

NO.	NAME	MATRIK ID	TOPIC	ID PIC
1.	NUREEN HANANI ANIS BINTI HILMI	CA22058	General definition of psychology, soul and psychology, relationship between 'soul' and 'good life'	
2.	NURUL HANA IZZATI BINTI RIDZUAN	CA22071	MODEL OF ISLAMIC PSYCHOLOGY	
3.	SHAHITTYA MD YASH SIDDQUE	CB22163	EARLY MUSLIM SCHOLARS ON HAPPINESS, WHY POSITIVE PSYCHOLOGY NEEDS RELIGION, ANGER & AGGRESSION	
4.	MUHAMAD SYARIFUDIN BIN MOHD AZON	CB22126	EARLY MUSLIM SCHOLAR ON PSYCHOLOGY	



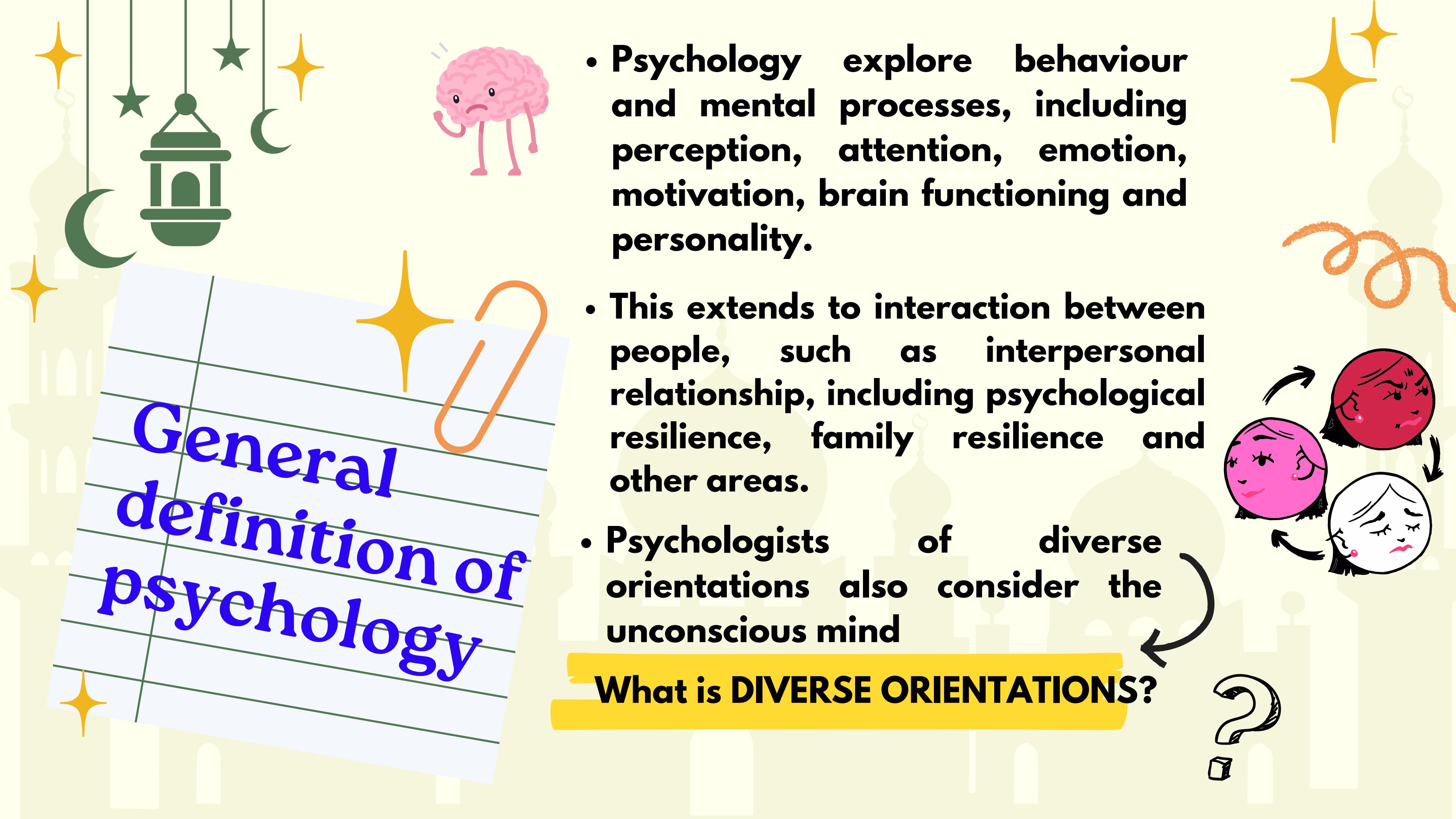
POSITIVE PSYCHOLOGY :

Islamic

Prospective

PART 1

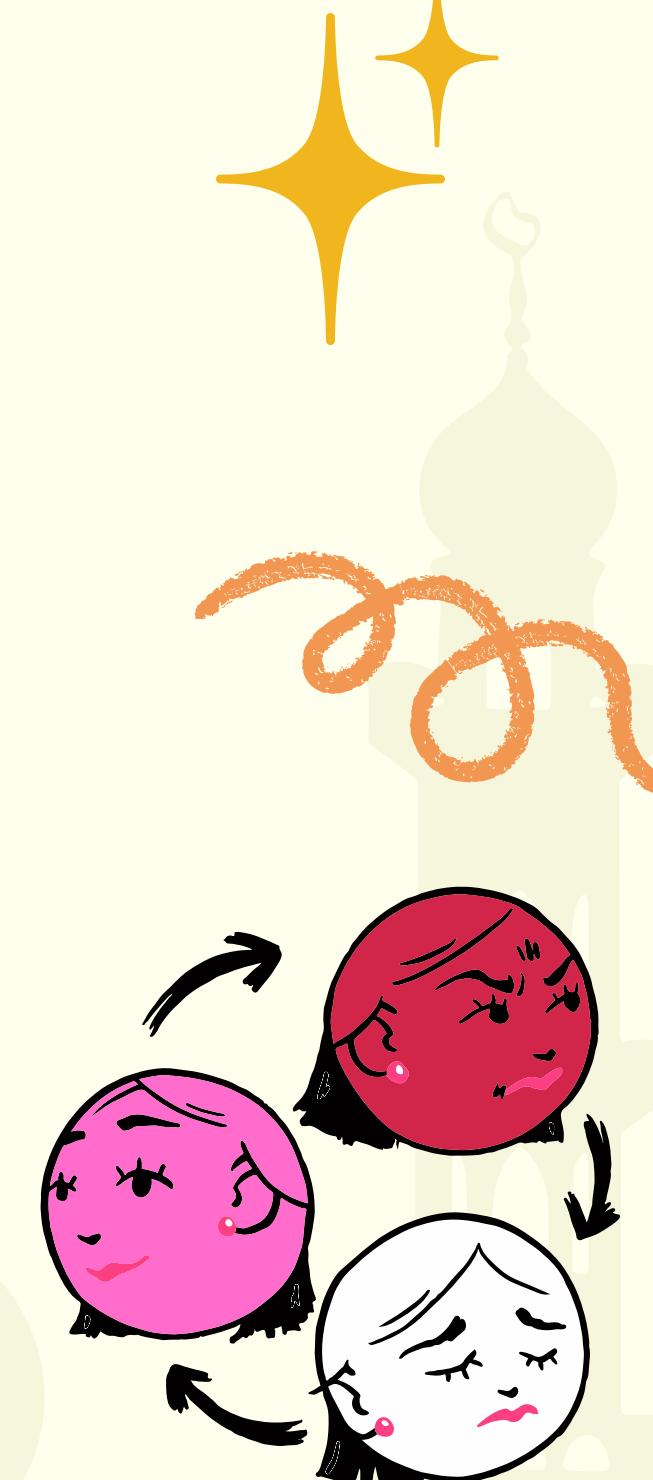
Prepared by group 4



General definition of psychology

- Psychology explores behaviour and mental processes, including perception, attention, emotion, motivation, brain functioning and personality.
- This extends to interaction between people, such as interpersonal relationship, including psychological resilience, family resilience and other areas.
- Psychologists of diverse orientations also consider the unconscious mind

What is DIVERSE ORIENTATIONS?

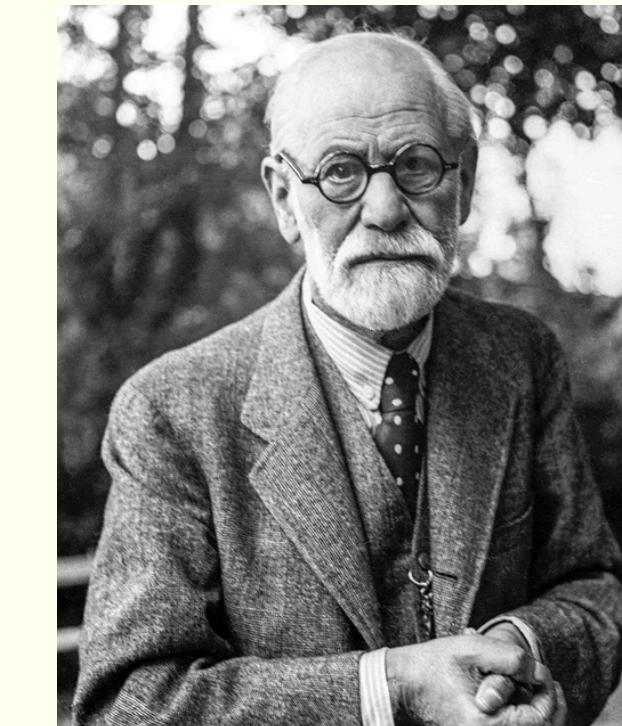


EXAMPLE: Psychoanalytic/Psychodynamic Orientation

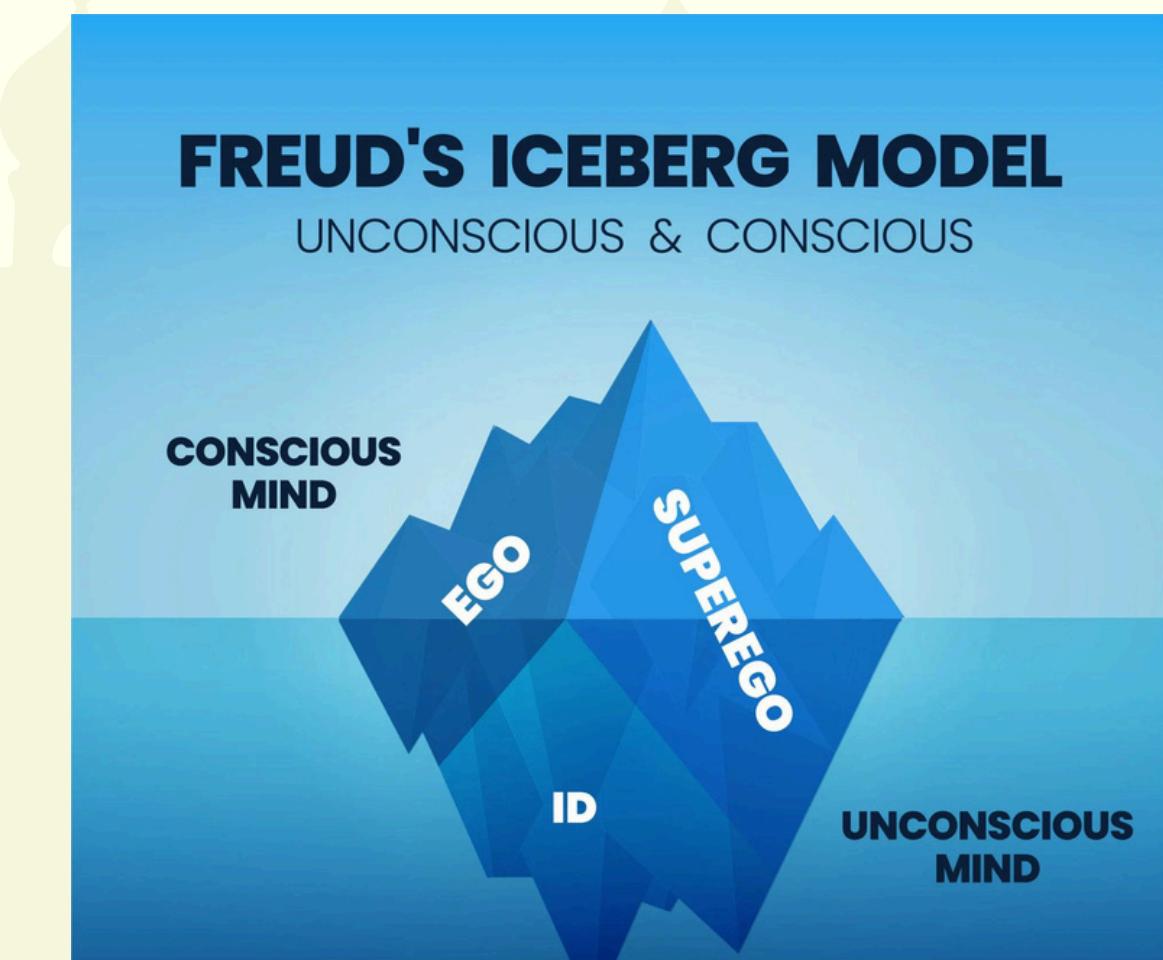
Focus on the Unconscious mind, early childhood experiences, and internal conflicts.

Key Concepts:

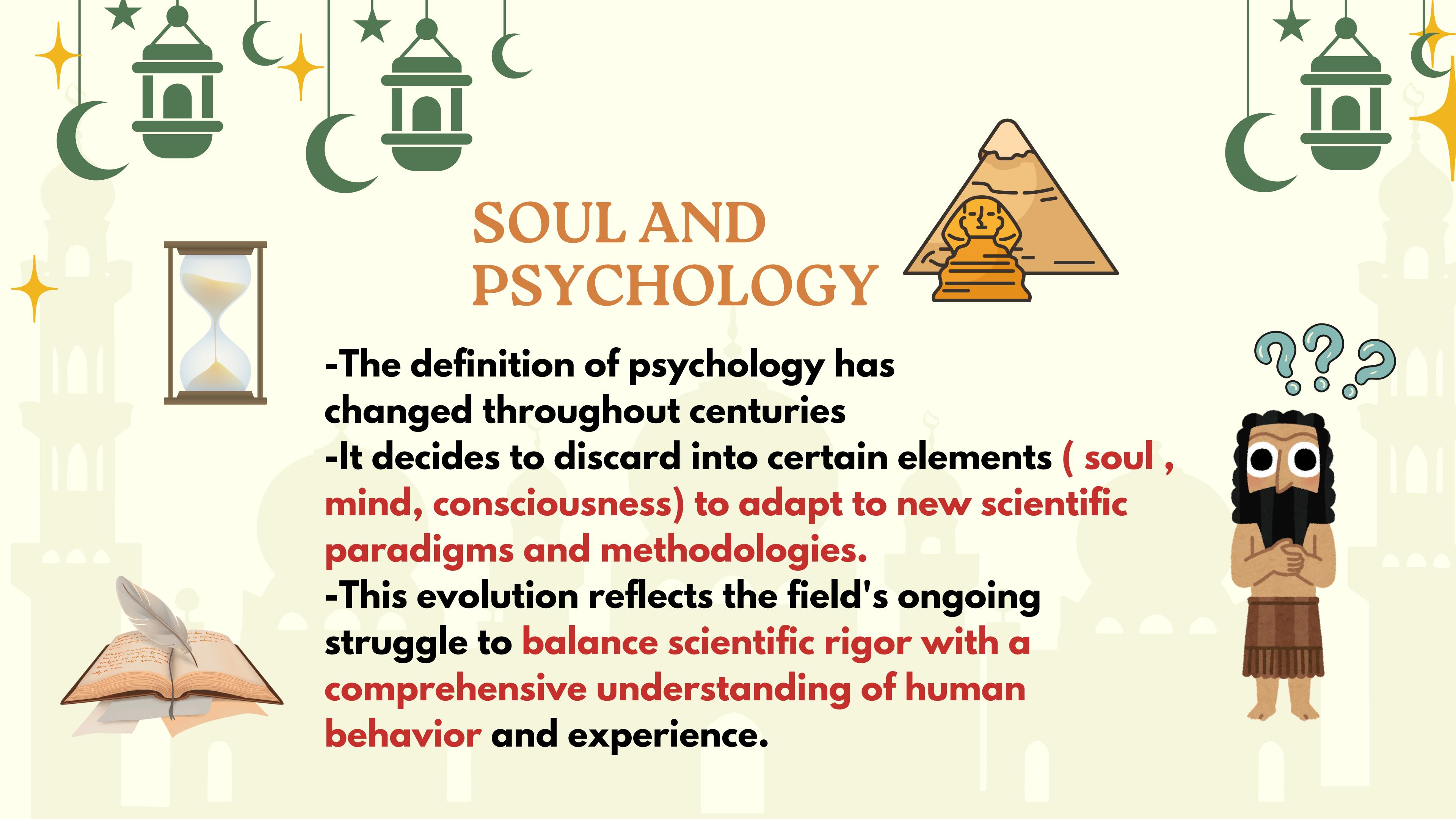
- **Id (instinct), Ego (reality), Superego (morality):** Structures of the mind that govern behavior and personality.
- **Defense Mechanisms:** Strategies used by the ego to protect against anxiety (Jay, 2024).



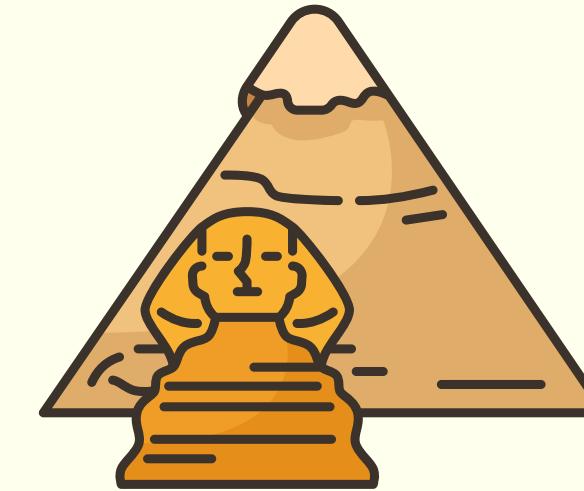
Founder : Sigmund Freud







SOUL AND PSYCHOLOGY



- The definition of psychology has changed throughout centuries
- It decides to discard into certain elements (**soul**, **mind**, **consciousness**) to adapt to new scientific paradigms and methodologies.
- This evolution reflects the field's ongoing struggle to balance scientific rigor with a comprehensive understanding of human behavior and experience.



Cyril Burt's statement about the evolution of psychology reflects the shifts in focus and theoretical frameworks within the field over time.

"Psychology has lost its soul"

psychology moved from discussing the soul as a philosophical concept to studying the mind and behavior as a science.



"Then lost its mind"

psychology shifted from studying the mind and internal thoughts to focusing only on observable behavior, considering it more scientific.

"And finally its consciousness"

psychology focused mainly on observable behavior and moved away from studying consciousness and internal experiences, considering them unscientific because it couldn't be directly observed or measured.

"As if it were preparing itself for an ultimate demise"

He believes that by focusing too narrowly and ignoring important aspects like the soul, mind, and consciousness, psychology is losing its depth and ability to fully understand human experiences.



Q CYRIL BURT X

“PSYCHOLOGY HAS...lost its soul, then lost its mind, and finally its consciousness as if it were preparing itself for an ultimate demise”

SOUL AND PSYCHOLOGY



Fortunately, just like a boomerang (or Captain America's shield), psychology, year by year, seems to moves toward its original roots...the Soul.

-Currently, we have the **international association of Islamic Psychology (IAIP) founded**

by Prof Malik Badri a Sudanese author and professor of psychology (Beeran, 2021).

-The main objective of this organization is to explain the original nature of psychology that is grounded in Islamic principles and teachings.

-To create a more inclusive and comprehensive understanding of human psychology that honors both scientific rigor and spiritual wisdom (Beeran, 2021).



Dr. Malik Badri – The Father of Modern Islamic Psychology

Contributions of Professor Malik Badri



Notable Works:

His influential book, “The Dilemma of Muslim Psychologists,” critiqued secular Western psychology and highlighted the contributions of Muslim scholars like Imam Ghazali and Al Balkhi to the field of psychology (Beeran, 2021).

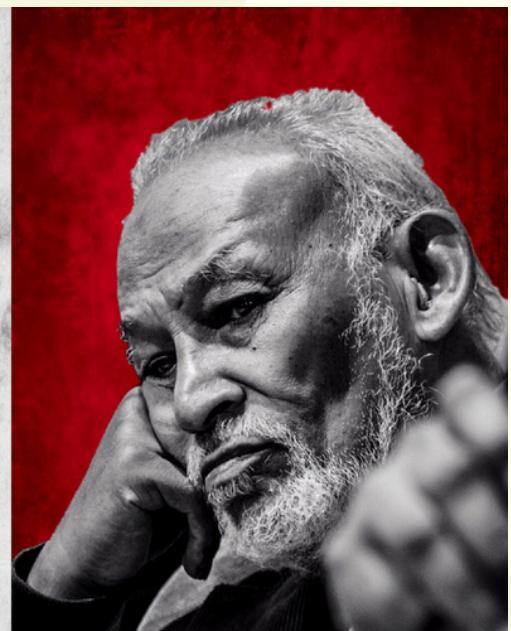
Pioneering Islamic Psychology:

Badri was instrumental in pioneering the field of Islamic psychology, which seeks to harmonize psychological practices with Islamic spirituality and ethics (Beeran, 2021).

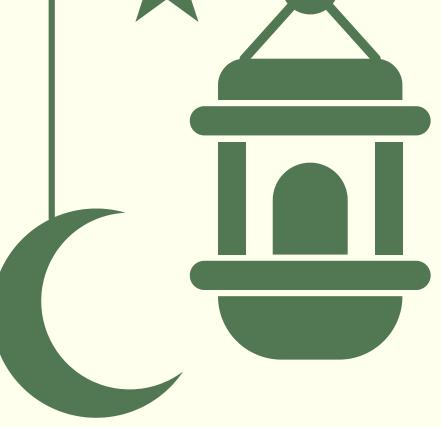
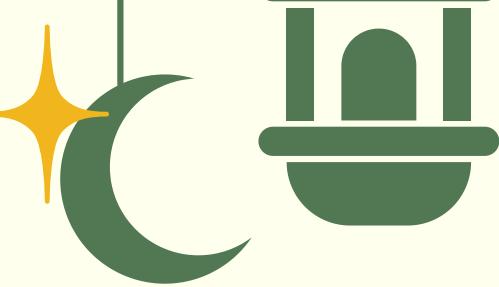
Translation and Promotion:

He translated and popularized significant Islamic psychological texts, such as Al Balkhi’s “Sustenance of Soul,” which differentiated between neurosis and psychosis and emphasized the connection between mental and physical well-being (Beeran, 2021).

The initiative to Islamize the field of psychology which was completely secularised and void of spirituality like any other modern disciplines was primarily begun by Malik Badri. He continued this effort and contributed enormously to reinventing the Islamic tradition in psychology.



POSITIVE PSYCHOLOGY



Positive psychology is a branch of psychology that focuses on the study of positive human functioning and the factors that contribute to individuals and communities thriving

Covers topics such as:

- **Virtue**

-as core components of a good life.

-include wisdom, courage, humanity and justice.



- **Transcendence / Divine existence**

-Transcendence in positive psychology refers to experiences that go beyond the ordinary, bringing a sense of connection to something greater than oneself.

-This could be through nature, art, or a sense of awe and wonder, rather than religious experiences.

- **Altruistic self**

-involves understanding and promoting behaviors that are selfless and beneficial to others.

-This includes acts of kindness, generosity, and compassion,

POSITIVE PSYCHOLOGY



YET remain secular i.e., separated from religious concepts such as existence of God, soul, life after death etc.

Positive psychology with its popularity, is also having its own deficiency.

Overemphasis on Individualism

Simplification of Complex Concepts

RELATIONSHIP BETWEEN 'SOUL' AND 'GOOD LIFE'



Islamic Tradition

Soul : In Islamic thought, the soul is central to one's existence and moral character. A 'good life' involves purifying the soul through righteous deeds, worship, and adherence to Islamic principles.

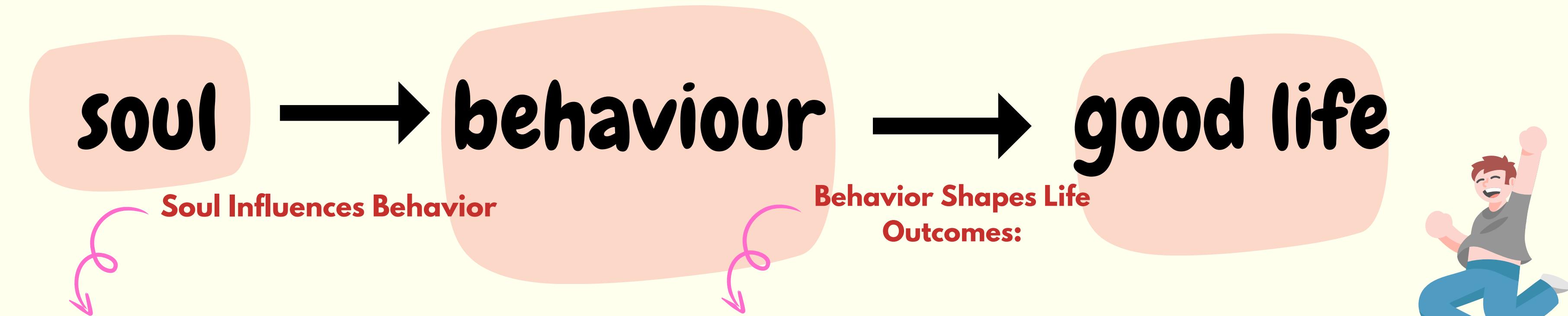
Spiritual Fulfillment: The Qur'an and Hadith emphasize that true happiness and a good life come from spiritual fulfillment, connection with God (Allah), and living according to divine guidance.

the belief that the soul's well-being is integral to achieving a good life

involves cultivating virtues, seeking knowledge and meaning, engaging in righteous and fulfilling activities, and nurturing spiritual health.



RELATIONSHIP BETWEEN 'SOUL' AND 'GOOD LIFE'

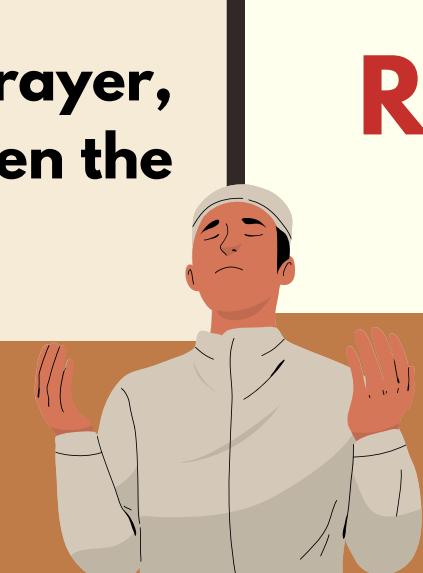


A **soul aligned with virtues** will guide an individual to behave in ways that are ethical, compassionate, and wise.

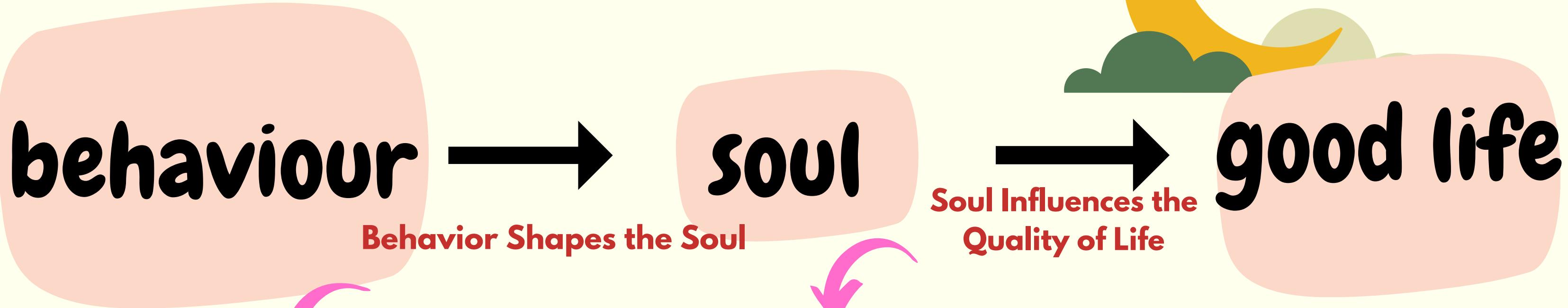
Practices like meditation, prayer, and self-reflection strengthen the soul,

RESULT:

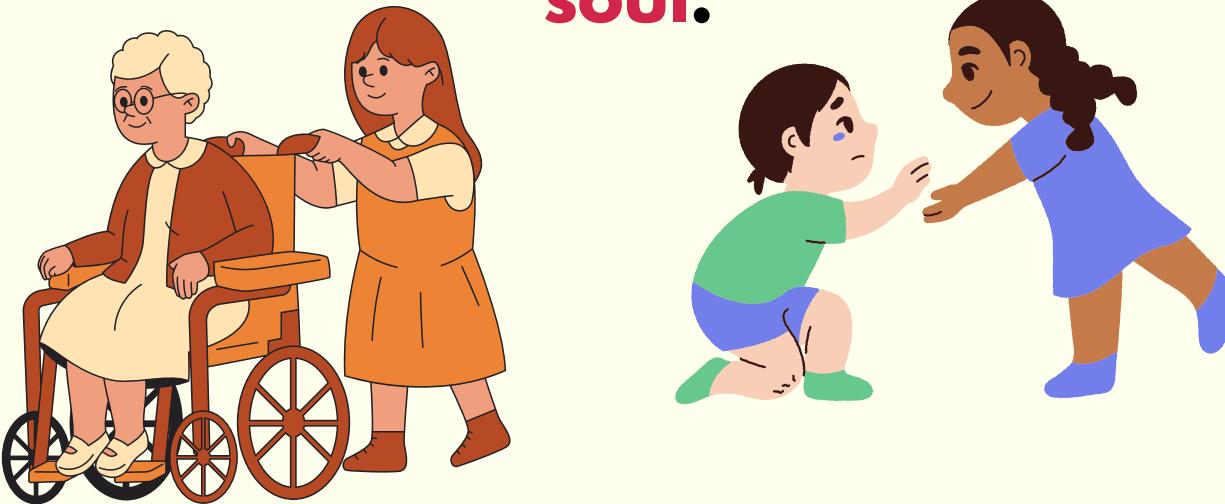
leads to a life that is fulfilling and meaningful. This alignment between inner values and outer actions is essential for true happiness.



RELATIONSHIP BETWEEN 'SOUL' AND 'GOOD LIFE'



Engaging in positive behaviors, such as helping others, practicing gratitude, and showing compassion, can enhance the virtues within the soul.



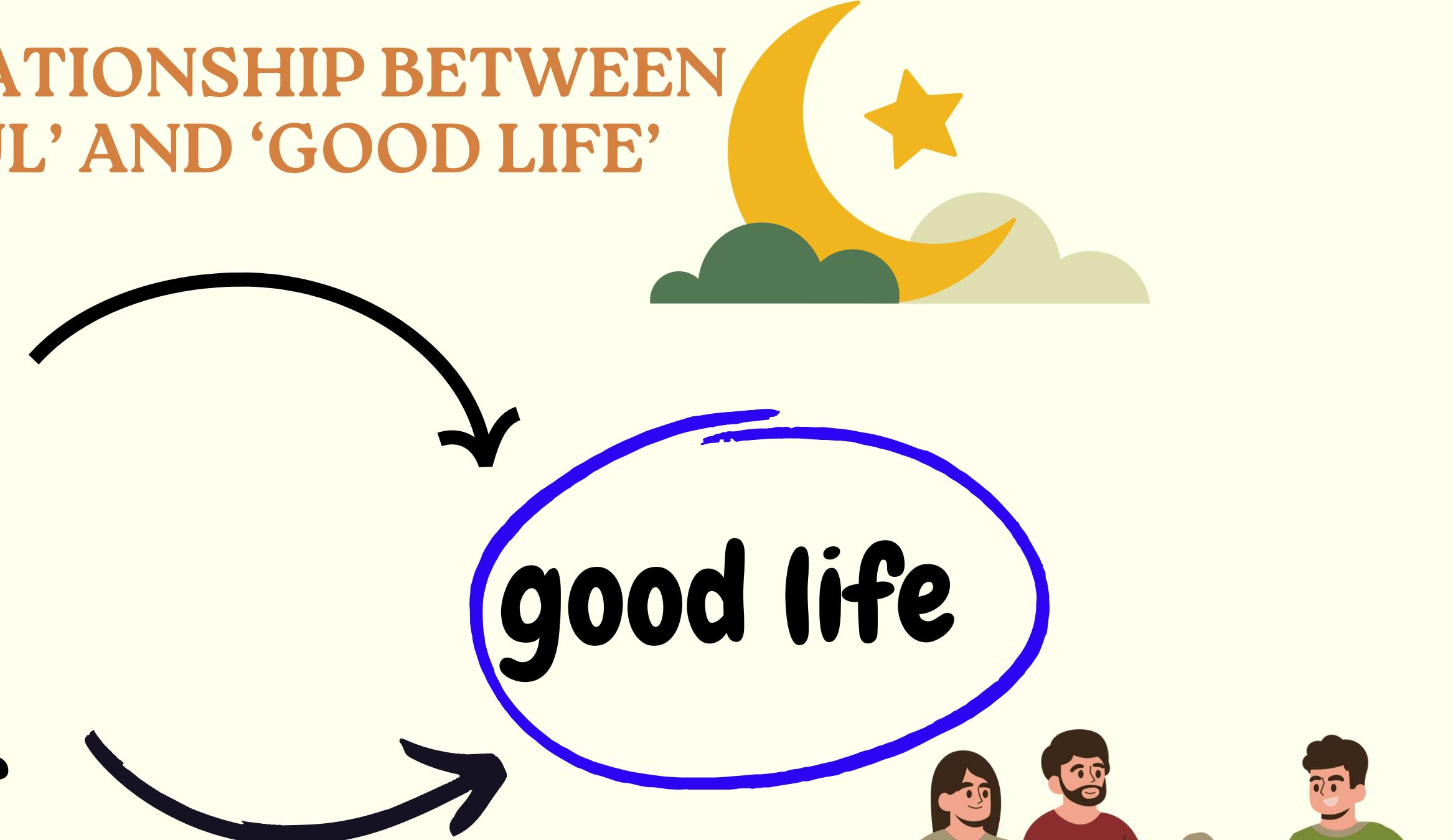
A virtuous and healthy soul leads to inner peace, contentment, and a sense of fulfillment, contributing to a good life



It underscores the significance of our actions in shaping our inner essence and overall life quality.

RELATIONSHIP BETWEEN 'SOUL' AND 'GOOD LIFE'

soul
↑↓
behaviour

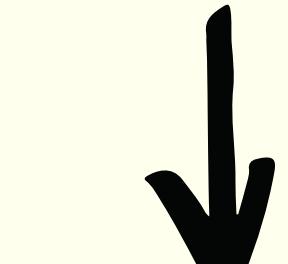


soul and behavior are in a continuous loop, each influencing and reinforcing the other.

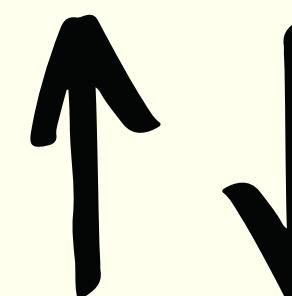
RELATIONSHIP BETWEEN 'SOUL' AND 'GOOD LIFE'



Biopsychosocial factors



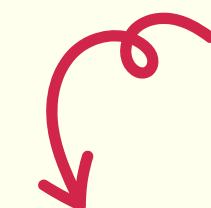
soul



behaviour

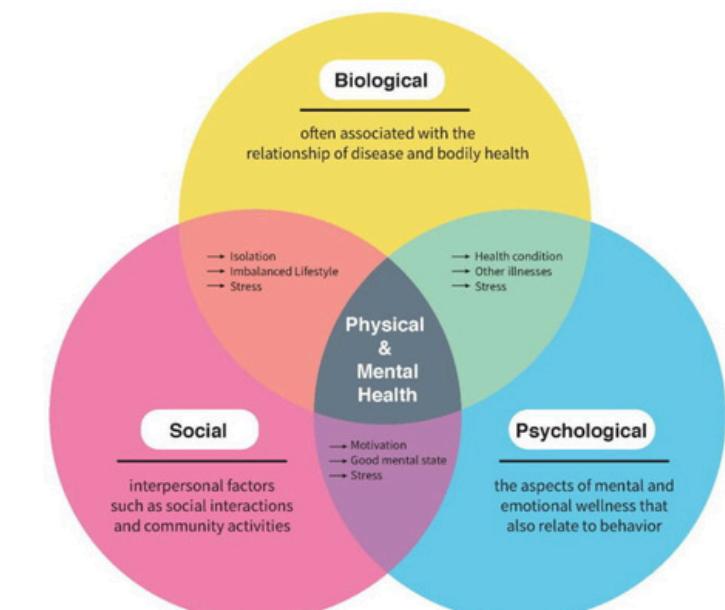


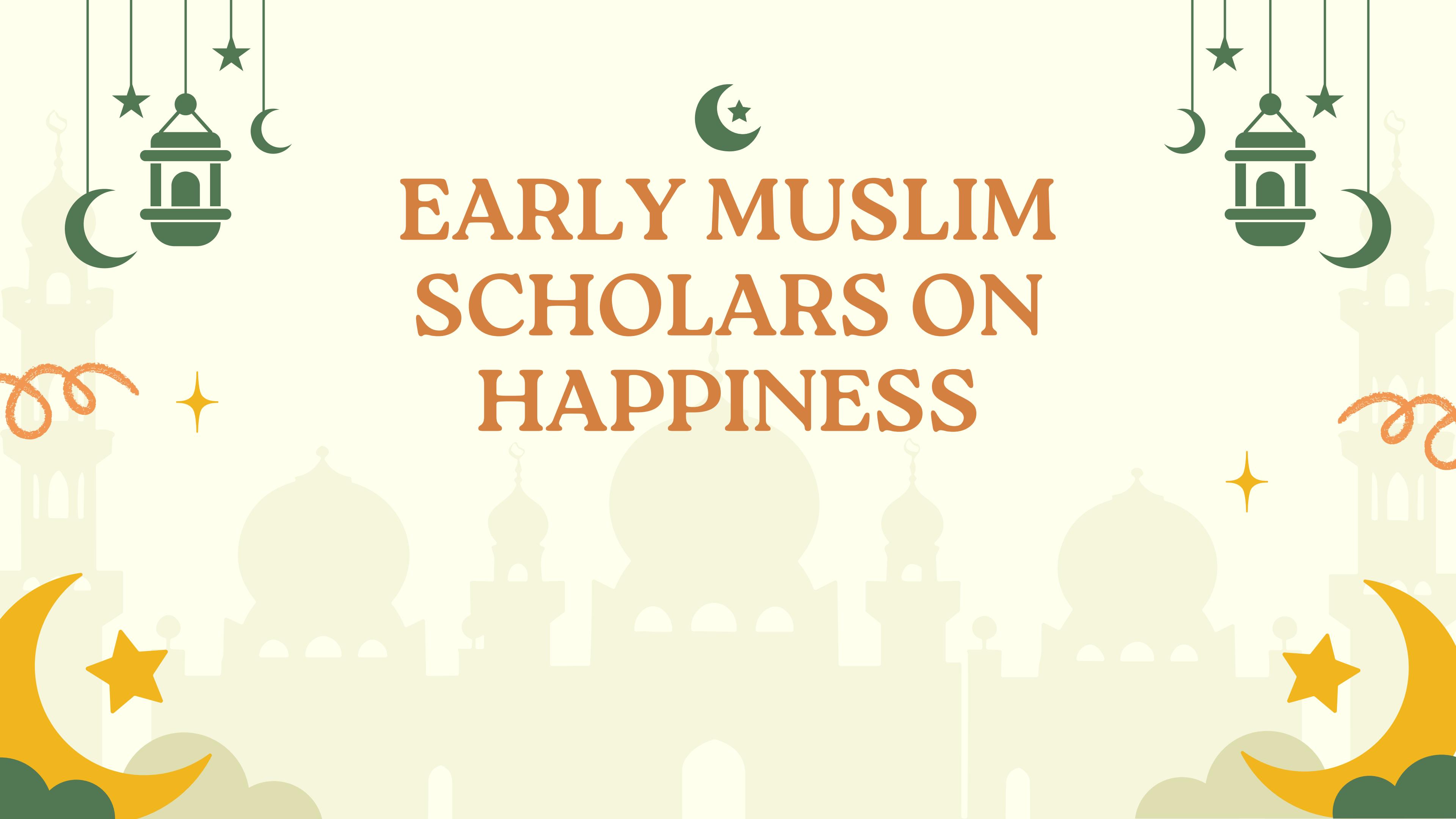
biological, psychological, and social factors and their complex interactions in understanding health, illness, and health care delivery.



Biopsychosocial factors impact the soul, shaping an individual's inner life and emotional state.

Biopsychosocial (BPS) model





EARLY MUSLIM SCHOLARS ON HAPPINESS

Let's start with a short story

This story from early Islamic scholars is about Imam Ghazali. He wrote about his search for happiness in a book called "Deliverance from Error." Ghazali tried many paths to find happiness, such as philosophy and theology, until he found peace in Sufism. He said, **"True happiness is found in seeking knowledge and understanding God."**



Acknowledge the influences of:

Genetic (biological perspective) : Some of our happiness comes from our genes, like traits we inherit from our parents. that genetic factors count for 35 -50 percent of happiness. **DRD2, ANNKI, 5HT2A**

Instinct (Psychodynamic Perspective): We naturally seek happiness by avoiding bad things and chasing good ones.

Environment (Behavioral Perspective): Where we live, who we're with, and our experiences affect how happy we are.

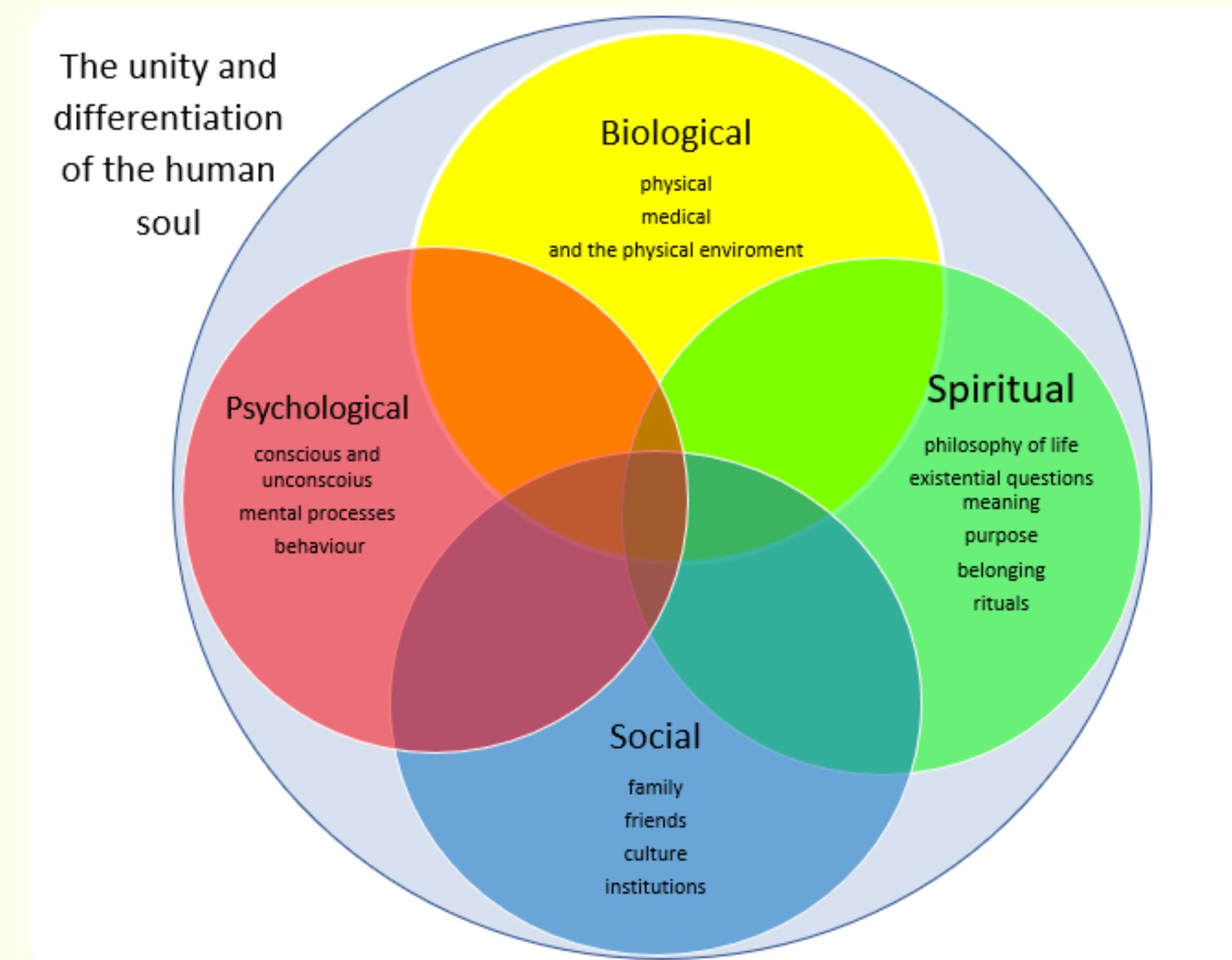
Self (Humanistic Perspective): We find happiness when we're true to ourselves and grow as people.

Acknowledge the influences of:

Mind (Cognitive Perspective): Our thoughts and beliefs affect how happy we feel.

Soul: The way our soul develops depends on which part of it is strongest. We have three potential parts: **plants**, **animals**, and **humans**. Some people act more like plants, others like animals, and some like humans. But to be truly human, we need to act like humans. When we act like humans, we focus on our rational side. This makes our soul strong and complete. So, to be happy and healthy, we need to focus on developing our rational side.

Biopsychosocial-Spiritual Approach.



Holistic approach to understanding the individual's experiences, including his or her physical and mental health

WHY POSITIVE PSYCHOLOGY NEEDS RELIGION?

Stephen Diamond, clinical and forensic psychologist, author of “Anger, Madness and the Daimonic: The Psychological Genesis of Violence, Evil, and Creativity”

Spirituality can best be characterized by **psychological**

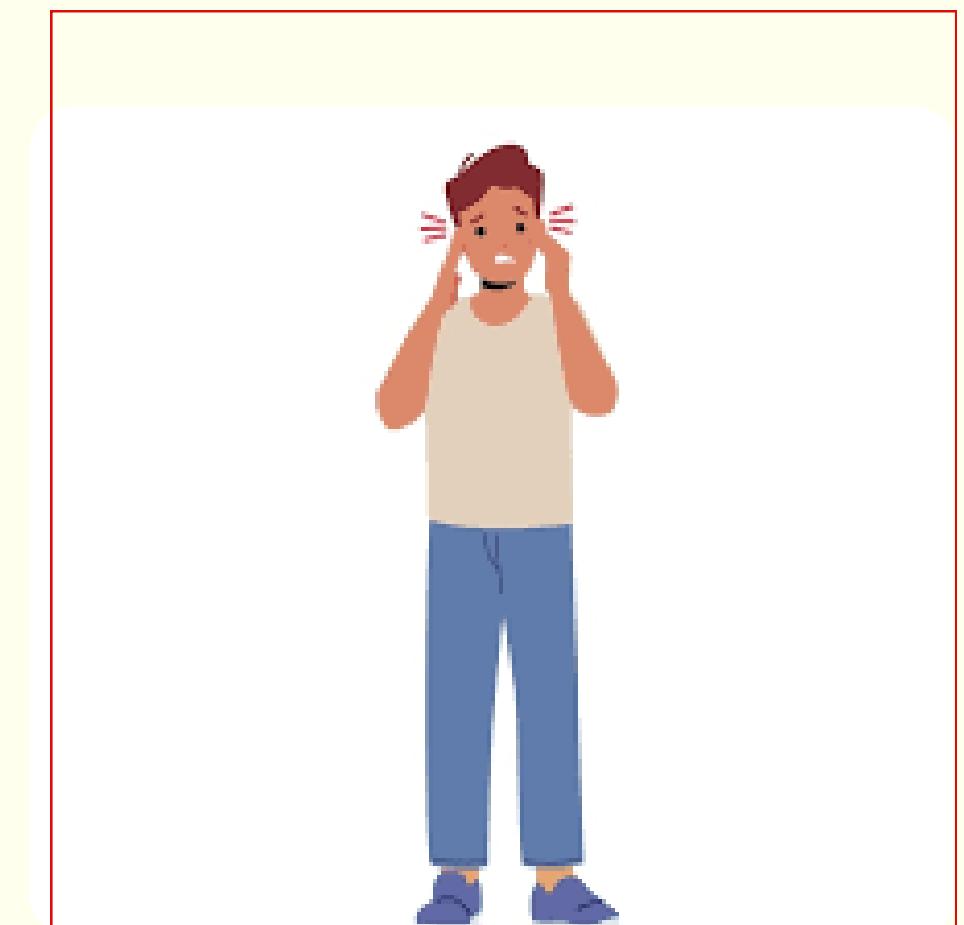
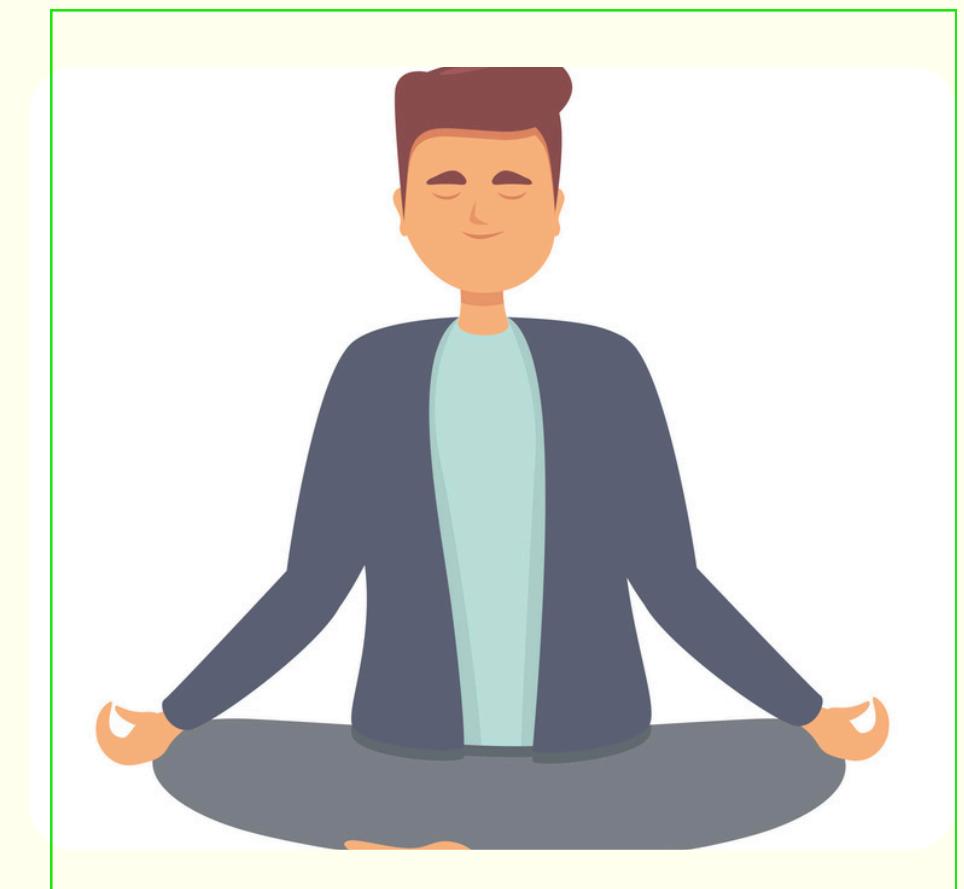
growth, creativity, consciousness and **emotional**

maturity. It entails the capacity to see life as it is--

wholly, including the tragic existential realities of **evil**,

suffering, death and the **daimonic**--and to love life

nonetheless.



Anger and Aggression



Anger is an emotion that tends to be easy to see. However, anger is often just the tip of the iceberg. Other emotions may be hidden beneath the surface.

Example: Mass shootings in the USA

One such verse is in Surah Al-Imran (3:134), where it says:

Who restrain anger and pardon the people - and Allah loves the doers of good."

ADVISE

Once, a man approached the Prophet Muhammad and said, "O Messenger of Allah, advise me." The Prophet replied, "Do not become angry." The man repeated his request for advice several times, and each time, the Prophet Muhammad repeated, "Do not become angry."

WHY POSITIVE PSYCHOLOGY NEEDS RELIGION?

Miroslave Wolf, founder and director of the Yale Center for Faith and Culture, writer of “Flourishing: Why We Need Religion in a Globalized World”

He defends the good life and expresses his faith that religions play a determining role in it.

WHY POSITIVE PSYCHOLOGY NEEDS RELIGION?

Prof. Syed Muhammad Naqib Al-Attas,
contemporary Muslim scholar/philosopher,
author of the book “Meaning and Experience of
Happiness in Islam”

He stressed that attaining happiness is not an end in itself, as the purpose of that (attaining happiness) is directed toward God – love of God that directed to hereafter, related to self both body and soul that is not in the state of doubt.

WHY POSITIVE PSYCHOLOGY NEEDS RELIGION?

Malik Badri, clinical psychologist, and author of
Contemplation: A Psychospiritual Study.

The Western world is beginning to recognize the
social damage caused by the separation between
science and religion

Thus, the modern world urgently needs to reunite
science and religion in eternal harmony.

Numbers Never Lie

Source: C. Miller-Perrin and E. Krumrei Mancuso, "Faith and Positive Emotions,"
in *Faith from a Positive Psychology Perspective*, 2015, pp. 15-34. doi: 10.1007/978-94-017-9436-7_2.



(Emmons & Crumpler, 2000; Hood, 2005). For example, those higher in religiosity and spirituality are more inclined to experience feelings of gratitude than those who are less religious or spiritual (Emmons & Mishra, 2012).

EARLY MUSLIM SCHOLARS ON PSYCHOLOGY

EARLY MUSLIM SCHOLARS ON PSYCHOLOGY

Al-Kindi (805-873)	Ibn Sina (980-1037)	Ibn Miskawayh	Ibn Bajah	Fakhruddin al-Razi
Abu Zayd al-Balkhy (850-934)	Imam Ghazali (1058-1111)	Ikhwan al-Safa	Ibn Tufayl	Ibn Taimiyah
Al-Farabi (872-950)	Ashraf Ali Thanvi (1873-1943)	Ibn Hazm	Ibn Rushd	Ibn Qayyim al-Jauziyah

Al-Kindi (805-873)

Intellectual Fulfillment

"If we cannot tolerate losing what is dear to us, we should seek after riches in the world of the intellect."



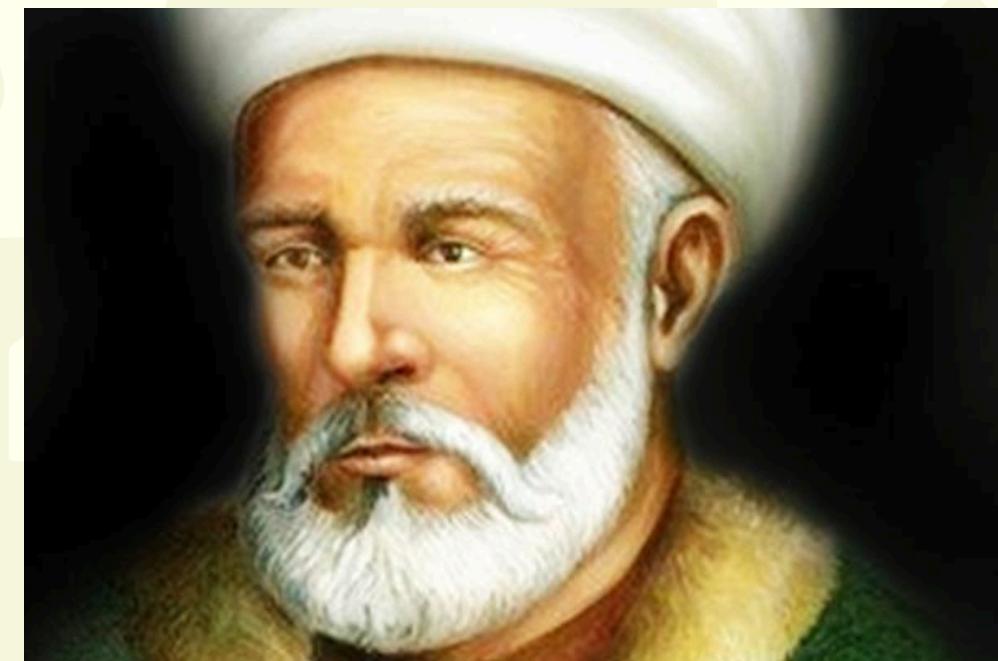
Self-inflicted Sorrow

"Sorrow is not within us; we bring it upon ourselves."

Al-Farabi (872-950)

Social Nature

"An isolated individual cannot achieve perfections by himself."



Innate Disposition

It is a natural disposition of humans to join others in their labor.

Ibn Sina (980-1037)



Emotions and Health

Noted the close relationship between emotions and physical conditions.

Music Therapy

Believed music had various physical and psychological effects on patients.

Ikhwan al-Safa

Secret society of
Muslim philosophers
in Basra, Iraq

Brain as the Central Organ

Contrary to the prevailing belief that the heart is the master organ, Ikhwan al-Safa identified the brain as the central organ for higher functions like perception and thought.

Thinking Process

- Begins with the five external senses.
- Messages are sent through fine nerves to the brain.
- Actual processing occurs in different locations within the brain.

Division of the Soul

Vegetative : Manages nutrition, growth, and reproduction.

Animal : Responsible for movement and sensation (perception and emotion).

Human (Rational) : Exclusive to humans, enables thinking and talking.

Balance

Imbalance of the body results in physical illness (fever, headache), while imbalance of the soul leads to anger, anxiety, etc.

Abu Zayd al-Balkhy (850-934)



Healthy Thoughts

A healthy individual should keep positive thoughts and feelings to handle unexpected emotional outbursts.

Derived from Quran (2:10) and Hadith: "In the body there is a morsel of flesh; when it is sound, the whole body is sound, and when it is corrupt, the whole body is corrupt. Truly, it is the heart (qalb)." - Sahih Bukhari.

Human Nature

- The Sage: Represents intellect and reason.
- The Pig: Represents lust and greed.
- The Dog: Represents anger and greed.
- The Devil: Represents brutality and cruelty.

Imam Ghazali
(1058-1111)



Internal Conflict

He suggested that the latter three elements are in conflict with the former element and that different people have such power in different proportions.

Human Potential

Humans can rise to the level of angels through knowledge or fall to the level of animals by succumbing to anger and lust.

Types of Diseases

Distinguished between physical diseases and more dangerous spiritual diseases caused by ignorance and deviation from God.

Therapy of Opposites

Suggested using imagination to pursue the opposite quality to overcome spiritual weaknesses (e.g., ignorance vs. learning, hate vs. love).

Spiritual Diseases

- self-centeredness
- addiction to wealth, fame, and social status.
- ignorance
- cowardice
- cruelty
- lust
- doubt (was-was)
- wickedness
- slander
- envy
- deception
- greed.

Disconnection from Religion

Believed that moving away from God makes a person worthless and leads to mental disease.

Reading Therapy

Used articles from scholars and verses from the Quran.

Role of Parents

Emphasized the importance of proper upbringing by parents, especially mothers, to prevent mental illness.

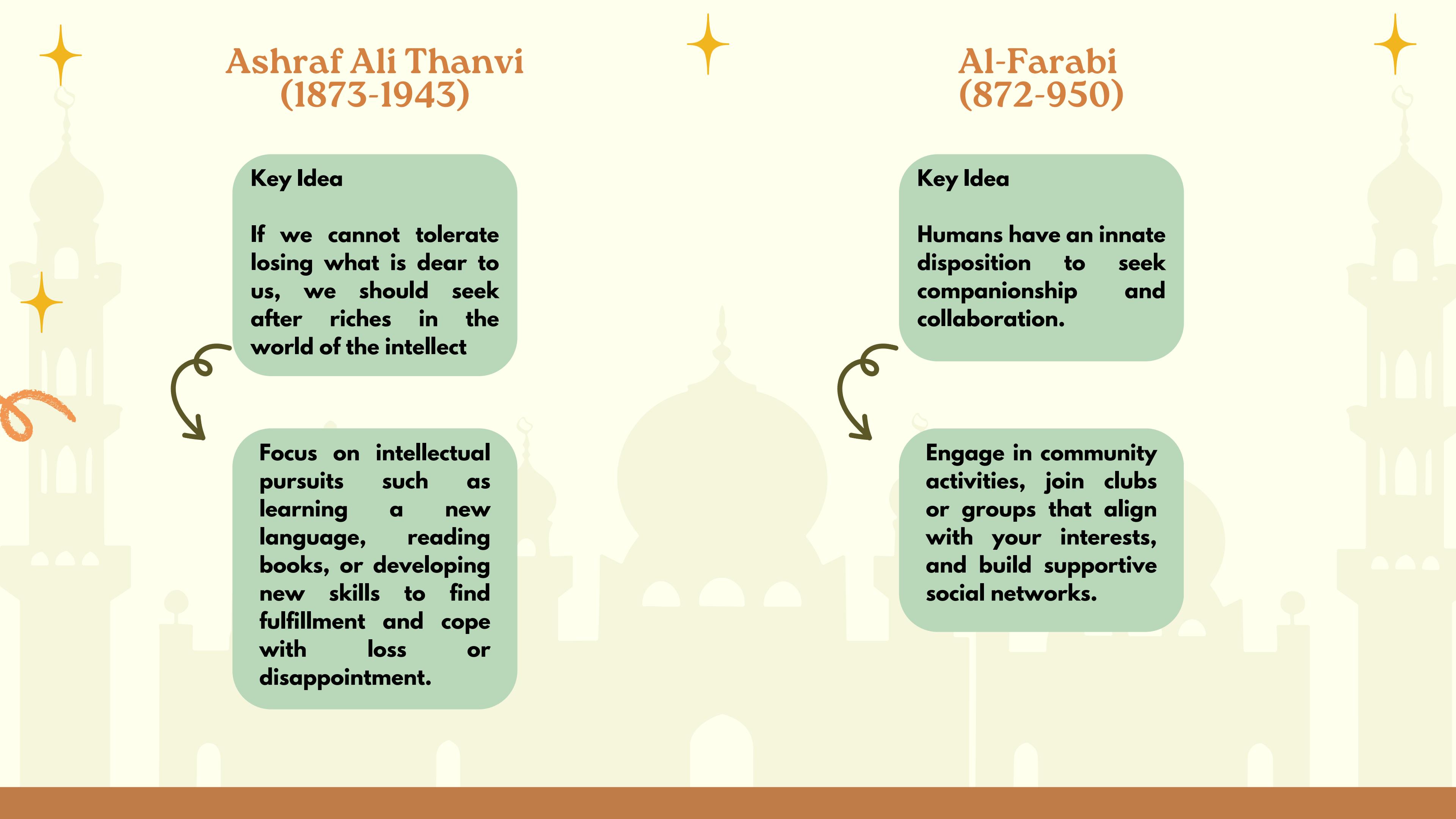
Ashraf Ali Thanvi (1873-1943)



Communication Therapy

Advocated for staying together and living as a group, with sermons as a form of group therapy.

Applying Early Muslim Scholars' Psychological Insights in Real Life



Ashraf Ali Thanvi (1873-1943)

Key Idea

If we cannot tolerate losing what is dear to us, we should seek after riches in the world of the intellect

Focus on intellectual pursuits such as learning a new language, reading books, or developing new skills to find fulfillment and cope with loss or disappointment.



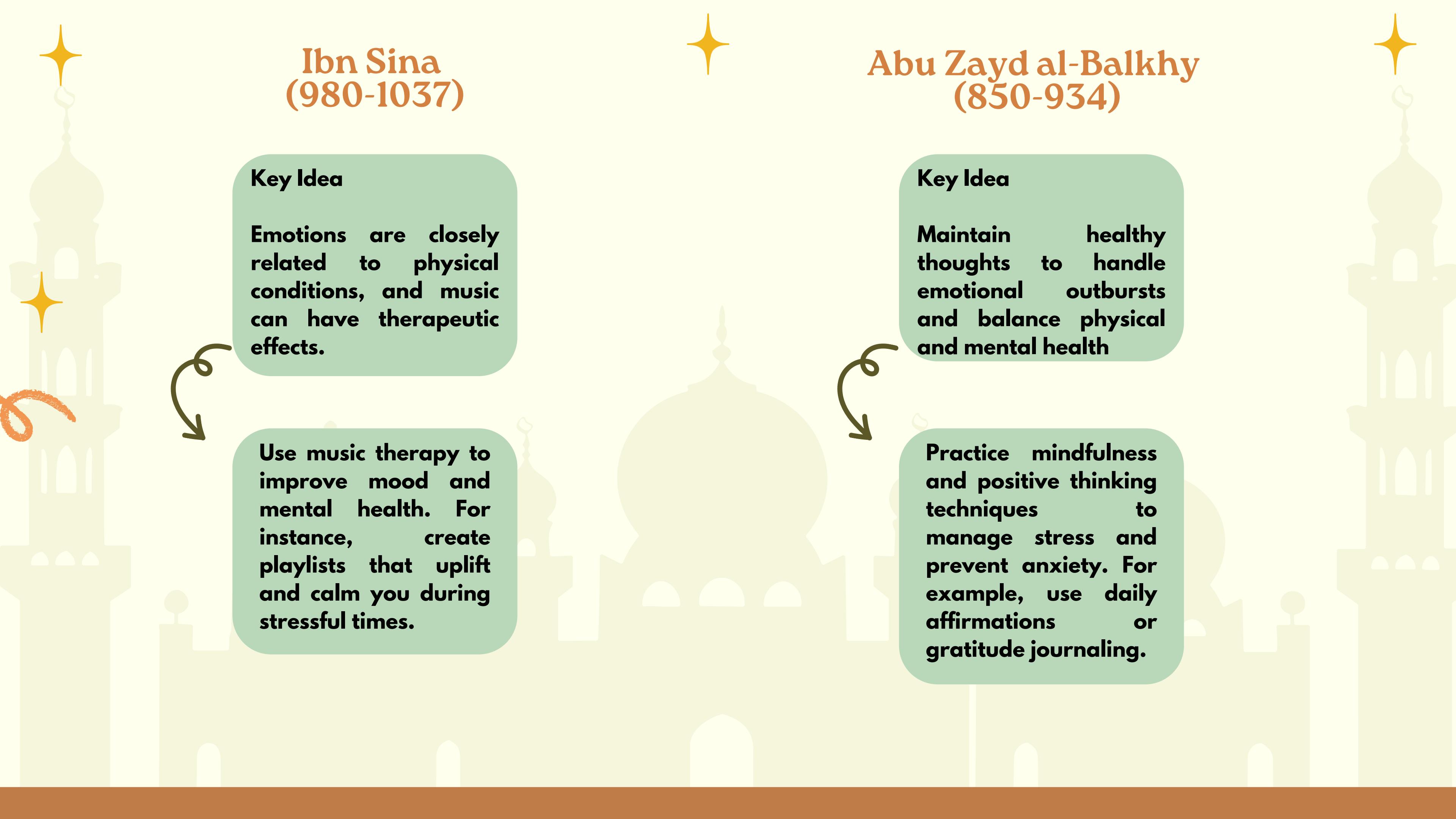
Al-Farabi (872-950)

Key Idea

Humans have an innate disposition to seek companionship and collaboration.



Engage in community activities, join clubs or groups that align with your interests, and build supportive social networks.



Ibn Sina (980-1037)

Key Idea

Emotions are closely related to physical conditions, and music can have therapeutic effects.

Use music therapy to improve mood and mental health. For instance, create playlists that uplift and calm you during stressful times.

Abu Zayd al-Balkhy (850-934)

Key Idea

Maintain healthy thoughts to handle emotional outbursts and balance physical and mental health

Practice mindfulness and positive thinking techniques to manage stress and prevent anxiety. For example, use daily affirmations or gratitude journaling.

Imam Ghazali (1058-1111)

Key Idea

Suggested using imagination to pursue the opposite quality to overcome spiritual weaknesses

Use the "therapy of opposites" by consciously practicing the opposite of a negative trait (e.g., learning to overcome ignorance, love to counter hate)

Ashraf Ali Thanvi (1873-1943)

Key Idea

Disconnection from religion and improper upbringing lead to mental illness

Maintain a strong connection with your faith and involve yourself in religious practices and community events. Parents can focus on imparting strong moral and ethical values to their children.

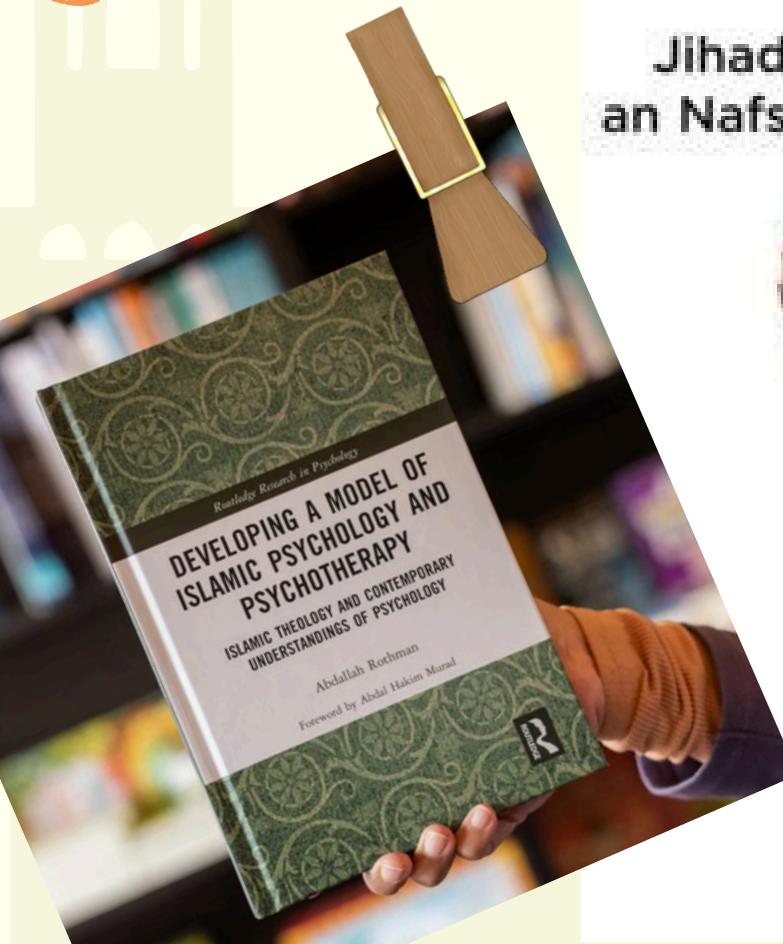
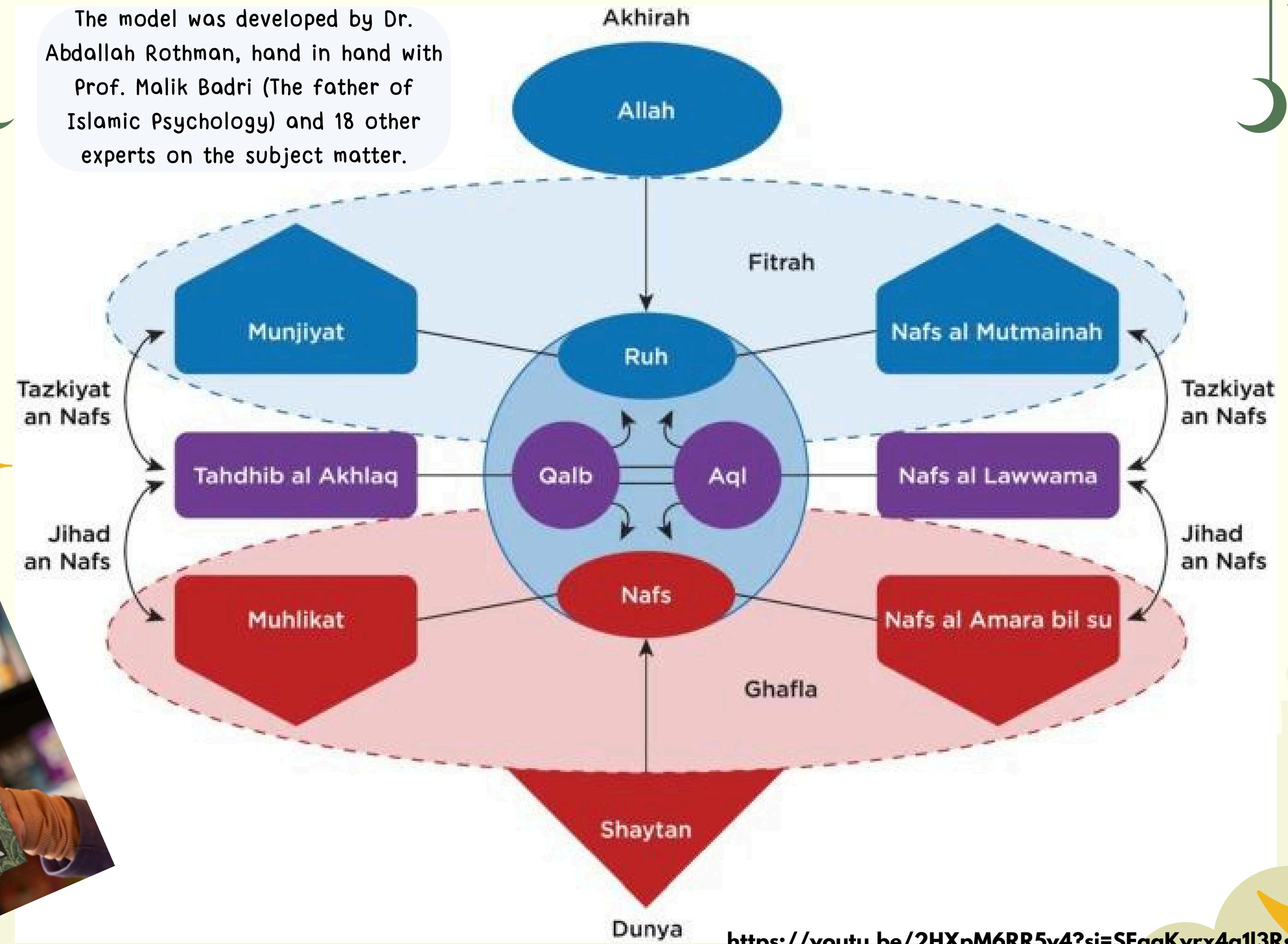
Prepared by group 4

Islamic Prospective

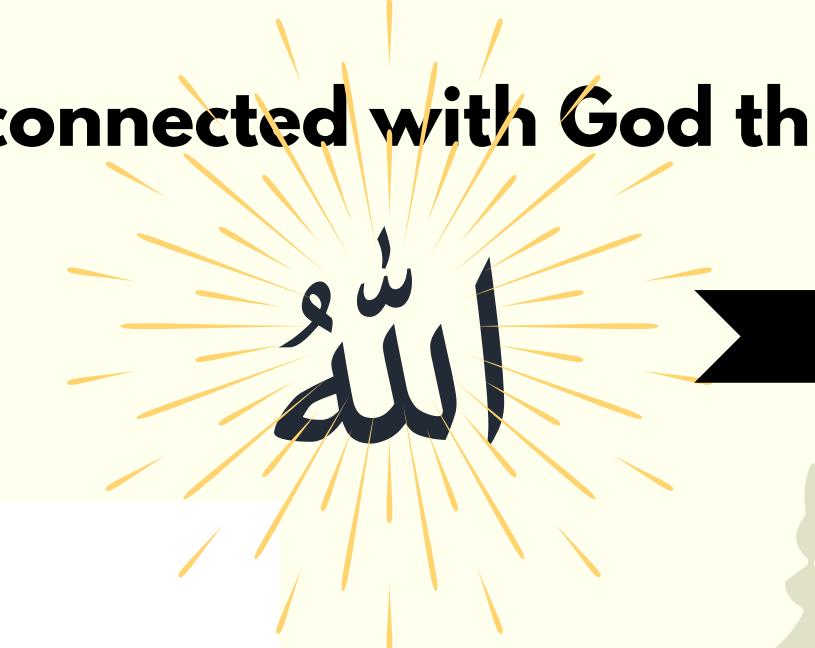
PART 2



The model was developed by Dr. Abdallah Rothman, hand in hand with Prof. Malik Badri (The father of Islamic Psychology) and 18 other experts on the subject matter.

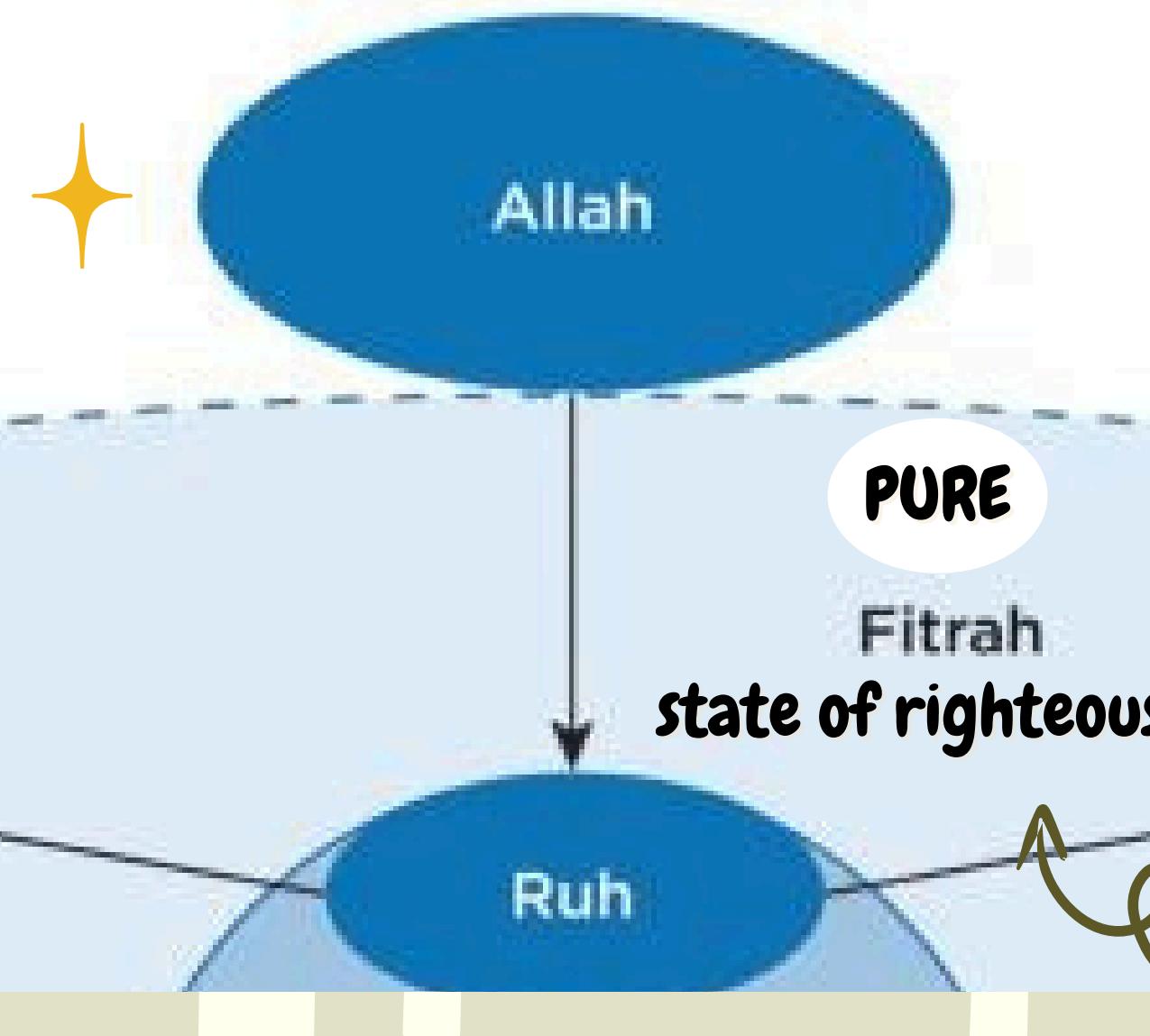


- Allah has brought us into existence and has created our RUH /soul.
- We are connected with God through the RUH.



Akhirah

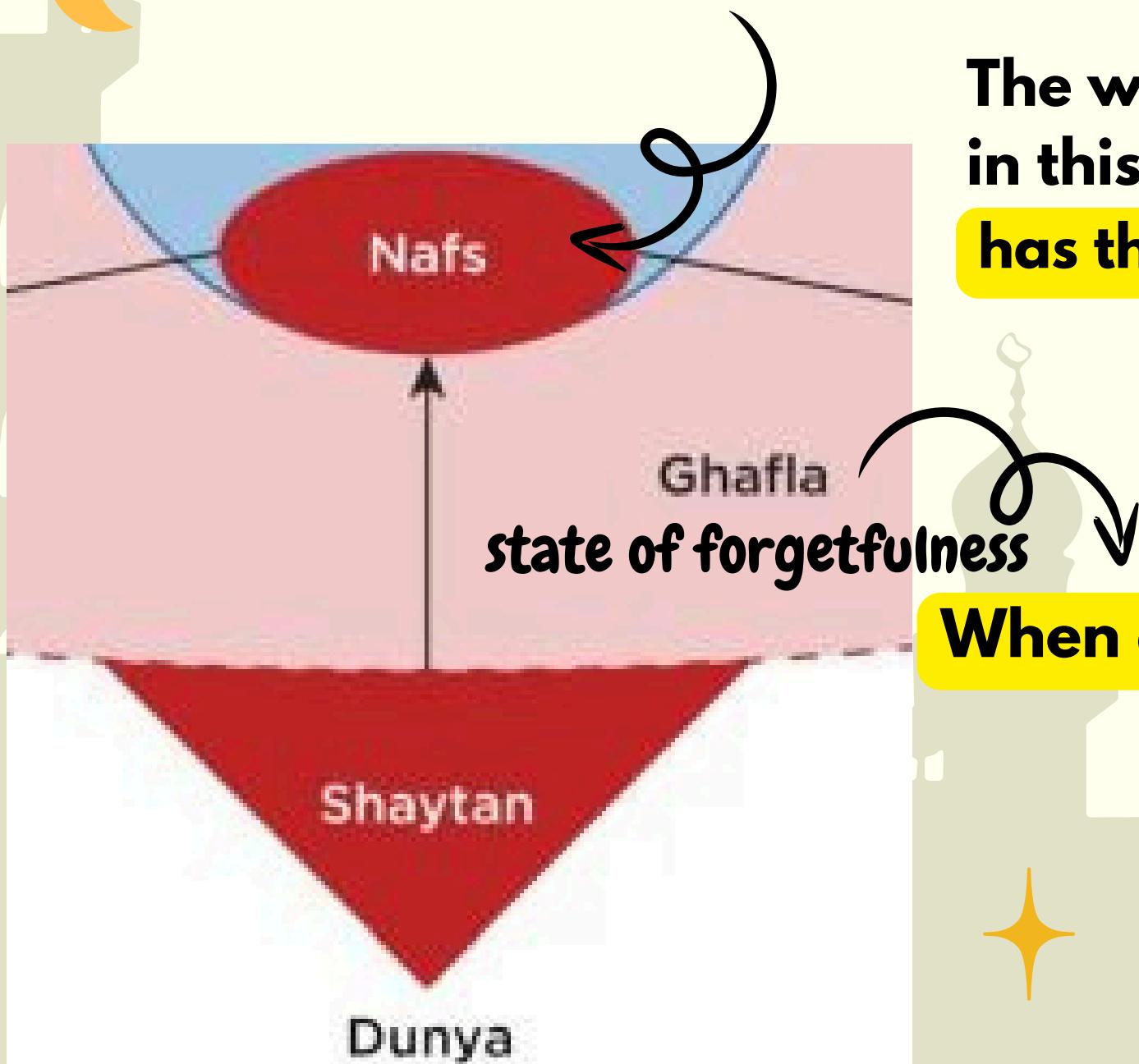
- The RUH described as the sense of positivity
- pureness and a tribute to the Quran
- angel Gabriel and the essence of this all is TAWHEED (oneness of God).



- The RUH (the divine Essence): is form Allah breathed into us.
- RUH is part of our makeup, or part of who we are, and it plays a part in our life.
- In the Quran mentioned RUH are also known as “Ruh al-Qudus” (the Holy Spirit) [1]

Nafs & Ghafla

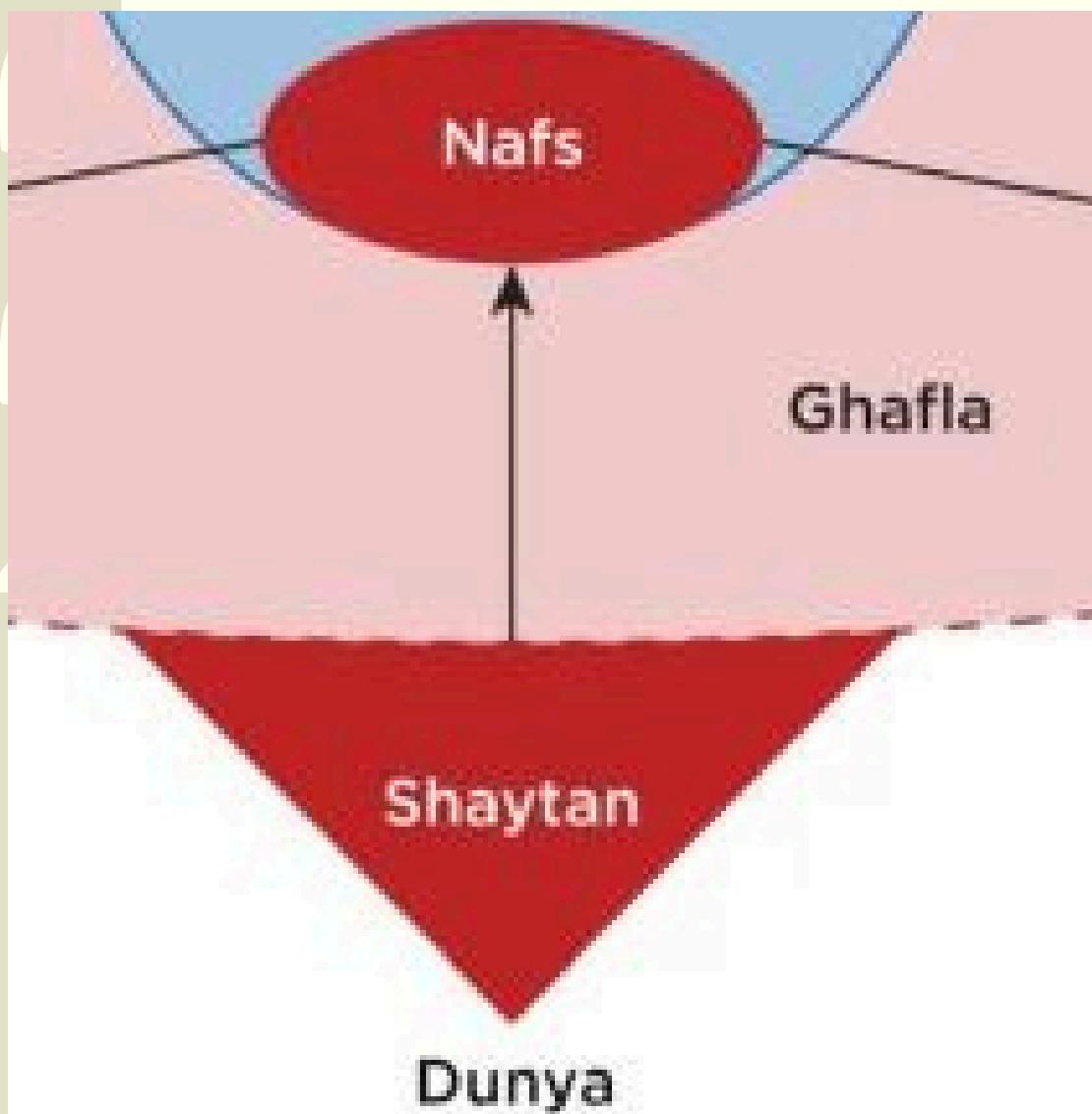
- it is referred to something that we need to control
- something that will be judged
- something that is tied to our experience in this dunya (world).



The word **NAFS** sometimes is used to describe the whole person, Yet, in this model, the **NUFS** is referring to the aspect of the person that has the animalistic drive that might pull the fitrah into the downward.

When a person fail to recall his / her oath which is to maintain our pureness and remember our position as 'Abd' or servant of God.

Syaitan



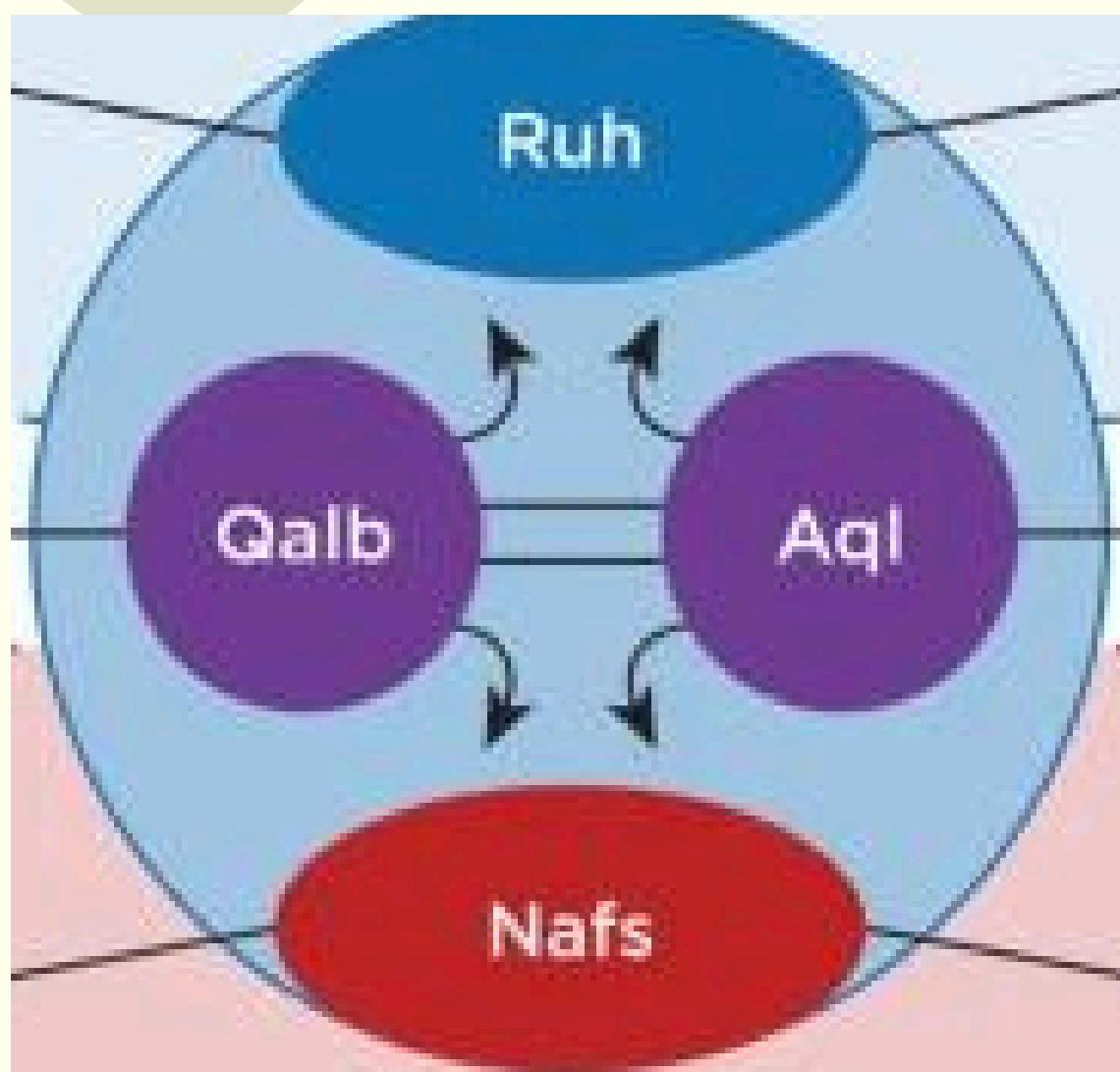
★ **Syaitan : evil that exist in this dunya.**

Job: lead human to wrong path, alluring human to forget his fitrah or pureness / righteousness.

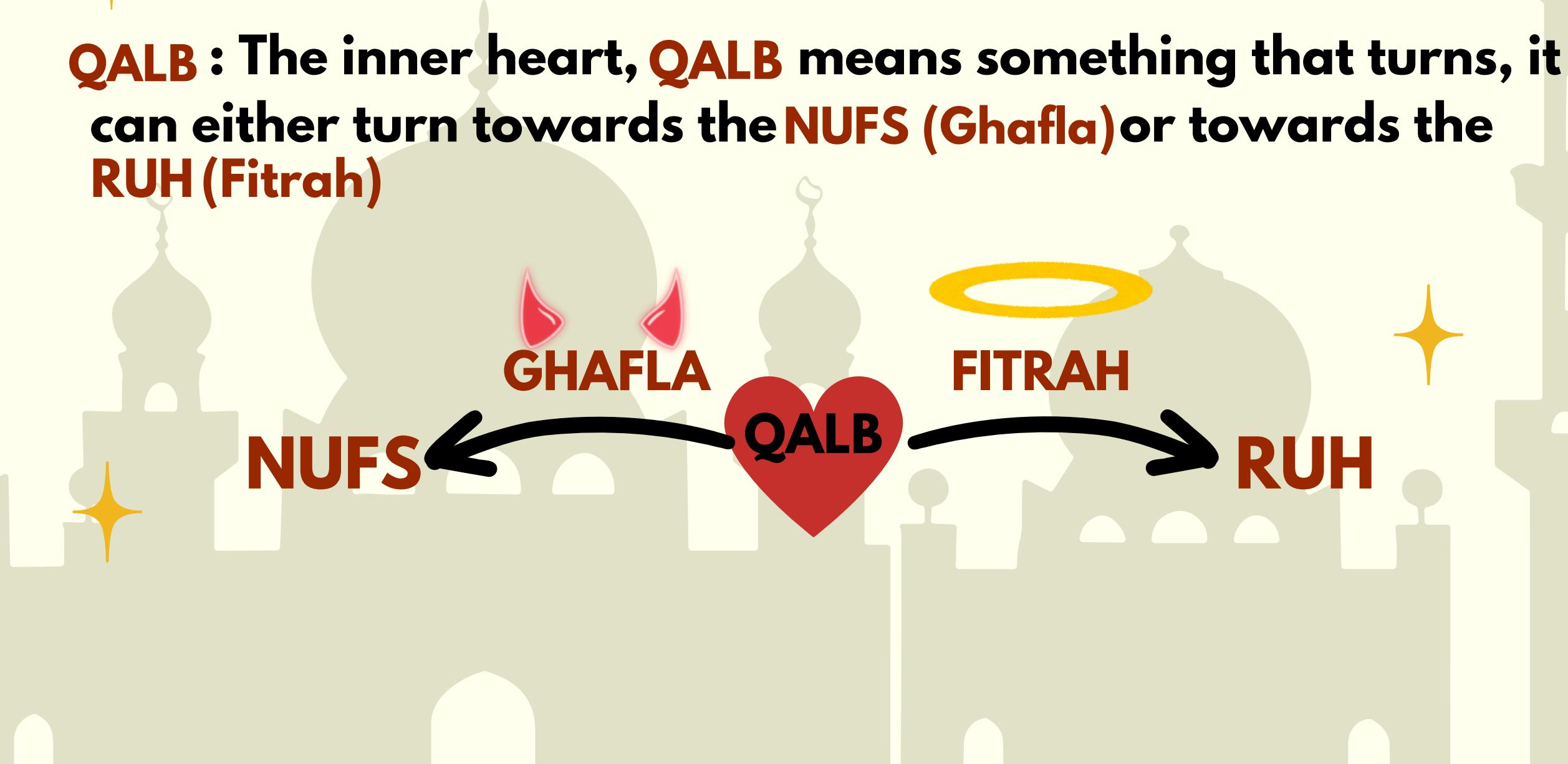
- **Syaitan is influencing human through the NUFS not the RUH (because the RUH is untouchable, it is from Allah and it stays pure).**
- **NUFS can be corrupt or not corrupted and therefore the NAFS is judged on the day of judgment because we will be judged on how we dealt with that corruption do we allow it to persist or did we fight in the battle ground of the soul. (RUH, QALB, AQL & NAFS)**

The battle ground of the soul.

- The battleground is in the middle (**RUH, QALB, AQL & NAFS**).
- . The place where activities happen to either be oriented towards the downward pull or be oriented towards the upward.



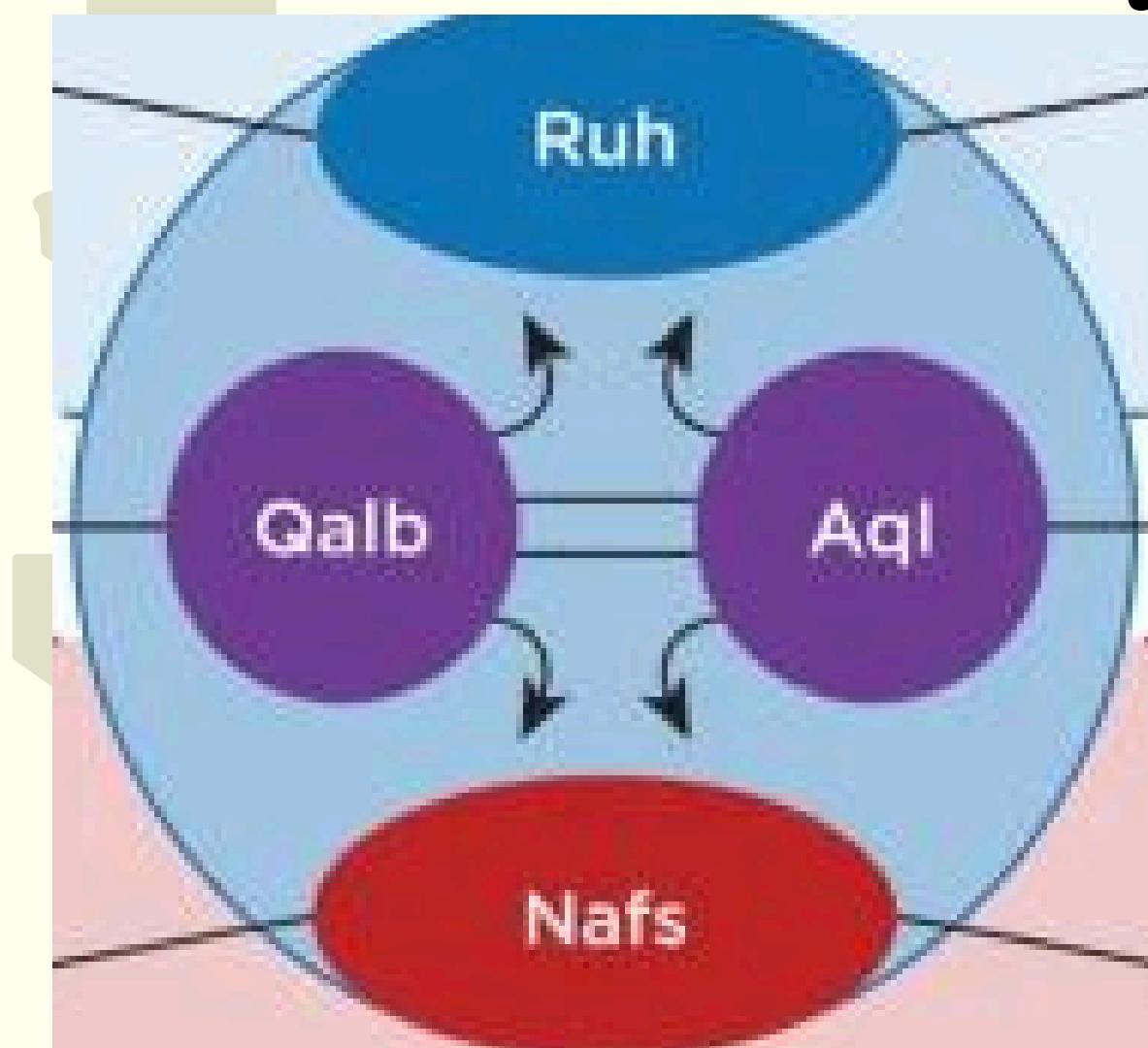
QALB : The inner heart, **QALB** means something that turns, it can either turn towards the **NUFS (Ghafla)** or towards the **RUH (Fitrah)**



The battle ground of the soul.

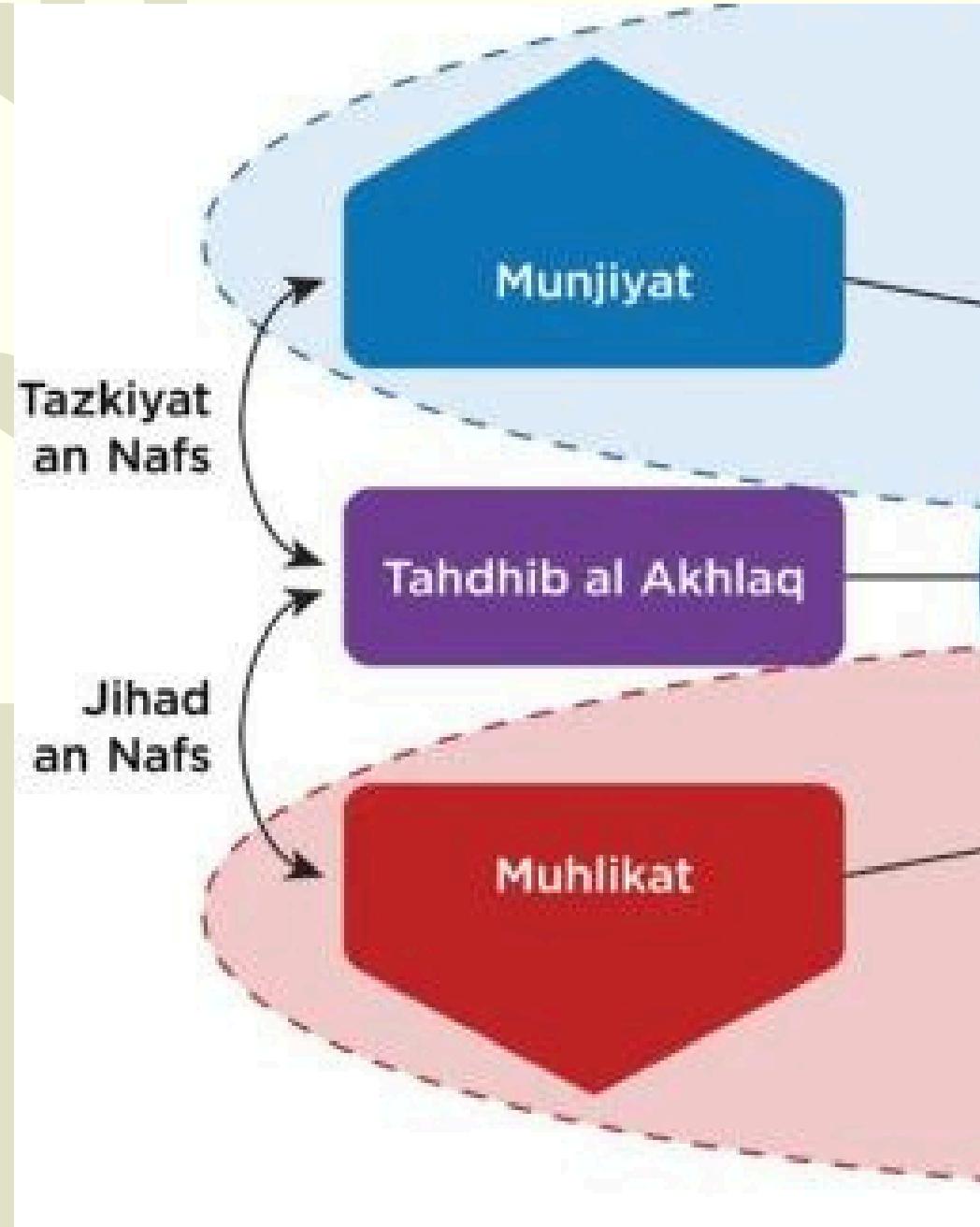
AQL: the intellects or the mind

When we really using our AQL , we would be using our capability to see things as they are, seeing thorough our inner heart (QALB) and thus we see things in their true reality



Islamic psychology mentioned, AQL rationality are used to helps move the QALB and turn it towards the RUH

AQL should keep checking the 'HAWA' (desire) and ensure it does not direct towards downward pole



TAHDHIB AL-AKHLAQ

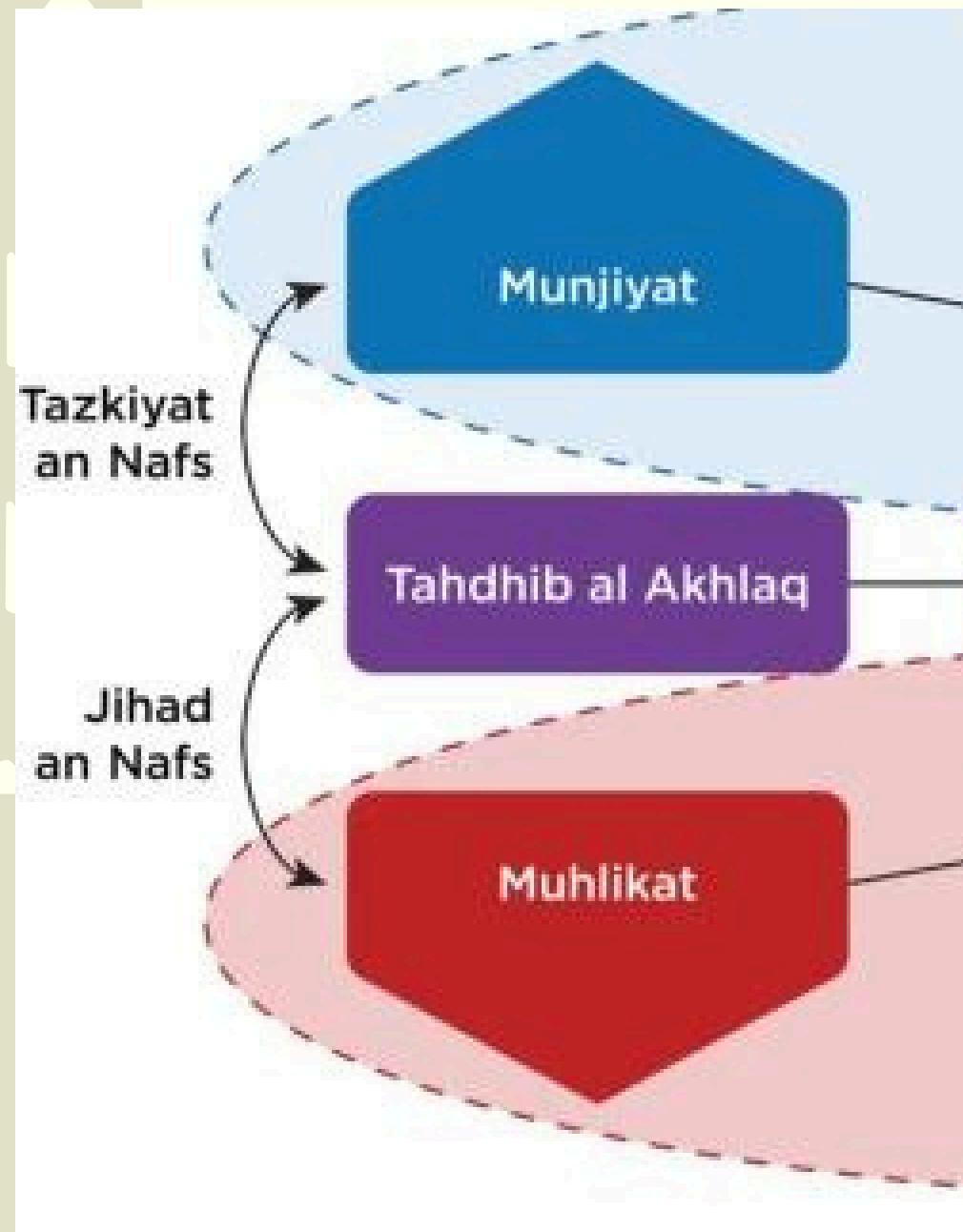
refers to the process of refinement of our character.

MUNJIYAT

refers to cures of heart such as wisdom and justice, problem saviors, courageousness

MUKHLIKAT

refers to all diseases of heart he ugly bad traits.
Example: greed, anger, aggression, jealousy, greed and selfishness



For a person to cleanse all the diseases of the heart (MUKHLIKAT**) , one should do refinement of characters (**TAHDHIB AL-AKHLAQ**) once the person has succeeded in doing refinement of characters (**TAHDHIB AL-AKHLAQ**) then he / she will reach the **MUNJIYAT****

(JIHAD AN-NAFS) process of fighting our desires and Nafs

(TAZKIYAT AN-NAFS) process of purification soul

NAFS AL-AMARA BIL SU: A person who has diseases of the heart

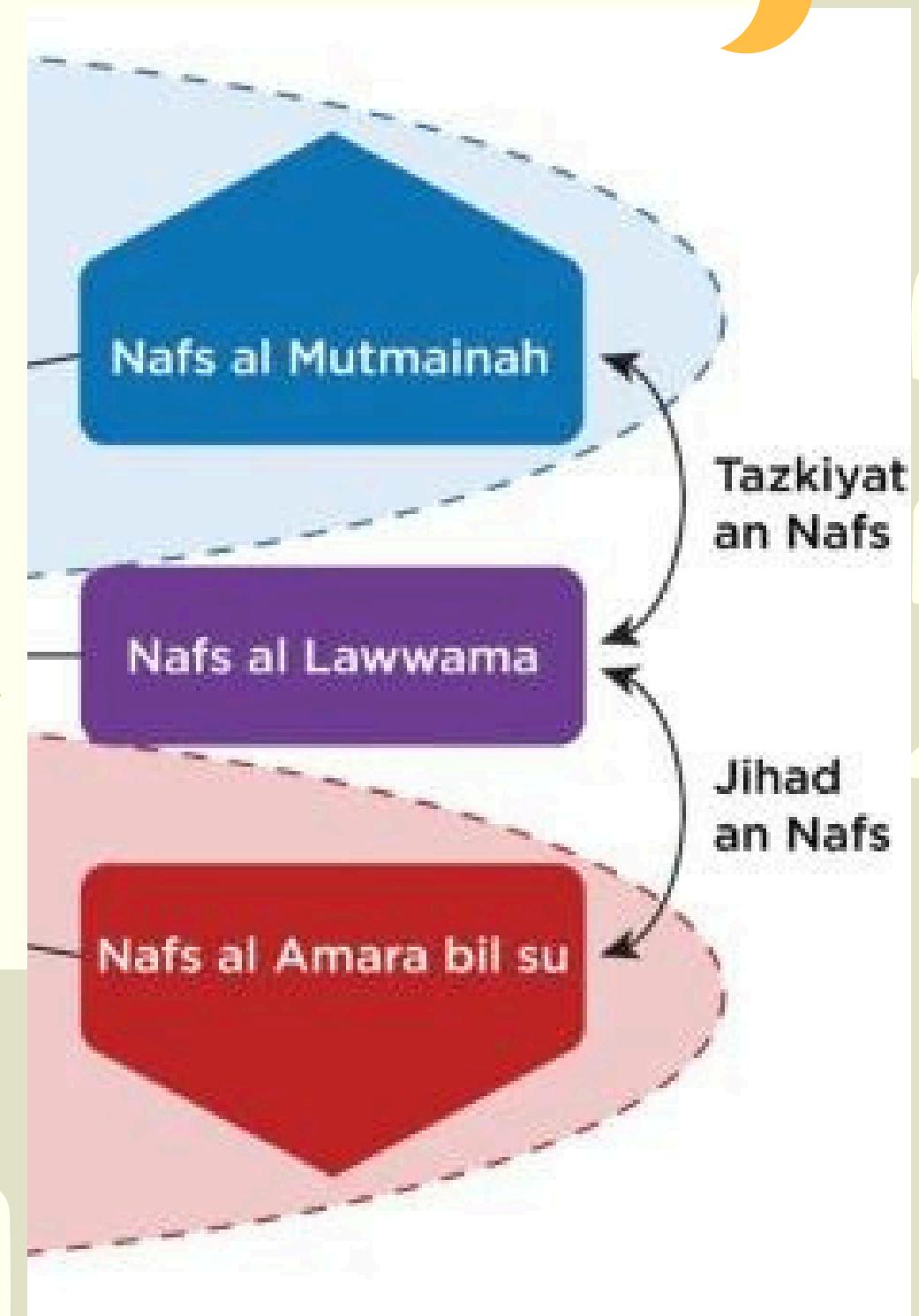
The Qur'an explains how this command our psyche and tell us what to do, it dominates and controls a person who has it.

If the person strive to do the **TAHDHIB AL AKHLAQ** (refinement) via fighting his desire or Nafs (**JIHAD AN-NAFS**) than he will reach the **NAFS AL LAWWAMAH** (accusatory self)

a stage where a person are conscious of his own imperfections and, inspired by his heart, he see the results of his actions and his weaknesses and aspire for perfection.

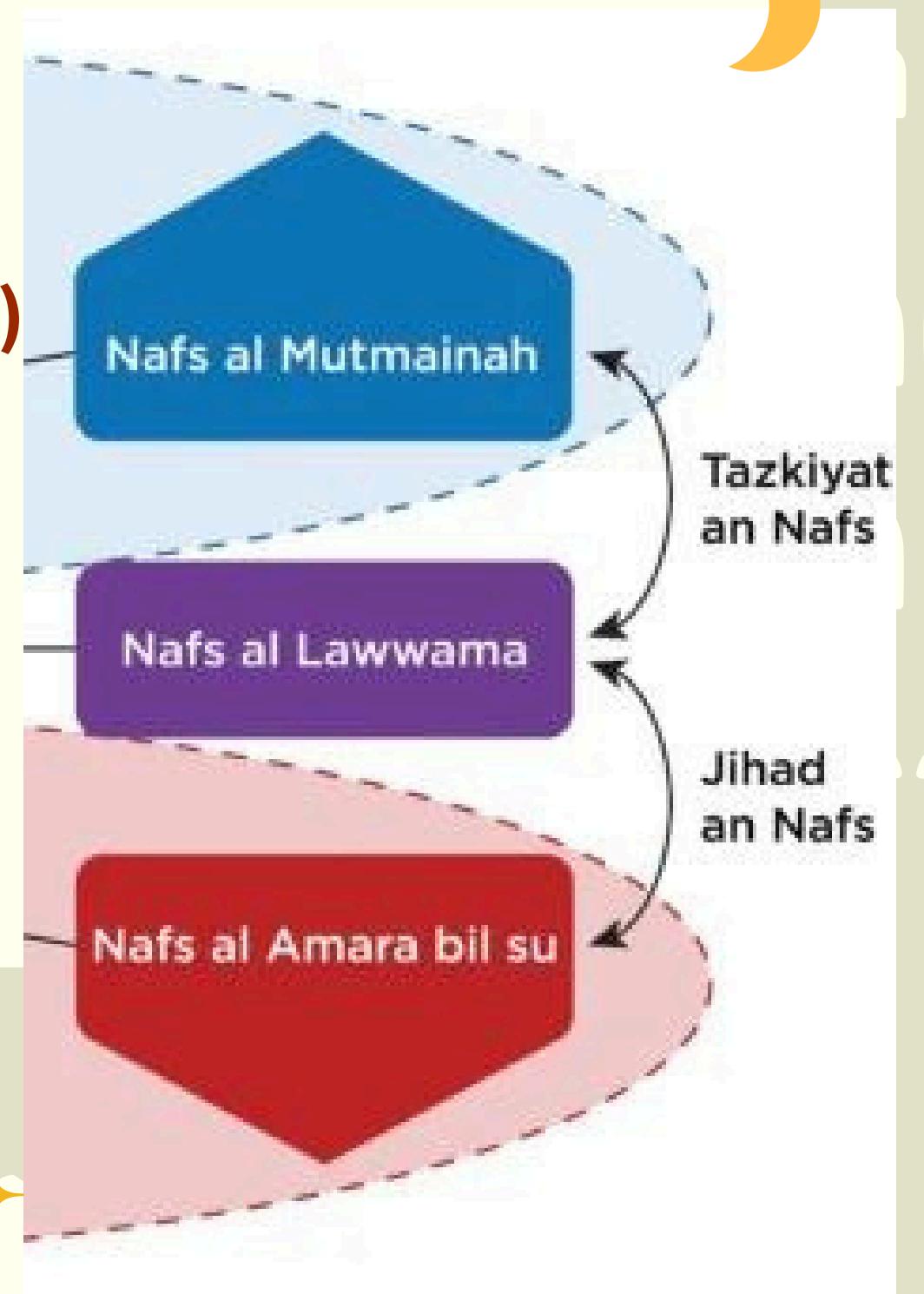
And if the person strive to purify his soul (**TAZKIYAT AN-NAFS**).

He would be able to achieve **NAFS AL-MUTMAINNAH** (contentment and peace). At this stage there are no immoral desires



Continuing process...

The process of fighting our wicked desires or Nafs (**JIHAD AN-NAFS**) and purification of soul (**TAZKIYAT AN-NAFS**). are continuing process because we're always going to have this battle (Fitrah vs Ghaflah) and there's always going to be things (syaitan's deceits) pulling us down to **GHAFLAH** (forgetfulness) and bring us away from our **FITRAH** (pureness and righteousness).



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