



al-Burhān

JOURNAL OF QUR'ĀN AND SUNNAH STUDIES

VOLUME 3, NUMBER 2, DECEMBER 2019



INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA

eISSN: 2600-8386



al-Burhān

Journal of Qur'ān and Sunnah Studies
Kulliyah of Islamic Revealed Knowledge and Human Sciences

Volume 3

1441 H/2019 M

Issue 2

Editor-in-Chief

Assoc. Prof. Dr. Sohirin Solihin

Associate Editor

Asst. Prof. Dr. Khairil Husaini Bin Jamil

Guest Editor (Arabic)

Prof. Dr. Mohammed Abullais Shamsuddin

Editorial Board

Assoc. Prof. Dr. Ammar Fadzil, IIUM
(ammar@iium.edu.my)

Asst. Prof. Dr. Haziyah Hussin, UKM
(haziyah@ukm.edu.my)

Asst. Prof. Dr. Monika @ Munirah Binti Abd Razzak, UM
(munirahar@um.edu.my)

Asst. Prof. Dr. Muhammad Farid Ali al-Fijawi, IIUM
(abumariyah@iium.edu.my)

Asst. Prof. Dr. Muhammad Fawwaz Muhammad Yusoff, USIM
(fawwaz@usim.edu.my)

Asst. Prof. Dr. Nadzrah Ahmad, IIUM
(anadzrah@iium.edu.my)

Asst. Prof. Dr. Zunaidah Mohd. Marzuki, IIUM
(zunaidah@iium.edu.my)

Advisory Board

Prof. Dr. Muhammad A. S. Abdel Haleem, SOAS, University of London.
Prof. Dato' Dr. Mohd Yakub @ Zulkifli Bin Mohd Yusoff, University of Malaya.
Prof. Dr. Awad al-Khalaf, University of Sharjah, United Arab Emirates.

© 2019 IIUM Press, International Islamic University Malaysia. All rights reserved.

ISSN 2600-8386

Correspondence

Managing Editor, *al-Burhān*
Research Management Centre, RMC
International Islamic University Malaysia
P.O Box 10, 50728 Kuala Lumpur, Malaysia
Tel: (603) 6196-5541/6126 Fax: (603) 6196-4863
E-mail: alburhan@iium.edu.my
Website:
<https://journals.iium.edu.my/al-burhan/index.php/al-burhan>

Published by:

IIUM Press, International Islamic University Malaysia
P.O. Box 10, 50728 Kuala Lumpur, Malaysia
Phone (+603) 6196-5014, Fax: (+603) 6196-6298
Website: <http://www.iium.edu.my/office/iiumpress>

Mental Health and Psychotherapy: A Comparison between Western and Islamic Scripturally Based Psychologies

Mohd Abbas Abdul Razak, PhD ^{*}, Abdul Latif Abdul Razak, PhD ^{**}, Abdulhamid
Mohamed Ali Zaroum, PhD ^{***}

Abstract: Advancement in the way of life and urbanization have brought many great changes in the psychological well-being of people in many parts of the world. The need to be materially affluent has pushed people in the urban settlements to unnecessary stress, anxiety, conflict, dilemma, and a whole lot of other adverse psychological states of mind. Due to these psychological problems, at times, people who mainly live in the cities, respond to these situations in a negative way ignoring completely the religious and ethical principles in life. In light of this situation, this research would like to explore the concepts of mental health and psychotherapy showcased by some selected schools in the Western mainstream psychology and Islamic scripturally based psychology. Particularly, ideas advocated by Freudian Psychoanalysis, Radical Behaviourism and Humanistic Psychology will be compared with Islamic psychology. For a better understanding on issues related to mental health, this research will marginally deal with the subject of human nature confined to the scope of this research. It is hoped that a proper understanding of the concept of mental health and its management could help people to lead a meaningful life, i.e. finding peace and harmony within themselves and in the external world. As a qualitative research, the researchers will utilize the textual-analysis method in analysing relevant data to this research.

Keywords and phrases: Mental health, psychotherapy, Western psychology, Islamic psychology, comparative psychology.

^{*} Assistant Professor, Department of Fundamental and Inter-Disciplinary Studies, Kuliyah of Islamic Revealed Knowledge and Human Sciences, International Islamic University Malaysia (IIUM), Kuala Lumpur, Malaysia. Email: maarji@iium.edu.my

^{**} Assistant Professor, Department of Fundamental and Inter-Disciplinary Studies, Kuliyah of Islamic Revealed Knowledge and Human Sciences, International Islamic University Malaysia (IIUM), Kuala Lumpur, Malaysia. Email: al_nuha@iium.edu.my

^{***} Assistant Professor, Department of Fundamental and Inter-Disciplinary Studies, Kuliyah of Islamic Revealed Knowledge and Human Sciences, International Islamic University Malaysia (IIUM), Kuala Lumpur, Malaysia. Email: alzaroumi@iium.edu.my

Introduction¹

The alarming statistics on the many reported cases of mental health in the media has drawn the attention of the researchers towards this area of psychology. Driven by the passion to understand what mental health and psychotherapy are, this study is directed towards understanding some of the existing Western concepts. Very precisely, it will explore ideas showcased to the world by Freudian Psychoanalysis, Radical Behaviourism and Humanistic Psychology. In discussing the Western ideas of mental health and psychotherapy, the researchers will mainly focus on ideas provided by Sigmund Freud (1856-1939) from psychoanalysis, J.B. Watson (1879-1958) and Skinner (1904-1990) from behaviourism and Abraham Maslow (1908-1970) and Carl Rogers (1902-1987) from humanistic psychology. Upon analysing the three Western concepts, this research will further advance in comparing them with ideas presented by Islamic psychology. Since no discussion on mental health can be comprehensive and interesting without discussing the issues on human nature and psychotherapy, this research will also entertain some discussion in those two areas of psychology. It is the contention of the researchers that topics on human nature, mental health and psychotherapy are interrelated and inseparable. As such, any discussion on mental health should also incorporate some ideas on human nature and psychotherapy.

What is Mental Health?

Mental health is also referred as mental hygiene. Defining what mental health is, can be a difficult task as psychologists and counsellors have provided a wide array of definitions. Compared to mental health, experts find a lot easier to define what mental illness is. Basically, the term mental health refers to a balanced psychological makeup of a person. An individual who enjoys positive mental health should also be free from mental disorder. Moreover, a good or positive state of mental health or mental hygiene describes of an individual who is living in harmony within himself and with the social and natural environments surrounding him. According to WHO's Fact sheet No. 220 (2014):

"Health is a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity." Mental health is a state of well-being in which an individual realizes his or her own abilities, can cope with the normal stresses of life, can work productively and is able to make a contribution to his or her community. Mental health and well-being are fundamental to our collective and individual ability as humans to think, emote, interact with each other, earn a living and enjoy life. On this basis, the promotion, protection and restoration of mental health can be regarded as a vital concern of individuals, communities and societies throughout the world."²

An individual who enjoys a good level of mental health is not totally free from all psychological challenges in his/her life. In other words, mental health does not explain the absence of normal day-to-day psychological problems of life like stress, anxiety, frustration,

¹ A preliminary concept of this paper was first presented at an international conference in Iran in 2017.

² *Mental health: strengthening our response*, retrieved on the 7th of January, 2016 from <http://www.who.int/mediacentre/factsheets/fs220/en/>

etc. People diagnosed of having serious mental health problems are those who are unable to cope with normal daily matters with regard to their psychological well-being.

Individuals faced with mental disorder for their inability to control their feelings and emotions are people classified as those who need the help of a counselor, psychologist, physician and therapist in overcoming their problems. The list on what is a mental health problem is ever expanding due to the complexity of human lives during this era of industrialization and globalization. Among the more common cases of mental health are anxiety, grief, stress, mood disorder, learning disabilities, addiction of all kind, relationship problems, ADHD etc.³

It has been highlighted by many experts that short term solution by the use of antipsychotic drugs can help patients to overcome their problems but one should not be dependent on those drugs for a long period of time. Long term usage of such drugs can cause dependency and addiction. In the West and East, experts have come along in unison recognizing spirituality and meditation as a long term solution to mental issues. They only prescribe drugs to serious cases of mental health, and that too should not go on for a long period of time as such drugs have their own side effects on the users.

Human Nature According to Freudian Psychoanalysis

Freud's views on human nature were diametrically opposed to the ideas stated in the Old and New Testaments. His views were contradictory to the description found in the Torah (Book of Genesis) and Bible which state that man has been created in the image of God. Freud gave a negative image of man who is not very much different from the rest of the animal kingdom. To him, man is an intellectual beast destined to annihilation. His idea of putting man as equal to an animal is a reflection of what has been said by Darwin earlier on through his 'On Origin of Species'. Freud's concept of human nature is pessimistic and deterministic at the same time. His pessimistic view on human nature is based on his assumption that man is evil and selfish by nature. His idea is a deterministic one as he believed that every human being is chained to the psychosexual developments of his life. Moreover, Freud portrayed man to be an animal enslaved to his sexual impulses. In the Freudian school of psychology, man deemed to be a sexual pervert right from the very beginning of his life as an infant. Ingrained in man's DNA, this nature as a sexual pervert will reside in him from birth until he expires in life. Freud is of the conviction that all cases of neurosis and psychosis in human lives are linked to matters related to man's sexuality. By over-emphasizing on the power libido, all his theories on personality, motivation, creativity, etc. are centered on the issue of sexuality. Due to the reason that man is controlled by his libidinal impulses therefore he is un-socialized and irrational in his

³ *Mental health: strengthening our response*, retrieved on the 7th of January, 2016 from <http://www.who.int/mediacentre/factsheets/fs220/en/>

behaviour. Finally, Freud believed that man has no freedom to cut loose from the shackles of his psychosexual development.⁴

Mental Health According to Freudian Psychoanalysis

Mental health perceived by Freudian psychoanalysis explains the psychological well-being of an individual that relates to the harmonious relationship between the id, ego, and superego and between the person and the real world in which he or she lives. Maintaining a stable and harmonious condition of the human psyche is an effort done by the ego to reconcile the id, superego, and the external world by perceiving and choosing opportunities to satisfy the libidinal demands of the id without transgressing the standards required by the superego.⁵

The failure of the ego to act as a peacekeeper among the id, superego and the external world means chaos and disharmony in the psyche of an individual. Under a state of disharmony an individual will face psychological disturbances like stress, anxiety, frustration, and many other mental illnesses. In the psychoanalysis concept of mental health, the ego plays a vital role as the neutralizing force without going to any extreme in facing the demands made by the id, superego, and the external world of reality.

Psychotherapy in Freudian Psychoanalysis

The Freudian psychoanalytic therapy has two objectives. The first one is to modify the individual's character and behaviour by making the unconscious conscious. While the second objective is to strengthen the ego as this will make the behaviour of an individual to comply with the reality and not so much enslaved to the blind demands of the libidinal forces. In the process of psychotherapy, the client's childhood experiences are reconstructed, discussed, interpreted, and analysed. The effort done by the therapist in psychotherapy is not only solving problems and suggesting new behaviour but to venture deep into the past lifestyle of the client. By doing so, the therapist will be able to develop the self-understanding of the client; this is very much needed for a change in character.⁶

In a nutshell, psychotherapy in the Freudian concept refers to the effort done by the therapist to explore and analyse the contents of the id and to make adjustments to it, so that it will comply with the existing world of reality. The therapist will have access to the contents of the unconscious during free association with the client, by interpreting dreams and also when the client is under the state of hypnotism.

Human Nature According to Radical Behaviorism

Radical Behaviorists' concept of man is based on the 'tabula rasa' theory popularized by John Locke (1632-1704). According to behaviorists, a child is a blank slate at birth waiting

⁴ Abdul Razak, M. A. (2013). *Iqbal's Theory of Personality: A Contrastive Analysis with Freud*. Saarbrücken: Lap Lambert Academic Publishing, pp.169-172.

⁵ Stevenson, L. (1987). *Seven Theories Of Human Nature*. New York: Oxford University Press, p.77.

⁶ Corey, G. (1986). *Theory And Practice Of Counseling And Psychotherapy* (3rd. ed.). California: Brooks/Cole Publishing Company, p.29.

to write down its experiences with the passing of time. As such, they laid great emphasis on learning experience. To them, man is like a mechanical object that can be controlled through conditioning. According to behaviourists like Ivan Pavlov (1849-1936), J.B Watson (1878-1958) and B.F. Skinner (1904-1990), the environment plays a vital role in shaping man's behaviour and personality. With their 'S-R' (stimulus and response) theory, the behaviourists took the neutral stand by saying that man is neither good nor bad in his nature. By putting man on a neutral position, they are of the opinion that man becomes good when placed in a good environment and becomes otherwise when placed in a bad environment. In taking a neutral position, they do not believe in the concept that states man is born with some innate knowledge. Furthermore, they also reject the existence of constructs such as the conscious and unconscious in the human mind. With such ideas, it is understood that the form of psychology they believe in is just purely a scientific one, which is based on the learning theory and which pays heed only to the observable behaviour of man.⁷

Mental Health According to Radical Behaviourism

The behaviourist concept of mental health explains one's ability to develop the natural tendencies and habits that help one to adapt, interact and to get along with others in the society and it also explains the manner how one faces matters that involve decision-making. The individual's habits should comply with the accepted practice of the immediate environment in which he or she lives. Under such a condition one is deemed to be in a good state of mental health. On the contrary, when one develops or acquires the wrong sort of habits which are not acceptable to the society then he or she will be in a bad state of mental health where the emotion of the individual will be disturbed. So, the criterion that decides the well-being of a person and his or her mental health is a social one which relates to the environment.⁸

Psychotherapy in Radical Behaviourism

Psychotherapy under the behaviourist concept is an attempt intended to change certain targeted behaviours as well as pathological symptoms of the clients and not as an attempt intended to alter some unseen or unconscious inner state of the human psyche as advocated by psychoanalysis.⁹ In behaviourism the terms modification and behaviour therapy are synonymous, they describe the effort made by the therapists to help clients change their pathological behaviours. The behaviourist therapist functions as a teacher, director and also as the expert in diagnosing the maladaptive behaviour and in prescribing curative measures that will help clients to improve their behaviours.¹⁰ In psychotherapy, the behaviourist are of the assumption that clients during therapy, with the given

⁷ Abdul Razak, M.A. (1997). *Human Nature: A Comparative Study Between Western and Islamic Psychology*. Kuala Lumpur: IIUM, pp.53-55.

⁸ Langgulang, Hasan. (1981). *Beberapa Tinjauan Dalam Pendidikan Islam*. Kuala Lumpur: Penerbitan Pustaka Antara, pp.128-129.

⁹ Ewen, R.B. (1993). *An Introduction To Theories Of Personality*. New Jersey: Lawrence Erlbaum Associates Publications, p.486.

¹⁰ Corey, (1986), *Op. Cit.*, pp.176-179.

techniques and skills of self-change have the capacity to improve their pathological problems by modifying one or more of the various factors that influence their behaviour. The main principle in behaviour therapy is that the client is given the major say in deciding the objectives of the treatment. A client in therapy is asked to act rather than to ponder passively and introspect deeply on their problems.¹¹

Human Nature According to Humanistic Psychology

Humanistic psychology, which emerged as the 'Third Force' of the Western mainstream psychology, deems man to be of innately good nature. Based on the existential and phenomenology philosophies, this school of psychology emphasized much on the conscious experience of man rather than paying too much emphasis on the unconscious mind, as what has been done by psychoanalysis. Humanistic psychologists also rejected the behaviourist school of psychology for its mechanistic view on how behaviour and personality develop. They do not agree with the behaviourist concept, which states that all human actions can be reduced to a stimulus-response type of reaction. According to them, man has a subjective inner dimension, which influences his actions and thoughts. As such, man has the freedom of choice either to respond or not to respond to the demands of his environment. The main icons of humanistic psychology like Abraham Maslow (1908-1970) and Carl Rogers (1902-1987) believed that the good potentials of man could only manifest in totality when he undergoes the process of 'fully-functioning person' and 'self-actualization'.¹² They paid much attention and emphasized strongly on the parts of human nature that are uniquely of human potentials such as reflection, reasoning, judgment, self-awareness, rationality and creative imaginations. Moreover, humanistic psychologists believe that every individual has a freedom of choice, a tendency to enjoy interpersonal relationship, can have his own intention and purpose in life and also able to undergo spiritual experience, otherwise called as 'peak experience' in one's life. Even though humanistic psychologists emphasized a great deal on man's unique potentials, they did not fail to acknowledge the existence of the unconscious and irrational motives as part of human nature. To them what was more important than the unconscious and irrational motives are the conscious planning and rational choices in human behaviour. Furthermore, humanistic psychologists believed and emphasized that each person is unique due to his learning and personal experience. According to them, the uniqueness of an individual should draw the attention of that person to discover who he is, and to find out what sort of a person he wants to be. Only through such an effort, one can fully develop his potential as a self-directing human being.¹³

Mental Health According to Humanistic Psychology

Humanistic psychology deems people who are psychologically healthy as those who are able to actualize their potentials as much as possible. In Maslow's opinion the

¹¹ Fadimen, J. & Frager, R. (1994). *Personality And Personal Growth* (3rd. ed.). New York: Harper Collins College Publishers, pp.360-361.

¹² Abdul Razak, M. A. (2013), *Op. Cit.*, pp.77-78.

¹³ Morris, C.G. (1990). *Contemporary Psychology and Effective Behavior* (7th ed.). New York: Harper Collins College Publishers, p.40.

psychologically healthy people have the tendency to accept themselves for what they are. They are more open to admit their weaknesses even though they do not make efforts to improve them. They also feel less restricted by the cultural norms and customs and feel free to express their desires. In other words, they are not ruled by the standards imposed and expected by the society but by their own character. Furthermore, Maslow thinks, people who cherish good mental health tend to have relatively few friends, but they enjoy a very deep and rewarding friendship with their friends. He also considers people who are creative according to his own definition of creativity to be people of good mental health. Last but not least, people who are psychologically healthy are considered to be potentially fit to experience peak experience in their lives. Peak experience according to Maslow, is a pleasant experience where people feel free from anxieties and feel the togetherness with nature and humanity.¹⁴

Psychotherapy in Humanistic Psychology

Psychotherapy in humanistic psychology is based on client-centred therapy. Carl Rogers, who popularized the client-centred therapy, emphasized that the aim of the therapy though meant for solving client's problems; it is also meant to assist clients in their growth process that will enable them to cope with their immediate and future problems. Besides that, psychotherapy in humanistic psychology also invites individuals to discover their real selves. The ultimate aim of the therapy is to help individuals undergoing therapy to become a fully functioning person. Rogers further explained that the type of individuals expected to emerge after going through psychotherapy are people who become immensely actualized with having an openness to experience trust, in themselves, an internal source of evaluation and also a willingness to continue growing. In humanistic psychology, the therapist builds a good relationship with his or her clients on a person to person level that creates the much-needed freedom and courage for clients to venture and explore the areas of their life that were either overlooked or distorted prior to the therapy¹⁵

In addition to the above, the therapist in the process of psychotherapy should listen very attentively to the clients and must feel empathy and sympathy to what comes out from the deep recesses of the client's heart. Also, during psychotherapy, the therapist does not move into any authoritative position to direct the client in any decision making. Hence, the goals in psychotherapy is something decided by the client, like any behavioural change that is desired, normally from bad to good, etc. Psychotherapy in the humanistic context is more concerned in remedying the immediate situation of the client and to prepare the client on how to successfully handle future problems. This approach is diametrically opposite to the psychoanalysis approach in psychotherapy which places great importance in the immediate and the past experiences in life as far as going back to childhood experience of the client. Furthermore, humanistic psychologists do not apply methods applied by psychoanalysis, like hypnotism, dream interpretation, etc. in psychotherapy in order to understand the psychological problems faced by the client. On the contrary, they

¹⁴ Burger, J.M. (1986). *Personality: Theory and Research*. Belmont: Wadsworth Publishing Company, pp.272-273.

¹⁵ Corey, (1986), *Op. Cit.*, pp.101-107.

get access to the information they wanted to know from the client in an effort to help him or her through verbal communication. As such, they believe and emphasize on good listening skills on the part of the therapist. To them, listening attentively to the client can take a therapist to the root of any psychological problem faced by the client.¹⁶

Human Nature According to Qur'an, Sunnah and Islamic Psychology

Among all creations in the heaven and earth, only man has been bestowed with many distinct qualities. Some of these distinctive features are; man has been created in the best of forms¹⁷, provided with the creative intelligence¹⁸, given the power of speech and freedom of choice.¹⁹ Due to the fact that man has been endowed with such noble qualities or for some other reasons only known to the Creator, man has been chosen to be His *Khalifah* (vicegerent) on earth. Apart from that, man has been further honoured in his stature and position when Allah made all things created in the heaven and earth to be of service to him.²⁰ Due to these special qualities, Allah the Almighty has placed man on the highest pedestal in the hierarchy of creations. Islamic psychology based on the religion of Islam has given a concept of human nature, which is diametrically opposed to what has been conceived by the Western schools of psychology. It presented a concept of human nature, which is comprehensive and all encompassing; describing that man has a physical, social, psychological and spiritual dimensions. The last mentioned dimension, is something missing in almost all Western schools of psychology. Islamic psychology highlights the many interesting facts about man that he is the best creation of Allah, born with the *Fitrah* (primordial nature). He has a dual nature; body and spirit, he is the *Khalifah* of Allah (God's vicegerent), he is the recipient of the *Amānah* (trust), *Mīthāq* (covenant), etc. With these concepts, Islamic psychology elucidates the condition of man before his birth, his life on this world and also on what happens to him after death.²¹

Mental Health According to Islamic Psychology

Mental health in the context of Islamic psychology not only describes the state of an individual who is free from psychopathology, but it also pays much attention on the many positive aspects through which mental health can be maintained and improved. According to Hasan Langgulung (1934-2008), mental health in Islam describes the condition of the human psyche which feels content and tranquil by abiding the good morals of Islam in life. He further believes that the Islamic emphasis on good morals and avoidance of bad habits and degrading conducts in life in a way explains the fact that following good morals will lead one to a good state of mental health and on the contrary bad habits and conduct will lead one to a bad state of mental health.²² The reason why Hasan thinks that the good morals of Islam as the strong base on which the Islamic concept of mental health rest upon is due

¹⁶ Abdul Razak, M.A. (1997), *Op. Cit.*, pp.66-69.

¹⁷ al-Qur'ān, al-Tīn:1-4.

¹⁸ al-Qur'ān, al-Baqarah: 31-34.

¹⁹ al-Qur'ān, al-Rahmān:4; al-Insān:3.

²⁰ al-Qur'ān, al-Jāthiyah: 13; al-Isrā':70.

²¹ Abdul Razak, M.A. (1997), *Op. Cit.*, pp.13 & 141.

²² Langgulung, Hasan. (1991). *Kreativitas dan pendidikan: Analisis psikologi dan falsafah*. Jakarta: Penerbit Pustaka al-Husna, pp.203-204.

to the fact that it encourages and nurtures an individual to build a good relationship with Allah Almighty, with his/her Self, nature and others in the society. It is hoped that an individual who succeeds in binding and maintaining the above said good relationships will cherish a positive state of mental health for the reason, that much of man's psychological problems like stress, anxiety, conflict, envy, rage, etc. arise when either one or all the relationships become debacle.

Islamic psychology further explains that man in his effort to achieve a positive mental health has to go through a process of spiritual purification popularly known as 'tazkiyat al-nafs'. During the course of spiritual purification, many of man's spiritual diseases are cured not physically with drugs and surgery, but with spiritual cure and healing such as *Dhikr* (meditation and remembrance of Allah), *tilāwah* (reading of the Qur'an), *tawbah* (repentance) and etc. Early Muslim scholars wrote many books on how man can maintain a positive mental health. Very particular, al-Ghazali (1058-1111) who was a great thinker, philosopher and a Sufi-scholar wrote quite passionately on human nature and on the spiritual path of man. In his monumental work the *Ihyā' 'Ulūm al-Dīn* (Revival of the Religious Sciences) he wrote on the journey of the human *nafs* (human soul). In *Ihya*, al-Ghazali elaborates the many dimensions of the human life pertaining to physical and spiritual cleanliness, knowledge, worship, man-God relationship, man to man relationship, etc. In this book too, al-Ghazali explained on how one can purify one's soul from the lowly animalistic passions through religious rituals and meditation. al-Ghazali also provided ways and means through which man can change his behaviour to be a better person in order to experience the spiritual upliftment that will grant man happiness in this life and an everlasting felicity in the hereafter. On the spiritual dimension of man, al-Ghazali elaborates on the nature of the human soul and its psychospiritual development towards perfection. His ideas on the personality development of man towards *Insan Kamil* or *Insan Salih* (perfect man or righteous man) among others include the maintenance of a positive mental health and spiritual training done by an individual to avert the spiritual diseases that linger in the human soul.²³

Very particularly, in *Kitab Riyada al-Nafs* (spiritual training) of the *Ihya*, al-Ghazali explains on the *Amrad al-Qulub* (spiritual diseases of the heart). In this chapter the great Imam dwells at length on the different kinds of spiritual disease that attack the human soul. As a mystic, al-Ghazali not only highlighted the spiritual diseases experienced by man but also provided remedy on how to overcome many of the spiritual and psychological problems faced by man. Among the spiritual diseases enlisted by the like of al-Ghazali, Suhrawardi (1154-1191) and others are:

1. *Nifāq* (hypocrisy)
2. Pride and arrogance
3. *Hawā* or desire
4. Self-beholding
5. Avarice

²³ Langgulong, Hasan. (1981). *Beberapa Tinjauan Dalam Pendidikan Islam*. Kuala Lumpur: Penerbitan Pustaka Antara, p.101.

6. Negligence
7. Restlessness and levity
8. Ostentatiousness or *riyā'*²⁴

Further reading into al-Ghazali explains that stability and harmony of the human soul acts as a prerequisite for an individual to enjoy good mental health and happiness. To al-Ghazali, the human soul is the 'king of the body' and all other parts of the body act as servants that will follow its command. When the soul is well-guided with the Divine Will, enriched with good spiritual qualities and inculcated with true knowledge, all of man's mental attitude and disposition will be good and positive. Islamic psychology which is based on the teachings of the Qur'an and Sunnah explains that human personality development and mental health are closely related to the spiritual dimension of man. In the Qur'an, the spiritual dimension of man is explained using words like *Ruh* (spirit), *Qalb* (heart), '*Aql* (intellect) and *Nafs* (self). The constant interplay and struggle of these four entities in the human psyche will determine an individual's type of personality and the level of mental health enjoyed by him/her. Islamic psychology calls for keeping a balance on the demands placed by the four psychic entities. An investigation into the spiritual dimension explained in Islam has revealed the fact that among the four entities, the *Qalb* has a greater role and function compared to the others. The word *al-Qalb* appears hundred and forty-four times in the Qur'an. The heart (*al-Qalb*) mentioned in the Qur'an should not be mistakenly understood with the gross physical organ that lies in the bosom of an individual. The *Qalb* as explained by Muslim scholars is referred to the subtle spiritual light that is contained within the cone shaped structure of the human heart. The physical human heart can be considered as the point of interaction between the body and the *Qalb* as a spiritual entity.²⁵ With regard to the role and function of the *Qalb*, Ansari (1992) said the following:

"[It] represents the faculty or capacity of human personality which enables the person to know and understand the reality of things, make evaluative judgements, and sift the right from the wrong. The functions of the *qalb* are described quite frequently in the Qur'an along with the sensory capacities of human beings, indicating that what the *qalb* does is an extension and a superior function of what is being done at the lower level by the sensory organs like eyes and ears. However, if the functions of the *qalb* are blocked the sensory organs lose their utility."²⁶

The relationship of the *Qalb* with the sense organs/sense perceptions can be well explained that these organs act as windows or gateways through which the transcendental *Qalb* gets information of the physical world. Data received by the *Qalb* will be processed by its inner illumination and reveals their interrelationship and meaning to the self. Later this meaning will form the basis of judgment and decision. As such, the *Qalb* makes the evaluative judgement and arrives at a decision, while the brain and the nervous system

²⁴ Cited in Amjad, Naumana. (1992). Psyche In Islamic Gnostic And Philosophical Traditions. In: Ansari, Zafar Afaq (ed.), *Qur'anic Concepts Of Human Psyche* (pp.39-56). Islamabad: International Institute of Islamic Thought (Pakistan), pp. 49-50.

²⁵ Haq, Manzurul. (1992). The Locus Of Human Psyche. In Ansari, Zafar Afaq (ed). *Qur'anic concepts of human psyche* (pp.57-67). Islamabad: International Institute of Islamic Thought Pakistan, p.62.

²⁶ Ansari, Zafar Afaq (ed). (1992). *Qur'anic concepts of human psyche* (pp.1-14).Islamabad: International Institute of Islamic Thought (Pakistan).p.6.

function as instruments to implement it.²⁷ The *Qalb*'s role as the evaluative decision maker in the human psyche makes it the centre or seat of personality, alongside with its other roles as the seat of intellectual faculties, understanding, affections and emotions. The human *Qalb*, when properly functioning, can enhance the positive tendencies of the human personality that leads to a state of constant awareness and self-understanding. On the contrary, when it becomes subdued by the continuous persuasive demands of the *Nafs Ammarah* (the *Nafs* impelling towards evil/the evil self) it loses the proper perceptual and cognitive functions. As a result of this, man's God-consciousness and his capacity for knowledge and sound judgment become clouded.^{28 29}

As a consequence of the above state, man loses his honoured position of being the best creation to a level below to the animals in his nature. This downfall of man is caused by the spiritual blindness of the *Qalb* that affects man's sensory organs, emotion, affections, cognition, and personality. The Qur'an elucidates vividly the condition of man whose *Qalb* is defeated by the onslaught of the *Nafs Ammarah*.³⁰ Additional information on the *Qalb*'s vital and central role in producing man of sound personality, who is strong intellectually and spiritually, and morally, socially and emotionally good has been candidly mentioned in the following Hadith which gives the idea that all human potentials and goodness can only emerge and materialize when the *Qalb* of an individual is in a good spiritual condition:

"Beware! There is a piece of flesh in the body if it becomes good (reformed) the whole body becomes good but if it gets spoilt the whole body gets spoilt and that is the heart".³¹

Another aspect of the *Qalb* (heart) that deserves mentioning here is its meaning in Arabic and its nature and relationship with the *Ruh* and *Nafs*. In Arabic, the noun *Qalb* is derived from the root word *qalaba* (verb) which means to turn around or to revolve.³² Its unfixed, unstable and moving condition puts it in a condition whereby it will have an inclination or tendency either to follow the *Ruh* or the *Nafs*. During the time when the *Nafs Ammarah* becomes the dominant entity in the human psyche, the *Qalb* becomes weak and feeble that makes it descent to the lowest of low level of the *Nafs* to join the *Nafs Ammarah*. At this stage the *Qalb*'s divine light fades away causing it to lose its power of cognition. On the contrary, when the *Nafs Mutmainnah* becomes the dominant entity in the human psyche, then the *Qalb* will move towards the *Ruh*. At this stage, the *Qalb* becomes luminous and enjoys peace and tranquillity.

²⁷ Haq, Manzurul, (1992), *Op. Cit.*, p.62.

²⁸ Ansari, (1992), *Op. Cit.*, p.11.

²⁹ Ahmad, Absar. (1992). Qur'anic concepts of human psyche. In: Ansari, Zafar Afaq (ed.), *Quranic Concepts Of Human Psyche* (pp. 15-37). Islamabad: International Institute of Islamic Thought (Pakistan), p.32.

³⁰ "Many are the *Jinns* and men We have made for Hell: They have hearts wherewith they understand not, eyes wherewith they see not, and ears wherewith they hear not. They are like cattle-nay more misguided: for they are heedless (of warning)" [al-Qur'an: al-A'raf 7:179].

³¹ Cited in Khan, Muhammad Muhsin. (1986). *The Translation Of The Meanings Of Sahih Al-Bukhari*. (6th edn.). Lahore: Kazi Publications, vol. 1, pp. 44.

³² Haeri, Shaykh Fadhlalla. (1989). *The journey of the self*. London: Element Books Limited, p.49.

Unlike the Western schools of psychology, Islamic psychology not only gives attention to the problem of mental health, but it also provides effective ways and means by which good mental health can be maintained and improved. According to Islamic psychology, one among the many causes of human mental illness is caused by the feeling of frustration and despair which arise due to envy and jealousy present in the human psyche. The effect of these negative emotions in man causes the human psyche to experience anxiety and depression. The Qur'an which works as a remedy and a healing for the human soul, advises man not to compare his condition and situation with others who are in a better situation with envy and jealousy. The most ideal thing for them to do is to look at those who are less fortunate and in a difficult situation in life. By doing so, their hearts will find contentment in what God has given them.³³

Besides avoiding envy and jealousy, man is also encouraged by the Qur'an to inculcate *Sabr* (patience) and *Shukr* (feeling of gratitude and contentment with Allah's blessings). By having such good qualities man can taste peace and harmony within his inner self. Thus, the emphasis on *Sabr* and *Shukr* has been mentioned many places of the Qur'an.³⁴ Furthermore, man is bound to face trials and tribulations in life. At times when he faces calamity, grief and utter helplessness this is what he has to say by calling on to the Almighty Allah: "*To Allah we belong, and to Him is our return*".³⁵

One more thing that causes depression and many other psychopathological problems is the concept of guilt in human lives. In Western psychology, very particularly in psychoanalysis, repression of guilt causes many psychological tensions. On the contrary, Islamic psychology introduces the concept of *Tawbah* (repentance) that gives hope for a new life free from sin, anxiety, and depression. The concept of *tawbah* which brings hope, peace and harmony to the human self has been mentioned in many parts of the Qur'an.³⁶

In addition to the above, the Qur'an also has the potential to easily subdue man's anger or rage which can cause certain imbalance in his psyche, by motivating him to be patient. For those who are able to subdue their anger and love the acts of forgiveness and charity, for them Allah promises that they will be loved by Him.³⁷ In general the concept of mental health from the perspective of Islamic psychology can be well understood and explained by referring to this verse of the holy Qur'an: "*Those who believe, and whose hearts find satisfaction in the remembrance of Allah: for without doubt in the remembrance of Allah do hearts find satisfaction*".³⁸ In the remembrance of Allah, man becomes free from stress, anxiety, frustration, mental conflict and all other forms of mental illnesses. He becomes psychologically and spiritually strong that will make him sail through all bitterness and hardship in life regardless of how big and great the psychological burden he has to shoulder. The Islamic concept of mental health prepares man to face all difficult situations

³³ al-Qur'an, al-Nisā' 4: 32.

³⁴ Particularly in al-Qur'an, al-Baqarah 2: 153, Ibrahim 14: 7.

³⁵ al-Qur'an, al-Baqarah 2: 156.

³⁶ al-Qur'an, al-An'ām 6: 54, Āli 'Imrān 3: 13, al-Zumar 39: 53.

³⁷ al-Qur'an, Āli 'Imrān 3: 134.

³⁸ al-Qur'an, al-Ra'd 13: 28.

and conditions without giving up to the psychological pressure that exerts on him. Among others the difficult situation man has to face can be in the form of adversity, calamity, destruction, and tragedy. Thus, the Islamic concept of mental health provides man the much-needed patience, perseverance and persistence in facing the challenging times in his life. These inner qualities which form the psychological as well as the latent spiritual powers will help man to be on the right track without being misled by Satan or other worldly forces. Finally, the Islamic concept of mental health also creates peace and harmony within the human self that makes an individual feel satisfied with all that happens in his life without having any rebellious attitude towards Allah the Almighty.

Psychotherapy According to Islamic Psychology

The way psychotherapy is viewed, conducted, and advocated by Islamic psychology is very different from the diverse theories of psychotherapy conceptualized and practiced by Western schools of psychology. According to Malik Badri, the existing Western theories on psychotherapy as advocated by the popular schools, namely psychoanalysis, behaviourism and humanistic psychologies are based on the secularist and non-judgmental principles.³⁹ Being secularist in their concept of psychotherapy, Western counsellors and psychotherapists are not religiously oriented in their work and do not suggest and engage their clients in any form of religiously directed discussion in finding a solution to their problems. On the contrary, they are more rationalistic and apply all modern scientific means and ways to relieve clients from their psychological problems like stress, anxiety, depression, conflict, split personality, etc.

The non-judgmental principle in the Western schools of psychology explains that psychotherapists and counsellors should not make attempts to indoctrinate their clients with their beliefs and values. Thus, psychotherapists and counsellors should deem themselves as scientists who apply a 'value-free' science that will enable them to predict, control, and change the maladjusted human behaviours of their clients without conditioning any philosophical, ethical, spiritual or religious views in deciding what is good and bad or evil for the clients.⁴⁰ Another aspect that is clear about Western counselling and psychotherapy is the fact that counsellors and psychotherapists do not provide their clients with the ideal role models that can be followed and imitated in terms of behaviour and in the way they face the many challenges in their daily lives.⁴¹

In contrast to the Western perspective of counselling and psychotherapy, the Islamic perspective presents a spectrum of interesting ideas and concepts. First and foremost, psychotherapy as well as counselling under Islamic psychology is based on the religion of Islam. As such, the teachings of Islam form the guiding principles in counselling and psychotherapy. Since Islamic principles form the cornerstone of Islamic psychotherapy, then there is no room for a 'value-free' psychotherapy that has been

³⁹ Badri, Malik Babikir. (1995). *Success with Islamic counseling and psychotherapy*. Paper presented at the 4th National Seminar on Islamic Counseling, Islamic Centre of Malaysia, Kuala Lumpur, 26th August, p.13.

⁴⁰ Ibid., p.13.

⁴¹ Ibid., p.25.

practiced in the West within the Islamic *Ummah*. Islamic psychotherapy and counselling are 'value-laden' in nature directed towards helping those who are in need. As such, the psychotherapists and counsellors should always direct their clients to all that is good and permissible in the religion of Islam. Malik Badri who thinks therapy and counselling as a form of *da'wah* cautioned that Muslims psychotherapists and counsellors who render their help to their clients, should be aware that:

All human actions of a Muslim are carefully categorized by jurists into *Fard*, good deeds and obligatory religious duties, *Mustahabat*, good deeds which are not obligatory, *Halal*, actions which are neither forbidden nor necessarily rewarding, *Makruh*, deeds that are frowned upon, and *Haram*, tabooed and clearly evil actions.⁴²

With the above guiding principles, Muslim psychotherapists and counsellors in no way apply the "no evil and no good" paradigm practiced by Western schools of psychology. On the other hand, they should take all opportunities to practice *al-amr bil ma'ruf wa al-nahyu 'an al-munkar* (to induce people to what is good and prevent them from all that are bad and evil). Such an effort by a therapist goes in tandem with what has been mentioned in the Qur'an.⁴³

Besides the above Qur'anic verses, the following Hadith of Prophet Muhammad PBUH also emphasized the prevention and eradication of evils:

He who amongst you see something abominable should modify it with the help of his hand; and if he has not strength enough to do it, then he should do it with his tongue; and if he has not strength enough to do it, (even) then he should (abhor it) from his heart, and that is the least of faith.⁴⁴

With regard to the above ḥadīth, Muslim psychotherapists and counsellors take the second position mentioned as people who use their knowledge and good manners in rendering good advice to their clients. Thus, good words and good example from them are bound to create a positive impact in the hearts and minds of their clients. This impact can generate new tendencies in the inner self of the clients to abandon bad, evil or confused thoughts, immoral behaviours, attitudes, etc. Another special aspect of Islamic psychotherapy and counselling is that they are not solely left to a few specialized individuals. Very particularly, counselling can be carried out by parents, teachers, preachers and all those who are wise and religiously oriented in their way of thinking. Counselling as an attempt to help people who are faced with problems has been emphasized in the holy Qur'an under the obligation *al-amr bil ma'ruf wa al-nahyu 'an al-munkar* (inducing others to righteousness and preventing them from evil and shameful deeds).

Supplementary to the above, one marked difference that exists between the Western and Islamic perspectives on counselling and psychotherapy is that, in the Islamic perspective there exists role-models that can be followed and imitated by clients in solving

⁴² Ibid., p.20.

⁴³ al-Qur'an, Ali 'Imran 3:104,110 & al-Ma'idah 5:2.

⁴⁴ Narrated by al-Nawawī. (1405/1984). *Sahih muslim bi-sharah al-nawawī*. 3rd edition. Beirut: Dar Ihya' al-Turath al-'Arabi, vol. 3, pp.22-25.

many of their psychological problems. The biographies of the Prophet Muhammad (pbuh), earlier prophets, the Prophet's companions (*al-Sahabah*), *Shaykh* or spiritual leaders can be employed in psychotherapy as a source of motivation for clients to overcome their problems.⁴⁵ Besides those great personalities, the therapist himself should be a shining example to his clients who wish to change their character, attitude and behaviour from bad to good. Very specifically, Malik Badri gives much emphasis to Prophet Muhammad (pbuh) as a role-model for clients and for the whole of humanity in these words:

The ideal personality of the Prophet Muhammad SAW and his spiritually rich life as a Messenger of God, as a parent, as an army general, as a politician, as a teacher and counsellor and as a husband is a living example for the Holy Revelation he received. It concretizes all aspects of his blessed life in sickness and health, in suffering and pleasure in Divine contemplation or humour. All this is sentimentally and cognitively engraved in the hearts and souls of Muslims, and as patients or counselled, this rich psychic and spiritual reservoir can easily be tapped to treat, motivate, redeem or change negative habits.⁴⁶

Najati⁴⁷ and Badri believe that the holy Qur'an can be an efficacious remedy if it is used in counselling and psychotherapy. Both scholars are of the opinion that al-Qur'an as an heavenly book that speaks much of man's psychological and spiritual well-being in this world as well as in the hereafter can bring dramatic change in clients who suffer from depression, tension, anxiety, bereavement of death, conflict, dilemma, etc. Their common view or rather their conviction is based on the statements mentioned by Allah in the Qur'an.⁴⁸

Malik Badri reports many interesting cases of how he solved the psychological problems of his clients by reading to them the many passages from the holy Qur'an pertaining to their problems. According to him, many of his clients were emotionally moved and burst into tears when they listened to his recital of the holy Qur'an⁴⁹. Individual reading of the Qur'an by people who face crisis, conflict and dilemma in their lives can feel the relief and comfort in their hearts when they contemplate the meanings of the verses they read. Besides that, it is also accepted by most Muslim scholars that reading the Qur'an is not only considered as an *Ibadah* (worship) but it also forms as a kind of communication that takes place between man with Allah the Almighty. Many verses of the Qur'an state that reading of the Qur'an can act as a remedy for the hearts. True believers who read the Qur'an will taste peace and tranquillity in their hearts.⁵⁰ By employing the Qur'an in psychotherapy the therapists endeavour to heal the feelings of the clients through the spiritual dynamism present in the Qur'an. The Holy Book of Islam on its part has the dynamic power to awaken

⁴⁵ See: al-Qur'an, al-Anbiyā' 21: 107 and al-Qalam 68: 4, and the prophetic ḥadīth: "I have been sent only for the purpose of perfecting good morals." Narrated in: al-Bayhaqi. (n.d.). pp. 192.

⁴⁶ Badri, Malik, *Op. Cit.*, p.28.

⁴⁷ Najati, Muhammad 'Uthman. (1406/1985). *al-Qur'an Dan Ilmu Jiwa*. Usmani, Ahmad Rofi' (Trans.). Bandung: Penerbit Pustaka, p.284.

⁴⁸ al-Qur'an, al-Isra 17: 82, Yunus 10: 57.

⁴⁹ See Badri, Malik Babikir. (1979). *The Dilemma of The Muslim Psychologists*. London: MWH London Publishers, pp.86-90.

⁵⁰ See: al-Qur'an, al-Ra'd 13: 28.

and to invite those who come closer to it towards a greater consciousness in life. As such, men who come under the light and guidance of the Qur'an will feel as though they are rejuvenated once more again in life.⁵¹

In addition to the above, the Qur'an as the divine guidance for mankind promises Allah's forgiveness to those who have sinned against their souls. It invites those who read it to contemplate on the mighty works of Allah in the universe, and also it gives hope and direction for man to amend and adjust his ways in life; from bad to good. The Qur'an without failing in many places promises felicity in the hereafter for those who are good and reminds punishment for those who are bad and evil. All these and many more dynamic teachings of the Qur'an can be very effective remedy and a healing for those who undergo psychotherapy.

Besides reading the Qur'an, Najati⁵² also believes that total submission of the clients to Allah with a strong faith in Him can also be one form of psychotherapy. By having a strong faith in Allah will give one the feeling that he or she is closer to Allah, and there should be no fear and anxiety in all situations of life as everything that happens in life, happens with the Will of Allah.⁵³ Other forms of worship like *Solah* (ritual prayers), *Siyam* (fasting), *Zakah* (giving alms) and *Haj* (pilgrimage) in a way can be a form of psychotherapy for those who face psychological problems in their lives. By performing any of these acts of worship, peace and harmony prevail over the human soul of an individual. Very particularly, *Solah* and *Du'a* (supplication) performed after prayers have a positive impact in giving hope and confidence in gaining Allah's pleasure. They also act as a psychological push, impetus as well as a source of vitality for man to brave himself in facing all challenges in his life. Allah's assurance to help those who seek His help has been stated in many places of the Qur'an.⁵⁴

Findings & Conclusion

This study has highlighted the fact that all Western theories on human nature, mental health and psychotherapy discussed within this research are based on the 'here and now' of the materialistic and secular worldviews. As such, these Western theories did not make any reference to religious views other than being scientific in their investigation on man and his disposition. This stand in the West of marginalizing religious views at the expense of being scientific has its root in the 14th century European Renaissance movement. The spirit of the Renaissance movement from the start till to the present age is to keep religion and science separately. As such, it has a dichotomous way of looking at things; separation of mind and body, state (politics) and religion, this world and the hereafter, education and religion, etc. This secular and dichotomous way of life started in the Western society as a result of the oppression they went through during the European Dark Ages. The Western paradigms in psychology discussed in this research, each contributed in its own

⁵¹ Najati. (1406/1985). *Op. Cit.*, p.284.

⁵² Ibid. p.284.

⁵³ See: al-Qur'an, al-Baqarah 2: 112.

⁵⁴ See: al-Baqarah 2:112,186; al-Ghafir 40: 60.

way some information to the understanding of who or what man is. But they did not explain comprehensively on all matters pertaining to man. Questions like; where he has come from, what is his purpose in life and where he is going from here, etc. Freudian psychoanalysis was pretty much concern with the unconscious, while radical behaviourism believed in the power of conditioning and humanistic psychology on the human freedom. Each paradigm has its own theory on man, what is mental health and how psychotherapy should be conducted.

In recent times, the inability to solve all issues pertaining to man, mental health and psychotherapy through science and scientific investigations, has made Western psychology to shift from its purely secular concepts on man to accommodate some religious and philosophical ideas from the East. This shift and trend is more obvious in transpersonal psychology. The West has come to realize that issues related to psychology, mental health and psychotherapy could not only be solved by prescribing psychedelic drugs. As such, psychologists and therapists recommend meditation and other forms of mind relaxation to overcome mental health problems.

In a contrastive manner this research has also highlighted some of the ideas on man, mental health and psychotherapy held by Islamic psychology and Muslim psychologists. The concept on human nature advocated by Islamic psychology is different and unique from Western psychology for the reason it provides detailed information on man. A thorough understanding of its concept on man reveals the fact that it provides an all-encompassing and comprehensive understanding on man by explaining his origin before birth, his life in this world and eventually on the possibilities of the destiny that awaits him after his bodily death. Islamic psychology not only provides solution on how to treat mental health issues but also suggests ways and means through which mental illness can be prevented. As the saying goes 'prevention is better than cure', in many ways Islamic ideas suggest a way of looking at life as a challenge and how mental illness can be kept at bay before it can ruin human lives.

Implications and Suggestions

It is the conviction of the researchers that long term prescription of psychedelic drugs by psychologists and psychiatrists to treat mental illness will be counterproductive as such drugs can cause addiction and dependency on the part of the patients/clients. Though Islamic psychology not only attempts to cure but to prevent mental illness from happening, it should not fail to benefit from the latest findings in the areas of psychology and psychiatry. Psychiatrists in the Muslim world should give due consideration in the use of modern medicine in treating severe psychological problem like psychosis faced by their Muslim clients. It will be a good idea to integrate the spiritual ideas of the Qur'an and the scientific approach in dealing with mental health issues in the Muslim world. The ideal trend in Islamic psychology is not to reject all scientific ideas and approaches brought by Western psychology, but to be selective in adopting, adapting, and assimilating the good ideas from Western psychology without going against the existing metaphysical framework (*aqā'id*) in Islam. The last thing that can be said on this research is that, Western and Islamic

psychologies have their own strength. As such, psychologists from both sides should acknowledge the advantage of one another and should synergize effort wherever possible to provide the best solution in helping clients to solve their mental health problems.

References

- Abdul Razak, M.A. (1997). *Human Nature: A Comparative Study Between Western And Islamic Psychology*. Kuala Lumpur: IIUM.
- Abdul Razak, M.A. (2013). *Iqbal's Theory of Personality: A Contrastive Analysis With Freud*. Saarbrücken: Lap Lambert Academic Publishing.
- Ahmad, Absar. (1992). *Qur'anic Concepts of Human Psyche*. In: Ansari, Zafar Afaq (ed.). *Qur'anic concepts of human psych* Islamabad: International Institute of Islamic Thought (Pakistan).
- Amjad, Naumana. (1992). *Psyche in Islamic Gnostic and Philosophical Traditions*. In Ansari, Zafar Afaq (ed.). *Qur'anic concepts of human psyche*. Islamabad: International Institute of Islamic Thought (Pakistan).
- Ansari, Zafar Afaq. (ed). (1992). *Qur'anic Concepts Of Human Psyche*. Islamabad: International Institute of Islamic Thought (Pakistan).
- Badri, Malik Babikir. (1979). *The Dilemma of the Muslim Psychologists*. London: MWH London Publishers.
- Badri, Malik Babikir. (1995). *Success with Islamic Counseling and Psychotherapy*. Paper presented at the 4th National Seminar on Islamic Counseling. Islamic Centre of Malaysia, Kuala Lumpur, 26th August.
- Burger, J.M. (1986). *Personality: Theory and Research*. Belmont: Wadsworth Publishing Company.
- Corey, G. (1986). *Theory and Practice of Counselling and Psychotherapy* (3rd. ed.). California: Brooks/Cole Publishing Company.
- Ewen, R.B. (1993). *An Introduction to Theories of Personality*. New Jersey: Lawrence Erlbaum Associates Publications.
- Fadimen, J. & Frager, R. (1994). *Personality and Personal Growth* (3rd. ed.). New York: Harper Collins College Publishers.
- Haeri, Shaykh Fadhlalla. (1989). *The Journey of the Self*. London: Element Books Limited.
- Haq, Manzurul. (1992). The locus of human psyche. In Ansari, Zafar Afaq (ed). *Qur'anic Concepts of Human Psyche* (pp.57-67). Islamabad: International Institute of Islamic Thought Pakistan.
- Imam al-Nawawi. (1405/1984). *Sahih Muslim bi-sharah al-nawawi*. 3rd edition, Beirut: Dar Ihya' al-Turath al-'Arabi.
- Khan, Muhammad Muhsin. (1986). *The Translation of the Meanings of Sahih al-Bukhari*. (6th ed.). Lahore: Kazi Publications.

- Langgulang, Hasan. (1981). *Beberapa Tinjauan Dalam Pendidikan Islam*. Kuala Lumpur: Penerbitan Pustaka Antara.
- Langgulang, Hasan. (1991). *Kreativitas dan Pendidikan: Analisis Psikologi dan Falsafah*. Jakarta: Penerbit Pustaka al-Husna.
- Morris, C.G. (1990). *Contemporary Psychology and Effective Behavior* (7th edn.). New York: Harper Collins Publishers.
- Najati, Muhammad 'Uthman. (1406/1985). *Al-Qur'an dan Ilmu Jiwa*. Usmani, Ahmad Rofi'. (Trans.). Bandung: Penerbit Pustaka.
- Stevenson, L. (1987). *Seven Theories of Human Nature*. New York: Oxford University Press.

Internet Sources:

Mental Health: Strengthening our Response, Retrieved on the 7th of January, 2016, <http://www.who.int/mediacentre/factsheets/fs220/en/>