

Negative aspects in the Islamic perspective and their impact on the individual and society

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ABSTRACT

The human soul is naturally inclined to reveal some of its hidden qualities at times, and to conceal them at other times. Based on these two patterns, the religious texts from the Holy Qur'an and the Prophetic Sunnah came to clarify some of the hidden qualities that a person does not wish to reveal for several reasons, out of fear of their effects, dimensions, and consequences.

The Almighty, may His glory be exalted, has clarified in more than one place the patterns of hidden traits of some people, both negative and positive, which came in multiple forms and on various occasions, and for situations that occurred to the prophets of God, peace be upon them - and to the enemies of God - and to others. Thus, the clarification has drawn a path for researchers in deriving rulings and indications from them, and in clarifying their doctrinal, social, psychological and security dimensions.

Based on our belief in the methodology of the Holy Qur'an and the Prophet's Sunnah in establishing concepts and values in the life of the individual and society on the one hand, and the benefit of those concepts in the practical aspect of people's lives on the other hand, this title came to explain the patterns of negative latents, and the effects and results that result from them.

Keywords: latent, Subconscious, Subconscious mind, negative, psychology, individual, society.

INTRODUCTION

Negative latencies are one of the most dangerous feelings and thoughts that a person stores inside of him, as they remain hidden in the depths of the soul to influence behavior and decisions without the individual paying attention to them directly. These latents include feelings of malice, envy, pent-up anger, hatred, in addition to aggressive tendencies and deviant desires.

The danger of these lattices lies in the fact that they are not seen with the eye and are not easily perceived by others, but they affect the owner profoundly, firstly, causing him anxiety, psychological tension, and perhaps behavioral disorders, and secondly they are reflected on society through negative behaviors such as violence, social disintegration, the spread of corruption, and the weakness of human bonds.

Therefore, the study of negative potentials from the theoretical aspect, by addressing the literature of Islamic psychology, the first of which is Imam Abi Hamid Al-Ghazali, when he dealt with the diseases of the heart and their treatments through the recommendation of the soul in the application of a theory that includes the theoretical and practical aspects simultaneously, and working to refine and purify the soul from those negative seeds that may turn into destructive actions if left uncontrolled or treated. It is not only an individual problem, but a societal issue that affects stability and cohesion, and contribute to shaping the lives of individuals and groups.

It also links the negative beliefs referred to by some Qur'anic texts to some behaviors, and they reflect the universality of the Qur'anic portrayal of the human soul, whether they are supported or disagreed with by contemporary literature, because these perceptions are issued by a knowledgeable expert.

Importance of the topic:

The importance of the research is evident in the fact that it deals with an issue that is considered one of the shovels of demolition of societies and individuals in the past and in the contemporary time, which is the negative potentials, how to deal with them, and the explanation of their impact on the individual and society, and the explanation of the treatment of the Islamic aspect of these potentials.

Previous Studies:

I have not found anyone who has dealt with such an issue from near or far, so this research is preceded by others.

Research Problem:

- 1- Explaining the meaning of negative condenses in Islam.
- 2- The most prominent negative factors that have an impact on society
- 3- Solutions to prevent negative potentials.

Reason for the study title test:

- 1- 1- The reason for conducting this research is due to the growing interest in the issue of the human psyche and the secrets it conceals..
- 2- The research aims to provide a comparative study between the Islamic and psychological aspects of that study..
- 3- The research aims to fill the gap in understanding that latent psychological factors have a significant impact on human behavior, and the resulting psychological and intellectual impact on reward, and to present a new perspective on this topic.

Objectives of the study:

This research aims to clarify and explain the importance of knowing the negative potentials in the human psyche and the extent of their danger in thought, belief and behavior on the individual or societal side, by highlighting the theoretical aspect in the Islamic aspect, such as the proposals of Imam Al-Ghazali (may God have mercy on him), which combined the religious and psychological aspects, as well as some theories or psychological opinions of psychologists, in addition to the Islamic psychological therapies in which Imam Ibn Al-Qayyim (may God have mercy on him) emerged, and therefore through the above, we show results that treat The imbalance in the internal psychological disorder of emotions called negative potentials, which is the research gap we address in our study, Study Plan:

- The study focuses on three important demands:
- The first requirement: Introducing negative potentials and some of their types .
- The second requirement: the effect of negative potentials .
- The third requirement: prevention and treatment of negative potentials .
- Conclusion: Monitoring the most important findings of the study

The first requirement: the definition of the potentials in language and terminology.

Meanings have multiple connotations and words that indicate the hidden aspects that settle in the human soul, and in order to explain the concept of Faithfulness, we must define them in language and terminology:

First: The definition of the word "cumin" is a language: it is taken from the word "cumin", which comes in several meanings, and the dictionaries of the language have come to clarify these meanings, including:

- Invisibility
- Cover
- Atrophy

It is as if so-and-so is hiding in a hidden place that he does not understand¹, as if he hid himself in a hidden place that he does not understand, and everything is hidden by something that is hidden as if it is hidden².

Everything is concealed by something that is hidden in ³ it,⁴ and there is a hidden sadness in the heart. ⁵

¹ - Al-Khalil bin Ahmed Al-Farahidi, Al-Ain, edited by: Dr. Mahdi Al-Makhzoumi, Al-Hilal House and Library, vol. 5, p. 386, article ahead.

² - Ibid., vol. 36, p. 61.

³ - Muhammad bin Makram bin Manzoor al-Afriqi al-Masri, Lisan al-Arab, Dar Sader-Beirut, article (Kaman), vol. 13, p. 395.

The word "al-kawamin" has different meanings and is synonymous with the same meaning in dictionaries, such as:

A- Reservoirs: The reservoir: the hidden, the gathering of the reservoirs⁶, and the gathering of the reservoirs, in the sense of the whole soul, you say: I have been the knowledge and I have concealed it, for it is hidden ⁷.

B- The hidden thing: the thing was in its chest, and I hid it, I was the thing and I kept it in the soul and in the soul, and I kept it in my soul: I kept it secret. ⁸

In summary, we have found out:

The plural of the latent is latent, which means concealment, concealment, concealment and concealment, and it comes to indicate what is hidden in the thing or in the soul by intention.

This meaning has been mentioned in the texts of the Qur'an and the Sunnah of the Prophet, including:

(a) From the Holy Qur'an, including the words of the Almighty: "Or you will be hidden in yourselves"⁹, i.e., "You will be buried in your hearts"¹⁰, but you have not shown it with your tongues in an exposing or declaring it. ¹¹

The words of the Almighty: "As if they were hidden eggs"¹², then all of them are "protected and¹³ hidden", whether it is pearls, eggs, goods, or anything else that is hidden because of its preciousness and importance.

¹⁴

B- From the Sunnah of the Prophet:

It is mentioned in the hadith: "The Messenger of Allah (may Allah's peace and blessings be upon him) and Abu Bakr (may Allah be pleased with him) came and ambushed us in some of the heat of Madinah"¹⁵, i.e., hiding and hiding, and from him came the ambush in war, which is well known. ¹⁶

Second: Trustees in terms of:

The term "al-kamin" is not mentioned in a clear definition among psychologists in particular, or in social psychology, but it has come with meanings and connotations that indicate this term, and this is due to the interest of psychologists in the behavioral aspect to a great extent, as behavior is the product of the human psyche and the outcome that the psychologist needs in the results, and the study of the conditions of the soul is attributed to philosophy and others

Therefore, we find a great deficiency in this aspect and a scarcity of definitions, except for what is rare of

⁴ - Ibid.

⁵ - Previous source.

⁶ - Muhammad Murtada Al-Husseini Al-Zubaidi, The Crown of the Bride from the Jewels of the Dictionary, edited by: A Group of Investigators, Dar Al-Hidayah, Matter of Cons, vol. 36, p. 62.

⁷ - Ibid., Article Cummin, vol. 36, p. 64.

⁸ - See: Ibid.

⁹ - Surah Al-Baqarah, from the verse: 35.

¹⁰ - Abu al-Qasim Mahmoud bin Amr bin Ahmad, Al-Zamakhshari, Jarallah, Al-Kashf Al-Haqiqat Al-Mysteries of Downloading, Dar Al-Kitab Al-Arabi, Beirut, Third Edition, 1407 A.H., vol. 1, p. 283.

¹¹ - See: Ibid.

¹² - Surah As-Safaat, Verse: 49.

¹³ - Muhammad bin Jarir bin Yazid bin Kathir bin Ghalib Al-Amlī Abu Ja'far, Jami' al-Bayan fi Ta'wil al-Qur'an, edited by: Ahmed Muhammad Shakir, Al-Risala Foundation, first edition, 1420 AH - 2000 AD, vol. 21, p. 44.

¹⁴ - See: Ibid.

¹⁵ - Musnad of Imam Ahmad bin Hanbal, edited by: Shuaib Al-Arnaout, Al-Risala Foundation, Beirut, 1419 A.H. / 1998 A.D., vol. 21, pp. 40-41, Musnad Anas bin Malik, Hadith No. 13318. Shu'ayb al-Arnaout said: The hadith is saheeh on the condition that it is Muslim.

¹⁶ - See: Ibn Manzoor, Lisan al-Arab, i: Dar al-Ma'arif, vol. 5, p. 3933. See: Al-Khalil bin Ahmad al-Farahidi, Al-Ain, vol. 5, pp. 386-387. See: Muhammad Murtada al-Husayni, Taj al-Arous, vol. 36, p. 61.

them, and for the sake of scientific richness, or through the interdependence between information, so we deduce this from that through their interpretations and meanings that refer to the secrets of the soul and the feelings, emotions and intentions it contains, which in their entirety refer to the same meaning.

1- The definition of potentials according to psychologists, refers to the deep and deep-rooted internal intentions and emotions in the soul, including the source of morals and beliefs. It has been ¹⁷ mentioned in several meanings, as we have mentioned above, some of which describe them as motives, which are divided into sensory (noticed by man) and subconscious, which are not easily and visibly observed until they are scrutinized or appear on the behavior. ¹⁸

This can be explained by the fact that emotions, which are a set of preparations for latent emotions that are automatically directed at certain people or objects, are love, hate, hatred, jealousy, and envy. ¹⁹

Thus, the implicit components come out clearly and clearly with the situations in which emotions are aroused when they are aroused, they are not responses to situations that have arisen with sudden doubt; they are a fixed feature of the soul. ²⁰

In the Islamic terminology, the Hidden is everything that a person hides and tries to hide from others, and it is against advertising and revealing. ²¹

The Arabs say it to every inviolable person, no matter what that is. It says it to everything that is hidden in the breasts, and it describes the ingredients and the potentials that when they are revealed, they mean the essence. ²²

Beliefs are one of the most important profound influences that control the individual's actions and their response to different situations.

We see this clearly from the description of Allah Almighty in more than one place, as He describes pearls as hidden pearls, by saying: "They are like hidden pearls"²³, i.e., those who are protected from what harms them in terms of purity and purity, and who are stored for their preciousness, so they do not possess them except in gatherings, so they preserve their shine and whiteness. ²⁴

Therefore, the latent thing is hidden and hidden from the eyes, because of its value, status, and importance.

As we have said before, latents are what one hides and hides in the chest of emotions and sensations, the effects of which appear on a person at times and disappear at other times.

The difference between the definition of the psychological term and the Islamic term is that the psychological definition focuses on emotions clearly by linking the latent to the emotion in a striking way, because the general focus of psychological studies is very concerned with the instinctive emotions in addition to the emotional aspect acquired by education, while the Islamic study focuses on the comprehensiveness of emotions and beliefs and everything related to thought and the general understanding of the reason for the behavior resulting from this latence.

Since the lattice is the object of what the heart has hidden in the chest, it is the place of beliefs, thoughts and

¹⁷ - See: Dr. Ali Al-Amir, *Physiology of the Soul*, Dar Al-Cultural Affairs, Baghdad, 2002 edition, pp. 208-209.

¹⁸ - See: *Psychology*, Jamil Saliba, Lebanese Book House, Third Edition, 1404 A.H., 1984 A.D., 160-166. See: *Basics of Psychological Compatibility and Behavioral and Emotional Disorders*. Dr. Saleh Hassan Al-Daheri, Dar Safa, Jordan, 1st Edition, 1429 A.H., 2008, 73-80.

¹⁹ - See: *Ibid.*

²⁰ - See: *Ibid.*, p. 209.

²¹ - See: Abu Abdullah Muhammad bin Omar bin Al-Hasan bin Al-Hussein Al-Taymi Al-Razi, nicknamed Fakhr al-Din Al-Razi, *Keys to the Unseen (Al-Tafsir Al-Kabir)*, Dar Ihya Al-Turath Al-Arabi, Beirut, Third Edition, 1420 A.H., vol. 6, p. 471.

²² - Muhammad bin Jarir al-Tabari, *Jami' al-Bayan fi Ta'wil al-Qur'an*, vol. 21, p. 44.

²³ - Surah Al-Waqi'ah, Verse 23.

²⁴ - Nasser al-Din Abu Saeed Abdullah bin Omar bin Muhammad al-Shirazi al-Baydawi, Anwar al-Tanzi wa Asrar al-Ta'wil, edited by: Muhammad Abd al-Rahman al-Marashli, Dar Ihya al-Turath al-Arabi, Beirut, first edition, 1418 A.H., vol. 5, p. 179. See: Muhammad Al-Tahir bin Muhammad bin Muhammad Al-Taher bin Ashour Al-Tunisi, *Al-Tahrir and Enlightenment*, Dar Sahnoun – Tunis, 1997 edition, vol. 27, p. 56.

opinions²⁵, and these beliefs require outward actions such as worship and morality, and these inner things that are in the heart are beliefs, wills and similar actions of the heart, and there is a connection between them and the outward actions that are commensurate with what the heart does and the feelings and conditions that necessitate outward things, as well as what comes from outward actions necessitates states of the heart. From this point of view, it becomes clear that the human soul has innate tendencies to express its implicit feelings, as the Almighty said: "And if We had not fixed you, you would have almost left a little to them"²⁶, and these latent (implicit) feelings do not settle until they are formed in a clear and apparent way that can be perceived by the senses, and thus they are expressed and expressed in them. When this expression is made in the sense as it is in the soul, then the soul will calm down and empty its emotional charge completely and completely, and then the soul will feel the harmony between the outward and the inward.²⁷

Third: Definition of negative potentials:

They are the bad aspects inherent in the soul that push a person towards evil, and which result in behaviors that are morally and religiously rejected, and these potentials are hardly clear, but they affect the general behaviors of the individual, such as: hatred, envy, arrogance, greed, suspicion, and other reprehensible qualities.

Therefore, deep psychological components form and produce behaviors that may be aggressive at times, and these psychological factors overwhelm the character of individuals and affect the surrounding environment in some way, and some people may rush under any circumstance or situation during their daily interaction and life practices, and through the influence of some motivation, to adopt aggressive behavior.

Therefore, psychological components are one of the most important tributaries of negative behaviors.²⁸

The Holy Qur'an has mentioned many examples of things related to the soul that had a negative impact on a person and his behavior, and these verses sometimes warned against them and sometimes described them, such as the words of the Almighty: "And²⁹ ³⁰ their hearts are in a state of contentment, and ³¹ Allah has increased them in pleasure." "And the Messenger of Allaah (peace and blessings of Allaah be upon him) said: 'O Messenger of Allaah (peace and blessings of Allaah be upon him).'³²" "And those who believe in Allah and His Messenger (peace and blessings of Allaah be upon him)³³." "O you who believe, you will not be able to do anything about it, and you³⁴ ³⁵ will not be able to do it."

There are also many texts in the Sunnah of the Prophet (peace and blessings of Allaah be upon him) that call for avoiding bad and negative things, and warning against them, and calling for self-discipline and reform.

Companionship is not in anything except its knowledge, and it is not taken away from anything except its glory.³⁶The Prophet (peace and blessings of Allaah be upon him) said: "Do not be angry, do not envy, do

²⁵ - Salama Moussa, The Inner Mind, Hindawi Foundation, Cairo, 2012 Edition, p. 117.

²⁶ - Surah Al-Isra', Verse: 74.

²⁷ - See: Sayyid Qutb Ibrahim Hussein Al-Sharbi, In the Shadows of the Qur'an, Dar Al-Shorouk - Beirut - Cairo, Edition: Seventeenth - 1412 A.H., vol. 1, pp. 1127-128.

²⁸ - See: Dr. Hashem Mohamed Saleh, Environmental Psychology, Arab Society Library, Amman, First Edition, 2014, p. 108.

²⁹ - Surah Al-Baqarah, Verse: 10.

³⁰ - Surah Al-Baqarah, from the verse: 109.

³¹ - Surah Al-Baqarah, from the verse: 204.

³² - Surah Al-Hujraat, from the verse: 15.

³³ - Surah Al-Hijr, Verse: 47.

³⁴ - Surah Al-Hujrat, from the verse: 12.

³⁵ - Surah Al-Fajr, Verse: 20.

³⁶ - Abi Al-Hussein Muslim bin Al-Hajjaj bin Muslim Al-Qushayri Al-Naysaburi, Sahih Muslim, Dar Al-Salam, Riyadh, Second Edition, 1421 A.H.-2000 A.D., Kitab al-Adab, Bab Fadl al-Rafaq, No. 2594, p. 1133.

not plot, and be brothers to the servants of Allaah."³⁷The Prophet (peace and blessings of Allaah be upon him) said: **There will be no intercession or martyrdom on the Day of Resurrection.**"³⁸Imam Muslim has dedicated a chapter in his Saheeh which he called "Prohibition of cursing animals and others", so if this is necessary in the case of animals, then what is higher than it is the first and most obligatory to prohibit, which is insulting, cursing and cursing a person to his counterpart, and he will not be able to speak until his hollow mouth is filled with reprehensible morals and bad manners, and one of the worst people is the one whom people fear because of his bad character and the authority of his tongue.

There are also many effects of negative beliefs and their reproaches, including what was narrated from Imam al-Hasan al-Basri (may Allah have mercy on him)³⁹ that he said: "The believer thinks well, so he does well, and the hypocrite msthinks and does badly."⁴⁰

Therefore, the Islamic conception of negative potentials seems clear through the clear drawing of them by Imam al-Ghazali, where he shows their danger and explains it in terms of the actions of the heart, and describes that arrogance, hypocrisy, wonder, envy, hypocrisy and the accompanying malicious acts of the heart are all subject to testing and accountability.⁴¹

Conclusion:

The psychological potentials in Islamic characterization are what they are compared to in psychology: the unconscious, which includes repressed and latent emotions, and the unconscious.

The second requirement: the negative impact of the potentials.

Prelude...

In psychology, man is considered to be a pure good, and the aggression that he sometimes shows is the result of the difficulties, injustice, frustration, etc. he faces in life, and he is also free to make all his decisions related to his life – although some describe it as limited freedom – and this person continues in his activities to achieve the desired human goals.⁴²

This humanistic behavioral interpretation itself is that Islamic view of the individual, as the origin is good and the other evil is an emergency, and here some evil can be accepted for the sake of a lot of other good.

Negative potentials have a direct impact on human beings in terms of thought and beliefs, and in terms of behavioral application;

First: The Impact of Negative Beliefs on Thoughts and Beliefs: Intellectual Treasures are the set of thoughts and feelings that are deeply hidden within the human soul, including beliefs, opinions, and attitudes that one believes in and hides for some reason.

The latent thought is the thought that is manifested in the depths of the soul and is formed over a long period of time and with complete repetition of the information that has arrived, stored, accumulated and overwhelmed the soul in the form of a thought that affects the soul and affects behaviors and behaviors.

The doctrinal beliefs that come after this type of beliefs are part of the intellectual potentials, but they are distinguished from them by fixing them in the soul and not changing them easily, and these ideas are

³⁷ - Abi Abdullah Muhammad bin Ismail Al-Bukhari, Sahih Al-Bukhari, Dar Al-Salam, Riyadh, Second Edition, 1419 A.H.-1999 A.D., Kitab al-Adab, Chapter on Envy and Management, No. 6065, p. 1095.

³⁸ - Sahih Muslim, Kitab al-Adab, Bab al-Nahi 'an Curse al-Dawab and others, no. 2598, p. 1134.

³⁹ - Al-Hasan bin Abi Al-Hasan Yasar, Abu Saeed, Mawla Zaid bin Thabit Al-Ansari, a contemporary of the Tabi'een and narrated about them. See: Biography of the Flags of the Nobles, Al-Dhahabi, A Group of Investigators under the supervision of Shuaib Al-Arnaout, Al-Risala Foundation, Third Edition: 1405 AH-1985 AD, vol. 4, pp. 363-366.

⁴⁰ - Imam Ahmed Lan Hanbal, Al-Zuhd, Edited by: Muhammad Ahmed Issa, Dar Al-Ghad Al-Jadeed: Egypt, First Edition: 2005, Hadith Number: 1647, p. 293.

⁴¹ - See: The Revival of Religious Sciences, Abi Hamid Al-Ghazali, edited by: The Scientific Committee at the Minhaj Center, Dar Al-Minhaj: Beirut, First Edition: 1111 A.H. - 2011 A.D., 5/152-153.

⁴² - Muhammad Ezz Al-Din Tawfik, The Islamic Rooting of Psychological Studies, Dar Al-Salam: Egypt, Second Edition: 2002, p. 222.

completely nourished by what reduces in the soul the emotions and feelings that have been hidden in the soul and matured until they have become a dominant belief and thought.

Repetition, indoctrination and example are among the most important basics and origins of latent thought, and we see that Islam has relied on indoctrination, teaching, and repetition in the seed of thought and changing everything else, and the Holy Qur'an is full of guiding and repeating discourse through the phrases and stories that we hear about a prophet in a repeated and infiltrating manner, but in different ways and with various propositions.⁴³ In other words, the confirmation comes through repetition, and it does not come all at once, but it is repeated according to the compatibility of the situations and their needs, and the Qur'anic story came despite its repetition, but its portrayal and manifestation of events are different, so that it gives each of the meanings what it does not give to the other.⁴⁴

Second: The Impact of Negative Potentials on Behavior: The term behavior in psychology refers to any activity that is emitted by an organism, as a result of its relationship with the variables and conditions of an environment, it deals in response to external and internal stimuli, it is the actions of the individual, groups, organizations, and society, and it is measurable and determinable, and it appears as a result of the interaction of external environmental factors and the internal factors of the individual, where the concept of behavior is hardly different for many people, but some of them interpret behavior as responses. While others see behavior as a concept as a set of responses that are influenced by stimuli, then we realize that behavior is not only a mental instruction, but also a complete behavior that is influenced internally and externally by its surroundings.⁴⁵

In this way, human behavior is one of the activities that human beings perform and can be observed, which is the set of responses that are produced, which are represented by words, actions, and actions, whether voluntary or involuntary, and whether apparent or inward.

Behavior is represented by all apparent activities, such as daily acts such as eating, drinking, sleeping, and the like, and non-apparent, such as thinking, was, remembering, and others.

Similarly, behavior changes and never occurs in a vacuum, and it also occurs voluntarily and involuntarily, and it occurs as a result of motives that it meets from social and personal influences.⁴⁶

Thus, in psychology, the potentials are described as the unconscious and are the main engine of emotional movements, as Freud describes them, as emotional desires acquire their source and motivation from the unconscious desires (potentials) that are identical to their counterparts, and these desires are constant and ready to express their feelings and emotions if they have the opportunity to appear and impulsive.⁴⁷

In this way, it was preceded by Islamic interpretations and perceptions that the intentions are the main source of behaviors, and they are the basic building block for the realization of reward and punishment, where Imam al-Ghazali depicts to us the importance of intention, intention, and internal psychological orientation of action, as he shows that the origin in looking at actions is the heart, not the wounds.⁴⁸

One of the forms of the influence of latents on behavior is the influence on the individual and society, and this is either through instincts or through customs and traditions, instinct affects the individual in particular, while customs and traditions affect society as a whole.

A- The impact of negative potentials on the individual and their most important causes: Negative potentials are one of the most important influences on the individual, in his behaviors and behaviors, and

⁴³ - Surah Hood, from the verse: 120.

⁴⁴ - See: Yassin Salameh, *The Inner Mind*, pp. 71-72, pp. 113-114. See: Muhammad Metwally Al-Shaarawi, *Tafsir Al-Shaarawi (Al-Khawatir)*, vol. 17, p. 10645.

⁴⁵ - See: Dr. Mohamed Emad El-Din Ismail, *The Scientific Method and the Interpretation of Behavior*, Egyptian Renaissance Library, Cairo, Third Edition, 1978, pp. 188-189. See: Prof. Dr. Mukhtar Nouredin Othman, *Physiological Psychology*, Al-Falah Library, Kuwait, Second Edition, 2004, p. 143. See: Dr. Faraj Abdel Qadir Taha and others, *Dictionary of Psychology and Psychoanalysis*, Dar Al-Nahda Al-Arabiya, Beirut, First Edition, p. 229.

⁴⁶ - See: Dr. Ajmad Abdel Latif Abu Saad, *Human Behavior Modification Theory and Practice*, Dar Al-Masirah - Jordan, First Edition, 1432 A.H.-2001 A.D., pp. 21-22.

⁴⁷ - *The Interpretation of Dreams*, Sigmund Freud, Translated by: Dr. Mustafa Safwan, Edited by: Dr. Mustafa Zeyour, Dar Al-Ma'arif, Cairo, 1994 Edition, 553-554.

⁴⁸ - See: Ihyaa Uloom al-Din, Abi Hamid al-Ghazali, 5/153.

even in the decisions he makes at the intellectual and doctrinal level, because human thought is nothing but knowledge accumulations through repetition and synthesis that become a mature thought from which man quotes many of the decisions he makes in his life, and one of the most important reasons for the effect of negative potentials on the individual is that instinctive behavior controls many of our decisions and movements, such as the need for satiety, whether it is of hunger and thirst, sexual, emotional or religious gratification, and other indispensable human instincts, because their inability leads to deficiency or destruction.⁴⁹

Freud may reflect the psychological aspect of this perception by drawing attention to the danger of neglecting the expression of latent emotions and their implementation through motor ability, especially if they are compatible with a person with a pathological deficiency.⁵⁰

This picture can be projected if a person suffers from hyperanger, a mental illness that has its organic effects, then his expression of latent and repressed emotion is a flood of uncontrollable motor emotions.

Therefore, Islam used to warn and refine against anger – and other negative latent qualities – and went to more than warn, as it stops and nullifies many of the effects of this psychological behavior, so it stops divorce for the angry and prevents the issuance of decisions to the angry ruler.

These latent and uncontrollable behaviors are evident in the Islamic aspect through many texts that describe behaviors and behaviors that have appeared in a consistent manner and without the need to think and see in action, including motherhood, as the Almighty says in a story about the mother of Moses: "And Fouad, the mother of Moses, became empty if she had not shown it if We had not tied her to her heart..."⁵¹ That is, from her fear and grief over him, which is beyond her ability and ability, but is fixed in her own kingdom.⁵²

It is also narrated in the Sunnah of the Prophet (may Allah's peace and blessings be upon him) that the Messenger of Allah (may Allah's peace and blessings be upon him) saw a woman who had lost her child, then she found him, and she embraced him and held him in her breasts.⁵³

Therefore, there are many qualities and behaviors that are inherently inherent and that the human instinct plays a very large role in producing and observing behavior, and this is clearly confirmed by the words of the Almighty: "And the soul and the rest of it" (7) and it was inspired by its immorality and piety (8)]⁵⁴, i.e., one of the effects that occurred on the human soul when it was created and settled, is the perception of both the primary and necessary sciences, which starts from the orientation towards what is beneficial to man, such as seeking to breastfeed and breastfeeding for the first time, as well as fleeing from the hated and avoiding things. It is not a mountain on it, but it is like God has deposited in the natures of the souls an understanding of the information of its diversity and variety, and through it they were able to accept the divine laws called for by the Messengers.⁵⁵

B- The impact of negative beliefs on society and its most important causes: The personal transformations of the soul, which may arise absolutely from the influence of purely internal motives, such as beliefs and opinions, and without the slightest noticeable external intervention, and these transformations may be very dangerous and have a clear impact on behavior, **and** the impact of the potentials on society has internal(subjective) forms, such as envy, hatred, love of the presidency, and others, and external ones, such as the application of general customs and traditions prevailing in a group of people. They may be united by dwelling, lineage, or religious, intellectual, and other affinity.⁵⁶

1- Internal influences: These are those that are emitted by the soul spontaneously and without noticing any external influence, and these influences are envy, anger, hatred, hypocrisy, love of the presidency, and others, which are latent psychological qualities that cannot be perceived before their effects appear, and this

⁴⁹ - See: G. F. Dunsell, *Philosophical Psychology*, Translated by: Saeed Ahmed Al-Hakim, Dar Al-Cultural Affairs-Baghdad, First Edition, 1986, p. 39.

⁵⁰ - See: *Interpretation of Dreams*, Freud, 560-566.

⁵¹ - Surah Al-Qasas, from verse: 10.

⁵² - See: Al-Tahir Ibn Ashour, *Al-Tahrir and Al-Tanweer*, vol. 20, p. 81.

⁵³ - *Sahih al-Bukhari*, Kitab al-Adab, Bab Rahmat al-Wald, Kissing and Hugging Him, No. 5999, p. 1049.

⁵⁴ - Surah Al-Shams, Verse: 7-8.

⁵⁵ - See: Al-Tahir Ibn Ashur, *Al-Tahrir wa al-Tanweer*, vol. 30, p. 370.

⁵⁶ - See: *The Dialectic of the Ego and the Unconscious*, Carl Gustav Jung, Translation: Nabil Mohsen, Dar Al-Hiwar: Syria, First Edition: 1997, 91-92.

effect may seem clear in the psychological field, and psychoanalysts describe the effect as⁵⁷ dynamic , which is the effect of latent and unconscious, whether repressed or latent, which needs a simple motivation to go out to the emotional and behavioral movement. ⁵⁸

As for the Islamic aspect, the internal influence is very clear through the reading of the legal texts of the Holy Qur'an and the Sunnah of the Prophet, which describe the human soul in its depth and the extent of its influence on human behavior, and Imam Al-Ghazali describes the soul as the collective of the power of anger and the power of lust ⁵⁹, and then he also showed that man in his internal structure includes many impurities and descriptions that affect him, which are limited by sevenness, bestiality and satanism. ⁶⁰

2- External influences: These are everything that affects the soul and shows its effect on behavior, such as habits and others, and habit is called this because it is when the body becomes tamed to a certain environment, or special situations, such as smoking and practicing an action. Habits become the instincts of individuals, and whether this habituation is beneficial or harmful, it is the same, as they come together under the name of habit.

Psychologists have addressed the subject of external influence as one of the influences that have a great and clear impact on the psyche, and even Freud, who considers instincts to be the main driver of behaviors, he sees the extent of the external influence of the self through the formation of the psychological child from the parents, and through the societal fear of morality and the expression of his instincts, which results in repression, anxiety, psychological disorders and complexes, which we mean from the negative potentials that appear in behaviors as unacceptable behaviors. ⁶¹

On the other hand, the Islamic side expands the circle and believes that the external influence has a wide scope, as Al-Ghazali believes that practice, repetition and habit remove the deficiency in the action and cure the sickness in the soul. ⁶²

Conclusion:

Negative beliefs have a great impact on the individual and society, whether on the internal or external psychological aspect, because they enter the field of forming the beliefs, ideas and religions that a person embraces, as they form the personality of the person and guide his general behavior.

The third requirement: prevention and treatment of negative potentials:

Negative secrets are hidden feelings and emotions hidden in the human soul and may be difficult to distinguish and know easily without being exposed to the person who carries them, or these secrets occur clearly and explicitly through some emotion or motivation that brings out the components that are inside the soul that implicates it, so Allah Almighty described the hypocrites that the Messenger of Allah (may Allah's peace and blessings be upon him) knows their secrets from their words and expressions of what is going on in their thoughts while they are trying to hide what is hidden in their own hearts. The Almighty said: "**And let you know them in the melody of the speech.**"⁶³

As we have said above, psychological potentials need to empty their emotions in order to stabilize and balance with external behavior, so we see the effects of this through enmity, hatred, envy, gossip, sedition, and other behaviors that express the negative reservoirs within their owners.

Therefore, the focus should be on treatment and prevention by focusing on these potentials, drying up their sources from within, and preventing them without self-control, so that it is difficult to get rid of them, and we will show some of the ways in which we push and prevent negative potentials:

First: Purification of the soul and its struggle: It is done by focusing on the strongest and most proven qualities in which man has been raised, in terms of the oldest and the oldest, which is what many ancient psychologists have reached, and he has also preceded them in this regard, Imam Al-Ghazali, who described

⁵⁷ - These are the interactions between the mixed forces within the human being, and the resulting impact on human behavior. See: The Ego and the Ego, Freud's Frozen, Translated by: Dr. Muhammad Othman Najati, Dar Al-Shorouk, Fourth Edition, 1982, 27.

⁵⁸ See: Ibid., 29-31.

⁵⁹ Imam al-Ghazali describes this and considers it one of the definitions of the soul to which the people of Sufism are inclined. See: Ihya Uloom al-Din, Al-Ghazali, 5/16.

⁶⁰ - See: Ihya Uloom al-Din, Al-Ghazali, 5/38

⁶¹ - See: The Ego and the Ego, Freud's Freeze, 85-92.

⁶² - See: Ihya Uloom al-Din, al-Ghazali, 4/585.

⁶³- Surah Muhammad, from the verse: 30.

that the power of lust is stronger than anger because lust is created with the boy, and then after many years, anger is created for him, which is Freud's doctrine of instincts.⁶⁴

As mentioned above, by starting to dry the sources of these reservoirs and feelings and trying to focus on the faith aspect of the soul and the possibility of the soul to accept that change, the Almighty said: "And the soul and the rest (7) have been inspired by its immorality and piety, (8) and it has succeeded from its zakat, (9) and it has been disappointed by its trampling."⁶⁵

Second: Equipping oneself with useful and correct knowledge that fills the imbalance and prevents the acquisition of reprehensible morals that can settle in the soul, and as we have said above, habits may enable souls to be like nature, so it was obligatory for one to learn to protect oneself from their perishes.⁶⁶

The Prophet (peace and blessings of Allaah be upon him) said: "A man should do the work of the people of Hell, so that there is only an arm between him and it, and he should do the work of the people of Paradise, so that he will enter Paradise, and a man should do the work of the people of Paradise, so that there will be only an arm between him and it, and he will precede the Book, and he will do the work of the people of Paradise⁶⁷, and he will enter Paradise."

Fourth: Monitoring the soul in all cases, in good times and bad, in peace and war, in travel and in the city, and in all cases, it reminds the soul of its shortcomings and criminalizations and attempts to elevate the soul to higher houses, which is what Freud went to describe as the higher ego, which is considered the highest status in the houses of the soul, and which holds accountable and purifies the instincts and implicit and repressed feelings of the soul that try to go out and turn into a tangible feeling, and on the other hand, Islam purifies the soul By providing with good and virtuous morals and abandoning the negative morals that lie in the soul, the Almighty said: "Hearing, sight and sight are all responsible for it⁶⁸", i.e., the inner deeds of the soul and the heart, such as the work of hearing and the work of sight, are taken into account and not exempted from them, as well as the habit of perpetuating beautiful deeds and accompanying their owners, because the character is stolen from their owners ⁶⁹

Fifthly: Concealment: It is one of the ways to prevent evils such as envy and malice, because by hiding them, neglecting them, and constantly not revealing them, it has a great treatment. ⁷⁰

Conclusion:

Negative beliefs are dangerous for the individual's behaviors, and even for his mental health and stability, as not treating them and remaining in a state of repression is one of the serious psychological problems that require intervention and treatments.

Conclusion:

By studying the issue in the Islamic aspect and given its importance in this aspect, the most important findings of the issue can be summarized as follows:

- 1- Explaining the Islamic precedent in giving names and their description of the soul's reservoirs and sciences through a statement that has already been said by Imam Al-Ghazali about the origin of instincts and their effect on the soul, in what Freud and his peers from the school of psychoanalysis come to trace its trace.
- 2- The inadequacy of Western psychology to develop effective solutions, while on the contrary, we find that Islam can treat the soul and reach complete psychological satisfaction with it.

⁶⁴ - See: Ihya Uloom al-Din, Al-Ghazali, 5/201. See: The Ego and the Ego, Freud's Freeze, 66-67.

⁶⁵ - Surah Al-Shams, Verse: 7-10.

⁶⁶ - Surah Yusuf, from verse: 53.

⁶⁷ - Sahih al-Bukhari, Kitab Hadith al-Anbiya, chapter on the creation of Adam and his descendants, hadith no. 3332, p. 554.

⁶⁸ - Surah Al-Isra', from the verse: 36.

⁶⁹ - See: Abi Hamid al-Ghazali, Ihya Uloom al-Din, vol. 1, p. 146, vol. 5, p. 215.

⁷⁰ - See: Al-Maqasid al-Hasan fi Bayan of many well-known hadiths on tongues, Shams al-Din Abu al-Khair Muhammad ibn Abd al-Rahman ibn Muhammad al-Sakhawi, edited by: Muhammad Othman Elkhosht, Dar al-Kitab al-Arabi, Beirut, first edition, 1405 AH - 1985 AD, 1/754.

- 3- The Treasures are the engines of the human soul.
- 4- Negative potentials are what push reprehensible morals to appear in order to relieve internal pressure and balance between internal and external emotions.
- 5- The individual is affected by negative potentials, as well as society in the absence of knowledge and firm faith.
- 6- Purifying and monitoring the soul is obligatory, and this requires constant striving for one's soul in order not to fall into the evils and destructions of the soul.

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