

Rooting Linguistic Psychology in the light of the Islamic Heritage

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Abstract: Man is a speaking animal, and it means that man can translate his thoughts and feelings into words and speech that are understandable between people. The words and speech that are meant by language, which is a system of symbols and signs that ultimately constitute one of the tools of knowledge. Language and man cannot be separated between them. Language develops in the mind of a young person; he went through stages. In the origin of psychology and linguistics, there is something different, and then after that, scholars discuss it and reveal that he acquires language. As Allah Almighty said: {Surely, we have created man in the best form}, and by it Ibn Kathir said it means “This is what is sworn by, which is that Allah created man in the best form and erect shape, except for the most beautiful parts”. The person should memorize and benefit from this blessing well. The researcher will discuss how perception, memory and remembrance are related to language according to Muslim scholars and will reveal the relationship of language with learning. The research aims to define the topics of contemporary linguistics. A statement of the position of the ancients on the issues of psycholinguistics. Linguistic psychology was a large and well-known field in the West, and the researcher identifies this research from the opinion of Muslim scholars, especially Ibn Sina, Imam al-Ghazali, Ibn Majah, Ibn al-Jawzi, and others. The researcher identifies topics and issues presented by Muslim scholars on linguistic psychology.

Introduction

Psycholinguistics is one of the important sciences related to applied linguistics. Where many Western scholars have indicated that psycholinguistics is part of applied linguistics in which specialists in applied branches of knowledge need other sciences. For example, psychologists need linguistics to understand the human mind, which is one of the tasks of psycholinguistics, and is also linked to other human sciences. Psychological linguistics has a close relationship with linguistics and sociolinguistics, in that language distinguishes a living being from other creatures, and it must be recognized that an animal does not have a language; Bees, ants, parrots, dolphins and chimpanzees cannot all express their feelings except through signs, movements and sounds. (Fouts, 1997; Morrow, 1998) Therefore, human language has the characteristics of being a means of communication, transmitting human experiences and the basis of human civilization for its multiple functions. According to scholars’human being is a speaking animal, and it means that human being can translate his thoughts and feelings into words and speech that are understandable between people. The words and speech that are meant by language, which is a system of symbols and signs that ultimately constitute one of the tools of knowledge. Language and human being cannot be separated. Language develops in the mind of a young person who went through stages. In the origin of psychology and linguistics, there is something different, scholars discuss it and reveal that he acquires language,as Allah Almighty said: [(لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَن تَقْوِيمٍ) Surah Altin: 3]Verily, We created man in the best stature (mould) and Ibn Kathir said it means “This is what is sworn by, which is that Allah created man in the best form and erect shape”.(Ibn Kathir, 1999)

The human being should memorize and benefit from this blessing well. We will discuss how perception, memory and remembrance are related to language according to Muslim scholars and will reveal the relationship of language with learning. The research aims to define the topics of contemporary linguistics. A statement of the position of the ancients on the issues of psycholinguistics. Linguistic psychology was a large and well-known field in the West, and the researcher identifies this research from the opinion of Muslim scholars, especially Ibn Sina, Imam al-Ghazali, Ibn al-Jawzi, and others. The researcher identifies topics and issues presented by Muslim scholars on linguistic psychology.

1. Perception, memory, and remembrance

Perception is the psychological process that contributes to accessing the meanings and connotations of things, people, and situations that the individual deals with by organizing sensory stimuli related to them, interpreting them, and formulating them into meaningful faculties.(Foss, 1978: 79) The language that we use and convey awareness between us is often inaccurate, but is tainted by a lot of generalizations, omissions, and possibly distortions as well. As for beliefs and values, they also limit our perception of the outside world. When a person believes, for example, that he is not fit to be a professional athlete, is it possible for him to become a professional in sports? This is not possible because he has set limits and restrictions for him because of his belief

in that. For perception to take place, there must be sensory perception (seeing or hearing, for example) and attention; you may see something, but you do not pay attention to it; Because you are not aware of it which generates thinking and opens memory files for everything related to that perception, expression, and language. (‘isawiy, 1974: 154)

Remembering is the ability to recall or repeat material previously learned and retained in memory, or one’s ability to identify an event or thing that he has previously learned or known and distinguished from others. Or a tool by re-performing the remembered action in the same way, or differently by referring to the thing that he remembered, so he recognized it, so he distinguished it alone and isolated it from others. Memory is of great importance to man and his behavioural controls considering his intimate relationship with his society in which he lives, as a living being that arranges and organizes his memories according to the general frameworks of society, and his private society. (Foss, 1978: 111; Steinberg, 2001: 270-275)

Memory in the concept of modern psychology is nothing but a repository or storehouse in which the individual stores all the social, cognitive, and rational images that are before his imagination in his life in this fast world, The world of technology, the Internet and satellite TV. (Abdullah, 2003: 17)

Attention is a voluntary process that depends on focusing on a specific event without other stimuli. William James, one of the first psychologists in the modern era, considered that everything we perceive or remember is nothing but a product of the process of attention.

Attention is one of the most important mental processes that play an important role in the cognitive development of the individual. As he can select different sensory stimuli that help him acquire skills and form correct behavioural habits, which makes him adapt to the environment around him. Attention is the basis for the successful completion of mental and cognitive processes, which are carried out through awareness. Attention is the process of voluntary cognition. It includes focusing the awareness of the individual on a specific stimulus without other stimuli. It helps the individual to memorize information and store it in a good manner in the higher centres of the brain. Which helps to retrieve it and use it again when you need it easily. A child’s language skills are not complete without good attention. (Child, 1983: 75)

A sense is a biological system used by an organism for sensation, the process of gathering information about the world and responding to stimuli. (For example, in the human body, the brain receives signals from the senses, which continuously receive information from the environment, interprets these signals, and causes the body to respond, either chemically or physically.) Although traditionally around five human senses were known (namely sight, smell, touch, taste, and hearing), it is now recognized that there are many more. Senses used by other non-human organisms are even greater in variety and number. During sensation, sense organs collect various stimuli (such as a sound or smell) for transduction, meaning transformation into a form that can be understood by the brain. Sensation and perception are fundamental to nearly every aspect of an organism’s cognition, behaviour and thought.

In organisms, a sensory organ consists of a group of interrelated sensory cells that respond to a specific type of physical stimulus. Via cranial and spinal nerves (nerves of the Central and Peripheral nervous systems that relay sensory information to and from the brain and body), the different types of sensory receptor cells (such as mechanoreceptors, photoreceptors, chemoreceptors, thermoreceptors) in sensory organs transduce sensory information from these organs towards the central nervous system, finally arriving at the sensory cortices in the brain, where sensory signals are processed and interpreted (perceived).

Sensory systems, or senses, are often divided into external (exteroception) and internal (interoception) sensory systems. Human external senses are based on the sensory organs of the eyes, ears, skin, nose, and mouth. Internal sensation detects stimuli from internal organs and tissues. Internal senses possessed by humans include the vestibular system (sense of balance) sensed by the inner ear, as well as others such as spatial orientation, proprioception (body position) and nociception (pain). Further internal senses lead to signals such as hunger, thirst, suffocation, and nausea, or different involuntary behaviours, such as vomiting. (Khalsa, 2016) Some animals can detect electrical and magnetic fields, air moisture, or polarized light, while others sense and perceive through alternative systems, such as echolocation. Sensory modalities or sub modalities are different ways sensory information is encoded or transduced. Multimodality integrates different senses into one unified perceptual experience. For example, information from one sense has the potential to influence how information from another is perceived. (Privitera, 2020) Sensation and perception are studied by a variety of related fields, most notably psychophysics, neurobiology, cognitive psychology, and cognitive science.

The definition of Sensory perception according to Imam Al-Ghazali is the awareness of something whose quality affects the sense, by drawing on our experience. (Al-Ghazali, 1975: 41) From the other phrase, it is a person’s opinion of the thing, and all humans have different views. (Ali, 2016)

perception is determined from three important methods, as from the challenge of perception from the senses, language, and beliefs. The apparent senses are five of the sense of touch, the sense of taste, the sense of smell, the sense of hearing and the sense of sight. (Al-Othman, 1989: 282)

Imam Al-Ghazali and Ibn Sina agree that the sense of touch is the first of the five senses, and Ibn Sina says it is: "a force that is transmitted through the skin of the whole body, its flesh, and the nerves that spread in them, and it is perceived by touch., hardness and ductility. (Ibn Sina, 1989) Ancient and modern scholars agree that the sense of taste is a chemical and direct sensation, and Ibn Sina says that the sense of taste is: "A force arranged in the nerve furnished on the body of the tongue perceives the decaying grafts from the bodies in contact with it in contact with the salivary moisture in which it is present. The layer of the tongue is an organ of the sense of taste. (Ibn Sina, 1989) The sense of smell, according to Ibn Sina, A force arranged in the two appendages of the brain like the breasts located at the top of the nostrils perceives the smell that emanates from objects and carried by the fresh air. (Ibn Sina, 1989: 260)

Ibn Sina (1989) believed that the sense of smell occurs when the smell is emitted from A body mixes with the air that is inhaled, and this agrees between physiologists in ancient period and psychologists now also. The sense of smell of animals is more powerful than humans because of his nose is the closest connection to smells on the surface of the earth and he smells food. The sense of hearing, according to Ibn Sina, is: "A power arranged in the nerve distributed in the surface of the meatus in If the two bodies collide, the pressure arising from their collision, a ripple in the air, reaches the stagnant air in the cavity of the meatus, and moves it with the same movement. (Ibn Sina, 1989: 160)

Ibn Sina says in his book "Al-Najat" that sight is: "A force arranged in the hollow nervous system that perceives the images of the colored visuals that are imprinted in the gel-like moisture inside the eyeball. The gel-like moisture corresponds to the lens of the eye in the modern anatomy of the eye", as are colours, sounds, food, smells, and tangible sensory qualities. (Ibn Sina, 1989: 259)

Al-Ghazali and Ibn Sinago to the internal senses, which are from the common sense, the imagined, illusion, and memory The inner senses are the image of the feelings and meanings, while the outward senses are the outer ones. What happens in the internal senses? To the edge of the imagination or the picture, and then to extract meanings from the sensible objects, it moves to the other subconscious, i.e., illusion and memory, which is to memorize the meanings. It can also distortion, and other than that, sensory perception played the role of Beliefs likewise. For example, a child is afraid of a cat because the cat will scratch the man before him, so the child believes that every animal is dangerous.

2. Memory with Al- Farabi

Memory is a strange thing for man, and he can remember a previous state from minutes to years past and releases sensory perception through the experience in which it is stored. In addition, memory helps a person to learn when needed. Al-Farbi. (1926: 9) presents memory as the force that preserves meanings and is perceived by illusion. It is one of the inner senses, as agreed by Ibn Sina and Al-Ghazali. It is in the last part of the brain. Ibn Sina believes that it has two memories, one of which is for preserving the images of external sensory objects after their absence, and it is called the sensory. As for modern psychologists, we divide memory into three sections, namely: the iconic icon, which is an image of a short and simple period and does not have a learning process, for example blinking an eye and opening an eye; Nothing is stored in this short period between the duration of the accident and the short term memory, and the information is stored in it for a short period, and the person may not remember it after that; Because of the lack of repetition and not thinking about it, and the last is long term memory, which stores information for a long period of minutes or years and occurs when we study through the process of repetition, retrieval and recall.

3. Remembering according to Al-Ghazali

Imam Al-Ghazali considers remembrance to be one of the subconscious senses of the process of the imagined, and that remembrance is a mental process to retrieve past information, or it is the individual's ability to retrieve memories or previous experiences such as verbal, kinesthetic, or meanings, so all data is in a place called memory or clipboard. (Al-Othman, 1989: 309)

Al-Ghazali said that "remembrance" is the repetition of knowledge in the heart to prove and consolidate and not be erased, and this refers to the process that relates to repetition, ease, and self-recitation, which helps to store memories. Al-Ghazali presents the process of remembrance sometimes in learning and so on, where memory stores and preserves information when needed to human being and perhaps the image and information vanish, diminish, and erase until forgotten. The information is emitted when the feeling is shared with it, and the remembrance is not completed without the process of imagination to visualize the information. (Al-Othman, 1989: 310)

3.1. Selective attention with Al-Ghazali

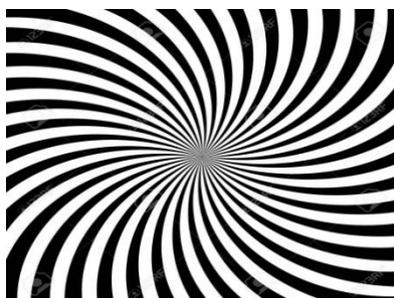
It is an optional process that focuses on a specific thing. For example, looking at the thing through the stimulus; It is the sense of sight, but the stimulus does not notice it. Because a person's attention is in what he benefits from or something strange or new, and he is like a child who does not read the newspaper unless there is a cartoon advertisement in it.

Al-Ghazali does not mention the word attention, but we can explain what he said: "What a person holds is an image that is not what he accepts, and the wax holds the inscription with its crusty and accepted with its moisture, as the water accepted without holding". (Al-Ghazali, 1980: 253) This is because Al-Ghazali links the activities of the depicted power with what we call today selective attention.

Not every stimulus is interesting, and there are three factors that tend to be noticed. Where psychologists first liken the filtered sense in the stimulus, for example, Muhammad pays attention to drive, for road safety. The second intensity is physical or tangible energy, such as loud sound, lighting, and fragrant smell. If the intensity of it increases, the person's attention to it increases, and then his curiosity appears to know about this thing. Finally, the changing situation, and this is formally like most women in the past who did not wear the Hijab, then their conditions change by wearing the Hijab, and this helps to pay attention to the process of learning, which is very important, and the work is only completed with it.

4. The common sense of Ibn Sina and sensory perception in psycholinguistics

Aristotle was the first to present about the common sense. As for Ibn Sina, he mentioned in his book *Al-Najat*: The common sense is the force to which all senses lead. For if one were not aware of the colored and the tangible, we would not be able to distinguish between them, saying that this is not that." It is believed that the common sense is in the front of the brain and a difference with Aristotle is in the heart. He may doubt the existence of the common sense because the intangible thing is the inner. And its function is to resemble the apparent senses in the images of the senses. This needs to establish evidence to indicate its existence. Ibn Sina provides an example where he says: "The person with dizziness imagines that everything is going on before his eyes. It arises from the movement of the soul in the brain. The soul may be exposed to spinning, so the visual strength that is there will be affected by that, and you will see things as if they are spinning. (Al-Najat, 1993:154)



Ibn Sina mentioned the discussion of the common sense, which is called sensory perception, which translates the stimulus that enters through the apparent sense; As all humans have different sensory perception that stems from their experience, knowledge, and point of view, for example, according to modern psychologists such as Kurt Kofka, (1935: 6) who limits the law of perception to the laws of similarity, the law of convergence and the law of closure.

The law of similarity is to look at something similar or like the other, and the law of convergence that the proximity of things to each other spatially helps to realize them as a group if you draw a set of balanced and irregular lines in its dimension, then the displacement of lines with close dimensions are perceived as groups. The law of closure is the complete or closed and more stable forms of incomplete or open forms because these forms tend to complete themselves and be a total form of sensory perception. (Ali, 2016: 56)

5. Mental development according to the story of Hayy ibn Yaqzan in the theory of Jean Piaget

Ibn Tufail presents in his story that Hayy Ibn Yaqzan is born from the king's sister as he mentioned in his story by saying: "He was born from a father and a mother, and his mother was the king's sister. She was afraid of the king, so she threw him into the sea, and the tide swept him to another island..." (Ghalib, 1993: 14) And he said: "A doe who had lost her son picked him up and mourned for him". (Ghalib, 1993: 44). Then the doe discovered the child and took care of him. The child learns from the doe how to communicate and simulates in communication and reconnection. It is the nature of the creature that it imitates those around him as well, and this happens in the story of Hayy Ibn Yaqzan; It is that the human being has the ability to language; But because

he lives with the animal world, he resorts to imitating animals, and this indicates that man begins his movement and sounds by imitation of what is around him, as Ibn al-Tufail says: "With the antelope in this state, he tells its tone with a voice, and he tells all the sounds of the bird..." (Ghalib, 1993: 44) As for Jean Piaget, it is the cognitive idea, and the idea begins with Ibn Yaqzan from the first stage, which he calls kinetic sense, (Simanjuntak, 1987) and this stage is where information is collected about how to communicate with the other and is like how he simulates animals. And knowledge increases in the neighborhood of Ibn Yaqzan (Ghalib, 1993: 45) when he looks around him about the environment of the animals, he says: "he looked at the animals and found them covered with hair, and feathers except him, and he saw them armed with fangs, horns and claws except him, as the theory of Jean Piaget in the stage. The second characterizes the child with the characteristics of the body and is called the symbolic stage". (Simanjuntak, 1987) So he made of the broad leaves of the trees what would cover his body... and serve as weapons for animals.... We enabled him to cover his private parts and carry his weapon". (Ghalib, 1993: 45)

Hayy Ibn Yaqzan imitates the images of animal clothing, and makes something similar to it from the leaves of the tree to cover it from sunlight and cold; But after a short period of time, the leaves of the trees dry up, then he looks at the skin of the dead animals and makes clothes from them, and makes spears of his weapon, as is the case with other animals from the horns, to defend themselves from the enemies, and the knowledge of the child, Hayy Ibn Yaqzan, increased because of mental development every day. And this was presented by Jean Piaget (Slobin, D. I. , 1971: 101) when he talked about mental development from one stage to another. In addition, the child Hayy Ibn Yaqzan contemplates and thinks about the death of the doe, and thus he contemplates the world around him from the sky, the sea, and the stars, and believes that they are all on the same scale of bone in the event of its rising, its middle and its setting. Hayy Ibn Yaqzan begins to think about something big and difficult, and comes to conjecture at this stage, to integrate in all stages to balance his thoughts.

Knowledge does not end with the mental development of the neighborhood of Ibn Yaqzan, (Ghalib, 1993: 63) but rather he meets with Absal, who isolates himself on an island from his village. He did not know what Absal was because he had never seen a person before and saw him look like him. It is from the innate human curiosity about the new thing, and the revelation of Ibn Yaqzan being on Absal. Hayy Ibn Yaqzan looks at a human for the first time who resembles him, and he started imitating Absal as he was communicating with an animal and did not understand Absal. Absal resembled them from the outward deeds, so he was alive and wondering... and he made them perform the outward acts of the obligatory duties, prayer and fasting. (Ghalib, 1993: 64)

6. Conditioning learning theories according to Ibn Sina and Al-Ghazali

Ibn Sina says that the illusion is the greatest ruler in the animal, and it is governed by an imaginary rebirth without being realized. This is like what is exposed to man from the filth of honey because it resembles bitterness. Illusion rules that it is in the same ruling and the soul follows in that delusion, even if the mind lies, and animals and people like them follow in their actions this rule of illusion that has no logical detail". (Ibn Sina, 1974: 162) He connects the side of illusion with learning in the conditional description, and that filth is the response from bitterness, and bitterness has an effect on filth because of its characteristics of softness and yellowness, so man is punished that filth be honey too; Because its characteristics are similar to bitterness, softness and color, and Ibn Sina goes to the idea that the power of illusion is the source of all judgments and beliefs that the mind cannot be certain of their validity, but rather the person accepts them only by way of illusion and imagination. (Al-Najati, 1993:174)

This saying indicates that the tip of the illusion is not sound except with the mind, but the functions of illusion are very important in the actions of humans and animals, so it is affected by behavior from it as well

The impact of Al-Ghazali on Ibn Sina, in his saying: "Illusion is realized from sensible particles, partial meanings that are not perceptible". (Al-Najati, 1993:175)

Al-Ghazali differentiates between illusion of animals, which is the main factor in animal actions; As for the human being, he has his own rulings that prevent him from perceiving the existence of things that cannot be imagined and are not depicted in the imagination, and it is necessary for a person to judge a thing by reason, because delusion is the source of many erroneous judgments such as emptiness. For example, the aversion to the one who was bitten by the versicolor does not agree in the character of the bite as in the snake, but in the softness, they are similar, and this begins in the light of the generalization between them when the process of repeating the conditional response takes place. This proverb is close to the views of a modern psychologist, Ivan Pavlov, in what is called conditioning. Ivan Pavlov's theory stems from the research carried out by the dog and about digestion in the laboratory, and during the analysis he is interested in changing the secretion of saliva in animals. From this study the judgment is pronounced through the learning process that the stimulus relates the response between them, and that the stimulus from the environment influences the response; Any behavior, the

creature thinks in the previous case and the dog attaches the sound of the bell to the food as evidence of an increase in the amount of saliva. (Child, 1983: 97)

7. Intelligence and mental illness

The general definition of intelligence: it is the ability to learn, solve problems, understand intuitions, and generate reflective thinking, or it is the ability to understand, and the ability to deal with events in different situations. As for the job, there are several definitions, including:

1. Terman: Intelligence is the ability to think abstractly. (Terman, 1925)
2. Stern: Intelligence is the general ability to mentally adapt to problems and new life situations.
3. Colvin: Intelligence is the ability to learn.
4. Kohler: Intelligence is the ability to foresight, that is, to realize (or comprehend) suddenly after prolonged or shortened unsuccessful attempts.
5. Goddard: Intelligence is the ability to benefit from past experiences in solving current problems and predicting future problems. (Goddard, 1921)

In terms of construction and composition, there are several definitions, including:

- a. Binet: Intelligence consists of four abilities: understanding, innovation, criticism, and the ability to direct and retain thought in a specific direction.
- b. Spearman: Intelligence is a general innate ability or a general factor that affects all types of mental activity, regardless of the subject or form of this activity.
- c. Thorndike: Intelligence is the sum (arithmetic average) of several independent abilities, and Thorndike denies the existence of what is called general intelligence.

Dr. Hartman defines intelligence by saying: "It is a function of verifying the appropriateness of means with ends, so it is a set of goal-oriented operations". (Child, 1983: 195)

7.1. The intelligent of Imam Ibn al-Jawzi

Intelligence is one of the topics of psychology for the mental and behavioral life of man, and it links it to understanding, mind and reason. Ibn al-Jawzi depicts in his book "Akhbar al-'Athkiyaa" with intelligence as: "The limit of the mind is the strength of the soul prepared to gain opinions, the limit of strength is understanding and the quality of preparation for this strength, and the limit of intelligence is the quality of intuition from these Strength occurs in a short time that is not neglected, and with this they defined understanding, as they said: The limit of understanding is knowledge in the sense of saying when hearing it. (Ibn al-Jawzi, 2013: 39) From the sayings of Ibn al-Jawzi, we know that intelligence is a part of the mind, and the comprehension processes are based in it. In addition, Ibn al-Jawzi shows the role of intelligence in helping to explain the shortcomings of the idea of understanding and the speed in acquiring understanding. As for the scientist with intention, he says that intelligence is: "the ability to understand, correct judgment, and direct behavior to achieve goals." Examples of this include understanding language and the capacity of general information. Understanding, Reasoning, and promptness. Ibn al-Jawzi believes that intelligence has multiple mental abilities, then he classifies the axes of intelligence into three axes: The human and animal category axis, the gender axis, such as males and females, and the age axis, such as boys and adults. (Bashir, 1995: 150)

7.2. Mental deficiency and mental disorder according to Ibn al-Jawzi

The average person can solve the problems around him, but there are those who cannot solve these problems due to mental deficiency, as people compare him to foolishness, and Ibn Jawzi defines foolishness as: "corruption in the mind and Heart," and that both are similar things, and the link between them is close; As the mind memorizes information from images, smells, feelings and tastes; As for the heart, it includes social and moral intelligence, and Ibn al-Jawzi adds that foolishness lacks the abilities of the mind and intelligence. Modern psychologists classify it as mental deficiency, which includes low mental functions and social skills. (Bashir, 1995: 165)

Ibn al-Jawzi differentiates between the meaning of mental deficiency and mental illness, and depicts mental deficiency as foolishness and negligence, which is the harshness in the means and method to the desired with the correctness of the intended, but his behavior is in a corrupt way; As for mental illness, it is like madness that deviates from the means, the method, and the intention. In addition, Ibn al-Jawzi, in his book: "Akhbar al-Hamqa," classifies the characteristics of fools from physical features such as the head, ears, eyes, neck and face, and from motor characteristics, and links the morals of the fool with haste, vanity, immorality, injustice and

negligence. According to Ibn al-Jawzi, the levels of a foolish person, or the lowest degrees of intelligence, are endless. He says: "Desire against Allah is foolishness". (Ibn al-Jawzi, 2020:25)

Ibn al-Jawzi divides foolishness into two parts. Mental shortcomings and innate shortcomings, where he said: "It was at the root of the essence, so it is an instinct that lacks discipline"; As for the second acquired, it is: "The root of its essence was sound, benefiting from sport and discipline...because sport may repel the corrupting symptoms."(Ibn al-Jawzi, 2020:23)

As for the causes or factors of human mental deficiency, scientists have presented two factors; The first is for an internal, biological reason, such as an increase in chromosomes from normal, such as in a child, such as Down syndrome, and punishment for any bad activities from his mother, such as his drinking or drug problem; As for the external factors, in two periods after the birth of the child, his development and nutrition, and the lack of support from the parents and the community. These two views are like that of Ibn al-Jawzi.(Bashir, 1995: 166)

Conclusion

In summary, Muslim and contemporary scholars present different conventions, and the term psychology and linguistics begins in the West and offers to search for human and animal activities and tends their quality to anatomy and speculation in the outward and inward. Therefore, Muslim scholars discuss the soul in a different way from the West, and it was due to the revelation and the Holy Qur'an. We benefit from this research that the effort of Muslim scholars in researching and analyzing the soul is not only apparent but also gives useful value. Adolescents and the tip of maturity. As the story of Hayy Ibn Yaqzan, he lives around the environment other than humans, but with the mind created by Allah he thinks and contemplates what is around him to believe in Allah. This refers to the innate human need for goodness and Allah.

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