Contemporary Scholarship on Classical Islamic Psychology

A Scoping Review

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The Islamic classical scholarly tradition is replete with literature on a wide range of psychological themes. In recent decades, there has been a surge in the study and re-evaluation of this classical literature considering modern psychology. The purpose of this review is to typologize and examine the prevalent themes and approaches in this contemporary body of scholarship engaging with classical Islamic psychological literature, and to highlight gaps and limitations. This literature review utilized a flexible search strategy through various national and regional databases using a wide range of keywords. The study included a total of 132 works in three languages: Arabic, English, and Turkish. The identified works were screened for inclusion based on their relevance to psychology and their focus on classical Islamic works. These works were organized according to a thematic typology developed by the authors into three categories: broad overviews, theory-oriented works, and application-oriented works. The review indicated a significant diversified interest in classical literature in relation to modern approaches to psychology. However, contemporary scholarship included a notable "championing" attitude towards classical literature with less prevalence of empirical explorations and practical applications. Certain classical scholars and treatises received significantly more attention than others in recent decades. The paper concludes by offering future directions for research in this domain.

Keywords

Islamic Psychology • history of psychology • Muslim mental health • Islamic studies • Al-Ghazali • Ibn Sina • Al-Balkhi

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Introduction

The endeavor to understand and heal the human psyche is no stranger to the Islamic intellectual discourse in both the classical and the contemporary eras. Muslim scholars of the classical times addressed the ontological expositions of the human psyche, virtue ethics, human development, spiritual development, behavioral change, and treating moral vices and psychological ailments, among other themes. In contemporary times, efforts sought to explore and benefit from this rich intellectual heritage while contextualizing it within the modern psychological discourse. Contributors include organizations such as the International Institute of Islamic Thought (IIIT), as well as individuals. The last decade, specifically, witnessed a growing interest in exploring Muslims' contributions to psychology, as evidenced by the establishment of new organizations, institutes, conferences, and courses on Islamic Psychology worldwide.

It is not only natural but rather imperative for anyone interested in advancing the Islamic discourse on psychology to engage with and draw upon classical Islamic literature. Nagati (2001) considered "knowledge of the Muslim intellectual psychological heritage" one of seven key milestones towards establishing the field of Islamic Psychology. He also positioned the integration and reconciliation of ancient and Greek philosophies within the Islamic tradition as a model for engaging with modern Western psychology (Nagati, 2001, p. 60).

Contemporary Muslim scholars engage classical Islamic literature in various ways. One typology offered by Kaplick and Skinner (2017) identified three approaches: the filter approach, the Islamic Psychology approach, and the comparison approach that "can be conceptualized as different methodologies of relating Islamic teachings, contained in primary and secondary Islamic sources, to psychology in general, and Western Psychology in particular." (Kaplick & Skinner, 2017, p. 200). The filter approach centralizes the paradigms of Western Psychology to underscore convergences and divergences from Islamic thought. The Islamic Psychology approach centralizes traditional Islamic thought and sources and conceptualizes Islamic Psychology through these sources. The comparison approach attempts to find a common ground between Western and Islamic concepts but is judged by Kaplick and Skinner as simplistic and superficial (Kaplick & Skinner, 2017).

The classical Islamic literature itself demonstrates significant variability. Muslim polymaths approached the study of the human psyche through various disciplines that enriched their scholarly contributions. Awaad et al. (2020) identified three perspectives: philosophers, physicians, and theologians. The philosophers' perspective, represented by al-Kindi (d. 259/873), Ibn Miskawayh (d. 421/1030), Ibn Rushd (d. 595/1198), and al-Farabi (d. 339/950), drew heavily upon the Greek tradition in addressing topics, including the nature of the soul and the mind, mental and cognitive faculties, dreams, and happiness. The physicians' perspective, represented by al-Razi (d. 313/925), Abu Zayd al-Balkhi (d. 322/934), and Ibn Sina (d. 428/1037), provided detailed accounts of mental illnesses, their symptoms, and etiologies, as well as treatments and interventions. The theologians' perspective, represented by al-Ghazali (d. 404/1111), al-Suhrawardi (d. 632/1234), and Ibn al-Qayyim (d. 751/1350), dedicated volumes to the topics of self-development, virtue ethics, spiritual, moral, and emotional ailments and their treatments (Awaad et al., 2020).

Against this background, this literature review examines the contemporary scholarship on classical Islamic literature pertinent to psychology. It aims to identify the prevalent themes and approaches in contemporary scholarship, assess the quality of scholarship, and highlight gaps and limitations. This paper seeks to serve as a stepping stone for future efforts to explore, revive, and build on the Islamic heritage to advance the field of Islamic Psychology.

Methodology

Search Strategy

As a literature review, the study did not utilize a strict "systematic review" approach since a large body of literature on Islamic Psychology is housed outside the mainstream Western academic databases. Rather, the study adopted a flexible search strategy, and a wide net was cast through various academic databases, as well as other forms of databases and book repositories. This search also included screening reference lists in major Islamic Psychology works, bibliographies on Islamic Psychology, and Islamic Psychology content on social media platforms. National and regional databases utilized in this study include the following:

- Arabic: Mandumah, Almanhal, eMarefa
- Turkish: JournalPark and TRDizin (by TÜBİTAK ULAKBİM)
- English: PsychInfo PubMed
- Others: Google Scholar, Shabakt al-'Ulum al-Nafsiyya al-'Arabiyya (Arab Psychological Network), Noor Library (https://www.noor-book.com/), Maktabat tariq al-'ilm (https://books4arab.me/)

As for keywords, the survey utilized a wide range of search words and phrases in the three pertinent languages: Arabic, English, and Turkish. The search phrases included terms and their variations, such as Islam, psychology, Islamic Psychology, *turāth* (heritage), *'ilm al-nafs*, and *nafs*. Search phrases also included names of scholars frequently studied in Islamic Psychology, such as al-Ghazali, al-Balkhi, Ibn Sina, and Ibn al-Qayyim.

Inclusion and Exclusion Criteria

The study included works in three languages: Arabic, English, and Turkish. The main inclusion criteria were explicit indication of a psychological theme and explicit engagement with classical Islamic psychological literature as the focus of the work. Most works on Islamic Psychology engage with classical literature; however, our study only included works centered around that theme. No date limitations were set, and, for purposes of the analysis, works published post-Ottoman era were considered contemporary and those published during or pre-Ottoman era were considered classical. The study included edited volumes, monographs, peer-reviewed journal papers, graduate theses and dissertations, conference proceedings, and some papers in periodicals of reasonable quality.

Results

Our search yielded 132 works, including peer-reviewed publications, graduate dissertations, monographs, multi-author volumes, and periodical articles. These works were typologized under three groups: broad overviews, theory-oriented works, and application-oriented works (see Table 1 for a brief on the typology).

Broad Overviews

In contrast to more specific studies focused on a particular work, scholar, concept, or theory, broad overviews of the Muslim classical psychological heritage survey a larger group of treatises, scholars, or eras. These overviews can take on various forms, including encyclopedic works that aim to identify reference materials for the emerging discipline of Islamic Psychology, as well

Table 1. Typology of Contemporary Literature Exploring the Islamic Psychological Heritage

Typology of the Contemporary Literature		
Broad Overviews	**Theory-Oriented Works**	**Application-Oriented Works**
Works that survey the entirety of the Muslim classical psychological heritage; a group of treatises, scholars, or eras; or the overall contribution of a given scholar.	Works that explore ontological and epistemological themes in classical psychological literature.	Works that explore specific domains or themes in the classical literature pertaining to a subdomain or subfield of psychology, particularly those with practical applications and overtones.
	Subtypes	
• Encyclopedic Overviews • Overviews Organized by Author • Overviews Organized by Topic • Overviews Addressing a Single Scholar • Overviews on Mental Health Care • Critical Evaluations of the Islamic Psychological Heritage	• Ontological Perspectives • Epistemological Perspectives	• Mental Illnesses and Their Treatments • Psycho-Spiritual Wellness and Ailments • Personality Psychology • Psychoanalysis • Moral Psychology and Virtue Ethics • Positive Psychology • Educational, Developmental, and Cognitive Psychology

as more focused studies that survey a smaller number of works or scholars. These overviews are organized thematically or by specific scholars. Some overviews cover a wide range of topics within psychology, while others are narrowly focused on mental health and psychiatric domains.

Encyclopedic Overviews

Among the most encyclopedic overviews is the four-volume publication commissioned by the International Institute of Islamic Thought (IIIT) (Abd Al-Hamid et al., 2008; Majariyya et al., 2011). The project explored, surveyed, and summarized hundreds of classical treatises written by more than 100 Muslim scholars spanning the first *Hijrī* century through the 14th *Hijrī* century (8th century–20th century C.E.). This project was a collaborative effort supervised by Egyptian scholars Muhammad 'Uthman Nagati, Abd Al-Halim Mahmoud, Tarif Shawqi Faraj, and Abdel-Moneim Shehata Mahmoud. All contributors (over 20) were professors of psychology from Egyptian Universities (Abd Al-Hamid et al., 2008; Majariyya et al., 2011; Elzamzamy et al., 2021). The first three volumes, spanning 1,500 pages, were published in 2008 and entitled *'Ilm al-Nafs fi al-Turath al-Islami* (Psychological Sciences in the Islamic Heritage). The three volumes were organized chronologically, starting with Ibn Sirin (d. 729 C.E.) and ending with Abu Al-'Ula Afifi (d. 1966 C.E.). Eleven professors of psychology from various Egyptian universities annotated the treatises.

The project aimed to serve as a guide for researchers in the field of Islamic Psychology. It originally intended to include published and unpublished classical treatises; however, due to the lack of resources, it was restricted to those published in print. A fourth volume was later published in 2011 under the same series by another group of Egyptian professors supervised by Abd Al-Halim Mahmoud, Tarif Shawqi Faraj, and Abdel-Moneim Shehata Mahmoud (Majariyya et al., 2011).

While the first three volumes were organized by scholar, this fourth volume was organized by scholarly discipline: *adab* (manners), *'usūl al-fiqh (*principles of jurisprudence), *tarājim* (biographies), *taṣawwuf* (Sufism), and others. Each entry in these four volumes includes a brief biography of the scholar followed by a review, summary, and annotation of the work. Each entry included some references to contemporary psychological constructs believed to be relevant to the work at hand.

Overviews Organized by Author

Several contemporary works organized their survey by scholar, with various degrees of depth in analyzing the scholar's contribution to psychological constructs and concepts (Nagati, 1993; Ismail, 2001; Awaad, 2020; Haque, 2004; Majeed & Jabir, 2017; Al-Taramsi, 1978; Rassool & Luqman, 2023; Maden, 2022; Köse, 2013). Of the most comprehensive works is Nagati's (1993) (#02) 300-page monograph entitled *Al–Dirasat al–Nafsaniyya ‘ind al–’Ulama’ al–Muslimin* (*Psychological Studies of Muslim Scholars*), which originally started as classes taught to undergraduate students at the Imam Muhammad Ibn Saud Islamic University in Riyadh during the years 1984–1987.

The monograph explored the writings of 14 scholars (see Table 2). The themes explored under each scholar included: the theory knowledge, the ontology of the *nafs*, mental faculties, human states and traits, sleep and dreams, emotions and emotional regulation, happiness, behavior and behavior modification, treating psychological ailments, and parenting and childhood development. Nagati drew comparisons and associations between the thought of these classical scholars and modern theories and applications. Likewise, Rassool and Luqman (2023) offered a rigorous overview of the contributions of 14 classical scholars, in addition to 12 contemporary scholars (see Table 2). After a brief biography of each scholar and a list of their psychological treatises, the book surveyed their thoughts on psychology, psychopathology, and therapeutic interventions. Other works under this subtype largely followed similar patterns (see Table 2 for a list of the scholars surveyed in each of these works). Others, namely Awaad et al. (2020), as highlighted in the introduction, attempted to classify and conceptualize contributions from a disciplinary perspective: philosophers, physicians, and theologians. It is worth noting that most of the aforementioned overviews offered critical remarks on the emerging field of Islamic Psychology and on the significance and approaches to examining the classical psychological literature.

Table 2. A list of the early classical scholars surveyed in the "Overviews Organized by Author"

Scholar	Nagati (1993)	Rassool & Luqman (2023)	Al-Taramsi (1978)	Ismail (2001)	Haque (2004)	Awaad et al. (2020)	Majeed & Jabir (2017)	Maden (2022)
Al-Kindi	*	*	*		*	*	*	*
Abu Bakr al-Razi	*	*	*		*		*	*
Al-Farabi	*	*	*		*		*	*
Ibn Miskawayh	*	*		*	*	*		*
Ibn Hazm	*			*				*
Al-Ghazali	*	*	*		*	*	*	*

(*Continued*)

Table 2. (Continued)

Scholar	Nagati (1993)	Rassool & Luqman (2023)	Al-Taramsi (1978)	Ismail (2001)	Haque (2004)	Awaad et al. (2020)	Majeed & Jabir (2017)	Maden (2022)
Ibn Rushd	*	*	*		*	*		
Ibn Taymiyyah	*	*				*		
Ibn al-Qayyim	*	*		*		*		*
Fakhr al-Din al-Razi	*				*			*
Ibn Tufayl	*				*			*
Ibn Bajah	*		*		*			
Ibn Sina	*	*	*		*		*	*
Ikhwan al-Safa	*				*			
Al-Balkhi		*			*		*	*
Al-Raghib al-Isfahani		*						*
Ibn Khaldun		*						*
Ibn al-Jawzi		*						
Ibn Rajab al-Hanbali		*						
Ibn Sirin			*					
Al-Harawi				*				
Al-Tabari					*			
Al-Majusi					*			
Ibn al-'Ayn Zarbi					*			
Al-Suhrawardi						*		
Najab ud-din Muhamed							*	
Ibn al-Haytham							*	
Al-Harith al-Muḥasibi								*
Ibn 'Arabi					*			

Distinctly, Köse's (2013) study shifts the focus to later Ottoman Muslim intellectuals. In his master's dissertation, Köse examined the contributions and works of five Ottoman intellectuals, namely Ali İrfan (d. 1286/1869), Hoca Tahsin (b. 1227/1812), Yusuf Kemal Bey (d. 1265/1849), Ahmed Nebil (d. 1364/1945), and Baha Tevfik (b. 1301/1884); analyzing four works by these scholars produced between 1878 and 1912. The study compares and contrasts the ideas and approaches of these Ottoman intellectuals with those of contemporary psychologists, providing a more nuanced understanding of the field.

Overviews Organized by Topic

Two interconnected works (Al-Khalifa, 2001; Taha, 2011) organized their survey by topics or sub-fields of psychology. Al-Khalifa (2001), in his introduction, commended his teacher's (Taha's) work for its encyclopedic nature and its comparative, analytical, and rooted discourse. Al-Khalifa considered his own work *'Ilm al-Nafs al-Tajribi fi al-Turath al-'Arabi al-Islami* (Experimental Psychology in the Arabic Islamic Heritage) a continuation of the legacy of Taha in his compendium *'Ilm al-Nafs fi al-Turath al-'Arabi al-Islami* (Psychology in the Arabic Islamic Heritage) (Taha, 2011, first published in 1995). Professor Malik Badri prefaced Taha's book with strong praise for filling a void in contemporary Islamic psychological literature, as well as for its mastery in dissecting both contemporary and classical discourses. As evident from the title of his work, Al-Khalifa paid special attention to subfields with empirical sensory epistemological foundations (see Table 3 for the main topics and themes covered in the two texts). Both texts included chapters discussing methodological foundations for accessing and utilizing the classical psychological heritage.

Overviews Addressing a Single Scholar

Numerous works ventured to map the views and ideas of a given scholar. Such works were given titles such as *Psychological Studies*, *Psychological Contributions*, *Psychological Thoughts*, *Psychological Themes*, and *Psychological Opinions* by X scholar. Some were purely descriptive while others adopted analytical and comparative approaches.

The scholars surveyed in these works spanned the 9th century to the 15th century C.E., starting with al-Kindi (d. 870), Ibn Miskawayh (d. 1030), Ibn Sina (d. 1037), Al-Mawardi (d. 1058), Ibn Hazm (d. 1064), al-Ghazali (d. 1111), and Ibn Tufayl (d. 1185). Two extensive

Table 3. Main Themes in the two Overviews Organized by Topic

Taha (2011)	Al-Khalifa (2001)
1. Neuro-physiological basis of behaviors (Al-Razi, Ibn Sina)	1. Psychoanatomy
2. Psychological development (Ibn al-Tufyal vs. Piaget)	2. Physiological psychology
3. Sensory perception (Ibn al-Haytham)	3. Animal psychology
4. Memory and intellectual functions (al-Farabi, Ibn Sina, al-Ghazali)	4. Child psychology
5. Educational psychology theory	5. Avicennean psychology
6. Intelligence (al-Jahiz, al-Baghdadi, Ibn Habib, Ibn al-Jawzi)	6. Abnormal psychology
7. Counseling psychology and mental health (al-Balkhi)	7. Arabic Hospitals (Bimaristans)
8. Psychotic disorders (Ibn Sina)	8. Mathematics and Psychology
	9. Psychophysics

works addressed al-Kindi. Fitzmaurice (1971), in a master's thesis, explored al-Kindi's extant treatises on psychological themes and highlighted al- Kindi's agreement with and departure from Greek sources and influences. Aldemir (2019) offered an extensive and elaborate thematic exploration of the various concepts pertaining to psychology, psychology of religion, mental well-being, emotional well-being, and virtue ethics in the works of al-Kindi.

Al-Tayyib (1982) examined Ibn Miskawayh's views on ontology, psychological faculties, individual differences, childhood development, and psycho-spiritual ailments and treatments. 'Uthman (1981) surveyed some of Ibn Sina's psychological opinions on the nature of the *nafs*, perceptual and imaginative faculties, memory, emotions, thinking, willpower, dreams, and temperament. Al-Mawardi's views on behaviors, cognition, drives, motivation, learning, and character refinement were briefly examined by al-Tayyib (1993). Mihdad (2008) presented Ibn Hazm's significance for the emerging field of Islamic Psychology and his views on psycho-spiritual well-being, primarily as they appeared in his book *Mudawat al-Nufus*. Al-Khawalda (2012) contrasted Ibn Tufayl's psychological views in relation to child development and cognitive development, as demonstrated in his treatise *Hayy ibn Yaqzan,* with views of contemporary scholars such as Jung and Piaget.

Al-Ghazali was the focus of numerous publications. Al-Ahwani (1963) presented al-Ghazali as the founder of Islamic Psychology and showcased his multi-level approach and methodology for understanding the psyche and treating its ailments. Al-Husaini (1950) published a series of opinion articles entitled *al-Ghazali wa-'Ilm al-Nafs*, where he explored al-Ghazali's views on various psychological concepts such as cognition, drives, behaviors, the unconscious, Divine inspiration, and psychological ailments. Kharrat (2007) focused his analysis on al-Ghazali's sources of psychological knowledge and his methodologies of behavioral observations. Al-Hajj (1993) offered an overview of al-Ghazali's views on childhood psychology, child-rearing, and learning theories, including conditioning. Finally, al-'Uthman (1981), in his master's thesis, conducted an extensive review of over 400 pages on al-Ghazali's contributions, focusing on a myriad of themes both from ontological and practical perspectives. The thesis portrayed al-Ghazali's unique grasp of both the Islamic and pre-Islamic perspectives in addition to his objective methodology for studying the human psyche. It also highlighted his pioneering views in understanding human behavior and its modification.

Later scholars whose psychological contributions were surveyed include ibn 'Ata' Allah al-Iskandari (d. 1309) and Ibn Khaldun (d. 1406). Misilhi (2014) examined Ibn 'Ata' Allah al-Iskandari's thought on the anatomical (ontological) structure of the human psyche, the concept of psychic conflicts in contemporary psychology in relation to al-Iskandri's views, psychological development, and various psychological ailments and their treatments. Ibn Khaldun, frequently studied under social sciences, was the focus of two contemporary works that shed light on his psychological contributions. 'Isawi (1983) discussed various themes in Ibn Khaldun's writings, including the role of the environment in psychological development, habit-formation, individual differences, dream interpretation, learning theory and approaches, and the use of punishment in teaching. Dhaouadi (2008) in *The Forgotten Concept of Human Nature in Khaldunian Studies* presented Ibn Khaldun's thought on three different types of human nature and their influence on society and civilization: *al-fitrah* state (a primitive, Bedouin, natural "good" human nature), a dualistic state (where "good" and "bad" human tendencies are continuously in confrontation), and a state that is dominated by animalistic (materialistic) drives.

Overviews on Mental Health Care

A few contemporary works (Awaad et al., 2019; Qasim, 2018; Qasim, 2002; Mohamad & Younis, 2018) offered an overview of classical psychological contributions in the domains of mental health and mental illnesses. Mohamad and Younis (2018) explored the development

of psychiatric care in the Arab Islamic civilization in the centers of excellence of Baghdad, Cordoba, and Gondishapur. They explored the diagnostic, treatment, and preventive approaches proposed by polymaths such as Ibn 'Umran, Al-Razi, Ibn Sina, Al- Baghdadi, Al-Balkhi, and Ibn Miskawayh. Awaad et al. (2019) underscored the significance of emotional well-being from an Islamic perspective and explored how Muslim scholars attempted to explain, conceptualize, and classify mental and psychological illnesses. The authors then surveyed the contributions of 13 Muslim polymaths and offered an overview of the various modalities of treatment utilized in Muslim hospitals, including hospital-based care, somatic therapies, and psychotherapy. Qasim (2018, 2002) offered an overview of the various modalities of treatment used by Muslim physicians, including somatic, environmental, physical, psychotherapeutic, and other interventions.

Critical Evaluations of the Islamic Psychological Heritage

Finally, one study offered a critical evaluative overview of the entirety of the Muslim psychological heritage. Al-Zahrani (2018) analyzed and critiqued the psychological heritage under four domains: concepts; methods and approaches, subjects and fields, and learning methods. The study pointed to three main approaches and methodologies that dominated the classical heritage: philosophical, mystical, and textual. The study compared the openness of these three approaches to various epistemic sources such as empirical, sensory, metaphysical, and rational. It concluded by highlighting "suboptimal cohesion and harmony" between the philosophical and textual approaches in classical literature. It also concluded that empirical knowledge was undermined by a heavy reliance on textual knowledge and recommended utilizing realistic and variable approaches to studying the classical psychological heritage, with an emphasis on extracting lessons for the contemporary efforts towards "Islamically indigenous psychology."

Theory-Oriented Works

These are contemporary works that explored ontological and epistemological themes in classical psychological literature and varied in their focus, approach, and rigor.

Ontological Perspectives

Ontological explorations of the nature and composition of the human psyche and its drives and faculties occupied a large portion of contemporary works. Some works broadly explored the ontological understanding of the *nafs* in classical Islamic literature (Al-Sanie, 2013, 2014; al-Tikriti, 2004; Qasim, 1962; Varli, 2019). Al-Sanie (2013) focused on four scholars: al-Ghazali, Ibn Taymiyya, Ibn al-Qayyim, and the contemporary scholar Muhammad Qutb. He contrasted their views with those of Freud, Jung, and Maslow. In another study, al-Sanie (2014) covered a wider range of classical scholars from various orientations and backgrounds, using a variety of excerpts on ontological themes. More briefly, al-Tikriti (2004) presented the definitions and conceptualization of *al-nafs* by 18 scholars, classifying them as philosophical versus mystical. The concepts of mind, soul, and spirit were examined in the works of various classical Muslim scholars in a Turkish publication by Varli (2019). Muhammad (2018) surveyed philosophical ontological perspectives on the nature of *al-nafs* by both Greek and contemporary philosophers, contrasting those with the views of Muslim philosophers. Finally, Qasim (1962) offered an extensive philosophical work that linked and contrasted Islamic and pre-Islamic Greek ontological conceptions of *al-nafs* and *al- 'aql* by drawing upon the works and views of several Muslim and Greek philosophers.

Numerous works focused on the ontological views of specific scholars including Ibn Sina (Kheira, 2016; Ibn Sina & al-Ahwani, 1952; 'Irqsusi & 'Uthman, 2003; Sayyedbi, 2000; Al-'Amri, 2009; Davidson, 1992; Ibrahim, 2003; Külçe, 2018), al-Ghazali (Quwidri, 2015; Fadl al-Sayyid, 2012; Fachrunisa, 2020; Sayyedbi, 2000; Al-'Askari, 2013), al-Tawhidi (Mihnaya, 1999), Ibn Taymiyya (Al-Najjar, 2004), Ibn al-Qayyim ('Ashawi, 2015; Al-'Amri, 2009), Ibn Miskawayh ('Ashawi, 2003), al-Razi (Druart, 1996), al-Farabi (Davidson, 1992), and Ibn Rushd (Davidson, 1992). These works infused, to various degrees, a comparative component with pre-Islamic and contemporary psychological constructs, but some were explicitly and extensively comparative in nature, such as the work of al-'Askari (2013), who thoroughly examined and contrasted the theories on human nature of al-Ghazali and of the American philosopher and educational psychologist John Dewey (d. 1952). Finally, some works focused on the ontological perspectives of scholars with Sufi orientation. Mu'ti Allah (2012) conducted an extensive study of the conceptualization of *al-nafs* according to the Sufi discourse, with a special emphasis on the contributions of al-Hartih al-Muhasibi and his strategies for psycho-spiritual well-being and moral uprightness. Al-Kurdi (2016) explored the Sufi ontological conceptions of *al-nafs* and offered an extensive discussion on psycho-spiritual ailments and their treatments according to the Sufi tradition.

Epistemological Perspectives

Despite a dearth of standalone studies examining classical psychological epistemologies, Ali (2019) conducted an analytical critical study of al-Ghazali's Theory of Knowledge as it pertains to research in the field of psychology. The study explored the ontology of the psyche in Ghazalian writings, al-Ghazali's concepts of '*ilm* and its subdivisions, and his views on the sources of knowledge and knowledge acquisition.

Application-Oriented Works

These are contemporary works that explored specific domains or themes in classical literature pertaining to subdomains or subfields of psychology with practical applications and overtones. The main subfields and themes identified in contemporary literature were mental illness and wellness; psycho-spiritual illness and wellness; virtue ethics; personality psychology; psychoanalysis; positive psychology; and educational, developmental, and cognitive psychology. This section will elaborate on these contemporary works under each of these themes.

Mental Illnesses and Their Treatments

These works examined how classical scholars conceptualized and addressed mental illnesses. Zakaria (2021) conducted a rigorous survey (spanning nearly 800 pages) of the contributions of physicians from the Abbasid period through the end of the 11th century C.E. (5th century A.H.). The study examined the socio-political-cultural factors that positively and negatively impacted the development of the field of psychiatry during that era. It shed light on prominent physicians of that era, their scholarly and applied contributions to the psychiatric field, the mental illnesses they discussed and treated, and the various treatment remedies and approaches they utilized. The study concluded with a chapter on the Islamic ethics of psychiatric mental health care.

Other works had a narrower scope, focusing either on a specific scholar, book, or modality of treatment. Two works (Quwaidar, 2013, Hammuda, 1979) evaluated Ishaq ibn 'Imran's

(d. 294/907) *Treatise on Melancholy*, exploring the nature, causes, symptoms, and treatment of the illness as conceptualized by Ibn 'Imran. Melancholia was also the focus of Taha et al. (1991), who examined Ibn Sina's understanding of its essential features, epidemiology, nosology, and etiology. The paper also explored the various medicinal psychotropic prescriptions used by Ibn Sina to treat melancholy and drew parallels with the contemporary discourse on psychosis and its treatments. Awaad et al. (2022) provided a portrait of the mental health contributions of Abu Bakr Al-Razi that emphasized his pioneering insights on psychiatric ethics, mind-body connection, and conceptualization of mental illnesses and their treatments. Two works elucidated emotion-focused modalities of treatment based on the works of Al-Ghazali, Ibn Sina, and al-Razi. Badri (2016) explored Ibn Sina and al-Razi's utilization of what he termed "Emotional Blasting Therapy" as an effective, emotionally induced therapy that relies on abruptly evoking intense emotions to counter various symptoms. Ibrahim et al. (2020) shed light on the theory and psycho-spiritual intervention put forward by al-Ghazali for the management of anger as an emotional disorder.

Al-Balkhi's book, *Masalih al-Abdan wa-l-Anfus* (Sustenance of the Body and the Soul), received significant attention in recent years and was thoroughly reviewed and serviced by two pioneers: Dr. Mahmoud Masri, who published the book in Arabic, and Dr. Malik Badri, who published it in Arabic and translated the second section "Sustenance of the Soul" to English (Al-Balkhi & Masri, 2005; Badri, 2013; al-Balkhi et al., 2003). As the work became accessible, it allowed scholars to examine the contributions of Al-Balkhi to the conceptualization and treatment of mental illnesses. Taha (1993) and Qasim (2013) offered a general overview of Al-Balkhi's discourse on mental health, wellness, and psychological ailments. They examined Al-Balkhi's notions of mental health and summarized his recommended cognitive and behavioral interventions to counter sadness, anger, obsessions, and phobias. They also highlighted how Al-Balkhi's work, in an extremely lucid and progressive style, advanced holistic notions of psycho-somatic wellness and psychological preventive interventions. Another three works attempted to contrast Al-Balkhi's description of symptoms of various disorders with the diagnostic criteria established in the DSM-5 (Diagnostic and Statistical Manual of Mental Disorder-5th Edition) (APA, 2013). Parallels were found in three diagnostic entities: obsessional disorders (Awaad & Ali, 2015), phobia (Awaad & Ali, 2016), and depression (Zafar et al., 2020). Zafar et al. (2020) further attempted to highlight parallels between the contemporary evidence-based understanding of depression and Al-Balkhi's classification and treatment recommendations. Additionally, three works in Turkish appraised Al-Balkhi's treatment strategies in relation to CBT interventions for phobia, OCD, and depression (Kılıç, 2021; Cengiz Çamlı, 2019; Gürsu, 2016).

Psycho-Spiritual Wellness and Ailments

These works focused on well-being from a psycho-spiritual perspective rather than a clinical or medical perspective (which was the focus of the previous section). Al-Ahmad (1999) and Abdillah (1990) attempted to give an overview of the notions of psycho-spiritual health according to Ibn al-Qayyim and Al-Ghazali, respectively. Others demonstrated the practical approaches proposed by classical scholars, including al-Ghazali, Ibn al-Qayyim, Ibn Taymiyya, and al-Harith al-Muhasabi, for the *tahdhib* (refinement), *tarbiya* (education), *and 'ilaj* (treatment) of one's character (*nafs, akhlaq, qalb*). Hamidat (2010), Al-Shinnawi (1987), and Musa'id (2012) studied al-Ghazali's discourse on psycho-spiritual ailments and their causes, and his approach to refining one's character and treating such ailments. These papers highlighted the parallels with contemporary evidence-based approaches such as the role of cognition, the role

of nurture versus nature, theories of behavioral change, behavioral assessments, self-monitoring, individual differences, the role of motivation, and the importance of deliberate practice and reinforcement (Al-Shinnawi, 1987). Ibn al-Qayyim and Ibn Taymiyya's contributions to this discourse were explored by Al-Mitili (1993) and Al-Rawi (2003), who highlighted the ultimate purpose of refining one's character as developing cognizance of God, the different categories of *nafs* and types of spiritual diseases, the role of a learned mentor in guiding one's psycho-spiritual journey, and thoroughly discussed various psycho-spiritual ailments and remedies to counter them. Finally, Qilati (2018) presented al-Muhasibi's vision and interventions, which focused on self-awareness, self-accountability, countering one's temptations, avoiding extravagance, and cognitive and imaginative exercises. Al-Muhasibi also portrayed a process of psychological analysis, and mentorship and coaching in his book *Al-Ri'aya* (Observance) as part of one's journey toward spiritual wellness (Qilati, 2018).

Under this category, a few contemporary works focused on a specific approach or model: al-Ghazali's discourse on shame (Mobayed, 2020), counseling approaches (Hasan & Tamam, 2018), psychometric assessment of vices and virtues (Djazouli, 2021), the study of internal thought processes (*'ilm al-khawāṭir*) (Quwidri, 2008), and the theory of drives and behavioral change (Abu 'Ajah, 2014). Moreover, Fachrunisa and Chizanah (2021) attempted a forensic empirical application of al-Ghazali's constructs of *al-nafs* to explain the psychological dynamics of immoral behaviors, especially in cases of corruption. BuZidani (2021) conducted an analytical comparative study contrasting Abu Ishaq al-Shirazi's model of behavioral modification in *al-Tibb al-Ruhani* with that of Fred Luthans, a well-known professor who specializes in organizational behavior and behavioral change, by examining the theoretical foundations of each theory and points of convergence and divergence.

Personality Psychology

Classical scholarly views on human personality are a subject of ongoing interest and inquiry in the field of Islamic Psychology. Al-'Ani (1998) published an extensive study (260 pages) exploring notions of personality and personality development drawing upon the works of more than 80 classical Muslim scholars and over 100 treatises. After discussing ontological foundations and definitions, the book addressed the development of personality, personality well-being and pathology, and various theories on personality in the Islamic intellectual heritage. Al-'Ani incorporated 13 visual diagrams elucidating how scholars perceived the structure of the mind, layers of virtues, personality traits and functions, human faculties, and stages of personality development. Twenty years later, Arif (2018) published a master's thesis on al-Ghazali's theory on personality, focusing on early childhood development and child-rearing. He examined various components of the theory, including personality development, human nature, human motivation, psychological adjustment, the self and the unconscious, and the relationship of the individual to society.

Psychoanalysis

Several Arabic publications studied what they termed *taḥlīl al-nafs* or *al-taḥlīl al-nafsī* in the works of specific Muslim scholars. *Al-taḥlīl al-nafsī,* literally meaning analyzing the self, is the technical Arabic term used to denote the field of psychoanalysis. Bahnam (2012), in a 200-page work entitled *al-Shafi'i Ra'idan li-l-taḥlīl al-nafsi (Al-Shafi'i: A Psychoanalysis Pioneer)*, studied a non-traditional type of literature—the poetry of Imam al-Shafi'i, who is not usually considered a key contributor to Islamic Psychology. Bahnam offered extensive reflections on al-Shafi'i's poetic production, elaborating on various psychological themes and constructs,

including mature and immature defense mechanisms, locus of control, maladaptive behaviors, coping strategies, psychological burnout, emotional control, identity development, self-esteem, psychic conflicts, sexual disorders, body language, and mental status. The author also attempted to explore potentially repressed themes from al-Shafiʻi's early childhood experiences with his mother. Another paper explored al-Hakim al-Tirmidhi's school of analysis of the human psyche (Al-Wazzani, 2013). Although the title of the paper used the word *taḥlīl* (analysis), the author did not use the word in a technical sense but rather argued that al-Tirmidhi provided an exemplary cognitive-behavioral model of psychological understanding. Finally, Hamidat (2008) used the term *taḥlīl al-nafs* as he explored al-Ghazali's analysis of various psychological constructs such as the nature of the *nafs*, drives, emotions, dreams, and psycho-spiritual ailments and their treatment. The author briefly and superficially contrasted al-Ghazali's views with contemporary psychological theories, particularly psychoanalysis.

Moral Psychology and Virtue Ethics

Some contemporary works presented overviews of the moral theory on virtue ethics and character refinement of specific scholars, including al-Hakim al-Tirmidhi (Al-Sayih, 1988), Ibn Taymiyya (ʻAfifi, 1988; Khayyat, 1987), Taşköprizade (Kamacı, 2021), and al-Jahiz (Bayır, 2021). Specifically, al-Ghazali's approach to virtues and character refinement was examined by several contemporary scholars (Quwidri, 2011; Al-Salim, 2005; Al-Zaʼidi, 2019; Ahmad, 1993). In addition, a comparative study by al-Attas (Al-Attas, 1999) compared the conception of moral behaviors in al-Ghazali's thought against contemporary psychological thought.

Positive Psychology

Numerous contemporary works linked classical works to the field of positive psychology. Havuz (2019) studied the views of Ibn Hazm on human nature in relation to positive psychology. Arvas (2017) conducted a comparative study on the concept of happiness in positive psychology and Islamic thought, while Özasma (2016) maintained a broader scope, comparing Islamic notions of virtues and character development to positive psychological constructs. Similarly, Kamacı (2021) studied character strengths in the moral thought of Taşköprizade and drew heavily upon positive psychological concepts advanced by Peterson and Seligman in their classification of virtue and character strength. Finally, al-Saʻidi and ʻUbayyat (2020) offered brief reflections on some supplications of al-Imam Jaʻfar al-Sadiq through a positive psychology lens.

Educational, Developmental, and Cognitive Psychology

Some contemporary works addressed the contributions of classical scholars to the realms of developmental and educational psychology. Taha (1990) offered a succinct overview of the principles and features of educational theories in the classical Islamic heritage. The paper demonstrated the attention awarded by Muslim scholars such as Ibn Sina and al-Ghazali to the role of various processes in learning, such as cognitive faculties and capacities, conditioning, perceptions and sensory stimuli, intuition and insight, and revelation. The paper drew parallels and highlighted divergences from contemporary learning theories. While Taha's work was broad in scope, other works explored the educational philosophies and theories of specific scholars, including Ibn al-Jawzi (Al-ʻAttar, 1998; Abd Al-ʻAl, 1992), Ibn Sina, Ibn Khaldun (Roji & El Husarri, 2021), al-Ghazali (Shahzadi et al., 2021; Farha, 2021), al-Mawardi (Nasr, 2009), al-Zarnuji (Al-Mitiri, 2013; Uthman, 1981), as well as Ibn Kathir in his *tafsīr* (exegesis) (Salih, 2008). Abdullah et al. (2018) comparatively studied al-Ghazali in relation to Maria Montessori's principles of child

education. The paper highlighted challenges in compiling a cohesive Ghazalian child education theory yet emphasized areas of overlap and divergence between the two.

Intelligence, cognitive development, and cognitive functions were themes of interest to contemporary scholars. Five studies looked at the concept of intelligence and its various domains and determinants, four of which addressed Ibn al-Jawzi's theory of intelligence (Al-Khatib & Jidy, 2007; Ahmad, 1987; Dahry, 2018; Shinikov, 2013) by drawing upon his discourse in *Akhbar al-Adhkiya'* (Tales of the Intelligent Ones) and *Akhbar al-Hamqa wa-l-Mughaffalin* (Sketches of Fools and Simpletons). These highlighted his conception of intelligence and its components, in addition to the role of environmental and biological factors in fostering intelligence. Some of these works attempted to contrast theoretical and practical aspects of Ibn al-Jawzi's views with contemporary scholars such as Binet and John Raven (Dahry, 2018, p. 83; Ahmad, 1987; Al-Khatib & Jidy, 2007). More broadly, a study by Al-Dughan (1993) examined the definition of intelligence in the classical Arabic Islamic heritage, highlighting its relationship to the concept of *'aql*. Other studies examined cognitive and brain development more broadly, both in the Islamic tradition (Mufarrih, 2015; Mufarrih, 2018) and in Ibn Khaldun's views (Sahad & Zulkufli, 2017). Parallels to the concept of "theory of mind" were examined in the works of al-Ghazali and Ibn al-Qayyim (Arroisi & Rahmadi, 2022). Finally, Nagati (1980) conducted an extensive historical study focusing on one cognitive function, sensory perception, in the works of Ibn Sina. The study situated Ibn Sina's views in relevance to Greek literature which predated Ibn Sina's work, the Islamic literature of his times, and modern psychology.

Discussion

The most prominent finding of this literature review is the significant interest of contemporary scholars in exploring, understanding, and drawing upon the rich Islamic psychological heritage. This is in line with the growing global interest in the emerging field of Islamic Psychology. This is also consistent with the recommendations of pioneers in the field, who underscored the importance of incorporating the classical psychological heritage in the contemporary endeavor of establishing an Islamically-informed understanding of the human psyche and its healing.

The review demonstrates how the classical psychological literature offered a rich source of inspiration, conceptualization, and application to the emerging field of Islamic Psychology across a wide range of themes and applications, both at the theoretical and applied levels. Haque et al. (2016) indicated that the modern field of Islamic Psychology does not only need "championing of the historical contributions of Muslims to the literature . . . but rather more sophisticated investigations to the practical applications of those writings to modern practice." (p. 94). Although there was a large element of "championing" in the literature included in our survey, there were also some serious investigations. The aim of this survey was not to evaluate empirical Islamic psychological interventions but rather to examine the contemporary efforts to tap into this heritage. We speculate that more rigorous integrations of the classical heritage are to be found in the growing body of Islamic Psychology literature.

The review demonstrates the diversity of approaches to classical literature. Some works were descriptive, others analytical. Some works were broad and encyclopedic while others focused on a given topic, scholar, book, or theme. Looking at Kaplick & Skinner's (2017) typology, it seems that the literature surveyed in this review followed either the *Islamic Psychology approach*, where the classical heritage is centralized, or the *comparison approach*, where scholars attempted to find convergences with and divergences from Western psychological theories.

While most works infused some form of comparison with pre-Islamic and/or contemporary psychology, a subset was predominantly comparative (Al- 'Askari, 2013; Taha, 2011; Farha, 2021; Ibrahim, 2003; Külçe, 2018; Al-Sanie, 2013; Al-Khawalda, 2012; Al-Khatib & Jidy, 2007; Al-'Askari, 2013; BuZidani, 2021; Qasim, 1962; Al-Shinnawi, 1987; Muhammad, 2018; Abdullah et al., 2018; Kılıç, 2021; Havuz, 2019). This subset examined a range of concepts including ontology, learning theory, intelligence, ego concepts, cognitive development, cognitive-behavioral therapies, and mental health conditions. Some works focused on clinical comparisons between al-Balkhi's diagnostic remarks and the diagnostic criteria of the DSM-5 (Awaad & Ali, 2015; Awaad & Ali, 2016; Zafar et al., 2020).

The review demonstrates how certain scholars, such as al-Ghazali and Ibn Sina, or works such as al-Balkhi's *Sustenance of the Body and the Soul*, received unmatched attention. That said, the literature still showed a comprehensive coverage of a wide range of ideas, works, scholars, and views. Contemporary literature engaged with classical works from all scholarly orientations, including philosophical, medical, theological, and mystical.

Given the variability of scholarly orientations in classical literature, the contemporary reader needs to be aware of the technical use of certain terminologies. For instance, "psychological health" (*al-ṣiḥḥa al-nafsiyya*) and relevant terms were used by different contemporary authors to denote slightly nuanced meanings. In the context of classical medical literature, the term denoted mental and emotional wellness interventions. In the context of spiritual and theological literature, the term denoted largely psycho-spiritual well-being and refinement of character. Other terms were used interchangeably and at times without clear conceptual clarity, such as *al-nafs, al-insān, 'ilm al-nafs, amrāḍ al- nafs, taḥlīl al-nafs, tarbiyat al-nafs*, and *al-sulūk*. Therefore, a number of scholars underscored the importance of exercising caution and rigor while examining classical literature. Awaad and Ali (2015), in their study of obsessions in the work of al-Balkhi, addressed the potential risk of *presentism,* a term they used to denote some form of anachronism or the erroneous consideration of classical views and conceptions through an imposed modern or contemporary lens. This can be seen in some of the works that used the term "psychoanalysis" to refer to the psychological views of some classical scholars. These works lacked clarity on whether they used the term in its technical sense to indicate pioneering efforts in exploring the realm of the unconscious or rather in the linguistic sense. Moreover, some scholars such as Al-Khalifa (2001), who entitled his work *Experimental Psychology in the Arabic Islamic Heritage,* alluded to the fact that he was looking past the nomenclature. In other words, he was less interested in what others have called "Ghazali's Educational Psychology," "Al-Balkhi's Counseling Psychology," "Ibn Khaldun's Social Psychology," and "Ibn Rushd's Philosophical Psychology," but rather searched for a more rigorous form of psychology in the classical tradition that can be examined, empirically studied, and applied (p. 42).

Some contemporary studies made interesting contributions by examining and offering psychological reflections on non-traditional classical literature. For instance, Bahnam's (2012) monograph on the poetic production of Imam al-Shafi'i or the examination of the supplications of al-Imam Ja'far al-Sadiq through a positive psychological lens (Al-Sa'idi & 'Ubayyat, 2020). Other works explored nuanced areas and themes that have not received significant attention but have practical relevance, such as the exploration of *'ilm al-khawāṭir* (the science of internal thought processes) (Quwidri, 2008) and the development of psychometric scales of virtues and vices based on al-Ghazali's work (Djazouli, 2021).

This review sheds light on existing content that can be utilized in teaching Islamic Psychology in emerging programs and institutes globally. In addition, it bridges a language gap by presenting works in Arabic, English, and Turkish; thus, providing researchers with a glimpse into works in languages that may not be readily accessible to them. The authors are aware of

the predominance of Arabic works in this review and speculate that one of the reasons is that Arabic literature started emerging in the early 20th century, while that in English and Turkish emerged later. The authors are also aware of the high likelihood of a plethora of relevant works in other languages, such as Ottoman Turkish, Persian, Urdu, Malay, and Indonesian, but that their lack of knowledge of those languages is a limitation. Hence, researchers with a command of other languages can further enrich this review.

This review has other limitations. Despite the best efforts of the authors to be comprehensive, many of the contemporary works are considered *grey literature* and are not easily discoverable through key academic databases given the various language, indexing, and publication limitations. The authors attempted to overcome that by consulting both academic and lay platforms, but some texts were still inaccessible and, therefore, not included. Another methodological limitation was the difficulty in identifying key search terms given the wide scope of papers and works of interest. This was addressed by using as many words and combinations as possible as highlighted in the methodology section, but some works might still have been undiscoverable. Finally, the current study was limited to contemporary works that explicitly engaged with the classical Islamic psychological heritage, but the authors are aware that every contemporary work within the field of Islamic Psychology engages to some extent with classical literature.

Conclusion and Future Directions

As Nagati (2001) alluded, the "knowledge of the Muslim intellectual psychological heritage" is one of seven key milestones towards the establishment of the field of Islamic Psychology. The examined literature demonstrates how contemporary Muslim scholars utilize the classical heritage not only to understand the human psyche but also to identify reconciliatory approaches to psychologies that are not indigenous to Islamic societies. Although only a limited number of works explicitly situated themselves within the formal bounds of the emerging field of Islamic Psychology, all serve as building blocks for this rapidly forming discipline. Many works offer broad overviews or theoretical perspectives with a predominant interest in examining the past through the lens of the present. Significantly less, although growing in number, investigations build upon the classical works for applied purposes and link Islamic psychological wisdom to practical applications. Except for studies that examined later works (Köse, 2013; Abd Al-Hamid et al., 2008), most works in this survey focused on earlier classical contributions. More efforts are needed to explore later classical works from across languages and regions, including Ottoman works.

Most papers included in this study were in Arabic, revealing significant interest among Arabic-speaking scholars. This may also indicate the importance of mastering the Arabic language to access the Islamic intellectual heritage. This calls upon emerging Islamic Psychology educational programs to include Arabic language courses in their curricula to enable students to access classical texts and Islamic scriptures. Translation is time-consuming and resource intensive and will inevitably fail to keep up with the stream of emerging works and the existing volumes of classical works.

Benefiting from the rich Islamic psychological heritage requires collaborative efforts, such as those commissioned in the past by the IIIT. Similar efforts are needed to expand the existing literature and advance Islamically-rooted psychology. Emerging scholars are encouraged to examine existing literature and efforts, such as those presented in this paper, to identify gaps and avoid reinventing the wheel. In addition, classical models of well-being, healing, and psychological intervention need further development, operationalization, and empirical examination for them to be relevant to the professional and clinical practice of psychology. Muslim

psychologists need to undertake experimental studies and clinical trials to establish an evidence base for efficacy, safety, and indications for various models and interventions. Finally, to further advance the value of classical literature, there is a need to establish specialized journals or facilitate special-themed conferences and journal issues focused on critical examinations and practical applications.

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Appendix

A list of all the publications surveyed in this paper

	Author(s). (Date)	Title	Type	No. of Pages	Language
1	'Afifi, M. A. (1988)	Al-Nazariyya al-khuluqiyya 'ind Ibn Taymiyya [The moral theory of Ibn Taymiyya]	Published Dissertation	575	Arabic
2	'Ashawi, M. (2003)	Al-Insan wa al-kamal fi fikr Miskawayh [Man and perfection in Miskawayh's thought]	Journal paper	23	Arabic
3	'Ashawi, M. (2015)	Al-Insan fi fikr Ibn Qayyim al-Jawziyya: Dirasa nafsiyya tarbawiyya [The Human Being in Ibn al-Qayyim's thought: a psychological and educational study]	Journal paper	108	Arabic
4	'Irqsusi, M. & 'Uthman, H. M. (2003)	Ibn Sina wa al-nafs al-insaniyya [Ibn Sina and the human psyche]	Book (Monograph)	213	Arabic
5	'Isawi, A. M. (1983)	Hal ashama Ibn Khaldun fi ta'sis 'ilm al-nafs? [Did Ibn Khaldun contribute to the establishment of psychology?]	Periodical Article	18	Arabic
6	'Uthman, H. M. (1981)	Al-Afkar al-nafsiyya 'ind Ibn [Psychological ideas of Ibn Sina] Sina	Journal paper	15	Arabic
7	Abd Al-'Al, H. I. (1992)	Al-'Usul al-nafsiyya li-l-tarbiya 'ind al-Imam ibn al-Jawzi (510–597 AH) [The psychological principles of education according to ibn al-Jawzi]	Journal paper	62	Arabic

	Author(s). (Date)	Title	Type	No. of Pages	Language
8	Abd Al-Hamid, I. S., Muhammad, T. S., Abu Sari', U. S., … & Nagati, M. U. (2008)	'Ilm [Psychological sciences in the Islamic heritage]	Edited Book (3 Volumes)	1445	Arabic
9	Abdillah, Y. A. (1990)	Al-Sihha al-nafsiyya 'ind al-Imam al-Ghazali: Dirasa naqdiyya tahliliyya [Psychological health according to Imam al-Ghazali: A critical analytical study].	Journal paper	40	Arabic
10	Abdullah, N., bin Abdul Razak, M. A., & Nazilah, A. (2018)	A Comparative Analysis of Al-Ghazali and Montessori's Principles of Child Education.	Journal paper	24	English
11	Abu 'Ajah, Y. H. (2014)	Al-Imam al-Ghazali wa-nazariyyatuh fi I'la' al-dawafi'wa-ta'dil al-suluk [Imam al-Ghazali theory of controlling drives and modifying behaviors]	Journal paper	41	Arabic
12	Ahmad, I. A. (1993)	Muqawwimat al-akhlaq 'ind al-Ghazali [Moral uprightness according to al-Ghazali]	Journal paper	26	Arabic
13	Ahmad, M. K. (1987)	Al-dhaka' 'ind Ibn Al-Jawzi [Intelligence according to Ibn Al-Jawzi]	Journal paper	13	Arabic
14	Al-'Amri, F. A. (2009)	Maqalat al-Islamiyyin fi al-nafs wa al-ruh: Ibn Sina wa Ibn al-Qayyim namudhajan [Opinions of Muslim scholars on the psyche and the soul: The example of Ibn Sina and Ibn Al-Qayyim]	Unpublish ed Dissertation	272	Arabic

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	Author(s). (Date)	Title	Type	No. of Pages	Language
15	Al-'Ani, N. (1998)	Al-Shakhsiyya al-Insaniyya fi al-turath al-Islami [Human personality in the Islamic heritage]	Book (Monograph)	254	Arabic
16	Al-'Askari, H. Y. (2013)	Al-Ghazali wa John Dewy: Nazaratuhuma li al-tabi'a al-insaniyya [Al-Ghazali and John Dewy: their views on human nature]	Book (Monograph)	184	Arabic
17	Al-'Uthman, A. (1981)	Al-Dirasat al-nafsiyya 'ind al-Muslimin wa-l-Ghazali bi-wajh khas [Psychological studies of Muslim with a particular emphasis on al-Ghazali]	Book (Monograph)	416	Arabic
18	Al-Ahmad, A. A. (1999)	Al-Tariq ila al-sihha al-nafsiyya 'ind ibn Qayyim al-Jawziyya wa 'lm al-nafs [The road to psychological health according to Ibn al-Qayyim and psychology]	Book (Monograph)	200	Arabic
19	Al-Ahwani, A. F. (1963)	Al-Ghazali mu'assis 'ilm al-nafs al-Islami [Al-Ghazali, the founder of Islamic psychology]	Periodical Article	6	Arabic
20	Al-'Attar, L. A. (1998)	Ara' ibn al-Jawzi al-Tarbawiyya [Ibn Al-Jawzi's educational opinions]	Published Dissertation	692	Arabic
21	Al-Attas, A. A. (1999)	Mafhum al-suluk al-khuluqi min wujhatay nazar al-Ghazali wa-ba'd al-ittijahat al-nafsiyya al-gharbiyya al-haditha [Conceptulization of moral behavior according to al-Ghazali and contemporary Western psychological perspectives]	Unpublish ed Dissertation	137	Arabic
22	Al-Balkhi, A. Z., Masri, M. (2005)	Masālih al-abdān wa al-anfus [Sustenance of the body and the soul]	Book (Monograph)	648	Arabic

	Author(s). (Date)	Title	Type	No. of Pages	Language
23	Al-Balkhi, A., Badri, M., 'Ashawi, M. (2003)	Masālih al-abdān wa al-anfus [Sustenance of the body and the soul]	Book (Monograph)	177	Arabic
24	Aldemir, O. (2019)	Kindî'nin Eserlerinde Psikoloji Konuları. [Subjects of Psychology in Kindi's Studies]	Unpublish ed Dissertation	153	Turkish
25	Al-Dughan, A. (1993)	Ta'rifat al-dhaka' fi al-turath al-'Arabi al-Islami min khilal mafhum al-'aql wa muradifatuh [Definitions of intelligence in the Arab Islamic heritage through the concept of reason and its synonyms]	Journal paper	28	Arabic
26	Al-Hajj, F. M. (1993)	Abu Hamid al-Ghazali wa ishamatuh al- nafsiyya [Abu Hamid al- Ghazali and his psychological contributions]	Published Conference Proceedings	26	Arabic
27	Al-Husaini, H. (1950)	Al-Ghazali wa ilm al-nafs. [Al-Ghazali and psychology]	Periodical Article	4	Arabic
28	Ali, A. M. (2019)	Mushkilat al-ma'rifa 'ind al-Ghazali: Dirasa tahliliyya naqdiyya [Epistemology quandary according to al-Ghazali: A critical analytical study]	Journal paper	64	Arabic
29	Al-Khalifa, A. H. (2001)	'Ilm al-nafs al-tajribi fi al-turath al-'Arabi al-Islami [Experimental Psychology in the Arabic Islamic Heritage]	Book (Monograph)	444	Arabic
30	Al-Khatib, M. A. & Jidy, N. M. (2007)	Mafhum al-dhaka' bayn Ibn al-Jawzi wa John Raven. [The concept of intelligence between Ibn al-Jawzi and John Raven]	Journal paper	26	Arabic
31	Al-Khawalda, N. A. (2012)	Saykulujiyyat Ibn Tufayl fi al-turath al-'Arabi al-Islami [Psychology of Ibn Tufayl in the Arabic Islamic Heritage]	Journal paper	35	Arabic

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	Author(s). (Date)	Title	Type	No. of Pages	Language
32	Al-Kurdi, A. K. (2016)	Al-Nafs al-insaniyya fi al-tasawwuf al-Islami 'afaquha wa 'ilajuha hatta nihayat al-qarn al-sabi'al-hijri: Dirasa tahliliyya muqarana [Human psyche in Islamic Sufism its horizons and treatment until the 7th Hijri century: an analytical comparative study]	Unpublish ed Dissertation	195	Arabic
33	Al-Mitili, A. (1993)	Al-'Ilaj al-nafsi lada ibn Qayyim al-Jawziyya [Psychological treatment according to Ibn al-Qayyim]	Published Conference Proceedings	18	Arabic
34	Al-Mitiri, S. H. (2013)	Tahlil al-ta'allum 'ind Burhan al-Islam al-Zarnuji [Educational analysis according to Burhan al-Islam al-Zarnuji]	Journal paper	16	Arabic
35	Al-Najjar, F. (2004)	Al-Dirasat al-nafsiyya 'ind al-imam Ibn Taymiyya: Al-aql [Psychological studies of Imam Ibn Taymiyya: The mind]	Book (Monograph)	291	Arabic
36	Al-Rawi, O. A. (2003)	Tibb al-qulub 'ind Ibn Taymiyya wa Ibn al-Qayyim [Medicine of hearts according to Ibn Taymiyya and Ibn al-Qayyim]	Book (Monograph)	480	Arabic
37	Al-Sa'idi, H. & 'Ubayyat, A. (2020)	Dirasat al-saykulujiyya al-ijabiyya fi ad'iyat al-Imam al-Sadiq [A study of positive psychology in the supplications of Imam al-Sadiq]	Journal paper	18	Arabic
38	Al-Salim, B. A. (2005)	Mafhum al-tabi'a al-insaniyya 'ind al-Ghazali wa-falsafatuh li-tarbiyatiha [Human nature according to al-Ghazali and his educational philosophy]	Journal paper	23	Arabic

	Author(s). (Date)	Title	Type	No. of Pages	Language
39	Al-Sanie, S. I. (2013)	Al-Nafs al-insaniyya lada 'ulama' al-nafs al-gharbiyyin wa-'ulama' al-nafs al-Muslimin [Human psyche in the understanding of Western psychologists and Muslim psychologists]	Journal paper	26	Arabic
40	Al-Sanie, S. I. (2014)	Al-Insan wa al-nafs al-insaniyya lada 'ualam' al-turath [The human being and the human psyche among classical scholars]	Journal paper	55	Arabic
41	Al-Sayih, A. A. (1988)	Al-Suluk 'ind al-Hakim al-Tirmidhi wa masadiruh min al-sunnah [Behavior according to al-Hakim al-Tirmidhi and its sources from the Sunnah]	Book (Monograph)	240	Arabic
42	Al-Shinnawi, M. M. (1987)	Anmudhaj tahdhib al-akhlaq 'ind al-Ghazali wa muqaranatuh bi-anmudhaj al-'ilaj al-suluki al-hadith [The model of character refinement according to al-Ghazali and how to compares with modern behavioral therapy]	Journal paper	20	Arabic
43	Al-Taramsi, S. M. (1978)	Al-Fikr al-Islami wa atharuh 'ala al-dirasat al-nafsiyya [Islamic thought and its influence on psychological studies]	Journal paper	55	Arabic
44	Al-Tayyib, M. A. (1982)	Al-'ara' al-nafsiyyia 'ind Miskawayh [Psychological opinions of Miskawayh]	Journal paper	13	Arabic
45	Al-Tayyib, M. A. (1993)	Al-'ara' al-nafsiyyia 'ind al-Mawardi [Psychological opinions of al-Mawardi]	Published Conference Proceedings	22	Arabic

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	Author(s). (Date)	Title	Type	No. of Pages	Language
46	Al-Tikriti, N. (2004)	Mafhum al-nafs 'ind al-falasifa al-Muslimun [Concept of al-nafs according to Muslim Philosophers]	Journal paper	7	Arabic
47	Al-Wazzani, I. A. (2013)	Al-Hakim al-Tirmidhi wa-madrasatuh fi tahlil al-nafs al-insaniyya [Al-Hakim al-Tirmidhi's school of analysis of the human psyche]	Journal paper	51	Arabic
48	Al-Za'idi, A. A. (2019)	Mafhum al-akhlaq 'ind al-Ghazali [Concept of morality according to al-Ghazali]	Journal paper	29	Arabic
49	Al-Zahrani, S. A. (2018)	Al-Ma'rifa al-nafsiyya fi al-turath al-ma'rifi li-l-haḍara al-Islamiyya: Madkhal naqdi min manẓur al-tawtin [Psychological knowledge in the epistemological heritage of Islamic civilization: A critical approach from the indigenization perspective]	Journal paper	33	Arabic
50	Arif, S. (2018)	Ghazali's personality theory: A study on the importance of humility in early childhood	Unpublish ed Dissertation	98	English
51	Arroisi, J., & Rahmadi, M. A. (2022)	Theory of Mind on Ghazali and Ibn Qayyim Al Jauzi Perspective (Analysis Model on Islamic Psychology)	Journal paper	15	English
52	Arvas, F. B. (2017)	Psikolojide ve İslam Dini Düşünce Geleneğinde Mutluluk Kavramı: Karşılaştırmalı Bir Çalışma. [The Concept of Happiness in Psychology and the Tradition of Islamic Religious Thought: A Comparative Study]	Journal paper	20	Turkish

	Author(s). (Date)	Title	Type	No. of Pages	Language
53	Awaad, R., & Ali, S. (2015)	Obsessional Disorders in al-Balkhi′ s 9th century treatise: Sustenance of the Body and Soul	Journal paper	5	English
54	Awaad, R., & Ali, S. (2016)	A modern conceptualization of phobia in al-Balkhi's 9th century treatise: Sustenance of the Body and Soul	Journal paper	5	English
55	Awaad, R., Conn, Y. S., Kolkailah, N., . . . & Fereydooni, S. (2022)	From Alchemy to Psychiatry: A Glimpse into the Ethics and Mental Health Practices of Tenth-Century Muslim Physician Abū Bakr al-Rāzī	Journal paper	4	English
56	Awaad, R., Elsayed, D., Ali, S., & Abid, A. (2020)	Islamic psychology: A portrait of its historical origins and contributions	Book Chapter	27	English
57	Awaad, R., Mohammad, A., Elzamzamy, K., . . . & Gamar, M. (2019)	Mental Health in the Islamic Golden Era: The Historical Roots of Modern Psychiatry	Book Chapter	15	English
58	Badri, M. (2013)	Abu Zayd al-Balkhi's sustenance of the soul: The cognitive behavior therapy of a ninth century physician	Book (Monograph)	71	English
59	Badri, M. (2016)	Emotional Blasting Therapy: A Psychotherapeutic Technique invented by early Muslim physicians	Book Chapter	5	English
60	Bahnam, S. Y. (2012)	Al-Shafi'i bi-wasfih ra'idan li-l-tahlil al-nafsi [Al-Shafi'i as a pioneer of psychoanalysis]	Book (Monograph)	197	Arabic
61	Bayır, E. (2021)	Câhız'ın Ahlâk Teorisine Göre Mizacın Değişmesi ve Pratik Değeri. [The Change of Temperament and Its Practical Value According to Jahiz's Moral Theory]	Journal paper	28	Turkish

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	Author(s). (Date)	Title	Type	No. of Pages	Language
62	BuZidani, I. (2021)	Ta'dil al-suluk by Ibrahim ibn Yusuf al-Shirazi wa-Fred Luthans [Behavioral modification between al-Shirazi and Fred Luthans]	Journal paper	10	Arabic
63	Cengiz Çamlı, Y. (2019)	Ebû Zeyd el-Belhî'nin ruh sağlığı ve depresyon tedavisiyle ilgili görüşlerinin bilişsel terapiye göre değerlendirilmesi [Evaluation of Abu Zayd al-Belhi's views on mental health and treatment of depression according to cognitive therapy]	Unpublished Dissertation	80	Turkish
64	Dahry, S. H. A. (2018)	A study in intelligence psychology in the Arabian Islamic Heritage of Imam Ibn Al-Jawzi: A psychological & educational study	Journal paper	12	English
65	Davidson, H. A. (1992)	Alfarabi, Avicenna, and Averroes on intellect: Their cosmologies, theories of the active intellect, and theories of human intellect	Book (Monograph)	363	English
66	Dhaouadi, M. (2008)	The forgotten concept of human nature in Khaldunian studies	Journal paper	19	English
67	Djazouli, N. (2021)	Scales of virtues and vices scales according to Abu Hamid Al Ghazali's thought: A psychometric study	Journal paper	26	English (Arabic version also available)
68	Druart, T. A. (1996)	Al-Razi's conception of the soul: psychological background to his ethics	Journal paper	20	English
69	Fachrunisa, R. A. (2020)	Al-Ghazali's Psychological Construct of Nafsu	Journal paper	12	English

	Author(s). (Date)	Title	Type	No. of Pages	Language
70	Fachrunisa, R. A., & Chizanah, L. (2021)	An Explanation of Corruption Cases in Indonesia from Al-Ghazali's Psychological Construct of Nafsu	Journal paper	7	English
71	Fadl al-Sayyid, U. F. (2012)	Quwa al-nafs 'ind al-Imam al-Ghazali: Qira'a tahliliyya nasfiyya [Psychological faculties according to al-Ghazali: an analytical psychological reading]	Journal paper	32	Arabic
72	Farha, S. (2021)	Bayn al-Ghazali wa-Pavlov [Between al-Ghazali and Pavlov]	Article	5	Arabic
73	Fitzmaurice, R. G. (1971)	Al-Kindi on Psychology	Unpublished Dissertation	141	English
74	Gürsu, O. (2016)	İslam Düşünürü Belhi'nin (849–934) Ruh Sağlığına Yönelik Görüşlerinin Modern Psikoloji Doğrultusunda Değerlendirilmesi. [Evaluation of the Views of the Islamic Thinker Belhi (849–934) on Mental Health in the Light of Modern Psychology]	Journal paper	39	Turkish
75	Hamidat, M. (2008)	Al-Tahlil al-nafsi 'ind al-Ghazali: Dirasa tahliliyya muqarana [Analysing the psyche according to Al-Ghazali: A comparative analytical study]	Journal paper	26	Arabic
76	Hamidat, M. (2010)	Amrad al-nafs wa-'ilajua fi al-turath al-Islami: al-Ghazali anmudhajan [Diseases of the psyche and its treatment in the Islamic heritage: al-Ghazali as a model]	Journal paper	12	Arabic

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	Author(s). (Date)	Title	Type	No. of Pages	Language
77	Hammuda, S. (1979)	Hawl maqalat Ishaq ibn 'Imran fi al-malikhulya [About Ishaq ibn 'Imran's treatise on Melancholy]	Published Dissertation	160	Arabic
78	Haque, A. (2004)	Psychology from Islamic perspective: Contributions of early Muslim scholars and challenges to contemporary Muslim psychologists	Journal paper	21	English
79	Hasan, A. B. P., & Tamam, A. M. (2018)	The implementation of mental health concept by Imam Al-Ghazali in Islamic counseling guidance	Journal paper	12	English
80	Havuz, M. (2019)	Pozitif psikoloji ve tasavvuf psikolojisi çerçevesinde İbn Hazm'da erdemli ve mutlu insan. [Virtuous and happy person in Ibn Hazm within the framework of positive psychology and Sufi psychology]	Unpublish ed Dissertation	104	Turkish
81	Ibn Sina, A. & al-Ahwani, A. F. (1952)	Ahwal al-nafs [The states of the psyche]	Classical Manuscript	203	Arabic
82	Ibrahim, H. (2003)	Nazariyyat al-nafs bayn Aristu wa Ibn Sina [The theory of the psyche between Aristotle and Avicenna]	Journal paper	22	Arabic
83	Ibrahim, I., Omar, S. H. S., Baru, . . . & Mat@ Moham ad, M. Z. (2020)	Emotional Disorder Therapy According to Al-Ghazali's Spiritual Theory	Journal paper	6	English
84	Ismail, N. I. (2001)	Min al-dirasat al-nafsaniyya fi-l-turath al-'Arabi al-Islami [Psychological studies in the Arabic Islamic heritcage]	Book (Monograph)	177	Arabic

	Author(s). (Date)	Title	Type	No. of Pages	Language
85	Kamacı, S. (2021)	Taşköprizade Ahmet Efendi'nin Ahlak Düşüncesindeki Erdem ve Karakter Güçleri. [Virtue and Character Strengths in the Moral Thought of Taşköprizade Ahmet Efendi]	Journal paper	22	Turkish
86	Kharrat, M. Y. (2007)	'Ilm al-nafs 'ind al-Ghazali [Psychology according to al-Ghazali]	Periodical Article	10	Arabic
87	Khayyat, F. R. (1987)	Al-Ahdaf al-tarbawiyya al-sulukiyya 'ind Shaykh al-Islam Ibn Taymiyya [The behavioral educational goals according to Ibn Taymiyya]	Book (Monograph)	184	Arabic
88	Kheira, A. (2016)	Mafhum al-nafs 'ind Ibn Sina irhas al-siyagha li-nazariyya fi 'ilm al-nafs [Ibn Sina's concept of the psyche: The beginning of the formulation of a theory in psychology]	Journal paper	7	Arabic
89	Kılıç, Ş. (2021)	Belhi ve Bilişsel Davranışçı Terapi Özelinde Fobi ve Obsesif-Kompulsif Bozukluk Üzerine Karşılaştırmalı Bir Çalışma [A Comparative Study on Phobia and Obsessive-Compulsive Disorder in Specific to Belhi and Cognitive Behavioral Therapy]	Journal paper	22	Turkish
90	Köse, N. (2013)	Türkiye'de Cumhuriyet Öncesi Bazı Telif Psikoloji Kitapları Üzerine Bir İnceleme [An analysis of psychological books before Republic of Turkey]	Unpublish ed Dissertation	116	Turkish

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	Author(s). (Date)	Title	Type	No. of Pages	Language
91	Külçe, S. N. (2018)	İbn Sina'nın nefs kavramı ve modern psikolojideki ego kavramının benlik olgusu bağlamında karşılaştırılması. [Comparison of Ibn Sina's concept of nafs and the concept of ego in modern psychology in the context of self phenomenon]	Journal paper	25	Turkish
92	Maden, C. (2022)	İslam Dünyasında Din Psikolojisi Çalışmaları (800–1406): Genel Bir Değerlendirme. [Studies in Psychology of Religion in the Islamic World (800–1406): A General Evaluation]	Journal paper	27	Turkish
93	Majariyya, A., Shalabi, A., Al-Shinnawi, U., . . . & Mahmoud, A. S. (2011)	'Ilm al-nafs fi al-turath al-Islami [Psychological sciences in the Islamic heritage]	Edited Book (1 Volume)	757	Arabic
94	Majeed, A., & Jabir, K. (2017)	The Contribution of Muslims and Islamic Concepts: Rethinking and Establishing the Actual Origin of Concepts and Thought in Psychology	Journal paper	10	English
95	Mihdad, A. (2008)	Ahammiyat isham Ibn Hazm fi ta'sis 'ilm al-nafs [The importance of the contributions of Ibn Hazm in the establishment of psychology]	Journal paper	14	Arabic
96	Mihnaya, M. (1999)	Mafhum al-nafs 'ınd Abi Hayyan Al-Tawhidi [The concept of self according to Abu Hayyan al-Tawhidi]	Journal paper	12	Arabic

	Author(s). (Date)	Title	Type	No. of Pages	Language
97	Misilhi, H. F. (2014)	Al-Isharat al-nafsiyya 'ind Ibn 'Ata' Allah al-Sakandari's [Psychological remarks of Ibn 'Ata' Allah al-Sakandari's]	Journal paper	102	Arabic
98	Mobayed, T. (2020)	Extrapolating a Ghazālian Position on Shame	Unpublish ed Dissertation	111	English
99	Mohamad, M. H. K. & Younis, M. S. (2018)	Psychiatry in the Arab Islamic Civilization: Historical Perspective	Journal paper	7	Arabic
100	Mu'ti Allah, M. A. (2012)	Dirasat ahwal al-nafs fi al-fikr al-sufi: Al-Harith al-Muhasibi anmudhajan [Studying the states of the psyche in Sufi thought: The example of al-Harith al-Muhasibi]	Unpublish ed Dissertation	349	Arabic
101	Mufarrih, I. M. (2015)	Mu'aththirat al-wiratha wa-l-bi'a ala al- numuww al-'aqli li-l-tifl bayn al-turath al-Islami wa 'ilm al-nafs [Genetic and environmental factors influencing cognitive development between the Islamic heritage and psychology]	Book (Monograph)	260	Arabic
102	Mufarrih, I. M. (2018)	Al-Numuww al-'aqli li-l-insan: Dirasa muqarana bayn al-manzur al-Islami wa 'ilm al-nafs [cognitive development between the Islamic perspective and psychology]	Journal paper	21	Arabic
103	Muhammad, S. A. (2018)	Al-Tasawwur al-falsafi li-l-nafs [The philosophical conceptualization of al- nafs]	Journal paper	33	Arabic
104	Musa'id, A. H. (2012)	Tarbiyat al-nafs wa-'ilaj amradiha 'ind al-Imam al-Ghazali [Refinement of one's nafs and treating its ailments according to al-Ghazali]	Journal paper	28	Arabic

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	Author(s). (Date)	Title	Type	No. of Pages	Language
105	Nagati, M. (1980)	Al-Idrak al-hissi 'ind Ibn Sina [Sensory perception according to Ibn Sina]	Published Dissertation	243	Arabic
106	Nagati, M. (1993)	Al-Dirasat al-nafsaniyya 'ind al-'ulama' al-Muslimin [Psychological Studies of Muslim Scholars]	Book (Monograph)	318	Arabic
107	Nasr, N. A. (2009)	Al-Ara' al-tarbawiyya 'ind Al-Mawardi: al-mu'talif wa-l-mukhtalif [The educational views of al-Mawardi: Convergences and Divergences]	Journal paper	25	Arabic
108	Özasma, H. İ. (2016)	Pozitif Psikoloji ve İslam Düşünürlerinde Erdemler. [Virtues in Positive Psychology and Islamic Thinkers]	Unpublish ed Dissertation	158	Turkish
109	Qasim, M. (1962)	Fi al-nafs wa al-'aql li falasifat Al-Ighriq wa al-Islam [The soul and the mind in the philosophy of the Greeks and Islam]	Book (Monograph)	320	Arabic
110	Qasim, M. A. (2002)	Namadhij min asalib mu'alajat al- atibba' al-'Arab wa-l-Muslimin li-l- idtirabat al-nafsiyya [Examples of the treatment of mental illnesses by Arab Muslim physicians]	Journal paper	7	Arabic
111	Qasim, M. A. (2013)	Al-Wiqaya min al-amrad al-nafsiyya wa 'ilajuha 'ind al-Balkhi [Prevention and treatment of mental illnesses according to al-Balkhi]	Journal paper	82	Arabic
112	Qasim, M. A. (2018)	Al-Tibb al-nafsi fi al-hadara al-'Arabiyya al-Islamiyya: Manzur tarikhi. [Psychiatry in the Arab-Islamic civilization: a historical perspective]	Journal paper	7	Arabic

	Author(s). (Date)	Title	Type	No. of Pages	Language
113	Qilati, A. (2018)	Ma'rifat al-nafs wa 'ilajuha 'inda al- sufiyya: Al-Harith bin Asad Al-Muhasibi namudhajan [Understanding and treating al-nafs according to Sufis: Al-Harith al-Muhasibi as a model]	Journal paper	24	Arabic
114	Quwaidar, B. A. (2013)	Min turath al-tibb al-Islami: Ishaq ibn 'Imran wa maqala fi al-malikhulya anmodhajan [From the Islamic medical tradition: Ishaq ibn 'Imran and his treatise on Melancholy as an example]	Journal paper	23	Arabic
115	Quwidri, A. (2008)	Malamih 'ilm al-khawatir 'ind al- Ghazali [Features of the study of internal thought processes according to al-Ghazali]	Journal paper	12	Arabic
116	Quwidri, A. (2011)	Turuq tazkiyat al-nafs 'ind al-Imam al- Ghazali [Methods of self-purification according to al-Ghazali]	Journal paper	13	Arabic
117	Quwidri, A. (2015)	Al-Nafs al-bashariyya 'ibn Abi Hamid al-Ghazali [Human psyche in Al-Ghazali's view]	Journal paper	17	Arabic
118	Rassool, G. H., & Luqman, M. M. (2023)	Foundations of Islāmic Psychology: From Classical Scholars to Contemporary Thinkers	Book (Monograph)	244	English
119	Roji, F., & El Husarri, I. (2021)	The Concept of Islamic Education According to Ibn Sina and Ibn Khaldun	Journal paper	22	English
120	Sahad, M. N. & Zulkufli, M. A. (2017)	An Analysis of Cognitive Development Based on Ibn Khaldun's Thoughts	Conference Proceedings	8	English

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	Author(s). (Date)	Title	Type	No. of Pages	Language
121	Salih, M. S. (2008)	Mafahim 'ilm al-nafs al-tarbawi fi tafsir ibn Kathir: Dirasa tahliliyya [Educational psychology concepts in Ibn Kathir's exegesis: An analytical study]	Unpublish ed Dissertation	230	Arabic
122	Sayyedbi, J. R. (2000)	Nazariyyat al-nafs bayn Ibn Sina wa-l-Ghazali [Theory of the psyche between Avicenna and al-Ghazali]	Book (Monograph)	334	Arabic
123	Shahzadi, M., Awan, T. H., & Irfan, F. (2021)	Self-Regulate Learning and Al-Ghazali's Theory of Education	Journal paper	9	English
124	Shinikov, A. (2013)	Intellect, Madness, Instinct: Defining Foolishness in Ibn al-Jawzi's Stories of Fools	Journal paper	21	English
125	Taha, E. B. (1990)	Usus wa-malamih nazariyyat al-ta'allum fi al-turath al-Is- lami [Principles and features of educational theories in the Islamic heritage]	Journal paper	13	Arabic
126	Taha, E. B. (1993)	Al-Sihha al-nafsiyya lada Abu Zayd al-Balkhi [Mental hygiene according to Abu Zayd al-Balkhi's]	Journal paper	20	Arabic
127	Taha, E. B. (2011)	'ilm al-Nafs fi al-turath al-'arabi al-Islami [Psychology in the Arabic Islamic Heritage]	Book (Monograph)	154	Arabic
128	Taha, E. B., Abdalla, A. M., & Alqubaisi, A. S. (1991)	Nosology, etiology, symp- tomatology and psychophar- macology of melancholia in the canon of medicine	Journal paper	15	English
129	Uthman, S. A. (1981)	Min qadaya al-turath wa-l-tarbiya: al-ta'allum 'ind Burhan al-Islam al-Zarnuji [Issues in heritage and education: Learning according to Burhan al-Islam al-Zarnuji]	Journal paper	6	Arabic

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131	Zafar, A., Rabani, M., & Saleem, T. (2020)	Comparison of the Diagnostic Criteria of Depression in DSM5 with Assertions of Ninth Century Physician, Abu Zayd Al Balkhi	Conference Proceedings	43	English
132	Zakaria, M. (2021)	Ishamat atibba' al-'asr al-'abbasi fi al-tibb al-nafsi hatta awakhir al-qarn al-khamis: Dirasa tarikhiyya [Contributions of Abbasid physicians in psychiatry until the fifth Hijri century: A historical study]	Unpublished Dissertation	759	Arabic