English translation and validation of the Afterlife Belief Scale for British Muslims

Saba Ghayas
Department of Psychology, University of Sargodha, Pakistan
John B. Strait
Department of Environmental & Geosciences
Sam Houston State University, USA
Misbah Malik
Department of Psychology, University of Sargodha, Pakistan

Abstract

The purpose of the current study was to translate and validate the Afterlife Belief scale into the English language. To translate the scale, the forward-backward method was used. Through the committee approach, the English version of the scale was finalized. The English version of the Afterlife Belief Scale was administered to a sample of 300 British Muslims, with a mean age of 34.5 and a standard deviation of 3.5. Confirmatory factor analysis was conducted, and the results revealed excellent model fit indices with a two-factor structure. The original scale had a three-factor structure; however, in the current study, all items related to extinction-based afterlife Belief were found to have low loadings, so analysis was carried out on the remaining items. Keeping in view the results and feedback from participants and experts, the two-factor structure was finalized with excellent model fit indices (CFI, GFI, TLI, RMSEA, RMR). Alpha reliability indices of both subscales were excellent. Furthermore, in order to find the convergent and divergent validity evidence, the English version of the Afterlife Belief Scale, the Short Muslim Practice and Belief Scale, the Arabic Death Anxiety Scale, and the Penn Inventory of Scrupulosity Scale were administered to the 150 British Muslims. Correlation analysis provided evidence of convergent validity as afterlife

beliefs were found to be correlated with death anxiety, scrupulosity, and religiosity. The findings support the English version of the Afterlife Belief Scale as a psychometrically sound instrument for assessing afterlife beliefs among British Muslims.

Keywords: Afterlife Belief; Translation; Validation; Psychometric Properties

Introduction

The idea of the afterlife is marked with continued existence after physiological death, often involving the soul. Most religions believe in reincarnation or eternal life, either in heaven or hell. Ancient Egypt had a moral community between the living and the dead, with the afterlife believed to be near the deceased's tomb (Baines & Dorman, 2024). Modern Western ideas of eternal life trace back to Mesopotamian beliefs about a netherworld below the earth's surface, where mortals are bound to it regardless of their actions. Western cultures have long believed in death and rebirth, with the Hebrews calling it Seol and the ancient Greeks Hades. They expanded this concept by incorporating a second destination for virtuous individuals.

Moreover, according to Volle (2024), the original destination for the dead became progressively worse, transforming it into a hell of fire and darkness. Purgatory was developed as a solution for those who didn't merit eternal rewards but didn't deserve eternal torment. The modern concept of death and rebirth, governed by Karma and Samsara, is derived from Hinduism. It teaches that every living being dies to adopt a new form based on Karma from previous lives. This cycle of death and rebirth is unsatisfying, and the soul eventually seeks salvation through spiritual practice. By understanding their divine nature and overcoming earthly desires, individuals find moksha, or liberation from the cycle of death and rebirth, which can be described as a kind of Heaven (Volle, 2024; Choksi & Amin, 2024).

The Concept of the Afterlife in Islam

Islamic beliefs in the afterlife, known as the Akhirah, are central to the faith, dividing it into two parts: Paradise (Jannah) and Hellfire (Jahannam) Hellfire (Quranic, 2024). A soul is an entity that exists in the heavens and on Earth that takes up residence in a physical body (Dalhat, 2015). The soul, the essence of a person's being, is considered the most valuable part of a human being and plays a crucial role in the afterlife. Death is an irreversible and inevitable part of life (Badawi, 2011), and preparing for it through the process of dying. The Islamic view on the afterlife includes three key components: the concept of Barzakh, the Day of Resurrection, and the role of angels (Baloch, 2023).

Barzakh is a state of waiting between death and the Day of Resurrection, where the soul experiences questioning and reflection (Dastaghaib, 2013). The Day of Resurrection is a significant event in Islamic belief, marked by chaos and upheaval. Angels are believed to record human deeds, which will determine their fate in the afterlife. Muslims believe in Heaven and Hell, with Heaven being a place of eternal bliss for righteous individuals and Hell being a place of eternal punishment for disobedience. Good deeds tied to the afterlife will have consequences in the next life (Baloch, 2023).

Quran Teachings:
The Qur'an, the holy book of Islam, frequently discusses the hereafter and urges followers to prepare for it. Significant sections draw attention to the huge differences between the delights of Paradise and the pain and sufferings of Hell.

Surah Al-Baqarah (2:25), for example, states:

"And bring good news to those who believe and carry out good actions, promising gardens [in Paradise] with rivers flowing under them. Every time they are given a piece of fruit from it, they will say, "This is what we were given before." It is also comparably administered to them. And they will have purified partners and they will reside there forever."

And in Surah Nisa (4:42) Allah says:

"We will undoubtedly toss into the Fire those who disobey Our signs. When their skin is fully burned, we'll replace it so they'll always taste punishment. Allah is, in fact, Almighty and All-Knowing."

These passages bolster the idea that the devout will live an endless, happy life.

Hadith
Many insights into the afterlife may also be gained from the Hadith, which are collections of the sayings and deeds of the Prophet Muhammad (PBUH). Complete explanations of the Day of Judgment, the Prophet's intercession, and the circumstances of Paradise and Hell may be found in compilations such as Sahih Bukhari and Sahih Muslim.

According to Abu Huraira, the Messenger of Allah (ﷺ) said: On the Day of Judgment, Allah, the Exalted and Glorious, will grasp the Earth in His hands, roll up the heavens in His right hand, and declare, "I am the Lord; where are the sovereigns of the world? (Sahih Muslim 2787) "

The Qur'anic text is enhanced by these narratives, which provide a thorough grasp of the afterlife and emphasize its significance in Islamic eschatology.

Historical context of British Muslims:

According to the British Muslim Council, the second-largest religious group in the UK (United Kingdom) is Islam (Muslim Council of Britain, 2022). Since the 16th century, Muslims have lived in Britain, with the majority of them coming from Yemen, Somalia, Bangladesh, and Pakistan. Major industrial towns and cities in the Midlands, northern England, and London saw a migration of South Asian Muslims in the 1950s and 60s. Due to political unrest and civil unrest, refugees and asylum seekers from many nations have been entering the country since the 1980s. The Muslim communities in the United Kingdom display generational, religious, political, and geographical divisions in addition to historical, social, and political inequalities. The United Kingdom has a lengthy history with Islam, having been converted by early 19th-century elites (Knott, 2018).

The 20th century saw the establishment of the British Muslim Society, the First World War, and the Festival of Islam in the 1950s and 1960s. The modern period saw the election of Mohammed Sarwar as the first Muslim MP in 1997, the first female Muslim MP in 2010, and Sadiq Khan as the Mayor of London in 2016 (*History Timeline - the Association of British Muslims*, 2016).

One of the fundamental beliefs of Islam is the belief in a hereafter (BBC Bitesize, 2024). British Muslims, who have been in Britain for over 60 years. However, they face challenges such as materialism, aggressive secularism, and militant atheism. The new generation faces the danger of losing their faith, which includes a loss of perspective of reality, a loss of morality, and blind faith in science and technology. (Hussain, 2024). In order to maintain traditional beliefs while adjusting to contemporary cultural standards, faith must be integrated with contemporary British identity. The community's beliefs and practices are authentically reflected via educational efforts and interfaith discussions that promote understanding, harmony, and preservation of cultural and religious subtleties.

Therefore, translating existing scales into English for British Muslims is crucial. Translations enhance diversity, accessibility, and cultural relevance in research by ensuring respondents understand questions fully. This ensures validity and reliability, improving research standards. Translated scales provide reliable data on British Muslims' needs, experiences, and viewpoints, enabling informed decision-making and personalized interventions. They can also be used to study social behavior, mental health, and cultural practices in academic and clinical settings. Overall, translating scales into English for British Muslims offers numerous benefits, including cultural relevance, improved accessibility, enhanced research quality, informed decision-making, and ethical research practices.

Method

To meet the goals current study was divided into four sections: 1) translation of the scale, 2) confirmatory factor analysis, 3) cross-language validation 4) convergent and divergent validation.

Phase I: Translation of the Afterlife Belief Scale for Muslims

In order to translate the scale following steps were used.

Forward Translation

In the initial process, the Scale was translated from English to Urdu as per the standard translation process (Brislin, 1976). Two bilingual experts from the Psychology department were approached to accomplish this work. Bilingual professionals were proficient in both languages. They were requested to pay attention to the technical and conceptual equivalence of the language, like grammar, tense of sentence, length of the question, acceptable degree of abstraction, and their appropriateness to the socio-cultural context. By adopting this process, ultimately, there were two independent English translations of the Afterlife belief scale for Muslims.

Evaluation of translated Items

Two independent forward versions were reconciled by comparing them to judge the theoretical homogeneity of the items using a committee approach in an attempt to acquire the best-fitting translation items. Item by item, every single one was carefully examined in regards to their context, grammar, and wording by the panel of experts, and they selected one translation that best meets the meaning and concept of every single item. At last, the forward translation was reconciled, comprised the best fitting translation of the items, and every single one of those was chosen by the consensus of the panel of experts.

Backward translation

In the third step, two bilingual experts independently translated the scale's final English form back into Urdu. This step was taken in the study to make sure the English translation was conceptually equivalent to the original scale and was precise, valid, and reliable without linguistic biases. Two separate Urdu translations of the English scale were available at the end of this step.

Evaluation of back-translated items

With the help of experts back translated items were critically analyzed, and it was found that both versions were conceptually equivalent.

Phase II: Determination of Psychometric Properties and Confirmatory Factor Analysis of Urdu ATRPS

The data was analyzed in terms of factorial validity, alpha reliability, correlations, and item-total correlations by using Analysis of Moment Structures (AMOS) 20 and Statistical Package for Social Sciences (SPSS).

Sample

Participants were (N=300) English-speaking British Muslims from England. The sample comprised both female (n=150) and male (n=150) participants. Non-Muslims were excluded from the study. All the participants were born in England but had different backgrounds, like Pakistan, India, Iran, Turkey, etc. It was ensured that English must be their first language.

Procedure

The Institutional Review Board (IRB) of the Department of Psychology approved and sanctioned this study. Research participants were approached with the purposive sampling technique. The data were collected using a Google document, which was shared with more than 500 individuals, of whom 300 agreed to participate in the study. They were explained the purpose of the study and how to answer questions and complete the scale. All queries related to the completion of the scale were explained to them, and they were instructed to answer the questions truthfully with the guarantee that their data would remain safe and private. Participants were not under time pressure to complete the scales. At the end, participants were appreciated for their kind cooperation during data collection..

Confirmatory Factor Analysis

To confirm the measurement model and factor structure of the Afterlife Belief Scale for Muslims, Confirmatory Factor Analysis (CFA) was carried out. In the current study, various indices and criteria were checked to explain the best model fit, i.e., Comparative Fit Index, Normed Fit Index, Goodness-of-Fit Index, Tucker-Lewis Index, Root Mean Square Residual, and Root Mean Square Error of Approximation (CFI, NFI, GFI, TLI, RMR, and RMSEA).

Table 1: *Model Fit Indices for CFA of Afterlife Belief Scale for Muslims (N=300)*

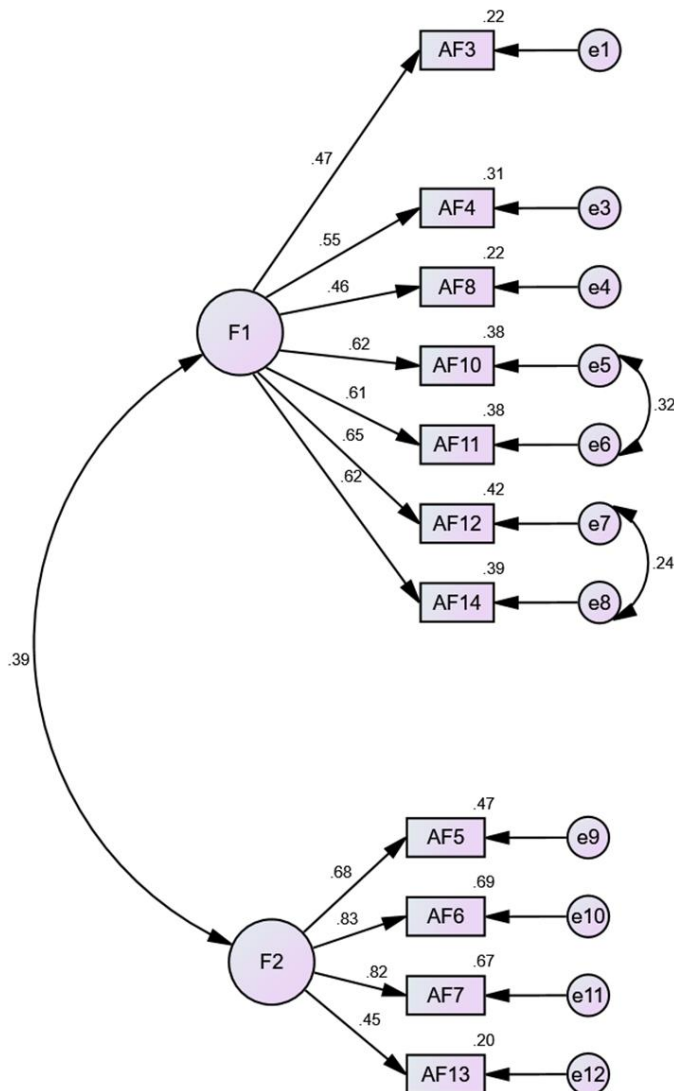| Models	χ^2	df.	GFI	CFI	NFI	RMSEA	St. RMR	$\Delta\chi^2$	Δdf
Model 1 (16 Items, Independent Errors)									
	301.36	101	.87	.86	.80	.07	.05	-	-
Model 2 (11 Items, Errors Allowed to Covary)									
	110.4	41	.96	.97	.90	.05	.04	191.3***	60

***p < .001

Figure 1. Measurement Model of the Afterlife Belief Scale for Muslims

Table 1 and Figure 1 demonstrate model fit indices and the results of factor loadings of the CFA of the translated Afterlife Belief Scale for Muslims. According to the original criteria of model fit i.e., loading of the items more than .35, the original model of three factor structure (positive, negative and extinction beliefs) was tested using confirmatory factor analysis and the three-factor structure did not provide a good fit to the data with chi square 301.36 (df = 101), CFI =.86, GFI = .87, and RMSEA = .07. It was assumed with this model that error variances of the indicators were independent of each other.

So, this model included 16 items. The results of the first model with 16 indicators as independent in regard to their error covariances provided poor results with loadings of the items less than .30 and poor good fit indices. It indicated that the sample data did not fit the hypothesized measurement model. The model was re-specified using the 11 indicators as the five indicators were having their standardized factor loadings of lesser value than .30, and according to the recommendation of modification indices, only the error variances of the indicators of a specific first-order factor were allowed to covary, and no error variances across first-order factors were allowed to covary.

The final model contains two factors with 7 items in the positive factor of the Afterlife belief scale and 4 items in the negative factor of the Afterlife belief Scale. While all items of extinction factors had poor loadings, therefore third factor was excluded. The factor loadings of the items ranged from .45 to .83. 11 items of the scale were retained as model 2 revealed excellent model fit indices (Table 1).

In order to find out the reliability of the English translated scale, alpha reliability analysis was carried out. Results revealed that Positive and negative afterlife belief subscales are highly reliable, as reliability ranged from .87 to .90.

Convergent and Discriminant Validation

The objectives of this phase were to provide evidence of convergent and discriminant validity of the English version of the Afterlife Belief Scale. As it is recommended to provide better evidence of construct validity, another independent sample should be taken. Therefore, for the current study, a sample of 150 British Muslims was collected to provide evidence of convergent and discriminant validity.

Sample

Another independent sample comprised 150 British Muslims. The sample consisted of men (n=75) and women (n=75). The age range of the sample was 22 to 50.

Instruments

Short Muslim Practice and Belief Scale (SMPBS) (AlMarri et al., 2009)

The Short Muslim Practice and Belief Scale was used to measure the religiosity of participants. There were 9 items in the scale. The two subscales of the scale are practice and beliefs. The subscale consisting of belief has items 1, 2, 3, 4, and 5, whereas the subscale consisting of practice has items 6, 7, 8, and 9. The response pattern on this five-point Likert scale is as follows: 1 represents "never does," 2 represents "usually does not," 3 means

"occasionally," 4 represents "sometimes," and 5 represents "always." The scale's reliability was 0.90.

Arabic Scale of Death Anxiety (Abdel-Khalek, 2004)

The Arabic Death Anxiety Scale was administered to assess the death anxiety of the participants. The scale consists of twenty items, and the response mode is a five-point Likert scale (0= No, 1= A little, 2= A fair amount, 3= Much, 4= Very much). The items of the scales are positive, and the answers are summed to arrive at the total score. The higher the score, more will be the level of death anxiety, and the lower the score, the lower will be the level of death anxiety of the participants. The translated and adapted version of the Arabic Death Anxiety Scale demonstrated an alpha reliability of .92. For the original scale, alpha coefficients ranged from .88 to .93, and the one-week test-retest reliability was r = .90. The scale's convergent validity was previously established by correlating it with the Templer Death Anxiety Scale and the Collett-Lester Fear of Death Scale. Pearson's correlation analysis showed a significant positive relationship among these measures (Khalek, 2004).

The Satisfaction with Life Scale (SWLS)

Diener et al. (1985) designed it to quickly measure the total level of satisfaction of an individual with their life. Although SWLS consists of only five elements, its established psychometric features have high internal consistency and high temporal reliability. Participants show how much each of the 5 things agrees with or disagrees with on a 7-point scale of 7 strongly disagrees with 1. (Pavot& Diener, 1993).

Penn Inventory of Scrupulosity-Revised (PIOS-R)

Scrupulosity was measured through the Penn Inventory of Scrupulosity-Revised (PIOS-R). This scale was developed by Olatunji et al. (2007) and consisted of 15 items that measured two dimensions of scrupulosity: fear of sin and fear of God. The scale has a response format 5-point Likert scale ranging from 1 (never) to 5 (constantly). The score on the scale was computed by summing up the responses on all items. A high score on the scale corresponds to a high level of scrupulosity. It is a highly reliable scale, as Cronbach's alpha coefficient is .76 (Olatunji et al., 2007).

Procedure

To collect the data, participants were contacted through various social media platforms. Detailed information was provided to them about the purpose of the research. Confidentiality and privacy were ensured for the participants, and after obtaining their informed consent, a Google document

was shared with them. In the end, participants were appreciated for their cooperation.

Results

In order to analyze the data, SPSS version 26 was used.

Table 2: Descriptive Statistics and Alpha Reliabilities of the Variables (N = 150).

Variables	*M*	*SD*	α
Positive Beliefs	17.85	3.77	.81
Negative Beliefs	11.33	3.22	.77
Death Anxiety	25.22	4.12	.78
Scrupulosity	36.22	6.21	.75
Religiosity	37.88	2.22	.88

Table 2 reflects the descriptive and reliability indices of scales used in the current study. Reliability of the Composite Scale of Afterlife Belief is not reported as the total score of this scale is meaningless.

Table 3: Pearson Correlations among the Variables (N = 150)

Variables	2	3	4	5
1. Positive Beliefs	.33**	.20*	.32**	.09
2. Negative Beliefs	-	.33**	.39***	.23**
3. Death Anxiety	-	-	.31**	.41***
4. Religiosity				.22**
5. Scrupulosity	-	-	-	

**p < .01, ***p < .001.

Correlation analysis revealed that positive and negative afterlife beliefs are both significantly correlated with the death anxiety, religiosity, and scrupulosity of participants. Findings provided evidence of convergent validity of the English translated afterlife belief scale for Muslims.

Discussion

This study was aimed at English translation, adaptation, and validation of the Afterlife belief scale for Muslims. All the participants were educated, and they didn't feel any discomfort while responding to the items. The afterlife belief scale was originally developed in the Urdu Language for Pakistani Muslims, but it was required to translate this scale into English so that English-speaking Muslims could also be studied in terms of afterlife belief.

A standardized and systematic method was used to translate the scale into English and to confirm its factor structure. Confirmatory factor analysis was used. Confirmatory factor analysis revealed that all items of the extinction subscale had loadings below .30, and therefore, it was required to exclude

these items from the model. Moreover, CFA also excluded one item from the negative afterlife belief subscale based on low loadings. Only seven items were retained in factor 1, all items of positive afterlife belief were retained, and factor three was completely removed. Consequently, CFA with a two-factor structure and 11 items appeared to have a good model fit.

Psychometric and theological evidence support the deletion of the "Extinction" subscale from the British Muslims' Afterlife Belief Scale. The extinction items did not form a valid or logical dimension within the British Muslim context, as demonstrated by their very low factor loadings, according to factor analysis. This psychometric vulnerability results from a basic conceptual disparity: UK Muslims mostly either affirm belief in the afterlife or determinedly adopt secular worldviews that are theologically distinct rather than confused. The removal of the subscale promises increased cultural validity and construct reliability when measuring afterlife beliefs among British Muslims in light of these theological inconsistencies and psychometric restrictions.

Results of confirmatory factor analysis can be justified based on basic beliefs of the Muslim population. The belief in the afterlife is one of the pillars of Islam, and the extinction subscale was comprised of items reflecting that there is no belief in life after death or there is confusion about the afterlife belief. Based on the definition of the extinction subscale and the basic belief of Muslims, it seems quite reasonable to exclude the extinction subscale. The idea of extinction, which is theologically defined as the denial of life after death, is inconsistent with Islam, where faith in the afterlife (Akhirah) is an essential principle that is stressed throughout the Qur'an (Qur'an 23:15-16; IslamReligion.com, 2006). Therefore, calculating extinction within a Muslim population runs the risk of ambiguous religious identity with disbelief, which could lead to the incorrect classification of Muslims who practice their faith. It is said that rejecting the concept of an afterlife leads to hindrance in the obedience of the Creator (Badawi, 2012).

Religious beliefs, including afterlife conceptions, are significantly affected by educational level and generational status. In the original study, a varied age group was taken with a minimum primary education (Ghayas & Batool, 2016). In the current study, all participants had passed at least 12 grades. The "extinction" subscale in this study was constantly rejected, which may be explained by the fact that all of the participants were highly educated. Stronger cognitive engagement with religious texts and principles is correlated with higher education, which may result in more definite and coherent belief systems (IslamReligion.com, 2006). Furthermore, Muslims born in the UK negotiate religious identity in an entirely different sociocultural setting than Muslims who settled, recurrently striking a balance between their traditional beliefs and the secular standards of British society (Hussain, 2024). The

understanding and strength of theological concepts such as the afterlife are influenced by this generational positioning. Thus, the participants' strong rejection of belief extinction was probably influenced by the interaction between formal education and cultural nurture, emphasizing the need to examine these factors in subsequent validations.

Social desirability and religious engagement bias are two main biases that can influence self-report measures in religious research. Participants in this study might have felt pressured by internal or social expectations to confirm religious beliefs that are valued by society, like a sturdy belief in the afterlife. While religious engagement bias refers to the rise of religious practice and dedication because of perceived normative standards (Hadaway, Marler, & Chaves, 1993), social desirability bias leads people to overreport behaviours or beliefs that are viewed as desirable (Tourangeau & Yan, 2007). These biases might have exaggerated the consistency and intensity of belief, which could have resulted in the study's strong positive correlations between religiosity and afterlife beliefs. While a certain level of confidentiality was provided by using Google Forms, this is inadequate to deal with deeply rooted biases related to identity. To account for these misrepresentations, future research should think about employing validated social desirability scales or indirect questioning techniques.

The narrow representativeness of the sample, consisting of just UK-born, English-speaking, highly educated British Muslims, introduces a considerable limitation on the generalizability of the study. Narrow samples make it less applicable to conclude the group that was researched, as noted by Henrich et al. (2010). The absence of first-generation immigrants, those people who do not use the English language, and those with diverse economic and ethnic backgrounds narrows the relevance of the scale in larger clinical and educational perspectives. Thus, conclusions need to be interpreted with caution in the absence of stratified sampling or invariance within subgroups.

Reliability analysis was carried out, and both factors appeared highly reliable. To further validate the scale, convergent and discriminant validity evidence were obtained. Based on previous literature, it was decided to test the convergent validity of the scale with the help of religiosity, death anxiety, and scrupulosity. Correlation analysis revealed that death anxiety is a significant positive correlate of positive and negative afterlife beliefs. Findings supported the convergent validity of the scale. These findings are in line with previous studies (Chaiwutikornwanich, 2015; Ghayas & Batool, 2021). Previous literature reflects that positive and negative afterlife beliefs of Muslims are directly related to death anxiety (Ghayas, Batool, & Adil, 2021). Findings of the study revealed that the relationship of negative afterlife belief with death anxiety is stronger than the relationship of positive afterlife belief

with death anxiety. These findings are in line with the findings of a study conducted on Muslim populations.

Analysis also provided strong convergent validity evidence as afterlife belief appeared as a significant positive correlate of religiosity. These findings are in line with the findings of previous studies (Ellis & Wahab, 2016; Ghayas & Batool, 2016; Ghayas, Bilal & Ehsan, 2021). Previously, it was reported that Religiosity increases both positive and negative types of afterlife beliefs among Muslims. Both positive and negative types of afterlife beliefs are part of the teaching of Islam. As it is repeatedly stated in the Quran and Ahadis that there are punishments and rewards both in the hereafter. But it is dependent upon the type of deeds. Having a high level of religiosity will increase the curiosity for religious knowledge, and it will strengthen positive and negative beliefs both. Believers perceive that though they perform good so they will receive rewards, but as they are not perfect and commit sin as well, so have a firm belief that these sins may lead to punishment in the life after death.

Correlation analysis showed that scrupulosity is a significant positive correlate of negative afterlife beliefs and a nonsignificant correlate of positive afterlife beliefs. These findings provided support for the convergent and divergent validity of the English version of the Afterlife Belief Scale for Muslims. Findings of previous studies are in line with the current findings (Noureen, Ghayas & Lewis, in press). Scrupulosity is a pathological religious obsession and compulsions. Individuals with a high level of negative afterlife beliefs are pathologically concerned about their actions and daily routine. They are extremely fearful of punishment in life after death; therefore, they are overly concerned with religion-related matters, which makes them experience agony. Moreover, positive afterlife belief is not linked with scrupulosity because it is a belief in mercy and rewards given by the Almighty creator in life after death.

Conclusion

On the basis of the findings of current research, it can be concluded that the English version of the Afterlife Belief Scale for Muslims is a reliable and valid tool.

Limitation & Suggestions

Despite a lot of strengths of the current study, there are certain limitations of the study. The sample of the current study consisted of born British Muslims with various types of backgrounds. The origin of participants was Turkey, Pakistan, Iran, and India. Having different origins may influence the findings; therefore, it is suggested for future researchers to increase the sample and give equal representation of various origins and test invariance on model fit and factor structure of the afterlife belief scale for Muslims.

Moreover, it also suggested testing a broader nomological network on the construct to enhance the construct validity of the tool. Self-report measures also present potential biases, such as religious engagement bias and social desirability bias, where participants may exaggerate their religious commitment or belief in the afterlife because of social or cultural expectations. Although Google Forms was used to collect anonymous responses, identity-related bias might still exist.

Practical Implications

Afterlife belief is one of the important pillars of Islam. All types of religious beliefs are very important determinants of mental health among their believers. Similarly, afterlife belief has been consistently reported to be an important determinant of mental health among various age groups. Translation and validation of the Afterlife belief scale into the English language will help researchers to explore various antecedents, consequences, and associated factors of afterlife belief among English-speaking Muslims. It will help health professionals, counselors, and researchers within the domain of psychology of religion.

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