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**Psychological Analysis of Surah Hud Verse 114: Exploring Fallacies, Biases and
Spiritual Guidance**

Hud Suresi 114. Ayetinin Psikolojik Analizi: Yanılgıları, Önyargıları ve
Manevi Rehberliği Keşfetmek

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ÖZET

Bu makale, bir adamın hatasını itiraf edip cezalandırma talebinde bulunduğu ve Peygamber Efendimizin (sav) Hud 114 ayetini okuyarak cevap verdiği hadisin psikolojik dinamiklerini incelemektedir. Çalışma, bilişsel çarpıtmalar, psikolojik yanılgılar ve duygusal durumlar lensinden bakarak bu faktörlerin adamın davranışını nasıl şekillendirdiğini analiz etmektedir. Adamın cezalandırma isteği, suçluluğuna doğrulama arayan doğrulama çarpıtması gibi bilişsel çarpıtmalar ve sorumluluk algısını etkileyen kendine hizmet eden çarpıtma ile açıklanabilir. Ayrıca, adamın içsel çatışmasından kaynaklanan rahatsızlığı azaltmak için dışsal doğrulama (ceza) arayarak bilişsel disonansın da rol oynamış olabileceği düşünülmektedir.

Makale, adamın düşüncesinde mevcut olan psikolojik yanılgıları da incelemektedir, örneğin, yanlış ikilem (cezanın tek kefarete yolu olduğu inancı) ve otoriteye başvurusu.

Peygamber Efendimizin cevabı, iyi amellerin ve duanın kefarete aracı olarak önemini vurgulamak, adamın psikolojik sıkıntısını hafifletmede kritik bir rol oynamaktadır. Hud 114 ayetinin okunması, adamı manevi kurtuluşa yönlendirmekte, suçluluk ve cezadan merhamet ve affa geçişi sağlamaktadır. Peygamber Efendimiz (sav), odak noktasını dua yoluyla manevi şifaya yönlendirerek adamın bilişsel disonansını hafifletir ve duygusal çözüm ve kendini affetme yolunu sunar. Bu hadis, duygusal çalkantıları ele alırken manevi rehberliğin gücünü vurgular ve psikolojik mücadeleleri aşmada merhamet ve duanın dönüştürücü rolünü öne çıkarır.

Anahtar Kelimeler: Hud 114, Bilişsel Disonans, Psikolojik Yanılgılar, Ceza, Mağfiret

ABSTRACT

This article examines the psychological dynamics in the hadith where a man confesses his wrongdoing to Prophet Muhammad (PBUH) and seeks punishment, with the Prophet responding by reciting Hud 11:114. Through the lens of cognitive biases, psychological fallacies, and emotional states, the study analyzes how these factors shaped the man's behavior. The man's desire for punishment can be explained by cognitive biases such as confirmation bias, where he seeks validation for his guilt, and self-serving bias, which influences his perception of responsibility. Additionally, cognitive dissonance likely

played a role, as the man sought external validation (punishment) to reduce the discomfort caused by his internal conflict over his actions.

The article also explores the psychological fallacies present in the man's thinking, such as the false dilemma (believing punishment is the only path to atonement) and appeals to authority (looking for an external authority to affirm his guilt).

The Prophet's response, emphasizing the importance of good deeds and prayer as a means of atonement, plays a critical role in mitigating the man's psychological distress. The recitation of Hud 11:114 guides the man toward spiritual redemption, offering a shift from guilt and punishment to mercy and forgiveness. By redirecting his focus to spiritual healing through prayer, the Prophet (PBUH) alleviates the man's cognitive dissonance, offering a path to emotional resolution and self-forgiveness. This hadith highlights the power of spiritual guidance in addressing emotional turmoil, emphasizing the transformative role of mercy and prayer in overcoming psychological struggles.

Keywords: Hud 114, Cognitive Biases, Emotional States, Logical Fallacies, Compassion

INTRODUCTION

Overview of Hud 11:114 and a narration regarding its context

The Hadith (See al-Baghdadi) mentioned in under consideration involves a man who comes to Prophet Muhammad (PBUH) to confess his wrongdoings, seeking punishment as a form of atonement. He admits to having committed a sinful act, stating that although he did not consummate with the woman, he had physically touched her in a sexual manner. The man, feeling guilt and remorse, requests a punishment, expecting it to absolve him of his wrong. In response, the Prophet (PBUH) does not immediately impose a physical punishment. Instead, he recites Hud 11:114, which states:

"And establish prayer at both ends of the day and during the night. Indeed, good deeds remove bad deeds. This is a reminder for those who remember." (Al-Qur'an. (n.d.) Surah Hud, Ayah 11: 114).

By quoting this verse, the Prophet (PBUH) redirects the man's focus from the desire for punishment to the spiritual remedy of prayer, emphasizing the redemptive power of good deeds, especially prayer, in alleviating guilt and atoning for sins.

Relevance of Psychological Analysis in Religious Texts

The psychological analysis of religious texts, including hadiths like the one presented here, offers valuable insights into human behavior, decision-making, and emotional responses. In many cases, religious teachings not only provide moral guidance but also address the emotional and psychological states of individuals seeking solutions to their inner turmoil. This is particularly true in the context of sin and repentance, where individuals experience feelings of guilt, shame, and confusion (Al-Qushayri, 2003). Psychological concepts such as cognitive dissonance, cognitive biases, and emotional regulation can help explain why individuals act in certain ways, especially in situations where they seek validation or relief from internal conflict. Religious responses, like those of Prophet Muhammad (PBUH) in this hadith, not only offer spiritual guidance but also address these psychological states, helping individuals find peace, healing, and emotional resolution. Analyzing this hadith through a psychological lens reveals how the Prophet's words provided not just a moral solution but also a psychological remedy to the man's emotional turmoil.

The purpose of this article is to explore the psychological dynamics at play in this particular hadith, focusing on the man's emotional state, cognitive biases, and the psychological fallacies that may have influenced his behavior. It will also analyze the impact of Hud 11:114, as quoted by the Prophet (PBUH), in guiding the man away from a path of punishment and towards a path of spiritual healing and redemption. By examining these elements through the framework of psychological theory, this article aims to show how the Prophet's response was not only a theological teaching but also a deeply psychological intervention, helping the man resolve his internal conflict and find spiritual and emotional peace. (Ay, 2016)

1. Context of the Hadith

The Man's Confession and His Request for Punishment

In this hadith, a man comes to Prophet Muhammad (PBUH) with a confession of his wrongdoing, seeking a solution for his guilt. He admits that he engaged in an act that he recognizes as sinful, stating that he had touched her playfully in Medina. However, he emphasizes that although there was intimate contact, he did not have intercourse with her. Driven by guilt and a sense of responsibility, the man approaches the Prophet, asking for punishment as a means of atoning for his actions. His request is significant because it shows a common emotional response to sin—seeking external validation of one's guilt and the hope that punishment will absolve the inner turmoil. The man is not just confessing to the act, but he is actively requesting the Prophet's approval of a specific consequence. This can be seen as his attempt to align his internal sense of guilt with an external form of justice, which he believes will offer him closure and relief from his psychological discomfort. This behavior is reflective of a psychological need to resolve cognitive dissonance, where the man feels a disconnect between his actions and his moral beliefs. His quest for punishment stems from a belief that external correction will help him reconcile this internal conflict. He believes that only through punishment can he restore his sense of justice and make up for the sin he has committed (Al-tabari, 114).

The Prophet's Response and the Recitation of Hud 11:114

In response to the man's request for punishment, Prophet Muhammad (PBUH) does not immediately issue a ruling. Instead, he offers a compassionate and spiritually guided reply. The Prophet does not validate the man's belief that punishment is the solution to

his sin. Instead, he offers a broader perspective that focuses on spiritual healing and redemption through good deeds.

The Prophet (PBUH) recites the verse from Hud 11:114:

"Establish worship at the two ends of the day and in some watches of the night. Lo! good deeds annul ill-deeds. This is reminder for the mindful." (Pickthall, 114)

By quoting this verse, the Prophet redirects the man's focus from the idea of physical punishment to the power of prayer as a means of atoning for sin. This response is not merely theological but also addresses the man's emotional state and provides him with an alternative path for redemption—one that offers hope and spiritual purification through connection with God.

The Prophet's response can be seen as an intervention in the man's psychological state, helping him to see beyond the immediate need for punishment and toward a more constructive and spiritually healing approach to his guilt. The recitation of Hud 11:114 serves to ease the man's cognitive dissonance and guides him toward a mindset of self-reconciliation through prayer and repentance.

A Brief Explanation of Hud 11:114

Hud 11:114 is part of a broader verse from the Qur'an that speaks to the power of good deeds in removing bad ones. In this verse, Allah commands believers to establish regular prayer at the beginning and end of the day, and during the night. Prayer, along with good deeds, is seen as a means of spiritual purification and redemption. The verse emphasizes that acts of worship, such as prayer, have a cleansing effect on sins and wrongdoings. The verse not only addresses the importance of prayer but also presents a compassionate reminder that good deeds outweigh bad deeds, thus offering a route to spiritual healing. It is not just a theological principle but also a practical guide for emotional and psychological balance. For the man in this hadith, Hud 11:114 serves as a turning point, shifting his understanding from seeking physical punishment to understanding that genuine repentance and good deeds—such as prayer—can offer a far more profound and lasting solution to his guilt. Through this verse, the Prophet (PBUH) provided a compassionate and spiritual solution to the man's inner conflict, showing him that prayer and good deeds are the true means of redemption, not the infliction of punishment. This

response, while offering divine guidance, also helped the man resolve his cognitive dissonance and emotional distress, leading him to a healthier, spiritually healing path.

2. Psychological Analysis of the Man's Behavior

In this chapter, we will explore the psychological factors that may have influenced the man's behavior in the hadith, particularly focusing on cognitive biases, cognitive dissonance, and self-serving bias. These concepts help to explain his internal conflict and how his request for punishment is shaped by his emotions, beliefs, and past experiences.

Cognitive Biases:

Confirmation Bias:

One of the key psychological factors at play in the man's behavior is confirmation bias (Kahneman, 2011). This bias refers to the tendency for individuals to seek out information or situations that confirm their pre-existing beliefs or feelings. In this case, the man, having committed a regretful act, feels guilty and seeks external validation for this guilt. His request for punishment can be seen as an attempt to confirm his belief that he deserves to be punished for his sin. By asking the Prophet Muhammad (PBUH) for a penalty, the man is essentially looking for an external affirmation that his guilt is justified, thereby reinforcing his belief that punishment is the appropriate remedy. Rather than accepting spiritual cleansing through repentance or good deeds, which may require him to adjust his understanding of guilt and responsibility, the man is seeking confirmation of his own self-imposed guilt through the action of receiving punishment. This search for validation is a common manifestation of confirmation bias, where individuals seek evidence that supports their emotional state, reinforcing their negative beliefs about themselves (Gergen, v.d, 2007).

Availability Heuristic:

The availability heuristic is another cognitive bias (Gigerenzer & Reinhard, 2002) that likely played a role in the man's request for punishment. This bias occurs when individuals rely on immediate examples or past experiences to make judgments. The man, having likely experienced or witnessed instances where punishment was seen as the standard method of dealing with wrongdoing, may have unconsciously used these past examples to inform his current decision-making. The availability of these past memories

or societal norms, where wrongdoers were punished, could have influenced his perception that punishment is the only appropriate response to his sin. In this case, the man may have been influenced by the availability of previous incidents, perhaps hearing about or witnessing similar acts being punished. This could have led him to believe that seeking physical punishment was the "normal" or expected course of action, rather than seeking spiritual redemption through prayer and repentance.

Cognitive Dissonance:*The Conflict Between Guilt and Desire for Redemption:*

The concept of cognitive dissonance provides a powerful lens through which to understand the man's internal conflict. Cognitive dissonance refers to the psychological discomfort that arises when an individual holds two conflicting beliefs or attitudes (Festinger, 1957). In this situation, the man is caught between his deep sense of guilt for his actions and his desire for redemption. On the one hand, he believes he has sinned and feels guilty. On the other hand, he seeks a way to resolve that guilt, but he is unsure of the proper course of action. The man's request for punishment can be interpreted as a way of reducing this dissonance. By seeking an external remedy (punishment), he is attempting to align his internal sense of guilt with an external action that he believes will absolve him of his wrongdoing. The discomfort caused by his guilty conscience pushes him to look for a quick fix, which in this case, is physical punishment. However, as the hadith demonstrates, the Prophet Muhammad (PBUH) redirects the man's focus from punishment to spiritual healing through prayer, addressing the dissonance by providing an alternative solution.

The Prophet's response, with the recitation of Hud 11:114, serves to resolve the cognitive dissonance by offering the man a method of redemption that aligns with both his spiritual needs and emotional state. Prayer, as the Prophet suggests, provides a means of reconciling the man's inner conflict and offering him a path toward redemption that doesn't involve further punishment but spiritual healing.

Self-serving Bias:*Avoiding Personal Responsibility:*

Another psychological factor at play is the self-serving bias, which refers to the tendency to attribute positive outcomes to oneself and negative outcomes to external factors (Dweeck, 2006). In this case, the man’s desire for punishment could be interpreted as a way of avoiding personal responsibility for his actions. Rather than facing the discomfort of confronting his guilt and seeking an internal resolution, the man looks for an external solution—punishment. This externalization of responsibility allows him to absolve himself from the burden of guilt and the need for internal reflection. By seeking punishment, the man may be attempting to shift the focus from his internal guilt and responsibility to an external authority (the Prophet Muhammad, in this case) who can “solve” the issue for him. He does not need to engage in the deeper, more challenging process of repentance and spiritual reflection, as external punishment would “cleanse” him of his sin without requiring further introspection. The Prophet’s response, however, challenges this self-serving bias by pointing to a more profound and lasting solution—prayer. The Prophet’s guidance redirects the man’s focus toward spiritual responsibility, encouraging him to address his sin directly through repentance and good deeds, rather than seeking an external fix in the form of punishment.

The man’s behavior in the hadith is shaped by various cognitive biases, such as confirmation bias, the availability heuristic, and self-serving bias. These psychological factors contribute to his desire for punishment, which he views as a way to resolve his internal conflict and guilt. The Prophet Muhammad’s (PBUH) response, grounded in spiritual healing through prayer and repentance, serves to address these biases and cognitive dissonance, guiding the man toward a more profound and lasting resolution of his guilt. By shifting the man’s focus from external punishment to internal spiritual healing, the Prophet provides a compassionate and psychologically sound path to redemption.

3. The Fallacies Present in the Man’s Thinking

In this chapter, we will analyze the psychological fallacies present in the man’s thinking and how they shape his actions and decision-making process. These fallacies reflect flawed reasoning that, in the context of the hadith, influence the man’s request for punishment and his inability to see beyond his immediate guilt. We will focus on four

common fallacies: false dilemma, appeal to authority, hasty generalization, and appeal to emotion.

False Dilemma: The Assumption That Punishment Is the Only Solution

One of the primary fallacies at play in the man's thinking is the false dilemma. This fallacy occurs when someone presents a limited set of options, often oversimplifying complex situations by framing them as if only two choices exist, when in reality there may be many more (Kahneman, 2011). In this case, the man seems to believe that the only way to resolve his guilt and find atonement is through punishment. By confessing to the Prophet Muhammad (PBUH) and requesting a punishment, he is implicitly reducing his options to two: either he is punished, or he remains in his guilty state. This reflects a false dilemma because the man overlooks the possibility of spiritual redemption through prayer, repentance, and good deeds. The Prophet (PBUH), by reciting Hud 11:114, corrects this false dichotomy, presenting an alternative solution to the man's problem—spiritual healing through prayer. This redirection highlights the broader understanding of sin and atonement in Islam, which is not limited to physical punishment.

Appeal to Authority: The Man's Expectation That the Prophet Will Provide a Specific Solution Another fallacy present in the man's thinking is the appeal to authority (Dweck, 2006). This occurs when an individual places excessive trust in an authority figure's opinion, believing that authority figures possess the ultimate answer to a problem, often without considering other perspectives or solutions.

In the hadith, the man comes to the Prophet Muhammad (PBUH) and expects that he will provide a specific solution, namely a physical punishment. The man's expectation is rooted in the belief that the Prophet, as an authoritative figure, will provide the definitive and necessary answer to his guilt in the form of punishment. However, this appeal to authority prevents him from considering the possibility that there may be other ways to resolve his issue—specifically, through repentance and good deeds as expressed in the verse of Hud 11:114. The Prophet's response gently challenges this fallacy by providing a solution that emphasizes spiritual redemption rather than physical punishment.

Hasty Generalization: Overextending the Guilt Based on One Act

The man's request for punishment can also be seen as a form of hasty generalization, a fallacy in which a person draws a broad conclusion based on a single incident or insufficient evidence (Festinger, 1957).

In this case, the man assumes that one act of sin—having relations with a woman—necessitates the need for a severe form of punishment to make amends. This is an overextension of his guilt, as he generalizes his single act of wrongdoing as being so grave that only a specific punishment can correct it. He does not consider that his sin, in the broader context of Islamic teachings, can be forgiven through repentance, prayer, and good deeds. By focusing on punishment as the only solution, the man overlooks the fact that Islam offers multiple paths to redemption, including spiritual means such as prayer and asking for Allah's forgiveness. The Prophet Muhammad (PBUH), in his wisdom, redirects the man away from this hasty generalization. Through the recitation of Hud 11:114, the Prophet illustrates that the path to atonement is not through punishment, but through good deeds, prayer, and repentance, emphasizing that the man's act does not define him permanently and that he has the ability to seek forgiveness.

Appeal to Emotion: The Man's Emotional Distress Leading to an Extreme Desire for Punishment The final fallacy we will discuss is the appeal to emotion, a common cognitive distortion in which emotional responses, rather than rational reasoning, guide decision-making (Kahneman, 2011). In the case of the man in the hadith, his extreme desire for punishment is likely driven by his emotional distress and overwhelming guilt. He feels deeply ashamed of his actions and believes that punishment is the only way to relieve his emotional burden. His emotional state clouds his judgment, leading him to seek external validation through punishment. The appeal to emotion in this context prevents the man from seeing that emotional healing can come from spiritual means, such as repentance and prayer, rather than from external punitive measures. The Prophet's response acknowledges the man's emotional distress but guides him toward a more spiritually fulfilling resolution. By reciting Hud 11:114, the Prophet offers a solution that addresses the man's emotional turmoil, encouraging him to seek forgiveness through prayer, which will alleviate his guilt and provide him with a path to spiritual healing. The fallacies present in the man's thinking—false dilemma, appeal to authority, hasty generalization, and appeal to emotion—illustrate how his emotional state and flawed reasoning influenced his request for punishment. The Prophet Muhammad (PBUH)

gently corrects these fallacies by redirecting the man toward a more spiritually beneficial solution: prayer, repentance, and good deeds. This response highlights the importance of spiritual healing in Islam and provides a compassionate model for addressing guilt and sin, emphasizing mercy and redemption rather than punitive measures. Through this analysis, we see how the Prophet's wisdom transcends immediate emotional reactions and guides individuals toward long-term spiritual growth and inner peace.

4. The Prophet's Response: Psychological Guidance and Healing

In this chapter, we will analyze the Prophet Muhammad's (PBUH) response to the man's request for punishment through the lens of psychological healing, spiritual guidance, and the role of empathy and compassion. His response not only addresses the man's immediate emotional distress but also provides a deeper, long-term solution that emphasizes spiritual healing, mercy, and redemption.

Redirecting the Man's Focus: From Punishment to Repentance and Prayer

The man's initial desire for punishment stems from his overwhelming guilt and his belief that physical punishment is the only means of atonement. He seeks external validation for his guilt, expecting that punishment will serve as a means to cleanse him of his wrongdoing. This desire for punishment is rooted in a false dilemma and appeal to emotion, as the man views punishment as the only path to redemption (Gigerenzer, 2000). The Prophet Muhammad (PBUH) responds by reciting Hud 11:114, a verse that emphasizes the role of prayer and good deeds in removing bad ones. This shift from punishment to repentance and prayer is a profound moment of redirection for the man. The Prophet does not condone or ignore the man's guilt but instead guides him toward spiritual healing. He helps the man understand that spiritual cleansing, not physical punishment, is the true remedy for his sin.

By quoting this verse, the Prophet redirects the man's focus from a desire for external punishment to an internal process of repentance and self-purification. This helps the man transition from feelings of guilt and self-condemnation to a sense of hope and possibility for forgiveness.

The Prophet's response shows how spiritual healing is more effective than punitive measures, offering the man an opportunity for redemption through prayer and good deeds.

The Role of Empathy and Compassion in the Prophet's Response

The Prophet Muhammad (PBUH) is known for his deep empathy and compassion, especially when dealing with those who are in distress. In this hadith, the Prophet does not judge the man harshly or dismiss his feelings. Instead, he understands the emotional turmoil the man is experiencing and responds with kindness, gentleness, and wisdom. The man's emotional distress is palpable. He feels deeply ashamed of his actions and believes that he must be punished to make amends. The Prophet recognizes this and shows compassion by offering a solution that speaks to the man's emotional and spiritual needs. Rather than focusing on his wrongdoing in a punitive manner, the Prophet addresses the man's psychological state by providing a path to emotional resolution and spiritual peace. This response demonstrates the Prophet's understanding of human psychology. He acknowledges the man's feelings of guilt and the need for atonement but redirects him to a higher and more healing way of dealing with his guilt. By emphasizing prayer as a means of atonement, the Prophet shows that compassion is the key to resolving emotional struggles, and that healing comes from mercy and the remembrance of Allah.

Reinforcing Universal Mercy: Understanding Allah's Infinite Mercy

One of the central themes in this hadith is the universal mercy of Allah. The Prophet Muhammad (PBUH) ensures that the man understands that the mercy of Allah extends not only to him but to all believers. The Prophet's statement, "This verse applies to everyone," reinforces the idea that Allah's mercy is infinite and available to all who seek it. This universal understanding of mercy is crucial in the healing process. The man may have felt isolated in his guilt, thinking that his wrongdoing was so severe that only punishment could address it. The Prophet's response, however, reassures him that Allah's mercy is greater than any sin, and that repentance, prayer, and good deeds are accessible to all. This assurance of divine mercy helps the man to release his feelings of shame and guilt and to feel embraced by the compassion of Allah. By reiterating that the verse is for everyone, the Prophet teaches a fundamental aspect of Islamic spirituality: no one is beyond the reach of Allah's mercy. This reminder of universal mercy can have a profound impact on the man's emotional state, offering him hope and a sense of belonging to the wider community of believers (Hossain, 2019).

Spiritual Guidance: The Importance of Prayer as a Means of Atonement

The Prophet's use of Hud 11:114 underscores the centrality of prayer in the Islamic tradition, not only as a physical act of worship but also as a means of atonement and spiritual cleansing. The verse explicitly states that good deeds—especially prayer—remove bad deeds. By reciting this verse, the Prophet highlights the power of prayer in healing the soul and removing the effects of sin.

For the man in the hadith, the recitation of this verse serves as spiritual guidance, showing him that the way forward lies in connecting with Allah through prayer, rather than in seeking external punishment. The Prophet's response emphasizes that the remedy for his sin is found in turning to Allah, seeking forgiveness through prayer, and engaging in righteous actions. This guidance provides the man with a transformative opportunity: instead of focusing on physical punishment, he is encouraged to focus on his spiritual growth and relationship with Allah. The act of prayer, as presented in the verse, not only acts as an atonement for sins but also serves as a form of emotional healing. Through prayer, the man can cleanse himself spiritually and emotionally, turning his regret into an opportunity for renewal. This spiritual guidance shifts the focus from external consequences to internal transformation, offering the man a path to peace and forgiveness. In this hadith, the Prophet Muhammad (PBUH) provides profound psychological and spiritual guidance. His response to the man's request for punishment demonstrates the importance of mercy, compassion, and spiritual healing in Islam. By shifting the man's focus from physical punishment to prayer and repentance, the Prophet addresses the deeper psychological and emotional needs of the man. The Prophet's use of Hud 11:114 underscores the importance of good deeds, particularly prayer, in removing sins and fostering spiritual growth. Through empathy, compassion, and spiritual guidance, the Prophet (PBUH) provides a holistic response that not only addresses the man's guilt but also leads him toward emotional and spiritual redemption.

5. The Psychological Impact of Hud 11:114 on the Man

In this chapter, we will explore the profound psychological impact that Hud 11:114 has on the man in the hadith, especially in terms of alleviating his guilt, changing his perspective, and empowering him to take positive actions toward spiritual growth. The

recitation of the verse by the Prophet Muhammad (PBUH) serves as a transformative moment for the man, offering a shift in his emotional and psychological state that not only addresses his feelings of guilt but also empowers him to embrace a path of redemption and self-improvement.

Hope and Relief: How the Verse Alleviates the Man's Guilt

The man in the Hadith enters the situation with a heavy sense of guilt, having committed a sinful act that he believes can only be expiated through punishment. His immediate request for punishment stems from his internalization of the belief that he deserves to be punished in order to cleanse himself of his sin. This emotional burden is exacerbated by his perceived need for external validation to resolve his internal conflict. When the Prophet Muhammad (PBUH) recites Hud 11:114, the man receives an immediate sense of relief. The verse offers a different perspective—one that emphasizes spiritual purification through prayer and good deeds rather than through punishment. The recognition that good deeds, especially prayer, can erase bad deeds provides the man with hope, alleviating his guilt and giving him a practical means to seek forgiveness from Allah. The Prophet's guidance, rooted in Hud 11:114, offers the man a sense of emotional release, as he realizes that there is a pathway to redemption that does not involve self-punishment. Instead of remaining trapped in the cycle of guilt and self-condemnation, the man is offered a hopeful alternative: the opportunity for spiritual healing through prayer. This change in perspective helps to alleviate the emotional and psychological weight that the man had carried with him.

Changing Perspective: The Shift from Guilt to Spiritual Growth

Before the Prophet's intervention, the man viewed his mistake as something that could only be rectified through external punishment. He was caught in a negative feedback loop of guilt, which made him focus solely on seeking punishment as a way of paying for his actions. This perspective is common among those who struggle with guilt: they often focus more on the need to atone for their actions through punishment rather than through spiritual growth (Dweck, 2006).

However, the recitation of Hud 11:114 by the Prophet Muhammad (PBUH) introduces a new perspective for the man. Rather than seeing his sin as something that requires physical punishment, the man is presented with the idea that his sins can be cleansed

through good deeds, particularly prayer. This shift from focusing on punitive measures to focusing on spiritual growth is a significant transformation in the man's emotional state. The verse provides a cognitive shift that helps the man transition from a mindset of guilt and punishment to one of spiritual growth and redemption. By emphasizing the role of prayer in cleansing sins, the Prophet encourages the man to look inward and engage in spiritual practices that promote healing and personal growth. The man's relationship with his mistake changes from one of condemnation to one of reconciliation with Allah, and this change of perspective is key to his emotional healing.

Self-empowerment: The Man's Ability to Take Action Through Prayer and Good Deeds

One of the most empowering aspects of the Prophet's response is the man's newfound ability to take control of his own redemption. Before the Prophet's guidance, the man was passive in his approach, waiting for external punishment to cleanse him of his sin. However, by reciting Hud 11:114, the Prophet gives the man the tools he needs to actively engage in his own spiritual recovery. The verse emphasizes that good deeds, particularly prayer, have the power to remove bad deeds. This declaration is both empowering and reassuring. The man now has the means to address his guilt and sin on his own terms, without relying on external factors like punishment. He can take actionable steps toward his own redemption by engaging in prayer and acts of goodness, which provide a sense of personal agency and empowerment. This self-empowerment is crucial in the man's psychological healing. Rather than being passive or helpless, he is now able to actively participate in his own spiritual journey. By focusing on prayer and good deeds, the man can gradually overcome his guilt, feel a sense of control over his actions, and restore his spiritual balance. This empowerment leads to self-forgiveness, as the man is able to redeem himself through positive actions, thus removing the sense of helplessness that often accompanies feelings of guilt.

In this chapter, we have explored how Hud 11:114 serves as a catalyst for psychological change in the man's journey toward spiritual healing. The recitation of the verse offers hope and relief, transforming the man's perspective from one focused on guilt and punishment to one centered on spiritual growth and redemption. Through the guidance of the Prophet Muhammad (PBUH), the man gains a sense of self-empowerment, realizing

that his actions, specifically through prayer and good deeds, can lead to redemption and emotional peace. This chapter demonstrates the transformative power of spiritual guidance and highlights how the Prophet's response provided the man with a path to both emotional resolution and spiritual growth.

6. Analysis of Cognitive Biases in the Prophet's Response

In this chapter, we explore the cognitive biases present in the man's thinking and how the Prophet Muhammad (PBUH) effectively counters these biases through his response, especially in the recitation of Hud 11:114. The Prophet's words serve as a powerful tool in encouraging the man to shift from a punitive perspective to one of spiritual reflection and growth. This shift involves the use of debiasing techniques, the creation of cognitive dissonance, and ultimately, a transition from a fixed mindset to a growth mindset. These psychological mechanisms play an essential role in the man's emotional and spiritual healing (Gergen v.d, 2007).

Debiasing Techniques: How the Prophet's Words Counteract the Man's Biases

Cognitive biases are systematic patterns of deviation from rationality in judgment and decision-making, and they often influence how we perceive and interpret situations (Gigerenzer, 2014). In this hadith, the man's request for punishment is rooted in cognitive biases, such as confirmation bias and self-serving bias. He believes that his guilt must be addressed through physical punishment, and he seeks validation for his guilt from an external source. Additionally, his focus on punishment may stem from a false dilemma in which he perceives only two options: punishment or ongoing guilt. The Prophet Muhammad's (PBUH) response serves as a debiasing technique that challenges these biases. By reciting Hud 11:114, the Prophet provides an alternative solution that shifts the focus from physical punishment to spiritual redemption through prayer. This redirection counteracts the man's cognitive bias of seeking punishment as the only means of atonement. The Prophet's words provide a more balanced perspective, one that is grounded in the idea that repentance and good deeds can cleanse sins. This gentle approach not only addresses the man's immediate request but also helps him recognize the broader, more compassionate way to overcome his guilt. By redirecting the man's attention away from his erroneous thinking (that punishment is the only solution), the Prophet's words provide an opportunity for cognitive debiasing—the man is led to

reconsider his beliefs about guilt, sin, and atonement, ultimately reducing the cognitive distortion he had previously been trapped in.

Creating Cognitive Dissonance: Encouraging Spiritual Reflection and Growth

Cognitive dissonance is the psychological discomfort a person experiences when confronted with two conflicting beliefs or behaviors. In this case, the man's desire for punishment creates an internal conflict: he wants to seek justice for his wrongdoing (through punishment), but he also knows that his actions do not fully align with the ideal of repentance and spiritual growth.

The Prophet Muhammad (PBUH) subtly creates a form of cognitive dissonance in the man's mind by presenting him with a new path—spiritual redemption through prayer. The recitation of Hud 11:114 emphasizes that prayer can remove sins, thereby offering the man an alternative means of atonement. This new perspective introduces a conflict between the man's existing belief that punishment is necessary and the realization that his sins can be forgiven through good deeds.

This cognitive dissonance encourages the man to reflect on his behavior and seek spiritual growth. Rather than continuing in a pattern of guilt and punishment, the Prophet (PBUH) encourages him to focus on positive, constructive actions (such as prayer) to cleanse himself spiritually. The discomfort the man feels in the face of this new belief creates a psychological tension that drives him to resolve the conflict by embracing the more constructive approach of prayer. This tension leads to personal reflection and growth, as the man's internal conflict can only be resolved by changing his mindset toward redemption and forgiveness.

Shifting from a Fixed Mindset to a Growth Mindset: The Role of Prayer in Spiritual Transformation

A fixed mindset is one in which an individual believes their abilities and circumstances are static, unchangeable, and dictated by external forces (Gigerenzer, 2007). In the case of the man, his fixed mindset is evident in his belief that his guilt can only be resolved by

external punishment. He is trapped in the idea that his wrongdoing is permanent, and the only way to make it right is by suffering punishment.

The Prophet's response introduces the concept of a growth mindset, which focuses on the idea that individuals can grow and change through effort, learning, and reflection. By reciting Hud 11:114, the Prophet encourages the man to view his situation not as a fixed punishment but as an opportunity for spiritual growth. The verse underscores that good deeds, specifically prayer, are not only a way to seek forgiveness but also a means to transform oneself spiritually. This shift from a fixed mindset to a growth mindset empowers the man to recognize that his spiritual state is not fixed and that he has the ability to change and improve through his actions. The idea that prayer can cleanse sins becomes an empowering tool for the man to take control of his spiritual healing. Rather than being stuck in guilt and punishment, he is now encouraged to grow spiritually and take ownership of his path to redemption (Hossain, 2019).

The Prophet's response, therefore, fosters a growth mindset by emphasizing the importance of prayer as a means of spiritual transformation. This perspective encourages the man to see himself as capable of spiritual renewal and growth, helping him move past the need for external punishment and guiding him towards a positive change in his internal state. In this chapter, we have examined how the Prophet Muhammad's (PBUH) response to the man in the hadith effectively addresses his cognitive biases and emotional state. By using debiasing techniques, the Prophet helps the man shift his focus from the need for punishment to the possibility of redemption through prayer. Additionally, the creation of cognitive dissonance encourages the man to reflect on his actions and adopt a more spiritually healing perspective. Finally, the Prophet's guidance fosters a growth mindset, empowering the man to take responsibility for his spiritual transformation and leading him toward emotional resolution and spiritual growth. This multifaceted psychological approach highlights the profound impact of spiritual guidance on the emotional and psychological healing process.

7. Implications for Spiritual Guidance and Psychology

In this chapter, we explore the intersection of spiritual guidance and psychological well-being in the context of the hadith where the Prophet Muhammad (PBUH) responds to a man who seeks punishment for his wrongdoings. Through the Prophet's guidance, we see

the power of spiritual healing over punishment, the crucial role of religious texts in promoting psychological well-being, and the impact of spiritual practices in reframing negative emotions. These aspects are not only central to Islamic teachings but also offer valuable insights for modern psychological practices.

Spiritual Healing vs. Punishment: The Psychological and Spiritual Benefits of Mercy and Guidance

In the hadith, the man who confessed his wrongdoing sought punishment as a way to atone for his sins. His belief in punishment as the only solution was rooted in his emotional and cognitive biases, such as guilt, shame, and the need for retribution. From a psychological perspective, punishment can reinforce negative emotions, such as shame and guilt, and may lead to a cycle of emotional distress and feelings of inadequacy. This can hinder the individual's psychological growth, leaving them trapped in negative emotions without a clear path to recovery. On the other hand, spiritual healing offers a profound alternative. The Prophet Muhammad's (PBUH) response, emphasizing prayer and good deeds as a means of atonement, provides a therapeutic path that focuses on mercy, forgiveness, and personal growth. By redirecting the man's attention from external punishment to internal spiritual renewal, the Prophet allows the man to experience emotional relief, hope, and a sense of empowerment through his ability to seek redemption through prayer. This approach highlights the psychological benefits of spiritual guidance, such as reduced emotional distress, a sense of self-efficacy, and the possibility of personal transformation. Psychologically, mercy and spiritual guidance foster emotional resilience, helping the individual process their guilt in a constructive manner. The focus on prayer as a tool for atonement shifts the emphasis from punishment to healing, encouraging the man to take responsibility for his actions in a way that promotes self-forgiveness and emotional growth.

The Role of Religious Texts in Psychological Well-being

Religious texts, particularly the Qur'an and Hadith, serve as vital sources of spiritual guidance that can significantly impact psychological well-being. In the case of this hadith, Hud 11:114 provides a powerful reminder of the healing power of good deeds, specifically prayer. The recitation of this verse by the Prophet Muhammad (PBUH) offers

the man an opportunity to reframe his emotional experience and replace his feelings of guilt and shame with a sense of hope and spiritual renewal.

Psychologically, religious texts offer comfort, clarity, and purpose in times of emotional turmoil. They provide individuals with a framework for understanding their emotions and actions in a way that aligns with divine principles, leading to emotional regulation and spiritual well-being. For the man in the Hadith, the verse from Hud serves as a tool for cognitive restructuring, guiding him away from a mindset focused on punishment and toward one focused on spiritual healing. Furthermore, religious teachings encourage self-reflection and personal accountability through practices like prayer, which not only serve as acts of worship but also offer psychological benefits. The process of turning to prayer for atonement allows the individual to reflect on their actions, seek forgiveness, and regain a sense of spiritual equilibrium (Al-Qushayri, 2003).

Reframing Negative Emotions: How Spiritual Practices Can Shift Emotional Responses to Wrongdoing

In this hadith, the man's emotional response to his wrongdoing was initially one of guilt and shame, which led him to seek external punishment. This emotional state was exacerbated by his desire for validation and a sense of retribution. From a psychological perspective, such emotions can often lead to rumination, anxiety, and feelings of unworthiness, hindering the individual's emotional recovery. However, through the Prophet's guidance, the man's emotional state is reframed from a focus on punishment to a focus on spiritual healing. The recitation of Hud 11:114 helps the man reframe his guilt by emphasizing that good deeds, such as prayer, can erase sins. This shift not only reduces the man's feelings of guilt but also provides him with a path forward—one that encourages emotional resolution through spiritual practice. Spiritual practices like prayer can be especially powerful in reframing negative emotions because they provide a concrete action for individuals to take responsibility for their wrongdoing and seek forgiveness. Prayer, as a means of atonement, allows individuals to acknowledge their mistakes, express their remorse, and seek spiritual reconciliation, transforming feelings of guilt into opportunities for personal growth and spiritual renewal (Gergen v.d, 2007).

The Prophet Muhammad's (PBUH) response exemplifies how spiritual guidance can be used to help individuals process negative emotions in a healthy way. Instead of

reinforcing the cycle of guilt and punishment, the Prophet redirects the man's emotional state toward healing and self-forgiveness. This process is not only beneficial for the individual but also reflects the broader Islamic approach to emotional well-being, where mercy, repentance, and spiritual practices play a central role in overcoming psychological struggles. The Prophet Muhammad's (PBUH) response to the man's confession highlights the profound psychological and spiritual implications of spiritual guidance. By emphasizing prayer as a means of atonement and spiritual healing, the Prophet provides a framework for addressing emotional distress that prioritizes mercy and personal growth over punishment. Through the recitation of Hud 11:114, the Prophet offers the man a path toward self-forgiveness and spiritual transformation, illustrating the transformative power of spiritual practices in reframing negative emotions and guiding individuals toward emotional and psychological well-being. This chapter underscores the importance of integrating spiritual guidance and psychological support to promote a holistic approach to healing and personal development (Cialdini, 2009).

9. Conclusion

In this article, we have examined the psychological dynamics present in the hadith where a man seeks punishment for his wrongdoing and the Prophet Muhammad's (PBUH) compassionate response, citing Hud 11:114. Through psychological analysis, we have explored various cognitive biases, emotional states, and psychological fallacies that influenced the man's behavior. The Prophet's response to the man's confession provides significant insights into how spiritual guidance can effectively address both emotional distress and psychological needs, offering a holistic approach to redemption and healing.

Summary of Psychological Insights from the Hadith and Hud 11:114

The man's desire for punishment stems from various psychological biases and emotional struggles. Cognitive biases such as confirmation bias (seeking validation for his guilt) and self-serving bias (avoiding responsibility for his actions) contributed to his request for punishment as a form of atonement. Additionally, his internal conflict likely led to cognitive dissonance, with a mismatch between his feelings of guilt and the desire to

atone for his sin. These psychological mechanisms reflect the complex emotional state the man was in and his need for external validation to relieve his internal discomfort.

When the Prophet (PBUH) recited Hud 11:114, he guided the man toward a more positive and healing path, directing him away from physical punishment and toward spiritual atonement through prayer. The Prophet's response served as a directive and representative act, offering a solution to the man's emotional turmoil by providing a clear, practical, and spiritual way of seeking redemption. Hud 11:114 functioned as a powerful tool in alleviating the man's guilt, guiding him toward spiritual growth and personal transformation.

The Importance of Addressing Both Spiritual and Psychological Needs in Times of Guilt and Regret

This hadith highlights the importance of addressing both spiritual and psychological needs when an individual is dealing with guilt and regret. The Prophet's response acknowledges the man's emotional distress while also offering a pathway for spiritual redemption. Spiritual guidance through prayer provides a way to atone for wrongdoings, but it also psychologically transforms the person, helping them move beyond their guilt and toward self-forgiveness and emotional resolution.

The Prophet Muhammad's (PBUH) method of guiding the man is a profound example of how spiritual and psychological needs should not be treated separately. In times of guilt, it is crucial to provide not just spiritual direction, but also emotional support that alleviates feelings of inadequacy, shame, and anxiety. The spiritual practice of prayer, when understood in its full depth, is not just an act of devotion but a tool for psychological healing, offering a space for reflection, repentance, and the restoration of emotional well-being. (Ay, 2016)

Final Thoughts on the Prophet's Method of Guiding the Man Toward Redemption

The Prophet Muhammad's (PBUH) approach to the man's confession and request for punishment offers valuable lessons in compassionate and holistic guidance. His use of Hud 11:114 exemplifies the role of spiritual practices in healing psychological wounds and guiding individuals toward redemption. By redirecting the focus from external punishment to internal spiritual healing, the Prophet provided a path for the man to overcome his guilt through prayer and good deeds. This approach not only highlights the

mercy and forgiveness of Allah but also reinforces the transformative power of spiritual practices in addressing emotional struggles.

In conclusion, this hadith underscores the critical role that spiritual guidance can play in alleviating psychological distress. By providing a holistic approach to atonement, the Prophet Muhammad (PBUH) demonstrated how mercy, spirituality, and psychological support can work together to foster healing, personal growth, and redemption. The lesson from this hadith is clear: addressing both the spiritual and psychological needs of individuals in times of regret can lead to meaningful transformation and inner peace.

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