



KHUSHGAWAAR AUR SEHATMAND ZINDAGI KA RAAZ

MODULE 6

**KHUSHI MAIN
RUKAAWATAIN**

USTAZ MUHAMMAD ALI



MODULE 6 KI OUTLINE

- Khushi main beruni rukaawatain
- Khushi main androoni rukaawatain
- Cognitive biases aur cognitive distortions



TULBAA KE LIYE ZAROORI HIDAYAAT

Baraa-e-meherbaani modules ki mukammal videos dekhain. Slides main module ka sirf aik (1) khulasah bayaan kia gaya hai. Nazriyaat/ tasuwwuraat ki tafseeli wazaahat video lectures main ki gai hai.

The image features six hands of various skin tones pointing towards the center. Two hands are on the left side, two on the right, and two at the bottom. The hands are arranged in a circular pattern around the central text. The background is plain white.

**LOG KIA
KAHENGAY?**





SIRF MANFI WAAQIYE PAR TAWAJJAH MARKOOZ KARNA



Jo kuch aap ke
paas hai us se
ghayr mutma'in
hona



PACHHTAWA

A blurred, black and white photograph of a person's face and hands. The person's mouth is open as if shouting or crying, and their hands are raised near their face. The image is intentionally out of focus, creating a sense of movement and emotional intensity.

KHAUF

GHALAT ZEHNİYAT



Overthinking
is the biggest cause
of unhappiness.



Cognitive Dissonance

COGNITIVE DISTORTIONS



FILTERING



Filter (ya “zehni filtering”) ka shikaar shakhs manfi tafseelaat leta hai aur soorat-e-haal ke tamaam musbat pehluoun ko filter kartay huay in tafseelaat ko bohot barhhata charhhata/ mubaalgha karta hai.

POLERIZED THINKING



Siyah aur safaid soch [black and white thinking] ke taur par bhi jana jata hai. Polarized thinking main saari cheezain ya tou “siyah ya safaid” hain ya kkuch bhi nahi, humain kaamil hona hai ya hum mukammal taur par naqis aur nakaam hain. Koi darmiyaani raah nahi hai.

OVERGENERALIZATION



Is cognitive distortion main aik shakhs kisi waaqiye ya suboot ke aik (1) hissay ko bunyaad bana kar us se aam nataayej akhaz karta hai. Agar koi bura waaqiya sirf aik (1) baar hota hai, tou wo us ke baar baar honay ki tawaqo rakhta hai.

[SIRF APNI RAAYE/ SOCH KE MUTABIQ] NATEEJAY PAR POHANCHNA



Kisi ke kuch kahay beghair, aisa shakhs ko [apni raaye/ soch ke mutabiq' nateejay par pohanchta hai [wo ye samajhta hai ke] usay maloom hai ke doosra shakhs kia soch raha hai aur kia mehsoos kar raha hai. Aur darasal wo jo kartay hain wo kyun kartay hain.

CATASTROPHIZING



Jab koi shakhs catastrophizing ka shikaar hota hai, tou wo tawaqqo karta hai ke tabaahi aa kar rahay gi, chaahay kuch bhi ho jaye. Isay magnifying bhi kaha jata hai.

PESONALIZATION



Personalization aik distortion hai jis main aik (1) shakhs ye samajhta hai ke doosray log jo bhi kartay hain ya kehtay hain wo aik (1) tareeqay se un ka us ki zaat par baraah-e-raast hamla/ radd-e-amal hota hai

CONTROL FALLACY



Is distortion main insaan ki zindagi ki har soorat-e-haal par mukammal control honay ke baray main do (2) mukhtalif lekin mut'alliqa aqaayed shaamil hain. Pehli soorat main, agar hum beruni taur par control mehsoos kartay hain tou hum apnay aap ko taqdeer ke haathon bebas samajhtay hain. Doosri soorat main, agar hum adnrooni taur par control mehsoos kartay hain tou ye humain is ghalat fehmi main mubtala kar deti hai ke humaray aas paas har fard ke dukh and Khushi ke zimedaar hum hi hain. Misaal ke taur par "Aap khush kyun nahi hain? Kia main ne kuch kia hai?"





FALLACY OF FAIRNESS

Fallacy of fairness main, aik shakhs naraazgi aur ghussa karta hai kyun ke wo samajhta hai ke usay maloon hai sahih baat kia hai, lekin doosray log us se muttafiq nahi hongay. Kyunke zindagi zindagi Insaaf nahi karti. Cheezain humesha humaray haq main nahi hotein, us waqt bhi jab unhain hona chahiye.





BLAMING [ILZAAM TARAASHI]

Jab koi shakhs ilzaam taraashi karta hai, tou wo doosray logon ko apnay jazbaati dard ka zimedaar thehraata hai. Wo koi bhi baraks raasta ikhtiyaar kar saktay hain aur har maslay ke liye khud ko morid-e-ilzaam thehra saktay hain. Yahan tak ke un cheezon ke liye bhi jo waazih taur par un ke control se bahar hain.





“SHOULDs”

Chahiye walay bayanaat (“mujhay apnay baad mazeed uthaana chahiye...”) aisay usoolon par mabni hotay hain jin ki kabhi khilaafwarzi nahi honi chahiye aur wonye batatay hain ke har shakhs ko kaisa bartao karna chahiye. Jo log un usoolon ko torhtay hain wo us shakhs ko ghussa dilaatay hain jo un par amal kar raha hota hai. Jab amal karnay wala un usollon ki khud khilaafwarzi karta hai tou wo apnay aap ko qusoorwaar samajhta hai.



EMOTIONAL REASONING



Emotional reasoning ki distortion ka khulasag yun bayan kia ja sakta hai “agar main aisa mehsoos karta hun tou yaqeenan aisa hi hoga/ yaqeenan ye sach hoga.” Aisa insaan jo mehsoos karta hai wo usay khudbakhud aur ghayr mashroot taur par sach maan leta hai. [Is soch ke mutabiq] agar koi apnay aap ko bewaqoof aur boring mehsoos karta hai, tou wo [is baat par yaqeen karnay lagta hai ke wo darhaqeeqat] bewaqoof aur boring hi ho ga.



FALLACY OF CHANGE

Fallacy of change main aik (1) shakhs ye twaqfo karta hai ke doosray log us ke mutabiq tabdeel ho jayengay agar wo un par dabao dalay ya un ke saath chaaploosi se kaam le. Aisa shakhs ye mehsoos karta hai ke logon ko tabdeel hona chahiye kyun ke [us ke khayal main] us ki kamyabiki umeedain aur khushi mukammal taur par un par munhasir hoti hain.

”Agar wo sirf us ko badal lengay tou zindagi bohot behtar ho jaye.”





MISLABELING

Ye overgeneralization ki aik intihaai shakal hai. Kisi makhsoos soorat-e-haal ke tanaazur main ghalti ko bayan karnay ke bajaye, aik (1) shakhs apnay ya doosron par ghalat label laga de ga.



HUMESHA SAHIH HONA



Jab koi shakhs is distortion ka shikaar hota hai, tou wo musalsal doosray logon ko ye saabit karnay ke liye aazmaish main daalta hai ke us ki apni raaye aur amal bilkul durust hai. Aik (1) aisa shakhs jo “humesha [apnay aap ko] sahih samajhta hai”. Us ke liye apnay aap ko ghalat samajhna/ is baat ko maanna ke main ghalat ho sakta hun, aik naqaabil-e-yaqeen tasawwur hai. Wo apnay aap ko sahih saabit karnay ke liye kisi bhi hadd tak chalay jaatay hain.