



Souls, Spirituality, and Scholars: A Scoping Review of Islamic Models of the Self

By

Zahrah Essop

220082318

Dissertation submitted in partial fulfilment of the requirements for the Degree of Master of

Social Sciences, Clinical Psychology

Department of Psychology School of Applied Human Sciences College of Humanities

University of KwaZulu-Natal

Supervisor: Sachet Valjee (PhD)

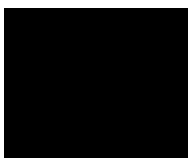
Date: July 2023 / Muharram 1445

Declaration – Plagiarism

I, **Fatima Zahrah Essop** declare that:

1. The research reported in this thesis, except where otherwise indicated, is my original research.
2. This thesis has not been submitted for any degree or examination at any other university.
3. This thesis does not contain other persons' data, pictures, graphs, or other information, unless specifically acknowledged as being sourced from other persons.
4. This thesis does not contain other persons' writing, unless specifically acknowledged as being sourced from other researchers. Where other written sources have been quoted, then:
 - (a) Their words have been re-written, but the general information attributed to them has been referenced
 - (b) Where their exact words have been used, then their writing has been placed in italics and inside quotation marks and referenced.
5. This thesis does not contain text, graphics or tables copied and pasted from the Internet, unless specifically acknowledged, and the source being detailed in the thesis and in the reference's sections.

Signed:



Acknowledgements

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

First and foremost, my gratitude remains with the Almighty, whose blessings upon me have been innumerable. O Allah, may this paper be a form of da'wah; and any mistakes forgiven.

To my supervisor, the humble Dr Sachet Valjee – thank you for getting me through the various trials and tribulations undergone whilst writing this paper by supplying endless support, motivation, and metaphors that took me forever to understand, but contained a world of wisdom.

To my mother, your incredible resilience, intelligence, and grace have been a source of inspiration for me, always. Thank you for being my Northern star, guiding me across the roughest of waters; and simultaneously, my harbour, a safe haven always ready to welcome me with warmth. I can never hope to repay your support. I love and admire you more than I could ever put into words.

To my brothers, thanks for bearing with me every step of the way. I learn from all of you in so many ways every day. I am so proud to be your big sister. To my Nani, your *duas* have been everything. As have been your faith and joy for life. An eternal youthfulness lives within you that I hope to embody.

Finally, to my late father: I miss you every day, but you have left behind a legacy of steadfastness, strength, and a hunger to always learn, that has shaped so much of who I am. And I will always remember that despite the trials your illness put you through, the only tears I ever saw you shed were out of love for your beloved Prophet Muhammed (PBUH). I hope, wherever you are, you are proud of me.

Dedication

I dedicate this dissertation to every Muslim who, like me, has struggled with their religious and spiritual identity, whose experiences and existence were never quite encapsulated within academia, and who wished to be seen.

Abstract

The increased globalisation of our world has created a heightened awareness of the multiplicity of human experience. Consequently, there is a need for the field of psychology to adapt and cater to this diversity. Moreover, the provision of culturally sensitive forms of psychology increases its relevance and utility to those who may not always benefit from a conventional Western approach. As a rapidly emerging discipline, the field of Islamic Psychology (IP) aims to understand and assist clients from an Islamic point of view. Despite its growing influence, a variety of obstacles hinder its trajectory, including a lack of uniformity in the field. This study therefore aimed to analyse studies focused on Islamic models of self, viewing explanations of human nature as the essential starting point in any field, to discern the defining characteristics of studies in this field, map similarities and potential differences between the studies, and gain a comprehensive view of the Islamic model of self, with the aim of providing a comprehensive starting point or reference for further studies in this field.

This study employed Arksey and O'Malley's (2005) scoping review protocol and incorporated a mixed methods approach to analyse the data. Eleven electronic databases were utilised in the search strategy. These included studies conducted between 1970 to 2022. All studies were screened by the researcher. The 18 studies that met the inclusion criteria were charted in a table according to their defining characteristics. Results were analysed using descriptive statistics thematic analysis. Five main themes were identified: (1) Relationship with Allah; (2) Organisation, meaning, and nature of the self and its components in the Quran: metaphysical vs material; (3) Roles, relationships, and results: contribution of each component to the struggle between good and bad; (4) Winning the battle is not winning the war: stages of self and spiritual goodness; and (5) Tying it together: the theory as a whole. When considering the general nature of human beings, the purpose of human existence, and

conceptualisations of behaviour, the content of the studies analysed was largely found to be consistent. However, differences existed when considering details such as definitions, understanding of the exact roles and processes undertaken by each component in the model of self, and depth of knowledge covered by each study. It was also discovered that the studies on their own did not always provide a comprehensive view of human nature but required supplementation by other studies to provide necessary detail. A synthesis of this information would thus be beneficial to the field, as was undertaken by this review, in providing a more comprehensive understanding of models of self. This study, however, was limited by language restrictions, article access due to funds or publication permissions, and the author's own knowledge and level of understanding of Islamic terms and concepts. It is thus recommended that future studies include researchers from different language backgrounds and levels of expertise, so that a more comprehensive synthesis may be obtained.

Keywords: Islamic Psychology, Muslim, models of self, personality, *Ruh*, *Nafs*, *Qalb*, *'Aql*.

TABLE OF CONTENTS

Declaration – Plagiarism	i
Acknowledgements	ii
Dedication	iii
Abstract.....	iv
List of Figures.....	vii
CHAPTER 1: INTRODUCTION.....	1
<i>1.1. Background.....</i>	<i>1</i>
<i>1.2.Rationale.....</i>	<i>1</i>
<i>1.3.Terminology.....</i>	<i>3</i>
CHAPTER 2: LITERATURE REVIEW	5
<i>2.1. Religion, relevance, and reality: an overview of Islamic Psychology.....</i>	<i>5</i>
<i>2.2. Islamic versus mainstream psychology: a war between worlds?.....</i>	<i>10</i>
<i>2.3. Islamic models of the self.....</i>	<i>13</i>
<i>2.4. Conclusion</i>	<i>19</i>
CHAPTER 3: METHODOLOGY	20
<i>3.1. Purpose of the study.....</i>	<i>20</i>
3.1.1. Aim and research question.....	20
3.1.2. Objectives	20
3.1.3. Study sub-questions	21
<i>3.2.Research design</i>	<i>21</i>
3.2.1. Arksey and O’Malley Protocol	22
<i>3.3. Data analysis</i>	<i>28</i>
<i>3.4. Ethics and dissemination</i>	<i>28</i>
<i>3.5 Conclusion</i>	<i>29</i>
CHAPTER 4: RESULTS	30
<i>4.1. Literature search and study selection.....</i>	<i>30</i>
<i>4.2. Charting the data.....</i>	<i>39</i>
<i>4.3. Descriptive statistical analysis of the data</i>	<i>49</i>
4.3.1 Number of studies published per year	49
4.3.2 Location of publishing	50
4.3.3 Author’s country of origin	51
4.3.4 Aims of the study.....	52
4.3.5 Sources used in providing models of self	54
4.3.6 Definitions of Islamic Psychology.....	56

4.4. <i>Thematic analysis</i>	57
4.5. <i>Conclusion</i>	60
CHAPTER 5: DISCUSSION	61
5.1. <i>Interpretation of the results</i>	61
5.2. <i>Gaps in the literature</i>	64
5.2.1. The need for a uniform definition of Islamic Psychology	64
5.2.2. Lack of contextual application.....	66
5.3 <i>Themes</i>	70
5.3.1. Theme 1: Relationship with Allah	70
5.3.2. Theme 2: Organization, meaning, and frequency of the self and its components in Quran: metaphysical versus material	85
5.3.3. Theme 3: Roles, relationships, and results: contribution of each component to the struggle between good and bad.....	92
5.3.4. Theme 4: Winning the battle is not winning the war: stages of self and spiritual goodness.....	118
5.3.5. Theme 5: Tying it together: the theory as a whole	129
5.4. <i>Conclusion</i>	139
CHAPTER 6: CONCLUSION	141
6.1. <i>Limitations and recommendations</i>	141
6.2. <i>Implications of the study</i>	145
6.3. <i>Summary of the main findings</i>	147
6.4. <i>Conclusion</i>	148
Reference List	150
Appendix A	156
<i>Ethics exemption letter</i>	156
Appendix B	157
<i>Turnitin Plagiarism Report</i>	157
Appendix C	158
<i>Skinner’s Islamic Model of the Self</i>	158
Appendix D	159
<i>Yamani’s diagram of processes occurring within the model of the self</i>	159

List of Figures

FIGURE 4.1: AMENDED PRISMA DIAGRAM	37
FIGURE 4. 2: NUMBER OF STUDIES PUBLISHED PER YEAR.....	49
FIGURE 4. 3: NUMBER OF STUDIES PUBLISHED IN DIFFERENT COUNTRIES.....	50
FIGURE 4. 4: AUTHOR DISTRIBUTION ACCORDING TO COUNTRY OF ORIGIN	51
FIGURE 4. 5: AIMS OF THE STUDIES	52
FIGURE 4. 6: SOURCES USED BY THE STUDIES IN PROVIDING A MODEL OF THE SELF	55
FIGURE 4. 7: FREQUENCY OF CONCEPTS USED IN DEFINITIONS OF ISLAMIC PSYCHOLOGY	56

List of Tables

TABLE 3. 1: PCC FRAMEWORK	25
TABLE 4. 1: SEARCH RESULTS	31
TABLE 4. 2: CODES USED TO CATEGORIZE THE FULL-TEXT STUDIES READ.....	33
TABLE 4. 3: NUMBER AND PERCENTAGE OF ARTICLES EXCLUDED PER CRITERION.....	35
TABLE 4. 4: TABLE CHARTING THE DATA OF SELECTED ARTICLES.....	39
TABLE 4. 5: THEMATIC FRAMEWORK	58

CHAPTER 1: INTRODUCTION

1.1. Background

Like the religion of Islam from which it is based, Islamic-led understandings of psychology have a rich, innovative history dating back centuries (Haque, 2004). Following the 14th century, however, the psychological field developed a decline in its previously rapid growth, leading to a longstanding stagnancy (Haque, 2004). Thereafter, the 1970s witnessed a continuous resurgence of interest in Islamic Psychology (IP) (Skinner, 2019a). Whilst this awakening has led to opportunities for further research and growth, the evolution of this field is arguably hindered by its lack of uniformity. These challenges include no single definition of IP existing, nor any agreed-upon approach to its methodology, preferred sources of information, clinical applications, or qualification requirements for those practicing it (Iqbal & Skinner, 2021). Similar to other indigenous approaches, conflict also exists on whether this paradigm lives in stark opposition to traditional Western approaches to psychology, or whether some overlap occurs. Some authors have even claimed that a complete integration between the two positions is possible (Abu-Raiya, 2014; Murken & Shah, 2002).

1.2. Rationale

Given the need for the field of psychology to adapt to the rapidly evolving, increasingly globalised nature of present-day society, emerging fields are required for it to maintain its relevance and to establish multicultural approaches where necessary. Moreover, coupled with the number of the Muslim population growing at a global level, a clear conceptual and practical understanding of IP would be helpful in this regard (Altalib, 2019; Iqbal & Skinner, 2021). By tapping into its various facets of the Islamic faith and inclusion of

religion and spirituality as factors affecting mental health, it provides a distinct approach focused on both the physical and metaphysical processes that shape human existence (Kaplick et al., 2019). This may facilitate a more comprehensive understanding of Muslim clients, and explore the potential benefits Islamic teachings may provide within the psychotherapeutic setting (Iqbal & Skinner, 2021). This approach may thus be more beneficial to Muslim clientele. Through utilising a scoping review, this research proposes to provide an overview of current literature on Islamic Psychology, focusing on Islamic models of the self, as this is arguably a necessary starting point for all psychology paradigms. This perspective, which attempts to provide an Islamically compliant, holistic understanding of human nature and its related processes through the inclusion of both observable and unobservable elements was explored. The Islamic focus on aspects of the self, predominantly the *ruh* (soul), *nafs* (lower self), *qalb* (heart), and *'aql* (intellect), is included. In doing so, this paper aims to add to the growing scholarship on Islamic Psychology, thereby establishing it as a more prominent and well-known field. While a large amount of historical and current scholarship does exist in the field, its exact details and manner of implementation appear to depend largely on the personal beliefs and opinions of the writer, with no standardised definition apparent (Iqbal & Skinner, 2021). Thus, this scoping review aims to achieve a better understanding of Islamic Psychology. Moreover, a condensed overview of the field may also contribute to documenting the differences and convergence of opinion, thereby highlighting the links and limitations between existing knowledge bases on the subject. An overview of the scoping review protocol and its utility in achieving this aim has also been included.

1.3. Terminology

This list presents definitions for essential terms that hold significance within the Muslim community and are commonly understood. To ensure accuracy and authenticity, I have cross-referenced these definitions with a Mufti (a qualified Islamic scholar). As confirmed with M. Suliman (personal communication, July 20, 2023) these terms are defined as:

Allah: The Arabic word for God. He is generally ascribed 99 main qualities, although His descriptions are not limited to these 99. The word ‘Allah’ means “a love in which you will always be safe.”

Muslim: Someone who follows the religion of Islam. Loosely translates to “one who submits to the will of God.”

The Quran: The holy book of Islam containing the word of Allah, that was revealed to the Prophet Muhammad (Peace Be Upon Him). It contains 114 chapters, called *surahs*. One of the names used to refer to it is the ‘the book of guidance,’ as it contains commandments, laws, and descriptions of the rights and responsibilities of humankind; as well as various historical narratives and statements about the hereafter. It is not just a set of rules, but a means of bringing one closer to Allah.

Hadith: These include the Sunnah (lifestyle and legal practices as well as sayings of the Prophet Mohammed (Peace Be Upon Him)); as well as actions carried out by others of which he approved.

Classical or Quranic Arabic: The language of the Holy Quran. It is not generally used in everyday speech.

Dunya: The literal translation is “lower.” *Dunya* can refer to life in this world, which is temporary and temporal in comparison to the eternal life after death experienced in the Hereafter, the *Akhirah*.

Jannah: Paradise. An eternal abode in which the righteous are rewarded.

Jahannam: Hell. A place of eternal punishment.

Additionally, the transliteration of certain Arabic terms differed across the sources that were used. As such, to maintain uniformity, these terms were transliterated as follows throughout the current study: *'aql, ruh, nafs, qalb, Nafs al-Ammarah, Nafs al-Lawammah, Nafs al-Mutmainnah*. However, when quoting directly from the source, the original transliteration was retained. Furthermore, as these terms are not commonly used within everyday practices of Islam, they were italicised, whilst commonly-used terms such as Allah and Quran were not. Finally, the word Allah was used, except when including phrases that are commonly used in both English and Islamic writings, such as God-consciousness.

CHAPTER 2: LITERATURE REVIEW

This section provides an overview of the field of Islamic Psychology (IP). This involves an introduction to Islam and its primacy in Muslim lives, the utility of an IP framework, challenges facing the field, and its relation to Western psychology. This section concludes with an overview of Islamic models of the self.

2.1. Religion, relevance, and reality: an overview of Islamic Psychology

At its core, Islam is commonly encapsulated as a way of life (Murken & Shah, 2002). That is, it guides every aspect of existence for its Muslim followers, from the physical, such as rules of consumption and dress, to the metaphysical, including preparations for life after death (Abu-Raiya, 2012). It also regulates financial transactions, personal relationships, and travel, amongst other aspects. The Quran and Hadith essentially serve as guidebooks, ensuring all actions undertaken are done so according to Allah's will (Abdul Razak et al., 2017). These religious rights and commands are often conveyed through religious scholars and authorities (Murken & Shah, 2002). Moreover, Islam's primacy in Muslim's lives also translates to understandings of the self, the world, and others that relies predominantly on Islamic teachings (Iqbal & Skinner, 2021). Views and opinions devoid of Islamic principles thus risk being incomplete, or even irrelevant for these individuals (Keshavarzi & Haque, 2013). Therefore, the dual nature of humankind, physical and spiritual, would have to be incorporated in psychological models to avoid this risk in psychotherapy, as lack of consideration of the way in which Islam defines or considers concepts that are central to traditional psychology – such as the mind, sense of self, and emotions – may cause patients to feel isolated or excluded (Keshavarzi & Haque, 2013). It may also serve as a limitation, as it disregards the personal meaning that theology may give to illness (Skinner, 2010). Subsequently, this may affect the therapeutic alliance between patients and therapists, and cause inadvertent psychological harm to patients (Keshavarzi & Haque, 2013).

Conversely, the incorporation of Islamic concepts may serve to address the misattribution of psychological difficulties or dysfunctions to solely religious and spiritual origins (Rassool, 2021b). This occurs often in Muslim communities, thereby subjecting them to unrelated or insufficient religious-based treatments (Rassool, 2021b). Patients may therefore benefit from the availability of an integrated approach to their mental illness, as opposed to having to choose between either a traditional clinical approach, or one that is religious, but devoid of any clinical understanding concerning mental health care (Rassool, 2021b). Consideration of the influence of religion on mental well-being also increases the number of causal and diagnostic factors available for consideration, allowing for comprehensive, dynamic case formulations (Iqbal & Skinner, 2021). This, for example, could apply to the inclusion of factors not previously conceptualised as primary issues that require a targeted treatment approach, such as hypocrisy, or an excessive love of this world (Hassan, 2020; Yusuf, 2012). From an Islamic perspective, however, such concepts have been established as significant mental and spiritual health concerns that may produce serious and persistent consequences for the individual's well-being (Hassan, 2020; Yusuf, 2012). Thus, awareness of the existence of various spiritual disorders in addition to conventional mental illness diagnoses may increase the practitioner's understanding of their patients, and on what level these individuals are being affected, including the impact on spiritual development. Moreover, giving due consideration to the social and spiritual implications faced by Muslim clients who experience and openly admit to spiritual difficulties would deepen the psychological conceptualisations of these individuals. Such clients may struggle with internal feelings of spiritual guilt or fear, perceiving their difficulties as indicative of a religious or spiritual deficiency, or as a discrepancy within their Muslim identity (Abu-Raiya & Pargament, 2011). Additionally, they may be met with disapproval from those who see

these struggles as a challenge or offensive to the religion, leading to social, spiritual, and psychological isolation (Abu-Raiya & Pargament, 2011).

These expanded and enriched understandings may in turn assist in developing an efficient treatment plan going forward. Moreover, a better understanding of patients can serve to decrease feelings of practitioner helplessness, with a well-defined Islamic Psychology allowing the therapist to recognise not only the limitations of their scope of practice, but also the need for and benefit of treatment to be carried out through additional avenues (Sabry & Vohra, 2013). This may individuals trained in the application of Islamic teachings such as an *Imam* (Muslim religious leader) or a *Shaykh* (Muslim religious teacher), creating an overall more holistic, interdisciplinary framework of mental health services for Muslims (Sabry & Vohra, 2013; Skinner, 2010). In addition, practicing from an Islamic perspective may have an added benefit for the Muslim practitioner, through influencing their intentions, feelings, and motivations toward therapy, as therapy would be undertaken for a higher, more divine purpose, and one that may be more congruent with the therapist's own beliefs (Skinner, 2010).

Furthermore, such an approach may help in assuaging issues resulting from the profound stigma toward mental illness and psychology that stem from the view that these are modern, Western constructs, and contrary to Islamic beliefs (Abu-Raiya & Pargament, 2011; Keshavarzi & Haque, 2013). This is despite the existence of Quranic *ayats*, or verses, acknowledging the severity of mental difficulties, and imploring believers to aid those suffering from such ailments, as well as documentation of mental illness and treatment existing in Islamic scholarship from as early as the ninth century (Awaad & Ali, 2015). Awaad and Ali (2015) provided the example of the Muslim physician Abu Zayd Al-Balkhi, whose diagnosis and treatment of obsessive-compulsive disorder respectively hold close similarities to the fifth edition of the Diagnostic and Statistical Manual of Mental Disorders

(DSM-5) diagnostic criteria and Cognitive Behavioural Therapy treatment guidelines.

Although the expected rapid growth of Islam's contributions to the discipline of psychology began to decline around the 14th century, the renewed interest in its vast history and potential benefit that arose in the 1970s – together with the 'Islamization of knowledge movement' – in response to the growing influence of Western-based psychologies, has continued to increase (Haque, 2004; Skinner, 2019a).

Despite being an advancing discipline, the growth of IP remains slow relative to its necessity. This in part may be due to the lack of a distinct universal definition – theoretical and operational – utilised by those involved in the field (York Al-Karam, 2018). Whilst it is broadly accepted as a psychology rooted in the Islamic paradigm, the lack of specificity translates into disagreement around the relationship between Western or conventional psychology and IP, thus creating conflicting views on how to psychologically operationalise Islamic concepts, and IP's scope of practice and requirements for practitioners, amongst other concerns and conflicts (York Al-Karam, 2018). Moreover, a standardised framework from which Islamic psychotherapies can be practiced is also not yet available. These delays and difficulties are in part due to political and cultural nuances present in Muslim societies, which often relegate religious expertise solely to religious scholars (Kaplick et al., 2019). In this sense, the use of religious teachings by those outside the field, psychologists or otherwise, may be seen as superficial. However, as this field grows, so too may the parameters confining the type of collaborators and work subsumed under current definitions of "Islamic" (Abdul Razak et al., 2017). In order to translate between psychology and Islam, or to operationalise Islamic principles for psychological use, a thorough background in both disciplines may be needed. This is echoed by writing in this area which calls for an interdisciplinary approach to establishing the necessary structures in this field (Kaplick et al., 2019; York Al-Karam, 2018).

Another challenge may lie in the vastness of Islamic knowledge, laws, and teachings. Whilst the amount of Western-based psychological scholarship is overwhelming, it is arguably relatively well-defined and categorised, with distinct schools of thought and frameworks available. This is less evident in Islamic academia, which can be sourced from multiple hosts, through different processes of translation (York Al-Karam, 2018). One religious scripture may yield a number of translations with either subtle or broad differences, based on the person doing the translation, and from which school of thought within Islam they identify. This is complicated further by influences of the cultural context in which this process occurs. As such, defining IP itself is a complex process, as it is unclear whether there is a consensus surrounding where the Islamic aspect of the field should be drawn from, and which parts to include (Kaplick et al., 2019). Whilst some may consider both the sects of Sunni and Shi'a, for example, as both falling under the umbrella of Islam, many others would argue that a distinct religious and socio-political divide exists between them (Sari et al., 2020). Moreover, even if one uniform approach to Islamic principles existed, sources also remain divided on how the operationalisation of identified concepts would be established. A predominant example surrounds whether this would involve integration of existing theories with these concepts, thereby creating an Islamic adaptation of Western frameworks, or instead, establishing a new framework, based solely on Islamic principles (Rothman, 2020). Notably, the etic versus emic approach dilemma is not new to the field of psychology or its related practices, nor specific to IP, as various scholars and practitioners continue to question the impact of historic bias on the efficacy of current psychological models and assessments. Thus, this study aims to contribute towards a better understanding of uniquely Islamic teachings and shed light upon their benefits for psychological theory and practice.

2.2. Islamic versus mainstream psychology: a war between worlds?

Whilst scholars of IP agree that this approach goes beyond the simple acknowledgment of the importance of religion, to actually practicing from a fundamentally Islamic paradigm when carrying out psychotherapy, research shows disagreement on the manner in which this task should be undertaken (Keshavarzi & Haque, 2013). This conflict is apparent in the three main approaches present when considering an IP: the Islamic filter, comparison, and IP approach (Kaplick & Skinner, 2017). These respectively entail: Badri's (1979) approach of critically analysing Western psychological perspectives from an Islamic viewpoint, comparing Western and Islamic paradigms to identify overlap, and Skinner's (1989, as cited in Iqbal & Skinner, 2021) proposition of developing a uniquely Islamic alternative to Western psychology. Whilst some authors espouse the view that an integration of Islamic with Western psychology would be more relevant and useful; thereby acknowledging some benefit or overlap between the two paradigms, still others maintain that the use of Western models can be harmful when used on Muslim clients (Haque, 2004; Murken & Shah, 2002; Skinner, 2019b). Criticisms of these models centre around their incomplete approach to mental health and pathology, stating they fail to sufficiently consider spirituality (Iqbal & Skinner, 2021).

In exemplifying the consequences of failing to incorporate spirituality, Professor Rasjid Skinner (2010), a prominent current figure in the field, suggested that the meaning clinicians ascribe to mental illness may not match the personal meanings held by each client, which may be of a spiritual nature. This understanding must be mutual in order for optimum treatment to occur. Additionally, a lack of consideration regarding spirituality may also lead to a sole focus on secondary causation – the medical, social, psychological, or other temporal explanations of symptomology – without including an exploration of primary causation for patients which is that illness is ultimately given by Allah for reasons not obviously apparent

(Skinner, 2010). Acknowledgment and analysis of both are considered necessary for thorough, accurate diagnoses and treatment. Skinner (2010) also argued against the Cartesian split between the mind and body, or the mind and soul, espoused by mainstream psychology. Instead, he highlighted Islam's position on the dual nature of human beings, with spirituality and one's mental state being interlinked. Furthermore, psychology based solely on the Islamic paradigm may be accepted as inherently faultless or at least met with an automatic modicum of trust due to its Quranic-based foundations, as Muslims view the Quran as the pure and truthful word of Allah (Abu-Raiya & Pargament, 2011). Compared to the divine and infallible truth contained within Islamic teachings, Western psychology may conversely be viewed with suspicion given its reliance on human insights, observations, and experiments, thereby subjecting it to human error (Haque, 2004). Moreover, relying on methods that fall completely outside the realm of Islam may be seen as an inadvertent admission of doubt in Islam's adequacy for all aspects of human lived existence (Abu-Raiya & Pargament, 2011).

Further, whilst Skinner (2010) acknowledged some similarities within certain 'Western' theories, notably that of Carl Jung, the implication is that these cannot thoroughly describe or incorporate what is believed to be uniquely Islamic phenomena. This was echoed in Abdul Razak et al.'s (2017) overarching view that the lack of spirituality is central to the failure of Western psychology, as it results in an inability to account for all aspects of human existence. Interestingly, this view is increasingly echoed by other indigenous psychologies, including Hindu and African psychologies (Laher, 2014). Abdul Razak et al. (2017) also compared dominant Western-based theories, including psychoanalysis and behaviourism, to Islam - highlighting their differences, including the failure to consider life after death, an atheist-leaning philosophy, and a dispute about the innate goodness of humankind (Abdul Razak et al., 2017). The aforementioned sources further depicted a detailed critique of Western models relative to Islamic counterparts. Abdul Razak et al. (2017) also noted

apparent similarities but argued that an in-depth analysis reveals that these are superficial in nature. Conversely, in their comparison of Quranic models of the self with Jungian and Freudian models, Abu-Raiya (2012) highlighted significant similarities which they use to advocate for dialogue between Western and Islamic approaches to psychology. In this sense, the author presented psychology as a uniform field, rather than focusing on the Western-non-Western dichotomy and argues that it can be enriched by contributions from both subdisciplines (Abu-Raiya, 2012).

For those who believe that the models relate or even overlap, practicing from an Islamic vantage may simply consider the utilisation of some Islamic terminology and practices in therapy, or incorporating Islamic interpretations of Western psychological phenomena, thereby 'Islamitising' psychology (York Al-Karam, 2018). Conversely, others may define it by including explanations and practices from psychology into Islamic ones, thereby psychologising Islam. Should the former definition hold weight, there remains the confusion over which Islamic understandings or terms should be incorporated, and from which Islamic school of thought. With the latter, it is unclear which psychological theories or concepts may be suitably incorporated. Moreover, for those who view Western and Islamic theories as completely distinct, alluding to the historical uses of psychology by Muslims, a number of scholars are often drawn on, notably Imam Abu Hamid Muhammad al-Ghazali (c. 1056-1111), with the notion that these older writings serve as the foundation for current practice (Abdul Razak et al., 2017). This may not allow for the formation of new, independent Islamic modalities, especially given the lack of consensus over the suitability of various knowledge bases for this aim. Yet others in the field still conflate IP with the practice of psychology by Muslim practitioners, or with Muslim mental health – the consideration of specific sociocultural issues in Muslim communities contributing to mental illness – despite

these not necessarily incorporating Islamic views or principles into psychotherapy at all (Ali, 2016).

Although this debate is necessary in defining the boundaries of IP, the lack of conclusiveness to the questions it poses – and perhaps an unnecessarily overt focus on what IP is not, in relation to Western models – have further complicated the question of what Islamic Psychology truly stands for. Defining IP solely in opposition to Western psychology renders it simply as an academic antagonist to the latter. In turn, this creates a disservice to IP's potential to serve as its own self-defined character with a rich history and promising clinical future.

2.3. Islamic models of the self

Although many take issue with various aspects of Western psychology, the objective of the science itself – broadly, the understanding of human nature as is necessary to observe, predict, and treat behavioural, cognitive, and emotional processes – is seen as beneficial and even necessary to the Muslim community (Abu-Raiya, 2014). However, it is this essential concept of human nature that many Muslim scholars challenge, with some even viewing Western conceptualizations of the self as a pandemic in itself; with strains against which Muslim identities must be inoculated. These conceptualisations and their subsequent effects on emotion and behaviour are seen as antithetical to those espoused by Islam, and are thus believed to create dissonance and discontent within oneself (Badri, 1979; Skinner, 2019b).

Whether or not this uncompromising view is shared by all those involved in the field, it is clear that the vast range of psychological theories in existence – Western, Islamic, or otherwise - do have a common starting point from which further understandings of behaviour, mental health, and mental illness are then extenuated: models of self (Rothman, 2020).

Although Islam covers a multitude of aspects of lived experience; creating the potential for

various psychological explorations which range from quality of life to community psychology, and incorporate both individual aspects of pathology and group aspects such as social justice, it is thus this concept that will be the focus of this paper. This concept also marks the point at which the Islamic and Western traditions reach their ideological divide.

Previous research highlights that early Islamic writings are rich in descriptions of emotion, behaviour, and the nature of human beings - all of which contribute to understandings of personality (Awaad & Ali, 2015; Haque, 2004). Collectively, this ancient knowledge base – the precursor of modern psychology - is termed *Ilm al-Nafs*, which is the study of the self and has contributions from scholars ranging across various disciplines (Skinner, 2019a). However, these writings are often interspersed throughout various eras of Islam, beginning around 801 CE, with each era subject to different academic contexts and influential historical events, and are often written in Arabic that is not easily translatable, and often has a variety of possible meanings (Haque, 2004). As such, contemporary practitioners have attempted to distil these older understandings into simple models of self that are also clinically applicable, in conjunction with Quranic knowledge (Rothman, 2020). These aim to provide the basis from which Islamic frameworks for psychology can be formed (Rothman, 2020).

Although variations in the model of the self exist in terms of the number of components included, the extent to which these components are detailed, and whether these components are conceptualised as purely metaphysical or consisting of some physical form, they broadly include the same common elements described by al-Ghazali; namely, the spirit (*Ruh*), heart (*Qalb*), cognitive capacity (*'aql*), and the lower self or instincts (*nafs*) (Abu-Raiya, 2012). These are thought to form the structure of the soul, and an interplay of processes occurring in each element is considered in conjunction with those occurring in the physical body and environment (Yaakob, 2011). The soul, functioning as a distinct entity, is a

control centre with a myriad of functions that it carries out in its vessel, the human body, in order to produce human behaviour. Whilst the utilisation of the Islamic model may allow for consideration of other, more traditional influences on personality, such as childhood experiences, cognitive patterns, or social learning, this model conceptualises these in relation to the metaphysical processes occurring within the soul (Kaplick et al., 2019; Skinner, 2010). Therein lies the key difference between Western and Islamic models, as the former does not consider human nature as originating within the soul (Abdul Razak et al., 2017).

Firstly, the *ruh* is noted to be a complex entity as even the Prophet Muhammad (Peace Be Upon Him) reportedly stated that a full understanding of it is beyond human capacity (Abu-Raiya, 2012). Broadly, it is conceptualised as the spark of life given to each person by Allah. Unlike many Western models, which consider the lifespan as spanning between birth and death, the *ruh* is understood as having been created thousands of years prior to the physical birth of an individual, and as continuing into the afterlife, even after physical death is experienced (Abu-Raiya, 2012). Secondly, the nature of each person, their *fitrah*, is viewed as inherently containing knowledge of Allah as well as the belief that He is one God (*tawhid*), or striving toward connection with Allah, and is believed by some to be contained within the *qalb* (Skinner, 2019a). The optimal state of existence is to live in accordance with one's *fitrah*; the misalignment that inevitably occurs due to worldly influences and internal strife serves as a primary source of psychological strife. Personality development, then, can be defined as the psycho-spiritual development of the soul, with its goal being in as close divine proximity as is possible to Allah (Abdul Razak et al., 2017). This can be achieved by following the rules of Islam, the *Shariah*, embodying the characteristics of the Prophet Muhammad (PBUH) such as patience and kindness, and engaging in self-reflection (Keshavarzi & Haque, 2013; Yaakob, 2011). Therefore, the focus of an Islamic psychotherapy would include this aim, as opposed to an overt focus on earthly happiness or

satisfaction, especially given the belief that one's outcome in the *akhirah* – the achievement of heaven or hell - depends on the activities undertaken with regards to whether one did or did not attempt to realign their souls with a connection to Allah (Abu-Raiya, 2012).

Thirdly, while the *ruh* is seen as inherently good and pure according to the nature of its *fitrah*, and forms the core of general human nature, differences in individual personality are contributed to by the *nafs*, which constitutes a necessary life force, with which the *ruh* is in constant battle (Rothman, 2019). Although it consists of different levels, this aspect of the soul appears to be linked more to the physical body and consists of unique desires and temptations that may not be inherently immoral but may mislead the individual away from their *fitrah* (Skinner, 2019a). The outcome of the constant struggle between the goodness of the *ruh* and the desires of the *nafs* is thought to be largely determined by the *qalb* (Rothman & Coyle, 2018). The root word of *qalb* is defined along the lines of to turn around - thus indicating the turn toward either one's *fitrah* or the desires given by the *nafs* (Razak & Haneef, 2014). Lastly, this battle is aided by the '*aql* (Yaakob, 2011). The '*aql* also consists of divisions, with the first four levels being analogous to standard definitions of cognition or intellect (Skinner, 2019a). The fifth level, however, is seen as an extension of the *qalb*, which is open to influence or goodness from the *qalb* (Skinner, 2019a). In an optimum state of being, the '*aql* in conjunction with the *qalb* exerts control over the expression of the *nafs*. In this way, both intellectual and emotional understanding are considered important; however, whether this combination is beneficial or disruptive to the individual's well-being depends on whether reason is influenced by the *Qalb* or the *Nafs*, respectively (Yaakob, 2011). The body, whilst being temporary in that it serves as a vessel for the soul and its elements, and is disposed of at the time of death, is also involved in this dynamic interplay (Abu-Raiya, 2012).

The incorporation of developmental stages described in the Quran further protects against a static understanding of each individual, as it allows for constant consideration of the

state of the soul – and therefore the overall spiritual and general well-being of the individual - in relation to their internal and external environments (Rothman, 2020). Whilst as many as seven of these stages can be included, three are generally focused on: (1) the *Nafs al-Ammarah* (commanding self), (2) *Nafs al-Lawammah* (incriminating self), and (3) *Nafs al-Mutmainnah* (the secure self) (Kalbi & Basharat, 2020). *Nafs al-Ammarah* describes a state in which the self is entirely commanded by its *nafs*, becoming subordinate to desires, and therefore giving in to sin (commanding self), whilst *Nafs al-Lawammah* involves the active committing of sins, but with a consciousness of the wrongness of these actions in such a way that a person is driven by guilt to amend their ways (Kalbi & Basharat, 2020). Although the ideal stage strived for is the *Nafs al-Mutmainnah*, wherein only those actions beloved to Allah are desired and thereby sin is avoided, the development of the soul is non-linear as the individual constantly vacillates between these stages depending on their context (Yaakob, 2011). However, this back and forth, whilst perhaps frustrating or experienced as negative by the individual, does not necessarily imply absolute failure or immorality, but is rather considered a normal human experience that provides an opportunity for further growth as can be obtained through Islamic means (Rothman, 2020). Further, these stages are considered in conjunction with the physical health of the body and the extent of its compliance with Islamic law (Skinner, 2019a). For example, the consumption of *halaal* foods, or engagement in sport and prayer, holds influence over the internal self, particularly in aiding or restraining the *nafs* (Skinner, 2019b).

The Islamic model of the self is an integrated one, with consideration of processes at all levels of an individual, which are necessary in order to understand the functioning and well-being of that individual. It further allows for a biopsychosocial-spiritual approach to mental illness, as opposed to simply a biopsychosocial formulation (Tanhan & Young, 2021). Mental illness is thus not necessarily always conceptualised solely from a spiritual viewpoint;

however, this approach does prioritise spirituality as an important component to be explored (Tanhan & Young, 2021). Therefore, the use of psychotherapy would involve identifying and targeting the processes occurring at the relevant level – be it spiritual, cognitive, or physical - in order to understand the nature and extent of the problem, and the manner in which it should be treated (Keshavarzi & Haque, 2013). This treatment may target both the aforementioned primary and secondary cause of pathology, but it is important to note that other contributing methods such as the use of medication are not ruled out, neither are forms of mainstream psychology, such as cognitive behavioural therapy, if they are deemed as helpful within the treating individual's context (Keshavarzi & Haque, 2013).

While an understanding of these concepts involved in an Islamic model of self is a necessary starting point in the field of IP, current conceptualisations are still subject to criticism. According to Abu-Raiya (2014), for example, the simplicity of the model has limitations, maintaining the need for a more detailed understanding of the definitions and functions of each element. The author also acknowledges the prominence and achievements of al-Ghazali but notes the absence of an explanation behind the methodology used in generating this model, as well as the absence of more contemporary analyses of this model, based on psychological insights and understandings discovered in the modern era (Abu-Raiya, 2014). Additionally, the models of self are also subject to different opinions and terminology - for example, some authors use the term *nafs* differently depending on the context, using the term both to denote desires of the self, and using it interchangeably with the terms: 'self', 'ego', and 'psyche' (Keshavarzi & Haque, 2013). Moreover, while some may view the *nafs* in the context of desires, as natural and neutral, others classify them as inherently evil (Kalbi & Basharat, 2020; Skinner, 2019a). Another difference lies in the structure of the model, with some placing the *ruh* in its centre, and others, the *qalb*. These differences therefore highlight the need for definitional clarity and coupled with

aforementioned critiques levelled at the field, showcase the need for the Islamic model of self to be extended and advanced in order for IP to progress.

2.4. Conclusion

It can be seen that the advancement of this field holds a myriad of benefits in various spheres – academic, social, and clinical – as it advocates for the inclusion of more aspects of lived human experience that may currently not be available or prevalent in current Western or mainstream psychological practices. Notably, the importance of IP does not derive solely from its therapeutic utility (Kaplick et al., 2019). As discussed, whilst this is one of the primary goals of developing the field, an innate value lies in expanding the breadth of and access to Islamic understandings of the self, behaviour, and other similar concepts. An additional aim includes the acknowledgment of the value of advancing Islamic scholarship as an independent field, as well as the utility of being able to compare these fundamental understandings to contemporary views (Kaplick et al., 2019). Thus, this scoping review aims to contribute to this goal.

CHAPTER 3: METHODOLOGY

This chapter presents the research methodology employed in this study. The purpose of the study is provided, followed by the research design, including an explanation of Arksey and O'Malley's (2005) scoping review protocol. This section concludes with a discussion of the ethical considerations of the study.

3.1. Purpose of the study

3.1.1. Aim and research question

The purpose of this research was to provide an overview of existing research on Islamic Psychology (IP), specifically Islamic models of the self, through exploring its academic prevalence and defining characteristics.

The accompanying main research question was: what is the state of existing research on Islamic Psychology as demonstrated through the academic prevalence and defining characteristics of Islamic models of the self?

3.1.2. Objectives

This study centred on Islamic definitions and models of the self and documented various salient characteristics of the studies considered, in order to provide a clear and succinct overview of the field as it currently stands. The following objectives were focused on:

1. Discerning the number of studies available that present an Islamic model of the self.
2. Exploring the characteristics of these studies, including the authors, dates written, and extent to which a model has been developed.
3. Identifying the stance taken within the selected articles on the relationship between Islamic and Western models of self.

4. Providing an overview of Islamic models of self, including similarities and discrepancies in models outlined by various authors.

3.1.3. Study sub-questions

1. How many studies available present an Islamic model of self?
2. What are the discerning characteristics of available studies?
3. Do various scholars believe there is an overlap between Islamic and Western models of self?
4. What are the components included in models of self, and how are these defined?

3.2. Research design

Scoping reviews can be described as a form of research synthesis currently gaining increased interest in academia which are broadly utilised to provide an overview of existing literature on a particular topic or interest area, especially those that are complex or have not previously been extensively mapped (Pham et al., 2014). More specific reasons for undertaking this type of review may include: the examination of the extent and nature of the research activity carried out; discerning the benefit of undertaking a systematic review; summarising and disseminating findings from existing research; and identifying gaps in existing research (Arksey & O'Malley, 2005). Given the lack of coherence and clarity present in the field of IP, differences in opinion, and the advent of relatively new scholarship in the field, this scoping review focused on examining the extent and nature of research activity on a global scale carried out thus far on Islamic models of the self, and identifying gaps in existing research, in order to provide a coherent and comprehensive framework that may contribute to the development and establishment of frameworks of IP as an interdisciplinary field.

Importantly, this research design was based on a positivist paradigm, in that the nature and extent of the existing evidence surrounding IP was researched objectively. As is described in the analysis section, a thematic analysis of the result was carried out in order to explore and report on how this knowledge exists in academic research. This epistemological position implies that any comparison to Western psychology is captured according to the stance taken in the chosen studies, rather than my own interpretation, and a thorough comparison is not the core focus of this study. The utilisation of a mixed methods approach - through the inclusion of both quantitative analysis of the data, displayed through graphs, and qualitative analysis in the form of the thematic analysis - added to the nuance and depth of this study. Further, this scoping review followed the five steps highlighted by Arksey and O'Malley's (2005) framework, as is described below. The optional consultation exercise was not included in this review.

3.2.1. Arksey and O'Malley Protocol

The Arksey and O'Malley protocol is as follows:

Step 1: Identifying the research question

Arksey and O'Malley (2005) state that the formation of a research question containing the most pertinent aspects of the study – as identified utilising the PCC framework mentioned in step 2 below - is a necessary starting point as it defines the parameters of the study. The research question and sub-questions of this study have been listed above.

Step 2: Identifying relevant studies

In order to ensure a comprehensive synthesis of literature relevant to the research question, a careful, thorough search strategy of primary studies and reviews, that are published and unpublished, is necessary (Arksey & O'Malley, 2005). This consists of establishing criteria and limitations (inclusion and exclusion criteria) prior to searching for

studies from various sources, including “electronic databases, reference lists, hand-searching of key journals, existing networks, and relevant organizations and conferences” (Arksey & O’Malley, 2005, p. 23).

This study made use of the following inclusion and exclusion criteria, which were used to gather studies from electronic databases, reference lists, and key journals. The exclusion criteria were extended during the screening process, as the researcher gained increased familiarity with the nature and extent of research carried out within the field. Moreover, the increases in the number of exclusion criteria allowed for a more stringent screening process, adding to the relevance of the results.

Inclusion criteria:

- Studies in English, and studies translated into English.
- Quantitative, qualitative, and mixed-methods studies.
- Islamic psychology.
- Islamic models of the self / Islamic models of personality.
- Articles that identify components that make up an Islamic model of self.
- Research conducted within the last 52 years (1970 – 2022).

Exclusion criteria:

- Articles that are not written or translated into English.
- Articles written before 1970.
- Articles that discuss Islamic psychology or personality, but do not focus on the components that would constitute an Islamic model of the self.
- Articles that focus only on one aspect of self, neglecting to include how the others interrelate in a meaningful way to provide a holistic overview of a model of the self.

- Articles that provide only a short overview of all or some of the components, in order to facilitate understanding of a separate or related topic that is the actual aim of their study.
- Articles that define or discuss the components in relation to Western theories.
- Articles that focus on what the personality of a Muslim specifically should, or does, contain, rather than how Islam defines the self.

The year 1970 was selected as it is within the 1970s that interest in the field of IP is commonly stated to have regained momentum (Skinner, 2019a). The final three exclusion criteria were added due to there being an abundance of articles found that listed or discussed components of an Islamic model of self, but only in relation to either a separate topic, or in comparison to Western theories, often Freud's psychoanalytic model. This limited the exploration of the components to their relevance to the source's actual focus. Additionally, those with a comparative nature did not suit the aims of the study – to explore Islamic contributions to understanding human nature and moreover to accept these as independently valuable – instead indirectly extending the neoliberal tradition of lending validity to knowledge outside the realm of Western-based epistemology only insofar as their relation to Western constructs. The percentage of articles excluded per category relative to the total collected is presented in the results section of the current study.

The PCC framework, which identifies the core constructs in the study according to Population, Concept, and Context, allowed for the following search terms to be identified:

Table 3. 1*PCC Framework*

Population	Concept	Context
N/A	Islamic psychology	Academia
	Islamic models of self	Literature
	Personality	Databases
	<i>Nafs</i>	
	Islam	

Based on the above, the following search terms incorporating Boolean operators were utilised in the search strategy: (Islamic Psychology* OR Islam) AND (Models of self OR personality OR *Nafs*)

The databases for data collection included the following:

- *EBSCOhost Research Databases*
- *Google Scholar*
- *JSTOR*
- *ScienceDirect*
- *PsychInfo*
- *PubMed*
- *Sabinet*
- *SAGE Journals*

- *Springer Academic Journals*
- *Taylor & Francis Online*
- *Wiley Online Library*

Additional literature was also identified through searching the online database of the *International Students of Islamic Psychology (ISIP)*, and articles that were recommended via *Academia*.

Step 3: Study selection

Despite the use of a specific search strategy, search results may contain irrelevant material (Arksey & O'Malley, 2005). As such, a further strategy is needed to select which of the studies found were relevant to the research material, and which required elimination. To this end, the Preferred Reporting Items for Systematic reviews and Meta-Analyses extension for Scoping Reviews (PRISMA-ScR) framework was utilised (Moher et al., 2009). This involved the search for studies within each of the databases listed above, that were screened by both their titles and abstracts, as many of the titles included Arabic words or unclear titles that required further context to identify their suitability to the current study. After certain studies were selected and saved, duplicate studies were removed. The full text of the remaining articles was then read and categorised according to the inclusion and exclusion criteria listed in Table 4. The final articles were then selected. The steps of this screening process are visually displayed a flowchart (Figure 2) under the results section.

Step 4: Charting the data

'Charting' is a data extraction technique used to synthesise and record core themes and information from the selected studies onto a data charting form (Arksey & O'Malley, 2005). As this goes beyond simply summarising, as this process allows for the comparison of the articles selected, this manner of recording data is described as the 'descriptive-analytical'

method similar to that used within a narrative review, as it applies a more uniform approach to gathering common, broad pieces of information from each article. Information obtained in this scoping review was charted according to:

- Author(s), year of publication, location of publication.
- Type of source.
- Aims of the study
- Definitions provided of Islamic Psychology.
- Source(s) used to obtain information about Islamic models of self.
- Aspects of the self covered in the article.
- Comparison to Western psychology.

Descriptive statistics were used to present the above information visually in the form of tables and graphs.

Step 5: Collating, summarising, and reporting of results

This section aimed to satisfy the overarching purpose and benefit of a scoping review - its ability to present a succinct but thorough overview of a large area of scholarship – by providing an unbiased “narrative account of existing literature,” rather than a simplistic summary (Arksey & O’Malley, 2005, p. 27). This involved two levels of analysis: descriptive statistics and thematic analysis. The descriptive statistical analysis provided a basic quantitative overview of the studies acquired and included a graphical representation of aspects such as the geographic distribution of the studies, the number and types of components of self each included, and the sources they drew from. A quick comparison of studies is thus provided in the following chapter.

The thematic analysis, a manner of identifying and finding meaning within a set of themes drawn from a particular dataset, adds a qualitative element to the analytic process, assisting with further exploration of the results obtained (Braun & Clarke, 2012). As this is a

systematic process, it, together with the numeric analysis, provides a consistent, structured framework for analysing and reporting results (Arksey & O'Malley, 2005). This may yield information such as the identification of gaps or of contradictory results in the field of interest.

3.3. Data analysis

Braun and Clarke (2012) further provide a framework consisting of six steps for conducting a thematic analysis, which includes: familiarisation with the data, generation of initial codes, searching for themes, reviewing identified themes, defining themes, and conducting a write-up. This involved reading and re-reading the data obtained, systematically organising data into smaller, meaningful chunks, collecting these chunks into broader themes, evaluating and modifying the themes, further refining the themes, and finally, reporting them.

This process involved reading and re-reading all the final articles selected, followed by line-by-line coding of two of these sources picked at random. Codes from these were separately grouped into similar subthemes and themes using Microsoft Excel. An analysis of each article's codes, subthemes, and themes was then conducted in order to identify similarities, differences, and overlaps between them. These were then combined and refined. The coding of the remaining articles was done according to these pre-established themes, amending as necessary, according to the information provided in each source. This process thus made use of both the inductive and deductive approaches to coding.

3.4. Ethics and dissemination

As a scoping review does not use human subjects or handle confidential and sensitive information, instead making use of pre-existing sources for which informed consent has already been obtained - as the articles were sourced from academic databases - the obtaining

of ethical approval was not deemed necessary for this particular study. However, ethical clearance was applied for through submitting a research proposal for this study to the University of KwaZulu-Natal's RIG system. An ethics clearance certificate, noting the exemption from ethics of this study, was granted by the University of KwaZulu-Natal's Research Ethics Office (application number 00018370) (Appendix A).

3.5. Conclusion

This chapter discussed the methodology used in procuring and analysing the data in order to fulfil the research aims and objectives that were provided. This analysis consisted of both a quantitative approach in the form of descriptive statistics and a qualitative approach, through the use of a thematic analysis. Ethical considerations were also discussed. The principal findings from this analysis are presented in the next chapter.

CHAPTER 4: RESULTS

This section presents the results of the search strategy as well as the results of the descriptive statistical and qualitative analysis of the selected studies (n = 18). This includes the number of articles identified from the different databases at the various steps of the screening process, the number of articles excluded per exclusion criterion, and defining characteristics of the selected studies. Furthermore, the quantitative characteristics of the selected studies are presented visually in the form of bar graphs, including an explanation of the graphs. Finally, the themes and subthemes that were uncovered through the use of thematic analysis are provided, including a short description of each theme.

4.1. Literature search and study selection

The utilisation of the aforementioned Boolean operators yielded a large number of search results in many databases, as demonstrated in the table below. As such, if the number of search results in a database exceeded 1000, the number of studies screened was limited to the first 1000 search results. If after these results still appeared to be relevant, screening continued no relevant results had been found in the previous 100 results.

Table 4. 1*Search results*

Database	Yield	Number of articles screened (titles and abstracts)	Total selected for full-text screening	Total after duplicates between databases removed	Total after duplicates within databases removed
EBSCOhost Research Databases	2733	2733	38	36	28
Google Scholar	269 000	2000	129	126	121
JSTOR	58 378	1000	40	33	16
PsychInfo	712	1000	26	26	17
PubMed	17 213	1000	29	29	21
Sabinet	0	0	0	0	0
SAGE Journals	27 418	1000	11	11	8

ScienceDirect	27 671	1000	25	25	21
Springer Academic Journals	17 383	1000	30	30	21
Taylor & Francis Online	69 066	1000	19	19	14
Wiley Online Library	401	401	16	16	13
ISIP	713	713	91	83	70
Academia recommendations	10	10	5	5	5
<hr/>					
Total	490698	12857	459	439	355
<hr/>					

Given the novelty of the field, reading the title or abstract of the sampled studies was often not sufficient in discerning their content focus and relevance. In addition, a number of the titles and abstracts contained Arabic terminology that was unclear in meaning without having read the full content of the article. Thus, of the 122857 articles screened by title and abstract alone, a large number of studies (n= 459) were selected for full-text screening.

Duplicates between the databases were then identified and deleted, followed by remaining

duplicates within the databases. An Excel spreadsheet was then created, listing the remaining 355 articles alphabetically. A number of categories were then created according to the exclusion criteria, assigning a number per criterion as a coding reference (Table 4.2).

Table 4. 2

Codes used to categorise the full-text studies read

Code	Include or exclude	Reason for exclusion
0	Include	
1	Exclude	Focuses only on one aspect of self. Neglects to include how the others interrelate in a meaningful way, thereby falling short of the purpose of the study, which is to provide a holistic overview of models of the self.
2	Exclude	Provides only a short overview of some / all components, in order to facilitate understanding of a separate / related topic. Mention which components are included.
3	Exclude	Defines or discusses the components in relation to another theory (for example, Freud's psychoanalysis).
4	Exclude	Focuses on what a Muslim personality should/does contain,

		rather than how Islam defines the self.
5	Exclude	Focuses on purification of the soul/self-development from an Islamic / spiritual perspective but not on how the soul is actually constructed.
6	Exclude	Completely unrelated to the study. Discusses the field of Islamic psychology in general but not aspects of self.
7	Exclude	
8	Exclude	Not in English.
9	Exclude	Full-text not available.

Whilst some of the above criteria had been decided on prior to the data search, others were added on ad hoc after screening the full text of approximately 20 articles. It became clear that the content covered in these sources was extensive, but often not relevant to the current study. Therefore, to improve transparency, and assist in mapping the field for potential future studies, the reasons behind this irrelevance were included as these additional criteria. The following table demonstrates the number and percentage of articles per each criterion that were excluded, out of the total number of full text articles assessed.

Table 4. 3*Number and percentage of articles excluded per criterion*

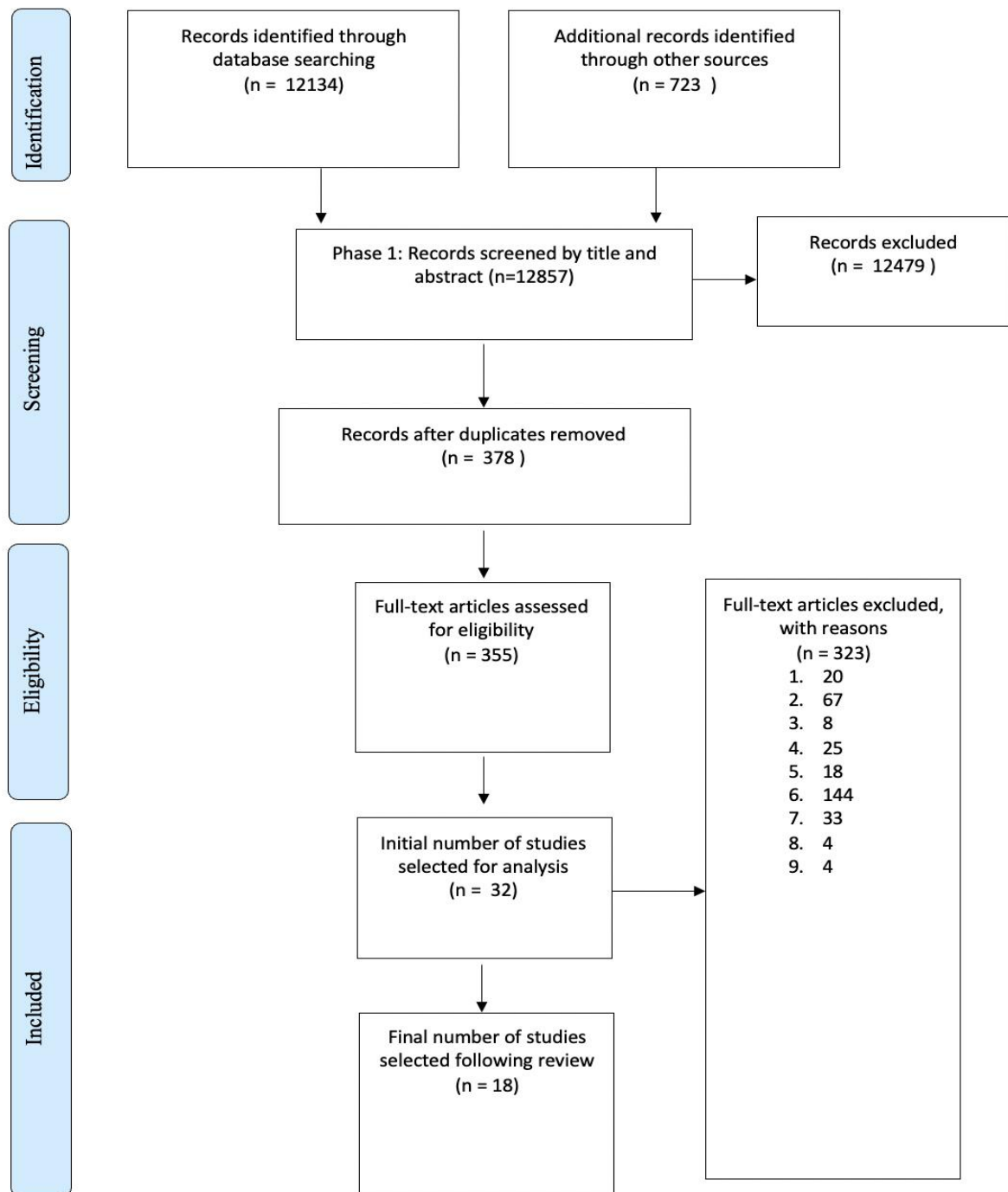
Criterion	Components / models discussed per criterion (if applicable)	Number of articles (n = 355)	Percentage (%)
	<i>Fitrah</i>	4	1.13
<i>Focuses on only one aspect of the self</i>	<i>'Aql</i>	1	0.28
	<i>Soul/nafs/ruh</i>	10	2.82
	<i>Qalb</i>	5	1.41
<i>Discusses the components in relation to another topic</i>	Al-Ghazali's model	14	3.94
	Other models and components	53	14.93
<i>Define or discuss the components in relation to another theory (e.g., Freud)</i>		8	2.25
<i>Focuses on what a Muslim personality should/does contain,</i>			

<i>rather than how Islam defines the self</i>	25	7.04
<i>Focuses on purification of the soul/self-development from an Islamic / spiritual perspective but not on how the soul is constructed</i>	18	5.07
<i>Completely unrelated to the study</i>	144	40.56
<i>Discusses the field of Islamic Psychology in general but not aspects of self</i>	33	9.30
<i>Not in English</i>	4	1.13
<i>Full text not available</i>	4	1.13

Further, the PRISMA diagram below (Figure 4.1) illustrates the screening process used to select the final articles once the inclusion and exclusion criteria had been applied. It is important to note that the format of this diagram was amended from the original by Moher et al. (2009) to more accurately reflect the process applied in the current study.

Figure 4. 1

Amended PRISMA diagram demonstrating the selection process



Note: PRISMA diagram. Adapted from “Preferred reporting items for systematic reviews and meta-analyses: the PRISMA statement,” by Moher, D., Liberati, A., Tetzlaff, J., Altman, D. G., & PRISMA Group, 2009, *PLoS medicine*, 6(7), e1000097, (<https://doi.org.ukzn.idm.oclc.org/10.1371/journal.pmed.1000097>). Copyright by Open Medicine.

A total of 32 studies were initially selected for the final analysis, before undergoing a joint review with the study supervisor. They were then narrowed down to a final 18 studies. This process also included sifting through multiple works by one author discussing the same subject, to select which of the author's publications were most relevant to the current study. For example, from the 32 studies considered for the final selection, four sources were found from Abdallah Rothman, including his 2019 thesis. The information from this appeared to be repurposed into his textbook, which was selected for the current study as it was deemed the most relevant, instead of risking repetition by including the three other sources.

4.2. Charting the data

Table 4. 4

Table charting the data of selected articles

Article	Title	Author/s, date, location of publishing	Source type	Study Aims	Definition of IP provided	Sources used to obtain information about Islamic models of self	Aspects of the self that are covered	Comparisons to Western Psychology
A	Al-Ghazali's Views On The Heart, The Spirit And The Soul- A Comparison Between Ihya' 'Ulum Al-Din And Al- Risalah Al- Laduniyyah	Che Zarrina Sa'ari January 1998 University of Malaya, Kuala Lumpur, Malaysia	Journal article	A comparison between Al- Ghazali's views on the qalb, ruh, and nafs in two of his different works: Ihya' 'Ulum al-Din (The Revival of the Religious Sciences) and Al-Risalah Al- Laduniyyah (The Message From On High)	None	Al-Ghazali's books	Qalb, Ruh, and Nafs are the focus, but the body and fitrah are mentioned	None
	Applying Islamic principles to clinical mental health care: introducing- traditional- Islamically- integrated- psychotherapy:	Hooman Keshavarzi and Bilal Ali July 2020	Book Chapter	To provide an introduction to the fundamental principles of Traditional Islamically Integrated	Defines TIIP, rather than IP, as a “psychotherapeutic framework rooted in an inherently Islamic foundation” that offers “a holistic approach to	Translation and integration of contributions by various classic theologians and scholars	‘Aql (cognition), nafs (behavioural inclinations), rūh (spirit), qalb (heart), ihsās (basic emotions)	Not directly discussed; however, it is acknowledged that psychological interventions that target Islamic components of the human psyche can include “Islamic adaptations of

B	Chapter 1: Foundations of a Traditional Islamically Integrated Psychotherapy	England and New York State	Psychotherapy, including presenting a TIIP Ontological Model of the Human Psyche	the construction of a spiritually integrated psychology.” (p. 13) IP includes “elements of mental health practice” being informed by “scholastic theology (kalām) and creed (‘aqīdah), law (fiqh or ahkām), and spirituality (tasawwuf or akhlāq wa ādāb).” (pp. 18-19)	mainstream psychologies that are consistent with TIIP principles and goals”, implying some overlap (p. 13)			
C	<p>Developing a model of Islamic Psychology and Psychotherapy</p> <p>Chapter 4: An Islamic Model of the Soul: Theoretical Foundations for Islamic Psychology and Psychotherapy</p> <p>Chapter 5: The Nature and Structure of the Soul: Therapeutic Conceptualisations in Islamic Psychotherapy</p>	<p>Abdallah Eric David Rothman</p> <p>2021</p> <p>England and New York State</p>	Book Chapters	<p>To present “the foundations of a comprehensive framework for psychology from an Islamic perspective” from which a “uniquely Islamic approach to psychotherapy is developed” (p. vi). Rothman has two aims in the relevant chapters: 1) to construct an Islamic model of the soul, and 2) to explore its clinical applications</p>	<p>An Islamic paradigm of psychology “gleaned and distilled from the knowledge that has been passed down through scholarly understandings of teachings based in the Qur’an and Prophetic traditions” (p. 34). This foundation from which this paradigm is built is formed through Islamic conceptualisations of the self or soul.</p>	<p>Qualitative analysis of interviews conducted with 18 scholars of different Islamic disciplines in order to generate an Islamic model of the soul. It uses this information together with an analysis of interviews conducted with 18 clinicians who incorporate Islamic principles into psychotherapy to develop an understanding of how the model of soul can be used</p>	<p>Nature of the soul: Fitrah</p> <p>Structure of the soul: nafs (lower self), qalb (heart), aql (intellect), Ruh (spirit). Includes levels of nafs: (nafs al-ammārah bil su (soul that inclines to evil), nafs al-lawwāmah (self-accusing soul), and nafs al-mutma’innah (soul at rest)</p>	<p>Argues for an independent Islamic framework rooted in “the theology, philosophy, ethics and guidance that exists within and is unique to Islam” (p. 3). The author notes the diversity present in Western psychology, but also its secular nature that, while hegemonic, does not fully encompass the lived realities of all those it’s theory and practice would hope to contain. However, the author does maintain that not all aspects on Western psychology remain incompatible with Islamic Psychology; and uses “terminology and concepts from the dominant paradigm” in order to maintain familiarity and compatibility for all groups of practitioners (p. 4)</p>

D	Exposition to Islamic Psychology: A Psycho-spiritual Approach	Tajulashikin Jumahat 2019 Malaysia	Journal article	Introducing the psychospiritual approach to Islamic Psychology through discussing the psychospiritual aspect of human beings	Centres IP around spiritual aspects on the human psyche, which is based on the “Islamic metaphysic framework” (para. 1). IP draws both on Islamic revealed knowledge and spiritual realities, and is “guided by religious, ethical, and spiritual conduct and exercises” (para. 1)	to inform clinical practice Draws on earlier and more recent scholars, and verses from the Quran	Fitrah (human nature), ruh (spirit), ‘aql (cognitive ability, mind, or intellect), and nafs (soul)	None
E	Fitrah according to the Qur’an: Personality Analysis of Islamic Psychology Perspective	Jarman Arroisi, Jamal, Mohammad Khair Al-Fikry June 2021 University of Darussalam Gontor, Indonesia	Journal article	“To research psychological concepts in Islamic traditions” through studying the Qur’an texts and supplementing them with views from the Ulama, in order to present a view on human personality that incorporates the Quranic concept of fitrah (p. 109). It can be inferred that this aims to raise awareness of the spiritual aspect of human nature espoused by Islam that it is necessary to Islamic Psychology	Not included	The Quran and opinions of the Ulama.	Lists three dimensions contained within human beings: - Al-jism (biological) - Al-ruh (spiritual) - Al-nafs (psychic) The authors seem to divide fitrah into fitrah jismiyah, fitrah ruhaniyah, and fitrah nafsaniyah, with fitrah nafsaniyah containing the heart, reason (aql), and al-nafs	States that the scientific approach espoused by modern psychology only accounts for ‘scientific’ elements – jismiyah and nafsaniyah, or the external – without consideration of the ruhaniyah (spiritual) aspect. The two are thus fundamentally different.

F	Health and Illness from an Islamic Perspective	Majed A. Ashy 1999 New York State	Journal article	“To introduce readers to the Islamic understanding of the self, its functions, and purpose...it also aims at understanding Islamic definitions of health, illness, and treatment” (p. 241). Does state that it aims to contrast Islamic understandings of the self with Western ones but does not do so	“A field that examines the Islamic perspective on health and illness and compares it to Western perspectives,” aiming to integrate Islamic views with Western findings (p. 241).	Mainly the Quran, and draws from a few classic scholars	Covers various aspects of human nature. Firstly, states humans have 3 levels of self: the plant, animal, and human self; each with their own functions. There are then three states that the self can be in: Al-Nafs-Al-Ammarah, Al-Nafs Al-Lawamma, and Al Nafs Al-Mutmainna. It also mentions ‘areas of the self’ – the chest and heart – and the unconscious, cognition, and emotion	It does not directly compare models of self; but does imply a general overlap between the fields of IP and Western psychology
G	Human Behaviour from an Islamic Perspective: Interaction of Nature, Nurture, and the Spiritual Dimension	Fatimah Abdullah 2011 Published in the American Journal of Islamic Social Sciences, Virginia, United States	Journal article	To “highlight the importance of the Islamic belief system – which is an integrated and comprehensive way in dealing with human behaviour – especially by means of the interaction of nature, nurture, and the spiritual factor in the formation of human behaviour” (p. 86). This article basically outlines Islam’s view on the interaction between	None provided	The Quran, hadith, and Al-Ghazali.	Discusses the role of heredity and environment, together with the ‘aql (intellect), nafs (soul), qalb (heart), and rūh (spirit). Divides spiritual levels into the al-nafs al-ammarah (commanding soul), al-nafs al-lawwamah (the blameworthy), and al-nafs mutma’inah (the pacified soul)	Implies there is no overlap

H	Human Nature: An Islamic Perspective	Mohd Abbas Abdul Razak 2012 International Islamic University Malaysia	Journal article	nature, nurture, and spiritual factors in human nature To discuss human nature from an Islamic perspective, incorporating Qur'anic descriptions of the physical and metaphysical aspects of existence, as well as why studies into human nature are important. Includes a short contrast with Western theories	None provided	Qur'an and Sunnah	Fitrah (primordial nature), body, rūh (spirit), qalb (heart), al-'aql (intellect), al-nafs (soul/spirit), and 3 dimensions of the nafs: Al-Nafs al-Ammārah (evil self), Al-Nafs al-Lawwāmah (reproaching self), and Al-nafs al-Mutma'inah (content self)	States there is a direct contrast between the two, and highlights the key difference: to the Western theorist, studies of the soul or spirit are negligible, whilst to the Islamic scholar, this is the primary focus. Also points out the West's neglect of the 'aql as a component
I	In Quest of a Meaningful Model of Human Self and Behaviour	Manzurul Huq 1994 Published by International Islamic University, Malaysia Press.	Journal article	To present a model of human self and behaviour based on the transcendental nature of man; that focuses on the drive for meaning as a distinguishing feature of human personality	None provided	The Quran, and Sufi concepts, primarily those found in the works of Al-Ghazāli and Rūmi	The soul, body (animal soul), intellectual self, and inner eye of the heart. These components correlate with various stages of the self: nafs al-ammārah bi al-su' (impelling self), al-nafs al-lawwāmah (reproaching self), al-naffs al-mutma'innah (tranquil self), fanā (loss of individuality as self completely identifies with Allah), and baqā (sustaining of both self-awareness	Implies that western models are limited

							and awareness of the divine)	
J	The Islamic Conception of Human Nature with Special Reference to the Development of an Islamic Psychology	Yasien Mohamed 1986 University of Cape Town	Thesis (Masters)	“To present a brief survey of the view of representative and authentic Muslim scholars on the subject of human nature” in order fulfil a number of aims, including to “propose a foundation for an Islamic therapy.” (pp. vii-viii)	Does not appear to give a clear definition, but notes that the conceptualisation of an Islamic psychology would have to be rooted in the metaphysical understanding of man, contained in Divine Revelation	An integration of “relevant material from the ‘colossal works’ of the Islâmic legacy” (p. x)	Fitrah (primordial nature of man), rûh (spiritual aspect), nafs (psychical aspect), irâdah (free will), ‘aql (intellect)	No overlap. “The Islamic concept of human nature is radically different from that of western psychologists” (p. vi-vii)
K	Islamic Psychology: Human Behaviour and Experience from an Islamic Perspective Chapter 3: Perspectives on Human Nature	G. Hussein Rassool 2021 Published by Routledge (Taylor & Francis Group), London and New York.	Textbook chapter	Explore “the nature of man from different schools of Western psychology and from an Islamic perspective,” as well as “the concept associated with the self, the nature and stages of the Nafs or soul, and the significant role the heart plays in human psychology” (p. 54)	“The study of the soul, mental processes and behaviour according to the principles of psychology and Islamic sciences” (p. 16)	Various old and new scholars, Al-Ghazali, and the Quran	Fitrah (predisposition to worship one God), Nafs (soul), Rûh (spirit), ‘Aql (intellect), Qalb (heart) Includes levels of nafs: Nafs al-Ammara Bissu’ (Nafs that urges evil), Nafs al-Lawwammah (Nafs that blames), and Nafs al-Mutma’innah (Nafs at peace) Includes types of hearts (healthy, sick, dead)	Does not appear to take a clear stance but in Chapter 1, gives an overview of various authors’ opinions on the matter
	The Muslim Psyche: A Journey from Wholeness to Holiness	Abdelmalek Yamani 2017	Dissertation (doctorate)	To show the journey of the Islamic psyche (nafs) through a “process of sulook or control	States that IP has aspects of both Eastern and Western psychologies and should be part of a global East-	The Quran, hadith, and texts by Muslim scholars between	The author conceptualises of a psychic model consisting of four congruent elements:	Acknowledges that though western theorists have contributed greatly to understandings of the human psyche, and there is some

L		California Institute of Integral Studies. San Francisco, California.		of one's behaviours and attitudes," or from wholeness to holiness, thereby also finding new understandings of the psyche from an Islamic perspective, in "the context of Islamic Psychology" (p. iv; p. 1)	West psychology. Implies that Islamic understandings of the psyche are central to IP	the 8 th and 13 th centuries.	<ol style="list-style-type: none"> 1. Five psychic agents (the human senses) 2. Five psychic ranks (jassad-body, aql-mind, qalb – heart, nafs – psyche, and rooh – soul) 3. Four levels of consciousness (Islam – surrender, Iman – belief, Taqwa – God consciousness, Ihsan – perfect consciousness) 4. Three psychic states (an-nafs al ammaraah – prone to evil, an-nafs an-lawwamh – self-blaming, and an-nafs al-mutmainnah (state of peace)) 	overlap, their representations are also "problematic and incomplete" (p. 53).
M	Shāh Walī Allāh's Theory of the Subtle Spiritual Centres (Laṭā'if): A Sufi Model of Personhood and Self-Transformation	Marcia K. Hermansen 1988 Published in the Journal of Near Eastern	Journal article	To present Shāh Walī Allāh's detailed theory of a person's subtle spiritual centres	Not provided	The various writings of Shāh Walī Allāh	States that there are 10 parts of a human, five material and five immaterial. He categorises these into a three-tiered model of the Spirit: the lowest level, rūh hawai; with	None

							the second level, the Rational Soul (al-nafs al-nātiqa) containing the rūh (spirit), qalb (heart), intelligence ('aql), and mystery (sir); and the highest level being termed the angelic level	
N	Psychology from the Islamic Perspective. Chapter 2: The True Nature of Humans	Dr Aisha Utz 2011 International Islamic Publishing House, Riyadh, Saudi Arabia	Book chapter	To present a view of the true nature of humans	In chapter 1: "The study of the soul; the ensuing behavioural, emotional, and mental processes; and both the seen and unseen aspects the influence these elements" (p. 34)	Appears to draw from Quran and Hadith	Fitrah (innate instinct to believe in the existence and oneness (tawheed) of Allah), rooh (spirit/soul), nafs (soul/self), qalb (heart). Aql is discussed in chapter 7, as 'reason.' Also discusses levels of the soul: the commanding soul, reproachful soul, and tranquil soul; and types of hearts (healthy, dead, sick)	Notes that Islamic conceptualises of human nature as being spiritual and metaphysical, which is intrinsically different to Western conceptualisations. Does not appear to denounce Western conceptions entirely, simply focuses on Islamic ones
O	Global Psychologies Mental Health and the Global South Chapter 8: Psychology from an Islamic Perspective	Amber Haque 2018 Published by Palgrave Macmillan London	Book chapter	To "discuss Islamic perspectives of psychology based on the Qur'an and Hadith traditions of the Prophet Muhammad" (p. 137)	A psychology "based primarily on Islamic theology and worldview" (p. 137)	Old and new scholars and the Quran	Fitrah (innate goodness of human beings/ "the natural predisposition of a person to accept the Oneness of God (Al-Tawhid)", aql (intellect/cognition), iradah (free will), al-qalb (heart), ruh (spirit), nafs (acquired automatic tendencies of the human being) (p. 140)	Notes that the physical and material aspects of behaviour that are primary in Western theories are considered secondary to the spiritual aspects focused on in IP

							Includes six levels of nafs: Nafs Lawwamah (blaming self), Nafs Mulhima (inspired self), Nafs Mutmainnah (secure self), Nafs Radiyyah (content self), Nafs Mardiyah (gratified self) and Nafs Kamiliyah/Nooraniyah (purified self)	
P	Towards a systematic Qura'nic theory of personality	Hisham Abu-Raiya 2012 London	Journal article	“To articulate a systematic Qura'n-based theory of personality” building on the ideas of Al-Ghazali (p. 218)	“A Muslim psychology of religion that is rooted in Islamic faith and philosophy” (p. 218)	The Qura'n and relevant ideas from Al-Ghazali	Nafs (psyche/soul) and three components of nafs (nafs ammarah besoa' – evil commanding nafs, al-nafs al-lawammah – reproachful nafs, and al-nafs al-mutmainnah – serene nafs); roh (spirit); a'ql (intellect); qalb (heart of nafs). Also includes Al-nafs Al-marid'a (the sick nafs) as a component	Implies no overlap as Western theories are “rooted in a different cultural climate and based on Western Christian assumptions about, and definitions of, religion,” and is therefore derivative approaches are associated with “significant difficulties and challenges” (p. 218)
Q	Traditions, Paradigms, and Basic Concepts in Islamic Psychology	Rasjid Skinner 2019 US	Journal article	To “present a working model of the self-derived from traditional Islamic thought” (p. 1087)	Not explicitly provided, but implies the benefit of drawing from the “classical tradition of Islamic thought” (p. 1088)	Traditional Islamic thought-examining how classical scholars constructed Quranic statements of self into practical	Qalb (“the isthmus which connects the self with Ruh (the spirit); the part in which is felt the sense of Fitrah (what is natural); Aql (reasoning centre/intelligence);	Notes the usefulness of Western scientific approaches but regards much of the content of theories as antagonistic to Islam; whilst noting that Islam already provides sound psychological theories that

					models. References to Quran and Hadith are also made	Nafs (life force); and the lower form of nafs, the ‘instinctual drives’: Nafs Ammara (lowers Nafs), Nafs Lawwamma (instinct to remorse), and Nafs Mutmaina (tranquil or rested Nafs) (p. 1090). Also includes Dhameer (conscience) as the product of the influences of Aql, Qalb, and Nafs (Lawwamma)	can be utilised without the need to draw on Western-based approaches. However, notes some similarities with Freud’s psychoanalysis and Jung’s views
R	A Beginner’s Guide to the Concept of Islamic Psychology	Rasjid Skinner 2019 (December) London	Journal article To introduce an Islamic Psychology, through “presenting a working model of the self” p. 1087	“Psychology that is based on an Islamic paradigm” and is “fundamentally distinct from culturally adapted or ‘Islamicised’ Western psychology and is a completely different field from Islam and Mental Health” (p. 4)	The model presented in his paper “Traditions, Paradigms, and Basic Concepts in Islamic Psychology.”	Qalb (inner heart) which contains the fitra (what is right and wrong), and is open to the Ruh (divine inspiration/the spirit). Aql (intellect), hawā nafs (animal drives), and the body. Also discusses levels of nafs, as above	Not directly stated, but noted that Western Psychology is culture-bound, and therefore not universally applicable.

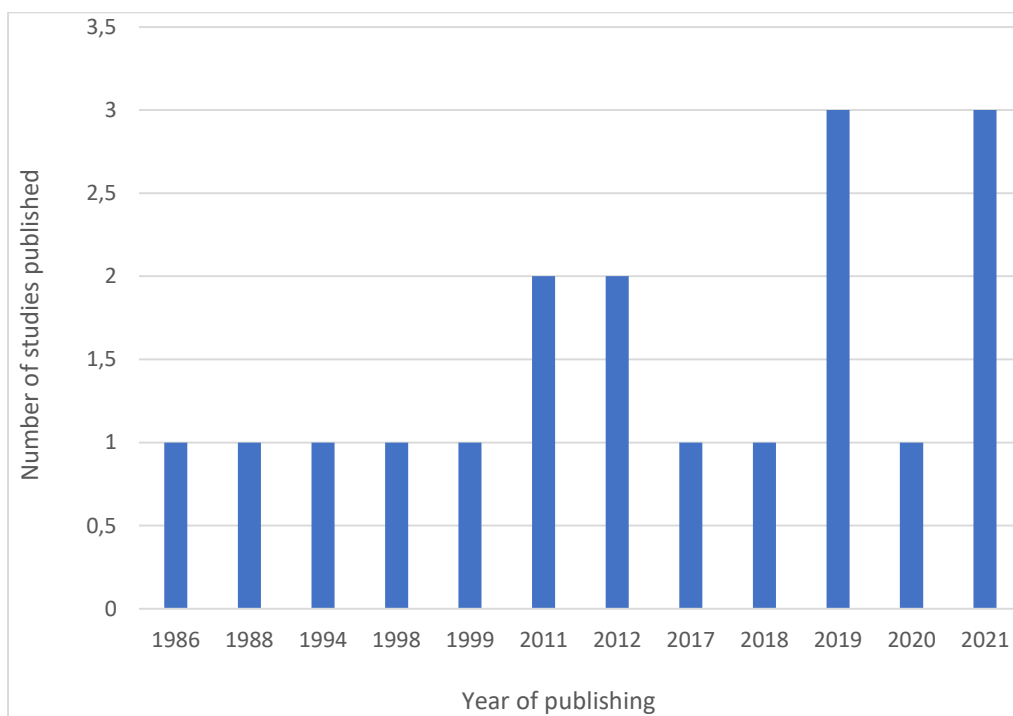
4.3. Descriptive statistical analysis of the data

In fulfilling the aims of this study, the characteristics of all the studies selected (n = 18) were noted in Table 4.4. The following section contributes to the numerical aspect of this aim by providing visual representations of this data, allowing for a quantitative overview of the studies selected.

4.3.1 Number of studies published per year

Figure 4. 2

Number of studies published per year

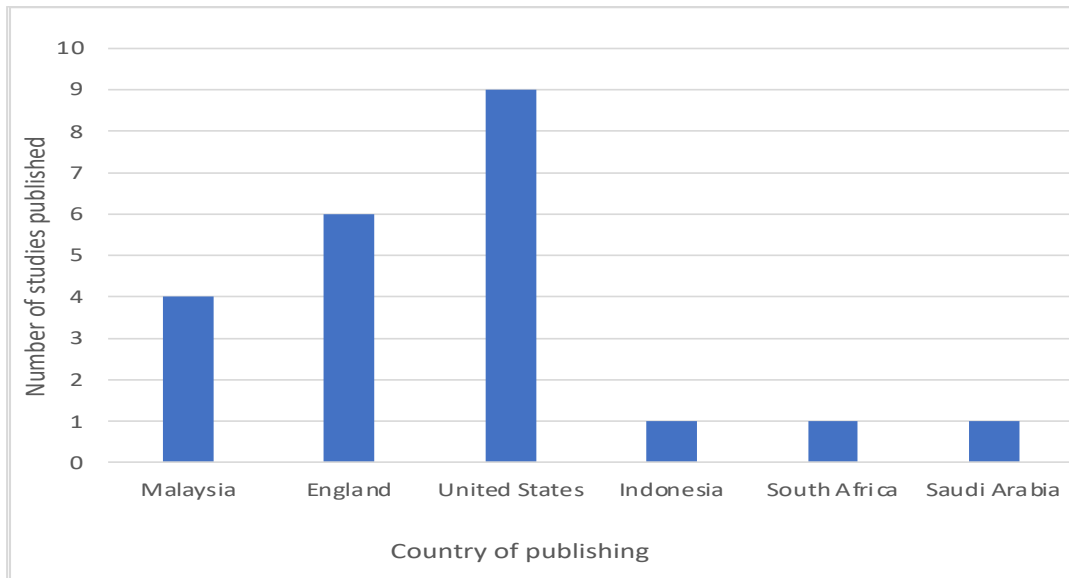


Despite regaining traction in 1970s, the field of IP only began to yield research focused on Islamic models of the self since 1986, as Figure 4.2 portrays. Interest in this specific area of the field appeared to be consistent throughout the mid-1980s through the 2000s; however, it dipped between 2000 and 2010. Interest in IP resumed in 2011, again remaining relatively consistent, before peaking in 2019, and again in 2021.

4.3.2 Location of publishing

Figure 4. 3

Number of studies published in different countries

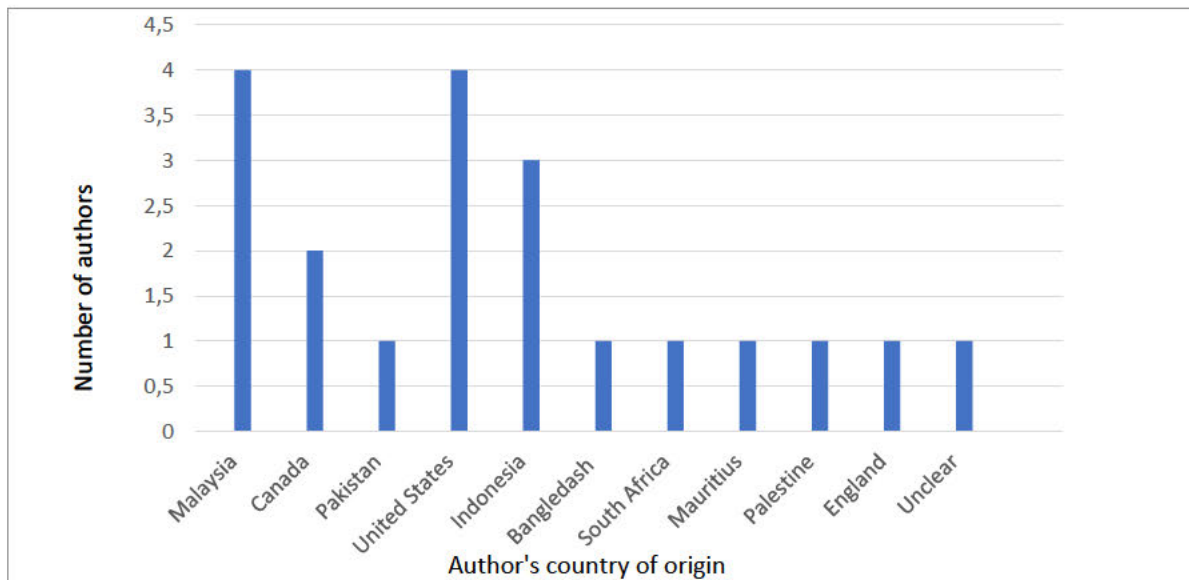


Whilst most of the studies were only published in one country, some publishing houses appeared to concurrently publish in both the US and England. These were counted twice, per country, and may account for the relatively high number of studies published in these countries. It can be seen that most studies were published in the US (nine), followed by six studies from England and four from Malaysia. Indonesia, South Africa, and Saudi Arabia published a relatively low number of studies in comparison, at one each.

4.3.3 Author's country of origin

Figure 4. 4

Author contribution according to country of origin



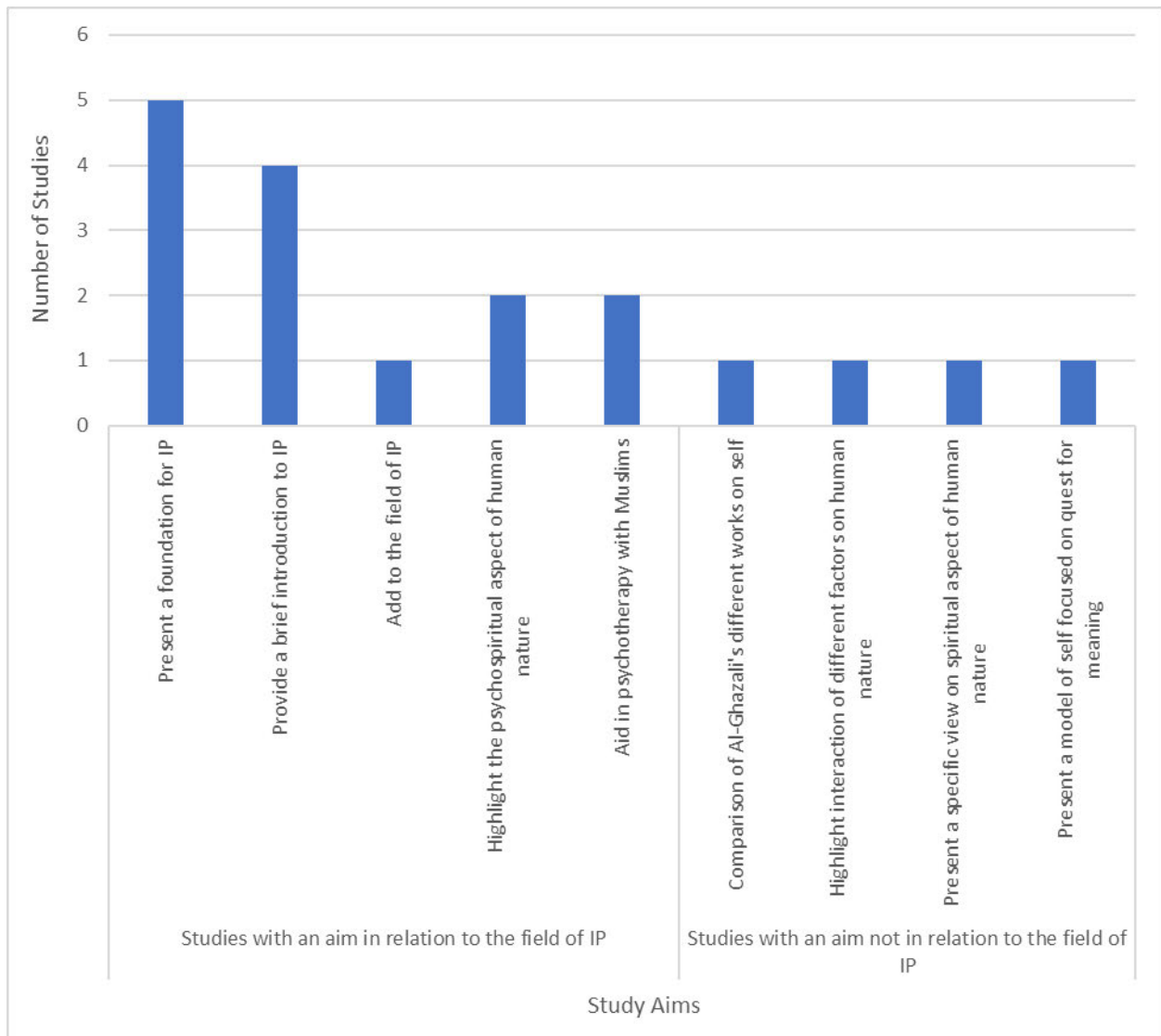
When discerning the location of publishing, it became clear that this did not always match the author's current location or birthplace, the latter being more varied. Thus, whilst location of publishing was included in order to give an estimate of where and to whom studies were predominantly made available, origin of author was included to gauge an idea of the contextual background of the authors. Whilst this was not always strictly accurate in yielding contextual factors – many of the authors listed several different countries in which they had lived – it did provide more nuance when considering the factors leading to interest in and expansion of the field of IP. Although location of author at time of publishing had previously been considered instead of country of origin, this proved more difficult to track and less of a constant factor than birthplace. Additionally, a number of authors were contacted to verify their country of origin, and confirmed that they had remained in those areas, or had left in the last few years. Contextual influence from birthplace was thus inferred to be a reasonable factor to consider.

Despite one being a country of predominantly Muslims with Islam as its state religion, and the other a Western, secular state, Malaysia and the US respectively yielded the highest number of authors (four each). An additional seven authors, in addition to Malaysia’s four, also hailed from countries with high Muslim populations: three from Indonesia, and one each from Pakistan, Bangladesh, Mauritius, and Palestine. Four authors in addition to the US’ four had secular countries as their country of origin (Canada, England, and South Africa), and one remained unclear.

4.3.4 Aims of the study

Figure 4. 5

Aims of the studies



Categorising the aims of the studies proved a difficult task due to many of the aims containing an overlap, yet still displaying slight differences, often in semantics rather than the overall focus of the article. Whilst each study presented views on an Islamic theory of self, their intention in doing so varied. An obvious dichotomy was present in 14 studies which discussed Islamic models of self specifically within the context of an IP, whilst the remaining four did not. This demonstrates that whilst some studies did not specifically fall within the realm of IP, the majority did - potentially indicating the academic growth of the field. The former set of studies did not, however, always demonstrate a clear aim in relation to the field of IP. Even within the five studies listed as “present a foundation for IP”, which denoted a clear intention to themselves to establish, or contribute to the establishment, of the foundations of the field of Islamic psychology; the manner in which they aimed to do so differed slightly. Skinner (2019a), Mohamed (1986), and Rothman (2021) appeared to explore and establish a model of self as the clear starting point for an IP; a principle possibly espoused by Rassool (2021a), being the first concept within IP he discusses. However, Keshavarzi and Ali (2020) included it as part of a number of important concepts found within the foundation of an Islamically-integrated psychotherapy. Regardless, each author underscored the centrality of the model to IP.

Further, the four studies included under “provide a brief introduction to IP,” whilst similar in that they too focused on a model of self as the starting point or as an important aspect of IP, appeared to more broadly provide introductions or information that would be useful, but perhaps not foundational to an already established or yet to be established field of IP (Ashy, 1999; Haque, 2018; Skinner, 2019b; Utz, 2011). Yamani’s (2017) aim appeared to centre around adding to the field of IP through his exploration of journey of the psyche, by providing new insights of the Islamic self, whilst Arroisi et al. (2021) and Jumahat (2019) – under “highlight the psychospiritual aspect of human nature” – appeared to focus on the

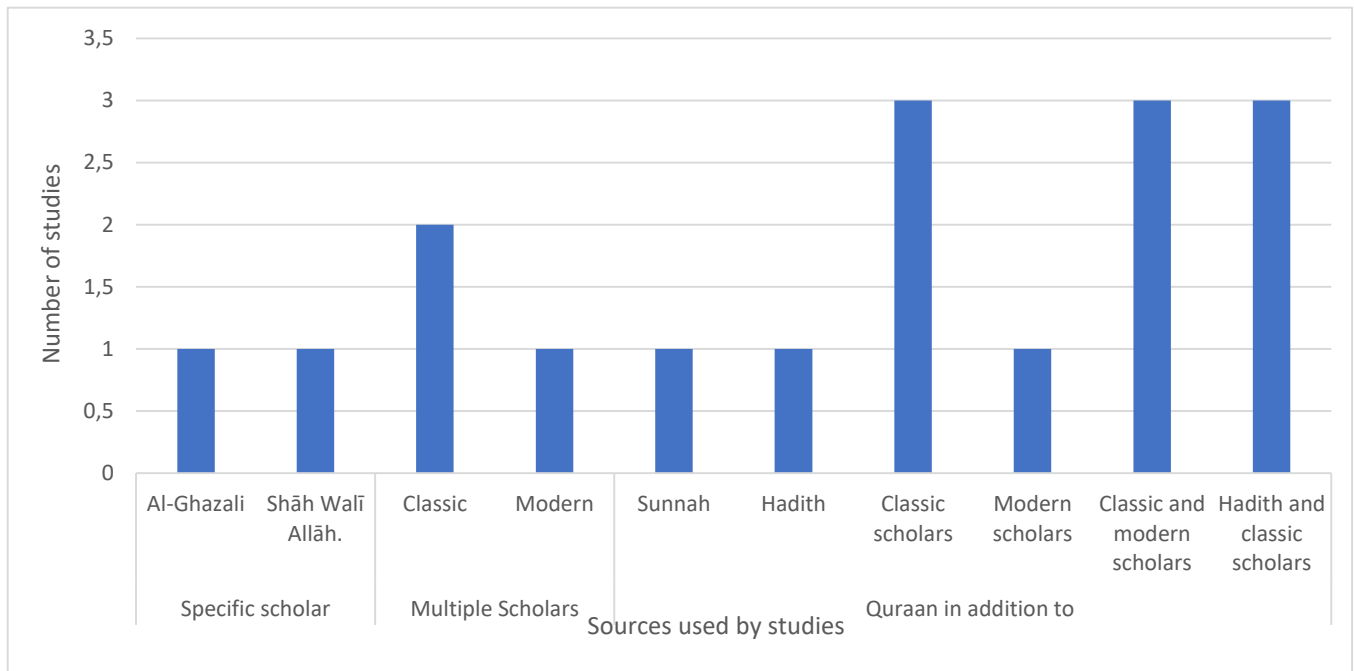
centrality of the spiritual aspect of human nature to IP. In addition, studies by Abdul Razaq (2011) and Abu-Raiya (2012) did not specifically mention contributing to IP as a whole; but did more specifically discuss the benefits of utilising the Islamic model of self they presented for psychotherapeutic purposes with Muslim patients, thus being categorised as “aid in psychotherapy with Muslims”.

Additionally, despite not falling under the umbrella of IP, the aims of the remaining four studies displayed a useful diversity, each falling under their own category. “Comparison of Al-Ghazali’s different works on the self” was the focus of Sa’ari (1998), who compared and contrasted aspects of the self that had been presented in two of Al-Ghazali’s books. “Highlight interaction of different factors on human nature” by Abdullah (2011) was the only study aimed at considering a nature versus nurture perspective by exploring the broader interaction of the components of self with genetics and the environment. “Present a specific view on spiritual aspect of human spirituality” refers to Hermansen’s (1988) study on Shāh Walī Allāh’s theory of subtle spiritual centres. Finally, “present a model of self, focused on the quest for meaning” displays Huq’s (1994) aim in showcasing the centrality of the drive for meaning to an Islamic model of the self.

4.3.5 Sources used in providing models of the self

Figure 4. 6

Sources used by studies in providing a model of the self



Although most of the studies utilised more than one source, two of these studies focused on works by a specific author - Sa'ari (1998) focused on Al-Ghazali, and Hermansen (1988) on Shāh Walī Allāh. Three other studies also made use of scholars only, not mentioning other sources. Of these three, two utilised work from classic scholars only, while one by Rothman (2021) drew from modern scholars in the form of interviews, with scholars from different Islamic disciplines ranging from Islamic psychologists to non-academic religious scholars. The remaining 13 studies all drew from the Quran in addition to other sources, showing that the Quran remains the most common source from which Islamic knowledge can be gleaned, but that it often does require supplementing from other sources, which often confirm its interpretation and the author's understanding. This supplementation most commonly came from scholars, with 10 of these 13 studies utilising this combination. Of these 10, three drew from classic scholars only, one from modern scholars only, and three

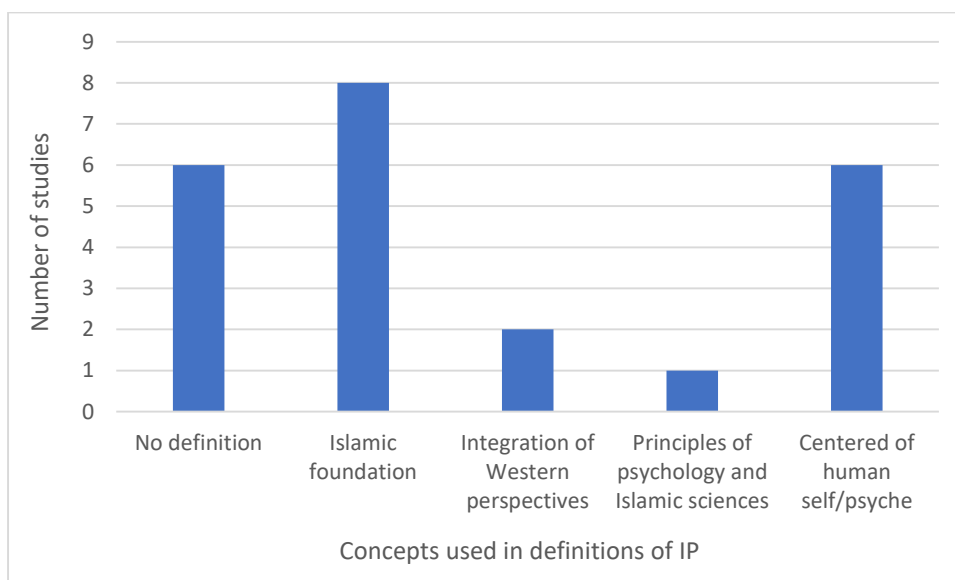
from a combination of both; whilst the final three drew from classic scholars in addition to Hadith.

Four of these studies specifically mentioned drawing from the work of Al-Ghazali: both Abu-Raiya (2012) and Abdullah (2011) reference Al-Ghazali as a main source, while Huq (1994) cited both him and Rūmi, and Rassool (2021a) utilised his work in addition to other scholars. Despite two of Skinner’s (2019a, 2019b) articles being included, the same model was presented in both and thus was only counted once under “Quran in addition to Hadith and classic scholars.” Only one study relied on Quran and the Sunnah alone, and another one the Quran in addition to Hadith.

4.3.6 Definitions of Islamic Psychology

Figure 4.7

The frequency of concepts used in definitions of Islamic Psychology



Of the studies collected, six did not refer to a definition of IP. From the remaining 11, regardless of whether definitions were clearly given or implied, a number of common concepts stood out. A definition from one study often included a number of these concepts and so the analysis recorded the frequency of the concept, rather than separately categorising

each definition as a whole, in order to highlight these common threads. Thus, one study could have contributed to the frequency count of two to three of the concepts identified, if its definition of IP included, for example, both “Islamic foundation” and “centred on human psyche.”

“Islamic foundation” proved to be the most common concept provided in the 11 studies defining IP, with eight of these maintaining that some form of an Islamic knowledge basis forms the core of IP – such as Keshavarzi and Ali’s (2020) inclusion of Islamic creed and law, Rothman’s (2021) inclusion of “understandings of teachings based in the Qur’an and Prophetic traditions” passed down by scholars, or simply, in an Islamic paradigm, as stated by Skinner (2019). However, three of the studies deviated from this definition through their incorporation of mainstream or Western psychological principles into their definition of IP. Whilst two of these, by Ashy (1999) and Yamani (2017), espoused an “integration of Western perspectives,” Rassool (2021a) mentioned utilisation of the “principles of psychology and Islamic sciences.” It is unclear whether these principles refer to understandings or techniques specific to Western psychologies, thereby advocating for an integrationist definition of IP, or if these are merely general, universal principles of psychology that may be common to both fields, that may also be used by the authors who maintain that IP is rooted in Islamic thought only.

4.4. Thematic analysis

The main aim of this research focused on providing an overview of the state of existing research on IP by focusing on the prevalence and characteristics of studies exploring Islamic models of self. The main research objectives included:

1. Discerning the number of studies available that present an Islamic model of the self.

2. Exploring the characteristics of these studies, including the authors, dates written, and extent to which a model has been developed.
3. Identifying the stance taken within the selected articles on the relationship between Islamic and Western models of self.
4. Providing an overview of Islamic models of self, including similarities and discrepancies in models outlined by various authors.

The literature search and screening allowed for the first objective to be accomplished, as 18 articles were chosen. The second and third objectives were met through the information provided in Table 4.4. Whilst this table did list and provide the English translation of the components included in each of the 18 studies, the thematic analysis section aims to further fulfil the fourth objective by deepening the understanding of the Islamic model of self. This will be accomplished through discussion of the themes and subthemes developed through conducting the thematic analysis that are presented in Table 4.5.

Table 4.5

Thematic framework

Theme	Subthemes (if applicable)	Description
1. Relationship with Allah	a. In His Image: state and superiority of human nature.	Explores the spiritual superiority of human existence in relation to other forms of creation.
	b. The devilish and the divine: the nature of human beings	Delves into the different, often opposing drives contained within each individual.
	c. The temporal test: purpose of life on earth	Discusses the aim and purpose of human existence in relation to the will of Allah.
	d. Immortality of the human self: here, and in the hereafter	Highlights the immortal nature of the human soul through exploring the effects of the internal battle between good and evil

		in this world and the next.
2. Organization, meaning, and nature of the self and its components in the Quran: metaphysical vs material		This presents the structural organization of the components in the Quran and by authors on both a physical and metaphysical scale.
3. Roles, relationships, and results: contribution of each component to the struggle between good and bad	a. <i>Ruh</i> and <i>nafs</i> : good and bad, black-and-white? Morality as a chessboard of choices	Describes the seemingly polarised roles of the <i>ruh</i> and <i>nafs</i> in promoting goodness or evil within the self.
	b. Heart and soul: the <i>qalb</i> and its core emotional and intellectual role	The dual roles played the <i>qalb</i> as a primary component within the self.
	c. Celestial meets the corporeal: cognitive processes of the <i>'aql</i>	The <i>'aql</i> serving as an intermediary between the metaphysical and physical worlds through its cognitive role.
	d. Integrating the individual: an interplay between the components and individual context	How the components interrelate in their various processes toward spiritual goodness or evil; in conjunction with heredity and environment.
4. Winning the battle is not winning the war: stages of self and spiritual goodness		A description of the dynamic existence of the self through exploration of the different spiritual states of being.
5. Tying it together: the theory as a whole	a. Relation to personality	How the concept of personality can be extended from processes of the components.
	b. Benefits of the Islamic model of self	Utility of the models, according to the authors.

4.5. Conclusion

This chapter has demonstrated the results of the searching and screening process, charted the information contained within the selected articles (n = 18), demonstrated the characteristics of the selected articles using descriptive statistics, and presented and defined the themes developed through conducting the thematic analysis. In doing so, it has fulfilled the first three of the four main objectives of this study (provided the number of studies available on Islamic models of the self, characteristics of these studies, and the stance taken on Western versus Islamic models of the self). The following chapter expands on the information provided within this chapter, interpreting the results provided in this chapter in order to fulfil the aim of the study – to provide an overview of existing research on the field – and discussing the themes that were presented by referring to the selected articles to fulfil the fourth research objective – to provide an overview of Islamic models of the self, including the similarities and discrepancies present in the selected articles.

CHAPTER 5: DISCUSSION

This chapter aimed to provide an overview of the state of existing research on the field of Islamic Psychology (IP) as well as to provide an overview of the Islamic models of the self. In line with the objectives of a scoping review, the execution of the various steps allowed for the identification of gaps within the existing literature as well as the identification of common themes within the 18 selected articles. Further, an interpretation of the descriptive statistics provided within the results section is presented, including the various trends and limitations within the literature highlighted by the descriptive statistics. The identification of two overarching gaps in the literature that were derived from these limitations is then presented: the need for a uniform definition of IP and the need for the Islamic models of the self to more comprehensively integrate contextual factors. This is followed by an exploration of the themes identified by conducting thematic analysis through referring to the selected studies.

5.1. Interpretation of the results

Regarding the number of studies published per year (Figure 4.2), the relatively low number of studies ($n=5$) published between 1989 and 1999 compared to the 13 published in the last 11 years (2011 to 2021), together with the relatively regular intervals of publishing in this former period, may be interpreted as renewed interest in the field, sparking the desire for publications, with its growth constrained by a lack of resources, information bases, and established research methodology. Although the reasons behind the lack of publications between 2000 and 2010 are unclear, academic interest may still have been present but focused on other areas within IP. The 13 articles published in the last 10 years may indicate a revisit to the topic of models of the self, as its value to the academic and practical momentum of the field may have become clearer. Moreover, this topic may have become more feasible

to explore, given the increasing accessibility of information and opportunity to build upon other studies. Evidently, those focused on models of self and on other areas of IP, increased in the previous four decades. It must also be noted that this figure excludes studies that were unavailable due to language or publication restrictions.

Although Figure 4.3 shows that the number of studies published in Malaysia (four) was still high relative to Indonesia, South Africa, and Saudi Arabia, which only published one study each, it can be seen that there is still a dearth of studies published in these four countries when compared to the United States ($n=9$) and England ($n=6$). Given the increased interest indicated when considering the number of studies published per year, this may point to a lack of research funding or resources rather than a lack of interest in the field. Moreover, this study considered articles written in English only. Therefore, Figure 4.3 only includes studies that were available in English and that have also been published. The number of studies published per country, as well as the number of countries in which there have been publications, may have changed significantly if studies in other languages were included.

Figure 4.4 indicates that 11 of the 20 authors hailed from Muslim countries, or countries with predominantly Muslim populations (Malaysia, Pakistan, Bangladesh, Mauritius, and Palestine). It is thus perhaps reasonable to conclude that a relatively higher population of Muslims in countries with either strong Islamic traditions or with Islam as their state religion would inspire interest in IP, as its potential and relevance would be more apparent, as well as its principles perhaps more familiar and conducive within these environments. The fact that eight authors hailed from countries that are considered to be secular – the US, Canada, England, and South Africa – was also notable, as despite being less than those from non-Western or Muslim countries. However, this difference was not considerably large. This potentially related to both the growing Muslim populations within these countries, and their need for a psychology with increased relevance to them.

That multiple potential sources exist from which information about IP can be collected is evidenced by Figure 4.6, which displays the sources used in providing the models of the self. The variety of sources used in presenting an Islamic model of the self-constitutes an advantage in that it can be inferred that these models are well-researched and substantiated by several established Islamic texts; but also, a potential disadvantage, in that it is clear that no established source or set of sources – and by extension, no uniform methodology – has been used when generating an Islamic model of the self. Moreover, it is important to note that this study recorded the sources explicitly stated by the authors. However, it is likely that the studies listed under the ‘scholar’ subcategory still drew from the Quran as a secondary source, as the scholars mentioned in these studies would likely have utilised it – or a variety of unnamed other sources - when forming their own theories. This also reflects on the need for greater clarity from authors in showcasing how exactly they developed the models of the self, including which parts were selected from which specific sources, and why this process was followed, in order to generate greater transparency and replicability.

A lack of uniformity within the field of IP was further displayed in Figure 4.7, which categorises the different concepts used when defining IP. The differences displayed, as well as a lack of clarity surrounding the potential incorporation of Western concepts, largely relate to the etic versus emic debate previously discussed, as well as a broader lack of conceptual and practical clarity on the Islamic-Western boundary line. The use of thematic analysis in this study, however, presented an advantage when considering all these differences, as it allowed for the identification of commonalities across all the models and sources, as is discussed further in this study. Furthermore, the second most frequently mentioned concept used in defining IP was centred around Islamic understandings of the human psyche, self, or soul, and its related processes, with this being mentioned in six of the 18 studies. This again underscores the importance of Islamic models of the self to the establishment of an IP.

5.2. Gaps in the literature

5.2.1. The need for a uniform definition of Islamic Psychology

As discussed in Chapter 2, the theoretical and practical growth of a field requires the clear operationalisation of concepts within that field, including - and perhaps beginning with - a uniform definition of the field itself. In order for a coherent IP to be established, an understanding of what it is and what it entails is needed. This enables the establishment of a functional framework that facilitates the exploration of diverse interpretations, areas of interest, experiences, and practices; whilst being structured by common assumptions and principles. Additionally, increased regulation and avoidance of malpractice are also gained, as this framework helps in identifying the factors that fall outside of the field of IP.

The two overarching approaches that were identified regarding the manner in which IP should be defined provided an example of the potential issues that could arise without this common understanding. The first approach involved advocating for the integration of Western concepts with Islamic ones, whilst the second argued for the opposite, a strictly 'Islamically-grounded' definition. Whilst only two of the studies stated that IP involved a combination of Islamic and Western psychologies, this assertion presents several challenges. One such issue that was apparent within the analysis of the selected articles surrounded the direct contrast of these Western-integrated definitions with most other definitions within the studies, which clearly located IP within a uniquely Islamic foundation. It is unclear then, whether a study claiming otherwise would still be considered valid within the field of IP with so fundamental a contrast. This is especially concerning given that this issue transcends definitional clarity to encompass values and principles centred around the richness and sufficiency of Islamic teachings, concepts that are repeatedly emphasised within IP literature.

A second issue arose in that the extent of this integration between Western and Islamic frameworks was unclear. A study on IP incorporating Western principles may not be

considered incongruent with the rest of the field per se – several selected studies stated that Western concepts and practices were suitable on condition of them being in-keeping with Islamic principles and posing no harm to Muslim clients. This caveat, however, was not clearly indicated within the Western-integrated definitions. Moreover, this lack of specification of the degree of integration would have repercussions for practical application within the psychotherapeutic setting, due to a lack of clarity surrounding which techniques would be drawn from each field and how they would be integrated to be suitable for Muslim clientele seeking an Islamically-based psychology. It is, however, important to note that the current study is not advocating for the complete removal of Western psychological concepts from IP, but rather for clearer understanding and agreement on whether Western psychology should be included within the definition of IP, and if so, how.

It may also be useful for an operational definition of IP to include an understanding of the aim of the field, what it entails, and the relevant methodology. While some of the studies defined IP as incorporating the use of an Islamic model of the self - Rassool (2021a) and Utz (2011), for example, referred to the study of the soul and its associated mental and behavioural processes from an Islamic viewpoint - the practical aim of the field of IP often remained unclear. Moreover, these definitions appeared to be limited to simply providing a broad theoretical understanding of IP, although more detailed objectives may have been listed separately in the source. Keshavarzi and Ali (2020, p. 13) provided perhaps the clearest definition in this regard, as they explicitly demarcated IP as a “psychotherapeutic framework” and discussed elements of mental health practice, thereby implying that IP contains psychotherapeutic aims and practices. Many of the included definitions separately provided various elements that could be incorporated to form a comprehensive definition. When combined, these definitions imply that IP is the ‘holistic study of the human soul and its related behavioural, emotional, spiritual, and mental processes grounded in a variety Islamic

knowledge bases and disciplines, that aims to understand and facilitate mental and spiritual health and well-being in this world and the hereafter.’

5.2.2. Lack of contextual application

The lack of consideration of the interplay between specific contextual factors and the Islamic model of the self-became apparent when considering the publishing location, location of origin of the author, and study aims. That there was both a dearth of studies on this model of the self – only 18 in total – and that the studies that were found were largely concentrated in the US and England, followed by Southeast Asia, specifically Malaysia and Indonesia, may indicate two important requirements within the field of IP: more publications are required on Islamic models of the self, and from a greater variety of geographical areas and communities. I acknowledge that my identification of this gap may be countered by the fair assertion that the current scoping review was limited by the English-only inclusion criterion and specific Western databases, thereby excluding a potential multitude of studies published in many different countries. Additionally, one may consider that the diversity in the backgrounds of the authors identified within the current study serve as a plausible indication of diversity within the studies that were found. A third counterargument may be made regarding the universality of Quranic teachings, even if certain Islamic principles and practices may differ.

The current study notes these considerations in acknowledging the progress of the field of IP, including that it is not localised to one cultural group. This is displayed through the geographical diversity of the countries included, according to publication location and author, that indicates an interest in IP that is beginning to spread globally. The increase in the number of studies published per year also indicates a growing interest in the field. However, whilst a continuation of this trajectory would be fundamental to the expansion of the field of

IP, more studies on this topic, while necessary, are not sufficient. Although only studies in English were included, the current study found that those excluded during the screening process consisted predominantly of studies written in Malay, Turkish, and Arabic. And despite the author section of the results being more diverse than the publication location section, only one study, from 1986, was located in the global South (Mohamed, 1986). Additionally, while Islamic teachings are universal, the Muslim populations between and within countries are often heterogenous in their beliefs and practices. Moreover, whilst the content of an IP may be universal, should the way in which it is delivered fail to consider both the context of its intended recipients and the way in which they may make sense of its relevance to them, its message may fall short. Thus, it is perhaps also necessary for an increase in publications that examine not just Islamic models of the self in isolation, but also their application to various Muslim populations.

A contextually-integrated approach may incorporate various considerations. Attention, for example, could be given to translating and explaining Arabic terms used in the model of the self in a more accessible way to those who originate from groups not well-versed in either colloquial or Quranic Arabic. In a country such as South Africa with a very diverse Muslim population, this may involve translations or descriptions in the country's 11 official languages. This would be a formidable task given the difficulty of accurately matching terms, without simplifying or altering the original meaning, within even one language to another, but could serve to increase accessibility and understanding. As another example, those involved in the field of IP may also consider how an Islamic, psychological concept of the self may not be an aspect of Islam that is commonly explored in everyday practices of the religion, and therefore how it and its benefits may be introduced to both practitioners within the field of IP and without, and to Muslim communities, such as being taught in madrassahs, or introduced in lectures at local mosques. This is thus not a critique of

work already done on the subject, but rather considerations for practical, contextually considerate extensions of it.

Identification of the need for further, contextual studies on the models was not limited to geographical populations only. Although there has been the inclusion of a biopsychosocial-spiritual formulation of the self in IP studies within the studies collected, only Abdullah (2011) stated an aim to explore not just models of the self in isolation, but instead, to consider the specific set of interactions between the spiritual aspects of human behaviour, nature, and nurture. An inclusion and exploration of such additional factors in conjunction with the model of the self would serve to deepen the literature within the field, as it relates to the diversity of human nature and experience, and requires an in-depth examination of both Islamic sources and the specific context or population in question. Understandings of these processes would thus be moved beyond base conjecture regarding plausible applications and interpretations of the Islamic model of the self by readers and practitioners, to instead credibly establish even more well-researched and nuanced theoretical application within the field of IP. This in turn would allow for deeper, more relevant practical applications of the principles covered.

Moreover, by extending from Abdullah's (2011) study, one might consider the extent to which specific processes resulting from genetic and environmental factors interplay with the Islamic, spiritual ones. An example could involve exploring the interface between tendencies such as antisocial personality traits with Islamic understandings of the innate goodness and tendency toward following Allah's rules contained within the *fitrah*. Another example could explore any discrepancies between aspects such as the free will to choose between right and wrong that is emphasised in the model versus topics such as a legal lack of criminal responsibility accorded to individuals suffering from a diminished mental capacity to accurately understand the concept of wrongfulness, and act accordingly. The Islamic view

of neurodevelopmental disorders could also be investigated, including the consideration of whether the processes of good and bad, spiritual intelligence, and reward and punishment in the hereafter still apply in the same way to an individual with a severe intellectual disability, who may not be able to make such distinctions.

More general examples could utilise gender as another population group, another factor that remained unexplored in not just the 18 final studies selected, but in all but two of the initial 12857 studies screened by title and abstract. While the model itself does not contain any differentiations between male and female, when combined with Islamic law and practices which demarcates the different roles, rights, and responsibilities according to gender, the social roles and identities assumed by each gender would differ. In this regard, two issues may be presented when attempting to integrate the model with this specific factor: firstly, that identities and roles currently assumed by Muslims may be cultural or societal rather than 'Islamically-based', thereby stripping each gender of the Islamic rights and manner of living accorded to them. Secondly, perhaps as a result of the first issue, an Islamic model of the gendered self with its related responsibilities and roles may not be labelled as suitable or compatible within certain sociocultural contexts. Moreover, ranging from common household dynamics to political playing fields, gender issues and inequality are rampant in many societies, regardless of religion, and play a pivotal role in psychotherapy. The manner in which aspects such as gender roles and identity manifest through an Islamic view of the self would thus have practical implications, both for everyday life and practices within psychotherapy.

The development of the model of the self, or its existence in conjunction with the various stages of development would be another important aspect to consider, especially given the differences in social environments, relationships, cognitive function, and biological processes present within and across different age groups. The consideration of gender,

sociocultural environments, stages of development, and genetics may also allow for an exploration into how the various components of the model differ between individuals, such as the type of *nafs* one has – in this case, referring to the unlawful desires one battles – as well how helpful one's environment is in assisting in the overall aim of moving toward one's *fitrah*. These factors should be considered in conjunction with each other and the model of the self in order to gain a holistic understanding of self. In sum, a study into the understanding of one's existence and oneself cannot be conducted in isolation. An Islamic model of the self may provide a foundation from which a general understanding of human nature can be obtained, but gaining comprehensive insight into a specific individual necessitates understanding the interplay between the model and relevant contextual factors.

5.3 Themes

This section discusses the themes and subthemes identified within the selected articles. Each theme begins with a short description of the overarching theme. The subthemes are then discussed in greater detail. Relevant quotes from the selected articles that capture the essence of each subtheme are included before the discussion of that subtheme, whilst quotes that provided an explanation or clarity behind a concept are included within the discussion of the theme.

5.3.1. Theme 1: Relationship with Allah

The studies selected reflected on human beings as not just a collection of components, but as beings composed of a multitude of complex processes. They highlighted that our creation was not accidental nor did it occur in isolation – not from each other, other forms of creation, nor from a specific context. Instead, all these factors influence our general nature – namely, and on opposing sides of the spectrum, our morality and desires – and subsequently, our choices and behaviour. These in turn ultimately affect our relationship with Allah.

a. In His image: state and superiority of human nature

Article J: “It [fitrah] literally means original or beginning, and in this context it would mean the original nature of creation” (Mohamed, 1986, p. 2).

Article D: “By virtue of the pristine nature of humans, indeed human-beings stand as the finest creation of God as alluded in the Qur’an: “We have indeed created the man in the best of moulds” (Qur’an 95:4)” (Jumahat, 2019, para. 5).

Article A: “Allah *subhana wa ta’ala* [the most glorified, the highest] created man in his image, but what we mean by image here, or his own form, is not like form meaning the physical form but it is form in the sense that he has made us such that we can rule over ourselves” Abdelsalam in (Rothman, 2021, p. 78).

Article I: “Within his tiny human frame, man represents and combines the entire universe at a micro-level. The divine and the devil, matter and spirit, plant and animal, in all their myriad varieties, have been made to coalesce in man” (Huq, 1994, p. 7).

Prior to establishing a model of the self, 11 of the reviewed studies (Abdullah, 2011; Abdul Razak, 2012; Abu-Raiya, 2012; Ashy, 1999; Haque, 2018; Jumahat, 2019; Mohamed, 1986; Rassool, 2021a; Rothman, 2021; Utz, 2011; Yamani, 2017) clarified that a broader, contextualised understanding of human nature in Islam was necessary. This was achieved by delving into the theological story of creation, effectively eliminating the shortfall of providing isolated, mechanical descriptions of humankind. Instead, human beings were explored as a unique, purposefully, and carefully created species, thereby generating a deeper understanding of our core nature. As implied by these studies, the initial descriptions of human nature were made by Allah, His angels, and *Shaytaan*; an audience that, by virtue of

its own diversity, encapsulates the various facets of our nature (Huq, 1994). According to Islam, Allah created humankind as His representative on earth (Jumahat, 2019; Rassool, 2021a; Utz, 2011). The angels questioned the intellect and tendency toward forgetfulness and disorder of mankind, and the devil noted our fallible nature and physical weaknesses (Abdul Razak, 2012; Jumahat, 2019; Rassool, 2021a; Utz, 2011). Allah responded to their apprehension by pointing out the superiority of humankind compared to the rest of creation: He gave us knowledge of His 99 names and the names of all the things on Earth – i.e. intellect, language, and speech – as well as the ability to acquire new knowledge, and blessed us with numerous other admirable qualities and gifts, including our senses, creativity, and the ability to innovatively use the earth’s resources (Abdul Razak, 2012; Ashy, 1999; Jumahat, 2019; Rassool, 2021a; Utz, 2011).

Additionally, our status on this earth is as His viceregent (*Khalifah*), those who have been entrusted with His will, i.e., the role of carrying out His orders on earth (Abdullah, 2011; Abdul Razak, 2012; Rassool, 2021a). The superiority of our creation facilitates this and allows us to assume the position of leadership that accompanies this role of *Khalifah* (Jumahat, 2019). Furthermore, upon the creation of their soul and prior to their physical existence on Earth, each individual is believed to have testified to the oneness of Allah – termed *tawheed* – and entered into an agreement or covenant – *mīthāq* – to obey Him, essentially consenting to the role of viceregent (Abdullah, 2011; Abdul Razak, 2012; Rothman, 2021; Jumahat, 2019; Utz, 2011). Ashy (1999) extended this concept of *tawheed* to encompass not just God’s oneness, but also the oneness or unity of humankind’s collective purpose on earth, the worship of one God, and being part of a global, intergenerational human community.

Furthermore, each individual has been imbued with various common innate drives or instincts. These are central to understanding our nature and the nature of our existence on

planet Earth. Whilst this concept of drives or instincts was touched on by several sources, the number of drives and the extent to which they were described often varied (Abdullah, 2011; Hermansen, 1988; Huq, 1994; Keshavarzi & Ali, 2020; Mohamed, 1986; Rothman, 2021; Skinner, 2019a; Utz, 2011). However, one primary drive was clearly delineated as being the most essential to – even encompassing – our core nature, being directly linked to our close relationship with Allah as His viceregent and to our covenant with Him: our *fitrah*. This drive remained unmentioned by only two of the sources namely Ashy (1999) and Huq (1994). The exact meaning of *fitrah* varied between sources. For example, Arroisi et al. (2021) and Mohamed (1986) mentioned a preparedness toward Islam and its teachings specifically. However, *fitrah* was predominantly and more broadly understood as an innate goodness or an inherently pure nature placed within each individual at the time of their creation, and a drive to believe and be aware of Allah, stemming from our primordial knowledge of Him (Abdullah, 2011; Keshavarzi & Ali, 2020; Rothman, 2021; Yamani, 2017). As this innate knowledge comes from Him, it creates an unavoidable awareness of His existence within us, by virtue of which we tend to gravitate toward fulfilling our covenant with Him and carrying out our allotted responsibilities – namely ensuring goodness, peace, and justice on Earth - and ascribing to the regulations laid out in the Holy Quran and Sunnah (Abdul Razak, 2012; Jumahat, 2019; Yamani, 2017). In this sense, it was clarified that a core part of the self – the *fitrah* – precedes both the genetic and environmental influences that impact potential personality outcomes, as it is an inborn quality whose existence precedes mortal conception, that defines our core nature and relates to our broader creation and purpose on Earth.

b. The devilish and the divine: the nature of human beings

Article D: “By virtue of the vicegerent status, the amanah [trust that humankind will carry out its allocated duties] denotes the authority, power and influence handed over to man through his leadership. Whereby, in view of the inner faculty of man, amanah refers to the cognitive capability like intelligence and wisdom, and the capacity of volition borne by the heart and the soul (Al-Ghazali, 2003)” (Jumahat, 2019, para. 10).

Article J: “...two ingredients make up man, earth's clay and God's spirit, two equal tendencies to good and evil; the tendency to follow Divine Guidance or to go astray” (Mohamed, 1986, p. 4).

Article P: “...the conflict between those two tendencies lies at the centre of the psychological life of each individual, it would be, therefore, natural to assume that the divine and the devilled tendencies are reflected by psychological or personality structures” (Abu-Raiya, 2012, p. 221-222).

All the reviewed studies established that although the inherently good nature accorded to human beings is prevalent within and primary to our nature, it does not preclude the influences of other, often more primitive drives or tendencies. As per the concerns of the angels and the criticism of the *Shaytaan*, Allah’s gifting of numerous good qualities to human beings and our status as His viceregent does not make us infallible to our own nature and environments. Instead, it is our choice as to whether we use these gifts in a God-decreed way that benefits ourselves, those around us, and our environments in line with our duty as viceregent (Abdul Razak, 2012; Mohamed, 1986; Rassool, 2021a). This understanding of our nature was again often linked to the story of creation, explaining that whilst our *fitrah* speaks

to the divine, pure aspect of our makeup, we were also created from *tin*, clay, which adds an earthly, physical element to our nature (Mohamed, 1986).

From all the studies, only Mohamed (1986) and Rothman (2021) noted stark differences in the interpretations of *fitrah*. Mohamed (1986) more clearly described three main positions on the concept of *fitrah*. The first, the dualistic view, incorporates the implication of this earthly aspect of human nature. It describes the duality of human nature as referring not just to the physical body existing in conjunction with the spirit or soul; but by extension, to the inborn presence of two respective equal and opposing drives: toward evil or good. Whilst Mohamed (1986) also discussed a second position, the neutral view that describes the tendency toward good or bad as being solely determined by environmental influence, he indicated that most scholars appeared to favour the third position: the positivist view of *fitrah* as an innate goodness that was mentioned in the above section.

Haque (2018) explained that the aforementioned nuances present in the positivist view of *fitrah* are due to this position containing three subcomponents: (1) the linguistic component that views *fitrah* as a permanent, unchangeable, and innate part of each individual; (2) the religious aspect that notes a specific tendency toward knowing God; and (3) the pre-existential meaning that describes the creation of *fitrah* as preceding the creation of humankind. As has been shown, it appears that some definitions of *fitrah* adopt the positivist position, but only include one or two of its defining components. Nevertheless, the positivist position is thus more nuanced than the others and was espoused by all of the articles discussing *fitrah* that were included in this scoping review.

Whilst the positivist view does not characterise human beings as inherently evil or immoral, neither does it ignore the tendency or potential for evil actions. For example, in explaining the origin and nature of immorality, Rothman (2021) stated that despite our divine origins, the trials faced in this world lead to individuals disconnecting themselves from their

pure core nature. Although we have an intimate relationship and connection with Allah, existence in this earthly dimension creates a perceived separation from Him, as we cannot see Him (Rothman, 2021; Saari, 1998). Arroisi et al. (2021) further stated that no drive toward evil exists naturally in human beings, but that it is instead acquired over time. Additionally, Mohamed (1986) noted that humankind was also created with the tendency toward forgetfulness, in that our covenant made with Allah before being placed in this world was forgotten; and with it, our agreement to adhere to His laws and our God-given responsibilities. In this context of forgetfulness and perceived separation from Allah, living in line with His laws and our *fitrah* becomes more difficult, creating the consequence of straying at times (Rothman, 2021). However, this is not necessarily a damning or disastrous context, as our intellect and ability to acquire knowledge empowers us with self-control and self-determination, as well as the capacity to reconnect with the goodness and God-consciousness that is perpetually present within us (Haque, 2018; Mohamed, 1986; Rothman, 2021; Saari, 1998).

In apparent contrast to this view, Abu-Raiya (2012) maintained that the Quran's view of human beings is mostly negative, as it highlights the presence of an in-built tendency toward ingratitude and being prone to influence by *Shaytaan*. However, Abu-Raiya (2012) also noted the existence of an equal pull toward divine goodness that is also present within us. Overall, none of the studies implied that human beings are inherently evil, rather that there is a potential for unhealthy or harmful behaviour due to the physical, base side of our nature, but this does not necessarily imply that one will act on it. For instance, Mohamed (1986) noted that the tendency toward evil can be strengthened by both the repetition of unlawful actions that weaken the tendency toward goodness, and by external influences. Likewise, Utz (2011) countered that we have also been given the ability to strengthen our *Iman* (faith) in Him, and should strive for our love for Him to transcend our desire and love

for anything else, including the fulfilment of our earthly desires. Utz (2011) described *Iman* as a driving force within the soul, presumably one with the capacity to overcome the strength of the physical desires of the *nafs*. This concept of possessing the tendency to move toward our base instincts and earthly concerns is central to understanding human behaviour, as is understanding the opposing potential or drive to move back toward Allah and His divine commands. This again centres around *fitrah* as an ever-present force within us, while also accounting for the influence and interplay of environmental or contextual factors that may motivate us to act in either accordance with our *fitrah*, or against it (Utz, 2011). These views thus provide a relatively optimistic perspective of human nature, thereby discounting the dualistic and neutral views of *fitrah*, as they assume that unlike the drive toward goodness, the tendency toward immorality is not innate; rather it may be learnt, or a consequence of context.

However, whilst the positivist perspective initially appeared to be relatively straightforward on the surface, a contradiction in views still appeared once the studies began to expand on the influence of the various drives present within each individual. More extensive discussions on these immoral drives – and their ensuing emotions, thoughts, and behaviours – appeared to suggest that these are also innate and natural; and capable of exerting the same power as those produced by one’s *fitrah*. These appeared to espouse the dualistic rather than the more common positivist view. Keshavarzi and Ali (2020), for instance, described the drive toward good, or our “angelic” natural drives (*malakūti*) as having to compete with a “animalistic” (*bahīmī*) drive borne out of our instincts for pleasure (*quwwah shahawiyyah*) and toward destruction (*quwwah ghaḍabiyyah*) (p. 29). This is a similar description to Abdullah (2011), who discussed the conflict between the “bestial instincts” and the “angelic aspirations” that exist as a result of our simultaneous existence as physical beings with animal needs, and spiritual beings (p. 94). Abdullah (2011) provided the

following imagery, which illustrated the extent of this internal struggle:

Al-Ghazali, as cited by al-Attas, rightly perceives the conflict between the antagonistic powers of the soul as that of devoted armies engaged in perpetual battles. Some powers fight to pull human beings down to the depths of their bestial natures, while opposite powers fight to raise them to a transcendent angelic level. (p. 94)

Although he also espoused this notion of equal, competing drives by describing each individual's psychic system as containing various drives that exist as pairs, or as a set of dual natures; Yamani (2017) also clarified this apparent contradiction. As a key example in doing so, he also identified the primary "materialistic-clay and spiritual-soul duality," referring to both humankind's creation out of an earthly element that causes us to have animalistic requirements such as eating, intimacy, and so on; and also, a spiritual drive that requires us to fulfil this in a spiritually aware manner (Yamani, 2017, p. 55). However, rather than reducing this to a simple good-bad duality present within human nature, he asserted that attending to both these drives is essential to human existence, as they are connected: we relate to ourselves, others, and environments in a way that is both spiritual and physical. It thus follows that our primordial drives are not themselves immoral or unnatural; but rather that the way in which they are attended to may be. To "become conscious in these primitive acts, to eat, drink, sleep, and engage in intimate relations with greater spiritual awareness, man must go through a complex cognitive, social, intellectual, and psychological process of transformation" according to Yamani (2017, p. 52).

This view also added clarity to the issue regarding the relative strength of these animalistic or earthly drives against the spiritual ones, and appeared to be supported by the other studies, as these again reinforced the role of intellect in addition to instinct. Whilst these drives are important, it was made clear that human beings are not simply ruled by our instincts, nor should we ignore them, as we have been given the intellectual capacity both to

learn how to fulfil them in a spiritually and psychologically healthy way, and the capacity to choose to do so. In addition, whilst our *fitrah* can be ignored or suppressed, it cannot be removed (Haque, 2018). Keshavarzi and Ali (2020), Rothman (2021), and Utz (2011) for instance, described the possibility of re-orienting the *fitrah*, or returning to a state of *fitrah*, regardless of far away from a healthy way of being one was turned, through employing various types of spiritual training to balance these drives. In returning to this state, spiritual growth is reprioritised, and the internal conflict resulting from competing drives is reduced (Keshavarzi & Ali, 2020). This shows that the tendency toward evil is not equal to the drive toward good, as there are no innately immoral drives within human beings. Rather, drives exist that can be fulfilled in an immoral way and therefore can lead to the development unhealthy and unlawful behavioural, psychological, and spiritual tendencies. These drives are also not innately stronger than the drive toward spiritual goodness. Rather, our choices determine which drives are dominant within us.

In this sense, a test has been given, in the form of balancing our drives to maintain a state of *fitrah*. This balance requires effort to establish and maintain. It is always possible to get back to a state of *fitrah* through a variety of methods listed by the authors, namely through following Allah's commands and worshipping Him, but also through acquiring knowledge about Islam and carrying out numerous recommend physical activities and practices, such as horse-riding and eating a certain diet (Rothman, 2021; Utz, 2011). Acting in a way that is in-*fitrah* thereby encompasses several domains, physical, psychological, and spiritual. Although we have the potential for both good and negative choices and outcomes, Utz (2011) also argued that the presence of the *fitrah* makes the former more likely.

c. The temporal test: purpose of life on earth

Article N: “The purpose of mentioning paradise and hellfire throughout the Qur’an is to remind us of our inevitable destination; it must be one or the other. The Qur’an mentions each one the same number of times, reflecting the equal likelihood of going to either one” (Utz, 2011, p. 63).

Article N: “Evil actually exists as a test from Allah (symbol). If Allah had created us only with the potential for goodness, in a world full of goodness, we all would have naturally obeyed and submitted to Allah. In that case, there would be no need for accountability or judgement... Since Allah’s plan is test humans by distinguishing between those who submit to Him and those who refuse, evil temptations are a necessary part of the plan” (Utz, 2011, p. 70).

Just as human beings do not exist in isolation, neither do our aims or purposes, being restricted neither to our own will nor to this world only. Instead, every aspect of the self has been designed by Allah, to fulfil His will. The need to establish a balance between our drives as opposed to allowing them to exist unchecked implies that the abilities we have been gifted with, our rights on this earth, and our capacity to fulfil our desires and needs, are accompanied by several responsibilities (Abdul Razak, 2012; Rassool, 2021a). Allah’s commandments are set in place to provide a guide showing how this can be accomplished. These laws transcend mere arbitrary rules and regulations, having been created to preserve and promote our original state of being (Utz, 2011). To follow these laws is thus to act in accordance with one’s natural disposition, thereby bringing contentment to oneself and pleasing Allah (Utz, 2011). The goodness present in these laws may also not be immediately apparent to us, but the greater our faith in Him, the more we will be able to trust in His love

and care for us. The prescribed acts of worship primarily assist in keeping us in line with our *fitrah*, and involve centring our beliefs, speech, and actions around our dedication to Allah (Utz, 2011).

Moreover, as Mohamed (1986) and Utz (2011) noted, worship is not necessarily mechanical, formal, or ritualistic. Even giving charity, for example, or acting kindly, could be labelled as such, so long as they were carried out genuinely and with the intention of pleasing Allah. Furthermore, Abdullah (2011), Mohamed (1986), and Utz (2011) highlighted the general tendency of human beings toward worshipping, even if this is not necessarily spiritual in nature – to dedicate ourselves or submit, for instance, toward the pursuit of wealth, political ideologies, or fame. Islam thus simply fulfils this desire by providing a means for worship that ensures the well-being of ourselves and others, thereby also adding meaning and purpose to life (Huq, 1994). In this sense, Islam can be seen as being inherently psychological, as it acts as a guide for our thoughts, feelings, and behaviour, and for community well-being, with this guidance being centred not only on the will of Allah but also on a thorough conceptualisation of all aspects of human nature (Abdullah, 2011). The nature of *fitrah* as good also suggests that submission to this way of living and tending toward acts that are ‘good’ is natural and beloved by human beings; whilst violating them brings one into a state of discomfort and dissonance, as it entails acting against our very nature (Abdullah, 2011; Mohamed, 1986). This distinction is important, as the studies thus make clear that the Islamic way of life is centred around considerations of human nature and well-being, not Allah’s – i.e., these laws were created to benefit us, not Him.

A salient point highlighted by the studies when discussing our purpose in this world was that this struggle between good and bad is neither obvious nor linear (Utz, 2011). Our *Iman* is believed to fluctuate according to our changing levels of obedience (Utz, 2011). As such, the aim is not to be perfect at all times (Mohamed, 1986). Mistakes are allowed, even

expected. However, the true test appears to lie in our ability to rectify our actions and in the choices we make regarding which path to follow after doing so: to continue moving toward Allah, or back toward our sins. Our faith thus requires constant renewal in the form of our good deeds (Abdul Razak, 2012; Utz, 2011). This also points to another defining aspect of each individual that has already been touched on: the possession of free will (*iradah*) or freedom of choice (Abdul Razak, 2012; Haque, 2018; Utz, 2011). Abdul Razak (2012, p. 261) stated that “a similar statement on the freedom of choice has also been mentioned in Sūrah al-Balad, verses 8-10; “Have We not given him two eyes, and a tongue and two lips, and shown him the two highways (of good and evil).” This shows that humankind has been given both guidance and the necessary abilities to discern the correct way of being and acting on this guidance for ourselves; as well as the ability to make this choice. The laws laid out by Islam are not forced upon anyone, nor are we forced to follow our inclinations, regardless of whether they ultimately allow us to move either toward Allah or away from Him. However, as with the other rights we have been granted that are also accompanied by responsibilities, free will, with its accompaniment of agency, also implies accountability (Mohamed, 1986). Our choices dictate how we live in this world – and as a result, how we will reside in the hereafter.

d. Immortality of the Islamic self: here, and in the hereafter

Article K: “The meaning of this verse (51:56) [*And I did not create the Jinn and mankind except to worship Me. (Adh-Dhariyat 51:56)*] is that Allah the Exalted, the Blessed created the creatures so that they worship Him Alone without partners. Those who obey Him will be rewarded with the best rewards, while those who disobey Him will receive the worst punishment from Him. Allah stated that He does not need creatures, but rather, they are in need of Him in all conditions. He is alone their Creator and Provider” (Rassool, 2021a, p. 54).

Article P: “In many verses of the Qura’n, it is clearly stated that each nafs (perhaps in a different body) meets God in the Day of Resurrection holding what the Qura’n calls “kitab” (which is translated to English as book). This kitab is an accurate record of whatever the person had done, felt or thought during his/her “earthly life;” this is the “naf’s autobiography”” (Abu-Raiya, 2012, p. 225).

Just as the concept that our origin begins not with our earthly existence but instead with the creation of our souls is pivotal to understanding human nature in Islam, it is likewise necessary to acknowledge that neither does our existence end with death in this world. This consideration encompasses the consequences that belief in the hereafter holds for each individual. Although the nuances of the process of death remain disputed, it is broadly understood that once the soul (*ruh*) exits the body, the body ceases to exist, but the soul remains (Abdul Razak, 2012; Huq, 1994; Utz, 2011). Our souls then continue to exist in the hereafter. The conditions under which they continue in this next realm depend on our relationship with Allah throughout our earthly lives and are determined on the Day of Judgement, *Yawm al-Qiama* (Abu-Raiya, 2012). Living in accordance with Allah’s rules does therefore not just ensure our well-being and contentment and garner His pleasure in our

temporal lives, but also the well-being of our souls in the afterlife. As such, a key belief in Islam is belief in the hereafter, and the understanding of the processes involved in an individual's choices and actions throughout their lifetime, which inform core aspects of their personality profile, would not be complete without consideration of their understanding of the potential repercussions or rewards they will face in the afterlife (Utz, 2011).

Furthermore, the performance of good deeds remains incomplete without belief in Allah, as their reward is then limited to this world, and not carried through to the hereafter (Utz, 2011). This aspect also displays the necessary balance between love and fear of Allah: in order to strive for optimal psychospiritual development, Muslims should always have hope and belief in Allah's mercy and strive for the eternal reward that is paradise, but they should also be in fear of His wrath and punishment in the hellfire (Abdullah, 2011; Utz, 2011).

Although beyond the scope of the studies chosen, this concept may help in determining the nature of an individual's attachment with Allah, and their resulting relationship with themselves and their environments; similar to theories of attachment used in understanding an individual in terms of their relationship with their primary caregiver. This concept was briefly touched on by Ashy (1999) who referenced Al Kindus' (Rabie, 1993; Marhaba, 1985) concept of learned or acquired attachment to a love object – including those of a religious nature - influencing one's emotions. In sum, although not completely within our grasp of understanding, being realities that we have never faced, descriptions of *Jannah* and *Jahannam* are abundant in Islam, both to motivate believers toward good, and to discourage them from bad (Utz, 2011). Multiple descriptions of reward for good also exist.

5.3.2. Theme 2: Organisation, meaning, and frequency of the self and its components in Quran: metaphysical versus material

Article G: “The Qur’an has clear dictum about the dual nature of humans: they are comprised of both body and soul; they are simultaneously physical being and spirit” (Abdullah, 2011, p. 93).

Article D: “The spirit is more inclined to goodness while the corporeal body is prone to immorality that satisfies its needs and desires” (Jumahat, 2019, para. 5).

Article O: “...the body is not as important as the soul because the latter consists of inner structures of personality that influence the body until it is perished. In Islamic psychology, the metaphysical elements that influence human behaviours are the soul (*al-nafs*), the heart (*al-qalb*), the spirit (*al-ruh*), and the intellect (*al-'aql*)” (Haque, 2018, p. 139).

The complex relationship between the metaphysical and material – the duality that defines us – also exists on a smaller scale. This was made apparent in the discussions of the interconnections between the components that comprise a model of the self. The studies reviewed tended to present the basic model of the self as a system of distinct, but interrelated and interdependent components. However, these divisions within the self were not always clear, pointing to the complexity that accompanies attempts to localise the structure and function of the metaphysical. Indeed, it appeared to be commonly accepted that the soul (*ruh*) as a divine entity defies our full understanding, being separate to the seen world (Rassool, 2021a; Rothman, 2021; Utz, 2011). The first major division, however, was ostensibly straightforward in the studies, with most of them differentiating between the physical and spiritual aspects of humankind, i.e., the body and soul. Abdul Razak (2012), for example,

described this first difference as being between the *ruh* and the body. He described the *ruh* as a direct creation of Allah requiring no preparation or materials, just His command to exist – as opposed to the body, which is created biologically, through reproductive cells that require a nine-month process of growth and development in the womb prior to birth. As such, he referenced Langgulung (1995) in designating the *ruh* to *Élam al-amr*, or the World of Command, and the body to *Élam al-khalq*, the World of Creation. This distinction was also discussed by Hermansen (1988, p. 7), although she included five material components of the human self under the World of God’s Command, including the nafs, water, air, fire, and earth; and five immaterial parts, including the *ruh* and *qalb*, as well as the “Mystery (*sirr*), Arcane (*khafī*), and the Super-Arcane (*akhfā*)” under the World of God’s Creation, taking a more view that appeared to be more mystic in nature.

Different terms were also used when referring to this dualistic makeup of mankind. Keshavarzi and Ali (2020, p. 22), for instance, referred to the outer or physical (*zāhir*) and inner (*bātin*) self, with the latter being defined as “subtly physical” or metaphysical. Utz (2011) referred to the human self as *insān*, a term describing the state of existing as a soul within a body. Whilst this division appeared clear-cut, the actual relationship between the physical and metaphysical parts of the self was more difficult to understand even when expanded on by the authors. This was partly due to the various separate yet interrelated processes taking place within and between each component of the self. Ashy (1999), in apparent opposition to many of the other authors – who did note some level of distinction – even stated that the level of interdependence between the body and self is so profound that their functions cannot be separated.

The authors did appear to be cognisant of this confusion. For example, Saari (1998, p. 196-197) quoted Al-Ghazali (1981) in describing the metaphysical *qalb* as having a “connection with the corporeal heart, and the minds of most men have been baffled in trying

to grasp the mode of the connection.” These subtle differences in understanding were further exemplified by Mohamed (1986), who stated that the physical heart was the first general point of contact between the soul and the body, whilst Abdul Razak (2012) described the physical heart as being the meeting point specifically between the metaphysical *qalb* and the physical body. Moreover, even the connections present within the metaphysical components were difficult to fully understand. In contrast to seeing the *qalb* as part of the soul, for example, Utz (2011) stated that the *qalb* is connected to the soul but was unclear how or to which part; whilst Skinner (2019a) described it as a bridge between the self and the *ruh*. Abu-Raiya (2012) noted that some of this confusion may also stem from Al-Ghazali’s (1995) tendency to use terms interchangeably – especially the *ruh* and *qalb* – and provide broad rather than detailed overviews of the components and their functions, leading to difficulties in creating clear differentiations for those who draw from his work.

In referring to Al-Ghazali (1990) and Imām al-Suhrawardī (1993), Keshavarzi and Ali (2020) provided an in-depth discussion of the organization of the physical elements, and their metaphysical counterparts that constitute the human self. In her paper detailing the work of Shāh Walī Allāh, Hermansen (1988) also appeared to touch on the parallel existence of spiritual and physical bodies or components; terming these spiritual subtle bodies the *laṭā’if* that act as intermediaries between the physical and spiritual dimensions. This term appeared to be similar to the main inner, or metaphysical, element described by Keshavarzi and Ali (2020), termed the *latīfah rabbāniyah* – the heavenly soul – that has three main forms: the *rūh*, *‘aql*, and *nafs*, all of which are governed by it. Mohamed (1986) also mentioned this term in referring to Al-Ghazali (1962), calling it the *laṭīfa rabbaniyya ruḥānniyya*. Although all these terms denote a spiritual aspect, with *laṭā’if* meaning subtle, *rabbaniyya* meaning divine, and *ruhanniyya*, spiritual or referring to spiritual experiences; the exact correlation between them was unclear, potentially due to them being utilised and expanded on in the

more specific and specialised realm of Sufi thought than in more common Islamic discussions. These were included, however, in order to display the complexities and depth underlining the spiritual aspect of the self.

Regardless, this conceptualisation of the soul as one entity containing joint components – the ‘*aql*, *nafs*, *ruh*, and *qalb* - appeared to be supported by most of the studies. Rothman (2021), for example, described the components as “integrated parts of the whole soul” (p. 82). Abdullah (2011) also stated that these components are all part of the same, single spiritual substance with which each human being has been imbued. Whilst one of the meanings of *nafs* was also noted as describing the entire self or psyche, in the context of describing models of self, it was used to describe only one parts of the whole soul (Abu-Raiya, 2012). This was often the lower part of the soul, containing primitive drives, behavioural instincts, or life forces (Abu-Raiya, 2012; Keshavarzi & Ali, 2020; Skinner, 2019a; Rothman, 2021).

The characterisation of the *nafs* as an integrated but spiritually and functionally distinct component appeared to be further highlighted within explanations of the structure of the self, as this distinguished between the metaphysical components that encompass spiritual processes, versus those that incorporate physical or bodily ones. Keshavarzi and Ali (2020) separated the *latīifah rabbāniyah* and its forms from the *rūh hayawānī*, which is housed in the physical heart of the body – again, separate to the metaphysical *qalb* – and that appears to govern bodily processes. Hermansen (1988) noted Shāh Walī Allāh's inclusion of the *ruh hayawani* too, describing it as the animal self that animates the body through its processes of “reproduction, growth, and digestion” (p. 5). In referring to Al-Ghazali (2010), Rassool (2021a) also appeared to note this latter aspect, which he termed *al-riih al- hayawdni a nafs*; the animal spirit, although it was unclear whether this was referring to a separate aspect of the soul, or simply to the *nafs* themselves. Saari (1998) also noted the description of *nafs* as the

animal soul. In both cases, this appeared to refer to the animalistic, carnal nature of the *nafs*, compared to the divine nature of the other components; with Hermansen's (1988) explanation again showcasing the necessity of this aspect of self in sustaining life. Ashy (1999) included the plant and human self in addition to the animal self, although these appeared to be divisions of function rather than location or structure, with the animal self being responsible for cognition and action, the plant self for development, nurturing, and reproduction, and the human self for theoretical and practical knowledge.

Despite these divisions in structure and function, Keshavarzi and Ali (2020) and Rothman (2021) emphasised that whilst the metaphysical and physical are distinct from each other, they are still connected and do interact. Yamani (2017) likewise suggested a clear link between the body and the soul, stating that each one of the five senses provides a gateway to a specific part of the self – either the body, '*aql, qalb, nafs, or ruh*'; however, he noted the *ruh* itself is a divine aspect that is separate to the body. Utz (2011) and Abdul Razak (2012) appeared to echo this statement by describing the *ruh* as a word that can refer to various metaphysical entities. However, in the context of the human being, it refers to the metaphysical entity that whilst giving “life to the mind and body by spreading throughout the physical limbs” is still separate from the physical body (Utz, 2011, p. 66). Abdul Razak (2012) further referred to the Quran's description of the *ruh* as a “life giving entity” (p. 263). It was added that:

the word rūh means spirit, and what it generally implies is the breath of life, or the origin of life. It is derived from the rootword *raha*, which means to animate or revive, to inhale or breathe, also to leave or to go away. (Abdul Razak, 2012, p. 263)

Rassool (2021a), Rothman (2021), and Utz (2011) also noted that the terms *nafs* and *ruh* are often used interchangeably. Rassool (2021a) and Utz (2011) clarified this by explaining that these terms are at times used to denote the location of the soul in relation to

the body: it is sometimes called the *nafs* when it is within the body; and *ruh* outside the body. Abu-Raiya (2012) provided a description from Al-Ghazali (1995) to describe the *ruh*'s life-giving abilities:

(it is) a pleasant entity rooted in the bodily heart, spread by blood vessels to the other parts of the body, and its flow from the vessels to the organs of sensation, vision, hearing and smelling is likened to the flood of light from a lamp to the corners of the house. (p. 4)

However, the authors made it clear that the processes of the metaphysical may also differ from biological processes (Rassool, 2021a; Utz, 2011). This implies that the *ruh*'s animation of the body occurs at a different level to the movements and sustaining of life produced by the contraction of muscles or flow of blood, for example (Utz, 2011). Hermansen (1988) provided a detailed account of the manner in which this animation of the body occurs, as described by Shāh Walī Allāh.

How closely the metaphysical elements are linked to the physical, and therefore whether they are entirely metaphysical or retain some slight substance, was also noted as a subject of dispute. Keshavarzi and Ali (2020, p. 24) indicated that Al-Ghazali (1990) and Al-Suhrawardī (1993) appeared to resolve this dispute in their writings through envisioning a division between the “metaphysical life force” that occurs at the bodily level (*rūḥ ḥayawānī basharī*) and involves the drives of the *nafs*, and the “metaphysical divine essence” (*rūḥ ‘ulwī samāwī*) that only occurs at a spiritual level, containing “spiritual drives” of the *‘aql*. In other words, noting that the different drives, despite all being metaphysical, may operate at different levels. Abdul Razak (2012) echoed this notion, asserting that while the *nafs* can take different forms and their effects may manifest on a physical level – he gives the example of images and sensations – it is immortal and both comes into being with the *ruh* and *qalb*, and will depart the body with the *ruh* and *qalb* at the time of death.

Keshavarzi and Ali (2020) and Rassool's (2021a) discussion of the conflict surrounding the demarcation of the *'aql* as a cognitive faculty also indicated the difficulty in conceptualising the relationship between the physical and metaphysical aspects of the self, as the executive processes accorded to the metaphysical *'aql* would traditionally be located within the frontal lobe of the physical brain. As highlighted by Rassool (2021a), however, the *qalb* is often also viewed as being the main location of intellect. He referred to Ibn Taymiyyah's (1988) integration of both views in resolving this matter; stating that both areas are jointly involved in cognitive processes. Keshavarzi and Ali (2020) also explained that while the *'aql* is situated in the *qalb*, it does make use of the physical brain as a tool to carry out cognitive processes.

The nature of each component was easier to discern, with all the studies ruling that the *ruh* is the purest, unchangeable, divine entity. By virtue of these qualities, it was created and is constantly in the state of *fitrah* (Mohamed, 1986). In contrast, Abu-Raiya (2012) mentioned that in the Quran, the connotations of *nafs* are either neutral or negative, and it was mostly defined in the studies as the lowest part of the soul containing instincts that exist in opposition to the *fitrah*, or pure nature of *ruh*. However, the *nafs* were not conceptualised as being evil or negative themselves, per se (Abu-Raiya, 2012; Keshavarzi & Ali, 2020; Rassool, 2021a; Rothman, 2021; Utz, 2011). Skinner (2019a, p. 1090) even noted that in their natural form, the *nafs* would act in accordance with the *fitrah*, however, they can be waylaid by "emotional traumata" or "dysfunctional cognitions", presumably resulting from the *qalb* and *'aql* respectively. As mentioned, Keshavarzi and Ali (2020) discussed the *nafs* as operating on an animalistic, instinctual level within the body, but they further linked it to the life force level *rūḥ ḥayawānī basharī*, implying that they are necessary to sustain life, but must be moderated to prevent physical and spiritual harm, a sentiment echoed by Rothman (2021). Rassool (2021a) and Utz (2011) additionally characterised the *nafs* as being prepared

to move toward both good and bad. The status of both the outcome of this struggle and the nature of *nafs* was not regarded in isolation, but was instead understood in conjunction with the processes occurring within and between the *'aql* and *qalb*. In other words, full comprehension of one component in the system requires consideration of the interrelated roles of the other constituent components. This in turn was more broadly situated within the context of each individual's choices, behaviours, and environmental influences; creating a dynamic set of complex and interrelated processes between all of these constituents on both an internal, external, individual, and broader social level, as will be expanded on in the next section.

5.3.3. Theme 3: Roles, relationships, and results: contribution of each component to the struggle between good and bad

The studies demonstrated that on a broad scale, the purpose of human existence can be likened to a pass or fail examination: passing involves acting in accordance with one's *fitrah* by carrying out the commandments of Allah to move closer to Him, whilst failing would entail moving away from Him by dismissing these to instead give in to the base desires contained in the *nafs*. On a smaller, more individual scale, this profound divine task of determining one's ultimate destination as either heaven or hell can be more simply and tangibly understood as involving several interrelated processes, each of which relates to the different components contained within the Islamic model of the self. The outcome of this interplay moves us either toward or away from this goal. Although the nature of the components and most of their processes are metaphysical, it became clear within the studies that the processes described were not altogether unfamiliar. Instead, they appeared to be related to various well-known processes and parts of the self described in mainstream literature when describing human nature, such as instincts or desires, cognitive processes,

emotional processes, and physical well-being. These processes were broadly accorded to the *nafs*, ‘*aql*, *qalb*, and *jassad*, respectively; and will be extensively discussed in this section.

The key difference was the inclusion of a spiritual element, and subsequent consideration of processes that extended beyond those that, whilst potentially unconscious or unobservable, still occurred on an earthly level, to also include those relating to a deeper spiritual realm.

The necessity of this extension was reflected well by Abdullah (2011):

To know God and consequently to submit to Him, humans as physical beings need to be provided with the animal properties which make life on this earth possible for them, as well as all the cognitive abilities such as intellect, perception, and imagination; however, they must also possess a spiritual faculty, which provides them with the ability to acquire knowledge of the spiritual realm. (p. 93)

a. *Ruh* and *nafs*: good and bad, black-and-white? Morality as a chessboard of choices

Ruh

Article P: “Whatever good befalls you, it is from God, and whatever ill from your *nafs*. (4:79)” The Quran (as cited in Abu-Raiya, 2012, p. 224).

The *ruh* was described as the pure, divine aspect of the self, in that it is always inclined toward Allah and connects to Him. Although its important role is in animating the self, it is also the source of *fitrah* and knowledge from Him. It thus forms an essential part of our core nature and serves as a source of spiritual insight (Huq, 1994; Rothman, 2021; Saari, 1998; Utz, 2011). According to Jumahat (2019), “God has endowed His own spirit (*ruh*) which holds the knowledge [of God] as the gift to the first human being, the Prophet Adam and his descendants” (para. 6). Jumahat (2019) further localised the conscience as being part of this divine essence. This idea of the *ruh* as an unseen and divine but still active and persistent influence within each individual’s psychological makeup was expanded on by

Abu-Raiya (2012). Extending from the idea that the *ruh* is breathed in all humans by Allah, essentially leading to each individual containing the same or shared *ruh*, he hypothesised that the *ruh* could form part of a collective unconscious of humanity. Although this idea of the *ruh* as a shared spiritual essence holds interesting implications for the possibility of a deeper spiritual interconnectedness between human beings, speaking to the already-discussed concept of *tawheed* as encompassing a universal unity between all living things, this specific localisation to the *ruh* was not extensively discussed in other studies.

Regardless, this is the part of the self that human beings strive to connect with. Its existence implies that no matter how large one perceives the distance from Allah to be, there is always the potential to turn back and connect to Him, and receive knowledge about His existence (Rothman, 2021). Abu-Raiya (2012) suggested three ways or levels through which one can access the truth or knowledge contained within the *ruh*, which he described as basic, sophisticated, and ultimate. These each pertain to three respective functions of the *ruh*: creation, inspiration, and revelation (Abu-Raiya, 2012). The most basic refers to connecting with Allah through the unconscious truth of Him contained in one's *fitrah*; sophisticated, through working to connect with deeper aspects of the self, and the ultimate level is only accessible to the prophets, who were granted direct knowledge of Him. Regardless of how or at which level one accesses this divine truth, this process requires extensive spiritual, psychological, and physical work that involves the other components of self. Hermansen (1988) maintained that only balance or harmony amongst the three other centres – the *nafs*, *qalb*, and *'aql* – creates the ability to access the *ruh*'s influence.

Nafs:

As base instincts that contain the desire to fulfill one's desires and satisfy oneself, the *nafs* act as the primary component that has the potential to move one away from their *fitrah* and the purity of the *ruh* (Rothman, 2021). Abu-Raiya (2012) referenced Al-Ghazali (1995) in stating that in addition to desires, the *nafs* contain other base emotions, such as anger,

although this did not appear to be echoed in the other studies. Additionally, as this part of the self is biological, rather than cognitive or spiritual, it is closely linked to material or earthly desires (Abdul Razak, 2012). This can entail moving away from higher, spiritual concerns toward these base desires, thereby blocking the drives of the *fitrah* (Abdul Razak, 2012). In this sense, it can be described as the bridge “between the divine world or world of perfections, and the world of imperfections” (Yamani, 2017, p. 62). As mentioned, however, the *nafs* were also seen as necessary for survival.

This view was shared throughout the studies, with an emphasis not being placed on constraining or suppressing the *nafs*, but rather on training them and allowing them to evolve. As Yamani (2017) stated:

hawa [desires] could be sublimated, transmuted, or one can make all psychic life turned towards divine aims, still, it can never be overcome, as it is what sustains life: breathing, eating, interest in anything, including the divine and so on. (p. 90)

Instead of suppressing them, through ensuring that the state of the *qalb* is healthy and the *‘aql* is adequately trained – as will be discussed below – it becomes possible to fulfil these needs within a state of *fitrah* – in line with one’s *ruh* i.e. with one’s *fitrah* and Allah’s commands (Yamani, 2017). Rather than the dissonance and ultimate detriment to all avenues of health that accompanies acting against one’s *fitrah*, and subsequently oneself; the *nafs* can thereby bring one spiritual fulfilment, together with physical and emotional fulfilment (Haque, 2018; Mohamed, 1986). Haque (2018) provided a useful image of the *nafs*, likening its tendency to produce learnt behavioural reactions that align with its conditioning to that of an animal: if an animal is consistently trained well, it will react to its environment in a positive way, and can be guided to assist its owner; but without training, it is difficult to predict and control. In the same way, the *nafs* can either assist an individual or hinder them. Skinner (2019a) also drew on this analogy from Al-Ghazali (1962), but specifically likened the *nafs* to a horse, with the

'*aql* forming its reins, and the *qalb* as its rider, that can transport its rider in the right direction under the *ruh*'s guidance, can be used by the rider to travel in the wrong direction if guided by the *naf*'s desires, or may simply end up going nowhere.

b. Heart and soul: the *qalb* and its core emotional and intellectual role

Article O: "It is said that the intellect and evil in human's work simultaneously to regulate the material desires (*shahwa*) but in opposite directions" (Haque, 2018, p. 144).

Article F: "The self is like a mirror that elements from reality reflect onto. The cleaner the mirror, the clearer the image. A clean self will reflect reality in a clear way" (Ashy, 1999, p. 254).

Discussions of the roles of the *qalb* made it apparent that the Islamic model does not prioritise intellect over emotion, as this component was widely believed to possess both important intellectual and emotional abilities (Abdul Razak, 2012; Jumahat, 2019; Rothman, 2021; Utz, 2011). Intellect was seen as a multifaceted concept, with the cognitive capacities of the *qalb* appearing to differ from those located within the '*aql*. Broadly, the '*aql* was accorded the role of gathering information about the temporal, external world, whilst the *qalb* was credited with the role of higher-level spiritual processing. The '*aql* was also sometimes discussed as a subcomponent within the *qalb*, suggesting an overlap in function (Abdul Razak, 2012; Rothman, 2021). Others, such as Skinner (2019a), described the '*aql* as being directly linked to the *qalb*. Both these components were regarded as essential for gaining the knowledge and understanding utilised by each individual to make decisions about right and wrong; as they provide access to information that would assist in promoting spiritual health if the individual chooses to act upon it (Rothman, 2021; Skinner, 2019a). Despite the role of intellect not being accorded a higher status than that of emotion, it was still heavily emphasised in creating a meaningful, moral, and psychologically healthy life. Huq (1994), for

example, stated that mankind “must rely on his ability to learn and reason and use the higher faculty of intuition to select the most appropriate and meaningful mode of behaviour from among a multiplicity of seemingly attractive alternatives” (p. 2). Haque (2018) also emphasised the importance of gathering true knowledge about oneself and one’s religion, which reflects both earthly and spiritual realities, in order to better oneself and move closer to Allah.

Given that the process of moving toward Allah centres around the re-aligning of the *fitrah*, i.e., reconnecting with the *ruh*’s awareness and knowledge of Allah, it follows that the foundational step within this process of information gathering requires the ability to promote an awareness of the metaphysical – primarily of Allah – within oneself (Mohamed, 1986; Rothman, 2021; Saari, 1998; Utz, 2011). On a purely metaphysical level, attaining this consciousness is accomplished by the *qalb* through its potential to observe phenomenon on a deeper spiritual level (Utz, 2011). It has the “innate capacity to perceive things on a deeper level than a rational capacity” thereby being able to see the true essence of reality, which the other aspects of the self cannot do, presumably due to being clouded by earthly concerns” (Rothman, 2021, p. 85). Abaas, a participant in Rothman’s (2021) study, termed the heart “the cognizant heart” (p. 85) – *irada* – as it houses the human being’s consciousness. This status was also accorded to it by Saari (1998), who described it as the locus of cognition and spiritual awareness. Haque (2018) further discussed it as the centre of contemplation and intention.

The *qalb*’s status as the seat of consciousness and cognition refers both to its direct consciousness or awareness of Allah and to the secondary capacity for perception and rational thought carried out by the *’aql*, which Rothman (2021) described as being contained within the *qalb*. This consciousness refers not just to awareness of the truth behind individual aspects of reality, but the truth behind the nature of reality as a whole, encompassing the

purpose of existence, implications of the existence of God for human life, and the existence of the hereafter, amongst other important spiritual realities (Mohamed, 1986). Ashy (1999) expanded on its pivotal role, describing it as containing the memory of Allah, understanding, and the potential for both guidance and deviation from the correct path. It thus transcends basic intellectual or emotional processes to serve a deeply spiritual, regulatory role; a means to connect each individual with a higher spiritual awareness or truth to re-orient them toward their *fitrah* (Haque, 2018; Rothman, 2021; Saari, 1998). This ability is due to its connection with the *ruh*, with Abdul Razak (2012) stating that the *ruh*'s "potentials for knowledge and God-consciousness can only be operationalised through al-qalb (heart) which provides the locus for cognition, thought and feelings" (p. 265-266). Mohamed (1986) added:

...if the heart is lacking in spiritual insight (*basîrah*) then no amount of physical sight (*başar*) will allow one to see reality. A person may be able to see the physical signs of Divine power with his eyes; but he may not see the reality of Divine power because he has no insight (*basirah*). (p. 45)

The word *qalb* is derived from the verb *taqalab* – to turn – in reference to the constantly moving, unfixed spiritual state of the *qalb* (Abdul Razak, 2012; Rothman, 2021; Utz, 2011). The *qalb* is connected to the '*aql*, *ruh*, and *nafs*'; each of which acts as a channel through which different types of information are received and integrated by the *qalb* (Abu-Raiya, 2012). This encompasses information about the external world, divine truth, and physical or unlawful desires, respectively (Abu-Raiya, 2012). The fundamental objective is for the *qalb*, aided by the '*aql*, to turn toward the *ruh* – and thereby toward the *fitrah* contained therein – instead of the *nafs* (Rothman, 2021). This turning of the *qalb* toward the *fitrah* allows the individual to overcome the false perception that human existence is isolated from the existence of Allah, to instead gain an awareness of and closeness with Him (Rothman, 2021). Part of this process involves the *qalb* receiving "divine inspiration" toward

goodness from the *ruh*, which can manifest in the form of sincere dreams or intuitive insights (Skinner, 2019b, p. 7). As such, whilst Skinner (2019a, 2019b) discussed the *qalb* as being the area in which the *fitrah* is felt, it was unclear whether he accorded it as the source of *fitrah*, or was simply referring to it as the area in which the effects of aligning with one's *fitrah* begin to manifest following the *qalb*'s turning toward the *ruh*. Skinner (2019b) did, however, acknowledge a variation across sources, in that the *ruh* and sometimes even the '*aq*' is accorded with being this inner, spiritual centre.

Furthermore, the direction to which the *qalb* is inclined serves not just as an indication of its spiritual state; but also as a reflection of the individual's level of God-consciousness (Rothman, 2021; Yamani, 2017). This state holds important implications for the *qalb*'s ability to fulfil its role, as Saari (1998) emphasised continuously. She quoted Al-Ghazali (1984) stating:

...the heart is the recipient of knowledge of God, given earlier to the prophets which does not come from revelation (al-wahy), and which is also given to the saints through the process of a direct enlightening (ishraq at-nur) of their hearts, who have been purified to receive it. (p. 197)

This highlights the role of the *qalb* as the receiver of divine knowledge and truth; and the necessity of it being in an adequate state – i.e. connected and open to the divine nature of the *ruh* and not the more material aspects of the *nafs* – in order to receive this. The importance of the state and consequent role of the *qalb* was re-iterated by Abdul Razak (2012) in this statement: the “downfall of man is caused by the spiritual blindness of the *qalb* that affects man's sensory organs, emotion, affections, cognition and personality” (p. 267). In discussing the manner in which the *qalb* becomes open to divine knowledge, Abu-Raiya (2012) succinctly stated: “to God from without (via a'ql) and to God from within (via roh)” (p. 231).

The *'aql'*'s role in obtaining the divine knowledge contained within the *ruh* will be highlighted following discussion of the various states of the heart.

Rassool (2021a) referred to Ibn Al-Qayyim's (n.d.) classification of the heart into three different states: the healthy, dead, or diseased hearts, a classification included by Haque (2018) and Utz (2011). A healthy state is caused by committing good, God-decreed actions; whilst various sins or committing misdeeds leads to the staining, or hardening of the heart (Rothman, 2021; Utz, 2011). Utz (2011) also discussed various diseases of the heart as mentioned in hadiths, including "worry and grief, inability and laziness, cowardice and miserliness, burden of debts and being overpowered by other people" (p. 85). Haque (2018, p. 143) additionally mentioned that some of the terms used in the Quran to describe a healthy *qalb* include "*Qalb mutmainnun bil-iman* (a heart pacified with faith), *qalbin-munib* (a heart moving towards God), *qalbin-saleem* (the righteous and the pure heart)" whilst *amraz al-qalb*, or diseases of the heart, describes an unhealthy *qalb*.

The condition of the heart affects both its capacity for information gathering, or its ability to gain awareness of spiritual truths; as well as the acceptance of an individual's good deeds by Allah, in that good deeds must be carried out attentively and with the correct intentions (Utz, 2011). This appeared to signify the existence of a prominent emotional aspect behind thoughts and behaviours; particularly those involving worship and spirituality. Whilst our actions may be in line with our obligations, for instance, the reasons behind them may be tied to several different desires. These may include lower-level motivations such as impressing others, or higher-level purposes that involve a deeper spiritual understanding (Utz, 2011). Intention thus forms an important part of a personality makeup. This reinforces the role of the *qalb* as the emotional component of the human being (Abdullah, 2011; Abdul Razak, 2012; Abu-Raiya, 2012; Ashy, 1999; Mohamed, 1986). This is especially true given that in its healthy state, its modus operandi can be described as directing feelings and actions

primarily through the lens of love for Allah and everything He has ordained (Abdullah, 2011; Ashy, 1999; Rassool, 2021a). Through these descriptions, it became clear that the Islamic model does not rely solely on observable actions or behaviours when attempting to understand or describe an individual's nature, as emotions and motivations, regardless of whether they are obvious or acted upon, are also accounted for.

Furthermore, the healthy heart also appears to be free from doubt and was described as truthful, as it exists in constant awareness of the divine truth described above. Subsequently, it experiences a pull toward all actions that please Allah and a sense of disdain toward those that do not (Abdul Razak, 2012; Rassool, 2021a). The importance of love as a predominant emotion was also continuously re-iterated. Utz (2011) stated that this love is the key to complete faith, as once love for Allah is put above the love one has for anything else, pleasing Him and fulfilling His commandments becomes a priority above fulfilling one's desires. Through this love, the heart finds pleasure in fulfilling these commands and the Islamically guided way of life; but without it, these laws are met with hostility (Utz, 2011).

The opposing state to the healthy heart, with its awareness of the truth of Allah, is the spiritually dead heart, which holds no knowledge or awareness of the divine (Rassool, 2021a; Utz, 2011). This appeared to imply that its capacity for eliciting awareness is severely impaired. In this state, desires and temptations are prioritised and fulfilled, even when they are unlawful, leading to a hardening of the heart (Haque, 2018; Rassool, 2021a). Whereas the healthy heart directs its feelings and subsequent actions according to the love and care held for Allah, the dead heart orients itself around the fulfilment of its own desires (Rassool, 2021a; Utz, 2011). The emotions it tends to hold are self-destructive, spiritually and psychologically, and include greed, hatred, and envy (Rassool, 2021a). Although not commented on directly, the studies appeared to imply that in this state, an individual is controlled solely by their base emotions; as opposed to being genuinely attuned to and acting

in accordance with one's emotional needs, guided by one's intellect and a spiritual awareness. The sick or diseased heart appeared to represent a state in between the healthy and dead heart: it holds awareness and love of Allah, but also the desire to fulfil its unlawful and unhealthy base desires (Haque, 2018; Rassool, 2021a). The outcome of this state depends on whether the heart turns toward truth or its own desires, as the former involves committing acts of worship that strengthen and soften the heart, whilst the latter leads to immoral or prohibited acts that weaken it (Rassool, 2021a).

The emotions experienced by an individual are also affected by the actions and experiences to which they expose the *qalb*, resulting in the individual being prone to either beneficial or destructive emotional states (Utz, 2011). This does not imply that certain emotions are negative whilst others are positive; but rather refers to whether they are channeled in a healthy, constructive manner, or a dysfunctional one (Ashy, 1999; Keshavarzi & Ali, 2020). Moreover, the repression of emotions was also understood as being unhealthy. Ashy (1999), for example, referred to Al-Ghazali's (1962; 1963) notion of repressed anger as creating a desire for revenge, whilst excessive anger creates the potential for adverse actions such as harming another human being, or secondary emotions, such as jealousy. Abdullah (2011) provided the alternative process of channelling of emotions in a healthy manner, stating that if anger is accompanied by intellect, it may be used in a way that allows the individual to protect themselves and can even drive them toward psychospiritual development. This concept was echoed in Keshavarzi & Ali's (2020) model, the only one to include emotions – *ihsās* – as a component, albeit one secondary to the other components, as it discussed emotions as resulting from the interactions between these components.

Furthermore, Utz (2011) noted that whilst human beings may not be able to avoid adverse life events that may lead to unpredictable psychological consequences, such as illness or poverty – as these form part of *qadr*, or divine decree – we do have a degree of control

regarding our response to stimuli, for example, reacting with patience and acceptance. As mentioned by Abdul Razak (2012), “man compared to the angels, has the freedom of choice to react and respond to the many of the biological, psychological and sociological (environmental) demands of his mundane life” (p. 261). In addition, while external events or occurrences cannot be avoided or controlled, an effort should be made to avoid undertaking actions that adversely affect our emotional and spiritual well-being (Utz, 2011). Utz (2011) further listed four body parts that require guarding so that their accompanying adverse actions can be avoided: one’s tongue from unlawful speech – lying, for example, or backbiting – and from prohibited food and drink such as alcohol; one’s eyes from impermissible views, such as gazing at a person whom we do not have the right to look upon; one’s body from excessive eating; and oneself from bad company. Again, these actions do not just impact the emotional well-being of a person, but also affect them on a deeper spiritual level, as these two states are closely interlinked. It is due to its important role in a person’s emotional and physical well-being that the *qalb* was lauded as being the “spiritual centre” of the human being (Rothman, 2021, p. 84; Skinner, 2019b, p. 7). Rothman (2021) also credited it as the “heart of an Islamic framework for psychology” (p. 84).

c. Celestial meets the corporeal: cognitive processes of the ‘*aql*

Article G: “People will acquire a variety of virtues if their intellects (‘*aql*) gain supremacy over their souls ... In order to strengthen themselves from evil forces (*shaytan*), they need right knowledge and action” (Abdullah, 2011, p. 98-99).

As part of or located within the *qalb*, the ‘*aql* was described as the second cognitive or rational aspect of the soul (Keshavarzi & Ali, 2020; Mohamed, 1986; Rothman, 2021; Skinner, 2019a; Skinner, 2019b). However, the authors did acknowledge existing contestation surrounding the inclusion of the ‘*aql* as a distinct component. Mohamed (1986) explained that the ontological and epistemological relation between the *qalb* and the ‘*aql* is so

strong that they are rarely discussed separately, thereby highlighting their functional overlap. Moreover, Al-Ghazali (1986, as cited in Saari, 1998) did not specifically distinguish the *'aql* as the rational part of the soul; and Abdul Razak (2012) noted that only the verb *aqala* is referred to in the Quran, not specifically the term *'aql*, albeit in reference to intellectual capacity. Ashy (1999) did not even mention the *'aql* when discussing cognitive abilities, instead referring to the *foaad*, a place at the centre of the heart, in which fixed knowledge, learning, sight and hearing, and metaphysical visions occur; whilst he allocated experiential learning and reflection as the mandate of the *lub*. It was not clear where the *lub* exists, nor what it is, although Mohamed (1986) described it as the innermost area of the heart. Additionally, whilst the *foaad* was mentioned by Abu-Raiya (2012) as meaning the physical heart, and by Mohamed (1986) – in his discussion of subsections of the *qalb* – as the inner heart, neither of these was further mentioned in the other studies. Most studies referenced the *'aql* (Abdul Razak, 2012; Haque, 2018; Yamani, 2017). Rothman (2021) clarified that the utility of including the *'aql* lies in distinguishing intellect as an important aspect of the self. Additionally, it makes the different functions of the self easier to conceptualise.

Abu-Raiya (2012) further discussed three primary cognitive processes present in the Quran: *ya'qil*, *yatafkar*, and *ya'lam*. The first term was inferred to mean “understand, comprehend, or think,” the second to “reflect or contemplate,” and the third to “know” (Abu-Raiya, 2012, pp. 227-228). Based on the strong similarities in meaning, Abu-Raiya (2012) argued that these processes can logically be encompassed under one domain. As *'aql* means intellect, it serves as a suitable umbrella term. Finally, Abdul Razak (2012) differentiated between the cognitive abilities of the *'aql* and the *qalb* by stating that:

... from the Sufi's perspective, the *'aql* is lower in rank compared to the *qalb* for it is only capable of conceiving knowledge that comes through man's sense perceptions,

namely touch, taste, sight, smell, and hearing, whereas the *qalb* has the capacity to receive the divine knowledge (*'ilm al-ladunnī*) inspired by Allah. (p. 271)

The author (Abu-Raiya, 2012) distinguished between two types of *'aql* in this regard, *'aql juzī*, or reasoning, encompassing discursive thought; and *'aql kullī*, or intellect, containing intuition; referring to the roles of the *'aql* and *qalb*, respectively. Mohamed (1986) expanded on the differences in function implied by these terms through extensive discussion surrounding different scholarly opinions on the *'aql*: whilst the *'aql*'s obtaining of knowledge requires a process of information analysis that results in the formation of logical conclusions, the *qalb* is capable of simply intuiting accurate information and receiving divine inspiration.

Rothman (2021) and Skinner (2019a, 2019b) further described the *'aql* as an articulator of the knowledge or inspiration that enters the *qalb*. Keshavarzi and Ali (2020) attributed this ability to the metaphysical and temporal nature of the *'aql*: as a metaphysical component with links to the spiritual, it has the capacity to receive and act on information of this divine nature from the *qalb*; whilst also being able to utilise the physical brain as a means of actualising its cognitive capacity. Jumahat (2019) concurred, stating that it is this component that also has the ability to make sense of physical phenomenon. Abu-Raiya (2012) expanded on this dual physical-spiritual role of making sense of external information about one's environment and contemplating God such that one is brought closer to Him. The cognitive role of the *'aql* includes conventional executive functions such as foresight, reasoning, logic, intuition, and reflection; all of which also play a necessary psychospiritual role through assisting in discerning between good and bad, choosing which course of action to carry out, and identifying accountability and consequences for actions (Jumahat, 2019; Keshavarzi & Ali, 2020).

If the *'aql* draws from the information contained within the *qalb*, it follows that the spiritual state of the *qalb* directly affects the quality of information gathered by the *'aql*.

Thus, whilst the *'aql*'s ability to accumulate knowledge is undoubtedly important, it requires the *qalb* to house *Iman* or faith in Allah and His commands so that this occurs in a spiritually aware and morally correct manner (Utz, 2011). This suggests that the lens through which knowledge is perceived, absorbed, and interpreted by the *'aql* – in line with an awareness of Allah and spiritual truths versus in a spiritually blind way – is also affected by the *qalb*'s openness to either the *ruh* or the *nafs*. Without this connection to a healthy *qalb*, the reality perceived by the *'aql* is limited to the material world as its ability to link the physical to divine reality and therefore access God-decreed truths is affected (Rothman, 2021). The quality and depth of the *'aql*'s perception and interpretation of gathered information can thus differ. Without *Iman* and *taqwa*, the *'aql* can lead a person astray, as the resulting focus on the temporal world only renders one's intellectual – and therefore moral – processes incomplete (Rothman, 2021). Moreover, in providing the root word of *'aql* as 'bind', Mohamed (1986) credited this component with the ability to integrate information. Jumahat (2019, para. 16) credited the *'aql* as being able to bind "the intellectual intuition with faith," thereby supporting the need for the *'aql* to fulfil both a temporal and spiritual role by serving as a link between the two. Skinner (2019a) summarised this process as follows, and illustrated this process in a diagrammatic model of the self which has been included in this dissertation (Appendix C):

In the ideal, healthy, balanced person, consciousness is centred in *Qalb* which is open to *Ruh* and which directs *'aql*, and together with *'aql* directs the lower *Nafs*. In this state, *'aql* is able to exercise sound reason, its perception of the external world is realistic, it sees the value of moral conduct, its operations are imbued with wisdom, and it is able to exercise a wholesome direction on the *Nafs*. (p. 1090)

The *'aql* thus needs to be trained to assist the *qalb* in turning toward the *ruh*, not the *nafs*; such that its own abilities are not hindered. This training is also necessary because

likewise, the *qalb* can be influenced by the tendencies of the '*aql*' (Rothman, 2021). This could occur through the '*aql*' justifying desires from the *nafs* that are not in line with *fitrah*, or drawing from a source other than the *qalb*, creating harmful thinking patterns that in turn create distance between it and the *qalb* (Skinner, 2019a). It stands to reason that cognitive justification of certain actions would result in those actions being carried out, at the expense of those needed to soften or return the *qalb* to a sound, healthy state. Skinner (2019b) expanded on the potentially harmful effects of the '*aql*' by mentioning that another root word of it is shackle. Skinner (2019b) noted that whilst the '*aql*' shackles the undesirable or unhealthy forces of the *nafs*, it can also shackle the *qalb*, hindering its capacity to obtain divine knowledge.

In terms of the translation of internal processes to external action, Yamani (2017) and Jumahat (2019) credited the *qalb* as producing action in the human body. Yamani (2017) stated that it is the emotions housed in the *qalb* that initiate the actions carried out by the body. He gave the example of feelings such as anger that manifest as behaviours carried out by the body, or commands given by others that are only carried out should the *qalb* choose to see the truth and meaning in them and therefore motivate the individual to act on them. However, emotion and knowledge appeared to be acknowledged as equal driving forces behind behaviour; such that behaviour can better be understood as a product of both the '*aql*' and *qalb*, albeit with different contributions from each. This was implied by Utz (2011), for example, in her statement that knowledge only becomes beneficial or alive depending on the status of the heart, as this causes knowledge to be coupled with actions that may be used for the betterment or detriment of oneself and others. According to this model, intellect can thereby be surmised as comprising several active processes: the accumulation of knowledge, interpretation of knowledge, and the manner in which knowledge is acted upon.

Mohamed (1986) additionally noted that there are three types of intellect: sensory, intellectual, and spiritual perception. These respectively fall under the domain of the sensory organs, the *'aql*, and the result of the combined efforts of the *'aql* and the *qalb* (Mohamed, 1986). Yamani (2017) further referred to Al-Ghazali (1973) in differentiating four types of *'aql*. The first three types expanded on by Yamani (2017) are commonly understood cognitive processes and include (1) those that differentiate humankind from animals, (2) reasoning that incorporates logical principles of matter such as conservation or object permanence, and (3) experiential knowledge. Rassool (2021a, p. 66) also noted four types of *'aql*, including sensory perception or knowledge, ability to obtain self-evident or obvious truths – using the example of “the sky is blue” – and thirdly, experiential knowledge. Although he did not include the first four in his discussion of the intellect, Skinner (2019b) mentioned that Al-Ghazali (2009) included five types or functions of the intellect.

The fourth type of *'aql* noted by Yamani (2017) and Rassool (2021a) – and the fifth type, according to Skinner (2019b) – were in line with the spiritual perception discussed by Mohamed (1986), and referred to processes and roles centred around morality and the unseen. Keshavarzi and Ali (2020) also expanded on this type of *'aql*, referred to as ethical intelligence by Rassool (2021a), by noting its salient role as the divine opponent against the *nafs*' animalistic instincts. According to Keshavarzi and Ali (2020), this occurs due to its ability to wield restraint via the acquiring and critical reflection of relevant knowledge. In this sense, while the intuitive ability to discern right from wrong is important – with Rassool's (2021a, p. 65) inclusion of the translation of *'aql* as “dialectical reasoning” reflecting this ability to do so – various authors also maintain the need for training for this ability to be accurate and efficient (Rothman, 2021). According to Skinner (2019b), this final type of *'aql* is a higher level of the intellect that acts as an extension of the *qalb*, thereby receiving information on this higher level; echoing Mohamed's (1986) notion that while all knowledge

can be beneficial, there exists a hierarchy of the types of knowledge that can be obtained. This highest level of the *'aql* working in conjunction with the *qalb*, allows for access to divine realities and truth. This in turn leads to the capacity for spiritual development and elevation, for example, through being able to discern the truth present in the divine guidance set out in the Quran, and therefore to act accordingly (Mohamed, 1986). In this sense, we are given the intelligence to discern right from wrong, truth from falsehood, and to act on what we discern. This ability is seen as being so pertinent to our life's purpose of striving toward goodness and all that pleases Allah, that those without it are not held accountable for their misdeeds (Mohamed, 1986). Factors that would even limit its ability to function at the most optimal level are prohibited; hence the restrictions on either intoxicants or gambling (Jumahat, 2019).

d. Integrating the individual: an interplay between the components and individual context

Article F: “The self, they explain, is like a man who has three jobs, say in business, dancing, and building homes. It is the same man doing each of these functions at different times. Thus the self performs different functions, but it is unified” (Ashy, 1999, p. 246).

Article C: “the potential for maximizing the divine qualities of the human being lies in the process of aligning these elements of the soul to open the channels for connecting to God” (Rothman, 2021, p. 90).

Although the role of the components has been extensively defined, this section was included to address three main aspects that remained difficult to discern: the role of the *qalb* as an active versus passive component, the manner in which the components interacted to produce a functioning individual, and the operational rather than theoretical relationship

between the metaphysical and physical influences of the self. The primary confusion surrounding the issue of the *qalb* was the first one addressed. Whilst it clearly holds the capacity to gain awareness of information, it was unclear whether this component simply absorbed divine truths and required the *'aql* to interpret and act on it. Should this be the case, it stands to reason that the turning of the *qalb* and the resulting behavioural, emotional, and spiritual state of the individual is secondary, or a consequence of the actions of the *'aql*. If the *'aql* is understood as part of the *qalb*, it would thus be the executive aspect of this component. If so, as mentioned, the *'aql* can be trained, but the question remained as to what exactly influences its manner of processing and focal area. However, given the salient role accorded to the *qalb* and its higher-level role of information processing, this notion of it functioning in a secondary, subservient manner to the *'aql* did not appear sound.

Keshavarzi and Ali (2020, p. 28) appeared to second this notion of the *qalb* as more passive, describing it as a “receptacle of all health and pathology,” with its state being affected negatively and positively by the other components. However, several authors credited the *qalb* as central to the human psyche, forming the essence of personality (Abdullah; 2011; Abdul Razak, 2012; Haque, 2018; Saari, 1998; Yamani, 2017). Ashy (1999, p. 250) described it as the “point of union” between the other components. Yamani (2017) in turn maintained that it contains the *ruh*, and is capable of overturning the *'aql*, such that it is the emotions held within the *qalb* that dictate human actions. This sentiment was shared by Abdul Razak (2012, p. 267), who described it as the “evaluative decision maker,” thereby concurring with Abdullah (2011), who stated that the *qalb* controls the brain and nervous system, utilising them as instruments to carry out its commands. Abdul Razak (2012) also stated that “although the *rūḥ* (spirit) forms the basic origin or entity for the emergence of the other entities of the human psyche, yet in terms of its functions and tendencies it is the *qalb* (heart) that supersedes all other entities” (p. 267).

This emphasis of the *qalb*'s dominance relative to the other components of the self, besides the *ruh*, again confirms the notion that the *'aql* can be seen as falling under or existing as a subsection of the *qalb*. In addition, achieving a high level of consciousness or awareness of Allah – in other words, living in a way that is completely in line with one's purpose – requires the body, *nafs*, and *'aql* to fall under the directives of the *qalb* (Yamani, 2017). As a healthy *qalb* contains pure, Islamically-based intentions, one's physical actions, desires, and intellectual process are subsequently all directed toward and through the intention of pleasing Allah, thereby creating a sense of alignment within oneself. Yamani's (2017) description of how this occurs within the self was the clearest out of all the studies, as he provided a step-by-step description of the way in which information is obtained and responded to: broadly, with it being perceived first by the senses and then by the *'aql*, before being sent to the *qalb* and then to the *nafs*, defined as the psyche in this instance. The *nafs* match this stimulus against existing knowledge or archetypes to gauge whether or not it is lawful, and inform the *qalb*. The *qalb* then assesses the level of God-consciousness of the individual – testing whether morally-questionable actions will still be carried out or if only those that are deemed morally acceptable are allowed – and based on this, instructs the *'aql* to process and carry out the chosen behaviour via the body (*jassad*). This results in a behavioural response to the initial stimulus that has either a positive or negative effect on the individual and their surrounding environment. In an optimal psychospiritual state, the role of the *qalb* in this feedback loop or regulatory process was described as follows: “when a person reaches the level of *Ihsan* [perfection], his or her *qalb* gets so empowered that it becomes the gatekeeper and the organiser of all psychic traffic that takes place within the psychic system” (Yamani, 2017, p. 102). Yamani's (2017) illustration of this process has been included in Appendix D.

Whilst it was clear that the *qalb* either turns to Allah or away from Him toward *Shaytaan*, via the *ruh* or *nafs*, respectively, it thus also became apparent that the question of whether the *qalb* or '*aql*' were more or less active in this process was a redundant one, as they are both part of a broader system of processes and work in conjunction with these. For example, Rothman's (2021) participants related the direction in which the *qalb* turns to both the motivations behind actions and to the actions that are undertaken by the person. This process, which has been shown to stem from within the *qalb*, involves either refocusing on the *fitrah* or sustaining a focus on the material world, and necessitates the use of the '*aql*'s abilities (Rothman, 2021). Yamani (2017) also mentioned that the *qalb* drives a person toward self-improvement and advanced levels of being, with various sources of knowledge and inspiration – from Allah, the examples set by others, or experiences – determining the noteworthy values and characteristics the individual is inspired to learn to incorporate into their personality. This again requires use of the '*aql*'s executive functions, such as the ability to focus, process, and integrate information (Keshavarzi & Ali, 2020). Mohamed (1986) reiterated the highest form of intellect involves both the *qalb* and '*aql*', and further acknowledged that intellect comprises both acquiring knowledge and acting on it.

Whilst these descriptions further demonstrate the dual processes of emotion and intellect working together in the form of intuitive knowledge, inspiration, and motivation from the *qalb*, and learnt knowledge and reasoning from the '*aql*', an apparent gap in the process was still present. This centred around the question of whether other internal and external individual factors preclude these processes, affecting which of these two paths – toward or away from one's *fitrah* – are chosen by an individual. It has been shown that certain actions soften and open the *qalb* to goodness, and that the knowledge and thought patterns utilised by the '*aql*' are affected by and affect this process; but the question remained as to what caused these actions and intentions to be initiated and followed through. Both the

concept of *fitrah* and Keshavarzi and Ali's (2020) conceptualisation of the processes as drives created the understanding that there is an instinctive pull toward connection with Allah, a drive toward the divine that potentially outmatches the drive toward thoughtlessly fulfilling base instincts. That the presence of this innate, unforgettable drive is necessary for providing this potential toward goodness is undisputed. However, whether its presence alone is sufficient in allowing this potential to actualise seemed less certain, given the several complex processes occurring within the self. One could thus assume that additional internal and external factors exist that affect the relative strength of each drive, ultimately allowing one to win out over the other.

The above assumption was well-justified within the studies. In quoting Al-Ghazali (1973), Yamani (2017) mentioned three soldiers of the *qalb* that work to mentally or physically move each individual toward or away from goodness or harm: will, a physically sound body capable of carrying out instructions, and the five senses. Saari (1998) also referred to the senses in discussing the *qalb*'s soldiers; and Abdul Razak (2012) mentioned that the *qalb* is responsible for the higher-level processing of information gained through the senses, such that without the *qalb*, the effectiveness of the sensory organs is impaired. While these latter two aspects appeared to refer to the *qalb*'s interactions with the body and '*aql* – through sensory perception and interpretation – the first aspect appeared to refer to motivation as a factor that stems from the *qalb* and is determined by its state. Whilst the senses and the body may be seen as instrumental to the *qalb*'s functioning, it is this sense of motivation that – in conjunction with the processes of the *qalb* and '*aql* - may serve as a more active force in stimulating change within the individual.

This view appeared to be held by Mohamed (1986), who suggested that *irada* refers not just to free will, but also to the will to obtain something, a driving force present within each individual that is shaped by the knowledge obtained by the '*aql*. This implies that the

goals one is motivated toward fulfilling may be shaped by the type and level of knowledge one has obtained. Arroisi et al. (2019) suggested that this intrinsic motivation toward growth and spiritual development stems from the *fitrah*. Abdul Razak (2012) presented a slightly different possibility of this motivation resulting from the covenant mentioned under the first theme, the agreement entered into by all human beings to worship Allah, as he stated that this may be consciously forgotten, but still exists as a force within our subconscious. This concept of an unconscious motivational force may relate to the role of the conscience. For instance, Skinner (2019a) noted that the conscience (*dhameer*) is a result of the joint forces of the *qalb*, '*aql*, and *nafs* – i.e. of one's innate and learnt sense of morality – combined with the *nafs*' feelings of contrition. This leads to changes in behaviour. However, this motivational change appeared to be limited to the state of *Nafs al-Lawammah*, and was also different from Jumahat's (2019) localisation of the conscience as residing in the *ruh*.

In addition to the various internal factors, external factors also were apparent in shaping personality and psychological outcomes. Abdul Razak (2012) ascribed the manifestation of the covenant stored in our subconscious into reality to the presence of favorable external influences, ranging from a good education to the coming of prophets. Utz (2011) appeared to second this notion, noting that environmental factors – such as upbringing or societal norms – can cause a person to turn from their *fitrah*. It is perhaps reasonable to conclude that these forces may also have the opposite effect, turning an individual back toward their *fitrah*. This also implied that the components work in conjunction with factors present in the individual's environment, a part of which may include psychotherapy (Utz, 2011). Abdullah (2011) expanded on this balance and intertwining of various factors and components comprehensively through her inclusion of both the influences on genetics and the environment. In doing so, Abdullah (2011) provided an Islamic take on the nature-nurture debate in shaping personality and behaviour, stating that “Islam perceives that there is a

balanced interaction between nature and nurture in shaping human behaviour because the concept of nature (*fitrah*) is not only the biological aspects of behaviour but also the spiritual dimension” (p. 102). This indicates the importance of innate characteristics, especially *fitrah*. However, whilst Abdullah (2011) highlighted various hadith surrounding the influence of heredity, she noted that Islamic teachings place greater emphasis on the role of environment, particularly one’s upbringing and education.

Yamani (2017) also included external factors when discussing the various dualities that drive human nature. Yamani (2017) maintained that regardless of which paired aspect of human existence is being considered – the spiritual and material, love and hate, and so on – these are subject to what he termed driving and restricting elements. Yamani (2017) mentioned that “these forces may be of physical, financial, intellectual, social, cultural, religious or psychological natures” (p. 57). This implies that the components of self also interact with different internal and external forces that shape behavioural outcomes, presenting human personality as dynamic rather than static; an everchanging product of several innate and acquired drives that both result from and affect the set components of the self (Yamani, 2017).

Further, Yamani included the story of Malik bin Dinar, who went from being an alcoholic responsible for the death of his young daughter, to the esteemed Imam of Masjid ul Nabawi, although this detail was omitted in his rendition. This occurred after he chose to change following a dream in which his bad deeds appeared to him as a powerful serpent chasing him, whilst the good ones appeared as a beautiful, but weak, old man, who was unable to protect him from the serpent. This story demonstrated that the potential for change and growth can be presented by an external stimulus – which can take various forms - and allows for insight to be obtained. Whether this potential and insight are acted on appears to rely on the motivational drive present within the individual, which in turn has been shown to

depend on the state of the *qalb*. It also encompasses the free will that was discussed under the purpose of human existence, that has been given to each individual, allowing them to make an informed decision regarding their moral and spiritual trajectory.

Pertinent in the consideration of external and environmental factors was the emphasis by some authors on the body or *jassad*, although it did not receive as much attention as the other components (Abdullah, 2011; Keshavarzi & Ali, 2020; Mohamed, 1986; Skinner, 2019b; Utz, 2011; Yamani, 2017). Yamani (2017) continued to underscore the importance of considering the dual physical-spiritual nature of humankind, even maintaining that this link is so strong that neglect of the body can result in destruction of the psyche. Despite maintaining that ensuring psychospiritual health is arguably a higher priority than physical health, Keshavarzi and Ali (2020) noted the importance of alleviating physical conditions that may impede optimal psychospiritual well-being. Similarly, Utz (2011) associated a healthy, pure *qalb* with a body that is of the same sound nature; and vice versa – an unsound, unhealthy heart leads to a diseased body and actions. These actions are assumedly those carried out by the physical body. Abdullah (2011) and Mohamed (1986) expanded on this to explain that actions of the body affect the soul in its entirety, although Mohamed (1986) maintained that this only refers to actions that are consistently repeated. Mohamed (1986) additionally referred to traditional interaction theory to explain this relationship. This appeared to be the spiritual echo of Newton's third law of motion, in that the effect of an action carried out on one component causes an equal force or effect to be exerted onto the other component. However, according to this theory, the forces do not desist with time, but rather, they continue to accumulate – highlighting the prolonged effects of continuous good or negative actions on the body and soul (Mohamed, 1986).

The interplay between the soul and body leads to the necessity of a balance, *wasaf*, between them (Abdullah, 2011). Skinner (2019b) maintained that this balance is also

necessary amongst the other components of the self to sustain optimal physical, spiritual, and psychological functioning, and can be strongly impacted by the body. Although Skinner (2019b, pp. 8-9) appeared to describe it as just a “vehicle for carrying out the instruction of the internal faculties (of the Qalb, ‘*aql*, and Hawā [nafs/instincts]),” he underscored the important role of the physical body in Islam by stating that “it is a entree point for environmental forces (from food and drink, the atmosphere, mobile phones, jinn etc.) which then alchemise into internal energies, – particularly within the Hawā.” Ashy (1999) referred to Al-Ghazali (1962; 1993) in discussing interventions for emotional regulation, notably of those on anger, for which he suggested physical strategies such as altering one’s posture or making *wudhu*, or ablution. Similarly, Skinner (2019b) suggested utilising Sunnah sports such as archery. Skinner (2019b) also highlighted that prayer in Islam includes specific physical movements, which demonstrates that the body itself exists as an entity that has its own spiritual level, manner of worshipping, and connection with the divine; so much so that each body part will account for the actions it undertook in this world.

In sum, each component is a separate system that consists of its own set of processes. However, harmony both within and between these systems is necessary for psychological stability, so that individuals are not dominated by their desires, emotions, or intellect only; but rather a combination of these that is ultimately guided by their *taqwa* and *imaan*. This cohesion is also necessary for psychological and spiritual growth, a concept discussed in detail by Yamani (2017), who presented a hierarchical model of personal and spiritual development that is linked to ascending stages of consciousness relative to the level of cohesion between the various elements of the self.

5.3.4. Theme 4: *Winning the battle is not winning the war: stages of self and spiritual goodness*

If human beings are complicated, encompassing several components and shaped by a variety of interacting processes, it stands to reason that our psychospiritual development and moral progress cannot be simple, nor linear. Our lifelong moral and spiritual trajectory thus encompass several stages.

Article L: "...from an Islamic psychology perspective, the *nafs* is never in a stable state. That is, it is either moving downwardly which is the case of *an-nafsu al ammarah*, or upwardly which is the case of *an-nafsu al mutmainnah*, or in a fluctuating state between these later two which the case of *an-nafsu al lawwamah*" (Yamani, 2017, p. 107).

Article I: "It follows from the earlier discussion that as the ego approaches the goal of perfect unitary experience, it tends to shed the influences of the immediate external forces of the society and culture and absorb the attributes and colour of Allah (SWT) into an innately divine personality...The animalistic instincts would no longer operate as isolated forces. As functionaries and participants in the ego's mission of divine vicegerency, they become tied to a single goal" (Huq, 1994, p. 12).

Just as the *qalb* can exist in different states, so too can some of the other components, most notably, the *nafs*. This in turn reflects the overall spiritual state of the self; incorporating a range of emotional, cognitive, and behavioural implications. Although all the studies concurred that only the *ruh*'s state of purity and goodness is constant, whilst the myriad of processes and influences that occur within and between the other components subjects them to some level of change, it remained slightly unclear as to which exact component undergoes these fluctuations. While Utz (2011) simply referred to three potential conditions that can

describe one soul; similar to Abdullah (2011) who described the fluctuations simply as the potential levels of spirituality of an individual, Rothman (2021) specifically identified the lower part of the self – the *nafs* – as existing in constant flux. He indicated that this demonstrates the constant tendency of the self toward spiritual development. This aspect refers to the different developmental stages of the singular *nafs* (Abdul Razak, 2012; Abu-Raiya, 2012; Rassool, 2021a). For Skinner (2019b), these states or stages reflected the result of the battle between the *nafs* and *fitrah* at any given moment. Keshavarzi and Ali (2020) also implied that each stage reflects the level of refinement of the *nafs* relative to the previous stage: from untrained and unrestricted in its aim to fulfil its appetite at the lowest stage, to reprioritising this aim toward fulfilling higher spiritual objectives at the highest. Each stage appeared to be characterised by the type of drive most dominant within the self at that point in time, either the animalistic, base-level instincts or the higher spiritual drives toward the divine and psychospiritual development (Abdullah, 2011).

Additionally, this journey toward alignment with one's *fitrah* was depicted as vacillating between various stages of growth and development that accompany the different stages of the *nafs*, rather than adhering to a simple, linear progression. These vacillations are largely dictated by the decisions made by the individual and their spiritual efforts (Abdullah, 2011; Utz, 2011). Whilst the state of the *qalb* as healthy, sick, or dead appears similar to the different levels of the *nafs*, they are not the same (Abdullah, 2011). These two components are, however, closely correlated, such that the state of the heart and its closeness with the rest of the soul directly affects levels of spirituality reflected by the state of the *nafs* (Utz, 2011). This again reinforced the executive role of the *qalb*. The number of stages – or potential states in which the *nafs* are found – varied. Rothman's (2021) participants noted that up to seven stages exist within a more “nuanced spiritual understanding of the soul” (p. 91). Rassool (2021a) listed these seven stages as described in Sufi psychology, whilst Haque

(2018) noted the six stages listed by Al-Ghazali (1986). Abu-Raiya (2012), in contrast, appeared to only discuss two main outcomes: either the desired state of *nafs-al-mutmainnah*; or the state *al-nafs al-marid'a*, the sick *nafs*, which also encompasses a closed *qalb*. The most commonly discussed stages, however, were the *Nafs al-Ammarah* (animal soul or *nafs* that urges toward evil), *Nafs al-Lawammah* (moral compass or *nafs* that accuses) and *Nafs al-Mutmainnah* (tranquil self or *nafs* at peace) (Rassool, 2021a; Rothman, 2021; Utz, 2011).

The *Nafs al-Ammarah* was denoted as the lowest spiritual state. It did not, however, always appear to refer to an obvious state of evil, but rather to freely giving in to one's desires, and being self-absorbed and self-crediting instead of framing life events as a result of Allah's will and omnipotence. A slight difference existed in the terms and definitions used to describe each state. For example, Rassool (2021a) described this stage as the *Nafs al-Ammara Bissu'*, the "*nafs* that urges evil" (p. 62). Ashy (1999, p. 248) defined it as the "ordering self," whilst Utz (2011, p. 70) described it as the "commanding souls." However, the general description of each state was largely consistent across the studies. This level of *nafs* was described as naturally inclining toward evil and spiritually unhealthy deeds, as it prioritises the gratification of worldly and bodily desires (Rassool, 2021a). As discussed in the section on the purpose of life on this earth, it is not always the fulfilment of these desires that is an issue, as at any stage of spiritual development, many of these desires naturally require fulfillment. Rather, it is that these desires are allowed to control the individual, instead of the person being able to moderate their own desires (Ashy, 1999). Therefore, these desires exist in an imbalanced state (Ashy, 1999). In other words, the *nafs* literally command or compel the individual, instead of the other way around (Skinner, 2019b).

The carnal tendency or drive toward fulfilling one's desires is the dominant drive defining the state of *Nafs al-Ammarah*, from which behaviours in this state stem (Mohamed, 1986). However, Mohamed (1986) noted that even in this state, this divine drive is not

completely extinguished. Instead, this ego-centred tendency to simply give in to what one wants, as opposed to showing consideration for laws and regulations laid out by Islam, including the responsibilities one has toward others, causes a person to forget Allah (Ashy, 1999; Huq, 1994; Utz, 2011). As Yamani (2017) stated:

[the] Islamic view...looks at this self (an- nafs al ammarah) as a pathological one as it denies to be subject to divine as well as to normal universal rules and norms, and this, no matter what developmental stage a person is at. (p. 108)

While this may not begin in an ill-intended or evil manner, this tendency toward heedlessness and defiance leads to unlawful deeds being committed with ease and without remorse, especially as desires will be fulfilled in any way possible, ignoring any moral or spiritual guidance (Mohamed, 1986; Utz, 2011). Utz (2011) also stated that this aspect refers to the lower level of the soul. Rather than a geographical demarcation within the self, this appeared to symbolically refer to the most rudimentary, immoral tendencies being chosen to guide our actions, as opposed to leading with our spiritual, emotional, and intellectual abilities. This results in actions that lack spiritual, social, intellectual, and emotional awareness (Utz, 2011). Haque (2018, p. 144) concurred with this view, describing the intellect and its processes as being “weakened” and “veiled” by material impulses and desires in this state. Yamani (2017) agreed, stating that the *qalb* and *‘aql* act simply as receptors of information and stimuli, with their ability to critically analyse information being affected. The stringent feedback process outlined in the above section is thus impaired. Wants or needs are thus not subject to processes of analysis, including determining whether they are beneficial to the individual or allowed in Islam, but instead are fulfilled without moderation. Rassool (2021a) echoed this statement, describing the heart as being blocked from the truth in this state, and Abdul Razak (2012, p. 268) described the *qalb* as making “its descent to the lowest of low level of the nafs to join the nafs ammārah.” The adverse impact on the other components

results in the individual existing in a state of *ghaflah* (heedlessness) (Rothman, 2021; Yamani, 2017).

Additionally, Mohamed (1986) made an important distinction between those who act heedlessly but without the facilities to understand that this is wrong, thereby negating any accountability on their part, versus those who act in this manner despite having full access to the necessary facilities – their intellect and knowledge – that would allow them to act differently. This highlights that such a state is not helplessly descended into, but is a result of one's choices, as is remaining in this state, as one has the option to undertake the decisions that allow for control of one's desires, such as praying or fasting (Mohamed, 1986). Yamani (2017) acknowledged that this thoughtless giving into desires may initially lead to satisfaction or joy, but argued that these feelings are largely superficial and short-lived, as the directives of the *qalb*, and therefore the individual's deeper emotional needs, are circumvented. Likewise, the intellectual and spiritual requirements stemming from the '*aql* and *ruh* respectively, do not undergo the same consideration and fulfilment granted to the needs of the *nafs*. An imbalance between the different parts of the self is thus created, and long-term psychological, spiritual, and social satisfaction are thereby ultimately compromised (Yamani, 2017).

Huq (1994) described the splitting of one personality into multiple, conflicting selves as a consequence of choosing to heedlessly indulge one's desires. This occurs due to the lack of unity within the soul regarding its singular goal of worshipping one God, hindering the direction and integration of all other processes in fulfilling this shared objective. Instead, the soul becomes intent on responding to and fulfilling the various stimuli and needs that it has prioritised, thereby splitting itself between a range of new objects of worship (Huq, 1994). Huq (1994) used power, wealth, and even self-worship as examples of these new objects of worship that the soul creates for itself, which result in the loss of the truest, most integrated

form of the self. This process did not appear to refer to an actual split in personality, but rather a consequent lack of unity within the self, between the self and the rest of creation, and finally, between the self and Allah (Huq, 1994). Mohamed (1986) further described this as a split or dissonance that occurs between the *nafs* – in this case, referring to the psyche – and the *ruh*, in that these two core aspects of self are forced into different directions, spiritually and psychologically, creating a strong sense of disharmony within a person.

The *Nafs al-Lawammah* was characterised as having an awareness of Allah and morality concurrent with the desire for one's own fulfillment. It thus serves as the middle ground between being consumed by this *dunya* and perceiving a separation from Allah versus being completely aware of Allah and in a state of *fitrah*. This involves developing past the stage of *Nafs al-Ammarah*, but still being torn between two drives – fulfilling animalistic desires versus attaining spiritual prowess – thereby creating a battle for dominance between the satanic and divine drives (Abdullah, 2011; Mohamed, 1986; Yamani, 2017). The different translations given to this stage - for example, Rassool (2021a, p. 64) described “the Nafs that blames,” and Utz (2011, p. 71) the “reproachful soul” - again characterise the processes that occur at this stage. Compared to the previous stage, there is an increased level of spiritual and self-awareness, and a critique of the immorality of one's actions, and thus feelings of guilt occur when one chooses to fulfil their desires in an unlawful manner (Rassool, 2021a). This was described as a “spiritual awakening” by Rassool (2021a, p. 64). It refers to the self-induced feelings of disapproval and guilt that drive a person toward remembrance of and repenting to Allah, thereby taking accountability for their actions and seeking to remedy this wrong (Abdullah, 2011; Rassool, 2021a, Utz, 2011). In asking for forgiveness, the individual also commits to discontinuing this action (Utz, 2011).

The stage of *Nafs al-Lawammah* thus introduces the potential for behavioural change and self-development, thereby making it a potentially transformative state of being

(Mohamed, 1986; Skinner, 2019b). As such, this state is not defined as explicitly good or bad in nature, as it contains a mixture of both elements (Mohamed, 1986). Whether it is experienced as a positive stage in an individual's journey ultimately depends on its outcome (Mohamed, 1986). Abdullah (2011) described three potential outcomes of this state:

...this blessed vacillation may end up in one of three states of the soul: it either gives up the struggle and accepts the domination of its bestial nature; it wins the battle of full submission to God and is rewarded with tranquillity and bliss; or it continues in a state of vacillation [between its bestial and angelic natures]. (p. 95)

Skinner (2019b) further described this third state as one of dissociation, as the individual employs strategies – he included defence mechanisms as an example - to remove themselves from the discomfort brought about by their actions, instead of targeting it. This can result in regressing to the state of *Nafs al-Ammarah* (Skinner, 2019b). Rothman (2021, p. 141) noted that these states are stages of an internal battle, which he termed “jihād an nafs,” the struggle over the *nafs*. However, Rothman (2011, p. 98) also mentioned that this does not simply entail curbing or eliminating these faults, but also “involves a constructive response to the discovery of faults” - presumably, a reflective, insightful way of directly engaging with and transforming them. This state may thus be the most conducive to this ability as it involves the awareness and opposing of one's faults.

Finally, the *Nafs al-Mutmainnah* was described as the highest stage toward which each individual should strive, encompassing peak psychospiritual development. However, it was noted that it is a difficult stage to reach, requiring intense psychospiritual work, and as such, doing so is rare and often impermanent. As opposed to the complete imbalance present during the state of *Nafs al-Ammarah*, all components are synchronised within this state, and the *qalb* is in a consistent state of turning toward *ruh* instead of the *nafs* (Ashy, 1999; Rothman, 2021). The dominant drive here is the divine one (Mohamed, 1986). As such, this

stage acts as a step beyond the spiritual awakening defining the previous state, making it the stage hallmarked by spiritual health (Rassool, 2021a). Definitions of this stage included the “tranquil soul” (Utz, 2011, p. 72; Haque, 2018, p. 142), and “nafs at peace” (Rassool, 2021a, p. 64). The overarching description of this stage appeared to be centred around contentment, as the believer has accepted the knowledge of Allah, His laws, and His promises; and has submitted uncomplainingly to this whilst placing his trust in Allah’s assurance to do what is best for Him (Haque, 2018; Mohamed, 1986; Rassool, 2021a).

Moreover, as this faith increases, the tendency toward evil decreases and the urge toward committing good deeds becomes stronger (Utz, 2011). This is the opposite of being in a state of *Nafs al-Ammarah*, as it becomes easy to commit good deeds and resist the bad ones (Utz, 2011). Mohamed (1986) noted that this does not mean that sin or error is completely avoided, but rather that it occurs at a far lower level than in the other stages, and is always met with remorse and repentance. This faith in Allah also extends to peace within one’s daily existence, as positive and negative events alike are met with an acceptance based on the belief in there being a greater purpose and goodness behind all experiences (Rassool, 2021a). This stage is also characterised by Allah’s pleasure and a strong connection with Him (Rassool, 2021a). Abdullah (2011) added that in this stage, even fulfilling physical needs becomes a source of reward – assumedly because they are being carried out in a spiritually aware way – as opposed to in an uncontrolled, impermissible manner that results in spiritual consequences and punishment.

The harmony, or “spiritual equilibrium” as it is described by Mohamed (1986, p. 163), that characterises the stage of *Nafs al-Mutmainnah* occurs due to a balance within the model of the self. In contrast with the personality split or dissonance that occurs within a person at the stage of *Nafs al-Ammarah*, Mohamed (1986, p. 163) described a “spiritual integration” as the *nafs* – again, here referring to the psyche – unites and falls in line with the

divine directives of the *ruh*, thereby adopting its higher-level characteristics and creating an internal sense of harmony between the self and the soul. Yamani (2017) expanded on this description, stating that all aspects of the self in this state are led by the *qalb*, which in turn is directed by the pure energy of the *ruh* and assisted by the *'aql*; with the *nafs* and body unresistingly falling in line with this system (Yamani, 2017). The effectiveness of this process appears to be due to the peace of the soul remaining undisturbed by unlawful desires and actions, and so it remains in its most natural state, in close connection to its Creator.

Huq (1994) argued that the full integration of self also refers to one's identity assuming a complete level of unity with Allah. In other words, every aspect of the self is completely synchronised with His laws and wishes, and not dictated by external influences. This in turn leads to a sense of complete connection or integration with the rest of His creation, representing a complete state of *tawheed* or unity (Huq, 1994). Care and concern for all creation are upheld together with concern for one's spiritual well-being as the connection between all entities becomes apparent, and as such, the needs and rights of all those around oneself are also catered for (Huq, 1994). Mohamed (1986, p. 350) also touched on this aspect, describing this unity and love as a result of seeing "...in every existing being around him the manifestations of God's power, beauty and grace, which increases his intuitional yearning for his Creator." Both individual and societal growth thus become a priority, with the needs of others even upheld over one's own as a result of this "universal love and concern" (Huq, 1994, p. 11). Huq (1994) further gave the example that this:

pan-existential love, following the Qur'anic lead, demands expression in loving kindness to parents (2:83), especially to mother (46:15), and further broadened to include kindred, orphans, those in need, neighbours both near and far, the wayfarers, the stranger and the indigent (2:83, 4:36, 90:16)," in order to create a "social order based on peace, harmony and security (2: 193-194). (p. 11)

Huq (1994) and Hermansen (1988) further described two stages mentioned by the Sufis in this regard: *Fanā'*, annihilation, and *baqā'*, subsistence. *Fanā'* refers to a complete erasure of self-awareness due to absolute awareness of Allah; whilst *baqā'* is a more developed stage, which follows *Fanā'* and refers to the ability to regain and retain one's self-awareness and identity whilst maintaining one's awareness of Allah. It is important to note that whilst the other studies mentioned a synchronicity within the self at the stage of *Nafs al-Mutmainnah*, these two states were not mentioned in any of the other selected studies besides Mohamed (1986), to my knowledge. Additionally, Hermansen's (1988) inclusion of the *sirr*, *khafī*, and *akhfā* as *lataif* – or organs of the soul – in addition to the *qalb* and *ruh* appeared to introduce an even deeper view of the prospect of spiritual development. Each of these spiritual organs or centres denotes an aspect of the soul more refined than the next, beginning with the *qalb* and ending with the *akhfā* as the most refined, innermost, and most hidden part of one's consciousness (Hermansen, 1988). This hierarchy also denoted increasing levels of God-consciousness and closeness with Him. These different *latā'if* are unveiled or activated sequentially through increasing levels of development, with the ultimate form of development commonly seen as culminating in the activation of the *akhfā*, as noted by Mohamed (1986). However, Hermansen (1988) credited the *khafī* as the final stage. It is important to note that these concepts were not discussed in any of the other sources, and are beyond the scope of this paper to fully deconstruct, as they venture into the domain of Islamic mysticism not commonly incorporated into mainstream discussions of the self and soul; and therefore, that requires more experienced interpretation and understanding to accurately comment on.

Regardless of the number of, and extent to which these stages were discussed, they did not appear to be included as separate components by any source. Instead, they were discussed as states that describe the condition of the soul, as per its relationship with Allah, at any given time. This only appeared to differ in Abu-Raiya's (2012) model, in which *nafs*

ammarah besoa’ and *Al-nafs al-lawammah* appeared to be distinct components of the *nafs*, as he described the former as evil in nature, and residing in the unconscious, but directly linked to the *qalb*; and the latter as moralistic and acting as one’s conscience, and serving as an indirect link that the *qalb* passes through in order to connect with the *ruh*. This implied that these aspects may function concurrently as ever-present components through which the *qalb* receives and integrates information that may result either in a state of *nafs-al-mutmainnah* or *al-nafs al-marid’a*, rather than existing as separate stages.

In terms of movement through the stages, Rothman’s (2021) participants noted whilst this spiritual growth is natural, it is not always easy. Only the Prophet (PBUH) reached the final stage, the perfect soul, but the rest of humankind, according to Rothman (2021) should still strive to develop as far as possible. Keshavarzi and Ali (2020) further noted that this battle is one between drives; the carnal drives of the *nafs* and body, and the divine ones of the *rūḥ ḥayawānī basharī* and the *‘aql*. It is thus perhaps the training of the *‘aql*, whether intentional or not – i.e. for example, through life experience or social learning – that allows for the restraint of the *nafs* and thereby movement through these stages. Again, however, it remained unclear as to what drives people toward undertaking the challenge of refining their *nafs*. Although this scoping review has noted that internal and external stimuli may exist that can trigger these processes, it remained intuitively apparent but still unstated as to whether there is some form of intrinsic or extrinsic motivation that shapes how the person chooses to react to this stimulus and what determines that motivation; as well as what determines their capacity to act upon this stimulus and achieve self-growth. As to this initial point, although superficially dissected in this review, a full exploration of this is beyond the scope of this study. This topic may venture further into more philosophical and theological arguments about whether some individuals have a greater propensity for good or bad than others; and if the moral challenges faced by some are greater than those faced by others, as well as the

reasons behind these differences. I hypothesise, however, that the nuances experienced by individuals across the different stages must consider specific environmental factors, as according to the Islamic model, goodness is innate and equally available to each individual.

5.3.5. *Theme 5: Tying it together: the theory as a whole*

The structure of the soul has been illustrated thus far. Whilst important, however, this provides only the base work. We are given the engineer's blueprint for the bones of personality, but not the architectural input of its unique detail. In other words, the core elements of personality are provided, but not the identity that will be adopted. Extending from the model also allows for the important exploration of its utility in various situations, particularly those pertaining to the psychotherapeutic context.

a. Relation to personality

Article K: “the core characteristics of thinking, feelings, and acting depend on the conditions of our body, spirit, and soul” (Rassool, 2021a, p. 53).

Article N: “the condition of our soul, and the spiritual level that we attain, affects our thoughts, feelings, and behaviour” (Utz, 2011, p. 43).

Article L: “the aim of most verses in The Quran is to help the man move from a state of being to a dynamic reality of becoming” (Yamani, 2017, p. 172).

The attempt to identify the factors that contribute to the variations in the strength and manifestation of the *nafs*, as well as the level of motivation affecting one's willpower and ability to counter the *nafs* and act according to one's *fitrah*, appeared to be intertwined with the concept of individual personalities. This relationship also plays a role in shaping an individual's psychospiritual and behavioural outcomes. However, personality traits did not

appear to be characterised as the primary explanation behind one's chosen path – having a particular trait did not appear to excuse or justify 'bad' behaviours or deviating from one's *fitrah* – as they were not considered to be static nor all-encompassing of a person's lived experience. Rothman (2021, p. 98) clarified this position by explaining that part of handling the *nafs* encompasses questioning and amending one's character traits, by adopting "praiseworthy traits" to replace "blameworthy" ones. In this sense, the importance of the concept of personality appeared to centre on the aspects that all capable individuals should strive for, rather than quantifying and defining an individual according to those that they currently embody. Whilst the current characteristics displayed are not ignored, they are understood in relation to the state of the soul. Unhealthy or immoral traits such as greed, for example, would be understood as the byproduct of an untrained *nafs* (Rothman, 2021). As Al-Ghazali (2003, as cited in Jumahat, 2019, para. 13) stated: the soul is the "king or the master of the entire body that organizes and regulates other distinct organs of man" and so other processes – emotions, behaviour, personality, even physical characteristics – are secondary to this, and in the case of emotions and personality; a consequence of the soul's state. Arroisi et al. (2019) even referred to the states of *nafs* as distinct personalities, with the *ammarah* personality being one that is dominated by desires, the *lawammah* personality as being dominated by reason but assisted by the heart, and the *mutmainnah* personality being dominated by the heart, and aided by reason.

Utz (2011) also stated that human beings are created with the capacity for both good and evil. This concept implies that we choose whether to develop our good characteristics, which are of a higher, noble nature, by following the path laid out to us by Allah, or if we allow the poorer ones to dominate by giving into our base desires instead (Utz, 2011). In other words, we appear to tend either toward vices, or *muhlikat*, or virtues, *munjiyat*; but also possess the free will to choose which to develop and inculcate (Rothman, 2021). These vices

– which consist of bodily impulses such as greed or excessive sexual appetites, or ones affecting the heart, such as envy – pull one toward their *nafs* and therefore toward *Shaytaan* and away from their *fitrah* (Rothman, 2021). In contrast, these *munjiyat* are described as “the godly qualities that are a part of our birthright within our *fitrah*, and are connected to the *ruh* aspect of the soul,” thereby bringing us closer to Allah (Rothman, 2021, p. 99). Embodying the *munjiyat* also assists with optimising our role as viceregents. These qualities appear to be described in Islamic texts, again showcasing the importance of attaining religious knowledge as a guide (Abdullah, 2011; Mohamed, 1986). Abdul Razak (2012, p. 260) also described one possible reason as to why the 99 names of Allah – a list of attributes of Allah - were revealed to human beings was to serve as the “potentials that need to be developed and actualized in the life of an individual Muslim.”

Furthermore, Rothman (2021) compared the relationship of the *munjiyat* to the *muhlakat* as treatment is to illness. This concept of developing good characteristics to further psychospiritual development was discussed by Rothman (2021) as *tahdhīb al-akhlāq*, or character refinement; a subject matter that was focused on by Al-Ghazali (2014) and is part of the broader process of striving for a state of *Nafs al-Mutmainnah*. As Utz (2011) noted, this task is difficult, requiring self-discipline and determination. It also relates to the potential transformation that can occur during the stage of *Nafs al-Lawammah*, as an individual has the capacity to nurture better behavioural traits to improve their character (Rothman, 2021). Abdullah (2011) echoed this concept, noting that whilst some people may have inherited certain undesirable characteristics or temperaments, these can be changed if necessary through self-training (*riyadah*) and education. Some people may also inherit certain virtues – Utz (2011, p. 98) listed “wisdom, courage, temperance, and justice” as the good values espoused by Al-Ghazali that comprise a good character – but most individuals develop them through training themselves to exhibit behaviours reflecting a good character until they adopt

these characteristics, and spending time with those who display them. As Ashy (1999, p. 245) stated, “it is not only true that moral principles affect behaviour but that behaviour inculcates moral principles.” In this sense, the characteristics shown by individuals appear to be understood either as impermanent tendencies or character flaws that require amending, rather than intrinsic but unchangeable qualities of that person; or as notable characteristics that can be developed (Keshavarzi & Ali, 2020). This requires the use of the *‘aql* to identify and reflect on these traits and behaviours, and obtain the information needed to amend or increase them; as well as a healthy *qalb* to ensure that these reflections and responses are initiated and carried out in a spiritually aware manner (Abdullah, 2011).

As already stated, to act according to Allah’s guidance is to act in accordance with our natural disposition, thus avoiding conflict or dissonance within our personality structure (Utz, 2011). However, to act in the opposite way is to encourage traits – the *muhlikat* – that do us harm, internally and through our behaviours. These values or vices may affect one’s spiritual state (Utz, 2011). For example, laziness may cause one to neglect prayer and remain in a state of *Nafs al-Ammarah*; whilst determination may cause one to continue with prayer despite not wanting to, and thus move oneself toward a state of *Nafs al-Mutmainnah* (Yamani, 2017). Similarly, choosing to remain at a lower state of spirituality may reinforce vices, and striving toward a higher state may reinforce virtues (Yamani, 2017). Rothman (2021) additionally implied that the state of spirituality may also impact the type of character traits a person demonstrates. He referred again to Al-Ghazali’s (2014) explanation of the *muniyat*, linking them to the balance within the various components of the self. Thus, the values of wisdom, ability to balance one’s desires, or control one’s emotions would all require the effective and integrated functioning of the *‘aql*, *qalb*, and *nafs*. The different conditions of the *qalb* also appeared to carry certain connotations for personality. Utz (2011, p. 76-77) described the healthy heart as being “living, humble and gentle,” whilst the dead heart is “dreary and

harsh.” As Utz (2011) linked the state of the heart to that of the emotions and body, these traits of the *qalb* can perhaps be understood as manifesting more obviously in the person’s outlook, emotions, and personality. Personality development is thus also strongly linked to the purification of the heart and soul, as consistently committing good deeds to improve one’s spirituality inevitably leads to the development of healthy personality traits and therefore to self-improvement.

To conclude this section, it is important to note that the model of the self does not function like a machine, mass-producing people who are either good when operating according to their factory settings or bad when defects are present. Each individual is not just a helpless result of several unseen, internal processes. Instead, the emphasis on free will extends to understanding personality, implying that reactions to situations, personality development, moral tendencies, and thought patterns are all consciously or unconsciously shaped by the choices an individual makes (Utz, 2011). This in turn impacts the dynamics of this internal set of components. As was mentioned in the section on the purpose of life on earth, the tendency toward immoral action was commonly accepted as acquired, not innate. Although not explicitly stated in the sources, it may follow from the inclusion of genetic and environmental influences that the type of desires one faces – the shape or form of the *nafs* – is likewise unique to each individual, resulting in each person’s test or trials on this earth being different. What one person struggles with, in other words, may be easy for another, and vice-versa, highlighting the diversity of human experience. Environmental and genetic factors also imply that some individuals may simply tend toward certain strengths or weaknesses in character more strongly than others do (Abdullah, 2011). Overall, this, together with the constantly fluctuating nature of levels of *taqwa* and *Iman*, development of the self, stages of the *nafs*, and states of the *qalb*, also showcases not just the vast differences that occur within one individual across their lifespan; but also, the immense differences that exist between any

number of individuals at a given time. Yet, as the discussions of *tawheed* maintain, a level of unity still exists between all the creations present in the universe and the universe as a whole, linking everyone and everything together, regardless of these differences (Ashy, 1999; Huq, 1994).

b. Benefits of the Islamic model of the self

Article B: “In Islam, a person’s ability to achieve true psycho-spiritual health rests on their actualization of their primordial purpose” (Keshavarzi & Ali, 2020, p. 20).

Article Q: “It seems to me that at least one major advantage of the Islamic model of the relationships between the *Qalb*, ‘*aql* and *Nafs* is that it permits a definition of mental health which is independent of socially defined notions of normal and abnormal and which truly can be applied universally. It also points to the diagnosis of pathology and to corrective therapeutic action” (Skinner, 2019a, p. 1091).

Article J: “Love for the temporal realities of the world and a preoccupation with the satisfaction of physical desire are not the object of Islamic psychology. Islamic Psychology seeks to direct the biological and affective nature to higher ends” (Mohamed, 1986, p. 351).

The content covered in the studies displayed that an Islamic conceptualisation of the self creates the avenue for a very specific form of psychotherapeutic intervention defined along spiritual lines in conjunction with a biopsychosocial approach. According to Rothman (2021), the purpose of understanding this model of the self is to facilitate life’s purpose of purifying the *nafs* to reconnect to the *fitrah*, or in other words, the development of the soul to reach this objective. Whilst this scoping review focused on ‘*ilm an nafs*, knowledge of the

soul, building on this subject matter naturally leads into the domain of *tazkiyat an nafs*, purification of the soul, or *tarbiyah*, psychospiritual training (Keshavarzi & Ali, 2020; Rothman, 2021). In other words, the study of the structure of the soul paves the avenue for exploring practical ways of living through putting this knowledge into practice, a useful and arguably necessary aspect of psychological intervention. This study focused on the former in the hope of eventually building on the latter, an entire subject matter in itself, which is beyond the scope of this dissertation. However, *tazkiyat an nafs* was mentioned in some of the studies covered (Keshavarzi & Ali, 2020; Rassool, 2021a; Rothman, 2021).

The studies also noted that the model of the self highlights both the importance of adhering to Islamic teachings to achieve purpose and psychospiritual health in this world, and also happiness and reward in the hereafter (Abdul Razak, 2012; Huq, 19994; Keshavarzi & Ali, 2020). Understanding the model of self - and consequently the necessity and means of closeness to Allah - thus assists practitioners and patients in achieving well-being in this world and the next, as the components and aims of the therapeutic process become clearer. It also allows for an alternative definition of health – one that incorporates worshipping Allah as a fundamental part of daily life and caters for the spiritual dimension of self - and the ability to set clear therapeutic goals that are informed by the model of the self (Huq, 1994; Keshavarzi & Ali, 2020; Skinner, 2019a). Skinner (2019b) provided an example of an ‘Islamically-integrated’ definition of mental health:

...that state in which the Self is under the full control of the Qalb which is open to divine inspiration. In effect, this is the same as the Self being in full alignment with the Fiṭra, and being, at least able to access the state of Nafs Muṭma’inna. (pp. 11-12)

Such a revised definition of mental health that incorporates these components would have theoretical and practical implications within psychotherapy. Keshavarzi and Ali (2020, p. 21) pointed out, for example, that whilst a practitioner may be aware that the *muhlikāt*

(vice) of self-admiration may not be “socially debilitating or clinical in severity, they are also aware that spiritual masters warned that self-admiration leads one down the path of arrogance (*kibr*) and that arrogance is the root of a multitude of spiritual diseases.” This would thus become a target in psychotherapy as the temporal and spiritual consequences would have to be considered. Keshavarzi and Ali (2020) also noted that providing different components of self and their related functions provides a structured mode of formulating and intervening, as specific problems can be understood as stemming from specific components. In addition, creating holistic interventions that incorporate each level of the self would assist in ensuring optimal psychospiritual health (Keshavarzi & Ali, 2020). Based on this, they provided four main therapeutic goals that occur sequentially with accompanying phases of change in psychotherapy. Additionally, the inclusion of multiple components of the self allows for more holistic treatment approaches. Given that the body is recognised as a significant entity with its own contribution to psychospiritual health, for example, allows for the consideration of somatic symptoms and body-based interventions that would also promote a comprehensive intervention strategy (Ashy, 1999; Skinner, 2019b). Furthermore, acknowledging the presence of various innate and learnt drives also allows for the practitioner to explore and identify these with the client; allowing them to understand and amend the specific drives behind their behaviours (Yamani, 2017).

Yamani (2017) also noted the utility of the Islamic model of the self in formulating mental illness from an Islamic perspective. Further, Yamani (2017) provided an explanation of anxiety and personality disorders that incorporated an Islamic explanation behind the symptoms, as well as methods of intervention. For example, he attributed narcissistic personality disorder to a state of *Nafs al-Ammarah*, in that the individual is ruled by the strength of their *nafs* and *jassad*, whilst the *qalb* and *'aql* remain weak. This allows one to neglect their duties to themselves and others, and instead give in to a sense of self-importance

that encourages prioritising their wants (Yamani, 2017). Earlier, Ashy (1999) had a similar view on the aetiology of mental disorders, ascribing antisocial personality disorder to the self-prioritising, heedless state of *Nafs al-Ammarah*, and the internal conflict that occurs during *Nafs al-Lawammah* as giving rise to anxiety disorders. Additionally, although the model is spiritual in nature, understanding the root cause of psychopathology from an informed point of view that incorporates multiple factors and components may also assist in targeting the stigma around mental illness (Keshavarzi & Ali, 2020). This may include challenging assumptions that mental illness is restricted to ‘bad’ Muslims or those with a lower level of spirituality, and that mental illness is a Western concept. Skinner (2019a) added that the consideration of Islamic values in psychotherapy prevents the inadvertent inclusion or encouragement of spiritually harmful or forbidden actions as part of treatment. A distinct ethical code guided by Islamic moral directives thus forms the basis of practice (Mohamed, 1986).

Several suggested incorporating Islamic methods of intervention – such as prayer, fasting, or *ruqyah* (utilisation of Quranic verses as a cure), or *thikr* (remembrance of Allah) to improve the state of the heart – or amending traditional modes of psychotherapy to integrate Islamic principles, such as training the *‘aql* using Cognitive Behavioural Therapy but in line with Islamic *aqeedah* (Abdullah, 2011; Ashy, 1999; Keshavarzi & Ali, 2020; Mohamed, 1986; Rassool, 2021a; Rothman, 2021; Skinner, 2019a; Utz, 2011; Yamani, 2017). Haque (2018) provided a “Six-Step Model for Self-Improvement” from Al-Ghazali (1986) based on refining the *nafs* that would allow for improved behavioural reactions and thought processes. The development of a unique psychotherapeutic approach grounded purely in Islamic teachings was also advocated (Skinner, 2019a). Skinner (2019b) reflected on the utility of such approaches in combating the unique, complex challenges continuously arising from a constantly developing world. The consideration of contextual influences also creates a

potential avenue through which the shape and influence of concepts such as religiosity, spirituality, and types and extent of worship differ both within and across Muslim communities. This may in turn impact the role and approach to religion within the psychotherapeutic setting.

Moreover, Yamani (2017) argued that Islamic psychology takes a person-centred approach that facilitates a deeper understanding behind Islamic laws and regulations. This entails delving into the relationship between the individual and the religion, including consideration of the psychological factors affecting adherence, or lack thereof, to the laws it contains. Further, it may increase motivation for improving one's religious efforts and foster a more secure attachment with Allah. Following Islamic laws paves the pathway for the development of an identity that incorporates values that may contradict those commonly lauded by broader society, such as moderation instead of excess, collective versus individualistic tendencies, or self-restraint rather than hedonism (Mohamed, 1986). This may cause feelings of uncertainty and even inferiority in the Muslim individual as they note these differences, which can be experienced as isolating (Mohamed, 1986). The law-based but person-centred approach utilised by an Islamic Psychology may alleviate these effects by providing different perspectives and motivations, thereby facilitating Muslim clients' emotional and intellectual understanding and acceptance of their identities and prescribed ways of life (Ashy, 1999; Mohamed, 1986). Additionally, this may assist with ameliorating the ambivalence between wanting to adhere to Islamic laws, but finding it difficult to follow them, or also wanting to fit into Western society (Mohamed, 1986). Although not explored in the selected studies, the inclusion of contextual factors may also allow for consideration of the different implications for the social and political identities and statuses of Muslims residing in various environments, given that a Muslim individual's behaviours may be governed according to an ontologically different set of principles and realities.

Handling existential issues such as questioning why and by whom we and the universe were created is linked directly to the Islamic concept of *'aqeedah*, or belief in elements of *deen*, and Islamic teachings (Utz, 2011). The importance of attending to these existential issues to understand and work in conjunction with human behaviour was underscored by Yamani (2017), who linked the type and depth of an individual's understanding of the reasons behind their existence to the type of life they choose to lead, including various individual and social decisions made in their everyday lives. In addition, this adds meaning to daily experiences, due to the belief that nothing occurs by chance, but every aspect of existence occurs purposefully and should be reacted to as such (Huq, 1994). Meaning is also added to major life events, with death as a pertinent example, due to the belief that life continues after death (Huq, 1994). Skinner (2019b) further discussed the concept of primary and secondary causation – that all events and conditions come firstly from Allah for a specific reason; and secondly from external, discernible factors, such as natural disasters or disease. Additionally, it may benefit communities and the natural environment, as the roles and responsibilities of each person toward themselves, others, and nature are better understood (Abdul Razak, 2012).

5.4. Conclusion

Both the interpretation of results and the identification of the gaps in the selected literature that were discussed in this chapter contributed to fulfilling the main aim of the current study, which is to provide an overview of the state of existing research on IP by focusing on the prevalence and characteristics of studies exploring Islamic models of the self. This was accomplished through a demonstration of the research trends and gaps identified in this area of IP research. The discussion of the themes generated during the thematic analysis provided an in-depth analysis of the Islamic models of the self and their benefits. This

included a discussion of the individual and combined processes of the components, and how these form a holistic model of the self that fits into a larger set of principles and processes within the Islamic framework of existence, and in turn, can be situated within an Islamic psychology. This discussion further demonstrated the state of existing research by fulfilling the final research objective of the current study, which was to provide an overview of Islamic models of the self, including similarities and discrepancies in models outlined by various authors, as it showed the depth to which this subject matter has been explored, as well as the inherent discrepancies.

Furthermore, the observation that a uniform approach to the field of IP is necessary was also evidenced through the nuances present in the models of the self that were explored in the presentation of the themes. These differences in the selected articles encompassed the manner and depth to which the aspects of self were explored and interpreted, and may in part have been due to the articles drawing from different sources. This led to explanations of the model of the self often appearing to be incomplete or contradictory when an article was analysed in isolation. However, the integration of the information contained in the articles provided an in-depth, comprehensive view of the Islamic model of the self. This displayed that although only 18 articles were analysed, the field of IP does contain rich, well-researched, and nuanced information that contains several potential benefits. However, it was also shown that expanding the contextual application of this information would be useful in enhancing the relevance and applicability of research and principles from within the field of IP.

CHAPTER 6: CONCLUSION

This chapter serves to highlight some of the limitations and challenges presented when carrying out this study and their accompanying recommendations, the potential implications of this study, and a summary of the main findings, before concluding this study.

6.1. Limitations and recommendations

This study has shown that the complexity of the Islamic model of self indicates a potential for a deep understanding of human psychology from an Islamic vantage. Furthermore, its level of detail provides a promising outlook for theoretical and practical application. However, several limitations are present in this study. Firstly, the defining characteristics of the subject matter – its level of complexity, depth, and detail - together with the differences that have been shown to exist between the models, appeared to require more than a qualification within the field of psychology and an academic familiarity with Islamic subject matter to provide accurate and exhaustive scholarship and analyses on this topic. Subsequently, a stark difficulty that arose in this study involved attempts to both locate and clarify these more subtle nuances present in the model, and further, to attempt to expand on the implications of these differences in relation to the definitions, processes, and positions taken by other models, especially when considering the addition of more esoteric Sufi concepts. As such, this academic jigsaw puzzle may not have been patched together completely accurately. Extending from the theoretical contributions of this study to practical applications may consequently also prove to be a complicated task

Secondly, being based in a purely academic, Western-based field creates the natural tendency to think and act from a specific set of assumptions and principles. Although this served as an advantage in that it allowed for a more critical analysis, it also acted as a barrier to accepting ontologically distinct aspects of a reality that is as much faith-based as it is

evidentially accurate. This led to difficulty in being able to fully grasp the concepts presented in the articles and to accurately discern which areas were relevant to the current study, as well as which were largely theoretical or purely theological and not applicable to the field of psychology.

Thirdly, my lack of experience and understanding of these concepts coupled with working relatively independently as the primary researcher and therefore relying on my own ability to accurately comprehend these new concepts, meant that my familiarity with the field and my existing knowledge base was not exhaustive. This in turn limited my ability to accurately and thoroughly identify, incorporate, and integrate all the detail available within the selected studies, as well as my ability to comprehensively identify all the differences present between the studies. This limitation was made particularly apparent when analysing the articles that drew from Sufi teachings. These appeared to be more complex and in-depth, and therefore more complicated to analyse, leading to a difficulty in fully extracting the depth they could lend to this topic. This limitation was exacerbated by the relative newness of IP, as access to resources and qualified individuals within the field of IP to whom I could refer is restricted, especially in comparison to mainstream psychology.

An important recommendation, and one that is not new to the field, would thus be to incorporate multiple researchers from different domains relating to the field of IP in future studies. A collaborative effort between religious scholars who are well-versed in Islamic lore, both its theory and application, together with practitioners who understand the practical and theoretical requirements of the field of psychology, would allow any confusion or misunderstandings to be clarified, a comprehensive analysis of the subject matter that incorporates specialised knowledge to be gained, and a holistic approach that balances religious and psychological contributions to produce an accessible, practical approach to the field of IP. Additionally, a standardised model of self that may serve as the foundation for

further research may also be useful. This may be obtained through the integration of existing work on this model, as whilst some of the studies appeared to be slightly incomplete in isolation, the concepts and processes covered were included and expanded on within other articles, allowing for missing details or gaps in the research to be addressed. Integrating existing studies does therefore create a comprehensive synthesis.

Fifth, limitations were also prevalent within the search and study selection process. The search was not exhaustive due to language restrictions, as a large number of studies were in Arabic, Malay, Turkish, and other languages native to Muslim countries. The limitation imposed by language also applied to articles that were in English but incorporated a large number of Arabic terms without translation. Limitations on the sample size were also imposed due to lack of access due to funds or publication permissions. The search process was also time-consuming due to my aforementioned newness to the field, and could not be carried out as extensively as possible as this is a university-level dissertation that employed only one researcher – myself - to carry out the search process, which was in turn subject to time restrictions and deadlines. Difficulty was especially initially encountered in establishing what constituted components of a model of the self. Several articles, for example, discussed free will, motivation, and religiosity. Although I eventually concluded that these were concepts that could be understood as tendencies resulting from the components, rather than components themselves, such theoretical nuances were difficult to overcome. As the amount of full-text articles read increased, relevance to this study became more easily and efficiently identified, as I gained a better understanding of the general areas, aims, and concepts typically covered. This helped in being able to immediately identify not just whether the article fell under the broad field of Islam and psychology, but under which subdomain it was contained, and whether this was relevant to this current study. However, certain articles may have been unjustly excluded as they may have used different terminology or may not have

been clearly understood by me. This limited sample size also implies that this study may not provide a completely accurate view of the state of existing research within the field of IP.

This study's lack of contextual application may also not fully reflect the utility of the Islamic model of the self to all population groups. Furthermore, whilst the articles selected were rich in information and drew from multiple sources, the demographics of the location of publishing and country of origin of their authors were less diverse, leading to a knowledge base that may lack cultural and other contextual nuance.

Sixth, the ability to assess the accuracy of the information, translation, and interpretation contained within the articles was also not available. Both this and the above limitation highlight a further recommendation - that it may be useful to the field of IP for a standardised IP framework to be developed, against which the concepts and boundaries within the field can be clarified. Moreover, these limitations again speak to the need for integrated work by researchers with different types and levels of expertise and different language backgrounds; as well as utilisation of databases within Muslim countries, as opposed to only Western ones. Furthermore, given the growth of the field, there may have been studies that were yet unpublished or still in the process of being produced at the time the current study was undertaken. It may be useful to repeat this study in the future to identify and incorporate findings from potential new studies.

Finally, a broader limitation within the field of IP was encountered, adding to the limitations of the sample size of the current study. As displayed in Table 4.3 showing the number of studies excluded per exclusion criterion, while a large number of studies found covered aspects of the model, for example typically citing Al-Ghazali and providing a brief overview of his descriptions of the *nafs*, *'aql*, and so on, these were not discussed in detail. Rather, they were used as peripheral extensions of the author's focus and discussion on related psychological phenomena- happiness, for example, or intellect. Whilst ostensibly a

useful application, the lack of depth provided on how the components work together to produce these phenomena created a somewhat arbitrary relation, failing in the potential to provide insightful real-life applications of the models. This, rather than pointing to a shortfall of the authors, perhaps points more greatly to the need for a standardised, uniform model serving as the focal point from which theories can be extended in detail. Although the scoping review process provided a thorough and structured approach for this study, the development of a standardised approach to research methods within the field of IP may assist in structuring future research processes, such that the research produced is extensive and incorporates all necessary concepts in detail. This would be particularly useful for studies that rely on human participants in determining the applied utility of the field or perspectives around it, aim to establish practical implementations of IP, or seek to measure concepts such as spirituality or religiosity.

6.2. Implications of the study

This scoping review was produced to provide a comprehensive synthesis of existing research surrounding Islamic models of self. Regardless of the existing limitations, I hope that it will serve as a contribution to the foundation of Islamic Psychology; and a gateway to other topics within the field. Through the use of a scoping review, this study provided an integrated and comprehensive model of the Islamic model of the self that may serve as a foundation for future research and the academic advancement of the field. Extending from the information and integrated findings of the Islamic model of the self-provided in this study may allow for the exploration of a range of topics, including various cultural and contextual applications of the model, its impact on mental health outcomes, expanding on concepts related to specific components of the model – such as cognition or mindfulness, or even cognitive assessment, as it relates to the *'aql* – and exploration of specific personality profiles and personality assessments that incorporate the components and concepts described by the

model. This may include the exploration of concepts such as religiosity and spirituality and the meaning they hold for Muslims.

This study also provided a definition of IP under Section 5.2.1 (The need for a uniform definition of Islamic Psychology) that integrated the concepts mentioned within the selected studies, which may prove useful to those trying to define or understand the field. Additionally, the limitations and recommendations provided may serve as a guide to those carrying out new research on IP.

Cultural competence and the specific clinical applications of IP based on the Islamic model of the self may also be advanced by the contributions of this study. As already touched on, through incorporating contextual factors with the model, a comprehensive biopsychosocial and spiritual understanding of an individual may be obtained. This may facilitate structured and holistic clinical interventions for issues presented in psychotherapy that include identifying and targeting specific levels within the model. This may also assist in increasing the accessibility and relevance of psychotherapy for Muslim clients. Additionally, the use of the model of the self to understand specific mental disorders or presenting problems in psychotherapy from an Islamic perspective may also facilitate both patient and practitioner understanding of these issues. Moreover, in highlighting the importance of spiritual well-being for Muslim individuals, it is hoped that this concept will receive increased attention within the psychotherapeutic setting – as also by Muslims, as this study also emphasised the strong interrelation between spiritual, psychological, and physical well-being. This may also assist Muslims' perceptions of themselves and their identities, and guide their identity formation. Finally, it is hoped that this study will deepen understanding and appreciation of Islamic teachings for Muslims and non-Muslims alike to facilitate and normalise cross-cultural understanding and cultural sensitivity of different worldviews and ways of being. In doing so, I aim to contribute to the establishment of 'indigenous'

psychologies – be it Islamic, African, Hindu, or otherwise – as autonomous and well-acknowledged fields and ways of being. Through acknowledging IP's rich history and centuries-old contributions to present-day psychology, the wealth of knowledge contained within the field has also been emphasised. This identification and rediscovering of non-Western psychological scholarship may ignite a discussion surrounding the historic and sociopolitical factors that have led to the neglect of these contributions in favour of the promotion of current Euro-American-centric understandings of human nature, human experience, and identity. The ideological paradigm underpinning current mainstream approaches to psychology may in turn be more deeply interrogated, thereby challenging the Western-dominated status quo to instead produce a paradigm shift in which individuals are not automatically analysed and defined solely through or in reference to a Western cultural lens.

6.3. Summary of the main findings

This study aimed to provide an overview of the state of existing research on Islamic psychology by focusing on the prevalence and characteristics of studies exploring Islamic models of the self. This was accomplished through fulfilling four main research objectives: (1) discerning the number of studies available that present an Islamic model of the self; (2) exploring the characteristics of these studies, including the authors, dates written, and extent to which a model has been developed; (3) identifying the stance taken on the relationship between Islamic and Western models of self; and (4) providing an overview of Islamic models of self, including similarities and discrepancies in models outlined by various authors.

18 studies were found, with the characteristics of these studies showing that whilst available literature within the field of IP is increasing, increased contextual applications of this research are necessary, as is research stemming from different countries and Muslim

communities; particularly the global South. Furthermore, increased uniformity is needed in the field of IP, particularly concerning the definition of IP, research methodology, and the extent to which Western concepts can be integrated into IP, if at all. Despite these significant challenges to the field of IP, the field also demonstrates significant growth, evident in not just the aforementioned increasing number of studies available on the Islamic models of the self and their increasing diversity in terms of publishing location and country of origin of the authors; but also in the comprehensive and extensive discussions of the Islamic models of self. These included in-depth descriptions of the *ruh* as a divine element that contains innate goodness in the form of the *fitrah*; the *nafs* as necessary forces for survival that must be trained to fulfil their potential for good, rather than bad; the *qalb* as an executive intellectual and emotional component that can be seen to direct and integrated input from the other components; the *'aql* as the cognitive component that connects to both the spiritual and physical environment; and finally, the body that can have an impact based on the influences levelled on in from the physical environment.

6.4. Conclusion

The Islamic view of the self is complex and intricate, with contributions from holy texts, historical writing, and modern scholars, resulting in a many-threaded approach. This knowledge provides the opportunity for those who deem it relevant to weave these strands into a new picture for themselves, allowing their identity and worldview to unfold into a unique tapestry that captures their essence, their history, and their beliefs; rather than forcing themselves to fit within a Western-based frame of understanding. While this study has shown that certain aspects of this model are beyond human understanding, being metaphysical in nature, overall, the Islamic model of the self provides a comprehensive, multicomponent structure through which various aspects of the self can be understood. Its dynamic nature allows for the interplay of different facets that comprise the human psyche to

be understood, as well as for the influence of genetics and both short- and long-term broader contextual factors to be taken into account. The emphasis on free will and self-determination in determining psychospiritual states and outcomes leads to the role of self-development being highlighted. Finally, the inclusion of spiritual elements not only allows for consideration of the direct impact of religious experiences on an individual's psychological makeup, but also places them in a broader context – that of an earthly and metaphysical realm – that subsequently extends the timeline of their existence. That well-being in both this world and in this celestial dimension is believed to rely directly on spiritual performance on earth serves to deepen understandings of the self, decisions, and actions undertaken by Muslim clients, potential pathologies, and areas of intervention. However, various nuances and gaps within the studies selected display a need for integration between the studies and increased collaborative efforts between individuals hailing from different areas of interest relating to IP.

In conclusion, this study sheds light on the state of research on IP and the complexity of Islamic models of the self, providing valuable insights into the field of IP. These findings encourage further research and collaboration to enrich the understanding and applications of this multifaceted domain.

Reference List

- Abdallah, R. (2019, December 31). *What Islam Offers to Modern Self-Help: An Islamic Paradigm of Psychology*. ProductiveMuslim.Com. <https://productivemuslim.com/what-islam-offers-to-modern-self-help/>
- Abdul Razak, M. A. (2012). Human Nature: An Islamic Perspective. *Journal of Islam in Asia (E-ISSN 2289-8077)*, 8, 251–274. <https://doi.org/10.31436/jia.v8i0.226>
- Abdul Razak, M. A., Mustapha, M. B., & Ali, M. Y. (2017). Human nature and motivation: A Comparative Analysis between Western and Islamic Psychologies. *Intellectual Discourse*, 25, 503–525.
- Abdullah, F. (2011). Human Behaviour from an Islamic Perspective: Interaction of Nature, Nurture, and the Spiritual Dimension. *American Journal of Islam and Society*, 28(2), 86–105. <https://doi.org/10.35632/ajis.v28i2.344>
- Abu-Raiya, H. (2012). Towards a systematic Qura'nic theory of personality. *Mental Health, Religion & Culture*, 15(3), 217–233. <https://doi.org/10.1080/13674676.2011.640622>
- Abu-Raiya, H. (2014). Western Psychology and Muslim Psychology in Dialogue: Comparisons Between a Qura'nic Theory of Personality and Freud's and Jung's Ideas. *Journal of Religion and Health*, 53(2), 326–338. <https://doi.org/10.1007/s10943-012-9630-9>
- Abu-Raiya, H., & Pargament, K. I. (2011). Empirically based psychology of Islam: Summary and critique of the literature. *Mental Health, Religion & Culture*, 14(2), 93–115. <https://doi.org/10.1080/13674670903426482>
- Ali, O. M. (2016). The Imam and the Mental Health of Muslims: Learning from Research with Other Clergy. *Journal of Muslim Mental Health*, 10(1). <https://doi.org/10.3998/jmmh.10381607.0010.106>

- Altalib, H. H., Elzamzamy, K., Fattah, M., Ali, S. S., & Awaad, R. (2019). Mapping global Muslim mental health research: analysis of trends in the English literature from 2000 to 2015. *Global mental health*, 6, e6. <https://doi-org.ukzn.idm.oclc.org/10.1017/gmh.2019.3>
- Al-Karam, C. (2018). Islamic Psychology: Towards a 21st Century Definition and Conceptual Framework. *Journal of Islamic Ethics*, 2, 97–109. <https://doi.org/10.1163/24685542-12340020>
- Arksey, H., & O'Malley, L. (2005). Scoping studies: Towards a methodological framework. *International Journal of Social Research Methodology*, 8(1), 19–32. <https://doi.org/10.1080/1364557032000119616>
- Arroisi, J., Jamal, J., & Al-Fikry, M. K. (2021). Fitrah According to The Qur'an: Personality Analysis of Islamic Psychology Perspective. *Dialogia*, 19(1), 105-135. <https://doi.org/10.21154/dialogia.v19i1.2405>
- Ashy, M. A. (1999). Health and illness from an Islamic perspective. *Journal of Religion and Health*, 38, 241-258. <https://doi-org.ukzn.idm.oclc.org/10.1023/A:1022984718794>
- Awaad, R., & Ali, S. (2015). Obsessional Disorders in al-Balkhi's 9th century treatise: Sustenance of the Body and Soul. *Journal of Affective Disorders*, 180, 185–189. <https://doi.org/10.1016/j.jad.2015.03.003>
- Badri, M. B. (1979). *The Dilemma of Muslim Psychologists*. MWH Publishers.
- Braun, V., & Clarke, V. (2012). *Thematic analysis*. (pp. 57–71).
- Gagnon-Roy, M., Hami, B., Généreux, M., Veillette, N., Sirois, M.-J., Egan, M., & Provencher, V. (2018). Preventing emergency department (ED) visits and hospitalisations of older adults with cognitive impairment compared with the general senior population: What do we know about avoidable incidents? Results from a scoping review. *BMJ Open*, 8, e019908. <https://doi.org/10.1136/bmjopen-2017-019908>

- Haque, A. (2004). Psychology from Islamic Perspective: Contributions of Early Muslim Scholars and Challenges to Contemporary Muslim Psychologists. *Journal of Religion and Health*, 43(4), 357–377. <https://doi.org/10.1007/s10943-004-4302-z>
- Haque, A. (2018). Psychology from an Islamic Perspective. In: Fernando, S., Moodley, R. (Eds.), *Global Psychologies: Mental Health and the Global South* (pp. 138 – 150). Palgrave Macmillan. https://doi.org/10.1057/978-1-349-95816-0_8
- Hermansen, M. K. (1988). Shāh Walī Allāh's Theory of the Subtle Spiritual Centres (Laṭā'if): A Sufi Model of Personhood and Self-Transformation. *Journal of Near Eastern Studies*, 47(1), 1-25. <https://doi.org/10.1086/jnes.47.1.3693678>
- Huq, M. (1994). In Quest of a Meaningful Model of Human Self and Behaviour. *Intellectual Discourse*, 2(1), 1-16. <https://journals.iium.edu.my/intdiscourse/index.php/id/article/view/337>
- Iqbal, N., & Skinner, R. (2021). Islamic psychology: Emergence and current challenges. *Archive for the Psychology of Religion*, 43(1), 65–77. <https://doi-org.ukzn.idm.oclc.org/10.1177/0084672420983496>
- Jumahat, T. (2019). Exposition to Islamic Psychology: A Psycho-Spiritual Approach. *The Mind of World Philosophy Day*, 593–602. https://www.researchgate.net/publication/351978145_EXPOSITION_TO_ISLAMIC_PSYCHOLOGY_A_PSYCHO-SPIRITUAL_APPROACH
- Kalbi, H. E., & Basharat, T. (2020). A Comparative Study of the Personality Formulates of Ghazali and Freud. *Journal of Islamic Thought and Civilization*, 10(2), 223-242. <https://doi.org/10.32350/jitc.102.13>
- Kaplick, P. M., Chaudhary, Y., Hasan, A., Yusuf, A., & Keshavarzi, H. (2019). An Interdisciplinary Framework for Islamic Cognitive Theories. *Zygon®*, 54(1), 66–85. <https://doi.org/10.1111/zygo.12500>

- Kaplick P. M., & Skinner R. (2017). The evolving Islam and psychology movement. *European Psychologist*, 223(3), 198–204. <https://doi-org.ukzn.idm.oclc.org/10.1027/1016-9040/a000297>
- Keshavarzi, H., & Ali, B. (2020). Foundations of traditional Islamically integrated psychotherapy (TIIP). In *Applying Islamic Principles to Clinical Mental Health Care* (pp. 13-37). Routledge.
- Keshavarzi, H., & Haque, A. (2013). Outlining a Psychotherapy Model for Enhancing Muslim Mental Health Within an Islamic Context. *International Journal for the Psychology of Religion*, 23(3), 230–249. <https://doi.org/10.1080/10508619.2012.712000>
- Laher, S. (2014). An overview of illness conceptualizations in African, Hindu, and Islamic traditions: Towards cultural competence. *South African Journal of Psychology*, 44(2), 191–204. <https://doi.org/10.1177/0081246314528149>
- Mohamed, Y. (1986). *The Islamic conception of human nature with special reference to the development of an Islamic psychology* [Master's thesis, University of Cape Town]. OpenUCT. <https://open.uct.ac.za/handle/11427/15877>
- Moher, D., Liberati, A., Tetzlaff, J., Altman, D. G., & PRISMA Group (2009). Preferred reporting items for systematic reviews and meta-analyses: the PRISMA statement. *PLoS medicine*, 6(7), e1000097. <https://doi-org.ukzn.idm.oclc.org/10.1371/journal.pmed.1000097>
- Murken, S., & Shah, A. (2002). INVITED ESSAY: Naturalistic and Islamic Approaches to Psychology, Psychotherapy, and Religion: Metaphysical Assumptions and Methodology-A Discussion. *The International Journal for the Psychology of Religion*, 12, 239–254. https://doi.org/10.1207/S15327582IJPR1204_03
- Pham, M. T., Rajić, A., Greig, J. D., Sargeant, J. M., Papadopoulos, A., & McEwen, S. A. (2014). A scoping review of scoping reviews: Advancing the approach and enhancing the consistency. *Research Synthesis Methods*, 5(4), 371–385. <https://doi.org/10.1002/jrsm.1123>

- Rassool, G. H. (2021a). *Islamic Psychology: Human Behaviour and Experience from an Islamic Perspective*. Routledge/Taylor & Francis Group. <https://doi.org/10.4324/9780429354762>
- Rassool, G. H. (2021b). Re-Examining the Anatomy of Islamic Psychotherapy and Counselling: Envisioned and Enacted Practices. *Islamic Guidance and Counseling Journal*, 4(2), 133–143. <https://doi.org/10.25217/igcj.v4i2.1840>
- Razak, M. A. A., & Haneef, S. S. S. (2017). The spiritual dimension of man: An Islamic psycho-spiritual study. *International Journal of Islamic Thoughts (IJITs)*, 6(2). 53-66. https://www.researchgate.net/publication/333916958_The_spiritual_dimension_of_man_An_Islamic_psycho-spiritual_study
- Rothman, A. (2020). An Islamic model of the soul for applications in psychology. *CMC Papers*, 4(9), 2-11. https://www.cambridgemuslimcollege.ac.uk/wp-content/uploads/2020/10/cmc_papers_9_v4.pdf
- Rothman, A. (2021). *Developing a model of Islamic psychology and psychotherapy: Islamic theology and contemporary understandings of psychology*. Routledge.
- Rothman, A., & Coyle, A. (2018). Toward a framework for Islamic psychology and psychotherapy: An Islamic model of the soul. *Journal of Religion and Health*, 57, 1731–1744. <https://doi.org/10.1007/s10943-018-0651-x>
- Saari, C. Z. (1998). Al-Ghazali's Views on the Heart, the Spirit and the Soul: A Comparison Between Ihya"Ulum Al-Din and Al-Risalah Al-Laduniyyah. *Jurnal Usuluddin*, 7, 193-208. <https://ejournal.um.edu.my/index.php/JUD/article/view/3301>
- Sabry, W., & Vohra, A. (2013). Role of Islam in the management of Psychiatric disorders. *Indian Journal of Psychiatry*, 55(6), 205. <https://doi.org/10.4103/0019-5545.105534>
- Sari, D., Yuminah, Y., & Herlena, B. (2020). The Dynamics of Sunni and Shia Relationship: Majority and Minority Conflicts, in Psychological Perspective. *Proceedings of the 2nd International Colloquium on Interdisciplinary Islamic Studies (ICIIS) in Conjunction with the*

3rd International Conference on Quran and Hadith Studies (ICONQUHAS), 1-15.

<http://dx.doi.org/10.4108/eai.7-11-2019.2294584>

Skinner, R. (2010). An Islamic approach to psychology and mental health. *Mental Health, Religion & Culture*, 13(6), 547–551. <https://doi.org/10.1080/13674676.2010.488441>

Skinner, R. (2019a). A Beginner's Guide to the Concept of Islamic Psychology. *Journal of the British Islamic Medical Association*, 3(1), 22-26. <https://www.jbima.com/wp-content/uploads/2020/01/5.1.pdf>

Skinner, R. (2019b). Traditions, Paradigms and Basic Concepts in Islamic Psychology. *Journal of Religion and Health*, 58(4), 1087–1094. <https://doi.org/10.1007/s10943-018-0595-1>

Tanhan, A., & Young, J. S. (2022). Muslims and Mental Health Services: A Concept Map and a Theoretical Framework. *Journal of Religion and Health*, 61(1), 23–63. <https://doi.org/10.1007/s10943-021-01324-4>

Utz, A. (2011). *Psychology from an Islamic Perspective*. International Islamic Publishing House. <https://www.kalamullah.com/Books/Psychology%20from%20the%20Islamic%20Perspective.pdf>

Yaakob, N. R. N. (2011). An Islamic Conceptual Framework of a Well-balanced Personality. *American Journal of Islam and Society*, 28(4), 65–88. <https://doi.org/10.35632/ajis.v28i4.332>

Yamani, A. (2017). *The Muslim Psyche: A Journey from Holiness to Wholeness*. (Publication No. 10279539) [Doctoral dissertation, California Institute of Integral Studies]. ProQuest Dissertations & Theses Global.

Yusuf, H. (2012). *Purification of the heart: Signs, symptoms and cures of the spiritual diseases of the heart* (2nd ed.). Starlatch Books.

Appendix A

Ethics exemption letter



04 October 2022

Miss Fatima Zahrah Essop (220082318)
School Of Applied Human Sc
Howard College

Dear Miss Fatima Zahrah Essop,

Original application number: 00018370

Project title: Souls, Spirituality, and Scholars: A Scoping Review of Islamic Models of Self

Exemption from Ethics Review

In response to your application received on 28 July 2022, your school has indicated that the protocol has been granted **EXEMPTION FROM ETHICS REVIEW**.

Any alteration/s to the exempted research protocol, e.g., Title of the Project, Location of the Study, Research Approach and Methods must be reviewed and approved through an amendment/modification prior to its implementation. The original exemption number must be cited.

For any changes that could result in potential risk, an ethics application including the proposed amendments must be submitted to the relevant UKZN Research Ethics Committee. The original exemption number must be cited.


In case you have further queries, please quote the above reference number.

PLEASE NOTE:

Research data should be securely stored in the discipline/department for a period of 5 years.

I take this opportunity of wishing you everything of the best with your study.

Yours sincerely,


Prof Jqnnanna Hendrina Buitendach
Academic Leader Research
School Of Applied Human Sc

UKZN Research Ethics Office
Westville Campus, Govan Mbeki Building
Postal Address: Private Bag X54001, Durban 4000
Website: <http://research.ukzn.ac.za/Research-Ethics/>

Founding Campuses: ■ Edgewood ■ Howard College ■ Medical School ■ Pietermaritzburg ■ Westville

INSPIRING GREATNESS

Appendix B

Turnitin Plagiarism Report

Souls, Spirituality, and Scholars: A Scoping Review of Islamic Models of the Self

ORIGINALITY REPORT

6%

SIMILARITY INDEX

6%

INTERNET SOURCES

3%

PUBLICATIONS

0%

STUDENT PAPERS

PRIMARY SOURCES

1

eprints.kingston.ac.uk

Internet Source

1%

2

link.springer.com

Internet Source

1%

3

researchspace.ukzn.ac.za

Internet Source

1%

4

www.tandfonline.com

Internet Source

<1%

5

www.ajis.org

Internet Source

<1%

6

dokumen.pub

Internet Source

<1%

7

pdfcoffee.com

Internet Source

<1%

8

muqith.files.wordpress.com

Internet Source

<1%

9

open.uct.ac.za

Internet Source

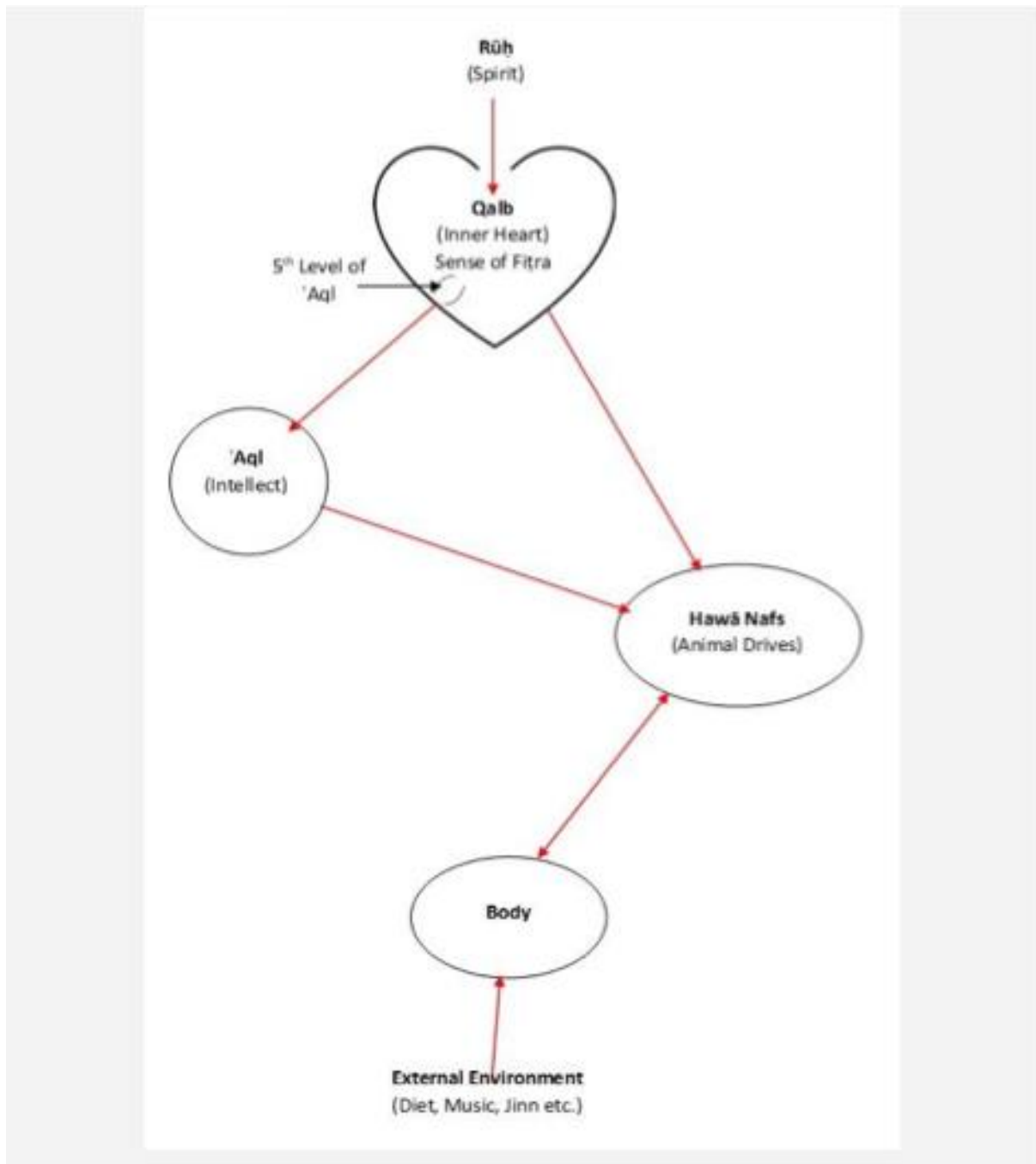
<1%

Appendix C

Skinner's Islamic Model of the Self

Figure A1

Skinner's (2021b, p.5) Islamic Model of the Self



Appendix D

Yamani's diagram of processes occurring within the model of the self

Figure A2

Yamani's (2017, p. 103) diagram of processes occurring within the model of the self

