

Research Article

**Islamic Psychology and Herbert George Wells (1866-1946)**

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**Abstract.** Health has five dimensions, namely physical, social, mental, spiritual, and religious health. "Religious health" is the state of physical, mental, social, and spiritual well-being that occurs by complying with the orders, prohibitions and rules of the true religion that is Islam mentioned by Allah. In conclusion, we would like to emphasize that the most important dimension of health is "religious health" since religion has a substantial role in improving physical, mental, social and spiritual health. Wells summarized Islam 100 years ago as follows: modern religion (Islam) appeals to no revelation, no authoritative teaching, no mystery. The statement it makes is, it declares, a mere statement of what we may all perceive and experience. To this, all true religion, casting aside its hulls of misconception must ultimately come. To it indeed much religion is already coming. Lastly, Islamic psychology is rapidly growing and developing with more academic and clinical training programs

around the world; therefore, we strongly believe that Islamic psychology should be integrated with mainstream psychology.

**Keywords:** Islamic Psychology, Herbert George Wells, Religious health

## INTRODUCTION

Health has five dimensions, namely physical, social, mental, spiritual, and religious health. "Religious health" is the state of physical, mental, social, and spiritual well-being that occurs by complying with the orders, prohibitions and rules of the true religion that is Islam mentioned by Allah.<sup>1</sup> The common name of the true religions brought by all prophets, from Adam (Alayhi As-Salam), the first man and the first prophet, to the last Prophet Muhammad (Sallallahu Alayhi Wa Sallam [SAW]), is Islam.<sup>2</sup> The Quran says that "the religion before Allah is Islam (submission to His will)."<sup>3</sup>

Religion has a substantial role to play in improving physical, mental, social, and spiritual health. Fig. 1 shows the relationships between physical, mental, social, spiritual, and religious health. Given the importance of religion, the American Psychological Association has division 36 "Psychology of religion" in 1993. However, the perspective of mainstream psychology does not acknowledge the spiritual nature of human beings and their connection to Allah.<sup>4</sup> Islamic psychology has been articulately defined as "the study of the soul, mental processes, and behavior according to the principles of psychology and Islamic sciences." The definition infers that aspects of the soul and cognitive, affective and behavioral processes are studied within an evidence-based paradigm that is compatible with Islamic beliefs and practices and Islamic sciences.<sup>5</sup> Islamic psychology intervention is divided into two categories including original Islamic psychology intervention, and integrative Islamic psychology intervention.<sup>6</sup> Recently, many kinds of Islamic psychology including

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<sup>1</sup> Çaksen, H. (2024). A holistic view of health. *Psychiatria Danubina*, (Forthcoming)

<sup>2</sup> Tümer, G. (1994). Religion in general (in Turkish). Turkish Religious Foundation. Encyclopedia of Islam. Istanbul: TDV Publishing, Printing and Trading Business. <https://islamansiklopedisi.org.tr/din>

<sup>3</sup> Surah Al-Imran. (2024). The Holy Quran. Surah 3; Ayat 19. The World's Largest Quran Portal. Retrieved from [https://kuran.gen.tr/the-fig-suresi-english-quran-by-a-yusuf-ali?x=s\\_main&y=s\\_middle&kid=14&sid=3](https://kuran.gen.tr/the-fig-suresi-english-quran-by-a-yusuf-ali?x=s_main&y=s_middle&kid=14&sid=3)

<sup>4</sup> Iqbal, N., & Skinner, R. (2021). Islamic psychology: Emergence and current challenges. *Archive for the Psychology of Religion*, 43(1),65-77. <https://doi.org/10.1177/0084672420983496>

<sup>5</sup> Rassol, G. H. (2023). *Islamic Psychology: The Basics*. (1st ed.). London: Routledge. <https://doi.org/10.4324/9781003312956>, p. 44.

<sup>6</sup> Nashori, H. F., Diana, R. R., & Hidayat B. (2019). The Trends in Islamic Psychology in Indonesia. In R. W. Hood & S. Cheruvallil-Contractor (Eds). *Research in the social scientific study of religion, volume 30* (pp. 162-180). Brill. [https://doi.org/10.1163/9789004416987\\_010](https://doi.org/10.1163/9789004416987_010)

hakim psychology, Muslim psychology, Islamic psychology, and Quranic psychology have been developed.<sup>7</sup>

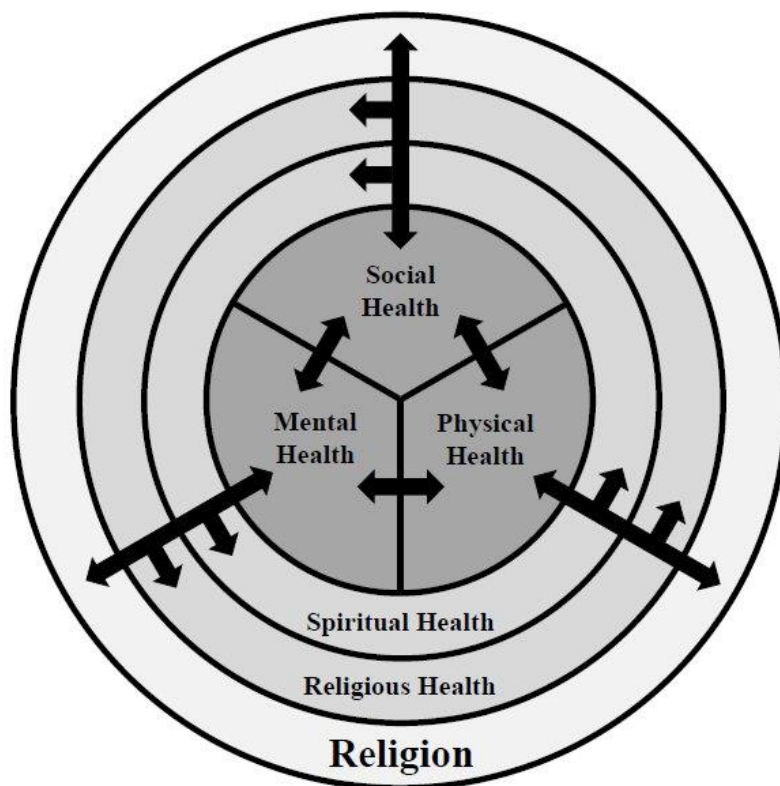


Fig. 1. The relationships between physical, mental, social, spiritual, and religious health is very close, often intertwined, profound and symbiotic. Religious health and spiritual health are also closely interrelated and affect physical, mental, and social health. Religion, a law set by Allah and a declaration describing the universe, has an impact on all dimensions of health.

## DISCUSSION

Herbert George Wells<sup>8</sup> (1866-1946) was an English writer. Prolific in many genres, he wrote dozens of novels, short stories, and works of social commentary, history, satire, biography and autobiography. Wells wrote his ideas about Allah, theism, Islam, and other traditional religions of the world and psychology of the religions in the books of entitled "First and Last Things a Confession of Faith and

<sup>7</sup> Rassol, G. H. (2023). *Islamic Psychology: The Basics*. (1st ed.). London: Routledge. <https://doi.org/10.4324/9781003312956>, p. 44.

<sup>8</sup> H. G. Wells. (2024). From Wikipedia, the free encyclopedia. Retrieved from [https://en.wikipedia.org/wiki/H.\\_G.\\_Wells](https://en.wikipedia.org/wiki/H._G._Wells)

Rule of Life,"<sup>9</sup> "God the Invisible King,"<sup>10</sup> "The World Set Free,"<sup>11</sup> "The Outline of History: Being a Plain History of Life and Mankind,"<sup>12,13</sup> "A Short History of the World,"<sup>14</sup> and "The Fate of Man."<sup>15</sup> Wells expressed his thoughts about the psychological dimension of Islam as follows:

Islam was full of the spirit of kindness, generosity, and brotherhood; it was a simple and understandable religion. What appealed to the people was that this God, Allah, he preached, was by the test of the conscience in their hearts a God of righteousness, and that the honest acceptance of his doctrine and method opened the door wide in a world of uncertainty, treachery, and intolerable divisions to a great and increasing brotherhood of trustworthy men on earth, and to a paradise not of perpetual exercises in praise and worship, in which saints, priests, and anointed kings were still to have the upper places, but of equal fellowship and simple and understandable delights such as their souls craved for.<sup>16</sup>

Wells noted the following about the Prophet Muhammad (SAW): Muhammad imposed upon the Arabs, much power and inspiration. One is its uncompromising monotheism. Another is its complete detachment from the sacrificial priest and the temple. A third element of strength lay in the insistence of Islam upon the perfect brotherhood and equality before God of all believers, whatever their color, origin or status.<sup>17</sup>

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<sup>9</sup> Wells, H. G. (1908). *First and Last Things a Confession of Faith and Rule of Life*. New York: Putnam. Retrieved from <https://archive.org/details/firstlastthingsc00well>

<sup>10</sup> Wells, H. G. (1917). *God the Invisible King*. New York: The Macmillan Company. Retrieved from <https://archive.org/details/godtheinvisiblek009672mbp>

<sup>11</sup> Wells, H. G. (1914). *The World Set Free*. New York: E.P. Dutton & Company. Retrieved from <https://archive.org/details/worldsetfreestor00well>

<sup>12</sup> Wells, H. G. (1920). *The Outline of History: Being a Plain History of Life and Mankind. Volume I*. New York: The Macmillan Company. Retrieved from <https://archive.org/details/outlineofhistory01welluoft/page/n8/mode/1up>

<sup>13</sup> Wells, H. G. (1920). *The Outline of History: Being a Plain History of Life and Mankind. Volume II*. New York: The Macmillan Company. Retrieved from <https://archive.org/details/outlineofhistory02welluoft/page/n11/mode/1up?view=theater>

<sup>14</sup> Wells, H. G. (1922). *A Short History of the World*. New York: Macmillan. Retrieved from <https://archive.org/details/shorthistoryofwo00welluoft>

<sup>15</sup> Wells, H. G. (1939). *The Fate of Man*. New York: Longmans, Green and Co. Retrieved from <https://archive.org/details/fateofman013812mbp>

<sup>16</sup> Wells, H. G. (1920). *The Outline of History: Being a Plain History of Life and Mankind. Volume II*. New York: The Macmillan Company. Retrieved from <https://archive.org/details/outlineofhistory02welluoft/page/n11/mode/1up?view=theater>, p. 16.

<sup>17</sup> Wells, H. G. (1922). *A Short History of the World*. New York: Macmillan. Retrieved from <https://archive.org/details/shorthistoryofwo00welluoft>, pp. 251-252.

Ottoman religious scholar Said Nursi<sup>18</sup> (1877-1960) summarized Wells's views on Islam and science in the Risale-i Nur Collection<sup>19</sup> as follows: The victories that prompted Muslims to develop civilization, geometry, astronomy, architecture, fine arts and philosophy are only due to the fact that the Quran united people and prompted them to acquire the wealth of the virtue of knowledge. The main success of Islam is that it succeeds in applying its principles.<sup>20</sup>

There are many studies of early Muslim scholars such as Al-Muhisibi (781-857), Al-Kindi (801-873), At-Tabari (839-923), Abu Zayd al-Balkhi (850-934), al-Razi (865-925), Al-Farabi (870-950), Ibn Miskawayh (941-1030), Ibn Sina (980-1037), Ali ibn al-Abbas al-Majusi (D. 995), Al-Ghazali (1058-1111), Ibn Bajja (Avempace) (1095-1138), Ibn Tufayl (1110-1185), Ibn Rushd (Averroes) (1126-1198), Ibn Al-Ayn Zarbi (D. 1146), Fakhr al-Din al-Razi (1149/50-1209), Ibn Arabi (1164-1240), Ibn Taymiyya (1263-1328), Ibn al Qayyim (1292-1350), and Ibn Khaldun (1332-1406) on Islamic psychology.<sup>21, 22</sup>

During the late 1970s, there was a growing awareness among Muslim psychologists regarding the importance of understanding and developing psychology from an Islamic viewpoint.<sup>23</sup> Several associations/platforms have founded in different parts of the world for dialogue and exchange of ideas on Islamic psychology. In 2017, Malik Badri<sup>24</sup> founded "The International Association of Islamic Psychology" to expand Islam's role in advancing health and human understanding and increasing recognition of Islamic psychology as a theoretical orientation to understanding the human being and approaches to clinical psychology. There are also "The Stanford Muslim Mental Health & Islamic Psychology Lab" and "Indian Council on Islamic Perspective in Psychology." Besides, many scientific journals on Islamic psychology have been published from different countries of the world as follows: "International Journal of Islamic Psychology," "Journal of Islamic Psychology," "Asian Journal of Islamic Psychology," "Indonesian Journal of Islamic Psychology," "Al Misykat: Journal of Islamic Psychology," "Journal of Islamic

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<sup>18</sup> Said Nursi. (2024). From Wikipedia, the free encyclopedia. Retrieved from [https://en.wikipedia.org/wiki/Said\\_Nurs%C3%AE](https://en.wikipedia.org/wiki/Said_Nurs%C3%AE)

<sup>19</sup> Risale-i Nur. (2024). From Wikipedia, the free encyclopedia. Retrieved from [https://en.wikipedia.org/wiki/Risale-i\\_Nur](https://en.wikipedia.org/wiki/Risale-i_Nur)

<sup>20</sup> Nursi, B. S. (2007). From the Risale-i Nur Collection. Nur Fountain (in Ottoman Turkish). Istanbul: Envar Neşriyat. <https://www.risalekulliyati.com/kulliyat/nur-cesmesi/zeyl-1>

<sup>21</sup> Haque, A. (2004). Psychology from Islamic perspective: Contributions of early Muslim scholars and challenges to contemporary Muslim psychologists. *Journal of Religion and Health*, 43(4), 357-377. <https://doi.org/10.1007/s10943-004-4302-z>

<sup>22</sup> Ilm al Nafs – Islamic Psychology. (2021). Spring Foundation. Blogs. Retrieved from <https://spring-foundation.com/ilm-al-nafs-islamic-psychology>

<sup>23</sup> Iqbal, N., & Skinner, R. (2021). Islamic psychology: Emergence and current challenges. *Archive for the Psychology of Religion*, 43(1), 65-77. <https://doi.org/10.1177/0084672420983496>

<sup>24</sup> Malik Badri. (2024). From Wikipedia, the free encyclopedia. Retrieved from [https://en.wikipedia.org/wiki/Malik\\_Badri](https://en.wikipedia.org/wiki/Malik_Badri)

Psychology and Behavioral Sciences," "Journal of Studies in Islam and Psychology," "Jurnal Psikologi Islam," etc.

## CONCLUSION

In conclusion, we would like to emphasize that the most important dimension of health is "religious health" since religion has a substantial role in improving physical, mental, social and spiritual health. Wells summarized Islam 100 years ago as follows: modern religion (Islam) appeals to no revelation, no authoritative teaching, no mystery. The statement it makes is, it declares, a mere statement of what we may all perceive and experience. To this, all true religion, casting aside its hulls of misconception must ultimately come. To it indeed much religion is already coming.<sup>25</sup> Lastly, Islamic psychology is rapidly growing and developing with more academic and clinical training programs around the world; therefore, we strongly believe that Islamic psychology should be integrated with mainstream psychology.

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<sup>25</sup> Wells, H. G. (1917). *God the Invisible King*. New York: The Macmillan Company. Retrieved from <https://archive.org/details/godtheinvisiblek009672mbp>, p. xi.

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