

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*,

1. INTRODUCTION

Be it east or west, psychology is all about salvation, that is, freedom from particular pathological conditions. Although both are fixated on religious experience and the development of the self, their allegiance to a particular model draws the fine line. In traditional psychology, this freedom is meant to be free from all conditions and predicaments, including the infections of mortality. It usually tends to frame institutional religion as a religious form where dogmatism constructs authentic, living religious experience. It acknowledges man's physio-existence that enhances the collective consciousness and reflects 'The Essence'. It is the holism of inner man, which when is taken solely with respect to the world, encompasses ego and other psyche-structured systems. Our actual journey is to Him (Qur'an 2:156). Our consciousness, that is the very quality of our awareness, is from Him and ought to go back to Him. But we, in our ignorance, substantiate our own egos with our own sense of Self. This brings us to psychology, which is the study of psyche, the individualized consciousness patterned through the experiences of the child as described in the Prophetic tradition ((every child is born on Islam and then his parents make him to be of a certain religion.))¹

On the other hand, the adherents of postmodern psychology are notably eclectic, constructing a highly individualized private spirituality which is decidedly psychological. All that it tends to exalt -which is neither traditional nor modern- is nothing but a vague and obscure notion that halts at the carnal self, envisaging nothing above or beyond that.

There is a lack of standard appellation for Inner Being. a number of terms are in common currency for it. The term Soul is the *mot-clef* (key word) of modern psychiatry to refer to man's inner being. Also because

¹ Imam Abdullah bin Muhammad Ismail al-Bukhari *Sahih Bukhari*, Kitab *Al-Jana'iz*, Bab *ma qala fi aolad al-muslimin*, Hadith 1385 (Riyadh: Darussalam, 1999), 220.

the term indicates wholeness of inner existence that embraces the concepts like spirit, psyche and mind. In this sense, the soul is analogous to the Islamic model of *Nafs* and her understanding. Just as the concept of Soul, the concept of *Nafs* engulfs '*Aql*, *Ruh* and *Qalb* respectively. Hence, *Nafs* is used as an Islamic appellation for Soul in this dissertation.

Man's existence is twofold, partite and impartite, mortal and immortal, one with respect to man's ontological existence and the other with respect to man's physio existence, which when is taken vis-à-vis the world, encompasses ego and other psyche-structured systems. The doctrine is found primordial in the narrations of all world traditions. From Greeks to Egyptians and Romans, the study of Soul has been the nucleus and center of research. They acknowledged the presence of a vital property in human body that could access the divinities. If we assemble whole of the traditional psychology, including Christian and Islamic, the doctrine of two selves is primordial. Perhaps in the Patristic Period the dialogue on selfhood and personal identity began in Judo-Christian History more subtly than ever before; mainly because the Christian dogmas, such as trinity and resurrection, began to turn vague with the coming afore of the rationalization. The authenticity of the Bible thus was challenged and the dogmas that could not be justified on rational bases entered the guise of science-fiction examples. Hence, we saw their dogmas completely modified as a consequence. Rationalism denied the cosmic reality of man as a myth due to its unpredictable tendency. The spirituality and the celestial experiences were completely cast aside for being beyond the apprehension of human mind. It was during this time that the two kin fields -philosophy and psychology- got literally departmentalized and the area of research in psychology restricted to mind. The study got concise to self with respect to this world only. For some man's inner self is a 'person' or 'life' while for others it mean the personality. Some even take it as 'a part of being that could experience', 'a bodily function that has emotion and appetite' (Crabbe (ed.), 1999). Many presented pyramidal models of achieving self-actualization (Abraham Maslow) or the process of individuation (Carl Jung). Studies and researches have been carried out with different groups to study the stability of the self-concept, self-acceptance, self-ideal, self-integration (Allport) id, ego, super ego (Freud) self-extension or self-identity. But as the psychology lost its center, all the attempts were like chasing ones own tale, circumambulating while in an orbit, repeating the same course over and over again, pointless.

Islamic psychology acknowledges man's physio-existence that enhances the collective consciousness and reflects 'The Essence'. It is the holism of inner man, which when is taken solely with respect to the world, encompasses ego and other psyche-structured systems. Our actual journey is to Him (Qur'an 2:156). Our consciousness, that is the very quality of our awareness, is from Him and ought to go back to Him. But we, in our ignorance, substantiate our own egos with our own sense of Self. This brings us to psychology, which is the study of psyche, the individualized consciousness patterned through the experiences of the child as described in the Prophetic tradition says, ((every child is born on Islam and then his parents make him to be of a certain religion)).²

2. DISPARAGEMENT OF SOUL IN WESTERN PSYCHOLOGY

According to Fromm (1900-1980), a Jewish psychologist, psychoanalyst and humanistic philosopher:

our is a life not of brotherliness, happiness, contentment but of spiritual chaos and bewilderment dangerously close to a state of madness, not the hysterical kind of madness which existed in the Middle Ages but a madness akin to schizophrenia in which his contact with inner reality is lost and thought is split from affect" (1963, 2).

In the world of western psychology, we remain in highly abstract realm of erroneous ideas. Academic psychology trying to imitate the natural sciences and their laboratory methods of weighing and counting, started dealing with everything except Soul because of its unperceivable nature. Like the scientists, psychologists too adopted the scientific methods for describing, predicting and ultimately achieving the measures of control over their study (Morris & Maisto, 1991, 8-12). And thus: *psychology lost its soul, then its mind, and finally its consciousness, as if it were preparing itself for an Ultimate Demise* (Eysenck, 1972, 300).

In 1879, Wilhelm Wundt (1832-1920) formed the first formal psychological lab at the University of Leipzig in Germany. His goal was to develop techniques that may for unearth the natural laws of the human mind. Eventually in second half of 20th century psychology emerged as a separate academic discipline that was

² Imam Abdullah bin Muhammad Ismail al-Bukhari, *Sahih Bukhari*, Kitab *Al-Janaiz*, Bab *ma qeela fi aolad al-muslimin*, Hadith.1385 (Riyadh: Darus Salam, 1999), 220.

technically scientific. Empowered by reason, the tool of research *itself* became the object for them. Reason being the most valuable human power is also a subject to the distorting effects of passions. Worth-mentioning here would be Freud, the last great representative of the rationalism of the Enlightenment and a revolutionist in the field of psychology.

Historians accept Sigmund Freud (1856-1939) as the last great representative of the rationalism of the Enlightenment and a revolutionist in the field of psychology. His first book *Totem and taboo* became "one of the minor gospels of the three generations of the western intelligentsia" could better fit in the 20th century, opined Peter Connolly (1999, 199). He was the first to demonstrate man's limits in his theories. His concern was not the returns to religion and believes in God but to *Live Love and Think Truth*. According to a Canadian psychiatrist Ellenburger (1905-1993), *his philosophy is an extreme form of positivism which considered religion dangerous and metaphysics superfluous* (1970, 525). Based rather on subjectivity Freud formulated his theories on the basis of self-analysis. He compared religion with the obsessional-neurosis of child and concluded that the religion was a repetition of child's experience and repression of pansexuality (Freud, 1961).

He structured the human personality with three psychological functions: *id*, *ego* and *superego*. *Id* is the reservoir of psychic energy for the overall personality, *ego* functions as a manager of personality, *superego* is the part of personality that is shaped by the moral standards of society transmitted by the parents. The three institutions - *ego*, *id* and *superego* - are often in conflict with each other and consequently people experience as being pulled in opposite directions simultaneously. Although *ego* tries to keep the conflict at a manageable level by giving *id* and *superego* their due consideration, man at times confer on the demands of *id* or the judgments of *superego* over *ego*'s control which is naturally received with fallout by immediate perils. Man, thus, is inevitably caught up in the interplay of conflicting forces, like between unconscious drives and the *ego*'s defenses or the tension between the individual and his society.

He had repeatedly stated that the I is only one aspect of our psyche, or soul, and separated it from the two others, the it and the above-I . . . and that when he was referring to all three institutions, to the mind in its totality, to our conscious and unconscious life, he spoke of our soul. (Bettleheim, 1982, 75)

Freud formulated a wide-ranging theory to explain the mind in terms of instinctual forces, inner conflicts, consciousness and unconsciousness, and so on. He categorized the mental functions into three: unconscious, conscious and preconscious. The unconscious was not only essential for the understanding of personality but also the fundamental principle on which psychoanalysis was based; whereas the conscious and preconscious are only a small portion of the total mental life. All that man is fully aware of is his conscious while preconscious includes those memories of the past that can easily be recalled when needed. Unconscious might have been in one's conscious but subsequently was repressed by the customs that regulate the society. The mental struggles or repression against emotional situation in one's unconscious leads to severe neurotic illness. Thus, the unconscious impulses then go for meandering avenge and often turns to religion, art or. Freud calls it *sublimation*. The best possible adjustment, as proposed by psychodynamics, is to increase the individual's self-realization and make him more reality- oriented. Thus, dream interpretation technique was used to know about client's repressed wishes or demands stemming from his unconscious. Dreams were seen as the correspondent to the non-corporeal and subtle part of us. His research thus restrained to *ego* aspect of self i.e. a structure in the psyche, a mental function with a specific organization and functions.

Carl Jung (1875-1961), however, extended Freud's notion of Self beyond pansexuality. He appreciated the spiritual dimension of self. He drew clear conceptual distinction between psyche and soul, psyche the totality of all psychic processes conscious as well as unconscious, and soul a clearly demarcated functional complex that he described as personality (Jung, 1971, Def. 48). He based his study on a collective-soul, the 'collective unconscious' governed by archetypes that control the center of human personality (Steel, 1982, 316). It is *experienced as a transpersonal power which transcends the ego, e.g., God* (Nathan, 1982, 181). His views were based on myths and his personal spiritual experiences that he projected as processes onto the collective psyche (Jung, 1957).

The rise of Behavioral Psychology took a dramatic shift by rejecting conscious and unconscious states, which they replaced by a new concept of *reinforcement* or the *stimulus-response association*. It was an the methodological assumptions of empiricist tradition, which comes from English philosopher Thomas Hobbes (1588-1679), that human beings are essentially creatures motivated by the desire of pleasure and avoidance of pain. The new approach was so widely appreciated that many of the field scholars called the whole science of psychology as the 'Study of Behavior' which encompassed not only human actions but also their

thoughts, feelings, perceptions, reasoning, memory etc.

Yet again talking about feelings and psycho-spiritual aspects of mankind within such bounds was perceptibly inconceivable. Consequently, a third-force movement emerged in the world of psychology that revised the former theories, Humanist Psychology. Although not much appreciated academically, Jung's inspiration continued and provided ground for the development to a new school of Humanistic psychology. Humanists proposed the pyramidal models of achieving *self-actualization* and *phenomenal-self* or the process of individuation. Although they gave human experience the central position, they too could not do justice with man's inner essence and made him akin to some demi-god who is free enough to shape destiny. Hence, the western psychology in pursuance to fly free without any master to instruct "... lost its soul, then its mind, and finally its consciousness, as if it were preparing itself for an Ultimate Demise" (Eysenck, 1972, 300).

The soul might be an abstract element in post-modern metaphysical skepticism or nihilism, it is a vital element of human existence in every faith. At this point, the narrations of Abrahamic religions are very emphatic. The Hebrew word *nephesh* in the Authorized and Revised Version, and Greek word *psyche* in the New Testament is rendered into Soul, which is man's inner reality with a metaphysical existence that enhances the collective consciousness and reflects The Essence. Origen of Alexandria (d. 254) and St. Augustine (d. 430) up till Bonaventure (d. 1274) and St. Thomas Aquinas (d. 1274) Soul meant to be a *hoc aliquid* or a separable immortal entity that is capable of existing on its own. For Christian contemplatives, Soul is the center where one's self unites with God; the *stillpoint* that manifest the ultimate being (Roberts, 1985)

2.1. The Riddle

Freud thinks with peculiarity (which remains obscure to us though) that incestuous libido is *the* motivational force of all actions. Quran sees this vital force to be The Beauty which should definitely find satisfaction; and the only way for it, is to center our affection on to God and show Him due gratitude; "Indeed, by the remembrance of God do the hearts find contentment" (Qur'an Ch 13: 28). For Freud these activities might be a distorted and unnatural form of repressed psycho-sexual wishes, but man by its very nature is religious. All traditions have condemned lust as despicable in their own way. This does not mean, however, that these faiths repel ecstasy. Only, instead of the lust, they favor the zest that signifies the refined tartness of a duly controlled life. Repression of stifling passions indeed cause mental illness and to Freud sexual pleasure seemed to cure it. But this dilemma of not grasping the root cause leads to more severe spiritual, mental and physical disorders. Freud's proposed solution is an immediate peril against which severe measures of defense has been enforced in religion. Religion indeed provides ways for the satisfaction of psycho-sexual needs but through wedlock.

Parental love proves stimulating for a time, but soon pales when it loses ideality. Ideal rises to a higher level, which is often in religion and art. For Freud this turning to abstract qualities might be pervert and illusory but are regarded very much real and natural in great traditions. It is the inherent zest of humans to seek beauty. Love for splendor is our very unconscious zest to a point that unhinges our soul and the sheer splendor and beauty is none but our Lord. Both the superego and parental love are not the upshot of any Oedipus Complex, rather are the upshot of this very zest. It rather is the zest of perfection in fact that superego endorse and later develops in accord to one's level of perceiving love and beauty (Rafiuddin, 1981, 330-376).

Behaviorists' concern was resolved 100 years back by Abu Hamid Muhammad ibn Muhammad al-Ghazali (1058-1111) when he wrote: "the five internal senses are found in both human and animal, but the animals "do not possess a well-developed reflective power" and the animals mostly think in terms of "pictorial ideas in a simple way and are incapable of complex association and dissociation of abstract ideas involved in reflection". The Self in addition carries two additional qualities which distinguishes man from animals, which regulates and control the body enabling man to attain perfection: intellect (*'aql*) -the fundamental rational faculty, which enables man to generalize and form concepts and gain knowledge- and will (*irada*) conditioned by the intellect. Being possessed with the faculty of intellect and will, man can never be made to act by *reinforcement*.

Islam emphasizes the actual phenomenology of experience where the higher self can be experienced directly and concretely. Jung attempted to understand this realm of higher self and had a broader and deeper understanding respectively, but he remained on to the level of psychology. As the above passage postulates, the self for him was primarily psychic in nature. It is thus significant to realize that Jung was

primarily a psychologist and his work was primarily to create psychology. Even though he admitted that the approach to psychology in his days was partial and fragmentary and he appreciated the spiritual dimension, it is still primarily a psychology.

3. TRADITIONAL MUSLIM PSYCHOLOGY ON SOUL

Human Self is *Imago Die* i.e. created in the image of infinite impersonal true Self, which intuitively urges man for the better and the best. It is the epicenter of our entire being and a total sum of who we are. This is what Judo-Christians believe in and the Muslims as well; in their own perspectives though. Islam unifies the whole aspects of human existence and brings it to a climax in a clearer, eloquent and beautiful expression. This is true both of its exoteric and its esoteric aspects. The psychological inconsistency is perhaps the consequence of this dual inclination. It is the holism of inner man which when taken solely with respect to the world encompasses ego and other psyche-structured systems.

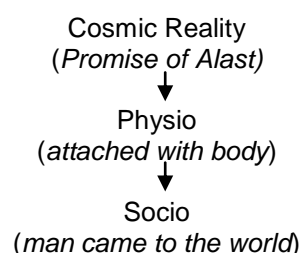
Muslim scholars, with their feet firmly planted in the divine milieu, fully recognize the two binary realities, soul and body. Their productive and effective psychotherapy proposed consciousness and awareness of the realities about the world within and without. Those who succeed in reconciling between polarities create an equilibrium that leads to serenity, self-actualization and happiness eventually.

Islam acknowledges the innate needs of each and proposes a moderate way to endure satisfaction. The incest rather mirrors the natural human yearning for the necessary remembrance and contemplation of the primary love object which is God, vouchsafed through the '*Aql*' upon the *Qalb*. A. H. Almaas, a contemporary Muslim psychiatrist and originator of the Diamond Approach, has developed his whole "theory of holes" around the same concept. His theory states that the missing of an essential aspect from one's consciousness results in a deficiency, or hole, which is then filled by a part of the psychic structure that resembles the lost essential aspect (Almaas 1986, 1998). Man trying to actualize the Essence with in the limited ideals of this world, fills or covers up the deficiency with a false aspect in its place which drives him more and more away from the Essence. Each part of us wants its nature to be satisfied and demands justice. Otherwise this perspective of the man of spirit begins to contrast the ego with the Being. what happens is that man often stops using the consciousness, which he has been given to substantiate ego, that is, our own sense of self. Consequently, the ego sense of identity overshadows the Essence. Man's orientation then shifts from essential to personality. What he then thinks of happiness, satisfaction and aspiration, depends on this sense of ego identity, which is what he is left to believe as him. We are suffering from cancer, the cancer of the dominance of false ego and our divorce from nature. Just as the cancer begins with the group of cells with in a community that fail to communicate with conscious signal of the organism, it is happening with in us. Those cells begin to grow out of control and spread into the area of other organism. It is the ego that we confuse with our true being and keep doing mistake over mistake in its guise.

3.1. The Inner Man through the Prism of Islam

Islamic concept of mankind swings like pendulum between the polarities of exoteric and esoteric aspects, such as body and soul, essence and Essence (Arabic: *jawhar*), humanity and the properly divine that cannot be halved. What interconnects the macrocosm -the universe- with the microcosm -the man- is Soul. Man has been familiar with his inner existence that errs since his first perception. For when Adam erred, his words for repentance acknowledged before God that indeed our *nafs*/self have wronged.

Man before creation was a cosmic reality in divinities. From this divine reality, God took the covenant in heavens (al-Qur'an 7:172). God then, fashioned the first physical structure of human being in due proportion (al-Qur'an 55:14; 95:4).



The Creator created the world of forms in which soul could take pleasure, and through the intermediary it may engender man. The soul was divinely decreed to appear on the facade of the world, the world which was strange enough for its type of constitution (*khalq*) to survive on its own. Like the *muhajirun* who migrated from Makah to Medinah, were exoterically coupled with *ansars* to compensate the deficits of one another, each Soul migrates from the *Alam-e-'Amr* to *Alam-e-Khalq* crossing the borders of *Barzakh* and is then esoterically coupled with a befitting form of body. Body enshrines Soul like no other form could.

Inner nature of man - his social, moral and spiritual aspects - forms the core theme of the Qur'anic discourse. Human person in its entirety is rendered into *Nafs* in the language of Holy Qur'an, usually without specifically differentiating between soul and body, while at times with exclusive references to either body or Soul. Lexically it means soul, the psyche, the ego, self, life, person, heart or mind. (Ibn Manzur, 2003, 6/233-40). The *Nafs* enhances in it the '*Aql* (intellect), *Ruh* (spirit) and *Qalb* (heart) respectively. Beside the physical sense, there is a psycho-spiritual aspect of each that together serve the *Nafs* and cannot go against the laws of this world.

Nafs is thus from the World of Creation (*Alam-e-Khalq*), while the *Ruh* from the World of Commands (*Alam-e-'Amr*) i.e. the world of *malakut* (Ibn Qayyim, 1906, 345) residing in isthmus (*barzakh*) before union with the body. The *Ruh* is what the angel breathes into the fetus, which when joins the body and both come in relation, acquire certain qualities because of this union. Man's ability of cognition and discrimination are from *Nafs* while he breathes and moves with his *Ruh*. And through it the Soul subsists (Thirmidhi, 2004, 51). When one is asleep, the *Nafs* is withheld but not the *Ruh* and is restored when one is awakes while in case of death, both are dislodged permanently (Qur'an Ch 39:42). After death it gets a body that is not of this world; *Ruh* then resides neither in this world nor outside it (Ibn Qayyim, 1906, 57).

The *Ruh* coordinates with the '*Aql* through the spiritual activity and the '*Aql* further coordinates with the body through the neural activity. The whole coordination between the faculties of *Nafs* is to integrate man's existence and attain health therein. According to al-Razi's cosmogony, the Soul had life but no knowledge. It was asleep in its temple, the body, till the Creator sent the '*Aql* to awaken it from heedlessness (*ghaflah*). Hence, the sole task of the '*Aql* is to teach Soul when it gets entangled in material confusion.

The purpose of our creation was never to conquer the world but to awaken his conscience, state of *ghaflah*- intellectually and spiritually. Those who succeed, their heart becomes the place for angels to alight upon it; a state where ones soul is all satisfied with the fate and God is all pleased with him (Qur'an Ch 89:27). God bestows mercy on such people. They are the heirs of the reward of bliss and contentment in this world as well as in the later eternal life; God says for such people in Qur'an that *they will be no fear upon them nor shall they grieve* (Qur'an Ch 2:56).

Al-Ghazali has done some exceptional works with overwhelming clarity in this regard. Historians refer to Abu Hamid Muhammad ibn Muhammad al-Ghazali as the most influential Muslim after Prophet Muhammad (upon him be peace and blessings) (Watt, 1996, 14-16). His influence on the Muslim world was such strong and deep that he has been recognized as a conciliatory representative of Islam by nearly nine following generations. His works raise many issues that are fundamental to psychology. For example, his *Ma'arij al-Quds fi madarij ma'rifat al-Nafs* and *Ihya' 'Ulum al-din* provides valuable precision in understanding Self. Similarly the book *Kimiya-i-Sa'adat* is a complete overhaul of the personal, social and even political life. To our interest here, his stance on *Nafs* reveals the underlying structure of his schema of psychology. He describes the alchemy through following four essential constituents: *M'arifah al-Nafs* i.e Knowledge of Soul, *M'arifah Ilahiyyah* i.e Knowledge of God, Knowledge of the reality of this world, Knowledge of the reality of hereafter. Self-knowledge is to find out which of the attributes are accidental and which essential. It thus is the key to the disclosure of God, as God says in Qur'an: *We shall show them Our signs in the horizons and in themselves, will it is clear to them that it is the truth* (Qur'an: 41:53). It constitutes of the knowledge of origin and real essence, purpose of coming to this world to stay for a while, and the reality of hereafter. It is the *Nafs* that is filled with signs of God's own truth. Al-Ghazali while phrasing this goes to mention the prophetic saying, ((One who knows his *Nafs* will come to know his Lord)) (Al-Ghazali, 1988, 32).³ Only then one can find the real gratification (Al-Ghazali, 2000, 1/6).

The soul in her passable state seeks the impassable that in effect is in awe to know God. This reminds us of a famous Sufi saying, "who knows his *Nafs*, attains the knowledge of his Rabb". Hence, *M'arifah al-Nafs* is the knowledge of one's soul, it is in fact the knowledge of realities, such as the knowledge of man's

³ For variations on this hadith, see: (Ed.) Salman Dunya, *Mizan al-'Amal*, 1st ed. (Cairo: Dar al-Ma'arif, 1964), 200.

origin and real essence, the purpose of coming to this world and staying for a while, and the idea of true happiness and misery. It is a primordial yearning whose satisfaction determines our feeling of ultimate security and bliss. Once soul receives the sense of settling by understanding the place it has been enjoined within the whole mechanism of existence, it reconciles back to the source of its reality. In Islamic terminology, arriving at meaning is *'adl*, where one recognizes the proper place of things in a system. Then develop the desires that are neither in conflict with the carnal desires nor do they impact negative, rather are aligned. Man then arrives at the meaning of the truth and reality, and assumes tranquility thereby.

Al-Balkhi is recognized as the first cognitive and medical psychologist to discuss the disorders related to both the body and the soul. al-Balkhi introduced the concept of 'spiritual health' and 'mental hygiene' in Islamic medicine. He used the term *al-Tibb al-Ruhani* (spiritual medicine) to describe the overall psychological health. The *al-Tibb al-Ruhani* cannot be parted from *al-tibb al-jismani* (physical medicine). He showed the influence of depression (*huzn*) on personality, how depression sickens the *Nafs* that eventually entails physical illness. Such body finds no joy in life. He thus differentiates between neurosis and psychosis, and classifies the neurotic disorders further in detail according to their symptoms. Since man's construction is from both his soul and body, therefore, human existence cannot be healthy without the *ishtibak* (psychosomatic interaction) between both. Body being made up of clay enhances the materialistic qualities, whereas the soul being from divine breath has Godly essence. If any one of the two sides is ignored, the conflict starts arising which in psychology we term as disorders.

Apart from that, al-Balkhi also referred to the emotional abnormalities of normal people, describing them as a diminished form of true emotional illness. He does not speak of the so-called neurotic as a 'patient', but rather as a person whose emotional overreactions have become a habit. Hence beside his therapy aimed at the sick, he also aimed at the psychological healing of unhappy souls.

The stage of 'the self-accusing soul' (*nafs al-lawwama*) is when the *Nafs* rebukes its owner for his negligence of Lord and His will and sets itself against the love of passions. It actually is the state where the *Nafs* is conscious of right and wrong. The inner man here is ought to discipline the reproaching soul and the one enticing evil and render it under control. At this level of understanding, the consciousness begins getting rid of the idea of accepting himself as owning a separate individual personality. It's the state, as discussed above, where *Nafs* aligns with *Ruh*, which is man's real nature and essence. As a matter of fact there is no real guiding principle at the beginning except the *fitrah*, which is the discrimination faculty we are born with. It helps us recognize the factors contributing in our development otherwise. For if we give credit to what is not worth it, we invalidate the true Essence (Al-Attas, 2001, 17). *Nafs* gives up the protest and surrenders itself in obedience to the call of passions. *Nafs* then dominates the *Ruh* and ultimately the entire personality and is named 'the soul that enjoins evil' (*al-nafs al-'ammara bi al-su'*).

During the reproachful stage which corresponds in some sort to conscience advocating conversion, if *Nafs* receives the sense of settling by understanding the place she has been enjoined within the whole mechanism of existence, she then reconciles back to the source of its reality to attain peace and tranquility. In Islamic terminology, arriving at meaning may refer to *'adl*, where one recognizes the hierarchical order of things in a system. Then develop the desires aligns with the desires of *Ruh* and do not impact adversely. Such is the Soul that than may arrive at the meaning of the truth and reality, and assumes calmness under command. It removes from itself the disturbance caused by the onslaught of passion and thus is called "the satisfied soul" (*al-nafs al-mutma'inna*). *Nafs* thus journeys ascending from its corporeal state towards the forgotten higher, which is more spiritual in its essence, where the inner man tranquil.

The psychological inconsistency is in fact the consequence of this dual inclination, which I call as the *Ruh* and *Nafs* dichotomy. Their proposed psychotherapy had been more productive and effective also due to the fact that it was based upon the divinely revealed paradigm. Islam teaches consciousness and awareness of the realities that he himself cannot perceive about the world outside as well as the one that resides within. It educates the humanity about the norms and values that he has to adopt in order to be successful. The foremost of these is to attain the equilibrium between the material and spiritual sides of personality. Those who succeed in reconciling and establishing the equilibrium between the material and the spiritual sides enjoy a secured, happy and a healthy life in its entire means. It is this equilibrium in fact that is maintained by the authority of soul (the *Nafs*). God says in Qur'an: "Truly successful is the one who purifies it (soul) and a failure who suppressed it" (Qur'an Ch 91:9-10).

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