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For Qur'anic Studies
ABYIN
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Volume (3), Issue (9), Fall 2025 - 1447 AH

Qur'anic Psychology

Foundational Perspectives, Western Paradigms Criticism

- ▶ **Editorial:** ■ Human Psyche in its Qur'anic Aspects Dialectic of Spirit, Body
- ▶ **Focus:** ■ Towards Qur'anic Psychology
 - Quranic Methodology in Balanced Purification of Human Psyche
 - Indicators of Mental Health in Luqman Verse
 - Role of Remembrance of Allah in Mental Health, Heart's Contentment
- ▶ **Studies and Researches**
 - Critique of Andrew Ripin's Foundations of Quranic Studies
 - Role of Islamic Education Teacher in Promoting Jihad of Clarification among Adolescents in light of Qur'an, Sunnah

▶ **Book Review**

- Islam, Psychology





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For Quranic Studies
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«Tabyin for Quranic Studies» is a quarterly Peer-Reviewed scientific periodical magazine, issued by «Baratha Center for Studies and Research» in Beirut and Baghdad. It is concerned with approaching contemporary intellectual issues and challenges from a Qur'anic approach, and aims to root contemporary issues from a Qur'anic perspective, and to spread Qur'anic culture.

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Children of Israel in the Noble Qur'an between Selection, Substitution

Magazine Message:

- 1 - Returning to Holy Qur'an and confirming the authority of its verses in addressing the issues of the contemporary nation.
- 2 - Spreading Qur'anic culture on a large scale and linking the nation to its Holy Book (Qur'an) to overcome leaving the Qur'an cognitively.
- 3 - Emphasizing the ability of Holy Qur'an to revive the spirit and renew effectiveness in the mind and conscience of the nation to achieve the desired renaissance.
- 4 - Consolidating the authority of Ahl al-Bayt (Prophet Family) (peace be upon him) in understanding and interpreting the Qur'an based on the Hadith of al-Thaqalayn (statement attributed to the Islamic prophet Mohammad, that introduces the Qur'an), due to the importance of this in paving the way for the promised Mahdist society.

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Human Psyche in its Qur'anic Aspects Dialectic of Spirit, Body

Editor-in-Chief:

◆ Dr. Mohammad Mahmoud Mortada

The contemporary cognitive field is witnessing a remarkable expansion in psychological studies, from clinical to cognitive psychology, and extending to behavioral sciences and neuroscience. This expansion, despite its magnitude, led to a striking phenomenon: the proliferation and divergence of approaches rather than their convergence. Each school thought developed its own conception of the psyche and its methods of treatment, revealing the absence of a unified framework within which these theories could be tested and organized. This indicates that the field of psychology, despite its apparent progress, is still searching for a center to regulate its aspects. However, this expansion took place, for the most part, within specific philosophical frameworks that were historically formed within the course of Western modernity, where human was defined as a self closed off to his individual experience, and the relationship between the soul and the body was dismantled, and the psyche was defined by functional characteristics, linguistic structures, or neural processes.

Perhaps the most dangerous consequence of this is that humanity is no longer seen as a being of dual nature, inhabited by both soul and body, but rather as highly evolved biological machines or linguistic beings controlled by social structures. Thus, the sacred aspect in human formation has disappeared from contemporary psychological consciousness, and the human sense of spiritual depth has eroded. The interpretation of psychological phenomena has become dependent on the laboratory, the nervous system, and chemistry.

Herein lies the profound methodological deficiency in these approaches; the ethical aspect is marginalized, humanity is severed from its purpose, and psychological experience is subjected to the logic of scientific reductionism, which strips it of its authentic existential aspect. It is no wonder, then, that psychological crises worsen in the most technologically advanced societies. Disconnection from one's purpose causes an inner emptiness in a person, no

matter how much their ability to interpret brain functions or measure hormone indicators increases.

As a result, it seems that contemporary psychological explanations, despite their ability to map the mind and behavior accurately, fail to address the deeper roots of the crisis facing modern humanity. The question that troubles the human being is not merely one of behavior, but of purpose, which is a question that cannot be fully captured by purely scientific tools, no matter how precise they may be.

Therefore, it becomes clear that any project aimed at renewing our understanding of the self must begin by critiquing this philosophical foundation itself, rather than patching up its results. By reconsidering, the nature of the human being and its connection to both the world and the Creator, the entire picture changes, and a new avenue for understanding psychological phenomena opens, beyond the confines of the laboratory and isolated experiments.

In contrast, the Qur'an offers a radically different epistemological perspective, providing a holistic view of the human self that integrates the soul and body, nature and moral responsibility, freedom and accountability. It presents the human being as a creature moving through stages of consciousness, always in relationship with Allah, never disconnected from the Source.

The Qur'an reveals the truth of the self within a context of honor, connecting the human being to the origin of their creation, their purpose in existence, and their ultimate destiny. When the Qur'an addresses the self, it does so as the essence and core of the human being. The self is the reservoir in which the seed of guidance is planted, and from it stem all human emotions, behaviors, and decisions, which together shape the individual's path in life. Thus, the Qur'an lays the foundations for psychological knowledge beginning with divine creation: {And the soul and its perfection, and inspired in it its wickedness and its righteousness} [Al-Shams, verse: 7-8].

This definition simplifies the noise of conflicting theories. The human being carries within them two opposing inclinations, and their value lies in directing these inclinations according to the standard of guidance. This perspective is not a "religious alternative" to modern psychology, but rather a cognitive and methodological foundation that redefines the self before attempting to address its phenomena, because science that does not properly define its subject will not be able to explain or assess it accurately.

First: Issue of Western Psychology, Domination of Materialist Model

Western psychology developed in a context that heavily relied on the radical separation between science and metaphysics, aiming at free psychological research from the dominance of the Church in earlier centuries. However, this

liberation led to a complete break with the spiritual and moral aspects of the human being. In most Western models, the psyche was reduced to behavioral equations and neural responses, and the self became nothing more than a "brain walking on two legs."

With the rise of behaviorism, the goal shifted to treating behaviors that deviate from social norms, rather than addressing the internal crises of the individual. Then, the biological paradigm took over, transforming psychological disorders into "chemical imbalances in the brain" treated with medication, as if humans were nothing but recipients of capsules that adjust their moods. The fundamental question "why does a person suffer in the first place?" was obscured, and replaced with a superficial one: "How do we stop the pain and silence the inner voice without understanding it?"

According to this perspective, the production of psychiatric drugs became one of the most profitable industries in the world, with large corporations exerting direct pressure on health institutions, researchers, and doctors to broaden diagnostic criteria and create new disorders to be marketed. Major medications were promoted as "scientific saviors from anxiety and depression," only for their scandals to later surface: hidden data on serious side effects, conflicts of interest between researchers and funders, and non-transparent clinical results. Meanwhile, the consumption of antidepressants continued to rise year after year, alongside increasing rates of depression and suicide. This paradox reveals that what is being treated is not the root cause, but merely the symptom.

Furthermore, Western psychology has become part of the machinery of social control. In workplaces, it is used to enhance productivity and regulate behavior. In advertising, it is used to steer purchasing decisions and create needs. In the media, it is employed to manipulate emotions and channel feelings in ways that serve the interests of the powerful. A science that ignores the question of true freedom and replaces it with the question of control gradually transforms into a tool for creating "obedient" humans within a consumerist system. Even when some researchers returned to discussing spiritualities, this return was incomplete. The spirituality was stripped of its ultimate purpose, and turned into techniques for calmness, breath control, and stress-relief exercises, with no mention of Allah, moral responsibility, or the purpose of life. It has become a consumer product, sold through courses and self-help books, lacking a foundation to nourish it or a higher purpose to guide it towards.

It is clear that the crisis does not lie in the tools themselves, but in the foundational philosophy. Thus, the Western model began with the human being and returned to it, making the self its own reference, and trapping itself in a closed loop. This leads to an individual who lives for fleeting personal happiness, only to find that the closer they get to their goals, the more anxious they become. For their happiness

is without purpose, their freedom without meaning, and their pain without horizon.

There is no doubt that Western experience has contributed valuable research and therapeutic achievements that cannot be ignored. However, at the same time, it has succumbed to the dominance of the market, turning "treatment" into a business, "disorder" into an open market, and "the psyche" into a commodity seeking a buyer. When a person loses their name and is reduced to a "patient" whose condition needs a "drug," pain becomes an opportunity for profit, revealing a profound flaw in the relationship between human beings, their existence, and their Creator.

Thus, there is a clear need for an alternative knowledge framework that restores the human being to its natural axis: the axis of purpose and value. This alternative does not deny or oppose science but places it in its proper context. This is the vision that Quranic psychology seeks to offer, a perspective that views the soul as a trust and guidance, not merely a chemical equation or a profit-driven project.

Second: Psyche between Creation, Balance – Qur'anic Foundation for Existential Identity

The Qur'an provides a foundational definition of the psyche that begins from the moment of creation, Allah, Almighty, says: (He Who created you, proportioned you, and balanced you) [Al-Infitar, verse: 7].

The psyche is thus a being shaped by balance, measured with existential justice, and directed towards integration. This verse reveals that the essence of the human being is a purposeful creation. Creation here is not just the beginning of existence but the beginning of structure and balance is not merely the completion of form, but the regulation of functions and orientations so that they align with the purpose for which the human being was created.

This foundation establishes "mental health" as the result of harmony between the body and the soul, between innate nature and divine law, and between freedom and purpose.

In this context, from the Qur'anic perspective, the human being is a divine project governed by balance. Therefore, psychological imbalance is a disruption in the harmony of these components that Allah has balanced. Notably, the Qur'an connects the concept of balance with the idea of guidance, for humans were not merely created as a healthy body but were infused with the spirit, making the "interaction between the spiritual and the physical" an integral part of their natural composition, not an external condition.

While modern psychology limits "balance" to biological or behavioral harmony, the Qur'an broadens it to include spiritual and moral harmony. The soul can only be upright when its drives and purposes are balanced and align with the axis of monotheism. This is why the loss of meaning is the root cause of many modern

disorders, regardless of their labels.

The greatness of this foundation is reflected in the verse: {And by the soul and He who proportioned it} [Al-Shams, verse: 7], where the act of balance is directly attributed to Allah, meaning that any psychology that does not take this divine balance into account will remain incomplete in understanding the essence of the human being. This direct divine reference provides Qur'anic psychology with its essential approach: the treatment of the soul cannot be limited to the surface; it must address the inner balance that Allah has embedded within it. Hence, we understand why some cases do not heal despite advanced behavioral treatments, because they treat the symptoms while neglecting the foundation.

Third: Psyche's Stages: Internal Struggle or Process of Integration

The Qur'an presents different levels of the psyche, the most well-known are: commanding [amārā], blaming [lawwāma], and contented [muṭma'inna]. However, these levels are not fixed categories, but rather dynamic stages that reflect the psyche's ongoing development.

This dynamic nature reveals that the soul is defined by its general direction; for instance, one whose soul is commanding may eventually become blaming, and one whose soul is blaming may reach a state of contentment, as long as the heart is open to repentance and growth. This concept itself brings hope and makes healing an ongoing, never-ending process.

The commanding psyche is not inherently evil, but rather an emotional state in which desires dominate: {Indeed, the human soul is certainly prone to evil} [Yusuf, verse: 53]. Meanwhile, the blaming psyche represents a living conscience that brings the individual back to the path of self-correction: {I swear by the blaming soul} [Al-Qiyamah, verse: 2]. The contented psyche, however, is the ultimate goal of existential striving: {O contented soul} [Al-Fajr, verse: 27].

Upon reflecting on these stages, it becomes clear that the Qur'an does not view the psyche as an internal battlefield, as some psychological schools might, but rather as a being capable of spiritual elevation. Thus, the commanding psyche is not an "enemy" of the person but a stage of testing, the blaming psyche is not a sign of weakness but a manifestation of awareness, and the contented soul is not the final end, but a step toward attaining a state of acceptance. This dynamic understanding of the soul makes Quranic psychology a field that guides individuals towards inner integration, rather than perpetual inner conflict. These stages of development lay the foundation for a psychological system rooted in the elevation of the soul, offering paths to tranquility through spiritual duties, remembrance, and connection to Allah, Almighty.

Thus, Quranic healing is not about returning to a previous "normal" state, but

rather lifting the individual to a higher level, because the so-called "normal" may itself be distorted if one has strayed from his innate natural state.

Fourth: Innate Nature, Missing Aspect in Experimental Psychology

One of the greatest contributions of the Qur'an to the understanding of the self is the clarification that the existential identity of humans is based on the innate nature (fitrah): {fitrah of Allah upon which He has created [all] people.} [Al-Rum, verse: 30]. In this sense, the innate nature serves as a stable reference point by which the health and deviation of the self can be measured. Hence, in the Qur'anic perspective, the deviant is not merely one who opposes society, but one who has deviated from their innate nature, as the fitrah serves as the primary standard before any social norm or human culture.

This highlights a fundamental distinction between Qur'anic psychology and secular sciences. The innate nature is neither a "biological inclination" nor a "social predisposition," but rather an inherent cognitive and moral structure embedded within humans, making values an integral part of their composition, rather than external additions. Therefore, when a person deviates, this deviation is not a "natural difference" but rather a disruption of harmony with their innate nature (fitrah).

It is also notable that the Qur'an presents the innate nature (fitrah) as an internal drive towards goodness, not merely a capacity for learning. This aspect is completely absent in the experimental model, which confines goodness to social customs or collective well-being. In contrast, the Qur'an sees the self as innately capable of recognizing the truth, and deviation as an anomaly. The return to innate nature (fitrah), therefore, is the key to healing.

The Qur'an alludes to this understanding in several places, most prominently in the verse: {But man is, against his own soul, a witness} [Al-Qiyamah, 14], which clearly indicates that moral knowledge is inherently embedded within the human intellect. Thus, Qur'anic psychology does not aim to invent a meaning for humanity but rather seeks to uncover the meanings instilled in the human soul from the moment of its creation.

Therefore, we can identify four foundational pillars that shape Qur'anic psychology:

1. The reference of monotheism: Knowledge of Allah, Almighty, forms the foundation of the balance and tranquility of the psyche.
2. The centrality of moral values: Human behavior is not merely subject to measurement but must be weighed against the scales of light and darkness.
3. The integration of soul, body, mind, and heart: Rejection of dualities that

separate the components of human existence.

4. The teleological and afterlife aspect: Recognizing the ultimate purpose transforms internal conflict into a path of salvation.

This framework grants Qur'anic psychology the ability to answer the questions that modern science has yet to fully address.

Fifth: Mental Health as Alignment with Purpose

From a Qur'anic perspective, psychological distress is measured by the extent to which a person has deviated from their ultimate purpose, which is their relationship with Allah. This concept is reflected in the verse: {And whoever turns away from My remembrance - indeed, he will have a depressed life}[Taha, verse: 124].

Here, "depression" does not refer to a temporary or situational condition, but rather to an existential state. The Qur'an addresses this state in various contexts, emphasizing that "expansion of the chest" is the result of knowledge of Allah, while "constriction" is the consequence of distance from Him: {So whoever Allah wants to guide - He expands his breast to [contain] Islam; and whoever He wants to misguide - He makes his breast tight and constricted as though he were climbing into the sky.} [Al-An'am, verse: 125]. Just as one who ascends into the higher layers of the atmosphere experiences a lack of oxygen, feeling shortness of breath and possibly suffocating, the Qur'an uses this material experience as a symbol for spiritual constriction.

This makes the concept of mental health in the Qur'an closer to "inner peace linked to meaning" than to "biological comfort or social adjustment." Thus, the healing of the self is not complete until meaning is restored, the remembrance of Allah is revived, and the equation:

spirit + innate nature + responsibility = mental balance, is re-established.

This understanding redefines "mental health," clarifying that it is not merely the ability to perform tasks or adapt to the environment, but rather a state of alignment between a person's inner self and their ultimate direction. Whenever this direction is lost, constriction arises. As one's awareness of the source increases, their chest expands. From this perspective, we understand why remembrance of Allah is a source of tranquility, and why turning away from it leads to distress, even when all material comfort is present.

Therefore, many phenomena that are currently classified as psychological disorders may, in part, be symptoms of a lack of spirituality, rather than mere chemical imbalances. This insight does not negate the role of modern science, but it places it in its proper context, preventing it from monopolizing the explanation of the human psyche.

Sixth: Psychological Disturbance between Internal and External Factors

The Qur'an does not attribute psychological distress to a single cause; rather, it presents a network of reasons, including:

- Internal whispers: {Who whispers, evil, into the breasts of mankind} [Al-Nas, verse: 5].
- Social factors: {And indeed, many among the people are defiantly disobedient.} [Al-Ma'idah, verse: 49].
- The pressures of trials: {And We will surely test you with something of fear and hunger...} [Al-Baqarah, verse: 155].

This multiplicity of causes distinguishes Qur'anic psychology from reductive interpretations that attribute all phenomena to a single factor, whether internal or external. In the Qur'anic view, a person is surrounded by two worlds: the world of the psyche and the world of experience, both of which leave their marks. Hence, healing is incomplete without considering the social factors that may lead to collective deviations in values, taste, and behavior.

The Qur'an offers a clear example in the verse: {those who followed the arrogant ones}, revealing the influence of social structures in shaping the individual psyche. This insight positions Qur'anic psychology as one that comprehends the human being both as an individual and as part of a community, not as an isolated entity.

Thus, Qur'anic psychology integrates the individual and the social, the spiritual and the biological, without reduction or simplification.

Seventh: The Qur'an as Psychological Therapy, between Remembrance, Purification

The Qur'an highlights the effect of remembrance of Allah (dhikr) in restoring psychological balance: {Unquestionably, by the remembrance of Allah hearts are assured.} [Al-Ra'd, verse: 28].

This contentment is a state of certainty, where the heart finds its place and harmony is achieved between the inner and outer worlds. Remembrance restores the soul's center, alleviates pressures, and grants a peace that is not dependent on transient stimuli. Therefore, the remembrance (dhikr) in the Qur'an is linked to contentment because it addresses the cause of disturbance, not just its effects. This represents a profound psychological principle: contentment is the result of a person's connection to the Source of existence.

The Qur'an also makes purification (tazkiyah) a condition for the growth of the psyche: {He has succeeded who purifies it} [Al-Shams, verse: 9].

The purification (tazkiyah) is a reorientation of the psyche's direction. It is a

comprehensive nurturing that begins with the correction of belief, extends to regulating desires, and culminates in the heart's openness to divine light. Without this deep dimension, any form of therapy remains superficial, no matter how effective it may seem in the short term.

Thus, Qur'anic psychological therapy is the building of the human being from within. Unless therapeutic discourse transforms into a project of purification, it will remain temporary and incomplete.

In this context, the therapist or counselor is no longer merely a "remediator of symptoms," but becomes a nurturer of the inner self and a guide on the path of purification. This is what distinguishes the Qur'anic model from contemporary approaches, which often separate therapy from education and treat behavior without considering its spiritual roots.

Eighth: Towards Establishment of Quranic Psychology

Here, we aim at rebuilding the relationship between the psyche and the Qur'an, not merely considering the Quran as a source of moral teachings, but as an epistemological reference for diagnosing and healing the soul, understanding its emotions, behavior, and transformations. This ambition does not aim to replace modern sciences or deny their achievements. Rather, it seeks to reorganize their position within a broader perspective, placing the human being at the center of both knowledge and spirituality, an aspect that material sciences alone cannot provide.

Our goal here is not to repeat what has already been discussed in «spiritual medicine» or «religious guidance.» Instead, it is to formulate a Quranic psychology based on the following foundations:

- Defining the psyche through its innate nature and divine balance.
- Discovering the dimensions of the psyche through the concepts of the commanding, (al-ammara), the blaming (al-lawwama), and the contented (al-mutmainna) souls.
- Redefining mental health in the light of meaning and purpose.
- Building a therapeutic model based on remembrance (dhikr), purification (tazkiya), and restoring spiritual balance.
- Critiquing the material reductionism of the psyche in Western schools of thought.

These foundations aim to create a therapeutic and educational model capable of addressing contemporary psychological challenges, ranging from existential anxiety to human burnout in the age of speed, by returning the human beings to their natural center: that of worship of Allah, and the balance between the needs of the soul and the body.

When a person is stripped of the meaning of his existence, he remains lost, no matter how much material comfort they have. However, when the psyche is reconnected to Allah, doors to contentment open, measured not by the standards of laboratories, but by the measure of the heart. Hence, returning to the Qur'an is a restoration of the human self, as a being who deteriorates through disconnection and is healed through connection, finding balance only when returning to its original source.

This Quranic philosophy rejects reducing the human being to just a neurological system disconnected from values. It reinstates the importance of value-consciousness and the profound spiritual experience in shaping behavior. The Quran also establishes a transformative principle that starts from within: {Indeed, Allah will not change the condition of a people until they change what is in themselves.} [Al-Ra'd, verse: 11].

This principle affirms that civilizational revival begins with the process of human development, purifying motivations, correcting perspectives on the world, and rebalancing one's relationship with Allah and others. Separation from the source of guidance leaves the soul vulnerable to internal confusion; causing instability and persistent turmoil, no matter how many external appearances are polished.

As the world witnesses an unprecedented rise in rates of depression, suicide, anxiety, and addiction, this demands that we consider a therapeutic model that rebuilds the psyche based on values and spirituality. Quranic psychology is thus an intellectual project that aims to redefine the essence of the human being before addressing its symptoms.

Ninth: Research Perspective for “Tabyin” Magazine in Supporting Quranic Psychology

As a specialized academic platform for Quranic studies, “Tabyin” Magazine recognizes that the prominent presence of the human soul in the Quran is a foundational structure in understanding divine revelation. The Quran addresses the human being from within, stirring the heart before the limbs, shaping consciousness before behavior. From this perspective, we believe that the scholarly responsibility requires directing serious academic efforts towards Quranic psychology, ensuring its rightful place within the broader fields of Islamic knowledge.

The psychological crises the Islamic world has been experiencing, due to social, political, and economic pressures, make it imperative to develop therapeutic perspectives rooted in our Quranic understanding of existence. There exists a significant gap between what is taught in psychology faculties and what society needs in terms of psychological development grounded in values of faith and inner peace. This gap can not be bridged through quick fixes or by merely applying

religious terminology to ready-made Western models. Instead, it requires a long-term intellectual project that reconstructs psychological theories at their core.

In this context, "Tabyin» Magazine aims, in this issue, at promote three central research pathways:

1 - Qur'anic Foundations Course of Psychological Concepts

This involves studying key Qur'anic terms such as the psyche, the heart, the chest, innate nature, contentment, hope, fear, patience, and others. These concepts will be connected to their textual and existential contexts, explaining their roles in shaping the character of the believer and refining their behavior.

2 - Critical Engagement Course with Modern Psychology

This approach does not involve outright rejection or unconditional acceptance but aims at scientifically deconstruct what aligns with the Quranic worldview and extract benefit from it, while critiquing elements that separate the human being from the truth of their nature and the centrality of meaning in their life, especially those approaches that reduce the human being to mere neurological functions or consumer units.

3 - Practical Applications Course in Psychological Therapy, Spiritual Guidance

This involves developing therapeutic models inspired by the Quran to address common contemporary psychological disorders such as anxiety, depression, and addiction. The goal is to offer practical solutions aligned with the values and identity of the Islamic community.

The magazine believes that this project cannot be achieved through a reactive mindset or by merely importing packaged theories and decorating them with Qur'anic verses. Rather, it requires a genuine research partnership between specialists in Qur'anic exegesis and Quranic sciences on one hand, and experts in psychology and counseling on the other. The Qur'anic perspective carries profound value, while psychological sciences possess the tools for diagnosis and application. Their integration is what creates a science capable of making a real impact on reality. The magazine also affirms that Quranic psychology is a civilizational necessity. A nation that neglects to understand the human being as presented in the Qur'an loses its ability to raise free, strong individuals who carry a message toward the future. Producing psychological knowledge that respects human dignity and upholds its value is an ethical necessity before it becomes a research option.

Tabyin magazine presents this issue, it aspires for it to be a pioneering step in

a long journey that restores the Qur'anic voice to the psyche and makes scientific research a bridge between the text and its living functions in the world.

This project does not reject science; rather, it embraces it within a broader vision that protects the human being from falling into absurdity or alienation. When the divine reference is disabled, the human being is left to their emptiness, turning freedom into chaos and material progress into tyranny over the self. However, when one remembers their ultimate purpose, the soul is built on light, suffering becomes a path to elevation, and trials become part of refinement and awareness.

Thus, *Tabyin* magazine dedicates this issue to Qur'anic psychology from a sense of scientific responsibility towards the human being, who today faces unprecedented pressures on identity and inner coherence. There is an urgent need for a Qur'anic perspective that restores the psyche's stature, bringing together heart-centered and intellectual knowledge, and opening the door to deep life questions. A vision that makes the Qur'an a source of scientific grounding capable of contributing to real healing that starts from within, not just alleviating superficial symptoms.

The human being, whom Allah, Almighty, has honored, deserves knowledge worthy of their dignity. The psyche, which Allah swore by in Al-Shams verse, deserves to be studied in the highest realms of light for which it was created. The Qur'an, which Allah described as a healing, holds in every verse a promise that the path to salvation begins from within: from the moment, a person realizes that contentment is a truth that manifests when the heart connects to its source.

In this spirit, this issue of «Tabyin» magazine contributes to a civilizational project that requires accumulation and calls for mature academic collaboration. We ask Allah to make these studies a building block in the construction of a psychology that upholds human dignity, preserves the psyche, and restores the light of human nature.

Finally, it must be noted that the studies in this issue cover the following topics: In the «focus» section, we discuss these titles:

- Towards Quranic Psychology: Foundations, Concepts, Psychological Functions.
- Quranic Methodology in Balanced Purification of Human Psyche.
- Indicators of Mental Health in Luqman Verse: Comparison with Carl Rogers' Humanistic Theory.
- The Role of Remembrance of Allah in Mental Health, Heart's Contentment.
- Meanwhile, in the section of Quranic Studies, Research, we address:
- Critique of Andrew Ripin's Foundations of Quranic studies.
- Role of Islamic Education Teacher in Promoting Jihad of Clarification among Adolescents in light of Qur'an, Sunnah.

In addition to that, the issue is conclude by reviewing the book: «Islam, Psychology.»

We hope that these studies, research papers, and articles will shed light on the Quranic perspective on the human psyche and mental health. While we hope this issue will be well received by our esteemed readers, we kindly ask them to overlook any shortcomings. We pray to Allah, Almighty, to guide this nation to what is pleasing to Him and lead it to the straight path.

Allah is the One who grants success to the straight path.



Towards Qur'anic Psychology

Foundations, Concepts, Psychological Functions

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■ Abstract

In this introduction to the construction of a Qur'anic psychology, we have worked to overcome some of the epistemological difficulties in achieving this purpose. For instance, the verses of the Holy Qur'an cannot be subjected to systematic doubt due to their definitive divine origin. The purpose is to bring scientific research closer to the divine laws mentioned therein, and to introduce a sense of relativity into their understanding.

We then highlighted the need to establish this science and endeavored to lay down the most important foundations and principles of Qur'anic psychology, such as monotheism, the inherent dignity of humankind, humanity's role as caliphate on Earth, and his capacity to choose freely between misguidance and guidance. Due to the limited scope of this study, we have focused on analyzing a single concept from the various concepts of this science, the psyche, in its different types, states, levels, and appellations as mentioned in the Qur'an. We have also presented some examples of psychological functions that are specifically referenced in the Qur'an, without the influence of modern psychology, such as visions, divine inspiration, contemplation, and reflection.

Keywords:

The Qur'an, Psyche, Qur'anic Psychology, Blaming Psyche, Contentment Psyche.



Quranic Methodology in Balanced Purification of Human Psyche

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■ Abstract

This paper research seeks to uncover the nature of the human psyche through the Qur'an verses, which delineate the path of the human psyche, where both the ways of good and evil are deeply ingrained. It then leaves the individual the freedom to choose, with the outcome of their choice determining the basis for their accountability. It also highlights key points that help individuals purify their psyches by tracing Qur'anic verses that discuss the nature of the soul, how humans interact with it, and how one can either be among the successful or the misguided, according to the Qur'anic principles found in many chapters that address the fate of humanity. Allah, Almighty created the human psyche and entrusted it with His care, charting for it the path of righteousness after providing detailed guidance within it, encompassing both good and evil. The critical points between these two paths clarify the way and illuminate the path, offering guidance on how to follow a balanced approach that purifies the human psyche in a comprehensive and clear manner.

Keywords:

the Qur'an, Psyche, Humankind, Purification, Balance, Moderate Approach.



Indicators of Mental Health in Luqman Verse: Comparison with Carl Rogers' Humanistic Theory⁽¹⁾

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■ Abstract

Mental health is a crucial aspect of individual and social life, influencing human performance in all aspects of life. This article examines indicators of mental health in "Luqman" verse and compares them with the concepts of Carl Rogers' humanistic psychology theory. It also aims at demonstrate how Quranic teachings can contribute to promoting mental health and achieving individual and social success, serving as a comprehensive guide to these goals. In the first step, the article examines the concepts of health and mental health using foundational and bibliographic studies. It then presents indicators of mental health from the perspective of humanistic psychology, before identifying and analyzing the indicators of mental health in "Luqman" verse. The results indicate that the religious concepts presented in "Luqman" verse have a direct impact on an individual's psychological and behavioral well-being. A comparison of mental health indicators in the Quran with Carl Rogers' humanistic psychology reveals significant similarities between these two sources. Based on this, adhering to the Quran's recommendations can reduce the occurrence of psychological disorders and guide individuals toward lasting peace in their personal and social lives.

Keywords:

Mental Health, Luqman, Comparison, Educational Significance, Carl Rogers' Humanistic School.

1 - Iranian Association for Qur'anic Studies and Islamic Culture, Quarterly magazine "Islamic Studies and Qur'anic Research in the Contemporary World". Year 3, Issue 2, summer and winter 2024, Serial No. 6, Scientific-Research Article, pp. 95-127.



Role of Remembrance of Allah in Mental Health, Heart's Contentment

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■ Abstract

The most important finding of this study is that remembrance of Allah, in the Quranic perspective, represents a comprehensive divine methodology for shaping psychologically, spiritually, and morally balanced individual. Remembrance of Allah, Almighty, liberates the psyche from anxiety and obsessive thoughts, granting it contentment and steadfastness, and elevating it to a state of peace and serenity, which constitutes the foundation of psychological well-being in the Quranic perspective. In a reality suffering from spiritual emptiness and civilizational deviations, the need for remembrance becomes urgent, as it serves as a path to shaping a balanced Muslim individual, capable of contributing to the establishment of a righteous society and a just human civilization. In this way, the 'good life' promised by Allah to His believing servants is achieved, and both the individual and society are protected from falling into "depressed life".

Keywords:

the Quran, Remembrance, Psyche, Purification, Mental Health, Tranquility, Contentment.

Critique of Andrew Ripin's Foundations of Quranic Studies⁽¹⁾

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■ Abstract

Andrew Ripin was one of the prominent Western scholars whose Qur'anic and interpretive studies had a significant impact on Western Qur'anic research. He left behind a legacy of numerous books and articles in the fields of Qur'anic studies, interpretation [tafsir], and hadith. Given that his approach and the foundations upon which he built his studies have a considerable influence, leading to specific directions in his works, this article will clarify the foundations Ripin relied on in his Qur'anic studies. He believed in several important issues within his Qur'anic studies, including the concept that the Qur'an was written two centuries after the passing of the Prophet Mohammad (peace be upon him), that the Qur'an was inspired by both the Hebrew and Christian scriptures, and was compiled in an environment characterized by sectarian conflicts. He also argued that it was influenced by the Mesopotamian civilization, and that some Qur'anic concepts, such as metaphor, were borrowed from these traditions. As a result, these ideas led Ripin to pursue a path of proving these foundational assumptions, which are evident in his writings, as discussed in this article.

Keywords:

Andrew Ripin, Qur'anic Studies, Sectarian Environment, the two Testaments, Metaphorical Concepts.

1 - Islamic Studies in the Contemporary World, Iranian Association for Qur'anic Studies and Islamic Culture, peer-reviewed research article, Year 1, Issue 1, spring - summer 2022, pp. 1-22.



Role of Islamic Education Teacher in Promoting Jihad of Clarification among Adolescents in light of Qur'an, Sunnah.

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■ Abstract

The study aims at explore the role of the Islamic Education teacher in promoting the jihad of clarification [Jihad al-Tabyin], among adolescents in light of the Quran and the Sunnah. The study focuses on the trials and challenges faced by this age group, as they are still in a formative stage, highly impressionable, and easily influenced by their surroundings. Therefore, the role of the Islamic Education teacher is crucial and sensitive. The teacher must be a role model in all aspects, going beyond mere instruction to impart critical and creative thinking skills based on the teachings of the Quran. The teacher must also possess a high level of persuasion, especially when addressing contemporary theological issues, confronting atheistic ideologies, and responding with clarity, conviction, and impact. The teacher should make dialogue the foundation of both the initiation and conclusion of any discussion, drawing upon the Quran and the Sunnah of the infallibles.

In the thought of Imam Khamenei, jihad of clarification [Jihad al-Tabyin] involves clarifying truths, correcting deviations, and confronting the intellectual arrows of the enemy, making any form of awareness raising a true intellectual jihad. This requires the teacher to have strong theological, behavioral, and communicative skills, along with a deep understanding of the psychological and social needs of adolescents. Additionally, the teacher must be equipped to address doubts and provide responses with wisdom and finesse.

The article highlights the importance of critical and creative thinking in the Quran and emphasizes the need to apply these skills in educational settings, enabling adolescents to become conscious, responsible individuals capable of resisting intellectual deviations. This would ultimately help them evolve into active contributors to the development of Islamic consciousness and identity.

Keywords:

Islamic Education Teacher, Jihad of Clarification [Jihad al-Tabyin], Intellectual Jihad, Adolescent, Quran and Sunnah.



Islam, Psychology

◆ Reviewed by: Mrs. Lina Saqer

Syrian translator.

■ Abstract

Psychology examines human behavior from a comprehensive perspective, focusing on an individual's responses to various stimuli in their life. It is divided into cognitive and emotional aspects. One of the main issues in psychology is identifying the factors that influence behavior, whether they are innate or acquired. This determination relies on understanding the relationship between heredity and the environment. Moreover, behaviors are classified as either normal or abnormal, based on their alignment with societal or moral standards. In this context, the Islamic perspective emphasizes the balance between the intellect and desires in determining normal behavior. Human behavior is viewed through classifications that link psychological and intellectual aspects, including worship and moral conduct.

Regarding mental illnesses, Islam presents treatment through repentance and spiritual awareness, highlighting the importance of religious and spiritual factors in achieving psychological balance. In contrast, Western approaches rely on various therapeutic strategies, such as analytical and behavioral therapies, which focus on the psychological and social effects in treating disorders. The difference between the two perspectives is evident in their understanding of human nature and treatment, with the Islamic perspective seeking internal balance by strengthening spiritual and moral connections.

Keywords:

Psychology, Mind, Islamic Perspective, Behavior, Psychological Foundations, Intention, Islamic Texts.