

الشُّمُوخ المذموم والاضطرابات النفسية في ضوء القرآن وتصنيفات الـ DSM-5 (دراسة حالة: مصطلح "البَطْر" واضطراب الهُوس)

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الملخص

معلومات المقال

تُعَدُّ السعادة في القرآن وعلم النفس مشروعة ومقوّة، بيد أن ثمة أنماطاً من السعادة قد ذمّها القرآن وعاقب عليها، وهي التي اقترنت بمصطلح "البَطْر". يضاف إلى ذلك أن المظاهر الخارجية لهذه السعادة تشبه إلى حدّ ما الأعراض الظاهرية لبعض حالات النشوة المرضية، كاضطراب الهُوس (Manic Episode) في تصنيف الـ DSM-5، حيث يفترق المريض الهُوسي الإدراك لحالته، ويعوزه الإرادة والاختيار. مما يثير إشكالياً: هل يعاقب الله الحكيم العادل من يسعد بلا فهم ولا اختيار؟ لذا، يهدف هذا البحث إلى دراسة سبب ذمّ وعقاب السعادة المقترنة بالبَطْر في القرآن، ثم بيان علاقة هذا النمط من السعادة المذمومة قرآنياً باضطراب الهُوس من حيث أوجه الشبه والافتراق. ومن هنا، كان موضوع البحث دراسة مقارنة لوجه الاتفاق والاختلاف بين البَطْر والهُوس، باستخدام المنهج الوصفي التحليلي والاعتماد على المصادر المكتوبة. تشير النتائج إلى أن السعادة المذمومة والمعاقب عليها والمقرونة بالبَطْر، لما كانت مصحوبة بالتكبر، تدخل في عداد الرذائل الأخلاقية، ولما كانت مقرونة بالعصيان والطغيان في وجه الأوامر الإلهية، كانت مستحقة للذمّ والعقاب. ورغم أنها تشترك في المظهر الخارجي مع اضطراب الهُوس، إلا أنهما يختلفان من حيث السبب والمنشأ، ومدة الإصابة، ووجود الإمكانيات المالية أو عدمه. كما تبين من خلال سياق الآيات والنسق العقلائي للقرآن أن الإنسان المخاطب في القرآن -على عكس مريض الهُوس- يمتلك الفهم والإرادة والاختيار. وعليه، فإن أنماط السعادة غير الأخلاقية في القرآن التي اقترنت بمصطلح البَطْر، وإن تشابهت ظاهرياً مع اضطراب الهُوس النفسي، إلا أنها تختلف عنه اختلافاً جوهرياً للأسباب المذكورة، ومن ثمّ يمكن أن تُعدّ هذه السعادة غير الأخلاقية المطروحة في القرآن معقولةً في استحقاقها للنهي والعقاب الإلهي.

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١. المقدمة

يحظى الشعور بالبهجة بوصفه ظاهرةً نفسيةً ودينيةً، باهتمامٍ بالغٍ في كلا المجالين: القرآن الكريم وعلم النفس. ففي القرآن الكريم، وإن أُعتبر البهجة صنفاً مشروحاً وقيمةً جليلاً، فإن بعض أنواعها قد لاقت ذمّاً بل ووعداً بعقابٍ إلهي بسبب اقترانها بالردائل الأخلاقية. ويُعد مفهوم «البطر» من أهم المصطلحات المحورية في هذا السياق، الذي ورد في الآية ٧٤ من سورة الأنفال والآية ٥٨ من سورة القصص، وقد فُسر بأنه البهجة المصحوبة بالكبر والتمرد والعصيان. ومن ناحيةٍ أخرى، في علم النفس وبناءً على معايير الدليل التشخيصي والإحصائي للاضطرابات النفسية، ثمة اضطراب يُدعى «الهوس» أو «المأثيا»، ومن أعراضه الرئيسة: تجربة حالاتٍ شديدةٍ من النشوة، والعظمة، والسلوكيات المفرطة، التي تبدو مشابهةً ظاهرياً إلى حدٍ كبيرٍ لأوصاف البهجة المذمومة (البطر) في القرآن. وهذا التشابه الظاهر يثير تساؤلاً جوهرياً حول عدل الله وحكمته: هل يُلام ويعاقب الأفراد المصابون باضطراب الهوس - والذين يفتقرون، بسبب طبيعة مرضهم، إلى الإدراك السليم لوضعهم والإرادة الكاملة - على انفعالاتهم وسلوكياتهم؟ وقد أُجريت هذه الدراسة بهدف التحقيق الدقيق في هذه الإشكالية، وبيان أوجه الاتفاق والاختلاف بين «البطر» في القرآن و«الهوس» في الدليل التشخيصي، وتوضيح أسباب ذم البطر وعقوبته من المنظور القرآني.

٢. منهجية البحث

اعتمدت هذه الدراسة على المنهج الوصفي التحليلي مع نهج البحث المكتبي. في الخطوة الأولى، وبناءً على المصادر اللغوية والتفسيرية المعتمدة، قُدم تصوّرٌ دقيقٌ لمفهوم مصطلح «البطر» في سياق آيات القرآن الكريم. وفي هذه المرحلة، بالإضافة إلى دراسة الجذر اللغوي، تم استخراج الأبعاد الدلالية والمصادقية لهذا المفهوم من خلال تحليل سياق الآيات ومراعاة البنية العامة لسورتي الأنفال والقصص. في الخطوة الثانية، دُرست معايير وخصائص تشخيص اضطراب الهوس بناءً على أحدث نسخة من الدليل التشخيصي والإحصائي للاضطرابات النفسية. وأخيراً، من خلال المقارنة التطبيقية بين هذين المجالين، تم استخراج وتحليل أوجه التشابه والتباين بين البهجة المذمومة قرآنيّاً (البطر) والاضطراب النفسي (الهوس) في محاور أساسية مثل: «السبب والمنشأ»، «المعيار الزمني»، «وجود الفهم والإرادة»، و«التمكن المالي».

٣. نتائج البحث

يمكن تصنيف نتائج هذه الدراسة في عدة محاور رئيسة:

(أ) مفهوم «البطر» في القرآن: رذيلة أخلاقية ذات منشأ اختياري

تُظهر الدراسات اللغوية والتفسيرية أن «البطر» يعني البهجة والنشاط المفرط الطاعي، المصحوب بالكبر وجحود نعم الله. هذه الحالة، الناشئة عن وفرة النعمة والإحساس بالاستغناء عن الله، تؤدي إلى الكبر والعصيان لأوامره. ويُظهر تحليل سياق الآية ٧٤ من سورة الأنفال والآية ٥٨ من سورة القصص بوضوح أن مخاطبي هذه الآيات كانوا أفرادًا عقلاء وأصح إرادة. ففي آية الأنفال، يخاطب الله المؤمنين في سياق توجيهات أخلاقية وعسكرية مركبة، طالبًا منهم سلوكًا مغايرًا للمشركين المتكبرين المغرورين. وفي آية القصص، فإن حجة الله لإقناع المخاطبين بقدرته، دليل بذاته على وجود قدرة العقل والإدراك لديهم. وعليه، فإن «البطر» في القرآن رذيلة أخلاقية اختيارية، يقع فيها الفرد بكامل وعيه وإرادته، وقد استحق المذمة والعقاب الإلهي لارتباطه بخطيئة الاستكبار والطغيان.

(ب) مفهوم «الهوس» في الدليل التشخيصي: اضطراب ذهاني ذو منشأ غير اختياري

يُعد اضطراب الهوس جزءًا من الاضطراب ثنائي القطب، وهو حالة ذهانية خطيرة. وتتمثل سماته الرئيسية في: ارتفاع المزاج، والنشوة غير الطبيعية، والعظمة، وثرثرة الكلام، وانخفاض الحاجة إلى النوم، والسلوكيات المحفوفة بالمخاطر. ومن منظور تشخيصي، يجب أن تكون هذه الأعراض موجودة باستمرار لمدة أسبوع على الأقل، وأن تسبب خللاً واضحاً في الأداء الاجتماعي والمهني للفرد. والأمر الجوهرى هنا أن الفرد خلال نوبة الهوس يفتقر إلى البصيرة الكافية تجاه مرضه؛ إذ يكون حكمه معطلاً ويعاني من أوهام الثراء أو القوة. وعادةً ما تُعزى أسباب هذا الاضطراب إلى مزيج من العوامل البيولوجية والوراثية والنفسية الاجتماعية، التي تكون غالبًا خارجة عن سيطرة الفرد وإرادته.

(ج) أوجه الاتفاق والافتراق

-أوجه الاتفاق: أهم أوجه الاتفاق هو التشابه الظاهر في بعض المظاهر. فكلتا الحالتين (البطر والهوس) ترافقهما أعراض مثل: النشوة المفرطة، والعظمة، والكبر، وضعف السيطرة على السلوكيات الاندفاعية.

-أوجه الافتراق: تُظهر هذه الأوجه اختلافات جوهرية:

١. **الفهم والإرادة:** وهو أبرز الفروقات. فالفرد المصاب بـ «البطر» في القرآن واعٍ تمامًا لسلوكه ويمتلك الإرادة والاختيار؛ بينما الفرد في حالة «الهوس» يفتقر، بسبب طبيعة المرض، إلى الإدراك الحقيقي لوضعه وإلى الإرادة الحرة.
٢. **السبب والمنشأ:** «البطر» ينبع من اختيار الفرد الأخلاقي وغفلته عن الله؛ في حين أن «الهوس» ناتج عن عوامل بيولوجية عصبية ونفسية غير اختيارية.
٣. **المعيار الزمني:** «البطر» غير مقيد بفترة زمنية محددة، أما تشخيص «الهوس» فيتطلب وجود الأعراض لمدة أسبوع على الأقل.
٤. **التمكن المالي:** البهجة الناتجة عن «البطر» تنبثق عادةً من وفرة النعمة والثراء الحقيقيين، في حين أن ادعاءات الغنى في «الهوس» غالبًا ما تكون وهمية وغير واقعية.

٤. الخاتمة

تُظهر نتائج هذه الدراسة بوضوح أنه على الرغم من أوجه الشبه الظاهرية بين البهجة المذمومة «البطر» في القرآن الكريم، والاضطراب النفسي «الهوس» في علم النفس، فإن هاتين الظاهرتين تختلفان في جوهر مفاهيمهما اختلافًا جذريًا. فـ «البطر» يُعدُّ سلوكًا أخلاقيًا مذمومًا اختياريًا، يصدر عن الفرد بإرادته الكاملة وبقوة وعيه، نتيجة انغماسه في التعم وتورده على أوامر الله تعالى. وهذا الاختيار الواعي المقترن بالتكبر هو ما يجعله مستحقًا للذم والعقاب الإلهي.

أما «الهوس» فهو اضطرابٌ ذهانيٌّ لا إراديٌّ، يفقد فيه المريض السيطرة الكاملة على أفعاله، ومن ثم لا يتحمل المسؤولية الأخلاقية عنها خلال نوباته المرضية. وبذلك تنتفي الشبهة التي قد تُثار حول عدالة ذم فاقدي الإرادة في القرآن الكريم، في ضوء الفروق الجوهرية بين الحالتين. فالقرآن، بوصفه كتاب هداية، يخاطب الإنسان العاقل صاحب الإرادة، ويوجّه ذمّه إلى الأفعال الأخلاقية الواعية، لا إلى الحالات المرضية الخارجة عن الإرادة.

وتؤكد هذه الدراسة ضرورة التحلي بالدقة عند تناول العلاقة بين المفاهيم الدينية والمصطلحات النفسية، والحذر من الوقوع في المقارنات السطحية بينهما. كما تُبرز أهمية التمييز بين «الرديلة الأخلاقية» و«الاضطراب النفسي» لفهم النصوص الدينية فهمًا سليمًا، وتبني موقفٍ علميٍّ وعادلٍ في التعامل مع المرضى النفسيين.

A Comparative Study of Condemned Joys and Psychological Disorders from the Perspective of the Qur'an and DSM-5 Classifications (A Case Study: The Term Batr and Mania Disorder)

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ABSTRACT

Joy is affirmed in both the Qur'an and psychology. However, certain types of joy in the Qur'an, denoted by the term batr (exultant arrogance), are condemned and subjected to divine punishment. Furthermore, the outward symptoms of such joy bear resemblance to certain forms of euphoria, such as that seen in the psychological disorder of mania within the DSM-5 classifications. In a manic state, the individual lacks insight into their condition and is devoid of will and free agency. This raises the question: Does a Wise and Just God condemn and punish the joy of individuals who lack understanding and free will? This research aims to investigate the reason for the condemnation and punishment of the type of joy associated with batr in the Qur'an, and subsequently elucidates the relationship—in terms of commonalities and differences—between this condemned joy in the Qur'an and manic disorder. The subject of this research is a comparative study of the commonalities and differences between batr and mania, utilizing a descriptive-analytical method and a library research approach. The findings indicate that the condemned and punishable joy associated with batr is considered among moral vices because it is coupled with arrogance and, moreover, is accompanied by rebellion and transgression against divine commands; thus, it warrants condemnation and punishment. Although it bears a superficial resemblance to manic disorder, the two in aspects such as etiology, duration of affliction, and socioeconomic factors such as financial capacity. Furthermore, based on the context of the verses and the rational framework of the Qur'an, it is concluded that the human subject addressed in the Qur'an, unlike the manic individual, possesses understanding, will, and free agency. Consequently, the unethical joys in the Qur'an associated with batr, despite their superficial similarity to the psychological disorder of mania, are fundamentally different for the reasons mentioned. Therefore, this unethical joy presented in the Qur'an can rationally be subject to divine prohibition and punishment.

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1. Introduction

In the Qur'an, joy is expressed as a legitimate and valuable category, both worldly and otherworldly, through numerous terms. However, the Qur'an categorizes joy into two types: praiseworthy and condemnable. In this context, it condemns and even promises worldly and otherworldly punishment for certain types of joy. One such case is the joy associated with the term *batr*, mentioned in two Qur'anic verses: Chapter 8 (Al-Anfal), Verse 47: "And do not be like those who came forth from their homes insolently (*batran*) and to be seen by people and to turn away from the way of Allah. And Allah is encompassing of what they do."; and Chapter 28 (Al-Qasas), Verse 58: "And how many a city have We destroyed that was insolent (*batirat*) in its [way of] living. So those are their dwellings, not inhabited after them except briefly. And it is We who were the inheritors." In these verses, the concept of *batr* is interpreted as joy coupled with arrogance and rebellion, deviating from a state of moderation.

In psychology, despite the emphasis placed on joy—to the extent that recent scientific research considers it a primary indicator of mental well-being (World Health Organization, 1946, Wessligman, 2008)—certain unjustified positive emotions and euphoria are classified as psychological disorders within the DSM-5 classifications. These psychological disorders are broadly categorized either as neuroses or as psychoses. Neurotics rarely suffer from a loss of intellect or will, whereas in various types of psychoses, the individual's will is annulled, their awareness is lost, their connection with reality is severed, and they are deemed not criminally responsible from legal and social perspectives (Sanaizadeh et al., 2007: 401). Given that mood disorders affect patients' mental health (Morrison, 2009: 16), and considering that the relationship between mental illness and crime remains a major challenge in psychology today—with some psychological theories making no distinction between ethical dilemmas and mental disorders, considering every morally criminal individual as mentally ill and consequently viewing criminal responsibility for violent acts as meaningless (Prosecutor, 2007: 1)—examining this issue is significant.

Among psychotic individuals, five major categories are identified, among the most important of which are bipolar (manic-depressive) disorder, the subject of this research. The common term for this is manic-depressive disorder. It is a serious mental disorder where the individual has no insight into their condition, exhibits abnormal states, and nearly all aspects of the individual's functioning are affected (Kaplan and Sadok, 2006: 185). The disorder's impact on their emotion, feeling, behavior, memory, and cognition is quite evident (Butcher, 2022: p.10). In the manic state, individuals with elevated mood (manics) show euphoria, grandiosity, intense and aggressive behavior (Angst, Marneros, 2001: 11), unbalanced excitement, and grandiose thoughts (Rahimi et al., 2016: 61).

2. Problem Statement

The primary issue in this research is that some symptoms of mania, such as abnormal euphoria coupled with grandiosity and inflated self-esteem, evoke associations with unrestrained, excessive joy and rebelliousness. As mentioned at the outset, the Qur'an refers to such joys with terms like "*batr*" and condemns their possessors, warning of divine punishment. These superficial similarities between the two types of joy present in the Qur'anic text and the DSM-5 classifications raise questions: Can the Qur'an, in its capacity as a Wise Guide, prohibit and punish the joy of individuals who have no control over their behavior and are thus not held responsible? This, in a book which, by its own explicit text, is revealed by an All-Aware, Wise Being. Furthermore, in the practice of rational beings, a primary condition for guiding individuals is their possession of understanding, will, and free agency—which the manic individual lacks. This is especially pertinent since some psychological theories do not distinguish between crime and ethical problems, considering every morally criminal individual as mentally ill. Therefore, the boundaries defining the commonalities and differences of this type of joy in the realms of the Qur'an and DSM-5 classifications should be clarified, so that no doubt is cast upon the Qur'an's role as a guide. Accordingly, this research seeks to answer the main question: What are the boundaries of the commonalities and

differences between manic affect in DSM-5 classifications and the reprehensible joy expressed in the Qur'an with the term *batr*? The research method is descriptive-analytical with a library research approach. The innovative aspect of this research lies in explaining the points of difference and commonality between certain moral vices, such as the unrestrained joys in the Qur'an associated with *batr*, and certain disorders in the DSM-5, such as mania. In other words, this research, with a new and novel perspective, identifies and elucidates the boundaries between a psychological disorder and a moral vice, such as a reprehensible joy, which may share superficial similarities.

3. Research Background and Method

Regarding bipolar disorder (mania) in psychology, one can refer to articles such as "A Jurisprudential-Legal Study of Bipolar Disorder in Psychiatry" (Qhiyathian, 2013), "Bipolar Personality Disorder from the Perspective of Criminal Responsibility" (Mirsaidi, 2018), and "Effective Therapeutic Methods in Treating Bipolar Disorder" (Zargari, 2021). Concerning the term *batr* as a reprehensible joy in Qur'anic studies, no independent work exists; only in some articles focusing on its associated terms, such as *istikbar* (arrogance), which is semantically equivalent, has multiple research been conducted. These include studies like "Arrogance and *Istikbar*" (Saberpour, 2006), "Semantics of *Istikbar* in the Holy Qur'an based on Toshihiko Izutsu's Theory" (Shahidi, 2010), "Semantics of *Istikbar* in the Holy Qur'an" (Eftekhari, Babaei, 2015), and "Typology and Nature of *Istikbar* in the Holy Qur'an" (Javainipour, Pirouzfard, 2018), which have been studied descriptively and historically. Therefore, no research has been conducted on the correlation between *batr* and the psychological disorder of mania as a comparison of two abnormal joys in the realm of the Qur'an and DSM-5 classifications, examining their points of difference and commonality. The innovative aspect of this article lies in this very area, which will be addressed herein. To enter the discussion, it is necessary first to explain the concepts related to this research and then elucidate their points of similarity and distinction.

4. Foundational Concepts of the Research

4.1. Mental Health

Mental health is defined as the individual's harmonious and coordinated behavior with society, the recognition and acceptance of social realities, the power to adapt to them, and the balanced satisfaction of one's own needs (Bigelow, 2011: 28).

4.2. Psychological Disorder

Mental illnesses are usually accompanied by disturbances in emotion, feeling, behavior, memory, and cognition. Whenever an individual's behaviors in these areas do not conform to the normal standards of society, it constitute a psychological disorder (Bacher, 2022: 10; and Jalili, Khorramshahi, 2016: 11).

4.3. Intellect (*Aql*)

Intellect is a faculty and power inherent in every human being that, on one hand, distinguishes them from other creatures, and on the other hand, becomes the criterion for moral obligation, divine command and prohibition, and the understanding of the goodness and badness of behaviors (Sadr al-Muta'allihin, n.d., p. 219). Therefore, the intellect is the source for perceiving responsibility, free will, and agency. God has also stated: "My command and prohibition are based on the intellect, and My reward and punishment are accordingly" (Al-Kulayni, 1987, Vol. 1: p.10).

4.4. Free Will and Volition

Ikhtiyar (free choice) lexically means 'to choose' (Ibn Manzur, 1994, Vol. 1: 211), where the agent performs an action if they will, and does not perform it if they do not will, a state coupled with *iradah* (volition). *Iradah* is a type of conscious psychic act accompanied by awareness, which is the origin of behavior, whether action or omission. Therefore, an act is considered a crime only when it arises from volition (Salehi et al., 2013: p.165).

4.5. Perception and Discrimination

The ability to understand the nature of actions, comprehend their consequences and effects, and the power to distinguish good deeds from bad is called perception and discrimination (Mirsaidi, 2008: p.115).

5. Lexical and Exegetical Examination of the Term *Batr*

5.1. Lexical Examination of the Term *Batr*:

Batr appears in the Qur'an once in a nominal form in Chapter 8 (Al-Anfal), Verse 47, and once in a verbal form in Chapter 28 (Al-Qasas), Verse 58.

Nominal Form (Al-Anfal/47)	Verbal Form (Al-Qasas/58)
"And do not be like those who left their homes arrogantly, showing off to people and turning others away from the path of Allah. And Allah is fully aware of what they do".	"And how many a city have We destroyed that was insolent in its [way of] living. So those are their dwellings, uninhabited after them except for a little. And it is We who were the inheritors".

Ibn Faris considers the primary root of *batr* to mean 'to cleave' or 'split' and defines it as transgressing the limits of self-infatuation (Ibn Faris, 1984: under the entry *batr*). In *Al-Ayn*, *batr* is defined as meaning bewilderment and perplexity, and subsequently, intoxication and ingratitude for blessings (Farahidi, 1989: Under the entry *batr*). Al-Raghib states that *al-batr* is a state of bewilderment and imprudence, which leads a person into rebellion and ingratitude for blessings. He further adds that in Verse 47 of Al-Anfal ("*batran wa ri'a'a al-nas*") and Verse 58 of Al-Qasas ("*batirat ma'ishtaha*"), the meaning of *al-batr* is closer to *tarb* (exhilaration), because *tarb* is also a type of frivolity that occurs primarily due to overwhelming and pervasive joy and happiness dominating a person (Raghib, 1992: under the entry *batr*). In *Lisan al-Arab*, *batr* is defined as intense liveliness and joy, which essentially constitutes rebellion during times of plenty and a feeling of independence from God (Ibn Manzur, 1994, Vol. 4: 96). The author

of *Al-Tahqiq* says: '*Al-batr* is to transgress the limit and moderation in exhilaration, and based on this, it is used in the sense of 'to cleave,' as if a person, due to intense exhilaration and transgression from a state of moderation, rebels against the boundary of truth, metaphorically cleaving it' (Mustafavi, 2009: Under the entry *batr*). Al-Qurashi also defines *batr* as meaning arrogant (Qurashi, 1992, Vol. 1: 88).

In summary, it can be said that the term *batr* fundamentally means 'to cleave' and is a metaphor for transgressing the limit of moderation. Other meanings such as rebellion, pride, and intoxication, which are imbalanced states in humans, are derived from this. Therefore, *batr* is a joy and exhilaration that has exceeded the limit of moderation, arising during an abundance of blessings, and is coupled with insolence, rebellion, pride, intoxication, and ingratitude for blessings.

5.2. Exegetical Examination of the Term Batr in Surahs Al-Anfal and Al-Qasas

When discussing the understanding and interpretation of a text, the objective is the coherent arrangement of words alongside *one another* to form a specific and integrated semantic field (Masbough and Mozaffari, 2018: p.28). Furthermore, in understanding the text and interpreting the verses, besides the lexical understanding of the words, the most crucial step is attention to the *siyaq* (context) of the verses, referring to all the surrounding words and sentences (Batini, 1992: p.146-147). This is because accurately comprehending Qur'anic concepts requires pondering the preceding and subsequent verses and considering the general flow of the discourse, i.e., the context. Interpreting a verse without regard to its context and the general orientation of the verses leads only to error, deviation, and straying from the true meaning of the verses, with no other outcome (Rabi' Netaj, 2007: p.71). Consequently, in interpreting the Qur'an for a more precise understanding of the verses' content, attention to the context of the verses is paramount, alongside the lexical meaning of the word. Accordingly, the context of the mentioned verses will now be examined to better understand them.

5.2.1. Exegetical Examination of the Term *Batr* in Surah Al-Anfal

5.2.1.1. Interpretation of the Text of Verse 47, Surah Al-Anfal

"And do not be like those who left their homes insolently (*batran*) and to be seen by people and to turn [others] away from the way of Allah. And Allah is encompassing of what they do." (Qur'an 8:47)

The revelation of this verse pertains to the context of the first military battle between the Muslims and the disbelievers and polytheists. God gives the Muslims military instructions and ethical advice for the battlefield, asking them not to let their military array, demeanor, and conduct on the battlefield resemble that of the disbelievers and polytheists, which was characterized by rebellion, ostentation, showmanship, and pride before others (Tabatabaei, 1995, Vol. 9: 127; Tabarsi, 1981, Vol. 10: 232; Makarem Shirazi, Vol. 7: 196). It is thus explained that *batr* in this verse signifies arrogance and boastfulness (Andalusi, 2003, Vol. 2: 537) coupled with profligacy and reprehensible joy (Dhanawi, 1997, Vol. 1: 428; Jafari Yaqoub, n.d., Vol. 4: 380; Sadeghi Tehrani, 1998, Vol. 1: 182). Its conjunction with the phrase "and to be seen by people" (*wa ri'a'a al-nas*) confirms that this profligacy is accompanied by showmanship. Thus, it serves as an ethical warning for believers not to present themselves militarily like the polytheists, in an arrogantly and prideful manner, having transgressed the limits of balance, because such actions are not pleasing to God (Fadlullah, 1999, Vol. 10: 390). Thus, the joy prohibited in this verse constitutes a moral vice and is, consequently, not desirable according to the Qur'an.

5.2.1.2. Contextual analysis of the Qur'anic verses related to prohibited joy

Text of the verses	Inferential components
<p>"O you who have believed, when you encounter a company [from the enemy forces], stand firm and remember Allah much that you may be successful". (45)</p>	<p>Exhortation to stand firm and remember Allah abundantly.</p>

Text of the verses	Inferential components
"And obey Allah and His Messenger, and do not dispute and [thus] lose courage and [then] your strength would depart; and be patient. Indeed, Allah is with the patient (46)".	Exhortation to obey Allah and His Messenger. Prohibition of internal dispute. Exhortation to patience.
"And do not be like those who left their homes arrogantly, showing off to people and turning [others] away from the path of Allah. And Allah is encompassing of what they do (47)".	Prohibition of strutting forth in a state of boastful pride and showing off before people, like the polytheists of Mecca—to the extent that you place your own majesty and awe in the position of divinity, causing people to become heedless of the remembrance of the Truth.
"And [remember] when Satan made their deeds pleasing to them and said, 'No one can overcome you today from among the people, and indeed, I am your protector.' But when the two armies sighted each other, he turned on his heels and said, 'Indeed, I am disassociated from you. Indeed, I see what you do not see; indeed I fear Allah. And Allah is severe in penalty' ".(48)	A warning and awakening that Satan always makes a person's wrong deeds appealing to them, making them perceive those deeds as right.

An examination of the contextual verses reveals that God's address in these passages is directed at the believers, offering them ethical and doctrinal advice for confronting the enemy:

- **Ethical Advice:** To remain steadfast: "So be firm." (8:45)
- **Doctrinal Advice:** To remember God abundantly: "And remember Allah much." (8:45)
- **Doctrinal Advice:** To obey God and His Messenger: "And obey Allah and His Messenger." (8:46)
- **Ethical Advice:** To manage disputes in a way that does not compromise their dignity and position: "And do not dispute and [thus] lose courage and [then] your strength would depart." (8:46) And to be patient and self-possessed, for God is with the patient: "And be patient. Indeed, Allah is with the patient." (8:46)

- **Ethical Advice:** The manner of going to battle should not evoke the state of arrogant, rebellious, and exultant people, for God is aware of what they do: "And do not be like those who came forth from their homes insolently and to be seen by people and to turn [others] away from the way of Allah. And Allah is encompassing of what they do." (8:47)

In this verse, God commands three things: steadfastness, sincerity, and unity; and prohibits three things: arrogance, ostentation, and hindering [others] from the path of God (Mughniyah, 2003, Vol. 3: 755). Therefore, all the themes connected to the verse in question are imbued with ethical and doctrinal advice, intended to teach Muslims to go to war in the appearance and conduct of monotheists, not in the manner of arrogant conquerors throughout history, such as Genghis Khan or Hitler (Qurashi, 2007, Vol. 4: 142), and not to be thinking of showmanship when heading to the front (Qaraati, 2004, Vol. 3: 332). Consequently, since the joy and exultation in this verse are coupled with arrogance and ostentation, they are prohibited and condemned.

Another crucial point derived from examining the context of the verses related to this one is, first, that the expression "O you who have believed" indicates that believing in a person or thing necessitates understanding and free will. Second, reflecting on the doctrinal and ethical advice, as well as the instruction in military tactics—all in the context of facing a real enemy as described—logically leads to the conclusion that a rational precondition for issuing such advice is that the recipients volitional capacity.

*5.2.2. Exegetical Examination of the Term *Batr* in Surah Al-Qasas*

5.2.2.1. Interpretation of the Text of the Verse

"And how many a city have We destroyed that was insolent (*batirat*) in its [way of] living. So those are their dwellings, not inhabited after them except briefly. And it is We who were the inheritors." (Qur'an 28:58)

The context of the verse indicates that a group said to the Prophet (pbuh): "If we were to follow the guidance with you, we would be swept from our land." (28:57). God responded by stating that the same power which made Mecca a secure sanctuary with abundant provision for

them could also preserve His blessings for them after they believed: "Have We not established for them a safe sanctuary to which are brought the fruits of all things as provision from Us? But most of them do not know." (28:57). Then, He continues, saying: Do not forget that We have destroyed many towns that were exultant and immersed in prosperity due to their blessings, "And how many a city have We destroyed that was insolent in its [way of] living" (28:58). [The implication is:] You, who refuse to believe for fear of losing your comfort and wealth, what will you do against the divine punishment?! (Qaraati, 2004, Vol. 7: 78).

As previously defined in the lexical section, *batr* means rebellious exultation and intoxication resulting from excessive wealth and comfort. Consequently, *batr* in this verse signifies the intoxication and arrogance arising from material prosperity (Makarem Shirazi, Vol. 16: 128; Tabatabaei, 1995, Vol. 16: 88), for which it warrants condemnation and punishment.

1. Lexical and Exegetical Analysis of *Batr* and Related Terms

The terms *belonging to the semantic field* of arrogance and pride (*istikbār*), were identified and analyzed below:

1. **‘Utw:** Signifying transgression and disobedience (Ibn Manzur, 1414 AH, vol. 15: 28). It refers to the external and tangible manifestations of pride and arrogance in behavior and speech, whereas *istikbār* denotes the internal states of pride and arrogance (Izutsu, 1378 SH: 298).

2. **‘Ulūw:** Meaning greatness, arrogance, and haughtiness (Farāhīdī, 1410 AH, vol. 2: 245). In a contextual sense, it signifies rebellion and *domination over others* (Ṭabāṭabā’ī, 1417 AH, vol. 15: 34).

3. **Istinkāf:** Some lexicologists have considered it synonymous with *istikbār* (Ibn Manzur, 1414 AH, vol. 9: 340).

4. **Kufr:** The Qur’an sometimes posits *kufṛ* (disbelief) as a consequence of individuals' *istikbār* and arrogance (Qur’an 2:34) and at other times as one of its causes or sources (Qur’an 39:59).

5. Ṭughyān: Meaning exceeding the bounds in sin and disobedience (Rāghib al-Iṣfahānī, 1412 AH: 304) and transgressing one's normative limits (Muṣṭafawī, 1981, vol. 7: 82).

6. Batr: This is a state of exultation coupled with conceit arising from wealth, status, or other possessions, and entails ingratitude for blessings.

By identifying the vocabulary within the semantic domain of *istikbār*, it can be concluded that these terms share a common element: pride and conceit to the point of exultation, rebellion, and transgression from a state of moderation. These characteristics are more evident and pronounced in the term *batr*. Therefore, the exultant joys condemned and punished in the Qur'an with the term *batr* are reproached because; they belong to the moral vice of pride reaching the level of *istikbār*. *Istikbār* is one of the most reprehensible moral vices and condemned human attributes in the Qur'anic worldview. It is the first sin committed before God, an attribute that can lead to various sins and even disbelief, incurring Divine wrath (Nabiollahi et al., 2018, vol. 15: 400).

2. Examination of Mania in DSM-5 Classifications

2.1. Concept and Symptoms of Mania

Mania, *the opposite pole of depression* in bipolar disorder, is a psychological disorder in which the individual experiences extremely high levels of euphoria (Holguin, Whitbourne, & Cross, 1401 SH, vols. 1 & 2: 306) and has grandiose thoughts (Sadock, Alcott Sadock, 2014, vol. 2: 87). This mood disorder is severe enough to impair social or occupational functioning (Nolen, 2019, vol. 2: 17). Delusions are present in seventy-five percent (75%) of all manic patients, and the content of a manic individual's delusions involves illusions about immense wealth, ability, or power; their thought content is characterized by themes of self-confidence and ambition. Furthermore, impaired judgment is a hallmark symptom of manic patients, and their insight is also impaired (James Sadock, Alcott Sadock, 2014: 112).

2.2. Criteria and Standards for Mania

2.2.1. Temporal Criterion for Mania

The specified duration for a manic episode is at least one week. For hypomania, a milder form of mania, the duration must be at least four days, with symptoms similar to a manic episode but not severe enough to cause marked impairment in occupational or social functioning (Nolen, 2019, vol. 2: 17). Therefore, an individual is considered to have experienced a manic episode if they have an excessively cheerful, unusually elevated, and hyperactive mood for at least one week (Halgin & Vesaduk, 1400 SH: 88).

2.2.2. Etiology and Origin

Most existing theories about bipolar disorder focus on biological causes, but in recent years, psychological and social causes have been proposed (Nolen & Hoeksma, 2019, vol. 2: 39). Consequently, psychologists have explained bipolar disorders in terms of biopsychological and socialcultural approaches (Holguin, Cross & Whitbourne, 1401 SH, vols. 1 & 2: 333; and Nolen & Hoeksma, 1399 SH, vol. 2: 39). However, in all these factors, *the individual plays no role in their origin, as they are beyond personal control or will.*

3. Examination of Commonalities and Differences between *Batr* and Mania

This section delineates the conceptual distinctions and similarities between *batr* and manic disorder.

3.1. Points of Commonality

As stated, manic individuals have elevated mood and energy; their primary manifestations are elation, hyperactivity, and self-important ideas. In mania, grandiose thoughts and inflated self-esteem are common; for instance, an individual may consider themselves a leader or an intellectual guiding officials (Kaplan & Sadock's Psychiatry Digest, 1400 SH, vol. 2: 97).

In the Qur'an, the term *batr*, as previously discussed in the lexical and exegetical section, also indicates a type of euphoria, exultation, transgression from moderation, coupled with arrogance and self-importance. This is because *batr* is a more intense form of *marr*, which

denoted pride and self-importance. Therefore, there is a conceptual correspondence and apparent similarity between the concept of mania and the symptoms of a manic individual, and the exultant, rebellious joys mentioned in the Qur'an with the term *batr*.

3.2. Points of Differentiation

3.2.1. Differentiation Based on Understanding and Volition

3.2.1.1. Establishing Understanding and Volition for the Addressees in the Qur'an Based on Contextual Evidence

As previously established with evidence, manic individuals lack volition, will, understanding, and comprehension. However, the human addressees in the aforementioned verses, contrary to manic individuals, possess the faculties of understanding, comprehension, and volition, based on reasons mentioned in the analysis of the verses.

A. In verse 47 of Surah Al-Anfal, doctrinal, ethical, and military recommendations indicate that the addressee must possess understanding, will, and volition. This is further supported by the fact that presenting these recommendations by One who introduces Himself as possessing the highest degree of wisdom and knowledge ("... from the presence of a Wise, a Knowing One" - Qur'an 11:1) *cannot logically be addressed to beings lacking understanding and will*. When someone seeks to direct another's attention through reasoning towards the power of something or someone, a necessary condition is the addressee's possession of understanding and comprehension to grasp the argument; otherwise, it would be irrational. Hence, when people cite fear of the power and might of the adversaries of truth as their reason for disobedience, God reminds them of His own power to neutralize their arguments. This reasoning and argumentation requires an environment where the addressee must possess the capacity for understanding and comprehension. Consequently, based on the contextual evidence surrounding with the term *batr*, the human addressees in verses 47 of Al-Anfal and 58 of Al-Qaṣaṣ possess understanding and will.

3.2.1.2. Establishing Understanding and Will for the Addressees in the Qur'an Based on the Rational Fabric of the Qur'anic Text

In addition to contextual evidence, the rational fabric of the Qur'anic text provides further confirmation that the Qur'an's addressees possess

understanding and will. The Qur'an emphasizes the primacy of human rational understanding and its flourishing, inviting its audience to reflect and ponder upon all matters of life. In verse 72 of Surah Al-Furqān, it states: "And those who, when reminded of the verses of their Lord, do not fall upon them deaf and blind." This means that the desired servants of God are those who, when reminded of the signs of their Lord through revelation, do not fall upon them like the deaf and blind, but rather contemplate them through the path of intellect. Therefore, the desired human being and addressee in the Qur'an is one who engages in rational thinking. Allamah Ṭabāṭabā'ī, regarding the Qur'an's rational fabric and its emphasis on intellectual reasoning, states that God in the Qur'an has invited humans to utilize this God-given faculty (the intellect) over 300 times, which itself confirms that the Qur'an's addressees, within the context of Divine commands and prohibitions, possess the faculty of comprehension, volition, and discernment. Furthermore, another part of the Qur'an quotes the dwellers of Hell: "And they will say, 'If only we had listened or reasoned, we would not be among the companions of the Blaze.'" (Qur'an 67:10). This confession and dozens of similar pieces of evidence that refer to human rational thinking are clear testimonies that the human addressee in the Qur'anic text is equipped with the power of intellect and thought, capable of accepting admonition, able to perform or abstain from actions, and, in the Qur'an's own terms, is a human who has clear insight into *his or her* own self: "Rather, man is a clear witness against himself" (Qur'an 75:14). Consequently, the rational fabric of the Qur'an also proves the possession of understanding and will for the Qur'an's addressees.

3.2.2. Differentiation Based on the Temporal Criterion

Another difference arises from the temporal criterion. The mere occurrence of imbalanced emotions in someone does not qualify them as manic; a specified duration, both for manic and hypomanic episodes, is essential. Thus, a manic individual must exhibit elevated mood for at least one week, plus at least three other symptoms specified in the DSM-5. In contrast, the symptoms described in the Qur'an for exultant, rebellious, and immoderate joys using the term *batr* are not dependent

on duration or length; they are characteristics that can manifest in a person at any time. Additionally, in mania, the individual must have previously experienced a depressive episode, which is a condition for mania, whereas the Qur'an does not mention a period of decline or reduction for these rebellious and exultant joys.

3.2.3. Differentiation Based on Financial Capability or Lack Thereof

Often, exultant and rebellious joys are due to an actual abundance of blessings. The content of (verse 58 of Al-Qaṣaṣ) and (verse 47 of Al-Anfal), where God refers to the real financial capability of the polytheists (Ṭabarsī, 1981, vol. 10: 232), which is evidence for this claim. In contrast, the claims of wealth by a manic individual are merely delusional, as noted earlier: "Delusions are present in seventy-five percent of all manic patients," and the claims of manic individuals, including immense wealth, ability, power, and ambition, are illusory and not based in reality (James Sadock, Alcott Sadock, 1400 SH, vol. 2: 112).

3.2.4. Differentiation Based on Difference in Etiology and Origin

Clinicians have explained the etiology and origin of bipolar disorders based on biopsychological approaches, structural brain abnormalities, and socio-cultural approaches. These causes are often considered beyond individual will and volition, and typically the individual has no role in their onset. However, according to the Qur'an, based on the contextual analysis of the verses and the rational fabric of the Qur'an as discussed, individuals who display debauched, exultant joys *engage in such acts* with full awareness and volition.

4. Summary and Conclusion

This research yielded the following findings:

1. Mania is a psychotic mental disorder whose main symptoms are euphoria, grandiosity, and reckless, uninhibited emotional behaviors, along with serious impairment in thinking and functioning. The exultant, rebellious, and immoderate joys mentioned in the Qur'an with the term *batr*, which are condemned and punished, are perpetrated by polytheists and disbelievers who possess power and affluence and are engaged in rebellion and defiance against the truth and ingratitude for

blessings. These condemnable joys in the Qur'an have an apparent correspondence in some symptoms and signs with mania, such as euphoria coupled with arrogance and grandiosity. This has created a challenge regarding God's justice and wisdom: Would a Wise and Just God punish an individual lacking understanding and volition? Accordingly, the points of commonality and differentiation between these two seemingly similar types of joy in the domains of the Qur'an and psychology were examined. The results indicate that although there is an apparent similarity between the joy of a manic individual and the joy of those described with the term *batr*, in the Qur'an—according to the analysis of the relevant verse contexts and reference to the Qur'an's rational fabric—those reproached for exultant joys are capable of understanding their behavior and can perform or abstain from it with volition and awareness. This is contrary to the manic individual, whose insight, judgment, understanding, comprehension, and volition are impaired during the illness episode, and the reasons for this are based on biopsychological approaches, structural brain abnormalities, and socio-cultural factors, typically beyond the individual's control.

2. In the Qur'an, the manifestation of exultant and rebellious joys is not dependent on duration or time, whereas in a manic individual, these states must be evident for at least one week.

3. In the Qur'an, the manifestation of exultant and rebellious joys is genuinely by the wealthy and aristocratic class of society, whereas the claims of financial capability by a manic individual are rooted in delusion and are not real.

Consequently, merely based on the correspondence of the exultant and rebellious joys of individuals in the Qur'an—which evoke manic-like euphoria—one cannot place an individual among manic patients who lack understanding, comprehension, will, and volition, and then consequently question the Qur'an as to why God would condemn and potentially punish individuals with a psychotic disorder who lack awareness of their condition. Therefore, the human addressee in the Qur'an, in every domain where they are commanded or prohibited, are certainly equipped with the faculty of understanding, comprehension, will, and volition, and by virtue of this, can be subject to Divine command, prohibition, reward, and punishment.

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