

Evaluating Psychological Disorders Based on DSM System and Adjust it with Jurisdictional Ideas of Naraghi; Researcher about Psychological Diseased

¹Munireh Komeili, ¹Mohammad Hassan Haeri, ¹Hossein Naseri,
¹Saeed Abd Khodaei and ²Maryam Safara
¹Ferdowsi University of Mashhad, Mashhad, Iran
²Alzahra University, Women Research Center, Vanak, Iran

Abstract: Psychological disorder is a widespread term for describing a great range of psychiatry illnesses that subvert persons abilities in different aspects such as thinking, feeling and correct behavior in every days routine, one of the best way for classifying and evaluating psychological disorder is diagnosis and statistical guidance of mental disorder (DSM), by this we can investigate each mental disorder person based on five functional keystones that each of them presents various sides of personal life. Imamieh sharia's scholars considered general terms of contract or in discussion that are related to tasks and responsibilities, care about mental disorders especially dementia and imbecility. Among researchers, Mola Ahmad Naraghipay a lot of attention to mental diseased and their commands and put inanes and ignorant in different groups and design a special command for each group. By this and adjusting his intended idea and DSM guideline we can deduct all commands as: ritual, juridical and punitive. That are related to psychiatric diseased.

Key words: Psychological disorder, DSM, Naraghi Author, sharia, psychology

INTRODUCTION

Psychological transformation in recent years in the area of mental disorders and recognizing treatment and prevention, caused a different viewpoints from society and worlds scientific association to this sick's, changed fundamentally and the sick's received particular rights. If in the past ne called insane as an instinct crazy person and behaved them as like as animals but today's due to numerous transformation and close connection between psychology and judging science (juridical rules of Iran are generally based on sharia trainings), the person who suffer from mental disorder are challenging with law issues that centuries ago nobody could think about. Issues as sick's rights for treatment, the right for choosing types of treatment and therapist, awareness rights about treatments results in patient right or out patient, social right during hospitalization and tens of other choices.

Search about mental diseased command and according to new finding in psychology science and investigating a bout communication and interaction, among these two various aspects of existing life of Muslim person has undeniable importance. Since, the results of sharia and psychology disclose itself in line with education system in the society and proper confrontation with human problems. Especially with considering this point that the most important source of

rules in Islamic of Iran is Imamieh sharia. This research is trying to reinvestigate the new concepts of psychological disorders in the 1st step and next tries to attain an adjusting process from new findings and shariain heritances.

Anyway, Imamieh argumentative sharia reinvestigated the right of psychological diseased on social and justice rights and also other field from far post. But dramatic advancement of this science, make highlights the necessities for revision in shariah findings and make a new approach toward crusade.

PSYCHOLOGICAL DISORDERS FROM PSYCHOLOGY POINT OF VIEW

Mental disorder is a widespread term for describing a huge number of psychiatric sickness that disrupt person's ability in different areas as thinking, feeling and proper behavior in daily schedule.

The most acceptable definition, describe mental disorders as: each of psychological disorder in a form of a syndrome or behavioral pattern or clinical psychology that happened in a person and combined with sadness or disability or it is accompanied with increase in death toll, pain and disabilities.

Psychological illness (equal to disorders) is a series of sickness that with impact on thinking and behavior make sadness or disability for ill person. The cause of

psychological illness have been unknown up to now but it is clear that genetic factors, various stresses and the form of persons interaction are effective in its appearance.

The day's diagnosis statistical guidance of mental disorder (DSM) that presented for the first time by united state psychological association in 1952 is the center of these discussions and different copies have updated up to now and presented to scientific society.

DSM is a multi-centered system it means that we can find five different functional center that each of them shoes. Different aspect of personal life. The first and second center are clinical signs. The third center cover public physic toll that may put the person's behavior under special effect. The fourthcenter, covers psychological and environmental problems as troubles in life span. The fifth center is the public evaluation of psychological, social and vocational function. DSM-IV are classified as:

- Mental retardation
- Growth disorder (Autistic and Asperger disorder)
- Lack of attention disorder
- Communicational disorder (speech disorder, mixed conceptual speech disorder, stammering)
- Forgetfulness disorder, Delirium and Demesne
- Drugs usage disorder
- Schizophrenia and their psychotic disorder
- Mood- Altering disorder (basic depression, bi polar disorder)
- Tenseness disorder (fear disorder, group phobia, obsession, tension disorder after passing, accident...)
- Decomposition disorder (dementia and escape analysis, multifaceted personality disorder and metamorphosis personality disorder)
- Gender andsexual disorder
- Sleeping disorder
- Impulse control disorder (periodical explosion disorder, rubbery craziness, make trouble craziness, gambling obsession in hair catting) (Ganji, 2013)

Mental disorder based on sharia approach: Most of shariaexperts, pose matters about mind evil, especially craziness and imbecility where the mind is the supreme of canonical tasks. But we shouldn't expect from this sharia, an exact ranking of mental disorder but if we accept that each confirmed system in each science organized by clear and stable function. We should say that sharia science mention levels and classifications for mental diseased and try to mention topics and discussion according to it. Even in some area, states clinical characteristics of mental diseased.

Craziness has got confine and extensive definition in sharia (the dementia for destroying wisdom and

conception) is interpret by all definitions and description. Virtuoso Heli is written that: Dementia is destruction of sanity and martyr Sani also is written that dementia has got different types and a common things among them is destruction of sanity faculty.

In sharia books dived dementia into 2 types "cyclical" and "concordance". Imamieh sharia, don't consider and define dementia apart from conventionality but deposit it recognition to technicians and convention experts. The definition that presented by this experts from these types of illnesses are based on medical book of their time.

Number of expect consider dementia in different ad various levels in their discussions. Among them "kashef Alghaze" wrote: there are levels for someone with destructive mind apparently. He can percept the time of praying and the time that is not considered for praying and also percept the idea of that but sometimes not, so the verdict that should be given to mental disordered is different according to the degree of dementia. Among experts, khan Sari (Khansari, 1976). Golpayegani emphasized on this issue repeatedly.

The viewpoint of Naraghi about mental disorder: Among Imamieh experts, Mola Ahmad Naraghi who is famous to (researcher Naraghi) considered mental disorder and its verdict and describe it as an important factor in sharia's topic (Naraqi, 1996). He pays attention to this topic in his separate article "Avaedo AlAyam". He investigates mental disorder into two types as "imbecility and dementia" and describe them and mention their definitions for those who are involved with them.

He describes dementia in this way: "according to books and experts writings, dementia is not a special mental disorder but it consists of different types of mood illnesses that cause to mal-function of mind and its corruption.

This corruption in both wisdom and other reason as thinking or imagination and so on happened as same as former one. Dementia has got different species and effects, then it is said that dementia is a technique of techniques.

Naraghi doesn't consider dementia as a clear illness with clinical sign, he considers it as a widespread category of disorders and messiness that its source is corruption of mind. In his view somebody who has these features are considered as crazy. Naraghi knows mind corruption is the source of dementia and writes for its definition: the meaning of corruption in wisdoms reason is that corruption be a part of wisdom reason or help it in way as thinking or imagination (Naraqi, 1996).

He writes also: mind corruption and all its types cover dementia and somebody who has it is considered as crazy (Naraqi, 1996). According to this theory, most of psychiatric disorders are not sub branches of this type as schizophrenia, mind decline, Demance, psychotic disorders and ... and they are in line with dementia disorders but there are disagreements based on classifications and categorizations and psychology science tries to update it in order to be useful on its decision-makings and its results.

Although, most of experts don't renamed different types of imbecilities in their books and deny to investigate it because of its technicality in sharia science but Naraghi points to the different types of it based on clear meaning and reasoning of its concept (Naraqi, 1996).

This exact expert, in other places mention other forms of imbecilities and write about it: unwise and frivolousness, that they have infinite levels and types.

Some imbecilities person laugh where they ought not to laugh. Other group, use bad word and some of them look at too bad views and pictures and some of them spend their money in an unknown ways and they haven't any feature to keep and save their properties.

Some of them cannot control their family and some of them are disable in educating their child. All of these persons are unwise and their wisdom reason have problem. But there are some types of these groups that they can control their affair by their own (Naraqi, 1996).

In fact Naraghi don't consider each types of weakness as imbecilities and believe that: this weakness should be in a degree that the convention could percept it otherwise mind weakness that is so low and is unknown for convention can't be a type of imbecilities. Naraghi persist that there is a difference between mind corruption and its weakness. He also rejects the others researchers opinion about imbecilities and mind corruption (Naraqi, 1996).

COMPARATIVE INVESTIGATION OF NARAGHI VOTES AND CLASSIFICATION SYSTEM OF MENTAL DISORDER DSM-IV

According to systems of mental diseased classification (DSM-IV) and their definitions, clinical feature and comparative recognition of them, it is essential to mention wisdom conventions that consist of ritual, juridical, social, punitive and penal convention according to Naraghi's viewpoints. Then in this part we will discuss about these categories briefly.

Mental retardation: As we said DSM-IV defined mental retardations as low level intelligence function even lower than average that it led to malfunction in comparative behavior. DSM-IV defines four types of mental retardations that is a reflect amount for in intelligence destruction: low, middle, high and deep mental retardation.

Low mental retardation: Those who suffer from low mental retardation according to DSM-IV definition, can't be considered as an imbecilities type. The only differences of this diseased with ordinary people is less usage of mind but they are same as other healthy persons. They can learn professional skills and have successful life. They have ritual, responsibility, social, justice and penal conventions that are similar to healthy persons.

Naraghi also mention different imbecilities categories and called them weak minded and point to some clinical features but consider just one group for independency in financial verdict and put the rest in an ordinary group as common persons. He mentions clearly that, all foolish group can't put into financial verdict and the only group that are supreme are those who have the ability to control their life and financial affairs (Naraqi, 1996).

Average and high mental retardation: According to Naraghi's criteria about psychology and his total speeches, we can infer that this group of diseased put in the group of foolishness and the criteria's that mentioned DSM-IV are compatible with something said in sharia. They ought to do ritual assignments as praying, fast and but they are banned from financial occupation. Then each kind of trade and contraction are rejected. About punitive responsibilities base on Naraghi opinion they are equal to healthy people and they should be responsible for their tasks.

Deep mental retardation: With given information in DSM-IV it is clear that they are out of duty and called destructive mind. According to Naraghi theory that considered dementia as one of the mind destructive point, these people put into crazy persons line because of mind disability he puts all types of mind destruction in dementia corruption as mentioned before (Naraqi, 1996).

Delirium disorder, demance, amnesia and other recognition disorder: DSM-IV of 3 groups of disorders: demance and amnesia that they have common signs as recognition destruction (in memory, language or attraction) classified with each other.

The main sign of this disorder, is consciousness disorder, mind damage, navigational disorder, language disorder, perception disorder, time navigational disorder or identity. Amnesia disorder recognized with memory disorder in diseased persons, according to DSM-IV they can be in forgetful persons group and running their special verdict for them. They are healthy based on wisdom and thinking and can do other commands, it means if they forget one command they should repeat it then. It has some tasks that they need curiosity as judgment, testimony, confession, proxy and other juridical affairs their tasks are un-pervasive.

With definition that is given in DSM-IV we can consider it mind corruption that Naraghi interpret it as a dementia (Eysenck and Michael, 2008). Naraghi also points to some mental diseased as deceptive and writes in clinical feature description: deceptive person is somebody that have not record and memory reason and commit to mistake and error, these persons are foolish as a lot of experts mentioned it clearly. Somebody who has a lot of mistakes become neglectful most of the time (Naraghi, 1996). This issues come on "shahadat" books too. He considers forgetful testimony as crazy's testimony. Then we can conclude that: those works that need consciousness are not accepted by this group of diseased.

Schizophrenia: Schizophrenia that is similar to craziness is one of the most significant sample of definitions and features of craziness in sharia with reports according to DSM-IV that we mentioned about this sickness we can conclude that we should run craziness verdict for them too.

Originally, based on Islamic physics and sharia and also in psychology and their understanding of schizophrenia and according to data that are conform to this issue, we can say that schizophrenia is a kind of brain damage that destroy the normal function of conscious abilities. We can know it has a mind destruction that is the origin of dementia illness as Naraghi said.

By this and according to his theory that is without criticism, there isn't any assignment for these diseased person because the main criteria for doing assignment is the existence of healthy and natural mind. Schizophrenia diseased has not any healthy mind.

CONCLUSION

Todays, psychology science, even in systems area or systems for classifying new mental disease or in the area of mental treatment arrive to new and wonderful findings, these findings have their effect in sharia. For example based on sharia and judgmental rules, sanity is one of the main factor for accuracy of transactions that dementia itself can cause to its destruction, even permanent temporarily or circulation. Also with considering different level of dementia for knowing the amount of perception and sense it is necessary to: first, don't consider all crazy person irresponsible of punitive task, second it is necessary to consider proper rules for sick person that their disorders never denied their responsibilities.

With searching various parts of sharia we can face to group of persons that they will suited in mental disorder group as such as: Crazy, Idiot, retarded, mind corruptive, mind rotten, mind impure, over sighted, mistake, defrauded, foolish, stupid.

But these expression are accompanied by ambiguity especially in sharia texts that cause to a lot of practical problems. Then for sharia's stability and running exact rules that are favorable for society it is essential that all experts, lawyers, psychologist, psychiatrics have common interaction.

We hope that all intelligent experts in sharia major that always consider new findings and categories of psychologist in 14 century in order to have better classification and full the place of religion and its tradition, try their best as usual. In this part Naraghi did the best and highlight a topic that is considered so simple in his area. We can find this type of division on Naraghi classification. We can copy from this pattern and update this division and with using psychology sciences data arrive to more details and see it more carefully based on canonical verdict.

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