

SUPREME, BEYOND BODY, IS THY CREATION GOD

The Venerability Of Soul In Islamic Psychology

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Abstract

We, as human beings, are deeply and relentlessly involved in seeking to experience our potentials and live dreams. The postmodern western psychological schools –Psychodynamics, Behaviorism and Humanism- constricted psychology to a therapeutic discipline, where the tool of research –Mind- became the object of their research. Where the existence of soul as an entity was being undermined, some of the psychologists from Fromm, Jung to Gai Eaton and Scott Peck, have realized the spiritual chaos caused by its dearth.

The Muslim psychological perspective, from Prophet Muhammad (upon him be peace and blessings) to al-Balkhi till Badri to Almaas, delves into the realm of human satisfaction, aiming at happiness and contentment. Al-Razi and al-Ghazali adhered to human creation from the same holistic viewpoint, where soul is an inherent, distinct entity that encompasses Spirit (*Ruh*), Heart (*Qalb*) and Mind (*Aql*). All the remedies of human psychological maladies, as proposed by them, lay in the intricate equilibrium between the body (*Badan*) and soul (*Nafs*) where soul is placed higher than the other.

This work is actually an attempt to the psychological approach towards the understanding of man's inner being. More specifically, it actually asks as to what it precisely means to describe a human being; and for that the subject of Soul is acutely analyzed.

Keywords: psychology, soul, *Nafs*, *Ruh*,