

Multi-Psyche Islamic Psychology Model as Foundation for Islamic Psychotherapy Approaches

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Abstract

Islamic psychology models must be derived from Islamic epistemology and ontology. Jinn have psyches, and in jinn possession, there will be more than one psyche in a human body. A multi-psyche Islamic psychology model is presented, whereby inter-psyche conflicts between human and jinn psyche can cause symptoms of mental disorders. Islamic Existential Psychotherapy (IEP) uses Islamic existential philosophy as the approach to therapy. It is based on the multi-psyche model. Existence in Islam is the journey of the ruh through five realms i.e. the realm of the ruh, womb, world, grave and the hereafter. The impact of IEP was tested on 209 participants with jinn possession who attended 3-day residential retreats. Results showed that all participants who engaged in the psychotherapy sessions were motivated and had a better understanding of how to deal with their problems. The multi-psyche model can potentially become the dominant model of Islamic psychology.

Keywords: Islamic psychology, Islamic psychotherapy, jinn possession, psychology, psychotherapy

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Introduction

Western psychology model is commonly frowned upon by Muslims as it does not take into consideration Islamic belief. Various efforts have been made to create models of Islamic psychology based on Islamic epistemology and ontology. A model for Islamic psychology can only be achieved if it is derived from the two sources of knowledge i.e. *naqli* knowledge, and *aqli* knowledge. *Naqli* knowledge is the knowledge that was revealed by Allah SWT through his messengers. *Aqli* knowledge is knowledge achieved through the process of thinking such as scientific knowledge and logic. Through *naqli* knowledge, we know the existence of the unseen such as God, heaven and hell, and unseen creatures such as jinn and angels. This knowledge can never be achieved through the process of thinking. Western psychology models are based on *aqli* knowledge only. By limiting to only one source of knowledge, the accuracy of the Western psychology models is severely limited. One of the main differences between Western psychology and Islamic psychology models is the absence of the influence of the unseen jinn in Western models.

There are many definitions of Islamic psychology and the term *ilm al-nafs* (science of the soul) is commonly considered the equivalent of Islamic psychology. Rothman (2022) explores the Islamic model of the soul with the *fitrah* as an innately pure and good nature that comes from God on one end and *ghaflah* on the other. In his model, the *qalb* is the spiritual centre of the person and where the faculty of intellect is located. The *aql* can cause a negative impact on the *nafs* and swings it towards a state of *ghafla* (forgetfulness of God). It can also cause a positive impact on the *nafs* and swing it towards the state of *fitrah*. The state of the soul can fluctuate and fall into one of three stages. The first stage of *nafs al-amarah bi al-su'* is when a person follows all of their base desires. The second state *nafs al-lawwamah* is when the soul recognises its fault and make corrective actions. The third stage is *nafs al-mutmainnah*

where the soul is at rest, in harmony with *fitrah*. Rothman uses the term spirit to refer to *ruh*, and the term soul to refer to *nafs*. Rassool (2023) considers *fitrah* as an important concept in Islamic psychology. According to him, *fitrah* is an essential facet of human behaviour as it is embedded in the human soul. He used the term soul to mean the *ruh*, and the term self to mean the *nafs*. He regards the study of *nafs* as a major element of Islamic psychology. Despite the different definitions of Islamic psychology, there is a consensus that certain elements like *nafs*, *qalb*, *aql* and *ruh* are elements of Islamic psychology.

Most, if not all, models have gaps especially in addressing the belief in the unseen, in particular the jinn presence of jinn in a human body, and its impact on human psychology. Belief in the unseen is part of the Islamic faith. The Quran says:

الْم ١) ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ٢) الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ آلَّ صَلَوةً وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ٣) وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ٤)

Meaning:

Alif Lam Mim. (1) This is the Book; in it is guidance sure, without doubt, to those who fear Allah. (2) Who believe in the Unseen, are steadfast in prayer, and spend out of what We have provided for them. (3) (Surah al-Baqarah 2:1-3)

The belief in the existence of jinn is part of the Islamic faith and the conflict between jinn and mankind started from the time of the creation of Adam AS when Allah SWT wanted to make Adam AS the vicegerent of earth. Iblis refused to prostrate to Adam AS when ordered by Allah. Iblis claimed he was superior because he was created from fire and Adam AS was created from clay. Iblis is a jinn as stated in the Quran.

وَإِذْ قُلْنَا لِلْمَلَكِ أَنَسْجُدُوا لآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ

Meaning:

Behold! We said to the angels "Bow down to Adam": they bowed down except Iblis. He was one of the Jinns, and he broke the Command of his Lord. (Surah al-Kahf 18:50)

However, the first battle between Adam AS and the angels and the jinn was not based on the superiority of physical strength but on the superiority of knowledge.

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَكِ فَقَالَ أَتُبْنُونَ بِأَسْمَاءِ هَٰؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ٣١) قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ ٣٢) قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ الْغَيْبِ وَالْأَرْضِ وَالسَّمَاوَاتِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ ٣٣)

Meaning:

And He taught Adam the names of all things; then He placed them before the angels and said: "Tell Me the names of these if ye are right." (31) They said: "Glory to Thee: of knowledge we have none, save that Thou hast taught us: in truth it is Thou who art perfect in knowledge and wisdom." (32) He said: "O Adam! tell them their names." When he had told them their names, Allah said: "Did I not tell you that I know the secrets of heaven and earth, and I know what ye reveal and what ye conceal?" (33) (Surah al-Baqarah 2:31-33)

Adam AS won the battle, and the humiliated Iblis asked Allah SWT to lengthen its life till the end of the world so that it could deviate human. Iblis has its army of jinn to execute this mission.

وَجُنُودُ إِبْلِيسَ أَجْمَعُونَ

Meaning:

And the whole army of Iblis together. (Surah al-Shuara' 26:95)

The interaction between jinn and humans is a reality and human psychology is also influenced by jinn. The conflicts between jinn and humans can be in two forms. The first form is when the jinn is outside the human body and can influence human behaviours and thoughts through "whispers", visions etc. The ability of jinn to whisper to mankind is a reality and for that reason, Allah SWT commands us to seek His protection from the whispers of shaitan (jinn) as in surah al-Nas verses 1-6.

قُلْ أَغُوذُ بِرَبِّ النَّاسِ (١) (مَلِكِ النَّاسِ) (٢) (إِلَهِ النَّاسِ) (٣) (مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ) (٤) (الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ) (٥) (مِنَ الْجِنَّةِ وَالنَّاسِ) (٦)

Meaning:

Say: I seek refuge with the Lord and Cherisher of Mankind, (1) The King (or Ruler) of Mankind (2) The Allah (or Judge) of Mankind (3) From the mischief of the Whisperer (of Evil), who withdraws (after his whisper) (4) (The same) who whispers into the hearts of Mankind (5) Among Jinns and among Men. (6) (Surah al-Nas 114: 1-6)

The jinn can also interfere with human visions through illusions. The magicians during the time of Musa AS were able to create an optical illusion which transformed ropes into snakes. It looked so real that Musa AS was very scared. However, when Allah SWT ordered Musa AS to throw his stick, it turned into a real snake. The magicians, having realised that it was not an illusion, prostrated and believed in Allah. This was recorded in the Quran.

قَالُوا يَمُوسَىٰ إِمَّا أَنْ تُلْقِيَ وَإِمَّا أَنْ نَكُونَ أَوْلَ مِنْ أَلْقَىٰ (٦٥) قَالَ بَلْ أُلْقُوا فَإِذَا حِبَالُهُمْ وَعَصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهَا تَسْعَىٰ (٦٦) يَفْؤُجِسُ فِي نَفْسِهِ خِيفَةً مُوسَىٰ (٦٧) قُلْنَا لَا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَىٰ (٦٨) وَأَلْقِ مَا فِي يَمِينِكَ تَلْقَفْ مَا صَنَعُوا إِنَّمَا صَنَعُوا كَيْدٌ سَحَرٌ وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَىٰ (٦٩) قَالُوا أَلَمْ نَسْحَرْهُ سِحْرًا كَبِيرًا (٧٠) قَالُوا بَلْ هُمْ كَاذِبُونَ (٧١) وَكَانَ مِثْلَ نَارٍ كَالْهَرُونَ (٧٢) وَمُوسَىٰ (٧٣)

Meaning:

They said: "O Moses! Whether wilt thou that thou throw (first) or that we be the first to throw?" (65) He said, "Nay throw ye first!" Then behold their ropes and their rods— so it seemed to him on account of their magic— began to be in lively motion! (66) So Moses conceived in his mind a (sort of) fear. (67) We said: "Fear not! For thou hast indeed the upper hand: (68) "Throw that which is in thy right hand: quickly will it swallow up that which they have faked. What they have faked is but a magician's trick: and the magician thrives not, (no matter) where he goes." (69) So the magicians were thrown down to prostration: they said "We believe in the Lord of Aaron and Moses." (70) (Surah TaHa 20:65-70)

The second form of conflict is when a jinn enters a human body. This is known as jinn possession, regardless of whether there is any trance or not. "6B63 Possession trance disorder in International Classification of Diseases Revision 11 (WHO, 2020) describes trance in jinn possession. There are various methods used by Islamic medical practitioners or healers to diagnose jinn possession.

One method is using *ruqyah*, an incantation of verses of the Quran, salutations of the Prophet SAW, supplications etc that are compliant with Islamic shariah. The recitation of *ruqyah* can create reactions such as vomiting, fainting, change of personality, the person feeling hot etc. The change in temperature of someone with jinn possession can be captured using a thermal imaging camera. Rahman et al. (2021) captured thermal images before and after *ruqyah* of four patients who had been diagnosed with schizophrenia, epilepsy and bipolar disorder. All four patients showed temperature increase after *ruqyah*, indicating they have jinn possession. Figure 1 shows one of the subjects with bipolar disorder. The colour spectrum scheme of the thermal images was set to display white as the hottest and black as the coldest. After *ruqyah*, the whole body became hot. The increase in body temperature can only mean the jinn is inside the body and not outside.

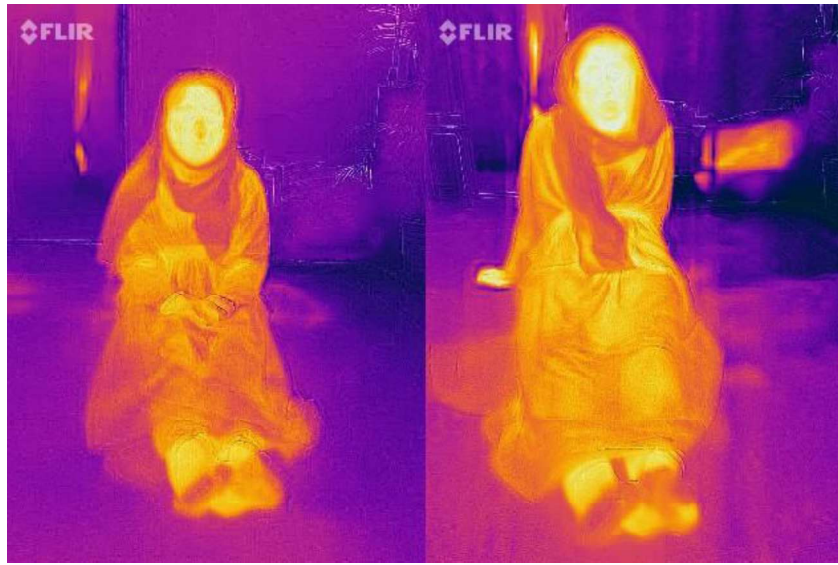


Figure 1: Thermal Image of Subject With Bipolar Disorder Before and After *Ruqyah*

Jinn possession is also supported by a hadith of the prophet.

عَنْ عُثْمَانَ بْنِ أَبِي الْعَاصِ، قَالَ لَمَّا اسْتَعْمَلَنِي رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَلَى الطَّائِفِ جَعَلَ يَعْزِضُ لِي شَيْءٌ فِي صَلَاتِي حَتَّى مَا أَدْرِي مَا أَصْلِي فَلَمَّا رَأَيْتُ ذَلِكَ رَحَلْتُ إِلَى رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَقَالَ " ابْنُ أَبِي الْعَاصِ " . قُلْتُ نَعَمْ يَا رَسُولَ اللَّهِ . قَالَ " مَا جَاءَكَ بِكَ " . قُلْتُ يَا رَسُولَ اللَّهِ عَرَضَ لِي شَيْءٌ فِي صَلَاتِي حَتَّى مَا أَدْرِي مَا أَصْلِي . قَالَ " ذَلِكَ الشَّيْطَانُ ادْنُ " . فَدَنَوْتُ مِنْهُ فَجَلَسْتُ عَلَى صُدُورِ قَدَمَيْ . قَالَ فَضَرْبَ صَدْرِي بِيَدِهِ وَتَقَلَّ فِي فَمِي وَقَالَ " اخْرُجْ عَدُوَّ " . فَفَعَلَ ذَلِكَ ثَلَاثَ مَرَّاتٍ ثُمَّ قَالَ " الْحَقُّ بِعَمَلِكَ " . قَالَ فَقَالَ عُثْمَانُ فَلَعَمْرِي مَا أَحْسَبُهُ خَالَطَنِي بَعْدُ.

Meaning:

‘Uthman bin Abul-‘As said: “When the Messenger of Allah (ﷺ) appointed me as governor of Ta’if, I began to get confused during my prayer until I no longer knew what I was doing. When I noticed that, I travelled to the Messenger of Allah (ﷺ), and he said: ‘The son of Abul-‘As?’ I said: ‘Yes, O Messenger of Allah.’ He said: ‘What brings you here?’ He said: ‘O Messenger of Allah, I get confused during my prayer until I do not know what I am doing.’ He said: ‘That is Satan. Come here.’ So I came close to him,

and sat upon the front part of my feet then he struck my chest with his hand and put some spittle in my mouth and said: 'Get out, O enemy of Allah!' He did that three times, then he said: 'Get on with your work.' 'Uthman said: "Indeed, I never felt confused (during my prayer) after that." (Sunan ibn-Majah: 3548)

The command “get out” implies that the jinn must be in the body.

Components of a human

Before we can define human psychology, we must define the components of a human. Rene Descartes, a French philosopher in the 17th century doubted his existence, whether it was a reality or just an illusion. He later concluded “I think, therefore I am” i.e. that his existence is real and there are two parts of himself, the tangible physical self and the intangible mind. Western psychology also categorises humans into two parts i.e. the tangible “soma” and the intangible “psyche”. There can also be interactions between the soma and the psyche such as in psychosomatic conditions. From the Islamic perspective, a human can also be categorised into two parts, the tangible part being the *jasad* (body) and the intangible parts comprising the *aql*, *qalb* and *ruh*.

Aql has two meanings according to Al-Ghazali (2005). The first is the knowledge about reality and the second is something intangible that obtains knowledge. According to al-Ghazali, *aql* resides in the heart and not in the brain. As the *aql* is intangible, its exact location in the human body cannot be proved. Before the 5th century BCE, there was a debate about the location of the mind, whether in the brain or in the heart. Hippocrates had the opinion that the mind resides in the brain as a seat for intelligence and consciousness as below:

'Men ought to know that from the brain, and from the brain alone, arise our pleasures, joys, laughter and jests, as well as our sorrows, pains, griefs and tears. Through it, in particular, we think, see, hear and distinguish the ugly from the beautiful, the bad from the good, the pleasant from the unpleasant... I hold that the brain is the most powerful organ of the human body... wherefore I assert that the brain is the interpreter of consciousness...' (Hippocrates: On the sacred disease. Quoted by Prioreschi (1996))

Al-Ghazali defines *qalb* with two meanings. One of the meanings is the flesh (organ) that lies to the left of the chest (i.e. heart). Prophet Muhammad SAW said that the organ (physical heart) determines the goodness or the badness of the person's behaviour.

سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ، يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ، الْحَلَالُ بَيْنَ وَبَيْنَ الْحَرَامِ بَيْنَ وَبَيْنَهُمَا مُشَبَّهَاتٌ لَا يَعْلَمُهَا كَثِيرٌ مِنَ النَّاسِ فَمَنْ اتَّقَى الْمُشَبَّهَاتِ اسْتَبْرَأَ لِدِينِهِ وَعَرْضِهِ وَمَنْ وَقَعَ فِي الْأَشْبَهَاتِ كَرَّاعَ يَرَعَى حَوْلَ الْحِمَى يُوشِكُ أَنْ يُوَاقِعَهُ أَوْ لَا نَ لِكُلِّ مَلِكٍ حِمًى إِلَّا أَنْ حَمَى اللَّهِ فِي أَرْضِهِ مَحَارِمُهُ أَوْ لَا نَ فِي الْجَسَدِ مُضْغَةٌ إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ أَوْ هِيَ الْقَلْبُ

Meaning:

An-Nu'man bin Bashir said: I heard Allah's Messenger (ﷺ) saying, 'Both legal and illegal things are evident but in between them there are doubtful (suspicious) things and most of the people have no knowledge about them. So, whoever saves himself from these suspicious things saves his religion and his honour. And whoever indulges in these suspicious things is like a shepherd who grazes (his animals) near the Hima (private pasture) of someone else and at any moment he is liable to get in it. (O people!) Beware! Every king has a Hima and the Hima of Allah on the earth is His illegal (forbidden) things. Beware! There is a piece of flesh in the body if it becomes good (reformed) the

whole body becomes good but if it gets spoilt the whole body gets spoilt and that is the heart. (Sahih al-Bukhari:52)

The physical heart has neurons (brain cells) for decision-making (Salem, n.d.). Therefore, it is not bizarre to say that the physical heart is involved in decision-making. Science still does not have all the knowledge of the human body. The Quran says that in the hereafter human limbs will recall and testify all the actions done when the person was alive. Can this be an indication that limbs can store memory?

الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَنَنشَهُدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ

Meaning:

That Day shall We set a seal on their mouths. But their hands will speak to Us and their feet bear witness, to all that they did. (Surah YaSin 36:65)

The second meaning of *qalb* according to al-Ghazali is something of a spiritual nature that is intangible and is connected to the physical self, connected to the physical heart, and with it a person can have the perception of knowledge and experience whereby he or she will be accountable to his or her actions, and it is connected to the physical heart. This definition of *qalb* describes one of the intangible components of a human being.

Ruh according to al-Ghazali also has two meanings. The first is something intangible that originates from a cavity in the physical heart that radiates throughout the body via the nervous system. The second definition is something intangible that enables a person to perceive knowledge as explained in one of the definitions of *qalb* (Al-Ghazali, 2005, p.877).

Shaykh Izzuddin Abd al-Salam, a scholar in the 13th century, who was also known as the “sultan of the ulamas (scholars)” had the opinion that each person has two *ruhs*. The first *ruh* is called *ruh al-yaqazah* whereby by Allah SWT decree, if the *ruh* is in the body, the person will be awake. If the *ruh* leaves the body, the person will sleep and can have dreams. The other *ruh* is called *ruh al-hayat* whereby by Allah SWT decree, if the *ruh* is in the body, then the person is alive, and if the *ruh* leaves the body, the person dies, and it comes back again the person will be alive again. This is based on the verse in the Quran

أُتَوَفَّى الْأَنفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا

Meaning:

It is Allah that takes the souls (of men) at death: and those that die not (He takes) during their sleep. (Surah al-Zumar 39:42)

Ruh al-yaqazah may be connected to the concept of consciousness in Islam. However, discussion on this is beyond the scope of this paper.

Another term that is frequently associated with *aql* and *qalb* is *nafs*. According to al-Ghazali, there are many definitions of *nafs*. He gave two definitions, the first is the reprehensible feeling such as anger and sexual desire. The second meaning is a human i.e. the combination of the tangible *jasad*, and the intangible *ruh*. The status of the *nafs* will depend on the person’s ability to control himself against his desires. The status falls into three categories i.e. *nafs al-ammarah bi al-su’*, *nafs al-lawwamah* and *nafs al-mutmainnah*.

Jinn are physically different from humans but are spiritually similar to humans. Humans are descendants of Adam AS. Adam AS was created from clay and human *jasad* has many elements that are also found on earth such as iron, calcium, magnesium etc. The first jinn, Abu al-Jinn, was created from fire (Al-Shibli, 2017).

وَخَلَقَ الْجَانَّ مِنْ مَّارِجٍ
مِّنْ تَّارٍ

Meaning:

And He created Jinns from fire free of smoke (Surah al-Rahman 55:15)

The *jasad* of jinn are made of a type of matter still unknown to science. However, humans and jinn are spiritually similar as both have *aql* and *qalb*. Jinn, like human, are *mukallaf* i.e. they will be accountable for all their actions. A *mukallaf* requires both *aql* and *qalb*. These two are equivalent to “psyche” or “mind” in Western psychology. It follows that when we talk about “mind” in Islam, it refers to both the *aql* and the *qalb*. Jinn, like human, are *mukallaf*. Allah SWT says in the Quran

فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ وَلَا جَانٌ

Meaning:

On that Day no question will be asked of man or Jinn as to his sin. (Surah al-Rahman 55:39)

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

Meaning:

I have only created jinns and men, that they may serve Me. (Surah al-Zariat 51:56)

Aql is needed to evaluate something, and jinn are able to evaluate the greatness of the Quran as in surah al-Jinn verses 1-2.

أَوْحَىٰ إِلَيْنَا أَنَّهُ سَمِعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا (يَهْدِي إِلَى الْهُدَىٰ فَأَمَّا بِنِعْمَةِ رَبِّنَا
أَحَدًا
(٢)

Meaning:

Say: It has been revealed to me that a company of Jinns listened (to the Qur'an). They said `We have really heard a wonderful Recital! (1) It gives guidance to the Right, and we have believed therein: We shall not join (in worship) any (gods) with our Lord. (2) (Surah al-Jinn 72:1-2)

Jinn also has *qalb* as implied in a hadith Qudsi

يَا عِبَادِي لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلَىٰ أَتَقَىٰ قَلْبَ رَجُلٍ وَاحِدٍ مِنْكُمْ مَا زَادَ ذَلِكَ فِي مُلْكِي شَيْئًا ...

Meaning:

O My servants, if the first until the last amongst you, the jinn amongst you and the mankind amongst you, have pious qalbs as the most pious amongst you, it will not increase my sovereignty ... (Sahih Muslim: 2577)

The psyche, i.e. both *aql* and *qalb*, is the intangible component of a *mukallaf* human or a *mukallaf* jinn. In jinn possession, one or more jinn can enter a human body. When this happens, there will be more than one psyche in the human body i.e. the human psyche as well as one or more jinn psyches. This multi-psyche model is the basis of the Islamic psychology model. The behaviour or personality of the possessed person will be influenced by both his psyche and the jinn's psyche. Western psychology models only define a single human psyche within a person. Conflicts can happen within a person's psyche that can cause mental disorders. In the multi-psyche Islamic psychology model, this condition can also happen but there is also a high possibility of conflicts between the human psyche and the jinn psyches. In addition to that, jinn that came in for different reasons may conflict between themselves. Just as intra-psyche conflicts within the human psyche can cause mental disorders, the inter-psyche conflicts between the human psyche, and the inter-psyche conflicts between jinn psyches can also cause mental disorders to the human. Figure 2 shows the multi-psyche Islamic psychology model and the associated intra and inter-psyche conflicts. This model is a superset of Western and other Islamic psychology models. Adopting this model does not mean abandoning existing psychology models. This model widens the scope for the development of new psychotherapy approaches or the enhancement of existing psychotherapy approaches by including the factor of jinn possession.

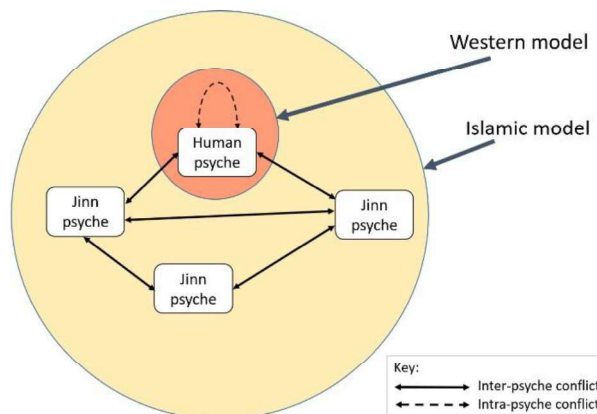


Figure 2: Multi-psyche Islamic psychology model

Islamic Existential Psychotherapy

Existential psychotherapy uses existential philosophy as the approach to therapy (Deurzen, 1999). The focus of therapy is on life and not on personality. Existential philosophers like Søren Kierkegaard, Friedrich Nietzsche and Martin Heidegger, were people who understood the human condition and how to live successfully. For example, Western existential psychotherapy can use the atheistic philosophy of Nietzsche's notion of "God is dead" in therapy. Clients can be told that God is dead, do not blame God but blame yourself for your predicaments. The strength of existential psychotherapy is its openness to accept any existential philosophy as an approach in therapy. The new Islamic Existential Psychotherapy is existential psychotherapy which uses Islamic existential philosophy as the approach to therapy.

Existentialists consider existence as the period between birth and death. Heidegger's philosophy of existence is his concept of thrownness, that we were thrown at the moment of our birth, we do not live in isolation but live in a context that we did not choose. Yalom (1980) discussed death in four out of 11 chapters in his book, *Existential Psychotherapy*, as the fear of death influences existence, and influences how we erect our defences against death. Islam has a different concept of existence. Existence in Islam is not from birth to death, but the journey of our *ruh* through five realms as in Figure 3. The first realm is the

realm of the *ruh*, when we were created by Allah SWT without any *jasad*. When Allah SWT asked our *ruh* "Am I not your god?", our *ruh* replied "Yes indeed You are" as stated in the Quran (Surah Al-A'raf 7:172). The *ruh* then enters the realm of the womb when the *ruh* joins the flesh (*jasad*) in the mother's womb. Upon birth, the *ruh* lives in the third realm i.e. the realm of the world until death. The *jasad* acts as a vehicle for existence on Earth. Upon death, the *ruh* lives in the realm of the grave. When the *ruh* is resurrected on the day of *Qiyamah*, the *ruh* lives in the fifth and eternal realm i.e. the realm of the hereafter. The concept of existence in Islam tears apart the concept of existence according to Western existentialists. We are not thrown into this world but our existence in this world is just a phase of journey towards the final realm of existence. Death in Islam is not the end of existence but a continuation of our journey back to our creator. For that reason, Muslims say "From Allah we came, and to Allah we return" when someone dies. The Kubler-Ross concept of the five stages of grief i.e. denial, anger, bargaining, depression and acceptance (Fisher, 2023), does not apply to Muslims.



Figure 3: The five realms of existence in Islam

In our current realm of existence, our *jasad* is only a vehicle of existence in the world. Because our *jasad* is a vehicle for existence on this earth, jinn can enter human *jasad*. Apart from being a parasite in the human body, the jinn may also be able to control the central nervous system of the person. In Islam, intention precedes action. The intangible psyche i.e. the *aql* and *qalb*, influences the tangible part of the human i.e. the brain. The brain will send signals through the central nervous system, which innervates the muscles to achieve physical actions. The proof that psyche precedes physical action is stated in a hadith of the Prophet SAW.

عَنْ ابْنِ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيمَا يَرُوي عَنْ رَبِّهِ عَزَّ وَجَلَّ قَالَ قَالَ "إِنَّ اللَّهَ كَتَبَ الْحَسَنَاتِ وَالْأَسَنَاتِ ثُمَّ بَيَّنَ ذَلِكَ فَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ حَسَنَةً كَامِلَةً فَإِنْ هُوَ هَمَّ بِهَا فَعَمَلَهَا كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ عَشْرَ حَسَنَاتٍ إِلَى سَبْعِمِائَةٍ ضِعْفٍ إِلَى أَضْعَافٍ كَثِيرَةٍ وَمَنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ حَسَنَةً كَامِلَةً فَإِنْ هُوَ هَمَّ بِهَا فَعَمَلَهَا كَتَبَهَا اللَّهُ لَهُ سَيِّئَةً وَاحِدَةً".

Meaning:

Narrated Ibn `Abbas: The Prophet (ﷺ) narrated about his Lord I'm and said, "Allah ordered (the appointed angels over you) that the good and the bad deeds be written, and He then showed (the way) how (to write). If somebody intends to do a good deed and he does not do it, then Allah will write for him a full good deed (in his account with Him); and if he intends to do a good deed and actually did it, then Allah will write for him (in his account) with Him (its reward equal) from ten to seven hundred times to many more times: and if somebody intended to do a bad deed and he does not do it, then Allah will write a full good deed (in his account) with Him, and if he intended to do it (a bad deed) and actually did it, then Allah will write one bad deed (in his account) ." (Sahih al-Bukhari: 6491)

A person's psyche can result in physical actions. In jinn possession, there are multiple psyches in a person and if the jinn psyche is stronger than the person's psyche, then the jinn will be able to take control of the central nervous system. This can result in the person experiencing unexplained involuntary

movement such as being aggressive or abusive, or unexplained restrictions of action like being unable to recite the holy Quran. The intra and inter-psyche conflicts of the multi-psyche Islamic psychology model can provide alternative explanations for the causes of some symptoms of mental disorders. The model can also be used to develop new Islamic psychotherapies.

Method

This paper explores the impact of explaining the multi-psyche model to 209 subjects who attended 3-day residential retreat therapy programmes in the United Kingdom that were held between January 2014 and August 2021. Only three participants were allowed on each retreat and some participants attended more than one retreat. All participants were above 18 years old, comprising 88 males (42.1%) and 121 females (57.9%). All participants either believe that they have jinn possession, or are unsure whether they have jinn possession or mental disorders. By using the jinn possession scale developed by Rahman et al. (2021). The scale analysed 23 significant symptoms of jinn possession to create a score. Scores above 1.9 are considered as having positive jinn possession, scores above 1.2 are considered as negative jinn possession, and between 1.2 and 1.9 are borderline cases as shown in Figure 4. All participants had scores above 1.9, meaning all of them had jinn possession. 65 (31.1%) of them have been diagnosed with mental disorders by their doctors/psychiatrists as in Table 1.

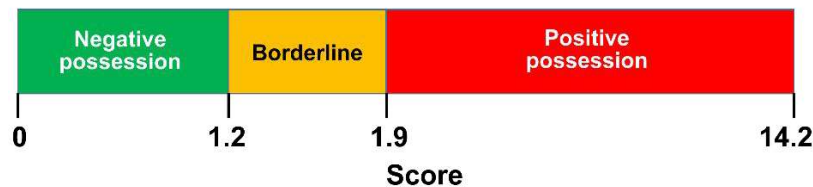


Figure 4: Jinn possession scale

Table 1
Breakdown of mental disorders among participants

Diagnosis	Number	Percentage
Anxiety disorders	5	7.69%
Bipolar disorder	6	9.23%
Depression	24	35.92%
Epilepsy	3	4.62%
Psychosis	14	21.54%
Schizophrenia	8	12.31%
Others	5	7.69%
Total	65	100.00%

All, except for three, participants engaged actively during the retreats. The three participants did not attend the retreats voluntarily but were "forced" by their family members. Two of them had been diagnosed with schizophrenia and one had been sectioned under the UK Mental Health Act. The third person had symptoms consistent with schizophrenia and later sought psychiatric treatment after being advised. As in any psychological intervention, engagement in therapy is of prime importance. The three participants did not benefit from the Islamic Existential Therapy during the retreats.

The retreats combine two types of therapy i.e. *ruqyah* therapy and psychotherapy. The main

therapy is *ruqyah* therapy, an incantation therapy using the Quran to weaken or exorcise the jinn from participants' bodies. Formal and informal Islamic Existential Psychotherapy sessions were also held to complement the *ruqyah* therapy to make participants understand the issues they were facing and to make them more engaged in the therapy process. Amongst the topics included are a discussion on the theory of jinn possession, methods for self-assessment to monitor recovery progress, actions to be taken to speed up recovery and to prevent relapse, and ways to increase determination and maintain consistency, ways to strengthen oneself, and ways to weaken the jinn. The psychotherapy sessions also act as an assessment of how much participants understand the multi-psyche concept of the Islamic psychology model. The term "mind" was used instead of "psyche" during the psychotherapy sessions.

Findings

Three participants did not engage in any psychotherapy sessions. Assessments were made throughout the three-day retreat. It was found out that 206 (98%) participants:

- were happy to learn about the multi-psyche concept
- could identify jinn as the enemies within themselves
- understood that there is a power struggle between themselves and the possessing jinn
- increased motivation to speed up the process of recovery
- increased their spiritual activities during the retreat e.g. du'a, group dhikr, recommended prayers

51 (24%) participants attended further retreats. This paper's findings are limited to assessing the impact of using multi-psyche models in Islamic Existential Psychotherapy for clients with jinn-related problems. Islamic Existential Psychotherapy can also be used as psychotherapy for non-Jinn-related mental health problems. The evaluation of Islamic Existential Psychotherapy's overall effectiveness for both jinn-related and non-jinn-related problems is outside the scope of this paper.

Participants who were confused as to whether they have jinn possession or mental disorders, found new explanations that can reconcile the different diagnoses. There are overlapping symptoms between jinn possession and mental disorders, and different diagnoses. Rahman et al. (2019) identified 23 significant symptoms of jinn possession. Of these, 12 symptoms are also symptoms of mental disorders as in Table 2. Mental health professionals and jinn possession therapists/healers will give different diagnoses so that the appropriate intervention can be administered.

Table 2
Overlapping symptoms of jinn possession and mental disorders

Category	Symptom of jinn possession	Symptom of mental disorder
Scary dreams	Dream against Islam	
	Dream of filthy place	
	Dream of strange features	
	Dream of ghosts	
	Dream of deserted road	
	Dream of falling from high place	
	Dream of poisonous or predatory animals	
Sleep Disturbances	Crying during sleep	

	Laughing during sleep	
Faith Delusion	Doubtful of Islam	
	Strong feeling towards non-Islamic elements	
	Feeling suicidal	✓
	Loss of meaning of life	✓
Abnormal Thoughts	Paranoid	✓
	Ill thoughts	✓
	Loner	✓
	Inability to focus	✓
Low Mood	Extreme tiredness	✓
	Aversion from remembering Allah	✓
	Laziness	✓
	Absent-mindedness	✓
Hallucinations	Seeing things	✓
	Hearing voices	✓

Discussion

It is possible that those who have been diagnosed with mental disorders may also have underlying jinn possession. A study on 19 subjects with bipolar disorder found that at least 16 (84.2%) and possibly all 19 (100%) of them had jinn possession (Rahman et al., 2022). Another study on 40 subjects who had been diagnosed with depression found that at least 30 (75%) subjects had jinn possession and possibly 37 (92.5%) subjects had jinn possession. Another study on 20 subjects with schizophrenia found that at least 13 (65%) subjects had jinn possession and possibly all 20 (100%) had jinn possession. Another study on 10 subjects with psychosis found that all 10 (100%) subjects had jinn possession (Rahman, 2023).

The multi-psyche Islamic psychology model is a superset of all other models. This enables therapists to re-evaluate if someone with a mental disorder also has an underlying jinn possession issue. Psychological interventions based on multi-psyche models will be able to address mental disorders as well as jinn possession.

Conducting talking therapy with clients with jinn possession requires some adaptation and precaution. Jinn, like humans, are intelligent beings with minds. Therapists must be aware that an intelligent enemy is hearing all conversations with the client. Jinn can understand human conversations as mentioned in the Quran.

أَوْحَىٰ إِلَيَّ أَنَّهُ سَمِعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْءَانًا عَجَبًا ۝ (يَهْدِي إِلَىٰ آلِ رُشْدٍ فَامَنَّا بِهِ وَلَمْ نُشْرِكْ بِرَبِّنَا أَحَدًا)^٢

Meaning:

Say: It has been revealed to me that a company of Jinns listened (to the Qur'an). They said `We have really heard a wonderful Recital! (1) It gives guidance to the Right, and we have believed therein: We shall not join (in worship) any (gods) with our Lord. (2)

It is not uncommon for clients to ask the therapist why the jinn entered the body. There are nine reasons why jinn enter the human body i.e. sihr, susuk (charm needles), revenge, malicious intention, evil intention to deviate a person from his or her religious belief, personal exposure/invitation, some martial arts, and jinn falling in love with the person (Rahman, Hussin, et al., 2022). Any conversation by the therapist will be heard by the jinn, and any lies can be detrimental as the jinn will attempt to make the person believe the lies. For example, if the therapist lied by saying that the jinn was sent by his mother-in-law, the jinn will intentionally create negative reactions whenever the person goes near his mother-in-law. The jinn can also influence the person to have ill thoughts about his mother-in-law and lead the person to commit sinful actions such as false accusations, or unlawful breaking of a relationship. On the other hand, a therapist that understands jinn psychology can use conversations to demoralise the jinn, or even persuade the jinn to leave the body.

Islamic psychological interventions aim to resolve psychological issues through the upliftment of the nafs to achieve the status of nafs al-mutmainnah through various means such as *tasawwuf*. In the process of uplifting the nafs, one must not forget that jinn within the body can take partial or full control of the human central nervous system and prevent the person from doing his or her *ibadah*. The struggle to uplift is not just about the struggle to control one's desires, but also the battle with the unseen evil jinn. To create effective psychological interventions, we have to abandon existing single-psyche models and adopt the multi-psyche Islamic psychology model.

Conclusion

Islamic psychology models must be based on Islamic epistemology and ontology. These demands the inclusion of both sources of knowledge i.e. *naqli* knowledge and *aqli* knowledge, and also the inclusion of the unseen creations of Allah SWT including jinn. Jinn possession can create mental health problems or mental disorders. Any intervention must also take into account the possibility of clients having jinn possession.

Islamic Existential Psychotherapy is based on the multi-psyche model and defines existence as the journey of the ruh through five realms of existence. This definition enables a person to understand the predicaments that he faces may be the continuation of the conflict between humans and jinn that started during the time of Adam AS.

Psychotherapy can be more effective if it is developed based on a more accurate psychology model. The multi-psyche Islamic psychology model is a superset of all existing Islamic psychology models and can potentially become the dominant model for Islamic psychology.

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