

VARIOUS HUMAN BEHAVIORS AND THEIR CAUSES: EXPLORING THE IMPACT OF ATTITUDES ON PSYCHOLOGY IN THE LIGHT OF ISLAMIC TEACHINGS

❖ *IHSAN UL HAQ*

PhD Scholar Lincoln University College, Malaysia

❖ *Dr Mufti Hammad Ullah Khan*

*Assistant Professor IIPG University of Management and Technology
Lahore*

Abstract:

This research explores the intricate relationship between human attitudes and psychological well-being, examining how these dynamics manifest in behavior patterns. The study adopts a multidisciplinary approach, integrating psychological theories with Islamic teachings to analyze the underlying causes of various human behaviors. Drawing from classical and contemporary Islamic sources—such as the Qur'an, Hadith, and works of notable scholars—the paper highlights how Islamic ethics and moral frameworks address the formation and consequences of attitudes. The research further discusses the cognitive, emotional, and behavioral dimensions of attitudes and their influence on individual and collective mental health. By comparing modern psychological insights with the guidance found in Islamic principles, the study provides a holistic framework for understanding and modifying behavior. The findings emphasize the importance of positive attitude cultivation and self-accountability (muhasabah) as tools for psychological resilience and spiritual growth. This synthesis offers valuable implications for educators, counselors, and religious scholars concerned with behavioral reform and mental wellness in contemporary Muslim societies.

Keywords: *Human Behavior, Attitudes, Psychology, Islamic Teachings, Mental Health, Behavioral Science, Qur'an and Hadith, Self-Accountability (Muhasabah), Moral Psychology, Islamic Ethics.*

Introduction:

The history of attitudes is as old as ever. Ever since Allah Almighty created man, attitudes came into existence with his creation. It is part of nature for different attitudes to change in different ways with everyone. Every human being has different statuses in these attitudes. Some people's attitude is reprehensible, while others' is commendable, while others' is noteworthy. People make it the center of their personal tendencies and preferences. People consider it a blessing and a blessing to stay far away from someone's behavior. Feeling attitudes is called feeling. Since this happens in the heart, it can be called "feelings of the heart." This definition is also valid in that it is generally said that such and such a person's heart is like a stone. That is, comparing someone to a stone heart has the meaning that "there is no such thing as feeling in him."

Humans are of two types in terms of the structure and formation of their attitudes, one with negative attitudes and the other with positive attitudes, such as the mutual combination of good and evil. Similarly, the mutual conflict of attitudes continues from the birth of a human being to the last breath of life. Even after the extinction of a human being, the attitudes of many people survive for centuries and are remembered. Since attitudes are molded into the mold of character, the role of these same attitudes is present in the formation of character, which sometimes leads to a happy destination

and heights, and sometimes, in extreme degradation, a person begins to present the scene of "the bottom of the abyss."

If we seriously consider the different principles and ways of living, it becomes a little easier to understand that your attitude can help in controlling and dealing with a particular situation, but it cannot prevent that particular situation from arising, it cannot bring something into existence from nothing, it cannot prevent various incidents from occurring. No one can claim that because he is a person with good attitude, his good attitude is enough to save him from all kinds of pain and suffering. That is, despite being everything, attitude is the name of one thing. This attitude has no role in running the system of the universe and stopping or changing it. However, its importance in the mutual lives of people is like that of air, water and other natural elements for life, without which human life is both impossible and impossible. Therefore, the unseen existence of attitudes has immense expanses within itself, but these depths and expanses are not so difficult to see and examine. An ordinary person who is educated with civilization and consciousness A region and community that is relatively civilized and conscious is less likely to understand the changes in attitudes, their different styles, and their different dimensions, even if they understand it late.

Attitude and nature:

Natural behavior can only be called that behavior that can provide evidence of being connected to nature and reality in the true sense. Unrealistic and unnatural behavior can neither provide any evidence for it nor meet this definition. Therefore, before understanding behaviors, it is necessary to understand the meaning and concepts of nature. This nature is actually the practical image of Islam. This is the same nature on which Allah created man.:

{Faqim and wajhak for the religion of Hanifa, the fitrat of Allah, the one who created the people for it, there is no change for the creation of Allah, this is the religion of the guardian. But most of the people do not know} (1)¹

"So set your face straight towards the religion. This is the nature of Allah upon which He created mankind. There is no change in the creation of Allah. This is the firm religion, but most people do not know.

That is, the religion of Islam has been described as another form of nature itself. Islam and nature are two names for the same thing. The order of this combination is as follows: Islam + nature + attitude, meaning Islam brings us closer to nature, and the good nature adorns itself with good attitudes.

This nature is explained by the noble saying of the Prophet (peace be upon him)::

"There is no one who is born except by birth, so he is a Jew, a Christian, and a Magian." (2)²

""Every child is born with nature, but then his parents make him a Jew, a Christian, a Magian, etc."

¹ Al-Rum, 30:30

² Muslim, Al-Nishapuri, Al-Qushayri, Abu Al-Hasan, Muslim bin Al-Hajjaj, "Al-Jami' Al-Sahih", Kitab Al-Qadr, Chapter on the Meaning of Every Child Born on Fitrah

Literature Review:

Here too, "nature" refers to Islam, meaning that every child born into the world is naturally connected to Islam. Then, whatever his environment, the stimuli influencing him, his development, the means of his education and training, and the forces shaping his character are, he will get different results. If all this is under the influence of Islam, then it will definitely result in good. If these stimuli are un-Islamic and unnatural, then the result will be evil, which is tantamount to destroying the peace of any society and turning prosperity into misery.

Allama Isfahani has defined nature as follows::

"The origin of the split is long, and from it is the fitrah and the fitrah of Allah, the creation, and it is the creation of a thing and its creation on a form that is suitable for performing one of the actions. So his saying, the fitrah of Allah is the fitrah of people, and the fitrah of Allah is what is mentioned in it from its power on the knowledge of faith, and it is the reference to it. (3)³

"Its original meaning is to tear something lengthwise, from it comes fitrah, which means creation. Allah Almighty has created everything in such a way that it has the capacity to do something, and the nature of God, upon which He created people, refers to the capacity for divine knowledge, which is found in the instinct of man.

If a bad environment can affect a characteristic like nature, which has been bestowed by Allah, and turn the mixture of good into an image of evil, then why would this environment not have an effect on the development of good or bad behaviors? Because the environment has this property that it can turn a believer into an infidel and a Muslim into a non-Muslim. Un-Islamic values flourish under the shadow of a bad environment. The increasing un-Islamic trends and corruption in Muslim societies are enough to explain this. Since Islam is a divine religion, it has this property that it can provide a solution to every problem that occurs from birth to death. This religion is completely in accordance with common sense and is completely compatible with all moral qualities, therefore, naturally, a person can neither turn away from it nor deny it.

The effects of the environment certainly affect man, but these external effects are incapable of justifying the fact that a person can present himself under the influence of these effects, no matter how bad and ugly it may be. The influence of the environment is a fact, but this fact cannot prevent anyone from becoming corrupt, nor can it justify anyone's wrongdoing. If this is accepted as the standard, then the sending of prophets to this world has no meaning.

In this regard, Dr. Muhammad Amin states as follows::

"This theory emerged as a reaction to Freud's school of psychoanalysis. According to Freud, a person is the agent of his instinctual desires and becomes what his inner life makes him, as if external factors play very little part in the construction of human personality. In response to this, the theory of character and education was brought forward, which claimed that what plays the most important role in the construction of

³ Al-Isfahani, Al-Mufadl, nicknamed Al-Raghib, Al-Hussain bin Muhammad, Al-Allamah, "Al-Mufradat fi Gharib Al-Quran", translated by Noor Muhammad Asah, Aram Bagh Trade Works, Karachi, p. 54



human personality are external factors, not internal factors, and among these external factors, the effects of the environment and education are the most important. According to this school of thought, a person learns what the environment teaches him and a person becomes what his immediate environment makes him, as if a person is just a puppet in the hands of the environment and its educational and training factors and cannot be opposed....

Obviously, this point of view is un-Islamic. If man is simply forced by the environment and its influences, then what is the point of Allah sending a prophet? Obviously, prophets address adults and mature people, whose thinking and personality have taken a certain shape. If these people were incorrigible and it was impossible to change their personality, then what was the need for Allah to send a prophet? But this is just an assumption. The fact is that the undeniable Quranic evidence shows us that the prophets actually changed these adult and mature individuals and changed despite the resistance of the environment and society, and changed so intensely and so frequently that this new ideology practically revolutionized society many times. And such a revolution that the last Prophet, Hazrat Muhammad (peace be upon him), brought about in society was so righteous, thought-provoking and constructive that not only Muslims but also many Orientalists are eloquent in praising it. And this is not a story of the past. Islam is still a living civilization and a force, and for fourteen hundred years, the Muslim society has been a living reality. Therefore, it is wrong to say that the effects of the environment and society affect man so strongly that change is not possible in him... Similarly, Islam, however, does not consider the effects of the environment and society as decisive and makes it the standard of right and wrong, but rather obliges every adult and intelligent person to simply follow the truth, whether the society is in favor of it or against it. (4)⁴

Dr. Zahid Munir Amir writes in this regard::

"The source and source of human character and actions is the heart of man. According to Sufis and Adh-Dhikrists, this status of the heart is undoubtedly fundamental, but common sense also recognizes the fact that the sources of human actions are related to the heart and not to anyone else. All concepts and thoughts originate from the source of the heart. If this source is dirty, then who can prevent thoughts and actions from becoming dirty. And if this source is transparent, then the peace of nature is safe and secure. The safety and security of nature leads to good, provided that this ability has not been depressed due to the evil of abundance, like the soul of the deceased. Natural conditions and circumstances vary, and the result is the same as the state and condition....

If a person desires to know the goodness and ugliness of his character, then nature has endowed him with a standard 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 constantly warns a person about goodness and

⁴ Muhammad Amin, Dr., "Islam and Purification of the Self," Urdu Science Board, Lahore, p. 837.



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 the deterioration of the environment. In fact, in most cases, the deterioration of the environment paves the way for evil. Sometimes, certain mental and physical illnesses also become the cause of deprivation of good character. (5)⁵

Therefore, the heart has a central role in feeling. There is also a hundred percent truth in the fact that when the heart stops feeling, a person takes on such a savage and horrible form that he swallows even his own children. Such heart-wrenching defects of Hitler, Hulagu Khan, and Genghis Khan develop within him that smoke is not seen rising from them, but rather penetrates the heart and mind, corrupts it, and makes the personality suffer from such filth that it becomes extremely difficult to wash it off and find a way back.

Accepting natural sovereignty is wisdom, and forming one's own style and organization in accordance with nature is intellectual and wise.

English psychologist Stephen R. Covey, considered an authority on social psychology, has adopted a way of perceiving attitudes and giving space to others in his heart that, if this way becomes second nature, life becomes effective and self-affirming. He writes::

"Natural sovereignty is the rule of natural laws, you cannot ignore natural laws, you have no choice but to live under them, all actions have consequences, whether you like it or not, when we lift one end of a stick, we also lift the other, if you jump from a ten-story building, you cannot change your mind when you reach the fifth floor, you are now under the control of gravity, this is an attribute of nature, nature has endowed people with the attribute of choice and freedom, so they have this natural sovereignty and dominion over all other creatures, the survival of endangered species is conditional on our will, they do not have the power and freedom to choose, they are deprived of self-awareness, they cannot rediscover themselves, they are completely at the mercy of humans, because man is self-aware, only he has the freedom and authority to choose and rediscover himself, this is natural sovereignty and dominion...

What is moral sovereignty? It is the lawful and principled use of our freedom and agency to make choices. In other words, if we conduct our relationships in accordance with principles, we are under the protection of nature. Natural laws (like the law of gravity) and principles (like respect, kindness, honesty, loyalty, and justice) govern the consequences of our choices and choices. If you continue to pollute the environment, you will be forced to take in dirty air and dirty water. Similarly, trust (the process of strengthening relationships) is destroyed when you continue to be dishonest and unfair to people. By the principled and modest use of freedom and agency, people who are broken establish their moral status among others, and it is this behavior that makes people authentic in cultures, institutions, and all societies. (6)⁶

⁵ Zahid, Aamir Munir, Dr., "Mirror of Character", Sheikh Zayed Islamic Center, University of the Punjab, Lahore, pp. 23-24.

⁶ Covey, Stephen R., "The Eighth Habit," Translated by: Tahir Mansoor Farooqi, Creative Institute, Lahore, p. 75.



Write more:

"Values and behaviors are social norms. They can be personal, emotional, objective, and debatable. We all have our values and behaviors. Even criminals have values. However, you can ask yourself, "Are my behaviors based on principles?" Or are they impersonal, fact-based, objective, and self-evident? They monitor outcomes while behaviors are monitored by values. Therefore, values are principles. People who seek fame usually do not base their values on principles, popularity forms their moral center, they do not know who they are and which way leads to "north", they do not know which principles to adopt because their lives are based on social values, they are divided between social awareness and personal awareness, on the one hand they want to follow natural laws and on the other hand they want to achieve personal goals, in a plane you can get into a state of "vertigo", in such a state you lose the understanding of the ground (principles), you become completely deaf to all kinds of senses, many people remain deaf and lost in this way throughout their lives, we all see such people around us, they come into our lives and are also in popular culture, they have never paid the price of making unchanging principles deeply understood....

So the main task is to be sure of the "true north" and then align everything in that direction, otherwise you will have to live with the inevitable negative consequences that are bound to occur, which are inevitable because even if values control behavior, principles still control the consequences of behavior. Moral sovereignty demands the sacrifice of short-term selfishness and temporary interests and demands the courage to demonstrate social values based on principles, our conscience is the guardian of these principles. (7)⁷

Aristotle believes that natural characteristics cannot be changed and that these characteristics have no place in the moral sphere.:

"It is quite plain that none of the moral virtues is produced in us by nature, since none of the things with natural properties can be trained to acquire a different property, for example the stone, which has a natural downward motion, cannot be trained. to move upwards, not even if one "trains" it by (8)countless upward throws"⁸

"This is a statement of nature that cannot be changed and is agreed upon, but at the same time it is also a statement of the absence of moral attributes of the natural essence, as if a blank slate is free from any image and any image can be engraved on it, and for this engraving, intention, hard work, effort and effort are the conditions, and it is this effort and effort that causes human excellence and distinction. According to Aristotle, "For virtue, it is not enough to know what it is, but more than that is needed, such as discipline for its establishment and preservation, its use in daily tasks

⁷ Also, p. 76

⁸ Aristotle the Philosophy of Aristotle Selection and Introduction by (8)

Renford Babbrough, Translated by: AE Wardman and JL Creed. London, 1963, P:303

and the invention of other similar means and means, so that all these things together can make us virtuous and good." (9)⁹

Natural attitudes refer to those attitudes that Allah Almighty has endowed in men and women in the form of characteristics, distinctions, and attributes, and to fight against them is to subject oneself to defeat and seek fruitless results.

Amira Ehsan explains the division of nature in this way::

"This natural divider has been inspired by Allah Almighty in men and women to such an extent that if you give a doll to a little boy and a girl, the experience of the divider will make it clear (in the West, under the concept that both must be taught equality, dolls are given to little boys in schools to play with, but despite this, the results are the same as Allah has placed in her nature). The girl takes on the role of a little mother as soon as she picks up the doll, making it, decorating it, playing with it, feeding it, dressing it, dressing it...and the boy...the boy will pick up the doll, pull out its arms, legs, and neck according to his own nature, and throw it carelessly here and there, laughing, teasing his little sister...! He is devoid of subtle and gentle emotions. His world is a world of harshness and violence, in which destruction is also a part. Cracking the earth's chest, breaking rocks, fighting snakes and wolves, building buildings and bridges - in short, hard work, testing strength, and battling nature are his lot. The blows of cold and heat, the hardships of war... all this is the lot of a man....

A woman is so gentle, tender-hearted and sensitive in her nature. She has been endowed with such an abundance of maternal instinct that she is not only sensitive to her own children, but also to cats and baby birds. Without exaggeration, God has bestowed upon a woman the abundance of love for at least a dozen or a half dozen children. This division is not only among humans, but this gender division and assignment of responsibilities is also the same in the animal kingdom. Experience has shown that a small baby bird was found helpless and fallen outside the nest. An attempt was made to bring it into the house and feed it everything... but... it was too late to build an artificial nest and place the baby on a tree when the restless mother came looking for it. The father of the bird was also behind her. Now, assigning the father to protect the baby, the mother began to worry about the baby's food, who in a short time squeezed a small insect into its beak. Two or three times in a row, he humbled himself for the sake of the child. During this time, the vigilant father was assigned to protect and guard the child. This scene is a slight glimpse of the system entrusted by Allah, who has placed the passion for the development and upbringing of the child in every kind of mother and assigned the father to protect and supervise. In the light of these facts, both men and women are interdependent, both are the completion of each other, both are incomplete and incomplete without each other. In accepting the natural division created by Allah Almighty and working according to the system of life given by Him, there is welfare, peace and well-being for the individual and society. Going against it is like fighting against oneself. (10)¹⁰

⁹(9) Sioharvey, Hifzur Rahman, Muhammad, Aristotle: Theology in Relation to Ethics and Moral Philosophy, Delhi: Nadwat al-Musannafin, p. 23.

¹⁰ Amira Ehsan, "The 21st Century and Muslim Women", Rawalpindi Chastity Institute, pp. 71-72



There are some aspects of nature that are beyond the control of man, his skill, and his personal qualities. You should try to go against it and observe a little. What are the results? Nature will surely win and your philosophy and thinking will lose. The hen hatches the eggs in about 21 days, mix the eggs of the hen and add some duck eggs. After the chicks hatch, we will see that the hen chick is eating the grain of the day, and the duck chick is also eating it. Neither the hen taught them to eat the grain nor did she take any steps in this regard. Naturally, both of these chicks are eating the grain, but you will be surprised that in a large pond, the duckling will immediately jump and start taking a dip, while the hen chick and the hen will be standing on the bank watching this scene. The duck, which has the natural and instinctive powers to swim, will swim, on the contrary, the hen and her chick will not do so due to their natural and instinctive powers. Because nature has not endowed them with this ability.

Greek Philosophy of Influence:

Greek Philosophy of Influence Composed of Ethos, Pathos, and Logos, this is a great summary of the process of increasing your effectiveness:

Trustworthy.....Being a model of trustworthiness.....Trustworthy

Feeling.....understanding the other person's point of view

Logic...then explain your point.

In dictionaries Ethos refers to the characteristics of a group or nation or system, Pathos means persuasion in writing or speech, and Logos means the word of God or a matter based on logic.

Near us Ethos basically means your moral nature, your self-worth and trustworthiness, the amount of trust and confidence others have in your integrity and competence. You might call this confidence or SQ.

Pathos Empathy means being empathetic, which means that you understand exactly how the other person is feeling, what their needs are. How they see things. How they try to communicate and how they feel. You can feel it or You can say EQ.

Pathos This Greek word is used for logic, the power and motivation of your own thinking and expression. You can call it logic or You can say IQ.

It is useless to try to understand people before resorting to logic, just as it is useless to try to gain understanding without instilling confidence in others in your character.

(11)¹¹

Different animal and human behaviors and their commonalities:

Allah Almighty has placed the sense of feeling in every living being, and they express this feeling through their behavior. When a human being is hurt, they express it. Similarly, when animals are hurt, we see this reflected in their behavior. If a horse is hit hard by a rider, it shows by its behavior that it is running fast and starts breathing heavily through its nostrils, as if it is angry at being hit. It expresses this anger in such a way that it brings about a surprising increase in its speed and agility. Sometimes, there is a fear that its slapping will cause the rider and the horse to overturn and cause serious injury. Similarly, if you try to catch a bird, its inner feeling is immediately awakened, causing the bird to fly away again and suddenly disappear from sight. If

¹¹ Stephen R. Covey, "The Eighth Habit", p. 123

you try to kill or catch a cat, it will immediately disappear. It is as if every living soul, when it senses an action, immediately reacts to it. This reaction occurs only when a feeling arises in their hearts, and this feeling has been given to them by Allah regarding the consideration of benefits and harms for themselves.

Dr. Nighat Hashmi, in her book "From Desire to Intention," discusses the different behaviors of animals and the senses found within them.:

"We are seeing that in humans and animals There are similarities, I have seen dogs and cats, even if they hunt small mice, they do it, but you should see what happens to mice? What does a mouse think? When a mouse looks at a cat's eyes, does it understand something? Does it understand? How does it run away? It also thinks, all these desires are present in animals, but the problem is that animals cannot control their desires and anger, and humans have to control them. The main difference between humans and animals is that humans can control their desires and animals cannot. For example, when a mouse sees a cat's intention, it runs away, when a goat sees a wolf's intention, it runs away, when a deer sees a lion's intention to hunt, it runs away, have you ever seen these scenes? Suppose if you find out that a snake has entered your room, what will you do? You are understanding behavior! One thing comes to mind and this process happens so quickly that the work is done within seconds. A person truly understands that something will harm him. Even animals are fully aware of this matter. Allah Almighty has given them senses to save their lives. Thus, we come to know that external and internal senses are present in humans as well as in animals. For this reason, animals also realize their harm as humans do and animals also think about their benefit as humans do.

Look at the issue of the birth and protection of animal babies, how everyone assesses their own loss. For example, look at a small bird, what happens to its baby, that little nest, when it falls down? Imagine the restlessness and anxiety of this poor thing, what will happen to it! Have you ever seen a chicken? Have you seen its tiny eyes? Such tiny eyes see the cat coming towards my babies, my chicks, so it spreads its wings. Although it knows that the cat wants to eat me or hurt me, so much anger flares up in it that it attacks the cat too. This means that so much anger flares up in such a small mind that it attacks its opponent, its enemy. (12))¹²

These are common behaviors of animals and humans. Just as humans react to actions and have the ability to perceive behaviors, animals also respond to behaviors in an unconscious manner, and they respond with all their strength and skill. It is as if the heart as well as the mental powers also have the full capacity to accept the influence of behaviors and respond to them fully. In this way, it can be said that the heart as well as the mind, including external and internal perceptions, are involved in the execution of behaviors, which makes it possible to distinguish between the wise and the foolish, the conscious and the unconscious.

Raees Amrohvi writes about the human mind and its various innovations.:

"The human mind is the only observer and witness of this boundless, immeasurable and hundred thousand-faceted universe, made up of elements of destruction and construction and woven from the fabric of time and space. It is the human mind that is

¹² Nighat Hashmi, Dr., "From Desire to Intention", Al-Noor Publications Lahore, pp. 14-15



trying to solve the complex knots of the universe according to its convenience. What are the reality and facts of the universe? This question is not important. The important question is what concept does the human mind have about these facts? We measure the universe not by the scale of the universe, but by our own scale. There is no universe outside of us. If human consciousness is detached from any scene or phenomenon for a moment, it disappears into nothingness for the mind. As soon as the human mind's attention is drawn to that scene or phenomenon, that world comes into existence. At that time, the point or point to which attention is drawn is the same point or point in a confined existence. As soon as your attention is diverted from that point, it has become "nothingness" for you. All the letters of the alphabet from A to Y are written on a board. Your entire mental attention is focused on A. At that time, all the letters from B to Y are non-existent for you. After A, your eyes fall on B and you get lost in B with complete absorption. Let's say A has disappeared. In fact, what is the universe itself? How did it come into existence? How will it disappear? What is the purpose and the unseen of its creation? All the manifestations of the universe point to what realities? All these questions exist within the universe itself, the system of the universe is neither a questioner nor a responsible one, nor is it answerable to anyone nor is it an inquirer before anyone! All kinds of questions about the universe and the phenomena of the universe arise in our minds. We ourselves keep measuring eternity, time and space and existence of nothingness through the passage of our consciousness. The universe and the knowledge of the universe are called boundless, immeasurable and having a thousand aspects, but this decision is also of the human mind. For the human mind, it is both boundless and boundless, infinite and limited, immeasurable and immeasurable, having a thousand aspects and no aspects, this is the way of thinking. The way you start thinking about things, the same condition will arise in them. They will start to appear the same way. Sometimes great, sometimes insignificant, sometimes complex, sometimes simple, sometimes colorful, sometimes colorless, all the scales of measurement, weight, and estimation of the universe that science and research have are all creations of the human mind or its instruments." (13)¹³

This concept and scenario is for the person who thinks and understands the cosmic phenomena with his heart and mind, that is, the human mind and the human mind in the true sense. Seeing the cosmic phenomena in his mind, a new dimension, thought and innovation will arise. He will try to adapt the universe and the aesthetic beauty connected to it in his behavior and good performance. He will try to give the same impression to those who are connected to him and those who are connected to him. He will not live like a clay pot. He will not be hard like bricks and stones. He will not implement the jungle and the law prevailing in it in his life. The law of the jungle in which the big fish swallows the small fish, the pigeon is captured by the crow. A person with a healthy mind expresses disgust with these things. How can he follow the law of the jungle, in which if he is killed, there is no sorrow, and if he kills, he is not guilty....

The heart's feelings and behavior improve when its power of domination and oppression is used to the minimum, and these powers are used only where they are

¹³ Raees Amrohvi, "Psychology and Metaphysics," Welcome Book Karachi, p. 35-36.

desperately needed. Otherwise, with people who cannot do anything wrong, neither for good nor for bad, harassing such people and trampling their feelings underfoot is tantamount to smearing humanity and fostering animalism. I can distinguish between an animal and a human being in that the reaction to my actions does not come out in the form of someone's groans and someone's cries and laments. If this is the case, then certainly animal powers are more dominant in it than human powers.

Raees Amrohvi writes, referring to the animalistic man in whom the material of feeling is likely to disappear::

"People of this era cannot even imagine the struggle that a prehistoric or early human being must have had to endure to survive. Picture in your mind a man from the Stone Age, living in mountains and caves with his family. There is no protection from heat, cold, rain, storms and earthquakes. All the creatures of the forest and mountains, from ants to dragons, are at war with it. There is no place for bread or rest. If they find a prey, they fill their stomachs, otherwise they sleep hungry, or they fill their stomachs with wild grass. Rather, even when grazing grass, they face competition from wild buffaloes. This is a man who lives with all his energy. His entire life force is spent on preserving his life. There is no energy left in the body to spend it on other emotional activities. But the man of the modern era has reserves of spare energy, because survival has become easier than before. Now there is no need to go to the forests and wrestle with bears and wild buffaloes, nor to go down to the rivers and challenge crocodiles for a single fish! We do not have to face the severity of the seasons, nor do we have to bear the risks of distances and destinations. As the burden of physical labor decreases, emotional strength increases. If a generator continues to produce constant electricity, if there is no consumption, the machine will not be destroyed, but it will definitely burn the parts from the inside. This is the case with human nervous electricity or physical energy. (14))¹⁴

In this way, behaviors are found equally in humans and animals. A human whose behavior is more similar to animals and animal instincts has entered a stage of behavioral evolution where he will get stuck in the swamp day by day, and will eventually lose his identity and disappear. While that class of humans whose tendency is closer to humanity and nature, away from animal instincts, are in such stages of behavior that a remarkable civilization, civilized society and fertile ground of feelings will continue and continue.

The relationship between behavior and culture:

Just as man comes into the world with his existence through various stages of creation, the different stages refer to: clay, sperm, clotted blood, lumps of flesh (unformed), bones, flesh on bones, present form (existence). This is the creation of man, and it also became clear how man came into existence. Thus, there are seven different stages of human creation which are extremely complex, the heights of human development cannot even imagine doing so.

It can be said that the name of civilization was first heard from religion. It is religion that has drawn man's attention to the fact that he has a moral existence, without which life cannot be free from human impurities, nor can a society be born that can guarantee a contented and peaceful life. How important is this concept for non-

¹⁴ Also, p. 45

religious societies as well, that is, religion alone can certify a nation as civilized and civilized, how civilization began and in what way it developed, sometimes formed, deteriorated and improved, and reached our time, there are many kinds of philosophical thoughts involved in it, and it is not possible to reach a final conclusion and concentrate on one opinion. However, civilization is like a house that we and previous people have decorated and decorated, sometimes its foundations have been shaken by disasters and earthquakes and some parts of it have collapsed, but those who came later considered it their primary goal to use all resources to renovate and decorate it, thus its beauty did not change, but there is truth in the fact that how long it takes to build a house, many kinds of sufferings have to be endured, many kinds of difficult walls have to be crossed, but how long does it take to demolish it? Perhaps if the demolition worker removes five or seven bricks from here and there, the entire wall will collapse with a bang, and in the same way, the rest of the building will collapse. This is the case with the houses of our civilization. The built house looks beautiful and strong, but when it starts to deteriorate and collapse, the scene changes immediately.

Will Durant writes about civilization.:

"Civilization is the social order that promotes cultural creation. Civilization reflects the lifestyle, thought, and feeling of a society. Thus, language, tools, methods of production, and social relations, lifestyle, ethics, customs, traditions, knowledge, literature, wisdom, and philosophy, beliefs, and myths, fine arts, love, and family teachings, etc. are various manifestations of civilization. Some factors determine civilization. The first of these factors is geological conditions. The second is geographical conditions, which can be both supportive and obstructive in the development of civilization. Economic conditions are more important because if man had relied solely on hunting animals for his survival, he would never have been able to make the journey from barbarism to civilization....

There are no racial conditions for civilization, it can arise in any continent, color and race, no great race creates civilization, but it is the great civilization that creates nations, civilization is related to race only in this sense, intermarriage of different races gradually settles in a relatively homogeneous nation and a new race comes into being, civilization is not a created thing nor is it eternal, civilizations keep coming into being and disappearing, every old and new civilization of the world has been formed by the following elements. (15))¹⁵

Will Durant writes more:

"Civilizations are the ladders of the racial spirit. Just as family reproduction and then writing connect generations, handing down the traditions of dying people to the young, so too, printing, trade, and the myriad ways of communicating information give civilizations and preserve what is important for future civilizations. We must hand over our cultural heritage to our children before we die. (16))¹⁶

¹⁵ Will Durant, "The Evolution of Human Civilization", translated by Tanveer Jahan, Fiction House Lahore, p. 6

¹⁶ Also, p. 10

Every civilization has some basic elements from which it is formed, and these basic elements are found in all civilizations of the world, which are as follows::

Professor Mufti Muhammad Ahmed writes while discussing the basic elements of civilization.:

The first thing that must be investigated in a civilization is what is its concept of the world? What does it consider the position of man in this world? What is the world in its eyes? If man uses this world, what should he understand and use it? The question of the concept of life is so important that it has a profound effect on all the actions of human life. A change in this concept fundamentally changes the nature of civilization. Humanity has seen this world in different ways, and it often happened that whoever saw an aspect as prominent formed a theory about the life of the world in terms of that aspect and did not even try to look at the other aspects.

* For example, one group, seeing the weakness and helplessness of man and the power and might of the great forces of nature in comparison with him, concluded that he was a very insignificant being in the world and that these beneficial and harmful forces that were visible were not subject to any universal law but were independent. This imagination dominated their minds so much that the aspect in which man enjoys honor disappeared from their sight and they forgot even the bright side of their being, and they sacrificed their sense of honor and dignity to an exaggerated admission of their weakness and helplessness. Idolatry, tree worship, star worship and other forms of worship of nature are the products of this theory.

While what is Islam's concept of humanity, Allah Almighty says in the Holy Quran::
{And We honored the children of Adam and carried them in the land and the sea and provided them with goodness and favored them over many. (17)¹⁷

""And We have certainly honored the children of Adam, and carried them on land and sea, and provided them with good things, and have preferred them above many of Our creations.""

That is, Islam has declared the creation of human beings to be a cause of honor and excellence, which is their natural and Islamic right.

* Another group saw the world from the perspective that there was only corruption in it, that the entire factory was running to cause pain and suffering to man, and that all the relationships and connections established in the world were traps that trapped man in troubles and troubles. Is it just one man that the entire universe is caught in the clutches of depression and destruction, where everything that is created is created to deteriorate? Spring comes so that autumn can rob it of its grass, the tree of life brings forth leaves so that the monster of death can enjoy it, and the beauty of survival comes again and again so that the god of destruction can destroy it. This idea left people with no interest in the world and its life. Therefore, the world considered its salvation to be nullifying all its feelings and breaking the cruel law of nature that has made humans mere tools to run this factory.

{If you did not think you were created in vain} (18)¹⁸

"Do you think that We created you without purpose?"

¹⁷ Al-Israa, 17:70

¹⁸ Al-Mu'minun, 23:115

Islam strongly denies and negates that the phenomena of the universe and human existence itself were created purposelessly and unjustifiably. Every particle of the universe was created with a purpose, and all of these things point to the craftsmanship of Allah.

* There is another group that sees the world from the perspective that there are pleasures and luxuries for man in this world and he has been given a short period to enjoy them. The feeling of pain and suffering makes these pleasures unpleasant. If man nullifies this feeling and does not allow anything to cause him pain or suffering, then pleasure is pleasure. This world is all that man has, whatever pleasures he has to enjoy in this world, after death all this will be forgotten. This theory is based on complete disbelief that after death everything will perish and there will be no more appearance in the court of this universe. The Quran also refutes this false theory.:

{How do you disbelieve in Allah and become dead, then He will revive you, then you will die, then He will revive you, then to Him you will return} (19)¹⁹

"How can you disbelieve in Allah when you were lifeless, then He created you, then He will cause you to die, then He will give you life, then to Him you will be returned?"

* In contrast, in the eyes of a group, man is not only a free willed being, but he is not subject to any higher will or any higher power, and is not obliged to answer to anyone except the law of human government in his actions and deeds. He is the master of this world and all things in the world have been subjected to him. He has the authority to use it however he wants. He has to impose restrictions on his individual life in order to create a discipline in his actions and deeds in order to improve his life. But in a collective capacity, he is completely free, and the idea of being responsible to a higher being is completely absurd. Western thinkers support this idea. Their other beliefs and thoughts are born from this thought. The Western way of life is indebted to these false ideas.

Whereas the Quran's concept regarding this false view is that you are all made to stay in this world for a fixed period, then you will all be returned to the One who created you, then He will question you according to the deeds you did in this world, as Allah has commanded.:

{Wassoof Tusaloon} (20)²⁰

"And soon you will be questioned."

This verse indicates that the case of a human being is not like that of a camel without a hump, which does whatever it wants, does whatever it wants, rather it has been limited, and if it tries to exceed it, then the most powerful and powerful being who runs the system of this universe, Allah Almighty, will definitely question it.

Basic thoughts and beliefs:

The source of all human actions is his mind. As the origin of actions, there are two states of the mind. One state is that it does not have fixed thoughts of a specific type, but various scattered and scattered thoughts keep coming, and whichever thought is strongest among them becomes the driving force for action. The other state is that it does not remain a place of scattered thoughts, but a few specific thoughts become

¹⁹ Al-Baqarah, 2:28

²⁰ Al-Zukhruf, 43:44

fixed in such a way that its practical life is constantly influenced by them, and instead of scattered actions, organized and disciplined actions are produced. Similarly, civilizations that are based on human imaginations or the sayings of philosophers have their basic thoughts and beliefs, and the basic beliefs of Islam are slightly different from them.

Research Methodology:

This study adopts a hermeneutic textual research methodology to explore the impact of attitudes on human psychology in light of Islamic teachings. Hermeneutics, as a qualitative interpretive approach, is particularly suited for analyzing sacred texts, classical literature, and religious discourse. The methodology involves critical and contextual interpretation of primary Islamic sources—namely the Qur'an, Hadith, and classical exegetical and ethical works—to uncover the conceptualization of attitudes, behavior, and mental well-being within an Islamic framework.

The research also engages with modern psychological theories and behavioral studies to create an interdisciplinary bridge. The hermeneutic process includes textual analysis, thematic extraction, and comparative reflection, ensuring that interpretations remain faithful to both the linguistic context and moral intentions of the Islamic texts. Classical commentaries (tafsir), works on adab (ethics), and contemporary scholarly writings are examined to assess how Islamic thought addresses attitude formation, emotional regulation, and behavioral correction.

This interpretive method allows for a nuanced understanding of how Islamic teachings complement or contrast with modern psychological perspectives. The result is a rich, context-sensitive insight into the causes of human behavior and the transformative role of attitudes, as viewed through both theological and psychological lenses.

Research Questions:

1. How do individual attitudes influence human behavior and psychological well-being according to contemporary psychological theories?
2. What guidance do Islamic teachings provide regarding the development, regulation, and transformation of human attitudes, and how can this guidance be integrated into modern psychological frameworks?

Data Analysis:

What kind of person does civilization make of a human being? That is, what kind of moral training does it provide, with which it prepares a human being to lead a successful life according to its ideology? What are the qualities, attributes and psychological characteristics that it tries to awaken and develop in humans? And how does a human being become through its specific moral training? Although the main purpose of civilization is to build a collective system, individuals are the material from which the palace of the community is built, and the stability of this palace depends on the fact that every stone is well-hewn, every brick is well-baked, and inanimate material is not used anywhere. Therefore, a nation is formed from individuals. Whoever does not train the individual will not be able to train the nation either.

How is the relationship between man and man established in this civilization in terms of his various statuses? How is he related to his family, what kind of relationship does he have with his neighbors, his superiors, and his subordinates? What rights have



been declared over others and what rights have been declared over him? To what limits has he been bound? If he has been given freedom, to what extent? In the context of this question, all the problems of morality, society, law, politics, and international relations arise, and from this it can be seen how the civilization in question organizes the family, society, and government. (21))²¹

These are the basic elements with the help of which the origin of civilization will be known and the difference of one civilization from the other will be known. All the civilizations of the world include these basic elements. People's behavior is largely related to civilization. Behind the behaviors we follow, the history of many nations, the civilization of many nations is hidden in it. We have seen our parents behave, behave and behave in the same way, they behaved in the same way with their ancestors and then this chain continues upwards. Many types of situations and incidents are involved in the emergence of behaviors, that is, bad situations and accidents have a negative impact on human behavior and they are caught in a desperate state and perform negative actions and behaviors that increase their own and other people's problems. Similarly, pleasant memories, good conditions and economic improvement have a positive impact on human behavior, they see their inner image as beautiful, and they express this beauty in society with their better behavior. Attitude is the result of the state or mood in which we exist.

Islam is a universal religion. Allah Almighty has endowed it with the ability to deal with all kinds of issues and situations, and has placed in it the solution to every problem facing humanity. At every turn, its principles and laws save humanity from deterioration, extinction, and becoming apathetic. Islam teaches how to make behaviors beneficial for oneself and beneficial for others. No religion has the ability to present a solution to every problem in both material and spiritual terms. For example, if a person is struggling with the thought of earning a living, it is Islam that gives messages that strengthen the human heart and mind when they are in despair, consoles them in their hunger and financial hardship, teaches them ways to keep their behavior positive and keep their mind fresh, and conveys messages. For example, when Satan makes a person commit negative behaviors during financial hardship, big headlines adorn the newspapers every day. So-and-so committed suicide because of his job, so-and-so woman died of hunger. A man strangled his child out of boredom, a man threw his daughters into a canal due to boredom, recently in Karachi, an elderly man jumped off a roof and lost his life because he did not receive his pension, we see and hear many such news and incidents every day. This is the ultimate limit and the height of the intensity of negative attitudes,

In what words is man guided at this time? The Holy Quran says:

{Shaytaan promises you poverty and shames you with obscenity, and God promises you forgiveness from him and grace, and God is wide-ranging. (22)²²

²¹ Muhammad Ahmed, Professor Mufti, "Introduction to Islamic Civilization and Modern Philosophy", Maktaba Islamia Faisalabad, pp. 43 to 47

²² Al-Baqarah, 2:268

""Satan threatens you with poverty and orders you to commit immorality, but Allah promises you forgiveness from Him and bounty. And Allah is All-Encompassing, All-Knowing."

Can a follower of any other religion claim that his leader and God sustains him in this way and consoles and encourages him in loneliness and difficult situations? No, not at all! In the most difficult of difficulties, it can be said that join a workshop at such and such a place, you will be shown activities through which you will be able to overcome difficult situations, or you will be told to do 'yoga', this will give you peace of mind and reduce the intensity of behaviors. No other religion has the capacity to teach someone not only the means to get out of difficult situations but also how to remain calm. Islam, along with providing solutions to problems, teaches methods to purify the heart, keep the mind calm, keep attitudes positive and keep the body away from fatigue. Therefore, there is no other religion in this universe that is more capable of improving attitudes, wishing them well and making them beneficial for humanity than the Islamic religion.

Just as the hadith of the Prophet (peace be upon him) which SuhaibIt is narrated from h that the Prophet (peace and blessings of Allaah be upon him) said:

"The Messenger of God, may God bless him and grant him peace, said, ``Ajjab for the command of the believer, indeed, the command of all is good, and there is no Zakat for anyone except the believer." (23))²³

"The Prophet (peace and blessings of Allah be upon him) said: "The believer's affair is excellent, and in every affair of his, there is good, but this affair is not for anyone else except the believer. If a calamity befalls him, he is grateful, and that is good for him, and if a hardship befalls him, it is good for him to be patient."

A follower of any religion cannot offer him that there is good for you in suffering, that there is an afterlife benefit and reward for you when suffering, that there is good for you when suffering, when illness strikes, and when wealth and resources are taken away, that is, those sufferings that make a person feel disgusted with himself and alienated from others, that he himself is also prone to boredom and is rushing to bite others at every opportunity, that his behavior becomes so frightening and worrying that everyone wants to stay away from him. If there is anything that can be done to remedy all these things, if there is an easy way to treat sorrows and present an alternative system, then it is the religion of Islam alone, which has the ability to stop reprehensible, hateful, and worrying behaviors as soon as they arise.

The relationship between psychology and behavior

There are several stages of perception, through which a person accepts the effect of something by using his heart and mind, or the process of influence takes place in him. Some psychologists and philosophically minded people have given different definitions of it, some are conjectures and some are opinions and conjectures that deviate from the path of moderation and are far from reality. In human instincts, it begins after birth that he learns the skill of feeling. For example, a newborn baby who cannot speak yet, but he starts feeling behaviors and movements a few days after birth. Just as his mother stares at him, he becomes worried. Similarly, if the people

²³ Muslim, "Al-Jami' al-Sahih", Kitab al-Zuhd wa al-Shura, Chapter al-Mu'minin is the guardian of all good.



around him laugh at him, he starts laughing. Although these movements are not yet openly revealed, he tries to give the impression by rounding his lips and looking at the joy of his eyes that he is in a happy mood. Similarly, if you play a loud thing near this child, its threat falls on his heart and mind, which makes him afraid. If you scare him with a scary sound, he immediately gets scared. The child cannot understand the words of the mother's 'lullaby' and their depth. Despite this, he feels that some good words are being hummed to him. The child falls asleep feeling calm after hearing this sound. With different ways of pampering him, whatever method is adopted to love him, the child will not cry but will start laughing. The recognition of gentleness and sweet tone is born in him, similarly, hatred and related methods are capable of accepting their influence only a few days after birth. When scared, when adopting an angry style, when adopting a threatening tone, a strange voice, the heat and intensity of the tone, the distortion of the eyes, all these behaviors are such that the child becomes able to feel only a few days after birth. All these instincts are related to the gift of nature.

It was found that the negative process of striking the heart and mind leads to mental disorder and confusion of an individual. This mental health disorder is a mirror of social disorder, from which social values flourish, but their style is based on negativity, lawlessness, and injustice. Then, psychological diseases gradually arise, through which one person psychologically hurts another, fails him, poisons his happiness, defeats him with his negative behavior, leads him to seek negativity within him, and takes every step to humiliate him in society, which destroys his social and community life. He expresses disgust and loneliness with himself, he likes to keep himself away from people, starts running away from people, he finds the gatherings, pomp and pageantry of society bad and ugly instead of good. These complexities of the heart and mind, character, and behavior are called psychology.

"Those who claim to be religious, while forgetting their belief and confession, neglecting their actions and being deprived of training, are worse than a person without religion and are dangerous criminals of society. Such people, even if they are Muslims, can confess their religion, but their religion cannot be held responsible for their character, while its education is in accordance with human nature. It is an Islamic decision that all the sciences and arts that man has acquired up to now are certainly his legitimate right and their development and dissemination is also his duty. But whether theoretical science or practical, if it is nurtured in the lap of denial, then it is mere darkness and mere ignorance. (24)²⁴

As if such behaviors that are based on mere ignorance and darkness are nothing but thorny bushes and a fire whose flames scorch the human body, psychology is directly related to behaviors, that is, a psychology that is surrounded by various diseases, is unable to practice polite and civilized behaviors, Raees Amrohvi writes about the different classes of psychology and their interconnection with behaviors.:

"The art of psychology largely deals with the actions and reactions of the five human senses (sight, smell, hearing, taste, and touch). Therefore, according to many psychologists, it is more appropriate to interpret the art of psychology as organic. In

²⁴ Nadvi, Syed Suleman, "Human Rights in the Light of the Holy Quran", Khwaja Mir Dard Academy, Lahore, p. 7



modern psychology, the five inner senses of man (memory, imagination, imagination, and common sense) have either not been ignored or have been ignored, or they have been considered as the result of the five external senses, thus leaving the discussion unfinished. The result is obvious that on the one hand, there is this hot market for the art of psychology, God forbid, and on the other hand, there is the intensity of psychological diseases, God forbid, child psychology, male psychology, gender psychology, female psychology, educational psychology, collective psychology, industrial psychology, and who knows how many thousand types of psychological arts have come into existence. The psychology of the modern era is limited to the study of the character of the individual, and that too to a superficial extent. Then from the study of the character of the individual, the study of the character of groups, art was born, and from the plant of psychology, a A branch was cut and a separate plant of sociology was planted, which is now bearing fruit." (25))²⁵

"Psychology is a science that basically discusses the mental and intellectual life of man, its origin and its various aspects. Psychology has been defined in different words by different thinkers, but if the ideas of all thinkers are combined, then the definition of psychology will be that it is a science that discusses the human mind, thoughts, feelings, character and the various actions that occur in it. Now, since different aspects of the mental life of man are discussed under the science of psychology, separate discussions and research have started in different fields based on the relationship of man, thus different branches of psychology have come into existence. (26))²⁶

It is as if the forces operating in the mind and the brain cause the emergence of psychology, which contains all the good and bad within itself. An example of this can also be understood as a person saying that so-and-so has caused me great psychological distress, although distress is related to the mind and the brain, therefore mental anguish and distress are related to psychological problems, and all these factors come into existence from religion, society, and civilization.

"The biological and psychological factors of character are influenced only in the context of a cultural environment, which includes the family, neighborhood, community, profession, ethnic group, socioeconomic class, and national culture. Often, the socio-cultural environment exerts great pressure on individuals, and as a result of this influence, they perform different behaviors while going through the process of feeling. The effects that biological and psychological factors produce also depend on the intensity of this social pressure, and accordingly, individuals accept the influence differently. These effects cannot be studied in the laboratory, so we cannot divide them into two categories of factors related to current and natural inclinations. Childhood training creates a certain inclination and daily social factors act as immediate effects. The combined effect of both of these creates in a person the character that is characteristic of the middle class....

²⁵ Raees Amrohvi, "Psychology and Metaphysics", Welcome Bookport Karachi, p. 20

²⁶ Amrohvi, Iqbal, Syed, "Encyclopedia of Psychology", Nigarshat Publishers, Lahore, p.-262



Society consists of formal and informal social organizations. These organizations are interconnected. These organizations include religious institutions, families, professional groups, peer groups, and circles of friends. In addition to these, there are many other groups. Each group is a cultural unit. The members of a group share common ways of thinking and consciousness, certain beliefs, and goals. These common factors form civilization. In addition to these, civilization also includes the social relationships that exist between these individuals. The cultural group of which an individual is a member imposes certain responsibilities on him, gives him a specific social status and role, trains him by rewarding him for desirable behavior and punishing him for undesirable behavior. If there is any change in the cultural structure, the individual's responsibilities and status also change. Society expects the individual to adhere to certain social standards and principles. These standards are expressed either informally through common ways of life and customs or in the form of systematically enforced laws." (27))²⁷

Society is a huge organization of social relationships of its members. When society is well organized, it assigns duties and responsibilities to its members through its institutions and parties, which serve the welfare and improvement of humanity as well as the means to fulfill their appropriate and legitimate desires. Otherwise, numerous psychological disorders arise due to mental health disorders, because even within successful, healthy and dignified civilizations, it is possible for such individuals to exist who suffer from mental disorders, which play a key role in making the life of not only the affected individual but also everyone associated and connected with him unbearable.

"There is a growing feeling among thoughtful people that our society is a sick and mentally disordered society, that it needs treatment... With the decline of the ideas, concepts and beliefs on which our social and individual life was organized, the fabric of our traditional civilization is crumbling, due to which we are faced with the problem of treating the entire society. Individual treatment or punishment has no use other than increasing the symptoms of the disease....

From the assumption that social disorder and disorder lead to emotional disorders, it can be concluded that certain social conditions are necessary for mental health. It is a widely accepted fact that in order to maintain the mental health of its members, it is the duty of society to fulfill their basic needs, to create such favorable conditions for them to be useful and to feel useful, to create opportunities for them to express themselves is also part of the duties of society. A disordered society fails to fulfill these duties, and the result is manifested in the form of conflict and emotional disorders. (28))²⁸

How do feelings come into being? Do they have their own shape, color, and quality? What are the triggers that give rise to feelings, awaken them, and show effects after

²⁷ Ephraim Rosen, "Abnormal Psychology," Translated by: Zakia Mashhadi, National Council for the Promotion of Urdu Language, New Delhi, pp. 184-185.

²⁸ Also, p. 186



they are put into action? What are the basic concepts that can be put into action to awaken the consciousness of feelings within someone? Can he be made to realize how many lives have been affected by his such and such a move and action, and how terrible the effects on others are? To know all these things, it is very important to know the stages of feeling, thought, and then action.

"There are three difficulties in becoming aware, it is very important for every seeker to know them, in fact everyone becomes aware, but only when the action is complete, an example of this is: you were angry, you slapped your wife or you threw a pillow at your husband, later when the heat cooled down and that moment passed, the feeling was awakened, but now this awakening of feeling is somewhat useless, now the moment that has passed cannot be brought back, what has happened cannot be erased, because after the action is done, it is too late, this action can never be returned... Atisha says three things should be remembered, the first thing is that when the action is happening, then become aware, this is the first difficulty that a person who wants to become aware faces, to be aware during the action, anger is present inside you like smoke, when this smoke is thick, to be aware of it is initially difficult, but it is not impossible, Make a little effort and you will be able to be aware of it, at first you will see that you will be aware after the anger has subsided and everything has cooled down, you will be aware after fifteen minutes, try, you will be aware after five minutes, try more, you will be aware after a minute, try more, and you will be aware at the very moment when the anger is coming, try more and you will be aware of it right in the middle of it and that is the first step: being aware during the process...

Then the second step, which is even more difficult because now you are going into deeper water, the second step or the second difficulty is to be aware of it before the action, now that it is just a thought and can turn into action at any moment, now you need a more subtle awareness, the action becomes dirty, you hit a woman, you can be aware while hitting, but the idea of hitting is more subtle, there are thousands of ideas in the mind, who pays attention to them? They keep coming, the traffic keeps going, most of these ideas do not become action... This is the difference between sin and crime, crime is when an image is acted upon, no court can punish you for thinking something, you can think of killing someone but no law can punish you, you can enjoy, you can dream, but the law does not apply to you, unless you act and the idea turns into reality, then it becomes a crime....

The second difficulty is to catch the idea when it is arising within you, it can happen, but it can only happen when you have crossed the first hurdle, because the idea is not solid, but it is still solid enough to be seen. You just have to practice a little, sit quietly and just watch your thoughts, how they arise, how they take shape, how they persist, and how they leave you, they become your guests and when the time comes they leave you and many ideas come and go, you are the host while many ideas come and go, don't start with difficult ideas, start with simple ideas, that will make the work easier....

The third difficulty is that to grasp this feeling, which ultimately leads to action, first that thought is formed, this is the most difficult, at that time you cannot even imagine it, something is felt before it becomes a thought, these are three things: feeling comes first, then thought comes, then action comes, you cannot even be aware that every thought is created by a specific feeling, if there is no feeling, then there will be no thought, feeling becomes reality in the form of thought, thought becomes reality in the

form of action, now you have to do an almost impossible task, you have to grasp a specific feeling, haven't you noticed sometimes, you really don't know why you are feeling a little anxious? There is no real thought that you can grasp as a cause, yet you are troubled, you have a feeling of uneasiness, something is brewing beneath the earth, a feeling is gaining strength, sometimes you feel sad, there is no reason for feeling sad and there is no thought to arouse it, yet there is sadness, a general feeling, that means a feeling is trying to come above the earth, the seed of feeling is sending its leaves above the earth, if you are capable of being aware of thought then sooner or later you will also become aware of feeling. These are the three difficulties, Atisha says: Know these three difficulties, if you do this you will immediately reach the center of your being, that is, action is very far from being, first the thought comes, then the feeling comes. (29))²⁹

The purpose of describing the above-mentioned references, while knowing the findings and observations of Western philosophers and psychologists, is also to introduce awareness and understanding of how such superficial thinking, superficiality, artificial ideas, fabricated thoughts, and assumptions are affecting the lives of individuals in general social and societal life. If the problems are identified in a specific way and that identification is sufficient to highlight the disease, then what are the measures for its prevention and control that are considered more than sufficient, which can present a balanced and integrated solution, by adopting which, whether at the individual level or through the use of force, what conclusions can be drawn? How beneficial are these factors in creating social harmony and playing a role in the formation of a healthy society? Are their effects long-lasting and permanent? The answer to all these things certainly comes in the form of intellectual confusion, divergence of thoughts, and lack of harmony of temperament and lack of convergence on any one point. Western thinkers and philosophers have certainly failed and failed to offer solutions to these problems, the inevitable result of which we see every day in the form of the civilizational and social misconduct of the West. If the solution to these things were with them and people had accepted this solution happily, the results would certainly be the opposite. In all these situations, psychological diseases will increase, as a result of which feelings will be hurt and crushed.

Result And Finding:

The process of examining feelings through psychology introduced by the West seems to be beneficial and closest to reality, but in reality the matter is not so simple and straightforward. According to many Western thinkers, the process of examining feelings through psychology is so complex and full of differences and distinctions that it is impossible to reach any final conclusion and form any appropriate opinion in its light, writes the famous historian Edward Hartpole Leakey, shedding light on the outdated psychological ideas and results of the West.:

"According to Sir William Hamilton, psychology is the name of a disciplined and trained form of consciousness. That is, the criterion for the validity of all psychological discussions is nothing other than that they are in accordance with our circumstances and conditions. Therefore, when some moral philosophers enter the

²⁹ Osho, Guru Janesh, "Man, a Mystery", Translated by Muhammad Ahsan Butt, Publishers, Lahore, pp. 70-74

realm of psychology and claim that the criterion for good behavior is the usefulness of actions and their motivation is the joy and pleasure of the doer, the question naturally arises in us as to how far our consciousness itself supports this claim? In response to this, the verdict of the study of the inner self is that there cannot be a more baseless claim than this. Rather, the truth is that it is such a strange and strange claim that every country and every era has been refuted in all the ways in which a person can express what is in his conscience. Every language has separate words for good behavior and beneficial actions, and every mind that has any sense and understanding distinguishes between the two. Think for yourself, who is there in the world who does not consider happiness and good behavior to be two different things? Which language in the world has ignored the difference between foresight and sacrifice? Of course, it is quite possible that sometimes both of these results can be achieved from a single act, that is, that act can be both good and beneficial, but this does not mean that these two words become synonymous or that the principle and real difference between the two is erased. (30)³⁰

Edward Hardt's analysis is close to reality. The emergence of many innovations in presenting a simple matter in a complex way and explaining it has increased the number of problems immensely. It has become difficult to reach a suitable conclusion. The chaos of thoughts and the flow of ideas have confused people with problems, distancing them from reality, and making the difference between right and wrong ambiguous and full of doubts.

Contrary to all these outdated assumptions, innovations and differences, Islam spoke in two letters, presented the way and theory of life in simple and easy words, introduced the system of goodness, truth, virtue and goodness, informed about its objectives and consequences, worldly and hereafter rewards and honors, on the contrary, it presented the path of evil, lies, wickedness and evil and its introduction, and warned about its dangerous and heart-wrenching ugly consequences. All the laws and systems of Islam revolve around these two principles. According to the ideology of Islam, every person comes to this world with a sound nature, and to maintain, cultivate, guard and protect this sound nature, Islam guides man completely from the cradle to the grave. It offers solutions to the problems faced in living a full life and presents a balanced and conflict-free system in which there is benefit, ease, adaptability and decency.

Future Research Approach

Future research should adopt a mixed-methods approach, combining empirical psychological assessments with qualitative analysis of Islamic texts. Cross-cultural studies and fieldwork involving Muslim communities can enhance understanding of how attitudes shaped by faith influence behavior and mental health, enabling practical integration of Islamic ethics into psychological counseling frameworks.

³⁰ Paul Leakey, Edward Hart, "A History of European Ethics," translated by Abdul Majid Darya Abadi, City Book Point Karachi, p. 20.