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Prophetic practical psychological approaches on anger and happiness

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Abstract

The present study was an endeavor to evaluate the impacts of psychological approaches in the practical life of prophet Muhammad (SAW) and subsisting learn about once a strive to consider the influences of psychological processes in the authentic subsistence. Primarily the study follows a literature review based analytical method to sketch out the psychological approaches of Prophet Muhammad (SAW) towards the society and historical development of Muslim Scholars in Psychology and mental health. The present study reveals the psychological approaches and Quranic concepts towards anger and hapinees of prophet Muhammad (SAW).

Keywords: Prophet Muhammad (SAW) psychological study, anger, happiness, prophetic approaches

Introduction

Prophet Muhammad (Peace and Blessings be upon Him) was the last prophet and final messenger to humanity from the God Almighty Allah. Prophet's life was an opened book because; he lived in the light of true history. There is no muddiness or hazes in his life, and not an accurate recorded biography in the world like him. The all parts of his great life have been pointed in history via public or personal, big or smallest and salient or least.

Over the last fourteenth century, the billions of Muslims have been followed the traditions of Prophet Muhammad (Peace and Blessings be upon Him) in their own life. And most of them follow the same till now like in their walking, rusting, sleeping, waking, eating, drinking, serving, listening, seeing, approaching, praying and every moments of life. They impeded to follow the prophet in their personal and social life also like marriage, trade, politics and cultural events etc. In summary, hundreds of crores Muslims in all over the world lead and controlled by the messages of Prophet Muhammad (Peace and Blessings be upon Him). Therefore no doubt, never find a person who followed or imitated like Allah's Messenger.

The region of psychology has become over for an extensive stretch. Normally in time the subject has experienced numerous adjustments in its definition and nature. Characterized first as the investigation of soul, in its history of development it has slowly tended become the investigation of psyche of awareness and conduct. Presently study of mind is the investigation of social exercises and encounters of every single living life form on the planet.

Islamic Psychology

Similarly, to define Islamic Psychology, it is better to employ the Quranic term "*Nafs*" rather than psychology which is derived from Greek. It was Imam al Ghazzali who branded first this branch of knowledge as "*Ilm an-Nafs*" or "*Ilm al Muamalat*", the study of mind or study of behavior.

The Quran broadly talks about the properties of Allah, cause of creation and conduct of people, creatures, winged animals, plants and lifeless things, for example, the sun, the moon, stars, mountains, downpour, wind and fire and so forth and urges to examine the behavioral examples of all these for a superior comprehension of the marvel of creation, height of Creator, position of individuals and significance of life.

After reviewing many of the Quranic verses, the definition of Islamic Psychology can be summarized as 'Islamic Psychology is the study of the behaviour patterns of all creation to submit to the Will of God.'

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Methodology

Any good piece of research should take its foundations from the conceptual background of its constructs objectives. The previous studies on related literature ensures the researcher to perceive that there are many studies regarding to Prophet Muhammad (SAW) This research thesis discusses all about the development of Psychological approach of Prophet Muhammad (Peace be upon Him) about anger and happiness in the base of Qur'an and Hadith

Psychological approaches of holy Qur'an

In everyday life practices psychology in Islam used to dominant for spiritualism and Islam give more values the significance of good mental health and emotional stability. The Qur'an practical approaches can be used as a guide to those suffering from emotional distress and struggles aims to lead people to a meaningful quality of life. With the help of practical approaches we can say that 'There is no disease that Allah has created, except that He also has created its treatment' (Hadith).

The Noble Qur'an is the way of human life revealed to God Almighty to guide the worlds to the road He treats their defects and disorders, and cures their physical and mental illnesses and heart. The Noble Qur'an urges people to think about themselves, study them and learn its secrets: "And on earth are signs for the believers. And in yourselves, will you not see" In this sense the news replied: "He who knows himself has known his Lord." Knowing oneself helps a person to controlling their passions and protecting them from deviation and directing them to the path of faith and righteous deeds. Achieves happiness for him in this world and the hereafter the.

The present study investigator categorized the relevant literature based on the psychological study of Quranic concepts of psychological practical approaches of Prophet Muhammad (saw) Based on the various studies the related literature categorized according to chronological basis. Studies related to the practical life based on Islamic perspectives of anger and happiness and its prophetic approaches

Prophetic education

The Messenger welcomed those who approached him seeking knowledge, a welcome that he would never forget. This welcome was not it is restricted to the individual's affairs only, but his patronage, may God bless him and grant him peace, also included groups. Delegations were coming from all over the island and even beyond, she felt the warmth of his care. The group feels his hospitality, may God's prayers and peace be upon him, and he desires to learn as he desires in the teacher and the student wishes not to conclude the lesson because the teacher is fond of teaching it and speaks as much as the student understands. He perseveres in his teaching and answers students' questions with patience and accuracy. He was not satisfied with this limit, but this global teacher encourages students to ask about what he has learned.

Islam brought good morals and virtues, and built a distinctive Islamic personality the Prophet, may God's prayers and peace be upon him, indicated it with his morals and sayings, and whoever contemplated the verses of the Qur'an, and looked closely at them, appeared to him images and fields of the Qur'an's call to honorable morals and their sublime, and the imperative to adhere to them, we are

obeying those who violate the virtues and their principles, and that is only because morality is a legitimate balance that refines human beings, and elevate them to the paths of virtuous humanity.

Among the purposes of prophet hood is the creation of a good person and his good treatment of those who coexist with him the society because the standard of an ideal society consists of human dignity. Community is evaluated the human being by creating its members and interacting with them with other societies. Framing the people with virtuous and morals when equipped to travel to rise to the height of culture and civilization. The Islamic community, in turn, presented a bouquet of beautiful flowers for transactional morals. Has the Prophet and his companions, may God be pleased with them, left eternal traces in the history of humanity with their dignified lives and their inimitable sacrifice for the general interests of the human community. History has witnessed to their brothers and their dignity and human values.

Prophetic lessons in correcting individuals and society

For God he created man in the best of calendars, and loved him with the intellect, so that he could distinguish the righteous from the sick. It is a social animal, and it cannot live in isolation from the community that binds its members there are multiple ties, as for this human being, his nature is not good, all of them are subject to evils as well as the Prophet, may God's prayers and peace be upon him, described it. No one is spared from making mistakes except for the infallible prophets, may God bless them. The problem is not wrong, but the problem treatment of error and repentance from it. Prophet Muhammad, may God bless him and grant him peace, appreciated people's conditions, took into account the conditions of his companions, and used to excuse them Because of their ignorance, and kindness to correct their mistakes and teach them the correct education so that it fills their hearts with his love and message.

The components of the Islamic personality

The Islamic personality has its own components, and the basis for it is the straightforward Islamic belief. Because it is the methodological basis for shaping the Muslim mind, his psyche, and its other physical and moral pillars. On the mental side, he thinks on the basis of Islam, and this is his unique measure. Perceptions, and on the emotional side as well, we find a Muslim likes and dislikes within the limits that he does not it contradicts a love for God and his messenger, and it does not differentiate between the spiritual and the physical aspects of care and attention, because Islam did not differentiate between them.

Anger

Anger in the language is a source of anger that rages against satisfaction, and idiomatically: an eruption of blood The heart is meant for revenge It was narrated from him to cure the chest, and the people of the language said anger is the opposite of contentment, and it was said: It is the boiling blood of the heart a request to pay the offender when fearful of his occurrence, or a request for revenge for those who have suffered harm after its occurrence. Anger is a normal and healthy human emotion sometimes, but when you fail to control it. It turns into a destructive tool that causes many problems, whether in work or personal life or social or family.

Prophetic approach on anger

The Islamic Sharia deals with the emotion of anger in fulfillment with the treatment of what it is blame her, and modern psychology views almost acknowledge all of this treatment, or even most of it. The Qur'an advises a person to seek refuge from the Devil, his whims and sects together and says: of Satan is whimpering, so seek refuge in the knowledge that He is Hearing, Knowing. Ablution and washing with cold water or washing the face and hands with it, the most recent a medical recommendation that has a great effect in calming the nervous system, because anger is generated by heat general sweating and a sense of malaise, and cold water comes to relieve these symptoms, the ablution described by the Prophet, may God's prayers and peace be upon him, imparts a feeling of servitude when an angry person does this act.

The Prophet was not only an idiomatic teacher. He is an exemplary teacher who achieved everything he called for and avoided all he calls to be avoided and the Companions saw in him their guide. The Prophet did not leave room for doubt when he was finishing teaching. He did not stop at this point only, but he translated the instructions he was giving into his everyday life

The epithet of saying that anger is one of the human qualities and feelings. No human being left behind and if he was in the upper stairs or at the bottom of it, he would be dominated by anger at times disappeared according to its requirements. And we see in the hadiths that the Prophet, may God bless him and grant him peace, became angry at several times. That Islam has its own views of anger. Both medical science and psychology also have their own opinions and theories. Each one may differ from another in some respects and may agree sometimes. The style of the Prophet to treat anger he approaches modern psychology's approach to treating it.

Self-happiness between psychology and honorable speech

Islam has defined man's function on earth as a caliphate in which he seeks to rebuild it and the realization of the good of mankind and its interests that are linked to the land, but this reconstruction and the outcome interests are surrounded by many difficulties and require a person to exert effort and endure hardships the way of that is just as life is not always humiliating and easy, as a person wants and hopes it. It fluctuates from ease to hardship, from health to disease, and from poverty to wealth, or the opposite.

Many people overlook or overlook the importance of mental health to take care of it and preserve it, even though it is a fundamental pillar in achieving happiness, and that is why Islam is keen on it on raising the virtuous soul and honoring it with noble qualities. A normal, confident and confident self and the strength of self-levelness is faith, and then the goodness of morals the virtuous and avoiding the evil characteristics of anger, arrogance, wonder, miserliness and concern on the worldly world, envy, hatred, and other things that lead to turmoil and anxiety

One of the most important causes of happiness is the individual's adaptation to the conditions and society in which he lives. For the Muslim, this adaptation is governed by the tolerant rules of Islam. Any society and in any form, and not at the expense of Islamic principles, values and ideals. Including the ability of the individual to reconcile his desires with his goals this reconciliation can be it has a

system to ward off a conflict between its desires, its goals, and its duties. This may be by giving up some of them or by placing them in order of priority, or by combining them in some way. The individual may he thinks it is his duty to please his family and serve them and spend most of his time on that. A desire at the same time to achieve his personal ambitions, and he may see that it is his duty serving his community, or achieving certain principles and goals in life, and these duties may conflict desires and goals go together and from it returns order, maintaining health, sincerity, commitment, courage and flexibility optimism, self-confidence, clarity of purpose, strength of inner motivation and control of behavior a sense of responsibility. Although we mentioned a fair number of enablers on achieving happiness, but this was without investigation of all the factors and causes.

Discussions on Qur'anic concept of mental health

The study found various approaches of the study leads to certain posits and notions about human comportment and the way of function, which aspects of them are worthy of study and what research methods are congruous for undertaking this study. Several theories within an approaches but they all share these prevalent posits.

The study found many psychological phenomena including anger, happiness, and personality and interpersonal relationships. The study found various approaches of the study leads to certain posits and notions about human comportment and the way of function, which aspects of them are worthy of study and what research methods are congruous for undertaking this study. Several theories within an approaches but they all share these prevalent posits.

Conclusions

Islam's attitudes towards the mentally ill, who were considered unfit to manage property but must be treated humanely and be kept under care by a guardian, according to Islamic law.

Anger is a normal and healthy human emotion at times, reprehensible and sometimes fatal. The soul treats anger with a special strategy, including washing the face and changing the current situation And relaxation and so on, and many of this modern technology approaches the hadith of the Prophet to beyond the limits.

Happiness in the Islamic perspective is not limited to the material side only, no matter what material baggage has gathered with him, if he does not have a contented heart and a contented soul, he always remains confused, distracted, and confused. As for happiness in the truth, it emanates from the heart a contented and content person, even if his crop is little from the world, he is able to live a good life Saida, if he had a satisfied heart, for this reason the Prophet, may God's prayers and peace be upon him, warned man to prolong hope and advising him to shorten it and reduce it, modern psychology advocates these values.

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