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FINAL REPORT**

**RESTORING SOUL IN THE STUDY OF SELF IN PSYCHOLOGY: AN
APPLIED MAQASID APPROACH TO EDUCATIONAL POLICIES
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EXECUTIVE SUMMARY

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Prosperous is he who purifies it [the soul/self] (Qur'an, 91: 7-9)

Research context: Preserving the soul and self is foremost among the essentials of the *Maqasid al-Shari'ah*. The way soul and self are conceptualised and taught in schools and universities will significantly impact how individuals perceive their being, how they experience their social reality, and how they live their life. However, contemporary psychology has stripped the soul of its approach and curricula. This poses a problem for understanding the self as it fails to provide a comprehensive explanation as to why humans behave and think. Bringing back the soul into mainstream psychology is crucial as it can inform the development of relevant educational policies and support the development of a sound human psyche.

Objectives: The objectives of the study are (i) to review the work of 14 Muslim scholars and their philosophical background, religious stand, and unique contributions to the study of soul and self in psychology; (ii) to incorporate the writings and thoughts of these Muslim scholars on the development and relationship of soul in publications that will form as a basic text in the teaching of psychology and (iii) to develop a framework that may guide government and university authorities to further strengthen the psychology curricula and policy directions in the light of *Maqasid al-Shariah*.

Method: Using a combination of document analysis and archival research method, the study identified documents related to the works of 14 Muslim scholars (i.e., Al-Kindi, Abū Bakr Muḥammad Ibn Zakariyyā' Al-Rāzī, Al-Farabi, Miskawayh, Ibn Sina, Ibn Hazm, Al-Ghazali, Ibn-Bajjah, Ibn Tufayl, Ibn Rushd, Fakhr Al-Din Al-Razi, Ibn Taimiyyah, Ibn Qayyim, and Abu Zayd Al-Balkhi) on the development of self and soul in two phases. In Phase I (Conceptualisation and Planning), related textual materials were searched, identified, and organised, while Phase II involved reviewing, analysing, and synthesising these materials.

Findings: Three themes were noticeable from the analysis: (i) the scholars' philosophical thoughts and approaches; (ii) the nature and development of the soul according to these scholars; and (iii) their contributions and implications to the teaching and learning of contemporary psychology. A summary of the conceptualisation, nature, and stages of the soul according to the Muslim scholars was also developed.

Conclusion and Impact: The findings verify that *Maqasid al-Shari'ah* plays a pivotal role in preserving the minds and souls of people, both at the basic and applied levels. More specifically, in the Islamic intellectual tradition, everything starts from God, is sustained by God, and returns to God. All that exist are nothing other than His Names and Attributes, including humans. Hence, divine sources and knowledge are emphasised in understanding human, who has been created whole with body and spirit and soul lying in-between. Moreover, these findings are in tandem with the current efforts of the IIIT and IIUM in advancing a balanced study of Islamic thoughts and present civilisational conditions, with the aim of re-authenticating the Islamic and human civilisation. Policymakers in education may also benefit from the findings of this study when they address the universal paradigm or foundation on which education should be developed, and humanity crisis should be dealt with, thus, fulfilling the quest of the *Maqasid al-Shari'ah*. Finally, the outputs and achievements of the study are discussed in terms of talent/human capital, publications and presentations, programmes and engagements, and internal as well as external collaborations.

1. BACKGROUND AND LITERATURE REVIEW

The study of human nature, mind, and characteristics has been given a central place in the early psychological thoughts. Along this line, scholars have used different approaches when discussing these topics based on the era they belonged to and the ideology or religion they subscribed to. The history of psychology has documented the work of early scholars who described the nature of humans by observing the attributes of trees, animals, and the environment, as well as the functions of machines. Instead of relying on objective approaches, they used personal imagination, opinion, evaluation, and judgment. It follows that the scopes that they studied are within their limited thinking or reach, neglecting the invisible scope that may not be attained through human investigation.

In its course to become a full science, contemporary psychology has moved from understanding internal experiences of consciousness to the study of thoughts, feelings, and behaviours; hence, relying on experimentation and control rather than introspection (Paxinos, 2016). This move, in turn, led mainstream psychology to become characterised by decontextualisation, mechanism, and universal principles. From the scientific and pragmatic perspectives, this seems to be a reasonable approach given the fact that treating psychology as a behavioural science help us to investigate, understand, and quantify psychological events, the workings of the brain, and pathologies as natural phenomena. Though practical, this approach does little to provide a comprehensive explanation as to why humans behave and think in a certain way.

In particular, contemporary psychology fails to provide answers to many issues such as are human behaviours resulted from (a) genetic or environment?, (b) nature vs. nurture?, (c) conscious or unconscious experience?, (d) their own free-will vs. uncontrollable factors?, Or (e) their own unique characteristic vs. humanly universal characteristics?, and, (f) should the study of human, i.e., psychology, focuses on only behaviour or only on thinking processes? An effort to integrate all the contemporary psychological perspectives using a biopsychosocial model has also failed to provide answers to these issues (Alias, 2009). The evolution of psychology as a science-based discipline of knowledge has loosen its grip on the concept of the soul - creating it as a stagnant body

of knowledge that disallows the true understanding of humankind, and hence, providing distorted solutions to humanity's problems.

As a discipline, psychology has significantly benefited from Muslim scholars' ideas, thoughts, and treatises. Being grounded on the divine source, various information on human nature or characteristics have been explained by Muslim scholars by referring to the Qur'ān and Hadith. Some scholars, like Said Nursi, viewed the exclusion of revealed or divine information in explaining human nature will only cause psychology to be half true knowledge (Abdul Rahman, 2020). Therefore, there is a need to inject the soul back into mainstream psychology. This need is discussed and framed within three contexts as elaborated below.

1.1 What do we mean by 'soul' in the context of Islamic and psychological perspectives?

Classically, the soul is regarded as a nonphysical entity that is separable from the physical body, entailing "substance dualism", with one material or matter that makes up the universe, and one non-material, of which the soul is made (Johnson, 2013). Following this notion, it is argued that the soul has no mass, no extension, no location, and does not take up space (Johnson, 2013). Initially founded by Greek philosophy, psychology's subject matter began with the soul (Brennan & Houde, 2017; Hergenhahn & Henley, 2014). The root word of psychology itself is a combination of ψυχή or psyche in ancient Greek, which means "soul", and logos, which refers to "discourse" or "study". Psychology came to be considered a study of the soul during Christian times, as seen in works such as *The Doctrine of the Soul* and *De Anima Brutorum* (Two Discourses on the Souls of Brutes) by Thomas Willis in 1672. There was even a time when the authoritative Oxford English Dictionary defined psychology as the science of the nature, functions, and phenomena of the human soul or mind (Colman, 1994). Over time, the last part of that definition was abandoned because the human soul is no longer regarded as the concern of psychology and because behaviour has become an essential component of the discipline (Colman, 1994).

In the Islamic traditions, the *nafs* or soul results when God "*breathes of His Spirit into man*" (Qur'ān 32: 9). It is neither body nor spirit, but an intermediate reality that lies

between the two, possessing attributes of each, with characteristics such as luminous, awareness, and intelligence (Noor, 2019). Literature on *al-nafs* tends to discuss this concept using overlapping terms such as self, *qalb*/heart, *ruh*/spirit, and *'aql*/intellect, often by distinguishing the intensities in which the levels manifest certain qualities, or a hierarchy from lower to higher. For example, the higher dimension of the inward human reality is the *ruh*, while the lower dimension is the *nafs* (Noor, 2019). The majority of Muslim scholars such as Ibn Sina, Al-Ghazali, and Ibn Arabi, among others, advocated that the soul has multiple faculties and dimensions and is the core of humans, constructing their locus of awareness and selfhood. Through living in this world, each human shapes his or her own soul by actualising its potential through the manifestation of attributes latent within one's original disposition (Noor, 2019; Noor & Ahmad, 2020). The peak of this actualisation is attained when an individual is spiritually sound, awake, and conscious of God, for the soul of every human being is the spirit of God (Razi, 1982). Noor (2019) argues that to be relevant, psychology must bring back the transcendent, spiritual heart experience into the discipline, particularly the part where we need to remember the spark that God breathed into Adam and which is imprinted onto his heart that makes us human in the highest sense of the word.

1.2 What do we understand about how the 'soul' was 'lost' in contemporary psychology?

The ancient Greek has offered an understanding that man is dual in nature, comprising body and soul, and that humans possess both animal and rational souls (Hergenhahn & Henley, 2014). As discussed earlier, psychology begins with the study of the soul, but it then developed as a science, and to stand as a science, the subject matter of the soul has slowly departed from the discipline. At this juncture, we need to address how the soul was lost in the first instance before figuring out how to find it and then inject it into the teaching and learning of contemporary psychology. This concern takes us to the era when the Scientific Revolution occurred in Europe at the end of the Renaissance and extended to the 18th century. It was during this period that the scientific method was defined, introduced, and applied, while the introspective, imaginative, and qualitative discourses were replaced with more quantitative and mechanical approaches. In this period, too, psychology scholars defined many concepts by conducting scientific studies on individuals' behaviour and mental processes. For many, this change entails great

significance because in its zealously to focus on empirical description of reality; psychology has discarded the subjective experience as a sacred being with consciousness and the foundation of existence (Noor & Ahmad, 2020), making it out of context and only applying universal theories of human behaviours.

Hence, it can be said that psychology begins with the study of the soul (psyche) and the mind, then it lost its mind, return to the unconscious mind, and eventually evolved to what is known today as contemporary psychology (Van Belle, 2013). As a result of this development, contemporary psychology has been likened to the notion of The Blind Men and the Elephant, i.e., several blind men trying to describe an elephant by touching different parts of its body (Badri, 2001). Put in other words, the contemporary psychological perspectives ranging from biological perspectives, psychodynamic, behavioural, humanistic, to cognitive perspectives and biopsychosocial model, though all attempted to explain human behaviour and mental processes from different angles, still fail to provide a comprehensive explanation as to why human behave and think in a certain way. Therefore, psychology cannot solely rely on contemporary psychology's models in understanding humans and the self.

Consequently, the soul can no longer be ignored in the study of psychology; hence, warranting scholarly efforts to understand the soul from the Islamic sources (Qur'ān and Sunnah) and the works of Muslim scholars and philosophers. Islamic principles and perspective will act as the core principles and perspective from which the re-introduction of *ilm al-nafs* embracing the *Tawhidic* commission of soul will be founded. The *Tawhidic* commission, as the core gist of the Islamic paradigm, is the universal foundation of humankind, societal system, educational system, and the build-up of any civilisation should be re-introduced into the study of psychology to deem it as a soulful discipline of knowledge.

1.3 How do we embrace back the 'soul' as an integral part of contemporary psychology as a discipline and to *Maqasid al-Shari'ah* as a way to reform educational policies?

Education without the soul is a soulless education. In a highly appealing publication, Lewis (2006) discussed how a prestigious higher education institution, the University of Harvard, encourages excellence through an excessive emphasis on grades and how the

grading system deviates the university from its vision and mission to develop a thinker with meaning and purpose. A similar situation can be observed in the Malaysian education landscape, where grades have been used to define who the student is and his/her meaning and purpose in life and his/her future (Bernama, 2016; Said, 2020). The Malaysia Education Blueprint (2015-2025) has outlined ethics and morality in addition to knowledge and skills as part of its educational goals. However, the issues, values, and emphasis in the Malaysian education system are far from reaching the goal of shaping the students into individuals who are not only knowledgeable and capable of upholding ethical and moral principles but also deeply rooted with the understanding of their existence, purpose of life, fitrah, and devotion to the Almighty Creator. This can only be achieved with the concept of soul and God be fully incorporated into the educational system as acknowledge by both Western (Kessler, 2000; Lewis, 2006) and Muslim scholars (al-Attas, 1990; 1999).

Kessler (2000), in her book "*The Soul of Education: Helping Students Find Connection, Compassion, and Character at School*", discussed the importance of deep connection to the self and soul as well as a deep connection to God, and through these, according to Kessler, students would find meaning and purpose. Kessler has also specifically addressed how to bring the soul into education when religion is separated from science based on her first-hand experience of the deeply moving stories and profound questions by the students. Kessler's context of soul and God may differ from the Islamic concept of soul and *Tawheed*, but her work signals the importance of understanding the soul and God as the Creator and the Higher-Power, in shaping humans into a complete person, a term known in Islamic literature as *al-Insan Kamil* (Oliver, 2006). Unfortunately, this is yet visible, nor is it the main agenda in many higher education systems (Biesta, 2010), Malaysia included (Ghasemy et al., 2018; Zain et al., 2017 Abusulayman, 2013). Hence, it calls for academic works addressing the role of the soul and the Oneness of God or *Tawheed* not only in psychology but also in education in general.

The objective of *Maqasid al-Shari'ah* is to secure benefits (*maslahah*) and to prevent harm (*mafsadah*) in all spheres of life. Indeed, *Maqasid al-Shari'ah* has been applied in many aspects of life, ranging from education, business, banking, medicine, and others. Therefore, it is not a subject matter exclusive to Islamic studies. Recent scholars such as Yusuf Al-Qaradawi and Taha Al-Alwani regarded the purification of the soul as universal

maqasid, alongside with preservation of true faith, maintenance of human dignity and rights, and restoration of moral values, among others (Auda, 2008). Accordingly, scholars such as Al-Ghazali and Al-Shatibi placed the preservation of the soul at the level of 'necessities' (see Figure 1).

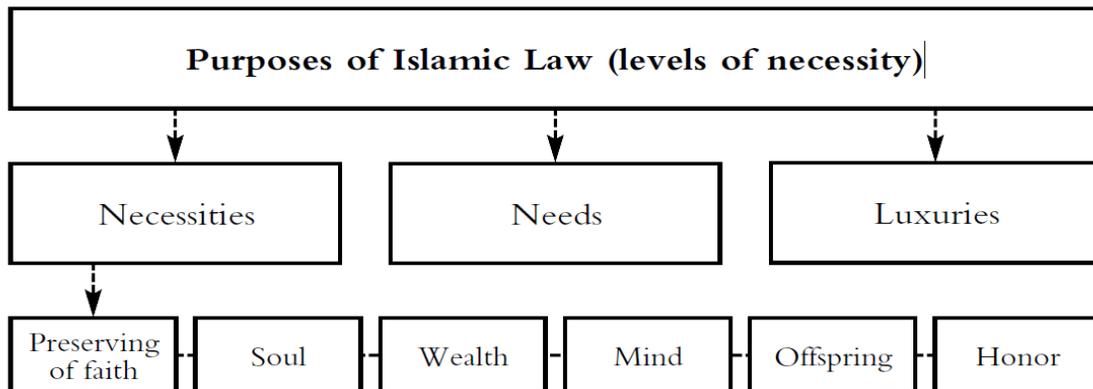


Figure 1 Hierarchy of the purposes of the Islamic law or dimension of levels of necessity (from Auda, 2008, p. 6)

There are many frameworks of *Maqasid al-Shari'ah*, with the primary reference being the framework offered by Al-Ghazali. According to Al-Ghazali, the aim of the shariah is to secure benefits and prevent harms for the protection of religion, life, progeny, intellect and wealth (Kamali, 2005; Nyazee, 2000). This framework has consistently demonstrated its applied and practical values, especially in medicine (Hashi, 2019), business, and banking (Jan et al., 2019). However, the application of *Maqasid al-Shari'ah* in psychology as an academic discipline and for educational policies, in general, is still very much at the conceptual level pointing to more work is needed to demonstrate its applied and practical values. For example, the central question being addressed in this discipline is still at the What rather than the How level. It is only when the question of How is fully operationalised then, the applied and practical values of *Maqasid al-Shari'ah* in solving the issues in the educational system can be resolved, particularly in finding back the lost soul in education.

Psychology as a scientific discipline emphasises the operationalisation of constructs, primarily when its subject matter deals with concepts that cannot be directly observed

and measured, e.g., self-esteem (Howitt, 2017). Using the operationalisation principle, the *Maqasid al-Shari'ah* of securing benefits and preventing harms can be measured, for example, by measuring students' sense of connectedness with God and a sense of purpose during their tertiary education as opposed to the sense of entitlement and social status. Findings from this may change the direction of higher education and the indicators of an excellent education. The *Maqasid al-Shari'ah* framework and the principles of operationalisation of construct in psychology can thus be integrated to provide a more practical and applied approach to resolving education issues and subsequently offer inputs for policy development.

Considering the above contexts, there is a pressing need for an alternative framework to understand the human psyche in relation to psychology as a discipline and to *Maqasid al-Shari'ah* as a way to reform educational policies. Such a framework is needed now more than ever to restore the soul to the teaching and learning of psychology. The present study aims to address this gap by investigating the writings and thoughts of 14 Muslim scholars (i.e., Al-Kindi, Abū Bakr Muḥammad Ibn Zakariyyā' Al-Rāzī, Al-Farabi, Miskawayh, Ibn Sina, Ibn Hazm, Al-Ghazali, Ibn-Bajjah, Ibn Tufayl, Ibn Rushd, Fakhr Al-Din Al-Razi, Ibn Taimiyyah, Ibn Qayyim, and Abu Zayd Al-Balkhi) on the development of soul in psychology, which in turn, will form the basis of a new framework that includes the soul and *Tawheed* in its discourse and discussion. In doing so, the study highlights a forgotten aspect of the field that is most fundamental to Muslims in understanding their own psyche and self, i.e., the soul.

Additionally, an understanding of the contributions of these Muslim scholars in terms of their conception of human nature and characteristics (i.e., the ontological aspect), their approaches in studying human nature (i.e., epistemological aspect), and the underlying principles that govern their approaches to study human characteristics and their scopes of studies (i.e., axiological aspect) would enrich the curricula, teaching, and learning of psychology as well as providing context to appreciate more fully one's own reality in relation to how one should live one's life.

Following the above reasonings, this study addressed the following research questions and objectives:

Table 1 The study's research questions and objectives

No.	Research Questions	Research Objectives
1	What are the philosophical background and religious stand that underlie the conception and perception of the soul of 14 prominent Muslim scholars (i.e., Al-Kindi, Abū Bakr Muḥammad Ibn Zakariyyā' Al-Rāzī, Al-Farabi, Miskawayh, Ibn Sina, Ibn Hazm, Al-Ghazali, Ibn-Bajjah, Ibn Tufayl, Ibn Rushd, Fakhr Al-Din Al-Razi, Ibn Taimiyyah, Ibn Qayyim, and Abu Zayd Al-Balkhi)?	To review the work of 14 Muslim scholars and their philosophical background, religious stand, and unique contributions to the study of soul and self in psychology.
2	What are the writings and thoughts of these Muslim scholars on the development and relationship of soul and self in psychology?	To incorporate the writings and thoughts of these Muslim scholars on the development and relationship of soul in publications that will form as a basic text in the teaching of psychology.
3	What recommendations can be made regarding the teaching and learning of psychology and educational policies within the context of <i>Maqasid al-Shari'ah</i> ?	To develop a framework that may guide government and university authorities to further strengthen the psychology curricula and policy directions in the light of <i>Maqasid al-Shariah</i> .

2. RELEVANCE TO IIIT, GOVERNMENT, AND UNIVERSITY

IIIT and IIUM have always been the centre of the Islamisation of Knowledge, a plan to reformulate Islamic thoughts utilising the Islamic beliefs based on the principles of *Tawheed*. The study complements this effort of re-introducing the *Tawhidic* commission into the strand of psychological knowledge, which, in turn, will enable a comprehensive and positive portrayal of Islamic educational foundation and reformation of approaching human knowledge from the Islamic perspectives.

At present, psychology as a discipline, has lost its original grasps on the truthful portrayal of human nature. This study realigns the Islamic perspective as the core perspective from which any discipline of knowledge will be built upon. In doing so, the Islamic perspective is treated as the core perspective from which knowledge is extracted and realising the purpose of Islamic principles as a matter of *Maqasid al-Shari'ah* will be upheld. The broader benefits of this study arise from the recommendations for future research, in both psychology and Islamic studies, as well as other related disciplines, based on reformulated psychological theories, and specific examples from prominent Muslim scholars.

3. METHOD

This study was carried out in two phases. In Phase I, documents and textual materials related to the works of the 14 Muslim scholars on the development of self and soul were searched and identified. More specifically, publications written in English, Arabic, Malay, and Indonesian language that came from scholarly journals, handbooks, encyclopaedias, books, theses, conference proceedings, and websites, among others, were retrieved via electronic databases or hand searches from libraries and bookstores. A total of 250 publication titles and accompanying abstracts were screened for keywords, and their full texts were obtained.

These publications were then reviewed and analysed in Phase II. Using thematic analysis, data were categorised into three themes: (i) philosophical thoughts and approaches; (ii) the nature and development of the soul; and (iii) contributions and implications to the teaching and learning of contemporary psychology. A summary of the conceptualisation, nature, and stages of the soul according to the Muslim scholars was also developed.

4. FINDINGS

4.1 Theme I: Philosophical thoughts and approaches

The first theme focuses on the Muslim scholars' work on the nature of human characteristics (ontology), their approaches in studying human nature (epistemology), and the underlying principles and scopes that govern their approaches to understanding the world (axiology). The ontology encapsulates a comprehensive picture of what a human is all about; the epistemology underscores the importance of understanding the Quran and the Prophet's hadiths; and the axiology relates to fundamental values that the quest for knowledge must be for the attainment of truth, which can be achieved via empirical work and divine information.

It was observed that these Muslim scholars used different approaches when discussing the self and soul due to the era they belonged to and the ideology they subscribed to, with the more earlier scholars were heavily influenced by the Greek philosophy. Although several scholars adopted some form of systematic investigation or methodology, many had relied on imagination, opinion, evaluation, and judgment in their approaches. Most of them discussed the concept of knowledge and the concept of happiness, with the ultimate goal of life is attaining *al-Insan Kamil* (perfect human) or going back to one's primordial disposition (*fitrah*). There is also a tendency to focus on virtue rather than on values due to being virtuous automatically entails a limit on freedom - a limit that is sometimes expressed as conscience or responsibility. This notion relates to the inner workings of being human.

In the Islamic intellectual tradition, everything comes from and is rooted in the One Supreme Reality. The basis of this tradition is *tasawwuf*, i.e., the process of realisation or actualisation of who one is with respect to God, and subsequently, the transformation of oneself following the example of Prophet Muhammad (SAW). In this understanding, human is a sacred being – a composite of body and soul that is complete and whole as for in him lies the Names and Attributes of God. Hence, this tradition considers both the ontological and epistemological aspects of who a human is. This tradition differs from modern Western thoughts that reduced man to basic physical and biological elements. In

the latter's view, only the natural aspects of man, i.e., the mind, cognition, and thoughts, are being studied.

4.2 Theme II: The nature and development of the soul

The second theme addresses the central need to understand what the 14 Muslim scholars are saying about the nature and development of the soul from the Islamic intellectual tradition. Many of these scholars discussed these aspects in terms of the body– soul–spirit, which corresponds to the outward-in-between–inward notion. There is also a tendency to conceptualise the soul as an incorporeal, immaterial, and indivisible substance. Furthermore, most of them regarded the soul as not a separate entity from the body. In particular, humans are viewed as a model of embodied consciousness that needs both form, matter/body, and soul in the physical world.

Opinions are mixed regarding where the soul is thought to be located, with some arguing that it resides in the heart as the ruling organ, with the brain as the secondary organ subordinated to the heart. On the other hand, some scholars reasoned that the soul, particularly the rational part, is located in the brain where the intellect or consciousness stands. These scholars also argue that the creation of the soul involves either one of two processes: (i) “breathed” into the human bodies from God and injected during the conception of the foetus or (ii) through the emanation of intelligences or process of intellection. However, there are also scholars who did not specify the exact time frame when they think the soul comes into existence.

Almost all scholars discussed the structure or stages of the soul in terms of vegetative, animalistic, and rational parts. Arguments on topics such as sensation, perception, and cognition in relation to the brain and different types of the soul are central in their discussions, primarily reflective of the biological bases of these stages. In general, these scholars acknowledged the influences of genetics/biology, instinct, environment, mind, and self on the development of the soul. A more detailed analysis of the nature and development of the soul is summarised in Table 2.

Table 2 Summary of the nature and development of the soul according to the 14 Muslim scholars

Scholars	Conceptualisation	Location	Process	Nature	Structure / Stages
Al-Kindi (800–870 CE)	Natural physical perfection that has an energetic life.	Brain: centre of all activities.	Breath unto the human body from God.	An element that has honour, is of high position, and whose substance comes from the substance of the Creator. Will remain eternal after death.	Two types with intermediary forces: 1. <i>al-hassah</i> (sensory force) 2. <i>al-`aqlah</i> (logic/rational force) 3. <i>al-mutawasitah</i> : intermediary forces (i.e., the force of imagination, eating, emotion, and lust - consciousness (<i>al-mutasawwirah</i>), memory (<i>al-hafizah</i>), emotion (<i>al-ghadabiyah</i>), secondary motivation (<i>al-shahwaniyah</i>), primary motivation (<i>al-ghaziyah</i>), development (<i>al-namiah</i>)
Abū Bakr Muḥammad ibn Zakariyyā' al-Rāzī (854–925 CE)	One of five eternal things that antedate the cosmos (other four were God, matter, time, and space).	Rational soul: located in the brain and survives death		Rational soul: permanent, self-subsisting, and survives death.	Three types: 1. <i>an-nafs an-nabatiyah wa an-namiyah wa as-syahwaniyah</i> (vegetative and lust souls): located in the liver 2. <i>an-nafs al-ghadabiyah wa al-hayawaniyah</i> (emotional and animalistic soul): located in the heart 3. <i>an-nafs an-nathiqah al-ilahiyah</i> (rational and divine soul): located in the brain

Al-Farabi (870–950 CE)	The form or actualisation of a natural organic body that potentially has life and is responsible for the capacities or operations of the human body.	Resides in the ruling organ = heart. Brain: secondary ruling organ subordinated to the heart	Through emanation of intelligences (<i>fayd</i>): ten emanations, nine heavens, and nine souls	Soul cannot exist separately or independently from body. Soul as the first completion or perfection (<i>kamāl awwal</i>) for the physical body Did not explicitly discuss <i>fitrah</i> or soul as immortal.	Five types: 1. <i>al-nafs al-nabatiah</i> (vegetative soul): eight faculties 2. <i>al-quwwat al-hāssah</i> (sensitive soul): five sensory organs 3. <i>al-nafs al-nāṭiqah</i> (rational soul): theoretical and practical 4. <i>al-quwwat al-mutakhayyilah</i> (imaginative soul): five faculties 5. <i>al-quwwat al-nuzū'iyah</i> (appetitive soul)
Miskawayh (940–1030 CE)	An indestructible and incorporeal entity that is created by God and is destined to reside in physical bodies as long as it is permitted to do so.	Resides in the body. Body is perceived as a tool used by the soul in actualising its desired perfection.	Did not specify the exact time frame.	<i>Jauhar basit</i> : natural essence or simple substance that cannot be sensed by any sensory organs.	One soul /a single entity but has three different powers or faculties: 1. <i>al-natiqa</i> (rational): centres in the brain 2. <i>al-ghadabiyya</i> (angry): centres in heart 3. <i>al-shahawiyya</i> (lustful): centres in heart

Ibn Sina (980-1037 CE)	The first perfection (<i>kamal awwal</i>)				Three types: 1. <i>al-nafs al-nabatiah</i> (vegetative soul): connects humans to the earth 2. <i>al-nafs al-hayawaniyah</i> (animal soul): connects humans to the earth 3. <i>al-nafs al-natiqah</i> (rational soul): connects humans to God
Ibn Hazm (994–1064 CE)	Separates from the body, not an essence nor an entity. It exists before the body and continues after the body is no longer physically functioning.	When the soul enters the body, it is trapped and will forget about itself before it enters the body. If it is free from the [biological] body, it will lead to true observation and knowledge.	Is metaphysical and finer than air. Soul and spirit are the same in different situations. Soul differs from the mind.	Soul grasps perceptible objects (material objects) by the five senses.	
Al-Ghazali (1058–1111 CE)	An immaterial and indivisible substance. Used four different terms: <i>Qalb</i> , <i>Ruh</i> ,	Not located in any part of the body.	Comes into existence when the sperm enters the womb and man is created.	An inward component, hidden, invisible. Can be described by relating it to the	Conceptualised soul as three types by relating it to <i>Ruh</i>: 1. <i>al-nafs al-nabatiah</i> (vegetative soul): nutritive and growth faculty 2. <i>al-nafs al-hayawaniyah</i> (animal

	<i>Nafs iand, Aql.</i> Each of those has its different structure/types/development.			<i>nafs</i> (desire), the <i>qalb</i> (heart), the <i>'aql</i> (intellect) and the <i>ruh</i> (spirit).	soul): perceptive and motive 3. <i>al-nafs al-natiqah</i> (rational soul): theoretical and practical
Ibn-Bajjah (1085–1138 CE)	A perfection of the body that is spiritual and eternal.	The soul is located within the body and the heart is the physical area of the soul. The divine and immortal soul is located at the brain.	The soul was breathed into the body from a divine origin that it would return to upon death.	Matter, form, and intelligence are important components that make-up the soul.	Three types: 1. Nutritive: nourishment and growth; regulates the heart 2. Animalistic: sensation, desire, and imagination 3. Rational: reason (<i>'aql</i>), active intellect
Ibn Tufayl (1105–1185 CE)	A vital heat (As illustrated in Hayy ibn Yaqzan when he cut his mother's chest (dead gazelle's). However, he felt disappointed when the vital heat left the chest, and what remained was only the physical heart)	Heart: the genesis of life in steering the spirit.	The spirit (<i>ruh</i>) was breathed to <i>Hayy</i> from the divine (i.e., God).	Views the soul in a matter and form.	Three types: 1. vegetative soul 2. animal soul 3. rational soul

Ibn Rushd (1126–1198 CE)	The soul is one in all men, but is maintained separately by bodies, and its relation to the body is like the relation between form and matter.	Common sense originates in the heart but terminates in the brain.	Process of intellection	Human soul as part of an all-embracing divine soul. Soul may survive death.	Five types: 1. nutritive soul 2. <i>al-quwwat al-ḥāssah</i> (sensitive soul) 3. <i>al-nafs al-nāṭiqah</i> (rational soul) 4. <i>al-quwwat al-mutakhayyilah</i> (imaginative soul) 5. <i>al-quwwat al-nuzū'iyah</i> (appetitive soul)
Fakhr al-Din al-Razi (1149–1209 CE)	An essence (independent of Allah, i.e., not being part of Him). A substance distinct from the body; essentially separate and dependent on it by regulation and instruction.	Unity of soul: the soul is one; from it emerges various powers of the soul according to their various actions.	Exists in the world of spirits (not being part of Allah) and “breathed” into the human bodies after completion.	Free from space and measure, does not belong to the genus of the body, and is considered noble from the very beginning. A substance that is free from physical properties.	Three types: 1. Plant: nutritive and generative 2. Animalistic: locomotion and perception 3. Rational: theoretical power and practical power
Ibn Taimiyyah (1263–1328 CE)	Word <i>ar-ruh</i> is also used to mean the soul.	No special place for the spirit in the body; the spirit flows in the body as life flows in the	Breathed into the body.	Is not composed of separate substances, nor of matter and form. Soul stands	Three types in relation to the body: 1. Plant soul: centres in the heart 2. Animal soul: centres in the heart 3. Rational soul: centres in the brain

		entire body.		alone and remains after being separated from the body when death comes.	
				Only one soul i.e., not three. One soul where one of three states might dominate it.	
Ibn Qayyim (1292–1350 CE)	A substance that is <i>nurani`alawi khafif hay mutaharrik</i> , i.e., light, high, soft, living, and dynamic. Regards soul as <i>nafs</i> and <i>ruh</i> in his writings (i.e., <i>Kitab al-Ruh</i>).	In the body when it was blown by the angel when individuals are in mothers' wombs. Created after the body, not before it.	Injected during the conception of the foetus (when the Angel blows the breath of life in mother's womb).	Is self-standing and independent of the physical body. Soul will continuously be alive although the physical body is dead. Only one soul i.e., not three. One soul where one of three states might dominate it.	Four stages: <ol style="list-style-type: none"> 1. When the soul was blown into the foetus in mother's womb. 2. Next, when one sleeps, the soul leaves the body temporarily and enters the body again when wakes up. 3. When an individual is dead, the soul leaves his body, transfers from worldly life to <i>alam barzakh</i>. 4. The final stage is when the complete connection between body and soul occurs during the day of resurrection (<i>alam akhirah</i>), in which individuals will be resurrected based on their action when they were alive.

<p>Abu Zayd Al-Balkhī (850-934 CE)</p>	<p>Psyche or mind. Different from <i>nafs</i> and <i>ruh</i>. The <i>ruh</i> is related to psyche, and the psyche affects mental health. E.g., when the <i>ruh</i> is weak, the soul/psyche will be weak and man is vulnerable to suffer mental illness.</p>	<p>Resides in the mind.</p>	<p>Did not specify the exact time frame. However, the soul exists since the child is born into this world. As it is located in the mind of individuals, it is closely related to cognitive perceptual ability/maturati on of the individual.</p>	<p>Affected by both the internal and external factors. To sustain it, has to maintain the soul's health by external and internal ways. External factors are variables that could stimulate the sense organs, whereas internal factors refer to individual thinking and feelings towards the stimulus.</p>	<p>Did not specify the stages of the soul. However, he explained how the connection/influence of healthy body and strong faith to Allah can lead to good psyche and lessen the risk of mental health problems.</p>
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4.3 Theme III: Contributions and implications to the teaching and learning of contemporary psychology

The third theme concerns the contributions and implications of the 14 Muslim scholars' thoughts for psychology curricula and policy directions. The works of these Muslim scholars highlighted three essential tenets: (i) religious truth should be understood holistically and contextually based on Qur'an and Hadiths; (ii) to improve moral behaviour, we need to understand the soul first; and (iii) the understanding of the soul will lead to the understanding of Allah SWT.

The review of these scholars' thoughts also showed that their works covered both basic and applied psychological disciplines. The former touches upon types of soul and examine human psychology as a whole, with the notion of understanding Allah by understanding oneself (*ibadah*). Meanwhile, the latter (i.e., applied psychology disciplines) involve using psychological principles to improve the religious and worldly lives of people (*khilafah*). Some examples of basic psychology discussed by the scholars include motivation, emotion, personality, cognition, sleep, and dream in relation to the brain and different types of the soul. In contrast, applied psychology domains are reflected in the applications of psychology in social, health, clinical, political, and environmental settings. We summarised these contributions in Table 3 below.

Table 3 Contributions made by the 14 Muslim scholars in psychology

No	Area/Discipline	Scholars	Example of topics
1	Research methods	Al-Razi, Ibn Sina, Ibn Hazm	Experimental methods, logic
2	Physiological / biological psychology	Ibn Sina, Fakhruddin Al-Razi, Al-Farabi, Al-Ghazali, Ibn Qayyim	Nature vs. nurture, human biology, genetics
3	Sensation and perception	Al-Ghazali, Ibn Sina, Miskawayh, Ibn Bajjah, Ibn Rushd, Ibn Qayyim, Fakhruddin al-Razi	Senses, sensation, perception, thresholds
4	Consciousness	Al-Kindi, Ibn Hazm, Miskawayh, Al-Farabi, Al-Ghazali	Consciousness, sleep, dream
5	Psychology of	Al-Ghazali, Ibn Sina	Conditioning, learning

	learning		
6	Cognitive psychology	Al-Ghazali, Al-Farabi, Ibn Qayyim, Al-Balkhī, Ibn Bajjah	Memory, thinking, problem-solving, decision-making, language, and intelligence
7	Developmental psychology	Ibn Tufayl, Al-Ghazali, Ibn Hazm, Ibnu Bajjah, Fakhr al-Din al-Razi	Life-span development, dying, death
8	Motivation and emotion	Al-Ghazali, Ibn Sina, Miskawayh, Ibn Hazm, Ibn Taimiyyah	Motives, motivation, emotion
9	Personality psychology	Al-Ghazali, Miskawayh	Personality, human nature
10	Abnormal psychology	Al-Balkhī, Al-Razi, Ibn Qayyim, Miskawayh	Mental health, psychological disorders, psychotherapy
11	Social psychology	Al-Ghazali, Al-Farabi, Ibn Tufayl, Ibn Bajjah	Attitudes, persuasion, attribution, relationship, altruism, aggression

5. IMPLICATIONS AND CONCLUSION

The findings from this study verify that *Maqasid al-Shari'ah* plays a pivotal role in preserving the minds and souls of people, both at the basic and applied levels. Regarding the nature and conceptualisation of the soul, there is a commitment, consistency, and noted effort by these 14 scholars predominantly on *Maqasid al-Shari'ah* values that emphasise the crucial role of divine sources and knowledge in understanding the soul. This means going back to the concepts expounded by faith and religion. It is even fair to say that the Islamic intellectual tradition regards human life in jeopardy if no efforts are taken to protect human's souls.

Furthermore, most scholars argued that happiness is attained when the body is free from worldly materials, driven by the soul and guided by religion. Nevertheless, attaining happiness is not an end in itself as its purpose is directed to God. In fact, the love of God is directed to the hereafter and relates to both body and soul that is not in the state of doubt. From these observations, it can be implied that excluding revealed or divine information in explaining human nature will only make psychology a half-truth discipline.

Consequently, we believe that the works and thoughts of Muslim scholars should not be directly force-fitted with the premise and understanding of contemporary psychology.

Although this study highlighted the need to consider the notion of soul based on the Islamic intellectual tradition in psychology, it also raises some new questions. Such questions include whether or not the soul should be investigated or measured, how to study and measure it, and the best approach to studying it, among others. The best approach in this regard is to encourage open-mindedness, scepticism, and creativity when teaching and learning psychology when topics such as soul, religion, or spirituality are discussed. Investigating these concepts with contemporary examples or operations using both religious and scientific methods may also close the gaps between potentiality and actuality. In addition, this study is delimited to documents and textual materials published in the English, Arabic, Malay, and Indonesian language. Hence, relevant materials in other languages may be missed. Another limitation concerns the inaccessibility to obtain the original books or documents of these Muslim scholars, and the only recourse is to rely upon secondary sources or translated works.

Taking all the findings into consideration, psychology, as a scientific discipline, has benefited from Muslim scholars' thoughts and works. Being grounded on revealed or divine sources, various information on human nature and characteristics have been discussed and explained by referring to the Quran and Hadiths. This study does not only contribute to finding the gaps and identifying the commitment of the early Muslim scholars but also provides an insight that will possibly lead to the emergence of similar studies in the future.

6. FINANCIAL REPORT

- Table 4 below outlined the financial statement taken from the Research Management System (RMSV2) as of February 25th, 2022.
- A final claim of RM 276.60 is currently being made so as to close the grant.

Table 4 Summary of expenses

Budget details	Detail Expenditure		Expenses	Remarks	Balance
Vote 11000 Salary & Wages of Research Assistant	8,000	Remuneration and allowances • RM800 X 1 Research Assistant x 10 months	8,000	Direct Payment by RMC to G1722722 via IFIS	-
Vote 23000 Communication & Utilities		-			-
Vote 27000 Research Materials & Supplies	600	Editing/Translation • RM20 per page for 30 pages	70	Ref: 0370841110 Date: 11.08.2021	530
	1,400	Research materials	72.60	Popular Book (Co) Sdn. Bhd. Ref: 1020271807 Date: 31.05.2021	1,013.40
			74	Hasani Books (KL) Sd. Bhd. Ref: 0030057956010097 Date: 13.10.2021	
			60	U-Trading & Supplies Sdn. Bhd. Ref: INV-21/11/01336 Date: 19.11.2021	
			60	Being journalise of 2% management fee for IIIT-Strategic Research Project (SRP) 2021 Acct Code: B29105: Journal ID: JV13021000078	

		'Applied Maqasid Studies' REF: CM13021000064		Transaction Date: 2021-02-24 00:00:00	
		Being journalise of 2% management fee for IIIT- Strategic Research Project (SRP) 2021 'Applied Maqasid Studies' REF: CM13021000064	60	Acct Code: B29105: Journal ID: JV13021000264 Transaction Date: 2021-06-17 00:00:00	
		Being journalise of 2% management fee for IIIT- Strategic Research Project (SRP) 2021 'Applied Maqasid Studies' REF: CM13021000231	60	Acct Code: B29105: Journal ID: JV13021000324 Transaction Date: 2021-08-06 00:00:00	
TOTAL AMOUNT	10,000		8,456.60		1,543.40

7. OUTPUTS AND ACHIEVEMENTS

7.1 Talent / Human Capital

- One Master's student (Syamil Sofiah binti Hussin: G1722722) was employed as Research Assistant.
- She has been trained by the Research Team in publication skills and project management as an effort to align talent development initiatives to long-life education and research objectives.

7.2 Publications / Presentations

- *"The Soul of Psychology: Views of Muslim Scholars"* is being developed as a reading material for the students taking psychology course. A longer-term effort is to continue updating the material to make it sufficiently detailed and adequately substantive as a textbook.
- One paper has been drafted to be presented at an International Symposium organised by IIIT.

7.3 Programmes and Engagements

- One workshop was conducted on February 15th, 2021, where all authors presented and discussed their drafts on the respective Muslim scholars assigned to the.
- A total of 27 writing sessions was conducted for authors every Monday, Wednesday, and Friday from July 26th, 2021, until September 24th, 2021 in our Shut Up and Write Session (SUAW) series.

7.4 Collaborations

- One external collaboration via an author from Ibn Haldun University, Turkey (Prof. Noraini M. Noor).
- Two national collaborations via authors from Universiti Teknologi Malaysia (Dr Mohd Ferdaus Harun) and INTI International University & Colleges (Nasehah Mohd. Taib).
- Internal collaboration between 11 members of the Department of Psychology, IIUM as authors for the book chapters

8. RESEARCH IMPACT AND WAY FORWARD

- *Knowledge-base*: The findings of this study are in tandem with the current efforts of the IIIT and IIUM in advancing a balanced study of Islamic thoughts and present civilisational conditions, as well as future possibilities, with the sole aim of re-authenticating the Islamic and human civilisation.
- *Society*: The findings of this study could serve as the foundation of the refinement and enrichment of human knowledge outside of the epistemological barrier of the etic paradigm. Such enriched knowledge will, in turn, ensure its dynamism, a much-needed impetus in dealing with the crisis of Muslim *ummah*.
- *Nation*: Policymakers may benefit from the findings of this study when they address the sole universal paradigm or foundation on which education should be developed, and humanity crisis should be dealt with, thus, fulfilling the quest of the *Maqasid al-Shari'ah*.
- *"The Soul of Psychology: Views of Muslim Scholars"* reading materials will be continuously updated to make it sufficiently detailed and adequately substantive as a textbook.

- Another future plan includes submitting one article to an indexed journal after presenting the findings at the IIIT International Symposium.

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