

**CONFIGURATION OF EVIDENCE-BASED INTERVENTION
FOR THE AMELIORATION OF
MALADIES OF THE SELF (NAFS)**



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(NAFS)**

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By

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**Department of Psychology
Faculty of Social Sciences
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2024**

DECLARATION

This is to certify that this thesis is my original work. It has not been previously submitted for any other degree or professional qualification. The contribution and statements of other authors have been mentioned both in the reference and the running text.

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CERTIFICATE

It is certified that this thesis entitled, **Configuration of Evidence-Based Intervention for the amelioration of maladies of the Self (NAFS)**” was prepared and submitted by **Shahid Ijaz,** REG NO. 72-FSS/PHDPSY/F-18 in partial fulfillment for the degree of Ph.D. in Psychology. The thesis has been approved for submission to the Department of Psychology, International Islamic University Islamabad.

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List of Abbreviations

| | |
|--------|---|
| CBT | Cognitive Behavior therapy |
| MoN | Maladies of Nafs |
| DT-MoN | Didactic therapy for Maladies of Nafs |
| SPSS | Statistical Package for Social Sciences |

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Dedication

This thesis is dedicated to, the Last Prophet, ***MUHAMMAD BIN ABDULLAH*** may peace and blessings be upon him, his family & his followers. The source of Love, Peace, Humanity, Ethics, Morality, Wisdom, Spirituality, Justice, Compassion, Enlightenment and all the Virtues. He is the guiding light for all of humanity, whose teachings embody the perfection of character. His legacy continues to inspire hearts and transform lives with timeless values and universal truths. May his example forever illuminate our path.

Abstract

Background: Maladies of Nafs, or enduring attitudes and behaviors contrary to religious principles, have been associated with dysfunctionality and abnormality. However, there is a lack of standardized measurement tools and absence of short-term evidence-based therapy for amelioration of these maladies. Aim of this research was to develop a standardized tool to measure Maladies of Nafs Scale (MNS) and construct the evidence-based interventions for ameliorating of MoN.

Method: Phase A: 200 Items were initially generated based on the literature review of Islamic texts and psychological theories, these items were refined through expert reviews and pilot studies which left 108-item scale. The final 94-item scale of MNS was tested on 355 university students to check psychometric properties. Correlations with other psychometric scales was also explored. **Phase B:** A didactic therapy curriculum integrating Islamic principles and psychological strategies was developed using format of Blooms taxonomy in six steps. Curriculum (DT-MoN) was applied on 50 participants (Muslim individuals aged 18-25) in a single group experimental design in which they underwent through six structured online sessions which included lectures, discussions, and exercises. Pre-post assessments using the MN-ASK scale measured changes in knowledge, attitude, and skills.

Results: Phase A: Principal component analysis was conducted using SPSS and it revealed an 11-factor structure of the MNS. Factors identified were: anger, arrogance, avarice, backbiting, grudge, envy, dishonesty, ostentation, slander, taunting, and materialism. Factor loadings for all factors ranged from 0.312 (moderate) to 0.785 (strong), indicating

varied but significant item-factor correlations. Psychometric properties were tested and Cronbach alphas ranged from 0.812 (anger) to above 0.9 (arrogance, backbiting), suggesting excellent reliability. Convergent validity of scale was established with external scales like the Lying in Ordinary Situations Scale (LOSS) and Grandiose Narcissism Scale (GNS), with coefficients up to 0.886 ($p < .001$). **Phase B:** The didactic therapy intervention led to significant reductions in maladies, with paired sample t-tests revealing substantial pre-post improvements in knowledge, skills and attitude as measured by MN-ASK scale (effect sizes was from moderate to high for all sub-scales).

Conclusion: Psychometrically robust scale for measurement of MNS and evidence based didactic therapy curriculum (DT-MoN) for amelioration of maladies of Nafs are established by current research.

Limitations: Convenience sampling, demographic focus on young university students, lack of control group, and reliance on self-reported measures limit generalizability and validity.

Key Words: Maladies of Nafs, anger, arrogance, avarice, backbiting, grudge, envy, dishonesty, ostentation, slander, taunting, materialism, scale development, evidence based therapy, didactic therapy

Chapter 1

1. Introduction

Islamic philosophy posits that human beings are constituted of five principal elements: the soul (Ruh), the self (Nafs), the heart (Qalb), the intellect (Aql), and the physical form (Jism; Abu-Raiya, 2012; Andopa et al., 2018; Abdullah & Sharif, 2019). In this context, Muslim scholars divide the Nafs into three separate states: al-nafs al-ammara (the demanding and impulsive self), al-nafs al-lawwama (the accusing and self-reproaching self), and al-nafs al-mutma'inna (the calm or contented self), as explained by Ghazali (2001, 1993). These classifications encapsulate various dimensions of human interaction with earthly desires, ethical mandates, accountability, and the divine decree, with the Nafs al-Ammara particularly prone to exhibiting "maladies" characterized by detrimental negative thoughts, attitudes, emotions, and actions.

The notion of "maladies of the Nafs," or adverse conditions of the self, has been depicted as having a negative impact on an individual's ethical orientation. Previously identified as character flaws or heart afflictions, these maladies adversely affect a person's spiritual and personality development, adherence to Islamic principles, and overall well-being (Yusuf, 2012). Such maladies are said to engender internal strife, negative emotions, and ethical deficiencies, arising from the Nafs's inclinations towards material desires, selfishness, and personal gratification (Mohamed, 1986; Abu-Raiya, 2012; Ali-Hujveri, 2015; Abdullah & Sharif, 2019; Khattak & Mustafa, 2022). People with "maladies of the

Nafs" are more likely to develop personality disorders, substance use disorders, and worsening of mental health conditions like anxiety and mood disorders (Cleary et al., 2015; Kasser & Sheldon, 2000; Dijkstra & Buunk, 2002; Feder et al., 2010; Piff et al., 2012; Sussman et al., 2011; Fernandez & Johnson, 2016; Young, 2014; Weiss & Miller, 2018; Kim et al., 2021). These conditions have been linked to bad family relationships, character problems, which often show up as personality disorders, crimes, and conflicts, and increase the chance of psychiatric illnesses and addiction (Subaidi, 2020; Alghafli et al., 2014; Sabry & Vohra, 2013). This shows how much of a health burden these problems are on a global scale. Additionally, "maladies of the Nafs" are purported to cultivate detrimental attitudes and behaviors, reducing adherence to Islamic doctrines (Kasser, 2002; Banerjee & Duflo, 2011; Gudykunst, 2004; Bond & Smith, 1996) and leading to corruption and criminal activities (Piff et al., 2012; Kasser & Sheldon, 2000; Williams & DeSteno, 2008).

Humans have an inclination for both good and bad deeds (Quran 91:7-8), and every human has the spiritual obligation for amelioration of "maladies of the Nafs." Islamic scholars, including but not limited to Imam al-Ghazali, Imam Ibn Qayyam, Junaid Baghdadi, Al-Iskandari, Imam Mawlud, Ali Hajveri, Molana Ashraf Ali Thanvi, Molana Shah Hakeem Akhtar, and Molana Ameen Ahmed Islahi, have worked on studying the maladies of Nafs and worked for their amelioration (Akhtar, 2017; Kardas, 2018; Setiawan et al., 2020; Fiza & Nazeer, 2020; Rasool & Luqman, 2022; Amin et al., 2022; Arroisi & Rahmadi, 2022; Khattak & Mustafa, 2022; Yusuf, 2023).

Abnormality always considers the cultural definition and explanation of behaviors. While considering the determinants of behavior and delineating its normality, religious perspectives have provided deep insight into behavioral norms. In the context of Pakistan, where the majority adhere to Islam, the religion's teachings are seriously considered to define normal and abnormal behaviors (Ashy, 1999; Munawar & Tariq, 2018; Rakrachakarn et al., 2015). However, contemporary psychological science considers normality in terms of statistical criteria and interpersonal interactions. Psychology, in terms of defining normality, is distinct from the natural sciences, as the context-specific nature of human behavior is considered for formulation, providing the basis for personalized therapeutic interventions (Vijver & Leung, 2001; Vijver et al., 2011). This customization necessitates considering the individual's unique experiences, including their cultural, familial, and religious backgrounds, and the beliefs formed from these cultures while defining abnormal behavior and designing treatment for those ailments.

Religion universally gives purpose and direction to human life. It prescribes ethical conduct, discourages criminal and antisocial activities, encourages healthy routines and positive traits, and fosters behaviors linked to improved functioning. Religion's influence extends across various dimensions of human life, including personal, social, familial, economic, political, and legal territories, reflecting that it plays a significant role in shaping human behavior and societal norms.

Islamic teachings, in particular, emphasize the cultivation of a virtuous personality through self-purification and consistent engagement in commendable actions, viewing

these as keys to success in both earthly and eternal realms (Denny, 2015). The pursuit of moral and spiritual excellence, which takes its cues from prophetic examples, encompasses specific objectives but frequently lacks a clear plan for achieving them. Different movements started in Islamic history that primarily focused on amelioration of maladies. They included Sufism, educational reforms, and motivational movements (e.g., Tabligh), each adopting distinct approaches for character building (Bearman, 2014; Britannica, 2021; Burki, 2013). However, these traditional methods faced challenges such as time consumption, lack of structure, limited validation across different age groups, and a generalized approach limiting their applicability to the broader population in modern times (Düzgüner & Şentepe, 2015). The absence of operationalization, standardization, and validation in these Islamic methodologies highlights a critical gap in their scientific objectivity, limiting their inclusion in scientific research (Allen, 2005).

Islamic teachings dynamically interrelate with psychological science aspects, making it necessary for mental health interventions to be culturally and religiously contextualized, especially for Muslim populations. The Islamic narrative could enhance therapeutic treatments by integrating Islamic teachings into psychological approaches, considering a person's soul. This requires a holistic approach to treating the individual that matches the spiritual essence of clients and serves to mold physiological health (Belzen, 2010; Saroglou & Cohen, 2011; Haque et al., 2016; Raiya & Pargament, 2010).

Therefore, this research has identified an essential niche in psychology that seeks to address the need for a scientific framework to apply Islamic concepts of self-

development in a practical setting. Phase A of the research aims to create a valid tool for identifying problems related to the Nafs. This tool will support culturally appropriate and scientifically based interventions that evaluate and treat problems related to the Islamic concept of personality. Phase B of the research proposes the introduction of a scientific intervention for the amelioration of the MoN. The intervention is based on the didactic model, an instructive teaching and prophylactic method. As this model is didactic, it is ideal for integrating Islamic principles with psychological strategies. In this model, individuals will go through a formative stage that introduces the nature of the self as it is understood in Islam, the importance and methods of self-reflection, and the adoption of malady-ameliorating skills and behaviors that conform to Islamic teachings. Didactic therapy is evidence-based, of short duration, structured, and adaptable to individual and organizational needs and contexts. Didactic therapy has shown significant changes in other therapies, like DBT, at both individual and group levels. This therapy has potential applications in educational settings to enhance student engagement, correctional facilities for rehabilitation, healthcare for mental well-being improvement, and organizational environments to boost productivity and reduce corruption. It seeks the ultimate aim of transformative journeying, leading toward achieving a tranquil self—of psychological well-being, moral integrity, and profound inner peace.

By harmonizing the profundity of Islamic insights on the self with the methodological rigor of contemporary psychology, this research seeks to substantively contribute to the emerging field of Islamic psychology. It aspires to generate an all-encompassing understanding of the human self and devise pathways for nurturing and

actualizing human potential through overcoming maladies of the Nafs—in accordance with individuals’ spiritual and cultural legacies.

Finally, the conclusion will emphasize the importance of increased alignment between Islamic conceptualizations and modern psychology. The operationalization of the maladies of Nafs and the development of assessments and interventions adhering to Islamic instructions could boost the efficacy of treatments for Muslims. This review will provide the groundwork and research plan for developing evidence-based psychological efforts to understand, measure, and treat maladies among Nafs..

Chapter 2

2. Literature Review

The purpose of this literature review is to comprehensively examine the Islamic conceptualization of the self (nafs) and the maladies of the nafs from psychological and Islamic perspectives. Additionally, it will analyze the limitations of traditional Islamic methodologies for self-purification and the need to integrate Islamic teachings on the self into modern psychology. The scope includes analyzing key Islamic texts on the nafs and maladies, the perspectives of major Islamic scholars, psychological research on religion, spirituality, and personality, and potential ways to bridge psychology and Islam.

A core focus will be on establishing an operational definition and framework for the maladies of the Nafs based on Islamic source texts and scholarly interpretations. By categorizing and detailing the major maladies, this review will elucidate the Islamic understanding of personality flaws and diseases of the heart that afflict the self. Additionally, it will explore the Islamic goal of purifying the self by treating these maladies through spiritual practices.

Another objective is to examine the limitations of traditional self-purification methodologies in Islam, such as spiritual, educational, and motivational movements. While these approaches have value, critiques suggest they lack systematic structure, standardization, and validation. This section will argue the need for developing scientifically grounded Islamic assessment tools and evidence-based interventions.

The review will also synthesize psychological research on how religion and spirituality influence personality traits, values, behaviors, and well-being. This will provide context for how Islamic teachings on the self align with or diverge from modern personality psychology. The gaps between contemporary psychology and the Islamic tradition will be analyzed.

2.1 Religion, Personality, and Mental Health

Micro and macro interventions elevate human well-being, serving as fundamental leverage for transforming change. When the entire world yearns for peace, security, progress, and productivity in a given situation, projects emerge like mushrooms after rain, proclaiming the best conditions for mankind. The United Nations' Millennium Development Goals (2000–2015) and the Sustainable Development Goals (2015–2030) represent united initiatives aimed at fostering a more prosperous global society. All of them are focusing on human behavior change.

These dreamers strive to transform the world by altering the systems, laws, policies, and actions, aiming to achieve lofty aspirational targets while maintaining achievable goals. Although their evaluative criteria may vary, the underlying objective of these causes—and by extension, transformational strategies—is indeed reliant on changing human behavior. As a result, we can assume that systematic progress is intrinsically bound up with changes in human cognition, attitudes, and personalities, which in turn lead to radical movements in society (Erez & Gati, 2004).

This discussion presents the theoretical proposition that functional optimality in humans is necessary for pervasive societal change. It shows that reaching the global goals of the

Millennium Development Goals and Sustainable Development Goals demands drastic changes from an individual behavior and personality perspective. Personality consists of the stable patterns of thinking, feeling, and behaving that make an individual unique and enduring over time (McCrae & Costa, 2008). Ozer & Benet-Martnez (2006) attribute individual differences in psychological experiences, decision-making, and actions to personality and its effects on life domains such as health, relationships, educational outcomes, and social interaction.

Psychology extensively discusses the relationship between religion and human personality and behavior, and how religion emerges as a pivotal element influencing human personality and behavior (Emmons, 1999). Religious convictions and practices offer protection against negative mental health outcomes, prosocial behaviors, and academic success and reduce the risk of criminality and addiction (Koenig, King, & Carson, 2012). By providing moral guidance, spiritual connectivity, avenues for existential exploration, and social support, religious engagement assists individuals in performing their daily activities optimally (Pargament, 2002). Therefore, understanding the role of religion in human personality and performance is necessary in directing global improvement efforts via behavioral change. Psychologically informed approaches that consider the religious and cultural dimensions can enhance interventions in development, sustainability, and human well-being (Tarakeshwar, Stanton, & Pargament, 2003). It is imperative to advance theoretical understanding of how religious constructs influence human potential to enhance global improvements.

Personality, defined as the enduring patterns of thoughts, feelings, and behaviors that distinguish individuals, influences the prediction of behavior across a range of scenarios (Hofstee, 1994). Through systematic assessment, one can accurately predict an individual's actions in changing circumstances (McAndrew, 2018). Numerous studies demonstrate that personality predicts various beneficial outcomes, such as health behaviors, academic success, criminal behavior, moral behavior, relationship faithfulness, and adherence to the law (Johnson et al., 2000; Hogan & Holland, 2003; Poropat, 2009; Unterrainer, Lewis, & Fink, 2014). Numerous factors influence personality, with religion having the most significant influence (Baumeister, 2002). The existence of religious rules that dictate behavior and influence the outcomes of actions demonstrates the power of religion to enhance human potential. Studies (e.g., Levin, 2010; Rosmarin & Koenig, 1998; Schieman, Bierman, & Ellison, 2013) have meta-analytically found that religious involvement enhances mental health, resilience, treatment outcomes, and overall well-being.

The interaction of religion and personality's development, across various personality domains, stages of development, and cultural settings, is a central question in psychological literature and a comprehensive network of investigation (McAdams & Olson, 2010). Seen from infancy to late adulthood is the developmental pathway of stages, the non-static nature of them, and the relationship this developmental pathway has with religious beliefs and practices (Saucier & Skrzypińska, 2006). Religion functions as a unified influence over the life course through the elaboration of early dispositional tendencies into mature personality traits, consistent motivation, and, indeed, the

development of a life story. Simultaneously, the differences between religiousness and spirituality, each operating within a specific personality spectrum, illustrate distinct pathways to a proclivity towards religious or spiritual practices. Instead, these predispositions variously interact with personality traits such that some people, due to other predispositions, tend to be more committed to practicing religion. According to Ijaz, Khalily, and Ahmad (2017), people who pray very regularly, more sincerely, and who don't have any distractions were able to achieve better mental health.

The findings demonstrate the important place of religion in creating states of positive psychology and the significant need to connect between religious and cultural insights in developing initiatives to enhance human functionality and to implement global development goals. Religiously active students are often more educationally engaged, intrinsically motivated to learn, and academically committed to learning as a means toward cultivating (religious) moral virtue and life purpose (Regnerus, 2003). Those in religious participation are more likely to demonstrate prosocial behaviors such as altruism, charity, tolerance, forgiveness, and community support, and further studies in social psychology connect religion to those behaviors by claiming that religious belief motivates beneficent behavior (Saroglou, Pichon, Trompette, Verschueren, & Dernelle, 2005; Oviedo, 2016). Also, forensic psychology has found that religious teaching about no harmful acts correlates with lesser crime rates (Ellis & Peterson, 1996). Management and organizational psychology have linked religious dedication to ethical adherence, reduced corruption, high work commitment, and job performance (Tittle & Welch, 1983; Weaver & Agle, 2002). Health psychology views religion as a preventive measure against risky sexual behaviors,

which in turn lowers the rates of sexually transmitted infections (STI), a crucial aspect of global health (Koenig, 2001).

Religion is an ally in preventing and treating behavioral health issues; law enforcement and health sectors invest in the problem, whereas adherence to religion protects from it (Dossett, 2013). While high interest rates negatively impact poverty, inflation, and economic growth in developing countries (Otani & Villanueva, 1990), religious principles, such as Islam, encourage interest-free business practices and contribute to economic improvement through initiatives like Zakat, thereby reducing disparities (Wahab & Rahman, 2011). Religion significantly influences human behavior, determining its functioning, productivity, and mental health. Psychologically integrated interventions with religious components are highly effective. Consequently, psychological frameworks and interventions should be culturally and religiously sensitive in order to be relevant and effective for use with various populations. Religion has a profound and diverse impact on human behavior in people's lives.

An outline of how followers of a religious tradition think, react, and live in the physical world is defined by a tradition's deeply rooted values and actions. The field of therapy has gradually incorporated religious aspects into its models. Since one of the most important applications of psychology is to help clients change their behaviors in a real way, we could very efficiently combine traditional psychological techniques with counseling tailored to clients' specific religious beliefs. The incorporation of religious parts allows the therapist to better comprehend the fine mechanics that lead people in thinking, experiencing, and acting in a particular way. Finally, methods are required to effectively

meet the social and spiritual needs of clients. Given that different clients function in different contexts, adopting such an approach is imperative due to the significant divergence in religious influence.

2.2 Emergence of Islamic Psychology.

Prominent Islamic scholars and philosophers such as Al-Kindi, theologians and philosophers Al-Razi, Al-Farabi, Ibn Sina, and Ibn Rushd, and mystics Al-Ghazali and Ibn Arabi have contributed to areas such as Islamic psychology, character psychology, psychotherapy, abnormal psychology, etc. Abu Hamid Muhammad Al-Ghazali, among these significant intellectuals and scholars, is well-known for presenting a structural analysis of the personality, suggesting its interconnection with four personality components: qalb, roh, nafs, and a substantive one. For Al Ghazali, these structures constitute dynamic interactions that also determine an individual's psychospiritual well-being.

Conversely, the decline of the Islamic empire led to a sharp decline in Muslim interest in philosophical and scientific subjects such as psychology. At around that time psychology began to take shape as an independent field of study in the late 19th and early 20th centuries. Psychology essentially reached its infancy with figures such as Freud and Jung, who created comprehensive theories of personality and brought together a synthesis of psychology and religion. In the psyche there existed no innate religious feelings; religious beliefs and practices corresponded with the repression of instincts and intrapsychic conflicts (Freud, 1927–1961). Unlike Jung (1938), who stated that spirituality

lies in the psyche and that religion gave fundamental meaning and stability, religion is missing from Jung's notion of the concept.

After these initial psychologists, the descendants lost interest in the connection between religion and psychology. Research in the psychology of religion has gained momentum, revealing a connection between various aspects of well-being and the use of religious beliefs and practices as a coping mechanism to deal with life stressors (Hood, Hill, & Spilka, 2009; Koenig & Larson, 2001; Pargament, 1997; Pargament & Abu Raiya, 2007). As a result, Muslim scholars and researchers have renewed their interest in the psychoneurology of religion (Abu Raiya & Pargament, 2011).

At the same time that scholars argue for the utility of applying Western psychological frameworks to the study of Muslims or Islam, they note that Western Christian assumptions about religion pose difficulties in applying these models (Abu Raiya & Pargament, 2011; Haque, 1998). In order to overcome this, Ghorbani, Watson, and Khan (2007) presented a "dialogical model" that forms a link between Western social scientific understanding of religion and mental health and also the perspectives and conceptualizations of Muslims. The second, this 'bottom-up' approach, calls for a Muslim psychology of religion based upon the Islamic faith and philosophy (Abu Raiya & Pargament, 2011).

2.2.1 Islamic Philosophy.

About this section: Islamic philosophy is a vast area incorporating the whole range of Islamic civilization. We begin by talking about the history and main thoughts, beginning

with important people, movements, and contributions that have formed this philosophical tradition. We further examine the present concepts of Islamic philosophy under three headings: teleological, epistemological, and ontological. Being, purpose, and nature of knowledge compose the base of philosophy as well as Islamic psychology. Hence, this current section examines the discussion of human ontology within the Islamic philosophical frame. Islamic psychological ontology, comprising the soul, intellect, heart, and nafs, will be discussed in the following section, which will conclude with a discussion of Ghazali's Theory of Nafs and the Islamic Theory of Maladies of Nafs.

Islamic psychology has a close relationship with Islamic philosophy because the latter is its base. In philosophical terminology, they have explained the soul, perception, and intellect in detail. Within it, in the Islamic psychology, we discuss how the desire to reconcile revelation and reason shaped their approach, a difference from others. Islamic philosophy is an ancient form of Islamic thought that explores Islamic ontology, teleology, and epistemology and teaches us how much profound discovery the human (nafs), spirit (rooh), intellect (aqal), and heart (qalb) make. Psychological models and philosophic methods in psychological inquiry all reflect the fitrah and nafs concept. As such, the proposed worldview constitutes a holistic worldview in which the physical, mental, and spiritual aspects of human life are interrelated to each other as the basis of Islamic psychology. Islamic psychology is essentially the foundation of Islamic philosophy, which provides an Islamic framework for being spiritual and methodically exploring the human complexities within an Islamic framework.

2.3 History of Islamic Philosophy

Islamic philosophy, in the sense of the intellectual tradition that developed within medieval Islamic societies, is a highly sophisticated and elaborate intellectual tradition, which is special insofar as it is the synthesis of the ancient Greek philosophical tradition and the Islamic theological tradition (Goodman, 1979). This particular integration brought the tradition into engagement with a wide variety of fields of inquiry, from logic, mathematics, and physics through to theology. In the medieval period, especially during the Islamic Golden Age of the 9th–12th centuries CE, medieval dignitaries like al-Kindi and Ibn Sinal Avicenna created important frameworks for philosophical discourse from the Islamic context (Nasr & Leaman, 2013). In western Islamic territory, philosophical pursuit waned in contrast to eastern regions such as Persia, the Ottoman Empire, and the Mughal Empire. The result was undoubtedly the emergence of major philosophical schools like Avicennism and Averroism. (Walzer, 1950). The Nahda movement of the 19th and 20th centuries catalyzed a revival of Islamic philosophy, featuring modern re-examinations and reinterpretations of classical texts that underscored its ongoing relevance. The Nahda movement of the 19th and 20th centuries played a significant role in contemporary intellectual currents, representing a global footprint of Islamic philosophy that was discussed in religion, science, and ethics. It played a decisive role in Kalam (theology) and Falsafa (philosophy), primarily through its influence on the early development of Islamic philosophy. Consequently, the development of Aristotle's logic and other fields such as linguistics, epistemology, and metaphysics was significant (Inati, 1996). The development of Avicennian logic contributed significantly to the progress of philosophical reasoning as

well as to the exploration of that field, and it aided Avicenna in making groundbreaking contributions. He focused his important works on metaphysical problems such as the essence of being and the afterlife. (Bertolacci, 2018). On the other hand, Ibn al-Haytham challenged Aristotle in phenomenology and optics regarding space, scientific empiricism, and the concept of perception, based on his skepticism towards empirically investigative approaches (Mattila, 2013). Additionally, Ibn Sina advanced reformist ideas in the fields of education, medicine, and science, contributing to the rich scholarly heritage of the medieval Islamic world (Nasr & Leaman, 2013). Many people credit Avicenna with the concept of *tabula rasa* in epistemology, which significantly influenced the views of John Locke and many other later thinkers (Leaman, 2009). Ibn Tufail also employed this concept in his philosophical novel, "Hayy ibn Yaqzan." Reasoned analyses of Sharia and fiqh strengthened legal philosophy by seeking a balance between legal principles and practical governance, while keeping uncertainty in mind (Zain & Zayyadi, 2023). Ibn Tufail and Ibn al-Nafis, authors of the influential philosophical fiction genre, followed this genre, fusing story with philosophical speculation to shape European literary development. The association of al-Kindi, Ibn Sina, and Ibn Khaldun, which enriched Islamic political philosophy through the interconnections between science, religion, and governance, defines it. His contributions significantly shaped both historiography and political theory (Watt, 2017). Finally, the Judeo-Islamic philosophical tradition under Maimonides and others had extended the influence of Islamic thought into medieval Christian Europe by synthesizing Islamic and Aristotelian ideas (Khalil, 2015). The medieval Islamic philosophical tradition has influenced all the intellectual schools and ideas that have shaped

the world in one way or another. Its legacy is still enriching philosophical discourse both in the Islamic world and beyond.

2.4 Major tenants of Islamic Philosophy

2.4.1 Islamic Teleology

The idea of teleology is one that is based on the notion of a telos, or goal, so that natural phenomena, processes, and living things are oriented towards certain ends. It means the universe is designed or intended and leads the development and work of the universe. The importance of this notion is discussed in theology, biology, and ethics, and such things as a divine plan, evolution mechanisms, and the consequences of actions are considered. Teleology yields to the interplay of determinant and chance and of the effect of intention in creating reality (Von Glasersfeld, 1990).

Islamic teleology, by using the lessons of the Qur'an, gives the viewpoint of why the universe was created and what role humans play in it. It reminds us that the universe works purposely to manifest Allah's attributes, of which mercy, wisdom, and love are some, and that the universe is there to manifest the divine attributes, nothing more. (Qur'an, 59:24; 1:1-2; 11:118–119). The creation, in all its complexity, acts as a vehicle for faith and enlightenment, guiding humanity on their spiritual journey (Qur'an, 2: 185); it sets the stage for what can be interpreted as a test of moral and ethical conduct (Qur'an, 67:2). This divine assessment aims to distinguish individuals based on their faithfulness and good deeds, influencing their fate in the afterlife, where virtuous actions are rewarded (Qur'an,

18:30). The way Islam understands man's natural tendency towards committing evil is complex: that evil is part of life's moral tests. These tests force people to find the proper way to behave corresponding to Islamic teachings. The Qur'an speaks about human free will (Qur'an, 18: Individuals are made responsible for their choices (286), and what seems like trials in this life are opportunities for spiritual growth (Qur'an 29:2–3). The impact of Shaytan's temptation is acknowledged in the Qur'an (17: Yet, at the same time, an individual can find and repent towards fardhl and return to the state of righteousness (Qur'an, 39:53). The struggle against personal desires (nafs) (Qur'an, 12: The latter claim that concepts of 29) are constituted as an inseparable part of the human experience and insist upon moral vigilance and community ethics. Islamic teachings also advise resilience about these trials and achieving perfection upon them. Islam counsels followers to maintain hope and balance in acknowledging human limitations and aspiring for spiritual and moral development (Qur'an 29:69). Additionally, those who attempt to follow the divine purposes must make use of Allah's guidance. The promise of love and forgiveness to those attempting to live up to prophetic virtues (Qur'an 3:31). Islamic teachings for the afterlife are a deep reflection of what life is beyond this world. While they emphasize soul journey and visionary pole, as it pursues its ultimate evaluation and destination. It is based on the faith and action of human persons concerning the finality of this earthly life as a preparatory stage. This general doctrine orders moral responsibility, the balance between divine mercy and justice, and equitable retribution. Allah sees that life in the terrestrial phase is an examination of him to test the fidelity and moral strength of human beings. In this life, a person's actions determine their eternal destiny, with the potential for both paradise and

chastisement. The penance is eternal (for the wayward souls) and paradise (for the virtuous souls). Islamic eschatology offers a just rendering of souls based upon their behaviors during their lifetime. God promises his bosom friends a life of indescribable pleasure and perpetual bliss if one is virtuous. Paradise is grasped as a garden where luxuriant leaves hang over rivers. The image represents divine reward at its best for endurance and moral courage. The alternative destiny has ugly faces: eternal despair and continuous punishment of sinful souls. These eschatological views express the ultimate achievement of life's divine goal and ultimate meaning, of the range of God's love and justice. This seems to accord with the fact that it is Allah's mercy that prevails, pardoning those who repent and hereto seek Allah's mercy and shelter. This faith is so profound that the divine instills the connection of the faithful departed. The afterlife concept crystallizes Allah's grand design, completing it, being certain, and creating clarity and purpose to the earthly trials believers face and endure. It assures them that their endurance and righteousness pave the way to achieving the highest form of success and closeness to Allah in the eternal life to come (Qur'an, 50:34–35; 64:9). This eternal outlook encourages Muslims to live with integrity, piety, and devotion, in anticipation of the promised rewards for those who excel in their faith and conduct (Qur'an, 84:11–12).

2.4.2 Islamic Ontology

Ontology is a crucial aspect of metaphysics that investigates the essential nature of existence and reality. It investigates what entities there are, how they exist, and their interrelationships to determine ultimate basic categories and principles of being, all that is (including substance, properties, and relations). Inquiries into identity, existence, and change are supported by this branch of philosophy; this is best represented as a structure to understanding reality. Since ancient debates on being until nowadays debates in philosophy and in science, ontology has been at the center of the discussion (as cited in Guarino, Oberle & Staab, 2009). To explain the essence of the cosmos, the Islamic ontology tells the history of the origin of the cosmos, which is an embodiment of Allah's unlimited creative might, intentionality, and wisdom. In accordance with Allah's guidance, the universe arises to demonstrate divine attributes, as a test to human virtue and as an impetus to worship, that all may ultimately fulfill purpose and await the Hereafter (Shariati & Marjani, 1981; Djamaluddin, 2016; Eaton & Eaton, 1985). Islamic thoughts regarding the beginning of the universe are based on the idea of Tawhid, which conveys that Allah is the founder of everything. As expressed in the Qur'an, Allah generated the universe *ex nihilo* (out of nothing) through His divine command and will (Qur'an, 2:117). The measured six-day creation process described in the Qur'an (7:54) shows again His omnipotence, His wisdom, and His total sovereignty. The Qur'anic phrase "Be, and it is" (2:Given further, 117) captures Allah's creative word in its instantaneousness and unswerving efficacy. Islamic ontology goes beyond creation activity and deals with the complicated design and the purpose with which God created the universe. As verse 67:2 explains that the world is a

moral testing ground where Allah's stewards actualize their role on earth by performing righteous deeds. And these reflect Allah's attributes in harmony and equilibrium. And since the Islamic thought is that the cosmos is a whole that is combined, the cosmos in its entirety is a proof of the greatness of Allah. The heavens and earth contain signs (ayat) through which these are to derive contemplation of the divine, in case these reflect. Because of this, the universe seeks to reflect on humanity's role in Allah's masterpiece and why they are obliged to obey Allah within His bigger plan.

2.4.3 Islamic Epistemology

Epistemology is a key part of philosophical endeavor as regards the nature, range, and boundaries of knowledge. The investigation concerns what knowledge is, how we come to have it, and what is involved in justifying a belief as true or even justified. Epistemology takes a system of sense perception, logic, and experience and asks how trustworthy these sources of knowledge are in relation to each other: These were perception, reason, testimony, and intuition. In taking that approach, it starts with the basic notions of truth, belief, skepticism, and justification but basically tries to give some understanding of how human understanding is made up of these processes and principles. Epistemology has played a key role, beginning with ancient concerns with knowledge and ending with contemporary concerns in cognitive science, essentially understanding the peculiarities of human cognitive and comprehension abilities (Greco, 2017). Islamic epistemology is a holistic, internally coherent paradigm that provides a suitable means of acquiring knowledge by juxtaposing divine revelation, human intellect, empirical inquiries,

as well as spiritual realization. Based on Revelation (Wahy), known from the Qur'an and Prophetic Tradition (Sunnah). The Qur'an gives a clear message with respect to theology, ethics, law, and the natural world. Those words, actions, and approvals of the Prophet Muhammad (PBUH) complement and add to the teachings of the Qur'an. That which is brought for analytical thinking and reasoned reflection of the Revelation for intellectual (Aql) improvement in the understanding is respected. The second is related to innate nature (Fitrah), which is that humans have the right inclination toward separating truth from falsehood and the root of virtue from evil, which are necessary for the pursuit of knowledge. Empiricism and observable phenomena, particularly regarding the physical universe, are sanctioned as valid procedures for deriving facts and advancing knowledge, enabling progress in science and medicine (Quran 88:17–20). Divine laws are extrapolated to modern situations as proposed by Islam by means of analysis and group agreement by analytic tools such as analytical reasoning (Qiyas) and scholarly consensus (Ijma'). Through spiritual practices, seekers are able to attain a spiritual insight (Kashf) that gives them a pathway into deep wisdom. Divine guidance is ultimately necessary to be smart, sort of, for souls and intellects to be illuminated to righteousness and truth. In assimilation of knowledge, the Islamic epistemology unites the multiplicity, the phenomenon of the known and the unknown, the acquired and the corroborated. These works employ an approach that is holistic enough to keep what is Islamic as a continuous global intellectual heritage for all times and all situations (Azram 2011; Abou El Fadl ,2015; Baba & Zayed, 2015 and Bakar, 2012).

2.4.4 Ghazali Theory of Human Ontology

The fields of psychology, personality, psychological health, psychopathology, and psychological treatment have benefited from the contributions of the notable Muslim scholars and philosophers such as Al-Kindi (801–866), Al-Razi (864–932), Al-Farabi (870–950), Ibn Sina (980–1037), Ibn Rushd (1126–1198), and Ibn Arabi (1164–1240) (Haque, 2004). Among these scholars was Abu Hamid Muhammad Al-Ghazali (1058–1111), who advanced a psycho-spiritual theory that was complete and based on using Islamic faith and philosophy.

2.4.4.1 Heart. The 'qalb' (heart), or physical, conical, fleshy organ within the left chest cavity, is the same for humans and animals. Nevertheless, this corporeal aspect is insignificant to al-Ghazali since this corporeal aspect applies only to the material, tangible domain, thus concerned by the medical science (Seker, 2012). Another, metaphorical connotation exists, where the heart signifies a fine, ethereal, spiritual substance possessed in some mysterious way by the physical heart (Seker, 2015). This relationship, which exists, is similar to that of accident and substance, user and tool, or occupier and place (Tarip & bin Abu Bakar, 2020). This ethereal essence, far more important than the physical body in defining human ontology, is what Allah addresses, judges, and is held accountable (Aziz, 2021). Furthermore, "qalb" and its plural "qulub" occur in the Qur'an approximately 130 times, and whilst their Arabic root suggests alteration or inversion (Aziz, 2021). The heart, even though a spiritual seat, is considered number one, both in a physical and metaphysical sense, regarding the body for emotions and cognition.

The emphasis put by Mawlana Jalal al-Din Rumi is on nurturing the heart rather than the body, arguing for spiritual sustenance in order to lift oneself up and gain honor while warning against a life of excess that leads to abject downfall (Ganai & Dar). References in the Qur'an of the heart indicate the importance of the heart, that it resembles the hearing and sight (Aziz, 2021). It has been rightfully attributed to the history of Sufism, with Hasan al-Basri describing spiritual cleansing among the verses of the hearts and Al-Harith Al-Muhasibi describing discernment (Gulam, 2019). The heart is for them the essence of that which constitutes the self, but which is immaterial and through which reality is perceived and interpreted.

According to many hadith, the heart is very significant, one of which says, 'There is a piece of flesh in the body; if it stays sound, the body stays sound, and if corrupted, the body falls to corruption' (Aziz, 2021). This hadith by itself has room for a thorough study, but it expounds on al-Ghazali's idea of human ontology. An inner constitution provides for the discernment and insight when it comes to the human heart as the core of identity and that of the milieu of enlightenment and darkness (or ignorance) (Garden, 2014). By means of metaphors and analogies, Ghazali explicates the heart's susceptibility for both knowledge and righteousness. Later he goes on to contrast this spiritual understanding of the heart from Western psychology, affirming the supreme necessity of wisdom in understanding human nature and purpose. A metaphor comparing the heart to a mirror dominates in Ghazali discourse. Good deeds and remembrance of God polish the heart, cleansing the heart and polishing it to perfection so that it can become a polished mirror to reflect the divine Light. Whereas sinful actions darken the heart, so that it cannot see the

spiritual truths. When sincere repentance and seeking God's remembrance constantly make the heart repentant to the ideals of the Quran. Ghazali identifies five main impediments obstructing the heart's mirror-like quality: accumulated sins, uncritical conformity to acquired beliefs, ignorance of proper knowledge sources, misaligned orientation, and, above all, inherent limitations. Yet when these barriers are lifted by Ghazali, he still asserts the capacity of every heart to reach reality (Garden, 2014).

Ghazali describes the heart as a ruler, for which the bodily 'armies' must travel towards God (Garden, 2014). Though not conscious as angels (Garden, 2014), the limbs and senses are the obedient soldiers of the heart. The heart's spiritual path is one of bodily preservation through sustenance and protection, and knowledge is the means, and righteous deeds are the way to fulfillment (Gaarden, 2014). Deeply spiritual, it yet contradicts Western psychological theories about the heart as a biological body organ. Ghazali's heart becomes the metaphysical nucleus of the individual, i.e., beyond the material, the knot between the material and the metaphysical. The heart is indeed subject to human imperfection, but when the heart is directed to truth by wisdom and by righteousness, it conveys divine attributes (Garden, 2014). Reading Ghazali, one discovers the depth of philosophy and the religious importance of the heart in Islamic spirituality.

2.4.4.2 Mental faculties.

Al Ghazali delineates an internal and external system of forces related to the provisioning and protection of the human body. The will to get nourishment, in other words sustenance, is an internal appetite that is enabled externally through getting food by means

of hands and limbs. As for protection, threats are protected by an internal sense of anger, with outside retaliation when necessary. But discovering sustenance sources and trace size threats requires other perceptual colleges, for example, eyes, ears, and nose, which offer key learning that helps the body's but research (Al-Ghazali, 2000). These diverse forces are categorized by al-Ghazali by will, power, and knowledge or perception. And compelled by appetite, moderated by anger, the will pursues beneficial ends and avoids harm. Muscles and tendons are the physical power, allowing one to act. Through sensory organs and brain capacities, knowledge and perception, which function as spies, gather information (Al-Ghazali, 2011). Al Ghazali also examines further perception and knowledge, both existent in the cerebral as well as sensory region. Impressions are relayed by the senses and are organized by faculties, such as imagination, memory, reflection, recollection, and common sense, as though these are also senses. To take an example, the retentive imagination facilitates the persistence of visualized objects and their retention in consequence of the memory's retention. The consolidation of isolated sensations into permanent thoughts and connections is through reflection and recollection. Following these processes results in common sense (Al-Ghazali, 2010), as the brain has an important interpretive role in addition to the other processes discussed earlier on. As a result, the human body consists of intersecting internal and external systems, both for its preservation and progression. Hands and limbs manipulate the world around us; appetite and anger prevent from within. Cerebral faculties assimilate into knowledge of that which the senses gather data. This apparatus is multifaceted—drives, actions, and thoughts—that navigates the difficulties of earthly existence.

2.4.4.3 Distinction of Human.

As Ghazali suggests, humans are in a position to share some attributes with creatures of lower spheres, e.g., those of sustenance and reproduction with plants, of sensory perception and voluntary movement with animals, and of bodily form and stature with inanimate figures (Griffel, 2009). While these two descriptions may appear to be the same for the most part, it is the experiential understanding of what one is and attempts to find out what is through experimentation that separate us from the simple physical or instinctual world (Gianotti, 2001). They become angel-like beings that can reach a "lordly" status through intellectual and spiritual activity (Gianotti, 2001). However, yielding to shameful passions reduces one to the animal state whose feet are sunk in ignorance and vice—so much so that he becomes something like the rebellious demons in their most abased condition (Mazhar & Akbar, 2019). Along with that, Al-Ghazali also makes a distinction between the man and an animal; he provides the difference in the characteristics that man has and the animal has; man has appetite, rage, and also sensory perception, while man is distinguished by its capability of knowledge and also willpower (Ali, 1995). This information furthermore includes information on the temporal and divine worlds (Abdullah & Habeebullah, 2021). Ibn Sīnā's contributions show, moreover, that the soul has a role in relation to the reception of knowledge and, furthermore, to God, as an individual and in pursuit of happiness through intellectual endeavors (Griffel, 2009). Willpower, however, was not the same as mere appetite or instinct, and although not willpower, it had a kind of morality to it. It is greatly deliberate and intellectually guided, which presents people with the opportunity to recognize and go for the most beneficial results. Throughout this process,

Al Ghazali pronounces that the human heart is the source of knowledge and willpower and distinguishes man from animals (Ali, 1995). Knowing and having the will to know are the essence of human development; to write is simply to climb the learning and mastery slope (Gianotti, 2001). Al-Ghazali says that the ultimate knowledge that humanity can reach is the knowledge of Allah and His attributes and actions binding with the vessel (body) that the soul goes after this supreme knowledge (Mazhar & Akbar, 2019). This reinforces the fundamental role of knowledge as the ultimate reason human beings exist and types of which in which humans have been created (Abdullah & Habeebullah, 2021). In this, Ghazali differentiates humans from other creations by articulating a certain combination of attributes that raise humanity from the natural basis of their origin, the place where they lie between animals and angels. Deeply rooted in mainstream Islamic theology, his analysis employs metaphors to explain the multidimensional quality of human existence, the attributes of knowledge and wisdom granting humans closer proximity to the divine.

2.4.5 Human Nature. Ghazali explained four distinct dimensions of human nature, each characterized by specific inclinations and behaviors, which he allegorically links to animals and demons to elucidate the inherent qualities residing within the human soul (Kemahli, 2017). These dimensions include first the “Qualities of Beasts of Prey,” such as anger and aggression that forge the predatory nature. Then, “brutishness,” which the pig symbolizes, reflects greed and desires and the pursuit of physical pleasures. Third, “Demonic Traits,” as illustrated by deceit and cunning, which manifest how cunning demons trick people. Finally, the “Lordly Attributes,” as illustrated by wisdom as manifested by intellect and the pursuit of higher truths (Razak, Mustapha, & Ali, 2017),.

Ghazali's delineation showcases the interconnected web among these four, each vying for dominance and ultimately shaping behavior and the moral and spiritual orientation of an individual. However, the balance or imbalance of the interaction and the coming to the fore of one over the other culminate in an individual making a moral or immoral choice and spiritual inclination. Therefore, an imbalance among these four could result in divine ascent and descent to demonic or beastly attributes (Kemahli, 2017).

This framework offers profound insights into the intricacies of human nature and the pathways toward moral and spiritual refinement. Maratib ul Nafs/Levels of Sel

2.4.5.1. *Nafs-al- Ammarah*. The concept of the self that commands evil (Al-Nafs al-Ammarah) has been extensively discussed by Islamic scholars, particularly Sufi scholars, as it is described in a hadith as an enemy that must be subdued in this world. Even though they conflict with Islamic law, people's primary motivations at this point are worldly and physical desires. According to Ghazali, the intellect ('aql) in this stage serves the desires of the nafs, which is synonymous with the self that commands evil and encompasses all blameworthy attributes. Ghazali illustrates this level of the self in Mearij al-Quds, where individuals degrade themselves to the lowest level, akin to beasts or even lower, exhibiting none of the virtues associated with humanity except for their outward form (Al-Ghazali, 2000; Al-Ghazali, 2010).

The term "Ammarah" in the name of this self implies that it constantly urges, demands, incites, and instigates evil actions. Al-Jurjānī further explains that this self

inclines toward bodily nature, prioritizing physical pleasures and appetites, and serves as the abode of every evil and the source of blameworthy characteristics (Al-Ghazali, 2000). In terms of the relationship between nafs, 'aql, and qalb (heart), 'aql is subordinate to nafs at this level, allowing the appetitive and animalistic self to reign (Al-Ghazali, 2011). As a result, this dynamic has an impact on the heart, which ultimately serves the desires of the appetitive self, while the intellect constantly looks for ways to sate the nafs' desires in terms of appetites and anger, effectively becoming its servant (Al-Ghazali, 2010).

In a similar vein, Ghazali meticulously enumerates the blameworthy emotions and behaviors that arise from these sentiments, providing detailed explanations of each malady of Nafs in the quarter of destructives in *Ihya* (Al-Ghazali, 2000). These negative traits act as barriers to developing moral character and are considered ailments of the heart that must be treated in order to ascend to the level of nafs al-mutmainnah (the satisfied soul) (Al-Ghazali, 2011). The maladies are categorized as follows: satiety, lust, engagement in disputes and arguments, speaking loudly and shamelessly, using foul language, cursing, mockery, divulging secrets, breaking promises, lying, backbiting, gossiping, experiencing rage and its consequences such as envy and resentment, excessive attachment to worldly matters, being miserly and greedy for wealth and possessions, covetousness, seeking praise, desiring authority, fame, and reputation, displaying arrogance, boasting, vanity, and conceit (Al-Ghazali, 2010). Ghazali's eloquent explanations and commentary on these qualities help elucidate why they are associated with the evil commanding self.

2.4.5.2. Nafs-al- Lawama.

In Nafs e Ammara, conflicts between the intellect and an ego occur (Gulam, 2019). In the heart, the inner struggles take place, with moments of control shifting from the rational mind to the egoic impulses (Rosalina, 2023). This state, Ghazali says, is much like the war in the self; the heart oscillates from loyalty to Allah to servitude to base desires, sometimes being like the noble mind, at other times falsehood like the lower instinct of beasts (Seker, 2015). People oscillate between categories of virtue of the logical mind and peaceful heart (good wolf) and the identification of the egoic impulses (bad wolf) (Ganai & Dar). But the heart is the ruler of the body, which is guided by the wise advisor of the intellect (aql) and the appetite of base desires (Pavlis, 2001). When the soul reaches the Nafs e Ammara, the heart is taken into the midst of dichotomous influences (Gulam, 2019). If the nafs inclines to pleasures (Hadi, 2023), it will later regret it and blame itself for it and will make commitments through toba to not indulge in the same again or to pay compensation by performing good deeds to compensate for the bad conduct. It's constant fluctuation and moral conflict that justifies being the "self-blaming soul" (Garden, 2014). In this stage, the self manifests in the tendency of inconsistency, fickleness, and changeability (Zulkipli et al., 2022). One primary aspect of this self is its tendency to always regret and repent (Gulam, 2019). Repentance, therefore, is a sign of the development of consciousness at the stage at which the individuals start expressing conscience and conscience of inner vision (daylight) (Rosalina, 2023). According to Seker (2015), repentance is using the words to express our remorse and to beg forgiveness from a higher power; this cleanses the heart of the spiritual impurities we create with doing wrong. He

stated that Prophet Muhammad teaches morosely that repentance cleanses the heart of the man and scrapes away spiritual darkness (Ganai & Dar). Repentance is required to attain God's will to purify the heart from the spiritual impurities of the self, which tend toward evil (Pavlis, 2001). Quranic verses and Islamic teachings indicate how important it is to repent to remove spiritual dustings and to return the heart to its purity (Garden, 2014). Repentance is then a process leading repentant believers to awaken their dormant hearts in order to heal the spiritual diseases (Hadi, 2023). With this realization, people face vices and blameworthy qualities attached to self at the level of commanding self (Gulam, 2019). During this stage, one will experience regret and self-blame for their actions and behaviors coupled with shame, guilt, and sinfulness (Rosalina, 2023). An interesting trait of this stage is the outburst of change, fluctuation, and fluidity, and people are constantly on the move through frequent psychological changes within themselves (Zulkipli et al., 2022). Instead, they oscillate between following their bodily desire and the religious and moral principles (Garden, 2014). In his fourth volume, in which he describes to humans the means of salvation, Ghazali figures out that such dedication to pure goodness is the feature of such angels as are near to Allah, whereas such commitment to uncorrected evil is the attribute of such devils. Yet as humans we have the special capacity of sinning and then going back towards goodness (Ganai & Dar). In man this is an inherent duality, and the struggle between these two dispositions is a constant one. According to this duality, every man acquires as a companion either the angel (in this case Adam) or the devil. Adam, symbolizing a model for humanity's capacity to seek forgiveness and doing compensation

for bad deeds, as demonstrated in his prayer: "Our Lord! And we have been unjust to ourselves; if Thou forgive us not then and have mercy upon us, we will be of the losers.

2.4.5.3. Nafs-Al- Mutmainnah

Al-Nafs Al-Mutmainnah is the peak of Ghazali's spiritual development model (Gulam, 2019). One has to struggle with the lower ego tendency, obey God's instructions, and go through a challenging spiritual process of self-purification (Zulkipli et al., 2022). A comparison of intellect and spirituality in gaining his divine goal is made by Ghazali because he centers intellectually on a factor of intellect ('aql) to reach the divine awareness (Hadi, 2023). Resistance to external shocks and the ability to develop a capacity to keep the spiritual balance are bestowed to the Nafs e Mutmainnah by the Creator (Gulam, 2019). Defining characteristics of Nafs e Mutmainnah are to become adherent to divine decree, to develop unshakable allegiance to Allah, and to establish faith in divine communion (Rosalina, M, 2023). Ghazali's moderate approach to virtue in avoiding extremism is an example of spiritual enlightenment as mentioned by Zulkipli, Kassim, and Mansor (Zulkipli et al., 2022, p. 187). One such emphasis is on the balance between generosity and avarice and between conceit and self-deprecation that is especially important in preserving a middle ground (Hadi, 2023). Gulam (2019) let it be known that the attainment of the transcendent self, or its appreciation of moral character and divine insight, is the foundation of social coherence, divine corolleness, and self-growth (Ghazali). On the contrary, the complete squaring of this doubt is absolutely sure to bid person to eternal felicity and delicious

pleasure and to make satisfaction in the principal and honorable way (Ghazali, Rosalina, 2023).

2.5. The Concept of the Soul in Different Religions

Exploring the concept of the soul, much ground is covered in matters religious and philosophical, picking up on an assortment of opinions regarding the spiritual essence and the inherent identity, personality, and memory of a man. As for the term 'soul' itself, it is not unquestioned, especially given its Old English and cognate invitation across historical Germanic languages (Huby and Gupta, 1999). The diversity in how it is conceptualized evidences the soul's trenchant place as an essential sight within manifold doctrinal structures; this intimates the magnitude and oceanic character of humanity's study of the substantive asylums of being. In Abrahamic religions, however, Judaism and some Christian sects take a different outlook: they regard the soul as eternal but only in humans. On the other hand, the religions of Hinduism and Jainism, which see the soul as continually existing and permeating all living beings (Assmann, 2011; Bronkhorst, 2000), differ radically from this stance. The Egyptians and Near Eastern cultures assembled the soul as a fusion of physical and spiritual—nature that was discrete yet associated with the body. But the Bahá'í Faith regards the soul as a divine and immortal sign whose condition depends on spiritual development. Buddhism proposes against the permanence of an individual soul, for an atman that is impermanent and unbounded (Böttigheimer & Widenka, 2023; Richert & Smith, 2012). The Christian theological treatment of the judgment of the soul after death, its origins, and its relationship with the embryonic state.

A second definition comes from Mormonism, which defines the soul as a combination of spirit and body that exists in the preexistence before terrestrial life. Furthermore, Confucianism accepts the duality of soul, as spiritual as well as corporeal (Avery-Peck, A. J.; Harrell, 1979). Among the discourse of Hindu philosophy on the Ātman, or soul and inner self, is an important individual essence transcending empirical realities. In Hinduism and Jainism, when finding moksha (liberation), man finally realizes the unity of himself with the universal Brahman, and that realization is the hat that enables combining individuality and universality in a philosophical sense (Ciocan, 2019). Several Hebrew terms are used in Judaism to describe the soul: as one vivified by divine breath and as one refined through commandment observance and deeper understanding. The nature of the soul and the possibility of reincarnation are richly understood using Kabbalistic teachings. It would argue that individuals are unique and primarily souls (immortal), or 'thetans,' and that reincarnation takes place, and the methods of auditing are intended to liberate the spiritual and temporal potential (Rivière, 2012). A worldwide shamanistic tradition consists of soul dualism, such as a division between a 'body soul' and 'free soul,' and practices like 'soul flight' as a means of escaping the physicality of the body. Healing rituals by reuniting or reintegrating the so-called free soul that escaped and lost itself (Yamakage, 2006). In Shinto, it is distinguished between souls, which fall into the category of the living or deceased, and for which also the individual aspects or sub-souls were differentiated. Sikhism distinguishes the soul from the body and spiritualizes the former as a requisite for a life in the body. However, this diversity of perspectives, which is as great as the variety afforded in translations of soul (Smith, 1958; Crawley, 1909), reached its furthest ends as

far as differentiating which soul is to be considered the authentic soul; either the hun or po in Taoism (Lau, 1970) or the inclusion of divine judgment in Zoroastrianism (Moulton 1916). Theosophy and Anthroposophy elaborate further on the nature of the soul and its evolutionary path, defining the difference between psychological activity and the real nature of goodness and wisdom, and describe, respectively, the stages of the soul's development. The teachings of G.I. Gurdjieff and Eckankar, together with the soul's sacred essence and its development into an immortal soul, are possible through conscious efforts (Skenderolu, 2023). Socrates, Plato, Aristotle, and others, Greek philosophy has gone deep into discussion on the nature of the soul. Socrates, in Plato's accounts, places the soul as something quintessential but at the same time immaterial, that is, ethereal as the very essence of an individual being, that together with our *eidos* or form builds us naturally as whatever we are, and that is the architect of our character and conduct. Arguing from Socratic precepts, Plato develops a three-part schema of the soul, reason, emotion, and desire, each of which is indispensable for the shaping of human behavior. Secondly, he supports the immortality of the soul by conceiving the latter as the seat of intellect—a tradition going back to Aristotle (Solmsen, 1983). For Plato, the soul is the vital force of life and thinking, and in this sense, its two functions as initiator and thinker (Furley, 1956) demand a special emphasis. Aristotle starts breaking away from Platonic dualism in presenting the soul as that reality of a body and the very perfection of a living body. In dividing the soul into three strata, to have relationships to the various levels of the spectrum of life, he defines the exact capabilities and functions of each stratum (Charlton, 1980). The work of the pen about Aristotle was also developed by Arab philosophers, among whom

Avicenna and Ibn al-Nafis deserve the prime place. According to Avicenna, the soul is demarcated from the spirit totally because the soul is an immortal being (Lizzini, 2015). Refuting Aristotle's heart-based soul creation, Ibn al-Nafis pleads for a holistic connection between soul and body. Feser (2018) mentions that Thomas Aquinas mixes these philosophical strands standing for the immortality of the soul and its primacy in the existential hierarchy. Rather than sticking to metaphysical postulations, Immanuel Kant counters with a critical view towards the empirical evidence supporting a non-material sort of soul and the limits of epistemic knowledge regarding all things transcendent (Tizzard, 2020). Conventional metaphysics of the soul is being questioned by the materialistic outlook of the present-day science of the universe, reinstating a law-governed mind and a lack of empirical evidence for the soul's existence. A panoramic view of what the soul is according to religious and philosophical traditions, in order to support the spiritual essence of human existence, is a universal quest. It precipitates a platform for a shared recognition that the soul is the most important tool for living, dying, resolving the mystery of death, or becoming free.

2.5.1 Concept of Ruh in Islam

Evidence indicates that the idea of the soul (roh) was far from that of self in Islam, rūḥ stands for the divine, immortal essence, and nafs is that which relates to the individual disposition subject to worldly desires, and rūḥ guides nafs (Böttigheimer & Widenka, 2023). According to some commentators rūḥ and nafs are confused in exegeses of Quran and hadith (Daftari, 2012); others instead emphasize their very distinction (Daftari, 2012). The subject, however, is esoteric and has lacked empirical substantiation, which has provoked debate across many domains but debate remains limited. Muslim philosophers in influence adopt Platonic multiplicity of souls but differ in that they argue for the single, indivisible soul. The founder of Mulla Sadra argues controversially that the soul emerges bodily and constitutes a single entity, a separate being from rūḥ (Shirazi, 1981; Shirazi, 1982). The soul is presumed to develop in stages which eventually might lead to unification with the divine essence (as experienced by some mystics: Majlisi, 1983; Mufid, 1992). Although scholars such as Ahmad Zumurrudian accept the soul-spirit distinction (Zumurrudian, 1989) further justification is necessary. Although the terms are also used interchangeably within Quranic commentaries and hadiths, each is often depicted as separate from the body but with its own spectrum of faculties (Kashani 1957, Qurayshi 1998). Daftari (2012) writes that in Shia texts prophets and imams are represented as possessing multiple independent spirits' which represents spiritual hierarchy. The Quran offers profound insights into al-Rah's metaphysical essence and relationship with the divine, portrayed as emanating from God's command and embodying a divine entity that animates life and enables divine action (Quran 15:29, 38:72). Despite limited Quranic elucidation, al-rūḥ is acknowledged to

possess extraordinary capabilities transcending human faculties, manifesting in manifold forms, including angelic and occasionally human. The rūḥ-nafs dichotomy implies the superiority of rūḥ over human instincts' limits, while some narratives place particular spirits (Burge, 2015) in the highest celestial sphere. It also encompasses Islamic eschatology, treatment of the postmortem journey of the soul in function of earthly deeds (Ghazali, Ibn Qayyim, and Suyuti). While tracing the evolution of rūḥ from an act of breathing to a metaphysical entity, Scholars also traces the broader theological and philosophical evolution of discerning what that essence might be.

2.6. Sufism

To speak of Sufism in Islamic history is a complex interaction, the reasons being that its genesis and evolution as spiritual exploration and ascetic practice goes to the very fabric of Islamic spirituality. From its early days Sufism distinguished itself from the exoteric aspects of Islam, particularly with respect to such things as Sharia which touches upon rituals, prayers and worship but which ignores the path to spirituality (Algar, 1985). Another example is in work on the limits of Islam and the ethics of fanaticism (Khomeyni, 1985), Islamic mysticism (Knysh, 2004), and on the principles and methods of Sufism (Al-Isfahani, 1983). Due to the unclear definition of Sufism and its kind, Sufism is often an individual voyage within Islam where one could exchange spiritual thoughts freely and without a need to be affiliated to a given Sufi class (Mustafa, 2008).

The term Sufi dates to historical reference to people who engaged in prayer and meditation before the advent of Islam. Later, it designated persons steeped in spiritual

practice and a person who shunned the world (Zuhd) and conveyed perfect piety, contentment and indifference to Allah (Al-Isfahani, 1983; Al-Qurashi, 1993; Al-Safi, 1977). It was during this period that the term Sufi was associated with asceticism; the basis of Sufi orders; and Sufism became a formalized spiritual discipline (Algar, 1980; Al-Dhahab, 1985).

Sufism was formally founded when the early Abbasid caliph started to create Sufi lodges (zāwiyahs) in which Sufis gathered to learn the art and practice of asceticism. With this period of political and social change came an increasing interest in Sufism and the organization of defined groups with prescribed spiritual and moral behaviours (Al-Safadi, 2000; Khismatulin, 2001; Al-Ghazali, 2002).

In the days of the Tabi'een, asceticism changed to Sufism where figures similar to Hasan al-Basri and Abd al-Wahid ibn Zaid contributed in spreading ascetic teachings and formulating the spiritual state for the acceptance of Sufism there (Ibn Khallikan, 1971; Al-Qurashi, 1993). While ascetics are criticized, they enjoy generally respect and their practices and teachings had great influence on the Islamic discourse (Al-Dhahab, 1985; Al-Qurashi, 1993).

Thus, the ascetic period serves both as a period of intellectual and spiritual exchange the reorientation to the principles of devotion, humility, and deep love for Allah. During this era of Islamic history, Sufism's traditions and practices which formed its Islam spirituality as we know it today, began (Trimingham, 1989; Ibn al-Kathir, 1990).

2.6.1 The Emergence of Sufi Orders

During the 12th and 13th centuries, Sufism transitioned into a largely accepted part of the Islamic tradition (Trimingham, 1989; Al-Dhahabī, 1989). At this point, Sufism's earlier negative perceptions and condemnations began to moderate (Algar, 1980). Sufi concepts and practices were actively defended and promoted by influential Sufi leaders and scholars against continuing criticism (Al-Ghazālī, 2002). In the previous centuries, Sufi traditions had been built upon and expanded (Al-Qushayrī, 2014), inspite of constant external and internal threats during Abbasid authority (Knysh, 2004; Ibn al-Kathīr, 1990). Sufism played a role in unifying the Muslim populace during times of turmoil (Yilmaz, 2007).

Prominent figures such as Abdullah Ansari, Abu Hamid al-Ghazālī (Al-Ghazālī, 2002), Abdul-Qadir Gilani, Abu Najib Suhrawardi (Trimingham, 1998), Najm al-Din Kubra, and Khwajah Yusuf Hamadani (Manzurov & Badaruddin, 2013) promoted and defended Sufism from its critics through writings, spiritual lineages, and the founding of orders (Al-Dhahabī, 1985). Al-Qushayrī (2014), for instance, systematically explained Sufism in works like *The Revival of Religious Sciences*, solidifying a positive perspective on the tradition. Gilani's mastery of hadith made him less susceptible to criticism from figures like Ibn al-Jawzi (Ibn al-Jawzi, 1995), and his teachings contributed significantly to Sufi thought (Mustafa, 2008).

Well-known mystics such as Al-Qushayrī and Kubra penned influential works and founded important orders (Al-Qushayrī, 2014; Khismatulin, 2001). Sufism was

transformed into a formal component of Islamic tradition, with diverse activities facilitating its institutionalization (Gökbulut, 2010). Al-Razi, initially skeptical of discipleship, later testified to Kubra's spiritual authority, highlighting Kubra's impact (Khismatulin, 2001). Works such as Suhrawardi's *Ādāb al-Murīdīn* set the ethos for his order (Trimingham, 1998; Al-Suhrawardi, 1990). As a Nizamiyyah teacher, Suhrawardi influenced students before traveling to expand his order, attracting followers from varied backgrounds and facilitating their spiritual pursuits (Mustafa, 2008; Taymiyya, 1995). His nephew's support from the Abbasid state further promoted Sufism, granting it broader respect (Trimingham, 1998; Al-Isfahani, 1983).

Before this period, Khurasanian influences gave rise to independent Sufi orders in Central Asia (Khismatulin, 2001). Ascetics such as al-Fudayl and al-Shibli shaped urban Sufism (Gökbulut, 2010). Central Asian Sufis emphasized discretion over advocacy, distinguishing their approach from practices elsewhere (Khismatulin, 2001). Through his travels, Yusuf Hamadani established foundational principles for major orders (Manžurov & Badaruddin, 2013; Gökbulut, 2010; Shushud, 1958). Other individual masters, such as al-Razi, also influenced Sufi connotations and practices (Khismatulin, 2001; Taymiyya, 1995), and some went on to form significant orders (Khismatulin, 2001; Taymiyya, 1995).

Sufism was increasingly promoted by the state during this period (Gökbulut, 2010; Al-Athir, 2010). While Central Asian orders initially developed independently, they coalesced through the unifying work of figures like Hamadani (Yilmaz, 2007). This era

marked a critical juncture for Sufism, as it underwent formal consolidation and institutionalization.

2.6.2. Sufism in the Modern Context

Sufism became what it is: a discipline within the Ahl al-Sunnah tradition directly linked to the Qur'an and Sunnah (Algar, 1980; Lawson, 2002). This transformation was largely influenced by famous Sufi figures such as Imam Abu Hamid al-Ghazālī (Al-Ghazālī, 2002) and Khwajah Yusuf Hamadani (Fatkhiddin & Badaruddin, 2013), particularly through the concepts of Tasfiyah (purification) and Tarkiyah (detachment). They clarified how one can become an *Insan Kamil* (Complete Human) in a world where many individuals chase desires and experience inner confusion while striving to satisfy cravings (Yilmaz, 2007; Al-Isfahani, 1983).

Sufism in the modern day calls for redefinition (Knysh, 2017). Early Tasawwuf, though lacking practical application, was influenced by Shahriah and was increasingly seen as inclined to implement alongside the Qur'an and Sunnah. This approach made Tasawwuf comprehensive, discouraging worldliness while providing spiritual foundations for a contemporary context (Hoover, 2014). The purpose of this approach was to fully live and embody Islam. Tasawwuf aims to purify the heart through spiritual paths (*turuq*) to achieve eternal peace, serving as a foundation for spiritual growth (Schimmel, 1975). Different perspectives on Tasawwuf yield varied definitions (Schimmel, 1975). Simply put, it nourishes metaphysical consciousness, feeds faith in alignment with Qur'anic principles,

and adheres to the Sunnah above all. In Islam, belief must be embodied through practice, as faith is realized through action (Renard, 2014).

Ascetic disengagement, involving continual community involvement, contrasts with Tasawwuf in this regard (Schimmel, 1975). Muslims guided by Sufis proactively impart knowledge and work toward socio-spiritual peace (Knysh, 2017). Internalization of spirituality is illustrated by contemporary Muslims who relates it with modern demands (Hoover, 2014). The Qur'an emphasizes trust, safety, and celebrating diversity (Al-Isfahani, 1983). Sufi Muslims exemplify love for all, prioritizing community welfare over self-interest and acting as agents of "positive action" by contributing to society without selfish detraction (Chittick, 2007). Misunderstandings are thereby reduced, fostering peace.

Knysh (2017) argues that modern contexts necessitate a redefinition of Tasawwuf rooted in practical application and primary Islamic sources. Harmonizing spirituality with present realities, a process termed internalization, involves principles such as selflessness, cooperation, and positive community engagement as indicated by the Qur'an (Renard, 2014). This approach fulfills the ultimate purpose of fully living Islam..

2.7. Maladies of Nafs

"Maladies" refer to negative aspects or states of the self that can lead to wrongful actions and deviation from the path of righteousness. These maladies of the Nafs, also recognized as spiritual illnesses, prone a person to undesirable states, attitudes, or behaviors. MoN hinders one's spiritual growth, well-being, and adherence to Islamic principles. These are the internal conflicts, the bad emotions, moral sins that lead a human from the righteous path and from establishing a deep connection with Allah. These maladies stem from the Nafs' inclination towards worldly desires, egocentric tendencies, and the pursuit of personal gratification. Every one of them mirrors the lower, base instinct that works against one's moral integrity and spiritual development. Thus they prevent the soul's spiritual faculty from traveling toward spiritual enlightenment and a closer bond with Allah.

Tazkiyah is an Arabic-Islamic term that refers to the sourcing of an individual's inner self in order to purify it from temptation in turn transforming his carnal desires into a state of purity and of surrendering to God's will. Movement through spiritual stages involves submission to Islamic religious law (shariah) and the Prophet Muhammad's authentic tradition (sunnah), which is an awareness and remembrance of God, without ceasing to think and do. In Islam, it is considered to be the peak of ihsan, in terms of social responsibility. It is the 'zaki' those who have gone through this purification. Tazkiyah, together with concepts like self-development (tarbiyah) and education (ta'lim), goes beyond

learning, instead including the actual practice of righteous living, living fully aware in each moment of one's relationship with God. (Hamjah, 2022).

Among the basic objectives for prophethood of Islam (2:151) is to lead (human beings) unto purification of self (or Tazkiya). In doing this, it places great stress on the prophet as a mentor for private development and purification. Hence, therefore, Tazkiyya or self purification, is a fundamental practice in Islam.

Maladies of Self: Islamic Scholars' Perspective

The journey of spiritual development entails identifying and overcoming the maladies of the self. Believers, along these beliefs of sufism, have been purifying and enlightening (literally shining) by Islamic scholars for a long time (Haque, 2004). Imam Ibn al-Qayyim, a noted scholar of the human psyche, identified numerous maladies of the self that corrupt the heart and distance individuals from Allah. Such as pride, jealousy, neglecting worship, being attached to one's worldly life and to worldly goods (Rasool, & Luqman, 2023). The cure, he said, is to have a Qalb-e-Saleem that is, a pure heart free of spiritual ailments (Tambunan et al., 2022).

Renowned for his contributions to Islamic spirituality, Imam Al-Ghazali explored various maladies of the self and their cures. Arrogance, wrath and materialism, he said, were significant barriers to spiritual progress. Both Al Ghazali and Ibn al Qayyim specifically stated that this turning away from God is the root cause of these affliction's and can continue on a spiritual decline (Arroisi & Rahmadi, 2022). Islamic scholars give a perspective of the integrated view of the psyche of humanity based on the unity of God.

Imam Junayd al – Baghdadi gave Mitsaq (covenant), Fana (annihilation of the self) and Tawhid (Divine Unity), etc. He suggested that maladies of the Nafs (self) arise from straying from one's original state and connection with God. He claimed Mitsaq is back to servitude to God, Fana to get it, and God Himself to be the ultimate goal (Setiawan, Maulani, & Busro, 2020).

Another significant contributor, Al-Iskandari, delved into the concept of the maladies of the self in his masterpiece *Al-Hikam al-'Ata'iyya*. Surrender to fate and consider where it comes from, he said. Pride, greed and wanting the material have polluted the heart preventing spiritual growth, al Iskandari notes. Through self-reflection and the strengthening of one's bond with Allah, these maladies can be recognized and eradicated (Kardas, 2018).

Maulana Ashraf Ali Thanvi focused on diagnosing and treating the maladies of the Nafs. He maintained that aloofness from one's original state of Fitrah and humanity of Ihsan makes one more accessible to spiritual diseases. Reconnecting with Allah is the basis upon which Thanvi is healing. He categorized maladies as organic or functional, linking detachment from God to cognitive disturbances and other symptoms. He stressed his way to resolve the dualism of constructive and destructive forces that exerted influence within the self (Khattak & Mustafa, 2022).

Ali Hajveri, a spiritual mentor, underscored the importance of self-purification and self-control in overcoming these maladies. He instructed to abide by Qur'anic and Sunni

teachings and instead guide under a Murshid (spiritual mentor). The individuals through discipline and self control purify their hearts and get enlightenment (Fiza & Nazeer, 2020).

2.7.1. Classification System

In Islamic thought, the problems of Nafs can be put into different groups based on examples from the body, psychological constructs, how bad they are in terms of sins, rights violated, levels of moral development, and even professional discrimination. This reflects a wide-ranging attitude that incorporates the multidimensional nature of moral and spiritual failings. The main systems of classification are: body-based, thematic, Shariah-based maladies, Huqooq-based maladies, developmental maladies, and the maladies according to Job.

The body-based classification uses simple metaphors of biological processes to connect moral flaws with body parts. The heart is the locus of all kinds of malady, such as pride or envy; the tongue only knows a string of hurtful invectives; and eyes, ears, stomachs, hands, and feet are all confectionery organs of sin in the hereafter. Thematic classification divides maladies into emotional, motivational, attitudinal, and behavioral maladies. The emotional maladies classification tries to look at the psychological roots of maladies disguised as aggressive behavior. Motivational maladies have to do more with overweening appetites. Behavioral maladies are acts contrary to values; attitudinal maladies are those states that go against Islamic ethics completely. The Shariah-based classification sorts sins into minor and major, reflecting the varying severity of moral crime. The huqooq framework sees misconduct as falling into three categories: violations against God's laws,

violations of huqooq of self, and violations of huqooq of people. The developmental classification sees moral flaws that are related to age and gender. The job role classification sought the role of occupation or profession in maladies classification as spouses are in danger of error communication, businessmen are prone to lying and corruption, tradesmen must keep to the principles of fair play mandated by their markets themselves, and leaders weigh the consequences severely for everyone. *Important Maladies*

In this part of the section, ten common maladies have been carefully selected and discussed in a rigorous way. A systematic review of literature was conducted, including the works of famous Islamic scholars who addressed the maladies of the self. Remarks from scholars such as Imam Al-Ghazali gave valuable perspectives on these maladies. Besides, consultations with experts on Islamic theology and spiritual theology were also sought. Maladies such as lying, backbiting, anger, avarice, arrogance, slander, envy, ostentation, and sarcasm are all extensively discussed in various significant Islamic works. "Signs, Symptoms, and Cures of the Spiritual Diseases of the Heart" by Imam Mawlud, translated and annotated by Hamza Yusuf, provides a deep insight into these maladies—what they look like, how to identify their symptoms, and what to do when you get them. It enriches conversation about diseases that people have. Likewise, "Roh ke Bemariyan" by Molana Shah Hakeem Akhtar explains diseases of the soul and gives practical pointers on both recognizing them and healing. Imam Ghazali's "Ihya Ulum al-Din" offers deep insights and guidance for spiritual purification relating to the Maladies. "Tazkiya Nafs" by Molana Ameen Ahmed Islahi explores self-purification, stressing self-awareness, piety, and repentance. These works contribute richly to the ongoing academic conversation on these

conditions by offering valuable insights, remedies, and advice. They build on the scholarly foundation for understanding and treating the maladies of Nafs within an Islamic tradition.

2.7.3.1. Arrogance. A person considers his or her abilities and achievements wrongly, identifying arrogance. This distortion is lacking of true self-assurance because people lack true self-assurance, and so they seek external validation to pad it out what little they do have. Arrogance as a defense against personal weakness only encourages this admiration-thirsting. Arrogant behavior is motivated by fear of failure and rejection (Kleitman et al., 2019; Cowan, et al 2019; Huynh & Romero Gonzalez, 2023; Bell, 2013). Arrogance is a defense mechanism to avoid vulnerability (Cowan et al., 2019; Huynh & Romero Gonzalez, 2023). People with arrogance have limited empathy, lack self reflection, and cannot take a criticism, considering it as a threat to their self image (Borden et al., 2017). The lack of introspection and consideration of second thoughts out of unquenched narcissism is part of an unending progress: arrogance, disconnecting from the possibility of any meaningful self improvement.

Little as reigns cannot be separated from grown up interrelationships, that arrogance has deep social consequence including tense relations, isolation, and unsatisfaction. Dismissive, and manipulative arrogant individuals tend to work for their self interest without considering the interest of others, this makes them emotionally unavailable to their colleagues which hampers collaboration (Warren, 2019; Tiberius, 1998). These behaviors perpetuate attitudes of dominance seeking that undo actual connectedness (Cowan et al., 2019) and lead to constant frustration and phony relationships brought on by

self centered perspectives (Sokal, 2016). Additionally, they are not able to admit the lines they have so they are not able to grow themselves personally and the mental health problems they have like being stressed, (Bretherton, 2017).

With regard to leadership, leader arrogance tends to have a negative impact on subordinates, but constructive feedback is a counterweight (Borden, Levy, & Silverman, 2017). Particularly within narcissistic personality types, it is challenging to distinguish intellectual arrogance from humility because of natures (Huynh & Romero Gonzalez, 2023). While arrogance leads to a better understanding of oneself and others, humility offers the same without analyzing oneself (Bretherton, 2017). The evaluation of arrogance means also to assess interrelated confidence and competence, as sometimes the arrogance is derived from a discrepancy between self perceived ideas and the reality (Kleitman, Hui, & Jiang, 2019). In addition, the contempt bound up with arrogance also presents ethical elements in the sense that the evaluative judgments arrogance involves raise (Bell, 2013). However, to encompass cultural and developmental groundings, a multi dimensional belief regarding arrogant behavior throughout human interaction and development is identified (Maidansky, 2021).

Through the exploration of arrogance according to the various psychological theories arrogance turns out to become complex construct that cannot be simply categorized. Integrating the viewpoints reveals that arrogance is not a standalone trait, but a subject in the hands of various things, from inborn behaviour to extraneous societal pressures; Trait Theory says arrogance is a part of one's personality, some people can be

arrogant by virtue of their personality only. For instance, arrogant people have high confidence and self assuredness but weak tolerance to inadequacy (Kairys & Liniauskaitė 2014). Alternatively, Psychodynamic Theory suggest arrogance might also be a defense mechanism. According to Psychodynamic Theory arrogant people sometimes use a defense mechanism to show a confident attitude which hides their internal feels of vulnerability or inadequacy (Cai, 2023).

It should come as no surprise that, according to evolutionary psychology, arrogance is an evolutionary strategy. Arrogance can look like confidence or like dominance, and can serve to show a person as being a desirable potential mate or maybe a powerful ally or competitor. In terms of evolution, arrogance is a strategic expression. However, arrogance expressed differently from society to society is heavily affected by the cultural perceptions. The product is a combination of a number of components, as such arrogance is not a single component but a result of a number of elements. According to Kairys & Liniauskait (2014) they consider arrogance as one side of a person's personality arguing that any individual can be inclined to such a negative aspect of behavior on the basis of their innate personality set up. According to Cultural Perspective (Corbin 2016), arrogance as a trait of personality is cultivated indirectly by individualistic Western societies that emphasize achievement as personal and self reliant, and that, in turn, intentionally promote high self promotion and assertiveness. Consequently, even from the cultural angle, arrogance is not just a personality feature, but it also has a social normative dimension.

Cognitive Dissonance Theory (Chatterjee et al., 2023) and Self-Verification Theory (Zhang et al., 2022) explains cognitive explanations about arrogance. According to cognitive dissonance theory, arrogant behaviors or, perhaps, making those behaviors more probable, may be due to cognitive processes involving the need to verify the information concerning personal and accumulated self-concept, or to resolve internal inconsistencies. In spiritual and moral terms, arrogance too is described in Quran and have been stressed on chastisement and modesty (Ehsan, Mohammad, & Majid, 2021; Nemati & Chesli, 2022). Islamic views concurred with those from previous research (Ahmad 2018; Qazi, Ali, & Qazi, n.d.), which mostly emphasized destructiveness of even little arrogance from Islamic sources and prophetic sayings.

Arrogance, defined on philosophical terms, stands against arrogance on logical reasons that favor humility as a basic attitude for interaction between individuals and for social cohesion. Barriers attitudinally are cognitive and emotional attitudes. Arrogance destroys social structure and community, which requires conflict, misunderstanding, and conflict, which leads to dissatisfaction both in life and Sleeping and influence social structure socially and culturally, behaviorally (Bayliss, 2004; Zimmer, 2013; Ehsan, Mohammad, & Majid, 2021; Nemati and Chesli, 2022). Arrogance when exists in the family, and this includes breaking communication and relationship in the family, and likewise, culturally arrogance is an encouragement to disunity. Arrogance is apparently bad, the literature says, and the only sensible suggestion is the positive, humble respect for Islamic values. As true humility is therefore not just a virtue, but a needed foundation for attaining the true spiritual and social solidarity.

A second crucial problematical aspect of arrogance is that it crushes creativity, which is a feature of productive cooperation, according to Carlson (2013; Cowan et al., 2019). Johnson et al. (2010) state at its core innovation is based on diversity of thought and being open to hearing and integrating new ideas. Arrogant people reduce adherence to others. They think they are the only one with a good idea. A lot of creativity and innovation benefits are lost including competitive edge and improved efficiency not meeting customers` s needs (Tiberius & Walker, 1998). Rosenthal (2005) highlights the importance that the difference between confidence and arrogance is very thin. Some individuals are on the side of this divide while others fall on the other side. Basically, arrogance is a personality trait which, simply put, brings people from the area of confidence and to negative skills (Lehmann, Kluger, & Van Tongeren, 2023). It has been inferred therefore, that in comparison, the outcomes which arrogance cases tend towards are bad and in contrary, good.

And modern research too backs this up, connecting arrogance with low rates of self esteem and poor sets of mental habits. Able to see the behaviors associated with the arrogant people: being less sensitive, being aggressive, and being criticized and rejected. It also reduces the capacity for learning, and therefore the capacity to accept feedback (Lehmann, Kluger, & Van Tongeren, 2023). Personal biases overwhelm objective analysis to impair decision making processes (Emmons, 1987). Arrogance erodes trust that is necessary for both building effective communication and relationships, whereby it leads directly to conflicts and prevents efforts to resolve (Thong & Ying-Leh, 2020; Tanesini, 2018). The last type of corporate arrogance hinders career progression opportunities by

creating distance in the upward relationship with colleagues and superiors, creating perceived and real barriers for professional advancement (Zohaib Khan & Batool, 2022). The 'culture of arrogance' shown to affect faculty satisfaction and career growth negatively in academia (Thompson & Louque, 2023). The arrogance leads to a hostile work environment, a toxic culture, which creates a sour environment for the employees which affects their morale and well being, leading to more stress and less job satisfaction (Aslam & Siddiqui, 2023; Dillon, 2021).

Organizational adaptability is reduced by arrogance which makes it resistant to change and novel ideas which would contribute to stagnation (Babor, 2020). People tend to leave the company arrogantly, as arrogance is associated with a better environment for work, and how arrogance comes with a huge cost for the organization (Ruvio, Bagozzi, Hult, & Spreng, 2020). These are aside from productivity issues; arrogance impairs a leader's capacity to inspire, facilitate, and motivate as a manager (Thong & Ying Le, 2020; Ruvio et al., 2020). A poorly satisfied workforce, the organisation and of a bad reputation; all translates to great financial losses to the organisation. Through a reviewed literature it is clear that arrogance is a dangerous thing with many personal and environmental consequences.

2.7.3.2. Anger.

The psychological research on anger exploration unravels a baffling concoction of cognitive, emotional, and behavioral factors that significantly influence individual choices and societal regulations (Carver & Harmon-Jones, 2009). As one of the most multifaceted

feelings, construed as predominantly harmful to the one experiencing it, anger has been defined in an approach-related motivational context highlighting behavior-driving aspects (Carver & Harmon-Jones, 2009)., thereby negating a common understanding that it is a variant of avoidance motivation grounded in fear and fear of failure. Ghazali asserts the same. The scholarly discourse also explores the developmental, functional, and prosocial dimensions of anger, challenging the monolithic view of anger as solely detrimental and highlighting its complexity, from its neuroscientific underpinnings to its potential in fostering prosocial behaviors (Williams, 2017; van Doorn, Zeelenberg, & Breugelmans, 2014). Taken together, the broad spectrum of researchers reviewed undoubtedly indicates the multifaceted nature of anger, its critical influence on the individual and society, and explains why understanding this emotion in its entirety is necessary when thinking of applying effective solutions in anger management and using this emotion as a force for positive social change. The ripple effect of anger across psychological, individual, social, and even global factors reflects a complex pattern of how our behaviors and interactions are shaped. Although this emotion is more likely to be associated with negativity, it can enhance an individual's sense of optimism when considering risky situations and alternatives that sharply contradict their fearful judgment. In the same way, it shapes collective judgment across a range of personal judgments and policy options (Lerner & Keltner, 2001). The social background and pattern of how this emotion evolves through identity and social history provide a push for activity, but often in aggression rather than response (Mackie, Devos, & Smith, 2000).

In addition to having an immediate effect on human psychology, anger has a wider effect on development and evolution, shaping personality and, in some cases, promoting survival through its energy-related effects. Anger disrupts the dichotomous categorization of feelings as either positive or negative, while anger can inspire personal development and social advancement (Williams, 2017). The new potential for anger to encourage prosocial behavior now repositions this feeling, which has long been associated with aggression and negative outcomes. Because of the shifting context, anger's position in social relationships may be reconsidered, and the same feeling that may have forced individuals to "storm out" of such relationships might now inspire them to take action to rectify injustice and inequality (van Doorn, Zeelenberg, & Breugelmans, 2014). Anger's role as a mechanism for expressing disenfranchisement and critiquing social injustices reveals its political potency in voicing the concerns of the marginalized and highlights cognitive biases inherent in high trait anger, such as the predisposition towards hostile cues and rumination on anger-inducing experiences (Lyman, 2004; Owen, 2011). Empirical studies and theoretical frameworks expand our understanding of anger's behavioral implications and its evolutionary utility in social bargaining, offering a comprehensive view of anger's role in human interactions, from its triggers to its expressions across different cultures (Persson, 2018; Sell et al., 2017).

However, this dichotomous range of effects of anger—positive and negative—depends on the context, and that is what Ghazali highlighted; he emphasized the constructive use of anger. A novel framework re-installs anger on a cognitive-neoassociation model associating anger with both approach and aggression motivation,

hence offering an imperative and valuable complex view of the sensation in everyday context (Berkowitz, 2012). Second, anger can be a sign of a number of serious mental disorders and is linked to negative outcomes like worsening symptoms and lessening the effectiveness of treatment, so incorporating anger management is an important part of mental health intervention (Cassello-Robbins & Barlow, 2016). The emotional undercurrents fueling violent behavior are dissected through existential depth psychology, advocating for a therapeutic approach that acknowledges the complex psychological makeup of anger and rage, which is crucial for the forensic evaluation and treatment of violent offenders (Diamond, 2003, 2006).

The Appraisal-Tendency Framework, which serves as a predictive model for understanding how anger influences cognition and fuels the debate on the functional aspects of anger in these processes, illuminates the cognitive effects of anger on judgment and decision-making (Lerner & Tiedens, 2006). People who don't have a lot of anger have better cognitive control mechanisms. This suggests a way to lessen the bad effects of anger, which helps us learn more about emotion regulation and how important it is for controlling anger responses (Wilkowski & Robinson, 2008).

However, it is certainly understood that anger has an influence on the health area; its regulation is vital from the perspective of the management of people with chronic disorders, such as coronary heart disease. Since it encompasses the dynamics of anger expression and control, this emotion has a significant effect on health. Therefore, it is essential to develop interventions that target anger and address both the psychological and

physiological dimensions of the sense of this feeling (Smith, Glazer, Ruiz, & Gallo, 2004). The involvement of anger in antisocial tendencies and its contrast with sadness regarding social rejection indicate the complexity of these issues and their contribution to the development of social relationships. As a consequence, understanding the mechanisms of anger as the cause of antisocial tendencies would help in the management and redirection of such responses (Chow, Tiedens, & Govan, 2008). Using the proposed trait factor perspective, which connects anger with personality, it is clear that anger is a complex issue. To lessen the negative effects of anger on society, more research on personality constructs is needed (Martin, Watson, & Wan, 2000).

2.7.3.3. Sarcasm.

Sarcasm is a broad label that may encompass anything from cute and silly jabs to fierce and weaponized words dripping with contempt. What they all have in common is the fact that the speaker has chosen to say the exact opposite of what their literal language entails. Sarcasm's influence on psychological well-being may differ according to numerous variables, including frequency, intentionality, and the recipient's sense of humor. Sarcasm presents several problems for cognitive scientists: since sarcasm is reliant on the theory of mind, comprehension can be exceedingly difficult (Techentin et al., 2021). To determine if one thing is said but the other is implied, one must be able to understand the other person's mindset and intention. This necessitates not just searching the speaker's statement for intonation hints of sarcasm but also discreetly identifying hints in our surrounding environment. Sarcasm is a complex and pervasive social cognition with effects that extend beyond the situation and interlocutors. Sarcasm is a context-dependent behavior; thus, the

hearer must be understood if they are already knowledgeable about the specific social norm and the interactions (Blasko et al., 2021).

The cognitive processing of sarcasm conditionally demonstrates the importance of the inhibitory component in the recognition of the literal interpretation. Ordinary language functions when words allow the listener to make a correct meaning reflection since their role is fulfilled directly. On the other hand, the words in the sarcastic situation do not fulfill their goal but should allow the listener not to uncritically accept the automatic interpretation but distract by applying the inhibitory last component (Ėurcan et al., 2020). However, this is not a decisive factor, but the potential adequacy of contextual conditions allows for additional constructive inference. In this case, the extent to which people can eradicate the literal interpretation depends on their psychological abilities to avoid it (Olkonieni et al., 2016). In any case, the ability to inhibit the literal meaning is a necessary condition for the recognition of hidden, ridiculous sarcasm in statements.

On the other hand, to achieve the right result, people use coordinated executive components of their mind, which ensure the function of high-order cognitive structures such as working memory and cognitive flexibility. This is required because contextual conditions require people to handle the simultaneous presence of different interpretations when they need to alternate applying the context to establish the ground meaning. In this matter, they need working memory and cognitive flexibility that help manage multiple representations simultaneously. An ability to level this function allows people to efficiently navigate through the sarcastic-textured conditions and correctly choose the reality to focus on (Lee et al., 2021).

Using sarcasm on a constant basis during interpersonal communication can destroy genuine connections. When sarcasm is used excessively, true feelings may be hidden beneath layers of jokes, which might deter individuals from engaging in meaningful conversations. For example, partners and friends may not understand each other genuinely if jokes conceal what either is truly trying to say. The superficial nature of sarcasm, for instance, has a detrimental impact on exploring the underlying vulnerabilities within relationships. By always communicating sarcastically, people may subconsciously prefer not to deal with sensitive topics and conflict that would require an open and extensive conversation. This approach makes it impossible to resolve conflict between people by keeping unresolved tensions, as they reveal an insurmountable hurdle to bonding further (Zhu & Filik, 2023).

Essentially, sarcasm prevents one from acknowledging issues that require attention and a genuine exchange to be resolved. Constantly using sarcasm as the primary form of communication can create an emotional divide between people. When honest emotions are frequently belittled or disregarded in favor of sarcastic jokes, it leaves people with profound feelings of dismissal and isolation. The emotional gap generates mutual misunderstanding about the future of a relationship and can harm the quality and depth required to build a healthy relationship, leading to relationship tensions and eventual alienation (Olkonieni et al., 2019; Howman & Filik, 2020).

2.7.3.4. Materialism.

Materialism and social comparison also play a significant role in affecting psychological well-being and damaging societal values (Chan & Prendergast, 2007). People prone to materialism evaluate their self-worthiness based on their possessions, reflecting community standards according to which a poor person cannot be meaningful (Islam et al., 2018). Social media plays a considerable part in this, as this is where many share their lifestyles filled with possessions. In this way, the less wealthy groups see them and feel more inadequate. Fear of falling behind in the competition leads to conspicuous consumption, promoted through competition for status. This, in turn, leads to poor relationships and psychological distress. Materialistic values are opposed to intrinsic goals; while the former focuses on external parties like possessions, the latter includes values like kindness. Scarcity is also promoted within materialistic values; thus, the fact that one can never consume enough is used in ads. At the same time, all this is meaningless, as it leads to psychological distress in the forms of anxiety, depression, and suicide, especially if one cannot meet these standards. Moreover, such values are not sustainable, as they lead to overconsumption, resource depletion, and environmental damage (Chan & Prendergast, 2007; Ozimek & Förster, 2017; Sirgy, 1998; Shrum et al., 2022; Wang et al., 2017; Dittmar et al., 2014).

The relentless pursuit of wealth reinforces stereotypes, dividing society and undermining relationships and community (Ozimek & Förster, 2017). Materialism profoundly affects social structures, politics, and families. Materialism exacerbates stratification, emphasizing wealth as an indicator of social standing (Sirgy, 1998). It

promotes a consumer culture where self-worth depends on possessions, enabling superficial evaluations of worth (Sirgy, 1999). As possessions become status symbols, conspicuous consumption signals stand at the cost of relationships and community (Fox & Alldred, 2016). Pursuing wealth harms the environment, disproportionately impacting marginalized groups through depletion and pollution (Inglehart, 1981). Furthermore, materialism's economic focus can depersonalize communities and raise ethical issues around exploitation and fairness (Benmoyal-Bouzaglo & Moschis, 2010).

Materialistic values shape political agendas, prioritizing economic growth over social welfare and contributing to corruption and inequality (Burns, 2002). These priorities undermine democratic principles and institutional trust, while resource allocation favors lucrative industries over societal or marginalized benefits (Valenzuela, 2011). Materialism also drives globalization, with multinationals exploiting labor and resources abroad, creating economic dependence and geopolitical tensions (Cheng, Chung, & Cheng, 2023).

Within families, materialistic values from parents influence children's attitudes about possessions and consumption, creating conflicts over finances and straining dynamics (Benmoyal-Bouzaglo & Moschis, 2010). Excessive materialism can damage relationships and cause emotional and financial stress from prioritizing consumption and debt (Gong et al., 2020). Materialistic families may also prioritize wealth over compassion and empathy, substituting gifts for emotional support and pressuring valued possessions over wellness (Sirgy, 1999).

In Islamic contexts, spiritualism and materialism interact complexly regarding their effects on conduct. Materialism, by fostering attachment to possessions, distances people from spiritual pursuits and remembrance of Allah (Ramazani & Kermani, 2022). Islam encourages detachment from goods, saying material wealth distracts from spiritual objectives and Allah's worship (Schuurman, 2011). Spiritual wealth is deemed far superior. Excessive material focus can cause moral corruption like dishonesty, greed, and exploitation (Yeniaras, 2016). These behaviors contrast Islamic principles of honesty, integrity, and ethical treatment of others. Materialism is said to undermine these morals, prioritizing personal gain over ethics.

Materialism contributes to unjust resource distribution, exacerbating inequality (Taheri, 2016). This opposes Islamic teachings on social justice and equitable wealth distribution. Islam advocates charity to alleviate inequality and support the less fortunate, stressing the responsibility of pursuing justice and equality. Materialism contributes to unequal resource distribution, worsening inequality (Taheri, 2016). This opposes Islamic teachings on social justice and equitable wealth distribution. Islam advocates charity through zakat (required giving) and sadaqah (voluntary charity) to reduce inequality and aid the less fortunate, stressing Muslims' responsibility to pursue justice and equality.

Materialism is incompatible with Islam as it proposes the constant set and change of possessions. This element discourages one from realizing the blessings of Allah, which is what encourages peace and contentment in Islamic belief (Ilter et al., 2017). Another way materialism would be incompatible with Islam is as a distraction from preparing for the

afterlife. This means that materialism would be distracting and deterrent to the afterlife and preparing for it (Belhadj & Merdaoui, 2017). . Islam asserts that reliance on temporary pleasures available in the material world should not hinder people from preparing for a better, eternal life. From the literature reviewed, all sources agreed that materialism would be a threat to spirituality, ethical conduct, social justice, contentment, and preparing for the afterlife. It was noted that detachment, corruption, injustice, discontentment, social discontentment, and eternal life would be out of focus. Islam calls for a balanced life where every need is met while considering equally spiritual, ethical, and eternal life. Muslims may, therefore, find it a challenge in a modern society where everything is possible without limitation, all in the name of aspiration.

2.7.3.5. Ostentation.

One of Islam's ethical considerations is the concept of *riya*, which sheds a profound light on the intentions behind actions. This religiously-based idea is rapidly gaining currency as a result of its applicability to a wide range of human interactions, including consumerism. At its core is an undermining of purity in intentions, a force transcending religious actions into everyday conduct. The basis behind the understanding of *riya* lies in the greed for human reward over the appreciation by God (Al-Ghazali, 2007). Herein, *riya* is considered that act, within Islamic spirituality, done for the sake of humanity's approval versus Allah's grace. Indeed, it is a form of contamination, a divine act made malevolent through the human benefits focus. The reasoning behind the concept is simple, as by expanding the basis for profit, faith becomes a hollow shell. *Riya*'s danger is the taking of action for evil, or at the very least, personality motives, stripping them of their divine objective. This includes actions unrelated to faith and extends to consumerism and social relations (Khan, 2016). In other words, action is motivated by the need for outside appreciation. As a result, and due to contemporary material desires exacerbated by advertising and consumer societies, action has to appeal to a public audience, from clothing to a new purchase and, increasingly, social outings (Saeed & Akbarzadeh, 2010).

The massive concept was released through social networking platforms, allowing for fine-tuned, crafted life replicas to be produced (Tak et al., 2017). One aim-related manifestation of this is "appreciate-seeking," with like-grabbing, following pushes, and validation recognition symbolizing the deficiencies in actions done for publicity (Riquelme et al., 2011). The release of the concept into extra-religious dialogue proves *riya* remains a

significant ethical consideration, revealing the depths of intentions: to be satisfied by something authentic or strive for the approval of reality (Platte, 2008). Inner turmoil from validation pursuit, like guilt and hypocrisy from showing off, reflects cognitive dissonance (Hanan, 2023). Ostentation often compensates for inadequacies or fortifies self-image amid pressure and self-doubt (Abdalla & Zambaldi, 2016).

Evolving social dynamics produce inconspicuous consumption, where subtler status displays signal shifting perceptions of success communication (Eckhardt et al., 2015). This transition reflects evolving values and redefined prestige notions beyond consumption patterns. Ostentation also profoundly influences gender roles and family dynamics, evident in marriages and wealth distribution. Wedding ostentation becomes a battleground for recognition and family honor (Mann & Sahni, 2015). For Indian Canadians, ostentation intertwines marriage, money, and gender, marking mobility and cultural adherence (Sheel, 2008). Even politics exhibits ostentation imprints. Exploiting sentiments for personal or political gain underscores ostentation, authority, and governance (Schimpfoss, 2014). Through psychological, societal, political, and familial lenses, ostentation emerges not just as consumption but as reflecting deepest desires, anxieties, and the enduring human pursuit of recognition and validation.

2.7.3.6. Envy.

In understanding the complex emotion of envy, it becomes apparent that it is not merely a singular, straightforward experience but rather a multifaceted psychological phenomenon with significant implications for individual and social dynamics. At its core,

envy entails unpleasant sentiments of inferiority, hostility, and resentment brought on by the knowledge that another person possesses a desirable quality (Smith & Kim, 2007). This fundamental definition sets the stage for a deeper exploration into the nature and effects of envy across various contexts. The conceptualization of envy extends beyond its negative connotations, suggesting that it can lead to both detrimental and beneficial outcomes. This duality is further dissected into benign and malicious forms, with benign envy acting as a motivator for self-improvement, while malicious envy seeks to undermine others (van de Ven, Zeelenberg, & Pieters, 2009).

Protasi (2016) proposed a sophisticated taxonomy that categorizes envy into four types—emulative, inert, aggressive, and spiteful—which sheds light on its various phenomenological experiences and motivational structures. Emulative envy can serve as a powerful motivator for achievement and self-improvement by prompting aspirations to match the envied person. Inert envy leads to resignation, passivity, and feelings of inferiority without constructive action. Aggressive envy manifests in sabotaging behaviors aimed at undermining the envied person's success. Spiteful envy represents the most toxic form that sadistically takes pleasure in others' suffering.

When people lack self-control resources, the impulsive nature of envy, particularly in the desire for the good others possess, becomes obvious (Crusius & Mussweiler, 2012). This impulse underscores the emotional and psychological struggle inherent in envy, which is also a target for therapeutic interventions such as cognitive-behavioral therapy (CBT) to mitigate its associated negative impacts like depression, hostility, and shame (Leahy, 2020).

The influence of envy extends to group dynamics, as demonstrated by the “Saliere Syndrome,” which shows how envy can directly undermine group performance through mechanisms like social loafing and decreased cohesion (Duffy & Shaw, 2000). Furthermore, the phenomenon is investigated at its deep psychological roots based on psychoanalytic theory, uncovering its implications for the early onset of psychology-related disorders and association with narcissistic and sadistic features (Rosenberger, 2005). Surprisingly, envy also plays a significant role in *schadenfreude*, the evil pleasure of another person’s misfortune, particularly when the self can be attributed to the other and comparative mechanisms are employed (van Dijk et al., 2006). The neuroscientific aspects of envy and *Schadenfreude* reveal distinct patterns of neural activation that may further inform how the brain processes intertwined emotions (Takahashi et al., 2009). The complex nature of envy as an emotion of pain at another person’s expense produces a vast intermingling of psychological and familial effects. Tai, Narayanan, & McAllister (2012) regard envy as an emotional experience that significantly influences job performance and interpersonal effectiveness among employees, adding to the view of withstanding inducing and damaging potential. Social media platforms such as Facebook have enhanced social comparison platforms and triggered envy, massively correlating with depression (Appel, Gerlach, & Crusius, 2016). These platforms continually expose users to optimal aspects of their peers’ lives, producing envy growers who drive them to experience depressive states. In this respect, Crusius & Mussweiler (2012) argue that envy has a triggering effect, particularly when self-regulation mechanisms are weak. This impulsive aspect of envy emphasizes the emotional turmoil and cognitive dissonance experienced by those who

covet others' possessions or achievements. Furthermore, envy enhances attention and memory regarding information about envied targets, leading to self-regulatory depletion (Hill, DelPriore, & Vaughan, 2011), underscoring the cognitive toll of envy on individuals. Lange & Crusius (2015) explore the social-functional relationship between envy and pride, illustrating how pride displays can intensify feelings of envy, thereby affecting social dynamics and personal relationships. By demonstrating how envy fosters social undermining under the influence of elements like social identification and norms, Duffy et al. (2012) develop a social context model of envy. This model sheds light on the mechanisms through which envy can deteriorate workplace environments and familial relationships. In the domain of personal image and social comparison, Arnocky et al. (2016) reveal that envy mediates the link between social comparison and the motivation for appearance enhancement in women, highlighting the impact of envy on self-esteem and body image. Manna (2016) discusses how workplace envy can affect employee dynamics and efforts, further complicating matters when directed at superiors.

2.7.3.7. Avarice.

Avarice, also described as the action of obtaining excessive or insatiable material profit or achievement, greatly influences both societal interaction and personal action. Avarice is inextricably linked to being forever unsatisfied and unhappy, which drives the need for material gain that is hardly ever, if ever, met (Moore, 2005). This insatiable desire propels people to favor righteous regulations, which sanctions a world where evenhanded delimitations are constantly shadowed by favorable, poor prosperity creations (Pinsent, 2014). The prominence of avarice destroys society's moral proprietors; it further promotes

a cutthroat, belligerent condition within community consociations (Newhauser, 2000). Avarice's scramble sculpts current wealth and strength imbalances and is thus a prime matter found that pioneers the explanation (Tickle, 2004).

The avaricious person spins faithfulness stages into cycles of penury, marginalizing the affluent to gain more. This order is again policed through a counterfeit structure of distort and trickery since identificationality and bureaucracies opt for earnings over goodwill, causing widespread ethical concessions (Oka & Kuijt, 2014). The relentless hunt for accumulation also dominates societal survival. The figure demonstrates avarice's detracting functioning in maintenance-dependent treatments. Environmental conservation is moreover a throw of the want in as abundant because there is a mad strain for yields disregarding for accustomed reservations (Cheung, 2019). Resources are eradicated and depleted, thereby exacerbating natural preservation brawls and diminishing attempts. Avarice furthermore undermines societal impartiality and uniformity combat because the biological drives a world in a society arrangement rather than the one that nurtures mankind's centered on uniformity carelessness for others's deprived beings. (Iqbal, 2019).

At a personal level, avarice interferes with one's human relationships, resulting in isolation and exclusion from others. Javaheri (2017) explains that being obsessed with materialistic possessions and earthly enjoyments leads to a high level of stress, fear, and other mental health problems as one struggles to satisfy his or her insatiable wants and desires. Furthermore, avaricious individuals engage in corrupt and illegal activities to improve their wealth, which further creates a spiritual emptiness and an overvaluation of self (Meyer-Lindenberg et al., 2011).

Additionally, the social impact of avarice is that it stifles creativity and innovation. Conscious prioritization of the need for a valuable item over profit promotes the development of better and more suitable solutions for societal needs. Entertaining avarice, therefore, discourages sustainability and equality-building efforts and blinds individuals from the real source of happiness and contentment, which is mostly beyond the monetary value (Schibanoft, 1974). Therefore, while a common understanding of avarice is in terms of human prosperity, its devastation is more substantial and cuts across personal, social, community, and environmental wellbeing. This indicates that avarice is an unhealthy and mentally unhealthy human attitude that must be eliminated.

2.7.3.8. Lie.

Lying in families profoundly disrupts relationship dynamics and child development, affecting trust. The repercussions span from intra-family relationships to extra-familial spheres, impacting one's lifespan development. As research indicates, adolescent dishonesty disrupts family functioning and adjustment. It can corrode familial relationships and hamper wellbeing by stressing that lying is intertwined with psychological underpinnings (Engels, Finkenauer, & van Kooten, 2006). Adolescent lies to parents are intended to negotiate autonomy needs with ethics while entering adulthood (Jensen, Arnett, Feldman, & Cauffman, 2004). Parental lying is also considerably adopted by the children, who mimic their parents' strategy when it accomplishes their needs. Therefore, parents play a vital role in determining ethical and behavioral patterns (O'Connor & Evans, 2018; Dodd & Malm, 2023). The evidence on the connection between childhood deception and adulthood criminality implies that early lying can transform into antisocial causes.

Therefore, early intervention and ethical instruction are vital. Lying among siblings is often related to individual goals, further stressing relationships. Individual dishonesty can lead to a distrust schema that extends beyond the family (Gaspar et al., 2019; Arendt, 2022). Generalized dishonesty schema from the family can affect social and work relationships. It also extends to professional spheres, stressing the vital phenomenon of attrition. Lying in politics is often associated with the spread of misinformation, which is fundamentally altering the field (Mathiesen & Fallis, 2016; Mearsheimer, 2011). The reality is that lying destroys political trust levels, which are the basis for the social agreement allowing democratic systems (Lewis, 2015). Lying is also vibrant because it fuels an increasingly polarized populace unable to generate consent and avoid spreading false information in divided societies (Kolodko, 2011; Bucciol & Zarri, 2013). Transversely, lying eliminates translucency and accountability where policies that arise from misinformation harm the public concerning health and climate change.

Politics echoes beyond morality, undermining not only democracy but international relations due to dishonesty and deception. For example, international relations imply trust since no nation can stand against all. On the other hand, although the modern world is a “global village,” nations take different sides of a problem, with honesty enabling a solution through negotiations and not wars (Meltzer, 2003; Akhtar, 2021). Once politicians lie, nations experience strained or severed trust bonds. One problem leads to another, including social and security unrest. This is the crux of how lying can extend to destroying democracy through international interactions.

2.7.3.8. 1. Effect of Lies on Character and Personality. When an individual regularly lies, it severely affects his own character and personality. This is especially true since lying as a phenomenon contradicts a person's moral values and usually leads to feelings of shame and guilt. Shame and guilt are signs of cognitive dissonance between one's moral values and deeds (McLeod & Genereux, 2008). The sense of cognitive dissonance seriously affects an individual's self-esteem and self-evaluation (Forsyth et al., 2021); hence, deceivers often hate themselves. This is a high-risk factor for isolation because the deceiver is likely to lose their friends and prevent new people from getting close to them (DePaulo et al., 1996). Suspicion becomes the banner under which the deceiver goes through life, which makes interacting with potential new friends highly problematic. It also leads to issues with communication and conflict resolution since deceivers are predisposed to lie even when the lie is non-consequential (Eckel et al., 2003). In this respect, lies become a person's barrier to perception of reality and personal growth. Deceivers also risk destroying their reputation and their career or academic life at a young age (McLeod & Genereux, 2008; Forsyth et al., 2021). A person's low standing in other people's eyes takes a toll on one's mental health, especially when the burden of constant lying becomes too hard to bear (Palena et al., 2023; Markowitz, 2023). Additionally, it is likely that the person's ability to substitute for friends will be reduced, which will further damage the reputation and make the personal and professional lives of the person highly problematic.

2.7.3.8. 2. *Lie in Islam.*

Islam stresses truth and honesty as core moral principles fundamental to righteousness. The Quran and Hadiths contain numerous injunctions strictly forbidding lying, even for personal advantage, considering it to be spiritually corrosive and degrading. The Quran specifically highlights lying as a grave sin leading to the fundamental degeneration of morality and spirituality. In particular, the Quran firmly rejects falsehood, both in individual conduct and social interactions. It is recognized to be an equally grave sin to agree with those who lie or promote their ideas, as this attitude means dishonesty as well (Quran 16:92; 4:107).

It is described as a disease in the heart, and a believer's habit of lying may lead to severe punishment from Allah (Quran 2:10; 9:77). Thus, one should recognize the high level of destruction that the lifestyle of deception leads to when considering the spiritual reality of Islam. Moreover, it is emphasized that lying about Allah is one of the worst types of injustice, causing the most ignominious punishment to those who spread untruths (Quran 6:93). The transgressors into His lands are not guided by Allah, and the Quran assures that Allah suffices as an assistant to those who believe when untruthful propagators seek to deceive them. It comforts the faithful by promising them the ultimate reward for their honesty—eternal paradise (Quran 8:62; 5:119).

The Hadith compilations further elaborate on the Quranic tenets, repeatedly characterizing lying as a path to wickedness that leads to hellfire. Deception is deemed a form of treachery, especially when it involves misleading fellow believers. According to

Al-Bukhari 73:116 and Abu-Dawood 41:4953, lying is also a sign of hypocrisy and Allah will not pardon or acknowledge habitual liars on the Day of Judgment. The Hadith warns against the social unrest that slander and gossip cause by showing how lying has a cumulative spiritual effect that harms communities (Muslim 32:6306). Being designated as a great liar in the records of Allah conveys the utmost spiritual peril of dishonesty in Islam (Tirmizi 3:391). Lying is pinpointed as the root of numerous societal evils that undermine peace and harmony (Adab Al-Dunya Wal-Deen 413). Persistent lying is said to contradict the essence of faith, as no true believer can habitually deceive others (Sunan Kubra 10:331).

In essence, Islam's uncompromising stance against lying stems from its detrimental impact on individual character, societal cohesion, and spiritual purity. The clear warnings and injunctions from the Quran and Hadith traditions serve as powerful reminders of the value Islam places on living with sincerity, integrity, and truthfulness.

2.8. Didactic Therapy

Didactic therapy, within psychological interventions and educational theory, lacks a single originator and is instead a concept that has evolved over time. Broadly defined, it involves a structured, educational approach to therapy emphasizing teaching and instruction for understanding and change (APA, 2023). The term "didactic" has its roots in the Greek word "didaktikos," signifying aptitude for teaching. While applied in education for centuries, tracing didactic therapy to a specific individual or moment is challenging. It has developed through the contributions of various theorists, clinicians, and educators across different periods.

Didactic therapy incorporates didactic methods into therapeutic models without a clear single origin. Aaron T. Beck introduced cognitive-behavioral therapy (CBT), which consists of didactic components by instructing clients to identify and change unhelpful thoughts and behaviors. Moreover, it is possible to refer to psychoeducational approaches as a special type of didactic therapy. During the last years, the role of didactic and experiential techniques has become significant in a variety of psychological and educational interventions. Didactic therapy is a type of psychological therapy characterized by a structured and informative type of intervention. It has been used to manage psychological stress and comorbidity of depressive and anxiety disorders successfully. Didactic therapy aligned with skill base effectively treated depressive and anxiety illness in adolescents in Pakistan. Zafar and Khalily (2015) demonstrated that didactic therapy successfully reduced stress, depressive, and anxiety symptoms, having no gender-related effect, in an experimental control group of 100 adolescents. One can note that such an approach as didactic therapy is universal. In addition, the combination of didactic and experiential models is of great importance in the preparation of group therapists. Feiner (1998) argued about structured experiential learning and didactic task, emphasizing the marked increase of ethics, better output from students, and improved teaching (Roman & Porter, 1978) Moreover, the incorporation of didactic teaching alongside experience-based methodology improves the students' understanding of the subject and ensures mastery of practical skills necessary for group therapy. Eyberg and Matarazzo (1980) showed through empirical evidence that integrating didactic and experience-based training for parents managing children with behavioral disturbances was superior. The integration ensured that

parent-child interaction in therapy was enhanced through experience, while didactic training only had a small effect in group therapy settings.

Studies on the training of counselors and psychotherapists have demonstrated the effectiveness of a combination of didactic and experiential methods. It was found that didactic and experiential integration projects ensure the development of trainees to the level of fully qualified therapists over a relatively short period of training (Carkhuff and Truax, 1965; Andronico et al., 1967; Truax, Carkhuff, and Douds, 1964). This approach is based on the idea of shaping therapist behavior through the presentation of relevant structured information about what is going on, the patient and his problem, the nature of change, and the characteristic strategies for achieving it in didactic learning. At the same time, the attention remains on the therapist and his development and growth by providing experience for him in a structured learning environment in which work with a client of varying levels of difficulty primarily occurs. Didactic methods are not limited to clinical cases but are also used among the specialists who will train future social workers. Shestakova et al. (2023) paid attention to the use of didactic methods as they discussed the importance of using various learning techniques such as brainstorming, discussions, and role-playing in the process of social work. The diversity of methods allows combining theoretical knowledge and the practice necessary for the formation of values and professional skills in social work. Silverberg (2003) studied the therapeutic use of didactic and literary texts in bibliotherapy, thus emphasizing the role of didactic therapy in treatment, diagnosis, prevention, and training. All these authors and examples show the versatility and effectiveness of didactics in the formation of psychological health and professional competencies.

Thus, the effectiveness of didactic therapy should be considered not only from the viewpoint of its potential to help people become their own therapists, thus contributing to successfully dealing with current and future challenges, but also from a rather extensive scope. This method has been linked to various clinical practice theories, such as cognitive-behavioral theory, ecological systems theory, social support models, learning theory, stress and coping models, group practice models, and narrative (Anderson, Reiss, & Hogarty, 1986; McFarlane, Dixon, Lukens, & Lucksted, 2003). Moreover, the implementation of these theoretical models in the practice of didactic therapy has proven to decrease psychological problems and improve clients' social functioning (Dyck, Hendryx, Short, Voss, & McFarlane, 2002; Kingery et al., 2006; Montero et al., 2001). Didactic therapy may be provided to help people take charge of their mental health and support the highest aim of easily available and efficient mental health services. For instance, the combination of didactic therapy and cognitive-behavioral therapy, which is especially effective in general-practice settings, can provide a structured and educational intervention with a high yield. Furthermore, such application of didactic therapy is common in group therapy, like psychoeducational multiple-family group treatment for schizophrenia or a school-based assault and stress management training program for adolescents (White, 2008). Thus, didactic therapy can be used to resolve different psychological concerns among various populations and provide a common tool.

Moreover, the value of a holistic educational experience in the therapeutic process has been exemplified in the proposal of integrating didactic therapy with experiential learning models (Feiner's 1998). This author emphasizes that such an approach not only

increases the effectiveness of therapy but also assists clients in developing a meaningful understanding of the situation and acquiring skills to deal with similar psychological challenges in the future. Moreover, the aforementioned examples by Druck (1978) and Hansen (1976) demonstrate that the didactic approach can be successfully applied to group treatment. The former explains how this approach can be used in a short-term psychiatric setting, while the latter describes the application of didactic therapy to the treatment of depression. As such, it is possible to say that didactic therapy can be effective in various therapeutic settings. For long-term mental health therapy, Fenn and Dinaburg (1981), for example, investigated the use of didactic group psychotherapy with chronic schizophrenics. Therefore, having multiple theoretical applications and settings, didactic therapy is a significant contribution to the field.

2.9. Islamic Psychology in the Current World

Contemporary discourse on Islamic psychology, or, as scholars often refer to, ‘Islam and Psychology’, does not have a universally accepted definition or a theoretical framework. The unique interdisciplinary nature of the field involves psychology, theology, Arabic literature, philosophy, history, and mental health. Islamic psychology, as an independent academic discipline, combines the insights of Islamic teachings and contemporary psychological practice to provide a comprehensive understanding of human nature and mental health. Islamic psychology investigates the roots of Islamic teachings, such as *fitra*, or the intrinsic beauty of the human conscience that predisposes humans to good deeds (Mohamed, 1995, 2009). Furthermore, Islamic psychology examines the

influence of relying on God for mental strength and jihad al-nafs, or spiritual meditation (Bonab & Kooshar, 2011; Bonab, Miner, & Proctor, 2013). The field of study also examines the Islamic teachings on the self as reflected in the ideas of ruh, or the soul, qalb, or the heart, aql, or the intellect, and nafs, or the ego (Abu Raiya, 2012, 2014; Keshavarzi & Haque, 2013; Haque & Keshavarzi, 2014; Keshavarzi & Khan, 2018; Rothman & Coyle, 2018). Such studies significantly contribute to understanding how the construct of identity under Islam is formed, providing additional complexity to the global discourse on identity in various cultures and religions. Furthermore, Islamic psychology attempts to integrate spiritual practices into psychotherapy, including techniques such as dhikr and ruqya. This approach illustrates the field's commitment to holistic care with a keen regard for the spiritual health element as part of mental healthcare (Keshavarzi & Haque, 2013; York Al-Karam, 2015).

Indeed, the field is engaged in a lively discussion on the question of its identity and conceptual limits. At one end of the spectrum, those who consider Islamic psychology to be a variant of Sufi spiritual cleansing have described its roots (Shafii, 1985; Skinner, 1989; Haeri, 1989), while on the other hand, some have argued that it is a legitimate psychology informed by Islam or even promoted Islamic ran, Islamized psychology (Badri, 1979; Utz, 2011), which requires modifying existing psychological theories so they conform with Islamic principles (Safi, 1998). At the same time, innovative interventions such as Sabr Therapy, Jihad Therapy, and The HEART Method, focused on purposeful adaptation of psychological measures (Qasqas, 2016; Saritoprak, 2016; Lodi, 2018), signify the field's ingenuity and customization: extremism instead of essential adaptation. In

addition, origins such as Sabr Therapy, Jihad Therapy, and the HEART Method show discipline's exertion for addressing psychological challenges through the Islamic perspective. Islamic psychology is also preoccupied with various perspectives on whether it should be primarily addressed to Muslims, should put more emphasis on Islamic beliefs, or should also be concerned about other disorders, including spiritual and psychopathological disorders (Al-Mawlud/Yusuf, 2000). The differentiation of Islamic psychology and Muslim mental health indicates the scope of both fields and the extent of the current issues facing Muslims. York Al-Karam in 2018 suggested the MIP approach for the integration of psychology and Islam. The Multilevel Interdisciplinary Paradigm, originally postulated in the psychology of religion and spirituality (Emmons & Paloutzian, 2003) and further developed (Paloutzian and Park, 2005; 2013), is perhaps especially suitable for Islamic psychology, closely mirroring the Islamic principle of tawheed. It is an overarching system that can serve as a guide for research, a thinking framework, and a bridge for different disciplines, in this case between Islamic and psychology. It is an umbrella system of organized components—disciplines, subdisciplines, levels, topics, and methods—forming a dynamic configuration that functions both as a map and as a method to distinguish interdisciplinary fields.

The MIP serves as a flexible and dynamic model that enables interactions across different knowledge domains on specific topics and levels through diverse research methodologies. The MIP paradigm defines Islamic psychology as an interdisciplinary science where psychology subdisciplines and related disciplines scientifically interact on specific topics at particular levels. This interaction is inclusive of various Islamic sects,

sources, sciences, and schools of thought, employing diverse methodological toolsets. Within the MIP framework, the complexity of psychology and Islam is acknowledged. Psychology subdisciplines refer to clinical, social, neuro, developmental, health, I/O, forensic, and school psychology. Moreover, related disciplines refer to psychiatry, social work, mental health counseling, marriage, and family therapy. Islam is more of an umbrella term as it is divided into sects, sources, Islamic sciences such as tafsir, fiqh, aqeedah, tasawwuf, and schools of thought or madhabs. Topics in Islamic psychology span from individual (micro) to familial (mid) to societal (macro) levels, employing research methods ranging from quantitative approaches like randomized control trials to qualitative techniques such as phenomenology, case studies, ethnographies, and historical methods. The MIP thus serves as a conceptual guidepost, enabling scholars to root their Islamic psychology work within a broader interdisciplinary context, promoting unity within diversity.

2.10. Defining Boundaries

Contemporary psychology is defined as the empirical and scientific examination of mental processes and behavior, relying solely on human observation and experiences within the boundaries of observable and measurable phenomena. The key distinction lies in their foundational epistemologies—contemporary psychology relies on human empirical observation, while Islamic psychology transcends these constraints by incorporating divine knowledge, divine wisdom, and the wisdom of early Muslim psychologists (Fuad & Faishol, 2022; Rahman, 2020).

It aims for the integration of Islamic knowledge with psychological knowledge at multiple levels, i.e., it amalgamates principles from Islam and psychology to comprehensively examine human mental processes and behavior. It examines theories about human nature, behavior, personality disorders, and mental health that have their roots in Islamic teachings while putting a strong emphasis on the way of life that Islam prescribes. The field integrates Islamic tenets with empirical scientific methodologies, aiming to understand and explain Islamic perspectives on mental processes and behavior while employing scientific techniques to rigorously study and enhance these insights for societal betterment. But to get these benefits, we need to do a lot of research, like randomized control trials and evidence-based studies, to make sure that Islamic psychological interventions work just as well as other methods. Adhering to scientific standards enhances the credibility and acceptance of this integrated approach, advancing both Islamic psychology and contemporary psychological practices.

2.11. Rationale: Bridging the Gap

Religion universally imbues life with meaning and direction, delineating ethical conduct, deterring criminal and antisocial behaviors, advocating for healthy routines and positive personality traits, and forecasting the beneficial repercussions of such a lifestyle on overall functionality. Scholarly evidence corroborates the profound influence of religion across various dimensions of human existence, including personal, social, familial, economic, political, legal, and the broader spectrum of human activities.

Islamic teachings specifically emphasize the cultivation of a virtuous human character, which involves the purification of the self (i.e., the mitigation of moral and spiritual maladies) and the adoption of commendable actions as the cornerstone of success in both the temporal and eternal realms (Denny, 2015). Historically, prophets have been pivotal in guiding humanity towards self-purification and the formation of such an ideal character (Britannica, 1957). Although religious doctrines explicitly outline the desired behavioral outcomes, the methodologies for achieving these character transformations remain somewhat ambiguous. Over the centuries, Islamic scholars have employed various approaches to foster Islamic character and self-purification, notably *tasawwuf* (spiritual movements; Bearman, 2014), *taleem* (educational movements; Britannica, 2021), and *tabligh* (motivational movements; Burki, 2013). These movements have had an impact, but they have problems with how they use time, how they are structured, how well they work with different stages of development, how well they tailor their help to each person, and how well they deal with specific problems (Düzgüner & Şentepe, 2015). Essentially,

traditional Islamic methodologies appear to fall short in operationalization, standardization, and validation, which are essential scientific criteria for effective interventions (Allen, 2005).

A notable disconnect exists between the disciplines of psychology and Islamic studies: contemporary psychological theories and interventions have not been adequately adapted for Muslim populations, and the Islamic conceptualization of the self has not been sufficiently operationalized in accordance with scientific methodologies. This research endeavors to bridge this divide by scientifically operationalizing Islamic self-development concepts, thereby facilitating their application in diverse, evidence-based settings. In its initial phase, this study will focus on developing a reliable screening tool for identifying maladies of Nafs, thereby operationalizing and quantifying aspects of the Islamic personality that are dysfunctional within the Muslim demographic. Because Islamic self-maladies are so broad and can happen in personal, familial, social, and divine settings, and they have effects on both this life and the next, it is very important to clearly define and target behaviors that have a big effect on mental health and ability to function.

Subsequently, the research will concentrate on establishing an evidence-based intervention for the remediation of Nafs maladies. Modern demands necessitate interventions that are evidence-based, time-efficient, structured yet adaptable, and tailored to the specific contexts and developmental stages of individuals and organizations. Such interventions are poised to effect change on both micro and macro levels, offering adaptability across various professional environments—from enhancing student

engagement in educational settings to rehabilitation efforts in correctional facilities, promoting mental health in healthcare, and fostering integrity and productivity within organizational structures.

This methodology represents the first systematic research integrating Islamic principles with contemporary psychotherapy. The model itself can be considered an outgrowth of traditional Islamic thought and modern didactic therapy. Given what it is (with its focus on educational experience), this approach takes on the form of an effective tool to achieve particular goals. At its core is the acquisition of knowledge and skills critical for personal growth and psychological problem-solving. The objective of the research, which seeks to introduce the methodology of didactic therapy into an Islamic setting and anticipate disease before it actually breaks out, is to lead a person back to psychological health.

The proactive nature of the model, starting with early intervention and education, represents a major shift from reactive paradigms prevalent in modern psychology, which frequently deal with issues after they have arisen. Such a change not only accords with Islamic teachings, which encourage ongoing self-improvement and purification, but also uses the structured, short-term, aimed aspects of didactic therapy for solving problems effectively and cultivating coping strategies. The merger of these approaches should produce a therapeutic model that cares not just for the spiritual or characterological aspects of an individual but gives him practical tools entirely suited to dealing with any experience in living life. Even more, this research framework will bring together Islamic and

psychological therapies, and unfortunately, many Muslim patients are without their needs met. By integrating the teachings of Islamic psychology with evidence-based practices, the research hopes to provide a way of looking at mental health that is culturally sensitive and respectful for individuals. This union is projected to make up for deficiencies in the coverage area and effectiveness of mental health services so that we may obtain a more comprehensive grasp of the human psyche from both spiritual and psychological perspectives.

It is hoped that this research can create a new synthesis between the great traditions of Islamic psychology and the empirical rigor of contemporary psychological methods. To do so, it looks to bring into psychology therapeutic models that incorporate and acknowledge the spiritual and cultural dimensions of people's life experiences, offering an inclusive approach to mental health and well-being.

2.22. Objectives:

1. To develop a screening tool for maladies of the self (Nafs).
2. To develop an evidence-based intervention for ameliorating maladies of the self (Nafs).
3. To enhance the mental health, functionality, and productivity of Muslims across different settings through the development of Islamic personality.

Chapter 3**3. Methodology****3.1. PHASE A*****3.1.1. Construction of Maladies of the Nafs Scale*****3.1.1.1. Construction and Face Validity.**

A comprehensive list of maladies was generated by reviewing Islamic literature. This step was important to establish a theoretical basis for describing the constructs. A group of experts, including a clinical psychologist, an Islamic psychologist, and a psychometrician, evaluated the first selection of maladies. Their expertise was necessary to provide theoretical support and expert opinion (Clark & Watson, 1995; DeVellis, 2003; Hutz et al., 2015). In total, 200 items were produced for the scale of maladies, which consisted of ten constructs and twenty items per malady. The panel played an essential role in verifying the accuracy of the scale's content (Arias et al., 2014; Nunnally, 1967). Specialists evaluated items using a rating scale ranging from 1 to 10. Items with a score below five were excluded, resulting in a pool of 108 items. The scale items' relevance and representativeness of the construct under investigation were confirmed through expert interviews (Lin & Hsieh, 2011; Sharma, 2010). Furthermore, two language experts evaluated the scale to ensure face validity.

3.1.1.2. Pilot Testing.

An exploratory study was undertaken with a sample of 35 university students to assess the preliminary iteration of the MNS. The study utilized cognitive interviewing techniques (Beatty & Willis, 2007) to evaluate the suitability of scale items based on the viewpoint of the target audience. An initial data analysis was performed using SPSS to identify any potential outliers in the item responses, which led to adjustments being made to the scale.

3.1.1.3. Survey and Sampling Techniques.

Data was gathered through an online survey using Google Forms from a convenience sample of 355 respondents (mainly students) from different educational institutions. They represent the University of Karachi (UoK), International Islamic University Islamabad (IIUI), Wah University (WU), and Shifa Tameer-e-Millat University in Pakistan. This technique streamlined the data collection and provided representation from a diverse sample. The study population (conveniently selected) consisted of Muslims 18–40 years old, ensuring that the sample matched the demographic targets of the study. With a sample size of 355, effect size, and reliable estimates of population parameters can be reached at high statistical power (> 80%). The number of scale items was multiplied by three in order to form a reasonable ratio between sample size and scale items; this guarantees statistical power. A convenience sampling technique was employed because it facilitates access to participants within a short time frame. This non-probability

empowerment approach allowed us to select those who were willing to take part in the study as participants. This made sure it was practical for our purposes and also accessible. The sample consisted of 355 university students (mostly women, 72.7%) aged between 18 and 41 years. Their average age was 22.6 years ($SD = 3.94$).

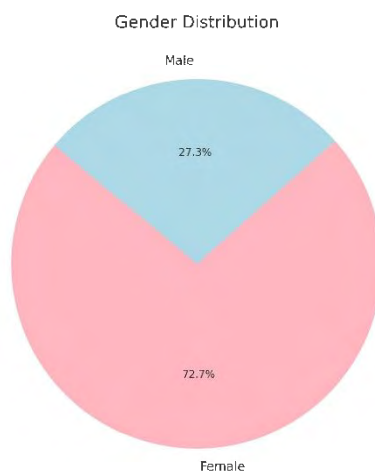
This study employed convenience sampling technique for data collection at early stage of scale construct as it poses the risk for potential bias and overrepresentation of particular population. Moreover, choosing students who are technology learned, have access to internet, and those who are from higher educational institutes poses a threat for external validity. Convenience sampling technique is however a favorable method at early stage of scale construction where the purpose is not to generalize on broader population but is to identify the pattern of existence of traits in subset of population. So, this does not compromise internal consistency or construct validity. Our aim at the initial stage was to establish structural integrity and construct validity, so for it convenience sampling was employed. However, to generalize result to population in future stratified random sampling technique is recommended to enhance the external validity

Table 1*Demographics of Participants (N= 355)*

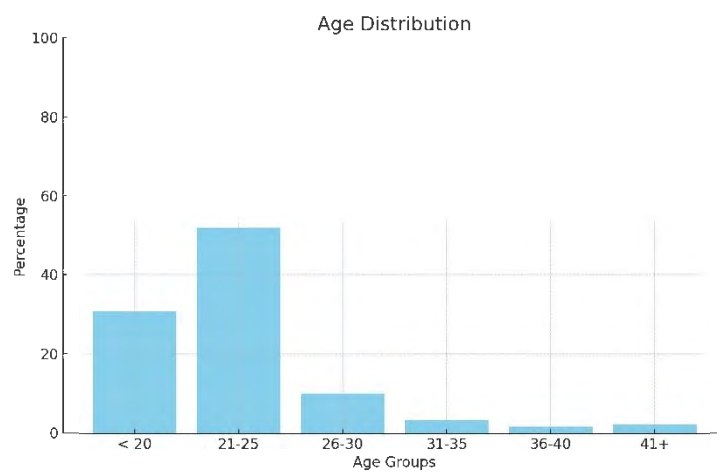
| Variable | | <i>F</i> | % |
|-----------------|--------|----------|-------|
| Age | | | |
| less than 20 | | | |
| | | 109 | 30.7 |
| | 21-25 | 184 | 51.8 |
| | 26-30 | 36 | 10.1 |
| | 31-35 | 12 | 3.4 |
| | 36-40 | 6 | 1.7 |
| above | 41 | 8 | 2.3 |
| | Total | 355 | 100.0 |
| Gender | | | |
| | Female | 258 | 72.7 |
| | Male | 97 | 27.3 |
| | Total | 355 | 100.0 |

Graph 1

Pie chart showing distribution of age in the sample

**Graph 2**

Bar chart showing the percentage of age groups in a sample.



3.1.1.4. Psychometric Evaluation and Data Analysis.

Statistical analysis was performed on Statistical Package for Social Sciences 26.0 for Windows (SPSS Inc., IBM, New York, USA). A Principal Components Analysis (PCA) was carried out to explore the underlying structure of the MoN Scale (MNS). Orthogonal varimax rotation was used to ensure that MNS factors were independent of each other (Field, 2005). The Kaiser-Meyer-Olkin measure of sampling adequacy was used to determine sample size adequacy ($KMO > 0.60$ is desirable; Kaiser, 1974), and Bartlett's test of sphericity was used to determine if the PCA was appropriate ($p < 0.05$). A scatter plot was used to decide the number of factors to be retained. The correlation was calculated between the MNS and included psychometric scales and their subcomponents.

This study used PCA with orthogonal varimax rotation because we assumed that underlying factors are distinct. Underlying psychological constructs which includes maladies like anger, aggression, envy and etc are broadly related to the construct of diseases of nafs, but they are distinct and independent structures. As, many psychiatric diseases like depression, anxiety are related with the construct of mental health, but they are independent construct. Considering it PCA was considered as appropriate to identify patterns with no preexisting model laying the foundation for initial theoretical development.

3.1.1.5. Establishment of Convergent Validity. To establish the convergent validity of MNS with already established psychometric scales, the following measures were selected:

3.1.1.5.1. GNS Scale: Foster, McCain, Hibberts, Brunell, and Johnson established the Grandiose Narcissism Scale (GNS), a 33-item measure of grandiose narcissism (2015). The authors intended to provide a full-scale narcissism score as well as seven subscale scores reflecting the seven Narcissistic Personality Inventory variables. Foster et al. found the GNS to have high psychometric qualities, with an internal consistency reliability coefficient of .91 from a sample of 980 undergraduate students. The sample standard deviation was 22.32 points. The mean full-scale score was 114.66. The alpha values for each subscale (exhibitionism, superiority, entitlement, exploitativeness, self-sufficiency, and vanity) range from 0.77 to 0.85. It was hypothesized that the GNS scale would be positively correlated with different maladies, like ostentation with exhibitionism, arrogance with superiority, exploitativeness with backbiting and slander, etc.

3.1.1.5.2. Anger Expression Scale. The Anger Expression Scale is a self-report measure with 20 questions about how a person shows anger, its internalization, externalization, control, and expression. Cronbach's alpha scores ranged from 0.72 in a subsample of 72 patients—inpatients—to 0.93 in the overall sample, indicating that the scale has strong psychometric qualities (Knight et al., 1988). It was hypothesized that AES scores would positively correlate with the anger subscale of MNS.

3.1.1.5.3. Benign and Malicious Envy Scale. The Benign and Malicious Envy Scale is a 10-item self-report measure that assesses benign and malevolent jealousy. The scale has shown significant measurement invariance across cultures and nations, as well as high internal consistency and reliability. Cronbach's alpha values range from 0.87 to 0.92). The

Cronbach's alpha values for the BMES in recent research by Kwiatkowska et al. were as follows: benign envy ($=.81$) and malicious envy ($=.84$). In the current research, the items generated were more about enviousness in everyday situations, which relates to the benign envy construct, so it was hypothesized that they would positively correlate.

3.1.1.5.2. *Lying in Ordinary Situations Scale.* The Scale is a 14-item self-report questionnaire intended to examine the frequency of lying in daily circumstances. The scale has high psychometric qualities, with an internal consistency reliability value of 0.87 and significant convergent validity with other measures of deceit and lying (Hart et al., 2019). In the current research, the items generated were more about lying in everyday situations, which relate to the relational lie construct, so it was hypothesized that the relational lie construct will positively correlate with the lie sub-scale of the MoN.

3.2. Phase B: Configuration of Therapy

This phase involved the development of a curriculum tailored for didactic therapy that merges psychological methodologies with Islamic principles. This phase involves the creation of the MN-ASK scale to facilitate pretest and posttest assessments and the experimental application of the curriculum as an effect of therapeutic change.

3.2.1. Section 1: Curriculum Formation

Steps of Didactic Therapy Curriculum Formation.

The curriculum designed was learner-centered. It is so because the teaching was based on the needs and experiences of learners rather than on a subject matter or a problem-solving approach. It was designed to actively involve the learners in the learning process using various strategies of analysis that include their participation, connection, and excitement about the content.

3.2.1.1. Formation of preliminary objectives and learning outcomes.

A specialized committee consisting of two licensed clinical psychologists with expertise in Islamic psychology and curriculum development was formed. Their collective knowledge was leveraged to conduct in-depth discussions and collaboratively draft clear preliminary educational objectives, program learning outcomes, and course learning outcomes for the curriculum. Establishing these objectives and outcomes from the outset helped set the overall educational vision and goals to guide the development of a robust, curriculum.

3.2.1.2. Literature Review.

An exhaustive review of scholarly literature was undertaken, encompassing contemporary psychological research, seminal texts in Islamic psychology, and best practices in curriculum development. A wide range of databases, journals, and books were consulted to identify evidence-based strategies for effectively integrating Islamic

psychological concepts and therapeutic approaches within the curriculum framework. Careful analysis of the literature review findings provided a research-backed foundation for the curriculum's content and structure.

3.2.1.3. Initial Curriculum Formation.

After establishing the preliminary objectives and learning outcomes and conducting a detailed literature review, the third step was the formation of the initial curriculum. This first phase involved the creation of a booklet or module, which, in the prototype of the curriculum, was a book that acted as a resource for each psychological malady or condition that the curriculum addresses. The book was structured and included the following key sections:

3.2.1.3.1. Malady Description and Definition.

The first section of the booklet included a description of the malady with a clear and concise definition, making the student understand what the condition entailed fully. This provided more general information and a basis for further details. Symptomology and Diagnostic Criteria. The second section of each booklet included the signs and symptoms for identifying the specific disease. This provided the student with the necessary tools to identify and assess everyone with the condition and provide early intervention and treatment.

3.2.1.3.2. *Islamic Perspective and Teachings.* The third section of each booklet included an introduction to essential Islamic teachings. This provided a holistic perspective based on spirituality.

3.2.1.3.3. *Case Studies and Examples.* The fourth section included various practical examples and cases that would help the student make more direct connections.

3.2.1.3.4. *Therapeutic Approaches and Strategies.* The fifth section provided counseling on the treatment methods and strategies to use based on the information provided above. Also included here were Islamic-inspired psychotherapy theories and techniques. This section was already discussed above, and the students would then provide further readings on the same.

3.2.1.3.5. *Reflection and self-Assessment.*

Each booklet concluded with a “reflection” and a set of questions that allowed the student to reflect on what they had read. . Thus, the initial curriculum formation step created a resource book that was general but would be refined in the future. The book was designed to be accessible and interactive for the student.

3.2.1.4. *Feedback from Stakeholders.* The feedback solicited in this step came from a variety of stakeholders, including licensed clinical psychologists, Islamic scholars specializing in psychology and counseling, and educators with rich experience. When the draft curriculum materials were presented to those stakeholders, they provided feedback on

areas of goal alignment, teaching activities, modern psychological principles, and Islamic principles reflected in the curriculum.

3.2.1.5. Revision of Curriculum. All feedback was recorded, transcribed, and analyzed, which was then incorporated into the curriculum, making necessary modifications to ensure relevance and teaching effectiveness. Moreover, the improvement of the teaching materials entailed more attention being placed on specific themes, more case studies, and more instances of Islamic titles embedded within up-to-date psychological practices for use as teaching tools.

3.2.2. Curriculum of Dialectic Therapy

3.2.2.1. Vision

The vision for this curriculum was to "foster an enlightened and proactive community, equipped to address personal and societal challenges with wisdom derived from the integration of Islamic principles and psychological insights."

3.2.2.2 Mission

The mission was "to provide a transformative educational experience that cultivates spiritual, emotional, and intellectual growth, empowering individuals to lead with integrity and compassion in a diverse and changing world."

Table 2*PEOs and PLOs of Didactic Therapy*

| PEOs | PLOs | Description of PLOs |
|---|----------------------------|--|
| Islamic and psychological comprehension | Identification of Maladies | Understand and identify the root causes and manifestations of maladies. |
| | Preventive Strategies | Apply Islamic and psychological concepts to develop prevention strategies. |
| Self-Regulation and Management | Intervention Skills | Execute intervention techniques effectively in various scenarios. |
| | Personal Development | Demonstrate personal growth by managing and mitigating maladies. |
| Interpersonal Skills | Better relationship | Contribute to community efforts in raising awareness and handling maladies. |
| | Ethical Conduct | Uphold ethical standards in personal and professional scenarios concerning maladies. |
| Critical Reflection | Emotional Intelligence | Enhance emotional intelligence to manage personal and others' emotional responses to maladies. |

| | | |
|--------------------------|----------------------|---|
| | Cognitive Skills | Utilize cognitive skills to challenge and change maladaptive thoughts and behaviors. |
| Application of Knowledge | Spiritual Reflection | Reflect on and strengthen spiritual beliefs and practices in the context of maladies. |
| | Lifelong Learning | Engage in continuous learning and self-improvement to better understand and address maladies. |

Blooms taxonomy

Table 3

Course Learning Outcomes Based on Bloom's Taxonomy for Didactic Therapy

| Learning Domain | Course Learning Outcome (CLO) | | |
|---|---|--|--|
| | Affective | Cognitive | Psychomotor |
| Islamic and psychological comprehension | Appreciate the role of Islamic and psychological principles in understanding the MoN. | Explain Islamic and psychological perspectives on the causes and effects of the MoN. | N/A |
| Preventive Strategies | Value the use of preventive strategies in mitigating the MoN. | Learn Islamic and psychologically informed prevention plans for the MoN. | Demonstrate preventive techniques for the MoN. |
| Intervention Skills | Accept the importance of effective intervention in the MoN. | Assess scenarios requiring intervention for the MoN. | Exhibit proper intervention skills for various malady scenarios. |

| | | | |
|------------------------|--|---|--|
| Personal Development | Appreciate personal growth opportunities amidst the MoN. | Evaluate personal development plans concerning N/A the MoN. | |
| Interpersonal Skills | Value harmonious relationships amidst the MoN. | Identify interpersonal conflicts caused by the MoN. | Manage the MoN to prevent interpersonal conflicts. |
| Ethical Conduct | Uphold ethical values when encountering the MoN. | Recognize ethical issues arising from the MoN. | Make ethical choices to avoid harm from the MoN. |
| Emotional Intelligence | Value emotional awareness concerning the MoN. | Appraise personal and interpersonal emotional responses to the MoN. | Express emotions appropriately regarding the MoN. |
| Cognitive Skills | Appreciate cognitive skills in addressing the MoN. | Understand cognitive strategies to alter maladaptive cognitions. | Exhibit cognitive regulation skills regarding the MoN. |
| Spiritual Reflection | Adhere to spiritual growth opportunities related to the MoN. | Examine spiritual perspectives on the MoN. | Engage in spiritual practices for coping with the MoN. |

| | | | |
|-------------------|--|---|---|
| Lifelong Learning | Commit to continuous learning about the MoN. | Investigate the latest advancements concerning the MoN. | Pursue positive development on the MoN. |
|-------------------|--|---|---|

3.2.3. Section 2: Experiment: Administration of Therapy

3.2.3.1. Design: Experimental design

The study used a single-group experimental design, which is a relatively simple design used to evaluate the effects of an intervention on a single group of participants. In the didactic therapy study for the amelioration of maladies of the self (such as anger and envy), the one-group pretest-posttest design was selected as it aligns with ethical and practical considerations. Random assignment to groups was considered impractical and potentially unethical, as the therapy offers clear educational and psychological benefits that should not be withheld from participants. University students were selected as a representative group, and randomization was not essential due to the focused nature of the intervention. The design was particularly suited to this context because the therapy involved structured sessions that progressively built knowledge, altered attitudes, and provided skills. While the limitations of the one-group pretest-posttest design—such as history, maturation, and testing effects—are often raised, they are less relevant in this case. The short duration of the intervention minimized historical or external influences, while maturation effects were controlled by the targeted timing of the sessions within a university setting, where participants' psychological states were relatively stable. The reflective exercises and skill development components also countered testing and instrumentation biases by engaging students in continuous self-assessment and practice. Lastly, differential loss to follow-up and regression to the mean were not significant issues, as the pretest knowledge, skills, and attitude baselines were not based on extreme

conditions, and follow-up participation was closely monitored, ensuring that any attrition did not skew the results. Thus, the design was both effective and appropriate for this particular study.

3.2.3.2. Hypothesis

Engagement in didactic therapy will result in a statistically significant reduction in MoN scores from pre-treatment to post-treatment assessment, as measured by the MN-ASK.

3.2.3.2. Sample

The study recruited 50 Muslim participants aged 18–25 from BS-level postgraduate colleges in Islamabad. Recruitment was facilitated through social media advertisements highlighting the study's goals and objectives, specifically targeting individuals interested in personal development interventions rooted in Islamic values and their relation to psychological and emotional health. An initial pool of 65 students registered, with access and negotiation achieved through advertisements and discussions encouraging attendance. Participants were interviewed based on their availability and commitment to the sessions, resulting in 50 final participants. Four were selected as associates for session arrangement, and 11 were excluded due to infrequent commitments, ensuring a dedicated and consistent sample.

3.2.3.3. Procedure

The study employed the process of voluntary participation, which is in line with the principle of autonomy. The potential participants were made aware that their participation would significantly contribute to the studies on the implications of different Islamic practices and psycho-social strategies for enhancing the personal development of the participants, specifically aimed at managing the MoN. To ensure the ethical requirement of anonymity among participants, the researcher alone was aware of the group member's identity. A WhatsApp group was used for the purpose of assigning the participants tasks and informing them of tasks and activities. It is the only method to ensure the utmost anonymity and to maintain the communication level between the researchers and the participants.

The procedural aspect was designed with thorough care so that each session would facilitate a reflective and experiential learning environment for participants. Google Meet was chosen as the platform for session delivery since it was accessible to everyone and allowed participants from across the city and country to interact in real-time.

3.2.3.3.1 Pre-Session Preparations.

For each session, pretest forms were sent out to participants via Google Forms days before the session date. These pretests were designed to measure the participants' baseline knowledge, attitudes, and skills related to the MoN that were the focus of the coming session.

3.2.3.3.1 Session Structure Each of the six sessions consisted of three parts:

Part 1: Lectures. The lectures were the theoretical, knowledge-sharing portions of the sessions. They dealt with the theory and foundation of particular MoN that were formed as per the protocols mentioned in the earlier section. This was done so that the session maintained the rigor of modern psychological theory while also speaking to the participants' cultural and religious context. The lectures were designed to be both informative and engaging. They made extensive use of visual aids and aural stimuli to keep participants engaged as they learned and processed information.

Part 2: Reflective Discussions. These were where, after learning about the symptoms and causes of a particular malady, participants were gently guided to explore the symptoms of those maladies in their personal lives. In the confirmation phase of the sessions, reflective discussions were the point at which participants started to actually practice self-awareness, which is the cornerstone of personal development. Participants were encouraged to share, but it was always made clear that this was not an obligatory act and could be foregone in favor of privacy or confidentiality.

Part 3: Practical Exercises.

The sessions finished with practical, applied exercises, in which participants were pushed to develop skills on the basis of knowledge and reflection. These skills were directly and clearly relevant to managing a particular malady among Nafs. Different activities and exercises were used for different sessions in each of the modules. Some sessions involved

role-playing to develop reflective listening; others involved goal-setting around particular malady; others involved scenario-based problem solving around paradigm shifts; while others were filled in the black or almost puzzle-like, so that everyone got to see a style of knowledge or a piece of wisdom that they could take with them. On a deeper level, this saw sessions that had different shades of cognitive theories related to professional or formal pedagogy, whereas other sessions felt like exemplars of a curriculum with its foundation in tazkiyyah, or Islamic spiritual pedagogy.

3.2.3.3.3. Post-Session Engagement and Assessment.

After the session, participants were given post-reading materials that would serve to consolidate the content of a session and serve as a basis for ongoing personal reflection and internalization of a session. This was to deepen their learning and allow them to immerse themselves further in a way in which they could pace themselves. Google Forms was used to send a post-test three days after a session that served to measure participants' knowledge acquisition and skill development in relation to the maladies that the session dealt with.

Table 4*Session Structure of Didactic Therapy*

| | Session | Duration | Content |
|---|---------|----------|---|
| 1 | Session | 2 hours | Introduction to the MoN. their definitions, and their implications within both Islamic and psychological frameworks. Discussion on the Islamic model of Nafs and Tazkiya tun Nafs. Overview of contemporary therapeutic modalities for malady management. |
| 2 | Session | 3 hours | Conflict-related MoN. focusing on explicit maladies such as anger and taunting. |
| 3 | Session | 3 hours | Implicit maladies, including backbiting, slander, and harboring grudges, |
| 4 | Session | 3 hours | Discussion on the maladies of avarice and materialism. |
| 5 | Session | 3 hours | Maladies of envy, arrogance, and ostentation, their roots, effects, and remedial strategies through Islamic and psychological lenses. |
| 6 | Session | 3 hours | Integration of learned concepts and strategies for personal growth, encompassing a recapitulation of |

key lessons and discussion on their practical
application in daily life

3.2.4. Section 3: Assessment and analysis—Development and Administration of the MN-ASK Scale

Due to the need to measure the impact of the intervention in a rigorous manner, a new testing instrument was developed for this purpose. The new testing instrument for assessment was tailored to the context of this study and the nature of the subject. The instrument in question was the MN-ASK scale, where MN stood for MoN and ASK stood for Attitudes, Skills, and Knowledge. MoN were conceptualized within, but not limited to, the Islamic frame of Islamic psychology due to its differences with the MNS under development. With the educational and preventive goals of the curriculum, the MN-ASK focused more on instant assessment and instant change.

3.2.4.1. Development of the MN-ASK Scale

The MN-ASK scale was designed in such a way that it measured three domains: cognitive, affective, and psychomotor. This was based on the Bloom taxonomy, which has been widely used in the classification of educational goals to generically classify the expected objectives and outcomes.

1. Cognitive Domain Assessment: The cognitive domain of MN-ASK aimed to measure the participants' learning in terms of knowledge. This involved the concepts

and knowledge that were covered in the learning in each of the areas and whether the participants could recount the knowledge as it was taught. For MoN, this involved understanding the concepts covered, the implications of the concepts in harmony with personal and social life, and the strategies to manage the maladies.

2. Affective Domain Assessment: This was aimed at determining the change in emotions and other aspects of being in relation to MoN. This meant determining whether the attitudes of the participants towards the maladies had changed, whether the participants had changed their feelings and attitudes, and whether they now had a positive model of the subject in a bid to use the approach in their personal encounters.

3. Psychomotor Domain Assessment: The psychomotor assessment was focused on the development of skills.

3.2.4.2. Implementation and Analysis of Scale

The MN-ASK scale was implemented and analyzed to determine the efficacy of the educational intervention. Participants were required to complete the MN-ASK scale as a pretest-posttest measure of learning and development across the three domains: cognitive, affective, and psychomotor, for each specific disease covered in the curriculum. Analysis of the MN-ASK scale involved assessing changes in participants' pretest and posttest scores for each of the MoN in terms of knowledge, attitude, and skill. Statistical measures of paired sample t-tests and analyses of variance were conducted to determine the significance between participants' pretest and posttest scores.

Chapter 4**4. Results**

Principal components analysis is a mathematically rigorous data reduction technique that allows transforming and reducing the dimension of a set of intercorrelated variables into a new set of uncorrelated variables called principal components. It serves as an exploratory data analytic technique to determine the lowest number of components that can be responsible for the data variance. In the given analysis, the varimax orthogonal rotation was applied in order to maintain the independent nature of principal components. The latter was done under the assumption that the existence of maladies of self, which are interrelated, needs to be studied in a symmetric way in relation to other variables.

The KMO measure of sampling adequacy estimated the adequacy of the data set for PCA . In the current study, the KMO value was .94. It needs to be noted that KMO ranges from 0 to 1, and the latter value indicates the highest correlation between variables, making them appropriate for the following factor analysis. Accordingly, in the given study, the sufficiently high value of KMO confirms the size of the sample, which was chosen for PCA. It is expected to exceed the value of .60 if the selected participants make PCA acceptable and reliable. Another measure essential for PCA is the Bartlett test of sphericity. The value of the latter was significant in the present study, $\chi^2 = 35976.05$, $df = 6903$, $p < .05$, which is essential for drawing the conclusion on the relationship between initial variables. It verifies Bartlett's-test as acceptable and appropriate for PCA.

The assumptions of EFA, such as data being normally distributed or linear, were rigorously evaluated and satisfied . This means that the factors identified in this analysis are reliable and valid . Reliability refers to the consistency of measurement, while validity represents the extent to which the factors measure actual properties of the subject. In this analysis, reliability and validity served to confirm that the factors identified measure structures of maladies of self in the original scale. The scree plot was used to decide how many factors to maintain, and 11 factors were found in the case . Items that loaded to below .30 or less, or that accounted for less than 10% of the variance of the factor were removed to ensure that the factor is robust. Items that loaded significantly on two or more factors, above .30, were also excluded as they would interfere with the identity of each factor . This led to a reduced factor solution of 94 items in the Maladies of Nafs Scale, which now accounted for 61% of variance, marking almost total inclusion of the factors. A total of 92 items constituted the factor matrix, which accounted for 56.46% of the total variance.

Table 5*Maladies of Nafs Scale Factor*

| Factors | Initial items (n) | Dropped Items (n) | Retained Items (n) | Item Description |
|-----------|----------------------|-------------------------|--------------------------|--|
| Anger | 7 | 0 | 7 | Sudden and intense anger outbursts leading to impulsive and harmful actions (i.e. verbal or physical aggression, self-harm, or damaging property) |
| Arrogance | 10 | 3 | 7 | Excessive sense of self-importance and superiority often leading to a lack of empathy and understanding. It includes a tendency to demand more attention and respect |

| | | | | |
|----------------------------------|----|---|----|--|
| Avarice | 8 | 5 | 3 | Excessive concern or reluctance to spend money due to a strong desire to accumulate wealth and includes overthinking purchases, avoiding necessary spending, and prioritizing wealth accumulation over other life goals. |
| Backbiting (Gossip Propensity) | 14 | 2 | 12 | Inclination to engage in negative conversations about others, including their flaws and mistakes. Tendency to prioritize sharing negative information over personal integrity and relationships. |
| Breaking ties (Grudges Tendency) | 12 | 1 | 11 | Tendency to hold grudges and negative feelings towards family members and close friends for extended periods. Dwelling on past wrongs experienced and a preference for attaining support from non-relatives. |

| | | | | |
|------------------|----|---|----|---|
| Envy | 11 | 4 | 7 | <p>A desire to possess something someone else has.</p> <p>Often includes dissatisfaction with one's own achievements, possessions, and status and may include negative emotions such as jealousy and feelings of inferiority.</p> |
| Lie (Dishonesty) | 15 | 0 | 15 | <p>A deliberate act of sharing false or misleading information for personal advantage, self-preservation, or to evade negative outcomes, including lies, distortion of truth, or making insincere promises</p> |
| Materialism | 3 | 0 | 3 | <p>An excessive focus and prioritisation on material possessions over other values and goals often viewing these as central to their well-being. This can</p> |

| | | | | |
|-------------|----|---|---|--|
| | | | | negatively impact relationships and well-being by emphasizing external factors over internal ones. |
| Ostentation | 10 | 1 | 9 | Craving acknowledgement for virtuous deeds, hoping to be viewed as morally superior. Openly showcases good deeds and may feel threatened by others performing similar good deeds. Often ashamed or embarrassed when errors are highlighted, as it may jeopardize a self-projected image of moral superiority |
| Slanders | 5 | 1 | 4 | Intentional spreading of false and/or damaging information in oral or written form about someone to harm their reputation or cause others to view them negatively. Slander can result in emotional distress, financial loss and damage to personal relationships. |

| | | | | |
|-------------|-----|----|----|--|
| Taunting | 16 | 0 | 16 | Act of insulting or mocking someone in a contemptuous manner, often involving humorous or sarcastic remarks that make the recipient feel inferior or embarrassed. It may involve mocking people past errors or using abusive or derogatory language to people. |
| Total items | 108 | 14 | 94 | |

This table presents the factor analysis results for the Maladies of the Nafs Scale (MNS), detailing the number of initial items, items dropped based on factor loadings, and the retained items for each identified factor. Factors include Anger, Arrogance, Avarice, Backbiting (Gossip Propensity), Breaking Ties (Grudges Tendency), Envy, Lie (Dishonesty), Materialism, Ostentation, Slanders, and Taunting. The table outlines how initial items for each factor were reduced based on statistical analysis to arrive at the final number of retained items, which collectively aim to measure the maladies of the Nafs with psychometric integrity. Specifically, the

table illustrates the process of refining the scale from 108 initial items to 94 retained items after identifying and excluding those with inadequate factor loadings.

Graph 3

Comparison of Initial, dropped and retain items across factors

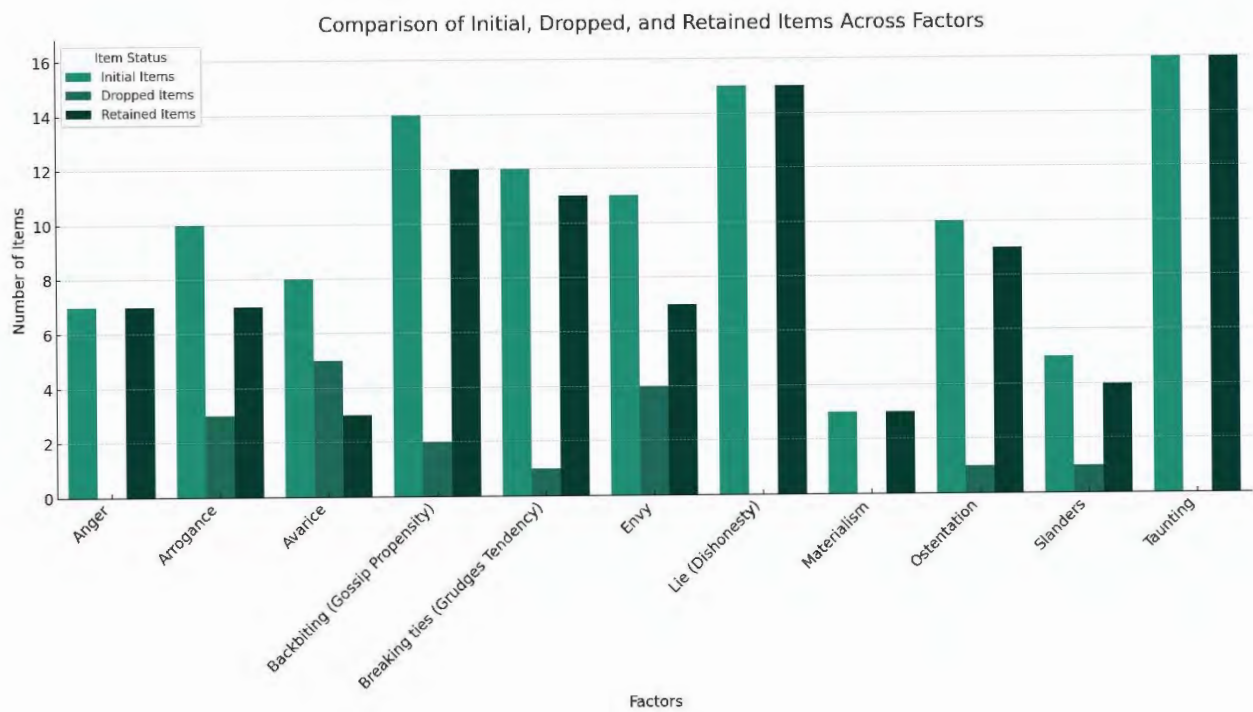


Table 6

Factor Structure for MNS (N= 355)

[illegible]

| | | | |
|--------------------|---|------|-------|
| 7 | When I feel even a little bad about the things, I get angry. | AO7 | 0.610 |
| Factor 2:Arrogance | | | |
| 1 | I think I am better than others | ARO1 | 0.481 |
| 2 | I often think that the people around me are inferior to me. | ARO2 | 0.404 |
| 3 | I wish other people were inferior to me in wealth, beauty and honour. | ARO3 | 0.360 |
| 4 | When I meet people, I want everyone to pay attention to me | ARO4 | 0.496 |
| 5 | I want people to respect me more than anyone else | ARO5 | 0.464 |
| 6 | My family is better than other families. | ARO6 | 0.549 |
| 7 | I am more beautiful than others. | ARO7 | 0.669 |

Factor 3: Avarice

| | | | |
|---|---|------|-------|
| 1 | I think a lot before even buying a small thing. | AV10 | 0.550 |
| 2 | Often my heart wants to give charity but I feel reluctant considering my own needs. | AV2 | 0.432 |
| 3 | I feel difficult in spending money. | AV4 | 0.551 |

Factor 4: Materialism

| | | | |
|---|--|-----|-------|
| 1 | The greater the wealth, the better it is. | MA1 | 0.701 |
| 2 | I want to be the richest person. | MA2 | 0.706 |
| 3 | I want to be rich so that people honour me more. | MA3 | 0.541 |

Factor 5: Back-biting

| | | | |
|---|---|------|-------|
| 1 | Whenever I talk about people, I get into gossips and backbiting spontaneously. | BB10 | 0.516 |
| 2 | When I gossip with my acquaintances/friends, I mention the evils and negative side of the strangers. | BB11 | 0.690 |
| 3 | I tell my close friends about the evils of people in my office or neighbourhood or about any action that has hurt me. | BB12 | 0.470 |
| 4 | I gossiped about negative behaviours of other people in the past years. | BB13 | 0.411 |
| 5 | Sometimes people talk / act in a way which hurts, in such a situation I lighten my heart by talking to close ones | BB14 | 0.326 |

| | | | |
|----|--|-----|-------|
| 6 | I usually mention people's mistakes, deceptions and crimes in everyday conversation. | BB3 | 0.528 |
| 7 | I ask my acquaintances/friends about the negative side of people. | BB4 | 0.447 |
| 8 | I often gossip/ back bite about others. | BB5 | 0.487 |
| 9 | It's fun to talk about people's stupidities. | BB6 | 0.414 |
| 10 | If I hear of a dispute, I report it to my acquaintances/friends. | BB7 | 0.706 |
| 11 | Whatever evil happens to me, I mention it to my acquaintances/ friends. . | BB8 | 0.656 |
| 12 | Evils committed by the people should be expressed for catharsis. | BB9 | 0.514 |

Factor 6: Breaking Ties

| | | | |
|---|---|------|-------|
| 1 | I have relatives / friends with whom I have been angry for a long time. | BT1 | 0.647 |
| 2 | Wounds caused by evil deeds of people always remain fresh in my heart. | BT10 | 0.469 |
| 3 | I prefer seeking help from a non- relative rather from a relative. | BT11 | 0.455 |
| 4 | It hurts me more when relatives of mine makes a mistake | BT12 | 0.411 |
| 5 | I have relatives / friends with whom I have broken up because of their mistakes | BT2 | 0.578 |
| 6 | If my relatives do anything bad to me, I will break up with them for some time. | BT3 | 0.619 |

| | | | |
|----|---|-----|-------|
| 7 | If someone is not going well with you, it is better to break up with them. | BT4 | 0.560 |
| 8 | Relatives are always bad | BT5 | 0.439 |
| 9 | It is useless to look after your relatives. | BT6 | 0.317 |
| 10 | I do not forgive unless I punish the other person. | BT8 | 0.309 |
| 11 | Relationships should be ended on a single big mistake. | BT9 | 0.325 |

Factor 7: Envy

| | | | |
|---|---|------|-------|
| 1 | When I see someone is having a car, I wish I had it. | ENV1 | 0.392 |
| 2 | When my friends buy something new, I wonder why I didn't buy it. | ENV2 | 0.520 |

| | | | |
|---|---|------|-------|
| 3 | Some of my friends / relatives have more wealth than me, and I think I am more entitled to that wealth than they are. | ENV3 | 0.433 |
| 4 | My friends / relatives should have as much wealth as I have, | ENV4 | 0.442 |
| 5 | If my friends / relatives have more wealth than me, I want them to have equal to me. | ENV5 | 0.401 |
| 6 | I am saddened by the happiness of others. | ENV6 | 0.338 |
| 7 | It hurts when other people have more knowledge than I have. | ENV8 | 0.437 |

Factor 8: Lie

| | | | |
|---|--|-----|-------|
| 1 | If you slightly change the real situation while presenting it to the people and it doesn't harm anyone, then there is nothing wrong with it. | L1 | 0.433 |
| 2 | I lie to avoid the evil eye of the envious. | L10 | 0.463 |
| 3 | I lie to prevent the relationships from going poor. | L11 | 0.467 |
| 4 | I lie to improve the relationship | L12 | 0.584 |
| 5 | I often tell white lies. | L13 | 0.484 |
| 6 | If I get into trouble I lie to get rid of situation. | L14 | 0.553 |
| 7 | I often lie while joking | L15 | 0.573 |
| 8 | There is nothing wrong with telling a simple lie. | L2 | 0.606 |

| | | | |
|----|---|----|-------|
| 9 | There is nothing wrong while lying in joking. | L3 | 0.688 |
| 10 | You have to lie to save your honour. | L4 | 0.785 |
| 11 | You have to lie to avoid embarrassment. | L5 | 0.709 |
| 12 | Taking oaths is my habit. | L6 | 0.408 |
| 13 | I do not refrain from taking false oaths. | L7 | 0.582 |
| 14 | I lie to avoid quarrelling. | L8 | 0.537 |
| 15 | Sometimes I lie just for fun and humour. | L9 | 0.602 |

Factor 9: Ostentation

| | | | |
|---|---|-------|-------|
| 1 | I want people to think that I'm pious. | OST1 | 0.325 |
| 2 | I want my good deeds to be talked about everywhere. | OST10 | 0.484 |

| | | | |
|---|---|------|-------|
| 3 | I feel good when people praise my good deeds | OST2 | 0.734 |
| 4 | I feel good when people see me doing something good. | OST3 | 0.763 |
| 5 | When I do good for someone, I want them to feel good about me. | OST4 | 0.770 |
| 6 | I don't want people to think badly of me. | OST5 | 0.470 |
| 7 | I feel bad when people correct me and / or point out my mistakes. | OST6 | 0.496 |
| 8 | I want no one else to do the good thing which I am doing. | OST8 | 0.309 |
| 9 | I want to look unique. | OST9 | 0.390 |

Factor 10: Taunting

| | | | |
|---|--|-------|-------|
| 1 | Do you call people by funny names? | TAU1 | 0.586 |
| 2 | To what extent do you use the following abuses in a state of anger? | TAU10 | 0.607 |
| 3 | Metaphorical abuses, such as likening a person with an animal (e.g. You Dog) | TAU11 | 0.682 |
| 4 | Insults limited to the person, such as finding fault with him | TAU12 | 0.632 |
| 5 | Sexual abuses such as abuse related with sexual activity or adultery | TAU13 | 0.459 |
| 6 | Insulting their family members | TAU14 | 0.449 |
| 7 | Do you call people by funny names? | TAU15 | 0.646 |
| 8 | Do you make fun of people by making them realize their past mistakes? | TAU16 | 0.564 |

| | | | |
|----|--|------|-------|
| 9 | Do you make fun of people by making them realize of their past mistakes? | TAU2 | 0.545 |
| 10 | Do you mock people? | TAU3 | 0.576 |
| 11 | Do you use dual meaning words to insult someone? (Words that make you look like you're joking, but you are actually insulting them.) | TAU4 | 0.650 |
| 12 | Do you taunt? | TAU5 | 0.638 |
| 13 | If someone makes a mistake, I scold them harshly | TAU6 | 0.549 |
| 14 | If someone makes a mistake, do you use derogatory words to make them realize it? | TAU7 | 0.605 |

| | | | |
|---------------------|--|------|-------|
| 15 | Do you scold someone in an insulting way? | TAU8 | 0.595 |
| 16 | How much have you abused in the last year? | TAU9 | 0.648 |
| Factor 11, Slanders | | | |
| 1 | I blame people for someone else mistake? | SLA2 | 0.364 |
| 2 | I gossip about other people while associating false allegations to them. | SLA3 | 0.312 |
| 3 | If a person is really bad, I exaggerate his evils in front of others. | SLA4 | 0.338 |
| 4 | I have slandered someone. | SLA5 | 0.397 |

A = Anger Outburst, ARR = Arrogance, AV = Avarice; BB = Back-biting; BT = Breaking Ties; ENV = Envy; L = Lies; MA = Materialism; OSS = Ostentation; TAU = Taunting; SLA = Slanders

Summary:

- Eleven distinct factors were identified, corresponding to different maladies of Nafs: Anger, Arrogance, Avarice, Materialism, Back-biting, Breaking Ties, Envy, Lie, Ostentation, Taunting, and Slanders.
- Factor loadings ranged from 0.309 to 0.785 across all factors, indicating moderate to strong item-factor correlations.
- Materialism and Lie factors showed the strongest overall item-factor associations (0.541-0.706 and 0.408-0.785 respectively). Slanders factor had the most consistent, albeit lower, item-factor correlations (0.312-0.397).

The factor loadings, indicative of the correlation strength between individual items and their respective underlying factors, are crucial for understanding the scale's structure. These loadings demonstrate the extent to which each factor is essential in evaluating the corresponding malady of Nafs. In the context of Factor 1, labeled as "Anger," the loadings ranged from 0.319 to 0.644. These values suggest a moderate to substantial correlation between the items related to anger and the underlying factor. A loading closer to 0.644 indicates a stronger relationship, implying that certain items are highly representative of the anger construct within the Nafs framework. Conversely, the lower bound of 0.319, while still significant, denotes items with a less direct correlation to the anger malady but still relevant to the factor's overall structure. For Factor 2, "Arrogance," the loadings varied between 0.404 and 0.669. This range indicates a stronger overall correlation of items to the arrogance construct compared to anger, with the higher end (0.669)

signifying items that are particularly potent indicators of arrogance within the Nafs. The lower threshold of 0.404, although representing a weaker association, remains above the commonly accepted significance level, reinforcing the factor's validity in measuring arrogance. The third factor, "Avarice," exhibited loadings from 0.432 to 0.551. This narrower range suggests a more consistent association of items with the avarice construct, with none reaching the higher correlation levels observed in previous factors. Nevertheless, these values affirm the items' relevance in capturing the essence of avarice in the Nafs context. "Materialism," represented as Factor 4, showed loadings from 0.541 to 0.706, indicating a strong association of items with the materialism construct. The high lower bound (0.541) suggests that all items significantly contribute to measuring materialism, with the upper limit (0.706) highlighting items that are particularly indicative of materialistic tendencies within the Nafs. Factor 5, "Back-biting," had loadings ranging from 0.326 to 0.690. This broad range underscores the variability in how items relate to the back-biting construct, with the higher loadings pointing to key items that strongly reflect back-biting behaviors as understood in Islamic psychology. For "Breaking Ties," identified as Factor 6, the loadings spanned from 0.317 to 0.647. Similar to back-biting, this range indicates a diverse set of items, with those closer to 0.647 being central to the conceptualization of breaking ties in the study of Nafs. "Envy," denoted as Factor 7, presented loadings from 0.338 to 0.520, suggesting a moderate correlation across items. This factor's relatively lower upper limit indicates that while items are relevant, none stand out as highly dominant in measuring envy within the Nafs framework. Factor 8, "Lie," displayed a wider range of loadings, from 0.408 to 0.785, indicating a significant variation in item relevance. The high

upper limit (0.785) highlights items that are exceptionally reflective of lying behaviors, making them critical to the factor's integrity. "Ostentation," or Factor 9, with loadings from 0.309 to 0.770, mirrors the variability seen in lying, with the upper range identifying items strongly associated with ostentatious behavior within the Nafs. Factor 10, "Taunting," showed loadings between 0.449 and 0.682, indicating a robust correlation of items to the taunting construct, with those nearer to 0.682 being particularly representative of taunting within the Nafs. Lastly, "Slanders," as Factor 11, had the narrowest range of loadings, from 0.312 to 0.397. This consistency suggests a uniform association of items with the slander construct, although none exhibit a very strong correlation.

The range and variation in factor loadings highlight the diverse yet specific nature of each malady as conceptualized within the framework of Nafs, providing a robust basis for further exploration and intervention in the field.

Table 7*Psychometric Properties of Scales*

| | Mean | SD | Min | Max | Item Mean | Cronbach's α |
|-------------------------------|--------|-------|-------|--------|--------------|------------------------|
| Total Scale | 326.10 | 79.35 | 94.00 | 468.00 | 3.47 | 0.97 |
| Scale Factors | | | | | | |
| Anger | 24.41 | 7.41 | 7.00 | 35.00 | 3.49 | 0.88 |
| Arrogance | 24.72 | 7.58 | 7.00 | 35.00 | 3.53 | 0.90 |
| Avarice | 9.68 | 3.38 | 3.00 | 15.00 | 3.23 | 0.72 |
| Backbiting | 38.80 | 11.69 | 12.00 | 60.00 | 3.23 | 0.92 |
| Breaking ties/ Family grudges | 36.34 | 11.03 | 11.00 | 55.00 | 3.30 | 0.94 |
| Envy | 25.98 | 7.51 | 7.00 | 35.00 | 3.71 | 0.89 |
| Lie scale | 52.46 | 14.43 | 15.00 | 75.00 | 3.50 | 0.93 |
| Materialism | 8.81 | 3.50 | 3.00 | 15.00 | 2.94 | 0.77 |
| Ostentation | 27.95 | 8.88 | 9.00 | 45.00 | 3.11 | 0.87 |
| Slanders | 15.99 | 4.59 | 4.00 | 20.00 | 4.00 | 0.92 |
| Taunting | 60.86 | 16.31 | 16.00 | 80.00 | 3.80 | 0.96 |

Summary:

1. Excellent reliability ($\alpha \geq 0.9$): Arrogance, Backbiting, Breaking Ties/Family Grudges, Lie Scale, Slanders, and Taunting scales.

2. Good reliability ($0.8 \leq \alpha < 0.9$): Envy, Impulsive Anger, and Ostentation scales.
3. Moderate reliability ($0.7 \leq \alpha < 0.8$): Avarice and Materialism scales.

The scales presented in the table exhibit a range of reliability coefficients, indicating varying levels of internal consistency among the items within each scale. The Arrogance, Backbiting, Breaking Ties/Family Grudges, Lie Scale, Slanders, and Taunting scales demonstrate excellent reliability, with Cronbach's alpha coefficients (α) equal to or greater than 0.9. This high level of reliability suggests that the items within these scales consistently measure the underlying constructs they are intended to assess.

The Envy, Impulsive Anger, and Ostentation scales show good reliability, with α values ranging from 0.8 to 0.89. This indicates that these scales are also reliable in measuring their respective constructs, albeit to a slightly lesser extent than those in the excellent reliability category. The Avarice and Materialism scales fall into the moderate reliability category, with α values between 0.7 and 0.79, suggesting that while these scales are generally reliable, there may be some variability in how well the items correlate with each other.

None of the scales in the table fall into the satisfactory, relatively low, or low reliability categories, indicating that all scales used in the study possess at least moderate reliability in measuring their respective psychological constructs. This overall high level of reliability across the scales suggests that they are well-constructed and capable of providing consistent and reliable measurements of the psychological constructs of interest.

The scales outlined in the table not only exhibit high reliability, indicating strong internal consistency among their items, but also suggest fulfillment of other essential psychometric criteria. These include validity, where the scales are likely to measure what they are intended to, given their coherent item responses. Item analysis within these scales likely shows that individual items effectively contribute to the overall construct being measured, further supporting their reliability. The scale dimensionality, inferred from the reliability data, suggests that each scale adequately captures the singular or multiple dimensions of the psychological constructs they assess. Descriptive statistics such as mean, standard deviation, and range provide insights into the distribution of scores, indicating these scales' applicability and sensitivity in diverse research settings. Collectively, these properties underscore the robustness and utility of the scales in psychological assessment within the given context.

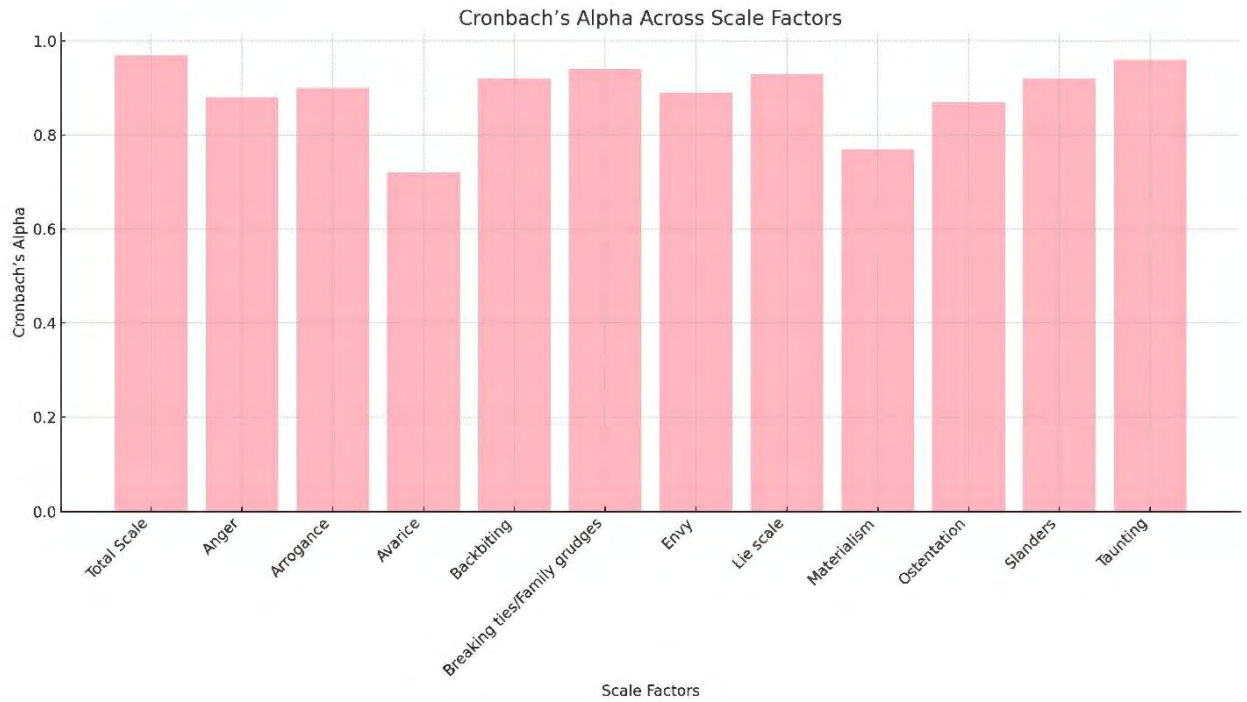
*Graph 4**Cronbach's Alpha across scale factors*

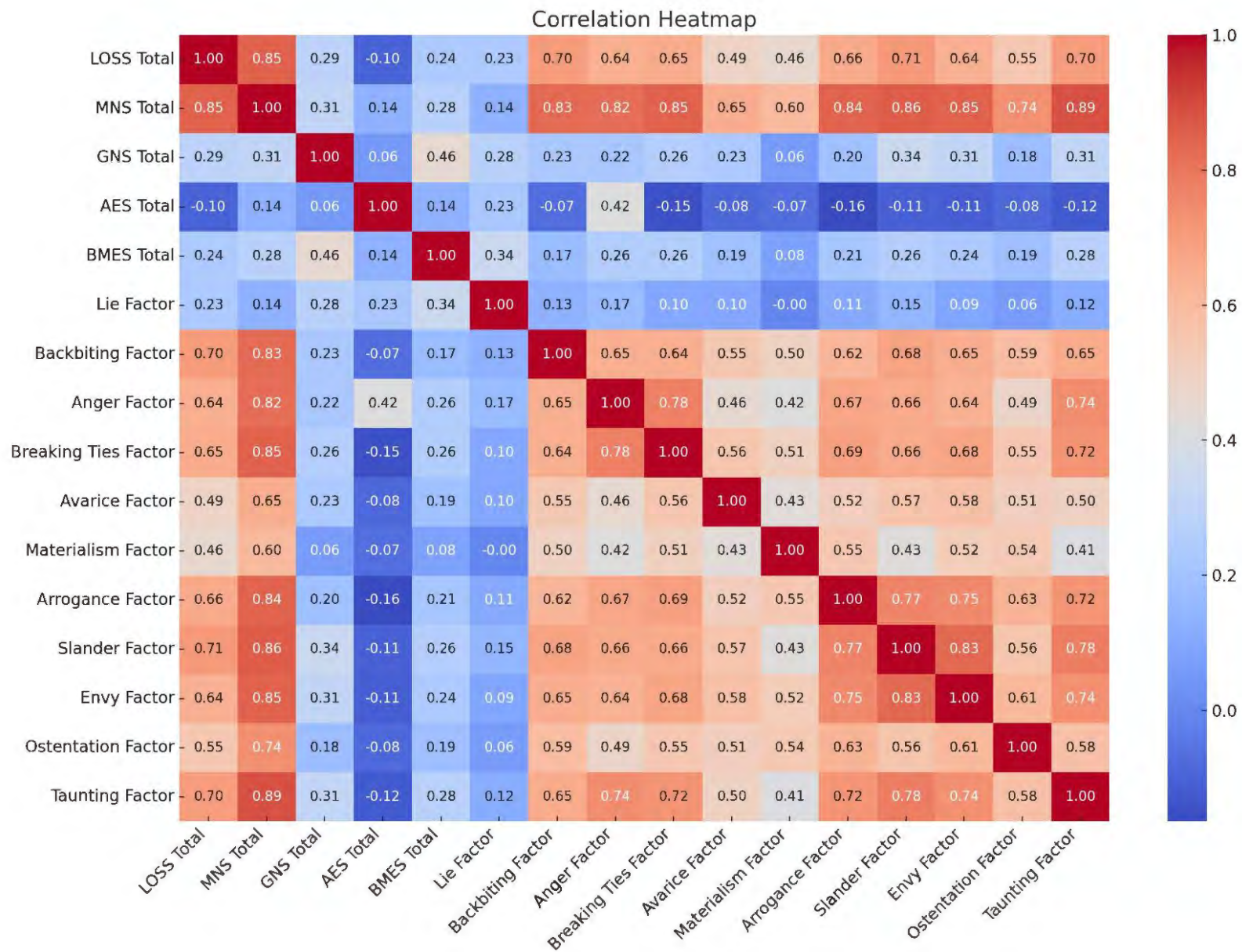
Table 8*Correlation between variables*

| | | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 |
|-----|-------------------|---|--------|--------|-------|--------|--------|--------|--------|---------|--------|--------|---------|--------|--------|--------|--------|
| 1. | LOSS Total | - | .847** | .287** | -.099 | .237** | .232* | .703** | .642** | .653** | .487** | .461** | .658** | .706** | .640** | .552** | .699** |
| 2. | MNS Total | | - | .306** | .135* | .276** | .136* | .830** | .820** | .849** | .647** | .602** | .845** | .857** | .847** | .737** | .886** |
| 3. | GNS Total | | | - | .058 | .456** | .275** | .226** | .221** | .262** | .235** | .061 | .195** | .337** | .308** | .178** | .309** |
| 4. | AES Total | | | | - | .137** | .226** | -.069 | .420** | -.147** | -.083 | -.067 | -.164** | -.106* | -.111* | -.084 | -.119* |
| 5. | BMES Total | | | | | - | .340** | .173** | .255** | .256** | .194** | .078 | .215** | .263** | .236** | .188** | .276** |
| 6. | Lie Factor | | | | | | - | .132* | .168** | .100 | .097 | -.003 | .107* | .151** | .094 | .061 | .116* |
| 7. | Backbiting Factor | | | | | | | - | .645** | .641** | .547** | .504** | .621** | .678** | .649** | .592** | .650** |
| 8. | Anger Factor | | | | | | | | - | .775** | .455** | .420** | .669** | .659** | .635** | .486** | .743** |
| 9. | Breaking Ties | | | | | | | | | - | .555** | .508** | .689** | .661** | .675** | .553** | .723** |
| 10. | Avarice Factor | | | | | | | | | | - | .435** | .518** | .568** | .579** | .514** | .496** |
| 11. | Materialism | | | | | | | | | | | - | .551** | .427** | .524** | .542** | .406** |

| | | | | | | |
|-----|--------------------|---|--------|--------|--------|--------|
| 12. | Arrogance Factor | - | .765** | .752** | .628** | .720** |
| 13. | Slander Factor | | - | .834** | .563** | .778** |
| 14. | Envy Factor | | | - | .613** | .736** |
| 15. | Ostentation Factor | | | | - | .580** |
| 16. | Taunting Factor | | | | | - |

*. Correlation is significant at the 0.05 level (2-tailed). **. Correlation is significant at the 0.01 level (2-tailed).

AES = Anger Expression Scale, BMES = Benign and Malicious Envy Scale, GNS = Grandiose Narcissism Scale LOSS = Lying
in Ordinary Situation Scale, MNS = Maladies of the Nafs Scale



Note. Correlations are signified with asterisks to present their significance, where one asterisk (*) means $p < .05$, and two asterisks (**) means $p < .01$. The table can be considered the useful source to support the convergent validity of the MNS because it presents the level of their relationship with the selected psychological constructs measured by other scales. The facts prove that MNS can be actively used in order to explore the psychological aspects of the MNS in the context of Islamic psychology.

Key findings:

- a. LOSS Total positively correlated with MNS factors (Slander, Backbiting, Taunting)
- b. GNS Total moderately correlated with MNS Slander factor
- c. AES Total significantly related to MNS Anger factor

The heatmap visualizes the correlation coefficients among 16 psychological constructs, revealing varying degrees of association. A significant positive correlation was observed between the LOSS Total and MNS Total ($r = .847, p < .001$), suggesting a strong linear relationship where increases in one variable are associated with increases in the other. Similarly, high positive correlations were noted between MNS Total and several other factors, such as Anger Factor ($r = .820, p < .001$), Breaking Ties Factor ($r = .849, p < .001$), and particularly Taunting Factor ($r = .886, p < .001$), indicating that these constructs may share underlying dimensions or be influenced by similar factors.

Conversely, the GNS Total demonstrated moderate positive correlations with BMES Total ($r = .456, p < .01$) and Slander Factor ($r = .337, p < .01$), but generally lower correlations

with other constructs, suggesting a more distinct conceptual foundation. The AES Total displayed negative correlations with several factors, although these associations were relatively weak (e.g., with Anger Factor, $r = -.069$, ns), hinting at a divergent construct with no strong inverse relationships evident.

Notably, intercorrelations among Anger Factor, Backbiting Factor, and Breaking Ties Factor were high (e.g., Anger Factor and Breaking Ties Factor, $r = .775$, $p < .001$), suggesting common elements or influences among these constructs. These findings provide insight into the interrelationships among various psychological constructs, highlighting areas of potential overlap and distinction that warrant further investigation.

The provided table describes the correlation coefficients for the relationships between Maladies of the Nafs Scale factors and other validated psychometric scales, specifically the Lying in Ordinary Situations Scale , Grandiose Narcissism Scale , Anger Expression Scale , and Benign and Malicious Envy Scale . The table can be viewed as a quantitative presentation of the extent the MNS factors are related to other scales constructs. For example, the LOSS total scores were positively correlated with several MNS factors, which means that tendencies towards dishonesty were strongly related to several nafs maladies, including Slander, Backbiting, and Taunting. The GNS total scores were also moderately correlated with the MNS Slander factor, which means that the factor is related to narcissism scores. AES total scores were significantly related to the MNS Anger factor, and this correlation consisted with the expectation about the relationships between anger expression and maladies of the nafs .

Table 9:*Descriptive Statistics for MN-ASK (N= 50)*

| Scales | Items | M | SD | A | Range | | kurtosis | Skewness |
|-------------|-------|-------|-------|-----|-----------|--------|----------|----------|
| | | | | | Potential | Actual | | |
| Anger | 10 | 34.57 | 9.60 | 812 | 1-50 | 13-46 | -0.27 | -0.89 |
| Taunting | 10 | 36.80 | 9.22 | 934 | 1-50 | 13-46 | 0.77 | -1.30 |
| Backbiting | 10 | 31.57 | 11.28 | 933 | 1-50 | 13-48 | -1.37 | -0.25 |
| Slanders | 10 | 34.49 | 11.21 | 906 | 1-50 | 13-48 | -0.94 | -0.65 |
| Grudge | 10 | 33.22 | 11.45 | 914 | 1-50 | 12-48 | -1.16 | -0.52 |
| Avarice | 10 | 31.37 | 11.25 | 880 | 1-50 | 12-47 | -1.32 | -0.28 |
| Materialism | 10 | 33.84 | 10.02 | 941 | 1-50 | 14-46 | -0.79 | -0.74 |
| Envy | 10 | 32.84 | 11.20 | 927 | 1-50 | 14-47 | -1.30 | -0.34 |
| Arrogance | 10 | 30.16 | 8.82 | 859 | 1-50 | 14-46 | -1.01 | -0.25 |
| Ostentation | 10 | 30.96 | 10.85 | 939 | 1-50 | 12-46 | -1.25 | -0.20 |

In a study measuring maladies of Nafs with a sample consisting of ten scales, including Anger, Taunting, among others, each scale demonstrated good internal consistency, as indicated by Cronbach's alpha coefficients all above .80 (e.g., Anger, $\alpha = .812$). The mean scores ranged from 30.16 (Arrogance) to 36.80 (Taunting), with standard deviations indicating moderate variability among responses. The actual range of scores observed was narrower than the potential range (1-50), with Anger, for example, ranging from 13 to 46. Distributions across scales were mostly negatively skewed (e.g., Anger skewness = -0.89),

suggesting a tendency for scores to cluster towards the higher end of the range. Kurtosis values were slightly negative across most scales (e.g., Anger kurtosis = -0.27), suggesting a flatter distribution than the normal curve but still within acceptable limits for normal distribution assumptions in psychological testing.

In this study, the efficacy of the intervention on participants' knowledge, attitudes, and skills regarding maladies of Nafs was examined using the paired sample t-test, which compared the participants' pretest and posttest scores on the MN-ASK scale. Using the mean difference between each participant's pretest and posttest scores, the paired sample t-test provided a stringent examination of the intervention's impact.

Table 10:

Paired Sample t-test showing comparison of scores of MN-ASK across Pre-test and Post-test

| Scales | Pretest <i>M</i> (<i>SD</i>) | Posttest <i>M</i> (<i>SD</i>) | <i>t</i> (98) | <i>r</i> | 95% CI | | Cohen's <i>d</i> |
|-------------|--------------------------------|---------------------------------|---------------|----------|-----------|-----------|------------------|
| | | | | | <i>LL</i> | <i>UL</i> | |
| Anger | 34.57 (9.59) | 18.98 (4.41) | 16.494 | .725** | 13.69 | 17.49 | 1.625 |
| Taunting | 36.80 (9.21) | 20.18 (4.52) | 17.336 | .800*** | 14.69 | 18.54 | 1.802 |
| Backbiting | 31.57 (11.27) | 18.27 (4.68) | 11.060 | .741** | 10.89 | 15.73 | 1.180 |
| Slanders | 34.49 (11.21) | 19.35 (4.84) | 13.381 | .796** | 12.87 | 17.42 | 1.351 |
| Grudge | 33.22 (11.44) | 18.31 (4.61) | 12.096 | .736** | 12.44 | 17.4 | 1.303 |
| Avarice | 31.37 (11.24) | 17.27 (3.92) | 11.338 | .749** | 11.6 | 16.6 | 1.254 |
| Materialism | 33.84 (10.01) | 17.86 (3.85) | 14.428 | .714** | 13.75 | 18.21 | 1.596 |
| Envy | 32.84 (11.02) | 18.84 (4.46) | 11.773 | .761** | 11.61 | 16.39 | 1.250 |
| Arrogance | 30.16 (8.81) | 16.10 (3.35) | 12.993 | .534** | 11.89 | 16.24 | 1.595 |

| | | | | | | | |
|-------------|---------------|--------------|--------|--------|-------|-------|-------|
| Ostentation | 30.96 (10.84) | 17.88 (4.39) | 11.488 | .771** | 13.69 | 17.49 | 1.206 |
|-------------|---------------|--------------|--------|--------|-------|-------|-------|

Note. CI = Confidence interval; LL = Lower limit; UL = Upper limit.; ***p < .001, **p < .01

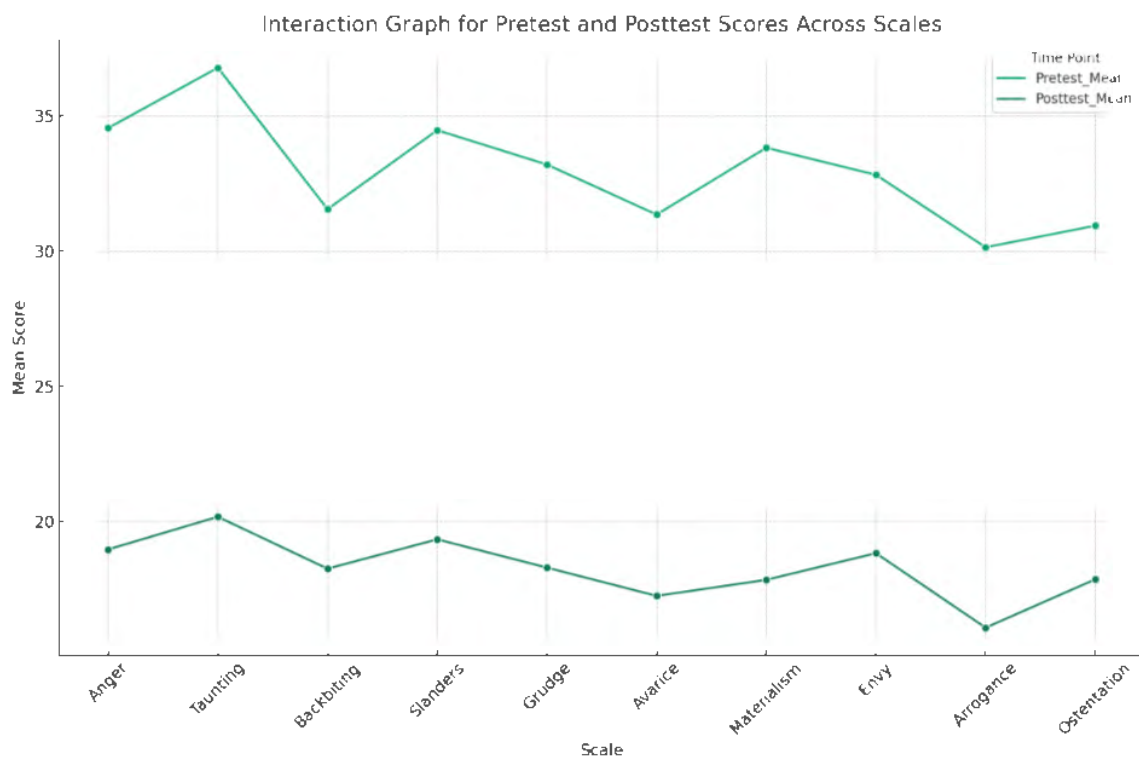
Summary:

1. Significant reduction in mean scores from pretest to posttest across all scales,
2. Effect sizes (r) ranged from moderate to high; strong effects for taunting ($r = .800$) and slander ($r = .796$).
3. Cohen's d values were consistently high, with taunting ($d = 1.802$) and materialism ($d = 1.596$) exhibiting the largest effect sizes

Table 10 provides a comprehensive statistical breakdown of pretest and posttest scores on scales measuring the following maladies of Nafs: anger, taunting, backbiting, slander, grudge, avarice, materialism, envy, arrogance, and ostentation. For each scale, mean scores (M) and standard deviations (SD) appear for the pretest and posttest conditions. As well the table provides t -statistic (t), effect size (r), 95% Confidence Intervals (CI), and Cohen's d . There was a significant reduction of scores from pretest to posttest. This is evident from the positive t -values shows a significant post-intervention improvement. Effect sizes ranged from moderate to high indicating that the intervention substantially reduced these maladies. Confidence intervals that do not include zero, further confirm the significance of the results. Specifically, the scales for taunting and slander showed exceptionally high effect sizes ($r = .800$ and $.796$, respectively, $p < .01$), denoting a profound intervention effect. Cohen's d values, which measure the standardized difference between means, were notably high across all scales, particularly for taunting ($d = 1.802$) and materialism ($d = 1.596$), suggesting a large effect size of the intervention.

Graph 5:

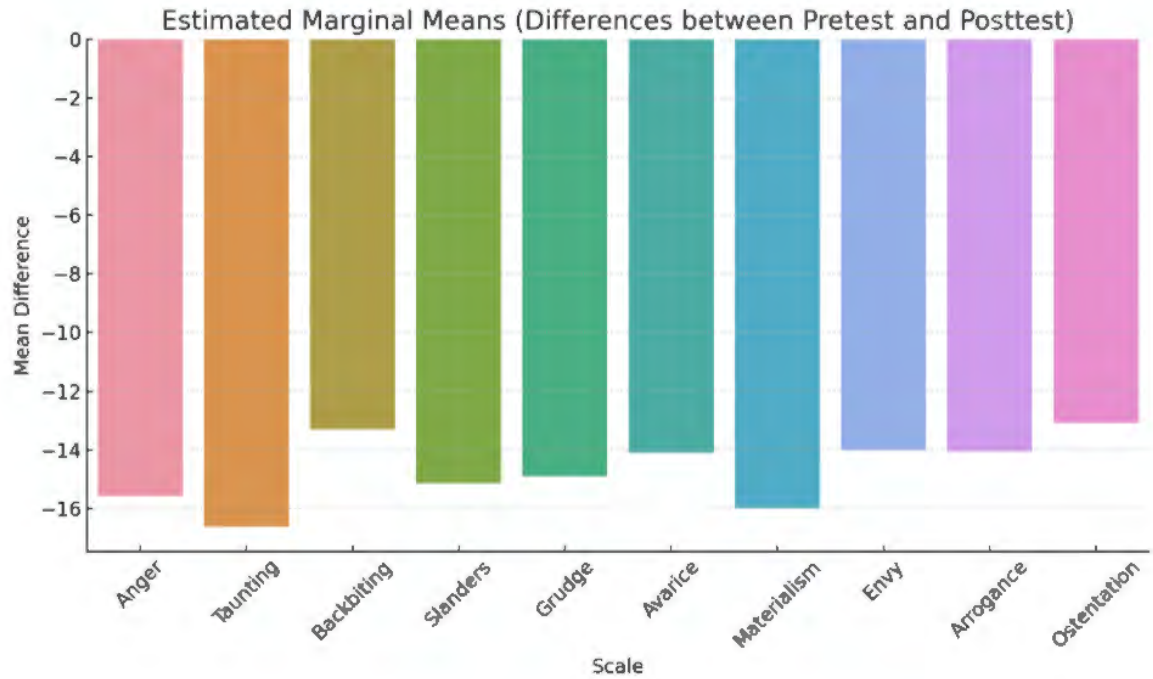
Interaction graph for pre-test and post-test scores across scales



The interaction graph above depicts the pretest and posttest mean scores across the various scales. Each line represents the time points (pretest and posttest), allowing us to observe the changes in scores for each scale. The graph indicates a general trend of reduction in mean scores from pretest to posttest across all scales, suggesting that the intervention may have been effective in reducing the maladies of Nafs measured by these scales.

Graph 6:

Estimated Marginal Means (Differences between pre-test and post-test)



The bar chart above visualizes the Estimated Marginal Means (EMMs) by showing the differences in means between the pretest and posttest scores for each scale. Negative values indicate a decrease in the mean scores from pretest to posttest, suggesting an improvement or reduction in the maladies of Nafs measured by each scale.

Additional Analysis

Table 11:

Multiple Linear Regression, predicting Maladies of Nafs

| Outcome Variable | | Model fit | Predictor | <i>B</i> | <i>SE B</i> | <i>B</i> | <i>t</i> | <i>p-value</i> |
|------------------|-----------|---|-------------|----------|-------------|----------|----------|----------------|
| 1. | Anger | $R^2 = .692$, Adjusted $R^2 = .683$, $F(10, 344) = 77.179$, $p < .001$. | Arrogance | 0.108 | 0.053 | 0.110 | 2.023 | .044* |
| | | | Backbiting | 0.092 | 0.034 | 0.130 | 2.690 | .007** |
| | | | Grudge | 0.300 | 0.034 | 0.446 | 8.845 | .000*** |
| | | | Taunting | 0.128 | 0.026 | 0.282 | 4.955 | .000*** |
| | | | Anger | 0.109 | 0.054 | 0.106 | 2.023 | .044* |
| 2. | Arrogance | $R^2 = .703$, Adjusted $R^2 = .694$, $F(10, 344) = 81.463$, $p < .001$ | Materialism | 0.324 | 0.081 | 0.150 | 3.985 | .000*** |
| | | | Envy | 0.212 | 0.041 | 0.322 | 5.139 | .000*** |
| | | | Ostentation | 0.091 | 0.041 | 0.086 | 2.200 | .028* |
| | | | | | | | | |

| | | | | | | | |
|----|---|-------------|-------|-------|-------|-------|---------|
| | | Slanders | 0.501 | 0.165 | 0.162 | 3.031 | .003** |
| 3. | Avarice | Constant | 1.615 | 0.687 | - | 2.351 | .019* |
| | | Materialism | 0.120 | 0.060 | 0.100 | 2.011 | .045* |
| | $R^2 = .493$, Adjusted $R^2 = .479$, $F(10, 344) =$ | Backbiting | 0.083 | 0.025 | 0.207 | 3.350 | .001** |
| | 33.485, $p < .001$ | Grudge | 0.119 | 0.026 | 0.315 | 4.533 | .000*** |
| | | Envy | 0.071 | 0.031 | 0.196 | 2.330 | .020* |
| | | Ostentation | 0.071 | 0.030 | 0.122 | 2.373 | .018* |
| 4. | Materialism | Avarice | 0.097 | 0.048 | 0.116 | 2.011 | .045* |
| | | Ostentation | 0.100 | 0.026 | 0.205 | 3.773 | .000*** |
| | $R^2 = .415$, Adjusted $R^2 = .398$, $F(10, 344) =$ | Arrogance | 0.136 | 0.034 | 0.295 | 3.985 | .000*** |
| | 24.381, $p < .001$ | Grudge | 0.057 | 0.024 | 0.180 | 2.359 | .019* |
| | | Taunting | - | 0.017 | - | - | .009** |
| | | | 0.045 | | 0.211 | 2.628 | |
| 5. | Backbiting | Lie | 0.208 | 0.038 | 0.288 | 5.531 | .000*** |

| | | | | | | |
|---|-------------|-------|-------|-------|-------|---------|
| | Ostentation | 0.192 | 0.064 | 0.132 | 3.013 | .003** |
| $R^2 = .625$, Adjusted $R^2 = .614$, $F(10, 344) = 57.267$, $p < .001$ | Slanders | 0.523 | 0.258 | 0.123 | 2.030 | .043* |
| | Anger | 0.223 | 0.083 | 0.158 | 2.690 | .007** |
| | Avarice | 0.382 | 0.114 | 0.153 | 3.350 | .001*** |

6. Grudge

| | | | | | | |
|---|-------------|-------|-------|-------|-------|---------|
| $R^2 = .713$, Adjusted $R^2 = .704$, $F(10, 344) = 85.331$, $p < .001$ | Taunting | 0.094 | 0.038 | 0.140 | 2.477 | .014* |
| | Anger | 0.619 | 0.070 | 0.416 | 8.845 | .000*** |
| | Avarice | 0.472 | 0.104 | 0.179 | 4.533 | .000*** |
| | Materialism | 0.279 | 0.118 | 0.088 | 2.359 | .019* |

7. Envy

| | | | | | | |
|--|-----------|-------|-------|-------|-------|---------|
| $R^2 = .795$, Adjusted $R^2 = .789$, $F(10, 344) = 133.618$, $p < .001$ | Slanders | 1.388 | 0.197 | 0.296 | 7.059 | .000*** |
| | Taunting | 0.185 | 0.032 | 0.263 | 5.730 | .000*** |
| | Arrogance | 0.336 | 0.065 | 0.222 | 5.139 | .000*** |
| | Avarice | 0.218 | 0.093 | 0.079 | 2.330 | .020* |

8. Lie

$R^2 = .629$, Adjusted $R^2 = .619$, $F(10, 344) = 58.419$, $p < .001$

| | | | | | |
|------------|-------|-------|-------|-------|---------|
| Backbiting | 0.392 | 0.071 | 0.284 | 5.531 | .000*** |
| Slanders | 0.907 | 0.352 | 0.154 | 2.573 | .010* |
| Taunting | 0.173 | 0.056 | 0.196 | 3.078 | .002** |

9. Ostentation

$R^2 = .448$, Adjusted $R^2 = .432$, $F(10, 344) = 27.956$, $p < .001$

| | | | | | |
|-------------|-------|-------|-------|-------|---------|
| Arrogance | 0.152 | 0.069 | 0.161 | 2.200 | .028* |
| Avarice | 0.228 | 0.096 | 0.132 | 2.373 | .018* |
| Materialism | 0.398 | 0.105 | 0.194 | 3.773 | .000*** |
| Backbiting | 0.134 | 0.044 | 0.194 | 3.013 | .003** |

10. Slanders

$R^2 = .705$, Adjusted $R^2 = .697$, $F(10, 344) = 82.252$, $p < .001$

| | | | | | |
|------------|-------|-------|-------|-------|---------|
| Taunting | 0.020 | 0.009 | 0.130 | 2.274 | .024* |
| Arrogance | 0.052 | 0.017 | 0.161 | 3.031 | .003** |
| Backbiting | 0.023 | 0.011 | 0.096 | 2.030 | .043* |
| Envy | 0.091 | 0.013 | 0.427 | 7.059 | .000*** |

| | | | | | | |
|--------------|-------------|-------|-------|-------|------------|---------|
| 11. Taunting | Lie | 0.021 | 0.008 | 0.123 | 2.573 | .010* |
| | Anger | .520 | .105 | .236 | 4.955 | .000 |
| | Materialism | -.435 | .165 | -.093 | - 2.628 | .009** |
| | Grudge | .186 | .075 | .126 | 2.477 | .014* |
| | Envy | .471 | .082 | .332 | 5.730 | .000*** |
| | Lie | .155 | .050 | .137 | 3.078 | .002** |
| | Slanders | .758 | .333 | .114 | 2.274 | .024* |

$R^2 = .741$, Adjusted $R^2 = .734$, $F(10, 344) = 98.625$, $p < .001$

Note: *** $p < .001$, ** $p < .01$, * $p < .05$

Models 1 through 11 provide a full analysis of the predictive relationships between several maladies of Nafs, including anger, arrogance, avarice, materialism, backbiting, grudge, envy, lying behavior, ostentation, slander, and taunting, in the sample of Muslims aged 18-40. Table 1 clearly shows that the analysis postulates statistically significant portions of variance in each dependent variable explained by the models, with R^2 values ranging from .415 to .795 for all maladies which indicated to moderate to very strong model fits. The results clearly demonstrate the social impact of these maladies. Model 1 highlights that anger can be predicted

by grudge, backbiting, and taunting. Meanwhile, Model 2 demonstrates that arrogance can be predicted by materialism, envy, ostentation, slanders, and anger. Avarice can be predicted by materialism, backbiting, grudge, envy, and ostentation . In contrast, materialism can be predicted by ostentation, arrogance, grudge, taunting, and avarice. Backbiting can be predicted by lying ostentation, slanders, anger, and avarice. Grudge, which has a strong relationship with avarice and materialism. Envy, which has the highest explained variance, can be predicted by slanders, taunting, arrogance, and avarice. Lying behavior can be predicted by backbiting, slanders, and taunting. Similarly, ostentation can be predicted by materialism, backbiting, arrogance, and avarice. Slanders can be predicted by envy, arrogance, taunting, backbiting, and lying. Taunting finally can be predicted by anger, materialism, grudge, envy, and lying.

Chapter 5**5. Discussion**

This research was aimed at bridging the gap between Islamic wisdom and psychological science. Religion has a profound influence on human life and has given vast wisdom throughout history, but this wisdom has faced reluctance of application in the modern world due to its lack of integration with scientific principles. This research aimed to cover this limitation and create a scientifically robust instrument and therapy for screening and ameliorating maladies of the self. The first phase of the study focused on the development of a reliable and valid instrument for the measurement of MoN, a concept that was historically related to character flaws in Islamic tradition. The limitations of earlier methodical interventions in Islamic history—which were less explicit, time-consuming, and scientifically unstandardized—were what motivated this phase. Traditional methods of diagnosing illnesses rely on introspection or other subjective methods, which are less trustworthy and subject to bias. This phase sought to fill this gap by creating a standardized measure for screening MoN that gave an objective, reliable, and valid assessment. After the development of screening tools in Phase A, the second phase was focused on the development of evidence-based didactic interventions that bring wisdom from both the psychological sciences and Islamic history. A group of Islamic psychologists and Islamic experts first operationally defined the MoN in terms of thoughts, attitudes, and behaviors. Based on this, items were made to measure maladies. These items were then shown to clinical psychologists, who confirmed the construct validity of the scale by rating how

relevant they were to the construct. Finally, language experts made the items easier to read. The scale thus opted for scientific steps for the operationalization of maladies. The interdisciplinary approach, i.e., the involvement of different experts from different fields, ensured that the perspectives of both fields were equivalently taken for integration. Statistical methods were used, such as item analysis, factor analysis, reliability analysis, and others. These showed that the scale was reliable (ranging from 0.72 to 0.97 for all scales) and had convergent validity (correlating positively with the LOSS, GNS, and BMES scales). All these steps reflect that MNS was constructed with scientific protocols.

5.1. Predictors of Maladies

This section will discuss the interconnectedness and predictive dynamics among various maladies, encompassing anger, arrogance, avarice, materialism, backbiting, grudges, envy, lying, ostentation, slander, and taunting, as delineated in the additional analysis of Table _____. To facilitate a conceptual elucidation of the outcomes, the results are recapitulated here, setting the stage for their comprehensive discussion in the subsequent sections.

Table 12*Predictors of Maladies*

| Predictors | Variable |
|--|-----------------|
| Arrogance, Backbiting, Grudge, Taunting | Anger |
| Anger, Materialism, Envy, Ostentation, Slanders | Arrogance |
| Constant, Materialism, Backbiting, Grudge, Envy, Ostentation | Avarice |
| Avarice, Ostentation, Arrogance, Grudge, Taunting | Materialism |
| Lie, Ostentation, Slanders, Anger, Avarice | Backbiting |
| Taunting, Anger, Avarice, Materialism | Grudge |
| Slanders, Taunting, Arrogance, Avarice | Envy |
| Backbiting, Slanders, Taunting | Lie |
| Arrogance, Avarice, Materialism, Backbiting | Ostentation |
| Taunting, Arrogance, Backbiting, Envy, Lie | Slanders |
| Anger, Materialism, Grudge, Envy, Lie, Slanders | Taunting |

The emotion of anger has been the subject of extensive study within various theoretical models in the psychological literature, emphasizing its antecedents,

manifestations, and consequences. As shown in Model 1, holding a grudge, gossiping, and taunting can have a big effect on anger. This study sheds light on the interpersonal dynamics that cause and escalate anger in the human mind. It fits well with other psychological research that shows aggression as a normal response to feeling like someone has wronged (Berkowitz and Harmon -Jones, 2004). Emphasizing the catalytic role of grudge and backbiting for anger underscores the cyclical nature of negative interactions and felt betrayals, which figuratively echoes Novaco and Taylor's (2016) observation that anger is "an emotion and a motivating arousal in response to what is perceived as a threat, injury, or injustice in one's relationship." Such findings are also consistent with the social interactionist perspectives of Felson and Tedeschi (1993) on aggression and violence, according to which the social context and interactions play a central role in the genesis and expression of anger. The crucial contribution of social interaction to the generation of anger and the manifestation of its consequences, as implied in the Social Interactionist Perspective, is a particularly insightful theoretical development. According to this approach, anger is not just an internal response residing within an individual. Instead, how people interact with others greatly shapes it. Individuals interpret and respond to other's actions to either extend their feelings of anger or to reduce them (Novaco and Taylor, 2016); the result is that anger in its various forms reflects a highly congealed mix of emotions in the human psyche and serves as a timely barometer of stress in social interaction and one's power relative to another. Consequently, it follows from this that interventions to combat anger and its maladies should neither be reduced to the enumeration of individual coping techniques nor limited to such strategies, but should embrace a broad societal and social

focus. Indeed, anger as a result of the power-threat that backbiting-following-punishment issues causes one to feel an often-nearly-overwhelming impulse to punish others (Ask and Pina, 2011). As such, the critical necessity of upgrading humanity in this regard becomes increasingly clear. It's important to understand anger by looking at it through the lens of social interaction and the social interactionist perspective. Researches by Berkowitz and Harmon -Jones (2004), Novaco and Taylor (2016), Felson and Tedeschi (1993), and Ask and Pina (2011) also add to our understanding of how complex anger is on a personal and societal level.

Model 2 describes arrogance in detail, providing insight into the various aspects and background of this psychological phenomenon. Arrogance appears to be a relatively complex construct, with many factors influencing it. Materialism, envy, ostentation, slander, and anger appear to be the driving forces of arrogance, suggesting a complex nature that is not entirely limited to the intrinsic feeling of being superior. Tanesini offers a comprehensive approach to explaining arrogance, suggesting that individuals create an arrogant self-image as a reaction to the perceived need to dominate or show themselves as better. This perspective connects the subsequent analysis to the factor predicting arrogance quite strongly, given that ostentation and materialism can be viewed as signals of self-perceived higher worth or social status. The predictive influence of envy and slander can reflect a coping mechanism where individuals develop an arrogant self-image to protect themselves from feelings of inferiority or jealousy. This perspective may be closely linked to widely known theories or concepts such as Social Identity Theory by Huddy (2001) and Narcissistic Personality Disorder. Social Identity Theory suggests that individuals partially

form their personality and self-image based on the groups they belong to, striving for a positive social identification that motivates ostentation and, as a result, arrogance. At the same time, grandiosity, need for admiration, and absence of empathy, typical for narcissists as defined by Golec de Zavala (2023), explain the links found in Model 2, as they are reflected in people's arrogance as a way of dealing with their own insecurities and protecting themselves from envy. On the one hand, the nature of personality is of great importance, whereas arrogance can be developed as a reaction to one's internal characteristics. On the other hand, arrogance can be explained as a form of social behavior influenced by such psychological features as the need to feel accepted by one's group and a low level of empathy.

The fact that avarice is associated with additional constructs, as modeled in Model 3, is really interesting. Materialism, backbiting, grudges, envy, and ostentation reflect a variety of the predictors of avarice. This means that avarice arises as a result of social comparison and material desires (Mercadante & Tracy, 2013). The theoretical frameworks on which it is meaningful to see this pattern rest are those of materialism and social comparison theory (Suls & Wheeler, 2012). Both theories posit that humans often desire more as a result of the need to compare themselves to others in terms of either possessions or achievements. The fact that other interpersonal categories are invoked in this model, particularly backbiting and grudges, suggests that avarice is not a construct that is associated only with desires toward certain materials. It could reflect emerging feelings toward a particular individual and, subsequently, a desire to "one up" this individual or individuals. This account is consistent with the reasoning in the study of a model of how

“the pursuit and acquisition of material possessions can be related to social dominance.” In a different vein, envy and Relative Deprivation Theory can be referenced together (Bernstein & Crosby, 1980). These constructs come into play when one is analyzing how one’s possessions compare to others and the feelings associated with such deprivation. One, as an individual, perceives that another has more than them. When people feel deficient, they believe it to be in relation to a specific relevant comparison standard that the other person earned—i.e., not a standard that they should have in all circumstances. Thus, deprivation is always relative. This conceptualization is consistent with Suls and Wheeler’s description in that individuals choose reference groups—some of which are self-interest—and groups people find pleasure in being superior than. It’s easier to understand why Model 3 describes avarice when we look at the theoretical frameworks of materialism, social comparison theory, and evidence for how important envy and relative deprivations are. On the one hand, the given set highlights the importance of individual psychological characteristics and activities to be carried out to explain a given situation. On the other hand, it also presupposes the need to consider other people, their activities, and the interaction between the two to justify certain avaricious behaviors. In this way, by modeling avarice with the help of a given set of categories, one can predict and analyze peculiar human activities.

Model 4’s prediction of ostentation, arrogance, grudge, taunting, and avarice as prominent precursors to materialism implies that there is a complex variety of social behaviors and interactions that are involved in the process of becoming materialistic. The daemons of ostentation and arrogance mean that there are not purely materialistic

inclinations but the behavioral mechanisms of a person who are used to demonstrate wealth and importance (Daloz, 2003). Daloz also mentioned the concept of ostentation in relation to the cultural and social logic of acquiring and demonstrating wealth, arguing that such behaviors help to legitimize elite status. Thus, materialism relates to these behaviors as there is an inextricable link between demonstrating wealth, acquiring a particular status in society, and implementing the logic of social stratification. The concepts of grudge and taunting, along with avarice, also play a role as predictors because the origin of these behaviors should somehow be related to the acquisition of valuables that can differentiate their owner from others. Human nature, with its inclination to various forms of manipulation and competition to succeed in acquiring particular goals, is also of a competitive nature. Therefore, grudges and taunting should be associated with rivalry if the theoretical definition of materialism encompasses the concept of competition. In this way, these concepts were combined in Model 4 because they are related to the phenomenon of competition. The considerations that can be linked to the psychological underpinnings of these relationships refer to the principles of social comparison and understanding of self-worth. Individuals constantly evaluate themselves in relation to others, and they will compare their wealth to what others have, according to the social comparison theory that Suls and Wheeler (2012) discussed. In this way, materialism can be fostered. Additionally, self-worth is also an essential concept, as success is often measured with the help of material wealth in environments where grudges, taunts, and avarice are present. Therefore, materialism cannot be discussed in isolation from the necessity to seek external affirmation if the importance of these concepts is acknowledged. Thus, the relationship between

materialism and seemingly unrelated behaviors such as grudge, taunting, and avarice can be fully explained based on Model 4, the principles of Social Comparison Theory, and Daloz's arguments.

The predictors of backbiting are lying, ostentation, slander, anger, and avarice in Model 5, which represents a complicated set of relations among different facets of human communication, social ambitions, and emotional states. Given this, it is possible to infer that backbiting is also a component of a set of social techniques that some people use to elevate their status and produce better results by demeaning other people or to cope with their own feelings of rage or disappointment. In this way, the ties to lying and slander are understood as predicting such behavior patterns (Nisar, Saeed, and Sadiq, 2021). In addition, the significance of ostentation and avarice is explained by a strong desire to find some possibilities to backbite, and it may also be associated with difficulties related to the inability to do the same things as others do. Taking these phenomena into consideration, it is possible to refer to the theory of social conduct and the concept of social capital. For instance, according to Weiner (1995), the Theory of Social Conduct "attempts to identify, through a review of the major works of certain sociologists, the general norms and rules that people apply to their agreements and social dealings with each other." This theory is efficient in relation to the discussion of lying in communication. At the same time, as defined by Halpern (2005), "social capital is value derived from social networks." This concept is properly used in relation to ostentation and avarice as the factors predicting backbiting. From this dual view of backbiting, the behavior may be discussed as a technique that is aggressive in nature, though it is also governed by a personal desire to live within

the in-group rules and norms. These assumptions can be partially proved with the help of the study conducted by Coyne, Robinson, and Nelson (2010) and the analysis of the function of media.

Model 6, due to its prominent loading, allowed us to look at the complexity of grudge-holding better. As the latent variable is represented by anger, avarice, and materialism, one can assume that grudge-holding is often accompanied by intense emotional experiences related to perceived injustice or slight. When reflecting on the role of anger in grudge-holding, Hannah explored the idea of feeling resentful to hold a grudge for a long time (Hannah, 2020). Even if an event led to grudges long ago and is not in the focus now, such emotions can be preserved and cannot let a person to be happy. The presence of avarice and materialism in relation to holding a grudge can be associated with some competitive qualities in people. Perhaps, as they desire to have the same things as others or even more, they feel that things are unfair and their rights are violated. However, in addition to Model 6, it is possible to use cognitive appraisal theory and attachment theory in the interpretation of the problem. Firstly, cognitive appraisal theory is based on the assumption that emotional responses can be triggered due to certain cognitive assessments of an event, suggesting whether the event is threatening, relevant, or important to an individual. As for what concerns grudges, if a person appraises an event as unjust with a focus on grudges held a long time ago, then it can be seen as irrelevant, which results in certain emotional experiences. Watson and Spence (2007) thoroughly explore the connections between emotions and particular events, ensuring a better understanding of the impact of emotions and their triggers. The second alternative to the explanation of Model

6 results is the use of attachment theory. According to this theory, put forth by Goldberg, Muir, and Kerr (1995), as cited in Picazo Curro, the caliber of early relationships and attachment styles can predict potential emotional reactions and coping mechanisms in the future. People with insecure attachment styles, due to either anxious or avoidant tendencies, can preserve the developed grudges as a protection against pieces of evidence of their vulnerability or need for proximity. It means that both theories can be used together to better perceive the complexity of Model 6 results.

Model 7's analysis of envy, which describes it in connection with slander, taunting, arrogance, and avarice, is quite convincing. This is an entirely vicious phenomenon that emerges as a result of social interactions and personal aspirations. To a large extent, such values as slander and taunting are associated with envy. They both precede the occurrence of envy and become the result of such an emotional interaction and, at the same time, motivate social actors to engage in additional practices of disparagement and ridicule. Belliotti (2020), who discusses envy in terms of moral foundations and psychological effects, vividly illustrates the essence of the latter situation. Envy is capable of destroying both individual and collective well-being by feeding their resentment and dissatisfaction. The importance of anger and avarice as values associated with envy is that they motivate people to pursue the illusion of meaning by being better and smarter than others. These considerations can be associated with envy's psychological reasons. Social identity theory is one such reason. To be more specific, the fundamentals of this theory, as set out in the arguments of social psychologists, note that the emergence of each person's self-concept is dependent on a specific social group's affiliation (Smith & Kim, 2007).

Therefore, envy is likely to occur when a person begins to compare themselves to other social actors: members of an in-group or representatives of an out-group that is more popular than a given collective. The concept of relative deprivation is another reason why envy emerges. It implies that an actual or hypothetical disparity in the unfair distribution of resources or goods is to blame for this phenomenon (Van de Ven, 2016). Thus, by investigating the psychological causes of envy, its complexities and factors that could enhance it can be explained in a broader narrative.

Model 8's approach to its investigation of lying behavior, with its designation of the influence of backbiting, slander, and taunting as contributions to it, suggests a very thick vein of deceptive interactions. The fact that two of these three interactions were said to be significant predictors of behavior suggests a social environment that is probably rife with a good deal of distrust and manipulation. It, in turn, is very likely that lying has so saturated these social spheres that it is a quick way either to protect one's own self or to manipulate the social environment. Arguably, given the selection of backbiting and slander as key predictors, these lies are likely very much a function of social status concerns as individuals preserve their own image or warn down that of others. The Social Learning Theory, as put forth by Bandura (1977), provides good first principles for both the spread and frequency within its context, assuming the premeditated nature of these behaviors. Among other things, this theory holds that behaviors are an outcome of exposure to one's immediate locales and an attempt to model and mimic the responses of others. Given the backbiting and slander that were key parts of Model 8, it is likely that lying is ingrained in individuals very early in their learning to fit into their group. There is also a preconditioned

aspect to this behavior, which means people learn to lie as a normal part of social interactions and then think it is the right thing to do when things go wrong in their social lives. The components of Ajzen's (1991) discussion of the Theory of Planned Behavior are another useful illustrative lens. This theory posits that lying is not just an impulse but a decision made by an individual with respect to their attitudes about dishonesty, perceived societal perceptions about lying, and control over their ability to communicate the truth. Thus, lying is a result of the decision-making process in which an individual considers what is socially acceptable in any given situation. It is also worth looking at some relevant research, for which Vrij (2000) is highly relevant due to its exploration of the psychology of lying and how to detect it. Engarhos, Shohoudi, Crossman, and Talwar (2020) are also relevant because they studied the efficacy of various social learning strategies in socializing lying and truth-telling behaviors and their impact on children's honesty.

The analysis of Model 9 shows a strong prediction of ostentation by materialism, a backbiting tendency, arrogance, and avarice. Thus, the analysis helps us understand the multi-dimensional nature of ostentation and its drivers. In this case, the strong prediction of ostentation by materialism accentuates the role of the desire to demonstrate one's belonging and wealth, not just as a self-identifying motive but also as a successful tool to perpetuate social stratification and division. From this perspective, of course, people may be more willing to display avarice, haughtiness, and—ultimately—backbiting when they can publicly draw attention to their own status characteristics and material abundance, which would serve as a handheld of their inner qualities and belonging. The analysis of the connections between ostentation and traits like a tendency to backbite and arrogance also

provides us with a foundation for viewing the former as a tactic people use to signal their superiority to others. As Schimpfoss (2014) argues, ostentation can not only be ascribed to the willingness to show one's belongings and wealth but also be employed to compensate for self-perceived lacks and deficiencies. Thus, it underscores individuals' preference for material indicators over other attributes in their social assessment and personal positioning. This analysis can be founded on the notion of compensatory consumption from the perspective of psychology, which implies that individuals may become ostentatious buyers so as to compensate for lack and the need for social recognition or manifest belonging to a group that they are in. On the other hand, narcissism theory, which directly accuses this motivational structure of explaining the behavior pattern in question, needs to be looked at before the link between ostentation and deprivation needs can be proven. To a large extent, the revealed results contribute to one's understanding of the major reasons for the development of ostentatious behavior deviance as well as its triggers. Notably, it emphasizes the interaction between major psychological and social factors and determinants in the development of ostentation.

Model 10 indicates that envy, arrogance, taunting, backbiting, and lying are among the strongest predictors of slander. This finding shows that the nature of this behavior is complex and often malevolent when it refers to such areas of the social arena as jealousy, an individual's desire to demonstrate superiority, and attacking rivals. This conclusion perfectly echoes the fact that there is a strong association between envy, being arrogant on one side, and pursuing the worst forms of social dynamics at the same time. Under these conditions, it is possible to say that such behaviors as taunting and backbiting should also

be viewed in a broader context, with references to different types of aggression and mobility. To a large extent, Ferguson and Quirin's theory of social aggression offers a strong psychological framework for comprehending these relationships. According to this theory, in specific social conditions, individuals choose diverse forms of behavior to make their partners and competitors more miserable and isolated (Duffy & Alkazemi, 2017). In other words, this theory permits the use of slander as a weapon for egoistical or purely amusing purposes. In this way, this picture gives a partial explanation regarding the underlying reasons that provoke such social behaviors. Nonetheless, it cannot be sufficient alone to clarify other observations since, as Model 10 teaches, none of these three predictors alone generate strong connections. Instead, this status is assigned to all five predictors, suggesting that this behavior cannot be interpreted only within the theoretical framework of social aggression. However, there is one more approach to consider and utilize to address this problem. This concept is called reputation management, and it belongs to the broader field of evolutionary psychology. It suggests that slander emerges as a tool for demeaning the status of competitors and gaining popularity and respect among other members of a group. To put it more simply, this condition is selected because it allows for finding a connection between these two groups of predictors. According to Model 11, a complex of factors including rage, materialism, grudges, envy, and lying can predict taunting. The model's findings demonstrate that taunting as a form of bullying is interconnected with both negative emotions and social motivations. This fact correlates with Winkler's conceptualization of bullying and taunting as "symptoms of hidden anger and suppressed feelings" (Winkler, 2005). The fact that the model is based on the confirmation by anger

and grudges of taunting implies that people tend to use taunting as a better way of revealing their anger to manipulate other people and hint that they will retaliate. Meanwhile, materialism and envy also confirm the fact that the model's findings are coherent with the facts observed in the real world. According to all of these factors, people tend to use taunts to suppress items that others are not able to possess or to demean poorer people in order to emphasize their own social status. The concept put forth in the study by Hardy and Van Vugt (2006), who also refer to such concepts as competitive altruism, can explain this side effect of taunting. Thus, people tend to compete in different items because direct competition will help someone to degrade himself or herself in the eyes of society instead of indirect competition using a form of derision.

The main theoretical contribution to the understanding of models provided by Lorot-Marchand et al. (2015) and Model 11 is the Theory of Relational Aggression developed by Crick and Grotpeter. According to this psycho-sociological approach, taunting is a type of aggression in which a person tries to manipulate others using the power of their relationships or status within the group or community. So, systems models provide a better understanding of the complex of factors that should be used to predict taunting, and all of the identified factors will be discussed in this essay. The concepts of competitive altruism and the theory of relational aggression will also be used in this model discussions. So, taunting can be described as a type of social competition that aims to improve the status of one person using emotional manipulation.

5.2. Maladies and Demographics

The study sample's demographic profile reveals a highly skewed concentration of participants between the ages of 21 and 25 (51.8% of the total sample), with participants under the age of 20 coming in second at 30.7%. The skew towards adolescents is extremely revealing; the information reveals a predominantly youthful sample, with the majority of them in their early adulthood. Those from the older lot (31–35, 36–40, and 41+) are underrepresented. Additionally, in terms of sex distribution, there is a highly skewed sex distribution; females are 72.7% and males are 27.3%. This gender balance must therefore be reflected when interpreting the results; men and women are indeed different and have different natures. It is worth noting that young people, especially at the level of adolescence and early adulthood, are prone to heightened negative traits due to the kind of development, socialization process, and other related issues of that age bracket beyond. When comparing the aforementioned psychometric results to the demographics, it becomes clear that the sample's highly skewed sex and age composition should have contributed to the sample's elevated levels of MoN and its sub-traits. The results show that negative traits are more prevalent among young people. This age group is highly susceptible to the heightened levels of the negative types due to their state of development and socialization. These are critical stages of development that involve a lot of psychological and social changes. Erik Erikson's psycho-socio theory cites a major challenge of this stage: reaching a required identity after having or facing role issues (Maree, 2022). Peer intervention results in conformation trials that are phantoms. To earn acceptance, the adolescents discard values and settle for conformation trials that might otherwise not play a moral role. The probable

result would be negative traits such as backbiting, materialism, lack of honesty, etc. The study and examination of the MoN in a Pakistani university student population reveal a spectrum of psychological, cultural, and developmental factors. The students participating in this study are in the transitional stages of their lives, entering both adolescence and young adulthood. Thus, these internal and external factors have a significant impact on the frequency and variety of MoN in this group. In particular, the high frequency of MoN cases in this group reveals the impact of intrinsic and extrinsic factors on psychosocial development in this group. The connection between dishonest behaviors and MoN, which is evident from the high correlation between the Lie Scale and the MNS Sum, shows that honesty and integrity are the key virtues necessary to prevent maladaptive behaviors. From the perspective of Erikson's Psychosocial Theory, the struggle of identity versus role confusion can be expressed in individuals dealing with their MoN while trying to comply with society's expectations and maintain a clear sense of self. It is not surprising, then, that such high frequencies of behaviors as backbiting, impulsive anger, and arrogance are seen, as they might be methods to separate and carve one's distinctiveness. Additionally, the significant correlations between the maladies observed in the study, such as the relationship between avarice and materialism and negative behaviors, and the complex dichotomous connection between narcissism and benign envy, reveal that the maladies are not isolated. Rather, they are deeply connected and woven into the individual's self and the wider social context. It is likely that the phenomenon of observational learning is at work in the universities studied, serving as a microcosm of the social environment in which imitation and social patterns of learning are used to determine the individual's behavior. The possible

ramifications of the study suggest that the prevalent MoN such as envy and ostentation can be understood in light of Self-Determination Theory (Deci & Ryan, 2012), in that the drive towards material possessions and need for recognition, which is further exacerbated by the competitive nature of the university, perhaps reflects unmet needs for autonomy, competence, and relatedness. The need to engage in social comparison and recognition can create favorable conditions for the development and possible further reinforcement of the MoN.

Moreover, while MoN such as envy, ostentation, and materialism prevail in a society, the socialization context of that society is an essential piece of the socio-cultural puzzle that results in the manner of their expression and manifestation, in the same vein as Vygotsky's Sociocultural Theory (Marginson & Dang 2017), which underscores the role of cultural norms and social interactions in an individual's cognitive development and behavior, whereby the emergent MoN should be seen within various social norms, religious values, and in the interactions of the individuals. Additionally, existential anxiety and the certainty of death lead people to develop symbolic defenses—such as wealth and high social status—against these existential fears, and in a similar vein, the cognitive-behavioral patterns of the mala are indicative of the prevalent pursuit of materialism and symbols of high status (Greenberg & Arndt, 2012). The wide array of MoN that Pakistani university students exhibit is a result of the combination of numerous psychological theories, cultural particularities, and personal development challenges. The findings, in many ways, shed light on the specific psychosocial characteristics of the target group, and the steps that need to be undertaken to address their maladies should necessarily pass within a holistic,

culturally competent environment. The factors we've found together show that we need to come up with flexible plans that use psychotherapeutic approaches, educational tools, and community-based interventions to help young people build mental strength, health, and a sense of right and wrong.

5.3. Clusters of Maladies

Correlational analysis, heat-map of correlation, and prediction of MoN have portrayed different patterns and clusters among maladies. These patterns depict the wider picture of maladies that cause interpersonal conflicts. Anger and taunting particularly appear as two distinct maladies, but a significant overlap occurs in their nature. The explicit expression of anger is a response to external provocation that is typically sudden, necessitating urgent action, and it is characterized by socially inappropriate behaviors (Robillard, 1996). The direct reaction of anger is distressing for both the individual themselves and the people around them. However, taunting works in a socially anticipated manner (Fromet de Rosnay, 2024).. It is not the direct confrontation but the indirect, subtle, and implicit reaction that emerges from the same internal discomfort from which anger emerged (Lines, 2001). The use of sarcasm, mockery, shaming, or jokes related to taunting is usually employed to show a deeper sense of discomfort, primarily aimed at humiliating the other person, but is not of a socially aggressive nature. Both of these maladies have different approaches in terms of actions, but they are representative of the same underlying issue, i.e., the internal discomfort aimed at the destruction or humiliation of another person, but one is made in an explicit manner and the other in an implicit manner (Lewandowska-

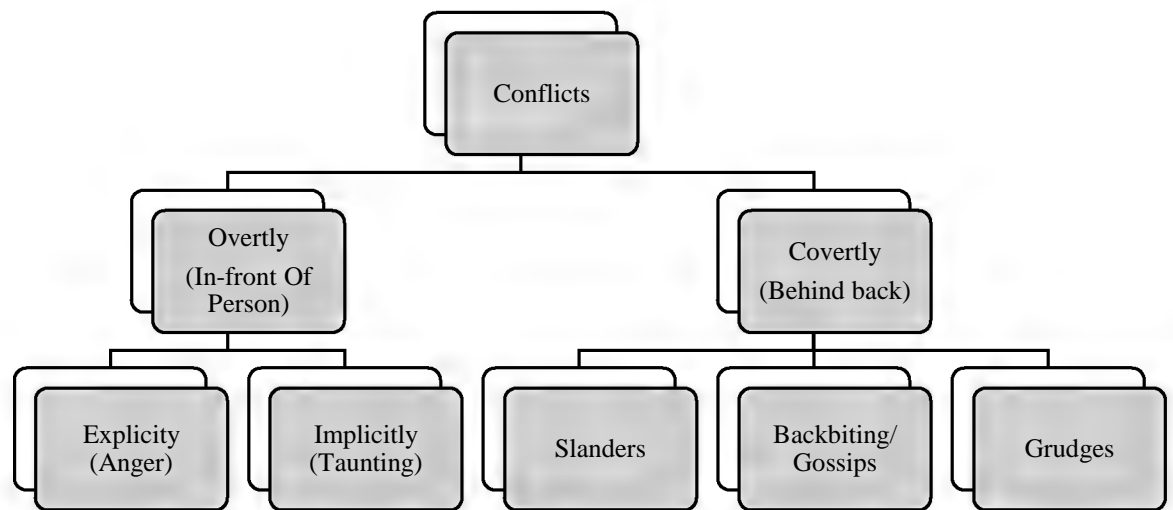
Tomaszczyk, Bączkowska, Liebeskind, Valunaite Oleskeviciene, & Žitnik, 2023).. This distinction highlights that maladies related to human interaction can be clear or subtle for the observer. In the case of subtle maladies, they may not be socially discouraged to the same extent as socially explicit maladies, but that discouragement may not be considered a criteria of spiritual normality. In its spiritual essence, it is indeed considered a moral deviation that has to be rectified for growth toward a higher self. It is important to understand the duality of overt expression of conflict (explicit and implicit, viz., anger and taunting) for comprehending the interpersonal dynamics of conflict and the formation of their resolution strategies. In contrast to overt anger and taunting, the variables of slander, backbiting, and breaking ties or holding grudges represent a different side of conflict, namely, covert conflicts (Fremont, 2004).. These two types of behaviors are described as such due to the phenomenon of voicing the conflict when the person who is the object of the conflict is not present (Lebra, 2007). Slanders and backbiting occur behind the back, where one person wants to spread negative things about the other person, who will not know that later. This implies that the emergence of conflict is dangerous for some reason, so that it cannot be expressed openly (Ell, 2014). These reasons can be fear, feelings of insecurity, malice, and others. The themes of covert conflicts, the act of breaking ties, and holding grudges are inherently connected. Breaking ties is the most apparent manifestation of a conflict one can make without resolving its contradictions directly. Holding a grudge is a reflection of conflict itself, although it might seem like the state of a person. Unlike anger's provocative nature or taunting's goal of mockery, holding a grudge is a subtle form of the conflict that lives in one's heart. It seems invisible and is hard to notice for a person

who holds it against another; however, it can lead to life-long animosity and harm all relationships. In other words, much like breaking ties, holding a grudge is a concealment of a conflict. It might seem that both states are inactive; it is, however, quite the opposite. The decision to break ties is a very active move, implying that an issue is so significant that it can no longer be ignored (Monsjou & Marie, 2018). It also suggests that the conflict was unresolved despite having a potential outlet. However, the silence of the person breaking ties might always be out of fear of starting another conflict. In terms of holding a grudge, the person whose concerns were not addressed in the past refrains from facing the current issue, and this neglect reignites the old grudge. Overall, this set of patterns creates a thematic structure that allows splitting the wide range of conflicts into subcategories. The model that was created by these themes can be seen as a “spectrum of conflict” residing in the iceberg. Explicit conflicts can be found in the open part, while covert conflicts can be seen as the hidden part of the iceberg. This model’s construction is not simply a theoretical exercise but one that is closely related to the development of psycho-social interventions in Islamic tradition. The nature of these conflicts and the topics they touch upon enable us to develop means of resolution that will address the symptoms as well as the causes of different MoN. For example, the intervention for a person who has serial outbursts of emotions can revolve around strategies for controlling one’s emotions and the facilitation of direct, honest communication in interpersonal relationships. On the other hand, the strategy for a person who constantly gossips about others and feels resentful towards them may be different. This conflict is also overt, but it is the perfect demonstration of a covert source of affect. These people gossip and hold grudges without realizing that they do so,

but even if they do, they are never willing to acknowledge the real reasons. The intervention should be based on strategies for understanding and stopping these behaviors to address their sources. For example, working with a person who slanders others can be linked to the development of personal integrity and the cultivation of the right speech. Slander often originates in the defensive instrumental behavior of cutting others down to size, which depends on a deeply entrenched belief system. The therapy of covert-up conflicts is concerned with tackling these belief systems to provide for a change in attitude and behavior. In the case of backbiting as a pronounced behavioral pattern, therapeutic interventions should be shifted towards understanding and changing the social dynamics that presuppose these behaviors. Mainly, it is often the case that social reality, where backbiting is "acceptable," facilitates the practice; accordingly, the therapy should address this particular social context rather than individual behaviors associated with backbiting. Finally, the development of self-awareness and respect for other people's lives and reputations is another important objective. In the case of holding a grudge, the point of therapy is the process of forgiving and emotional closure. In many cases, these feelings are protective mechanisms that are supposed to defend an individual from future emotional pain. In that scenario, they should be moderated and eliminated, but the process should be controlled to ensure the safety of the emotional plane. It means that the exposure to the source of pain should be gradual, and there should be planned ways of expressing, processing, and perhaps abandoning previous painful experiences. Mindfulness techniques or structured exercises focused on empathy and compassion can also make a powerful contribution, as they can help take another individual's perspective, creating a ground for

forgiveness. Overall, these are still covert interventions that focus on improving one's style of communicating and becoming more compassionate. However, the fact that these covert issues are not expressed in the form of clear provocations that would allow solving the problem in direct confrontation does not mean they are neglected. On the other hand, a person can change in a secure environment where mindfulness and control rule.

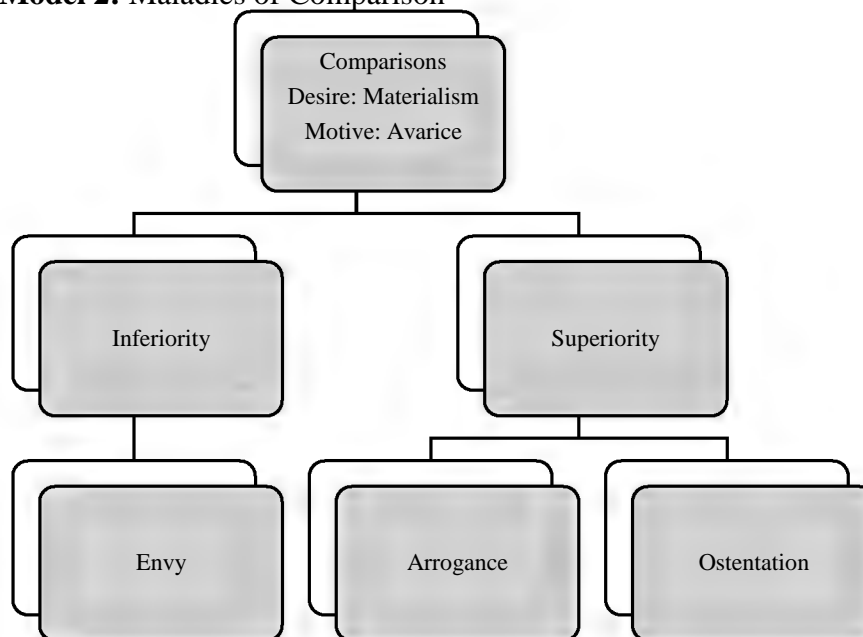
Model 1: Maladies of Conflicts



The next pattern is between avarice and materialism. In other words, a person who is characterized by avarice or extreme greed might have materialistic attitudes. As a matter of fact, materialism, in this case, is a related pattern that may be grounded in the increased desire of people to possess material riches and concern for the value of wealth and the material side of life. A mechanism at the basis of the pattern is comparison, in

which case people compare their possessions and statuses with others and strive to gain more. The fourth pattern, or model, is “correlation between ostentation, arrogance, and envy.” It is clear, literally, that these three negative personality traits appear as soon as a person starts comparing themselves with others. There are two possibilities in this model. Feeling inferior to others causes envy. Feeling that one is superior to others causes arrogance and ostentation. Arrogance and ostentation appear only when a person feels superior to others. If the above-mentioned scenario is switched and a person concedes that they are inferior to others, they want what others have—all they desperately conceive and strive to possess. The mechanism is that of comparison, just like the pattern that stemmed from the first personality change. This is the model, on the face of it, when a person wants to make a comparison relative to which things they want when they realize materialism and, in other words, when the impulse is excessive. On the whole, in light of the pattern that depicts the results of feeling inferior as envy, it is obvious that the role of comparisons is significant because they are detrimental to people who reflect on themselves. The second result—arrogance—underlines the significance of reflection on oneself. People usually regard themselves better than others and are still not satisfied with their perception of arrogance because arrogance is accompanied by contempt and a lack of regard for others. The role of the first result—envy—is evident because people feel envy, but they obtain different results because they may want what others have. Besides, there is also the factor of arrogance—someone must prove they have more, which is an attribute of wanting to dominate. It should be noted that, as for the solutions to the implications of such correlation patterns based on reflections, these can be easily solved by addressing the problem of

comparison. As for the ways in which these intervention methods can be designed, they can be facilitated through various types of training, from mindfulness to self-awareness training. A possible intervention for the abovementioned maladies would be focusing on building empathy, or rather, perspective-taking, which allows individuals to adjust their perceptions of others. In the specific case of envy, when young people see what they want and others have, encouraging perspective-taking will allow them to see similarities between themselves and others, entailing a less harsh comparison process. With the issue of arrogance and ostentation, the intervention could have encouraged humility and realized perspective, making the participants understand the contribution and worth of each other. Thus, they are more likely to take a more grounded view of themselves. Given that the maladies are all motivated by a comparative approach, a similar intervention for all could be promoting self-awareness, empathy, and humility. However, there may be certain difficulties associated with the visualization and conceptualization of similarity, as well as understanding the differences that would require a differential intervention. Overall, this is the approach that was the basis for the intervention targeting each of the maladies.

Model 2: Maladies of Comparison**5.4. Treatment of Maladies**

The fact that didactic therapy seemed to help with *nafs al-ammārah* psychopathology made a strong case for adding educational techniques to therapy. Developed in the context of unique needs and culturally sensitive contexts within Islamic psychology, didactic therapy is a type of therapy encompassing the acquisition of knowledge and learning experiences to modify attitudinal, cognitive, affective, and behavioral responses. There are some basic similarities between this way of thinking, cognitive-behavioral approaches, and psychoeducational paradigms. In all of these, teaching and asking for insight are important parts of the processes of psychological healing and personal growth. Just as cognitive restructuring in CBT plays a crucial role in clarifying the relationships among thoughts, emotions, and actions, in didactic therapy for the MoN ,

insight coupled with specific tools helps individuals re-engineer maladaptive patterns consonant with the orientation's theological frame. Thus, the possibility of developing educational techniques across therapeutic contexts, viz., from one community's set of strategies to others, has implications for charting a multiculturalist or global future for a pedagogical template from one cosmological, religious, and indigenous model to develop didactic approaches toward therapeutic interventions. The didactic approach engenders a range of psychological and behavioral outcomes. Several new psychoeducational trends support the usefulness of this educational therapy. For example, they suggest that educational approaches could be used to deal with a wide range of mental and psychiatric issues in communities (Tursi et al., 2013; Atri & Sharma, 2007; Wessely et al., 2008). Psychoeducation is efficacious in the treatment of mood disorders, substance abuse, and severe psychiatric symptoms (Tursi et al., 2013). Psychoeducation augments engagement, adherence, and outcomes across several randomized controlled trials (Donker, Griffiths, Cuijpers, & Christensen, 2009). Educational approaches are not only about enhancing client insight through informative conversations with a therapist but are part of a powerful, dynamic, and productive collaborative framework with a therapist. Indeed, the inclusion of educational therapy or didactic therapy within two significant theoretical frameworks demonstrates its efficacy. First, humanistic perspectives, inspired by Rogers (Hardy & Guerney, 2013), offer the view that the conditions created by didactic learning are conducive to the experience of personal growth and mental health healing. Second, Social Learning Theory's (Bandura, 1977) applications suggest the possibilities of continuing small steps in the direction of helping the client learn from therapeutic demonstrations and

the culturally symbolic nature of how mental health is to be experienced through personal, observed experiences with salient others. Last but not least, well-developed didactic experiences in a complementary therapeutic relationship show that pedagogical experiences work well in therapeutic exchanges for naifs disorders. In the broader context of counseling and psychological interventions, empirical support consistently demonstrates the efficacy of didactic therapy across various modalities and treatment programs. The inclusion of educational components in treatments such as CBT and dialectical behavior therapy (DBT) underscores the importance of facilitating understanding, self-efficacy, and active engagement in the healing process. These components play a critical role in enhancing individuals' capacity to manage their mental health effectively, reflecting the collaborative nature of modern therapeutic approaches. Psychoeducational approaches can also be used in a variety of settings, including one-on-one, in groups, and online. This makes them easier to access and more likely to have a positive impact on society's views and actions regarding mental health and well-being, which is very important for reducing the worldwide prevalence of mental health disorders. To underscore the educational therapeutic paradigm's relevance and importance in contemporary Muslim practice, their incorporation of didactic therapy for MoN within the spectrum of psychological interventions speaks volumes. Based on how well they work with current psychotherapeutic principles and how they help people, culturally-aware and spiritually-informed therapies could be a big part of how psychology changes over time. Their multiplication in recent years of evidence that educational therapies offer safe and effective treatments for psychiatric conditions spotlights their indispensable roles in not only

maintaining mental health and wellness but elevating the quality of life for individuals throughout the tapestry of global cultural and religious traditions. Their progression is particularly noteworthy as they enter the ethno-religious enclaves of the non-Western world.

Embedding GBD principles—such as Years of Life Lost (YLLs) and Years Lived with Disability (YLDs)—into the understanding and treatment of MoN may offer a unique lexicon for grappling with the global health impact of psychological and behavioral conditions (Grosse, Lollar, Campbell, & Chamie, 2009). The GBD quantifying the health impact of different diseases and risk factors holds valued promise for affording a comparable, complimentary view of the “health burden” of MoN, such as anger, envy, and avarice, for both individual well-being and public health. That didactic therapy, in particular the version tailored to “diseases of the heart,” should emanate as an efficacious antidote for redressing their psychological and behavioral etiologies. By allowing individuals to hold up the MoN in the mirror of their own minds, it reveals to them exactly how these maladies make them think, feel, and act. By doing so, it equips them with the knowledge and skills that may allow them to change course and avert both the psychological and physical health disorders to which they contribute. The integration of GBD concepts with the therapeutic targeting of MoN yields a comprehensive strategy for addressing the complex interrelationships between unhealthful psychological behaviors and global health outcomes. By addressing the basic underlying causes of myriad health challenges at the individual and collective levels, solutions such as cognitive therapy can play a vital role in markedly reducing the global burden of disease and thereby significantly

improving overall quality of life. Moreover, such an approach not only underscores the importance of mental health in public health strategies but also points to the ways in which culturally and spiritually informed therapies could stand at the vanguard of the promotion of global health.

5.5. Conclusion

Our primary aim in this study was an innovative attempt to integrate Islamic injunctions and modern psychological practice, focusing particularly on the prevalent maladies of the self and their wide-ranging repercussions. The creation of the MNS signalizes a meticulous synthesis of Islamic and empirical research methodology, thus endowing it with a definitive legitimacy as an assessment instrument. However, while the identification of the dimensions and composite personality structure of the MoN augmented our understanding of the cathartic process within the Islamic paradigm, the analysis of the correlations that emerged and the patterns across maladies within the boundless MoN has bearing on the deeper characteristics of interpersonal conflicts. The introduction of the ‘Maladies of Conflicts’ framework and the ‘Maladies of Social Comparison’ framework provides a comprehensive insight into the full range of manifestations of conflicts and the role of social comparisons in generative negative attributes such as covetousness, arrogance, materialism, etc. While the ‘Maladies of Conflicts’ framework served to illustrate the Overt vs. Covert (slander, gossip, and attempts to invidiously thwart) aspects of conflictivity, of which only interventions addressing both overt and covert aspects of confrontive behaviors would ultimately encourage affectively reconciliatory and empathic communication, the ‘Maladies of Social Comparison’ framework facilitated an understanding of the deep linkage among avariceness (hirs), materialism, and ostentation (for attention) and their links with maladies linked with resentment and envy and of these latter two. The last two links were rooted in competitive social comparison, thus necessitating very different approaches

to destabilizing their disallowance. Their inclusion in the development of psycho-religious interventions represents significant progress in the field of Islamic psychology, allowing the translation of theoretically enriched knowledge into highly meticulous interventions of psycho-religious practice to address covert emotional wounds and capitalize on hidden mindsets to stimulate and stand firmly behind comprehensive healing and emotional growth within the Muslim community. An extensive analysis across 11 models offers a detailed examination of the interconnections among these various maladies. Several key themes emerge. First, these models demonstrate the cyclical and self-sustaining nature of many of these diseases, where the same harmful behaviors—such as gossip, slander, and taunting—only serve to amplify the earlier emotions. Arrogance, materialism, ostentation, and greed are characteristics that further feed this harmful cycle. Second, the models underline the intrinsically social and interpersonal origins of these maladies, where constructs like materialism, ostentation, and envy stem from societal pressures, power dynamics, and the desire for status validation. Third, this analysis delineates how these diverse maladies are, remarkably, interlinked in extremely complex, bidirectional ways, denoting the incredibly complicated social fabric out of which these issues emerge. This detailed modeling, in sum, underscores that many destructive human tendencies are far from mere individual idiosyncrasies; they are deeply embedded in social phenomena. A demographic examination furthermore indicates the markedly high prevalence of MoN among Pakistani university students. The sheer prevalence of anger, envy, and greed in the sample emphasizes the significant role that psychological, cultural, and developmental factors played in their genesis. The findings underline, especially, how the youth—in an age of

identity formation and social learning—are particularly prone to negative behaviors closely tied to the twin processes by which they negotiate this age, i.e., identity development, which shapes their understanding of themselves and their world, and social learning, which orients them to the quest for autonomy, competency, and relatedness. The potential for didactic therapy—an educative praxis that comports with Islamic psychological principles—in addressing the MoN will arguably demonstrate the intrinsic worth of Islamizing the field of psychology. Through a revelation of the cognitive, emotional, and behavioral patterns that shape psychopathologies and the techniques capable of altering them, didactic therapy—a pedagogic mechanism most congruent with cognitive-behavioral therapy and psychoeducation—can be revealed. Evidence of the effectiveness of educational interventions across varied psychological and psychiatric terrains will be referenced to bolster the claim of the efficacy of didactic therapy. The fusion of didactic therapy for MoN with the Global Burden of Disease (GBD) framework supplies a composite instrument for quelling their growing harm to global health. A concern with the psychological and behavioral substrata of psychic and somatic disorders (e.g., maladies of conflict) that are almost entirely responsible for the YLLs and YLDs associated with such systemic maladies as corruption and economic stratification will play a significant role in diminishing them. The synthesis of didactic therapy for MoN with GBD principles stresses the indispensability of therapies with cultural and spiritual inflection for the promotion of global health. Inasmuch as they can aim at the causal nexus of health issues from the level of the individual to the level of the community, such interventions are poised to figure as a principal arbiter in the diminution of the global disease burden and the increase in the

general quality of life, especially within non-Western ethno-religious groups, such as Muslims.

5.6. Limitations

In terms of the sample, the reliance on convenience sampling is an important constraint, as it compromises the generalization of the results to the wider Muslim community. The sample's demographic, which consisted primarily of women and university students aged 18 to 40, further limits this because it might not accurately reflect the experiences and perceptions of other age groups within the Muslim community. Also, inclusion of this age poses threat to its external validity, i.e. it can not be generalized to other than sample groups. The exclusion of Islamic scholars, psychologists, and individuals associated with religious-political organizations may have also inadvertently narrowed the diversity of perspectives, consequently constraining the range of insights and observations from this research. In the intervention phase, the small size of the cohort of 50 volunteers may lack the statistical power necessary to detect significant effects or to allow for the generalization of the results. Single group experimental design and the lack of a control group adds further complications to the experimental design, as it is difficult to attribute the observed changes to the intervention, as there may be several confounding variables that affect these changes. The use of self-reported measures is highly problematic here, as it introduces shared method variance and social desirability effects, in which participants may underreport their post-intervention symptoms because of social norms to which they succumb. In particular, the measurement tools, particularly the MNS, present challenges. Its content validity rests

heavily on the evaluations of selected Islamic scholars and psychology graduate students, which introduce subjective biases and varied interpretations. It may also suffer from construct underrepresentation, as its classical test theory-based item reduction and factor evaluation may fail to capture the dimensionality of the construct or item bias, suggesting the need for more validity studies, such as establishing convergent and discriminant validity. The specific contextualization of the Islamic faith and the English-speaking Muslim population in Pakistan significantly hinders the generalization of the findings, potentially decreasing the relevance of this study across non-Muslim and non-English-speaking populations, which may have relevance to secular and non-Islamic moderated secular settings. There may be a lot of biases that significantly impede the qualitative aspects of this research, such as the thematic analysis of literature reviews and the didactic therapy curriculum. Despite steps to offset this through the use of a committee approach, the participation of only practicing Muslims on the committee may still tilt the curriculum toward Islamic cultural mores and attitudes, thereby potentially handicapping the objectivity of the curriculum of didactic therapy

5.7. Implications

The inherent precept of didactic therapy for maladies of the self is fostering knowledge of character building. As such, didactic therapy naturally gels into proactive mental health care strategies. Its implementation into frameworks to address the MoN not only allows for a more inclusive pivot in managing current conditions, but it also preempts psychological issues and bolsters mental health on the whole. The potential allure of incorporating didactic therapy for Maladies of Self as a staple appears to play a momentous role in preventive strategies. It presents the ability to edify the public on the MoN and how they interdigitate with mental health. In reaching out to the public through didactic therapy-facilitated avenues such as workshops, seminars, and public health campaigns to enlighten the public, it enhances awareness of these maladies. This knowledge will empower people to identify and combat these maladies. Understanding how emotions such as anger, envy, and arrogance contribute to psychological turbulence causes people to adopt healthier emotional and behavioral patterns, which will provide greater fortification against suffering from mental health disorders. Incorporating didactic therapy as an inclusion in primary healthcare would involve not only teaching the public but also teaching healthcare providers to enlighten them about these MoN and how they affect mental health. This imparts all-encompassing care that addresses the somatic, psychological, and spiritual aspects of health. Introducing mental health education into the typical sphere of practice of primary care would lead to earlier detection of the telltale signs of mental health disorders. It would also assist in guiding patients to manage the MoN . This will reduce long-term

reliance on specialist mental health services and abate the prevalence and disproportion of these conditions. MoN education and therapy could be employed using online platforms. Online courses, webinars, and interactive applications may be used to educate on the MoN and their management. Content could be tailored to individual needs. This approach allows for scalable solutions for mental well-being. Using technology, didactic therapy could deliver continuous education and support, facilitating sustained self-improvement and mental health care. Didactic therapy could further mobilize and empower a community by nurturing a shared understanding of the MoN and their significance to society. A mental health promotion effort led by and for the community, such as the Masajid, grounded in the principles of didactic therapy, could be instrumental in cultivating an environment where mental health is openly discussed, free from stigma, and supported by collective thoughts. Giving a community mental health knowledge nurtures an environment where mental well-being is cherished and collectively cultivated. Didactic therapy techniques can enhance family dynamics. Such an approach could include family workshops, counseling, and other therapeutic offerings that involve didactic components. Didactic impediments to gaining effective communication skills and emotional intelligence and learning conflict resolution skills that obviate anger, arrogance, and other MoN from narratives of complaint through the acquisition of programming of performance. In addition, didactic therapy as transformative pedagogy transforms social and political dysfunction in societies in which social and political crises abound in conjunction with prejudices, a lack of understanding and communication, and extremely privileged ideological intolerance behaviors and beliefs that affect various individuals and groups. In the economic sphere, corruption and unethical

behavior arise from MoN, such as greed, dishonesty, and an animalistic pursuit of materialism. Didactic therapy can rectify these root causes by inculcating values of honesty, integrity, accountability, and social responsibility. De-schooling programs aimed at professionals, policymakers, and the public can raise awareness about the impact and consequences of corruption, as well as equip individuals with the moral and ethical frameworks to make principled decisions, further reducing corruption and its economic impacts. Furthermore, by inculcating values of equality and social justice, didactic therapy can foster a sense of agency and activism in individuals and communities, encouraging them to advocate for policies and practices that reduce economic inequalities. The effects of didactic therapy are not limited to social and economic levels. They can have significant implications for public health. Maladies that are associated with the nafs that accompany criminal behavior and risky health-related behaviors (like addictions, risky sexual behaviors, etc.)—helping individuals appreciate the implications of their choices, promoting self-regulatory capacities, and encouraging ethical and responsible behavior—are not matters of happenstance. They are, instead, strategies shaped by educational programs that are founded on harm prevention, risk reduction, and rehabilitation that are designed to stimulate healthier “choices” and, in turn, reduce crime rates and the spread of diseases and disorders.

A didactic therapy offers a forward-looking and comprehensive way to understand and respond to a variety of social problems, one that attempts to address underlying psychological processes and behavioral change through the increased empowerment of intellectual and ethical education. Communities (and individuals) who are able to meet

complex social challenges and demands with a commitment to self-development, acting morally, and a differentiated social concern can, in the end, work for a much more just society.

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Annexure- A

Maladies of Nafs Scale

Administration, Scoring, Interpretation.

Operational Definition. Maladaptive emotional, cognitive, and behavioral tendencies driven by the Nafs-e-Ammara, which manifest in thoughts, feelings, and actions; reflecting self-centered motivations, interpersonal discord, and ethical misalignments; that disrupt inner peace and hinder harmonious relationships with others. These tendencies include traits such as anger, arrogance, avarice, materialism, back-biting, breaking ties, envy, lying, ostentation, taunting, and slandering.

Administration Instructions

You will be asked to rate each statement based on how often it applies to you on a 5-point Likert scale, with the following ratings:

- 1** - Never
- 2** - Rarely
- 3** - Sometimes
- 4** - Often
- 5** – Always

Think of this scale as a measure of **frequency** in your usual, day-to-day behaviors, not as an assessment of your overall character or self-worth.

Reflect on your usual behavior rather than isolated incidents or behaviors from unusual situations. Set aside any concerns about how you might *want* to appear; this exercise is purely for your self-knowledge and improvement. Find a quiet space free from distractions (e.g., phones, notifications, other people, or noise). If possible, sit in a comfortable position where you can focus entirely on the questions without interruption. Before responding to each question, take a moment to pause and think about your answer. Rushing may lead to inaccurate responses, so allow yourself time to carefully consider each statement. Respond with your first instinct after a brief reflection. Try not to second-guess yourself or analyze too deeply. Aim for balance in your responses, thinking about how often the behavior happens in general terms.

Scoring Instructions:

Summing Scores: Add up the scores for all items.

Adjusting for Negative Scoring Items: For items with negative scores, reverse their score values using the following key:

| <i>Original Score</i> | <i>Reversed Score</i> |
|-----------------------|-----------------------|
| <i>1</i> | <i>5</i> |
| <i>2</i> | <i>4</i> |
| <i>3</i> | <i>3</i> |
| <i>4</i> | <i>2</i> |
| <i>5</i> | <i>1</i> |

Total Score Calculation: Once negative items have been adjusted to their reversed scores, calculate the total score by combining all positive and adjusted negative scores.

QUANTITATIVE SCORES INTERPRETATION

| Sub-scale | Item s (n) | Minimu m Score | Maximu m Score | Non- Significan t/ Mild Range | Moderat e Range | Sever e Rang e | Profoun d Range |
|---|---------------|-------------------|-------------------|--|--------------------|----------------------|--------------------|
| Anger | 7 | 7 | 35 | 7-9 | 10-18 | 19-26 | 27-35 |
| Arrogance | 7 | 7 | 35 | 7-9 | 10-18 | 19-26 | 27-35 |
| Avarice | 3 | 3 | 15 | 3-4 | 5-8 | 9-11 | 12-15 |
| Backbiting (Gossip Propensity) | 12 | 12 | 60 | 12-15 | 16-30 | 31-45 | 46-60 |
| Breaking Ties (Grudges Tendency) | 11 | 11 | 55 | 11-14 | 15-28 | 29-41 | 42-55 |
| Envy | 7 | 7 | 35 | 7-9 | 10-18 | 19-26 | 27-35 |

| | | | | | | | |
|-------------------------|-----------|-----------|------------|---------------|----------------|----------------|----------------|
| Lie (Dishonest y) | 15 | 15 | 75 | 15-19 | 20-38 | 39-56 | 57-75 |
| Materialis m | 3 | 3 | 15 | 3-4 | 5-8 | 9-11 | 12-15 |
| Ostentation | 9 | 9 | 45 | 9-11 | 12-23 | 24-34 | 35-45 |
| Slanders | 4 | 4 | 20 | 4-5 | 6-10 | 11-15 | 16-20 |
| Taunting | 16 | 16 | 80 | 16-20 | 21-40 | 41-60 | 61-80 |
| Total | 94 | 94 | 470 | 94-118 | 118-235 | 236-353 | 354-470 |

ITEMS, CONSTRUCT AND ITEM SCORING DIRECTION

| Sub-scale | Overall Number | Item | Construct | Scoring |
|-------------------------------|-------------------|---------------------------------|----------------------|----------|
| Sub-scale 1: Anger | 1. | 1. I get angry very quickly | Quick temper | Positive |
| | 2. | 2. I abuse in anger | Verbal aggression | Positive |
| | 3. | 3. I break things down in anger | Destructive behavior | Positive |
| | 4. | 4. I beat people in anger | Physical aggression | Positive |

| | | | | |
|---------------------|-----|--|--------------------------|----------|
| | 5. | 5. My anger is very intense and bad | Intensity of anger | Positive |
| | 6. | 6. I suppress anger in my heart and take revenge appropriately when the time comes | Passive-aggressive anger | Positive |
| | 7. | 7. When I feel even a little bad about things, I get angry | Reactivity | Positive |
| Sub-scale 2: | 8. | 1. I think I am better than others | Superiority complex | Positive |
| Arrogance | 9. | 2. I often think that the people around me are inferior to me | Judgment of others | Positive |
| | 10. | 3. I wish other people were inferior to me in wealth, beauty, and honour | Envy and superiority | Positive |
| | 11. | 4. When I meet people, I want everyone to pay attention to me | Desire for attention | Positive |

| | | | | |
|---------------------|-----|--|------------------------------|----------|
| | 12. | 5. I want people to respect me more than anyone else | Need for respect | Positive |
| | 13. | 6. My family is better than other families | Familial pride | Positive |
| | 14. | 7. I am more beautiful than others | Vanity | Positive |
| Sub-scale 3: | 15. | 1. I think a lot before even buying a small thing | Excessive caution with money | Positive |
| Avarice | 16. | 2. Often my heart wants to give charity, but I feel reluctant considering my own needs | Reluctance in generosity | Positive |
| | 17. | 3. I feel difficult in spending money | Frugality/Avarice | Positive |
| Sub-scale 4: | 18. | 1. The greater the wealth, the better it is | Wealth as a value | Positive |
| Materialism | 19. | 2. I want to be the richest person | Desire for wealth | Positive |

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|---------------------|-----|--|---------------------------------|----------|
| | 20. | 3. I want to be rich so that people honor me more | Wealth for social status | Positive |
| Sub-scale 5: | 21. | 1. Whenever I talk about people, I get into gossips and backbiting spontaneously | Impulsivity in gossiping | Positive |
| Back-biting | 22. | 2. When I gossip with my acquaintances/friends, I mention the evils and negative side of strangers | Criticism of strangers | Positive |
| | 23. | 3. I tell my close friends about the evils of people in my office or neighborhood or about any action that has hurt me | Sharing grievances about others | Positive |
| | 24. | 4. I gossiped about negative behaviors of | Past tendency to gossip | Positive |

| | | | | |
|-----|----|--|----------------------------------|----------|
| | | other people in the past years | | |
| 25. | 5. | Sometimes people talk/act in a way which hurts, in such situations, I lighten my heart by talking to close ones | Venting about others' actions | Positive |
| 26. | 6. | I usually mention people's mistakes, deceptions, and crimes in everyday conversation | Criticism of others | Positive |
| 27. | 7. | I ask my acquaintances/friends about the negative side of people | Curiosity about others' flaws | Positive |
| 28. | 8. | I often gossip/backbite about others | Habitual gossiping | Positive |
| 29. | 9. | It's fun to talk about people's stupidities | Enjoyment in mocking others | Positive |

| | | | | |
|---|-----|---|-------------------------------------|----------|
| | 30. | 10. If I hear of a dispute, I report it to my acquaintances/friends | Spreading conflicts | Positive |
| | 31. | 11. Whatever evil happens to me, I mention it to my acquaintances/friends | Sharing negative experiences | Positive |
| | 32. | 12. Evils committed by people should be expressed for catharsis | Justification of backbiting | Positive |
| Sub-scale 6: Breaking Ties | 33. | 1. I have relatives/friends with whom I have been angry for a long time | Persistent anger | Positive |
| | 34. | 2. Wounds caused by evil deeds of people always remain fresh in my heart | Holding grudges | Positive |
| | 35. | 3. I prefer seeking help from a non-relative rather than a relative | Preference for non-relative support | Positive |

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|-----|--|---|----------|
| 36. | 4. It hurts me more when relatives of mine make a mistake | Sensitivity to relatives' actions | Positive |
| 37. | 5. I have relatives/friends with whom I have broken up because of their mistakes | Breakups due to conflicts | Positive |
| 38. | 6. If my relatives do anything bad to me, I will break up with them for some time | Conditional relationships | Positive |
| 39. | 7. If someone is not going well with you, it is better to break up with them | Justification of ending relationships | Positive |
| 40. | 8. Relatives are always bad | Negative view of relatives | Positive |
| 41. | 9. It is useless to look after your relatives | Indifference toward family | Positive |

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|---------------------|-----|--|--------------------------------------|----------|
| | 42. | 10. I do not forgive unless I punish the other person | Desire for retribution | Positive |
| | 43. | 11. Relationships should be ended on a single big mistake | Strict standards in relationships | Positive |
| Sub-scale 7: | 44. | 1. When I see someone is having a car, I wish I had it | Possessive comparison | Positive |
| Envy | 45. | 2. When my friends buy something new, I wonder why I didn't buy it | Envy of possessions | Positive |
| | 46. | 3. Some of my friends/relatives have more wealth than me, and I think I am more entitled to that wealth than they are | Perceived entitlement | Positive |
| | 47. | 4. My friends/relatives should have as much wealth as I have | Desire for equality | Positive |

| | | | | |
|-----------------------------|-----|--|-----------------------------------|----------|
| | 48. | 5. If my friends/relatives have more wealth than me, I want them to have equal to me | Desire for balance | Positive |
| | 49. | 6. I am saddened by the happiness of others | Discomfort with others' happiness | Positive |
| | 50. | 7. It hurts when other people have more knowledge than I have | Envy of others' knowledge | Positive |
| Sub-scale 8: Lie | 51. | 1. If you slightly change the real situation while presenting it to people and it doesn't harm anyone, then there is nothing wrong with it | Justification of minor lies | Positive |
| | 52. | 2. I lie to avoid the evil eye of the envious | Protective lying | Positive |
| | 53. | 3. I lie to prevent relationships from going poor | Lying for social harmony | Negative |

| | | | |
|-----|---|--------------------------------|----------|
| 54. | 4. I lie to improve the relationship | Relationship-motivated lying | Negative |
| 55. | 5. I often tell white lies | Habitual white lies | Positive |
| 56. | 6. If I get into trouble, I lie to get rid of the situation | Lying to avoid trouble | Positive |
| 57. | 7. I often lie while joking | Lying in humor | Positive |
| 58. | 8. There is nothing wrong with telling a simple lie | Justification of simple lies | Positive |
| 59. | 9. There is nothing wrong while lying in joking | Justification of lies in jokes | Positive |
| 60. | 10. You have to lie to save your honor | Lying to protect image | Positive |
| 61. | 11. You have to lie to avoid embarrassment | Lying to avoid embarrassment | Positive |
| 62. | 12. Taking oaths is my habit | Frequent oath-taking | Positive |

| | | | | |
|---------------------|-----|--|--|----------|
| | 63. | 13. I do not refrain from taking false oaths | Habitual false oaths | Positive |
| | 64. | 14. I lie to avoid quarrelling | Lying to avoid conflict | Negative |
| | 65. | 15. Sometimes I lie just for fun and humor | Lying for amusement | Positive |
| Sub-scale 9: | 66. | 1. I want people to think that I'm pious | Desire for religious appearance | Positive |
| Ostentation | 67. | 2. I want my good deeds to be talked about everywhere | Seeking recognition for good deeds | Positive |
| | 68. | 3. I feel good when people praise my good deeds | Satisfaction from praise | Positive |
| | 69. | 4. I feel good when people see me doing something good | Enjoyment of public recognition | Positive |
| | 70. | 5. When I do good for someone, I want them to feel good about me | Desire for appreciation | Positive |

| | | | | |
|------------------|-----|--|--------------------------------|----------|
| | 71. | 6. I don't want people to think badly of me | Concern for reputation | Positive |
| | 72. | 7. I feel bad when people correct me and/or point out my mistakes | Sensitivity to correction | Positive |
| | 73. | 8. I want no one else to do the good thing which I am doing | Possessiveness over good deeds | Positive |
| | 74. | 9. I want to look unique | Desire for uniqueness | Positive |
| Sub-scale | 75. | 1. Do you call people by funny names? | Mocking names | Positive |
| 10: | | | | |
| Taunting | 76. | To what extent do you use the following abuses in a state of anger?: | Insulting Ethnicity | Positive |
| | | i. Insulting their ethnicity, | | |
| | 77. | ii. ii. insulting their culture | Insulting Culture | Positive |
| | 78. | iii. Insulting their actions | Insulting Actions | Positive |
| | 79. | v. Metaphorical abuses, such as likening a person | Metaphorical insults | Positive |

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|-----|-----|--|------------------------------------|----------|
| | | with an animal (e.g., "You Dog") | | |
| 80. | v. | Insults limited to the person, such as finding fault with them | Personal insults | Positive |
| 81. | vi. | Sexual abuses such as abuse related to sexual activity or adultery | Sexual insults | Positive |
| 82. | ii. | Insulting their family members | Family insults | Positive |
| 83. | 2. | Do you make fun of people by making them realize their past mistakes? | Taunting based on past mistakes | Positive |
| 84. | 3. | Do you mock people? | Mockery | Positive |
| 85. | 4. | Do you use dual meaning words to insult someone? | Double-edged insults | Positive |
| 86. | 5. | Do you taunt? | Habitual taunting | Positive |
| 87. | 6. | If someone makes a mistake, do you scold them harshly | Harsh scolding | Positive |

| | | | | |
|------------------|-----|---|----------------------------|----------|
| | 88. | 7. If someone makes a mistake, do you use derogatory words to make them realize it? | Derogatory reminders | Positive |
| | 89. | 8. Do you scold someone in an insulting way? | Insulting tone in scolding | Positive |
| | 90. | 9. How much have you verbally abused in the last year? | Frequency of abuse | Positive |
| Sub-scale | 91. | 1. I blame people for someone else's mistake | Misplaced blame | Positive |
| 11: | | | | |
| Slanders | 92. | 2. I gossip about other people while associating false allegations to them | False allegations | Positive |
| | 93. | 3. If a person is really bad, I exaggerate their evils in front of others | Exaggeration of faults | Positive |
| | 94. | 4. I have slandered someone | Admission of slander | Positive |

Reference:

Ijaz, S., Khalily, M. T., Al-Karam, C. Y., & Hallahan, B. (2024). The development and validation of the Maladies of the Nafs Scale (MNS). *Migration Letters*, 21(S9), 92-108.

Annexure- B

MN-ASK Scale (Maladies of Nafs- Attitude, Skills and Knowledge Scale)

| Avarice Constructs | Statements |
|--|---|
| Understanding of Avarice | Excessive accumulation of wealth is a positive goal. |
| Personal Tendency Toward Greed | Achieving financial objectives often requires prioritizing them over other responsibilities. |
| Recognition of Avarice's Consequences | Pursuing financial ambitions can sometimes effect personal and family relationships |
| Material Possessions as Success Indicators | Owning high-quality items is considered a sign that one's hard work is paying off. |
| Satisfaction from Accumulation | Gaining more wealth or possessions tends to significantly increase a person's satisfaction and happiness. |
| Generosity vs. Hoarding | Securing one's own future is important before considering financial generosity toward others. |
| Impact of Wealth on Relationships | "Good relationships are often influenced by the wealth and material possessions of those involved." |

| | |
|---------------------------------------|---|
| Willingness to Sacrifice for Wealth | Important financial goals sometimes require making difficult decisions that may compromise moral values. |
| Awareness of Non-material Fulfillment | Financial success should always be prioritized over personal growth or relationships. |
| Commitment to Reducing Avarice | It's difficult to balance financial success with other aspects of life, and financial success should take priority. |

Materialism Constructs

| | |
|---------------------------------------|--|
| Value Placed on Material Possessions | "Having the latest products or fashions makes one feel up-to-date and successful." |
| Happiness Linked to Purchases | "Buying something new often lifts a person's spirits." |
| Status Through Material Goods | "Owning expensive items is important for maintaining social status." |
| Preoccupation with Buying | People should keep an eye on the market for new products or services |
| Comparison with Others' Possessions | I believe that financial competition is healthy competition. |
| Material Goals Over Other Aspirations | "Financial goals should be prioritized over other personal aspirations." |

| | |
|-----------------------------------|---|
| Worry Over Losing Possessions | financial earnings and possessions are not safe for many people and they should be protected at any cost. |
| Finding Joy Beyond Material Goods | "Financial and material success is often considered more important than other aspects of life." |
| Generosity Over Accumulation | "Earning money provides more satisfaction and peace than giving it away through donations." |
| Contentment with What I Have | I think I need something more (financially) to feel contended. |

BACKBITING

| | |
|--|---|
| Understanding of Backbiting | Talking about someone who has hurt or wronged you is not backbiting. |
| Personal Engagement in Backbiting | I discuss the negative behavior of a person in their absence because I believe it will not hurt them. |
| Awareness of the Harm Caused by Backbiting | Discussing negative behaviors of others when they are not present doesn't harm them. |
| Justification of Backbiting | Sometimes, sharing negative information about someone is justified. |
| Ability to Resist Backbiting | Whenever someone does something wrong, I feel the urge to share it with other people. |

| | |
|--|---|
| Actions When Encountering Backbiting | When someone's negative behavior is being discussed, I usually don't change the topic and continue to listen. |
| Understanding the Consequences of Backbiting | If someone has done something wrong, gossiping about it brings me peace of mind. |
| Influence of Social or Work Environment | Being in certain social or work settings increases the likelihood of engaging in gossip about people. |
| Knowledge of Alternatives to Backbiting | It's impossible to share someone's negative behavior without engaging in backbiting. |
| Commitment to Change Behavior Regarding Backbiting | It's acceptable to engage in negative gossip; one should not be strict about minor things. |

SLANDER

| | |
|-----------------------------------|--|
| Understanding of Slander | Sharing unverified information about someone isn't harmful if done with good intentions. |
| Engagement in Slanderous Behavior | I sometimes pass along information about others without confirming its accuracy. |
| Awareness of Slander's Harm | Discussing unverified details about someone doesn't really affect them negatively. |
| Views on Slander Justification | Sometimes, spreading unconfirmed information about someone is necessary to warn others. |

| | |
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| Resisting Spreading Unverified Information | When I hear something intriguing about someone, I feel the urge to share it with others. |
| Response to Witnessing Slander | If others are sharing rumors about someone, I usually listen and don't intervene. |
| Consequences of Slander | The potential consequences of sharing unverified information about someone are often overstated. |
| Social Influence on Slandorous Behavior | Being part of certain social groups makes it more acceptable to share rumors about others. |
| Alternatives to Slandorous Communication | If you're discussing someone's negative behavior, you might sometimes need to emphasize or exaggerate the situation to make the other person believe it. |
| Commitment to Avoiding Slander | Avoiding sharing interesting stories about others isn't necessary; it's just part of social interaction. |

LYING

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| Understanding of Lying | Not all untruths are considered lies. |
| Personal Engagement in Lying | It's common for me to tell small lies in everyday conversations. |
| Recognition of Harm Caused by Lying | Minor lies don't really undermine trust or harm relationships. |
| Justification of Lying | Sometimes, lying is acceptable. |

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| Ability to Resist Lying | Most people find it challenging to avoid telling lies. |
| Response to Being Lied To | When someone lies to me, I usually just accept it. |
| Awareness of the Impact of Lying | Lying doesn't effect life. |
| Influence of Social Environment on Lying | In some social circles, lying is more common and accepted. |
| Knowledge of Alternatives to Lying | Its sometimes difficult to communicate without lying. |
| Commitment to Honesty | Total honesty isn't essential at all times. |

OSTENTATION

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| Display of Wealth | It's natural for people to showcase their success through their possessions. |
| Social Status Through Possessions | Owning high-end items significantly boosts one's social standing. |
| Happiness Linked to Display | Displaying achievements and possessions greatly contributes to personal happiness. |
| Judgment Based on Material Possessions | People often evaluate themselves and others based on the quality and quantity of their material belongings. |

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| Seeking Validation Through Display | Gaining admiration from others by showcasing wealth is satisfying because it show your hardwork and success. |
| Importance of Public Recognition | Receiving public acknowledgment for achievements and possessions is highly important. |
| Comparison with Peers | Comparing one's possessions with those of peers is a common way to assess personal success. |
| Contentment Without Display | It's challenging to feel fully satisfied with achievements without external acknowledgment. |
| Value of Modesty | Keeping success and wealth private isn't necessary; sharing them is more rewarding. |
| Recognition of Non-material Achievements | True success and happiness are often reflected in material accomplishments. |

ENVY

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| Sensitivity to Others' Success | I often feel disappointed when others achieve what I desire, and sometimes wish I hadn't seen their success. |
| Impact of Envy on Well-being | Being around people who are more successful or have more possessions than me can make me feel inferior |

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| Comparison with Peers | Comparing one's achievements and possessions with those of peers is a common way to assess personal progress. |
| Difficulty in Celebrating Others' Success | It's challenging to feel genuinely happy for others when they succeed in areas where one feels lacking. |
| Belief in Zero-Sum Success | Sometimes, it seems that others' success diminishes one's own opportunities. |
| Envy as a Motivator | Feeling envious of others motivates people to achieve more. |
| Expressing Envy in Social Interactions | It's common to make negative comments about others out of envy. |
| Acknowledgment of Envy's Harm | Envy is a natural emotion and doesn't necessarily need to be overcome. |
| Focus on Personal Growth Over Comparison | It's difficult to focus solely on personal growth without comparing oneself to others. |
| . Appreciation for What I Have | No matter what one has, it's hard not to desire what others possess. |

ARROGANCE

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| Self-Perception of Superiority | It's natural to feel superior if your abilities are better as compared to those of others. |
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| Acknowledgment of Others' Contributions | Recognizing or praising others' achievements isn't always necessary |
| Listening to Others' Opinions | I usually prefer my own opinion than listening others. |
| Admitting Mistakes | Admitting personal mistakes is challenging for me. |
| Need for Admiration | Seeking recognition and admiration for one's achievements is important for personal validation. |
| Patience with Others | I ususally feel impatient with those who are less competent or knowledgeable. |
| Empathy and Understanding | Understanding others' feelings or viewpoints isn't always easy or necessary. |
| Valuing Diverse Perspectives | Relying on one's own perspective is often more efficient than considering diverse viewpoints. |
| Openness to Feedback | Constructive feedback isn't needed when one is confident in their abilities. |
| . Appreciation of Equality | Treating everyone as equals can be unrealistic when abilities and achievements vary greatly among individuals. |

GRUDGE

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| Tendency to Hold Grudges | I often remember wrongs done to me and hold onto those feelings. |
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| Impact of Grudges on Well-being | Holding onto resentment affects my emotional state, but it feels like a natural response. |
| Difficulty in Forgiving | Forgiving others, even after they apologize, can be challenging for me. |
| Long-lasting Resentment | My feelings of resentment (negativity) toward others can persist for a long time. |
| Influence of Grudges on Relationships | Holding onto past wrongs has impacted my personal relationships, but it's hard for me to let go. |
| Willingness to Reconcile | Reconnecting with someone who has deceived you is not always necessary, even if they apologize. |
| Recognition of Grudge's Harm | Disconnecting from someone who has caused harm and disconnecting affects you more than the other person, it still feels justified. |
| Ability to Let Go | Forgiving other people is difficult for me, and some things shouldn't be forgiven. |
| Focus on Personal Peace | Sometimes, holding onto anger and revenge feels more important to me than personal peace. |
| Seeing Beyond Past Wrongs | It's hard for me to see beyond people's past actions, even if they've changed. |

ANGER

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| Frequency of Feeling Angry | I often find myself feeling irritated or frustrated. |
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| Control Over Anger | Controlling my anger can be challenging at times. |
| Expression of Anger | I sometimes express my anger in ways I later wish I hadn't. |
| Impact of Anger on Relationships | My anger has strained some of my personal relationships. |
| Understanding of Anger's Causes | I don't always understand what triggers my anger. |
| Use of Coping Strategies | I find it difficult to use healthy strategies to cope with my anger. |
| Anger and Decision Making | My decisions are sometimes influenced by feelings of anger. |
| Acknowledgment of Anger's Harm | I don't always recognize the harm my uncontrolled anger can cause to myself and others. |
| Willingness to Change Anger Responses | I'm not particularly interested in learning new ways to manage my anger. |
| Reflection on Anger Episodes | I rarely reflect on episodes of anger to understand and learn from them. |
