

Academic curriculum

1st semester:

- *Psychology: an overview*

- Definition of psychology

- *Approaches in psychology:*

- *Classical approaches:*

- Behaviorism. John Watson article “psychology as the behaviorist views it” in. 1913;
- Psychoanalysis. Sigmund Freud book “Studies on Hysteria” in. 1895;
- Gestalt psychology or Gestaltism. Kurt Koffka book “Contributions to the Psychology of the Gestalt” in. 1913;
- Genetic psychology. Jean Piaget. Book “Le Langage et la pensée chez l'enfant” [Language and Thought of the Child] in. 1923;

2nd semester:

- *Modern approaches:*

- Cultural-historical psychology. Lev Vygotsky. Dissertation “The Psychology of Art” in. 1925;
- Humanistic psychology. Carl Rogers. “Client-centered therapy” (1953)
- Cognitive psychology. Ulric Neisser "Cognitive psychology" (1967)

- *Post-modern approaches:*

- Critical psychology. Dennis Fox & Isaac Prilleltensky. (eds.). Critical Psychology: An Introduction (1997)

- *Islamic psychology?* Haque, Amber "Psychology from Islamic Perspective: Contributions of Early Muslim Scholars and Challenges to Contemporary Muslim Psychologists" (2004), *etc.*

- *Psychology of everyday life*

علم النفس – سنة 2 ليسانس: وحدات التعليم الأفقية – لغة أجنبية

عنوان الليسانس: السنة الثانية علم النفس

السداسي: الرابع

اسم الوحدة: وحدة التعليمية الأفقية

اسم المادة: لغة أجنبية

الرصيد: 02

المعامل: 01

أهداف التعليم: استوعاب وأشكلة الطالبة/الطالب لمفاهيم علم النفس باللغة الإنجليزية أي لغة التفاعل العلمي علميا وعالميا.

المعارف المسبقة المطلوبة : المعارف القاعدية للغة الانجليزية (فهم النصوص والتفاعل اللفظي حولها).

محتوى المادة: نصوص بالإنكليزية حول علم النفس (الحديثه والما بعد حديثه) ومفاهيمها. محيلين إلى:

Behaviorism; Psychoanalysis; Gestalt psychology; Cultural-historical psychology;

Genetic psychology; Humanistic psychology; Cognitive psychology;

Critical psychology; Islamic psychology?; Psychology of everyday life;

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Definition of psychology

Psychology n. 1. the study of the mind and behavior. Historically, psychology was an area within philosophy and emerged from it (see epistemology). It is now a diverse scientific discipline comprising several major branches of research (e.g., experimental, biological, cognitive, lifespan developmental, personality, social), as well as several subareas of research and applied psychology (e.g., clinical, industrial/organizational, school and educational, human factors, health, neuropsychology, cross-cultural). Research in psychology involves observation, experimentation, testing, and analysis to explore the biological, cognitive, emotional, personal, and social processes or stimuli underlying human and animal behavior. The practice of psychology involves the use of psychological knowledge for any of several purposes: to understand and treat mental, emotional, physical, and social dysfunction; to understand and enhance behavior in various settings of human activity (e.g., school, workplace, courtroom, sports arena, battlefield); and to improve machine and building design for human use. 2. the supposed collection of behaviors, traits, attitudes, and so forth that characterize an individual or a group (e.g., the psychology of women).

VandenBos, G. R. (Ed.). (2015). *APA dictionary of clinical psychology*. 2nd ed. Washington, DC: American Psychological Association. (p. 860).

Behaviorism, Overview

Laurence D. Smith. Department of Psychology, University of Maine, Orono, ME, USA
Reference: Smith, L. D. (2014). Behaviorism. In. T. Teo (Ed.), Encyclopedia of critical psychology (pp. 156- 164). New York Springer

Introduction:

Behaviorism shares with psychoanalysis the rare status of being a major tradition of psychological thought with a long history of critical exposure, fluctuating fortunes, and unprecedented diffusion into the larger culture. Like psychoanalysis, it emerged from a conducive backdrop of social and intellectual trends to pose challenges to orthodox cultural beliefs. But unlike the psychoanalytic tradition, behaviorism has sought to understand psychology by external (156) manifestations (157) rather than inner depths, and it represents a particularly American expression of the psychological enterprise. In that role, behaviorism has been afflicted with paradoxes, not least of which is its focus on the behavior of infrahuman subjects in narrow experimental settings while claiming to offer solutions to human problems in the wider world. Those solutions are often framed in terms of a behavioral technology to be applied to problems of social control and self-management. 157

Definition:

Behaviorism is a family of theoretical approaches to psychology that treat the observable physical activity of organisms as psychology's subject matter (or at least as its basis for postulating inferred entities) and hold characteristic assumptions about the environmental determination and malleability of behavior (O'Donohue & Kitchener, 1999). 157

Translation-clarification of some words:

- exposure (révélation, dénonciation)
- fortunes (chance, luck, opportunity, good fortune, destiny, fate)
- conducive: favorable to, beneficial to, advantageous to, opportune to
- pose: constitute, present, create, cause, produce, be
- sought: to seek (chercher)
- enterprise: initiative
- not least of which: au premier rang desquelles
- self-management.: autogestion

السنة 2 علم النفس المقياس: الإنجليزية 2nd year Psychology Module: English language

إشراف أ. عبد المجيد بن حبيب نص رقم 2 **Psychoanalysis** Text n°2 Supervised by: Abdelmadjid Benhabib

Psychoanalysis *n.* an approach to the mind, personality, psychological disorders, and psychological treatment originally developed by Sigmund Freud at the beginning of the 20th century. The hallmark of psychoanalysis is the assumption that much mental activity is unconscious and that understanding people requires interpreting the unconscious meaning underlying their overt, or manifest, behavior. Psychoanalysis (often shortened to **analysis**) focuses primarily, then, on the influence of such unconscious forces as repressed impulses, internal conflicts, and childhood traumas on the mental life and adjustment of the individual. The foundations on which classical psychoanalysis rests are (a) the concept of infantile sexuality; (b) the oedipus complex; (c) the theory of instincts or drives; (d) the pleasure principle and the reality principle; (e) the threefold structure of the psyche into id, ego, and superego; and (f) the central importance of anxiety and defense mechanisms in neurotic reactions. (...) Psychoanalysis as a therapy seeks to bring about basic modifications in an individual's personality by investigating his or her transference with the analyst or therapist and thereby eliciting and interpreting the unconscious conflicts that have produced the individual's neurosis. The specific methods used to achieve this goal are free association, dream analysis, analysis of resistances and defenses, and working through the feelings revealed in the transference and countertransference process.

Reference : VandenBos, G. R. (ed.) (2015). *APA Dictionary of Psychology*. 2nd Ed. Washington, DC: AMERICAN PSYCHOLOGICAL ASSOCIATION. p. 854

Unconscious : the region of the psyche containing memories, emotional conflicts, wishes, and repressed impulses that are not directly accessible to awareness but that have dynamic effects on thought and behavior. p. 1119

repression *n.* 1. in classical psychoanalytic theory and other forms of depth psychology, the basic defense mechanism that excludes painful experiences and unacceptable impulses from consciousness. 907

infantile sexuality in psychoanalytic theory, the concept that psychic energy or libido concentrated in various organs of the body throughout infancy gives rise to erotic pleasure. This is manifested in sucking the mother's breast during the oral stage of psychosexual development, in defecating during the anal stage, and in self-stimulating activities during the early genital stage 536

pleasure principle the view that human beings are governed by the desire for gratification, or pleasure, and for the discharge of tension that builds up as pain or "unpleasure" when gratification is lacking. 803

reality principle in classical psychoanalytic theory, the regulatory mechanism that represents the demands of the external world and requires the individual to forgo or modify instinctual gratification or to postpone it to a more appropriate time. 886

السنة 2 علم النفس المقياس: الإنجليزية 2nd year Psychology Module: English language

إشراف أ. عبد المجيد بن حبيب نص رقم 2 **Psychoanalysis** Text n°2 Abdelmadjid Benhabib Supervised by:

defense mechanism in classical psychoanalytic theory, an unconscious reaction pattern employed by the ego to protect itself from the anxiety that arises from psychic conflict. Such mechanisms range from mature to immature, depending on how much they distort reality: denial is very immature because it negates reality, whereas sublimation is one of the most mature forms of defense because it allows indirect satisfaction of a true wish. In more recent psychological theories, defense mechanisms are seen as normal means of coping with everyday problems and external threats, but excessive use of any one, or the use of immature defenses (e.g., displacement or repression), is still considered pathological. 289

free association a basic process in psychoanalysis and other forms of psychodynamic psychotherapy, in which the patient is encouraged to verbalize without censorship or selection whatever thoughts come to mind, no matter how embarrassing, illogical, or irrelevant. The object is to allow unconscious material, such as inhibited thoughts and emotions, traumatic experiences, or threatening impulses, to come to the surface where they can be interpreted. Free association is also posited to help the patient discharge some of the feelings that have given this material excessive control over him or her. 435-436

resistance *n.* 1. generally, any action in opposition to, defying, or withstanding something or someone. 2. in psychotherapy and analysis, obstruction, through the client's words or behavior, of the therapist's or analyst's methods of eliciting or interpreting psychic material brought forth in therapy. 910

defense *n.* physical features or behavior that reduce the likelihood of an individual being harmed by another. 289

working through (...) 2. in psychoanalysis, the process by which patients gradually overcome their resistance to the disclosure of unconscious material; are brought face to face with the repressed feelings, threatening impulses, and internal conflicts at the root of their difficulties; and develop conscious ways to rebound from, resolve, or otherwise deal with these feelings, impulses, and conflicts. 1162

transference *n.* in psychoanalysis, a patient's displacement or projection onto the analyst of those unconscious feelings and wishes originally directed toward important individuals, such as parents, in the patient's childhood. It is posited that this process brings repressed material to the surface where it can be re-experienced, studied, and worked through to discover the sources of a patient's current neurotic difficulties and to alleviate their harmful effects. 1101

countertransference *n.* the therapist's unconscious (and often conscious) reactions to the patient and to the patient's transference. These thoughts and feelings are based on the therapist's own psychological needs and conflicts and may be unexpressed or revealed through conscious responses to patient behavior. 260

Gestalt Psychology. Gestalt theory was one of the major schools of psychology of the first half of the twentieth century. While its main early focus was a protest against the atomism or elementism that characterized its rival schools (such as structuralism and functionalism and, later, behaviorism), its emphasis on the organized, integrated nature of psychological entities and processes has continued to influence the field throughout the remainder of the century. The German word *Gestalt*, roughly meaning "structure," "whole," "form," or "configuration," has no exact equivalent in English, so the term has become part of the technical vocabulary of psychology.

Gestalt psychologists rejected the "constancy hypothesis" that was generally taken for granted early in the twentieth century, namely that there is a constant point-for-point correspondence between physical characteristics of a stimulus and the psychological attributes of the resulting sensation. In numerous experiments they demonstrated that local perceptual qualities vary not just with the local stimulus but with the contexts that surround the stimulus. Percepts are not immutable correlates of the local physical stimuli that give rise to them, but reflect specific interactive relational aspects of a stimulus complex. The well-known perceptual constancies (size, shape, color, brightness, etc.) are all inconsistent with the "constancy hypothesis": for example, the perceived brightness of a small spot in a large visual field depends upon not only the light intensity of the spot itself but also the intensity of the spot's surround. Comparably, color contrast phenomena disprove the "constancy hypothesis"; the same gray circle will appear greenish if surrounded by violet, or yellow if surrounded by blue. Perceptual attributes such as size, shape, color, brightness, movement, etc., are *relationally determined*.

Relational determination also plays a crucial role in many cognitive (and physiological) functions other than sensation and perception. While it is central in perceptual organization (as in controlling what aspects of a complex sensory input will be perceived as figure and which as ground), it is also at the core of productive thinking. To solve a problem productively, it is necessary to understand what aspects of it are essential and which superficial or irrelevant, as well as the critical interrelations among the core aspects. In most psychological wholes or Gestalten the parts are not indifferent to each other, but are mutually interdependent; indeed the attributes of the separate component parts of the Gestalt are determined by their place, role, and function within the whole of which they are parts. Productive thinking involves transforming a confused, fuzzy, meaningless view of a problem into a clear conception of it that takes all the relevant features into account; such reorganization or restructuring of the problem results in insight, understanding, and its solution, if the reorganization is adequate to the central features of the problem.

This view of problem solving, and of learning, contrasted sharply, in its emphasis on meaningfulness, with the views of learning that prevailed in other schools, which instead emphasized blind contiguity in space and time (as in traditional associationism and as in the process of classical conditioning that was considered prototypic of learning by behaviorists). The top-down approach of the Gestalt theorists, making the whole primary, was the opposite of the bottom-up approach typical of psychologists in other schools, which began with "elements" (such as sensations, or stimuli and responses) and studied how they combine to add up to a whole. Reference: Wertheimer, M. (2000). Gestalt Psychology. In A.E. Kazdin (Ed.), The encyclopedia of psychology (Vol. 3, pp. 486-489). Washington, DC/New York: American Psychological Association/Oxford University Press.

Gestalt *n.* an entire perceptual configuration (from German: "shape," "configuration," "totality," "form"), made up of elements that are integrated and interactive in such a way as to confer properties on the whole configuration that are not possessed by the individual elements.

Configuration: the particular arrangement or pattern of a group of related things.

atomism *n.* 1. the view that psychological phenomena can best be understood by analyzing them into elementary units, such as sensations or conditioned responses (...)

Structuralism defined psychology as the study of mental experience and sought to investigate the structure of such experience through a systematic program of experiments based on trained INTROSPECTION.

Functionalism: (which is) defined...as the science of mental activities as they function in adapting the individual to the environment.

PIAGET, JEAN (1896-1980). Swiss child psychologist and epistemologist. Piaget is universally known for his studies of the development of intelligence in children. (...) Piaget thus studied the growth of intelligence, by which term he meant chiefly the capacities, structures, and notions that make scientific thought possible. He described development as a sequence of stages from birth through adolescence. The stages appear at variable ages in different cultures and settings, but their order is invariable. (...) Piaget was born in 1896 in the French-speaking Swiss city of Neuchâtel to an agnostic medievalist and a religious mother with socialist leanings. He precociously became a professional in mollusk classification and was published in specialized journals. After a doctoral thesis on the taxonomy of Alpine mollusks (1918) and studies in psychology and philosophy in Zurich and Paris. He joined, in 1921, the Jean-Jacques Rousseau Institute of Geneva. founded by Edouard Claparede (1873-1940) as a center for research on child development and education. (...)

In Recherche, Piaget sketched a theory of organic, psychological, and social phenomena based on the idea of equilibrium between parts and wholes. Real-life disequilibria (within a society, for example, between individual and collective interests) tend toward an ideal equilibrium that preserves the integrity of parts and wholes alike.

In the early 1920s, Piaget devised a "clinical method" that combined the use of items from intelligence tests, new problem-solving situations, and open-ended conversations with school-age children. In his first five books (1923-1932), he studied the child's language, reasoning, conceptions of the world, theories of causality, and moral judgment. He found that children are at first "egocentric" (ie., experienced difficulty to take another person's point of view) and attached to concrete appearances but that they gradually move away from egocentrism and become capable of thinking abstractly and logically. Earlier child-study examined mainly the contents of the child's mind and inventoried age-related behaviors. The novelty of Piaget's research was that it concentrated on the main features of the child's "mentality"; in so doing, it drew inspiration from work by the French ethnologist Lucien Levy-Bruhl (1857-1939), who described "primitive mentality" as prelogical and mystical.

(...) In his first books, Piaget considered the development of intelligence as a process of socialization of thought, and he attributed great developmental import to social interactions among peers and between children and adults. (...) In all domains, development went from egocentrism (largely manifested as children's dependence on perceptual appearances and acceptance of external authority) toward logical thinking and cognitive and moral autonomy. Piaget saw such development as a progress from the child and the primitive to the adult and the modern. (...)

Particularly in *The Origins of Intelligence*, Piaget elaborated links between biological, epistemological, and psychological theories. He defined human intelligence as a form of adaptation that prolongs organic adaptation and functions according to the same mechanisms, "assimilation" and "accommodation." Piaget asserted the primary role of activity and sought to avoid both nativism and empiricism. He later termed his approach constructivist because it assumes that the concepts and structures of intelligence are successively constructed and reconstructed by means of the physical and mental activities whereby the organism adapts to the external world.

Kazdin Encyclopedia of Psychology 8-Vol Set Oxford University Press 2000. ((vol 4) pp. 193-196.

VYGOTSKY, LEV SEMENOVICH (1896-1934). Russian psychologist. Vygotsky was born in Orsha and grew up in Gomel in the western provinces of the Russian Empire. He graduated with honors from Gomel's Jewish High School in 1913 and in the same year left for Moscow where he studied social sciences at Shaniavsky University and law at Moscow University. Vygotsky started publishing literary reviews and essays on Jewish history and culture in 1916-1917. During the same period he wrote an essay on Hamlet that was later included in his " Psychology of Art." submitted in 1925 as a doctoral dissertation to the Psychological Institute in Moscow. In 1924 he was invited to join the research staff of the Institute. The range of his activities included research on the history of psychology, experimental study of child language and concept formation and research and development projects in the areas of special education and psychopathology. In addition to Moscow, Vygotsky also lectured and supervised research projects in Leningrad (Saint Petersburg) and Kharkov. In 1931-1932, Vygotsky with his colleague Alexander Luria, organized a pioneering cross-cultural study of cognition in Central Asia. Vygotsky died of tuberculosis in 1934. For political reasons his works were banned in the Soviet Union from the mid-1930s to the mid- 1950S.

Vygotsky proposed that psychology should concern itself with what is distinctive in human behavior. What distinguishes human psychology from that of animals is its determination by social and cultural forces. For this reason Vygotsky called his psychological theory sociocultural or cultural-historical. The sociocultural theory emerged as a possible answer to the protracted crisis in psychology associated with the uncompromising confrontation between biologically oriented "scientific" psychology and philosophically oriented descriptive psychology.

The analysis of this crisis was offered by Vygotsky in *The Historical Meaning of the Crisis in Psychology* (1927: reprinted in Vygotsky, 1997). The sociocultural theory proposed to consider two types of psychological functions: "natural" functions reflecting the maturational processes in the child's mind and "cultural" functions dependent on the use of symbolic tools available in a given culture. Vygotsky presented the developmental process as a process of gradual mastery by children of their own "natural" psychological functions with the help of these symbolic "psychological tools," Psychological tools included signs, symbols, oral and written language, formulae, and graphic-symbolic organizers. In *Thought and Language* (1934: Cambridge, Mass., 1986) Vygotsky outlined the meditational role played by speech in the transformation of children's thinking, concept formation, and problem solving. The role of psychological tools can also be seen on the macro level in the diversity of human thinking dependent on the symbolic mediators available in a given culture. In *Studies on the History of Behavior* (1930; Hillsdale, N.J., 1993) Vygotsky and Luria explored historical and ontogenetic differences in cognition dependent on

symbolic mediators and literacy practices characteristic of a given society in a specific historical period.

Vygotsky (1978) rejected the popular belief, associated with Piagetian theory, that instruction should follow the child's cognitive development. He claimed that on the contrary, instruction and learning constitute an important factor in, or "a motor" of, the child's development. Thus, from the Vygotskian point of view, learning and development are just two aspects of one and the same process of "development-generating education." Instead of conceiving instruction as a mere provision of information and rules to be processed by already existent psychological functions. Vygotsky suggested that instruction and learning are responsible for the development of higher psychological functions that are absent in the "natural" cognitive endowment of the child. To make education truly "developing," instruction should be carried on in what Vygotsky defined as the zone of proximal development (ZPD).

The ZPD constitutes an "area" within which the child's functions are in a state of development. They cannot be displayed by children themselves because they have not been formed yet. but if the child receives help from an adult or more competent peer, these functions can be displayed as an outcome of such a cooperative action. The notion of ZPD can also be conceptualized as a meeting place between experientially rich but unsystematic and sometimes erroneous spontaneous concepts of the child and systematically organized "scientific" concepts taught by educators. The notion of ZPD can be used for both assessment and instructional purposes. ZPD based assessment (Lidz, 1987) permits a distinction between children's learning potential and their manifest level of functioning. Teaching based on ZPD takes into account children's ability to benefit from assistance and cooperation and charts the course of development from spontaneous to "scientific" concepts. Although Vygotsky's ideas reached the West with much delay, they have informed a wide range of educational (Moll, 1990), cross-cultural (Cole, 1996), and assessment (Lidz, 1987) studies.

Reference: **Kazdin**, A. E. (Ed.). (2000). *Encyclopedia of psychology* (Vols. 1–8). (pp. 218-220). Washington, DC: American Psychological Association.

Tasks to Perform:

- What is the main topic and its sub-topics related to the text?
- What is the impact of Vygotsky's approach in psychology and in Algeria?

يتبع to be continued à suivre

ISLĀMIC PSYCHOLOGY

THE BASICS

G. Hussein Rassool

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WHAT IS ISLĀMIC PSYCHOLOGY?

Box 3.1 Reflective practices

- What are the stages in the evolution of the definitions of psychology?
- What are the limitations of secular psychology?
- Why was the study of the soul abandoned in contemporary psychology?
- What is Islāmic psychology? Formulate your own definition of Islāmic psychology.

INTRODUCTION

Contemporary psychology has been promoted on a global scale, and its dominance has remained unchallenged in most clinical and academic institutions in the developing world, especially in Muslim-majority countries. Psychological knowledge has been increasingly criticised for Orientalist and Eurocentric perspectives and biases due to colonisation and globalisation (Rassool, 2022), though most psychologists generally adopt a generalist view that human behaviours and experiences are to some extent universal. What is certain, however, is that psychology and applied psychology can no longer be dissociated from the cultural and religious contexts that frame the lives of indigenous communities. However, Muslim psychologists, who have been educated in Western universities or even in their own countries, have been

acculturated as Muslim Freuds within a ‘psycho-secular bubble’ and as blind followers of the ‘Master’s Voice’.

The 1979 publication of Malik Badri’s magnum opus, *The Dilemma of Muslim Psychologists*, acted as a beacon in the development of contemporary Islāmic psychology. This groundbreaking study was a warning to Muslim psychologists of the inherent dangers of blindly copying Western, non-Islāmic ideas and practices. I call this a form of “psychological *Taqleed*,” which is imitating psychological theories and approaches and their applications in clinical practice with Muslim clients. Badri (1979) used the prophetic epitaph “in the Lizard’s Hole” to describe the status quo of the activity of Muslim psychologists.

It was narrated from Abu Hurairah that the Messenger of Allāh (ﷺ) said: “You will most certainly follow the ways of those who came before you, arm’s length by arm’s length, forearm’s length by forearm’s length, hand span by hand span, until even if they entered a hole of a mastigure (lizard) you will enter it too.” They said: “O Messenger of Allāh, (do you mean) the Jews and the Christians?” He said: “Who else?”

(Ibn Majah (b))

In this chapter, the aims are to examine the concept of Islāmic psychology, the evolution in the development of psychology, and the different approaches to Islāmic psychology.

CONTEXT OF DEVELOPMENT OF ISLĀMIC PSYCHOLOGY

The Islāmic awakening (*aṣ-Ṣaḥwah l-’Islāmiyyah*) motivated by a desire to return to the fundamentals of Islāmic teaching and practices based on the Qur’ān and *Sunnah* and the work of Islāmic scholars has been in existence for a few decades (Rassool, 2021a). The emergence, current conceptualisations, and status of Islāmic psychology should be viewed in their broader context, namely, the Islamisation of Knowledge (IOK) movement (Rassool, 2021a). According to Ragab (1999), Islamisation refers to the “integration of Islāmic revealed knowledge and the human sciences” (p. 29). The Islamisation of Knowledge movement gained momentum in the 1970s with the “rise of the plight of the Muslim Ummah [due to colonisation], the secularisation of the educational system in Muslim majority countries, the global re-awakening of

Islāmic consciousness, and the concern of Muslim scholars towards the adoption of Western-oriented values and life-styles by Muslims” (Rassool, 2021a, p. 4). At the same time there was the “incompatibility of a reductionist, scientific naturalist and secular traditions in contemporary psychology. Academic institutions including the International Islāmic University of Malaysia, and the emerging publications from the International Institute of Islāmic Thought paved the way to “Islamise” the social sciences, including the discipline of psychology.

The evolution and development of 21st-century Islāmic psychology has been enabled by both individual scholars and organisations. The International Association of Muslim Psychologists (IAMP), located in Indonesia, was founded in 2006 by the late Professor Dr. Malik Badri. IAMP’s mission is to promote a body of knowledge based on scientific investigations through human endeavours grounded in Islāmic teaching. There are other organisations that have been involved in the Islāmic psychology movement and have contributed, directly and indirectly, to the development of Islāmic psychology, including the Society for Advancement of Muslim Psychology (Pakistan); the Indian Council on Islāmic Perspective in Psychology (India); the Khalil Centre (US); the Islāmic Psychology Professional Association (UK); the Centre for Islāmic Psychology/Riphah Institute of Clinical and Professional psychology, Riphah International University (Pakistan); ISRA Academy- Charles Sturt University (Australia) and the International Association of Islāmic Psychology.

PSYCHOLOGY: DEFINITION AND CONTEXT

Etymologically, ‘psychology’ means the science of the soul, that is, ‘psyche’ means “breath, spirit, soul” and ‘logia’ means “study of” or “research” (Etymonline, 2020). With the advent of the separation of science and religion and the emergence of the Western scientific paradigm, the study of the soul became redundant as a discipline in psychology. From a historical viewpoint, there are several stages in the definition and study of psychology (Figure 3.1). The definitions of psychology from the literature vary from the scientific study of human behaviour and experience to the study of the human mind, its functions, and behaviour to the study of consciousness and unconsciousness. As a science, psychology attempts to study various phenomena in the areas of

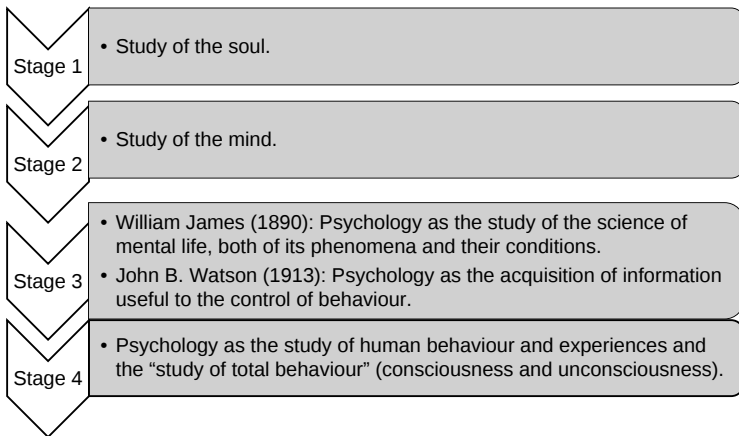


Figure 3.1 Stages in the study of psychology

biological or evolutionary processes, cognitive processes, emotional processes, behavioural processes, developmental processes, psychosomatic processes, organisational behaviours, health behaviours, and illnesses as well as how behaviours can be modified or changed. These subdisciplines are objects of psychological investigation through research and the use of the scientific method, which entails observation, experiment, cause and effect, comparison, generalisation, and the robust analysis of data. The main goals of psychology are to describe, explain, predict, and change human behaviours and mental processes.

It is important to provide a context for the abandonment of the study of the soul in contemporary psychology. From a historical perspective, the study of the soul held a prominent place in discussions related to psychology before the separation of science and religion and the emergence of Western scientific paradigm. The formal separation of science and religion resulted, in part, from the secularisation of Western contemporary societies. This alienation of religion within the paradigm of ‘soulless’ psychology means that “religious ideas, practice, and organizations lose their influence in the face of scientific and other knowledge” (McLeish, 1995, p. 668). The emphasis on the secularisation of modern psychology is based on the premise that religion is based upon faith, which cannot be

evaluated by objective methods, whereas science is based on empiricism and experimentation in order to establish facts that are verifiable. Despite the uneasy coexistence between psychology and religion, spirituality and religion still matter and are embedded in the worldviews of many people. However, psychologists deny the reality of the unconscious, and a significant majority deny the reality of the soul. Zarabozo (2002) highlighted the main weaknesses of the secular approaches to psychology (Box 3.2).

Box 3.2 Main weaknesses of secular approaches to psychology

- Humans are viewed as independent of their Creator and Lord.
- Theories are based upon human intellect alone, while discounting revelation from the Creator.
- Knowledge and research focus only on the tangible aspects of humans, ignoring the spiritual and unseen elements.
- Behaviours are generally seen to be determined solely by drives, reflexes, conditioning, and social influences.

Source: Zarabozo, 2002, p. 49.

WHAT IS ISLĀMIC PSYCHOLOGY?

Islāmic psychology or *‘ilm al-nafs* is concerned with the science of the *Nafs* (‘self’, ‘soul’, or ‘psyche’) based on an Islāmic perspective. Muslim classical scholars have used various terms to describe the concept of Islāmic psychology and psychotherapy, including *Tibb al-nufus*, *Ilaj al-nafs*, *al-Tibb al-rūhaniy*, *Tahdhib al-nufus*, *Tathir al-nufus*, *Tazkiyat al-nafs*, *Tasfiyat al-nufus*, and *Mudawat al-nufus* (Sham, 2015). Various terms used by scholars are presented below (Box 3.3) Though the focus of Islāmic psychology is on the science of the soul, it is more integrated within the holistic paradigm in the understanding of human nature and behaviour in the physical, social, psychological and spiritual dimensions.

Box 3.3 Terms for Islāmīc psychology

- Miskawayh in *Tahdhib al-akhlaq: Tib al-nufus, Atibba' al-nufus*, or *c Ilaj al-nafs*.
- Abu Bakar al-Razi in *al-Tibb al-ruhani: al-Tibb al-ruhani*.
- Ibn Bajjah in *Ibn Bajjah's Psychology: 'Ilm al-nafs*.
- Ibn al-Qayyim al-Jawziyya in *Risalat fi amrad al-qulub: Ilaj al-nafs*.
- Shaykh ibn Ata Allāh 'Sakandari in *Taj Al-Arus Al-Hawi Li Tahdhib Al-Nufus: Tahdhib al-nufus*.
- Muhammad c Uthman Najati in *'A1-Hadith al-Nabawi wa ilm al-Nafs': Ilaj al-nafs*.

A review of the literature suggests that various themes have been used to explain the concept of Islāmīc psychology. Table 3.1 presents a summary of the themes of Islāmīc psychology from the literature.

Table 3.1 Summary of the themes of Islāmīc psychology

Approach	Themes
<i>Fitrah</i>	<i>Rûh, Qalb, 'Aql, Nafs, Ihsas, Irada.</i>
Sufism (<i>Tasawwuf</i>)	Inner [<i>batin</i>] dimension and outer [<i>dahir</i>] dimension.
Action	<i>Tawhîd, Taqwa, Tawba, Jihad al-Nafs.</i>
<i>Rida</i>	Reliance and attachment to God
Islāmīc Personality Theory	Completely surrender and submit and obey the laws of God.
Spiritual diseases of the heart	Manifestation of God in nature. Behavioural patterns of all living. Islāmīc paradigm.
Sufism (<i>Tasawwuf</i>)	Islāmīc concepts or spiritual therapies: <i>Dhikr, Ruqya</i> , etc. Psychotherapy.
<i>Tazkiyat al-nafs</i>	Synonymous with the works of Al-Kindī, Al-Razi, Al-Balkhī, Al-Ghazālī.
Qur'ānic psychology	Soul, mental processes, and behaviour: principles of psychology and Islāmīc sciences.

(Continued)

Table 3.1 Cont.

<i>Approach</i>	<i>Themes</i>
Muslim mental health	Teaching from the Holy Qur'ān, <i>Hādīth</i> , and <i>Sunnah</i> . Human psyche. Healthy mental state.
Western psychology and Islāmic theology	Theo-ethics, socio-ethics, and psycho-ethics.
Islāmic psychotherapy and counselling	Psychology about Muslims, by Muslims or for Muslims.
Islāmically integrated psychotherapy	Equate to Western conceptions (such as Freud's psychosexual development).

Table 3.1 demonstrates that themes regarding the concept of Islāmic psychology are diverse. In reality, there are bound to be multiple themes and definitions of Islāmic psychology based on the schools of thought, orientations, and worldviews of the author(s). In some cases, no attempt is made to define Islāmic psychology; rather, author(s) offer a description of some of its features, which could easily be labelled as “old wine in a new bottle”. The definitions of Islāmic psychology are not a homogeneous academic entity. Let us examine a few definitions of Islāmic psychology from Kaplick & Skinner (2017), Alizi (2017), the International Association of Islamic Psychology (2018), and Keshavarzi et al. (2021) (Box 3.4).

Box 3.4 Definitions of Islāmic psychology

- Kaplick & Skinner (2017): Islam and psychology is “the interdisciplinary field that explores human nature in relation to Islāmic sources and which uses this knowledge to bring human beings into their best possible state, physically, spiritually, cognitively, and emotionally” (p. 199).
- Alizi (2017): “The scientific study of manifestation of the soul in the form of behaviour and mental process.”
- International Association of Islamic Psychology (2018): “Psychology, as it is generally practiced, only represents a part of the whole. Often the soul is not taken into account. Islamic psychology is a holistic approach that endeavours to better understand the nature of the self and the soul and the connection of the soul to the Divine. It

conceptualises the human being with a focus on the heart as the centre of the person more so than the mind and is grounded in the teachings of the Qur'an, Prophetic teachings, and the knowledge of the soul from the Islamic tradition. Islamic psychology embraces modern psychology, traditional spirituality, metaphysics and ontology."

- Keshavarzi et al. (2021): "The empirical, rational, and revelatory study of human cognition (*'Aql*), emotions (*Ihsas*), behavioural inclinations (*Nafs*), and spirit (*Rūḥ*)."

One of comprehensive definitions of Islāmic psychology is from the International Association of Islamic Psychology (2018), which explains what is lacking with contemporary psychology but does not define it. It provides some elements of Islāmic psychology based on Al-Ghazālī's concept of the soul. Though this is a comprehensive definition, the main concern is its fuzziness in contents and approach. The definition focuses on a one-size-fits-all paradigm and reads more like the principles of Islāmic psychology rather than an operational definition. Alizi's (2017) definition has the dual components of the use of scientific methodologies (Qur'ānic sciences and scientific method) and the inclusion of the soul. According to Alizi, the "definition will make Muslim psychologists use soul as the general framework in interpreting psychological data (behaviour and mental processes) instead of the limited approach of biological, psychodynamic, behavioural, humanistic, and cognitive perspectives in psychology." Kaplick and Skinner (2017) did not define Islāmic psychology, rather they defined Islām and psychology, which refers to the broader movement that relates Islam to psychology. This is a holistic definition of Islam and psychology that involves all the dimensions of human nature using knowledge from Islāmic sources. However, there is some deficit in the sources of knowledge in this definition. Does this mean that knowledge from other sources, such as empirical evidence, will not be entertained? The definition of Islāmic psychology of Keshavarzi et al. (2021) uses knowledge from different sources, including empirical, rational, and divine sources, to study the multidimensional nature of human behaviours and experiences. This definition is based on the use of Al-Ghazālī's conceptualisation of the human self. Though, it would be interesting to observe how this

definition can be applied to the study of diverse clinical psychopathologies. Although any definition of Islāmic psychology is bound to be controversial, even among Islāmic psychologists, the following definition comes as close to encapsulating the essence of Islāmic psychology as is possible in a few words (Box 3.5).

Box 3.5 Islāmic psychology has been defined as “the study of the soul, mental processes, and behaviour according to the principles of psychology and Islāmic sciences” (Rassool et al., 2020a).

The definition infers that aspects of the soul as well as cognitive, affective, and behavioural processes are studied within an evidence-based paradigm that is compatible with Islāmic beliefs and practices as well as Islāmic sciences. This dual discipline examines the understanding the nature of human behaviour and experiences involving all the dimensions of human nature from an Islāmic perspective. If we analyse the above definition, we can see an element of the study of the science of the soul. The author has now revised the definition of Islāmic psychology (Box 3.6), which is the definition that will be used in the context of this book.

Box 3.6 Islāmic psychology is the study of the science of the soul, mental processes, and behaviour according to the principles of empirical psychology, rationality, and divine revelation from the Qur’ān and *Sunnah*.

Ibn Sina provides an explanation of the soul (Box 3.7). The soul is the essence of a human being, and it is a part of the physical body but not an image of the physical body. In Islāmic psychology it is the ‘soul’ that drives the behavioural, cognitive, emotional, physical, and spiritual dimensions. Utz (2011) suggested that the “essence of man is spiritual and metaphysical. And since the soul true nature is spiritual, the soul requires a spiritual connection to

its source, the Creator” (p. 35). As the body itself can be affected by different psychosomatic disorders (body and mind), the human soul also suffers from the same ailments and symptoms as the body. In this context, diseases are related to spiritual matters, while secular psychologists often deny their effects on healing and curing. In addition, the human soul can also suffer from ailments that result, for example, from paranormal phenomena, including evil eye, possession syndrome (*Jinn*), and black magic (*Sihir*). In Islāmic psychology the *Fitrah* is an important concept in understanding human nature. The essence of the *Fitrah* is a natural predisposition to submit to the One God and the covenant of monotheism, which is embedded on each soul whether the person is Muslim or not.

Box 3.7 Ibn Sina defines the soul as the “primary perfection as it completes the race to become an actually existing kind” (Cited in Afesh, n.d.). Ibn Sina asserts that we infer the existence of the soul from the fact that we observe bodies that perform certain acts with some degree of will. These acts are exemplified in taking nourishment, growing, reproducing, moving, and perceiving. Since these acts do not belong to the nature of bodies, for this nature is devoid of will, they must belong to a principle they have other than bodies. This principle is what is called ‘soul’.

The study of mental processes and behaviour involves the understanding of the cognitive, behavioural (normal and abnormal), emotional, and biological predispositions that influence the behaviour of people. This understanding depends on the best available research evidence, clinical expertise, and the individual characteristics of the client. This is known as evidence-based practice and is one source of knowledge. In contrast with contemporary scholarship in psychology, Islāmic psychology acknowledges that one of the most important sources of knowledge regarding human nature and behaviours is divine revelation. One of the weaknesses of the scientific method is its limited focus “on the physical world and almost complete disregard for spiritual aspects of the human being” (Utz, 2011, p. 36).

In effect, in an Islāmic epistemology (intellectual discourse that concerns the theory of knowledge in Islam and justifications) the

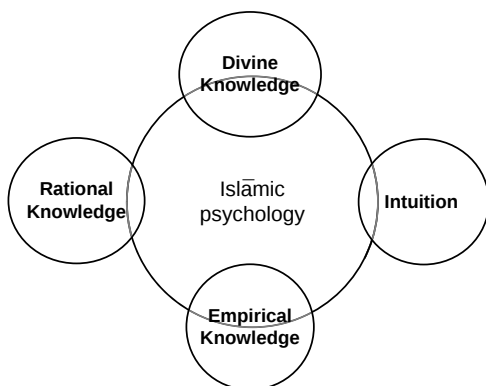


Figure 3.2 Sources of knowledge in Islāmic psychology

sources of knowledge are derived from divine revelation, intuition (process of knowledge acquisition through direct knowledge without reasoning or inferring), empirical evidence (acquisition of knowledge through experience), and the rational process (acquisition of knowledge through reasoning). Islāmic psychology uses all four sources of knowledge in the study of human behaviours and experiences: empirical evidence, rationality, intuition, and divine revelation. Figure 3.2 presents the sources of knowledge in Islāmic psychology.

In the paradigm of Islāmic psychology, it is the revelation from the Creator (the Qur'ān) that becomes the primary and most fundamental source of knowledge and understanding. This gives the Qur'ān precedence in dictating the main source of knowledge. The other form of knowledge is from the *Sunnah* of the Prophet Muhammad (ﷺ), which is the verbally transmitted record of the teachings, deeds and sayings, and silent permissions (or disapprovals) of the Messenger of Allāh (ﷺ), as well as the companions (*Sahaba*). The Islāmic sciences (*Ulūm al-dīn*) are a set of traditionally defined religious sciences, which include the study of Islāmic jurisprudence (*Fiqh*), prophetic traditions (*Hādīth*), interpretation of the Qur'ān (*Tafsīr*), rules for the proper recitation of the Qur'ān (*Tajwīd*) and the various ways in which the Qur'ān can be recited (*Qirā'ā*), and the biography of Prophet Muhammad (ﷺ) (*Seerah*). Within the paradigm of Islāmic

psychology, to explain human behaviours there are the inherent dimensions of the nature of man and the inborn tendency to the unicity of God (*Fitrah*); the nature of the self with the multifaceted constellation of relationships between the heart (*Qalb*), soul (*Rûh*), desire-nature or behavioural inclination (*Nafs*), and intellect or reason (*‘Aql*); and additional aspects of the unseen world.

DIFFERENCE BETWEEN PSYCHOLOGY AND ISLĀMIC PSYCHOLOGY

The differences between secular, mainstream psychology and Islāmic psychology are presented in Table 3.2. They contrast in terms of the basis of religious relationship; the sources of knowledge; what causes illness and maintains sound mental health; the responses to illness; and their values, growth, and development. In addition, the focus, purpose, and process of psychology are compared.

Table 3.2 Differences between psychology and Islāmic psychology

<i>Factors</i>	<i>Psychology (Mainstream)</i>	<i>Islāmic psychology</i>
Orientation	Judeo-Christian	Islāmic
Religious relationship	Oppositional Secular	Integrated
Sources of knowledge	Man-made theories Empirical Parochial	Divine revelation: Qur’ān and <i>Sunnah</i>
What causes illness?	Bio-psychosocial factors	Bio-psychosocial factors + Spiritual factors
Sound mental health	No divine intervention	Submission to God Integration of material and spiritual life
Values	Materialistic Socio-moral value structure Value laden Value dependent	God consciousness Spiritual-Divine will Islāmic values and morality

(Continued)

Table 3.2 Cont.

<i>Factors</i>	<i>Psychology (Mainstream)</i>	<i>Islāmic psychology</i>
Growth and development	Psychosocial development	Spiritual and psychosocial development
Focus	Limited focus on the physical world Disregard for spiritual aspects of human beings	Physical and metaphysical world Regard for spiritual aspects of human beings Seen and unseen worlds
Purpose	Promotes personal growth/self-understanding	Promotes the clear purpose and meaning of life
Process	Individual based Individual focused	Mutual responsibility Social obligation Healthy altruism Community cohesion
Responses to illness	Psychological reactions	Spiritual reactions: patience and prayers, charity, and reading the Qur'ān
Relationship between mind and body	Mind-body interaction	Mind-body-soul interaction
Personal development	Unlimited freedom	Bonded freedom

Source: Adapted from Rassool (2016).

KINDS OF ISLĀMIC PSYCHOLOGY

Since the 20th century many kinds of Islāmic psychology have been developed and are in existence. A diversity of labels have been ascribed to Islāmic psychology. Some academics and clinicians have misused the concept outside the conceptual paradigm of Islāmic psychology. Al-Karam (2018) suggested,

Most of the contemporary scholarship that has been somewhat indiscriminately characterised as Islāmic Psychology might better be referred to as “Islam and Psychology” partly due to the lack of an agreed upon definition or theoretical model, and partly because the work is coming from a broad array of disconnected

disciplines including psychology, theology, Arabic literature, philosophy, history, and mental health to name a few.

(p. 97)

Some of the kinds of Islāmic psychology are presented in Figure 3.3.

One important figure in the Indian subcontinent is Ashraf Ali Thanvi (1873–1943), an Indian Muslim scholar and Sufi mentor of the Hanafi school. He is referred to as the “Physician of the Muslims” [*Hakim al-ummat*] and can be regarded as “Hakim–Psychologist”. His work discusses personality theory in relation to the different stages of the *Nafs*, causes and classification of disease, and treatment or therapies. He used various psychosocial and spiritual interventions in the treatment of psychological and spiritual disorders. His therapy is known as *Sulook*, and he divided his therapies into two kinds: reading therapy and communication therapy.

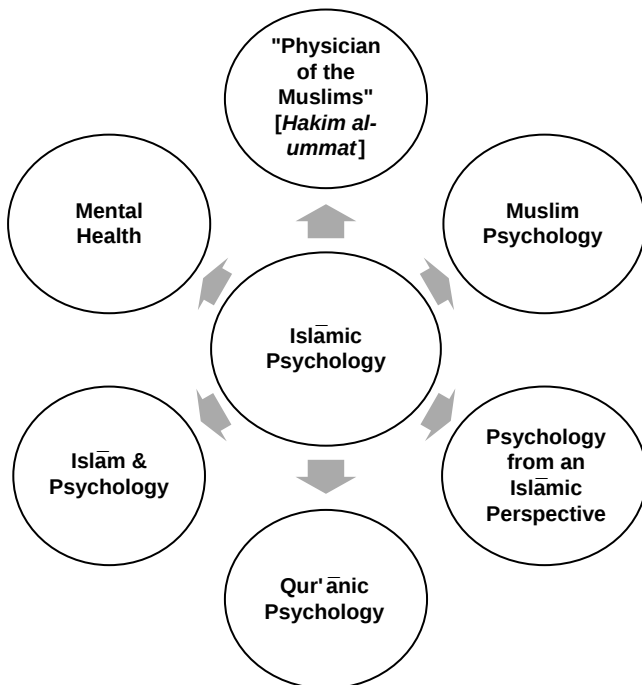


Figure 3.3 Kinds of Islāmic psychology

Muslim psychology was developed in Pakistan in the late 1970s by Muhammad Ajmal and A.A. Rizvi. Rizvi later established the Society for Advancement of Muslim Psychology (SAMP) and the Institute of Muslim Psychology in Lahore, Pakistan. Muslim psychology is also taught as a module in the undergraduate psychology programme in a few universities in Pakistan. A Centre for Islāmīc Psychology (Lahore Campus) was established in 2019 with the Riphah Institute of Clinical and Professional Psychology (RICPP), thus switching from Muslim Psychology to Islāmīc Psychology. The first university-accredited course, a certificate course in Islāmīc Psychology, was launched in September 2019 under the directorship of Professor Dr. G. Hussein Rassool (Saleem and Khalily, 2021). In 2022, the Centre for Islāmīc Psychology launched the first university-accredited Advanced Diploma in Islāmīc psychology and psychotherapy.

In India, there is the Indian Council on Islamic Perspective in Psychology (ICIPP) and the Centre for Study and Research (CSR), which promote and advance Islāmīc perspectives in psychology. ICIPP and CSR provide a platform for students, academicians, researchers, and practitioners to discuss issues related to the nature, methods, and application of Islāmīc psychology.

Lately, there is a new kind of psychology on the scene ascribed the label of Qur'ānic Psychology (Bakhtiar, 2019). The description of Bakhtiar's book states:

Qur'ānic Psychology has a goal – to prepare us for our return to whence we came – to strengthen or return to our *fitrat* [*fitrah*] Allāh. As the monotheist we were created to be through engaging our moral intelligence (MI). We do this, according to Qur'ānic Psychology, by strengthening our *Nafs al-muṭma'innah* ('aql, reason, intellect, spirit) to dominate over our *Nafs al-ammārah* (affect-behaviour) through our reasoning, adhering to our mind (*sadr*), and *Nafs al-lawwāmah*, bringing awareness and consciousness to our *Nafs al-mulhamah* (*qalb*, "heart") of God-consciousness (*taqwa*) and the constant Presence of God in our lives.

What is of great interest and challenging is the identification of a fourth Qur'ānic aspect of the soul, the *Nafs al-mulhamah* (the inspired soul that fluctuates). Allāh knows best.