

The Psychology of Religion from an Islamic Perspective

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1. Introduction

Following the significant advancements in psychology after World War II, there emerged a growing interest in integrating psychological principles within an Islamic perspective. In the 1950s, Muhammad Othman Najati, a renowned psychologist, authored the first book on Islamic religious psychology. This pioneering work aimed to bridge the gap between psychology and Islamic teachings, providing a unique framework for understanding human behavior and mental processes within an Islamic context. The early efforts to integrate psychology and Islam focused on Najati's contributions and their implications for the development of Islamic psychology. It underscores the importance of incorporating Islamic principles and values into psychological understanding, offering a more holistic approach to mental health and well-being from an Islamic perspective¹. Islamic psychology gained further momentum through the pioneering work of Dr. Malik Badri in the 1960s. Born in Sudan, Dr. Badri recognized the need for Muslims to have psychological knowledge grounded in their own faith tradition. He observed that modern psychology was predominantly shaped by Greek and Roman civilizations, overlooking the significant contributions of Islamic thought during its golden age. With the support of Stanford University Mental Health, he established the Stanford Islamic Mental

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1. M. O. Najati, *An introduction to Islamic psychology* (in Arabic), Dar El-Shorouk 2001.

Health Lab and dedicated himself to developing an authentically Islamic approach to psychology. His work played a pivotal role in bridging the divide between conventional psychological theories and Islamic principles, reinforcing the value of aligning scientific inquiry with religious and cultural frameworks. It also sheds light on the broader contributions of Islamic psychology, pointing to its potential as a comprehensive and culturally attuned approach to mental health and well-being².

Islamic psychology integrates religious beliefs and practices into the study of the human psyche and also the understanding and treatment of psychological issues. It considers faith to be a powerful force that shapes thoughts, emotions, behaviors, and overall psychological health. This approach views the human soul as an essential component of human nature and recognizes the interconnectedness between the spiritual, emotional, and cognitive dimensions of individuals. It acknowledges that individuals' relationship with Allah, their understanding of divine attributes, and their adherence to Islamic values can significantly impact their psychological health and functioning. Islamic psychology also recognizes the significance of mindfulness, self-reflection, and self-improvement in fostering psychological well-being. It encourages individuals to engage in self-awareness, self-regulation, and self-development through practices such as prayer, meditation, remembrance of Allah, and self-reflection on Quranic teachings. Moreover, Islamic psychology acknowledges the influence of social and communal aspects of Islam on individuals' psychological well-being. It recognizes the importance of the Muslim community in providing support, a sense of belonging, and a shared identity, which can contribute to individuals' overall mental health and resilience.

2. R. Awaad, *The father of modern Islamic Psychology: Dr Malik Badri's legacy*. (2021, February 18). Retrieved from TRT World: <https://www.trtworld.com/article/12747513>.

2. Is Psychology Mentioned in the Quran?

The Holy Quran³ emphasizes self-reflection and self-study, urging individuals to ponder their existence. It teaches that self-knowledge leads to a deeper understanding of one's Creator. The Quranic verse, "On the earth are signs for those of assured Faith, as also in your own selves: Will ye not then, see?" (Adh-Dhariyat: Verse 20-21), underscores the importance of introspection and the recognition of divine signs within the self. Furthermore, the Quran delineates three types of *nafs* (soul/self): *nafs-ul-ammarah* (the commanding soul), which inclines a person towards base desires; *nafs-ul-lawwamah* (the reproachful soul), associated with self-blame, remorse, and moral awareness and *nafs-ul-mutmainnah* (the tranquil soul), marked by contentment with God's decree and freedom from sinful inclinations. These Quranic concepts of selfhood and offer valuable psychological insights and illuminate the profound impact of soul-awareness on an individual's spiritual and emotional well-being. In this light, the Quran's call to self-reflection is presented not only as a spiritual imperative but also as a means to foster psychological insight and a deeper connection with Allah⁴.

3. The Islamic Perspective on Psychology and Religion

According to Professor Malik Badri, Islamic psychology holds significant promise for enhancing the well-being of Muslims. Deeply rooted in Islamic principles, it offers a distinctive perspective on human nature. Islamic psychology aligns with the Islamic conception of the human nature, integrating religious into the domain of psychological science. As Professor Badri emphasized, it has the potential to provide a comprehensive understanding of human behavior and mental processes from an Islamic standpoint. This approach integrates Islamic beliefs and

3. Quran, *Quran.com*. Retrieved from <https://quran.com/en/al-fajr/27-30>.

4. S. K. Ahmed, *Understanding the Three Types of Nafs*. (10, November 2012). Retrieved from Zaynab Academy: <http://www.zaynabacademy.org/understanding-the-three-types-of-nafs/>.

values into the field of psychology, offering a culturally meaningful and spiritually enriching framework for Muslims. By grounding itself in the Islamic vision of human nature, the discipline seeks to promote psychological well-being and personal development in accordance with Islamic teachings⁵. Islamic psychology examines the interdependent relationship between psychology and Islamic belief. It views the human being not merely as a material entity but as a creation of God, acknowledging the Creator's omnipotence. It aspires to deepen our understanding of the self, the soul, and their relationship to the Divine. As a scientific discipline, Islamic psychology explores the complexity of human nature within the framework of Islamic teachings. It encourages the pursuit of knowledge concerning the psyche and its spiritual dimensions, seeking a deeper grasp of the self and its connection to God. Through this integration, Islamic psychology constructs a comprehensive framework for exploring human existence and spirituality⁶. The discipline draws primarily upon the Quran, Hadith, and the writings of classical Islamic scholars. It presents distinct perspectives especially regarding the psychology of religion and its various components that are both original and autonomous. Dr. Khalid bin Hamad Al-Jaber underscores that Islam does not separate religion from psychology; rather, the two are inherently intertwined. He notes that aligning one's prayer with the example of Prophet Muhammad can bring reassurance and enhance psychological well-being. Islamic psychology is one among many psychological frameworks developed throughout history. What distinguishes it is its consistent orientation toward Islamic sources and its unique interpretive lens for understanding human behavior. Its foundation in religious and psychological principles positions it to offer a holistic view of well-being grounded in faith⁷. The study of Islamic psychology comprises three principal approaches: Islamic filtering,

5. M. Badri, *Live with Malik Badri, The Islamic Rooting of Psychology* (2010). Retrieved from Youtube: <https://youtu.be/YhPS1KYdxHs>.

6. A. Rothman & A. Coyle, "Toward a Framework for Islamic Psychology and Psychotherapy: An Islamic Model of the Soul", *Journal of Religion and Health* 57, 5 (2018, June 15), pp. 1731-1744. doi:<https://doi.org/10.1007/s10943-018-0651-x>.

7. K. Al Jaber, *Man in Islamic Psychology | Dr. Khalid bin Hamad Al Jaber*. (2020). Retrieved from <https://youtu.be/g6-dD2SiJTC>.

comparative analysis, and an Islamic psychological approach. Islamic filtering involves examining mainstream psychological theories through an Islamic lens, omitting concepts that conflict with Islamic values. The comparative analysis involves comparing Islamic perspectives with other schools of psychology to explore points of convergence and divergence. Lastly, the Islamic psychological approach seeks to construct theoretical frameworks and models that are fundamentally derived from Islamic principles and teachings. These three approaches collectively demonstrate the commitment to building a psychological science that is both authentic to Islam and beneficial to contemporary Muslims. By applying these methods, scholars aim to foster deeper understanding of human psychology and offer practical tools for psychological well-being and personal growth⁸.

Many scholars and Qur'anic exegetes have observed that the Qur'an presents a deeply nuanced and elevated conception of the soul far beyond behavioral models. The sacred text probes into the nature, purpose, and metaphysical significance of the soul, illuminating its relationship to the Divine. Scholarly interpretations of the relevant Qur'anic verses highlight the Qur'an's multidimensional view of the soul, encompassing spiritual, emotional, and intellectual facets. The Qur'an invites readers to reflect on the soul's depth and its intimate connection with God, encouraging both inner awareness and spiritual growth. Recognizing this elevated portrayal enables individuals to develop a richer understanding of human nature and the spiritual dimensions of existence⁹. Verses 27 to 30 of *Surat Al-Fajr* convey a powerful message about the soul's ultimate mission. They address the tranquil soul inviting it to return to its Lord, content and pleasing to Him. This passage further emphasizes the invitation to the soul to join the ranks of the righteous servants and enter the eternal bliss of Paradise. It also evokes the soul's journey

8. N. Iqbal & R. Skinner, "Islamic psychology: Emergence and current challenges", *Archive for the Psychology of Religion* 43, 1 (2021), pp. 65-77. doi: <https://doi.org/10.1177/0084672420983496>.

9. S. A.-H. Bin Jakhdal, *Is there a so-called "Islamic psychology"?* (2017, 10 22). Retrieved from aljazeera.net: <https://aja.me/zl33do>.

toward spiritual fulfillment and unity with the Divine. It touches the themes of contentment, devotion, and the eternal reward that awaits those who live righteously. The verses remind the believer to cultivate a sincere bond with God, seek inner peace, and strive toward virtue to attain eternal happiness¹⁰.

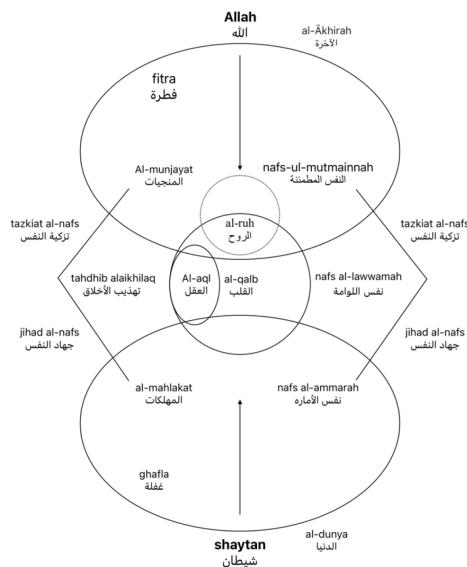
The early Muslim scholars who explored the field of psychology were distinguished by their integration of religious and philosophical perspectives into the study of the human mind and behavior. Their contributions enriched the understanding of psychology by infusing it with spiritual insights and metaphysical reasoning. These pioneering thinkers sought to harmonize psychological inquiry with Islamic beliefs and philosophical principles, aiming to develop a comprehensive framework for understanding the human psyche within the context of Islamic teachings. Their work laid the foundations for Islamic psychology as a distinct discipline, one that incorporates spiritual dimensions and embraces a holistic approach to the study of the mind¹¹. Notable early contributors to the exploration of the soul and mental health in Islamic scholarship include Abū Bakr al-Rāzī (864 or 865 CE), Ibn Sina (980–1037 CE), and Abu Zayd al-Balkhi (850–934). These scholars played a pivotal role in advancing the understanding of mental illness and early forms of psychotherapy. They employed the term *al-Nafs* (self or soul) to refer to the individual's personality, while *al-fitrah* (nature) denoted the innate human nature. In Islamic thought, *al-Nafs* encompasses various dimensions, including the *qalb* (heart), *al-rūh* (spirit), *al-‘aql* (intellect), and *al-irādah* (will)¹². Al-Tabarī (838–870), a prominent historian and Islamic scholar, emphasized the crucial role of trust in the therapeutic relationship between psychotherapist and patient, highlighting its

10. Quran (n.d.), *Quran.com*. Retrieved from <https://quran.com/en/al-fajr/27-30>.

11. A. Haque, “Psychology from Islamic Perspective: Contributions of Early Muslim Scholars and Challenges to Contemporary Muslim Psychologists”, *Journal of Religion and Health* 43, 4 (2004), pp. 357–377. doi: <https://doi.org/10.1007/s10943-004-4302-z>.

12. W. Mohamed, “History of Neuroscience: Arab and Muslim contributions to modern Neuroscience”, *International Brain Research Organization History of Neuroscience* (2012, December 15), pp. 1–13. Retrieved from <https://ibro.org/wp-content/uploads/2018/07/Arab-and-Muslim-Contributions-to-Modern-Neuroscience.pdf>.

positive impact on therapeutic outcomes. The insights and teachings of these early scholars continue to influence the field of psychology today, particularly within the framework of Islamic psychology¹³.



Religious psychology reflects an integrated relationship between psychology and religious and spiritual practices from the Islamic perspective¹⁴. In recent decades, there has been increasing recognition of the central role that the Qur'an plays in shaping the social, behavioral, and psychological aspects of a Muslim's life. This acknowledgment has contributed to the emergence and growth of Islamic religious psychology, a field of study that began gaining momentum in the late 1970s¹⁵. This discipline explores the profound influence of the Qur'an on the beliefs, values, and practices of Muslims, recognizing it as a guiding source that

13. A. Haque, "Psychology from Islamic Perspective...", op.cit.

14. Cindy Miller-Perrin & Elizabeth Krumrei Mancuso, *Faith from a Positive Psychology Perspective*, Springer, Dordrecht – Heidelberg – New York– London 2014, pp. 19-20.

15. W. M. Sabry & A. Vohra, "Role of Islam in the management of Psychiatric disorders", *Indian Journal of Psychiatry* 55, 2 (2013), pp. 205-214.

informs their worldview, social interactions, behavioral patterns, and overall psychological well-being. Islamic religious psychology seeks to understand how Islamic teachings and principles affect the psychological life of Muslim individuals and communities, examining the dynamic interplay between faith and mental processes. By investigating the transformative power of the Qur'an, researchers aim to shed light on how it shapes thought, emotion, and behavior, and how it contributes to psychological resilience and flourishing within an Islamic framework. This field offers critical insights into the complex relationship between religious belief and psychological functioning, promoting culturally sensitive approaches to mental health care for Muslim populations¹⁶. The late 1970s marked a turning point in the field of Islamic religious psychology, as scholars and researchers began to explore systematically the psychological implications of Islamic teachings. This shift was driven by the realization that Islamic scripture, –particularly the Qur'an– offers a rich resource for understanding human nature, morality, and purpose, while also addressing psychological needs. Studying these dimensions opened new pathways for integrating traditional Islamic knowledge with contemporary psychological approaches.¹⁷

Islamic religious psychology bridges the gap between classic Islamic thought and modern psychological theories and methods¹⁸. Drawing from foundational texts, such as the Qur'an and Hadith (sayings and actions of the Prophet Muhammad)¹⁹, it addresses topics ranging from self-identity and moral development to coping strategies, and psychological well-being. This interdisciplinary approach blends theology, philosophy, and spirituality with empirical research and psychological models²⁰.

16. A. Faseruk & A. T. Hossain, "Spirituality in Management: Influence of Islamic Thoughts and Philosophies", *South Asian Journal of Human Resources Management* 4, 2 (2017), pp. 235-244.
17. Mansoureh Ebrahimi & K. Yusoff, "Islamic Identity, Ethical Principles and Human Values", *European Journal of Multidisciplinary Studies* 2, 6 (2017), pp. 326-337.
18. Carrie York Al-Karam, "Islamic Psychology: Towards a 21st Century Definition and Conceptual Framework", *Journal of Islamic Ethics* 2 (2018), pp. 97-109.
19. A.-Q. al-Quḍā'ī, *Light in the Heavens: Sayings of the Prophet Muhammad*, S. Toorawa (ed.), NYU Press, New York 2016.
20. P. M. Kaplick, Y. Chaudhary, A. Hasan, A. Yusuf, & H. Keshavarzi, "An Interdisciplinary

It offers Muslims a meaningful lens through which to navigate the complexities of the modern life while remaining grounded in their faith. By examining how the Qur'an shapes their thoughts, emotions, and behaviors, individuals can find guidance and solace in the face of life's challenges²¹. Moreover, mental health professionals and researchers are enabled to develop more effective and culturally competent interventions tailored to the specific psychological and spiritual realities of Muslim communities²².

4. Islamic Beliefs and the Psychology of Religion

Islamic beliefs are grounded in the core principles of the oneness of God (Allah), the centrality of faith (Iman), and the divine guidance provided through the Qur'an, the holy book of Islam. The Qur'an offers a comprehensive framework of moral and ethical principles, addressing personal conduct, relationships, and communal norms. It articulates the purpose of life and explores key theological concepts such as the afterlife, divine will and predestination, and the spiritual significance of prayer, fasting, and pilgrimage. When examined through the lens of the psychology of religion, these beliefs reveal their deep influence on identity formation, mental health, and social dynamics within Muslim communities²³. Moreover, the psychology of religion investigates how religious beliefs inform ethical reasoning and moral decision-making ethical considerations and moral judgments.

1-Belief in Allah: At the heart of Islamic faith lies the belief in Allah as the one and only God. This foundational tenet shapes the Muslims worldview, offering a sense of purpose, direction, and meaning. It

Framework for Islamic Cognitive Theories”, *Zygon Journal of Religion and Science* 54, 1 (2019), pp. 66-85.

21. Reya Latifa, K. Hidayat, & A. Sodiq, “Commentary on Place Spirituality: An Islamic perspective”, *Archive for the Psychology of Religion* 41, 1 (2019), pp. 38-42.

22. M. B. Badri, *The Dilemma of Muslim Psychologists*, Islamic Book Trust, Kuala Lumpur 2018.

23. Mansoureh Ebrahimi & K. Yusoff, “Islamic Identity, Ethical Principles and Human Values”, op.cit., pp. 326-337.

influences individuals perceive reality, construct their identity, and relate to others²⁴. *2-Submission to Allah's Will*: Islam emphasizes surrender to Allah's will (Islam), acknowledging human limitations in controlling life events. This belief may have important psychological effects, such as reducing anxiety, fostering trust in divine providence, and encouraging acceptance during difficult times²⁵. *3-Qur'anic Teachings and Moral Values*: The Qur'an provides ethical guidance and promotes virtues such as honesty, kindness, justice, and patience. These teachings shape individuals' moral compass, influencing their behavior, decision-making, interpersonal relationships, and overall psychological balance²⁶. *4-Accountability and Judgment*: Islam teaches that every person is accountable for their actions and will face divine judgment in the afterlife. This belief can nurture moral responsibility, introspection, and a striving of righteousness. It also offers a framework for coping with guilt, regret, and seeking forgiveness²⁷. *5-Role of Prayer and Worship*: Islamic rituals, -especially the five daily prayers (Salah)- provide a means of spiritually connecting with Allah. Prayer can offer comfort stress relief, and a way to find inner peace. Worship practices can also promote discipline, mindfulness, and a sense of spiritual well-being²⁸. *6-Concept of Divine Mercy and Forgiveness*: The belief in Allah's boundless mercy provides comfort, hope, and reassurance. For individuals struggling with guilt or regret it offers a redemptive path and supports the development of emotional resilience²⁹. *7-Spirituality and the Inner*

24. W. Nouari, "The Belief in One God (Allah) as a Sign of Islamic Faith in Emily Dickinson Selected Poems", *SSRN* 24 (2023), <https://ssrn.com/abstract=4330911>.

25. J. Renders, "Chapter 3. Willing Submission: Surrounded, Surrendered, Already Muslim", in: *Freedom through Submission: Muslim-talk in Contemporary Denmark*, [Muslim Minorities 36], Brill, Leiden – Boston 2021, pp. 119-160.

26. N. Zulkifli, Zuraidah Ramdzan, W. W. Abdullah, M. I. Hamzah, Khadijah A. Razak, & Hafizhah Zulkifli, "Moral Values Application in Islamic Education Teaching and Learning through the 21CE Activities", *Proceedings* 82, 1 (2022), pp. 1-7.

27. W. F. Messier Jr. – W. C. Quilliam, "The Effect of Accountability on Judgment: Development of Hypotheses for Auditing", *A Journal of Practice & Theory* 11 (1992), pp. 123-138.

28. G. M. Simon, "The Soul Freed of Cares? Islamic Prayer, Subjectivity, and the Contradictions of Moral Selfhood in Minangkabau, Indonesia", *American Ethnologist* 36, 2 (2009), pp. 258-275.

29. A. Khalil, "Atonement, Returning, and Repentance in Islam", *Religions* 14, 2 (2023), pp. 1-9.

Journey: Islamic teachings emphasize the importance of spiritual growth and self-reflection. Practices such as self-discipline, introspection, and seeking closeness to Allah (Taqwa) contribute to personal growth, self-awareness, and existential clarity³⁰. *8-Sense of Community and Social Connection:* Communal worship and shared religious life foster belonging and solidarity. Being part of a Muslim community provides emotional support, shared values, and a collective identity that enhances social and psychological well-being³¹.

5. The Core Beliefs of Islam: *Tawhid* (Oneness of God) and the Prophethood of Muhammad

The core beliefs of Islam center on the concept of *Tawhid* (the Oneness of God) and the belief in the Prophet Muhammad as the final and most significant messenger of God. These beliefs shape the Islamic worldview, inform moral and ethical principles, and cultivate a profound sense of devotion to God and the teachings of Muhammad.

1-Tawhid (Oneness of God): *Tawhid* is the foundational tenet of Islam, affirming the absolute oneness and unity of God (Allah). It proclaims that no deity is worthy of worship except Allah. This belief has deep psychological resonance for Muslims, offering a sense of purpose, direction, and ultimate meaning in life. It fosters a profound connection with God, and encourages reliance on Allah for guidance, strength, and fulfillment³². Moreover, *Tawhid* shapes a person's understanding of existence and the world and their place within it, reinforcing the belief that all aspects of life fall under the sovereignty and wisdom of Allah. This awareness can nurture trust, surrender, and acceptance amid life's

30. A. Brigaglia, "Islamic activism as an inner journey: thinking religion as a psychological category", *Journal for Islamic Studies* 34, 1 (2014), pp. 3-4.

31. Rachael C. Edwards, B. M. Larson & D. Burdsey, "What limits Muslim communities' access to nature? Barriers and opportunities in the United Kingdom", *Environment and Planning E: Nature and Space* 6, 2 (2023), pp. 880-900.

32. G. Dastagir & I. Ramzy, "Tawhid", in: Zayn R. Kassam, Yudit Kornberg Greenberg, J. Bagli (eds.), *Encyclopedia of Indian Religions, Islam, Judaism, and Zoroastrianism*, Springer, Cham 2018, pp. 687-690.

uncertainties. It can also contribute to inner peace, contentment, and resilience, as believers find comfort in the knowledge that their lives are part of a divinely ordered whole³³. *2-Belief in the Prophet Muhammad*. Muslims believe that Prophet Muhammad (peace be upon him) is the final messenger sent by Allah to guide humanity. This belief plays a vital psychological role, fostering a spiritual and emotional connection with the Prophet's teachings and example. The life of Muhammad serves as a model of ethical behavior, compassion, and social justice³⁴. His perseverance in the face of hardship offers Muslims encouragement and solace during times of personal difficulty. Belief in the Prophet also nurtures a sense of identity and belonging within the global community of believers. Furthermore, Muhammad's prophethood affirms the continuity of divine guidance through a long line of prophets, reinforcing the narrative of a consistent, unfolding relationship between God and humanity throughout history³⁵.

6. How Islamic Beliefs Shape the Understanding of Psychology and the Human Mind

Islamic beliefs profoundly shape the understanding of psychology and the human mind by highlighting the interplay between faith, spirituality, and human behavior. Islam affirms the spiritual dimension of the human being, encourages self-reflection and self-discipline, and promotes community and social responsibility. Through the integration of these beliefs, Islamic scholars and psychologists seek to construct a holistic psychological framework that encompasses the spiritual, cognitive, emotional, and social facets of human experience.

33. T. Wildan, "The Study of Tawhid and its Influence on the Dimension of Religiosity", *Tsaqqafah Jurnal Peradaban Islam* 18, 2 (2022), pp. 247-272.

34. M. Beaumont, "Christian Views of Muhammad since the Publication of Kenneth Cragg's Muhammad and the Christian, A Question of Response in 1984", *Transformation* 32, 3 (2015), pp. 145-162.

35. E. Urban, "The Foundations of Islamic Society as Expressed by the Qur'anic Term *mawla*", *Journal of Qur'anic Studies* 15, 1 (2013), pp. 23-45.

1-Tawhid and the Human Mind: The belief in *Tawhid* underscores the unity of Allah and the interconnectedness of all creation. Within this framework, the human mind is viewed as a creation of Allah and a reflection of His wisdom. Islam teaches that Allah has endowed human beings with intellect, reasoning, and emotions as part of their innate nature (*Fitrah*). This recognition forms the foundation for an Islamic psychological model that affirms the value and purpose of the human intellect³⁶. *2-Purpose and Accountability:* The belief in *Tawhid* and the broader teachings of Islam provides a sense of purpose and accountability for human actions. Muslims believe that each person is accountable to Allah for their thoughts, intentions, and actions. This sense of accountability fosters ethical consciousness and encourages self-examination. It promotes self-awareness, introspection, and personal growth, as Muslims strive to align their mental and emotional lives with the guidance of Islamic teachings³⁷. *3-Divine Guidance:* The Qur'an and the teachings of the Prophet Muhammad offer extensive insight into human psychology and behavior. Muslims turn to these sources for guidance on matters such as ethical conduct, interpersonal relationships, anger management, gratitude, and forgiveness. Islamic psychology emphasizes the importance of harmonizing one's thoughts and actions with the divine guidance provided by Allah and the Prophet Muhammad³⁸. *4-Balance and Moderation:* Islam advocates a balanced and moderate approach to all aspects of life, including mental health. Believers are encouraged to maintain equilibrium between their physical, emotional, and spiritual needs. This perspective acknowledges the interdependence of these dimensions and the necessity of cultivating a healthy and integrated self. It cautions against excess, chronic anxiety, and destructive thought patterns, all of which can compromise psychological stability³⁹. *5-Seeking Support and Guidance:* Islamic teachings highlight the importance

36. S. Saffari, "Tawhid Paradigm and an Inclusive Concept of Liberative Struggle", *Religions* 14, 9 (2023), p. 1088.

37. S. Saffari, "Tawhid Paradigm...", op.cit.

38. A. Eriksen, "Accountability and the Multidimensional Mandate", *Political Research Quarterly* 74, 2 (2021), pp. 364-376.

39. M. H. Kamali, "Character and Lifestyle. The Middle Path of Moderation in Islam: The Qur'anic Principle of *Wasatiyyah*", *Religion and Global Politics* (2015), pp. 167-189.

of seeking both divine and worldly knowledge, and of turning to Allah for support and guidance. Muslims are encouraged to pursue understanding of the mind and emotions, and to seek support when needed – including professional psychological care. Islam embraces the responsible use of available resources for well-being⁴⁰. *6-Patience and Trust in Allah*: Islam recognizes that hardship and psychological distress are part of the human condition. In such times, believers are urged to cultivate patience and trust in Allah's plan, drawing strength from faith. This spiritual resilience fosters hope and inner strength, as individuals trust that Allah's wisdom and guidance can help them navigate through challenging times⁴¹.

7. Islamic Spirituality and Psychological Well-being

Islamic spirituality plays a vital role in promoting psychological well-being among believers. It involves cultivating a deep connection with God, practicing mindfulness and self-reflection, expressing gratitude and compassion, and nurturing social connections. By incorporating these spiritual practices into daily life, Muslims strive to attain inner peace, a sense of meaning, and contentment, and overall emotional balance.

1-Connection with the Divine: At the heart of Islamic spirituality lies the pursuit of a profound and meaningful connection with Allah. This connection offers purpose, transcendence, and a sense of existential security, all of which contribute to psychological well-being. Through acts of worship, such as prayer, recitation of the Qur'an, and the remembrance of Allah, Muslims seek tranquility and inner peace⁴². *2-Mindfulness and Presence*: Islamic encourages mindfulness, by fostering awareness of Allah's presence in every aspect of life. This spiritual attentiveness helps individuals remain present in the moment, minimizing regrets

40. W. M. Sabry & A. Vohra, "Role of Islam ...", op.cit.

41. A. Ismail & A. Solahuddin, "Psychology of patience and semantic approach to the Qur'an: Meaning of Qāla on Istirjā' Verse", *Cogent Arts & Humanities* 10, 1 (2023), pp. 1-11.

42. Reya Latifa, K. Hidayat & A. Sodiq, "Commentary on Place Spirituality...", op.cit.

about the past and anxieties about the future⁴³. The result is greater emotional regulation and reduced psychological distress. *3- Inner Purification*: A central aim of Islamic spirituality is the purification of the heart and soul from negative traits, such as arrogance, envy, and anger. Through self-reflection sincere repentance, and the cultivation of virtues like compassion, gratitude, and forgiveness, believers work toward spiritual refinement. This process contributes to psychological well-being by reducing inner turmoil and enhancing moral and psychological harmony⁴⁴. *4-Hope and Optimism*: Islamic spirituality fosters hopeful and optimistic outlook, even amid hardship. Belief in divine decree (*Qadr*) and trust in Allah's wisdom empower Muslims to face adversity with courage and acceptance. This spiritual trust reduces feelings of helplessness and despair, and strengthens resilience by reinforcing the idea that life's trials have meaning and purpose⁴⁵. *5-Social Connectedness*: Islam emphasizes the importance of community and solidarity. Acts of charity, kindness, and mutual support are seen as spiritual obligations. These social engagements not only fulfill religious duties but also offer emotional nourishment, creating a sense of belonging and providing a crucial support network during times of need⁴⁶. *6-Gratitude and Contentment*: Gratitude and contentment are core spiritual values in Islam. Believers are encouraged to recognize and appreciate Allah's blessings, both great and small. Practicing gratitude cultivates a positive perspective, reduces envy, and promotes life satisfaction – all key contributors to mental well-being⁴⁷. *7-Coping with Difficulties*: Islam offers

43. J. Thomas, S. W. Furber, & I. Grey, "The rise of mindfulness and its resonance with the Islamic tradition", *Religion & Culture* 20, 10 (2017), pp. 973-985.

44. P. R. Powers, "Interiors, Intentions, and the 'Spirituality' of Islamic Ritual Practice", *Journal of the American Academy of Religion* 72, 2 (2004), pp. 425-459.

45. Seyma N. Saritoprak, & H. Abu-Raiya, "Living the Good Life: An Islamic Perspective on Positive Psychology", in: E. B. Davis, E. L. Worthington Jr., Sarah A. Schnitker (eds.), *Handbook of Positive Psychology, Religion, and Spirituality*, Springer, Cham 2023.

46. Ifrah S. Sheikh, M. K. Alsubaie, M. L. Dolezal, Rosemary S. Walker, P. L. Rosencrans, E. Peconga, Lori A. Zoellner, "The role of social connectedness in buffering the effects of discrimination on post-trauma cognitions in forcibly displaced Muslims", *Psychol Trauma* 14, 1 (2022), pp. 47-54.

47. M. A. Chalmiers, F. Istemci, & S. Simsek, "Gratitude to God and its psychological benefits in Islamic contexts: a systematic review of the literature", *Mental Health, Religion*

spiritual tools for dealing with life's challenges. Turning to Allah through prayer, seeking His guidance, and trusting in His mercy provide comfort and strength. This spiritual coping framework enhances psychological endurance, offering reassurance and emotional balance during times of suffering⁴⁸.

8. The Role of Spirituality in Islamic Teachings and its Impact on Psychological Well-being

Spirituality occupies a central place in Islamic teachings and exerts a profound influence on the psychological well-being of believers. Islam encourages the integration of spirituality into everyday life, fostering a deep connection with God, self-reflection, moral awareness, compassion, and communal solidarity. By embodying these principles, Muslims seek to cultivate inner peace, a clear sense of purpose, and lasting contentment.

1-Connection with the Divine: Islamic teachings underscore the significance of building a meaningful and intimate relationship with Allah. This connection offers purpose, meaning, transcendence, and emotional fulfillment. Acts of worship, such as prayer, recitation of the Qur'an, and the remembrance of Allah, nurture this relationship, promoting tranquility, spiritual grounding, and a sense of inner peace⁴⁹.

2-Sense of Identity and Belonging: Islamic spirituality fosters a strong sense of identity and belonging within the global community of believers. Shared beliefs, values, and rituals create bonds of unity and solidarity. This sense of identity and belonging enhances psychological well-being by offering social support, collective purpose, and a feeling of being part of something greater than oneself⁵⁰.

3-Source of Guidance and Moral Values: The Qur'an, the Prophet Muhammad's teachings (*Hadith*), and

& Culture 25, 5 (2021), pp. 405-417.

48. Sevil M. Harbali & Zelina Koç, "Psychosocial Problems in Relation to Spiritual Orientation and Religious Coping Among Oncology Muslim Patients", *Cancer Nurs* 45, 2 (2022), pp. 120-131.

49. Reya Latifa, K. Hidayat & A. Sodiq, "Commentary on Place Spirituality...", op.cit.

50. H. H. Obead & S. Ali, "Islamic Identity in Light of Contemporary Intellectual Challenges", *Journal for Educators, Teachers and Trainers JETT* 14, 5 (2023), pp. 588-602.

scholarly interpretations provide Muslims with a comprehensive ethical and moral framework. These teachings guide thought and behavior, reinforcing integrity, moral responsibility, and ethical clarity. Adhering to these principles fosters psychological coherence and a secure foundation for decision-making and personal conduct⁵¹.

4-Meaning and Purpose in Life: Islamic spirituality affirms that life has intrinsic meaning and a transcendent purpose. Believers understand that their actions bear consequences beyond this world, which instills a deep sense of motivation, direction, and significance. This awareness reduces existential anxiety and enhances life satisfaction⁵².

5-Coping with Difficulties: Islamic teachings offer spiritual strategies for navigating hardship and adversity. Turning to Allah through prayer and supplication, and trusting in divine wisdom, provides emotional support and inner strength. This spiritual resilience fosters hope and contributes positively to psychological endurance⁵³.

6-Inner Peace and Contentment: Islam encourages trust in Allah's plan and gratitude for His blessings. Practicing patience, thankfulness, and contentment leads to emotional balance and reduced psychological distress. By countering envy, greed, and dissatisfaction, these virtues promote serenity and sustainable well-being⁵⁴.

7-Self-Reflection and Personal Growth: A core dimension of Islamic spirituality is the commitment to self-reflection, self-examination and spiritual refinement. Muslims are encouraged to engage in personal accountability, seek forgiveness, and strive toward becoming better individuals. This ongoing process enhances self-awareness, self-acceptance, and a sense of personal fulfillment, thereby enriching psychological well-being⁵⁵.

51. M. A. Al-Bar & H. Chamsi-Pasha, "The Sources of Common Principles of Morality and Ethics in Islam", in: *Contemporary Bioethics*, Springer, Cham 2015, pp. 19-48.

52. K. Veerasamy, M. Putteeraj, & Jhoti Somanah, "Exploring the salience of religious identity on the mental health of the Mauritian adult", *DiscovPsychol* 3, 32 (2023), pp. 1-15.

53. M. Achour, B. Bensaid & M. R. Bin Mohd Nor, "An Islamic Perspective on Coping with Life Stressors", *Applied Research in Quality of Life* 11, 3 (2015), pp. 663-685.

54. B. Bensaid, S. B. Machouche, & Fadila Grine, "A Qur'anic Framework for Spiritual Intelligence", *Religions* 51, 1 (2014), pp. 179-198.

55. R. A. Villanueva, B. Özer, M. Tekke, & Z. J. Chen, "The Muslim self: religious and psychological implications of testification and self-development in Malaysia", *Mental Health, Religion & Culture* 1, 11 (2022).

9. The Psychological Benefits of Prayer, Fasting, and Pilgrimage (*Hajj*)

Core religious practices in Islam –prayer, fasting, and pilgrimage (*Hajj*)– offer unique opportunities for spiritual growth, introspection, and self-discipline. These practices foster a sense of connection with God, purpose, and inner peace, all of which contribute significantly to psychological well-being. By engaging in these rituals, Muslims cultivate self-awareness, strengthen their faith, and deepen their sense of belonging both to the divine and to the community.

Prayer (*Salāh*): *Salāh* is a central pillar of Islamic life, performed at designated times throughout the day. It is a form of worship and provides a direct link between the individual and Allah⁵⁶. It functions as both spiritual practice and psychological anchor, having significant psychological benefits. *1-Mindfulness and Presence:* Engaging in prayer, requires focused attention on its words and movements, encouraging a state of mindfulness. This intentional presence in the moment reduces mental rumination and relieves⁵⁷. *2-Tranquility and Inner Peace:* Prayer offers moments of stillness and reflection, allowing individuals to seek solace and express their inner concerns to God. It promotes calmness, relieves stress, and nurtures a stable emotional state⁵⁸. *3-Sense of Connection and Belonging:* While prayer is often performed individually, communal prayers –especially Friday congregational prayer in the mosque and nightly *Tarāwīḥ* during Ramadan- enhance social bonding. These gatherings foster a sense of connection, unity, and shared identity reducing feelings of isolation and loneliness and reinforcing a supportive spiritual community *4-Fasting (Sawm):* Observed most notably during the month of Ramadan, fasting entails abstaining from

56. S. A. Sayeed & A. Prakash, “The Islamic prayer (Salah/Namaaz) and yoga togetherness in mental health”, *Indian J Psychiatry* 55, 2 (2013), pp. 224-230.

57. Karissa A. Callender, Lee Z. Ong & Enaya H. Othman, “Prayers and Mindfulness in Relation to Mental Health among First-Generation Immigrant and Refugee Muslim Women in the USA: An Exploratory Study”, *JReligHealth* 61, 5 (2022), pp. 3637-3654.

58. D. R. Floody, “Serenity and inner peace: Positive perspectives”, in: G. K. Sims, Linden L. Nelson, & Mindy R. Puopolo (eds.), *Personal peacefulness: Psychological perspectives*, Springer Science + Business Media, New York 2014, pp. 107-133.

food, drink, and certain behaviors from dawn until sunset⁵⁹. Beyond its spiritual significance, fasting yields important 5-psychological benefits: *A-Self-Discipline* and *B-Self-Control*: Fasting develops willpower and self-regulation, as individuals resist immediate desires and physical needs. This cultivation of restraint can strengthen personal agency, confidence, and resilience⁶⁰. 6-*Empathy and Compassion*: Experiencing hunger and thirst, firsthand cultivates empathy and compassion for the poor and vulnerable. This emotional resonance often translates into charitable actions and a deeper sense of solidarity, enriching both spiritual and psychological life⁶¹. Reflection and Spiritual 7-*Growth*: Ramadan is also a time of increased worship, Qur'anic recitation, and contemplation. This intensified spiritual focus encourages self-reflection, introspection, emotional clarity, and a renewed sense of purpose⁶². 8-*Pilgrimage (Hajj)*: *Hajj* is the sacred pilgrimage to the holy city of Mecca, required once in a lifetime for those who are physically and financially able⁶³. It is not only a deeply spiritual journey with notable psychological benefits: – *Spiritual Renewal*: *Hajj* is a transformative experience that allows the believers to reconnect with their faith, seek forgiveness, and purify the soul. Through sacred rituals, such as circling the Ka'bah and standing on the plain of Arafat, pilgrims engage in acts of submission, repentance, and purification. This process often leads to a profound sense of renewal, forgiveness, and emotional liberation⁶⁴. – *Unity and Equality*: *Hajj* gathers Muslims from all corners of the world, erasing distinctions of race, class, and nationality. The shared experience of devotion fosters

59. M. A. Jaleel, S. A Raza, Fara N. Fathima, & Bushra N. Jaleel, “Ramadan and diabetes: As-Saum (The fasting)”, *Indian J Endocrinol Metab* 15, 4 (2011), pp. 268-273.

60. Angela L. Duckworth & M. E. Seligman “The Science and Practice of Self-Control”, *Perspectives on Psychological Science* 12, 5 (2017), pp. 715-718.

61. Tonia Singer & Olga M. Klimecki, “Empathy and compassion”, *Curr Biol* 24, 18 (2014), pp. 875-878.

62. T. Eaudé, “Reflections from an English Perspective on Nurturing Young Children’s Spiritual Growth and Implications for Religious Education”, *Religious Education* 118, 2 (2023), pp. 101-104.

63. E. Toguslu, “The Meaning of Pilgrimage (Hajj): Re-shaping the Pious Identity of Belgian Turkish Muslims”, *Islam and Christian-Muslim Relations* 28, 1 (2017), pp. 19-32.

64. Kholoud Al-Ajrama, “After Hajj: Muslim Pilgrims Refashioning Themselves”, *Religions* 12, 1 (2021), p. 36.

humility, solidarity, and the uplifting realization of being part of a vast, diverse spiritual family⁶⁵. – *Sense of Accomplishment*: Completing the *Hajj* pilgrimage is regarded as a life-defining achievement. It affirms one's commitment to faith, boosts self-esteem, and instills a powerful sense of purpose and fulfillment⁶⁶.

10. Islamic Concepts of the Self and Identity

Islamic concepts of the self and identity revolve around the belief in the inherent spiritual potential of individuals, the cultivation of the higher self, and the adherence to Islamic principles and values. Islamic identity is rooted in the relationship with God, the practice of the five pillars of Islam, the embodiment of moral character, and a sense of belonging to the Muslim community. These concepts offer Muslims a holistic framework for understanding their purpose in life and for shaping their individual and collective identities.

1-Fitrah: *Fitrah* refers to the innate nature or primordial disposition with which every human being is born. Islam teaches that each person has a natural inclination to recognize the existence of Allah and to submit to His will. While this disposition can be clouded or altered by external influences, it remains a fundamental part of a person's identity⁶⁷.

2-’Ibadah: *Ibadah* encompasses acts of worship and obedience to Allah. This includes ritual practices such as prayer, fasting, and charity, as well as everyday actions grounded in kindness, honesty, and moral responsibility. Engaging in *’ibadah* is seen as essential to the development of one's identity as a servant of Allah, acknowledging His sovereignty and seeking His pleasure⁶⁸.

3-Akhlaq: *Akhlaq* refers to moral character and

65. D. Clingingsmith, A. I. Khwaja, & M. Kremer, “Estimating the Impact of The Hajj: Religion and Tolerance in Islam’s Global Gathering”, *The Quarterly Journal of Economics* 124, 3 (2009), pp. 1133-1170.

66. Joan C. Henderson, “Religious tourism and its management: the hajj in Saudi Arabia”, *International Journal of Tourism Research* 13, 6 (2011), pp. 541-552.

67. A. Rothman & A. Coyle, “Toward a Framework for Islamic Psychology...”, op.cit.

68. Salasiah H. Hamjah, Noor S. Akhir, Zainab Ismail, Adawiyah Ismail, & Nadhirah M. Arib, “The Application of Ibadah (Worship) in Counseling: Its Importance and

ethical behavior. Islamic teachings emphasize the cultivation of virtues, such as honesty, compassion, generosity, and humility. Developing good character is considered an integral part of forming a strong and virtuous Muslim identity⁶⁹. 4-*Taqwa*: *Taqwa* is commonly understood as God-consciousness or mindfulness of Allah's presence. It involves awareness of Allah's commands and a sincere effort to act in accordance with His will. *Taqwa* is a defining aspect of Muslim identity, influencing actions, decisions, and interpersonal relations⁷⁰. 5-*Ummah*: *Ummah* denotes the global Muslim community. Muslims are encouraged to foster a sense of unity and solidarity with one another regardless of cultural or national differences. This collective identity is grounded in shared beliefs, values, and responsibilities, and emphasizes the interconnectedness of that unite Muslims worldwide⁷¹. 6-*Submission to the Will of Allah*: Islam teaches that identity and fulfillment are found in the voluntary submission to Allah's will. This means surrendering personal desires and aligning one's actions with the guidance revealed by Allah and exemplified by His Messenger. Submission to Allah's will is viewed as the ultimate source of meaning and identity for a Muslim⁷².

11. Exploring the Islamic Understanding of the Self and its Relation to Psychological Processes

The Islamic understanding of the self acknowledges the dynamic interplay between spiritual, moral, and psychological dimensions. Islamic teachings offer guidance in areas such as self-reflection, self-discipline, intentionality, and the pursuit of knowledge, all of which

Implications to Muslim Clients", *Journal of Religion and Health* 56, 4 (2017), pp. 1302-1310.

69. Nor A. Ab Aziz & M. N. Jamian, "Akhlak pemimpin dalam Hikayat Iskandar Zulkarnain: satu analisis pendekatan adab", *Jurnal Melayu* 15, 1 (2016), pp. 50-66.

70. Maria L. Lyngsøe & S. Stjernholm, "Nearness to God: Danish Muslims and *Taqwa*-infused faith frames", *ContIslam* 16 (2022), pp. 173-191.

71. G. Dastagir & I. Ramzy, "Tawhīd...", op.cit.

72. J. Murphy, F. W. Jones, & D. Nigbur, "Allah has told us everything: An interpretative phenomenological analysis exploring the lived experiences of British Muslims", *Archive for the Psychology of Religion* 45, 2 (2023), pp. 133-151.

shape psychological processes and contribute to mental well-being. By aligning psychological processes with Islamic principles, individuals pursue self-improvement, spiritual growth, and a deeper understanding of themselves, ultimately enhancing their psychological well-being.

1-Dual Nature of the Self: Islam views the self as composed of both a spiritual and a physical dimension. The spiritual aspect is associated with the soul and its eternal nature, while the physical aspect relates to the body and worldly experiences. This duality influences psychological processes and the pursuit of holistic well-being⁷³. Islam also recognizes an internal struggle: between the lower self (*nafs al-ammarah*), which inclines toward selfish desires, and the higher self (*nafs al-lawwamah*) which promotes moral awareness and spiritual aspiration. This internal conflict plays a crucial role in decision-making, moral reasoning, and self-control⁷⁴.

2-Purification of the Self: The process of self-purification (*tazkiyah*) entails the removal of negative traits and the cultivation of virtuous character. This spiritual and ethical refinement requires self-awareness, introspection, and intentional self-discipline. It shapes psychological processes by encouraging individuals to regulate behavior, confront inner flaws, and seek moral excellence⁷⁵.

3-Self-Accountability: Islam teaches that individuals are accountable for both their actions and intentions. This belief fosters an internal sense of moral responsibility, supporting psychological mechanisms such as self-assessment, moral judgment, and the formation of a sound conscience. Regular introspection helps ensure that actions align with ethical and spiritual values⁷⁶.

4-Self-Esteem and Self-Worth: Islamic teachings affirm the inherent dignity and worth of every human being as a creation of Allah. This promotes a balanced self-image, – one that avoids arrogance and pride yet

73. A. F. March, “Taking People as They Are: Islam as a ‘Realistic Utopia’ in the Political Theory of Sayyid Qutb”, *American Political Science Review* 104, 1 (2010), pp. 189-207.

74. Ziasma H. Khan, P. J. Watson, Hafiza N. Ali, & Z. J. Chen, “Greater Jihad of society and self: Religious and psychological implications in Pakistani Madrassa and University students”, *The International Journal for the Psychology of Religion* 28, 4 (2018), pp. 271-280.

75. Seyma N. Saritoprak & H. Abu-Raiya, “Living the Good Life...”, op.cit.

76. H. M. Ali, M. W. Shohib, & M. B. Ibrahim, “Islamic workplace spirituality influence on organizational effectiveness of Indonesian States’ Islamic Higher Education Institutions”, *Equity in Education & Society* 1, 1(2022), pp. 142-162.

encourages humility, gratitude, and acceptance of one's strengths and weaknesses. These values nurture healthy self-esteem and a grounded sense of identity⁷⁷. *5-Seeking Knowledge and Wisdom*: The pursuit of knowledge is a core value in Islam and is considered a path to personal and spiritual development. Learning from the Quran, *Hadith*, and diverse disciplines supports psychological processes such as cognitive growth, critical thinking, and the expansion of perspectives. Seeking knowledge is seen as a lifelong endeavor that enriches both the intellect and the soul⁷⁸. *6-Self-Control and Emotional Regulation*: Islam emphasizes the need for emotional maturity and the regulation of impulses. Managing anger, practicing patience, and responding to adversity with composure are seen as signs of spiritual and psychological strength. These practices directly support emotional resilience, interpersonal harmony, and overall mental well-being⁷⁹.

12. The Influence of *Fitrah* and *Nafs* in Islamic Psychology

Concepts such as *Fitrah* and *Nafs* are foundational to Islamic psychology. *Fitrah* represents natural disposition with which every human is created – an inclination toward truth, goodness, and the recognition of the Divine. *Nafs*, on the other hand, encompasses the psychological and spiritual dimensions of the self and reflects the dynamic nature of human motivation, struggle, and growth. These concepts shape the framework of Islamic psychology by emphasizing moral alignment, self-transformation, and the realization of human for spiritual and psychological well-being.

77. Humeira G. Erken, L. J. Francis, & Ursula McKenna, "Love for Allah and love for self: exploring the connection between religious affect and self-esteem among Muslim adolescents in England", *Journal of Beliefs & Values* 44, 1 (2023), pp. 99-109.

78. M. Huda, J. B. Yusuf, K. A. Jasmi & G. N. Zakaria, "Al-Zarnūjī's Concept of Knowledge ('Ilm)", *SAGE Open* 6, 3 (2016), pp. 1-13.

79. S. A. Mohsen, Zahra M. Baad, Zahra H. Maleki & S. S. Ziaeef, "The Islamic-based self-control and emotion regulation intervention for adolescents' masturbation: A single subject study", *Journal of Fundamentals of Mental Health* 25, 3 (2023), pp. 151-160.

1-Fitrah (Innate Human Nature): *Fitrah* is understood as the inherent disposition and natural inclination present in every individual at birth. Islam teaches that each person is born with an innate awareness of the existence of Allah and a natural inclination to build a relationship with the Divine⁸⁰. *Fitrah* influences Islamic psychology in the following ways: *I- Inner Guidance*: *Fitrah* functions as an internal compass that guides individuals toward recognizing moral truths and striving for spiritual fulfillment. It influences the conscience, shapes moral reasoning, and inspires the pursuit of virtue. Islamic psychology emphasizes the alignment of thoughts, emotions, and actions with this innate moral orientation⁸¹. *II- Source of Well-Being*: True psychological well-being, in the Islamic perspective, is rooted in living in harmony with one's *Fitrah*. This includes fulfilling existential needs, such as meaning, connection with Allah, and ethical integrity. Attuning to one's *Fitrah* encourages balance, righteousness, and a deep sense of inner peace⁸².

2- Nafs (Self): *Nafs* refers to the self or psyche, encompassing the full range of human consciousness – instincts, emotions, intellect, and spirit⁸³. Islamic psychology recognizes different states of the *Nafs*, each reflecting a stage in one's moral and spiritual development. The understanding of *Nafs* contributes to Islamic psychology in the following ways: *I- Self-Development*: Islamic psychology places strong emphasis on self-awareness and self-development as a path to personal transformation. Understanding the inner dynamics of the *Nafs* –including the commanding self (*nafs al-ammarah*), which inclines toward base desires, and the self-reproaching self (*nafs al-lawwamah*), which calls toward moral reflection– helps individuals engage in the process of self-purification and growth⁸⁴. *II- Self-Accountability*: A core principle in Islamic thought is that individuals are responsible for their actions and intentions. This concept fosters

80. Sri Murhayati, Mardia Hayati, Ads Irma, & K. Marzuqo, "The Influence of Fitrah Based Learning on Strengthening the Character of Students", *Jurnal Kependidikan Islam* 9, 1 (2023), pp. 106-116.

81. A. M. Bhat, "Human Psychology (fitrah) from Islamic Perspective", *International Journal of Nusantara Islam* 4, 2 (2016), p. 61.

82. N. Iqbal & R. Skinner, "Islamic psychology...", op.cit.

83. A. Rothman & A. Coyle, "Toward a Framework for Islamic Psychology...", op.cit.

84. R. A. Villanueva, B. Özer, M. Tekke, & Z. J. Chen, "The Muslim self...", op.cit.

psychological processes such as introspection, evaluation, and self-correction. The awareness of the *Nafs* strengthens personal agency and encourages ethical responsibility⁸⁵. *III- Self-Control and Moral Development*: Cultivating self-control and nurturing moral character are essential aspects of managing the *Nafs*. Recognizing one's lower impulses while striving to elevate the self promotes discipline, virtue, and emotional stability. This moral cultivation contributes directly to psychological resilience and spiritual fulfillment⁸⁶. *IV- Integration of Spiritual and Psychological Dimensions*: Islamic psychology emphasizes the interconnectedness of the spiritual and psychological dimensions of the self. Achieving holistic well-being involves nurturing faith, engaging in spiritual practices, and applying psychological insights to support mental health and personal growth⁸⁷.

13. Islamic Virtues and Psychological Development

Islamic virtues play a central role in the psychological development of individuals within the framework of Islamic teachings. These virtues serve as a moral compass, guiding behavior and fostering emotional, spiritual, and interpersonal well-being. Below are key Islamic virtues and their psychological significance: 1-*Sabr (Patience)*: *Sabr* is the virtue of remaining steadfast and composed in the face of trials, hardship, and adversity. Developing *Sabr* contributes to psychological well-being by reducing stress, fostering adaptive coping strategies, and nurturing a hopeful and balanced outlook on life⁸⁸. 2-*Shukr (Gratitude)*: *Shukr* refers

85. Raj Maham, O. K. Bhatti & A. O. Öztürk, "Impact of Islamic spirituality and Islamic social responsibility on employee happiness with perceived organizational justice as a mediator" *Cogent Business & Management*, 7, 1 (2020), pp. 1-20.

86. Andewi Suhartini, A. Nursobah, Tuti Hayati & Yuyun Yulianingsih, "Control Behavior through Self-Control in Islamic Education", *International Journal of Engineering & Technology* 7, 3, 21 (2018), pp. 351-358.

87. S. Haryanto & H. B. Sila, "Integration and Interconnection of Human Concepts in Islamic and Transpersonal Psychology", *International Journal of Islamic Educational Psychology* 3, 1(2022), pp. 1-14.

88. Q. Uyun & E. Witruk, "The effectiveness of *sabr* (patience) and *salat* (prayer) in

to gratitude and thankfulness to Allah for His blessings. It involves recognizing and appreciating the abundance present in one's life, both materially and spiritually. Practicing *shukr* enhances mental health by cultivating a positive mindset, increasing contentment, and reinforcing mindfulness. Gratitude is associated with increased has been shown to elevate happiness and strengthen emotional resilience⁸⁹. 3-*'Adl* (*Justice*): *'Adl* is the principle of justice and fairness in all dealings. It calls for equity, the protection of rights, and the rejection of oppression or bias. Practicing *'adl* fosters integrity, empathy, and mutual respect in relationships. It contributes to psychological development by promoting a sense of moral responsibility, social harmony, and ethical coherence in one's actions⁹⁰. 4-*Hilm* (*Forbearance*): *Hilm* denotes forbearance, especially in interpersonal relations. It involves responding to provocation, aggression or harm with calmness, patience, and forgiveness. Cultivating *hilm* supports emotional intelligence by reducing impulsivity and anger. It encourages compassionate interactions, leading to stronger relationships and enhanced emotional stability⁹¹. 5-*Husn al-Khuluq* (*Good Character*): *Husn al-Khuluq* encompasses the cultivation of noble character traits, including kindness, honesty, humility, and generosity. It is a comprehensive virtue that reflects the ethical foundation of Islamic life. Developing good character strengthens one's self-esteem, nurtures trust and cooperation, and contributes to the formation of a balanced, virtuous personality⁹². 6-*Tawakkul* (*Reliance on Allah*): *Tawakkul* is the act of placing trust on Allah while actively engaging in responsible efforts. It reflects a deep sense of faith that ultimate outcomes lie with Allah, despite human agency.

reducing psychopathological symptoms after the 2010 Merapi eruption in the region of Yogyakarta, Indonesia”, in: F. L. Gaol et al. (eds.), *Trends and Issues in Interdisciplinary Behavior and Social Science*, CRC, London 2017, 165-173.

89. A. M. Bhat, “Human Psychology (fitrah) from Islamic Perspective...”, op.cit.

90. Berrin Güzel & R. E. Gül, “Justice from the ummah to the organization: the analysis of the qur'an and sunnah”, *Bilimname* 43 (2020), pp. 95-128.

91. J. Gaskarth, “The virtues in international society”, *European Journal of International Relations* 18, 3 (2012), pp. 431-453.

92. M. S. Edis, “Good Morals Among the Conditions of Turning to Allah in the Thought of Ibn Qayyim al-Jawziyya”, *Türkiye İlahiyat Araştırmaları Dergisi*, 7, 4 (2023), pp. 663-678.

Practicing *tawakkul* reduces anxiety and existential worry, fosters resilience in uncertain situations, and cultivates a sense of peace rooted in spiritual surrender and confidence in divine wisdom⁹³.

14. The Concept of Moral Virtues in Islam and their Impact on Individual Psychological Development

In Islam, the cultivation of moral virtues holds profound significance for individual psychological development. By embodying and practicing virtuous qualities, individuals are guided toward inner balance, strengthened interpersonal bonds, emotional resilience, and a deeper sense of purpose. These virtues offer not only ethical direction but also promote mental, emotional, and spiritual well-being.

1-Ethical Framework: Moral virtues provide an ethical framework for guiding thoughts, emotions, and behavior. Islamic teachings present a comprehensive set of virtues, including honesty, kindness, patience, humility, and justice, that lead individuals toward moral excellence. Embracing these virtues nurtures a strong internal moral compass and supports ethical decision-making in everyday life⁹⁴. *2-Character Development:* Moral virtues are integral to the formation of character. They influence values, attitudes, and patterns of behavior, shaping the way individuals relate to others and respond to challenges. Cultivating virtues such as integrity, compassion, and gratitude contributes to a resilient and purposeful personality, increasing self-esteem and fostering a meaningful sense of identity⁹⁵. *3-Emotional Well-being:* Practicing moral virtues positively impacts emotional health. Virtues such as patience, forgiveness, and gratitude help individuals regulate

93. Nora S. Eggen, “Conceptions of Trust in the Qur'an”, *Journal of Qur'anic Studies* 13, 2 (2011), pp. 56-85.

94. Eleni Papouli, “Aristotle's virtue ethics as a conceptual framework for the study and practice of social work in modern times”, *European Journal of Social Work* 22, 6 (2018), pp. 921-934.

95. R. M. Lerner, “Character Development: Four Facets of Virtues”, *Child Development Perspectives* 13, 2 (2018), pp. 79-84.

emotions, manage stress, and maintain a positive internal state. Aligning emotional responses with virtuous conduct promotes stability, peace of mind, and healthier relationships⁹⁶. *4-Social Relationships:* Islamic ethics emphasize treating others with kindness, fairness, and respect. Moral virtues such as empathy, generosity, and forgiveness, foster meaningful social interactions and build trust. They contribute to the development of strong interpersonal skills, and harmonious relationships, enhancing social cohesion and a sense of belonging⁹⁷. *5-Spiritual Growth:* The development of moral virtues is deeply connected to spiritual growth in Islam. By striving to embody virtues in alignment with Islamic teachings, individuals seek closeness to Allah and His pleasure. This process leads to spiritual fulfillment, inner peace, and a deeper experience of life's meaning and purpose – thus enriching both spiritual and psychological well-being⁹⁸. *6-Personal Accountability:* Islam emphasizes personal responsibility for one's actions and intentions. The practice of moral virtues reinforces a sense of accountability before Allah, encouraging introspection, ethical awareness, and self-discipline. This fosters a strong sense of agency and a continuous commitment to self-improvement and moral growth⁹⁹.

15. How Virtues such as Patience, Gratitude, and Forgiveness Contribute to Mental Well-Being

- Patience: Patience is the ability to remain composed, steadfast, and calm, in the face of challenges, delays, or difficulties. It contributes to mental well-being in multiple ways: *A-Stress Reduction:* Patience helps manage stress by curbing impulsive reactions and fostering a thoughtful,

96. Seyma N. Saritoprak, & H. Abu-Raiya, "Living the Good Life...", op.cit.

97. R. F. Baumeister & Julie J. Exline, "Social Relationships: Moral virtues", *JPers* 67, 6 (1999), pp. 1165-1194.

98. D. Carr, "Spirituality, spiritual sensibility and human growth", *International Journal for Philosophy of Religion* 83, 3 (2018), pp. 245-260.

99. J. R. Peteet, Charlotte V. Witvliet, & C. S. Evans, "Accountability as a Key Virtue in Mental Health and Human Flourishing", *Philosophy, Psychiatry, & Psychology* 29, 1 (2022), pp. 49-60.

measured approach to adversity. It enables individuals to respond rather than react, thus lowering stress levels and promoting psychological balance¹⁰⁰. *B-Emotional Regulation*: Practicing patience allows for greater control over emotional responses. It nurtures self-awareness and restraint, preventing emotionally reactive or harmful behaviors, and fostering inner stability¹⁰¹. *C-Increased Resilience*: Patience strengthens resilience – the ability to recover from setbacks and maintain hope amid hardship. It nurtures perseverance and flexibility, which are crucial for navigating life's uncertainties with courage and grace.

- Gratitude: Gratitude is the practice of acknowledging and appreciating the blessings in life. It plays a vital role in enhancing mental health and emotional outlook: *A-Positive Mindset*: Gratitude shifts attention from scarcity to abundance, from problems to blessings. This shift promotes happiness, contentment, and an optimistic outlook, supporting mental well-being. *B-Stress Reduction*: The act of expressing gratitude helps reframe difficult circumstances, enabling individuals to find meaning, perspective, or lessons even in challenges. This reduces negative emotional states and enhances psychological resilience¹⁰². *C-Enhanced Relationships*: Gratitude nurtures appreciation and connection in relationships. Expressing thanks strengthens emotional bonds, builds mutual respect, and contributes to a supportive social environment that enhances overall well-being.

- Forgiveness: Forgiveness involves releasing anger, resentment, or the desire for retaliation toward those who have caused harm. It is a deeply liberating and healing virtue: *A-Emotional Healing*: Forgiveness helps individuals to release the emotional burden of past grievances. It supports healing by reducing anxiety, depression, and stress, allowing space for peace and renewal¹⁰³. *B-Improved Relationships*: Letting go of past offenses creates room for trust, empathy, and reconciliation. Forgiveness enhances communication and relational depth, supporting

100. P. R. Powers, “Interiors, Intentions, and the ‘Spirituality’ of Islamic Ritual Practice”, op.cit.

101. S. Saffari, “Tawhid Paradigm...”, op.cit.

102. M. H. Kamali, “Character and Lifestyle...”, op.cit.

103. A. F. March, “Taking People as They Are: Islam as a ‘Realistic Utopia’”, op.cit.

healthier, more meaningful connections¹⁰⁴. *C-Personal Growth*: Forgiveness fosters inner strength, compassion, and self-awareness. Through the act of forgiving, individuals discover their capacity for empathy and transformation, leading to elevated self-esteem and inner peace¹⁰⁵.

16. Coping with Psychological Challenges from an Islamic Perspective

From an Islamic perspective, coping with psychological challenges is not limited to individual strength or isolated strategies, but emerges through a comprehensive approach rooted in faith, spirituality, self-awareness, knowledge, community, and care for the soul and body. This holistic model promotes resilience, comfort, and healing by integrating religious teachings with psychological insight.

1-Seeking Help from Allah: Turning to Allah in prayer is a fundamental response to distress. Sincere supplication, seeking forgiveness, and expressing vulnerability before Allah offer emotional relief and spiritual strength. This connection provides a sense of hope, peace, and reliance on a source beyond one's self¹⁰⁶. *2-Patience and Acceptance*: Islam teaches the virtue of patience (*sabr*) and acceptance of the decree of Allah (*qadr*). Acknowledging that life's trials are part of a larger divine wisdom allows individuals to approach hardship with composure and perseverance. This outlook nurtures psychological endurance and a faithful perspective on suffering¹⁰⁷. *3-Trusting Allah's Plan*: Trust in Allah's plan (*tawakkul*) fosters spiritual security during times of uncertainty. Believing that everything unfolds according to divine wisdom helps individuals find meaning in their experiences, reducing fear and anxiety¹⁰⁸. *4-Seeking Knowledge and Understanding*: Islam highly values the pursuit of knowledge. Studying the Qur'an, *Hadith* and scholarly insights offers guidance on coping

104. Humeyra G. Erken, L. J. Francis & Ursulla McKenna, "Love for Allah and love for self...", op.cit.

105. J. Gaskarth, "The virtues in international society...", op.cit.

106. W. M. Sabry & A. Vohra, "Role of Islam ...", op.cit.

107. Seyma N. Saritoprak, & H. Abu-Raiya, "Living the Good Life...", op.cit.

108. N. S. Eggen, "Conceptions of Trust in the Qur'an", op.cit.

with personal struggles¹⁰⁹. *5-Social Support and Community:* Community life is a vital source of comfort and shared strength. Participating in communal prayer, religious events, and supportive conversations with fellow Muslims fosters a sense of belonging¹¹⁰. *6-Self-Reflection and Self-Improvement:* Islam encourages continual self-examination and inner refinement. By engaging in introspection and self-accounting, individuals can identify patterns of behavior, recognize emotional needs, and commit to growth. Aligning thoughts and actions with Islamic values cultivates integrity and psychological wholeness.¹¹¹. *7-Professional Help:* Islam does not oppose professional intervention. On the contrary, it supports seeking help from qualified mental health professionals – especially those attuned to Islamic ethics. Therapy, counseling, and psychological care are viewed as means through which Allah provides healing and support¹¹². *8-Acts of Worship and Spirituality:* Spiritual practices, such as daily prayer, Qur'anic recitation, remembrance of Allah, and voluntary fasting, nurture the soul and calm the mind. They provide structure, inner stillness, and a deep sense of divine closeness, which uplift the believer amid distress and uncertainty.

17. How Islamic Teachings Offer Guidance and Support in Coping with Psychological Challenges such as Anxiety, Depression, and Grief

- Anxiety:

A-Trust in Allah: Placing one's trust in Allah provides reassurance that life is under divine care and wisdom. Believing that Allah is the ultimate

109. M. Huda, J. B. Yusuf, K. A. Jasmi, & G. N. Zakaria, "Al-Zarnūjī's Concept of Knowledge ('Ilm)", op.cit.

110. M. T. Azim & M. M. Islam, "Social Support, Religious Endorsement, and Career Commitment: A Study on Saudi Nurses", *BehavSci* 8, 1 (2018), p. 8.

111. N. Dishon, J. A. Oldmeadow, C. Critchley & J. Kaufman, "The Effect of Trait Self-Awareness, Self-Reflection, and Perceptions of Choice Meaningfulness on Indicators of Social Identity within a Decision-Making Context", *Frontiers in psychology* 8 (2017), pp. 1-11.

112. Z. H. Khan, P. J. Watson, H. N. Ali, & Z. J. Chen, "Greater Jihad of society and self...", op.cit.

planner brings a sense of stability and reduces the fear of the unknown¹¹³. *B-Prayer and Remembrance*: Regular prayer (*salah*) and *dhikr* (remembrance of Allah) offer tranquility and spiritual grounding. Reciting the names of Allah and engaging in mindful devotion calm the heart and focus the mind away from overwhelming thoughts. *C-Seeking Knowledge*: Islam encourages the pursuit of knowledge, including understanding the nature of anxiety and learning healthy coping mechanisms. Knowledge empowers individuals to seek appropriate professional help while remaining anchored in faith¹¹⁴. *D-Patience and Acceptance*: Embracing patience and recognizing anxiety as a test from Allah can build resilience. Viewing psychological challenges through the lens of divine wisdom helps believers find strength and meaning within their experience.

- Depression:

A-Seeking Allah's Help: Turning to Allah through prayer, heartfelt supplication, and remembrance reminds the believer of Allah's mercy and nearness. This connection provides light in the darkness of despair and strengthens hope¹¹⁵. *B-Social Support*: Islamic tradition underscores the importance of *ummah* – the supportive presence of community. Talking to trusted friends, family, or spiritual advisors can reduce isolation and restore emotional balance. *C-Acts of Worship*: Engaging in worship, including Qur'an recitation, additional prayers, or voluntary fasting, nourishes the soul and rekindles purpose. These acts offer spiritual uplift and a renewed sense of meaning. *D-Self-Care*: Islam promotes care for the body and mind. Adequate rest, balanced nutrition, and physical activity are not only encouraged but viewed as acts of stewardship. These habits directly support mental health and emotional energy¹¹⁶.

113. M. Huda, J. B. Yusuf, K. A. Jasmi & G. N. Zakaria, “Al-Zarnūjī’s Concept of Knowledge (*‘Ilm*)”, op.cit.

114. Nora S. Eggen, “Conceptions of Trust in the Qur'an”, op.cit.

115. R. Awaad, “The father of modern Islamic Psychology: Dr Malik Badri's legacy”, op.cit.

116. A. Haque, “Psychology from Islamic Perspective: Contributions of Early Muslim Scholars and Challenges to Contemporary Muslim Psychologists”, *Journal of Religion and Health* 43, 4 (2004), pp. 357-377. doi: <https://doi.org/10.1007/s10943-004-4302-z>.

- Grief:

A-Patience and Acceptance: Islam calls for patience and surrender to Allah's decree. Accepting grief as a natural response to loss, while affirming trust in divine wisdom, helps ease emotional pain¹¹⁷. *B-Seeking Comfort in Prayer:* Prayer and remembrance serve as spiritual anchors during times of sorrow. Turning to Allah for strength allows individuals to process grief in a sacred, safe space. *C-Reflection on the Hereafter:* Belief in the eternal Hereafter offers comfort in the hope of reunion with loved ones. This eschatological perspective reframes loss as temporary and filled with spiritual promise. *D-Acts of Charity:* Performing charitable acts on behalf of the deceased honors their memory and transforms pain into purpose. These deeds foster healing, gratitude, and a sense of ongoing connection¹¹⁸.

18. The Role of Prayer, Reliance on God, and Seeking Knowledge in Overcoming Psychological Difficulties

- Prayer:

A-Connection with God: Through prayer, individuals enter into direct communion with Allah. In moments of psychological distress, this sacred connection becomes a source of solace, allowing the believer to voice concerns, seek guidance, and feel the reassuring presence of divine care¹¹⁹. *B-Inner Peace and Tranquility:* The ritual rhythm of prayer calms the nervous system and redirects attention from worldly stressors to the divine. This shift fosters inner stillness and spiritual grounding, which alleviate symptoms of anxiety and emotional unrest. *C-Surrender and Trust:* Prayer is an act of spiritual surrender – releasing personal burdens into the hands of God. Letting go of the need for total control

117. K. Al-Ajarma, "After Hajj: Muslim Pilgrims Refashioning Themselves", *Religions* 21, 1 (2021), p. 36.

118. S. Haryanto & H. B. Sila, "Integration and Interconnection of Human Concepts in Islamic and Transpersonal Psychology", *International Journal of Islamic Educational Psychology* 3, 1 (2022), pp. 1-14.

119. M. B. Badri, *The Dilemma...., op.cit.*

cultivates humility, trust, and a profound sense of empowerment rooted in faith¹²⁰.

- Reliance on God:

A-Trust and Confidence: Believing in God's omniscience and mercy instills confidence that one is never alone. This assurance provides strength to face difficulties, knowing that divine support and wisdom are ever-present. *B-Emotional Support:* In moments of fear, grief, or confusion, turning inward toward God brings emotional relief. Knowing that the Creator is compassionate, listening, and near alleviates despair and fosters hope and resilience. *C-Letting Go of Control:* Reliance on God allows the believer to release the illusion of complete control and rest in the divine order. This spiritual release lightens psychological burdens, reduces overthinking, and promotes acceptance and serenity¹²¹.

- Seeking Knowledge:

A-Understanding and Awareness: Learning about psychological difficulties helps individuals recognize and name their struggles. This awareness provides validation, reduces confusion, and opens the path toward healing with informed intention. *B-Coping Strategies:* Psychological knowledge equips individuals with practical tools for managing emotions and behavior. It supports the adoption of self-care habits, emotion regulation techniques, and, when needed, the decision to seek professional mental health support. *C-Faith Integration:* Through seeking knowledge, individuals are able to harmonize Islamic teachings with psychological insight. This integration offers a holistic vision of healing, where the soul and psyche are addressed together in pursuit of wholeness and well-being¹²².

120. K. Al Jaber, *Man in Islamic Psychology* | Dr. Khalid bin Hamad Al Jaber. Retrieved from <https://youtu.be/g6-dD2SiJTc> (2020).

121. P. M. Kaplick, Y. Chaudhary, A. Hasan, A. Yusuf, & H. Keshavarzi, "An Interdisciplinary...", op.cit.

122. M. A. Chalmiers, F. Istemci, & S. Simsek, "Gratitude to God and its psychological benefits in Islamic contexts: a systematic review of the literature" *Mental Health, Religion & Culture* 26, 5 (2021), pp. 405-417.

ΠΕΡΙΛΗΨΗ

Ἡ Ψυχολογία τῆς Θρησκείας ἀπὸ Ἰσλαμικὴ ὀπτικὴ

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Στὸ ἄρθρο αὐτὸ ἐπιχειρεῖται μιὰ συστηματικὴ διερεύνηση τῆς σύνδεσης ἀνάμεσα στὴν ψυχολογία καὶ τὶς θρησκευτικὲς πεποιθήσεις στὸ πλαίσιο τοῦ Ἰσλάμ. Παρέχεται μία συνολικὴ κατανόηση τῆς Ἰσλαμικῆς ὀπτικῆς σὲ ποικίλες ψυχολογικὲς πτυχές, φωτίζοντας τὴ φύση τοῦ ἔαυτοῦ, τὸν ρόλο τῆς πνευματικότητας, τὴν ἐπίδραση τῶν θρησκευτικῶν πρακτικῶν στὴν ψυχικὴ ὑγεία καὶ τὴ σημασία τῶν ἡθικῶν ἀρετῶν στὴ διαμόρφωση τῆς ψυχολογικῆς εὐημερίας.

Ἄπὸ Ἰσλαμικὴ ὀπτικὴ, ὁ ἔαυτὸς νοεῖται ὡς μία πολυδιάστατη ὄντότητα, ποὺ περιλαμβάνει πνευματικές, ἡθικὲς καὶ ψυχολογικὲς διαστάσεις. Αὐτὴ ἡ ὀλιστικὴ κατανόηση δίνει ἔμφαση στὴ σημασία τῆς αὐτοπαρατήρησης, τῆς αὐτοπειθαρχίας καὶ τῆς ἐναρμόνισης τῶν πράξεων μὲ τὶς Ἰσλαμικὲς ἀρχὲς γιὰ τὴν προσωπικὴ ἀνάπτυξη καὶ τὴν ψυχικὴ ἰσορροπία.

Ἀναλύονται οἱ ἔννοιες τῆς *Fitrah* (ἔμφυτη ἀνθρώπινη φύση) καὶ τῆς *Nafs* (ἔαυτός), ὡστε νὰ ἀναδειχθεῖ ἡ ἐγγενῆς τάση τοῦ ἀνθρώπου πρὸς τὴν ἀναγνώριση τῆς ἀλήθειας καὶ τοῦ καλοῦ, καθὼς καὶ τὰ στάδια τῆς ἡθικῆς καὶ ψυχικῆς του ἐξέλιξης. Ἡ πνευματικότητα κατέχει κεντρικὴ θέση στὴν Ἰσλαμικὴ ψυχολογία, μὲ τὸ Ἰσλάμ νὰ δίνει ἔμφαση στὴν καλλιέργεια βαθειᾶς σχέσεως μὲ τὸν Θεό. Μέσω τῆς προσευχῆς, τῆς δεήσεως καὶ τῆς ἀναζήτησης παρηγοριᾶς στὸ Κοράνι, οἱ ἀνθρωποι ἀντλοῦν ἀνακούφιση, ἐλπίδα καὶ αἴσθηση σκοποῦ σὲ περιόδους ψυχολογικῶν δυσκολιῶν. Αὐτὴ ἡ ἐμπιστοσύνη σὲ μία ἀνώτερη δύναμη ἐνισχύει τὴν ἀνθεκτικότητα καὶ τὴν ἐσωτερικὴ δύναμη, προσφέροντας ἔνα πλαίσιο γιὰ τὴν ἀντιμετώπιση τῶν ἀντιξοοτήτων.

Στὸ ἄρθρο ἔξετάζεται ἐπίσης ἡ ἐπίδραση τῶν θρησκευτικῶν πρακτικῶν στὴν ψυχικὴ ὑγεία. Τὸ Ἰσλάμ προάγει μία ἰσορροπημένη προσέγγιση στὴ ζωὴ, τονίζοντας τὴ σημασία τῆς αὐτοφροντίδας, τῆς ἀναζήτησης γνώσεως καὶ τῆς διατήρησης ἐνὸς ὑγιοῦς τρόπου ζωῆς.

Ένθαρρύνει τοὺς ἀνθρώπους νὰ φροντίζουν τόσο τὴ σωματικὴ ὅσο καὶ τὴν ψυχικὴ τους ὑγεία, ὑπογραμμίζοντας παράλληλα τὴ σημασία τῆς ἀναζήτησης ἐπαγγελματικῆς βοήθειας ὅταν αὐτὴ εἶναι ἀναγκαία. Η κοινωνικὴ ὑποστήριξη καὶ οἱ διαπροσωπικὲς σχέσεις ἀναδεικνύονται ως καθοριστικοὶ παράγοντες γιὰ τὴν προώθηση τῆς ψυχικῆς εὐημερίας.

Ἐπιπλέον, ἡ καλλιέργεια ἡθικῶν ἀρετῶν διαδραματίζει οὐσιώδη ρόλο στὴν ἰσλαμικὴ ψυχολογία. Τὸ Ἰσλὰμ ἐνθαρρύνει τὴν ἀσκηση ἀρετῶν ὅπως ἡ συμπόνια, ἡ εἰλικρίνεια καὶ ἡ ὑπομονή. Αὐτὸ συμβάλλει στὴ βελτίωση τῆς ψυχικῆς ὑγείας, στὴν οἰκοδόμηση θετικῶν σχέσεων καὶ στὴν ἐνίσχυση τῆς αἰσθησης προσωπικῆς εὐθύνης. Οἱ ἰσλαμικὲς διδασκαλίες καθοδηγοῦν τοὺς ἀνθρώπους πρὸς τὴν προσωπικὴ ἀνάπτυξη, τὴν ἡθικὴ ἀκεραιότητα καὶ τὴν ἐπιδίωξη τῆς ψυχολογικῆς ἰσορροπίας.

Γενικὰ τὸ ἄρθρο ἐπιχειρεῖ νὰ δώσει μία περιεκτικὴ θεώρηση τῆς ψυχολογίας τῆς θρησκείας ἀπὸ ἰσλαμικὴ σκοπιά. Ἀναδεικνύει τὴν ἐνσωμάτωση τῆς πίστεως, τῆς πνευματικότητας καὶ τῶν πρακτικῶν στρατηγικῶν στὴν ἀντιμετώπιση τῶν ψυχολογικῶν προκλήσεων, ἐνισχύοντας τὴν ἀνθεκτικότητα καὶ τὴν ὀλικὴ εὐημερία. Μέσα ἀπὸ τὴν κατανόηση αὐτῶν τῶν ἐννοιῶν, οἱ ἀνθρωποι μποροῦν νὰ ἀποκτήσουν βαθύτερη ἐπίγνωση τῆς ψυχικῆς τους πορείας καὶ νὰ ἀξιοποιήσουν τὶς ἰσλαμικὲς διδασκαλίες γιὰ τὴν προώθηση μιᾶς ὑγιοῦς καὶ ἰσοροπημένης ζωῆς.