

A Gender Issues: Analytical Study on Prophetic Teachings

PP Suhail

Research Scholar, Darul Uloom International Islamic University, Lucknow

Abstract

The global community faces numerous gender-related challenges, including discrimination, sexual assault, domestic violence, and misconceptions, which hinder social progress and equality. This study delves into the teachings of the Prophet Muhammad (PBUH) to explore their relevance in addressing contemporary gender issues and offering potential solutions. A comprehensive textual analysis of prophetic teachings reveals passages emphasizing equal spiritual values, fairness, and respect between genders. Notably, Surat An-Nisa (verse 7) states that men and women shall inherit equally. At the same time, the Prophet (PBUH) stressed seeking knowledge for all Muslims, regardless of gender (Ibn Maja, authenticated by Al-Albany). This qualitative study examines the Quranic text and prophetic teachings through analytical and textual approaches, focusing on the core theme. The findings advocate a more inclusive approach to understanding Islamic teachings on gender by considering diverse perspectives and contexts. By promoting fairness, respect, and equal opportunities, prophetic teachings can foster a more inclusive society, address persistent gender-related problems, and promote social justice. This study contributes to the growing body of research on gender and Islam by offering valuable insights for scholars, policymakers, and community leaders.

Keywords: *Prophetic teachings, gender perspective, gender roles, gender issues, inclusive approach, fairness and respect.*

Introduction

In recent decades, numerous works, conferences, and discussions have addressed gender issues such as discrimination and harassment, leading to a shift in gender roles becoming a new topic of conversation. As gender issues continue to rise in all areas of society, the Islamic perspective on these matters is becoming increasingly relevant. Specifically, the gender references in Prophet Muhammad's teachings are gaining attention, not only within the Islamic community but also from the global community

at large. Prophet Muhammad's (PBUH) teachings offer valuable insights into contemporary gender issues, fostering dialogue and cooperation toward gender equity and justice. His teachings on gender dynamics provide perspectives on promoting Islamic views on gender roles and relationships, inspiring efforts towards a more just and egalitarian society. The prophetic discourse upholds fundamental human values, emphasizing dignity and worth and safeguarding human well-being. This study highlights the Prophet's teaching as a paradigmatic model for addressing gender issues and promoting inclusivity, equity, and social harmony. By exploring these teachings can spark innovative scholarship and activism, championing gender equity and justice. This research aims to facilitate interfaith dialogue, cooperation, and mutual understanding, contributing to a more egalitarian society where gender justice and human dignity are universally valued. By examining the Prophet's teachings, we can gain insightful perspectives on gender dynamics, fostering greater understanding and equity in gender relations. This study seeks to illuminate the capacity of prophetic teaching to promote gender equity, justice, and social harmony, ultimately contributing to a more inclusive and compassionate society.

Meaning of gender

The concept of gender has its roots in the Latin word "genus" denoting kind or sort. Originally gender refers to the inherent state of being wherein an individual identifies as either male or female, and this understanding is reciprocally acknowledged by others. This fundamental aspect of identity is universally recognized in nature, transcending human societies to encompass all living entities, including non-human animals and plant species. Every male and female is created with a different body type. The changes in the body during growing up are different for boys and girls. The feelings and feelings that arise when recognition and differentiation are achieved are distinct in males and females. It is also a fact that there are great differences in the mental and physical strength and physical strength of fully-grown men and women. It encompasses various aspects, including Gender identity: one's internal sense of being male, female, or non-binary Gender expression: External presentation of gender. Gender stereotypes: Untrue and oversimplified ideas about men and women. Gender is distinct from sex, which refers to the biological differences between males and females.

Gender Perspective

In Islam, gender is classified into three categories: male, female, and intersex (Khunsa), recognizing individuals who do not fit the male-female binary. Islamic texts guide gender determination, acknowledging the

complexity of human biology and offering a nuanced understanding of gender. Alongside Islamic perspectives, it's essential to distinguish between authoritative teachings and cultural practices. The Quran emphasizes gender equity, stating that both men and women receive the 'divine breath' due to their shared human and spiritual nature the Quran describes the creation of humanity, highlighting the equal and dignified status of both genders.

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ
 إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ (سورة الحجرات:13)

O mankind! Created from a male and a female, made into nations and tribes to know each other. Most honourable in Allah's sight is the righteous. (Qur'an 49:13)

لَا كَثِيرٌ وَخَلَقَ مِنْهَا رَوْحَهَا وَبَثَّ مِنْهُمَا رِجَالًا وَاجِدَةً يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ
 وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا وَنِسَاءً

O mankind! Revere Allah, who created you from one person and their mate, and scattered countless men and women from them. Honour Allah and the wombs that bore you, for Allah is always watching over you.” (Quran 4:1)

Gender Roles

Gender roles are a complex and multifaceted aspect of human society that influences every individual's experiences, opportunities, and relationships. Shaped by cultural, social, and religious norms, gender roles dictate expectations of masculinity and femininity, impacting personal identity, family dynamics, education, career choices, and leadership opportunities. In Islam, men and women are equal as Allah's creations and servants, sharing a common soul. They have distinct roles and shared responsibilities, requiring cooperation and interdependence. Islam recognizes individual differences and unique capacities, assigning specific responsibilities to each person. For Men- Use your male privilege to create inclusive spaces where Muslim women can thrive. Recognize that women's existence isn't the issue, but rather how men interact with them. Emulate the Prophet's approach by holding yourself accountable and treating women with kindness and respect, as your partners and helpers. Foster a culture of mutual respect, allowing women to flourish spiritually and intellectually. For Women- Societal norms unfairly burden women with the responsibility for creating inclusive spaces. Women must assert their right to pursue knowledge, community development, and spiritual growth without hindrance or harassment. Collaborating with supportive men, they can create an environment of mutual respect and empowerment, reminiscent

of the Prophetic era, and drive a paradigm shift towards a more inclusive and equitable society. Believing men and women are allies, promoting righteousness, forbidding evil, and observing prayer and charity. They will receive God’s mercy, for He is Mighty and Wise.” (Qur’an 9:71) Men and women have the same religious and moral duties and responsibilities. They both face the consequences of their deeds: And their Lord has accepted of them and answered them: “Never will I suffer to be los the work of any of you be it male or female: you are members of one another ...” (Qur’an 3:195)

Gender Issues

Despite purported progress, gender issues persist as a global challenge, perpetuated by entrenched social norms and biases. This study aims to investigate the underlying causes of emerging gender concerns, including gender neutrality and LGBTQ+ activism, to inform evidence-based solutions and address the ongoing disparities.

1- Specific Gender Issues and Their Underlying Reasons: Gender discrimination: occurs when individuals are treated unfairly based on their gender, manifesting in the workplace- Unequal pay, limited advancement, and sexual harassment Education- Gender-based disparities in access, quality, and career guidance, apart from all this, the 2023 Gender Index Rankings indicate a rate of discrimination between men and women.

	Male	Female
Education	63%	49%
Labour Force	73%	31%
Political Participation	58%	38%
Communication Technology Usage	67%	43%

2- Sexual Assault: Sexual assault affects individuals of all genders, causing lasting physical, emotional, and psychological harm. Contributing factors include cultural norms normalizing violence, lack of education on consent and boundaries, and power imbalances. Addressing these factors is crucial to prevention, support, and creating a safer society.

Sexual Violence and Support Index 2023

Age	Highest Risk of Sexual Violence
12-17	15%
18-34	54%
35-64	28%
65+	7%

3-Domestic Violence: Domestic violence is a pattern of abusive be-

behaviour that occurs within an intimate relationship. It can take many forms, including physical, emotional, psychological, and financial abuse. Factors contributing to domestic violence include Cultural norms and expectations: Societal norms that reinforce traditional gender roles and power dynamics can contribute to domestic violence, Alcohol and substance abuse: Substance abuse can increase the risk of domestic violence by impairing judgment and increasing aggression, Drug use and depression, Lack of support and resources: Victims of domestic violence may be reluctant to seek help due to fear, shame, or lack of support resources, Apart from all this, the 2023 Institute of Health and Welfare report which indicate a rate of domestic violence.

Relationship	Females	Males
Intimate partner	41.2%	24.9%
Cohabiting Partner	32.6%	12.2%
Family member	17.8%	4.7%
Other relative or in-law	13.1%	6.9%

4-Gender Misconceptions: Harmful stereotypes and misconceptions about gender can perpetuate discrimination and inequality. These misconceptions can lead to Stereotyping and prejudice: Negative stereotypes about men and women can limit their opportunities and contribute to discrimination. Health risks: Gender-based stereotypes can influence health behaviours and access to healthcare, leading to health disparities. Social problems: Harmful stereotypes can contribute to social problems such as gender-based violence, discrimination, and limited economic opportunities. Next-gen: Gender role reversal in modern society may impact family dynamics and child-rearing, warranting examination.

Prophetic Teachings

Prophet Muhammad (PBUH) was an exemplary leader, inspiring dedication and conviction in his followers. He promoted women’s rights and equity, portraying them as supportive and integral members of society. The Prophet acknowledged women’s contributions in various fields, respecting their status and refraining from discrimination. His teachings set a paradigm for equal treatment and opportunities for women. The following key aspects of Prophet Muhammad’s teachings demonstrate his commitment to gender justice and women’s rights, providing a solution to address gender disparities: According to the Holy Prophet’s (PBUH) teachings both men and women are equally responsible for their acts and deeds. They were punished and rewarded on an equal level without any gender discrimination. A hadith Narrated:

عن عبد الله بن عمر أن رسول (ص) قال: أَلَا كُلُّكُمْ رَاعٍ، وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ، فَالْأَمِيرُ الَّذِي عَلَى النَّاسِ رَاعٍ، وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ، وَهُوَ مَسْئُولٌ عَنْهُمْ، وَالْمَرْأَةُ رَاعِيَةٌ عَلَى بَيْتِ بَعْلِهَا وَوَلَدِهِ، وَهِيَ مَسْئُولَةٌ عَنْهُمْ، وَالْعَبْدُ رَاعٍ عَلَى مَالِ سَيِّدِهِ وَهُوَ مَسْئُولٌ عَنْهُ، أَلَا فَكُلُّكُمْ رَاعٍ مَتَّفِقٌ عَلَيْهِ

Each individual is a guardian, responsible for their respective charges: leaders for their citizens, men for their families, women for their households and children, and servants for their master's property. All are accountable for their stewardship. (Unanimously accepted)

The Prophet's instructions on marital relationships continue to provide the most effective solutions to the problems faced by couples in today's society.

سُئِلَ رَسُولُ (ص) عَنْ حَقِّ الزَّوْجَةِ عَلَى الزَّوْجِ فَقَالَ: أَنْ تَطْعَمَهَا إِذَا طَعَمْتَ، وَتَكْسُوَهَا إِذَا اكْتَسَيْتَ، وَلَا تَفْتَحَ وَلَا تَهْجُرَ إِلَّا فِي الْبَيْتِ (الذَّارِقُطْنِي)

Outlined a husband's responsibilities towards his wife, stating: Her rights over you are that you provide for her when you eat, clothe her when you clothe yourself, and neither verbally abuse nor abandon her, except within the boundaries of your home." (Al-Darquthni)

ولما ثبت من قوله عليه الصلاة والسلام: ولهن عليكم رزقهن وكسوتهن بالمعروف) رواه مسلم

The Prophet Muhammad (peace be upon him) declared: 'Women have rights over men, namely the right to provision and clothing, which must be fulfilled with benevolence and liberality. (Reported by Imam Muslim). The Prophet's teachings give us the realization that all human beings are brothers and sisters. Attend to my words, O populace, for I have fulfilled my duty as a messenger and comprehended the revelation. Be assured that every Muslim is a sibling to another, and collectively, all Muslims constitute a fraternal entity. It is impermissible for an individual to usurp from their brother anything that has not been willingly relinquished, thus, refrain from inflicting injustice upon yourselves. He stood before the oppressed and afflicted with comfort and solace, teaching us that we too should strive to be a source of comfort to others. Bilal, a slave and early Muslim, was tortured for his faith. The Prophet Muhammad freed him from slavery, condemning the abuse (Sahih Bukhari).

In a remarkable display of compassion and empathy, the Prophet Muhammad (peace be upon him) taught his companions a valuable lesson about the importance of treating all individuals with kindness and respect,

regardless of their social status or physical abilities. The incident involving a blind man who sought the Prophet's assistance, only to be initially ignored by the companions, serves as a powerful reminder of the Prophet's emphasis on brotherhood, empathy, and selfless service to others. The Prophet Muhammad (PBUH) set a remarkable example by assisting his wives with household chores, demonstrating that men should share domestic responsibilities. Aisha (RA) reported: "The Prophet (PBUH) used to help with household chores, and he would say, 'I am a servant of the people, and I do what they do.'" (Sahih Bukhari). By embracing the Prophet's example and sharing household responsibilities, couples can build stronger, more respectful relationships, reducing the risk of domestic violence and promoting a safer, more harmonious home environment. Challenging age-old misconceptions, the Prophet Muhammad (peace be upon him) taught that menstruation is a natural process, dispelling notions of women being "impure" or "unclean" during this time, and promoting dignity and respect for all.

(عَنْ عَائِشَةَ (ر) أَنَّهُ قَالَ: إِنَّ مِنْ أَكْمَلِ الْمُؤْمِنِينَ إِيْمَانًا أَحْسَنُهُمْ خُلُقًا وَالْأَطْفَهْم بِأَهْلِهِ) رواه الترمذي

Aisha (RA) reported that the Prophet Muhammad (PBUH) said: The most perfect believers in faith are those with the best character and the most kind to their families. (Tirmidi)

Findings

The terms 'sex' and 'gender' are often misunderstood: - A terminology clash, accompanied by philosophical and linguistic complexities, arises between these two terms, According to the English, 'sex' and 'gender' are often used interchangeably, but they have distinct meanings. 'Sex' refers to biological identity, whereas 'gender' encompasses psychological, intellectual, and social identity. Arbitrary distinctions between men and women perpetuate misconceptions about gender: - The universe is characterized by the unity of dualities, including the harmony between men and women. This dichotomy exists in all living beings, with both shared and unique capabilities. Rather than viewing differences as weaknesses or strengths, we should recognize and celebrate the diversity of human duality. By acknowledging and respecting these distinctions, we can promote equal justice and dispel misconceptions.

All differences among human beings serve as factors that facilitate the fulfilment of their respective purposes. Islam values human diversity to fulfil our duties, not to create hierarchies. Our worth is determined by our faith and righteousness, not by external characteristics. Prophet Muham-

mad is the sole social reformer to have provided comprehensive guidance on gender. Prophet Muhammad's comprehensive guidance on gender, as seen by his followers, who consider him a visionary leader who provided authoritative and progressive teachings on gender-related matters. Moral education, rooted in prophetic teachings, is eclipsed by gender concerns. Moral education grounded in Prophetic teachings offers a viable solution to gender issues. By instilling virtuous values in individuals, it fosters a culture of peace and tolerance within society. However, its successful implementation necessitates active engagement across all sectors of society, predicated on the principles of love, tolerance, and justice.

Conclusion

In conclusion, this study Reveals that Prophet Muhammad's (PBUH) teachings offer a transformative framework for addressing contemporary gender issues and promoting gender equity, justice, and social harmony. By embracing the prophetic discourse, we can foster a more inclusive and compassionate society, where human dignity and worth are universally valued. The findings of this study highlight the significance of the Prophet's teachings in inspiring innovative scholarship, activism, and interfaith dialogue, ultimately contributing to a more just and egalitarian world. As we continue to navigate the complexities of gender dynamics, the prophetic teachings serve as a guiding light, illuminating the path toward a brighter future, where gender justice and human dignity are cherished by all.

This study provides immense value for gender equity in society with much-needed clarity in identifying human beings and the distribution of their rights in life, especially for individuals who need equity from social advantages. In the presence of specific rules and guidelines, this research serves as a vital resource, offering precise insights into gender issues faced by today's society.

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Psychology and Prophet Muhammad: An Investigation in the Teachings of Prophet Muham- mad Engaging the Human Psychology

Dr Sameena Kausar

Dr. Sameena Kausar, Associate Professor, Department of Arabic, Maulana Azad National Urdu University (Hyderabad)

Keywords: *Prophet Muhammad (SAW), psychological study, human psychology, prophetic approaches*

Abstract:

Psychology is directly related to the human mind, thoughts, feelings, characters, and various aspects of human mental life. It plays a vital role in shaping human personality. Islam itself is deeply interested in psychology. The purpose of psychology is to discuss human personality and behaviour. As time passed and with the advancement and classification of knowledge advanced, hundreds of branches came into existence. As such, one significant aspect of expertise is psychology.

Introduction

Man is strangled in the shackles of innumerable personal and social problems, which are an integral part of his existence on the planet Earth. The rapid changes brought about by modernity, globalization, and the explosion of knowledge have significantly impacted human mental and psychological well-being, sparking a growing concern and engagement with psychology. This has led to the increasing popularity of psychology as a field of study. The American Psychological Association has even named the decade from 2000 to 2010 the ‘Human Behaviour’ decade (Freedheim & Weiner, n.d.)

Psychology Etymologically

Etymologically, Psychology means the science of the soul; that is, “psyche” means “breath, spirit, soul”, and “logia” means “study of” or “research. To define Islamic Psychology, it is better to employ the Quranic term “Nafs” rather than psychology derived from Greek. It was Imam al Ghazali who first branded this branch of knowledge as “Ilm an-Nafs” or “Ilm al Muamlaat”, the study of mind or study of behaviour. (AM, 2021).

In the Islamic realm, Ghazali was the first person to talk about psychology

علم النفس. His famous work, Ihya Uloom al Din, deals with his understanding of human psychology. In the Ihya', Ghazali explains his doctrine of the heart (al-qalb) by explaining that it has two meanings. According to him, the first meaning of the heart is the special flesh, pinelike in shape, positioned on the left side of the breast and containing it a hollow cavity. In that cavity, there is black blood, the source and origin of the spirit (ruh). This kind of heart is found in beasts, and it is even found in a dead bodies. It is a subject studied by medical doctors. (Che & Sa'ari, n.d.) (Ill et al., n.d.)

Spirit and Nafs

Concerning the other two terms, spirit (al-ruh) and soul (al-nafs), he says that the spirit and the soul also have two meanings. The first meaning of the spirit is a subtle substance, the source of which is the cavity of the human heart, and it spreads using the arteries to the other parts of the body... Its circulation within the body, and the flowing of the lights of life and the five senses from it to the limbs resembles the emanation of light from a lamp rotated in the corners of a house. It does not reach a part of the house but that is lit by it. Life is comparable to the light on the walls, and the spirit is analogous to the lamp (Che & Sa'ari, n.d.). (Ill et al., n.d.)

Psychology and Prophet Muhammad (PBUH)

A common feature of the Prophet's interactions with people was his gradual approach. When a man faces a problem and society is on the verge of some challenges, the experts bombard the solutions and wish to solve the problem or shape and change the human behaviour causing the problem overnight. This goes against the human nature. The Prophet SAW reformed the Arabs according to their psychology. Because of the grave affairs with Arabs, he took the task slowly and gradually. (Atif & Rao, n.d.)

This can be seen in the prohibition of wine in Islam. Arabs were deeply accustomed alcohol. They would export and import it. It was in their flesh and blood. Therefore, making alcohol prohibited and haram was not a sudden order from the prophet. Alcohol is the scientific name of intoxicating products. The Quran uses the word Khamr خمر for this.

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِن نَّفْعِهِمَا^١ وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ^٢ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَتَّقُونَ
(Tafsir Ibn Kathir - Volume 01-10 - English, n.d.)

“They ask you ‘O, Prophet’ about intoxicants and gambling. Say, “There is great evil in both, as well as some benefit for people—but the evil out-

weighs the benefit.”

This was the first Quranic revelation regarding alcohol. Once ‘Umar al-Khattab, Muaz bin Jabal, and a few other companions approached the Prophet Mohammad (pbuh) and spoke to him about khamr (wine) and maysir (gambling – game of chances). They said that these two addictions not only detract people from man’s goals but also create financial loss. This verse was revealed as an answer to their query. After the revelation of this ayah, some companions took it very seriously and stopped drinking immediately, while others continued since the ayah does not indicate the wine as haram (Forbidden).

Next to this a general warning was given to prohibit Muslims from drinking alcohol:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ

‘O believers! Do not approach prayer while intoxicated until you know what you say (Tafsir et al. - Volume 01-10 - English, n.d.)

One day, some of the Prophet’s companions were invited to dinner at the home of Abdul Rehman bin Awf at his home. When dinner was done, they started drinking wine as usual. Meanwhile, maghrib salah time came. Everyone stood up and chose an imam from amongst them for the prayer. The imam began reciting the Qur’an, but due to his drunkenness, he misread the Surah. This Quranic verse was revealed following the incident that happened at the house of Abdul Rehman bin Awf. It was the second step against drinking alcohol, and then alcohol was declared specifically unlawful for performing prayers. Some companions stopped drinking alcohol after concluding that if something prevents them from performing prayers, then it would not be a good thing for them to adopt.

The complete prohibition of alcohol was the final step, following a period of mental and psychological preparation for the believers.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تَفْلَحُونَ

‘O believers! Intoxicants, games of chance, idolatrous sacrifices at altars, and divining arrows are all abominations, the handiwork of Satan. So turn wholly away from it that you may attain to true success’.

The term Khamr خَمْرُ refers to anything that impairs the intellect. This includes all types of intoxicants, whether consumed as a drink, inhaled, smoked, or ingested in any other form; anything that clouds a person’s judgment is classified as an intoxicant. When under the influence, individ-

uals cannot differentiate between right and wrong, posing a risk to themselves and others. This is why there are laws against driving under the influence. A true believer avoids intoxicants.

The term ‘maysir’ (مَيْسِر) in verse refers to gambling, but its broader meaning encompasses any game of chance or betting where people gain wealth. This includes lotteries. An individual who engages in maysir is unable to be generous or pious. Islam encourages us to be kind to others, considerate, and exceptionally friendly, exhibiting exemplary behaviour. In maysir, we aim to take someone else’s money, winning by causing harm to another.

Psychological Problems:

Inferiority complex:

One of the individuals’ numerous psychological challenges is the ‘inferiority complex.’ This feeling of seeing oneself as lesser and inferior to others demoralizes self-esteem. It places the affected person at risk of developing various psychological issues, such as jealousy and more.

Adler (1870-1937) was an Austrian doctor and psychotherapist who first gave the theory of the Inferiority Complex in humans. He concluded that all infants feel inferiority and hopelessness as they begin to experience the world. These early experiences, such as the need to gain the parents’ attention, shape the child’s unconscious, fictive goals. They give the child a need to strive towards rectifying that inferiority — a need to compensate for weakness by developing other strengths (Bell, n.d.; Goodall & Culpin, 1936). This sense of being less than others can also emerge as a psychological problem called jealousy. It makes one hate others for their success and achievements. They burn inside, and this fire eats their souls up. Islam is the first religion to identify jealousy as a life-threatening problem and asked believers to seek the refuge of Allah from the evil effects of jealousy.

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ

Moreover, from the evil of an envier when he envies.

Adler provides solutions to this psychological problem called ‘inferiority complex’ by saying that one should not compare oneself to others and should try to correct the imperfections and so on. These solutions are incomplete and defective. (نبي-الكرم-بطور-ماهر-نفسيات, n.d.) Prophet Muhammad PBUH declared and issued a universal ordinance in the famous speech of his farewell Hajj, also known as Hajjat ul Widaa:

Remember! An Arab has no superiority over a non-Arab, a non-Arab over an Arabic, a red over a black, and a black over a red, except for piety (Jafar et al., 2021).

This assertion of human equality dispels any self-doubt and significantly boosts self-esteem. The criterion for determining one's superiority over others is based on their righteousness and righteous actions. This pursuit of virtuous deeds has profound and wide-ranging impacts on society.

Depression, Anxiety and Suicidal Thoughts:

Diet and Lifestyle Modifications

When a person faces disappointment and failure in life, he becomes anxious and depressed. These disappointments surface due to superficial expectations in most cases. Modern society has put unbearable pressure on young minds for success and achievements. Therefore, we are left with individuals who are frustrated, hopeless, anxious and depressed. Depression and anxiety are not something new and modern. They have existed since the existence of humanity. Man, when he fails to achieve what he intended to achieve, becomes upset. When this wave of hopelessness continues, it turns into a psychological problem. This pressure of handling things and societal force has become inevitable, given today's circumstances.

One of the major branches of modern medicine and treatments is clinical psychology. Recent data shows that India has the highest rate of suicides in the world, 12.4 per 100000. According to a National Crime Records Bureau (NCRB) report released in April, 1.71 lakh people died by suicide in India. Studies show that 50-90 per cent of these suicide committers were facing depression and mental health disorders.

The question is, what pushes a man to commit this extreme action of taking his life? The answer is disappointment. When the world ahead is entirely of darkness, without a single ray of hope, man sees no reason to live more. The focus of prophetic teachings is the purification of the heart and soul. As per the prophet's instruction, anything in excess is harmful to the human body and soul. He even guided his followers to eat in moderation to stay healthy. Prophet Muhammad (pbuh) emphasized moderation in all aspects of life, including eating. He advised against overeating and filling the stomach, as it could lead to health issues and hinder spiritual development.

كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَلَا تَطْغَوْا فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِي ۖ وَمَنْ يَحِلَّ عَلَيْهِ غَضَبِي فَقَدْ هَوَىٰ
Eat of the pure things that We have provided for you, and do not exceed

limits in that, or My wrath will become inevitable for you. Moreover, he on whom My wrath comes due is destroyed. .

The Prophet (pbuh) followed this principle by eating in thirds and not overindulging. The Quran also warns against excessiveness in eating and drinking, promoting a balanced and mindful approach to consumption. Modern science has also identified Binge-eating Disorder as one of the factors leading to suicide. Careless eating causes high levels of cholesterol, and according to one research, lipid profile also plays a role in increasing suicidal tendencies as high levels of cholesterol are a reason for mood disorders.

الْكَافِرُ يَأْكُلُ فِي سَبْعَةِ أَمْعَاءٍ وَالْمُؤْمِنُ يَأْكُلُ فِي مَعَى وَاحِدٍ

The unbeliever eats with seven intestines, and the believer eats with one intestine.

The unbeliever, a person who does not believe in the Hereafter, usually has no compelling philosophical reason to restrict his or her food intake. Therefore, they tend to eat seven times as much food as their body needs. Even many Muslims overeat in this manner. The way to break such a habit of overeating is by gradually eating less and less until the body becomes accustomed to eating a moderate amount of food.

إِنَّ أَكْثَرَ النَّاسِ شَبِيعًا فِي الدُّنْيَا أَطْوَلُهُمْ جُوعًا يَوْمَ الْقِيَامَةِ

Verily, the people who ate to their fill the most in this world will be the hungriest on the Day of Resurrection.

The teachings of the Prophet, among many others, offer guidance on maintaining a healthy lifestyle. Embracing such a lifestyle fosters peace and helps prevent diseases. Addressing the underlying issues related to eating habits is fundamental to achieving a stress-free life. Food, sleep, exercise and other lifestyle components create a personality closer to the Islamic perspective of man. Therefore, the Prophet has guided us about these matters very clearly so that the focus is on the purification of the soul and contributing to a healthy society.

Supplications to attune one to the Creator

Moreover, he taught us supplications that condition our thought processes to believe in Allah and seek His refuge. This gives believers psychological strength and saves them from despair and disappointment.

اللهم إني أعوذ بك من الهَمِّ والحزن، والعجز والكسل، والجبن والبخل، وضلع الدين، وغلبة الرِّجال

O Allah, I seek refuge in you from grief and sadness, from weakness and laziness, from miserliness and cowardice, from being overcome by debt and overpowered by men .

Names with Good Connotations

He believed having good and meaningful names was essential due to his understanding of human psychology. Throughout his Seerah, there are numerous instances where he altered someone's name if it carried a negative connotation.

انه ذُكِرَ عند رسول الله صلى الله عليه وسلم رجل يقال له: شهاب، فقال رسول الله صلى الله عليه وسلم: بل أنت هشام

A person named Shahab came to the Prophet; the Prophet said: “You are not Shahab, your Hisham.”

Shahab means burning flame, while “Hisham” means generous. This illustrates how carefully he understood and managed the psychology of his companions. An individual's name is the word they hear most frequently. Due to environmental and social influences, Arabs traditionally had a harsh disposition and often chose similarly tough-sounding names. The Prophet addressed this by changing these names to those with positive meanings, influencing their psychology and subconscious mind over time.

Conclusion

In conclusion, the teachings of Prophet Muhammad provide a holistic framework that intricately engages with various dimensions of human psychology, reflecting a deep awareness of emotional, cognitive, and social aspects of human life. His guidance not only fosters spiritual growth but also offers practical strategies for managing emotions, building resilience, and promoting well-being. The Prophet's emphasis on virtues such as compassion, gratitude, patience, and forgiveness mirrors modern psychological concepts like emotional intelligence, mindfulness, and positive psychology, which are known to enhance mental health and life satisfaction.

Furthermore, his teachings recognize the importance of self-reflection and accountability, encouraging individuals to understand their inner selves, regulate their emotions, and seek continuous personal growth. His focus on community and interpersonal relationships also underscores the human need for connection, belonging, and support, which are crucial for psychological well-being.

Prophet Muhammad's approach to dealing with stress, anxiety, and inter-

personal conflicts reveals a profound understanding of the human psyche. His emphasis on balanced living—both materially and spiritually—addresses the psychological need for equilibrium in life, advocating neither extreme asceticism nor indulgence. The principles of fairness, justice, and equality in his teachings promote a sense of security and mental peace within a community, reflecting an acute awareness of the psychological effects of social justice and harmony.

By engaging with human psychology on multiple levels—individual, interpersonal, and societal—his teachings offer timeless solutions to many psychological challenges faced in modern times. This investigation highlights the relevance of Prophet Muhammad’s wisdom in enhancing mental health and human flourishing, making his guidance a valuable resource for both spiritual and psychological well-being.

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