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Analyzing the Concept of Self-Actualization in Resilience Using the Teachings of Hazrat Ali (AS) in order to Provide Educational Requirements in The Education System

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ABSTRACT

Objective: The objective of this study was to investigate the concept of self-actualization in resilience by utilizing the teachings of Imam Ali (AS) in order to fulfill educational obligations within the education system.

Methods: This inquiry falls within the realm of qualitative research, employing the thematic analysis approach. The research scope encompassed texts pertaining to the teachings of Imam Ali (AS) and the tools employed for data collection. The qualitative level of data analysis was conducted through thematic analysis and text coding. After comparing the codes based on their similarities and differences, they were categorized into a comprehensive theme and three organizing themes. To ensure the content's validity, comprehensive, organizing, and basic content were presented to three experts in the religious field and subsequently endorsed.

Results: The findings revealed that the fundamental themes for self-actualization comprise tolerance, humility, kindness, self-cultivation, self-improvement, and abstaining from self-praise. Furthermore, the educational obligations for resilience in self-actualization encompass tolerance, humility, kindness, self-cultivation, and self-improvement.

Conclusions: In general, the research's conclusion underscores that the utilization of this study aids the education system in fostering individuals with elevated resilience.

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Introduction

Self-actualization refers to the process of opening, dividing, and emerging from within oneself, which encompasses the holistic development of the soul, body, and mind in a harmonious and uniform manner (Seif, 2018). This term, rooted in humanistic psychology, denotes the realization of an individual's maximum potential abilities solely through their own efforts. Self-actualization entails the inclination of humans to surpass their basic needs, as delineated in Maslow's hierarchy of needs (Islami Nasab, 2018). Through self-actualization, individuals endeavor to optimize their capabilities and nurture their latent talents, regardless of their nature. As postulated by Maslow, "What can be, must be." In light of the ever-advancing knowledge and technology, as well as the vast dissemination of information, our society presently requires individuals who possess the ability to confront challenges with a creative mindset and resolve them effectively. This holds particular significance for a thriving organization (Ahadi, 2018). The enhancement of self-actualization within organizations can yield various benefits, including the improvement of service quantity and quality, cost reduction, resource preservation, minimization of bureaucracy, and consequently, increased efficiency, productivity, motivation, and job satisfaction among employees (Shoti and Loui, 2014). Within society, individuals exhibit distinct characteristics and pursue specific goals, each opting for a different approach and path in life based on their aspirations. Certain individuals exude immense confidence and strength, successfully cultivating their personal lives and harnessing their talents. Moreover, they contribute creatively and supportively to society, embodying complete and self-made individuals, commonly referred to as self-fulfilling individuals within the realm of humanistic psychology (Sydenuzadi, 2018). Imam Ali, (A.S) states: "Man is created in such a way that he possesses a speaking soul. By nurturing this soul through knowledge and practice, one can delve into the essence of their primary causes. Should one's speaking soul attain a balanced state and distance itself from elements contradicting its spirituality, it shall ascend to the realm of knowledge united with the seven resolute and steadfast heavens" (Gharr al-Hakem and Darr al-Kalam, vol. 4). Imam Ali (A.S.) further remarks: "The arguments of an individual who takes pride in their truth are often the most fallacious, while their excuses are even more unfounded than those of the deceived. Such individuals persist in their ignorance" (Nahj al-Balaghah, sermon 223).

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Imam Ali (A.S), also conveys in the initial sermon of Nahj al-Balaghah: "Therefore, take heed from the divine treatment of Iblis as a lesson, for the Almighty obliterated his extensive labor and tireless endeavors due to an instance of self-conceit. So, [Iblis] who had worshipped for a period of six thousand years [and it is ambiguous as to] whether it was within the confines of this temporal world or the realm of the hereafter" and perhaps the significance of a moment of hubris is less than the duration of a blink of an eye, as explicated by the Holy Qur'an regarding the demise of nations, which has echoed the same sentiment (Nahj al-Balaghah, sermon 1). According to Imam Ali (A.S): forbearance and resilience in the face of hardships are the instruments of effective leadership. In dissecting this discourse of the Prophet, one can assert that one of the qualities that leaders and administrators should possess is humility and forbearance when confronted with inappropriate remarks and criticisms from subordinates and others (Nahj al-Balagheh, Hikmat 176). Imam Ali (A.S) delineates the attributes of the devout and states: They engage in nocturnal prayers, and throughout the day they exhibit patience as scholars and virtuous practitioners (Nahj al-Balagheh, sermon 193).

On the contrary, one of the dimensions that education ought to prioritize is individuals' resilience. In the contemporary era, as a result of the rise in psychological and social afflictions, familiarizing oneself with resilience and its characteristics can fortify individuals against stress-inducing and anxiety-provoking factors, safeguard them from sources that instigate numerous psychological issues, and also enhance their positive livelihood. Humanity is a multifaceted entity; thus, it is anticipated that educational systems direct their attention towards the comprehensive enhancement of human capabilities and capacities in accordance with the various dimensions of their existence. It is evident that fostering each of the existing human powers and abilities provides conveniences and opportunities for both the individual and society, ultimately yielding outcomes and impacts (Sarmadi, 2017). Throughout the past two decades, considerable regard has been given to the notion of resilience. Resilience has been delineated as the overt capacity and potential of a dynamic system to effectively adapt to disturbances that jeopardize the functioning, survival, or development of said system (Masten, 2018). While the American Psychological Association defines resilience as the process of rebounding from arduous experiences and appropriately adapting to predicaments, adversities, calamities, threats, or substantial stressors (Kimhi et al., 2020). According to numerous studies, individuals who possess high levels of resilience exhibit

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better mental well-being (Khosla, 2017), experience less harm from disasters (Sabrifard and Haji Arbabi, 2018), enjoy a higher quality of life (Graham, 2018), and possess self-esteem, cognitive aptitude, and social skills (Mao et al., 2019), in addition to demonstrating greater problem-solving and coping abilities (Martinez, 2019).

In recent decades, scholars have explored the role of religion and spirituality as a multidimensional factor in bolstering resilience (Hashmi and Jokar, 2018). Spiritual needs, such as the need for purpose, meaning, and hope in life, the need to transcend current circumstances, the need to endure loss, the need for cooperation and companionship, and the need for a positive outlook on life, are considered among these needs. The World Health Organization has defined the human being as a biological, psychological, social, and spiritual entity, acknowledging spirituality as one of the four dimensions of human existence. Spirituality is often defined as "personal beliefs and actions that are influenced by a relationship with God or a higher power in the universe" (Mason, 2007). Spirituality encompasses beliefs and orientations towards sacred matters that exert diverse effects on individuals' morality, behavior, and personality. Spirituality incorporates self-perceptions and a blend of personality factors and fundamental convictions regarding existence and the quest for meaning in life (Sadri Demirchi, 2017).

The religious beliefs within the framework of the five principles of Islam possess the potential to modify an individual's perspective on the world. Moreover, these beliefs can foster extensive consensus in relation to matters concerning the afterlife and the interplay between the present existence and the hereafter. Individuals who exhibit resilience demonstrate an exceptional capacity to successfully adapt in spite of the presence of threats and adverse environmental circumstances (Milani Far, 2018). The religious beliefs pertaining to the principles of Islam hold the power to significantly augment an individual's ability to acclimate to unfavorable and unpredictable environmental conditions (Ganji, 2018). Given that resilience represents a constructive form of adaptation in the face of adverse conditions (Harouni, 2018), and resilient individuals possess a heightened aptitude for establishing a state of equilibrium encompassing their biological, psychological, and spiritual components even in the midst of perilous circumstances, it follows that religious knowledge can enhance an individual's capacity to withstand and surmount arduous conditions. Additionally, religious knowledge can facilitate the creation of an environment

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wherein an individual can restore their well-being following unfortunate events by drawing upon cognitive knowledge and enhancing problem-solving skills.

By examining the existing research both within and outside the field, it has been determined that there is a lack of comprehensive research on the analysis of self-actualization in resilience using the teachings of Imam Ali (AS). Only a few studies have been conducted in this area, such as Razzaghi et al. (2018), who explored the prediction of students' psychological resilience based on attachment styles and social support among male students in Ardabil city. The findings of this study revealed that secure attachment style, social support, and avoidant attachment style are the primary predictors of students' psychological resilience. Farhosh et al. (2016) investigated the mediating role of family resilience in the relationship between Islamic lifestyle and life satisfaction. They found that Islamic lifestyle positively influences life satisfaction through the enhancement of family resilience. Tarvirdizadeh et al. (2015) conducted a study on the prediction of academic resilience based on personality traits with the mediation of emotional intelligence. Using structural equation modeling, they found that neuroticism, task cognitive abilities, and emotional intelligence significantly predict academic resilience. Furthermore, emotional intelligence acts as a mediator between agreeableness, extroversion, openness, conscientiousness, and academic resilience. Moradi and colleagues (2015) examined the mediating role of self-respect and positive and negative emotions in the relationship between resilience and psychological well-being. Their results indicated that resilience directly influences psychological well-being, and also indirectly enhances psychological well-being through positive affect and self-esteem. Sepah Mansour and colleagues (2015) proposed an Educational Resilience Model based on educational competence and the teacher-student relationship. They emphasized the positive relationship between teachers and students as an essential facilitating factor in overcoming difficulties and obstacles. In their study titled "Predicting the Level of Resilience of Students based on the Stages of Change in Practice Behavior and Self-efficacy," Ramzanzadeh et al. (2014) found a significant difference in the level of resilience and self-efficacy among students in different stages of behavior change. Students in higher stages (action and stability) exhibited higher levels of resilience and self-efficacy. Additionally, Andami Khosh et al. (2013) investigated the role of nine cognitive emotion regulation strategies in predicting resilience. They highlighted the importance of adaptive

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emotion regulation strategies in enhancing resilience and suggested that these strategies should be targeted in aging interventions and resilience training programs.

In order to express the necessity and significance of this research, it is imperative to acknowledge that in our Iranian and Islamic society, numerous behaviors in the individual and social lives of individuals are directly or indirectly influenced by religious teachings and beliefs, which have diverse objectives of promoting and preventing mental health. Consequently, there is a need to formulate educational requirements. Aligned with the philosophy of education, it becomes evident and unequivocal. Over the past few decades, scholars have examined the role of religion as a multidimensional factor in enhancing resilience. Spiritual needs, such as the need for purpose, meaning, hope in life, surpassing current conditions, enduring loss, cooperation and companionship, and having a positive outlook on life, are deemed crucial (Matz, 2013). Religious beliefs within the framework of the five principles of Islam can alter an individual's perspective on the world and broaden the horizons pertaining to the afterlife and the connection between this world and the hereafter. Resilient individuals are capable of successfully adapting despite the existence of threats and adverse environmental circumstances (Dorastekar, 2018).

Religious beliefs regarding the principles of Islam can significantly enhance an individual's ability to adapt to challenging and unpredictable environmental conditions (Hossein Chari, 2019). Religious knowledge refers to the intellectual and cognitive dimension of religion, signifying a conceptual understanding of the core principles of Islam and their acceptance based on comprehensive knowledge and awareness. Essentially, it pertains to the variable of religious beliefs. It can be argued that in order to attain profound religious beliefs, an individual must first accumulate knowledge, wisdom, and contemplation with regards to the principles of Islam. As knowledge increases, the acquired knowledge permeates to a deeper level of one's personality, transforming into religious beliefs (Hashmi, 2018).

Given that resilience is an affirmative adaptation in response to challenging circumstances (Bashart, 2016), and resilient individuals possess a heightened capability to establish a balance between their biological, psychological, and spiritual facets amidst perilous conditions (Connor and Davidson, 2003), it follows that religious knowledge can augment an individual's ability to endure difficult situations and foster an environment where one can mend oneself during unfortunate events by relying on cognitive knowledge and problem-solving skills. On one hand,

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the growing examination of resilience and self-actualization in recent years, coupled with the inadequate attention paid by researchers to these variables in rich Islamic sources, underscores the significance of studying these concepts. The matter of resilience is addressed in Nahj al-Balaghe, and since no researcher has explored this realm, it represents a novel area of study. Based on this, the present research endeavors to analyze the concept of self-actualization in resilience utilizing the teachings of Imam Ali (A.S.) in order to identify the educational obligations within the education system.

Materials and Methods

This study is one of the qualitative investigations that have been carried out utilizing the method of thematic analysis. The research focused on texts pertaining to the teachings of Imam Ali (A.S.), including Nahj al-Balagheh, Gharr al-Hakem, and Darr al-Kalam. The data collection instrument consisted of questionnaires aimed at exploring the concept of self-actualization in the teachings of Imam Ali (A.S.). The qualitative data analysis was conducted through thematic analysis, wherein the text was carefully coded to identify phrases and themes. Following the initial extraction of data from the texts, the information was summarized and condensed. The themes were then categorized into inclusive, organizing, and fundamental categories, based on multiple reviews of the units of analysis and their conceptual and semantic similarities. The codes were further compared and contrasted in order to identify an overarching theme and three organizing themes. To ensure the content's validity, three experts in the field of religion, holding the titles of professor, associate professor, and assistant professor, respectively, from Isfahan Azad University were consulted. Their approval was obtained after presenting the comprehensive, organizing, and fundamental themes for their evaluation.

Results

After collecting the data in the qualitative research method, it was time to analyze the data. One of the qualitative data analysis methods is theme analysis. Thematic analysis is often used with a realist or principle-oriented framework to describe or summarize the patterns in the data. According to Sterling (2001), theme analysis seeks to discover themes that are clear and highlighted in a text at different levels, and theme networks work to facilitate the structure and outline of these themes.

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Table 1. Overarching themes, organizing themes and basic themes of self-actualization

Overarching theme	Organizing themes	Basic themes	Source		
			Sermon	Letter	Hikmat
1	Tolerating	How much can I tolerate you Kufians? It's like putting up with new camels whose backs are sore due to the weight of the load, and like patching a worn-out garment that, when sewn from one side, tears on the other side.	69		
2	Humility	These heavens were established by his command and they were placed in the extent and size that was determined by God, and he created the earth, which is carried by a great and subjugated sea [vast and vast atmosphere] in obedience to his command. And he surrenders to his awesomeness	211		
3	Kindness	Spread the wings of your love for them and put your soft and gentle side on the ground. Open your face to them and observe equality between them even in your looks.		27	
4	Kindness	The grace and superiority that has reached him and the special position that has been given to him should not change him in relation to the subjects, and this blessing that God has bestowed on him should make him closer to the servants of God and kind and generous to his brothers.		50	
5	Forgetting desires	The best lack of need is to leave dreams.			34
6	Avoiding long wishes	The one whose dreams are long; his actions are also unseemly.			36
7	Humility	The one who is sad about the world is angry with the divine decree, and the one who complains about the calamity has complained to God, and the one who goes to the rich and humbles himself before him because of his capital, two-thirds of his religion He has lost it, and the one who reads the Quran and enters the fire of hell is definitely one of those who have made the divine verses a toy, and the one whose heart is attached to the worship of the world, his soul is always plagued by three problems, grief and sorrow. Impossible, and an unattainable wish.			228
8	Avoiding arrogance and stinginess	Some of the best temperaments of women are the worst morals of men, such as arrogance, fear, stinginess: if a woman is arrogant, she will not let a stranger into her harem, and if she is stingy, she will protect her property and that of her husband, and as If he is afraid, he will distance himself from anything that harms his reputation.			234
9	Lust control	When the ability increases, lust decreases.			245
10	Avoid friendship with fools	Don't be a foolish neighbor, who made the ugly work look beautiful, he wants you to be like him.			293
11	Avoiding hostilities	You are like someone who plunges a spear into his body to kill the other who is next to him!			296
12	Avoid flattery and jealousy	Praise more than what is deserved is a form of flattery, and less than that is helplessness or jealousy.			347
13	Avoid fault finding	The biggest fault is to consider something in yourself as a fault on others!			353

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14	Avoid luxury	When one of the Imam's agents told him that the house was built with great splendor, the gold and silver coins came out and revealed themselves.			355
15	Cultivation	O prisoners of dreams, stop! Because the authorities of the world are only frightened by the events of the times, O people, take up the task of educating yourself, and turn the soul away from the habits it is greedy for.			359
16	Avoiding stinginess	Miserliness is the totality of all faults and it is the reins that pull a person towards every evil			378
17	Language control	Don't say what you don't know, but also don't say everything you know, because God has placed obligations on your limbs and jewelry, which He will ask for on the Day of Judgment.			382
18	Leaving pride and boasting	Put aside pride, drop arrogance and remember your grave			398
19	Self-improvement	In self-discipline, it is enough to avoid what you do not like on others.			412
20	Abstain from lust	It was narrated that the Holy Prophet was sitting among his companions, a beautiful woman passed by, the eyes of those present fell on that woman, the Imam said: The eyes of these men are very demanding, and this is a source of excitement, therefore, whenever one of you looks at a beautiful woman. mix it with his wife because this woman is like that. One of the Kharijites, who was ready, said that God should kill this infidel, how wise and jurist he is. The companions jumped to kill him, but the Imam said: Calmly, the answer to cursing is cursing, or forgiveness of sins.			420
21	Cultivation	The one who corrects his inside, God will correct his appearance. Whoever works for his religion, God will suffice his world. And whoever corrects between himself and his God, God will correct between him and the people			423
22	Fighting the ego	Meekness is a curtain wearer and wisdom is a sword that wins, so cover your moral flaws with meekness and kill stubborn desires with your intellect.			424
23	The impermanence of pleasures	Always remember to cut off the pleasures and keep the responsibilities.			433
24	Fight against chauvinism	A person who has a personality for himself, his lusts will be humble in front of him			449
25	Avoid humiliating yourself	Reluctance towards the one who is interested in you is the reason for your little interest in friendship and your desire towards the one who is indifferent is the reason for your humiliation.			451
26	Avoiding pride in praise	There are many people who are deceived by praise			462

Discussion

The objective of this study was to investigate the notion of self-actualization in resilience by drawing upon the teachings of Imam Ali (A.S.), with the aim of identifying the educational obligations within the education system. The findings demonstrated that the fundamental elements of self-actualization encompass tolerance, humility, kindness, self-cultivation, self-improvement,

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and the avoidance of self-praise. Furthermore, the educational requisites for resilience fall under the categories of faith in God, hope, patience, stability, psychological skills, education, experience and learning, and self-actualization. These aforementioned results align with the conclusions reached by Razzaghi et al. (2018), Tarvirdizadeh et al. (2016), Farhosh et al. (2016), Moradi et al. (2015), Sepah Mansour et al., and Andami Khosh et al. (2012), thus exhibiting a significant level of concurrence and conformity. In response to the aforementioned inquiry, it can be stated that tolerance and gentleness are inherent values within Islamic culture, which undoubtedly encompass many of the aforementioned principles.

Examples of these principles include forgiveness in personal matters, the acceptance of differing opinions while upholding and maintaining belief in the truth of religious convictions, scientific leadership that encourages an environment of interaction and the exchange of ideas, and the promotion of tranquility and tolerance in the management of societal affairs and governmental matters. Additionally, forgiveness is advocated towards those within one's social circle, friends, subordinates, and the oppressed, within the framework of Sharia and legal guidelines. The quality of promoting Islam and religious values is characterized by leniency, and tolerance is extended towards opponents and enemies who do not pose a threat to societal peace and order, and in certain instances, passive acceptance of aspects that may be deemed unacceptable by humans but are unalterable. Conversely, Imam Ali (A.S.) exemplified the virtue of humility to the utmost degree in all aspects of his life. Just as arrogance is detrimental and perilous, humility is essential and advantageous as a commendable moral trait. Therefore, this moral characteristic has been emphasized in verses and by the leaders of Islam, who have articulated the value of humility through various means. From an Islamic standpoint, kindness and benevolence form the cornerstone of human society, and without these attributes, the social fabric becomes frigid and devoid of spirit, rendering life's joys bitter and void of purpose.

The individual responsible for the creation of humanity for the purpose of social interaction has also instilled within them the inherent need for connection and relationships. This Supreme Being, known as Rahman, Rahim, Wadud, Rauf, and Atuf, has fashioned His servants in accordance with this natural inclination. The compassionate God encourages His servants to exhibit kindness and compassion, fostering an environment of love and affection amongst the companions of Maimana. Those whose actions are virtuous and righteous will be rewarded, while those who possess

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generosity and blessings in abundance are bestowed upon both themselves and others. Conversely, in the teachings of Nahj al-Balagheh, there are discussions regarding the development of one's character, the consequences of failure, the pitfalls of relying on others, the path to self-improvement, and the importance of discipline.

Occasionally, individuals find themselves at a crossroads, faced with the dilemma of choosing between multiple courses of action. In such instances, the believer must opt for an action that is both permissible within the bounds of Holy Sharia law and morally commendable. This decision-making process arises when there is a conflict between two actions that possess different legal or moral rulings, with one being permissible and the other forbidden. In such circumstances, believers encounter no difficulty in selecting the appropriate behavior and action. However, when faced with two permissible actions, neither of which is morally objectionable, and the superiority of one over the other cannot be determined, choosing between the two becomes challenging, particularly if it is impossible to engage in both simultaneously. Furthermore, the topic of the soul is a prominent theme within Nahj al-Balagheh, with its extensive coverage occupying a significant portion of the narrations. Imam Ali (A.S) advocates for combatting and resisting the desires of the ego through various statements and methods, thereby guiding seekers of perfection towards self-improvement. Undoubtedly, the ego is a malevolent force unless divine mercy prevails. Ultimately, many individuals, regardless of their status and standing in the eyes of God, and oblivious to Satan's temptations, perpetually believe that their actions and deeds are faultless. The pride and self-adulation exhibited by these individuals have led them astray, preventing them from reproaching themselves and rectifying their shortcomings. Due to their perception of being blameless and free of wrongdoing, even acknowledging the slightest infraction is deemed insignificant, rendering self-reflection and combating this grave moral affliction unnecessary.

In a general sense, the existence of all individuals is intertwined with psychological strain and the confrontation of unfavorable circumstances. These pressures and stresses, originating from a variety of sources, pose a threat to an individual's well-being. Nevertheless, it is possible to endure these pressures and persist in one's existence. Resilience is a form of ability and process for confronting stressful situations, which aids an individual in maintaining a state of normalcy. Resilience is a vital requirement in today's world. The problems and pressures stemming from the work environment, personal life, rapid societal changes, and unexpected disasters are all factors

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that exert significant pressure on individuals. Highly resilient individuals are capable of swiftly returning to their original state shortly after experiencing a setback and resuming their daily routines. These individuals possess adaptability, discernment, and creativity, enabling them to promptly adjust to the circumstances at hand. They possess the knowledge and skills necessary to confront and overcome challenges, thereby attaining valuable lessons from their life experiences. Resilience is not an inherent quality or characteristic that some possess while others do not. To be more precise, resilience denotes the interaction between individuals and their environment.

Resilience refers to the ability to stand firm in the face of danger, yet it is a gradual phenomenon, and the accumulation of peril can overpower even the most resilient individuals. Rutter further emphasizes that interactive resilience is a risk factor, exhibiting a developmental nature that arises from the biological foundations established in early life experiences. Protective factors can manifest in various ways at different stages of development. One of the fundamental concerns in Islamic education and training is the recognition of multifaceted human growth and resilience. A specific area within this realm pertains to faith, worship, and ethics, wherein spirituality assumes a significant role. This domain oversees the cultivation of spirituality to attain an acceptable level, encompassing all measures and actions aimed at fostering faith and the conscious and voluntary dedication of individuals to a set of beliefs, values, actions, and religious attributes, ultimately facilitating the development and enhancement of religious identity. This pursuit occurs within the moral framework. Hence, the scope of this field encompasses self-awareness and knowledge of the Almighty, resurrection, prophethood, and the acceptance of religious leaders who are indisputably the most exemplary human beings throughout history. Attention to the realm of spirituality necessitates continuous efforts toward self-improvement based on a standardized system that encompasses the regulation of natural instincts, the management of emotions and self-control, the preservation of dignity and self-esteem, the acquisition of virtues and moral qualities, and the prevention of the development of vices and immoral attributes.

Communication with God encompasses various elements such as knowledge of God, faith, adherence to divine duties, seeking God's pleasure, each of which can be further elaborated upon with phrases like understanding the nature of God, unwavering belief in God, submission to the greatness of God, seeking assistance from God, refraining from praising entities other than God, unquestioning obedience to divine commands, recognition of the ultimate truth, contentment with

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God's will, seeking forgiveness, obedience rooted in faith, the culmination of divine mercy, following God's guidance, heartfelt presence during worship, engaging in acts of worship to attain God's pleasure, fulfillment of divine obligations, seeking divine assistance, purifying one's heart from sin, fear of God's wrath and punishment, glorifying God, acknowledging the comprehensive nature of the Quran, emphasizing the importance of prayer, remaining awake during the night for worship, displaying humility before God, acknowledging God's forgiveness, seeking refuge from poverty through God's mercy.

Communication with oneself involves cultivating patience and trust, engaging in prayer, expressing gratitude, performing righteous deeds, each of which can be further elaborated upon with phrases like praising God, having a heart filled with fear of God, recognizing God's blessings, practicing piety, wholeheartedly accepting one's religious obligations, maintaining a light-hearted disposition, having unwavering faith, abstaining from doubt in matters of faith, engaging in righteous actions, submitting to God's commands, avoiding long-term aspirations, striving for spiritual growth, hoping for redemption, fearing sin, taking sincere steps towards righteousness, rejecting false desires, avoiding forbidden actions, striving for the best possible life, self-evaluation, letting go of burdens, refraining from assessing God with limited human intellect, praying for a favorable outcome, expressing gratitude, praising God in times of adversity, contemplating mortality, refraining from rushing through prostration, consuming permissible food, seeking forgiveness, embracing martyrdom, observing fasting, strengthening one's faith, cultivating piety, eliminating doubt, fulfilling one's responsibilities, combating one's ego, assisting God in times of adversity through patience, avoiding ingratitude, practicing asceticism, avoiding neglect in acts of worship, resisting the temptations of the ego.

Communication with others involves respecting social rights, forgiving others, working towards societal improvement, seeking justice, each of which can be further elaborated upon with phrases like advocating for justice, abhorring treacherous behavior, punctuality, envisioning victory over adversaries, engaging in jihad for the sake of God, fulfilling the obligation of zakat, engaging in secret acts of charity, providing for the needs of others, uplifting the destitute, achieving success through acts of benevolence, opposing those who oppose God, upholding social responsibilities, spending wealth for righteous causes, obeying the Messenger of God, eradicating oppression at its roots, refraining from disobedience and wickedness, triumphing over adversaries with the

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assistance of God, enjoining good and forbidding evil, performing acts of goodness and avoiding servitude to others, avoiding illegitimate means, eradicating oppression and wickedness, promoting Islam with utmost dedication, fostering unity among people, striving to improve society.

In this study, we have incorporated the most frequently repeated words found in Nahj al-Balagheh. It is worth noting that these words are prevalent both within Nahj al-Balagheh and the realm of academia. During the discourse surrounding research proposals, it is imperative to assert that educational institutions should prioritize curriculum designs in order to attain the defined educational objectives and fortify the self-actualization and resilience of students to the greatest extent possible. Furthermore, in the realm of education and training, it is crucial to cultivate individuals who possess self-fulfillment, resilience, forward-thinking qualities, while abstaining from egocentric tendencies. Additionally, individuals should consistently engage in introspection and self-improvement by regularly reflecting upon their actions and committing to self-cultivation.

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Data availability statement

The original contributions presented in the study are included in the article/supplementary material, further inquiries can be directed to the corresponding author.

Ethics statement

The studies involving human participants were reviewed and approved by ethics committee of Islamic Azad University. The patients/participants provided their written informed consent to participate in this study.

Author contributions

I.A, M.B and Z.S contributed to the study conception and design, material preparation, data collection and analysis. All authors contributed to the article and approved the submitted version.

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Conflict of interest

The authors declare that the research was conducted in the absence of any commercial or financial relationships that could be construed as a potential conflict of interest.

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