

It's time to Translate the Quranic Words, *Nafs* & *Qalb* as Referring to Mind & Intelligence

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Received: 26 November 2021 /Accepted: 15 March 2022

ABSTRACT

Studying the field of psychology in combination with religion has become a significant trend. Traditionally, Muslim philosophers, theologians, and mystics had been studying Psychology from an Islamic perspective under the label of 'al-ilm-un-nafs' i.e. knowledge of the soul. Their understanding of 'nafs' is mostly related to 'soul' or 'spirit'. Recent Muslim scholars have re-invented the same wheel and have tried to merely promote the prominent Muslim philosophers instead of converting their work into modern understandings. Sticking with the translation of 'nafs' as soul or spirit has made several verses of Quran difficult to understand in modern psychological perspective. Since the subjects of psyche and intellect are within the domain of psychology in our times, this current study analyzed the content, context, and the psychological themes of the Quranic terms 'nafs', 'rooh', 'aql', 'qalb', and 'foaad' in 420 verses. This study established that the term 'nafs' in Quran is mostly used for 'psyche' i.e. mind and self. The terms 'qalb', 'aql', and 'foaad' are all used to relate to 'intelligence'. The current study is highly significant in its scope as none of the earlier or later Muslim scholars translated the word 'nafs' as 'mind', which is the best suited alternative in our times and can allow Muslims to understand Quran in a more convenient and updated way.

Keywords: Quran; nafs; qalb; mind; intelligence

INTRODUCTION

The significance of studying religions for understanding human Psychology is well established and has been growing day by day (Spilka et al. 2003; Loewenthal et al. 2001; Sajjadian et al. 2016; Spilka 2005). There is a rich literature which suggests positive associations between religiosity and psychological wellbeing (Ismail 2019; Lucchetti et al. 2011; Huguelet et al. 2011; Amaro et al. 2010; Koszycki et al. 2010; Mohr et al. 2010; Zakaria 2010; Koenig 2009; Koenig 2004; Koenig 1997; Maselko & Kubzansky 2006; Moreira-Almeida, Lotufo Neto & Koenig 2006; Rew & Wong 2006; Lewis, Maltby & Day 2005; Soydemir, Bastida & Gonzalez 2004; Greene & Yoon 2004; Hackney & Sanders 2003; Ball, Armistead & Austin 2003; Hill & Pargament 2003; Larson & Larson 2003; George, Ellison & Larson 2002; Ferriss 2002; Harris 2003; Swinyard, Kau & Phua 2001; Koenig et al. 2012; Pargament, Koenig & Perez 2000; Chatters 2000; Levin & Chatters 1998; Richards & Bergin 1997; Ellison 1991). Furthermore, there are studies that have also found negative correlations between religiosity and psychopathology (Abdel-Khalek 2002, 2010, 2008,

2006; Abdel-Khalek & Lester 2009; Abdel-Khalek & Naceur 2007; Abdel-Khalek 2007, 2009; Abdel-Khalek & Lester 2007).

Muslim philosophers, theologians, and mystics have been studying human Psychology from an Islamic perspective under the label of '*al-ilm-un-nafs*' i.e. the knowledge of soul. Some famous names in this regard include Al-Kindi, Al-Razi, Al-Farabi, Ibn Sina, Ibn Rushd, Ibn Arabi, and the most notably, Al-Ghazali (Haque 2004; Abu-Raiya 2012). Their concepts have also been interlinked with four Quranic terms i.e. '*nafs*', '*rooh*', '*qalb*', and '*aql*'. The summary of their discourse reveals that they interpreted the Quranic word '*nafs*' in two different perspectives. According to them, '*nafs*' can be referred to what Freud later called '*id*'. The second perspective of their explanation of '*nafs*' is quite famous in spiritual circles (Gülen 2009) whereby '*nafs*' is taken as spirit which has three distinct states from time to time (Tritton 1971). The first state of '*nafs*' is referred to '*nafs-al-ammara*' in which a person is mostly inclined toward sinful activities and enjoys his life regardless of the moral obligations of the religion. The second state of '*nafs*' is referred to '*nafs-al-lawwama*' in which a person receives

guidance from Allah and repents for his sins. The third state of 'nafs' is referred to '*nafs-al-mutmainna*' in which the spirit of a person is satisfied with Allah and surrenders himself completely to Allah. Majority of the Muslim mystics have been following this concept of these three states of 'nafs' under the label 'purification of the soul' whereby they regard 'nafs' as soul (Zarabozo 2002). The Quranic term '*aql*' has been mostly considered as intellect or reason by almost all the scholars (Tritton 1971, Gülen 2009, Gulam 2019, Nasr 1979). Ghazali regarded '*aql*' as an instinctual wisdom which guides toward the life hereafter. He associated '*aql*' with '*qalb*' or heart. He regarded '*qalb*' as a physical heart and as well as a spiritual heart. He also believed that '*rooh*' lies within the heart. Avicenna typified '*aql*' into 'active aql' and 'intellectual aql'. Thus, the early Muslim philosophers converted '*nafs*' into soul or spirit. They gave the same attributes to '*rooh*' and considered it also as soul or spirit. The terms '*qalb*' and '*aql*' were considered rightly as intellect. The ideas of early Muslim philosophers have been carried forward by the modern Muslim scholars who have been reinventing the same wheel again and again (Andopa, Hardivizon & Yunita 2018; Jaffer 2014; Picken 2005; Calverley 1943; Tritton 1971; Orfali 2011; Al-Geyoushi 1974; Janssens 2011; Haque 2004; Abu-Raiya 2014; Smither & Khorsandi 2009). They seem reluctant in leaving the same old interpretations of the four understudied Quranic terms. Their major focus is to highlight and promote the earlier Muslim philosophers instead of converting their work into modern understandings. This must be noted that the subjects of psyche and intellect are the domains of Psychology in our times. Muslim Psychologists, apart from some rare examples (Husain, 2021), are mostly not involved in the scholastic expansions of these subjects from a Quranic or Islamic perspective. None of the earlier

or later Muslim scholars translated the word '*nafs*' as 'mind, which is the best suited alternative for '*nafs*' in our times. Sticking with the translation of '*nafs*' as soul or spirit has also made several verses of Quran difficult to understand in modern psychological perspective. This faulty translation has also created confusions in understanding the concepts of 'purification of the heart/soul' which can simply be stated today as Positive Thinking or self-transcendence. The current study is the first ever effort of its nature. It intended to analyze the content and the context of the relevant Quranic verses to better correlate '*nafs*', '*rooh*', '*qalb*', and '*aql*' with the modern understandings of Psychology.

METHODOLOGY

The objective of the current study was to analyze the Quranic terms '*nafs*', '*rooh*', '*aql*', '*qalb*', and '*foaad*' from a contextual perspective i.e. to retrieve the meaning of these terms in such an English that is commonly understood within modern Psychology. The process involved 5 steps (Figure 1). Quranic verses containing the understudied terms were identified and enlisted. For each verse, the understudied term was correlated with another verb, noun, or phrase in the same or the previous verse to establish the context in which the understudied term was being used. The root word of the correlated verb or noun was analyzed for the variety of meanings to find the best suited meaning in the specific verse. The contextual psychological theme was identified for each of the terms in every single verse. Similar psychological themes were combined to retrieve the feasible meaning of each of the understudied Quranic terms. Four hundred and twenty verses were analyzed in total (*nafs*=265; *qalb*=84; *aql*=49; *foaad*=15; *rooh*=7).

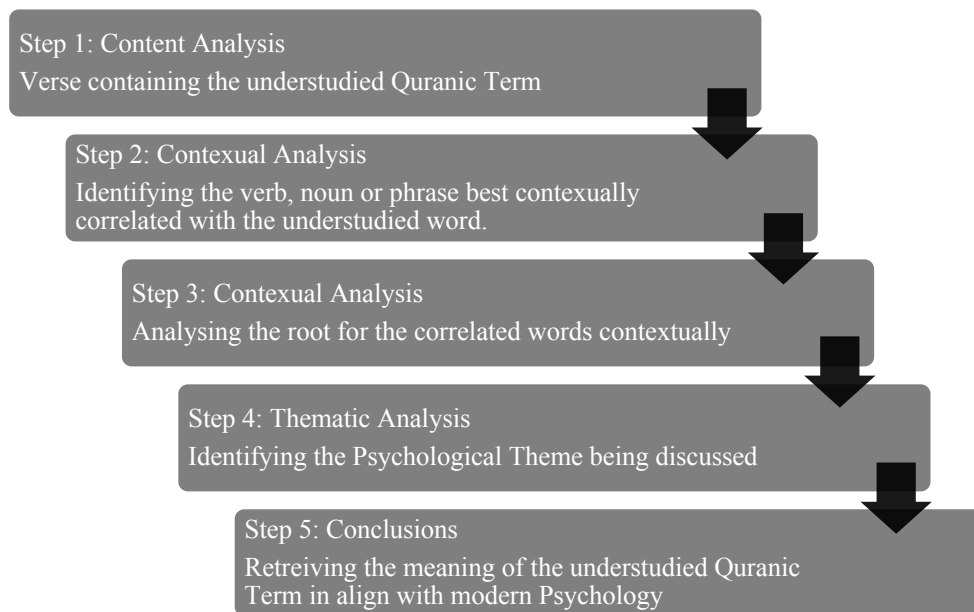


FIGURE 1. The contextual method of analysis

RESULTS AND DISCUSSION

Analyses for the term '*nafs*' (Table 1) revealed that the term is used in 4 different meanings in Quran. It has been used to mention species (12 instances), human being (17 instances), human physique (14 instances), and psyche (248 instances). The term '*nafs*', therefore, has mostly been used to mention psyche. Exploring further in the psychic perspective,

the term '*nafs*' has been used to describe two psychic aspects i.e. mind (77 instances) and self (171 instances). Within the perspective of self, the term '*nafs*' has been used for the outer/social self (29 instances), the inner/personal self (26 instances), and the ideal self (116 instances). It was concluded that the term '*nafs*' in Quran is mostly used for self and mind (instead of referring it conventionally to the soul/spirit).

TABLE 1. The contextual use of 'naqs' in Quran

Verse/s	Correlated Verb (word)	Root Word	Root Word's Meaning in English	Discussed Theme
ALLAH'S SELF				
3:28	يُخْرِكُم	خَرَجَ	warning - caution - danger	caution
6:12, 6:54	كَتَبَ	كَتَبَ	write - record- compose - draft - letter - message - document - deed - the Quran - the bible - library school - bureau - department - secretary - clerk	intention
20:41	اصْطَفَعْنَاكَ	صَنَعَ	make - manufacture - build - profession	selection
SPECIES				
16:72, 42:11	جَعَلَ	جَعَلَ	make – create - bring- give - grant	creation
4:1, 7:189, 18:51, 30:21, 31:28, 36:36, 39:6	خَلَقَ، خَلَقَكُمْ	خَلَقَ	create - nature - mankind - disposition	creation
3:164	بَعَثَ	بَعَثَ	dispatch - delegate - rebirth- arouse - incite	human
6:98	أَنْشَأَكُمْ	نَشَأَ	arise - originate - proceed - grow - develop - youth - new generation - rising generation - writing - style - author	programming
9:128	رَسُولٌ	رَسَلِ	come - reach - arrive	messenger
HUMAN				
5:45	بِالنَّفْسِ	نَفَسَ	valuable - sparring - human being - person - individual - soul - spirit - breath - compete - fight - struggle	compensation
63:11	أَجَلَهَا	لَجَأَ	appointed time - until further notice - period	death
32:27	تَأْكُلْ	أَكَلَ	eat - food - consume - destroy	eating
33:50	وَهَبْ	وَهَبَ	give - endow - gift - donation - talent - generous	gift
2:72, 2:85, 4:29, 4:66, 5:32, 6:151, 17:33, 18:74, 20:40, 25:68, 28:19, 28:33	فَقَاتِلْهُ، اقْتُلُوا، فَتَلُّوا، أَقَاتِلْ، فَتَلُّوْنَ، يَقْتُلُونَ،	قَتَلَ	kill - murder - victim - deadly - battle - fight - struggle	murder, punishment, self-harm
2:84	تُخْرِجُونَ	خَرَجَ	go out - leave - depart - someone deserves taxes - expulsion	ostracization
PHYSIQUE				
3:145, 3:168	تَمُوتُ، الْمَوْتُ	مَاتَ	die - perish - death - disease - epidemic - plague - decease	death
16:7	يُسِيقُ	شَوَّقَ	split - tear - break - hardship	effort
4:95, 8:72, 9:20, 9:41, 9:44, 9:81, 9:88, 49:15, 61:11	جَاهِدُوا، يُجَاهِدُوا، الْمُجَاهِدُونَ، تُجَاهِدُونَ	جَهَدَ	strive - labor - work - industrious	fight

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9:111	اشترى	شَرَى	buy - purchase - artery - Jupiter - exposed to the sun for drying	fight
21:35	الموت	مَاتَ	die - perish - death - disease - epidemic - plague - decease	perish
MIND				
12:18	سألت	سَأَلَ	demand - request - begging	acceptance
25:21	استكبروا	كَبَّرَ	great - big - old - intolerant - too hard - pride - arrogance - large - spacious - magnification - praise	arrogance
6:70	ثبيل	بَسَلَ	brave - scowl - courage	attitude
18:28	اصبر	صَبَرَ	patient - endure - refrain - abstain	attitude
6:158	إيمانها	أَمَنَ	safe - believe - faith - security - peace	belief
10:100	تؤمن	أَمِنَ	safe - believe - faith - security - peace	belief
27:14	اعلن قريش	يَقِنَ	sure - certain - convinced - absolute - positive	belief
6:152, 7:42	نكف	كَلَفَ	burdening - trouble - discomfort - ceremony - cost - formality - expenses - freckled - spotted	capacity
23:62	وسعها	وَسَّعَ	wide - roomy - spacious - extension - adequacy	capacity
39:56	لوت	قَالَ	speak - say - tell - word - report - account - doctrine - confer - negotiate - dispute - argue	communication
91:7	سواها	سَوَّى	equal - correct - equator - mount - sit on	configuration
4:65	خرجها	خَرَجَ	tight - difficult - forbidden	conflicts
86:4	حافظ	حَفِظَ	protect - guard	conscience
4:63	فل	قَالَ	speak - say - tell - word - report - account - doctrine - confer - negotiate - dispute - argue	counseling
3:69	يصلون	ضَلَّ	lose one's way - stray - false hood - mislead	deception
6:93	أخرجوا	خَرَجَ	go out - leave - depart - someone deserves taxes- expulsion	detachment
48:10	تكت	تَكَنَّتْ	break - violate - breach - perfidious - disloyal	disloyalty
3:165	أصابكم	صَابَ	every place - right - proper - correct - reason - mind - consciousness- fall - hit	disobedience
18:6, 26:3	باخع	بَخَعَ	kill oneself	distress
35:8	حسرات	حَسَرَ	grieved - distressed - regret	distress
9:118	ضائق	ضَاقَ	become narrow - tired - anguished - life depressed him	distress
34:50	أضل	ضَلَّ	lose one's way - stray - false hood - mislead	faulty thinking
20:67, 30:28	خيفة، كخيفتكم	خَافَ	fear - scared - timid	fear
27:14	علا	عَلَا	upon - high - rise - ascend - height - altitude - elevation - basis - according to	grandiosity
4:128, 64:16	الشح	شَحَّ	niggardly - greedy - scarce	greed
20:96	سألت	سَأَلَ	demand - request - begging	guidance
33:37	تخفي	خَفِيَ	hidden - secret - missing	hide

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5:52, 12:77	أَسْرُوا، فَاسْرَهَا	سَرَّ	make happy - secret - secret meaning of Quran	hide
41:53, 51:21	آيَاتِنَا، آيَاتٍ	آيَة - آي	sign - miracle - the verses of the Quran- mark	intuition
2:235, 5:116, 11:31, 32:17	يَعْلَمُ، يَعْلَمُ، أَعْلَمُ	عَلِمَ	know - aware - learn - information - science - teach - sign	knowledge, memories
2:155	نَقَصَ	نَقَصَ	decrease - reduce - lesson - deficit - loss - shortage - fault	mental disorders
57:14	فَتَنَّمْ	فَتَنَ	seduce - entice - charm - fascinate - inform against - slanderer	motivation
2:233, 2:286, 23:62, 65:7	نُكِّفَ، يُكْفَى، نُكِّفُ	كُفِيَ	burdening - trouble - discomfort - ceremony - cost - formality - expenses - freckled - spotted	pain
31:34	تُدْرِي	دَرَى	know - understand - inform	perception
81:14, 82:5	عَلِمْتَ	عَلِمَ	know - aware - learn - information - science - teach - sign	performance
4:49, 35:18, 53:32	يُرْكَوْنَ، يَتْرَكِي، يُرْكَوْا	رَكَا	grow - righteous - pure	positive thinking
4:79, 57:22	أَصَابَكَ، مُصِيبَةٌ	صَابَ	every place - right - proper - correct - reason - mind - consciousness - fall - hit	positive thinking
30:8	يَتَفَكَّرُوا	فَكَّرَ	think - intellect - opinion - view - idea - reflect	reason
75:2	الْوَامِةِ	لَامَ	blame - critic - accuser - linger - procrastinate	regret
79:40	نَهَى	نَهَا	forbid - prohibit - restrain - mind - intellect - limit - expire - abandoned - finite - extreme - concluded	regulation
2:265	تَثْبِيْتًا	ثَبَّتَ	confirmed - proven	reinforcement
7:205	الذِّكْرُ	ذَكَرَ	remember - recall - report - reminder - male	remembrance
2:286	وَسِعَهَا	وَسِعَ	wide - roomy - spacious - extension - adequacy	resilience
14:22	لَوْمُوا	لَامَ	blame - critic - accuser - linger - procrastinate	responsibility
12:83	سَوَّأْتُ	سَاءَلَ	demand - request - begging	satisfaction
89:27	الْمُطْمَئِنِّةِ	طَمَّأَنَّ	mind at rest - calm - tranquility - feel assured	satisfaction
58:8	يُفَوِّرُونَ	فَالَّ	speak - say - tell - word - report - account - doctrine - confer - negotiate - dispute - argue	self-talk
20:67	أَوْجَسَ	وَجَسَ	afraid - apprehensive - hidden - feel - sense - realize - taste - regard	sense
3:185, 21:35, 29:57	الْمَوْتِ	مَاتَ	die - perish - death - disease - epidemic - plague - decease	sense
47:38	يَبْخُلُ	بَخِلَ	stingy - miser - give reluctantly	stinginess
3:186	الَّذِينَ	بَلَوْ	test - misfortune - trial - calamity	test
21:64	رَجَعُوا	رَجَعَ	come back - return - resume	thinking
50:16	تُؤَسِّسُ	وَسَّسَ	whisper - tempt - prompt - suggest - doubt - suspicion - wicked - anxiety	thinking
2:284	تُؤْبَا	بَا	come to light - appear - desert - nomads - bedouin	will
2:284, 3:154	تُخْفَى، يُخْفَى	خَفِيَ	hidden - secret - missing	will
4:4	طَيِّبٌ	طَابَ	good - pleasant - delicious - perfume	will

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5:30	فَطَوَّعَتْ	طَاعَ	obedient - voluntary - obey		will
2:235	أَكْتَمْتُمْ	كَنَّ	hide - conceal - shelter - home - nest - cover - hidden - well kept		will
IDEAL SELF					
16:111	تُجَادِلُ	جَدَلَ	dispute - twist- argument - quarrel		argument
11:105	تَكَلَّمْ	كَلَّمَ	word - speech - address - announcement - talking - language - discussion - speak - word - cut		communication
40:10	فَتَكْفُرُونَ	كَفَرَ	cover - hide - renege one faith - infidel - small village - hamlet - darkness of the night - grave - unbeliever - ungrateful		disbelief
39:42	يَتَوَفَّى	وَفَّى	complete - perfect - redeem - fulfill - pay - discharge - payment - compensation - dead - deceased - receive in full		discharge
6:26	يُهْلِكُونَ	هَلَكَ	perish - die - annihilate - death - ruin - destruction - dangerous - destructive - tired - fatigued		destruction
29:6	يَجَاهِدُ	جَهَدَ	strive - labor - work - industrious		effort
5:105, 17:15, 27:92, 32:13, 39:41	يَهْتَدِي، اهْتَدَيْتُمْ، هَذَا هَا، اهْتَدَى	هَدَى	guide - show the way - lead - right thing - true faith - guidance - way - manner - present - donation - grant - discover		enlighten
6:12, 6:20, 7:9, 7:53, 11:21, 23:103, 39:15, 42:45	خَسِرُوا	خَسِرَ	lose - perish - damage		faulty behavior
39:53	أَسْرِفُوا	سَرَفَ	waste - extravagant - squander		faulty behavior
7:23, 7:160, 7:177, 9:70, 10:44, 10:54, 11:101, 14:45, 16:28, 16:33, 16:118, 18:35, 29:40, 30:9, 34:19, 35:32, 37:113, 65:1, 9:36, 27:14, 27:44, 28:16	ظَلَمْنَا، يَظْلِمُونَ، ظَلَمْتُ، ظَلَمْتُمْ، ظَلَمُوا، ظَالِمِي، ظَالِمٌ، تَظْلِمُوا، ظَلَمًا	ظَلَمَ	wrong - injustice - oppressed - darkness gloom - Atlantic - black out		faulty behavior, faulty thinking
2:44, 59:19	فَأَنسَاهُمْ، تَنَسَوْنَ	نَسِيَ	forget - oblivion		forgetfulness
27:40, 31:12	يَشْكُرُ	شَكَرَ	thank - gratitude - acknowledge - praise		gratitude
2:130	سَفَهَ	سَفِهَ	stupid - foolish - incompetent		ideology
2:90, 2:102, 2:207	اشْتَرَوْا، شَرَوْا، يَشْرِي	شَرَى	buy - purchase - artery - Jupiter - exposed to the sun for drying		ideology
13:33	قَامَ	قَامَ	get up - stand up - rise - ascend - depart - leave - located - based - nation - people - figure - frame - support - supply - day of resurrection - rising - straight - correct - straight line		monitoring
75:14	الْإِنْسَانَ	أَبْسَنَ	friendliness - entertain - keep company - human		performance
82:5	أَخْرَجْتُ	أَخْرَجَ	last - recent - another - postpone		performance
82:5	قَدَّمْتُ	قَدَّمَ	precede - arrive - come - old tomes - ancient - front - foot - bold - daring - submit - promote - advance		performance

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50:21	جَاءَتْ	جَاءَ	come - reach - arrive	presentation
66:6	فِرَا	وَفَى	guard - preserve - protect - safeguard - prevention - shelter - devout - pious	protection
9:55, 9:85	تَرْهَقَ	رَهَقَ	pass away - perish	punishment
2:48, 2:123, 20:15, 36:54	لُجْزِي، لُجْزِي	جَزَى	compensate - reward - punish- penalty - take the place	reward & punishment
21:47, 36:54	ظَلَمَ	ظَلَمَ	wrong - injustice - oppressed - darkness. gloom - Atlantic - black out	reward & punishment
2:281, 2:286, 3:25, 3:161, 4:111, 6:164, 13:33, 13:42, 14:51, 3:30	كَسَبَتْ، يَكْسِبُهُ، تُكْسِبُ،	كَسَبَ	gain - ear - profit - possess - own - acquisition	reward & punishment
	نَجَدَ	وَجَدَ	find - come across - discover - obtain - love - passion - feeling - being - existence - produce - originate - supply	reward & punishment
2:281, 3:25, 3:161, 16:111, 39:70	تُرْفَى، وَفَيْتَ،	وَفَى	complete - perfect - redeem - fulfill - pay - discharge - payment - compensation - dead - deceased - receive in full	reward & punishment
6:104	أَبْصَرَ	بَصَرَ	see - understand	righteous behavior
17:7	أَحْسَنَتْهُم	حَسَنَ	good - beautiful - nice	righteous behavior
20:15	سَعَى	سَعَى	run - speed - attempt - strive	righteous behavior
3:30, 16:111, 30:44, 39:70, 41:46, 45:15	عَمِلَتْ، عَمِلَ	عَمِلَ	do - act - work - plan - strive - operate - customer - business - behavior - use - utilize	righteous behavior
2:110, 2:223, 5:80, 59:18, 73:20	تَقَدَّمُوا، قَدَّمُوا، قَدَّمْتُ،	قَدَّمَ	precede - arrive - come - old tomes - ancient - front - foot - bold - daring - submit - promote - advance	righteous behavior
40:17, 45:22, 74:38	كَسَبَتْ	كَسَبَ	gain - ear - profit - possess - own - acquisition	righteous behavior
9:35	كَتَرْتُمْ	كَتَرَ	bury - hide - treasure - firm - sturdy	righteous behavior
2:272	تُنْفِقُوا	نَفَقَ	sell well - used - exhausted - tunnel - expense - cost - cost of living - maintenance - support ex-wife - hypocrisy - dissemblance -	righteous behavior
2:54, 2:57, 2:231, 3:117, 3:135, 4:64, 4:97, 4:110, 4:113	ظَلَمُوا، ظَالِمِي، يَظْلِمُ، ظَالِمُهُ، يَظْلِمُونَ،	ظَلَمَ	wrong - injustice - oppressed - darkness. gloom - Atlantic - black out	self-harm
82:19	تَمَلَّكَ	مَلَكَ	angel - acquire - take - possession - property - wealth - state - government - royalty - state - civilian	social support
10:30	تَبَلَّوْا	بَلَّوْا	test - misfortune - trial - calamity	testimony
6:130, 7:37, 9:17, 16:89, 24:6	شَهِدْنَا، شَهِدُوا، شَهِدْنَا، شَهِدَاءَ، شَهِيدِينَ	شَهِدَ	witness - confirm - certify - honey	testimony
17:14	كَفَى	كَفَى	enough - sufficient - protect - save - ability - reward - content	testimony

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	يَهْدِي	هَدَى	guide - show the way - lead - right thing - true faith - guidance - way - manner - present - donation - grant - discover	wisdom
10:108				
OUTER SELF				
3:61	تَدْعُ	دَعَا	call - prayer - spread	behavior
49:11	تَلْمِزُوا	لَزِمَ	cling - adhere - stick - necessary - imperative - obligatory - compulsive	blame
5:25	أَمْلَأْكَ	مَلَأَ	angel - acquire - take - possession - property - wealth - state - government - royalty - state - civilian	commitment
6:24	كَذَّبُوا	كَذَّبَ	lie - deceive - mislead - falsehood - disprove - deny	communication
6:123	يَتَكَبَّرُونَ	مَكَرَ	deceive - double cross - trick	deception
3:93	حَرَّمَ	حَرَّمَ	forbidden - unlawful - sanctuary	discipline
5:105	يُضِرُّكُمْ	ضَرَّ	harm - distress - good and bad times - udder - austerity - necessary	distress
8:53, 13:11	يُغَيِّرُوا	غَيَّرَ	jealousy - zeal - sense of honor - change - alert - modify	faulty behavior
24:61	فَسَلِّمُوا	سَلَّمَ	safe - sound - peaceful - sound - perfect - ladder - stair case - complete	greetings
21:43	نَصَرَ	نَصَرَ	help - assist - victorious - Christian - Nazareth - support	help
24:12	خَيْرًا	خَيْرَ	choose - good - charity - prefer	opinion
12:54	أَسْتَخْلِصْهُ	خَلَصَ	pure - finish - short - escape	possession
7:188, 10:49, 13:16, 25:3	ضَرًّا	ضَرَّ	harm - distress - good and bad times - udder - austerity - necessary	quality of life
7:188, 10:49, 13:16, 25:3	نَفْعًا	نَفَعَ	useful - beneficial - help - gain - good - welfare - profit - public service	quality of life
33:6	أَوْلَى	ا و ل	return - clan - first - family - relative -	relationship
4:84	تُكَافُّ	كُفِّفَ	burdening - trouble - discomfort - ceremony - cost - formality - expenses - freckled - spotted -	responsibility
59:9	يُؤْتِرُونَ	تَرَا	wealth - rich - earth - ground	spending
65:7	آثَاهَا	كُفِّفَ	burdening - trouble - discomfort - ceremony - cost - formality - expenses - freckled - spotted -	status
7:192, 7:197	يُنصِرُونَ	نَصَرَ	help - assist - victorious - Christian - Nazareth - support	support
4:135	قَوَّامِينَ	قَامَ	get up - stand up - rise - ascend - depart - leave - located - based - nation - people - figure - frame - support - supply - day of resurrection - rising - straight - correct - straight line	testimony
3:178	خَيْرٌ	خَيْرَ	choose - good - charity - prefer	socialization
INNER SELF				
2:9	يَخْدَعُونَ	خ د ع	deceive	deception
12:53	أَبْرَأُ	بَرِئَ	recover - heal - absolved - free	desire
10:23	بُعِثْكُمْ	بُعِيَ	seek - desire - outrage strive - oppress-	desire
12:68	حَاجَةً	حَجَّ	pilgrimage to mecca - defeat in arguments	desire

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1:102, 41:31, 43:71	اشْتَهَتْ، تَشْتَوِي، تَشْتَوِيهِ	شَهَا	desire - crave - appetite - passion - lewd -		desire
10:15	بَلَاءٌ	أَلْفِي	encounter - meet - experience - endure - automatic - throw - drop - submit - recite - sing - receive - accept - obtain -		desire
2:87, 5:70, 53:23, 79:40	تَوَوَى، التَوَوَى	هَوَى	drop - fall - blow - love - passion - desire - fancy		desire
2:109	حَسَدًا	حَسَدًا	envy - grudge		envy
2:240	فَعَلَنْ	فَعَلَنْ	do - act - perform - function - action - workman - object - interact - excite		excitement
3:154	أَهْمَتْهُمْ	هَمٌّ	grieve - distress - worry - trouble - intend - plan - begin - rise - get up - old - serious - important		grief
2:187, 4:107	تَخَنَّنُوا، يَخَنَّنُونَ	خَانَ	disloyal - betray - distrust		intellectualization
12:23, 12:26, 12:30, 12:32, 12:51	رَاوَدْتُهُ، رَاوَدْتِي، مُرَاوِدُ،	رَادَ	look - search - visit - want - desire		longing
2:228, 2:234	يَتَرَبَّصْنَ	رَبِصَ	wait - lookout - ambush		patience
9:120	يُرْغَبُوا	رَغِبَ	desire - want - prefer		preference
7:172	أَشْهَدُ هُمْ	شَهِدَ	witness - confirm - certify - honey		testimony

TABLE 2. The contextual use of 'qalb' in Quran

Verse /s	Correlated Verb (word)	Root Word	Root Word's Meaning in English	Discussed Theme
3:103, 8:63	قَالَ، قَالَتْ	أَف	unite - join - compile	agreement
2:204	الْحِصَامِ	خَصِمَ	argue - adversary - quarrel	argumentation
7:100	يَسْمَعُونَ	سَمِعَ	hear - listen - pay attention	attention
9:60	الْمَوَاقِفِ	لَقِيَ	turn - glance - quick look - attracting - attention - regard consideration	attention
5:41, 6:106, 6:200, 10:74, 10:88, 13:28,	لِيُؤْمِنُوا، يُؤْمِنُوا، آمَنُوا، بِالْإِيمَانِ، مُؤْمِنِينَ، تُؤْمِنُ	أَمِنَ	safe - believe - faith - security - peace	belief
22:32	تُعَوِّى	تَعَى	fear - caution - devout - to fear God - pious	caution
8:2, 22:35, 23:60,	وَجَلَتْ، وَجِلَةٌ	وَجَلَّ	afraid - fear - dread - frighten	caution
8:11, 18:14, 28:10	رَبَطْنَا، لِيَرْبِطَ	رَبَطَ	tie up - fasten - tie up - connect	certainty
2:260, 3:126, 5:113, 8:10, 13:28	تَطْمَئِنُّ، لِيَطْمَئِنُّ، لَتَطْمَئِنُّ	طَمَأَنَّ	mind at rest - calm - tranquility - feel assured	certainty
2:118	يُوقِنُونَ	يَقِنَ	sure - certain - convinced - absolute - positive	certainty
3:159	عَلِيظَ	عَلَّظَ	rude - treat harshly - thick	communication
6:25, 7:179, 9:87, 9:127, 17:46, 18:57	يَقْفَهُ، يَقْفَهُونَ	قَفِهَ	comprehend - understanding - knowledge - Islamic jurisprudence - teach - expert	comprehension
3:196, 8:49, 33:12	يُغْرِبُكَ، غُرُوبًا، غَرَّ	غَرَّ	deceive - delude - blind - deception - illusion - vanity - danger - snobbery - enticement	delusion
6:108, 18:28	الْعَاقِلُونَ، أَعْقَلْنَا	عَقَلَ	neglect - ignore - heedless - inattentive - disregard - surprise	denial
23:63	عَمْرَةَ	عَمَرَ	cover - bury - abundant of water - flood - throes of death - adventure	denial
7:101	كُتِبُوا	كَتَبَ	lie - deceive - mislead - falsehood - disprove - deny	denial
18:57	أَكْتَهَ	كُتِيَ	hide - conceal - shelter - home - nest - cover - hidden - well kept	denial
16:22	مُنْكَرَةٌ	نَكَرَ	no knowledge - ignorance - deny - dispute - forbidden - atrocity	denial
9:45	يَتَرَدَّدُونَ	رَدَّ	return - resist - oppose	disagreement
2:93	يَكْفُرْهُمْ	كَفَرَ	cover - hide - renege one faith - infidel - small village - hamlet - darkness of the night - grave - unbeliever - ungrateful	disbelief
3:7, 3:8, 9:117	زَيْغٌ، تَرْغٌ، يَزِيغُ	زَاغَ	deviate from truth - swindle	disorder
9:125	مَرَضٌ	مَرَضَ	disease - sickness - illness - patient - nursing - hospital	disorder
9:110, 24:50	ارْتَابُوا، رَبِيهَ	رَابَ	doubt - question - skeptical	doubt
33:10	تَطَّوَّرَ	طَلَّ	think - suppose - opinion - belief - suspect - doubtful - unreliable	doubt
6:110	يَعْمَهُونَ	عَمِهَ	stray - wander about	doubt
5:52	نُصِيبِنَا	صَابَ	every place - right - proper - correct - reason - mind - consciousness - fall - hit	faulty thinking

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21:3	لاَهِيَةٌ	لَهَا	forget - oblivious - amuse oneself - pastime dally	forgetfulness
5:13	نَسُوا	نَسِيًّا	forget - oblivion	forgetfulness
2:74, 6:43, 22:53	قَسَتْ، الْقَاسِيَةَ	قَسًا	hard - harsh - cruel - stern	ignorance
8:12, 3:151	الرُّعْبَ	رُعْبًا	frighten - terrified	illusion
15:12	يَسْتَهْزِئُونَ	هَزْئِيَّةً	scold - smear - mock - laugh - ignore - scorn - contempt -	intellectualization
9:8	تَأْبَى	تَابًا	repent - renounce - merciful - forgive -	intention
8:24	يُخَوِّلُ	حَالًا	turn - change - condition	intention
26:89	مَلِيحًا	مَلِيحًا	safe - sound - peaceful - sound - perfect - ladder - stair case - complete	intention
4:63, 8:70	يَعْلَمُ	عِلْمًا	know - aware - learn - information - science - teach - sign -	intention
33:5	تَعَمَّدَتْ	عَمَدًا	support - intent - main - basic issue - pole - pillar - column - authorize - confidence	intention
3:167	يَكْتُمُونَ	كُتْمًا	hide - keep secret - suppress - silence - quench fire	intention
3:154	لِيَمْحَضَ	مَحْضًا	clarify - purify - shiny - testing - thorough examination	intention
9:64	لِتُبْلِغَهُمْ	تَبْلِيغًا	news - information - announcement - indicate - reveal - notification -	intention
9:77	نِفَاقًا	نِفْقًا	sell well - used - exhausted - tunnel - expense - cost - cost of living - maintenance - support	intention
			ex-wife - hypocrisy - dissemblance -	
9:15	عَظِيمًا	عَظِيمًا	anger - infuriate - wrath - rage	irritation
2:118, 2:143, 9:93, 30:59	يَعْلَمُونَ، لِنَعْلَمَ	عِلْمًا	know - aware - learn - information - science - teach - sign	knowledge
2:7, 6:46	حَتْمًا	حَتْمًا	stamp - seal - close - finish	perception
2:88, 4:155	عَلْفًا	عَلْفًا	cover - wrap - envelope - case	prejudice
2:225	كَسِبَتْ	كَسِبًا	gain - ear - profit - possess - own - acquisition	processing
22:46	يَعْقِلُونَ	عَقْلًا	wise - reasonable - sensible - rational - intelligent - arrest - throw down	reason
3:156	حَسْرَةً	حَسْرَةً	grieved - distressed - regret	regression
2:97	نَزْلَةً	نَزْلًا	descend - reveal - rest - camp - stop - house - bestow - grant - assign - transfer - abdicate	revelation
2:143, 3:144, 7:125, 22:11	يُنْقَلِبُ، انْقَلَبَ، مُنْقَلِبُونَ	قَلْبًا	turn - over - inside out - upside down - heart - center - essence - marrow - mind - upheaval	reversion
			- revolution	
22:54	فَتُخْبِتُ	خَبِيًّا	hidden - secrets - large earth ware	satisfaction
2:283	يَكْتُمُهَا	كُتْمًا	hide - keep secret - suppress - silence - quench fire	suppression

Analysis for the term '*qalb*' (Table 2) in 84 verses resulted in 31 themes that were visibly correlated with the modern concept of 'intelligence'. These themes included agreement, argumentation, attention, belief, caution, certainty, communication, comprehension, delusion, denial, disagreement, disbelief, disorder, doubt, faulty thinking, forgetfulness, ignorance, illusion, intellectualization, intention, irritation, knowledge, perception, prejudice, processing, reason, regression, revelation, reversion, satisfaction, suppression.

The term '*aql*' was analyzed in 49 verses (Table 3) and it was revealed that it was never used as a noun. It was used as a verb and referred to themes similar to the modern-day concept of intelligence. These themes included arguing, believing, comparing, finding historical evidence, getting into delusion, introspecting, learning, listening, modeling, observing, perceiving, reading, realizing, reasoning, social learning, taking advice, and understanding language.

TABLE 3. The contextual use of '*aql*' in Quran

Verse	Discussed Theme	Verse	Discussed Theme
26:28	arguing	29:63	observing
10:100	believing	30:24	observing
6:32	comparing	36:68	observing
28:60	comparing	37:138	observing
36:62	comparing	45:5	observing
3:65	finding historical evidence	57:17	observing
7:169	finding historical evidence	2:171	perceiving
12:109	finding historical evidence	8:22	perceiving
22:46	finding historical evidence	10:16	perceiving
29:35	finding historical evidence	10:42	perceiving
29:43	finding historical evidence	25:44	perceiving
5:103	getting in delusions	2:44	reading
40:67	introspecting	21:10	reading
67:10	learning	5:58	realizing
2:75	listening	59:14	reasoning
2:170	modeling	11:51	reasoning
23:80	observing	21:67	reasoning
2:73	observing	30:28	reasoning
2:76	observing	39:43	reasoning
2:164	observing	24:61	social learning
2:242	observing	49:4	social learning
3:118	observing	6:151	taking guidance
13:4	observing	12:2	understanding language
16:12	observing	43:3	understanding language
16:67	observing		

The term '*foaad*' was analyzed in 15 verses (Al-Quran: 6:110,113; 11:120; 14:37,43; 16:78; 17:36; 23:78; 25:32; 28:10; 32:9; 46:26; 53:11; 67:23; 104:7) and was found highly associated with intelligence and as an alternative to the term '*qalb*'. It was concluded that the terms '*qalb*', '*aql*', and '*foaad*' all refer to intelligence. The term '*rooh*' was analyzed in 7 verses (Al-Quran: 40:15; 15:29; 16:2; 17:85; 32:9; 38:72; 58:22) and it was concluded that

it referred to the psychological concept of real or divine self.

Analyses of the current paper focused on the content and the context of the relevant Quranic verses to better correlate '*nafs*', '*rooh*', '*qalb*', and '*aql*' with the modern understandings of Psychology. It was revealed that the term '*nafs*' is used in 4 different meanings in Quran i.e. as species, human, physique, and psyche (self & mind).

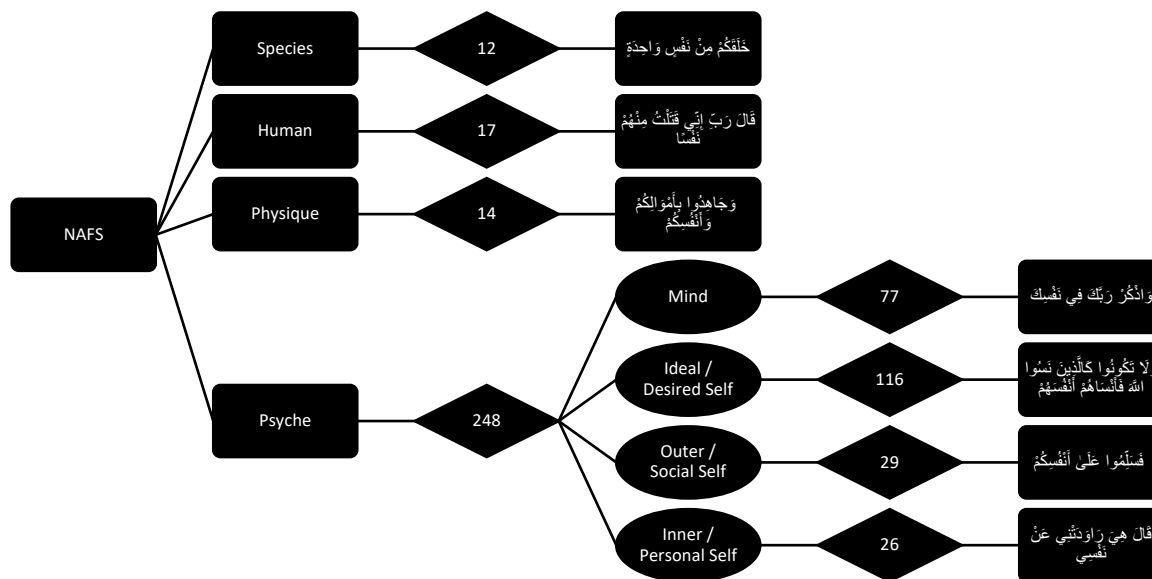


FIGURE 2. The psychological meaning of 'nafs'

'Nafs' has been used to refer to species in 12 instances (Al-Quran: 3:164; 4:1; 6:98; 7:189; 9:128; 16:72; 18:51; 30:21; 31:28; 36:36; 39:6; 42:11). An example of the usage of 'nafs' referring to species is the verse 4:1 which states:

O you those, the humankind! Fear your Rabb, who has created you from a single soul, and created from him, his mate, and then spread out from them many men and women. And fear Allah in Whose name you ask one another (your rights) and (based on) the relations of wombs (you demand your rights). Allah is Always Watching over you.

Translations in this regard have mostly converted 'nafs' to 'soul'. Within the context of creation, the contextual analysis of this and other relevant verses revealed that 'nafs' can be best translated and interpreted in such verses as species.

'Nafs' has been used to refer to a human being in 17 instances (Al-Quran: 2:72, 84, 85; 4:29, 66; 5:32, 45; 6:151; 17:33; 18:74; 20:40; 25:68; 28:19, 33; 32:27; 33:50; 63:11). An example of the usage of 'nafs' referring to a human being is the verse 28:33 which states:

He said, "O my Rabb, I have killed a person from them, so I fear that they will kill me.

Within the context of killing in this example, the contextual analysis of this and other relevant verses revealed that 'nafs' can be best translated and interpreted in such verses as a 'human'.

'Nafs' has been used to refer to the human physique in 14 instances (Al-Quran: 3:145, 168;

4:95; 8:72; 9:20, 41, 44, 81, 88, 111; 16:7; 21:35; 49:15; 61:11). An example of the usage of 'nafs' referring to human physique is the verse 9:41 which states:

Flee (get up and put into fighting), light or heavy, and strive with your wealth and your own self in the path of Allah. That is better for you if you were to know.

Within the contexts of physical strength, the contextual analysis of this and other relevant verses revealed that 'nafs' can be best translated and interpreted in such verses as physique or body. The context of fights requires participation of Muslims physically, while utilizing their physical power, along with spending their wealth for the purpose of fighting. The contextual analysis of this and other relevant verses, therefore, revealed that 'nafs' can be best translated and interpreted in such verses as a 'physique'.

'Nafs' has been used to refer to psyche in 248 instances. The term 'psyche' is the direct, literal, and a straight-forward translation of the Quranic term 'nafs'. Psyche is the subject-matter of Psychology. The term 'psyche' has been used since centuries for the concepts that are referred to mind, self, and consciousness in our times. As dualism is the common approach for all Muslim scholars and all the followers of religions, a human is regarded as a combination of body and soul (psyche/mind). Self, therefore, cannot be a separate entity. It must be a part of the mind. Self-esteem is a mental phenomenon and the sense of self or the sense of being lies within

the mind. It can be concluded that the Quranic term '*nafs*' is mostly used to refer to 'mind' as we understand today. The method of the current paper, however, has focused on analyzing mind and self separately and has further divided self into four types of selves as understood in Psychology today.

'*Nafs*' has been used to refer directly to mind in 77 instances (Al-Quran: 2:155, 233, 235, 265, 284, 284, 286; 3:69, 154, 165, 185, 186; 4:49, 63, 65, 79, 128; 5:30, 52, 116; 6:70, 93, 152, 158; 7:42, 205; 9:118; 10:100; 11:31; 12:18, 77, 83; 14:22; 18:6, 28; 20:67, 96; 21:35, 64; 23:62; 25:21; 26:3; 27:14; 29:57; 30:8, 28; 31:34; 32:17; 33:37; 34:50; 35:8, 18; 39:56; 41:53; 47:38; 48:10; 50:16; 51:21; 53:32; 57:14, 22; 58:8; 64:16; 65:7; 75:2; 79:40; 81:14; 82:5; 86:4; 89:27; 91:7). The context of all of these verses is either mind itself or a component/function of mind. An example of the usage of '*nafs*' referring to mind is the verse 7:205 which states:

And remember your Rabb in yourself, humbly and fearfully, and quietly in words (without raising the voice), in the mornings and the evenings, and do not be from the inattentive.

Within the context of remembrance in this example, the contextual analysis of this and other relevant verses revealed that '*nafs*' can be best translated and interpreted in such verses as mind.

'*Nafs*' has been used to refer to self in 171 instances. It has been used to refer to the outer/social self in 29 instances (Al-Quran: 3:61, 93; 4:84, 135; 5:25, 105; 6:24, 123; 7:188, 192, 197; 8:53; 10:49; 12:54; 13:11, 16; 21:43; 24:12, 61; 25:3; 33:6; 49:11; 59:9; 65:7). An example of the usage of '*nafs*' referring to outer/social self is the verse 24:61 which states:

No difficulty on the blind, nor the lame, nor on the sick, nor yourself if you eat from your homes, or the homes of your fathers, or homes of your mothers, or homes of your brothers, or homes of your sisters, or homes from your paternal uncles, or homes from your maternal uncles, or homes of your paternal aunts, or from homes of your maternal aunts, or from (homes) what you own the keys or your friends. There is no sin on you if you eat together or separate and when you enter the homes, say peace and blessings on your souls from Allah. That is how Allah clarifies the signs for you so that you may understand.

Within the context of greeting in this example, the contextual analysis of this and other relevant verses revealed that '*nafs*' can be best translated and interpreted in such verses as outer or social self.

'*Nafs*' has been used to refer to the inner / personal self in 26 instances (Al-Quran: 1:102; 2:9,

87, 109, 187, 228, 234; 3:154, 178; 4:107; 5:70; 7:172; 9:120; 10:15, 23; 12:23, 26, 30, 32, 51, 53, 68; 41:31; 43:71; 53:23; 79:40). An example of the usage of '*nafs*' referring to inner/personal self is the verse 12:26 which states:

He (Yousuf) said, "She tempted to seduce me to yield (to her) from myself." And testified a witness from her family: "If his shirt was cut off from the front, then she is truthful, and he is from the liars.

Within the context of seduction or desire in this example, the contextual analysis of this and other relevant verses revealed that '*nafs*' can be best translated and interpreted in such verses as inner or personal self.

'*Nafs*' has been used to refer to the ideal self in 116 instances (Al-Quran: 2:44, 48, 54, 57, 90, 102, 110, 123, 130, 207, 223, 231, 272, 281, 281, 286; 3:25, 30, 117, 135, 161; 4:64, 97, 110, 111, 113; 5:80, 105; 6:12, 20, 26, 104, 130, 164; 7:9, 23, 37, 53, 160, 177; 9:17, 35, 36, 55, 70, 85; 10:30, 44, 54, 108; 11:21, 101, 105; 13:33, 42; 14:45, 51; 16:28, 33, 89, 111, 118; 17:7, 14, 15; 18:35; 20:15; 21:47; 23:103; 24:6; 27:14, 40, 44, 92; 28:16; 29:6, 40; 30:9, 44; 31:12; 32:13; 34:19; 35:32; 36:54; 37:113; 39:15, 41, 42, 53, 70; 40:10, 17; 41:46; 42:45; 45:15, 22; 50:21; 59:18, 19; 65:1; 66:6; 73:20; 74:38; 75:14; 82:5, 19). An example of the usage of '*nafs*' referring to ideal self is the verse 59:19 which states:

And do not be like those who forgot Allah, so, He made them forget themselves (to care for results of their deeds). Those are the ones who lead rebellious (sinful) lives.

Within the context of forgetting oneself in this example (as one does not forget his personal or social self and forgets the self which is supposedly ideal in the perspective of life hereafter), the contextual analysis of this and other relevant verses revealed that '*nafs*' can be best translated and interpreted in such verses as ideal self (self that is expected from him in religious context).

Analysis for the term '*qalb*' (Table 2) in 84 verses resulted in 31 themes that were visibly correlated with the modern concept of 'intelligence'. These themes included agreement (Al-Quran: 8:63; 3:103), argumentation (Al-Quran: 2:204), attention (Al-Quran: 9:60; 7:100), belief (Al-Quran: 5:41; 6:106, 200; 10:74, 88; 13:28), caution (Al-Quran: 8:2; 22:32, 35; 23:60), certainty (Al-Quran: 2:118, 260; 3:126; 5:113; 8:10, 11; 13:28; 18:14; 28:10), communication (Al-Quran: 3:159), comprehension (Al-Quran: 6:25; 7:179; 9:87, 127; 17:46; 18:57),

delusion (Al-Quran: 3:196; 8:49; 33:12), denial (Al-Quran: 6:108; 7:101; 16:22; 18:28, 57; 23:63), disagreement (Al-Quran: 9:45), disbelief (Al-Quran: 2:93), disorder (Al-Quran: 3:7, 8; 9:117, 125), doubt (Al-Quran: 6:110; 9:110; 24:50; 33:10), faulty thinking (Al-Quran: 5:52), forgetfulness (Al-Quran: 5:13; 21:3), ignorance (Al-Quran: 2:74; 6:43; 22:53), illusion (Al-Quran: 3:151; 8:12), intellectualization (Al-Quran: 15:12), intention (Al-Quran: 3:154, 167; 4:63; 8:24, 70; 9:8, 64, 77; 26:89; 33:5), irritation (Al-Quran: 9:15), knowledge (Al-Quran: 2:118, 143; 9:93; 30:59), perception (Al-Quran: 2:7; 6:46), prejudice (Al-Quran: 2:88; 4:155), processing (Al-Quran: 2:225), reason (Al-Quran: 22:46), regression (Al-Quran: 3:156), revelation (Al-Quran: 2:97), reversion (Al-Quran: 2:143; 3:144; 7:125; 22:11), satisfaction (Al-Quran: 22:54), and suppression (Al-Quran: 2:283). It was revealed that the purpose of intelligence (*qalb*) is to benefit the life hereafter as mentioned in the context of all the verses related to '*qalb*'. An example of the usage of '*qalb*' referring to intelligence is the verse 22:46 which states:

Do they not travel on the earth, so their hearts can understand, or their ears can listen? Then, Blinds do not have a vision, but their hearts have become blinded in their chest.

Within the context of reasoning through *qalb* in this example, the contextual analysis of this and other relevant verses revealed that '*qalb*' can be best translated and interpreted in such verses as intelligence.

The term '*aql*' was analyzed in 49 verses (Table 3) and it was revealed that it was never used as a noun. It was used as a verb and referred to themes similar to the modern-day concept of intelligence. '*Aql*' is used to describe different cognitive processes such as arguing (Al-Quran: 26:28), believing (Al-Quran: 10:100), comparing (Al-Quran: 6:32; 28:60; 36:62), finding historical evidence (Al-Quran: 3:65; 7:169; 12:109; 22:46; 29:35, 43), perceiving (Al-Quran: 25:44), getting in delusions (Al-Quran: 5:103), introspecting (Al-Quran: 40:67), learning (Al-Quran: 67:10), listening (Al-Quran: 2:75), modeling (Al-Quran: 2:170), observing (Al-Quran: 2:73, 76, 164, 242; 3:118; 13:4; 16:12, 67; 23:80; 29:63; 30:24; 36:68; 37:138; 45:5; 57:17), perceiving (Al-Quran: 2:171; 8:22; 10:16, 42), reading (Al-Quran: 2:44; 21:10), realizing (Al-Quran: 5:58), reasoning (Al-Quran: 11:51; 21:67; 30:28; 39:43; 59:14), social learning (Al-Quran: 24:61; 49:4), taking guidance (Al-Quran: 6:151), and understanding language (Al-Quran: 12:2; 43:3). An example of the

usage of '*aql*' referring to intelligence is the verse 2:164 which states:

Verily in the creation of the heavens and the earth, in the alternation of the night and the day, in the ships (and vessels) which sail through the ocean carrying cargo, profitable for the people, in the (rain) water which Allah pours down from the sky reviving therewith the earth to life after its death, (the earth) in which He has scattered animals of all kinds, and in the changing wind directions and in the clouds (that trail) between the sky and the earth, duty-bound (under Allah's Command) — certainly, (in these) are (many) Signs (of Allah's Power) for those who put their reason to work.

Within the context of reasoning through observing the signs of Allah in this example, the contextual analysis of this and other relevant verses revealed that '*aql*' can be best translated and interpreted in such verses as intelligence.

The term '*foaad*' was analyzed in 15 verses (Al-Quran: 6:110, 113; 11:120; 14:37, 43; 16:78; 17:36; 23:78; 25:32; 28:10; 32:9; 46:26; 53:11; 67:23; 104:7) and was found highly associated with intelligence and as an alternative to the term '*qalb*'. An example of the usage of '*foaad*' referring to intelligence is the verse 2:164 which states:

The heart of the mother of Musa became impatient, and she almost revealed about him, had We not put patience in her heart, that she may remain from the believers.

Within the context of thinking irrationally in this example, the contextual analysis of this and other relevant verses revealed that '*fooad*' can be best translated and interpreted in such verses as intelligence. It was concluded that the terms '*qalb*', '*aql*', and '*foaad*' all refer to intelligence.

The term '*rooh*' was analyzed in 7 verses (Al-Quran: 40:15; 15:29; 16:2; 17:85; 32:9; 38:72; 58:22) and it was concluded that it referred to the psychological concept of real or divine self. An example of the usage of '*rooh*' referring to the real self is the verse 15:29 which states:

Then "When I will make him, and fashion him harmoniously and I will blow My Soul in him, then fall to prostrate to him."

Within the context of Allah's '*rooh*' in this example, the contextual analysis of this and other relevant verses revealed that '*rooh*' can be best translated and interpreted in such verses as the real self. Verses describing '*rooh*' as angel or Jibreel were not analyzed.

CONCLUSION

The current study analyzed the content, context, and themes of the Quranic terms 'nafs', 'rooh', 'aql', 'qalb', and 'foaad' in 420 verses. The study established that the term 'nafs' in Quran is mostly used for 'psyche' i.e. mind and self. The term 'nafs' has also been used slightly to describe a human as a human, as a species, and as a physique. The terms 'qalb', 'aql', and 'foaad' are all used to mention 'intelligence'. The term 'rooh' has been used to refer to the real self (within the human) along with its usage for Allah's commandments or Jibreel. The main significance of the current study is its notion on using 'nafs' as 'mind' and 'qalb, aql, and foadad' as 'intelligence' while translating Quran in the modern times. This approach will result in understanding Quran in a more convenient and updated way.

AUTHORS' CONTRIBUTION

Waqar Husain is the single author of this paper.

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