

## CONCEPTS OF THE SELF IN ISLAMIC TRADITION AND WESTERN PSYCHOLOGY: A COMPARATIVE ANALYSIS

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### ABSTRACT

This paper focuses on the self and related concepts as a Sufi phrase and is a comparative analysis between Islam tradition and Western psychology.

*Sigmund Freud* and his followers (Freudians) divide man's mind into three structures. These are *Id*, *Ego* and *Superego*. *Id* is equal to *Nafsi Ammar*. *Nafsi Ammar* is the source of harmful inclinations according to the Holy Qur'an.

In the Qur'an and Islamic culture there is another entity, *Satan*, those psychologists have not yet identified completely enough or rather have confused the negative effect of him / it on consciousness. This is named as *Satan*. *Satan* makes use of images, and uses feelings and weakens thought and will-power.

*Ego* is equal to *Nafs* alone without any adjective. In the Qur'an, *Nafs* is used as Self, Entity. This is identified as *Ego* by psychologists.

In the Quran the one other dimension of self is *Nafsi Lawwam*. This structure is identified as *Superego* by psychologists. This structure is equal to *Nafsi Lawam*, but the Qur'an also expresses the other soul structure *Nafsi Mutmainna*, which is not expressed by psychologists except Abraham Maslow and Kurt Goldstein. *Nafsi Mutmainna* results from the pressure of *Nafsi Lawam* on nafs with prayer and worships. Calm and peace is dominant and harmful impulses and Satan has no effect on it. However, in Sufi tradition, beyond *Nafsi Mutmainna* there are the other dimensions of nafs' which specialists do not know or are not sufficiently aware of. In each of these dimensions Sufis receive some peculiar perceptions from God and see The Divine world from different points according to these dimensions. In the study it has been expressed that these dimensions of the self are not available in the terminology of the West, These dimensions belong to Islam itself.

**Key Words:** *Self, Ego, Superego, Nafsi Ammar, Nafsi Lawwam, Nafsi Mutmainna*

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## CONCEPTS OF THE SELF IN ISLAMIC TRADITION AND WESTERN PSYCHOLOGY: A COMPARATIVE ANALYSIS

For the best understanding of 'self' we must look at our spiritual map and its holistic background as a whole. The self cannot be understood without this map. Every part of the map is related to the self or they are parts of self.

In Islamic tradition, usually the reality of soul is referred to as nafs.<sup>1</sup> In Arabic language, Nafs (soul) and Ruh (spirit) are synonyms.<sup>2</sup> Because, Nafs (soul) and Ruh (spirit) are two in expression, but one in substratum.<sup>3</sup> This is correct as seen below. In the Qur'an, nafs is sometimes used as the meaning of soul. The other uses of nafs are as self and self's functions.

*Nafs* has been explained in Qur'an in the following ways:

***Nafs is explained as "soul (ruh)":*** Nafs has been used in the Qur'an as the meaning of soul: "...Discharge your anfas (souls)!..." (*Al-An'am*, 3/93)

*"Allah takes al-anfus (the souls) at the time of their death, and those that do not die [He takes] during their sleep. Then He keeps those for which He has decreed death and releases the others for a specified term. Indeed in that are signs for a people who give thought"* (*Az-Zumar*, 39/42)

***Nafs is explained as a source of evil, evil commanding:*** Nafs has been used in this verse as a source of evil, evil commanding: *"I do not acquit myself. Indeed, the*

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<sup>1</sup> Abd al-Karim b. Ibrahim, Al-Jilî, *Al-Insan al-kamil*, (Al-Matbaa Al-Azhari, 1316), 2: 43; Abul-Qasim Husayn b. Muhammad Al-Isfahani, al-Raghib, *Al-Mufradat fi gharib al-Qur'an*, (Beirut: Dâr al-Ma'rifa), p. 205; Abu Ali al-Hüseyn b. Abdullah, Ibn Sina, *Kitab al-Shifa (Al-Ilahiyat)*, (Intisarati Nasir Husrev, 1363), p. 381; Abu Ali al-Hüseyn b. Abdullah, Ibn Sina, *Al-Isarat wa al-tanbihat*, (İstanbul: Litera Yayıncılık, 2005), p. 109; Abū 'l-Walīd Muḥammad b. Ahmad Ibn Rushd, *Telhisu kitabi al-nafs*, (Kahira: Al-Meclisu Al-Ala li Al-Sakafa, 1994), p. 45, 48; Muhyi al-ddin, Ibn al-Arabi, *Al-Futuh al-makkiyya*, (Beirut- Lubnan: Dar Al-Fikr, 2002), 4: 381; Muhammad Uthman, Najati, *Ad-dirasatu an-nafsiyya 'inda al ulamai al-Muslimin*, (Dar As-Shuruk, 1993), p. 269; E.E.Calverley, *The Encyclopaedia of Islam (Islam Ansiklopedisi (Translated by. Adnan Adivar etc.))*, "Nafs" Article, (Istanbul: M.E.B., 1993), 9: 178- 183; Muhammad Hamdi, Yazır, *Hak dini Kur'an dili*, (Istanbul: Eser Publishing house, 1979), 8: 5814-15; Ahmed Avni, Konuk, *Fusus al-hikem tercume ve Serhi (Prepared by. Mustafa Tahrali- Selcuk Eraydin)*, (Istanbul: Marmara University publication., 2000), 4: 27

<sup>2</sup> Look. Mejduddin Muhammad b. Ya'kub, al-Firuzabadi, *Al-Qamus al-muhit ala tarikati al-misbahi al-munir*, (Isa Al-Babi wa Surakahu, No date), 4: 413; Al-Jurjani, *Ibid*, p. 242; Isfahani, al-Raghib, *Ibid*, p. 501; Muhammad Ali b. Ali b. Muhammad, At-Tahanawi, *Kassafu istlahati al-funun*, (Beirut: Dar Al-Kutub Al-Ilmiyya, 1998), 4: 217

<sup>3</sup> Ibn Bajjah, *Ilm Al-Nafs (English Translation and Notes by M. S. Hasan Ma'sumi)*, (Pakistan- Karachi, Historical Society, 1961), p. 17, 25, 134

*soul is a persistent enjoiner of evil, except those upon which my Lord has mercy. Indeed, my Lord is Forgiving and Merciful” (Yusuf: 12/53)*

***Nafs is explained as the entity (Zat) and self:*** Nafs has also been used in this way,<sup>4</sup> namely the entity and self: “*Allah warns you of Himself (Nafs)” (Al-Imran, 3/28, 30) “... You know all what is within my nafs whereas I do not know what is within your nafs. You, alone know the secrets unknown” (Al-Ma’idah, 5/116)*

Usually the scholars of Islam using nafs as this second meaning namely the meaning of spiritual self, self consciousness, self awareness.

***Nafs is explained as a means of blaming evil:*** Nafs has been used in this verse as a means of blaming evil: “*Nay, I swear by the reproaching Nafs” (Al-Qiyamah, 75/2)*

***Nafs is explained as the possessor of serenity and tranquillity:*** Nafs has been used in this verse as the possessor of serenity and tranquillity: “*O serene soul! Return to your Lord, well pleased and pleasing (to your Lord). So enter among My (righteous) servants and enter My Paradise” (Al-Fajr, 89/27-30)*

This range of meanings within the Qur'an, of Nafs constitute man's soul map: The first element of this map, (as has been explained in the second definition), is Nafsi Ammar

### **1. Nafsi Ammar (Source of Evil, Evil Commanding):**

This concept has been explained in *Yusuf's* Sura (chapter) - in the story of prophet Yusuf and the wife of Aziz: “*But I do not wish to absolve myself, for the nafs is ammar (commanding) to evil, unless my Lord have mercy...” (Yusuf: 12/53)*

According to Islamic scholars *Nafsi Ammar* inclines to the nature of body, commanding pleasures and desires of man. It pulls heart to baser levels and is the source of bad things and actions.<sup>5</sup> In a Hadith of Prophet Muhammad (p.u.h.) said: “*The wildest enemy of you is the nafs between your two flanks”*<sup>6</sup> The hadith

<sup>4</sup> al-Raghib, *Ibid*, p. 501

<sup>5</sup> Haris al-Muhasibi, *Al-Ri'aya li hukukillah*, (Beirut-Lubnan: Dar Al- Kutub Al-Ilmiyya), p. 32; Al-Jili, *Ibid*, 2: 44; Abu Hamid b. Muhammad b. Muhammad, Ghazali, *Ihyau ulum al-Din*, (Dar Ihyai Al-Kutub Al-Arabiyye), 3: 4; At-Tahanawi, *Ibid*, 2: 222; Al-Jurjani, *Ibid*, “*Nafs*” article, p. 243; Anvar Fuad, Abu Hazzam, *Mu'camu mustalahati as-sufi*, (Beirut, Maktabatu Lubnan Nashirun), 1993, p. 174; Najati, *Ibid*, p. 283; Robert, Frager, *Heart, Self and soul / Kalp, nafs wa ruh (Translated to Turkish language by Ibrahim Kapaklikaya)*, (Gelenek: 2003) , p. 29

<sup>6</sup> İsmail b. Muhammad, al-Acluni, *Kaşf Al-hafa wa müzil al-ilbas an mâ iştahara min al-ahadisi a'lâ alsinet an-nas*, (Lübnan: Daru İhyai Türesi Al-Arabî), 1: 143; Alâuddin, Muttakî, Hindi, *Kanz al-*

emphasizes the negative effects of nafs on man's soul. For this reason especially in Sufism thinking nafs is equal to *Nafsi Ammar* and has been seen as the biggest enemy to man.<sup>7</sup> In this thinking, sufi (mystic) struggles against the nafs very hard.<sup>8</sup> Somebody from them describes this struggle as "red death", as man struggles with himself.<sup>9</sup> However, Sufis sometimes behave very extremely in a way that is not appropriate in Islam. Al-Jawzi refers to these extremes in *Talbis Al-Iblis* and *Sayd Al-Khatir*.<sup>10</sup>

The negative effects of this nafs take the name *Hawa (Passions)* or *Hawai Nafs (Self's Passions)* in Qur'anic terminology: "Do not follow [your own] desire [Hawa] it will lead you astray from the way of Allah" (*Sad*, 38/26)

The *Ammar* from the phrase of *Nafsi Ammar* is an adjective of the nafs as seen in the verse of *Yusuf: 12/53*. This expression belongs to mubalaga (exaggeration) category of verbs. These kinds of verbs explain us exaggerated actions. For this reason, we understand that *Nafsi Ammar* is extreme in its requests. Like us *Abd Al-Karim Al-Jili* too explains this nafs as commander.<sup>11</sup> Thus, *Nafs* is very close to *Id*'s description in Psychology, especially in the Freudian tripartite model of mind. It implies that *Nafsi Ammar* is equal to *Id* in the terminology of psychology. For psychologists and psychiatrists explain *Id* similar to *Nafsi Ammar*. They say:

The *Id* itself is primitive, animalistic, instinctual element, libidinous energy and unorganized. The logical laws of thought do not apply in the *Id*. Moreover, the *Id* is not modified as one grows and matures. The *Id* is the major portion of the unconsciousness mind, quite amoral, lurking below, is the source of all desires and instincts, contains passions and supplies the energy for the unconscious. It is demanding immediate satisfaction. It contains repressed material, but not everything in the *Id* is repressed.<sup>12</sup>

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*ummal fi sūnani al-akvâl wa al-afâl*, (Haydarabad 1969), 4: 269; Abu Al-Qasim Abd al-karim, Al-Qushayri, *Al-Risalat al-qushayriyya*, (Beirut: Dar Al-Hayr, 1995), p. 86-87

<sup>7</sup> Ghazalî, *Ihyau ulum al-din*, 3: 4; İsmail Hakki, Bursevi, *Kitab annatica*, (Istanbul: İnsan publishing house, 1997), p. 145

<sup>8</sup> Abu Abd Ar-Rahman, Al-Sulami, *Tabakat al-sufiyye*, (Suriyya: Dar al-kutub al-nafis, 1986), p. 230-231, 235; Qushayri, *Ibid*, 87, 97-101, 10-144, 151-154

<sup>9</sup> Muhyi ad-ddin, Ibn al-Arabî, *Al-Futuhat*, p. 3: 350

<sup>10</sup> Jamal al-Din, Abu'l-Faraj 'Abu al-Rahman b. Ali, Ibn Al-Jawzi, *Talbisu iblis*, (Beirut-Lubnan: Muassasatu Al-Kutub Al-Sakafiyya, 1992), p. 135-333; Jamal al-Din Abu'l-Faraj 'Abu al-Rahman b. Ali, Ibn Al-Jawzi *Sayd al-khatir*, (Beirut-Lubnan: Dar Al-Kutub Al-Ilmiyya), p. 66-68

<sup>11</sup> Al-jili, *Ibid*, 2: 44

<sup>12</sup> Sigmund Freud, *On metapsychology: The theory of psychoanalysis (Translated by James Strachey)*, (London: Penguin Books, 1961) p. 363-364; Sigmund Freud, *The Essentials of psycho-analysis*

*“The Id is like a man on horseback, who is in check the superior strength of the horse; with this difference that the rider tries to do so with his own strength while the ego uses borrowed forces. Often a rider, if he is not to be parted from his horse, is obliged to guide it where it wants to go, so in the same way the ego is in the habit of transforming the Id’s will into action as if it were its own”.*<sup>13</sup>

But *Nafsi Ammar* (evil commanding) has two functional directions in the Qur’an; in one of them, Nafs is active. This is Nafs’ *Hawa* (Passions). In the other Nafs is passive. Nafs in this direction is under satanic effects.

**1.1. *Hawai Nafs* (Passions):** *Hawa* is a concept that which explains nafs’ deflecting influences. The Qur’an entitles all of nafs’ bad inclinations by the phrase of *Hawa*: *“Do not follow [your own] desire [Hawa] it will lead you astray from the way of Allah”* (Sad, 38/26)

*“But he who feared standing before his Lord, and restrained his self (nafs) from vain desires (hawa), will surely have Paradise for abode”* (An-Naziat, 79/40-41)

*Hawa*, is natural tendency which rises from sensuality of human essence and animal lust and also is impulse of weakness which leads human all manner of mutiny. Muslim scholars define *Hawa* as essence’s inclining to sensualities that the religion disapproves.<sup>14</sup>

*Hawa* is also defined in *Mu’camu Mustalaht As-Sufi* as: *“excess love and dependence to something, want and wishes, inclining to low sides by turning away from heights moving according to necessity of feelings in essence’s nature”.*<sup>15</sup>

If we care of usage in Qur’an we see that in *Hawa* word’s derivatives, which is number of 38, number of 17 is plural. In addition Qur’an presents *Hawa* concept to us as something that generally contains bad tendency which seems to be nice to the

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(Translated by James Strachey), (Penguin Books, First published 1923), p. 449-450; Margaret Muckenhoupt, *Sigmund Freud explorer of the unconscious*, (Oxford University Press, 1997), p. 125; Robert, Frager, and James, Fadiman, *Personality and personal growth*, (United States: Longman, 1998), p. 25; Rom, Harre, and Roger, Lamb, *The Dictionary of personality and social psychology*, (Cambridge: The Mit Press, No date), p. 173; Arthur S., Reber, *Dictionary of psychology*, (Penguin Books, 1985), p. 339

<sup>13</sup> Freud, *On metapsychology the theory of psychoanalysis*, p. 364; Freud, *The Essentials of psychoanalysis*, p. 450; Look for similar descriptions: Jerry, M. Burger, *Personality / Kisilik* (translated by. Inan Deniz Erguvan Sarioglu), (Istanbul: Kaknus publishing house, 2006), p. 77

<sup>14</sup> Al-Jurjani, *Ibid*, p. 257; al-Raghib, *Ibid*, p. 548

<sup>15</sup> Anvar Fuad, *Ibid*, p. 179

essence. Therefore, Qur'an defines Hawa as a diversionary factor. (Al-An'am, 6 / 56, 71, 119, Al-Qasas, 28 / 50, Sad, 38/26)

Qur'an emphasizes to wrench of Hawa on self intensely.<sup>16</sup> *Hawa* is the immediate cause of dalal (going astray from the right path) in the Qur'anic world. Thus, Izutsu, in analysis of this word, says:

*"The Qur'an mentions hawa as the principal and most immediate cause of dalal. He who follows his hawa in matters that concern religious faith is sure to stray from the right path. And those who follow him who follows his hawa will inevitably be misled far from God's way. The word of hawa may be said to mean, roughly, the natural inclination of the human soul, born of lusts and animal appetites. From the standpoint of the revealed religion, this means invariably an evil inclination which is liable to mislead man from the right way".*<sup>17</sup>

**1.2. Satan / Devil:** *Satan* is a spiritual evil power with an effect on self especially on consciousness. The Qur'an expresses one more definition for *Satan* that psychologists haven't yet identified complete enough or rather confused the negative effect of him / it on consciousness. This is an invisible power (Al-A'raf, 7/27) that orients man to astray from the right way. In a Hadith, it is said: "*Satan moves in the blood veins of human beings*"<sup>18</sup>

The Qur'an explains that the function of *Satan* is vasvasa (misgiving) in man's consciousness. *Satan* makes use of images, and it uses feelings and weakens thought and will-power.

*"We have sent no messenger or apostle before you with whose recitations Satan did not tamper. Yet God abrogates what Satan interpolates; then He confirms His revelations, for God is all-knowing and all-wise. This in order to make the interpolations of Satan at test for those whose hearts are diseased and hardened..."* (Al-Hajj, 22/ 52-53)

<sup>16</sup> Al-Ma'idah, 5/77, Al- An'am, 6/56, 119, Al- Mu'minun, 23/ 71, Al-Qasas, 28/50, Sad, 38/26, Al-Jathiyah, 45/23,

<sup>17</sup> Toshihiko, Izutsu, *The Structure of the ethical terms in the Qur'an*, (Keio University, 1959), p. 199-200

<sup>18</sup> Abu Abdillah Muhammad b. Ismail, al- Bukhari, *Sahih /Ahkam*, 21; *Halk*, 11; *Ihtikaf*, 11, 12, (İstanbul: Çağrı publishing house, 1992); Sulayman b. Al-Ashas, Abu Dawud, *Sunan / Savm*, 78; *Sunna*, 17, *Adab*, 81, (İstanbul: Çağrı publishing house, 1992); Abu Abdillah Muhammad b. Yazid, Ibn Mace, *Sunan / Siyam*, 65 (İstanbul: Çağrı publishing house, 1992); Abdullah b. Abdirrahman, Ad-Darimî, *Sunan / Rikak*, 66, (İstanbul: Çağrı publishing house, 1992); Ahmad b. Hanbal, *Sunan*, 3: 156, 285, 309, 6: 337, (İstanbul: Çağrı publishing house, 1992); Ibn Al-Jawzî, *Talbisu Iblis*, p. 33

“Say: I seek refuge with the Lord of mankind; the King of mankind, the true God of mankind, from the mischief of Al-Vasvas the whispering, Al-Hannas (elusive prompter who returns again and again), who whispers in the hearts of people; whether he be from the jinn or humans” (Al-Nas, 114/ 1-6)

In the Qur'an the expression of vasvasa (as seen in *Al-Nas*, 114/1-6) has been explained with “Al” namely with the symbol of a noun as *the mischief of the whispering*. This kind of expression implies that the sole mission of Satan is misgiving, whispering. For this reason, as with the interpretations of *Zamakhshari* and *Razi*: All of Satan's missions are those of misgiving.<sup>19</sup>

It implies (all of those) that the only difference between *Nafsi Ammar* and *Satan* is this: *Nafsi Ammar*'s effect is on impulses and urges impulses to be on the way to satisfying the desires of people. Meanwhile Satan overwhelms consciousness, weakens thought and will-power, by the use of feelings he beautifies bad thing to nafs and by these actions leads human beings away from the right path.

The other adjective of Satan as seen in the Sura *Al-Nas* is *Al-Khannas*. This expression implies that Satan is another existence in man's soul and has a slippery ground, as Satan changes his place every time according to his war strategy. The root of *Khannas* derived from *Khanasa* which is the meaning of recede, to cause to go back.<sup>20</sup> For this reason *Zamakhshari*, *Razi* and *Baydawi* say the tactic of Satan in the time of vasvasa is to recede.<sup>21</sup> Namely, that when Satan sees man's heart is waking up he recedes; when he sees man's heart is careless, then he starts to attack. Just as in a lot of Tafsir's books, *Said b. Jubayr* says “When man mentions his Lord, Satan runs away backwards, in the time of carelessness he returns and starts to vasvasa.”<sup>22</sup> So in the story of the creation of Adam and the appointment of him as khalifa in the Qur'an, Satan becomes jealous and says these “I shall come upon them from the front and behind, right and left and You will not find among them many who would give thanks” (*Al-A'raf*, 7/17)

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<sup>19</sup> Mahmud b. Umar al-Qasim Mahmud, al- *Zamakhshari*, *Al-Kashshâf 'an haqâ'iq al-tanzîl wa 'uyun al- akâwil fi wujuh' al-ta'wil*, (Beirut: Dâr Al-Kitab Al-Arabî, 1987), 4: 823; Fakhr al-Din, al-Razi, *Al-Tafsir al-kabir*, (Tahran: Dâr Al-Kütub Al-İlm, 1997), 11: 377

<sup>20</sup> al-Raghib, *Ibid*, 159; Firuzabadi, *Ibid*, 2: 117; *Zamakhshari*, *Ibid*, 4: 824; *Razi*, *Ibid*, 11: 377

<sup>21</sup> *Zamakhshari*, *Ibid*, 4: 824; *Razi*, *Ibid*, 11: 377

<sup>22</sup> *Zamakhshari*, *Ibid*, 4: 824; *Razi*, *Ibid*, 11: 377; *Baydawi*, Abd Allah b. Umar, *Anvar Al-Tenzil wa asrar al-ta'wil*, (İstanbul: Hakikat Publishin house, 1991), 4: 622

For this reason, the Evil / Satan is, of course, backed by a '*slinking prompter*'. Satan has been described as the avowed enemy of man.<sup>23</sup>

God has sent prophets to mark who have brought guidance to him. According to the Qur'an, Satan is in effect only on those who neglect God's guidance and come within the reach and grip of Satanic influence. But those who live in full consciousness of God's supreme Presence and His ubiquitous law are protected against Satanic designs and machinations. The righteous are supported by God.<sup>24</sup>

About Satan *Sir Muhammad Iqbal* says:

*"It is in the elimination of the satanic from the Divine that the followers of Freud have done inestimable service to religion".* He explains their theory like this kind: *"During the process of our adjustment to our environment we are exposed to all sorts of stimuli. Our habitual responses to these stimuli gradually fall into a relatively fixed system, constantly growing in complexity by absorbing some and rejecting other impulses which do not fit in with our permanent system of responses. The rejected impulses recede into what is called the 'unconscious region' of the mind, and there wait for a suitable opportunity to assert themselves and take their revenge on the focal self. They may disturb our plans of action, distort our thought, build our dreams and fantasies, or carry us back to forms of primitive behaviour which the evolutionary process has left far behind."*<sup>25</sup>

About the point, that is emphasized by *Muhammad Iqbal*, *Jung* touches on it and termed it as *complex* (as seen in this above text). These complexes may disturb our plans of action and distort our thought.

However in my opinion the shadow that is expressed by *Jung* as an archetype is the source of satanic effect. He also used these complexes in the reality and he termed its impulses *"primal experience, demonic strength or influence"* and the struggling against of it termed obeying *"higher will"* and by this struggle we can come closer to the Divine.<sup>26</sup> According to *Jung* *the shadow* is the primitive, uncontrolled, and

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<sup>23</sup> Look. Al-Hijr 15/39-42; Al-Isra, 17/53, 62-65; Ta-Ha, 20/ 117; Al-Fatir, 35/6; Ya-Sin, 36/ 60; Az-Zukhruf, 43/62

<sup>24</sup> Look. Al-Hijr 15/39-42; Al-Isra, 17/61-65

<sup>25</sup> Muhammad, Iqbal, *The Reconstruction of religious thought in Islam*, Sheikh Muhammad Ashraf, (Lahor: 1954), p. 24-25

<sup>26</sup> Frieda, Fordham, *Jung's psychology*, (Penguin Books, 1986), p. 49; Robert, Frager, etc., *Ibid*, p. 66, 73; Mario, Jacoby, *Individuation and narcissism the psychology of self in Jung and Kohut*, Brunner-Routledge, (Hove and New York: 2004), p. 48- 49; M. Burger , *Ibid* , p. 157; Duane P. Schultz and

integral animal part of our selves. All of the images of evil, the devil, are aspects of the shadow. The *shadow* is inferior being in ourselves, the one who wants to do all the things we do not allow ourselves to do, it is everything that we are not.<sup>27</sup> He says that:

*“But there was a demonic strength in me, and from the beginning there was no doubt in my mind that I must find the meaning of what I was experiencing in these fantasies. When I endured these assaults of the unconscious I had an unswerving conviction that I was obeying a higher will, and that feeling continued to uphold me until I had mastered the task.”*<sup>28</sup>

According to Jung the shadow is a *metaphysical* concept (*metaphore*), which has lost its root connection with natural experience, to living, universal psychic processes, so that it can recover its true and original meaning. Once metaphysical ideas have lost their capacity to recall and evoke the original experience, they have not only become useless but prove to be actual impediments on the road to wider development.<sup>29</sup>

The shadow is a negative force in the psyche of everyone and as the adverse representative of the dark chthonic world, is a figure whose characteristics are universal. It is a storehouse for considerable instinctual energy, spontaneity, and vitality, and it is a major source of our creative energies. The shadow is rooted in the collective unconscious, and it can allow the individual access to much of the valuable unconscious material that is rejected by the ego and the persona<sup>30</sup>

According to Jung accompanying humans persona is the shadow complex, a psychological opposite of consciously held values. The Shadow is structured by emotionally arousing themes that are aspects of the self from which the person consciously or unconsciously dissociates, unconsciously projects, or knowingly deplores. Repression and other defences (such as projection, passive aggression, or reaction formation) are used to deal with threatening shadow themes within one's self-

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Sydney Ellen Schultz, *A history of modern psychology / Modern Psikoloji Tarihi* (Translated by Yasemin Aslay) (Istanbul: Kaknus, 2001) p.487

<sup>27</sup> Jung, C. G., *The problem of evil today / In meeting the shadow the hidden power of the dark side of human nature*, (U.S: A New Consciousness Reader, 1991), p. 172; Fordham, *Ibid*, p. 49; Frager, *Ibid*, p. 73; Diamond, Stephen a., *Redeeming our devils and demons / In Meeting the shadow, the hidden power of the dark side of human nature*, (U.S.: A New Consciousness Reader, 1991), p. 181; Schultz and etc., *Ibid*, p.488

<sup>28</sup>Jacoby, *Ibid*, p. 48-49; Jung, C.G., *Modern man in search of a soul* (translated by W. S. Dell and Cary F. Baynes), (New York: A Harvest Book, 1933), p. 130- 131

<sup>29</sup>Jung, C. G., *Aion researches into the phenomenology of the self* (Translated by R. F. C. Hull ), (London: Routledge and Kegan Paul, No Date), p. 33-34

<sup>30</sup> Frager, *Ibid*, 74; Schultz and etc., *Ibid*, p. 488

reflections and relationships. The shadow complex is a fundamentally "not-I" sub personality. During early life and childhood years, persona/shadow themes are shaped by verbal and nonverbal communications, traumatic events, identifications with siblings and parental figures, as well as by friends and social/role expectations. Aggressive, feared, or simply disclaimed ideas and images of oneself are excluded from conscious identity because of their alien nature. When the persona is excessively rigid or defensive, the shadow is split off from conscious identity, inaccessible to ordinary awareness. The persona then develops into a pathological false self, leaving the shadow entirely out of awareness.<sup>31</sup>

*Freud* entitles Satanic effect (malignant effect) as “*Death Instinct*” (*Thanatos*) which doing eternal battle with a good “*Life Instinct*” (*Eros*), with evil ever dominating this tragic duel. *Rollo May* introduced the *daimonic* as a concept designed to rival the “devil”, the traditional Judeo-Christian symbol of cosmic evil.<sup>32</sup> *Rollo May* says: It is a considerable boon for a person to realize that he has his negative side like everyone else, that the *diamonic* works in potentially for both good and evil, and that he can neither disown it nor live without it. It is similarly beneficial when he also comes to see that much of his achievements is bound up with the very conflicts this *diamonic* impulse engenders.<sup>33</sup>

*Peck* draws a distinction between human evil and *demonic* evil. He sees human evil as a “specific form of mental illness,” a chronic, insidious kind of “malignant narcissism”. *Peck* believes demonic evil, however, to be supernatural in origin, a direct product of “possession by minor demons” or by Satan, for which exorcism is necessary treatment.<sup>34</sup>

All of these explanations by such a wide range of specialists manifest us that in the soul of human being there is a power that imposes evils.

## 2. Nafs / Self (Ego):

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<sup>31</sup> Polly, Young-Eisendrath, James Hall, *Jung's self psychology, a constructivists perspective*, (New York: The Guilford Publications, 1991), p. 28-29

<sup>32</sup> Stephen A., Diamond, *Redeeming our devils and demons / In meeting the shadow, the hidden power of the dark side of human nature*, (U.S.: A New Consciousness Reader, 1991), p. 181

<sup>33</sup> Rollo, May, *The Dangers of innocence / In meeting the shadow, the hidden power of the dark side of human nature*, (U.S.: A New Consciousness Reader, 1991), p. 175

<sup>34</sup> Diamond, *Ibid*, p. 181

The second element of this map, as has been explained in the third definition, is *Nafs* as the essence of a person (*Zat*), the mean of *self*. Nevertheless usually, as we touched before, the scholars of Islam use *nafs* as self consciousness. They aim by self, self's this direction as an insight: "In fact man is an insight into himself" (*Al-Qiyamah*, 75/ 14) In the Islamic tradition due to its nature, self continuously is in contact with body, heart, intellect and Satan.

The name of self in Arabic language (as we point out in our article: *Self (Ego) consciousness in Muslim scholars...*)<sup>35</sup> is *ana*; but sometime Islamic scholars especially sufists are using *ana* as infinitive form like *aniya(t)*, *inniyya(t)*, *anana(t)*, *ananiyya(t)* and burden them different meanings.<sup>36</sup> The best translation of *ana* is *I'ness*, a translation preferred by scholars. According to *TJ De Boer, Muhammad Iqbal*, based on *Jili's "Al-Insan Al-Kamil"*, *ana* is translated as *I'ness*. *Nicholson* has the same opinion<sup>37</sup>, as *Abdulkerim Al-Jili* explains *aniya* as *I'ness*<sup>38</sup> in his book.

Generally, Islam thinkers prove the consciousness of self and its spiritual form by the man in emptiness. In this instance, they conceive that he is also created in emptiness; his eyes are closed to perceive the world and have no connection to the parts of body and air. He is able to feel him *Anniya / I'ness (self)*.<sup>39</sup> With *Ibn Sina's* expression, *Anniya / I'ness* is the centre of knowing and perception of him outside matter and body.<sup>40</sup> Islam scholars say: Man's *Anniya / I'ness* consciousness namely the capacity of him to see as though from the outside is the source of his highest qualities. It underlies his ability to distinguish between 'I' and the world. Animals were not created with the consciousness of self. For this reason, they can't distinguish them from external world. This distinctive is characteristic of man alone.<sup>41</sup>

<sup>35</sup> Look. Hayati Aydin, *Self (Ego) consciousness in Muslim scholars notably in Bediuzzaman*, (Journal: Studies in Islam and the Middle East, vol. 6, no. 1, 2009), p. 3

<sup>36</sup> Al-Jilî, *Ibid*, 1: 59; Muhyi ad-din, Ibn al-Arabî, *Fusus al-hikem*, (Beirut-Lubnan: Dar Al-Kutub Al-Arabi, 1980), p. 69; Ibn Sina, *Al-Shifa (Al-Ilahiyat)*, (Intisarati Nasir Husrev: 1363), p. 1, 5, 7; Sharif, *Ibid*, p. 38, Suleyman, Uludag, "Ana" Article, (Istanbul: Turkiye Diyanet Vakfi Islam Ansiklopedisi 1995), 2: 232; Ibn Manzur, *Lisan al-Arab*, (Bairut-Lubnan,: Dar Al-lhyai At-Turasi Al-Arabi, 1993), p. 249

<sup>37</sup>De Boer, TJ., *Encyclopedia of Islam / Islam ansiklopedisi "Annaniyat"* Article, (Was translated to Turkish Language by. Adnan Adıvar etc.) , (İstanbul: M.E.B., 1993), p. 275; Look this subject, Al-Jili, *Ibid*, 1: 59

<sup>38</sup> Look, Al-Jilî, *Ibid*, 1: 59

<sup>39</sup> Ibn Sina, *Al-Sifa / Al Fannu's-sadis min at-tabiiyyat*, 2:12

<sup>40</sup> Ibn Sina, *Al-Sifa / Al Fannu as-sadis min at-tabiiyyat*, 2: 13

<sup>41</sup>Semseddin, Gunaltay, *Felsefe-i ula, isbati vacib ve ruh nazariyeleri (Haz. Nuri Çolak)*, İnsan publishing house, (İstanbul: 1994), p. 374; Yazır, *Ibid*, 8: 5814, 1: 407- 408; Ulken, Hilmi Ziya, *Varlık ve oluş*,( Ankara University publication: 1968), p. 224

Ghazali uses *Anniya / I'ness* as *kalb* (heart) or *sirru'l- kalb* (secret of heart) and says it is the truth of man; it is a thing from man which perceives, knows and describes it in this way: "It is a command of the Lord and it is a light from lights of Allah, reflected in all of God's truth."<sup>42</sup>

Some time Iqbal use *Ego* noun about God.<sup>43</sup> But this kind of use is not right according to Islamic tradition except Islamic philosophers. According to *Ibn Al-Arabî*, *self / ana* or *anniya* is using for the essences which have body.<sup>44</sup> Indeed, *Ibn Rushd* explains that the body's doing something without a self is impossible. The self makes wrath of desire, courage, and all such other acts with body. Therefore, it is impossible to separate the body from self.<sup>45</sup> For this reason Islamic scholars do not observe a difference between self and ego as in the expressed context. Nevertheless they use *self* as a spiritual and psychological reality.<sup>46</sup> Therefore self's this usage is in closeness with Jung's self concept (as seen above) and his theory of the collective unconscious due to some metaphysical characters and Freud's ego usage. Because in the *Freud* theory ego is not equated with consciousness since *Freud* argued that much of it would have to be unconscious or preconscious.<sup>47</sup> Just according to *Jung* the ego is the centre of consciousness; the self is the centre of the total psyche, including both the conscious and the unconscious. For *Jung*, there is a constant interplay between these two.<sup>48</sup> They are not separated but are two aspects of a single system.<sup>49</sup>

But in the psychology or the classical theory common usage of ego has come to mean the system of rational and realistic functions of the personality; represents a cluster of cognitive and perceptual processes.<sup>50</sup>

According to *Freud* "The blind search for satisfaction by the drives, which are given at birth and determine the nature of Id is not compatible with the nature of the

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<sup>42</sup> Ghazali, *Ihyau ulum ad-din*, 3: 3, 395

<sup>43</sup> Iqbal, *Ibid*, p. 62, 110

<sup>44</sup> Muhy ad-ddin, Ibn Al-Arabi, *Fusus al-hikem*, p. 69; Ibn Sina, *Al-Sifa / Al Fannu's-sadis min al-tabiiyyat*, 2: 37

<sup>45</sup> Atilla Arkan, *İbn Rüşş Psikolojisi (The psychology of Ibn Rushd)*, (İstanbul: İz publishing house, 2006), p. 78

<sup>46</sup> Ibn Sina, *Al-Sifa / Al Fannu's-sadis min al-tabiiyyat*, 2: 13, 22; Ghazali, *Ihyau ulum ad-din*, 3: 3; Abu Yusuf Ya'qub b. Ishaq, Al-Kindî, *Rasail al-falsafiya*, (Dar Al-Fikr Al-Arabiyya, 1953), p. 281-282; Baydawi, *Ibid*, 3: 239

<sup>47</sup> Look. Harre and Lamb, *Ibid*, p. 86

<sup>48</sup> Frager, *Ibid*, p. 58

<sup>49</sup> Frager, *Ibid*, p. 58

<sup>50</sup> Look. Harre and Lamb, *Ibid*, p. 86; Reber, *Ibid*, p. 227

*ego whose task is to register conditions, requirements and dangers in the outer world and to take them into consideration. The ego agencies in their turn are naturally, as it were, divided according to their double origin. For the ego itself is nothing other than a remodelled part which, having split off from the id, is adapted to the external world”.*<sup>51</sup>

The mechanism of *Freud* that ‘ego’ balances the desires of *Id*’s by means of rules of reason and bringing of outside world points out ‘the power of “*Mudrike*” (*Perceiver*) and “*Muharrike*” (*Mover*) that belongs to self in the theory of *Ibn Sina* (*Avicenna*).<sup>52</sup> In other words, it can be called “*mind*”. This mechanism both grasps the bad features of self as “*Mudrike*” or “*Alime*” (*Knower*), and saves the self from that feature as ‘*mover*’ or “*doer*”<sup>53</sup>. On the other hand, *Ibn Sina* implies a close approach to the *Freud*’s ideas in the issue that is power of “*muharrike*”. He says: “*Is power of Lust the same as power of Anger Compulsion / Coerce (Gadab)?*’ If the subject is “*joy*”, it follows one direction, and if the subject is “*disturbance*”, it follows the other direction. Besides, is the thing that is being fed by, growing and producing arisen out of this issue? And as an answer he says: “the difference of these actions does not require the difference in powers. Just, one power is able to form the opposites. Additionally one power can provoke different kinds of actions with different powers of ‘*will*’. Just one power can be in various actions within the form of various kinds of matters.<sup>54</sup> Likewise, *Ibn Sina*, *Farabi* and *Ibn Bajjah* are in agreement with the idea that is central in *Freud*’s theory that there is instinct of lust in the base of human behaviours.<sup>55</sup> However, it shouldn’t be forgotten that Islam thinkers conceive lust not as sexuality but only a tendency, a desire. On this point, it can be said that there is nothing that sounds strange in the explanation of reasons of human behaviours and symptoms by means of sexuality in the theory of *Freud*.

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<sup>51</sup> Freud, *The Essentials of psycho-analysis*, p. 436

<sup>52</sup> The theory of *Ibn Sina* (*Avicenna*) is this kind: *Ibn Sina* thinks that ‘self’ has an ability as *Muharrika* / ‘*Mover*’ or *Amile* / *Doer* or in other words *Mudrike* / ‘*Perceiver*’ or *Alime* / ‘*Knower*’. However, he divides ‘*Perceiver*’ into two concepts as ‘*Prompter* / *Causer*’ and ‘*Doer*’. ‘*Mover*’ can be grasped as a *Nuzuiyye* / *Cognitive*, *Appetitive* and *Savkiyya* / *Drive* when we think through the concept of ‘*Prompter* / *Causer*’. This is such a spiritual power that begins to provoke when a desirable or an avoidable picture is formed in our dreams. It has two parts. One of them is power of *lust*, and the other is power of *Anger Compulsion / Coerce (Gadab)*. The former brings about the concepts about ‘*joy*’. The latter leads one to take away from the things that can be conceived as harmful and mischief. Abu Ali, Al-Husayn b. Ali, *Ibn Sina*, *Al-Najat*, (Beirut: Dar al-Jiyl, 1992), 2: 5

<sup>53</sup> Look. *Ibn Sina*, *Al-Sifa / Al Fannu’s-sadis min al-tabiiyyat*, 2: 38-39

<sup>54</sup> *Ibn Sina*, *Al-Sifa / Al Fannu’s-sadis min al-tabiiyyat*, 2: 28-29

<sup>55</sup> Look. Abu Nasr, *Farabi*, *Al- Madinat al-fadila (translated to Turkish language by Nafiz Danisimman)*, (Istanbul: M.E.B. 1989), p. 56; *Najati*, *Ibid*, p. 216

Indeed, Freud's followers as *Carl Jung*, *Alfred Adler* and *Karen Horney* criticized Freud's excessive emphasis on sexuality.<sup>56</sup> This criticism of *Freud* and the opposition of Freud's followers show us that the scholars of Islam have a better approach to this issue.

Like these Islamic scholars Jung tended to consider this tendency as the energy of life. Jung believed that this energy served the nutrition and development of human body only after puberty this libidinal energy function is gained a heterosexual structure. As seen this opposition of Freud's followers show us that the scholars of Islam have better thinking on this issue.

In my opinion, the Qur'an supports this too: "*Enamoured are the people of the lust of (earthly) pleasures, of women and of children and hoarded heaps of gold and silver, well-bred horses, and tilled land and cattle, all (vain) goods and chattels of the life of this world, while the best of abodes is with God* " (*Al-Imran*, 3/14)

In this verse, self's inclination to the counted objects is described as lust. As told before in the section of *Nafsi Ammar*, when human being is in the time of infant his self is in the stage of Id. Nuclear self has not been formed in early development. But, after improving the skills of 'self'(ego) consciousness, ego takes the control of *Nafsi Ammar / Id*. From then on, ego opposes the desires of *Nafsi Ammar / Id* and begins to discipline it according to some concepts such as religion, morality and environment. According to Qur'an, after this point, *Nafsi Mutmainna* as the level of self and *Super Ego* shapes.

From the point of Islam tradition, this mechanism is possible when *Nafsi Lawwam* is dominated on Nafs.

But there is another aspect of the self must be to touch with it. This is bad aspect of the self. The name of it is *Egotism*.

### **3. Nafsi Lawwam / Superego:**

The third element of this map, as has been explained in the fourth definition, is *Nafsi Lawwam* as a means of *blaming evil*.

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<sup>56</sup> Look, Schultz, *Ibid*, p.485-86, 494-95, 500

As *Nafsi Lawwam* is a Nafs which keeps away from evils and removes evils from himself, it is called *Nafsi Lawwam*. As if the Nafs blames himself, for this reason, it is called *Lawwam*.<sup>57</sup>

In the verse below, *nafs* is used as heart oppressor / *Lawwam* namely as *Superego*.

*“And He also relented towards the three whose cases had been deferred. When the earth, for all its spaciousness, became constrained to them, and their own beings became a burden to them, and their nafs became a burden to them, and they realized that there was no refuge for them from Allah except in Him; He relented towards to them that they may turn back to Him. Surely, it is Allah Who is Much forgiving, Ever Merciful” (Al-Tawba, 9/118)*

Sometimes Qur'an describes Nafs as *Nafsi Lawwam*. It implies that it can be seen the nafs derives from nafs (ego) and emerges, and develops as a nafs' dimension.

Islamic scholars define *Nafsi Lawwam* as an essence that lightens with the heart's light to warn people when they are woolgathering and to make them reclaim themselves. This essence is always on the alert and shuttles between divine and the nature of the essence. Whenever woolgathering occurs from it, because of its nature, immediately it takes a divine warning and begins to censure its essence, returning from this condition by repenting to God.<sup>58</sup> Actually the verse that,

*“We created man and surely know what misdoubts arise in their hearts; for We are closer to him than his jugular vein” (Qaf, 50/ 16)*

states that God's existence within people (knowing with science) is closer than people's own essence, knows as even guardian angels who record its chaos, secret feelings transmitting in its heart, vagaries, and human behaviors, couldn't realize. According to *Zamakhshari* and *Qadi al-Baydawi* although God is free from locality, God is stated as being “closer than its carotid” as being in a slave with closeness of locality. However, this account is to state that God has a grasp of the most secret things of people as God is individually nearby the people and only God will know the most secret things in the spirit of a slave. Here it is this asset that always holds the essence under detention, warns the essence immediately against the feelings flowing

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<sup>57</sup> Al-Jili, *Ibid*, 2: 43-44

<sup>58</sup> Al-Jurjani, *Ibid*, p. 243; Abu Hizam, Anver Fuad, *Mu'cemu mustalahati al-sufiyya*, (Maktabatu Lubnan, 1993), p. 174

to the badness and the incentives stimulating it to the badness. The event that is called as inspiration is the result of such an interaction.

When we take care of Qur'an we see that it sublimates *Nafsi Lawwam* and swear on it with a state of "Nay, I swear by the self-reproaching Nafs" (*Al-Qiyamah*, 75/2) The culture of Sufism charges *Nafsi Lawwam* with a kind of auto control duty to fight with *Nafsi Ammar* too.

According to psychologists and psychiatrists *the superego* is part of mind. It is frequently characterized as an internalized code, serves as a judge or censor over the activities and thoughts of the ego. It is repository of normative constructs such as moral codes, standards of conduct, which form the inhibitions for the personality. The superego can produce unconscious feelings of guilt.<sup>59</sup> As conscience, the superego acts to restrict, prohibit or judge conscious activity, but it also acts unconsciously. The unconscious restrictions are indirect, appearing as compulsions or prohibitions. "The sufferer behaves as if he were dominated by a sense of guilt, of which he knows nothing. The superego develops, elaborates, and maintains the moral code of an individual."<sup>60</sup> In the Freudian tripartite model of the psyche *the superego* is not exactly a moral conscience. It comes out under the discipline of parents. It absorbs conflicting parental instructions.<sup>61</sup> Freud says, "*the superego is a precipitate of the child's prolonged dependency on his parents and their demands with regard to drive restriction and socialization. Thus, in every individual, the search for pleasure, for adaptation, and for morality clash each other and over and over confront each of us with the task of reconciling the irreconcilable and, all contradictions notwithstanding, to strive for inner harmony. When these efforts succeed, psychic health is assured; when they fail, we see inhibitions, symptoms, and morbidly increased anxiety-pathological manifestations*".<sup>62</sup>

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<sup>59</sup> Frager, *Ibid*, p. 26; Muckenhoupt, *Ibid*, p. 125; Reber, *Ibid*, p. 746

<sup>60</sup> Frager, *Ibid*, p. 26

<sup>61</sup> Freud, *New introductory lectures on psychoanalysis / Psikanalize yeni giris dersleri*, p. 90-91; Muckenhoupt, *Ibid*, p. 125; Duane, Schultz, and Ellen, Sydney, *A History of modern psychology / Modern psikoloji tarihi (Translated to Turkish Language by. Yasemin Aslay)*, (İstanbul: Kaknus Publishing house, 2002), p. 528-529; İham, Dilman, *Freud and human nature*, (Pitman Press, 1993), p. 120

<sup>62</sup> Freud, *The Essentials of psycho-analysis*, p. 436

But according to *Henry Murray* the discipline of parents is not enough. Superego has been formed by society, mythology and friends groups too.<sup>63</sup> In my opinion, in Muslim communities, as I mentioned before, religious faith plays most important role on superego's development. To be close to God, and the promise (of eternal bliss) and the threat (of punishment) in the Qur'an develops the qualities of *the Superego* in people's souls.

#### **4. Nafsi Mutmainna (Possessor of Serenity and Tranquillity):**

The forth element of this map, as has been explained in the fifth definition, is *Nafsi Mutmainna*, as a possessor of serenity and tranquility.

*“O serene soul! Return to your Lord well pleased and well-pleasing (to your Lord). So enter among My (righteous) servants and enter My Paradise” (Al-Fajr, 89/27-30)*

As *Nafsi Mutmainna's* adjective *the mutmainna* is from the passive form of the verb, we understand the serenity and tranquility in the self come from faith and some religiously life. Because, the Qur'an says *“Those who believe and find peace in their hearts from the contemplation of God: Surely there is peace of heart in the contemplation of God!” (Al-Ra'd, 13/28)*. In this verse, soul serenity and tranquility have been explained by similar root *itmi'nan*. The assumption underlying this is that passive verbs are not similar to active verbs. For this reality, we understand this serenity and tranquility comes from other dimensions to nafs by faith and religious life. So *al-Tahanawi* says because of *Nafsi Mutmainna* receives serenity from God, rely on Him, the name of *Mutmainna* given to the Nafs.<sup>64</sup> As *Nafsi Mutmainne* receives peace and serenity in the truth, this name has given to it. This receives the name of *mutaminna* alone when Nafs turns from evils and removes evils from him. If Nafs can not catch this dimension it doesn't receive the name of *mutminna* and remain in the level of *Lawwama*. When the Nafs throws away bad thought from its inside it receives the name of *mutmainna*.<sup>65</sup> Especially *Dhikr* (The remembrance of God) brings

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<sup>63</sup> Schultz, *Ibid*, p. 591

<sup>64</sup> Look. *At-Tahanawī, Ibid*, 4: 222

<sup>65</sup> *Al-Jili, Ibid*, 2: 43-44

relief to the suffering soul, stills the crispations of the ego (al-nafs) and polishes the mirror of the heart (al-qalb) so that it may be an undisturbed reflection of the divine.<sup>66</sup>

*Ibn Sina's* saying to being in the boundary of Shari'a and standing in its requests and making its orders is very useful in the obeying of *Nafsi Ammar* to *Nafsi Lawwam* is in this parallel too.<sup>67</sup>

Islam scholars says *Nafsi Mutmainna* is a nafs which likes goodness and worships and wants like these actions and hates badness, loathe from them. This is its characteristic behaviour as a faculty. Likewise *Ibn Taymiyyah* says when a Muslim forbidden from a prohibition, he must hate and loathe from it. Who because of his faith hates and loathes from forbidden behaviours he builds his faith in his nature. This is the dimension of *Nafsi Mutmainna*.<sup>68</sup>

Thus if this kind of behaviour has been a moral in him, this is the result of avoiding. This implies that for a man who avoids forbidden behaviours, there will be a time when forbidden things do not impulse his feelings.

Calm and peace are dominated in it and harmful impulses and Satan have no effect on nafs mutmainna. In the Qur'an, God says those to Satan:

*"You will surely have no power over My devotees: (O prophet) Your Lord is sufficient as their protector" (Al-Isra, 17/65)*

*"He does not have power over those who believe and place their trust in their Lord. His power is only over those who take him as their patron and those who ascribe equals (to God)" (An-Nahl, 16 / 99-100)*

This dimension of the essence is a dimension which is far from anxiety, the health and psychological silence actualizes exactly. There is a special importance and means of connection with God for the essence to reach that step. Only a person who connects to God with sincerity and makes serving God to the first and primary goal of his/her life may reach to that point. *Ibn Sina* says nearness's of the human nature to moderation due being in accept to some super faculty scholarly and practically and

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<sup>66</sup> Look. E. Joseph, Lumbard, *The Function of dhikrullah in sufi psychology / In knowledge is light, essays in Islamic studies to honour of Seyyed Hossein Nasr his sixty-sixth birthday*, (ABC International Group Inc., 1999), p. 252-253

<sup>67</sup> Abu Ali, Al-Husayn b. Ali, *Ibn Sina, Ahvalu al-nafs (Tahkik, Ahmad Fuad Al-Ahvani)*, (Isa Al-Babi Al-Halabi wa Surakauhu, 1952), p. 197

<sup>68</sup> Taqi ad-Din Ahmad, *Ibn Taymiyyah, Ahmed, Mecmuu fetava / Kitabu ilm's-suluk*, (Riyad: Matabiu'r-Riyad, 1381), 10: 631-632

being close in an aptness that receives some enlightenment like inspiration. The source of the obstacle state to receive divinity enlightenment is opposite being all together.<sup>69</sup> Thus this is the nafs dimension which has received revelation and inspiration from it (Al-Mâ'idah, 5 / 111; Anfâl, 8 / 29; Al-Qasas, 28 / 7; As-Shams, 91/ 7-8); For all God's nouns reflect special truth to man's soul.<sup>70</sup> This shows us that we are always in contact with the divine effect in our self depth. This is a very mystical and wonderful area. For this reason *Said Nursi* says: "*I'ness is an extremely complicated riddle and a talisman that is difficult to solve. When its true nature and the purpose of its creation are known, as it is itself solved, so will be the universe.*"<sup>71</sup>

At that point *Al Kindî* cites some parts from *Platon* and *Pisagor (Pythagoras)* by mentioning the cause of substance of 'Self' as the holy creator like in the example of the event of sun is the cause of the sunlight: *Platon* reported that in early times, pure philosophers were able to know what was passing through peoples' minds and grasped the secret of creatures with opening the doors of knowledge of metaphysics when they isolated themselves from the world and began to think and search about reality of the things. Also *Pisagor* said '*if the self leaves desirable lusts, purify itself from bad behaviours, thinks about knowledge of reality of existence deeply and searches for that, this reality will become more clear and it combines with part of light form that belongs to the Holy Creator; because of this clearness, picture of the whole existence and its knowledge appears in the 'self' as the vision of material objects in a shining mirror*'.<sup>72</sup> *Ghazali* says that since nafs belongs to the divine world, it receives some effects and perceptions from Allah and angels. These effects and perceptions appear in the heart without senses, and so it is an unknown kind because the heart (Self) is from the divine world, but senses belong to this world. For this reason, if the heart does not go far from this world it becomes a veil to see the other world. Ordinary man can not receive the effect of the divine world as only prophets receive the best effects and perceptions. After the prophets, people

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<sup>69</sup> Ibn Sina, *Ahvalu al-nafs*, p. 197- 198; Ibn Sina, *Al-Sifa / Al Fannu's-sadis min al-tabiiyyat*, 2: 38-39

<sup>70</sup> Ibn Al-Arabî, *Al-Futuhat al-makkiyya*, 1: 505

<sup>71</sup> Said, Nursi, *Sozler*, (Istanbul: Sozler Publishing house, 1979), p. 503; Said, Nursi, *The Words (Was translated by. Sukran Vahide)*, (Istanbul: Sozler Publishing house, 2004), p. 558

<sup>72</sup> Abu Yusuf Ya'qub b. Ishaq, Al-Kindi, *Rasa'il falsafiya*, (Frankfurt am Maim: Institute for the History of Arabic-Islamic Science at the Johann Wolfgang Goethe University, 1999), p. 274-276; Najati, *Ibid*, p. 26

receive the effects and perceptions according to their degrees.<sup>73</sup> *Ghazali* himself, as he relates in his autobiography, started to question all his learning and all the doctrines of religion. He rediscovered certainty after experiencing the truth directly according to the way of mystics.<sup>74</sup>

Islamic religious experience is very rich about self perception. *Muhyiddin Ibn Al-Arabi's* books are very rich especially *Al-Futuhati Makkiyya*.<sup>75</sup> *Ibn Khaldun* gives very rich information on the subject too.<sup>76</sup> Especially *Abd al-Qadir al-Jilani* is very famous in this field. He is known as "Sultan of the Saints" calling crowds to practice *dhikr*, and to practice the virtues. His poems celebrating mystical intoxication and divine love have thrilled multitudes of souls, and are recited even today.<sup>77</sup>

In this context, especially sufis and saints receive some receptions from God by observation, mortification and abstinence. They believe that man can receive some receptions by breaking nafs' inclinations and lusts;<sup>78</sup> and dhikrullah (the remembrance of God). Dhikrullah is the central rite in the spiritual method of Sufism. According to Sufism, dhikr brings the adept for being closer to God. This is a way which has many stages and which culminates in one's complete unity with God. This is achieved by curing the soul of all illnesses contracted through its absence from God, thereby reconstituting the individual in his primordial nature (Fitra).<sup>79</sup>

Sufis, following the Qur'an with heart, can gain the full knowledge of the divine nature. Furthermore, it is this "knowledge of the heart" concerning God that is the

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<sup>73</sup> Abu Hamid Muhammad b. Muhammad, Ghazali, *Kimya-i saadat*, Dar Al-Kutub Al-Ilmiyye, (Beirut: 1988), s. 135- 136; Ebu Hamid Muhammad b. Muhammad, Ghazali, *Migracu's-salikin*, (Beirut: Dar Al-Kutub al-ilmiyye, 1988), p. 104

<sup>74</sup> Look. Semseddin, Ahmad, *Mecmuatu rasail al-Imam al-Ghazali / Al-Munkiz min ad-dalal's perface*, (Beirut: Dal Al-Kutub Al-Ilmiyya, 1988), p. 17-18 ; Roger, Du Pasquier, *Unveiling Islam ( translated from the French by T. J. Winter)*,(The Islamic Texts Society, 1992), p. 142;

<sup>75</sup> Ibn Al-Arabi, *Al-Futuhati al-makkiyya*, 1. 504-505

<sup>76</sup> Ibn Khaldun, *Mukaddime*, 1: 186, 193

<sup>77</sup> Look. Roger, *Ibid*, p. 143

<sup>78</sup> Qushayri, *Ibid*, p. 84, 97-98; Seyyed Sharif, al-Jürjani, *al-Tarifat*, p. 34; İbn Al-Arabi, *Fütuhât*, 1: 37-38; Ibn Sina, *Al-Isarat wa Al-Tanbihat*, p. 185-187; Al-Kindi, *Ibid*, p. 244; Marshall G.S., Hodgson, *The Venture of Islam / İslâm'in serüveni (Was translated to Turkish Language by. Metin Karabaşoğlu)*, (İstanbul: İz publishing house, 1993), 1: 359- 363

<sup>79</sup> Look. Lombard, E. Joseph, *The Function of dhikrullah in sufi psychology / In knowledge is light, essays in Islamic studies to honour of Seyyed Hossein Nasr his sixty-sixth birthday*, (ABC International Group Inc., 1999), p. 252-253

goal of all spiritual striving in Islam. The essentials of Gnostic nature are fundamentally spiritual.<sup>80</sup>

In Sufi tradition, beyond *Nafsi Mutmainna* there are the other *nafs*' dimensions. They have been acquired by living according to the Qur'an and Dhikrullah. These are: *Nafsi Mulhima*, *Radiyya*, *Mardiyya* and *Safiyya (or Kamila)*.<sup>81</sup> In every of *nafs* dimensions; sufi receives some peculiar perceptions from God and see the divine world from different points according to these dimensions. According to Sufis, by implementing religion's rituals, orders, and dhikr, man can have an open eye in the heart as head's eye to see the divinity world.

There are a lot of sufis and saints in Islam world who are very famous in this field. About having of sense, Islam tradition is very rich. However as *Muhammad Iqbal* point out "*Modern psychology has not yet touched even the outer fringe of religious life, and is still far from the richness and variety of what is called religious experience.*"<sup>82</sup>

If *the science of psychology* is ever likely to possess a real significance in the life of humanity it must develop an independent method calculated to discover a new technique better suited to the temper of our times.<sup>83</sup> In my opinion, this *Nafs' mutmainna* dimension is not generally focused upon by Western scholars so, it is clear that Modern psychology's goal is not to lead people to higher spiritual levels, whereas Islam's final goal for man is to reach this dimension. Reaching this dimension means to meet the community that gets exactly to the meaning of Islam. This is explicitly

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<sup>80</sup> Look. Seyyed Husayin., Nasr, *The Divine Nature / In Islamic spirituality foundations*, (London: Routledge and Kegan Paul, 1: 312)

<sup>81</sup> Shamsaddin Muhammed Nuri, *Miftah al-qulub*, p. 73; Abdullah Salahi Uşşaki, *Atwar-i sab'a*, Handwriting, (Istanbul: Sulaymaniyya Library) Tahir Aga, 503/2; Abdulgaffar Ramazan, *Atwar-i Sab'a Risala*, Handwriting, (Istanbul: Sulaymaniyya Library), Lala Ismail, 746/ 9.

Although these concepts are not used in the Qur'an as *Nafs*' dimensions they are not upstart concepts totally. So *Izutsu* says: Islam produced many different systems of thought in the post-Qur'anic periods, theology, jurisprudence, political theory, philosophy, mysticism (sufism) being among the most important of them. Each of these cultural products of Islam developed its own conceptual system i.e., its own 'vocabulary', itself consisting of a number of sub-system.

In view of the tremendous and, indeed, peerless importance of the Qur'anic vocabulary as the very language of Divine revelation, it is quite natural that all the post-Qur'anic systems were deeply influenced by it. All of them, in their linguistic aspect, were in varying degrees dependent and based on the vocabulary of the Qur'an. They could grow and flourish, so to speak, only on the soil that had already been prepared by the language of Revelation. If not all, many of the key terms in these systems were supplied by the Qur'an. Toshihiko, *Izutsu, God and man in the Quran, semantics of the Qur'anic weltanschauung*, (Tokyo: The Keio Institute of Cultural and Linguistic Studies, 1964), p.45-46

<sup>82</sup> Iqbal, *Ibid*, p. 192

<sup>83</sup> Iqbal, *Ibid*, p. 194

expressed in the word Islam: It is verbal form derived from the infinitive Arabic triliteral root of *silm*, *salamet* which “*peace, security and calming*”.

On the other hand *Abraham Maslow* and *Kurt Goldstein*'s selfactualization is partly similar to *Nafs*' this dimension. Because, as pointed out of *Absar Ahmad* the Qur'an employs his own terminology in the context and has its own typical approach and typology. From the Qur'anic standpoint it can be asserted with certainty that the concept of human psyche is not purely a psychological one and has a great deal to do with the philosophical-mental problem of the essential and substantial nature of man.<sup>84</sup>

For *Goldstein* this is a motive and for *Maslow* this is a level of development. According to them, this is motivation to realize all of one's potentialities. This phrase explains the inherent tendency towards self-fulfilment, self-expression and the attainment of autonomy from external forces.<sup>85</sup> According to *Kurt Goldstein*, it is the master motive-indeed, the only real motive a person has, all others being merely manifestations of it. *Maslow* considers self-actualization to be the highest level of need. According to him, self-actualizing people distinguished far more easily the most the fresh and idiographic from the generic, abstract, and categorized. They live more in the real world of nature than in the human-made mass of concepts, abstractions, expectations, beliefs, and stereotypes that most people confuse with the world.<sup>86</sup> In *Abraham Maslow's* theory of personality, the prospect of fulfilling the highest need (meta-needs) such as beauty, goodness and wholeness, cannot arise until lower needs such as physiological deficiencies are satisfied. These also include a need for safety, love and esteem. *Maslow* believes that very few individuals achieve a degree of self actualization.<sup>87</sup> These individuals are the intellectuals, the researchers, and the scientist as *Einstein* so that that perhaps the major determinant here is intellectual power.<sup>88</sup> According to him such peak personalities live in this spiritual dimension. Because, “*such people, even the casual workaday, in their moment to-moment*

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<sup>84</sup> Absar, Ahmad, *Qur'anic concepts of human psyche* (Editor Zafar Afaq Ansari), (Islamabad: International Institute of Islamic Thought and Institute of Islamic Culture, 1992), p. 23

<sup>85</sup> Look, Harre and Lamb, *Ibid*, p. 301

<sup>86</sup> H. Abraham, Maslow, *Motivation and personality*(Revised By Robert Frager etc.), Third Edition, (Longman: 1970), p. 129

<sup>87</sup> Reber, *Ibid*, p. 677; Harre and Lamb, *Ibid*, p. 301

<sup>88</sup> Maslow, *Motivation and personality*, p.130

*business of living can be thrilling, exciting, and ecstatic. These intense feelings do not come all the time: they come occasionally rather than usually, but at the most unexpected moments”.*<sup>89</sup>

He calls the mysteries of these individuals as the peak experience. But he pointed out that it is quite important to dissociate this experience from any theological or supernatural reference, even though for thousands of years they have been linked. Because this experience is a natural experience, well within the jurisdiction of science. The theological literature has generally assumed an absolute, qualitative difference between the mystic experience and all others. As soon as it is divorced from supernatural reference and studies as a natural phenomenon, it becomes possible to place the mystic experience on a quantitative continuum from intense to mild. We discover then that the mild mystic experience occurs in many, perhaps even most, individuals, and that in the favoured individual it occurs often, perhaps even daily.<sup>90</sup>

*As a conclusion* it can be understood from the above premises that self in the Qur’an (or in Islamic tradition) is a spiritual core which can be in relation to divine world and has a improving and progress nature. It is in relations with some spiritual mechanism. They are related to the self or they are parts of self. Self, through avoiding and worshiping, has gained some dimensions. It can receive some peculiar perceptions from God and see the divinity world from different points according to its dimensions. It also denotes an abysmal decline under the oppression of Hawa and Satan.

As seen in this essay the Qur’anic conceptions, based on their etymology, can be said to be in partial compliance with scientific phrases. But it should not be forgotten that the concepts of self are metaphysical and the Qur’an is the word of God. “*Can He Who has created no know (His creation)*” (Al-Mulk, 67/ 14) Again as seen in the Qur’an explaining that the truth of self does not run counter to the evidence of science at all, this shows us that Qur’an can be a guide to science and enlighten pioneer scientists about the recognition of Nafs and its mysteries.

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<sup>89</sup> Maslow, *Motivation and personality*, p.130

<sup>90</sup> Maslow, *Motivation and personality*, p.137-138

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