

Analysing The Impacts Of Social And Psychological Factors On Human Behaviour: A Seerah-Based Study

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Abstract

The study seeks to investigate the social and psychological elements that affect human behaviour in the context of Seerat of the Holy Prophet ﷺ. The life and teachings of the Holy Prophet Muhammad ﷺ serve as the foundation for this academic piece of writing to analyse the societal and psychological factors of human behaviour. It explores the relationship between social and psychological elements as a multidimensional approach to exploring the nature of human behaviour. This study uses the Seerah-based framework to review the relevant academic material in the domain of psychology and sociology to explain the mechanism that may affect human behaviour. The results of the study show that social and psychological elements have a considerable impact on how people behave, and an understanding of Seerah can help us better comprehend these dynamics. This study has important implications for academics and practitioners in the domains of psychology, sociology, and Islamic studies and emphasises the relevance of Seerah as a framework for understanding contemporary human behaviour. Embracing the Prophet's principles and behaviours can ensure the creation of a community full of cooperation and peace.

Key Words: Seerah, Prophet Muhammad ﷺ, Islam, social factors, psychological factors, human behaviour

1. Introduction

Human behaviour has a complex and multidimensional phenomenon that has been the topic of social scientists, anthropologists and psychologists. The studies reveal that social and psychological factors affect human behaviour. The current study uses the Seerat-based framework to comprehend the teachings of the Holy Prophet ﷺ regarding human behaviour. It discusses how social and psychological elements bring changes in human

behaviour over time.¹ Thus, the study uses a multidimensional approach to comprehend the relationship between social and psychological factors which affect human behaviour. The study aims to critically analyse how social and psychological elements pose impacts on human behaviour using the Seerah-based paradigm. The article summarizes the theoretical foundations and evaluate the previously published works in the field of sociology, psychology and Islamic studies on the topic of human behaviour and presents the discussion

and analysis of the study focusing on how social and psychological factor affect behaviour. This study highlights the significance of the Seerat paradigm in the modern context.

Social psychology aims to investigate human behaviour in social contexts and it understands how people learn this behaviour and how the social environment affects it.² It also focuses on the way people interact with each other and the complex nature of the relationship between social context and human behaviour.³ Thus, this study uses the framework of social psychology in the context of the Seerat teachings to comprehend human behaviour in social settings.⁴ Seerat of the holy Prophet ﷺ is a source of knowledge which provides us with teachings and acts regarding the social and psychological dimensions of human behaviour. In the contemporary era, it has become an important source of knowledge to understand human behaviour. The scholars recognize its significance in Muslim societies with a wide range of social issues.

The study describes how Seerah-based insights might help in comprehending and resolving societal issues while also looking at other facets of human behaviour, such as moral growth, socialisation, group behaviour, and conflict resolution. By using this method, the study hopes to improve our comprehension of the social and psychological influences on behaviour while highlighting the value of Seerah as a theoretical framework for social psychology research. Several significant findings about how social and psychological factors affect individual and group behaviour came from the study's Seerah-based method of analysing human behaviour. The study also highlights the necessity for interventions that focus on both individual and group-level issues by demonstrating the significance of group dynamics and social norms in influencing individual behaviour. Attitude is a relatively stable evaluative disposition directed towards some object or event it consists of feelings behaviours and beliefs.⁵

Effects of Attitudes on Human Life

The fundamental component of human behaviour that has the power to significantly affect someone's life is their attitude. A person's attitude can be positive, negative, or neutral and describes how they judge a thing, someone, or a circumstance. Numerous elements, including ideas, values, experiences, and social interactions, can influence attitudes. Attitudes can have significant effects on human lives. A person's attitude can have an impact on their behaviour, feelings, and decision-making. For instance, having a positive outlook on one's employment might result in higher motivation, better performance, and job satisfaction. A negative attitude, on the other hand, can result in job unhappiness, poor performance, and diminished motivation. Relationships with other people can be impacted by attitudes as well. Better social interactions, stronger relationships, and better communication can all result from having positive attitudes towards other people. Conversely, unfavourable attitudes can result in conflict, mistrust, and isolation. On a person's physical and mental health, attitudes can also have a big impact. Positive attitudes have been associated with improved physical health outcomes, including a decreased risk of cardiovascular disease and an increase in longevity. Positive attitudes can also result in better mental health outcomes like higher self-esteem, less stress, and better well-being.⁶ A person's attitude can have a big impact on their behaviour, relationships, and health, among other things. To lead a happy and fulfilling life, it is necessary to cultivate good attitudes towards oneself, people, and circumstances.

Our attitudes have a significant impact on the way our thoughts and characters develop and can increase or lessen these traits. As a result, attitudes are a fundamental aspect of social psychology. As social psychology emerged as a distinct field at the start of the 20th century, professionals proclaimed attitudes to be the most significant and outstanding area of

study. What social effects result from attitudes was an issue that social psychology sought to answer. Researchers can learn the answers to this question by examining people's attitudes. An individual's social life initially becomes obvious in the shape of attitudes when considering them in the context of social influences. When people communicate knowledge, their views may occasionally change. People often convey their opinions on a subject to affect others' perspectives. As a person develops in a social setting, the process of socialisation results in the construction of an attitude system in their personality. These attitudes govern how they engage with others in social situations. Therefore, a person's attitudes are extremely important in influencing how they interact with others, whether it be with another person or a group of people. An individual develops a set of attitudes through socialisation that they utilise in their social interactions.

It is crucial to comprehend how attitudes affect people's lives since they can affect how they see the world, feel about themselves, and behave. Some appearance changes may not affect you but may affect how others perceive you.⁷ They affect how people react to certain circumstances and make judgements. As a result, understanding attitudes is essential for understanding human behaviour. Social psychology offers a framework for examining the intricate interactions between attitudes and social forces. Due to their substantial influence on how people act and interact, attitudes and behaviour are crucial. The mental states that a person has towards other people, things, or events are known as attitudes, and they have the power to affect how people perceive and react to their surroundings. The action a person makes in reaction to their attitudes and beliefs is known as conduct. Understanding attitudes and behaviour can therefore provide light on why people behave in particular ways and can be essential in guiding treatments meant to enhance human well-being. To learn more about how social factors affect

how people behave, substantial research has been done on attitudes and conduct in the setting of social psychology. Researchers have discovered that attitudes can influence behaviour, but the intensity of this association can vary depending on many variables, including the type of attitude, the environment in which the behaviour occurs, and the individual's traits. In addition, societal norms and other people's actions in the social context might have an impact on attitudes. Therefore, fostering positive social change and building a better society requires a knowledge of the connection between attitudes and behaviour.⁸

Understanding how attitudes and conduct relate to one another is essential for fostering constructive social change. Attitudes and behaviour are significant because they influence human interactions and behaviours. Our understanding of attitudes and behaviours has greatly benefited from social psychology, and this essential area of study will continue to produce new insights.

1: The main purpose of social psychology is to interpret and explain the social character and then make predictions about it.

2: In general, attitudes are long-lasting, but they can also be changed. Social psychologists try to learn about the reasons and conditions for changing attitudes, so based on their knowledge, these experts take steps to change attitudes.⁹

2. Literature Review

Freya A. V. St John et al. explain that despite increased efforts from legislators, the academic community, and non-administrative groups over a long period of time, a small number of factors can lead to biodiversity decreases and even eradication. Given that an increasing human population's resource consumption is a significant driver of biodiversity loss, conservationists should be interested in the factors that lead to human behaviour. Since people are not just rational animals, they may

also be impacted by other factors, such as mentality and the apparent pressure to act in a certain way (emotional standards), which are taken into account by compassionate clinicians who focus on human navigation. Financial models have been used to read up human decision-production for quite some time. We look at how social psychological theories of behavior have been used to manage natural resource management and conservation.

Many studies focus more on general attitudes towards conservation than they do on attitudes towards particular behaviours that are relevant to conservation, so they are not very helpful in designing interventions to alter particular behaviours (like reducing hunting of endangered species). Conservation aims can be better understood by focusing on the behaviour of interest and analysing attitude in connection to other social-psychological determinants of behaviour (such the existence of facilitating variables, moral obligation, and subjective norms). This will take into account the more effective strategy of intercessions to influence certain behavioural patterns.¹⁰

Several behaviours are essential to human existence. Social, emotional, cognitive, and physical domains are just a few of the different categories that these behaviours can fall under. Humans participate in behaviours including socialisation, cooperation, and communication within the social domain. Individuals can express ideas, and feelings, and coordinate activities through verbal and nonverbal exchanges in communication. While socialisation entails learning and accepting the rules, values, and beliefs of one's own culture or society, cooperation entails working together towards shared goals. People behave in ways like expressing and controlling their emotions, controlling their stress levels, and dealing with challenging circumstances in the emotional domain. Emotion regulation, as opposed to emotion expression, includes controlling the strength and length of one's emotional experiences. Employing adaptive methods to

handle difficult conditions is a necessary part of managing stress and coping with difficult situations.

Humans participate in actions like thinking, making decisions, and solving problems in the cognitive realm. Mental functions including perception, attention, memory, and reasoning are all part of thinking. Utilising these cognitive processes to analyse data, weigh options, and select actions are key components of problem-solving and decision-making. Humans participate in actions including eating, sleeping, exercising, and other physical activities to maintain and improve their physical health. These actions are essential for upholding physical and mental health as well as carrying out daily tasks. Overall, these fundamental human behaviours are necessary for survival and are the result of a complex interplay between biological, psychological, and social elements. We have been taught in various ways that treating others with love is a basic attitude that is the key to solving all our problems.

An attitude of mutual love

Having a positive attitude towards others that fosters respect, care, and concern for one another is known as having a "mutual love attitude." This attitude entails cultivating an optimistic and compassionate outlook towards other people, which aids in creating lasting connections, enhancing communication, and fostering social peace. It is an essential facet of our existence that affects how we connect with people daily and moulds our interpersonal and professional relationships. To develop empathy, understanding, and compassion for other people, one must have a mutually loving mindset. It entails actively looking for opportunities to encourage and assist others, whether via good words or deeds. We are more likely to ignore their flaws and concentrate on their qualities when we approach individuals with a mindset of mutual love, which promotes stronger relationships.

This mindset contributes significantly to the advancement of social and cultural diversity. It enables people to tolerate and celebrate variations in viewpoints, worldviews, and cultural traditions, fostering harmony and acceptance in society. A reciprocal love attitude can also improve our mental and physical health since it motivates us to interact positively with others, which increases our pleasure and sense of fulfilment in life. The development and maintenance of healthy relationships, the promotion of societal harmony, and the enhancement of general well-being all depend on a mindset of reciprocal love. It calls for us to actively seek out opportunities to promote and uplift people and to build a good, compassionate perspective towards them.¹¹

Means of creating love

According to the Holy Prophet's (ﷺ) teachings, there are several ways to foster love among individuals. One of the most crucial strategies is to treat people with love and compassion. "Whoever is not kind to the people, Allah is not kind to him", the Prophet (ﷺ) remarked. This hadith emphasises how important it is to treat people with kindness and compassion if you want to experience the same treatment from Allah. Giving gifts to other people is another way to foster affection. According to the Prophet (ﷺ), "Give gifts and you will love one another." By giving gifts to others, we express our love and gratitude for them, which can deepen the links of affection between people. Since forgiveness can result in reconciliation and the repair of relationships, it is also a way to cultivate love. Whoever experiences harm and forgives the offender will have one of their sins forgiven by Allah, according to the Prophet (ﷺ). By showing others our capacity for compassion and readiness to let go of old grudges, we may encourage a feeling of love and community.

One of the easiest ways to create love is greeting, that is why the Prophet (ﷺ) has ordered us that whenever two Muslims meet each other, they should greet each other, it

increases mutual love, so there is a tradition. You will not enter Paradise until you believe and you will not be perfect believers until you love each other. It is to greet each person among yourselves.¹² In this hadith, the sign of a perfect believer is that he will have an attitude of love, and the easiest way to develop this attitude of love is to adopt the practice of greeting each other at the time of the meeting, because greeting opens the hearts of others. The key to this is that it creates love and intimacy with each other. Likewise, there is another hadith: A man asked the Prophet, may God bless him and grant him peace Is Islam good? He said: Eat food and say peace to those who know and those who do not know.¹³ Translation: A person asked the Prophet (peace be upon him) which Islam is better. The Prophet (ﷺ) said: Feed the people and greet everyone whom you know and whom you do not know.

Last but not least, time spent with others and participation in activities that support peace and unity can help foster love between people. The Prophet (ﷺ) urged partaking in activities that foster brotherhood and sisterhood, such as group prayer, mealtime fellowship, and charitable activity, as well as spending time with loved ones and friends. By doing this, people can grow in love and affection for one another by creating a sense of community and belonging.

3. Discussion and Analysis

A crucial component of a person's character, according to Seerat, is the ability to start good behavioural manifestations. The Prophet Muhammad (ﷺ) was regarded as the model of right conduct, and many people continue to find inspiration in his teachings and deeds. No matter what their beliefs or socioeconomic standing, the Prophet (ﷺ) urged his followers to treat everyone with love, empathy, and respect. The idea of forgiveness was one of the Prophet's (ﷺ) most crucial teachings. He showed his disciples the importance of forgiving their foes. This positive behaviour has a positive effect on both one's mental and physical health in

addition to helping to maintain excellent connections. Additionally, the Prophet (ﷺ) instilled in his followers the virtues of patience and self-control, both of which are critical components of admirable conduct.

It is a common social behaviour in dating that many people, when they meet with others, expect others to initiate the meeting positively, without ever creating the possibility themselves, which leads to many social problems. Problems arise, for example, an atmosphere of mistrust is created, in the same way, due to being cut off from each other, people become lonely¹⁴, so to change this negative social behaviour, the Prophet (peace and blessings of Allah be upon him) advised:

الْبَادِيُ بِالسَّلَامِ بَرِيءٌ مِنَ الْكِبْرِ¹⁵.

That the one who takes the initiative in salaam is free from arrogance.

Honesty and integrity are important components of behaviour that are positive. The Prophet (ﷺ) emphasised the value of telling the truth and being dependable in all facets of life. This fosters a sense of respect and trust in interpersonal relationships and contributes to maintaining a positive reputation in society. Additionally, the Prophet (ﷺ) encouraged people to engage in charitable activities and lend a hand to those in need. This extraordinary behaviour benefits the recipients and makes the helper feel happy and fulfilled. The Prophet Muhammad's (ﷺ) teachings, in general, focus significantly on the value of good deeds and how they impact the life of an individual and society at large. By following the Prophet's (ﷺ) example and teachings, people can build healthy behavioural expressions and lead a meaningful and rewarding life.

Psychological effects of handshakes

A frequent social gesture is shaking hands, which entails taking hold of the other person's hand with one's own. It is a gesture that has been used for centuries and has a wide range of

psychological impacts on those who perform it. The act of shaking hands is extremely important in the context of Seerat and has frequently been emphasised. It was well known that the Prophet Muhammad (peace be upon him) frequently shook hands. He used to extend a kind handshake to his guests and travel partners, and anyone in his vicinity would return the favour. In addition to serving as a welcome, shaking hands also helped people establish and sustain social bonds.

According to the teachings of Sirat Tayyaba, a handshake is also a means of expressing respect and love at the time of the meeting. Its psychological effects are more prominent than greetings, and it has a positive effect on the behaviour of others because handshakes are also intimate. As Desmond Morris has described the meaning of intimacy as when two people physically contact and meet, so according to him touch (Touch) even if it is a handheld in the arms is a means that causes mutual satisfaction and comfort between two parties.¹⁶ That is why the Prophet (peace and blessings of Allah be upon him) taught and encouraged his Ummah to shake hands.

مَا مِنْ مُسْلِمَيْنِ يَلْتَقِيَانِ فَيَتَصَافَحَانِ إِلَّا غُفِرَ لَهُمَا قَبْلَ أَنْ يَفْتَرِقَا¹⁷.

When two Muslims shake hands at the time of the meeting, Allah forgives them before they part.

In the same way, the Prophet ﷺ used to shake hands, so it is narrated that when someone came in front of the Prophet ﷺ, he would shake hands with him and not withdraw his hand until the person in front of him withdrew himself, and then turned his face away from him. He did not turn until he turned his face and he was never seen extending his feet towards the person sitting in front of him.¹⁸

To behave with the addressee according to his mental level

Psychological studies have demonstrated that shaking hands has advantageous psychological benefits for both the initiator and the recipient of the handshake. According to research, handshakes can boost feelings of trust, reduce tension, and uplift one's mood. People are more inclined to regard each other favourably and develop a connection when they shake hands. Additionally, the act of shaking hands has been connected to the release of oxytocin, a hormone linked to feelings of social affiliation and bonding. This oxytocin release may build interpersonal bonds and encourage fruitful social interactions. According to Seerat, shaking hands is a way to encourage fraternity and solidarity among people. In conclusion, shaking hands is a potent social gesture that affects people psychologically in a variety of ways. As such, it is crucial to human connection and ought to be carried out cordially and kindly.

In social life, one comes into contact with different people, each of whom has a different mental level. For a happy social life, it is essential to treat everyone according to their mental level so that there is no problem of any kind. In this regard, we find countless examples in the biography of the Prophet (ﷺ), so it is narrated that a villager came to the Prophet (ﷺ) and said: O Messenger of Allah! My wife has given birth to a black boy. He asked, do you have camels? He said yes. He asked what their colours are. He said, "Red, you ﷺ asked, is there any khaki colour among them?" He said yes, he asked, then where did it come from? He said I think that some vein took this colour, due to which such a camel was born. The Prophet ﷺ said that it is also possible that your son's colour has also been pulled by a vein.¹⁹

It is a common observation that due to the lack of educational opportunities in the villages, the villagers have a lot poverty and generally lack good manners, politeness and good manners, compared to the citizens in general. There is more education, due to which they are well aware of the manners of life,

politeness, good company, settling matters in a better way, cleanliness and cleanliness etc. The behaviour of the Prophet (peace and blessings of Allah be upon him) was completely different with the villagers, while it was different with the citizens. Once a villager started to urinate while standing in the Prophet's Mosque in the presence of a public gathering, the other Companions wanted to stop him, so the Prophet (peace and blessings of Allah be upon him) forbade them and allowed him to urinate and did not show even the slightest displeasure.²⁰ On the contrary, the Companions who were living in Madinah, instead of ignoring their mistakes, were reprimanded. So once, during the conversation between Hazrat Abu Bakr Siddique and Hazrat Umar Farooq, some resentment arose. He (ﷺ) expressed his displeasure with Hazrat Umar.²¹

Adopting an attitude of kindness towards others

Every human being has this natural desire that other people should be gentle in dealings with him and such persons are valued in every society who are endowed with the quality of gentleness. His association with people increases and generally, he is a gentle person and benefits others more than people, so because of this quality he becomes dear to every heart, that is why he taught to be gentle, so he advised:

إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرَّفْقَ، وَيُعْطِي عَلَيْهِ مَا لَا يُعْطِي عَلَى الْعُنْفِ.²²

Indeed, Allah is Merciful, and He loves kindness and gentleness, and He rewards gentleness with that which He does not give to harshness.

Likewise, the Prophet (ﷺ) said regarding being gentle in matters:

رَجِمَ اللَّهُ عَبْدًا سَمَحًا إِذَا بَاعَ، سَمَحًا إِذَا اشْتَرَى، سَمَحًا إِذَا اقْتَضَى.²³

May Allah have mercy on the servant, who is gentle when selling, also gentle when buying, and gentle when making demands.

The importance of gentleness is evident from this hadith in which the Prophet (peace and blessings of Allah be upon him) said:

مَنْ يُحْرَمِ الرَّفْقَ، يُحْرَمِ الْخَيْرَ.²⁴

A person who is deprived of gentleness is deprived of all goodness.

That is, there is no goodness in that person who does not have gentleness.

Be kind to animals

He (ﷺ) liked the attitude of gentleness very much. Man is a human being. He (ﷺ) ordered to be gentle with animals, so it is narrated that:

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَبْدُو إِلَى هَذِهِ التَّلَاحِ، وَإِنَّهُ أَرَادَ الْبِدَاوَةَ مَرَّةً، فَأَرْسَلَ إِلَيَّ نَافِقَةً مُحْرَمَةً مِنْ إِبِلِ الصَّدَقَةِ، فَقَالَ لِي: يَا عَائِشَةُ، ارْفُقِي فَإِنَّ الرَّفْقَ لَمْ يَكُنْ فِي شَيْءٍ قَطُّ إِلَّا زَانَهُ، وَلَا تُزْعِ مِنْ شَيْءٍ قَطُّ، إِلَّا شَانَهُ.²⁵

The Messenger of Allah (ﷺ) used to visit these dunes. Once, he (ﷺ) intended to go to the desert, so he sent to me one of the charity camels, which had not been ridden, and he said to me, 'Aisha, be gentle with it because what There is gentleness in me too, it makes it good and beautiful, and if the gentleness is taken away from anything, it makes it defective.

The pattern to deal with the wrongdoer

In social interactions, there is a strong possibility that if a person makes a mistake, how should one behave towards that person in this situation? So in this regard, the Prophet (ﷺ) first taught that it is a natural thing to blame a person for making a mistake. Therefore, your advice is:

كُلُّ بَنِي آدَمَ خَطَّاءٌ وَخَيْرُ الْخَطَّائِينَ التَّوَّابُونَ.²⁶

All human beings make mistakes and the best sinners are those who repent.

If this fact remains in our mind, then it is psychologically easier to correct any mistake, because in this situation, the person does not lose his balance by being carried away by the flow of opposite emotions, and instead of being harsh with the person who made the mistake, he adopts a gentle attitude, because the goal is to help him mentally. It is not to torture but to correct it.

Ignoring the status of the wrongdoer

Sometimes a person's fault is tolerated in such a way that they would not be forgiven if others committed it, keeping this difference in mind, one should treat others appropriately so that if someone commits a fault through ignorance or unintentionally, It is the Sunnah of the Prophet (ﷺ) to be gentle and forgiving towards him, so it is narrated that:

بَيْنَا أَنَا أَصْلِي مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ عَطَسَ رَجُلٌ مِنَ الْقَوْمِ، فَقُلْتُ: يَرْحَمُكَ اللَّهُ فَرَمَانِي الْقَوْمُ بِأَبْصَارِهِمْ، فَقُلْتُ: وَاتَّكَلْ أَمِيَّاهُ مَا سَأَلْتُمْ؟ تَنْظُرُونَ إِلَيَّ فَجَعَلُوا يَضْرِبُونَ بِأَيْدِيهِمْ عَلَى أَفْخَادِهِمْ فَلَمَّا رَأَيْتُهُمْ يُصَمِّتُونَنِي لِكُنِّي سَكَتٌ فَلَمَّا صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قِيَّابِي هُوَ وَأَمِّي مَا رَأَيْتُ مُعَلِّمًا قَبْلَهُ وَلَا بَعْدَهُ أَحْسَنَ تَعْلِيمًا مِنْهُ فَوَاللَّهِ مَا كَهَرَنِي وَلَا ضَرَبَنِي وَلَا شَتَمَنِي قَالَ إِنَّ هَذِهِ الصَّلَاةَ لَا يَصْلُحُ فِيهَا شَيْءٌ

مِنْ كَلَامِ النَّاسِ إِنَّمَا هُوَ التَّسْبِيحُ
وَالتَّكْبِيرُ وَقِرَاءَةُ الْقُرْآنِ.²⁷

I was standing in prayer with the prophet when a person sneezed, so I said to him, Yarhamuk Allah, then people started looking at me obliquely, so I got angry at him, I said: He people are my Why do you look sideways? So those people started hitting their thighs when I saw that they wanted to silence me, so I became silent. Then when the Messenger of Allah (ﷺ) finished the prayer, my parents sacrificed themselves to him (ﷺ). Not even later, by Allah, did not scold me, nor did he beat me, nor did he scold me, but he said that it is not right to talk in general during the prayer, but the prayer is only for reading the Qur'an and remembering and glorifying Allah.

From the above hadith, it is known that if a person commits a mistake due to ignorance, he needs to be educated, because if he is scolded without explaining it, then its wrong effects will appear because the ignorant thinks he is right, so if he is criticized without being educated If done, feelings of hatred will arise in his heart and mind, as a result, he will refuse, which will lead to deterioration instead of solving the situation, and if the mistake is done by mistake, then a reminder is needed, and if it is made a routine, then a warning is needed.

A cheerful disposition of The Holy Prophet

The life of your Prophet (ﷺ) is a beautiful gift to the world of humanity. The commands, laws and sayings described by you (ﷺ) are in

harmony with human nature because you are the last prophet of Allah, who created human nature and temperament, so he knows human nature and nature. Who can be greater than the creator of man? This is the reason that the concession of human nature and temperament seen in the life of the Prophet (ﷺ) is certainly not found anywhere else. I don't see any room for it, but it is completely following the temperament and nature of the people born in every country and every age. Whether it is happiness or sadness, illness or health, childhood or youth, age or old age, the Prophet (peace and blessings of Allah be upon him) has set rules and laws that are compatible with the human mood in every situation, at every moment and every stage. An essential part of human nature is fun and humor which has been deposited in it by the Creator himself.

Good nature is without a doubt a great blessing of God. Good nature and humour are such a noble and noble condition that Allah Almighty has invested in almost every human being. It is a different matter that someone has been blessed more or less. On the occasion, cheerfulness removes the dullness of the hearts and brings them to a state of peace and serenity. By removing the fatigue of intellect and understanding, it creates vitality and agility, in the same way, by eliminating physical decay, it brings joy and comfort, by erasing spiritual fate and pollution, it illuminates with the blessing of ease. The clouds of grief are removed and dispelled²⁸.

Below are some of the humorous behaviours of the Prophet (peace and blessings of Allah be upon him) so that for the followers of the Sunnah, this natural and psychological emotion will also become a form of worship like many other natural emotions.

يَا ذَا الْأُنْثَيْنِ.²⁹

In the same way, there was a village companion named Zahir bin Haram who used to joke with him, so there is a tradition related to this. So the Prophet (peace and blessings of

Allah be upon him) used to bless him with necessary goods and used to say that Zahir is our villager and we are his citizens, (meaning that he brings us the things of the villages and we give him the things of the citizens). They were not beautiful in terms of appearance. One day, the Prophet (peace and blessings of Allah be upon him) came and Zahir (RA) was selling his goods, so the Prophet (ﷺ) grabbed him from behind, while Zahir (RA) was not looking at the Prophet (ﷺ), so he said, "Hey, who is he?" Leave me. When he turned back and recognized you, he pressed himself more closely to the blessed chest of you, and you began to shout, "Who will buy it?" Zahir said, O Messenger of Allah, then you will lose me (meaning that I am devoid of beauty and beauty). He said, "You are not lost to Allah."³⁰

Once a Companion asked him for a camel, and he said to him, "I will give you a she-camel for a ride." The man said, "O Messenger of Allah, what shall I do with a she-camel?" Then the Prophet (peace and blessings of Allah be upon him) said, "Does a camel go to heaven other than a camel?" That is when the questioner was surprised that a baby camel is not fit to be ridden and I need a ride, then the Prophet (peace and blessings of Allah be upon him) revealed his sense of humour and dispelled his surprise by saying, "Brother, I have given you a rideable camel." I am giving it, but he is also a camel's baby.³¹ Similarly, an elderly Sahabi asked the Prophet (ﷺ) to pray for him to enter Paradise, and the Prophet (Peace be upon him) jokingly said, "If she grows up, she will not enter Paradise. That woman recites the Qur'an." He said, "What prevents an old woman from entering Paradise?" The Prophet (peace be upon him) said, "Have you not read in the Qur'an that We will create the women of Paradise, so We will make them virgins".³²

4. Conclusion

The study concludes by showing that social and psychological factors significantly affect human behaviour. The Seerah of the Prophet Muhammad (ﷺ) offers important insights into

how social and psychological variables affect behaviour in humans. The study emphasises how crucial a person's social environment is and how socialisation shapes attitudes, beliefs, and values. It also highlights how important it is for positive psychological traits like love, forgiveness, and empathy to foster healthy behaviour and interpersonal relationships. The research reveals that psychological and social factors affect human behaviour. Therefore, the Holy Prophet ﷺ emphasized the significance of self-control in shaping one's behaviour. To shape their behaviour and create positive social connections, people might use the Seerah of the Prophet Muhammad (ﷺ) as a helpful guide. The results of this study can be utilised to create treatments and programmes that encourage healthy social interactions and behaviours in a variety of contexts, such as communities, businesses, and schools. This study looked at the Prophet Muhammad's adoption of psychologically compatible behaviours and the possible repercussions of doing the same in contemporary society. According to the research, people can help create a joyful and tranquil social atmosphere and lessen many social and psychological issues that are common in today's anxious and depressed society by adopting the Prophet's views.

The research has often emphasised the importance of the Prophet's Seerah and his teachings. According to some, the disobedience to Islamic teachings and the separation from the Prophet Muhammad's (ﷺ) ideal followers have confused, fear, and uncertainty in society. As a result, people can potentially help to create a society that is based on peace, love, and respect for one another by adhering to the Seerah and taking after the Prophet's attitudes and behaviours. It is expected that the knowledge gathered through this research will inspire people to reconsider the Prophet Muhammad's teachings and apply them to their everyday lives. Researchers, psychologists, and policymakers who are interested in learning more about how spirituality and religion might advance mental health and wellness should take

note of the study's conclusions. Further research on the possible effects of adopting the Prophet Muhammad's ﷺ attitudes and behaviours on social and psychological variables, as well as the identification of potential roadblocks and

enablers to the adoption of such behaviours, may be beneficial in future studies.

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