

The History of Psychology in Arab and Islamic Civilization and Its Challenges in the Modern Era

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Abstract:

The aim of this study was to explore the field of psychology and its developmental stages, with a focus on the contributions of Arab-Islamic civilization in this field. The historical method was used to understand and analyze its evolutionary stages by presenting the most important contributions of Muslim scholars in psychology based on the classifications and opinions that were studied and authored in various social and cultural contexts. Additionally, the material aspect that accompanied these achievements, represented in architectural engineering and facilities such as hospitals and clinics, was utilized in the service of psychiatric and psychological fields. The researcher also aimed to present the most significant challenges facing psychology in the modern Islamic world based on different intellectual foundations, serving individual values on the basis of integration and compatibility with other civilizations and nations, scientifically benefiting humanity as a whole.

Keywords: Psychology, Arab-Islamic civilization, Challenges.

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1. Introduction:

Since ancient times, humans have been wondering about the nature and secrets of their own psyche. The story began with the philosophers who sought to understand the nature of the psyche and its components, its relationship with the body and the hidden forces that move humans.

The opinions of philosophers varied on the nature of psychology and human behavior, but there was consensus that the psyche is the true essence that moves humans and includes their thoughts, feelings, desires, memories, and emotions. In ancient history, the beginning of psychology had an explicit philosophical character in interpreting psychological phenomena, and the opinions of ancient philosophers on this matter varied, often taking on a mythical aspect.

And it is worth noting that these beliefs and associated primitive ideas were prevalent among many ancient peoples who believed in the existence of evil spirits and souls as one of the causes of mental illness, attributed to the actions of demons and jinn. Although the Greeks were familiar with these beliefs, they did not remain in the realm of mythical superstition, but instead developed diverse perceptions of the psyche according to various doctrines and theories (Al-zain, 1991 p.12). Islamic civilization made significant contributions, opinions, and scientific enrichments to various humanities, including philosophy and psychology. The opinions and studies of Muslim philosophers had a significant impact on the studies and facts presented by Western scientists during the European Renaissance.

2. The Problem Statement:

Psychology is considered one of the most prominent sciences in Islamic history, where it originated and developed by the hands of the best Arab and Muslim scholars who competed with Greek philosophy through their works, thus reaching the pinnacle of psychological studies. Although these studies were intertwined with other sciences such as philosophy and medicine, some researchers neglected these contributions.

The reason for this neglect, as Al-habib (1999, p.18) pointed out, is that Western historians usually begin psychological studies with Greek thinkers, especially Plato and Aristotle, then move directly to European thinkers in the Middle Ages, and then in the Renaissance era, completely ignoring the contributions of Muslim scholars to psychological studies. Despite the translation of many of these studies into Latin and their significant impact on the views of European thinkers during the Middle Ages and even the beginning of the modern European Renaissance era. Neglecting the contributions of Muslim scholars in psychological studies was not limited to Western historians, but we also find contemporary Arab scholars studying in Arab universities following in the footsteps of European historians in neglecting to mention these contributions.

And the reason for this neglect that has affected the Islamic heritage is not only in psychology, but also in many different fields of science. It lies in the non-acceptance of other modern sciences from an Islamic perspective, and this is part of the wide-ranging debate between traditional Muslims and reformists who represent the renewal trend in Arab and Islamic thought in general. Many people see Western science as strange to the system of religious and spiritual values for some of them.

Through the context, it is evident that the field of psychology has been of interest to Islamic and Arab civilization, and some Muslim scholars have made efforts in this regard. Although there were no specialized studies in the field of psychology as an independent science, these efforts clearly demonstrate the importance of human psychology in general. While most of the writings had a religious, preaching tone in the form of sermons, they were characterized by precision in description and an extremely scientific approach in analysis, which crystallized into documented opinions in books and manuscripts.

This study aims to present the most important works that dealt with the study of psychology in both Arab and Islamic civilization. Through this, we can pose the general question: What are the most significant contributions of Arab and Islamic civilization to the field of psychology? And what are the main challenges that face psychology in the modern era?

3. The importance of the study:

The study aims to highlight the historical landmarks of Islamic and Arab civilization, considering them among the greatest civilizations in history, contributing significantly to various fields, including psychology. Muslim scholars have left a rich legacy in the field of psychology, represented by numerous classifications, theories, and studies, including psychology that reflects their deep understanding of human psychology. The study seeks to utilize the contributions of Muslim scholars in developing psychology, making it more in line with Islamic values.

This study serves as a nucleus, providing the foundational pillars for other humanities and social sciences by grounding psychology in an Islamic context. It does so by presenting the key challenges that specialists in psychology might face, aiming to develop psychology in harmony with the values and beliefs of individuals within their societies, while accepting the perspectives of others within the framework of scientific research.

4. Objectives of the study:

- The study aimed to highlight the importance of Arabic and Islamic studies in science in general and psychology in particular.
- The most significant challenges facing psychology in the modern era.
- The most important contributions of Arabic and Islamic civilization to the field of psychology.
- Ways to advance psychology from an Islamic perspective based on integration.

5. Procedural concepts of study:

a) History: It refers to "the past as it is documented in written records, which has been studied through the contributions of Muslims in the field of psychology by collecting, presenting, interpreting and explaining this information."

b) Islamic Arab civilization: It refers to "what Muslims have contributed to humanity in terms of values, principles, rules, sciences, and architecture derived from Islamic heritage, serving the development and advancement of humanity."

c) Psychology: It refers to "the scientific study of the behavior of living organisms, especially humans, with the aim of understanding, interpreting, predicting, and controlling

this behavior."

d) challenges :

This refers to the difficulties that psychologists and researchers in the Islamic world face in adapting Western psychological theories into concepts that are compatible with Islamic culture in terms of scientific grounding.

6. The methodology used in the study:

In the current study, the researcher relied on the historical method in collecting and analyzing data. The historical method is one of the scientific methods used to study historical events and phenomena, The goal of this method is to identify the previous data of the study subject and to link it to previous studies in order to better understand and interpret these events and phenomena, This is a suitable choice for the current study because it deals with a historical topic, which is the contributions of the Islamic and Arab civilization in the field of humanities and social sciences.

The current study can help to better understand these contributions and to understand their impact on other civilizations, especially in the modern era.

7. Stages of development of psychology and its important concepts:

a) The stage of magical thinking in human behavior:

Magical thinking interprets situations in an unscientific way and limits its existence to one's own imagination. The phenomenon of magical thinking is a complex phenomenon that dates back to ancient times. Superstition tends to interpret events and situations in an objective way, attributing certain relationships to events that occurred at a specific time and trying to create an imaginary relationship between them (Mahdi, 2018, p. 10).

This stage is characterized by the approach taken by astrologers in interpreting psychological phenomena, as they would scan the sky in search of answers. The position of stars during the birth phase would determine the nature of the newborn child, and they relied on what is called "body reading," which is the external appearance of the individual, through which they would judge their personality and thinking style, and based on this, they could judge - in their view - the individual's future and aspirations. They did not stop there but went beyond to study evil spirits, through which the ancients would interpret abnormal behavior. (Ayat Hamouda, 2011, p. 01)

What distinguishes this stage is the interest of the ancients in interpreting human behavior, as they spoke in an obscure manner about psychological issues and expressed opinions, some of which were true based on experience, and some were false based on superstition and illusion.

b) The philosophical stage in interpreting human behavior:

Psychology has been deeply influenced by its philosophical roots, serving as the first step for scientists to begin constructing a new body of knowledge. Psychology continued to evolve and long relied on philosophical contemplations, particularly regarding the relationship between the body and mind. This stage in the history of psychology was defined during the time of René Descartes (1596), a French philosopher, mathematician, and physicist, who shed light on the importance of the mind in understanding and exploring

reality. Through his famous concept, "I think, therefore I am," Descartes affirmed that the mind determines the self and existence, and controls human behavior. Thus, this philosophical stage is considered fundamental in understanding human behavior, and has had a significant impact on the development of psychology.

And philosophers, who came after Descartes, about a hundred years later, utilized the research that dealt with the nature and development of the psyche and its relationship with the body. However, this research did not yield anything significantly new or important beyond what was already known. These studies were a continuation of Platonic, Aristotelian, and Cartesian philosophy or a mixture thereof, and attempted to form a theological doctrine because their starting point was of a religious nature. The ideas of the church dominated scientific research in this field, and philosophers such as Saint Thomas Aquinas, Saint Augustine, and others appeared in this field. (Al-zughoul & Al-Mahdawi, 2014, pp. 30-31)

c) The scientific thinking stage in interpreting human behavior:

The theoretical philosophical contemplative approach in studying psychological issues, ideas, and conditions gradually changed since the beginning of the Renaissance. Psychology has continued to achieve constant growth towards independence and building its own scientific entity (Ghanem, 2004, p. 28). Until the end of the 19th century and the beginning of the 20th century, when psychology began to use scientific methods in the field of medicine, especially in the field of neuroscience and sensory organs. Contributions in this period were associated with the physicist Gustav Fechner (1801/1887), who demonstrated how scientific methods can be applied in the study of mental processes. In the early 1850s, he became interested in establishing the first laboratory in the study of psychology, with a group of scientists who later became the cornerstone of the emergence of modern experimental psychology.

Based on the above, it can be said that the word "psychology" is derived from two Greek words, "psyche" meaning soul, mind, or self, and "logos" meaning science or study. Therefore, psychology is the study of the self as it manifests itself in behavior, performance, and activity. By "behavior," we mean everything that emanates from a person in response to a situation they face, whether it be a problem they solve, a threat they face, a decision they make, a project they plan, a lesson they learn, an article they write, a machine they repair, a competition they strive to win, a piece of art they contemplate, or a psychological crisis they endure. (Awaida, 1996, p. 04)

El-Sayed (1990, p.12) defines psychology as " the scientific study of the behavior of living organisms, including humans, with the aim of understanding and interpreting this behavior (reaching scientific principles and laws that explain it), and predicting it (planning to direct it). The subject of psychological study is human behavior (humans as a whole), not as a mass subject to gravity, nor as a compound of chemical elements capable of combustion, reaction and transformation, but rather studying it as a living being that responds to internal (physiological and psychological) and external (physical and social) stimuli. These stimuli are signs, symbols, meanings and signals that have their emotional substrate, and they merge within the mental framework of the person who responds to them."

8. History of psychology in Arab and Islamic civilization:

The history of psychology in the Arab and Islamic civilization shows the extent of their influence from Greek philosophy. This is evident in their philosophical theses and inquiries, through what they draw from the various theories of Greek scientists and philosophers, either in line with those theories or in attempts to reconcile Greek philosophical thought with Islamic thought based on what is mentioned in the Quran and Hadiths about the nature of the human soul. This gave these scholars another perspective on the fate of the soul after this life and its transition to the hereafter, which is a place of reward and punishment. This discussion leads us to know the aspects in which Muslims excelled, whether in the classification and theories or in the applied side, such as the construction of hospitals and psychiatric clinics.

8.1. Opinions and publications:

Islamic philosophical studies emerged through Muslim scholars and thinkers, who played a significant role and had a clear impact on Western studies during the European Renaissance. Many Muslim thinkers and philosophers, wrote numerous books and works in various fields of knowledge in general, including psychology in particular. Mentioning these contributions, we will focus on the most important Arab and Muslim scholars who contributed to the development of Islamic civilization in the field of psychology, for the purpose of introduction rather than limitation. These scholars include:

- **Ibn Sina (980-1037):**

His full name is Ali al-Hussein ibn Abdullah ibn al-Hasan ibn Ali ibn Sina, a prominent name in the field of medicine known as the Sheikh "Al-Rais" and referred to by Westerners as the "Prince of Physicians". He was distinguished from all his contemporaries in most fields of science and knowledge, which some considered a rare feat in his time, with his intelligence and writings. His book "Al-Qanun Fi Al-Tib" is considered his most famous achievement, and is described by the psychiatrist Professor Salim Ammar as the "Gospel of True Medicine." The psychological aspect had great value in that book, and therefore we see Ibn Sina discussing very interesting chapters on children's upbringing, love, and bedwetting among boys, which indicates that Ibn Sina was the first to pay attention to the primary features of awareness. (Al-Qalisi, 2014, page 9)

- **Ibn Sina's opinions on the human soul:**

It is noticeable that Ibn Sina wrote extensively on "the soul", but his writings are scattered throughout his works and not compiled into one book, as psychology was not an independent science with a single subject, Rather, the research was limited to exploring its hidden powers and their effects based on the fact that it was a requirement for every philosopher.

From this perspective, we see that Ibn Sina divides psychological powers into three categories, with each soul following one of the three souls: the vegetative soul, the animal soul, and the human-speaking soul.

The vegetative soul: It includes powers shared by humans, animals, and plants, and Ibn Sina defines it as "the first perfection of a natural, mechanical body in terms of birth, growth, and nutrition." The vegetative soul has three powers:

- Nutritive powers: These are powers that transform food into nourishment for the body it is in, sticking to it instead of decomposing.

- Developing powers: These are powers that increase the body in which they reside with the food they have transformed into suitable growth in length, width, and depth, reaching the perfection of growth.
- The generative forces: They are the forces that take a part of the body in which they exist and resemble it in force, and work on forming and composing it in a way that makes it similar to the final shape.
- The animal soul: It includes the forces that humans and animals share, and there is no reference to sexual dimensions, and Ibn Sina describes the animal soul as "the first perfection of the natural mechanical body, where it can perceive the parts and move by will." The animal soul is characterized by the presence of two forces: the motive force and the perceptual force.(Najati, 1993, p.13)

Human Articulate Soul: Ibn Sina classified the human articulate soul into two faculties, the practical faculty and the theoretical faculty, and each of these faculties is called "intellect".

- The practical faculty: or practical intellect is the engine that drives the human body to perform specific actions, so that it is ready to act and react quickly, such as shyness, shame, laughter, tears, and others.
- The theoretical faculty: is the theoretical power that can be embodied in power, and may be embodied in reality, and has three meanings:
The absolute potential power: which is absolute readiness without actual action, such as a child's ability to write.
- The possible power: which is readiness with action, such as a child's ability to write after learning to use letters.
- The perfect power: also called the queen power is the power that has this readiness, and if connected to a machine, it enables the person to act whenever he wants without the need to acquire the skill .(Al-Arqaousi, 2003, p. 126)

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- **Opinions on the Soul:**

His theory of the nature of the soul is based on the idea that the human soul has four powers:

- The nutritive power: which is the power by which humans are nourished, and its main location is the heart, then secondary powers branch out in the body, such as the stomach, liver, and spleen.
- The sensory power: which is how the five senses are perceived, with each sense being specialized in a certain aspect of perception.
- The imaginative power: which is formed in the soul from the senses after their absence from the sensation, and the combination of sensory images as one imagines what has passed and what will happen.
- The rational power: which is what humans use to reason and distinguish between things, between the beautiful and the ugly, and between the worthless and the precious. (Boutaleb, 2016, p.07).

A. Abu Hamid al-Ghazali (1058-1111):

Abu Hamid Muhammad ibn Muhammad al-Ghazali, known as Hujjat al-Islam and Zain al-Din, was born in the middle of the Islamic century in 450 AH / 1058 CE, a quarter century after the death of Ibn Sina (Avicenna). He was born in the town of Tus, one of the cities of Khorasan. It is said that he was born in a town called "al-Ghazala," located in the suburb of Tus. He was of Persian origin. His father was a poor man who earned his living from spinning wool. It is said that the surname "al-Ghazali" is attributed to his father's profession, and it is also said that he was named al-Ghazali after the town of al-Ghazala (Negati, 1993, p .161)

- **Opinions on the Soul:**

Sheikh al-Ghazali authored numerous works that covered a wide range of subjects in various fields of knowledge. He wrote about Islamic jurisprudence and its principles, theology, philosophy, logic, Sufism, ethics, education, and psychology. It is not possible to mention all of his works here, but we will focus on his views on the concept of the "self" and some of the related works, including:

- **Revival of the Religious Sciences :**

A famous book by al-Ghazali in which he addresses various topics in religious sciences, including the understanding of the self and the attainment of spiritual happiness.

- **The Paths to the Divine in the Journey of Self-Knowledge:**

This book is considered one of al-Ghazali's notable works in the field of psychology. In it, he explores the nature of the human self and the stages that individuals must go through to achieve happiness and draw closer to Allah.

- **Alchemy of Happiness:**

This work delves into the concept of happiness and how to achieve it in life. Al-Ghazali presents his unique perspective and strategies for attaining true happiness.

- **Aims of the Philosophers:**

This book discusses the aims and objectives of philosophers in studying philosophy and psychology. Al-Ghazali provides a critical evaluation of their ideas and methodologies.

- **Criterion of Knowledge:**

This work discusses the standards that researchers must adhere to in exploring truths and acquiring true knowledge. Al-Ghazali presents his own perspective on this matter.

Al-Ghazali's opinions are considered to be similar to those of Al-Farabi and Ibn Sina, with the latter almost being a literal follower of Al-Ghazali in his approach to the human soul.

Ibn Sina divides the soul into animal and human faculties, as well as active and perceptive faculties. This is evident in his book "The Paths to the Divine in the Journey of Self-Knowledge," in which he seeks to establish the essence of the soul and its synonymous meanings, such as the heart, the spirit, and the intellect.

Also, we find that Ibn Sina discovered the nature of the associative centuries in explaining forgetting based on the interference of information. Ibn Sina stated in this regard, "The one who is more stationary has a better memory. The one who moves a lot does not remember well... Therefore, moist children articulate well because their minds are not occupied with what occupies the minds of adults, so they do not get distracted from what lies ahead without being preoccupied with something else."

Contemporary psychologists, such as Jenkins and Dollenboch, have reached this conclusion after criticizing old interpretations that attribute forgetting to the disappearance of the effects of previous learning due to non-use. These scholars believe that forgetfulness occurs due to the abundance of activity and preoccupation with matters leading to the interference of information. This phenomenon is referred to as retroactive interference or retroactive inhibition. (Najati, M. et al .1996, p. 114)

- **Ahmad ibn Sahl, Abu Zayd al-Balkhi (849 - 934):**

To clarify this, we present to the reader an overview and analysis of the contributions of a brilliant scholar who lived more than twelve centuries ago, Abu Zayd al-Balkhi. The researcher (Fuad Szekin), director of the Institute of Arabic and Islamic Sciences in Germany, did an excellent job by photographing the valuable manuscript "Masalih al-Abdan wal-Anfus" of this eminent scholar. It is almost unbelievable for modern specialists in psychiatric medicine and clinical psychology to witness the remarkable content of this book, which encompasses the latest advancements in contemporary therapeutic psychology.

In a research article published in the Malaysian Journal of Psychiatry (behavior therapy), if Muslim psychologists had read al-Balkhi's manuscript with contemplation, they would have been the pioneers of behavioral therapy. Instead, they have been lost in the midst of the modern cognitive revolution in the field of psychotherapy, blindly adhering to Western theories and practices that have proven to be of little benefit in our society, as they are based on atheistic ideas that reject the spirituality of humans (Badri, 1998, p. 201).

Furthermore, al-Balkhi is known as a pioneer of cognitive and behavioral therapy. Here, we come to his most significant contribution, which is his utilization of the latest advancements in modern therapeutic psychology. Before I outline what al-Balkhi mentioned in cognitive-behavioral therapy, I would like to provide the reader with an accurate translation of the writings of one of the most renowned cognitive-behavioral therapists in the West, who has greatly influenced contemporary Muslim practitioners as if it were a recent Western discovery. This leading specialist is Aaron Beck, and his summarized statement is as follows: "People's psychological disorders do not arise from mysterious (unconscious) factors, as Freud claimed in his psychoanalytic theories. Rather, they result from ordinary issues such as learning and acquiring maladaptive habits or drawing incorrect conclusions from inaccurate information. These factors inevitably lead individuals to engage in illogical and distorted thinking, which, in turn, gives rise to psychological disorders such as anxiety and depression. This is because one's emotions are influenced by their thinking and what they say to

themselves.

Therefore, the primary role of a cognitive-behavioral therapist is to assist the patient in utilizing their natural capabilities to solve problems, identify and correct their flawed thinking, and overcome the dominance of negative thoughts. They should replace them with rational thoughts and emotions that align with reality. Since this modification can only be achieved through the cooperation of cognition, emotions, attention, memory, and imagination, all of which are higher mental processes, this style of therapy is called cognitive therapy" (Badri, 1998, p. 201)

We find that, It appears that Al-Razi, in his book "Al-Nafs wa Al-Ruh" (The Soul and the Spirit), anticipated Freud's perspective on pleasure when he considered intellectual pleasures to be nobler and superior to sensory pleasures, a concept Freud referred to as "Sublimation" or elevation. Al-Razi viewed sensory pleasure as a transient experience that leads to pain, as the enjoyment diminishes over time, resulting in boredom. He believed that preoccupation with sensory pleasures hinders a person from servitude to God and distracts them from His remembrance.

Al-Razi emphasized the psychological factor in treatment and was the first physician to understand the psychosomatic basis of rheumatoid arthritis. He distinguished it from gout, attributing its apparent symptoms to psychological disturbances. According to Al-Razi, those who suppress their anger and accumulate it are more prone to significant psychological shocks. Furthermore, he argued that some digestive disorders may have psychological causes, citing factors such as air, bathing, insufficient drinking, frequent bleeding, sexual activity, and psychological stress, as the body's temperament is closely linked to the morality of the soul. (Sehiri, 2020, p. 186)

8.2. Hospitals and psychiatric institutions:

The term "Bimaristan" refers to a Persian compound word consisting of "bimar," meaning sick or patient, and "stan," meaning place or house. Therefore, it originally meant "house of the sick" and later became abbreviated in usage to "Maristan."

Historically, "Bimaristans" were public hospitals where various diseases and ailments, including internal, surgical, spiritual, and mental illnesses, were treated. (Issa, 2012, p. 08)

They were among the earliest medical institutions known, specifically built during the Umayyad era in the Islamic state. The Umayyad Caliph Abd al-Malik constructed one in 706 CE. (Al-atasi, 2014, p. 36)

In this regard, (George Morra) describes the flourishing stage of psychiatric medicine, stating: "The Arabs had a more humane approach towards mentally ill patients, which had a significant impact on the perception of Western European countries towards the mentally ill. Although there is relatively limited documented information about the Arab attitude towards the mentally ill, many religious, ethical, and scientific forces are known to have influenced these trends. Moreover, numerous psychiatric hospitals were established in Baghdad in the 8th century, as well as in Damascus in the 9th century and Cairo in the 13th century. European travelers returning from the Arab lands in the 12th century described the enlightened treatment received by psychiatric patients in those therapeutic centers, emphasizing the relaxing atmosphere surrounded by enchanting fountains and beautiful gardens. They also described the treatment methods that included special meals, baths, medications, and

perfumes, among others." (Al-habib, 1999, p. 20)

From the above, it is incredibly difficult to summarize the achievements of Islamic civilization in the field of psychology, whether in terms of classifications, theories, architectural structures, or the special care provided to psychiatric patients, as well as in the broader field of medicine. This is evident in the writings of orientalist about Islamic civilization.

This is affirmed by the German author in her book "The Rising Sun in the West" when describing these medical institutions, their system, and their organization, highlighting the advanced level achieved by Arab and Islamic medicine at that time. (Al-Atasi, 2014, p. 45)

9. Challenges in the field of psychology in the modern Islamic world:

The Islamic world, especially the Arab world, faces multiple challenges in the field of psychology. These challenges revolve around the acceptance of modern sciences from an Islamic perspective, or rather, the compatibility between modern sciences and the Islamic worldview. This issue is part of a wide-ranging debate between traditional Muslims and reformists. Many Muslims view Western sciences as alien to their religious values and spiritual beliefs.

Western sciences are seen as a threat to the system of Islamic ethics and values. This defensive reaction reflects the viewpoint of some scholars and is also a means to preserve the distinct Islamic identity rooted in the colonial era. Internally, clinging to traditions and resisting renewal hinders dialogue and independent critical thinking, which are essential tools for any society to confront the rejected Western curricula. Among the issues facing contemporary Islamic societies, dogmatism and the Islamic challenge are at the forefront. Advocates of dogmatism believe in the validity of their rulings, consider authority sacred, and reject independent reasoning and any interpretation of the Quran that aligns with the modern world.

There is another obstacle to reform, which is the underdeveloped human resources that cannot compete with their counterparts in the West and do not meet international standards. Islam is reduced to a set of ethical rules that regulate people's lives, relying on the traditional teaching of Islamic teachings in schools, which involve memorizing the Quran and the ethical teachings contained therein.

Therefore, those interested in psychological studies in the Arab and Islamic environment are not oblivious to the negatives arising from some imported psychological opinions and theories. Most of them are aware of these negatives and are aware of the optimal way to confront them, which is based on moving beyond literal translation to translation coupled with critical study, and distinguishing between the unity of the studied subject and the differences in perspectives on it based on different assumptions, obligations, curricula, and general perception of the nature of the psychological phenomenon and its components.

Fuad Abu Hattab believes that it can be said that there is a crisis in psychology in the Arab and Islamic world, and in his opinion, Muslim psychologists themselves have contributed to this crisis. Western psychologists should not be blamed if they directed psychology to achieve their interests and goals. The blame lies with those who put themselves in scientific subordination. The relationship between the West and the Third World in the field of psychological studies can be summarized in a set of points that represent symptoms

defining the crisis of psychology in the Arab and Islamic world:

- The relationship of import and export is always one-sided in all aspects.
- Cognitive reliance on the West (theories, models, concepts, methods, tests, and results).
- The severance of ties with cultural heritage and considering the old as an obstacle to progress.
- The spread of cultural innovations in science.

Alienation and loss of cultural identity. (Musharri, 2016, p. 43)

And it can be said that the challenges are numerous and diverse, branching out with the various subfields of psychology. It is difficult to comprehensively address all aspects critically in a concise study like this. Therefore, this element will focus on addressing the problem of the term and its development, referring to "the establishment of Islamic psychology."

It is not clear who first used this term, but among the references available to researchers, it is found that the first person to use it was Muhammad Usman Najati in the introduction to his book "Sensory Perception in Ibn Sina," published in 1948.

It seems that he intended to refer to the psychological heritage existing in Islamic civilization. If this is true, its significance does not exceed the historical connotation. The first person we find attempting to define this term is Ahmed Fouad Al-Ahwani in his introduction to Abdul Karim Al-Othmani's book *Psychological Studies among Muslims* " (1981), which was first published in 1962, Al-Ahwani defined it as a branch of psychology that studies Islamic behavior (Musharri, 2016, p. 43).

10. Methods of addressing these challenges and difficulties towards an Islamic psychology approach:

The dominance of Western thought on the concepts of competition, superiority, and success has led to the emergence of numerous studies in American society regarding the motivation for achievement, the level of ambition, and competition. It is also noteworthy that modern psychologists in Western societies, in alignment with the materialistic trend prevailing in their philosophy of life, neglect the impact of religion, faith, and spiritual aspects on mental health. They focus their attention on studying indicators of mental health related to efficiency and effectiveness in various aspects of daily life, such as an individual's ability to enjoy social relationships, satisfy material and worldly needs, and succeed in work and marital life. They overlook the importance of religion and faith in God in the mental health of individuals, neglecting the struggles contemporary individuals in the West face, such as loss and anxiety, leading to the proliferation of crime, addiction, and mental health issues.

The culture of a society, its values, philosophy of life, its perception of humanity and the universe, and the purpose and mission of individuals in life, not only influence the direction of psychological studies in choosing research topics but also impact the interpretation of the results of these studies. (Sehiri, 2020, p. 180)

This regard, the researcher believes that the ongoing issue between supporters and opponents of the establishment of Islamic psychology, which often takes the form of an intellectual conflict between the two sides, will not be resolved unless Muslim psychologists exert further efforts.

These efforts should be based on scientific objectivity derived from the principles of Islamic law, as well as the collection of scientific material in the field of psychology before

proposing an Islamic approach to psychology that defines the directions of work in the field and lays out plans for Islamic guidance in psychology.

In this regard, Issa Mohammed Rafiqi (1986) pointed out in his book "Towards Islamizing Psychology" that the confrontation of these challenges should begin with evaluating the current state of knowledge, distinguishing between valid and invalid aspects, within a set of established criteria that serve our beliefs. It also involves attempting to establish integrated models in terms of principles, methods, and goals, in harmony with other sciences. He focused on clarifying the current situation of psychology in Islamic societies by highlighting the prevailing orientations towards the process of Islamizing psychology as a starting point for the establishment.

The outcome of these efforts led to the understanding that the process of transformation, referred to as "the straight path," requires awareness, effort, and striving. It also necessitates a return to the Islamic religious sciences, shifting them from being purely theoretical to practical sciences that researchers can embrace. This ensures that their research is free from any pathological dependency. Furthermore, the results indicate that the principles and ideas that emerged in non-Islamic societies are not necessarily applicable to our Islamic societies.

In the same context, Malik Badri (1998) conducted a research study titled "Modern Psychology from an Islamic Perspective." In this study, he discussed various topics that focused on the historical roots of psychology, as well as the issue of Western dominance in contemporary psychological research. He also addressed the reasons that call for the Islamization of psychology and the prevailing currents. Malik Badri did not miss the opportunity to present his vision on how psychology can be Islamized amidst the challenges and tensions in this field of knowledge.

The researcher concluded in his work that the general framework proposed for the Islamization of psychology can be applied to Western branches and fields of psychology in a beneficial manner. He also emphasized that the experimental branches of psychology would be the central focus of psychology departments in Islamic countries. As for branches related to general theories of human beings, such as personality psychology and psychoanalysis, they can be taught with caution, highlighting aspects that are not conflicting with Islamic beliefs.

Malik Badri cautioned in his conclusions that the establishment of Islamic psychology should be done under the readiness of Muslim scholars to conduct intensive empirical research throughout the Islamic world, presenting them in a way that allows for the development of empirical and field-based theories that can be applied to Muslim individuals (Jahedal, 2018, pp. 100-101)

In light of the above, it can be stated that Islamic psychology is not limited to being a branch of religious psychology, and its scope extends beyond the study of religious behavior among Muslims or the psychological heritage in Islamic civilization. Its goal is not solely to interpret verses and hadiths related to the psyche, and it is not a complete rejection of everything related to contemporary psychology. Islamic psychology, or Islamic foundationalization, is a process that does not involve canceling psychology or social sciences; rather, it means rebuilding and reshaping them according to Islamic perspectives. It also implies a commitment to Islamic ethics and values in the field of research and study, with an emphasis on ensuring that the direction taken aligns with Sharia and does not cause harm

to society in any way. This constraint is as important as the first one, as it relates to the practical applications of the science.

11. Conclusion:

Through the aforementioned, it can be said that Islamic civilization provided humanity with a distinguished model in the field of psychology and psychiatry in general. Treatment was not limited to the physical aspect alone but extended to the study of psychological aspects, predating the modern concept of psychiatry by several centuries. The Islamic intellectual renaissance also had a significant impact on the development of human sciences, not to mention the applied sciences whose echoes reached neighboring nations, especially the Western world, which transmitted this heritage through force or translation. This influence continued in contemporary sciences that the West began to assimilate and develop according to their intellectual, cultural, and social methodologies. In contrast, the Arab-Islamic heritage remained confined to its country of origin, rarely being introduced to students as a historical legacy, and often stripped of its content that expresses identity and belonging. The world of Islam was a pioneer in this type of science, if not the originator of all other sciences. Consequently, a group of Arab and Muslim scholars emerged who sought to establish psychology from an Islamic religious perspective, while maintaining the scientific integration that science should possess. It does not belong to a specific country but is characterized by the comprehensiveness of knowledge. This ensures that these insights do not contradict the civilizational progress achieved by other nations, which ultimately aims to elevate and develop humanity.

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