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Reconstructing a *Zuhd*-Based Psycho-Spiritual Framework for Materialistic Hedonism: Ibn al-Qayyim al-Jawziyyah's Thought

Rekonstruksi Kerangka Psiko-Spiritual Berbasis Zuhud untuk Mengatasi Hedonisme Materialistik: Telaah Pemikiran Ibn al-Qayyim al-Jawziyyah

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Abstract: *Hedonistic and materialistic orientations in digital consumer culture have been associated with impulsive consumption, dependence on external validation, and lower psychological well-being. Contemporary psychology offers valuable accounts of self-regulation, meaning, and well-being, yet comparatively few frameworks derive a systematic spiritual-transcendental account from classical Islamic sources. This study distinguishes ordinary pleasure-seeking from maladaptive materialistic hedonism and conceptually reconstructs zuhd in the thought of Ibn al-Qayyim al-Jawziyyah as a psycho-spiritual self-regulation framework. It uses qualitative library research with a descriptive-analytical and critical-interpretive approach, drawing on Madārij al-Sālikīn, Al-Fawāʾid, Ighāthat al-Lahfān, and Ṭarīq al-Hijratayn. Three findings are presented. First, zuhd in Ibn al-Qayyim's thought is an ethical-spiritual concept with a psychologically relevant dimension: it concerns the heart's attachment to worldly objects rather than the possession of them. Second, this dimension can be read as operating through three mechanisms: value reorientation, desire regulation, and emotional regulation in relation to material objects. Third, these mechanisms can be organized into a five-stage conceptual framework (muḥāsabah, value reorientation through zuhd, mujāhadah al-nafs, qanāʿah–ṣabr–tawakkul, and ṭumaʾnīnah), which remains hypothetical. The framework is not a tested therapy: it has no assessment procedure, protocol, or outcome validation, and the relations among its stages are hypothesized pathways that require empirical, ethical, and clinical examination.*

Keywords: Materialistic Hedonism; Ibn al-Qayyim al-Jawziyyah; Islamic Psychology; Psycho-Spiritual Framework; Zuhd.

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Abstrak: *Orientasi hedonistik dan materialistik dalam budaya konsumen digital dalam sejumlah studi empiris dikaitkan dengan konsumsi impulsif, ketergantungan pada validasi eksternal, dan kesejahteraan psikologis yang lebih rendah. Psikologi kontemporer telah menyediakan penjelasan tentang regulasi diri, makna hidup, dan kesejahteraan, tetapi kerangka yang menurunkan dimensi spiritual-transendental dari sumber Islam klasik masih terbatas. Penelitian ini membedakan pencarian kesenangan yang wajar dari hedonisme materialistik yang maladaptif, dan merekonstruksi gagasan zuhud dalam pemikiran Ibn al-Qayyim al-Jawziyyah sebagai kerangka psiko-spiritual regulasi diri. Penelitian menggunakan pendekatan kualitatif berbasis studi kepustakaan dengan metode deskriptif-analitis dan interpretatif-kritis, dengan sumber utama Madārij al-Sālikīn, Al-Fawāʾid, Ighāthat al-Lahfān, dan Ṭarīq al-Hijratayn. Hasilnya menunjukkan tiga temuan konseptual. Pertama, zuhud dalam pemikiran Ibn al-Qayyim merupakan konsep etis-spiritual dengan dimensi yang relevan secara psikologis, yaitu terkait keterikatan hati pada objek duniawi, bukan kepemilikan atasnya. Kedua, dimensi ini dapat dibaca bekerja melalui tiga mekanisme: reorientasi nilai, regulasi hasrat, dan regulasi emosi terhadap objek material. Ketiga, mekanisme tersebut dapat diorganisasikan ke dalam kerangka konseptual lima tahap (muḥāsabah, reorientasi nilai melalui zuhud, mujāhadah al-nafs, qanāʿah–ṣabr–tawakkul, dan ṭumaʾnīnah) yang bersifat hipotetis. Kerangka ini bukan terapi yang telah diuji: belum memiliki prosedur asesmen, protokol, atau validasi hasil, dan hubungan antartahapnya merupakan jalur hipotetis yang memerlukan pengujian empiris, etis, dan klinis.*

Kata Kunci: Hedonisme Materialistik; Ibn al-Qayyim al-Jawziyyah; Psikologi Islam; Kerangka Psiko-Spiritual; Zuhud.

Introduction

Hedonistic and materialistic orientations are widely discussed as features of contemporary consumer society, particularly among younger generations.[1] Consumer-behavior research indicates that consumption is shaped not only by basic needs but also by hedonic motivations, materialistic values, and the pursuit of social recognition.[2] Digital media are one setting in which such orientations may be expressed and reinforced: *Digital 2025* data indicate that social media user identities worldwide exceeded 5.24 billion, and that Indonesia recorded about 143 million such identities in January 2025.[3] These figures describe the scale of the digital context only; they do not show that social media use causes hedonism. Qualitative and conceptual studies describe how such environments are associated with FoMO, flexing, and symbolic consumption.[4] Studies of Indonesian Generation Z likewise report positive associations among FoMO, buy-now-pay-later (paylater) use, hedonistic lifestyle, and impulsive or consumptive buying, with limited financial literacy as a reinforcing factor.[5] These findings are correlational, are drawn from specific samples, and should not be generalized beyond the age group and context

studied. This article therefore distinguishes three levels: the contextual description of digital consumer culture, empirically reported associations, and mechanisms that remain hypothetical and require testing.

The notion of hedonism requires conceptual delimitation, because four constructs are often conflated. First, ordinary pleasure-seeking, which Freud described as the pleasure principle, is a normal part of motivation and is not in itself pathological.[6] Second, hedonic well-being, understood as positive affect and life satisfaction, is not a disorder.[7] Third, materialism refers to the importance a person places on acquiring possessions as a route to happiness and status, and it has been linked empirically to lower well-being.[8] Fourth, problematic consumer behavior refers to impulsive or compulsive consumption that causes financial or psychological harm.[9] This article uses *maladaptive materialistic hedonism* for the point at which a pleasure orientation becomes excessive attachment to pleasure and possessions, impulsive consumption, and dependence on external validation for one's sense of worth. This is a conceptual threshold used to delimit the object of analysis, not a clinical diagnostic criterion. Within this scope, Frankl argued that an exclusive focus on pleasure and material satisfaction may leave individuals vulnerable to an existential vacuum,[10] and Maslow held that satisfying material needs alone does not secure self-actualization.[11]

Modern psychology has proposed several approaches relevant to this area, including Cognitive Behavioral Therapy (CBT), mindfulness-based approaches, and positive psychology, which emphasize cognitive restructuring, emotion regulation, and well-being.[12] It would be inaccurate, however, to say that contemporary approaches ignore values, meaning, and spirituality. Acceptance and Commitment Therapy (ACT) places values clarification at the center of its model,[13] logotherapy and existential psychology address meaning,[14] and spiritually integrated psychotherapy explicitly incorporates the sacred into treatment.[15] Research on religion and mental health also documents the relevance of spirituality to well-being.[16] The comparison in this article is therefore restricted to specific approaches and constructs. The question is not whether psychology addresses meaning, but what a framework derived from the Islamic scholarly tradition can add, particularly its explicitly theocentric ground for value reorientation. Recent studies in Islamic spirituality likewise argue that moral and psychological problems may be connected to spiritual imbalance.[17]

One resource within the Islamic tradition is the thought of Ibn al-Qayyim al-Jawziyyah (691–751 AH/1292–1350 CE). Contrary to the common association of *zuhd* with renouncing worldly life, he describes it as a state of the heart that is not bound by worldly pleasures, without rejecting the lawful use of worldly possessions.[18] In his account, the problem lies not in wealth or pleasure as such but in the heart's

attachment to them as life's ultimate aim.[19] This article therefore examines *zuhd* as a psycho-spiritual self-regulation framework, that is, a conceptual account of how attachment, value orientation, desire, and emotion are related and how they may be reordered. It does not present the framework as a therapy. A therapeutic intervention would require, at minimum, a defined target population, assessment procedures, intervention duration and format, practitioner competence, outcome evaluation, and risk management. These requirements are treated here as work to be done before any intervention is tested, not as conditions the present study satisfies.

Previous studies have addressed hedonism and consumer behavior from psychological, sociological, and consumer-research perspectives, mostly focusing on causes, consequences, and ways of controlling consumptive behavior. Closer to the present topic, several studies in Islamic thought exist. Arroisi, Mukharom, and Amin examine the psychotherapeutic methods of Ibn al-Qayyim in general,[20] and Arroisi, Al Faruqi, and Basith examine Sufi healing as a model for the therapy of heart diseases in his thought.[21] Arroisi, Sansayto, and Rizmardini analyze FoMO through al-Qushayrī's concept of *shukr*,[22] and Mulyani, Rahayu, and Jamaludin relate *zuhd* to sustainable lifestyle from Sufi and Islamic-psychological viewpoints.[23] Taken together, these studies address Ibn al-Qayyim's psychotherapy in general, heart disease, FoMO through a different scholar, and *zuhd* in relation to lifestyle. The present study differs in four respects: it focuses on materialistic hedonism specifically; it derives a staged framework from Ibn al-Qayyim's concept of *zuhd*; it presents the primary-text basis and functional correspondence of each stage in a derivation table (Table 1); and it separates textual statements, interpretive implications, and the author's constructed framework. As with all library research, its limitation is that the framework is not empirically tested.

The study is guided by three questions. (1) How is *zuhd* conceptualized in Ibn al-Qayyim's works in relation to the heart (*qalb*), the soul and desire (*nafs*, *shahwah*), and love of the world (*ḥubb al-dunyā*)? (2) What functional correspondences exist between these concepts and modern psychological constructs relevant to materialistic hedonism, namely self-awareness, value reorientation, self-regulation, emotion regulation, and well-being? (3) How can these concepts be organized into a hypothesized five-stage framework, and what are its normative, ethical, and clinical limits?

Method

This study uses a qualitative library-research design with a conceptual, descriptive-analytical, and critical-interpretive approach. Its object is the concept of *zuhd* in Ibn al-Qayyim al-Jawziyyah's thought and the possibility of reconstructing it as a psycho-spiritual framework for maladaptive materialistic hedonism. Primary

sources are four works: *Madārij al-Sālikīn* (especially the section on zuhd), *Al-Fawāʾid*, *Ighāthat al-Lahfān*, and *Ṭarīq al-Hijratayn wa Bāb al-Saʿādatayn*, each cited in the edition listed in the References; the hadith used is cited from the *Sunan* of Ibn Mājah. These works were purposively selected because they discuss the heart (*qalb*), the soul and desire (*nafs*, *shahwah*), love of the world (*ḥubb al-dunyā*), and the stations related to *zuhd*; they are not an exhaustive survey of his writings. Within each work, the passages analyzed were selected based on their direct relevance to the study's focus on the causes, manifestations, and regulation of hedonistic tendencies. In *Al-Fawāʾid*, the analysis focuses on passages discussing the heart (*qalb*), *tawakkul*, *zuhd* and the possession of wealth, *muḥāsabah*, and *qanāʿah* and *ṣabr*. In *Ighāthat al-Lahfān*, the selected passages concern the *nafs* and *shahwah* as human potentials, the orientation of the heart toward what it loves, the disorientation of the *qalb*, the diseases arising from *ḥubb al-dunyā*, and *ṭumaʾnīnah*. In *Ṭarīq al-Hijratayn wa Bāb al-Saʿādatayn*, the analysis focuses on passages concerning *zuhd*, the regulation of desire and inclination of the soul, and the detachment of the heart from worldly attachment. Secondary sources comprise books and articles on Islamic psychology and on the contemporary psychology of materialism, self-regulation, and well-being, as well as al-Ghazālī's *Iḥyāʾ ʿUlūm al-Dīn* for the classification of the *nafs*.

The analysis proceeded in five steps. (1) The unit of analysis was the passage, a discursive unit of one to several sentences in which Ibn al-Qayyim discusses *zuhd* or a closely related concept. (2) Passages were located through Arabic keywords: *zuhd*, *dunyā*, *ḥubb al-dunyā*, *qalb*, *nafs*, *shahwah*, *hawā*, *muḥāsabah*, *mujāhadah*, *ṣabr*, *qanāʿah*, *tawakkul*, and *ṭumaʾnīnah*. (3) Passages were coded for conceptual function (diagnosis of attachment, value orientation, regulation of desire, regulation of emotion, and spiritual outcome) and grouped into categories. (4) The categories were ordered by their logical and functional relations in the texts: recognizing attachment, reorienting value, regulating desire, regulating emotion, and the resulting inner state. (5) Each stage was matched with modern psychological constructs on the basis of functional correspondence, as defined below. *Muḥāsabah* was placed first because recognizing one's attachments is a precondition for reforming them,[24] and *ṭumaʾnīnah* was placed last because it is described as the state toward which these processes lead.[25] These placements are the author's analytic choices, and other orderings, including non-linear and iterative ones, are possible.

To avoid presenting the author's synthesis as Ibn al-Qayyim's own system, three levels of claim are distinguished throughout: (a) explicit statements in the primary texts; (b) implications the author draws from them; and (c) the framework constructed by the author, including its stage order and its psychological correspondences. A modern construct is treated as *functionally corresponding* to a

concept in Ibn al-Qayyim's thought only when it (i) addresses a comparable psychological function, such as awareness, valuation, impulse control, or emotional response; (ii) operates at a comparable level of process; and (iii) can be linked to a source that formulates or tests that construct. Functional correspondence does not mean equivalence: theological grounding and ultimate aims differ, as Table 1 and the discussion indicate. As library research, the study is limited to textual and conceptual analysis; it collects no data from participants, tests no intervention, and makes no clinical claims.

Results and Discussion

Materialistic Hedonism in Contemporary Psychological Research

Contemporary psychology no longer treats hedonism only as an ethical doctrine; the pursuit of pleasure and happiness is also studied as a psychological orientation. Two points need separating here. Hedonic well-being, defined by positive affect, life satisfaction, and low negative affect,[26] describes a normal and often adaptive state, so it cannot be equated with problematic hedonism. And the philosophical idea that pleasure and pain govern human action, associated with Bentham,[27] is an ethical and motivational position, not a criterion of maladaptive behavior. The object of this article is therefore limited to patterns of excessive attachment to pleasure and possessions, impulsive consumption, and dependence on external validation.

Sociological accounts help describe the context. Baudrillard argues that consumption in modern society is oriented toward the sign value of goods rather than their use value, so that goods signal identity and prestige.[28] Studies relating possession to happiness note that satisfaction can become tied to external and transient factors.[29] These accounts, like the findings on paylater use, describe social context and correlational patterns; they do not establish a single cause of inner disorientation. The claim that disorientation of the heart underlies such patterns belongs to the normative-interpretive level of this article and is developed below as a reading of Ibn al-Qayyim's thought.

The empirical evidence concerns materialism specifically. A meta-analysis of 259 independent samples found a significant negative association between materialistic orientation and personal well-being,[30] and a meta-analysis of experimental studies by Olaya Moldes and Lisbeth Ku found that exposure to materialistic cues reduced individual and societal well-being.[31] These findings support concern about materialistic value orientations; they should not be extended into a negative assessment of hedonic well-being as such. Proportionate pleasure and enjoyment have positive psychological value, and Ibn al-Qayyim's own account of lawful enjoyment, discussed below, does not reject it. Hedonic adaptation, the tendency to return to a baseline level of happiness after pleasurable events,[32] offers one plausible

account of why satisfaction from possessions may be temporary, though its role in problematic consumption remains a hypothesis here.

Taken together, these studies explain a good deal about how materialistic orientation relates to motivation, emotion, and consumer culture. They do not, however, speak for "Western psychology" as a whole, and several approaches already address inner orientation. Self-determination theory distinguishes intrinsic from extrinsic goals,[33] and Kasser links materialistic values to lower well-being;[34] logotherapy addresses meaning,[35] and ACT addresses chosen values.[36] The contribution of the framework proposed here is narrower: it offers a theocentric account in which value reorientation is grounded in the believer's relationship with God, a different ontological and teleological basis from these approaches. The aim is not to oppose traditions or to claim that other approaches fail, but to examine what a framework grounded in the Islamic scholarly tradition can add, as a possible complement for Muslim populations for whom such grounding is meaningful.

The Concept of *Zuhd* in Ibn al-Qayyim al-Jawziyyah's Thought

In Ibn al-Qayyim's thought, *zuhd* is not renunciation of the world or rejection of possessions. It denotes a state in which the heart does not take the world as its final aim but treats it as a means (*wasīlah*) rather than an end (*ghāyah*); its measure is the heart's degree of attachment, not the amount of wealth held.[37] He grounds this in the awareness that worldly pleasures are transient while those of the Hereafter are lasting.[38] He also reports a concise definition that he heard from his teacher, Ibn Taymiyyah:

الزهد ترك ما لا ينفع في الآخرة، والورع ترك ما يخاف ضرره في الآخرة[39]

In translation: "Zuhd is leaving what does not benefit one in the Hereafter, while waraʿ is avoiding what one fears may cause harm in the Hereafter."

The Prophetic tradition commonly cited in this context reads in Arabic *izhad fī al-dunyā yuḥibbaka Allāh wa-izhad fīmā fī aydī al-nās yuḥibbūka al-nās*. The imperative *izhad* followed by *fī* is more literally rendered "be abstinent regarding the world." The rendering "renounce attachment to this world" is an interpretive translation that already reflects Ibn al-Qayyim's understanding of *zuhd* as non-attachment of the heart, and it is presented here as interpretation rather than as the literal meaning. The hadith is recorded by Ibn Mājah in the *Kitāb al-Zuhd*; its chapter, number, narrator, chain, and grading are given in the note.[40] Because the grading of this report is disputed, as the note shows, the argument here does not rest on this report alone but on the broader treatment of *zuhd* in Ibn al-Qayyim's own texts. Accordingly, the psychological interpretation of this hadith as freedom from excessive attachment should be understood as part of the conceptual reading

developed in this study, rather than as a meaning established solely by the literal wording of the report.

The *qalb* (heart) occupies a central position in Ibn al-Qayyim's account of the person. It is not only a spiritual organ but the source of the person's life: the life of the body and its limbs depends on the life of the heart, so that behavior reflects the condition of the heart.[41] ولما كانت حياة البدن والجوارح كلها بحياة القلب، تسري الحياة منه إلى الصدر ثم إلى الجوارح.[42] In translation: "Since the life of the body and all its limbs depends upon the life of the heart, life flows from the heart to the chest and then to the limbs."

He describes the heart as changeable (*taqallub*) and shaped by what it loves; when the world becomes its main object of love, it generates desires that do not reach satisfaction.[43] He also distinguishes possessing the world from loving it: a wealthy person need not lose *zuhd* if the heart is not attached to the wealth, while a person of modest means may lack it if worldly ambition governs their life.[44] Semantic studies of *qalb salīm* describe a sound heart as the basis of righteous conduct,[45] and contemporary studies in Islamic psychology treat the *qalb* as a center of values, motivation, and self-regulation.[46]

Ibn al-Qayyim treats *ḥubb al-dunyā* as a spiritual disease that gives rise to greed (*ṭamaʿ*), envy (*ḥasad*), ostentation (*riyāʾ*), arrogance, and fear of loss.[47] This is a normative-spiritual diagnosis within his framework. It does not claim that *ḥubb al-dunyā* is the single cause of every emotion or behavior, and it does not replace psychological, social, economic, and developmental explanations of the same behaviors, which this article does not exclude. Read as a psychological hypothesis, it suggests that a heart dependent on changing circumstances will have an unstable emotional footing,[48] whereas *zuhd* is said to give a freedom that allows loss to be borne without dominating the whole of life, because the center of hope is placed in God.[49] The resulting state is *ṭumaʾnīnah*, understood here as inner tranquility not determined by abundance or scarcity.

Ibn al-Qayyim treats the *nafs* and *shahwah* (desire) as human potentials and not as inherently negative: the *nafs* may incline to virtue or vice depending on how it is cultivated, and *shahwah* is a blessing that motivates work, marriage, and learning.[50] The problem arises when desire, left unregulated, becomes the center of life's orientation. The threefold classification of the *nafs* by its response to *shahwah* is not drawn from Ibn al-Qayyim but from al-Ghazālī, who writes (ellipses mark omitted words): " وإذا لم يتم سكونها، سميت النفس المطمئنة ... وزايلها الاضطراب بسبب معارضة الشهوات، ولكنها صارت مدافعة للنفس الشهوانية، ومعترضة عليها، سميت النفس اللوامة، لأنها تلوم صاحبها عند تقصيره في عبادة مولاه ... وإن تركت الاعتراض، وأذعنت وأطاعت لمقتضى الشهوات ودواعي الشيطان، سميت النفس الأمارة بالسوء," meaning, "And the agitation caused by the opposition of desires has left it, it is called the tranquil soul (*al-nafs al-muṭmaʾinnah*)

… if its stillness is not complete, but it contends with the desiring soul and objects to it, it is called the self-reproaching soul (*al-nafs al-lawwāmah*), because it reproaches its owner for falling short in the worship of his Lord … and if it abandons objection and submits to and obeys what desires and the promptings of the devil require, it is called the soul that commands evil (*al-nafs al-ammārah bi-l-sūʾ*)."[51] As for how desire is regulated, the primary sources reviewed indicate that desires are evaluated according to their benefit for worldly life and the Hereafter and kept within the limits of the Sharīʿah rather than suppressed.[52] الزهد: الإيثار عند الاستغناء، والقنوت: الإيثار عند الحاجة.[53] *Zuhd* thus restores *shahwah* to its role as an instrument rather than an end.[54]

The concepts above are discussed by Ibn al-Qayyim in connection with one another, but the integrated sequence presented in this article is the author's synthesis, not an explicit arrangement in his works. The three levels of claim are therefore stated separately. Explicit in the primary texts are the definition of *zuhd* as non-attachment of the heart, the centrality of the *qalb*, the diagnosis of *ḥubb al-dunyā*, and the lawful place of desire and possessions.[55] The author's implication is that these elements can be read as psychological mechanisms of attachment, value orientation, and regulation. The author's construction is the five-stage order and the psychological correspondences set out in Table 1.

Reconstructing a *Zuhd*-Based Psycho-Spiritual Framework for Materialistic Hedonism

Building on this analysis, the study reconstructs a five-stage conceptual framework (Figure 1 and Table 1). It is presented as a psycho-spiritual self-regulation framework for materialistic hedonism, not as a therapy: it has no assessment tool, protocol, or outcome validation, and the relations among its stages are hypothesized conceptual pathways. The framework rests on the premise, drawn from Ibn al-Qayyim, that behavior is closely related to the orientation of the heart,[56] and it reads *zuhd* as a movement from a world-centered toward a God-centered orientation. Within the normative scope of this reading, disorientation of the *qalb* is proposed as one contributor to materialistic-maladaptive tendencies, alongside psychological and social factors, and not as the root of all hedonism.[57] This reading converges with the empirical association between materialism and lower well-being,[58] but convergence of diagnosis does not make the two accounts equivalent.

Figure 1 presents the framework as a hypothesized conceptual pathway. The contextual factors (digital consumer culture) and the proposed psychological consequences draw on reported associations that this study does not test; the arrows between stages indicate a conceptual order, not demonstrated causation, and the relations among stages may be non-linear or iterative. Three mechanisms operate

across the stages: value reorientation (Stage 2), desire regulation (Stage 3), and emotional regulation in relation to material objects (Stage 4). Stages 1 and 5 are the diagnostic entry point and the proposed indicator of the resulting state. Table 1 sets out, for each stage, the primary-text basis, the functionally corresponding modern construct, the principal difference to be noted, and a proposed indicator that has not been validated.

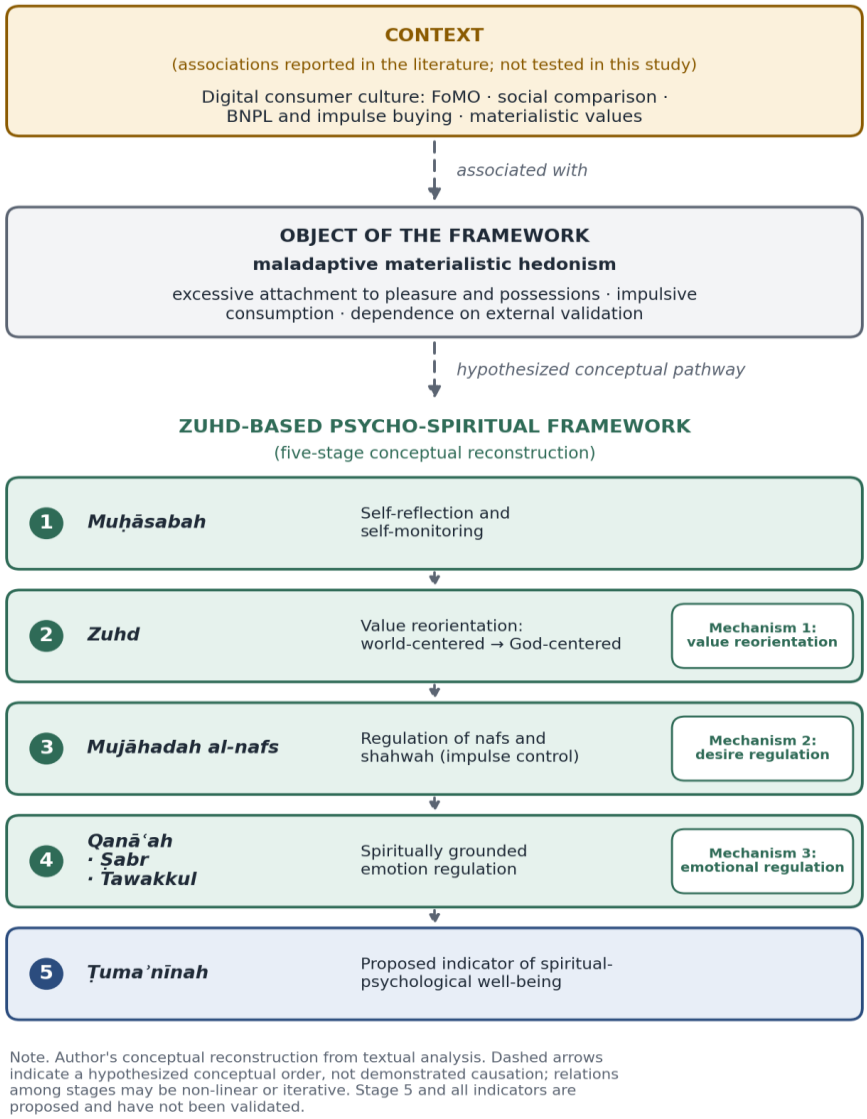


Figure 1. Hypothesized conceptual pathway of a *zuhd*-based psycho-spiritual framework for materialistic hedonism (author's reconstruction; not empirically tested)

Table 1. Derivation of the five stages: primary-text basis, functional correspondence, and proposed indicators (author's reconstruction)

Stage	Primary-text basis (Ibn al-Qayyim)	Functionally corresponding modern construct	Principal difference to be noted	Proposed indicator (not yet validated)
1. *Muḥāsabah* (self-reflection, self-monitoring)	*Madārij*, 1:259 ومن مزية المحاسبة أنه يصلح لنزول منزلة التوبة لأنه إذا حاسب نفسه عرف ما عليه من الحق. فخرج منه. وتصل منه إلى صاحبه *"Among the merits of self-accounting is that it prepares one for the station of repentance: when a person takes himself to account, he knows the right that is due from him, so he discharges it and delivers it to its owner."*	Self-awareness; self-monitoring (cf. Brown and Ryan)	Grounded in accountability before God, not only in psychological functioning	Capacity to name one's attachments and consumption motives; self-report awareness measures (to be developed)
2. *Zuhd* (value reorientation)	*Madārij*, 3:219 (quoting Ibn Taymiyyah) الزهد ترك ما لا ينفع في الآخرة. والورع ترك ما يخاف ضرره في الآخرة *"Zuhd is leaving what does not benefit in the Hereafter, and wara' is leaving what one fears may harm in the Hereafter."*	Value reorientation; cognitive reframing at the level of function (Beck); values clarification (Hayes et al.)	Grounded in a theological ontology and an aim of closeness to God; not reducible to a cognitive technique	Reduced centrality of possessions in self-definition; adapted materialism scales
3. *Mujāhadah al-nafs* (regulation of desire)	*Madārij*, 2:124 (on *riyāḍah*) [الرياضة] وهي تمرين النفس على الصدق والاخلاص. *"(Riyadah) is training the soul in truthfulness and sincerity."*	Self-regulation; impulse control (Baumeister and Heatherton)	Framed as devotion and sustained spiritual discipline, not only as goal pursuit	Impulse-buying and self-control scales; delay-of-gratification tasks
4. *Qanāʿah, ṣabr, tawakkul* (emotional regulation)	*Al-Fawāʾid*, 126 وسرُّ التوكُّلِ وحقيقتهُ هو اعتمادُ القلبِ على اللهِ وحدهُ.	Emotion regulation; acceptance (Gross; Hayes et al.)	*Tawakkul* (trust in God) has no direct secular counterpart; change is not expected through suppression	Emotion-regulation, contentment, and gratitude scales

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	"The Secret and reality of tawakkal is the heart's reliance on God alone."			
5. *Ṭuma'nīnah* (inner tranquility)	*Ighāthat al-Lahfān*, 128 وحقيقة الطمأنينة: السكون والاستقرار. فهي التي قد سكنت إلى ربها وطاعته وأمره وذكره. ولم تسكن إلى سواه *"The reality of tuma'ninah is stillness and stability: it is the soul that has settled upon its Lord, His obedience, His command, and His remembrance, and has settled upon nothing besides Him."*	Psychological well-being: purpose, self-acceptance, autonomy (Ryff)	Constituted by a relationship with God, which existing well-being scales do not capture	Adapted psychological and spiritual well-being measures; indicators to be developed and validated

Stage 1: muḥāsabah. Muḥāsabah is a process of self-evaluation aimed at identifying attachments to worldly life, recognizing the sources of hedonistic impulses, and reassessing one's life orientation. In Ibn al-Qayyim's thought, the heart cannot be reformed without first recognizing the spiritual diseases that corrupt it.[59] Functionally, this resembles self-awareness and self-monitoring, the capacity to notice one's thoughts, emotions, motives, and behavior patterns.[60] Self-reflection and self-monitoring are used here rather than self-diagnosis, which is a clinical term with different implications. The sources of the two also differ: *muḥāsabah* is grounded in accountability before God, whereas modern self-monitoring is grounded in psychological functioning. Beginning with inner orientation before attempts to restrict consumption is a conceptual choice of this study. It is consistent with Ibn al-Qayyim's emphasis on the heart, but the study does not claim that this order is universally required or clinically superior, and some situations may call for beginning with behavioral measures.

Stage 2: value reorientation through zuhd. At this stage the framework hypothesizes a shift from a world-centered to a God-centered orientation. According to Ibn al-Qayyim, the heart follows what it loves most; when love of God becomes dominant, the world is regarded as a trust (*amānah*) used in support of devotion rather than as the source of happiness.[61] This corresponds functionally to value reorientation and, at the level of function only, to cognitive reframing of what counts as success and happiness.[62] The correspondence has limits. Cognitive reframing aims to alter

dysfunctional appraisals on the basis of personal goals and evidence, whereas *zuhd* is grounded in a theological ontology and an ultimate aim of closeness to God, and it is not reducible to a cognitive technique. In terms of meaning-making, individuals whose meaning depends on external attainments may be more vulnerable to instability than those with a transcendent source of meaning, a proposition consistent with logotherapy and later research on meaning.[63] The reorientation also changes the criteria of success, from wealth, status, and recognition toward the quality of one's relationship with God, regulation of desire, and tranquility of heart,[64] which may reduce dependence on external validation. This remains a hypothesis; the study provides no data on whether it occurs.

Stage 3: mujāhadah al-nafs. The purification of the soul (*tazkiyat al-nafs*) is discussed in Islamic scholarship as a precondition for inner transformation,[65] and in Ibn al-Qayyim's thought a heart filled with love of God is better able to direct the *nafs* so that *shahwah* does not dominate behavior.[66] *Mujāhadah al-nafs* is the continuous struggle to regulate impulses that draw away from God. Ibn al-Qayyim holds that the *nafs* is regulated not through temporary restraint but through sustained spiritual discipline.[67] Table 1 takes its textual basis for this stage from Ibn al-Qayyim's definition of *riyāḍah* as training the soul in truthfulness and sincerity; reading *riyāḍah* as the training dimension of *mujāhadah al-nafs* is the author's interpretation. Self-regulation here is a cultivation of the soul that distinguishes legitimate needs from excessive desires, not a repression of needs. Functionally, this corresponds to self-regulation and impulse control, the capacity to evaluate impulses before acting on them.[68] The two differ in the framing of ends: modern accounts usually ground self-regulation in personally endorsed goals, while Ibn al-Qayyim places it within devotion to God. That *mujāhadah al-nafs* reduces impulsive consumption is a theoretical hypothesis; it has not been observed as an intervention effect.

Stage 4: qanāʿah, ṣabr, and tawakkul. If individuals base happiness less on possessions and social recognition, negative emotions such as envy, anxiety, anger over loss, and chronic dissatisfaction may diminish, while patience (*ṣabr*), gratitude (*shukr*), and contentment (*qanāʿah*) may be cultivated.[69] Functionally, this corresponds to emotion regulation, including cognitive reappraisal and acceptance.[70] The correspondence is partial: *tawakkul* (trust in God) has no direct counterpart in secular models, and the emotional changes described in the framework are not expected to come from suppression but from a change in the value orientation that underlies emotional experience. Within this reconstructed framework, qanāʿah, ṣabr, and tawakkul constitute the principal concepts of the fourth stage, while shukr is understood as a related spiritual disposition that supports contentment and emotional balance rather than as a separate stage of the model.

Stage 5: ṭumaʾnīnah. Ibn al-Qayyim measures success not by the worldly pleasure attained but by the heart's attainment of *ṭumaʾnīnah* and its freedom from the dominance of attachment to the world.[71] In the framework, *ṭumaʾnīnah* is the proposed indicator of the spiritual-psychological state toward which the preceding stages are directed. It is compared with psychological well-being, for example in Ryff's multidimensional model of purpose, self-acceptance, and autonomy.[72] Points of contact include reduced dependence on external validation and greater emotional stability across success and failure.[73] The difference is that *ṭumaʾnīnah* is constituted by a relationship with God that existing well-being constructs do not represent, so its indicators should be regarded as proposed and not yet validated (Table 1).

Taken together, the five stages are described as integrating cognitive, affective, behavioral, and spiritual dimensions: a change in understanding of the world is hypothesized to be associated with a change in the heart's orientation, which may support regulation of the *nafs* and a more balanced attitude toward pleasure.[74] A more stable pattern of behavior may follow, but this is a hypothesis; the study has no application data and does not show that the framework produces it. Whether the stages are sequential, overlapping, or recursive is an open question.[75]

The reconstruction reveals points of functional correspondence between Ibn al-Qayyim's thought and constructs in contemporary psychology, including self-awareness, value reorientation, self-regulation, and psychological well-being.[76] These should be read as functional correspondences, not full equivalences. The aspects that modern constructs do not represent include the theological and normative grounding of *muḥāsabah* (accountability before God), the relationship of *tawakkul* to divine providence, and the constitutive role of closeness to God in *ṭumaʾnīnah*. Conversely, modern constructs have been developed with measurement and testing procedures that a textual reconstruction lacks. The study therefore seeks a productive dialogue between the classical tradition and contemporary psychology, not an equation of the two.

Because the study is conceptual and based on library research, the effectiveness of the framework has not been tested. Before any application is proposed, several matters need to be specified: the target population (for example, individuals with problematic consumption versus the general public); the assessment of materialistic tendencies and of well-being; the competence required of practitioners in both psychology and Islamic scholarship; contraindications and referral procedures, since religious guilt, scrupulosity, or religious coping may worsen distress in vulnerable individuals, and conditions such as compulsive buying or depression call for clinical assessment by a qualified mental health professional; and an evaluation design. Research may then proceed to the development and validation of instruments,

qualitative field studies, expert review by both scholars and clinicians, and finally pilot or experimental designs. Applying the framework in clinical or counseling settings before such steps would exceed what this study supports.

Conclusion

This study reconstructs, at the conceptual level, the concept of *zuhd* in Ibn al-Qayyim al-Jawziyyah's thought as a psycho-spiritual self-regulation framework relevant to maladaptive materialistic hedonism. In his thought, the problem is not wealth or pleasure as such but the attachment of the heart to the world as the center of meaning and happiness (*ḥubb al-dunyā*), which this reading associates with disorientation of the *qalb* and domination of the *nafs* and *shahwah*. This normative diagnosis is not presented as the sole or clinically established cause of hedonistic tendencies, and the comparison with contemporary psychology has been limited to specific constructs and approaches (self-awareness, value reorientation, self-regulation, emotion regulation, well-being, and meaning), not "Western psychology" as a whole.

The proposed framework consists of five stages: (1) *muḥāsabah* as self-reflection and self-monitoring; (2) value reorientation through *zuhd*; (3) *mujāhadah al-nafs* as regulation of the *nafs* and *shahwah*; (4) *qanāʿah*, *ṣabr*, and *tawakkul* as spiritually grounded emotion regulation; and (5) *ṭumaʾnīnah* as a proposed indicator of spiritual-psychological well-being. Table 1 shows the primary-text basis, the functional correspondence, and the unvalidated indicators of each stage. The five stages are a conceptual framework and a source of hypotheses for future intervention research; they are not a tested therapy, and the relations among them are hypothesized pathways.

The study contributes conceptually to Islamic psychology by showing how a classical source can be read systematically in relation to contemporary psychological questions, with a clear separation between textual statements, interpretation, and constructed framework. Its contribution is proportionate to library research and makes no claim of practical effectiveness. Future studies are encouraged to develop assessment instruments; to specify target populations, practitioner competencies, ethical limits, and referral procedures; and to test the framework empirically, including its risks, before it is considered for application in counseling or clinical contexts.

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