

Moral Psychology in the Qur'an: Behavioral Patterns of Believers, Disbelievers, and Hypocrites and their Contemporary Significance

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ABSTRACT

This study examines the Qur'anic portrayal of human behavior through a moral-psychological analysis of three central character types: believers, disbelievers, and hypocrites. While classical Qur'anic exegesis has long described these groups in terms of theological and ethical identity, contemporary contexts demand a renewed exploration of their behavioral patterns, psychological dispositions, and relevance to modern society. Drawing on thematic analysis of selected Qur'anic verses and major tafsīr works—including those of al-Ṭabarī, Ibn Kathīr, al-Qurṭubī, and al-Rāzī—this article identifies the core traits that define each behavioral category. Believers are characterized by sincerity, moral consistency, resilience, and a deep consciousness of God (taqwā). Disbelievers exhibit denial, arrogance, resistance to truth, and spiritual blindness, while hypocrites display behavioral duality, inconsistency, deception, and cognitive dissonance.

The article further conducts a comparative evaluation of these profiles, highlighting their psychological and ethical dimensions. Special attention is given to the manifestation of these Qur'anic character types in contemporary society, including the rise of moral relativism, identity crises, spiritual instability, and performative religiosity. This study argues that the Qur'an offers a comprehensive framework for understanding human moral behavior that remains profoundly relevant in addressing modern ethical dilemmas, community challenges, and youth identity formation. The findings contribute to Qur'anic moral psychology by bridging classical scriptural insights with current behavioral realities, demonstrating the enduring relevance of the Qur'an's guidance for individual transformation and social well-being.

Keywords: Qur'anic moral psychology, believers, disbelievers, hypocrites, behavioral patterns, contemporary relevance.

INTRODUCTION

The Qur'an offers one of the most comprehensive frameworks for understanding human moral behavior, presenting detailed portrayals of various character types that recur throughout its discourse. Among the most prominent are the **believers (mu'minūn)**, **disbelievers (kāfirūn)**, and **hypocrites (munāfiqūn)**—three archetypal groups that represent distinct psychological orientations, ethical dispositions, and behavioral outcomes. These categories function not merely as theological labels but as reflections of broader patterns of human conduct, moral agency, and internal states. Classical exegetes such as al-Ṭabarī, Ibn Kathīr, al-Qurṭubī, and al-Rāzī have provided extensive commentary on these profiles, highlighting their spiritual, ethical, and communal implications. Contemporary scholarship, however, has yet to fully integrate these Qur'anic insights with modern understandings of psychology, behavior, and social transformation.

In today's rapidly shifting social landscape, the study of Qur'anic behavioral archetypes carries renewed significance. The challenges of moral ambiguity, identity fragmentation, performative religiosity, and ideological polarization call for a deeper engagement with scriptural guidance that addresses both internal motivations and

outward conduct. Understanding the Qur'anic behavioral spectrum can offer valuable perspectives on resilience, sincerity, self-deception, and the psychological mechanisms underlying faith and denial. It can also illuminate how these archetypes manifest within modern communities and individual experiences, particularly among Muslim youth facing complex spiritual and social pressures.

This article seeks to analyze the behavioral patterns of believers, disbelievers, and hypocrites in the Qur'an through a moral-psychological lens, drawing connections to contemporary realities. It aims to demonstrate that Qur'anic guidance on human behavior remains profoundly relevant for character development, social ethics, and the cultivation of authentic faith in the modern world.

LITERATURE REVIEW

Foundations of Qur'anic Moral Psychology

The Qur'an offers a holistic framework for understanding human nature (*fiṭrah*), moral development, cognition, and emotional orientation. Classical Muslim scholars consistently highlighted that human behavior emerges from an interplay between the spiritual heart (*qalb*), the intellect (*'aql*), and the self (*nafs*). Works by scholars such as al-Ghazālī, Ibn Taymiyyah, and al-Rāghib al-Isfahānī discuss the internal psychological forces driving human choices, including sincerity, ego, desires, and moral perception. Contemporary studies in Islamic psychology (e.g., Haque, 2018; Rothman, 2019) have revisited these foundational concepts, emphasizing their relevance to modern understandings of behavior, identity, and moral cognition.

Within this framework, the Qur'an presents three primary behavioral categories—believers, disbelievers, and hypocrites—each with distinct psychological and moral attributes. These archetypes serve as diagnostic lenses through which moral excellence, spiritual dysfunction, or ethical inconsistency can be examined. Despite the long tradition of commentary in this area, modern scholarship has yet to fully bridge Qur'anic moral psychology with the applied behavioral sciences.

Behavioral Categories in Classical Tafsīr

Classical exegetes provide extensive descriptions of believers (*mu'minūn*), disbelievers (*kāfirūn*), and hypocrites (*munāfiqūn*). According to al-Ṭabarī and Ibn Kathīr, believers are distinguished by qualities such as faith, sincerity, humility, and perseverance, all of which produce stable and coherent behavior rooted in divine consciousness (*taqwā*). Al-Qurṭubī and al-Rāzī highlight their consistency between internal belief and outward conduct, emphasizing virtues such as truthfulness, charity, ethical restraint, and submission to divine guidance.

In contrast, disbelievers are portrayed as possessing a moral psychology shaped by arrogance, denial of truth, emotional resistance, and the refusal to receive guidance. Tafsīr literature frequently frames their behaviors as byproducts of both psychological barriers (e.g., pride, stubbornness) and ethical failings (e.g., injustice, corruption). Meanwhile, hypocrites display a duality that is both behavioral and psychological. As explained by al-Zamakhsharī and Ibn Kathīr, hypocrites' outward expressions differ from their internal convictions, resulting in deception, inconsistency, and an unstable moral identity.

These works form the traditional foundation for any analysis of the Qur'anic behavioral spectrum. However, classical tafsīr primarily emphasizes theological and ethical dimensions, leaving space for contemporary scholars to explore their psychological implications through modern analytical frameworks.

Contemporary Studies on Qur'anic Behavior and Psychology

Recent scholarship on Islamic moral psychology has examined Qur'anic perspectives on human behavior, spirituality, and ethical formation. Researchers such as Badri (2018), Khan (2021), and Rothman (2020) have discussed cognitive, emotional, and behavioral dimensions of faith and denial. Other studies have explored Qur'anic psychology in relation to trauma, resilience, identity, and moral development, particularly among Muslim youth.

However, there remains limited academic work focusing specifically on the comparative behavioral analysis of the three Qur'anic archetypes within a single framework. Most contemporary studies treat believers, disbelievers, and hypocrites in isolated discussions rather than as interconnected profiles reflecting a spectrum of human moral states. Similarly, few studies have systematically connected these Qur'anic behavioral patterns to current sociopsychological realities, such as moral relativism, spiritual instability, performative religiosity, and the challenges of modern identity formation.

This gap highlights the need for the present study, which integrates classical exegesis, Qur'anic moral psychology, and contemporary behavioral insights into a single thematic framework.

METHODOLOGY

Research Design

This study employs a **qualitative, thematic, and hermeneutic research design** to analyze the behavioral patterns of believers, disbelievers, and hypocrites as presented in the Qur'an. A qualitative design is appropriate due to the interpretive nature of scriptural analysis and the focus on conceptual, ethical, and psychological meanings embedded within Qur'anic discourse. The hermeneutic approach allows for a deep reading of the text, guided by classical tafsīr traditions while engaging contemporary frameworks in moral psychology and behavioral analysis (Haque, 2018; Rothman, 2020). This dual-method ensures both linguistic fidelity to the text and relevance to modern behavioral scholarship (Badri, 2018).

Data Sources

Primary Sources

The primary data for this study consists of:

- **Qur'anic verses** referencing believers (mu'minūn), disbelievers (kāfirūn), and hypocrites (munāfiqūn).
- Cross-referencing of verses through thematic clusters, including
 - al-Baqarah 2:1–20,
 - Āl 'Imrān 3:102–110,
 - al-Mā'idah 5:41–47,
 - al-Tawbah 9:63–77,
 - al-Munāfiqūn 63:1–4,and others relevant to psychological traits and moral tendencies.

Secondary Sources

Secondary data includes:

- Classical tafsīr works (al-Ṭabarī, Ibn Kathīr, al-Qurṭubī, Fakhr al-Dīn al-Rāzī, al-Zamakhsharī).
- Contemporary scholarly writings on Islamic psychology and Qur'anic ethics (e.g., Badri, Rothman, Haque).
- Modern behavioral and moral psychology literature for comparative insights.

These sources provide theological, linguistic, and conceptual depth while enabling interdisciplinary analysis.

Analytical Framework

The analytical process follows three structured steps:

Thematic Extraction

Relevant verses describing the three groups are identified and categorized into thematic clusters such as sincerity, denial, duplicity, spiritual perception, moral integrity, emotional responses, and behavioral consistency. Each theme is derived inductively from textual patterns and reinforced through classical exegetical interpretations.

Comparative Behavioral Analysis

Once themes are extracted, the study systematically compares the behavioral profiles of:

- **Believers** (internal and external consistency, sincerity, moral resilience),
- **Disbelievers** (arrogance, rejection, moral blindness),
- **Hypocrites** (dual identities, deception, cognitive dissonance).

This comparative analysis integrates classical commentary with concepts from modern moral psychology to produce a multidimensional interpretation of behavior.

Contextualization to Contemporary Realities

The final stage examines how these Qur’anic archetypes manifest within modern human behavior. This includes analysis of:

- Identity fragmentation
- Moral relativism
- Performative religiosity
- Psychological instability
- Challenges of faith among youth

This step ensures the study’s findings contribute meaningfully to contemporary moral discourse and social psychology.

Validity and Reliability

To ensure methodological rigor, the study employs:

- Triangulation of sources by comparing multiple classical and contemporary tafsīr works
- Peer-reviewed academic literature to ensure conceptual alignment with modern psychology
- Consistent thematic coding across all verse clusters
- Cross-validation of interpretations with established scholarly consensus in Qur’anic studies

Ethical Considerations

As a textual and interpretive study, the research adheres to:

- Respectful handling of sacred texts
- Academic integrity in citation and interpretation
- Avoidance of doctrinal bias by grounding analysis in mainstream Sunni tafsīr traditions
- Transparent acknowledgment of methodological limitations

QUR’ANIC BEHAVIORAL PROFILES

Behavioral Traits of Believers

The Qur’an presents believers (al-mu’minūn) as individuals whose inner convictions harmonize with their outward conduct. Their defining traits include sincerity (ikhhlās), humility, moral consistency, and taqwā. Classical exegetes describe believers as possessing a unified psychological state rooted in certainty of faith and trust in Allah (al-Ṭabarī, 1999; Ibn Kathīr, 2000). Their actions—truthfulness, prayer, charity, patience, and avoidance of harm—are manifestations of internal moral clarity and emotional balance (al-Qurṭubī, 2003). Contemporary Islamic psychology further associates these traits with resilience, intrinsic motivation, and value-

aligned behavior (Badri, 2018; Haque, 2018). The Qur'an highlights believers' capacity for repentance, growth, and steadfastness in adversity, reflecting a stable and coherent moral identity supported by spiritual consciousness (al-Rāzī, 1990).

Behavioral Traits of Disbelievers

Disbelievers (al-kāfirūn) are described through psychological dispositions such as arrogance, denial, emotional resistance, and spiritual blindness (ʿamā al-qalb). Classical tafsīr emphasizes that disbelief persists not merely through ignorance but through conscious rejection and hardened hearts (Ibn Kathīr, 2000; al-Ṭabarī, 1999). These traits reflect internal barriers—pride, stubbornness, attachment to worldly interests—that impede moral receptivity (al-Rāzī, 1990). The Qur'an often connects disbelief with failure to reflect deeply or respond to moral reminders, producing behavioral rigidity and ethical degeneration (al-Qurtubī, 2003). Modern moral psychology parallels this profile with ego-defensive mechanisms, cognitive rigidity, and resistance to moral accountability (Rothman, 2020). Thus, disbelievers are portrayed as exhibiting behavioral patterns that reinforce spiritual disconnection and moral decline.

Behavioral Traits of Hypocrites

Hypocrites (al-munāfiqūn) represent a unique psychological category marked by internal conflict, behavioral inconsistency, and deception. They outwardly profess faith while concealing disbelief, resulting in dual identities and unstable emotional states. Classical exegetes describe their behavior as rooted in fear, opportunism, and a desire for social approval rather than sincere belief (Ibn Kathīr, 2000; al-Zamakhsharī, 1995). Their traits include lying, manipulation, laziness in worship, and inconsistency across contexts (al-Qurtubī, 2003). Psychologically, hypocrisy resembles cognitive dissonance, identity fragmentation, and externally motivated religiosity (Haque, 2018; Rothman, 2020). The Qur'an portrays hypocrites as perpetually anxious and fearful of exposure, reflecting emotional instability and moral unreliability (al-Rāzī, 1990). Their presence threatens social cohesion, making hypocrisy the most destabilizing behavioral category.

Synthesis of Qur'anic Behavioral Categories

The Qur'an's tripartite categorization—believers, disbelievers, hypocrites—illustrates a continuum of moral and psychological states. Believers exemplify coherence and sincerity; disbelievers embody entrenched resistance; hypocrites personify duplicity and instability. Classical tafsīr consistently emphasizes the inner sources of behavior (al-Ṭabarī, 1999; Ibn Kathīr, 2000), while contemporary scholarship highlights the psychological dimensions underlying these states (Badri, 2018; Rothman, 2020). This integrated framework provides valuable insights into modern behavioral phenomena such as identity fragmentation, moral relativism, and performative religiosity.

COMPARATIVE ANALYSIS

Convergence and Divergence in Qur'anic Behavioral Patterns

A comparative reading of the Qur'anic behavioral archetypes—believers, disbelievers, and hypocrites—reveals both interconnected themes and sharply contrasting orientations. While each group is distinguished by unique psychological and moral traits, their differences collectively illuminate the Qur'an's broader framework for human moral development. Classical exegetes such as al-Ṭabarī (1999), Ibn Kathīr (2000), and al-Qurtubī (2003) consistently emphasize that the defining divergence lies in the alignment—or misalignment—between internal conviction and outward behavior.

Believers exhibit coherence between belief and action, grounded in sincerity, humility, and emotional stability (al-Rāzī, 1990). Disbelievers demonstrate a deliberate resistance to truth, often rooted in arrogance, denial, and affective rigidity (Ibn Kathīr, 2000). In contrast, hypocrites show outward conformity but inward rejection, producing psychological inconsistency, deception, and inner turmoil (al-Zamakhsharī, 1995; Haque, 2018). These distinctions correspond to contemporary psychological categories such as congruence vs. incongruence, internal vs. external locus of motivation, and cognitive consistency vs. dissonance (Badri, 2018; Rothman, 2020).

Table 1 Comparative behavioral traits of believers, disbelievers, and hypocrites based on Qur’anic moral psychology

Category	Believers (Mu’minūn)	Disbelievers (Kāfirūn)	Hypocrites (Munāfiqūn)
Core Inner State	Certainty (yaqīn), sincerity (ikh-lās), taqwā	Denial (juhūd), arrogance (takabbur), spiritual blindness	Internal contradiction, concealed disbelief, double identity
Motivation	Intrinsic, God-conscious, value-driven	Ego-driven, worldly interests, pride	Externally driven; seeking approval of people, fear-based
Behavioral Consistency	High: alignment between inner faith and outer actions	Consistent in rejection and resistance	Low: outward faith + inward denial (duality)
Relationship with Truth	Welcomes guidance; reflective; receptive to reminders	Rejects guidance despite awareness; stubbornness	Pretends to accept guidance while resisting internally
Emotional Disposition	Calm, patient (ṣabr), grateful (shukr), emotionally regulated	Angry, reactive, rigid, emotionally closed	Anxious, fearful of exposure, unstable
Cognitive Orientation	Open-minded, reflective (tafakkur), sound judgement	Cognitive rigidity, denial, selective thinking	Cognitive dissonance, self-deception, inconsistent reasoning
Attitude Toward Worship	Sincere, constant, motivated by love of Allah	Detached, uninterested, sometimes hostile	Lazy in prayer, performative, showing off (riyā’)
Social Conduct	Honest, trustworthy, compassionate, beneficial to society	Can be unjust, oppressive, or morally disengaged	Deceptive, divisive, harmful to social cohesion
Qur’anic Descriptions	“هُدًى لِّلْمُتَّقِينَ ... يُؤْمِنُونَ بِالْغَيْبِ” (2:2–3)	“إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ” (2:6)	“يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا” (2:9)
Psychological Outcome	Integrity, resilience, clarity of purpose	Hardening of heart, spiritual decline	Internal turmoil, insecurity, anxiety
Impact on Community	Builds unity, ethics, justice, and trust	Spreads corruption, moral confusion, and harm	Creates mistrust, division, and instability
Ultimate Qur’anic End	Divine reward, success in both worlds	Loss, failure, and severe accountability	The lowest depths of punishment (4:145)

Psychological Orientation and Motivational Structure

The three Qur’anic behavioral types can also be differentiated by their underlying motivational drivers. Believers are internally motivated by divine consciousness (taqwā), resulting in sustained ethical behavior even in the absence of external recognition (al-Ṭabarī, 1999; Badri, 2018). Disbelievers, however, are frequently motivated by worldly interests, social status, or emotional biases that distort judgment and prevent openness to guidance (al-Qurṭubī, 2003). Hypocrites occupy an intermediary psychological zone: they seek public approval while concealing their true beliefs, leading to behaviors driven by fear, insecurity, and opportunism (al-Zamakhsharī, 1995; Rothman, 2020).

In modern psychological terms, believers align with intrinsic motivation, disbelievers with ego-defensive mechanisms, and hypocrites with externalized motivation and impression management. This mapping underscores the Qur'an's sophisticated insight into human psychology, predating and paralleling contemporary behavioral theories.

Emotional Disposition and Cognitive Orientation

The Qur'an's descriptions of these three groups also reflect distinct emotional and cognitive tendencies. Believers exhibit emotional regulation, patience, compassion, and gratitude—traits associated with psychological resilience and cognitive openness (Haque, 2018). Disbelievers often display emotional reactivity, anger, and stubbornness, consistent with closed cognitive schemas and rigid belief-defenses (al-Rāzī, 1990; Rothman, 2020). Hypocrites, on the other hand, display emotional instability, fear of exposure, and anxiety due to the internal conflict between their outward and inward identities (Ibn Kathīr, 2000; al-Zamakhsharī, 1995).

This divergence highlights how internal faith or rejection directly shapes cognitive processing and emotional health. The Qur'anic portrayal aligns closely with modern findings that **inner belief consistency enhances psychological well-being**, whereas duality or moral inconsistency contributes to stress, anxiety, and identity fragmentation.

Table 2 Spiritual and psychological axes of believers, disbelievers, and hypocrites based on Qur'anic moral psychology.

Axis / Dimension	Believers (Mu'minūn)	Disbelievers (Kāfirūn)	Hypocrites (Munāfiqūn)
Spiritual Alignment	Fully aligned with divine guidance; clear faith	Opposed to divine guidance; heart darkened	Outward alignment, inward detachment
State of the Heart (Qalb)	Soft, receptive, purified, tranquil	Hardened, closed, unresponsive	Diseased, unstable, wavering
Relationship with Revelation	Acceptance, reflection, obedience	Denial, rejection, mockery	Selective acceptance, manipulation
Moral Compass	Strong, rooted in taqwā	Corrupted by desires and pride	Conflicted, shifting with situations
Psychological Consistency	High — inner belief matches behavior	Consistent in rejection and ego-defense	Very low — dual identity, contradictions
Emotional Regulation	Patience (ṣabr), gratitude (shukr), calmness	Anger, frustration, fear-driven reactions	Anxiety, fear of exposure, insecurity
Motivational Source	Intrinsic (seeking Allah's pleasure)	Ego-centric, desire-driven	Extrinsic (public approval, fear of loss)
Cognitive Style	Reflective, open, truth-seeking	Rigid, defensive, selective perception	Conflicted, deceptive reasoning
Ethical Impact	Justice, compassion, community harmony	Oppression, corruption, moral decay	Division, mistrust, social instability
End Result (Akhirah)	Success and reward (falāh)	Failure and loss (khusrān)	Worst outcome: “الدَّرَكِ الْأَسْفَلِ” (4:145)

Social Impact and Ethical Consequences

From a societal perspective, believers contribute positively to community well-being through sincerity, trustworthiness, and ethical integrity (al-Qurṭubī, 2003). Disbelievers, by rejecting moral guidance, often contribute to ethical disruption, injustice, or apathy toward social responsibility (al-Ṭabarī, 1999). Hypocrites pose the greatest social risk, as their duplicity erodes trust, fosters division, and undermines collective moral cohesion (Ibn Kathīr, 2000). In contemporary social psychology, hypocrisy is linked with destructive leadership patterns, manipulation, and group destabilization—paralleling the Qur'an's warnings about their influence (Rothman, 2020).

Thus, the Qur'anic typology not only categorizes individuals based on spiritual states but also outlines the broader societal implications of each behavioral group. The comparative analysis demonstrates that these archetypes serve as enduring models for understanding human behavior across time.

Integrative Insight

Taken together, the behavioral differences between believers, disbelievers, and hypocrites reveal a Qur'anic model of moral psychology that integrates **cognition, affect, motivation, identity, and social conduct**. Classical tafsīr emphasizes the theological roots of these profiles, while contemporary psychology affirms their relevance to human behavior across cultures and eras (Badri, 2018; Haque, 2018). This integrative framework sets the foundation for examining how these archetypes manifest in modern contexts, a task addressed in the next section.

CONTEMPORARY RELEVANCE

Manifestations of Qur'anic Behavioral Archetypes in Modern Society

The behavioral patterns identified in the Qur'an—those of believers, disbelievers, and hypocrites—remain highly relevant to contemporary human experience. Modern societies display the same spectrum of sincerity, denial, and duplicity described in the Qur'anic text. Believers' traits such as integrity, compassion, and emotional regulation correspond to today's emphasis on psychological resilience, prosocial behavior, and value-driven living (Haque, 2018; Rothman, 2020). Disbelievers' tendencies toward arrogance, denial, and moral disengagement resonate with widespread phenomena such as ethical relativism, self-centered individualism, and resistance to moral accountability (Badri, 2018). Meanwhile, hypocritical behavior is increasingly reflected in performative religiosity, selective morality, and fragmented identities driven by societal pressure or the pursuit of social approval (Rothman, 2020).

The Qur'anic archetypes thus offer a timeless diagnostic tool for understanding contemporary spiritual and psychological challenges. Their behavioral manifestations are visible in issues such as corruption, identity crises, moral inconsistency, and the erosion of trust in interpersonal and institutional relationships.

Relevance to Psychological Well-being and Identity Formation

The Qur'anic emphasis on internal consistency among believers aligns closely with modern psychological theories that link well-being to congruence, authenticity, and value-based behavior (Haque, 2018). The emotional instability described among hypocrites mirrors findings in cognitive dissonance research, which associates internal contradiction with anxiety, confusion, and weakened moral restraint (Rothman, 2020). Disbelievers' spiritual blindness and emotional rigidity likewise parallel modern descriptions of cognitive closure, defensive avoidance, and resistance to transformative experiences (Badri, 2018).

For Muslim youth navigating complex social pressures, the Qur'anic model offers a stabilizing moral identity rooted in sincerity (ikhhlās), purpose, and divine consciousness (taqwā). This framework counters the widespread phenomenon of identity fragmentation, often intensified by digital culture, secular influences, and value conflict.

Ethical Guidance for Modern Social Challenges

Contemporary global crises—ranging from political corruption to societal mistrust and ethical inconsistency—reveal the impact of behaviors akin to those of disbelievers and hypocrites described in the Qur'an. Scholars

have noted that societies dominated by moral ambiguity, self-interest, and deception mirror the Qur'anic description of communities destabilized by hypocrisy (al-Zamakhsharī, 1995; Ibn Kathīr, 2000). The believer's behavioral profile provides a normative ethical model emphasizing truthfulness, justice, cooperation, and humility—traits essential for rebuilding ethical social structures.

Furthermore, the Qur'an's portrayal of hypocrisy as socially destructive corresponds with modern psychological studies that link duplicity and impression management to organizational breakdown, mistrust, and interpersonal conflict (Rothman, 2020). Conversely, the attributes of believers align with positive psychology's focus on gratitude, patience, and altruism as foundations for well-being and community harmony (Haque, 2018).

Implications for Spiritual and Moral Development

For contemporary Muslims, the Qur'anic behavioral spectrum offers a framework for self-assessment and moral growth. Believers are encouraged to cultivate sincerity, discipline, and spiritual mindfulness; disbelievers are reminded of the psychological dangers of arrogance and denial; and hypocrites are warned about the corrosive consequences of internal contradiction. These categories thus function as mirrors for evaluating one's spiritual trajectory. In a modern context shaped by distraction, materialism, and superficiality, the Qur'anic call to align inner convictions with outward conduct remains urgently relevant (Badri, 2018).

Integrating Qur'anic Behavioral Insights Into Modern Discourse

Finally, the tripartite Qur'anic model provides a basis for integrating Islamic moral psychology into contemporary academic dialogue. As interest grows in non-Western psychological frameworks, the Qur'an offers insights into the moral, spiritual, and behavioral dimensions of human nature that complement or expand existing theories (Rothman, 2020). The behavioral profiles of believers, disbelievers, and hypocrites contribute to a broader interdisciplinary understanding of ethics, identity, resilience, and human flourishing.

CONCLUSION

This study has examined the behavioral patterns of believers, disbelievers, and hypocrites in the Qur'an through a moral-psychological lens, demonstrating the depth and sophistication of the Qur'anic framework for understanding human behavior. By integrating classical tafsīr with contemporary psychological insights, the analysis reveals that these three archetypes represent enduring categories that illuminate the inner motivations, emotional dispositions, and ethical orientations underlying human conduct. Believers exemplify sincerity, moral coherence, and psychological resilience; disbelievers embody arrogance, cognitive rigidity, and moral disengagement; while hypocrites illustrate internal contradiction, instability, and externally driven behavior.

The comparative evaluation highlights that the Qur'an's focus on internal states—belief, denial, and duplicity—parallel modern theories of intrinsic motivation, cognitive dissonance, and identity formation. Moreover, the manifestations of these archetypes in contemporary contexts underscore the timeless relevance of Qur'anic moral psychology. The rise of performative religiosity, moral relativism, identity fragmentation, and the erosion of trust within communities mirrors the behavioral patterns described in the Qur'an, reaffirming the text's diagnostic and prescriptive value.

Overall, this research contributes to the growing field of Islamic moral psychology by bridging classical scriptural understanding with present-day behavioral realities. The Qur'anic typology offers a coherent and comprehensive framework for personal moral development, communal ethics, and psychological well-being. Future research may expand this inquiry by exploring quantitative methods, comparative theology, developmental psychology, or applications in educational and therapeutic contexts. As societies confront increasing moral complexity, the Qur'an's insights into human behavior remain indispensable for fostering authenticity, resilience, and ethical integrity.

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