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The Impact Of Psychology On Human Health and Its Solution Through Islamic Method

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Abstract

The study of psychology is very helpful in understanding the human being, at different stages of human development, different instructions are found in this art and in every field of life, light can be obtained from it. In today's educational institutions, efforts are being made to use this subject to a great extent for better education and training of students, but religion has not been given the importance and sanctity it has here.

Man is a secret of nature which has been tried to be understood in every age and this process continues even today, but no one except Islam has been able to fully reveal this secret of nature. The most facts about man exist in Islam and should

exist because it is the straight path revealed by the Lord of the Worlds and is in accordance with human nature. By analyzing various aspects of human nature, habits, instincts, emotions, requirements and goals, a specific concept of human is presented.

Those who are not familiar with the teachings of the Qur'an should be satisfied with these things, but in view of the creation of man, there are the higher goals that the Qur'an presented and the higher standard of humanity that the Prophets and the Companions presented. Karam and those who followed his path, who were perfect examples, do not have any importance for such superficial things.

Keywords: Psychology, Mental Health, Islam, Teachings, Reform Society.

Introduction

Psychology is called psychology in Greek. Scientists have been debating the name because it uses *psyche* in the sense of "soul". Which they deny because the soul cannot come under their observation. That is why the name of this art was suggested as Study of Mind. But the difficulty remained because the intellect, like the soul, is beyond the observation of scientists.

The name Study of Consciousness has been proposed. Anyway, in the academic world, it is still known as psychology. Psychologists believe that this art had nothing to do with education and training in ancient times. It was more than a hundred years ago that a Swiss schoolmaster proposed the theory of linking formal psychology with education and training.

Professor James says that the advantage of psychology is that we know whether the teacher is successful in his goal or not. Similarly, Ed Leif Fryer says, "The only goal of human behavior is to use the power of the mind." Therefore, we should make the child successful in this goal by studying psychology deeply." Many such quotes can be quoted but it is of no use because according to them the purpose of education and training is life completely superficial.

It's important to note that Islamic methods may be complementary to, but not a replacement for, evidence-based psychological interventions. Combining psychological therapy approaches with Islamic principles and teachings can provide a comprehensive and holistic approach to addressing mental health concerns from an Islamic perspective. It is advisable for individuals seeking

support to consult with qualified mental health professionals who can integrate Islamic values into their practice effectively.

The purpose of Human life in the teaching of Islam

It is a fact that this world of ours is not a physical world and a moral world. That is, the laws on which the system of this world is running are physical laws, not moral laws. Therefore, it is impossible to determine the full moral consequences of human actions in this world. Moral consequences are imperfectly formulated only to the extent that the physical laws of the universe permit them.

For example, the moral consequence of the act of a murderer depends on whether physical laws track it. If they are not helpful, then no moral conclusion can be established from the end, even if they are compatible, even if they are compatible, a complete moral conclusion cannot be established. Is it a moral consequence to kill a murderer?

Not at all. Assess the difficulties and sufferings of the deceased's family for the rest of their lives and answer it yourself. In which, unlike our world, the rule is not governed by physical laws, but by moral laws, and physical laws are merely the servants of moral laws, and human beings are punished not by counting their good and bad deeds, but by weighing their intentions.

This was the exact requirement of justice which was fulfilled by Lord Adil and declared that the reward of religious deeds will be given to you in the hereafter and in this world. Then the requirements of trial and examination cannot be fulfilled because every evil person will get the reward of his evil in this world. Shaitan's entire factory will stop.

In order to fulfill the requirements of justice in this religious trial and test, Almighty God gave man a righteous nature. He clarified the truth through the verses spread everywhere in the universe. By describing the history of unrighteous nations, he clarified the evil end of evil and above all, he clarified truth from falsehood through prophets and divine books.¹

لَا يَتَّخِذُ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاتُوا وَيَحْذَرُكُمْ اللَّهُ نَفْسَهُ وَاللَّهُ الْمَصِيرُ

قُلْ إِنْ تُحْفُوا مَا فِي صُدُورِكُمْ أَوْ تُبْدُوهُ يُعَلِّمَهُ اللَّهُ - وَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَ مَا فِي الْأَرْضِ - وَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

يَوْمَ تَجِدُ كُلُّ نَفْسٍ مِمَّا عَمِلَتْ مِنْ خَيْرٍ مُحْضَرًا يَدٌ - وَمِمَّا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا -
وَيُحَدِّثُ كَمَا اللَّهُ نَفْسَهُ - وَاللَّهُ رَءُوفٌ بِالْعِبَادِ²

Let not the believers make unbelievers their protectors rather than the believers; anyone who does so will have nothing to hope for from Allah - except if you do so as a precaution to guard yourselves against their tyranny. Anyhow, Allah warns you to fear Him: because with Allah is your final refuge.

Say: "Whether you conceal what is in your heart or reveal it, it is known to Allah.

He knows whatever is in the Heavens and whatever is in the Earth. Allah has full power over everything. On the Day of Judgement, when every soul will be confronted with whatever good it has done - as for its evil deeds, it will wish they were a long way off. Allah warns you to have His fear. Allah is full of kindness for His devotees.

And in addition to this, in the following verses of the Qur'an, an order has been issued regarding the Darul-Alam of this world and the Darul-Jazal of the Hereafter.

وَمَنْ كَانَ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا.³

But those who have played blind in this world will be blind in the hereafter, rather worse than blind in finding the Way to Salvation.

أَلَّا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ
وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَىٰ
وَأَنَّ سَعْيَهُ سَوْفَ يُرَىٰ
ثُمَّ يُجْزَاهُ الْجَزَاءَ الْأَوْفَىٰ.
وَأَنَّ إِلَىٰ رَبِّكَ أَلْمُنْتَهَىٰ⁴

"That no soul shall bear the burden of another, that there shall be nothing for a man except what he strive for, that his striving shall be scrutinized, that he shall be fully rewarded for it, that to your Rabb is the final goal,

وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ ۚ لَا إِلَهَ إِلَّا هُوَ ۚ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ ۚ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ⁵

Invoke no other god besides Allah. There is no god but Him. Everything is perishable except Him. To him belongs the judgement and to him will you all be returned.

Apart from this, another important point has been made clear that you should not ask the Lord Wahab for the good of this world only, but ask for the good of both the world and the hereafter, you will surely get it.

مَنْ كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا فَعِنْدَ اللَّهِ ثَوَابُ الدُّنْيَا وَالْآخِرَةِ ۖ وَكَانَ اللَّهُ سَمِيعًا بَصِيرًا⁶

Anyone who desires the reward of this world should know that Allah possesses the rewards of both, this world and the hereafter. Allah hears all and sees all.

اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ ۖ وَفَرِحُوا بِالْحَيَاةِ الدُّنْيَا وَمَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا مَتَاعٌ⁷

Allah grants abundantly His provisions to whom He will and sparingly to whom He pleases. The unbelievers rejoice in the life of this world: but brief indeed is the comfort of this worldly life as compared to the life of the hereafter.

مَا يَفْتَحُ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا ۖ وَمَا يُمْسِكُ فَلَا مُرْسِلَ لَهُ مِنْ بَعْدِهِ ۗ وَهُوَ الْعَزِيزُ الْحَكِيمُ⁸

None can withhold the blessings which He bestows on people and none can award besides Him what He withholds. He is the Mighty, the Wise.

The same fact has also been stated in me.

After that, further explaining the basic concept of life, he said that every person is responsible for his own actions, and no one shares the responsibility of his actions, nor can he save him from the end of these actions.

وَإِذَا جَاءَتْهُمْ آيَةٌ قَالُوا لَنْ نُؤْمِنَ حَتَّى نُؤْتَىٰ مِثْلَ مَا أُوتِيَ رُسُلُ اللَّهِ ۗ اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ ۗ سَيُصِيبُ الَّذِينَ أَجْرَمُوا صَغَارٌ عِنْدَ اللَّهِ وَعَذَابٌ شَدِيدٌ بِمَا كَانُوا يَمْكُرُونَ⁹

Whenever there comes to them a sign (verses of The Qur'an) they say: "We shall not believe until we are given directly that which is given to the Rasools of Allah." Allah knows best to whom He should give His Message. Soon these criminals will be overtaken by humiliation and by a severe punishment from Allah for their evil plots.

The same command has been given in the Holy Qur'an at the following places.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا عَلَيْكُمْ أَنْفُسَكُمْ ۖ لَا يَضُرُّكُمْ مَن ضَلَّ إِذَا أِهْتَدَيْتُمْ ۗ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ¹⁰

O believers! You are accountable for none but for yourselves; anyone who has gone astray cannot harm you if you are on the Right Way. To Allah you shall all return and He will let you know the truth of all that you did.

وَمَنْ يُقِنْتَ لِلَّهِ وَرَسُولِهِ وَتَعْمَلَ صَالِحًا تُوْتِيهَا أَجْرَهَا مَرَّتَيْنِ وَأَعْتَدْنَا لَهَا رِزْقًا كَرِيمًا¹¹

Muhammad) who obey Allah and His Rasool and practice righteousness, shall be granted double reward, and for them We have prepared a generous provision.

وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِنَفْسِهِ قَالَ مَا أَظُنُّ أَنْ تَبِيدَ هَذِهِ أَبَدًا¹²

When, having thus wronged his soul, he entered his garden and said: "I do not think that this garden will ever perish!

And then at the same time, it was also said that for the sake of the hereafter welfare and success, strive hard to get the pleasure of the one whose vicegerent and caliph.¹³

Psychology plays a significant role in human health as it focuses on understanding the mind, emotions, and behavior of individuals. Psychological well-being is closely connected to physical health, and addressing psychological issues can have a positive impact on overall health outcomes. However, the approach to addressing psychological health from an Islamic perspective involves incorporating religious teachings and principles in the healing process. Here are a few ways Islamic methods can contribute to psychological well-being:

Spirituality and Mental Health

The centuries-old diseases of Muslims depend on three types: First, the production of new religions every day, and the Muslims turning a blind eye to every sound. Civil wars and lawsuits and mutual enmities of other Muslims. Our third Anti-Sharia or useless rituals invented by ignorant ancestors. These three types of diseases destroyed Muslims, ruined them, made them homeless, made them indebted and pushed them into the pit of humiliation.

The cure for the first disease is only that Muslims should remember one thing well, that is, wear new clothes, build new houses, eat new foods, do all worldly activities in new ways, but adopt the same religion that is thirteen hundred years old. Our prophet is old, our religion is old, the Quran is old, the Kaaba is old, God Almighty is old (ancient), we are poor in this line, these words are those. What Hazrat Qibla Alam Pir Sayyed Jamaat Ali Shah Sahib late and late and deceased Pir Tariqat Ali Puri often used to say and the reason for this is to avoid the company of every evil religion, sit near the Maulvi who by sitting

with the Holy Prophet (peace and blessings of Allah be upon him) May the love of peace and the spirit of following the Sharia arise.

The cure for the two-headed disease is that often the root of fitnah and corruption are two things, one is anger and neglect of one's pride and other Shariah rights. Everyone wants me to be the highest and everyone should pay my rights, but I should not pay anyone's rights. If you take care of the rights of the people, God willing, there will never be a time of war and litigation.

This little conversation of the fakir, God willing, will benefit mankind a lot if it is followed. The third disease is the one for the treatment of which this book is being written. Among the Muslims of India, from the birth of a child to the death, such destructive rituals are going on different occasions, which have hollowed out the roots of the Muslims. I myself have seen that their deaths Due to the rituals of Jain Shadi-Bayah, the properties, houses, shops, and houses of the Muslims have been loaned to the Hindus on usurious loans and many high-class people are living in rented houses today.

And stumbling around. A very honorable nobleman borrowed four rupees from a Hindu for his father's fortieth bread, of which he has given seven hundred and twenty rupees and fifteen hundred rupees were left. Sir, there are children and they are going through starvation.

Seeing this suffering of my nation, my heart was filled, I felt excited to do some service. These few drops of tears are actually my tears.¹⁴

Patience and tolerance.

In Urdu patience generally refers to being tolerant as for the question of revealing your worries to others, this can sometimes result in a lack of patience. if a person mentions his worries to a respected individual, The imam of Masjid or to a scholar of Islam so that they make Du'a for him , or if he informs a doctor so that which is necessary, then this will not come under impatience nor will the reward be lost .

some People overly exaggerate when mentioning their illness to their doctor, if they have a fever they say, ' i have a severe fever, '

if they are in pain they say I have severe pain, ' if it is actually severe than there is no harm in saying it is severe, however, this is not always the case.

previously, they would say, ' I am going to the pharmacy ', or, ' i am taking my mother to the pharmacy ', now they say , ' i am taking my mother to the hospital, ' this is because the word 'hospital' is weightier ,thus this word is used in order to gain sympathy, even though the word ' clinic ' could be used in its place.

hearing the word Hospital can cause a people to become worried, there fore event if you are going to the hospital ,you should make it clear that you are only going to the hospital for a check up. you can mention your concerns if necessary, however,not with exaggeration.¹⁵

some people are usually fine but aa soon as they see other people they change their facial expressions and pretend to be unwell. I once went to visit someone and he was sitting there normally,but as soon as he saw me , he lied down and covered himself with the blanket ,but i had see him .

Nevertheless I didn't say anything to him nor tell him to stop his acting. lest he be embarrassed .However it was apparent that he was acting,he was only pretending to be unwell so that those who come to visit him are more sympathetic towards him.¹⁶

Those who falsely show themselves to be ill have been warned in the Hadees that they may fall ill in the way that they are showing themselves to be ill.¹⁷

Therefore 'if there is a need to mention it to someone , then only mention that which is necessary . Now a days people mention every type of illness , and even sensitive illnesses. Whereas, there was a time when people would feel ashamed toeven mention a stomach ache.¹⁸

A doctor can be informed out of necessity, however, one should use courteous words when doing this , for example, ' I have a stomach issue. ' Imam Muhammad Bin Muhammad Ghazalirehmatullah narrated an account of Ameer ulMu'meenSayyiduna Umar Bin Abdul Aziz Rehmatullah who had once had a boil on his armpit . Somebody decided to test him and asked him what was wrong . He Rehmatullahreplied , ' I have a boil on the inside of my arm . '¹⁹

He Rehmatullah was ashamed of even mentioning the word 'armpit ' .

If that was one of us then we would probably raised the armpit and show it. our situation is such that we sometimes explain everything in detail and mention

every single place where there is pain. May Allah Almighty grant us dignity and modesty for the sake of ' Usman e Ghani (R.A) was so modest that he would be ashamed of changing his clothes even in a closed room.²⁰

Islamic teachings encourage believers to maintain a positive mindset and express gratitude for the blessings they have. Positive thinking and practicing gratitude have been linked to improved psychological well-being. Engaging in regular acts of gratitude, such as saying Alhamdulillah (All praise be to God) for the blessings in life, can foster a positive outlook and reduce symptoms of anxiety and depression.

Community Support: Islamic teachings emphasize the importance of community and social support. Being part of a community that shares similar beliefs and values can provide a sense of belonging and support in times of difficulty. Mosques and Islamic centers often offer support groups and counseling services that integrate religious teachings and psychological principles to promote well-being.

Seeking Knowledge and Seeking Help: Islam encourages believers to seek knowledge and understanding. When it comes to mental health, learning about psychological issues and seeking professional help when needed is highly encouraged. Islam promotes the idea that seeking treatment for psychological distress is not only permissible but also an important responsibility to preserve one's mental and physical well-being.

The western Concept for human psychology

The western environment from where these sciences were imported, is not only an environment of complete irreligion but also an environment of hatred for religion, there the other definition of religion is backwardness and the other name of hatred for religion is progress. While here, the scope of religion is so wide and its grip is so strong that it is not easy to escape from it. It is obvious that in such a situation, the benefits that are expected from the education of science and psychology cannot be obtained by teaching subjects of the same European experts. In ancient times, these subjects used to be added to other sciences and arts and the objectives were achieved. Therefore, the need for short essays on this subject was not felt in the way that is being generally realized today and as a result of which short and detailed essays on this subject are coming to the fore today, Knowledge and

psychology is an experimental and inductive subject, not a product of its research and experience, in which gradual development is expected, but it is a permanent and eternal system of life for the guidance and salvation of human beings.

Therefore, in such a case, it is not wise to accept the psychological experiments and research of Westerners for the education and training of our students.

When we look carefully, we can see the imprint of a specific mindset and environment on their research and experiences, the specific concept of human values in these western societies, their research and advice is based around it, for example, materialism and practical struggle in the American society. The trend is dominant. Competition is going on in every field without distinguishing between defects, new inventions and the result of this motivation, so their psychological opinions are also around it. They have no interest in the religious life and spiritual satisfaction of man, their spiritual bankruptcy with material developments is questionable and shocking to the whole world.

This is almost the case with all the researchers, for example, Freud, who is recognized as a prominent figure and researcher in psychology, was also greatly influenced by his environment. gave great importance to it and even said that mental illnesses are caused by suppression of sexual impulses. Similarly, much has been written with reference to other opinions and researches, which are not hidden from the scholars. Psychologists discuss only emotions and habits in this art and deliberately ignore the character, without which personality formation is impossible.²¹

Summary

In summary, the western researchers were satisfied with the outline of psychology education presented by the eastern students and considered psychological experiments as a goal just like scientific experiments.

Although the psychological pursuit was a means to the goal, it was not the goal itself. The path was not the destination, but the same path was taken as the destination, as is also happening with the arts and sciences at this time, that all abilities are being spent considering it as everything. In doing so, there are some material and political benefits of a certain class, which has made education a means of human exploitation, and the times are now very suspicious of them.

In modern times, there has been such a development in material life that is beyond imagination and description, and people cling to this culture and civilization, this has become the goal of the majority, and this is the end of their knowledge and the source of happiness and misery. For cogs die and live.

This is not a strange thing for the disbelievers and polytheists because they do not believe in Allah and the Last Day, they eat and enjoy life like animals, and hell is their abode. Adopt and follow the crooked path, indulge in the lusts and pleasures of the world, and compete in collecting its mortal ornaments, make it the great goal of your life, strive for it and forget that you are born with a pure character and a great purpose, and that is Allah Almighty. It is worship and obedience, Jihad in its path and inviting people to it. The world and all its lusts and pleasures are the means to prove this goal.

That's why the result is imbalance, and this attachment is very precious, its price is very high. And spiritual diseases surrounded them, for example: restlessness, fear, grief, blood pressure, diabetes and other nervous and joint diseases, then started running to the right and left and in and out.

In which they spend their wealth, after that they started running here and there, right and left, inside and outside in search of treatment for their diseases, and they started spending rupees and labor for the treatment of this disease and trouble.

But despite these efforts and expenses, there was no sufficient result, nor was there complete healing, which is the reason that these gentlemen focused on one corner in search of healing from these diseases and abandoned the other corner.

He focused on medicines, herbs and operations in the treatment of physical diseases of man and forgot faith in Allah, relationship with Him and treatment through the Holy Qur'an and Dhikr of Dua.

With which a person gets spiritual and psychological strength, and with which a person can save himself from falling into many psychological and physical diseases, or after falling into them, he can easily get rid of them.

That is why you will see that a Muslim who has faith and piety is often protected from these diseases, he has peace of mind, he is happy and optimistic, even if there is material hardship in his life. , and suffer from some social problems etc., from which no one is safe. On the other hand, you will see that when he has an illness, he

first treats it with legitimate faith medicine and derives it from the Book and Sunnah, then he adopts other medical facilities permitted by Allah, whose effect and benefits are proven. The combination of these two medicines also gives him the health of the world. Thank God There is also a reward in the hereafter. God willing . will get. That is why we Muslims are in dire need of strengthening our faith, so that we can live a life of peace and harmony, and attain happiness and contentment.

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