran refers to peoples who disobeyed the divine law. ‘So, because of the transgression of the Jews,
We forbade them pure things which had been allowed to them [such as camel milk and meat, and fishing, and animal fats], and also because of their hindering many men from Allah’s way.⁶

This is because in terms of developmental psychology, when in a relationship a person seeks to deny affection, the secure-avoidant attachment leads the opposite party to feel a secure-anxious attachment. (Hoseyni, 2014) Those who believe [i.e. have deep attachment to God, and if they attach to others] also such deep attachment may happen.

‘And remember the time, when we took a covenant from you and raised high above you the Mount, saying: Hold firmly to what we have given you and hearken;’ they said: We hear and disobey;' and their hearts were permitted with the love of the calf because of their disbelief. Say: “Evil is that which your faith enjoins on you, if you have any faith!”⁷ One of the implications of insecure attachment is greed, and haste is of greed’ s implications. Greed means intense desire for something with activity and action and is one of the general characteristics of human beings (man is created greedy). ‘When evil touches him, he is full of lamentation.’⁸

Like greed, haste is universal. Man is made of haste. ‘I will certainly show you My Signs but ask me not to hasten.’⁹

Outbursts asked the Prophet (PBUH & HP) ‘When will this promise (punishment) be fulfilled, if you are truthful? If they are truthful.’ The holy Prophet (PBUH & HP) was in a hurry in receiving the revelation and declaring it to people. However, God forbade him from it. A haste that causes premature act is evil, but speed of operation will be praiseworthy.

**Securely attached man in the perspective of Quran**

In these people, a soul at peace is predominant. The Soul at peace includes wisdom, heart and love.

1. They are guided (guidance is both showing the way and passing it).
2. They have cleanliness and a pure life. Cleanliness means not entering something on objects that change their encouraging characteristics. The main characteristics are taste, smell and color. If these three features of an object are changed in a way that leads to abomination, then that object is outside of the scope of man’s use and interest. Principles, ethics, and opinions of an attached man are based on monotheism. He is the undefiled. Uncleanliness pertains to polytheism that emphasizes abomination.
3. Attached man has a pure life: his life is clean. Such cleanliness and purity includes physical, intellectual-rational, moral, social, economic and political cleanness.
4. A securely attached man fears God, and this fear is a passageway for him towards a high goal. He protects His soul, a protection for revising and amending the individual achievements earned (Surah Al-Hashr, verse, 18). He is a man who reproofs and praises cannot scare or encourage him. He fears praises because considers it pest of piety (fear of God).

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⁶ Surah Al-Nisa, verse 160.
⁷ Surah Al-Baqarah, verse 93.
⁸ Surah Al-Ma’arrij, verse 20.
⁹ Surah Al-Anbiya, verse, 37.
5. He is in the service of God, and has a deeper and more sustainable relationship with God. (Al-Mizan, Vol. 20, Surah Al-Alaq). Hence, he experiences the highest level of closeness at the time of conversation with God. He is never alone and do not feel loneliness.

6. Worship: At the time of worship, he assumes himself a servant in the front of the holy God. His thraldom is accompanied with freedom from (other than God). The two edges of thraldom are arrogance and Polytheism. Arrogance cannot be consistence with worship, but the latter (polytheism) does not accumulate with worship and anyone who gets too close to the two, will goes out of thraldom. The purpose of creation is thraldom and not worship.

7. These people are blushing. Servants of God are those who walk on the earth in a dignified manner. The principle of modesty is to void of arrogance and conceit.

8. He is attached to “servant” rather than devout. He has reached to Divine knowledge. He knows that the purpose of creation is to reach such knowledge (See Surah Al- Hud, verses 118-119).

A man attached to thraldom sees a complex process ahead in order to free from the domination of the factors that threaten man's possession. Exercise for getting out of such possessions and for putting aside these fake and distracting faces, explains the way of thraldom. Human soul shows his humility both apparently and inwardly. Imam Sadiq (AS) said ‘The holy Prophet’s (pbuh) manner was such that he has eaten food and sat like servants (ordinary people), this was due to humility to God Almighty’.

9. An attached man who seeks closeness and Rizwan (satisfaction of God) and the right path is God’s servant, and the closeness and Rizwan are desirable in order to achieving the purpose rather than for withdrawal of God and His creation. Whenever you have someone's love and affection in your heart, be aware of him/her affection, because such awareness will strengthen your friendship.

Man having secure avoidant attachment

1. “And we put coverings over their hearts lest they should understand it, and in their ears a deafness. And when thou mention in the Qu'ran of thy Lord alone, they turn their backs in aversion.”

2. A man with such attachment does not have a passive will (is not influenced by affairs and people), and perhaps these people’s hearts are not the centre of emotion, and even if they get pathetic, this may not include their will. Such people usually tend to a passive and inactive entrance into emotions’ aspect.

3. Most emphasis on these people is that their hearts are not the centre their perceptions. The only perception is emphasizing on the human will instead of divine.

4. He determines certain restrictions and limits for others.

5. He assumes himself needless, thus he does indeed transgress.

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10 Surah Al- Furqan, verse, 63.
11 Rovzeye Kafi, Quoted by Mizan-ul Hikma, Vol. 9, P. 665.
12 Surah Al- Yasin, verse, 61.
13 Surah Al- Bani Isra’il(Asra), verse, 46.
14 See Surah Al-Alaq, verse, 6.
6. He is a man whose main motivation is to blame others and to receive praise from others.
7. The nature of intimacy and closeness to God is related to the approaches of attention or inattention (reluctant). Distance or closeness to God is realized in mind and not in fact. The sense of presence of God in life is not deep and stable. Now that God does not pay attention to me, I am reluctant to get close to him, too. When God has given me a favor or has met my wishes?
8. These are people with certain arrogance, and consider most affairs assigned to themselves. There is a certain type of narcissism and megalomania in such people.
9. An avoidant person is more "devout" rather "servant", and there is a type of arrogance in his/her thinking even if there is no polytheism.

10. A securely attached person has his own needs. However, the difference between such person and an avoidant one is that the later does not try to free from illusions arising from need. They behave in a way that as if they were not indigent, and if that they are needy, they do not need to any person other than themselves. Others are devoted to him, and should always show their devotion to him. This is while the securely attached person makes many efforts in this respect. Such illusion sees Inanimate object its origin and refuge, or an indigent person sees itself as its back and master, so he/she is narcissist.
11. An avoidant-attached person is not interested in supplication even if he/she is a coward person. “And when they hear what has been revealed to this Messenger, thouseest their eyes overflow with tears, because of the truth which they have recognized. They say, ‘Our Lord, we believe, so write us down among those who bear witness.”15 Then why when our disaster hit them they did not resort to repentance and supplication, while their hearts were embraced by atrocity.
12. An avoidant-attached person appears humble, while in reality is not such.
13. Such person is usually tending to censure, blame, and sharp dispute with others, and is less quietists.

Ambivalent securely attached man

A believer person emerges through perseverance, patience, courage and bravery against vicious (Bagheri, 2010, p. 117). Meanwhile, two approaches about death, and after death, give man a new horizon and invite him to develop his superficial awareness and ideology in relation to the world. “They know only the outer aspect of the life of this world, and of the Hereafter they are utterly unmindful.”16 In this view, death gets new meaning, although the human as a superficial observer, sees death a vague and terrible end to live. Thus, man chooses death through his life. (See Surah Al-Ankabut, verse, 64; Surah Al-Jasia, verse, 21).

1. Long wishes and deep despair threaten the world of anxious people, and both are pernicious and dangerous. Fear and hope are the two criteria arising from the heavenly vision and make an optimal balance in human movement. Fear is an amazing visualization that visualizes both humbled eyes at the difficult scene of resurrection, and the faces happy of blessings. God in

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15 Surah Al-Ma‘idah, verse, 83.
16 Surah Al-Rum, verse 7.
Quran says: “Say, ‘Everyone acts according to his own way.’ 17 When they are faced with Qur'an verses and hear it, some people take light and some increase their darkness.

2. Human due to general characteristic of "weakness" and the weakness of the soul breaks down for undertaking duties. This feature prevents human beings from enduring in the face of difficult duties. Weakness against strength means inability.

“It is Allah who created you in a state of weakness, and after weakness gave strength; then, after strength, caused weakness and old age. He creates what He pleases. He is the All-Knowing, the All-Powerful". 18 Intellectual weakness refers to the cases lower than the full Insane. Such person is not able to possess his/her property because of intellectual weakness. 19

3. Soul weakness may combine with the mental and physical strength, namely it is possible for a person to have mental and physical strength and soul weakness at the same time, and this weakness becomes evident when the person is confronting the duties and the responsibility. The Qur'an speaks of the soul in two cases: in wartime and in peacetime.

In another case, God refers to human weakness against lust. It is clear that some servants commit sins due to disobedience. 20 God considers tolerance the main principle and is not severe for those who suffer damage due to incur too much trouble and hardship. According to the principle of tolerance, teaching strategies must be such that could be the symbol of the trainer’s tolerance. One must consider phasing the duties and revising them. In anxious-attached people, trainers have not considered these principles. Such education requires trainee’s persistence and patience. 21

4. In these people, perceptions are associated with severe emotions. Severe perceptions and emotions are associated with their act and will, and expressed in the form of severe and active emotions, perhaps without considering interaction and relationship opportunity between these categories or between people. In these people, emphasis is on a will other than God's or own will and action. Another person must decide for him/her, in a very fast and quick way. An anxious man is weak man. “Allah desires to lighten your burden, for man has been created weak". 22 Verily, man is born impatient and miserly. 23 Man is made of haste. 24 In these people, a state of lavamah (reproachful) is predominant that blame them When asking themselves or others an over power demand.

These people have long and inaccessible wishes and are moving rapidly towards such wishes. They see no limitation for themselves and sometimes close their own hands and feet deliberately, indeed they are liars. “The Messiah, son of Mary, was only a messenger; surely, Messengers like

17 Surah Al- Bani Israil, verse 86.
18 Surah Al-Rum, verse , 54.
19 Surah Al-Baqarah, verse, 282.
22 Surah Al-Nisa, verse, 28.
23 Surah Al-Ma’arij, verse, 19.
24 Surah Al-Anbiya, verse, 37.
unto him had indeed passed away before him. And his mother was a truthful woman. They both used to eat food. See how we explain the signs for their good, and see they are turned away.  

They assume themselves needy, aimless, fearful and less patient. Imam Ali (AS) says: If you are not patient, so pretend to be patient because most of people who make themselves similar to others will be of them. This is treatment of drawing the face on peoples’ appearance. 

7. These people are mainly interested in defense, contention, and dispute and less quietist. They do not make themselves adorned with patience and poise. Imam Sadiq (AS) said: Be in the pursuit of knowledge and equip yourself. “And remember thy Lord in thy mind with humility and fear, and without loudness of speech, in the mornings and evenings; and be not of the neglectful.”

They have a state of humility and fear in mind but are not slow and quiet. The holy God says: And remember thy Lord in thy mind with humility and fear, and without loudness of speech. An act to which the heart is not consent looks like burden that carrying it would cause the shortness of breath. However, undertaking such burden will lead to the openness of bosom and disappearance of its gravity. God says: “Have we not opened for thee thy bosom, removed from thee thy burden, which had well nigh broken thy back.” These people do not have open bosoms and do not accept hardships so that be interested in them.

Attachment from the perspective of psychology

Early childhood experiences have significant impact on development and later behaviors in life. According to him, early attachment styles are formed in childhood and through the infant / caregiver relationship. Attachment has evolutionary components and helps in human survival. “The propensity to make strong emotional bonds to particular individuals is a basic component of human nature”. (Bowlby, 1998).

Attachment has four different characteristics including keeping closeness (the desire to be close to the people for whom we are attached to), safe Haven (returning to the person we attached for, in the face of danger or threat), reliable basis (an attached for individual creates a reliable basis for baby so that discover his/her surrounding environment), sadness and separation (anxiety caused by the absence of the attached for individual).

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25 Surah Al-Ma’idah, verse, 75.
26 Nahj al-Balagha, aphorisms, 207.
28 Surah Al-A’raf, verse, 205.
29 Ibid.
30 Surah Al- Inshirah, verses, 1-3.
Attachment Styles

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<th>Characteristics of secure attachment</th>
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<td><strong>As infant</strong></td>
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<tr>
<td>1. The ability to separate from parents</td>
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<td>2. Receiving relaxation from parents at the time of fear</td>
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<td>3. The positive emotions when parents return</td>
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<td>4. To prefer parents to strangers</td>
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<tr>
<th>Characteristics of avoidant-attachment</th>
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<tr>
<td><strong>As infant</strong></td>
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<tr>
<td>1. The possibility of avoiding the parents</td>
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<tr>
<td>2. Lack of seeking relationship with parents and getting relaxed from them</td>
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<td>3. Preference or not-preference between parents and strangers</td>
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Consequences of attachment styles of people can be seen in choosing friends and in the basis of feeling of security and healthy behavior. (Fuller and I Finchman, 1995). Simpson et al. (1996).

Forgiveness From the perspective of psychology

Man with secure attachment is generous. Pardon and forgiveness are among the personality traits of such man. To measure and study any structure such as forgiveness, one must first conceptualize it. To better understanding the concept of forgiveness, is necessary to examine the concept of fault. Faults are events that everyone assumes them contrary to the expectations and assumptions of himself, others and the world. When people are experiencing faults and mistakes, such faults usually develop negative thoughts such as "This mistake has destroyed my life," or feelings like "anger" or behavior like “Taking revenge”. Enright’s approach defines forgiveness
as a psychological reaction that includes six psychological factors as follow: lack of emotion, and negative judgment and behavior towards the wrongdoer, and existence of emotion, and positive judgment and behavior towards the same wrongdoer. (Reed, & Enright, 2006, p. 920.) Worthington’s approach defines forgiveness as replacement of excitements such as resentment, bitterness, hatred, hostility, anger and fear with positive emotions and excitements such as love, empathy, compassion or sympathy. (Wade, 2009, p.143).Results of studies by Ross, et al show that forgiving other people is positively correlated with extraversion and introversion is a deterrent feature for forgiveness. (Ross, et.al, 2004, p.207) People who are introverted (secure-avoidant attachment) are less likely to be forgiven by others.

Experiences show that openness is a nurturing feature of forgiveness, but researches have failed to find a relationship between openness and forgiveness of others (Amini, 2011, p. 65). A positive correlation between religiosity and the two factors of forgiveness, namely the lack of continuous hatred and the general desire to forgive can be seen. This means that, as an individual is more secure, has more desire to forgive. (Mullet ,et.al ,2003 , p.19).

Forgiveness in the view of Quran

In the holy Quran, numerous words such as charity (infaq), mercy (afv), patience (hilm), remission (ghofr), forgive (safh) and so on are associated with the word forgiveness. “Afv” originally means giving up and abandoning. Forgiveness has a very broad sphere. In personal matters, especially in social interaction and co-existence that is at odds with the rights of others, the principle is tolerance, flexibility, and forgiveness. Hence, resorting to violence and intensity is not allowed except in cases of necessity.

Characteristics of forgiveness can be summarized as follows: First, forgiveness is a light of God fear (due to suppressing anger) (Surah Al- Al-e-'Imran, verses, 133-134), pardon men and do good; Second: forgiveness provides ground for divine forgiveness and affection (Surah Al- Nur, verse, 22). Third: God’s reward. “But who so forgives and his act brings about reformation. his reward is with Allah.” 31 Fourth: forgiveness is the best ethic. Fifth: forgiveness is complementary of law because after the divorce, Qur'an considers forgiveness for retaliation. Sixth: forgiveness, the essence is charity.

In psychology, forgiveness is defined as a personal development, moving from position of hatred and anger to reduce anger and avoid taking revenge from the wrongdoer. (Baharudin et.all ,2011 , p.74) In simple terms, forgiveness in psychology means avoiding of taking revenge of the wrongdoer”. In psychology there is a positive relationship between the cause of forgiveness and traits such as agreeableness, low neurosis, high anger and rumination (Neto, 2007, p.2313), extroversion (Mullet, et.al, 2005, p. 19), satisfaction with life (Thompson, et.al, 2005, p.316), being secure and the desire for revenge (Neto, 2007, p.2313), increasing age and being older, the woman gender (Miller, et.al, 2008, p.843 ),Problematic coping skills and reducing selfishness (Stanton, et.al, 1994, p.648), positive emotion (Thompson, 2005, p.316). Therefore, one cannot consider neuroticism or extraversion as causes of forgiveness; but these researches mean the

31 Surah Al-Shura, verse, 40.
coexistence of these two variables. In fact, the correlation and regression analysis states that some variables such as extraversion or gender or age can predict what percentage of the variance of forgiveness.

Results of forgiveness in psychology

Forgiveness is a strategy of adaptive coping that has relationship with psychological well-being, and the lack of forgiveness has positive relationship between stress and psychopathology (Berry & Worthington, 2001, p.447). Forgiveness can lead to peace and transmission of justice (Doorn, 2011, p.13). Forgiveness influences well-being and mental health and can be used as a tool in the treatment of mental disorders (Baharudin, et.al, 2011, p.74). There is a significant relationship between the forgiveness, perfectionism, intimacy and satisfaction with life (Safarzadeh, 2001, p.778). In one instance, students with higher levels of self-forgiveness for the delay in studying a lesson, had less delay in the next exams (Wohl, et. Al, 2010, p.803),(Scherer, 2010, p.8). Mind rumination is associated with aggression rate and revenge (young, 2011, p.33). Power of taking revenge is associated with decreasing happiness and increasing depression (Rijavec, et.al, 2010, p.189). There is a relationship between forgiveness and life satisfaction and acceptance of person’s past life (Swanson, 2011, p.81).

Results of forgiveness from the perspective of the holy Quran

To eliminate the treachery of others, to relieve the hardships of others and to avoid others’ violations, one result of forgiveness is that if the forgiven person repeat the act again, opens the way for a full and intense revenge by forgiving individual. (See Surah Al-Maida, verse, 95.) having reward in the sight of God (See Surah Al-Shura, verse, 40). Forgiveness is the introduction of the reform, namely without pardon, one cannot provide conditions for reform. Increase in probability of forgiven person's thanking; (See Surah Al-Baqarah, verse, 52). Being forgiven by God is of results of forgiving others. (See Surah Al-Nisa, verse, 149). Forgiving others causes forgiveness of merciful God. (See Surah Al-Taghabun, verse,) Forgiveness is creation of a solution for poor people. ((See Surah Al-Nisa, verses, 98-99) God’s forgiveness will relieve disaster. (See Surah Al-Shura, verse, 30) Charity is dipping anger and forgiveness leads human to be of who do good. (See Surah Al-Imran, verse, 134) If we pardon, it would less likely to commit impiety on the subject of forgiveness. (See Surah Al-Baqarah, verse, 237)

Conclusion

Hazan and Shaver observed that adult emotional relationships are like parent-child attachment relationship. For example, adults often feel relaxed and secure when their spouse and partner is available, sensitive and warm and welcoming. Under such circumstances, partner or spouse may be called "security foundation," so that in this way one can interpret and understand the surrounding environment. When a person is feeling depressed, illness, or danger, he/she may use the partner or spouse as a source of security, safety and protection. Hazan and Shaver argue that

the main attachment patterns described by "Ainsworth" include a sense of security, a sense of anxiety and doubt and feeling of avoidance. This feeling has always been strong in securely attached humans that "I love you, because I was born by loving you." Therefore, securely attached never experience a sense of futility, confusion and the lack of identity.
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