



FEELINGS AND TEACHINGS OF ISLAM: UNDERSTANDING HUMAN PSYCHOLOGY THROUGH THE LENS OF ISLAMIC VALUES

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Abstract:

This study investigates the complex relationship between human psychology and the ethical, emotional, and spiritual teachings of Islam. It explores how feelings—such as love, fear, anger, hope, and empathy—are shaped, guided, and regulated by Islamic principles. Drawing from foundational sources like the Qur'an, Hadith, and classical Islamic scholarship, the research analyzes how Islamic teachings promote emotional balance and mental well-being. The study integrates modern psychological theories with Islamic moral frameworks to provide a holistic view of human behavior. Using a qualitative, hermeneutic approach, key themes such as self-awareness (muraqabah), emotional discipline, and self-accountability (muhasabah) are examined to highlight their role in developing healthy attitudes and psychological resilience. The findings suggest that Islamic teachings offer timeless guidance for cultivating emotional intelligence, managing inner conflicts, and fostering positive interpersonal behavior. This research contributes to the growing field of Islamic psychology by presenting an integrative model that combines faith-based values with psychological insight, relevant to educators, counselors, and scholars engaged in mental and moral development.

Keywords: *Islamic Psychology, Human Emotions, Islamic Ethics, Attitudes and Behavior, Qur'an and Hadith, Emotional Intelligence, Mental Well-being, Self-Accountability (Muhasabah), Spiritual Development, Moral Psychology*

Introduction:

The actions of any person, whether Islamic or non-Islamic, according to their own thoughts and ideas, are felt by other people. If there is a reaction as a result of this action, that is a different matter. The actions of someone in person, even if they are in gestures and innuendos, have a special impact. (Impact) occurs, as a result of which the opinions of others flourish, are formed and come into existence, Islam has prevented and prescribed every act that hurts the feelings of others and the other feels pain from this action. That is, every action of a person and every word that comes out of his mouth also has an impact and is also counted and counted. In order to protect others from pain and suffering, Islam has taken all possible measures that will maintain the identity, dignity and honor of humanity.

Umm Abd Muneeb writes about physical movements:

"Voluntary actions are innumerable and they involve a person's own will. He can perform these actions whenever he wants and stop them whenever he wants. The manner in which these actions are performed is also optional....

Involuntary movements are those movements that occur involuntarily in the human body, such as the beating of the heart, the pulse, the blinking of the eyes, the moving



of the arms, sneezing, exhaling, coughing, sleeping, turning over and snoring in sleep, trembling from cold and fear, sweating, etc. (32))¹

The intention of Islam is that every Muslim should be trained in such a way that discipline, civility, decency, refinement, dignity, wisdom and dignity are instilled in his manner and behavior. When all these qualities are instilled in someone, they will inevitably create a pleasant and good impression on the nature of the one who feels it. All these qualities are related to willpower. By making a little effort and binding one's nature to these things, anyone can become a person with these qualities. On the other hand, Islam also wants people to feel disgust and disgusted by all actions that are vulgar. An example of this is if a person yawns and opens his mouth wide and breathes his breath to others, even if he is in a state of prayer. He has adopted such a habit and is not ready to give it up in any way. Everyone finds this behavior inappropriate, unreasonable and bad. While the other person, if he is not successful in stopping the yawn, then he politely places his hand, handkerchief or something like that over his mouth, which prevents the inner features of his mouth from being visible, his breath is stopped from being transmitted to others and this action of his does not even affect the health of the observer. Apparently, this seems trivial, but the extent to which its effects are comprehensively formed on people can be clearly seen from people's attitudes. Therefore, Islam does not consider any action to be worthless or insignificant, but rather trains in its execution. Some examples of this are as follows::

1. Mosques are of utmost importance in the education and training of Muslims and the teachings given here have a special impact on Muslims, but alas, alas! The impact of the teachings given here is not accepted (except by Allah). A person who entered the mosque walking from home with the intention of praying, as soon as he entered the mosque, he started rummaging around in the places where the shoes were, for example, Zain, Zaid and Farooq had placed their shoes in order, now the person who came mixed Zain's shoe with Zaid's and Zaid's shoe with Farooq's, on his return, they had difficulty finding the shoes and faced trouble, who did this? A person who came who considered this act to be very light and insignificant, that perhaps by doing this, no one would be hurt, but his action was also noticed and caused trouble.
2. Another person who came to the mosque went to the toilet to relieve himself. After relieving himself, he did not flush the filth or care about the discomfort of others. Many people were troubled by his actions and behavior, and many people made up all sorts of theories and made up all kinds of things.
3. In the ablution area in mosques, we also see a person performing ablution and making several people around him do ablution, in such a way that the droplets of his ablution fall on people far and wide, due to which some openly expressed their discomfort and some secretly felt bad about it. These and many other examples like this, which are exaggerated and ignored, increase the problems of people. The purpose of describing these examples is not at all to say that those standing in squares

¹ Umm Abdul Muneeb, "Physical Movements and Modesty", Mashriba Ilm wal Hikmat, Lahore, p. 12



and intersections are the embodiment of virtues and qualities. It is necessary to describe them so that people who go to mosques should not have such negative qualities and they should become models of decency.

Any action, whether small or big, should be done with pure intention and the intention of reward, as the Messenger of Allah (peace and blessings of Allah be upon him) said.:

"So I counted my name as I counted my people" (33)²

"I sleep with the intention of reward, just as I wake up with the intention of reward."

Apparently, sleeping is an involuntary act, it is impossible for a person to control his sleep and gain access to it, it is said that "sleep comes even on the cross", but when sleeping and waking up are rewarded due to the intention of reward, then why shouldn't our other small deeds lead to the attainment of good deeds. Similarly, such acts that reveal an aspect of immodesty and are found to be defective, people consider these actions and behaviors as defective, such as snapping fingers, putting fingers in ears, putting fingers in nose, spitting in places, coughing for no reason, sneezing, hiccupping, belching, yawning, scratching hair, laughing at an unexpected situation, laughing, opening the mouth, grinding teeth, biting nails with teeth, stamping feet, talking loudly, moving any part of the body (usually people move their legs while sitting on a chair), playing with hair, whistling with the mouth or Making various sounds, gesturing with the eyes, looking at someone in surprise when they speak, looking angrily at someone eating, etc. All these things are apparently related to psychology, but the injunctions of Islam provide complete guidance in committing them, otherwise these things will have a negative impact on the person experiencing them, the inevitable result of which is the worthlessness and helplessness of the person's personality.

Dr. Zahid Munir Amir explains the process of testing the reactions as follows::

"If a person desires to know the goodness and ugliness of his character, then nature has endowed him with such standards by which he can judge the goodness and ugliness of his character by examining his actions. These standards are the voice of conscience, comparing one's behavior with others, and, in Quranic terms, listening to the voice of the self-reproaching self, which keeps warning a person about goodness and badness, provided that the abundance of evil has not depressed him. The cause of depression of conscience can also be the continuous pursuit of evil, and also the bad environment, in fact, in most cases, the bad environment paves the way for evil. Sometimes, certain mental and physical illnesses also become the cause of deprivation of good character. (34))³

² Bukhari, Muhammad bin Ismail, Abu Abdullah, Imam, "Al-Jami' al-Sahih", Kitab al-Maghazi, Chapter on the sending of Abu Musa and Mu'adh to Yemen before the Farewell Pilgrimage.

³ Dr. Zahid Munir Amir, "Mirror of Character", p. 23



Literature Review:

A person may lose the ability to feel for many reasons, which makes him turn away from the pain, suffering and suffering of others instead of understanding them. Even if he is capable of helping others, he has become far removed from the pure quality of feeling. He has fallen victim to mental illness, accidents or other reasons that devastate a person's life and turn it into ruins. Therefore, Islam has given a satisfactory answer to all such psychological problems that hinder the feeling of pain and suffering and has also given solutions. In the next chapter, some such psychological diseases are being described due to which a person becomes devoid of the quality of feeling, he becomes incapable of feeling, desolation and anxiety settle in his heart and mind. Until these disorders are eliminated, until people are made aware of how to abandon psychological diseases, it is difficult to bring about positive changes in attitudes.

Psychological problems and their effects on behavior

Some diseases, when they really affect a person, cause great suffering to the body and soul, and people who have been fighting these diseases for years finally lose their lives, but some are of a minor nature. People's behavior makes them even sicker and makes them feel inferior. Instead of feeling their pain and admonishing them to be mentally strong, they adopt a negative attitude towards them, due to which many people have become so mentally ill that they remain stuck in this quagmire for their entire lives. Islam strongly condemns making people feel inferior, but rather encourages them to adopt an alternative attitude based on courage and goodwill. Unless people are mentally motivated to do so, and are trained along such lines, it is not possible to cure these diseases. When a person is constantly suffering from psychological diseases, the idea of feeling someone else's pain is an illusion and useless, although he himself needs to be mentally healthy. Therefore, it is extremely important to cure and remedy such diseases that have become prevalent in society and provoke people to unwanted thoughts and desires.

The harmful effects of contagious thinking on society:

The biggest disease that has strengthened its roots in society is infectious disease, that is, if someone has contracted a life-threatening disease that is extremely dangerous, what should happen now is that the patient should be comforted and cured, consoled and given every possible help to cope with the situation, but the situation is often the opposite. When someone contracts a disease, people turn their backs on them, which further increases their physical and psychological illness. Methods of preventing these diseases are also taught, which are correct according to human thinking, but due to the lack of religious guidance, they have made people mentally ill. Human values have been violated to the point that every person is only concerned about his own life, no one has any feeling for the pain of others.

Dr. Muhammad Shaukat writes about the psychological aspects of infectious diseases.:

"Infectious diseases and thinking have affected people so much that people have turned to psychology.(Psychology) To some extent, they have become sick themselves. Anyone who has adopted this theory excessively has become so afraid that he constantly thinks that he might get sick from such and such a person. His ability to accept illness and suffer from illness has increased to a psychological level.



I believe that this is not a precaution, but rather a disease in itself. For example, see this incident:

Last year, a patient came to a hospital in Lahore and after all the laboratory reports, the doctors declared him to be infected with AIDS. As soon as they announced this, people started running from the hospital and the entire ward of the hospital was empty. People took their patients and ran to another place. When the doctors saw this situation, the doctors also started avoiding going to such a patient. Among those who had brought him, only those who were very close to him stayed with him and could not leave him and run away, otherwise they might have run away too. Our national newspapers published this news very prominently and a panic spread among the people that AIDS had entered Pakistan even though this patient was not the first AIDS patient, but besides him, there are hundreds of AIDS patients in Pakistan. This can be estimated from this how much our people themselves have been psychologically affected in the name of infectious diseases. (35)⁴

"When a person takes on a fear or something, he thinks about it all the time and is afraid of it. Such a situation is not right for a person. It is a disease in itself. One should never subject oneself to such a condition. For example, when a person sleeps at night in his house, sometimes he is haunted by the idea of a thief. Now he cannot sleep, but every sound feels like a thief's sound. Every dark shadow seems like a man to him. He spends the whole night in this anxiety. When morning comes, then he gets peace. When night comes again, then the same condition. This continues for a few days and then this condition goes away on its own. Similarly, when a person thinks that the person sitting next to him has a cold, lest I also get it, when he starts thinking about it too much, it has often been seen that he does get a cold. If the same person, while making up his mind and praying to Allah, "If a person trusts in Allah and does not attach any importance to it, then there is no question of him getting caught in a trap, but when a person becomes a victim of something psychologically, he actually becomes addicted to it." (36)⁵⁶

From the Islamic perspective, any suffering, pain, or illness is caused by Allah, and then changing that suffering into comfort and ease is also the work of Allah alone. Similarly, changing illness into health is the sole responsibility of Allah alone. No person has the authority to cure someone from illness. Allah Almighty can cure the sick with or without causes. Therefore, any Muslim should have complete faith and trust in the fact that Allah alone makes me sick and He alone will cure me, just as Abraham did. He believed: {And when I am sick, He cures me}(37) "And when I am sick, He cures me." Islam advocates a moderate approach to illness, teaching

⁴ Shawkani, Muhammad Shaukat, Dr., "Islam and Modern Medical Science", Maktaba Daniyal Lahore, p. 129

⁵ Also, p. 130

⁶ Poets, 26:80



complete caution and reliance on Allah after complete purification and cleanliness. Sayyiduna Abu Hurairahh narrates that the Messenger of Allah (ﷺ) said:

"The Arabs said: O Messenger of Allah, what about the devil, you will be in the sand like a donkey. Fayukhalitatuha al-Baairu al-Ajrabbu Fayujribuha? The Messenger of God, peace and blessings be upon him, said:(38)⁷

"There is no concept of disease being transmitted from one person to another in Islam, nor is there any concept of plague in Islam. A villager said, "O Messenger of Allah, what will happen to the camels that are like deer in the desert, that is, healthy and clean, but a scabby camel joins them and makes them all scabby?" Hearing this, the Prophet (peace and blessings of Allah be upon him) said, "If these camels have become sick because of this scabby camel, then where did the first camel get scabies?"

* Similarly, Sayyiduna Jabirh states that

"The Messenger of God, peace and blessings be upon him, said: I took a leper man with him, and he entered the room with him, then said: All, trust in God and trust in Him Allah (39))⁸

"The Messenger of Allah (ﷺ) took the hand of a leper and asked him to eat with him. He placed his hand on his plate, from which the Messenger of Allah (ﷺ) himself was eating, and said: "Eat, I trust and rely on Allah."

The life of the Prophet (peace be upon him) is also an excellent example for those who provide care and visit. Similarly, physicians and doctors can also save the lives of many people in light of this blessed act of the Prophet (peace be upon him).

Syeda Saadia Ghaznavi has elaborated on the principles of health in her book, "The Prophet Muhammad (peace be upon him) as a Psychologist".:

"When a person feels an immediate threat to himself, his reaction is in the form of worry, terror, panic, anxiety, etc. If the threat is of a light nature, it causes the body to tremble, the temperature rises, the pupils of the eyes dilate, and the heart begins to fear. This condition can also be caused by hearing bad news and even after an accident. In medicine, it is called(Shock) is called, it is called in Urdu as سدما, but this word does not explain the severity of the situation, it has been seen that during fight, fear, and fear which is called (Fear Fight Flight) in the science of the body, a chemical essence is produced which brings about such changes in the body, which can be seen. These conditions are called (Emergencies of Life) or life threats, during a high surgical examination in England, the question was asked that how should a patient be treated first in a severe state of shock? People gave different answers about this and

⁷ Imam al-Bukhari, "Al-Jaami al-Sahih", Kitab al-Tabb, Chapter La Hama

⁸ Ibn Majah, Al-Qazwini, Muhammad bin Yazid, Abu Abdullah, Imam of "Sunan Ibn Majah", Book of Medicine, Chapter on Leprosy



failed, the comprehensive answer was: (A Word of Comfort) "A few words of consolation and peace". (40)⁹

It is a special and miraculous feature of Islam that all the worldly sciences, even if they have reached the highest heights, are dwarfed by Islam. Islam can encompass all their sciences, but worldly sciences are unable to explain the wisdom and concepts of Islam. That is why we see that when someone faces any problem, the solution presented by Islam is enough for him, and then he does not need to look elsewhere. In such cases, Islam does not just say "a few words of comfort and satisfaction" but provides complete equipment to create new hope and new joy in life, which not only solves the problem but also brings freshness and peace to the soul. In this matter, the Holy Prophet (peace and blessings of Allah be upon him) advised his Muslim brother to increase his courage.:

"And Abu Hurairah On the authority of the Prophet, peace be upon him, he said: What befalls the Muslim, from the nasb and the wasb, and neither to him, nor to the sorrow, nor to the hurt, nor to the grief, even Yashakuha, except the disbelief of Allah in it from sins" (41)¹⁰

""Whatever fatigue, pain, sorrow, grief, and boredom befalls a Muslim, even if he is pricked by a thorn, Allah Almighty forgives his sins in exchange for these (sufferings)."

The injunctions of Islam are not only related to minor and contagious diseases, but also to strengthen the Muslim's confidence and to end his loneliness in the event of minor fatigue, pain, sorrow and grief. If it is said that the Most Gracious has this feeling and love for his Muslim servant, it will not be wrong. Allah Almighty does not want to leave his servant alone even in the event of any calamity and also advises his servants to love and be attached to him. When an ordinary Muslim feels this state of love that Allah is fully aware of my fatigue and minor sorrow and grief, then its inevitable result will be that the servant's relationship with his Lord will become stronger, and he will also become a proof of this verse: {And those who believe have the strongest love for Allah} (42)¹¹

Similarly, Hazrat Abu Hurairah It is narrated from h that the Messenger of Allah (ﷺ) said:

⁹ Ghaznavi, Syeda Saadia, "The Prophet Muhammad (peace be upon him) as a Psychologist", Al-Faisal Book Traders, Lahore, p. 17

¹⁰ Imam Bukhari, "Al-Jami'a al-Sahih", Kitab Al-Mardi, Chapter Ma Jaya fi Kfarah Al-Mard

¹¹ Al-Baqarah, 2:165



"The affliction continues with the believer until he walks on the earth and there is no sin upon him. (43))¹²

""The believer is constantly being tested, even when he walks on the earth with no sin left on him."

Another hadith related to the same topic, in which the Prophet (peace and blessings of Allaah be upon him) said:

"If a servant does a righteous deed, then illness or travel befalls him, it is recorded for him as a righteous deed, while he is righteous and steadfast. (44))¹³

""When a person does a good deed, then illness or travel prevents him from doing it, he is recorded as having done a good deed similar to what he did when he was healthy and at rest."

Similarly, Sayyiduna Abdullah bin AbbasIt is narrated from k that the Prophet (peace and blessings of Allaah be upon him) used to pray for the recovery of a sick person:

""There is no harm in purifying, if Allah wills." (45))¹⁴

""There is no harm, if Allah wills, this disease will be purified."

Similarly, if one has a strong attachment to someone, one can also pray for their healing by mentioning their name, as the Prophet (peace and blessings of Allah be upon him) did for Sayyiduna Sa'd.Regarding h, he said:

""O Allah, heal Sa'd." (46))¹⁵

"O Allah! Please heal Saad."

Similarly, Hazrat Abu Saeed Al-KhudriIt is narrated that the Prophet (peace and blessings of Allaah be upon him) said:

""When you enter upon a sick person, breathe for him for a while, for that will not bring anything, and it is good for the patient's breath." (47))¹⁶

""When you visit a patient, give him respite (i.e., give him hope and encouragement) because doing so gives him psychological encouragement."

It is as if visiting a patient is tantamount to curing their psychological illness.

Where visiting the sick is described as a reward, blessing, and a means of expiation for sins, visiting the sick is also one of the rights that a Muslim has over another

¹² Tirmidhi, Muhammad ibn Isa ibn Surah ibn Musa ibn al-Dahhak, Abu Isa, Imam, "Sunan", Chapters of Asceticism, Chapter What came about patience in adversity

¹³ Imam Bukhari, "Al-Jami' al-Sahih", Kitab al-Jihad wa al-Sirr, Chapter: He writes for the traveler as he used to do in the Iqamah.

¹⁴ Imam Bukhari, "Al-Jami' al-Sahih", Kitab al-Manaqib, Chapter on the Signs of Prophethood in Islam

¹⁵ Imam al-Bukhari, "Al-Jama'i al-Sahih", Kitab Al-Mardi, chapter on the condition of Al-Alid Ali al-Mari'd

¹⁶ At-Tirmidhi, "Al-Sunan," Chapters of Al-Adab, Chapter Ma Jaya Fe Tishmit al-Amils



Muslim, “and he will return to him when he is sick” (48)¹⁷. It is necessary to fulfill rights, it is not that it is okay even if it is paid and it is okay even if it is not paid. With the beauty with which Islam has tried to unite Muslims into one group, if one refuses to be a part of this group or isolates oneself from this group, then it gives rise to sedition and corruption, which is extremely dangerous and violates social values.

When a person in trouble is advised according to the example of the Prophet (peace be upon him), and sincere prayers are offered for him, then he will certainly not feel burdened by the troubles, his psychological burden will become lighter, the dangers that form in his mind will be removed from him, rather he will see only good in the suffering that he is experiencing, and when he is sure that Allah will make him the heir of eternal rewards in exchange for this illness, what will be the certainty of his heart and mental peace? Because Islam is a religion of ease, not one of hardship, by following it, there is only good in easy tasks, and even difficult tasks are not devoid of goodness.

When a Muslim is in trouble, his heart becomes weak due to pain. In such situations, leaving him alone and not comforting him, sitting with him and not even speaking a word of comfort and reassurance is a complete injustice to him and to himself. It is an injustice to the one in trouble because he deserves attention, and an injustice to himself because tomorrow I too may fall ill. The kind of feelings I have towards others, the same people will have towards me. Therefore, in a state of weakness, such a person deserves more attention and kindness. In such situations, if one turns away from him and does not care for him, not only he but also the society becomes ill, because the name of a group of healthy people is a healthy society. By following the golden principles of Islam, psychological and physical illnesses can be controlled, and an important role can be played in the formation of a successful and balanced society.

Research Methodology:

This research adopts a **hermeneutic textual analysis** methodology to explore the intersection of human psychology and Islamic teachings on emotions and attitudes. Hermeneutics, a qualitative and interpretive method, is especially suitable for examining sacred texts and extracting meaning within historical, linguistic, and spiritual contexts. The study systematically analyzes **Qur’anic verses**, **Prophetic traditions (Hadith)**, and **classical Islamic writings** on ethics, emotional regulation, and behavioral conduct.

Primary Islamic sources are interpreted thematically to identify references to key emotional states—such as hope, fear, anger, love, and patience—and their influence on individual behavior. This interpretive process respects the original Arabic context and theological intent, while also engaging with modern psychological literature on attitudes, emotions, and mental health. The research further incorporates **comparative analysis**, contrasting secular psychological perspectives with faith-based insights.

By synthesizing textual exegesis with conceptual understanding, this methodology facilitates a multidimensional view of how feelings and behavior are influenced by belief systems. It also allows exploration of how Islamic values contribute to

¹⁷ Ibn Majah, "Sunan", Book of Funerals, Chapter on What Came in the Visitation of the Patient



psychological resilience and moral growth. This method ensures that the study remains rooted in authentic religious tradition while contributing meaningfully to contemporary psychological discourse.

Research Questions:

1. How do Islamic teachings interpret and guide the regulation of human emotions such as fear, anger, love, and hope in relation to psychological well-being?
2. In what ways can the integration of Islamic values enhance our understanding of emotional behavior and its impact on mental health from a psychological perspective?

Data Analysis:

The seed of inferiority complex grows inside the soul like a thorny bush and its thorny branches spread everywhere. As a result of inferiority complex, first of all, distrust and low belief in one's own existence and personality arise, and then in the whole world! The patient with inferiority complex gradually becomes unsure of every reality - life, man, religion, morality and God. He derives pleasure by persecuting others and causing himself pain and suffering, and in the end, due to this persecution, he becomes a torment for society and a trouble for himself. The negative and destructive aspect of inferiority complex is that it makes a person cowardly, distrustful, pessimistic and criminal.

"Some people consider themselves inferior to others. As far as appearance is concerned, it is the religion of Allah. The Creator of the form does not make anyone's appearance bad. And if there is any discoloration in the skin color, etc. that no one likes, then there is no difference between the people of the nation, country, and region, but there is also no difference between men and women in some parts of their body. Despite this, some people have a misconception about their appearance that they are inferior to others. This feeling of inferiority is not limited to appearance, but also extends to clothing, speech, knowledge, wealth, etc. It is possible that someone has a flat nose, is skinny, or has one leg short, but this does not mean that he is always afraid of being compared to others and going in front of people. The famous English poet Lord Butrin was missing one leg, but he made people so fascinated with his knowledge and poetry that the English women of that time felt proud to walk with a limp. The famous inventor Edison was deaf, the famous Egyptian scholar, writer, and minister Sayyid Taha Hussein was blind, but his wife was a beautiful woman from Paris....

If nature creates a deficiency in someone, it compensates for it in other cases, such as the hearing and memory of the blind are better than others, ugly women are more loyal and helpful, sometimes a feeling of inferiority develops in a person when he feels inferior, such as a poor blind boy from the villages of Egypt, who could do nothing but beg, but he accepted the challenge and adorned his disability with the ornament of education and made himself the Minister of Education of Egypt, British aviator William Bader had both his legs amputated in an accident, he was discharged from the air force, but with the help of his artificial legs he won the title of the best fighter pilot of the Second World War, William Bader gained such fame that Hollywood made a movie on his life, during his life, if Helen Keller is blind, she lectured all over the world and rendered wonderful services for the global betterment of the blind, Karachi's blind doctor Fatima has traveled the world and is known



everywhere. "Given respect and honor, these people did not allow their disabilities to become a cause for inferiority complex; rather, these weaknesses and disabilities served as a catalyst for their development." (49))¹⁸

If a child is suffering from inferiority complex, then his parents are the first to feel this weakness. At that time, they should give their child as much time as possible, do not let him be alone for too long, and when it is found out, they should provide him with alternatives to the things in which he is suffering from inferiority complex, or at least make every possible effort to get him out of this situation. If there is an obstacle during the child's age and educational development, he may lose courage. He begins to realize that his physical organs are inferior to others, his height is not that of Muhammad Ali the boxer, and despite all the exercises, his chest has not grown beyond forty inches. He begins to feel tired, his ability to do anything decreases and he becomes lethargic. He becomes bored and irritable. At this stage, rebellion against society and envy of others arise in his mind. He gets angry when he sees someone rich or healthy. Why is he not rich or healthy? It is good to put others before others, it helps to move forward, but it is certainly not good to feel jealous of someone. In Urdu, envy is also known as jealousy. Jealousy refers to why so-and-so got a house. He is always waiting for news of his house being flooded or burned down. If someone has bought a car, he can burn it down. This habit is more common among women. Jealousy does not mean feeling bad about the progress or wealth of another, but rather a good wish. If he has bought a car, I can also buy one. Islam is the first constitution of life that declared envy, pride, and narrow-mindedness as abhorrent and vile way of thinking.

"Often when people begin to understand the great secret, they become frightened by all the negative thoughts that are inside them. They need to understand that it has been scientifically proven that a positive thought is a hundred times more powerful than a negative thought, and that it can even eliminate some of the frustration." (50))¹⁹

"Thank God that all our thoughts do not arise at once due to the delay of time, if that were the case, we would get into trouble. The delay of time helps us, it gives you a chance to re-evaluate and reconsider what you want, it gives you a chance to make new choices. (51))²⁰

Professor Muhammad Yahya Khan, in his book "Water of Life", narrates the story of an American suffering from inferiority complex.:

"Former US Senator Emeritus Thomas (Emer Thomas) suffered from a strong sense of inferiority. At the age of fifteen, he was surrounded by many worries, worries and fears. Despite his height of 6 feet 2 inches, he weighed only 118 pounds. Despite his tall stature, he was very weak. He could not compete with other boys in sports. Therefore, he was the target of their jokes and the boys called him various names.

¹⁸ Sayyidah Saadia Ghaznavi, "The Prophet Muhammad (peace be upon him) as a Psychologist", pp. 49-50

¹⁹ Rhonda Byrne, "The Great Secret of Success", Translated by: Muhammad Akhtar, Darul-Shoor, Lahore, pp. 92-93

²⁰ Also



Due to his sense of inferiority, he became so worried and sensitive that he was afraid of meeting people. If he could not get rid of these worries, he would definitely face failures in life. His mother was well aware of his feelings because she was a school teacher. She often told him: "Son, do not lose heart. You must get an education. You will have to try to earn a living with the help of your mind because your body will always hinder your progress." His parents were very poor, so he paid for his education himself, caught some wild animals, skinned them and sold them for four dollars. Then, with those four dollars, he bought two small goats and sold them the next year for forty dollars. With that money, he enrolled in a college and covered all his initial expenses. When he returned from school, he would buy some fruit and sell it, which would easily cover his pocket money.

His non-standard clothing prompted him to buy suitable clothes and shoes from big stores so that he would not have to regret it every day. Seeing the variety of shoes and beautiful clothes displayed in the showcases of various stores would tempt him and he would say to himself: "Oh God! Why did you create me in such a poor family?" However, after some time, such events occurred in his life that changed his life completely: for example,

* After only eight weeks of training at the Normal School, he passed the examination, after which he received a certificate to teach at the local rural school. Although this certificate was only valid for six months, it was a clear proof of someone else's confidence in him that he was finally considered worthy.

* He was hired as a teacher at a local school at a salary of forty dollars a month, and this was another important proof of his self-confidence.

* With his first paycheck, he bought a few clothes from the store. These were clothes that made him so happy to wear that he wouldn't have been happier if he had gotten hundreds of dollars from any other source at that time.

* The real event that changed the course of his life and helped him overcome his feelings of regret and inferiority complex was when his mother took him to a festival.(Fun Fair) encouraged him to participate in the speech contest, after all, it was a joke! At first, he was nervous about how he could talk about such a difficult topic, "The Independent Humor of America." He says: I have no shame in saying that when I started preparing the speech, I did not even know what "humor" was called. But it did not matter, my audience was also ignorant of it. It was his mother's prayers that he delivered a very emotional and impressive speech in front of the audience, for which he received the first prize. The crowd applauded and applauded him, and the boys who used to make fun of him and call him various names came and slapped him. The most important thing about this contest was that the first prize winner received a scholarship for one year of study at the Normal College. Because of the scholarship, he developed a desire for higher education...

By 1896, at the age of nineteen, he had given twenty-eight speeches urging people to vote for William Channings for president. After continuing his education and obtaining a degree from the university, he settled in the new state of Oklahoma and began practicing law. He served thirteen years as a member of the Oklahoma State Senate and four years as a member of the lower house of Congress. At the age of fifty, he was elected to the U.S. Senate from that state. He said that he did not tell these stories to advertise his own brilliant achievements, as no one is interested in such



advertising. He told these stories with the idea that by reading the story of the determination and courage of a poor boy suffering from worries and feelings of inferiority complex, other young people facing similar situations might also be encouraged. (52))

21

Sometimes, various types of activities, workshops, and examples can improve people's mental state a bit, and they can get rid of the negative impression they are projecting in their minds, and their minds can think like a healthy and bright mind.

Inferiority complex and the commandments of Islam:

The principles of Islam are immortal, eternal and unwavering. It has taken all the steps to end someone's heartache, humiliation, degradation and degradation, which can transform someone's life from failure to success, from unhappiness and desolation to a pleasant impression. Islam not only guaranteed equal and fair rights to every human being, but also taught the principles of demanding these rights, and taught every person how to live a life with honor, dignity and pride. What are the sayings in the Quran regarding the appreciation and creation of man, are being presented below.:

* Allah Almighty is the greatest artist. He created man in the best possible mold.

The Quran testifies to this in these words::

{He is Allah, the Creator, the All-Mighty} (53)²²

""He is Allah, the Creator, the Maker, the Shaper.""

Then it is not possible for God Himself to leave any kind of imperfection or defect in a human being, this is not possible at all, as the Holy Quran states::

{We have created human beings in goodness} (54)²³

""Surely We have created man in the best of moulds.""

And there is absolutely no need to ask Allah Almighty to make these images, rather they are made when a person has not even set foot in this world and is still in the mother's womb.:

{It is He who shapes you in the wombs as He wills} (55)²⁴

""He is the One who shapes you in your mother's womb as He wills.""

If this statement and wisdom of Allah is considered and every person understands that I was created by the Creator and Owner who runs this universe, I am satisfied with Allah's creation, I am satisfied with Allah's distribution, the way He created me was certainly good, then after this belief, there is no such thing as a sense of inferiority.

{And your appearance was good, and your sustenance was from al-Taybaat} (56)²⁵

²¹ Yahya Khan, Professor Muhammad, "Water of Life", Dar-ul-Salam, Lahore, pp. 93-97

²² Al-Hashr, 59:24

²³ Al-Tin, 95:4

²⁴ Aal Imran, 3:6



"And (He) created you, so He created you in the best of forms, and He has provided you with pure things.

He said in Surah At-Taghabun::

{And your faces were good} (57)²⁶

""And He created you, so make your best forms."

Is there any standard among followers of Judaism, Christianity, Hinduism, Buddhism, Parsis, and fire worshippers that if someone says to someone, "You are a very ugly person," (You are a very ugly person) So they have something to answer this, surely no one had and will have such a perfect standard, that they can answer in such a way that my Lord created me in the best way, I cannot find any flaw in God's creation, I am both happy and satisfied, since Allah Almighty is our Creator, He knows best what situations His servants will have to go through, He also knows the whispers that arise in the hearts of humans, what kind of whispers will arise in their hearts, that is why He said:

{And We created man and knew what his soul longs for, and we are nearer to it than the cord of a vein} (58)²⁷

""And indeed, We created man, and We know what his heart whispers, and We are nearer to him than his jugular vein."

Creating a bad impression about others, finding faults in people's creation and nature, finding faults and calling them defective and sinful, Allah Almighty knows all these things. He knows that My servants will set their own standards, considering some beautiful and some ugly, and will ridicule and mock them. Therefore, He has pre-ordained all such thoughts in such a way that man can improve his condition in the light of which, as stated in the Holy Quran::

{O God who believes, do not despise a people from a people. (59)²⁸

""O you who believe! Let not a people mock another people, perhaps they are better than them, and let not women mock women, perhaps they are better than them, and do not find fault with one another, and do not call one another names to provoke one another."

Islam called the victim of inferiority complex a masterpiece of Allah's creation. It tried to convince him that his appearance was the "best appearance". He should not create a bad impression in his heart, he should not consider himself inferior to others, he should remove the word "ugliness" from his mind. On the other hand, it has warned those who are making people feel inferior and making fun of them to stop such behavior towards my servants, do not blame them, do not call them bad names. Surely, these are the principles of reform that by adopting, societies can not only

²⁵ The Al-Ghafir, 40:64

²⁶ Al-Talghaban:64:3

²⁷ Q, 50:16

²⁸ The Chambers, 49:11



restore the dignity of humanity but also achieve His pleasure and happiness as a result of fulfilling the commands of Allah.

To eliminate this superiority of feeling, the Holy Prophet (peace and blessings of Allah be upon him) delivered a sermon, which has been called the "Farewell Sermon", which should be called the "Universal Declaration of Human Rights":

"Hey people! In Rabkum wahid, wan abakum wahid, calcum for Adam, and Adam from Tarab, akramcum and Allah attaqakum, equipped for Arabi Fazl Ali Ajami al-Baltaqi" (60)²⁹

"O people! Your Lord is One and your Father is One. You are all the children of Adam, and Adam was created from dust. The most honorable of you in the sight of Allah is the most righteous of you. An Arab has no superiority over a non-Arab except in piety."

When the greatest spokesman of Islam, the great preacher, said with his blessed tongue that if someone has uniqueness over another in any matter, it is due to piety and fear of Allah, apart from this, all human beings are equal, no matter what their condition, is this universal manifesto for an ordinary person who suffers from a sense of inferiority, who always sees flaws in his body and soul, does this sentence not act as a healing water for him, does he not find comfort, healing and satisfaction in knowing this saying of the Holy Prophet (peace and blessings of Allah be upon him), Islam talks about equal rights but does not allow anyone to be humiliated in any way in the availability and provision of these rights. If Islamic laws, which are in accordance with nature, are considered as the protection of life and an attempt is made to follow them, then such reprehensible elements that cause a sense of inferiority will be eliminated.

The third major and important problem in psychological disorders is the lack of timely marriage of young boys and girls. The path that society is on today is mostly the path of the young generation, and this misbehavior has come to them due to adopting unnatural methods and running away from nature. There is a long list of inhumane incidents in the West of people who do not marry on time and find various tricks and excuses for sexual gratification and ruin the lives of others. The pure bond in which Islam wants to see men and women has been called "marriage", meaning such a mixture that makes people's lives unbearable, they are unable to show their faces, their identity and status in society are destroyed, they become mentally ill, they consider alienation from others and subjecting their bodies to torture as a relief because of the injustices that people have done to them, which are unspeakable and unbearable. Such excesses that humanity should be ashamed of. Below are some shocking statistics from which it is not difficult to guess how Islam talks about binding men and women in a pure bond.

²⁹ Al-Nishapuri, Muhammad bin Ishaq bin Khuzaymah, Abu Bakr, Imam, "Sahih Ibn Khuzaymah", Translated by: Muhammad Ajmal Bhatti, Kitab Al-Manasik, Chapter on Remembrance of the Prophet (peace and blessings of Allaah be upon him) said: "Indeed, the Prophet (peace and blessings of Allaah be upon him) only delivered a sermon at Arafat", Ansar Al-Sunnah Publications, Lahore, Vol. 4, p. 251



The current teachings of Christianity do not provide complete guidance regarding married life, but rather trap us in further social, religious and moral confusion, according to Syed Salman Nadvi.:

"In all the moral religions that existed before Islam, the marital relationship between a man and a woman was considered an obstacle to moral and spiritual progress. In Christianity, monasticism and abstinence from married life were considered the means of spiritual progress. (61)³⁰

* In 1996, when Claude, the daughter of French President Chirac, gave birth to a baby girl out of wedlock, Claude refused to reveal the name of the child's father, but the father's forehead did not even wrinkle. (62)³¹

* Nancy Reagan, wife of former US President Reagan, has revealed that when I married Reagan, I was hopeful, and seven months later we had a daughter. (63)³²

* A woman who had been living with her boyfriend for 18 years without marriage and with whom she had three children, contested the 1997 British parliamentary elections. She had also been a school inspector and a magistrate. (64)³³

* Diana, the future Queen of Britain, openly admitted on television to her husband about her sexual relationships with other people. (65)³⁴

When there are no clear instructions and no rules and regulations are set to eliminate problems, then societies filled with filth are born, whose filth causes generations to suffer continuously. Although marriage is a common and important matter, there are no clear instructions about it in the Christian religion, a Christian researcher has admitted this. According to Abdul Qayyum Nadvi:

"You will be surprised to hear that in Christianity, one of the most famous and developed religions in the world, there are no clear instructions regarding such an important necessity as marriage. This fact has been acknowledged by none other than a Christian researcher himself. (66)³⁵

If one were to knock on the door of the heart and ask it whether unnatural activities provide a person with satisfaction, the answer would be that they help in temporarily stopping emotional satisfaction and lust, but complete peace and contentment are not

³⁰ Nadvi, Syed Salman, "Sirat al-Nabi", Maktaba Rahmaniya Lahore, vol.4, p.248.

³¹ Weekly Takbir, September 6, 1997

³² Saturday Takbeer, March 29, 1997

³³ Equality, October 25, 1989

³⁴ Saturday Takbeer, March 29, 1997

³⁵ Nadvi, Abdul Qayyum, Maulana, "Islam and Women", Al-Badr Publications, Lahore, p. 22



achieved. The state of anxiety, restlessness, and impulsiveness remains as it is, a glimpse of which can be clearly understood from the following table.(67)³⁶

Another picture of this culture of adultery, pornography, and immorality in developed countries comes from a report by Newsweek, which published the percentage of unwed mothers in seventeen countries in America and Europe, which are as follows:

Country name	Percentage of unwed mothers
United States	30 percent
Italy	7 percent
United Kingdom	32 percent
Belgium	13 percent
Sweden	50 percent
Portugal	17 percent
Norway	46 percent
Netherlands	13 percent
France	35 percent
Luxembourg	13 percent
Denmark	47 percent
Germany	15 percent
Austria	27 percent
Switzerland	6 percent
Finland	11 percent
	20 percent

This obsession with sexual pleasure has distorted not only humanity but also great emotions like love within these nations. A New Jersey schoolgirl gave birth to a baby in the school cafeteria during a dance party, threw it in the trash, and rejoined the dance party. (68)³⁷

Does the above-mentioned culture deserve to be called human culture? If this question is asked to a just person, the answer will be a resounding no. Maulana Waheeduddin Khan writes about this.:

"The only freedoms a woman has in the West are: she can be naked in public if she wants, she can have her nude pictures published in newspapers and magazines if she wants, she can play nude roles in films if she wants, she can choose not to have children for the rest of her life if she wants, she can have an abortion after pregnancy if she wants, she can change her boyfriend as many times as she wants, she can fulfill her homosexual desires without any restrictions, she can demand a divorce from her husband whenever she wants. The famous journal of the "Women's Liberation Movement", "National Organization for Women Times", while writing on the subject of women's liberation in its January 1988 issue, has explained the meaning of

³⁶ Nawa-e-Waqt, June 26, 1997

³⁷ Nawa-e-Waqt Daily, July 2, 1992



"women's liberation" as follows: "For the real freedom of women, it is necessary that women establish sexual relations with each other" and become independent of having sexual relations with men. "They can also do 'work' to please men if they want, as if in the West a woman has the freedom to do anything that can satisfy men's sexual desires." (69)³⁸

This is the plight of those who have no particular passion for civilization, religion, high values, and manners. Now, how much the people in the name of Islam have made marriage so difficult and difficult, as if getting married itself is difficult. Such customs and traditions that the curse of Allah, the curse of dowry, have made girls and their parents mentally ill, have put a bend in their backs, their hair has turned silver prematurely, and for boys, the expenses of the wedding procession, the bad and many other frivolous expenses associated with it, all such actions have nothing to do with the religion of Islam. Dr. Rizwan Asad Khan, whose words were so appreciated on social media, as if his words opened the doors of ease for many people: "If you do not make marriage as easy as taking a bath and praying Friday prayers, then remember that your sons will have affairs instead of marriages and girlfriends instead of wives."

The Prophet (peace be upon him) condemned all these actions and said::

"Indeed, marriage is a blessing, and Isra is a support." (70)³⁹

"The most blessed marriage is the one in which expenditure and effort are minimal."

"Marriage" and its effects on attitudes

Man is somewhat restless and naturally needs comfort and tranquility, and similarly, he has a disposition to fulfill his natural emotions and desires. Comfort and joy, peace and contentment are inherent in his nature. Marriage is a very effective means and effective method for man to succeed in his purpose of creation, to create unity and interest in worship, to fulfill the rights of his servants well, and to bring his contradictory instinctive qualities to the right direction. Allah has placed many religious and worldly benefits for man in marriage. For example, social benefits, family benefits, moral benefits, social benefits, psychological benefits, etc. In short, marriage is another name for benefits and virtues.

Through marriage, a person not only obtains sexual satisfaction, but also peace of mind, peace of heart, and peace of mind, in other words, all kinds of peace are available, as the divine commandment states.:

{He Who created you from one soul and one, and made of it a wife to dwell in Him}
(71)⁴⁰

³⁸ Wahiduddin Khan, Maulana, "Khatoon-e-Islam", Delhi India 1977, p. 73

³⁹ Ahmad bin Hanbal, Imam, "Al-Musnad", Book of Shubah al-Iman, Chapter: Economics in Niqah and Tahreem, Translated by Maulana Muhammad Zafar Iqbal, Maktaba Rahmaniyya, Lahore, Vol. 4, p. 57

⁴⁰ Al-A'raf 7:189



""It is Allah who created you from a single soul, then created its mate from its own kind, that it may find rest in it."

Protection from adultery:

About Abd Allah He said: The Messenger of God, may God bless him and grant him peace, said to us, "O group of youths, those of you who are able to do the latter should marry, for it is a curse for sight. And he who was not able to do it by fasting, then it will come to him) (72)⁴¹

"Hazrat Abdullah It is said that the Messenger of Allah (ﷺ) said to us: "O young people! Whoever among you can afford it should marry, for marriage brings modesty to the eyes and protects the private parts (from adultery). And whoever cannot afford it should fast, for fasting will remove his desires."

Protection from sexual contamination:

Narrated Jabir He said: I heard the Prophet (peace and blessings of Allah be upon him) say: (73)⁴²

"Hazrat Jabir It is said that I heard the Prophet (peace and blessings of Allaah be upon him) say that when a man finds a woman beautiful and his heart falls in love with her, he should go to his wife and have sex with her. By doing so, the thought of that woman will disappear from the man's heart.

Since Islam is a divine religion, it explains the problems that humanity is facing in an open manner to provide solutions to them, so that there is no room for sedition and corruption and an atmosphere of peace, love and purity is maintained in society. Highlighting this importance, the Prophet Muhammad (peace be upon him) said in another hadith::

Narrated Jabir The Messenger of God, may God bless him and grant him peace, said: (74)⁴³

"Hazrat Jabir It is narrated from the Prophet (peace and blessings of Allah be upon him) that he said: "When a woman comes out (unveiled), she comes in the form of a devil. So when one of you sees a woman and likes her, he should go to his wife, because his wife has what this woman has."

This remarkable aspect can only be implemented if marriage is arranged and committed after puberty, otherwise a person's faith is in danger.

A source of mutual love and affection:

"On the authority of Ibn Abbas, may God be pleased with them, he said: The Messenger of God, may God bless him and grant him peace, said:)

"Hazrat Abdullah bin Abbas (RA) narrates that the Messenger of Allah (ﷺ) said: "We have not made anything more effective for lovers than marriage."(75)⁴⁴

⁴¹ Muslim, "Al-Jami' al-Sahih", Kitab al-Nikah, Chapter on the Recommendation of Marriage for One Whom One Fears for Herself

⁴² Muslim, "Al-Jami' al-Sahih", Kitab al-Nikah, Chapter on the Reprimand of a Woman Who Has a Fiq'at in Herself...

⁴³ Al-Albani, Nasir al-Din, Allama, "Sahih Sunan al-Tirmidhi", Part One, Darul-Salam Lahore, No. 925



Cause of comfort and peace:

"From Anas He said: The Messenger of God, may God bless him and grant him peace, said ((Love for women and good deeds and make the Qur'an clear in prayer)) (76)⁴⁵

"Hazrat AnasIt is said that the Messenger of Allah (ﷺ) said: "(In my heart) has been placed the love of women and perfume, and the coolness of my eyes is in prayer."

Completion of religion:

From AnasHe said: The Messenger of God, may God bless him and grant him peace, said ((If you marry a servant and complete half of the religion, then fear Allah in the remaining half)) (77)⁴⁶

"Hazrat AnasThe Messenger of Allah (ﷺ) said: "When a person marries, he has completed half of his religion, so he should fear Allah regarding the remaining half."

Divine help with the intention of marriage:

"About Abu HurairaThe Messenger of Allah (ﷺ) said: "Three are true upon Allah, the Exalted. Their help is the clerk who intends to pay, the married man who intends to remain chaste, and the Mujahid in the way of Allah." (78)⁴⁷

"Hazrat Abu HurairahIt is narrated from t that the Messenger of Allah (ﷺ) said: "It is incumbent upon Allah to help three people: (1) A slave who wants to make a treaty with his master to gain freedom; (2) One who marries with the intention of avoiding evil; and (3) One who fights in the way of Allah."

Not getting married is a cause of strife and corruption in society.:

On Abu HurairahHe said: The Messenger of God, may God bless him and grant him peace, said: (79)⁴⁸

"Hazrat Abu HurairahIt is said that the Messenger of Allah (ﷺ) said: "When a man whose religion and character you are satisfied with sends you a proposal of marriage, marry him (your daughter), for if you do not do so, there will be mischief and corruption on earth."

Nighat Hashmi expresses her thoughts about this natural bond in this way.:

⁴⁴ Albani, Nasiruddin, Allama, "Sahih Sunan Ibn Majah", Al-Jazzul-Awwal, Darul-Salam Lahore, No.: 1498

⁴⁵ Albani, Nasiruddin, Allama, "Sahih Sunan al-Nisa'i", Volume III, Darul Salam Lahore, No.: 3681

⁴⁶ Albani, Nasiruddin, Allama, "Mishkat al-Masabih", Kitab al-Nikah, Chapter 3, Dar ul-Salam Lahore

⁴⁷ Albani, Nasiruddin, Allama, "Sahih Sunan al-Nisa'i", Part One, Darul Salam Lahore, No.: 3017

⁴⁸ Al-Albani, "Sahih Sunan al-Tirmidhi", Part One, No. 865



"Until marriage, a girl lives in her parents' house and a boy lives in his parents' house. What kind of system has Allah Almighty created naturally between the two? One of the changes that occur in a person during puberty is that jealousy and envy develop within a person. (Irritation) starts happening, irritation, bad temper, anger and when marriage happens, a person becomes calm, completely normal. This is a system created by Allah Almighty, this is stability, it was not there till yesterday, now it is needed, do you know for whom did Allah Almighty create this stability? For your creation, for you, if this stability, this dignity does not come within them, then they should not take the responsibility of raising you, if they are not so serious, then they should never take care of a child, then how much pleasure does a person get from this natural relationship? Physical pleasure has its place, but how much is spiritual pleasure? Mental harmony is like a bird and a sparrow. They build a nest together. After getting married, a boy and a girl build a small nest. Both of them like something. Then there is a difference between them. One says, "No, this thing will come this way." The other says, "No, it will come like this." Then there is confusion between the two. After a while, both of them reconcile because they have to live under one roof. What brings about reconciliation? What brings them together? Did all this come into being within a person by itself? Let us consider each emotion and each inclination. Then we will think that this is one of the signs of Allah. (80)⁴⁹

Not getting children married on time not only makes their lives a spectacle, they become victims of bloodshed, but such children also become a headache for their parents. Despite bearing all the expenses of their education and providing them with every luxury and comfort in their lives, the tears of the parents do not dry up. The reason for this is that the children are left like camels without a guide, and they consider it safe to say about them, "He has not yet stood on his own feet." In fact, such children have lost the ability to stand on their own feet. They are so immersed in psychological problems that they are not even able to distinguish between good and evil. They reach a point where they do not hesitate to commit suicide while doing their own will. When the situation deteriorates to this extent, it is only a fantasy to take on the work of social construction from such a boy and girl, to expect people to improve their welfare and to present themselves while feeling the pain and suffering of others. If parents want to get rid of all such problems, protect their children from immorality, and keep them away from sexual pollution, then they will have to get married on time, which will not only solve the children's personal problems, save them from psychological confusion, but will also enable them to be useful to others and bring decency to their behavior.

Result And Finding:

The fourth thing that is currently destroying generations is the use of narcotics, whether in the form of medicines, or other intoxicants such as nicotine, cocaine, heroin, opium, hashish, cannabis and the like, which are unknown to people for mental satisfaction. Can a person who has completely involved himself in this dirty addiction, do any work in life properly? Can he be assigned any important or even

⁴⁹ Dr. Nighat Hashmi, "From Desire to Intention", p. 20



ordinary work? Is it right to build any kind of constructive hope from him? This is not possible because he has voluntarily trapped himself in this quagmire, from which it is no longer his responsibility to get out.

Allama Ahmad bin Hajar Al-Boutami has explained some of the causes of intoxicants, in the light of which it becomes very easy to understand why our new generation is bent on destroying itself by falling into this addiction.:

First reason: The mixing of Muslims with Westerners in the East and West in the present era is the biggest reason for this. Westerners, devoid of good morals, have become addicted to evils. They have openly descended into atheism and atheism. They have become addicted to pleasures and lusts. They consume alcohol more than water. Moreover, in Western countries, fornication and adultery are committed openly. Because of this, they have fallen to the lowest level of morality, like animals.

The second reason: Many Easterners who are drawn to and imitate these Westerners do not have the same passion for safeguarding their faith and the same expertise in religious knowledge that could protect them from falling into the pit of evil.

The third reason: The onslaught of deviant ideas that Westerners have devised for the Easterners, including the insult and skepticism of the Hanif religion, the promotion and dissemination of doubts about it, the teaching of moral degradation, and the aversion to the manners of the Sharia, are not hidden.

Fourth reason: The lack of Islamic scholars who can spread the true religion among Muslims and explain and understand its virtues, as well as refute the slanderous and lying orientalist and evangelists and their so-called Muslim followers, who are Muslims in name only but are just as innocent of the religion as the wolf was innocent of the blood of Joseph (peace be upon him).

Fifth reason: In Arab and Islamic countries, the Ministry of Education does not play a significant role in preparing righteous individuals for the correct religious education and providing them with beneficial faith and knowledge, although some in these Islamic countries can be slightly exempted.

The sixth reason: The rulers abandon enjoining what is right and forbidding what is wrong and exclude the Shariah rules and limits from their system and law, for example, not issuing limits on alcohol, adultery, slander, theft, etc. and adopting laws that are made up in their place. These cruel laws make forbidden things, such as adultery, alcohol, usury, and other forbidden things, permissible. The jurists, may God have mercy on them, have written both long and short books on alcohol and the rules related to it, which cannot be counted, and what the scholars of hadith and commentators have mentioned on this subject is sufficient and sufficient. (81))⁵⁰

Allama Ahmad bin Hajar quotes a physician as saying::

"Aqflawa to half of the verses, as well as for the separation from half of the patients, the doctors, and the soldiers.

⁵⁰ Al-Butaami, Ahmad bin Hajar, Allama, "The Prohibition and Harmfulness of Alcohol and Intoxicants," Translated by Shamim Ahmad Khalil Salafi, Islamic Research Academy Jogabai, New Delhi, pp. 21-22.



""You close half of the liquor shops, I guarantee you will be free from half of the hospitals, asylums and prisons." (82))⁵¹

Abdul Salam Kaylani writes about the dangers of intoxicants.:

"Alcohol and other drugs affect this brain computer in two ways. On the one hand, they destroy previous information by consigning it to oblivion. On the other hand, many cells of the mind temporarily become inactive and stop working. But when they start working again, many cells cannot support them due to the sleep of death. In this way, man gradually becomes mentally incompetent, and his status becomes worse than that of animals, because the system that fits in them and the level of consciousness at which he is at least maintained, while such people are deprived of a system equal to the animal system in some strength, because in a state of intoxication, the entire brain becomes inactive at once. This was the effect of alcohol and other drugs on the mind. Now, if the wise consider the physical aspect as well, it will be known how a drug addict is caught in the torment of a languid life and the body of the whole body, and by repeated intoxication, a person loses his previous strength. "He becomes a living corpse, and sometimes this life, which is worse than death, is not only for him but also becomes a lesson for his family, and for a person suffering from such torment, death is the only cure." (83))⁵²

When addiction disables the important control room like the brain, where is the understanding and where is the perception, evil nature, wickedness and vile elements can be easily seen in this intoxicant, the distinction between mother and sister is gone, the sense of elder and younger is gone, the distinction between profit and loss is gone, when you see that the person is thinking badly of the people riding on his money.

Sayyidah Saadia describes the depraved emotions of such people as follows.:

"In other religions, people have also incorporated drugs into worship, to the point where leavened bread soaked in grape wine is still offered in temples as a blessing, and sincere devotees eat it with great faith. In Mexico and Colombia, The cactus tree grows naturally in barren areas. Dozens of its species are found in most parts of South America. The people there were made to realize that it was a sacred plant, so it was locally named Sacred Mushroom. It is also called Good's Flesh. Its chemical elements calm the nerves. However, this state is different from the compounds of alcohol. Rather, after using it, a person sees imaginary things and runs, cooks imaginary pilaf. The user wants to be familiar with this pleasure again and again. This pleasure is actually a psychological state called Hallucinations. The repeated occurrence of this state causes mental disorder and those who use it for some time go crazy. Cactus is called Thohar in Urdu and "Al-Zaqum" in Arabic. In America, its chemical essence is known as LSD. After intoxicating itself, its users feel that their state is high or elevated. "The same situation is seen in the case of cocaine. In addition to Colombia,

⁵¹ Also, p. 92

⁵² Kailani, Abdul Salam, Abu Muhammad, "Drugs and Islam", Idara Marat-ul-Quran Wal Hadith Lahore, p. 26



Nicaragua and other South American states, the cocaine plant is now also being cultivated in India." (84)⁵³

1. Dr. Shrumoff writes:

"The doctors of that period who have researched on metabolic diseases in the East, especially in those countries with a Muslim population, are unanimous in their opinion that the main reason for this is that Islam has prohibited Muslims from consuming alcoholic beverages (alcoholic beverages mean wine). If a person in Christian countries has doubts about the dangerous consequences of consuming alcoholic beverages (wine), he should visit Islamic countries himself to be convinced of this. He also presents the report of the Medical Board of England, saying: It has been proven by experiments that the consumption of alcohol, whether in large quantities or in small quantities, impairs the system of bodily movements and begins to weaken the power of reason and at the same time destroys the gifts of reason. A light sip, which some people think has no effect, but its bad effect appears when a worker gets up to do a simple task and he is faced with the need for reflection or an action requiring precision and restraint. "and special attention is needed." (85))⁵⁴

Similarly, Ali Ahmad Jarjawi Al-Azhari writes in his book "Hikmat al-Tashree wa Filasfat"::

"The famous Englishman Snowden said, "I was a member of the board that was researching alcohol during the Great War. In the light of my knowledge and discussion, I came to the conclusion that no kind or amount of alcohol is free from having a bad effect on the drunkard during the process, whether that process is related to a book or an institution. The alcohol that some people call "small alcohol" (drinking alcohol in small quantities) or "moderate alcohol" (drinking alcohol in moderation) also destroys and destroys at least one-seventh of the efficiency or capacity of the worker and the results and fruits of his work." (86))⁵⁵

A non-Muslim author, Henry de Castres, who in his book "Al-Islam", which was translated into Arabic by the renowned Egyptian scholar and researcher "Fathi Bak Zaghoul", says::

""The sharp weapon with which the people of the East can be destroyed and the effective sword with which the Muslims can be wiped out is wine." (87))⁵⁶

⁵³ Sayyidah Saadia Ghaznavi, "The Prophet Muhammad (peace be upon him) as a Psychologist", p. 140

⁵⁴ Allama Ahmad bin Hajar Boutami, "The Prohibition and Harmfulness of Alcohol and Intoxicants," p. 99.

⁵⁵ Al-Azhari, Ali Ahmad Al-Jarjawi, Sheikh, "The Wisdom and Philosophy of Islamic Law", translated by Professor Zulfikar Ali Saqi, Ayub Publishers, p. 122

⁵⁶ De Castres, Henry, "Al-Islam Khawatir wa Suwanih", Arabic translator: Fathi Bak Zaghoul, Maktaba'tul-Muhtadin al-Islamiyya for the Comparison of Religions, p. 78



Similarly, some people have been heard saying that we are using cigarettes and other intoxicants in view of the irony of the situation and economic hardship. Of course, this is like someone saying that there is a fire in such and such a place, pour more oil on it so that the fire will cool down. It would be appropriate to call such a person only "crazy", because the fire will be cooled by water, but by pouring oil it will flare up even more. This is the answer to the mental thinking of such people who say that we are using intoxicants to solve problems, as if they are not going towards solving the psychological diseases that have caused so much disorder and disorder in their behavior.

Dr. Hajar bin Ahmad Hajar writes about the dangers of cigarettes.:

"You know that.:

1. A person who "smokes" cigarettes, along with other things, wastes eight to twelve years of their life.
2. This person spends fifteen to eighteen minutes each time doing this act.
3. This person spends up to forty thousand riyals on this act throughout his life.
4. This act causes diseases and deaths from which it is impossible to escape.
5. They account for ten percent of cancer cases and thirty percent of heart disease.
6. Deaths due to smoking, etc. are more than those from war and bus accidents.
7. Ninety-nine percent of cigarette smokers suffer from asthma, a disease described in Urdu as asthma or ذيق النفس.

Smoking as a habit is common among all smokers, but the persistence and psychological thoughts differ from person to person. Some people smoke it as a habit, but most of the time they are not aware that they have a cigarette in their mouth, and they do not get any psychological pleasure from it. Some people are positive smokers, they get pleasure from it, in some situations they drink to increase the pleasure. These people seek peace for their nerves in cigarettes and intoxicants. (88))⁵⁷

Future Research Approach:

Future research should integrate empirical methods with Islamic psychological models, involving case studies, interviews, and clinical observations within Muslim populations. Exploring emotional regulation through Islamic practices like prayer, dhikr, and muhasabah can offer practical frameworks for counseling, contributing to culturally relevant mental health interventions grounded in faith-based values.

(0) ⁵⁷ Allama Ahmad bin Hajar Butami, "The Prohibition and Harmfulness of Alcohol and Intoxicants," p. 139