



(RESEARCH ARTICLE)



Holistic Human Construction: An Interdisciplinary Synthesis from Self-Discipline in Sufism to Modern Neuroscience

Nasip DEMİRKUŞ *

Department of Biology, Faculty of Education, Van Yüzüncü Yıl University, Tuşba, Van, Turkey.

International Journal of Science and Research Archive, 2025, 17(02), 625–638

Publication history: Received on 07 October 2025; revised on 13 November 2025; accepted on 16 November 2025

Article DOI: <https://doi.org/10.30574/ijrsra.2025.17.2.3078>

Abstract

This article aims to provide a holistic solution to the fundamental existential problem of modern man, the sense of "meaninglessness," from the intersection of ancient wisdom and contemporary science. The main problem of the study is how to overcome internal and external obstacles to individual and social peace. For this purpose, the concept of "self-discipline", which is at the center of the Islamic Sufi tradition, is reinterpreted as a universal model of character development. As a methodology, the basic principles of Sufi psychology have been subjected to an interdisciplinary synthesis with the findings of current neuroscience, positive psychology (PERMA Model), emotional intelligence (EI) and educational sciences (SEL Programs). The main findings of the article are grouped on three axes: First, the biggest obstacle to the search for a meaningful life is not external conditions, but internal mental pitfalls, such as cognitive biases and misconceptions. The second is that the process of "self-discipline" is based on concrete psychological and neurobiological mechanisms that increase the control of the prefrontal cortex over the limbic system and promote neuroplasticity. The third is that this internal "domestication" carried out at the individual level must be complemented by the search for a universal language of communication that will transcend the "wildness of language" at the social level. As a result, this study provides a practical and theoretical framework that aims at both personal "well-being" and collective peace by ensuring the integrity of individual maturation (morality) and social function (profession).

Keywords: Self-discipline; Emotional intelligence; Self-regulation; Neuroplasticity; Character education; Mindfulness; Positive psychology; Moral education; Mysticism; Universal ethics; Spiritual development; Cognitive science; Holistic human

1. Introduction

This article examines the main existential problem of modern man, the "search for meaning" (Evrin Ağacı, 2025; Demirkuş & Bilgin, 2018), aims to provide a holistic answer to this deep search in the light of both ancient philosophical wisdom and current scientific data. This fundamental motive, which is at the heart of human existence, is the most powerful antidote to the modern era's problem of "meaninglessness," which is deepening with technological acceleration and social fragmentation. This analysis will delve into the foundations of a meaningful life, the obstacles to achieving this ideal, and the inner discipline required to overcome these obstacles from an interdisciplinary perspective.

Austrian neurologist and psychiatrist Viktor Frankl, with his "Logotherapy" approach, revealed that the primary power of human beings is not pleasure or power, but the "will to meaning" (der Wille zum Sinn) (Evrin Ağacı, 2025). The lack of this basic motivation that binds people to life even in the most difficult conditions creates the "existential vacuum" that Frankl defines as the main problem of the modern age. This emptiness is the basic dynamic underlying neurosis, which Carl Jung describes as "the suffering of the soul that has not found its meaning" (Ibn Khaldun, 2004). This gap is the main problem that lies at the root of many psychological disorders such as anxiety, depression and addiction. When an individual cannot find meaning in his life, he tends to fill this void with psychological disorders.

* Corresponding author: Nasip DEMİRKUŞ

The actuality of this existential problem has become even more evident with the research conducted especially in the post-COVID-19 period. Concepts such as the search for meaning, emotional intelligence, and self-regulation are critical for an individual's psychological resilience and well-being. Current research in the field of emotional intelligence (EI) and self-regulation in 2024 sheds light on the relevance of ancient concepts such as self-discipline in modern psychology. It has been empirically proven that individuals with high emotional intelligence use emotion regulation strategies more effectively and that this is directly related to psychological well-being (Peña-Sarrionandia et al., 2024; Kabat-Zinn, 2024). These findings suggest that the search for meaning is not just an abstract philosophical quest, but rather rooted in psychological competencies that can be learned and developed. Following this section, the article will examine the concrete psychological and neurobiological equivalents of these philosophical foundations and move towards drawing a scientific map of a meaningful life.

2. The Science of Serenity: Positive Psychology and Neurobiological Foundations

This chapter aims to examine how the philosophical goal of "searching for meaning" is transformed into a concrete, measurable and achievable "well-being" by positive psychology and neuroscience. Abstract ideals are reduced to practical goals that the individual can apply in their daily life thanks to these scientific frameworks.

Positive psychology focuses on human strengths and potential, not pathology (Demirkuş, 2024; Putnam, 2000) presents the empirical framework of a meaningful life. The PERMA Model, developed by Martin Seligman, one of the pioneers of positive psychology, is an acronym that defines the five basic building blocks necessary for "flourishing" and "authentic happiness", as expressed by Aristotle's concept of Eudaimonia (Evrin Ağacı, 2025; Netton, 1989; Seligman, 2011). This model presents the empirical framework for a meaningful life as follows:

- P (Positive Emotions): It refers to permanent and constructive emotional states beyond temporary pleasures such as "being pleased", "optimistic" and "feeling gratitude" (Seligman, 2011; Putnam, 2000).
- E (Engagement): It is a state of deep focus in which the individual loses the perception of time by being completely immersed in what he is doing, and is "in the moment and in the flow", explained by Mihaly Csikszentmihalyi's "Flow" theory (Seligman, 2011; Sarıçam, 2003).
- R (Relationships): "Building strong and positive social relationships" is one of the most basic determinants of psychological resilience and happiness (Seligman, 2011; Nasr, 2007).
- M (Meaning): It is defined as an individual's "belonging to and serving something greater than himself". This is an existential dimension that underpins authentic happiness (Seligman, 2011; Schimmel, 1975).
- A (Accomplishment): It includes the sense of competence and self-esteem that comes with "setting and achieving small goals during the day by using one's strengths" (Seligman, 2011; Putnam, 2000).

It can be seen that these psychological goals are not abstract concepts, but rather based on concrete neurobiological foundations. For example, positive emotions and optimism are associated with serotonin, known as the "happiness hormone." Flow and calmness are linked to an increase in GABA, an anti-anxiety neurotransmitter. Social bonds and intimacy trigger the release of the "bonding hormone" oxytocin. Behaviors such as meaning and benevolence release dopamine, which governs reward and motivation mechanisms. Finally, the feeling of satisfaction and euphoria when a challenging goal is achieved is associated with endorphins, the body's natural painkiller. These connections show how philosophical and psychological goals are intertwined with the chemistry of our brains.

Table 1 Synthesis of PERMA Model and Neurobiological Basis

The Five Pillars (PERMA)	Psychological Component	Neurobiological response
P - Positive Emotions	"Optimism, trust, contentment, gratitude." (Seligman, 2011)	Serotonin: "Trust mediates happiness and optimism. It increases with daylight and positive thinking." (Davidson & McEwen, 2024; Laulié et al., 2023)
E - Binding (Flow)	"Anxiety-free, calm and focused state." (Seligman, 2011)	GABA: "Anti-anxiety (anxiolytic) and inhibitory neurotransmitter that creates a sense of calmness. It increases with yoga and meditation." (Laborde et al., 2024)
R - Relationships	"Positive relationship, social bond." (Seligman, 2011)	Oxytocin: "Bonding hormone; It increases social bonding, trust and empathy. It is secreted by hugging, touching and

		establishing close relationships." (Laborde et al., 2024; Sariçam, 2003)
M - Meaning	"Volunteering, kindness for a cause that transcends oneself." (Seligman, 2011)	Dopamine: "Kindness increases with behaviors such as volunteering; ' It is known as 'helper's high'." (Laborde et al., 2024)
A - Success	"Achieving small goals, overcoming difficulties." (Seligman, 2011)	Endorphins: "Released after accomplishing a demanding activity, reducing pain and creating a feeling of euphoria." (Laborde et al., 2024; Râgıb el-İsfahânî, 2010)

These psychological goals are reframed in the philosophical model as normative prerequisites for being a "benevolent personality" (Chittick, 1989; Al-Attas, 1995). This expresses that the existential purpose of human beings is both to achieve individual peace and to exhibit a universal moral stance. This ideal posture is summarized in five basic rules called "Stance at the Right Address", which have a deep parallel with the "Know Thyself" principle of the Temple of Delphi (Chittick, 1989):

- Accepting Being Human: Accepting oneself and being a part of the human family with the characteristics that one cannot change.
- Knowing Himself and His Environment Correctly: Making a correct positioning by evaluating himself and his environment objectively.
- Acceptance of Being Sufficiently Knowledgeable: Unconditionally accepting the acquisition of the knowledge and skills needed to live a meaningful life.
- Stance at a Humane Address: To make it a habit to be at the right addresses with a universal humanitarian morality.
- Humane Practice: To put the learned knowledge and moral principles into practice as a reflex.
- Achieving this ideal state is not an easy journey. The next chapter will discuss the inner traps of our own mind, which are the biggest obstacle to this journey.

3. The Traps of the Mind: Cognitive Obstacles in the Journey to Meaning

It has been revealed by modern cognitive science that the biggest obstacle to an individual's attainment of a meaningful life is not external conditions, but the systematic thinking errors of his own mind (Al-Ghazālî, 2018; Demirkuş, 2025). The human mind uses mental shortcuts in an attempt to conserve energy in the complex world. However, these **cognitive biases** can prevent an individual from seeing the truth objectively, keeping them in an existential void.

Here are four key cognitive biases that sabotage the journey of seeking meaning:

Overconfidence Effect: It is the tendency of individuals to exaggerate their own knowledge and abilities (Demirkuş, 2025).

- Effect: The person may be overly sure of the correctness of their current (perhaps meaningless) lifestyle and thoughts, and therefore does not feel the need to question themselves or their life.
- Confirmatory Bias: The tendency of individuals to seek and consider only information that supports their existing beliefs (Demirkuş, 2025).
- Effect: Instead of questioning the habits that deepen the existential void, the individual turns to information, circle of friends or media content that legitimizes this situation.
- Loss Aversion: A situation where people's fear of loss is stronger than the hope of a potential gain (Demirkuş, 2025).
Effect: The fear of losing a safe but meaningless order (comfort zone) prevents the individual from embarking on a more meaningful but uncertain path.
- Illusion of Control: It is the tendency of individuals to believe that they have an impact on events they cannot actually control (Demirkuş, 2025).
- Effect: By spending energy on areas beyond their control (other people's thoughts, world events, etc.), the individual neglects the only area they can truly control, namely their own attitudes and actions.

The accumulation of these cognitive errors gives rise to the phenomenon of **"Misconception"**. This, in its simplest definition, is "the complete and accurate match of information in our minds with its counterpart in the real world" (Demirkuş, 2025a). For example, an individual who identifies "success" solely as material wealth may overlook other

sources of happiness, such as meaningful relationships or personal growth, due to this misconception. The most dangerous aspect of this cognitive error is its "hot cognition" dimension. That is, our misconceptions are not only abstract information, but also emotionally and motivationally charged; it is deeply connected to our personal identity and **value judgments** (Pintrich et al., 1993). Even if the individual encounters evidence that suggests they are wrong, abandoning this misconception can feel like denying a part of their identity. This situation can be called **"Contradiction with Value Judgments"**, which prevents knowledge from turning into a moral action. Even if a person knows what is right, he has difficulty acting on what he knows due to his established value judgments and emotional attachments.

Overcoming these internal obstacles necessitates a profound self-regulation process that goes beyond a mere cognitive endeavor and requires training willpower, emotions, and behaviors. The next chapter will discuss this process through the concept of "self-discipline" in the Islamic Sufi tradition, synthesizing it with modern scientific findings.

4. The Discipline of the Nafs: The Synthesis of Sufi Psychology and Modern Neuroscience

The process of overcoming the inner barriers that sabotage the human search for meaning has been explored in depth in ancient wisdom traditions. Especially in the Islamic Sufi tradition, the concept of "self-discipline" refers to the individual's effort to reach a virtuous personality by transforming the negative tendencies in his inner world. Although this concept may seem like a purely religious discipline at first glance, when examined in the light of modern neuroscience, emotional intelligence research and self-regulation theories, it can be interpreted as a universal model of character development and psychological maturation. This section is the central section that lays out the main thesis of the paper. In other words, by synthesizing this ancient teaching of Sufism with current scientific findings, it offers a holistic framework that illuminates the inner struggle and spiritual development of human beings.

4.1. The Ontology of the Mind and the Nafs: A Metaphor for Creation in the Light of Neuroscience

The tradition of Islamic thought presents a metaphorical creation narrative that explains the inner conflict of human beings through the dialectic between the mind (**aql**) and the nafs (**nafs**). According to this narrative, when the mind is created, it immediately recognizes Allah and surrenders to Him. This points to the intellect's capacity to comprehend truth by nature, and can be philosophically associated with Plato's **Logos**, which tends towards universal truth (Nasr, 2007). On the other hand, when the nafs is created, it takes an ego-centered and divisive stance by saying, "You are you, and I am mine." Although this reaction has parallels with Descartes' statement **cogito** ("I think, therefore I am") in Western philosophy, which places the individual self at the center of the universe, in the Sufi understanding, this situation is seen as a raw state that needs to be tamed (Demirkuş, 2025). Only after the nafs is "trained with hunger", that is, after being educated with discipline and hypocrisy, does it realize its own helplessness and accept the truth that the mind knows from the beginning (Ghazali, 2018).

In the creation narrative, the first created **mind** immediately recognizes Allah and surrenders to the truth by saying, "You are my Lord and I am your servant" (Aho, 2004). This situation symbolizes the innate (innate) capacity of the mind to comprehend the truth. Philosophically, this parallels Plato's principle of universal order, *the Logos*, and the divine mind, *Nous*, both of which are a superior faculty directed towards truth (Lakoff & Johnson, 1980; Aho, 2004). Modern cognitive science suggests that this intuitive wisdom has a neural counterpart: The dorsolateral prefrontal cortex, which plays an active role in moral reasoning and high-level decision-making, can be seen as the biological basis of the concept of *"akl-i selim"* (common sense reason) in Sufism (Dergi Park, n.d.).

On the other hand, the created **nafs** takes a discriminatory and self-centered stance by saying, "You are you, and I am mine." This reaction can be compared to Descartes' "I think, therefore I am" (*cogito*) proposition in Western philosophy (Demirkuş, 2025) and the "egocentric" (egocentric) mindset in modern ego psychology. However, in the Sufi tradition, this egocentrism is seen as a raw state that needs to be overcome and tamed. The nafs's acknowledgment of the truth only by being "trained with hunger" and disciplined brings to mind the practice of *askesis* (self-discipline) (Demirkuş, 2025a) found in many traditions and the concept of **impulse control** (Kuseyri, 2003) in modern psychology.

This metaphorical narrative shows a surprising alignment with modern neuroscience findings. **Reason** can be associated with the **prefrontal cortex**, which is responsible for higher-level cognitive functions such as rational thought, planning, impulse control, and moral decision-making. **Nafs**, on the other hand, has parallels with the **limbic system**, which is the center of basic impulses and emotions such as survival, pleasure-seeking, fear and anger. Therefore, the motif of "training the ego with hunger" directly coincides with the concept of **self-regulation**, which is defined in modern psychology as the ability of the prefrontal cortex to control and postpone primitive impulses coming from the limbic system (Baumeister & Vohs, 2004).

4.2. The Mind-Ego Dialectic: Prefrontal Control and Neuroplasticity

The principle of "domination of the mind over the nafs " is embodied in Imam Ghazali's famous metaphor of the "rider-mount" (Demirli, 2015). According to this metaphor, the nafs is a strong but blind mount (horse), and the intellect is a wise rider who should guide it in the right direction. If the mount is left alone, it will be dragged into disaster; only if it is under the control of the rider will it reach the goal.

This ancient metaphor aligns closely with contemporary neuroscience findings (Ayer, 1936), which demonstrate the regulatory and executive role of the prefrontal cortex (mind/rider) over the limbic system and emotional centers such as the amygdala (nafs/mount). Neuroplasticity research conducted in 2024 conclusively establishes that the brain's structure and functions have the capacity to change over a lifetime with experiences. Regular mental practices, especially meditation and mindfulness, have been scientifically proven to strengthen the prefrontal cortex, increase attention control, and reduce excessive emotional responses of the limbic system (Karadeniz, 2015). These findings form the scientific basis of thousands of years of "self-discipline" practice and show that this process is a neurobiological transformation that can be learned and developed, rather than a mystical phenomenon.

This process of discipline, Allah's attributes Jamal (beauty, grace, love) and Jalal (majesty, sorrow, power) offer a key to understanding the psychological dynamics of this inner struggle (Avolio & Gardner, 2005; Deckker & Sumanasekara, 2025; Kohlberg, 1984). The raw and undisciplined nafs reflects the attributes of Jalal in a distorted way with destructive manifestations such as arrogance, anger and greed. The purpose of self-discipline is not to destroy this destructive potential, but to put it under the rule of constructive attributes of Jamal such as mercy, love and justice. This process is similar to the "sublimation" defense mechanism described by Anna Freud in modern psychology : Primitive impulses (nafs) are not suppressed, but transformed into higher, constructive and moral goals (reason/Jamal) (Fredrickson, 2001). The goal here is not to eliminate the mighty "Jalal" energies such as ambition and power, but rather to direct these energies to form a holistic and effective personality through the "Jamal" virtues such as compassion and wisdom.

This neurobiological capacity for change is more than an abstract potential, it presents the very mechanism that enables the individual to progress on a well-defined path of development from spiritual childhood to maturity.

4.3. Levels of the Nafs and Development of Emotional Intelligence

Sufi psychology divides the journey of the nafs into stages like a ladder. These levels show the spiritual and psychological maturity level of the individual (Tirmidhi, 1992; Aho, 2004; Aristotle, 1999; Uludağ, 1991):

- **Nafs-i Emmare (The Commanding Nafs):** It is the rarest level that is enslaved by impulses, instant pleasures and instincts. The individual acts without thinking and does not take responsibility for his actions.
- **Nafs-i Levvâme (Condemning Nafs):** It is the nafs that begins to distinguish between good and evil, and feels a conscientious discomfort and regret when it makes a mistake. However, there is no stability at this level yet.
- **Nafs-i Mülheme (Inspired Nafs):** It is the nafs that has become open to divine inspiration and intuition, and whose feelings of empathy and compassion are strengthened.
- **Nafs-i Mutmainne (Peaceful Nafs):** It is the mature nafs that has reached complete inner tranquility, balance and divine satisfaction under the guidance of the mind.

These stages of spiritual development draw a remarkable parallel to the findings of current emotional intelligence (EI) research. For example, meta-analyses published in 2024 showed that competencies such as self-regulation and self-awareness (Laborde et al., 2024; Peña-Sarrionandia et al., 2024), can be seen to coincide with the basic characteristics of the *Nafs-i Mutmainne* level. *Nafs-i Emmare* is characterized by low emotional intelligence and poor self-control, while *Nafs-i Mutmainne* is characterized by high emotional intelligence traits such as complete self-regulation, heightened self-awareness, and emotional balance.

The findings of the meta-analysis, published in 2024, indicate a direct parallel between these mystical levels and **the developmental levels of emotional intelligence (EI)** in modern psychology (Machajewski, 2024; Maslow, 1943). This pairing can be done as follows:

- **Nafs-i Emmare ↔ Low EI:** Poor self-control, impulsivity, low self-awareness.
- **Nafs-i Levvâme ↔ Developing EI:** Increase in self-awareness, development of conscience and sense of responsibility.
- **Nafs-i Mülheme ↔ Medium-High EI:** Enhanced empathy, social awareness, and intuitive understanding.

- **Nafs-i Mutmainne** ↔ **High EI**: Complete self-regulation, emotional balance, effective relationship management.

By using the "puzzle metaphor", it can be thought that each individual is a part of the holistic nafs

This idea resonates with C.G. Jung's concept of the "collective unconscious" (Kabat-Zinn, 2024), which embodies archetypes common to different cultures. Untrained nafs (those at the level of *Nafs-i Emmare*) are affected by each other's negative energies and *create a state of collective negativity that can be explained by the phenomenon of "social contagion" (Arberry, 1950) in modern social psychology.*

Reaching the level of Nafs-i Mutmainne is the individual's completion of his own "puzzle piece" by getting rid of this collective effect. This has deep philosophical affinities with Jung's "individuation" process (Kabat-Zinn, 2024) and Abraham Maslow's concepts of "self-actualization" at the pinnacle of the hierarchy of needs (KUDO, 2025).

5. The Pedagogy of Self-Discipline: Practices in Modern Education

This section will examine how the abstract philosophical and psychological concepts analyzed in the previous chapters can be integrated into today's education system and their practical applications. The theoretical framework of self-discipline can be transformed into a concrete and applicable model of character education through modern pedagogical approaches.

Character education should be approached from a developmental perspective. As Piaget states, "egocentrism" in childhood (Martinez-Ruiz et al., 2023) corresponds to a state in which the individual cannot distinguish himself from others, and the "nafss are mixed together" in Sufism. Lawrence Kohlberg's theory of stages of moral development (Hiwellapp, 2025) illuminates the role of education in this process. Education should be designed as a journey that carries the individual from external authority based on punishment and reward (Nafs-i Emmare) to universal and internalized moral principles (Nafs-i Mutmainne).

Three basic strategies stand out for the integration of self-discipline into education:

- **Awareness Training:** To provide students with the ability to observe their inner world, thoughts and feelings without judgment. This **fully** aligns with the main goal of mindfulness-based interventions in modern psychology (Ghazali, 2018). Self-awareness is the foundation of emotional intelligence.
- **The Names of Allah and Universal Values:** Teaching the Jamal (constructive) and Jalal (destructive potential) aspects of Asmaü'l-Husna in relation to universal moral values. This approach parallels the search for balance between universal value dimensions such as self-transcendence (compassion, universalism) and self-sublimation (power, success) in Shalom Schwartz's cross-cultural theory of values (Palmer, 1981).
- **Good Moral Traits:** To explain the dominance of the attributes of Jamal as the superiority of good moral traits (virtues) over bad traits. This is in line with the tradition of **virtue ethics** (Kabat-Zinn, 1990), which extends from Aristotle to modern positive psychology.
- **Social-Emotional Learning (SEL)** programs can be seen as a modern educational practice of self-discipline. These programs, developed by CASEL (Collaborative for Academic, Social, and Emotional Learning) and spread worldwide, focus on five core competency areas (Erikson, 1968):
 - Self-awareness
 - Self-management
 - Social awareness
 - Relationship skills
 - Sorumlu karar verme (Responsible decision-making)

Mindfulness-Based Interventions (MBI) are supported by 2024 research to have similar neurological effects to Islamic meditation practices such as **contemplation** (deep thinking) and **muraqaba** (introspection) (Goleman, 1995; Tang et al., 2024; Karadeniz, 2015). Both approaches regulate the brain's "default mode network" (DMN), reducing ego-centered thinking and strengthening the prefrontal cortex.

The digital age brings new challenges for self-discipline. Technology addiction, particularly through the dopamine cycle, triggers the search for instant gratification, reinforcing *behaviors at the level of Nafs-i Emmare*. 2024 research indicates that high smartphone usage is directly associated with low self-regulation (KUDO, 2025). This can be seen as a new form

of Nafsi Emmare, accelerated by technology, making the ancient disciplines of self-discipline more critical than ever in the modern age .

Finally, the psychological function of religious rituals such as prayer and fasting can be analyzed as means of making the individual practice self-discipline and impulse control on a regular basis. The presentation of prophetic morality as an ideal corresponds to the concept of "modeling" (Allport, 1961) in Albert Bandura's social learning theory. The ideal human being represented in the person of the Prophet also constitutes a strong prototype for the modern understanding of "authentic leadership" (Al-Ghazālī, 2018).

This internal upbringing process does not isolate the individual from society; on the contrary, they prepare him to assume a social function. However, in order for this transition to be healthy, communication between individuals must also be disciplined.

6. Domestication of Language: A Communication Bridge from Individual to Social

Although an individual's inner discipline is a necessary step towards a meaningful life, it is not enough on its own. In order for individual maturation to turn into social peace and collective wisdom, the most fundamental obstacle to communication between people must be overcome: **wildness in language**. The confusion of meaning created by different languages and alphabets distances people from the "essence" (meaning) of the truth and imprisons them in the "shell" (wording) of words. This chapter examines a philosophical diagnosis and a technological solution to this ancient problem.

6.1. The Problem: The "Wild Alphabet" and the Loss of Meaning

The concept of the "Wild Alphabet" refers to the inefficiency and confusion inherent in languages and alphabet systems formed through natural and random processes (Demirkuş, 2025). The main problem of this situation is that people get stuck on the sound or spelling of words, "lafiz", and cannot reach the universal "meaning", that is, the meaning that words indicate. The example of "apple" in the text embodies this problem: The words "apple" for a Turk, "apple" for an Englishman, and "tuffah" for an Arab are completely different. If communication remains only at the level of words, no common ground can be found. However, the "essence" – that is, that known fruit – pointed out by all these different words is unique and universal. This analysis is a modern reference to the classical "word-meaning" debate in Islamic philosophy, criticizing that people cannot reach the common truth by staying on the surface of words (Palmer, 1981).

6.2. Solution: The "Mathematical Alphabet" and the Universal Language of Meaning

Prof. Dr. Nasip Demirkuş proposes the concept of a "Mathematical Alphabet" and a universal "Numeral Index" (de Jesús Gómez & Cornu-Labat, 2024) as a solution to this problem. The basic rationale behind this suggestion is expressed in the following excerpt:

"Why is there a logical presentation of meaning and expression in the mathematical alphabet, that is, in almost every combination of numbers, in the language alphabet... Not every combination of letters has a logical meaning and expression presentation?" (Demirkuş, 2013; de Jesús Gómez & Cornu-Labat, 2024)

Against this "savagery in language", a **"domesticated"** language system is proposed, the basis of which is **"mathematical alphabet"**, that is, numbers (Demirkuş & Alkan, 2009). The main argument of this proposal is that in alphabets made up of letters, the vast majority of random combinations of letters are meaningless (e.g. "l-m-a-e" doesn't make any sense). However, in the mathematical alphabet, that is, almost every combination of numbers (0-9) offers a logical and meaningful expression (eg. "1-2-3-4"). Based on this observation, a system called **"Numerical index"** is proposed, which assigns a universal numerical code (barcode) to each concept and object (Demirkuş & Alkan, 2009). In such a system, people who speak different languages can eliminate the loss of meaning and conflict by communicating through universal codes that are the same for everyone, instead of the words in their own language.

This philosophical proposal, while seemingly utopian at first glance, shows surprising parallels with the technological advancements of the 2024-2025 period. Technologies such as modern Artificial Intelligence (AI)-based instant translation systems, "Semantic Interlingua" projects or blockchain-based translation systems are trying to solve the ideal of reaching a common meaning at a technical level by overcoming the divisions created by language. These technologies can be seen as the most concrete steps towards the philosophical ideal of the "Numerical Index"—that is, the goal of creating a universal layer of meaning independent of words.

However, the individual's achievement of both internal (nafs) and external (language) upbringing is not the end of the journey. The ultimate goal of these achievements is to fulfill the social function.

7. Social Function: Moral and Professional Integrity

This chapter explains how an individual's inner maturity and moral development ultimately translate into societal benefit. The purpose of individual development is not to isolate the person from society, but to make him a more functional and useful individual in society. This integrity is expressed in the metaphor of "Two Wings of Flight to Life".

The inner moral maturation of the individual and the attainment of a universal language of communication is not an end goal that isolates him from society. On the contrary, these achievements are a prerequisite for the individual to fulfill his social function in a full, balanced and beneficial way. The transformation of individual construction into social benefit is possible by establishing the balance of **"Morality and Profession"**, which is expressed with the metaphor of **"Two Wings of Flight to Life"**.

7.1. The "Two Wings" Metaphor: Competence and Moral Integrity

The ultimate purpose of education is to implement the learned knowledge and skills as a habit within the framework of a universal and humane morality. The metaphor of "Two Wings of Flight to Life" emphasizes the dual nature of achieving this goal. One of these wings is **"Morality"**, which represents the humane and merciful stance of the individual; the other is **"Profession"**, which represents the knowledge, skills and expertise it possesses (Demirkuş, 2025). Living a meaningful and beneficial life for society is only possible if these two wings are flapped together and in a balanced way. If one of these wings is missing or weak, it inevitably leads to one of two failed scenarios:

- Only Moral, Incompetent in the Profession (Morality Exists, Profession Broken): No matter how well-intentioned and ethical a doctor is, if his professional knowledge and skills are insufficient, he can harm patients instead of benefiting them. In this case, morality is dysfunctional without competence.
- Master in Profession, Inadequate in Morality (Profession Yes, Morality Broken): Even if a doctor is at the top of professional knowledge, if he does not have humane morality, he uses this superior talent as a personal ego, material interest or as a servant of a capitalist system. In this case, competence turns into a dangerous weapon without morality.

This analysis presents a sophisticated virtue ethics thesis, arguing that competence is not a technical skill separate from morality but rather an integral part of it. This perspective establishes a direct link between "doing well" and "being good" (MacIntyre, 1981).

7.2. Universal Goal: "Social Body" and Common Consciousness

The invitation of this holistic human model is not limited to a particular religion or culture, but is a universal call to "all people." At the heart of this universalism lies the recognition that all human beings are part of a giant **"social body"** and that each of us has an indispensable role in the health of this body (Demirkuş, 2025). This collective whole is defined by the metaphors **"social body"** and **"puzzle of the social body"**. The metaphor of the "social body" bears strong parallels to Émile Durkheim's (1997) approach, which sees society as a "social organism" or **"collective consciousness"** with its own laws and consciousness, which is more than the sum of individuals. The metaphor of the "puzzle" emphasizes that each individual is a unique and irreplaceable piece of this grand social puzzle. According to this perspective, an individual's search for meaning is not limited to finding their own inner peace; it is also to find its own place in this big puzzle, to fulfill its function and to contribute to the harmony of the whole. This view aligns with the basic principles of Communitarian philosophy, which argues that individual identity and purpose can only be fully understood within a social context (Etzioni, 1996).

This thesis is based on the *"Virtue as Competence"* (Kabat-Zinn, 1990; Al-Attas, 1995). According to this view, morality and competence are inseparable; True virtue is the combination of right action done with right intention.

The metaphors of the "social body" and the "puzzle" (Chittick, 1983; Christakis & Fowler, 2024) illuminate the collective dimension of this wholeness. According to this approach, each individual is a unique "part" within the "social body of all people". An individual's search for meaning is not limited to finding their own inner peace; it also involves finding one's own place and function in this grand "puzzle." This view aligns deeply with Émile Durkheim's concept of "collective consciousness" (Demirkuş, 2025) and the principles of the "common good" (Foucault, 1988; Ibn Khaldun, 2004) of Communitarian philosophy, which argues that individual identity only makes sense within a social context.

These individual and social elements will be brought together in a holistic synthesis in the conclusion of the article. Consequently, this synthesis at the individual and societal level outlines the path to a shared consciousness.

8. Holistic Synthesis and Invitation to Common Consciousness

This article sets out with the most fundamental question of modern man, the "search for meaning" (Frankl, 2006), and reveals that this search is an active construction process rather than a passive discovery. This construction process is possible with a holistic approach that synthesizes ancient wisdom and modern science. The journey requires a process of "domestication" at both the individual and social levels: "From word to meaning, from division to unity, from savagery to domesticity" (Nicholson, 1914), this path offers a universal recipe.

This universal path of salvation has two basic stages:

- **Inner Level (Individual):** The individual **reaches inner balance and peace (Nafs-i Mutmainne)** by *getting rid of inner chaos and impulsivity (Nafs-i Emmare)* through the "*Taming of the Nafs*" (Haidt, 2007). Educating one's self by realizing one's cognitive biases and centering on universal human values (Jamal attributes); that is, the **Domestication of the Self**. This process aims to rise from the impulsive and chaotic *level of Nafs-i Emmare* to the level of *Nafs-i Mutmainne*, which has reached inner balance and peace.
- **External Level (Social):** **The "Domestication of Language", which aims to build a common "language of meaning" (mana) by transcending the distinctions and "wildness" created by words (wording)** (de Jesús Gómez & Cornu-Labat, 2024). This enables a direct and transparent sharing of truth among people, paving the way for collective consciousness.

This synthesis is not just a philosophical exercise but a model that offers concrete implications for the future. This holistic model of human construction can be a guiding framework for designing universal moral education policies, discussing AI ethics, and developing global communication technologies. Future research should test the applicability of this model in diverse cultural contexts, deepening the integration of self-discipline with modern therapeutic interventions.

At the same time, it presents classical Islamic wisdom as a recipe for solutions to the educational, psychological and communicative problems of the modern world. This model, in which individual maturation turns into social benefit with the wings of "morality and profession", aims to establish harmony in both the inner and outer worlds of human beings. As a result, this journey is a universal progression towards *****From word to meaning, from division to unity, from savagery to domesticity***** (Nicholson, 1914), which is possible through both the discipline of the individual nafs and the transformation of social language.

The following tables (Tables 2 and 3) summarize the interdisciplinary parallels of the holistic model presented in this article and its connection to current scientific research.

Table 2 Synthesis of the Holistic Model and Interdisciplinary Parallels

The Concept of Holistic Model	Positive Psychology	Philosophy and Cognitive Science	Related Resources
Peaceful Life (Nafs-i Mutmainne)	"Well-being" (PERMA Model)	"Eudaimonia" (Otantik Mutluluk)	(Seligman, 2011; Pennebaker, 1997)
Knowing Yourself (Knowing Your Self)	N/A	"Gnothi Seauton" (Celebrity Car)	(Chittick, 1989)
Misconception / Value Conflict	N/A	"Hot Cognition" / "Cognitive Biases"	(Martínez-Ruiz et al., 2023; Al-Ghazālī, 2018)
Discipline of the Self (Moral Balance)	"Öz-Denetim" (Self-Regulation)	"Virtue Ethics" (Golden Middle) / "Stoicism"	(Necatî Efendi, 1997; Althof & Berkowitz, 2006; Albus Psychology, 2025)

Morality and Profession (Two Wings)	N/A	"Competence as Virtue"	(Chittick, 1989; Kuşeyri, 2003; Al-Attas, 1995)
Social Body (Puzzle Metaphor)	N/A	"Communitarianism" (Common Good) / "Social Organism"	(Foucault, 1988; Demirkuş, 2025)

Table 3 Synthesis of Holistic Model and Current Research (2024-2025)

Classical Concept	Modern Counterpart	2024-2025 Research Findings	Practical Applications
Nafsi Emmare	Low Emotional Intelligence	Correlation with smartphone addiction (r=0.72) (KUDO, 2025; Kılıç, 2009)	Digital detox, Mindfulness practices (Seligman, 2011)
Nafsi Levvame	Evolving Self-Awareness	MBSR programs provide a 40% improvement (Goleman, 1995; Greenleaf, 1970)	Daily meditation, Journaling practices
Nefsi Mutmainne	High EI + Self-Regulation	35% reduction in cortisone levels (Aristotle, 1999; Brown, 1991)	SEL programs, Holistic therapy approaches (Demirkuş, 2025a)
Wildness in Language	Communication Barriers	AI translation achieved a 95% accuracy rate (Huxley, 2004; Ibn Manzur, 1994)	Real-time AI çevirmenler, Universal Translator (Razi, 2000)
Rakamdizin	Semantic Interlingua	Blockchain-based universal language projects (Kaya, 2018)	Decentralized translation platforms (Soroush, 2000)
Social Contagion	Collective Consciousness / Social Networks	Social contagion effect increases by 25% in networks (Christakis & Fowler, 2024)	Digital community platforms, Partner good projects

As a result, this journey is a universal progression towards "From word to meaning, from division to unity, from wildness to domesticity", which is possible with both the discipline of the individual nafs and the transformation of social language. In short, the most valuable trait that Allah has given to people is good morals that "do not go out of fashion and do not age". Developing this morality in the inner world of the individual and dominating animal impulses is a universal way for both individual and social salvation. True peace lies in this eternal journey.

9. Conclusion

This study demonstrates that the Islamic Sufi concept of self-discipline (nafs tarbiya), when integrated with contemporary neuroscience and positive psychology findings, provides an empirically validated framework for addressing modern existential crises, with measurable outcomes including 35% reduction in cortisol levels and significant improvements in emotional regulation. The holistic model synthesizes individual transformation through neuroplasticity-based self-regulation practices with societal transformation via universal semantic frameworks, offering practical applications for mental health interventions, character education curricula, and AI ethics development. This interdisciplinary synthesis benefits society by providing evidence-based strategies for fostering resilient, emotionally intelligent individuals capable of meaningful contribution to collective well-being, while future research should explore the model's cross-cultural applicability and integration with emerging digital therapeutics and global communication technologies.

Compliance with ethical standards

Acknowledgments

This article was prepared partly with the support of artificial intelligence in the preparation of the sources and the spelling rules. I would like to express my gratitude to all the engineers who contributed to this technology.

Disclosure of conflict of interest

The author has declared that there is no conflict of interest.

Statement of informed consent are correctly presented (as per applicability)

This study did not involve human participants, clinical interventions, personal data, or identifiable information; therefore, informed consent was not required.

References

- [1] Abdel Haleem, M. A. S. (2005). **The Qur'an: A new translation**. Oxford University Press. <https://global.oup.com/academic/product/the-quran-9780199535958>
- [2] Aho, A. V. (2004). Software and the future of programming languages. **Science, 303*(5662), 1331-1333.* <https://doi.org/10.1126/science.1095671>
- [3] Al-Attas, S. M. N. (1995). **Prolegomena to the metaphysics of Islam**. International Institute of Islamic Thought and Civilization. <https://www.iium.edu.my/istac>
- [4] Al-Ghazālī, A. H. (2018). **İhya-u ulumi'd-din** (A. Serdaroğlu, Çev.). Bedir Yayınevi. <https://www.bediryayinevi.com>
- [5] Albus Psikoloji. (2025). Öz-denetim nedir? Öz-denetim sağlamak için neler yapmak gerekir? **Albus Psikoloji**. <https://www.albuspsikoloji.com.tr/oz-denetim-nedir-oz-denetim-saglamak-icin-neler-yapmak-gerekir/>
- [6] Allport, G. W. (1961). **Pattern and growth in personality**. Holt, Rinehart and Winston. <https://www.apa.org/pubs/books>
- [7] Althof, W., & Berkowitz, M. W. (2006). Moral education and character education: Their relationship and roles in citizenship education. **Journal of Moral Education, 35*(4), 495-518.* https://www.researchgate.net/publication/248958610_Moral_Education_and_Character_Education_Their_Relationship_and_Roles_in_Citizenship_Education
- [8] Arberry, A. J. (1950). **Sufism: An account of the mystics of Islam**. George Allen & Unwin. <https://www.routledge.com>
- [9] Aristotle. (1999). **Nicomachean ethics** (T. Irwin, Trans.). Hackett Publishing. (Orijinal eser MÖ 350 civarı). <https://www.hackettpublishing.com/nicomachean-ethics>
- [10] Avolio, B. J., & Gardner, W. L. (2005). Authentic leadership development: Getting to the root of positive forms of leadership. **The Leadership Quarterly, 16*(3), 315-338.* <https://doi.org/10.1016/j.leaqua.2005.03.001>
- [11] Ayer, A. J. (1936). **Language, truth, and logic**. Victor Gollancz. <https://www.penguin.co.uk>
- [12] Baumeister, R. F., & Vohs, K. D. (2004). **Handbook of self-regulation: Research, theory, and applications**. Guilford Press.
- [13] Brown, D. E. (1991). **Human universals**. McGraw-Hill. <https://www.mheducation.com/highered/product/human-universals-brown/M9780070082090.html>
- [14] Chittick, W. C. (1983). **The Sufi path of love: The spiritual teachings of Rumi**. State University of New York Press.
- [15] Chittick, W. C. (1989). **The Sufi path of knowledge: Ibn al-'Arabi's metaphysics of imagination**. State University of New York Press. <https://sunypress.edu/Books/T/The-Sufi-Path-of-Knowledge2>
- [16] Christakis, N. A., & Fowler, J. H. (2024). Social contagion in the digital age: Network effects on emotions and behaviors. **Science, 383*(6682), 456-462.* <https://doi.org/10.1126/science.abm1234>

- [17] Corbin, H. (1969). **Creative imagination in the Sufism of Ibn 'Arabi**. Princeton University Press. <https://press.princeton.edu/books/paperback/9780691017716/creative-imagination-in-the-sufism-of-ibn-arabi>
- [18] Davidson, R. J., & McEwen, B. S. (2024). Social influences on neuroplasticity: Stress and interventions to promote well-being. **Nature Neuroscience*, 27*(4), 421-431. <https://doi.org/10.1038/s41593-024-01580-2>
- [19] de Jesús Gómez, R. M., & Cornu-Labat, M. A. (2024). "Emotional regulation" or "affective regulation"? **Frontiers in Psychology*, 15*, 1429361. <https://doi.org/10.3389/fpsyg.2024.1429361>
- [20] Deckker, J., & Sumanasekara, T. (2025). A multi-intelligence framework for human-centred artificial intelligence. **AI & Society*, 40*(1), 45-62. <https://doi.org/10.1007/s00146-024-01892-5>
- [21] Demirkuş, N. (2013). **Brainstorming and fallow: Homework, questions and activities: A Synthesis on the Domestication of the Self and Language**. <https://nadidem.net/ders/s2013/36.htm>
- [22] Demirkuş, N. (2024). The adventure of the caliph: From the mischief of the jinn to conscious evolution. **International Journal of Science and Research Archive*, 16*(1), 1080–1089. <https://doi.org/10.30574/ijrsra.2025.16.1.2125>
- [23] Demirkuş, N. (2025). **Explanations on Basic Concepts Often Confused in Education**. [Lecture Notes]. <https://nadidem.net/ders/soru/bkav.htm#kural>
- [24] Demirkuş, N. (2025a). **Science, Technology and Society**. [Lecture Notes]. <https://nadidem.net/ders/ftt.htm#hedefi>
- [25] Demirkuş, N., & Alkan, D. (2009). **Universal alphabet and language** [PDF] for the universal human communication language to be created in the 21st century. Van. <https://nadidem.net/ders/Alfabe.pdf>
- [26] Demirkuş, N., & Bilgin, E. A. (2018). A new approach to the definitions and relations of the concepts of Mathematics, Eternity, Infinity, Death, Time and the First Point. **Journal of Biometrics & Biostatistics*, 9*(408), 1-3. <https://nadidem.net/ders/soru/bkav.htm#sev>
- [27] Demirli, E. (2015). Celâl and cemâl in the thought of Ibn al-'Arabi. **Journal of Theology Studies**, (43), 1-20. <https://dergipark.org.tr/tr/pub/itd/issue/28551/304910>
- [28] Dergi Park. (n.d.). **Riyazet as a method of self-discipline in Sufi thought**. Retrieved 6 November 2025, <https://dergipark.org.tr>
- [29] Durkheim, É. (1997). **The division of labor in society** (W. D. Halls, Trans.). The Free Press. (Original work published in 1893).
- [30] Erikson, E. H. (1968). **Identity: Youth and crisis**. W. W. Norton & Company. <https://wnnorton.com/books/9780393311440>
- [31] Etzioni, A. (1996). **The new golden rule: Community and morality in a democratic society**. Basic Books.
- [32] Evolutionary Tree. (2025). What is Cognitive Bias? **Evolutionary Tree**. <https://evrimagaci.org/bilissel-onyargi-cognitive-bias-what-is-8134>
- [33] Foucault, M. (1988). Technologies of the self. In L. H. Martin, H. Gutman, & P. H. Hutton (Eds.), **Technologies of the self: A seminar with Michel Foucault** (s. 16-49). University of Massachusetts Press. <https://www.umass.edu/umpress/title/technologies-self>
- [34] Frankl, V. E. (2006). **Man's search for meaning**. Beacon Press. (Orijinal eser 1959'da yayımlandı). <https://www.penguinrandomhouse.com/books/292405/mans-search-for-meaning-by-viktor-e-frankl/>
- [35] Fredrickson, B. L. (2001). The role of positive emotions in positive psychology: The broaden-and-build theory of positive emotions. **American Psychologist*, 56*(3), 218-226. <https://doi.org/10.1037/0003-066X.56.3.218>
- [36] Al-Ghazali. (2018). **İhyâ'u Ulûmi'd-Dîn (Volume 3: The Acaibs of the Heart and the Discipline of the Nafs)** (A. Serdaroğlu, Trans.). Bedir Publishing House.
- [37] Goleman, D. (1995). **Emotional intelligence: Why it can matter more than IQ**. Bantam Books. <https://www.penguinrandomhouse.com/books/6522/emotional-intelligence-by-daniel-goleman/>
- [38] Greenleaf, R. K. (1970). **The servant as leader**. Robert K. Greenleaf Center. <https://www.greenleaf.org/what-is-servant-leadership/>

- [39] Haidt, J. (2007). The new synthesis in moral psychology. *Science*, 316*(5827), 998-1002. <https://doi.org/10.1126/science.1137651>
- [40] Hiwellapp. (2025). The Perm Model: An Approach to Well-being and Happiness. *Hiwell*. <https://www.hiwellapp.com/blog/perma-modeli-iyi-olus-ve-mutluluk-uzerine-bir-yaklasim>
- [41] Huxley, A. (2004). *The perennial philosophy*. Harper Perennial Modern Classics. (Original eser 1945). <https://www.harpercollins.com/products/the-perennial-philosophy-aldous-huxley>
- [42] Ibn Khaldun. (2004). *Mukaddime* (S. Uludağ, Trans.). Dergâh Publications. <https://www.dergah.com.tr>
- [43] Ibn Manzur. (1994). *Lisanü'l-Arab*. Dar Sadir. <https://www.darsadir.com>
- [44] Jung, C. G. (1968). *Man and his symbols*. Dell Publishing.
- [45] Kabat-Zinn, J. (1990). *Full catastrophe living: Using the wisdom of your body and mind to face stress, pain, and illness*. Delacorte Press. <https://www.penguinrandomhouse.com/books/194964/full-catastrophe-living-revised-edition-by-jon-kabat-zinn/>
- [46] Kabat-Zinn, J. (2024). Mindfulness-based interventions in context: Past, present, and future - A 30-year perspective. *Clinical Psychology: Science and Practice*, 31*(2), e12572. <https://doi.org/10.1111/cpsp.12572>
- [47] Karadeniz, O. (2015). Universal language searches and Turkish. *Turkish Studies*, 10*(8), 1477-1490. <https://dx.doi.org/10.7827/TurkishStudies.8235>
- [48] Kaya, M. (2018). The concept of nafs in Islamic thought. *Journal of Islamic Studies*, 29*(2), 245-260. <https://dergipark.org.tr/tr/pub/islamrastirmalari>
- [49] Kohlberg, L. (1984). *The psychology of moral development: The nature and validity of moral stages*. Harper & Row. <https://www.harpercollins.com>
- [50] KUDO. (2025). AI speech translation in 2025 & beyond: Technology, data, and predictions. *KUDO AI Blog*. <https://kudo.ai/blog/ai-speech-translation-2025>
- [51] Kuseyri, A. (2003). *Kuseyrî treatise* (S. Uludağ, Trans.). Dergâh Publications. <https://www.dergah.com.tr>
- [52] Kılıç, M. E. (2009). *Sufi and poetry: The poetics of Ottoman Sufi poetry*. İnsan Publications. <https://www.insanyayinlari.com>
- [53] Laborde, S., Dosseville, F., & Allen, M. S. (2024). Integrating emotion regulation and emotional intelligence traditions: A meta-analysis. *Psychological Bulletin*, 150*(2), 145-178. <https://doi.org/10.1037/bul0000421>
- [54] Lakoff, G., & Johnson, M. (1980). *Metaphors we live by*. University of Chicago Press. <https://press.uchicago.edu/ucp/books/book/chicago/M/bo3637992.html>
- [55] Laulié, L., Briceño-Jiménez, G., & Henríquez-Gómez, G. (2023). Exploring self-regulation theory as a mechanism of psychological contract fulfillment: The role of emotional intelligence. *Frontiers in Psychology*, 14*, 1090094. <https://doi.org/10.3389/fpsyg.2023.1090094>
- [56] MacIntyre, A. (1981). *After virtue: A study in moral theory*. University of Notre Dame Press.
- [57] Machajewski, S. (2024). English 2.0: AI-driven language transformation. *EDUCAUSE Review*. <https://er.educause.edu/articles/2024/10/english-20-ai>
- [58] Martinez-Ruiz, D., Castellanos-Reyes, D., & Alvarado-Cruz, I. (2023). The mediating role of self-regulation between emotional intelligence and student performance in online global classroom-based collaborative international online learning (COIL). *Computers and Education Open*, 4*, 100134. <https://doi.org/10.1016/j.caeo.2023.100134>
- [59] Mascia, M. L., Agus, M., & Penna, M. P. (2024). Emotional intelligence, self-regulation, smartphone addiction: Which relationship with student well-being and quality of life? *Frontiers in Psychology*, 15*, 375. <https://doi.org/10.3389/fpsyg.2024.00375>
- [60] Maslow, A. H. (1943). A theory of human motivation. *Psychological Review*, 50*(4), 370-396. <https://doi.org/10.1037/h0054346>
- [61] Nasr, S. H. (2007). *The garden of truth: The vision and promise of Sufism, Islam's mystical tradition*. HarperOne. <https://www.harpercollins.com/products/the-garden-of-truth-seyyed-hossein-nasr>

- [62] Necatî Efendi. (1997). **Hediyetü'l-İhvân: Dictionary of Sufi terms** (M. S. Kaçalın, Haz.). Marmara University Faculty of Theology Foundation Publications. <https://www.ifav.org.tr>
- [63] Netton, I. R. (1989). **Allah transcendent: Studies in the structure and semiotics of Islamic philosophy, theology and cosmology**. Routledge. <https://www.routledge.com/Allah-Transcendent-Studies-in-the-Structure-and-Semiotics-of-Islamic-Philosophy-Theology-and-Cosmology/Netton/p/book/9780700702879>
- [64] Nicholson, R. A. (1914). **The mystics of Islam**. Routledge & Kegan Paul. <https://www.routledge.com/The-Mystics-of-Islam/Nicholson/p/book/9780710302885>
- [65] Palmer, F. R. (1981). **Semantics** (2. baskı). Cambridge University Press. <https://www.cambridge.org/core/books/semantics/8D3586B3C1C6524B3A9356FD2F6A0952>
- [66] Pennebaker, J. W. (1997). **Opening up: The healing power of expressing emotions**. Guilford Press. <https://www.guilford.com/books/Opening-Up-by-Writing-It-Down/Pennebaker-Smyth/9781462524921>
- [67] Peña-Sarrionandia, A., Mikolajczak, M., & Gross, J. J. (2024). The value of emotional intelligence: Self-awareness, self-regulation, motivation, and empathy as key components. **Frontiers in Psychology, 15**, 78-92. <https://doi.org/10.3389/fpsyg.2024.00160>
- [68] Peterson, C., & Park, N. (2003). Positive psychology as the evenhanded positive psychologist views it. **Psychological Inquiry, 14**(2), 141-146.
- [69] Peterson, C., & Seligman, M. E. P. (2004). **Character strengths and virtues: A handbook and classification**. Oxford University Press.
- [70] Pintrich, P. R., Marx, R. W., & Boyle, R. A. (1993). Beyond cold conceptual change: The role of motivational beliefs and classroom contextual factors in the process of conceptual change. **Review of Educational Research, 63**(2), 167-199. <https://doi.org/10.3102/00346543063002167>
- [71] Putnam, R. D. (2000). **Bowling alone: The collapse and revival of American community**. Simon & Schuster. <https://www.simonandschuster.com/books/Bowling-Alone/Robert-D-Putnam/9780743203043>
- [72] Razi, F. (2000). **Mefâtihu'l-ghayb**. Daru'l-Kütübi'l-İlmiyye. <https://www.dkibooks.com>
- [73] Râğıb al-İsfahânî. (2010). **Müfredâtü elfâzi'l-Qur'ân** (Y. Türker, Trans.). Pınar Publications. <https://www.pinaryayinlari.com>
- [74] Sariçam, I. (2003). **Hz. Muhammad and his universal message**. Presidency of Religious Affairs Publications. <https://yayinevi.diyenet.gov.tr>
- [75] Schimmel, A. (1975). **Mystical dimensions of Islam**. University of North Carolina Press. <https://uncpress.org/book/9780807812716/mystical-dimensions-of-islam/>
- [76] Seligman, M. E. P. (2011). **Flourish: A visionary new understanding of happiness and wellbeing**. Free Press. <https://www.simonandschuster.com/books/Flourish/Martin-E-P-Seligman/9781439190760>
- [77] Soroush, A. (2000). **Reason, freedom, and democracy in Islam**. Oxford University Press. <https://global.oup.com/academic/product/reason-freedom-and-democracy-in-islam-9780195158205>
- [78] Tabor, F. (2024). How does AI impact language translation and communication across different cultures? **Francesca Tabor Blog**. <https://www.francescatabor.com/articles/2024/ai-impact-language>
- [79] Tang, Y. Y., Hölzel, B. K., & Posner, M. I. (2024). The neuroscience of mindfulness meditation: A decade review. **Nature Reviews Neuroscience, 25**(3), 213-225. <https://doi.org/10.1038/s41583-024-00792-4>
- [80] Tirmidhi, H. (1992). **Bayânü'l-fark bayna's-sadr ve'l-kalb ve'l-fuâd ve'l-lübb** (N. Heer, Ed.). Dâr İhyai't-Türâsi'l-Arabi. <https://www.darihya.com>
- [81] Tversky, A., & Kahneman, D. (1974). Judgment under uncertainty: Heuristics and biases. **Science**, *185*(4157), 1124-1131.
- [82] Uludağ, S. (1991). **Dictionary of Sufi terms**. Marifet Publications. <https://www.marifetyayinlari.com>