

İSTANBUL BİLGİ UNIVERSITY
GRADUATE SCHOOL OF SOCIAL SCIENCES
MASTER'S PROGRAM IN CULTURAL STUDIES

TWO LANGUAGES ONE TRUTH:
SUFISM, PSYCHOANALYSIS AND THE TRUTH ABOUT THE PSYCHE

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İSTANBUL

2017

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İKİ DİL BİR GERÇEK:
TASAVVUF, PSİKANALİZ VE PSİŞE HAKKINDAKİ GERÇEKLER

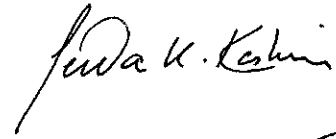
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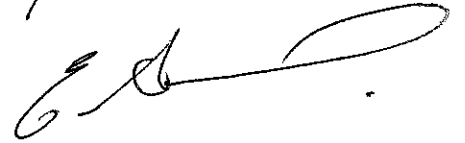
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Date:

Total number of pages:

- 1) Psyche
- 2) Sufism
- 3) psychoanalysis
- 4) mathnawi
- 5) master signifier
- 6) id
- 7) anima
- 8) self

- 1) Psife
- 2) Tasavvuf
- 3) Psikanaliz
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ABSTRACT

The fields of psychoanalysis and Sufism intersect in the human psyche. Understanding the mechanisms of the psyche and developing approaches to deal with its complications are among the aims of the both fields.

Three particular stories from the opus *Mathnawi-yi Ma'nawi* have been selected to study in this work. These include elements concerning the human psyche and the analyses made by the grand Sufi Mawlana Jalaladdin Rumi. Because the human psyche is where Sufism and psychoanalysis intersect, the phenomena behind these three stories have been formulated in psychoanalytic language, each employing the terms of different schools of psychoanalysis. Within the boundaries of these three stories it has been deduced that Sufism, restricted to the Mawlawi sense, and psychoanalysis are alternative discursive agents in the study of the psyche. What differentiates them is the fact that psychoanalysis deals with pathology whereas Sufism deals with the transpersonal side of the psyche.

As a result, it has been concluded that psychoanalysis and transpersonal models like Sufism and others are different languages, with the intrapsychic structure as their object; they should therefore collaborate to develop new approaches for a better understanding of the human psyche and to investigate new ways of treatment for its complications.

Keywords: Psyche, Sufism, desirer, path, traveler, master, sufi, knowledge of the interior, heart, spirit, soul, mind, order, psychoanalysis, Mathnawi, Ghazali, submission, Shariat, symbolic order, discourse of the master, master-signifier, phallus, point de capiton, slippage, id, ego, superego, unconscious, conscious, instinct, pleasure principle, monetheist, polytheist, associator, persona, anima, individuation, reality, spiritual eye, name of the father, no of the father, self, transpersonal.

ÖZET

Psikanaliz ve tasavvufun yolları insan ruhunda (psyche) kesişir. İnsan ruhunun işleyişini anlamak ve ruhta ortaya çıkabilecek olumsuzluklara karşı yeni yaklaşımlar geliştirmek her ikisinin de hedefleri arasındadır.

Bu çalışmada incelenmek üzere *Mesnevi-yi Ma'nevi*'den üç özel hikaye seçildi. Bu hikayeler insan ruhunun unsurları ile büyük sûfi Mevlana Celaleddin Rumi Hz.'nin bunlara ilişkin tahlillerini içermektedir. Bu üç hikayenin altında yatan gerçekler herbirinde ayrı bir psikanaliz okulu tercih edilerek psikanalitik dile aktarıldı. Yine bu üç hikayenin sınırları dahilinde Mevlevi anlamda tasavvuf ve psikanalizin insan ruhunu incelemede birbirinin yerine geçebilecek söylemler olduğu sonucuna varıldı. Aralarındaki fark psikanalizin hastahklarla uğraşması, tasavvufun ise insan ruhunun ötesine geçmeyi gaye edinmesidir.

Neticede tasavvuf gibi benötesini gaye edinen modellerin ve psikanalizin ilgi nesnesinin insan batınmaki ruhsal yapı olduğu ve bu disiplinlerin bu yapıyı konu edinmiş ayrı diller olduğu çıkarımı yapıldı. Bu sebeple psikanaliz ve tasavvuf ve benzeri modeller işbirliğine giderek insan ruhunu daha iyi anlayabilir, ruhta ortaya çıkabilecek olumsuzluklara karşı yeni tedaviler arayabilir ve yeni yaklaşımlar geliştirebilirler.

Anahtar kelimeler: Psişe, Tasavvuf, mürid, tarik, sâlik, şeyh, sûfi, ilm-i bâtın, kalp, ruh, nefis, akıl, tarikat, psikanaliz, Mesnevi, Gazali, Şeriat, simgesel düzen, efendinin söylemi, başat gösteren, fallus, düğüm noktası, sürçme, id, ego, superego, bilinçdışı, bilinç, içgüdü, haz ilkesi, tektanrı, çok tanrı, müşrik, persona, anima, bireyleşme, hakikat, basiret, babanın adı, babanın hayır, benlik, benötesi.

NOTES

The translation of the parts quoted from Arabic and Persian sources are made by me. In the Quranic translations, in case I was indecisive I considered Muhammad Asad's translation. In *Mathnawi* translations R. A. Nicholson's work has a similar use. I mostly followed the Sufi terminology that I have found in William Chittick's works. In transliterating the terminology of Arabic origin I indicated final 't's for the Turkish speakers to give an insight like basirat/basira. Pbuh and pbut are abbreviations for the prayers 'peace be upon him/them' respectively with the Arabic originals "alayh(im) al salaam'. The apostrophe has been used in transliterations for both 'hamza' and 'ayn' which does not yield any confusion.

1. INTRODUCTION

Anyone with sound insight would observe that the opus *Mathnawi-yi Ma'nawi* of Rumi contains plenty of material concerning the human psyche and its analyses. In fact, by creating such a work, Rumi aimed to form a book of essentials for his teachings about order (tariqat) which evolved later into the Mawalawi Order. I envisioned that it would contribute to formulating the phenomena behind some of these stories in psychoanalytic language as well. Basically, psychoanalysis and Sufism are both interested in the human psyche so as to understand its mechanisms and to develop approaches to deal with its complications.

Because both disciplines have a common object of interest and goal in this sense, it would be valid to consider them as alternative discursive tools for the same field. To demonstrate this point I will establish a congruence between the basic concepts of Sufism, restricted to the Mawlawi sense, and the concepts of psychoanalytic schools insofar as the two coincide. By doing so, I will be able to clarify the common ground between psychoanalysis and Sufism.

As a method three particular stories have been selected from the opus for study. I will make psychoanalytic readings alternative to those found in these stories in terms of Sufi language. As a result a congruence will be obtained between the concepts of Sufism and the concepts of psychoanalytic schools in the material present in the stories.

In conclusion, establishing a congruence between Sufi language and psychoanalytic language within the boundaries of the three Rumi stories will help us better understand the view point of Sufis in the study of the human psyche and the complications related to the psyche within their frame of approach. Reciprocally the formulation of psychoanalytic facts and related approaches to the phenomena in the stories will help us better understand where the Sufi theory stands from the view

point of psychoanalysis. It is mostly probable that such exercises of congruence would enrich both disciplines and encourage them to develop approaches to better understand the human psyche and to invent new ways of treatment for its complications.

1.1 . SUFISM

The Orientalists and the non-Orientalist Westerners and Westernized scholars developed many ideas about what Sufism is about. Apart from this, it is well known that within the Islamic tradition there is a strong stream rejecting Sufism as being a heretic movement. Here I prefer to propound an understanding of Sufism built upon the basic sources of Islam in an analytical and deductive way so as to be able to penetrate the phenomenon in its depth. Since some of the Hanbali scholars, mostly the late ones are fierce opponents of Sufism and, as Sufism is viewed by some as a teaching out of the realm of reason, I choose to trace my thoughts from the works of an eminent Hanbali scholar and maybe the most famous Sufi at a time, Shaykh Abd Al Qadir¹ Gilani (1077-1166) and partly from a rationalist (Mu'tazili) scholar Jar Allah Zamakhshari (1075-1144).

1.1.1 . A Frame for the Concept of Sufism

As Sufism emerged within Islam I thought an appropriate starting point would be the statements of scholars in the area of Islamic Jurisprudence (jurist/faqih) who are at the same time prominent Sufis. From among the first systematic books compiled about Sufism after the formative period, I considered *Ihya' Ulum al Din*, *Al Ghunya li Talibii Tariq al Haqq* and *Awarif al Ma'arif* with respective writers Imam Ghazali (1058 - 1111), Abd Al Qadir Gilani and Umar Suhrawardi (1144 -1234). These three writers were jurists, with the difference that Imam Ghazali was not an originator of any order (tariqat) unlike the other two. Because the book *Al Ghunya li*

¹ Abd Al Qadir means servant of The Almighty. That is why in the article Al I use uppercase A.

Talibii Tariq al Haqq is concise compared to *Awarif al Ma'arif* in terms of the parts related to Sufism I chose it as my referential base. What makes my preference interesting is that Abd Al Qadir Gilani was a jurist in Hanbali Madhhab to the degree that he is supposed to be the reviver of the madhhab and that is why his nick name is Muhyiddin meaning reviver of the religion.² Moreover as a prominent Sufi he was named Sultan al mashayikh (King of shaykhs) among Sufis.³

Al Ghunya li Talibii Tariq al Haqq can be translated as 'Sufficient Provision/Wealth for Seekers of Path to The Real'. Shaykh Abd Al Qadir Gilani wrote it upon the request of one of his companions.⁴ The book's name already bears some basic concepts of Sufism like talib, tariq and Haqq with respective meanings of seeker, path and The Real. The word 'ghunya' in the name of the book shows that the Shaykh intended to compose a book to make the talib (seeker) free of need of any other source since the trilateral root gh+n+y has the meaning of being free from want.⁵ Thus the shaykh's intention apparently was to make the seekers of the path to The Real have no need of any other source. This makes me think that the work is rich enough in terms of the essentials of Sufism. After I present a short biography of the Shyakh and point out his importance as a Sufi I will discuss the terms talib (seeker), tariq (path) and The Real (Al Haqq) to construct my frame.

Shaykh Abd Al Qadir was born in 1077 in a village of Gilan Province in the southwest of the Caspian Sea. As he lost his father Musa Zangidost at an early age, he was raised by his grandfather Sawma'i. In 1095, after having received permission from his mother, he left his hometown for Baghdad for his studies. He became a famous scholar, jurist and a Sufi by becoming an initiate of the Shaykh Abulkhayr

² Süleyman Uludağ, "Abdülkâdir-i Geylânî" in *TDV İslam Ansiklopedisi*, Cilt 1 (İstanbul, 1988), 235.

³ Ibn Rajab, *Kitab al Dhayl 'ala Tabaqat al Hanabila*, vol. 1, ed. Muhammad Hamid Al Faqi (Cairo: Matba'a al Sunna al Muhammadiyya, 1952), 290.

⁴ Abd Al Qadir Gilani, *Al Ghunya li Talibii Tariq al Haqq*, vol. 1, ed. Salah 'Uwayda (Beirut: Dar al Kutub al Ilmiyya, 2007), 9.

⁵ Edward William Lane, *An Arabic-English Lexicon*, Part 6 (Beirut: Librairie du Liban, 1968), 2301.

Muhammad Al Dabbas. However, after a while, he quitted all these and decided to live in seclusion ('uzlat) for a long period of time and then at the end of this period he was announced as a shaykh by Abu Sa'id Al Muharrimi. In the year 1166 the Shaykh died in Baghdad.⁶

In the first section of the fifth part of *Al Ghunya* which is a 'Book of morals for desirers from among the faithful poor (darwishes), travelers through the Sufi path' (kitab al adab al muridin min al fuqara al sadiqin salikii tariq al sufiyya) he gives a set of definitions to form his terminology of Sufism. I give a partial list below for what is essential for my analytical construction which makes use of some of his approaches.

1.1.2 . Some Basic Concepts of Sufism and Definitions

(1) Desire (irada): Attempt of the heart to seek The Real and his abandoning of all other than Him (talab Al Haqq wa tarku ma siwah). In explaining this term, Gilani states that: "If the servant abandons the worship which is for the sake of Here and-Hereafter then his desire becomes detached. Such a desire is the beginning of the path for any traveler and the name of the first abode (manzila) for any intending one."⁷

(2) Desirer (murid): To indicate the source of his definition of desire, he makes reference to The Quran: "And do not send away those who call upon their Lord morning and evening, desiring His countenance. . . ."⁸ In the Arabic original of the text the word 'wajh' has been used for countenance, which literally means 'face'. Since this is a key word to understand 'desire' I refer to the tafsir *Al Kashshaf* written by Zamakhshari (1075 - 1144) which is considered as a primary source by almost all scholars:

He praised them since they call their Lord, that is they worship, consecutively and regularly. The intention in pointing out morning and

⁶ Uludağ, "Abdülkâdir-i Geylânî" in *TDV İslam Ansiklopedisi*, Cilt 1 (İstanbul, 1988), 234-235.

⁷ Gilani, *Al Ghunya li Talibii Tariq al Haqq*, 2:269.

⁸ Surah Al An'am, ayat 52.

evening is the continuity. It has been (also) said that the meaning is that they perform the morning and the afternoon prayers. He approved their sincerity in their prayers with his word (desiring His face). By face it is meant the essence of a thing, its reality. It has been narrated that chiefs from associators (mushriks) said to The Messenger of Allah pbuh "if you had sent those slaves away from us, they meant the poor among Muslims, they were 'Ammar, Suhayb, Bilal, Khabbab, Salman and similar (may Allah be pleased with them), and the smell of their coats, because they had coats made of wool (suf)⁹ on their backs, we would sit with you and speak". . . . then the ayat 52 was revealed.¹⁰

These poor people had their desire detached and devoted to the countenance of their Lord only. So as the Shaykh points out, the desirer is the one who is like them, the one who has this sort of desire.¹¹

(3) Desired one (murad): Within the above frame, he is the one who obtained the countenance of his Lord, thus, who reached the end of the path. The Shaykh says that he is the one who reached Allah and thus has been released from the burdens of travelers on the path to Allah.¹² I understand that at this stage desirer (murid) becomes the desired one (murad).

(4) Path (tariq): The Shaykh makes a partial quote of a hadith from the famous compilation of Imam Bukhari (810-870)¹³: "Allah said: ". . . My servant keeps coming closer to me through performing extra deeds till I love him, when I love him I become his sense of hearing with which he hears, and his sense of sight with which he sees, and his hand with which he grips. . .".¹⁴ Performing extra deeds as well as obligations is the path of the traveler, he will end up in a station (maqam) where he

⁹ It is remarkable that here Zamakhshari accentuates the way the poors wore. Since one of the theories about the origin of the word Sufi is that it derives from the garment made of wool, that is suf.

¹⁰ Mahmud b. Umar Jar Allah Zamakhshari, *Al Kashshaf*, ed. Khalil Ma'mun Shiha (Beirut: Dar al Ma'rifa, 2005), 329.

¹¹ Gilani, *Al Ghunya li Talibii Tariq al Haqq*, 2:269.

¹² *Ibid.*, 270.

¹³ *Ibid.*, 270.

¹⁴ Muhammad b. Ismail Al Bukhari, *Sahih Bukhari* (Beirut: Dar Tawq al Najat, 1422 h.), hadith no: 6502.

would have achieved the countenance of his Lord. The signs of it have been described in the hadith.

(5) Traveler (salik): He is the one who travels the path described above. In the Arabic text the expression for 'keeps coming closer' is 'ma yazal yataqarrab'. As it can be easily observed the hadith is the complementary of the ayat mentioned above since as Zamakhshari pointed out there is continuity in the worship of those who desire the countenance of their Lord. Similarly in this hadith, the expression 'la yazal' means literally 'he does not cease to' or equivalently as Lane puts it 'he continues to'.¹⁵ Thus the traveler with desire is in constant motion. On the other hand the Arabic word in the text for the expression 'coming closer' is 'yataqarrab'. The trilateral root of the verb is q+r+b and has the meaning 'near'.¹⁶ The derived form from this stem which is t+q+r+r+b adds to the concept of nearness the concepts of reflexivity (mutawa'a), hardship (takalluf) and becoming (sayrura).¹⁷ Hence the traveler is the one who, with hardship, continuously moves ahead on the path to becoming closer and closer to the countenance (wajh) of his Lord.

(6) Master (shaykh): For any desirer of Allah a master is a necessity. It is rare and exceptional that a desirer is not guided by a master. It is possible that Allah might choose one among his servants and undertakes his education as with Abraham and Muhammad (peace be upon them) and Uways Al Qarani¹⁸ but what is common, usual, safe and better is the first way.¹⁹

(7) Aspirant Sufi (mutasawwif): One who tries to be a Sufi.²⁰

(8) Sufi: The one whom The Real (Allah), purified. That is why it is said that the Sufi is the one who is clear (safi) from the evils of the soul (afat al nafs), free

¹⁵ Lane, *An Arabic-English Lexicon*, 3:1278.

¹⁶ Lane, *An Arabic-English Lexicon*, 7:2504.

¹⁷ Introduction to *Al Munjid fi Al Lugha wa Al A'lam*, 41st ed. (Beirut: Dar al Mashriq, 2005), w.

¹⁸ Veysel Karani is his altered name in Turkish culture.

¹⁹ Gilani, *Al Ghunya li Talibii Tariq al Haqq*, 2:281.

²⁰ *Ibid.*, 272.

from inner wickednesses. Shaykh Abd Al Qadir gives an image to elucidate the concept: the Sufi becomes like a crystal receptacle full of pure water.²¹ It seems that the desirer becomes a Sufi; at the level mentioned in the above hadith when his Lord loves him: When He loves him He becomes his sense of hearing with which he hears, and his sense of sight with which he sees, and his hand with which he grips. When explaining the difference between the aspirant Sufi and the Sufi, the Shaykh points out that the former is a beginner, whereas the latter is the one who is at the point of arrival.²²

In brief, if a Muslim seeks the path to the Real and desires only the countenance of his Lord, he should aim for and travel on a path under the guidance of a master to attain arrival. Once arrived, this traveler is a Sufi and a desired one (murad).

1.1.3 . Origin of Sufism

How did Sufism developed in history? Since shaykh Abd Al Qadir made reference to the ayat mentioned above then the first Sufis should have been The Prophet's companions 'Ammar, Suhayb, Bilal, Khabbab, Salman and similars. The famous scholar Suyuti (1445-1505) in his book of the genre 'asbab al nuzul' (occasions of revelation) counts Saalim mawla (client of) Abu Hudhayfa among these companions as well.²³ The hadith Abu Talib Al Makki (d. 996) citing Saalim mawla (the client of) Abu Hudhayfa is striking: "Anyone who would like to look at a man who loves Allah with all his heart then let him look at Saalim."²⁴ Shaykh Abd Al Qadir comments about this love of Saalim as: ". . . his outward self is moving and behaving through the act of Allah, The Most Exalted and his inward self is full of

²¹ Ibid., 272-273.

²² Ibid., 272.

²³ Jalaladdin Al Suyuti, *Lubab al Nuqul fi Asbab al Nuzul* (Beirut: Mu'assasa al Kutub al Thaqafiyya, 2002), 114.

²⁴ Abu Talib Al Makki, *Qut al Qulub*, vol. 2, ed. Said Nasib Makarim (Beirut: Dar Sadir, 2003), 101.

Allah (who) owned power and majesty."²⁵

After the Shaykh gives the definition of a Sufi as cited above he devotes almost one and a half page to its attributes and ends with Saalim by quoting the above hadith. There is no doubt that among Sahabis there were many like Saalim. They formed prototypes of Sufis who would appear in succeeding generations.

1.1.4 . The Basis of Sufism: Knowledge of the Interior

As Imam Ghazali put it in *Ihyau 'Ulum al Din*, there occurred a subdivisive divergence in jurisprudence (fiqh) in time as knowledge of the interior and knowledge of the exterior or 'ilm al batin' and 'ilm al zahir'.²⁶ Characteristics of these two are elegantly studied by Abu Nasr Al Sarraj (d. 988) in his work called *Kitab al Luma' fi al Tasawwuf* (The Book of the Gleams on Sufism). This is one of the important Sufi texts of the formative period. In the twelfth chapter, which is called 'Demonstration of the knowledge of the interior and the statement on its validity by proof', Sarraj expands his point:

Some exoterics claim that they know nothing but The Shariat, the exoteric science that has been brought by The Book and The Tradition and also claim that there is no meaning in the words 'knowledge of the interior' and Sufism. Our claim is that The Shariat is a single discipline and a single term comprising two meanings: riwaya (transmission) and diraya (cognition). When they come together it is The Shariat that imposes the deeds which are exoteric/external and esoteric/internal. One should not make any restriction of the knowledge whether it is exoteric/external or esoteric/internal since whenever knowledge is in the heart, it is internal in it so as to take place and manifest in the tongue and whenever it takes place in the tongue it is external. Other than that, we claim that knowledge is external and internal and this is the knowledge of The Shariat that imposes the deeds and leads to those which are external and internal. The deeds of the exterior are like extremities of the body. They are worship and decrees like ritual

²⁵ Gilani, *Al Ghunya li Talibii Tariq al Haqq*, 2:274.

²⁶ Abu Hamid Al Ghazali, *Ihyau 'Ulum al Din*, vol. 1 (Cairo: Al Maktaba al Tijariyya al Kubra, -), 32-33

cleanliness (tahara), almsgiving (zakat), fasting (sawm), pilgrimage (hajj), etc.; these are the types of worship. As for decrees, they are penalties, divorce, manumission, vendition, inheritance, retaliation etc. These are all for the extremities of the body. For the deeds of the interior they are like the deeds of the heart which are stations (maqamat) and states (ahwal) like attestation (tasdiq), faith (iman), certainty (yaqin), truthfulness (sidq), sincerity (ikhlas). . . . Ayats of The Quran and news from The Messenger of Allah pbuh are evidences of the validity of each deed from these, from the exterior and from the interior. The one who knew it knew it and the one who ignored it ignored it. When we say knowledge of the interior we meant by it knowledge of the deeds of the interior which are manifested in the extremity of the interior and that is the heart. Likewise when we say knowledge of the exterior we pointed out knowledge of the deeds of the exterior which are manifested in the extremities of the exterior and they are members (organs). . . . The exterior can not dispense with the interior nor can the interior with the exterior.²⁷

1.1.5 . Faculties of the Interior

In *Ihya*, after stating that the Sciences of Shariat are among public duties²⁸, Imam Ghazali gives their related subdivisions as: fundamentals (usul), derivatives (furu'), prerequisites (muqaddamat) and complementaries (mutammimat). At the start, he lists the fundamentals as The Quran, the Tradition (Sunnah), the Consensus (ijma') and the Reports (athar) from the Sahaba (Companions), then he states what he means by the term derivatives and divides them into two: what is related to worldly interests and what is related to the interests of the Hereafter and he affirms that by the latter what is meant is the knowledge of the states of the heart. To denote better how he organized *Ihya'*, he says the second half of the book (second two volumes of four) contains all issues about the heart and the knowledge of what emanates from the heart to (the extremities of) the body in the course of worships whereas customs are

²⁷ Abu Nasr Al Sarraj, *Kitab Al Luma' fi Al Tasawwuf*, ed. Abd Al Halim Mahmud, Taha Abd Al Baqi Surur (Cairo: Dar al Kutub al Hadithiyya, Baghdad: Maktaba al Muthanna, 1960), 43-44.

²⁸ It is not a individual responsibility but rather social.

contained in the first half (the first two volumes of four).²⁹ This organization fits exactly the way Sarraj conceived knowledge of the exterior and the interior.

At the beginning of the third volume the Imam starts the subject as follows:

After we finish the first half of this book, which is about viewing what takes place in (the extremities of) the body as worship and customs (this is the knowledge of the exterior), we had promised that in the second half we would explain in detail what takes place in the heart in terms of qualities that lead to perdition and salvation which is the knowledge of the interior. Inevitably we should precede it by two books: a book on the explanation of the wonders of the attributes of the heart and its disposition, and a book on how to train the heart and improve its disposition. . . .³⁰

Before the Imam proceeds he gives a set of basic definitions for the faculties of the interior. These are the heart (qalb), the spirit (ruh), the soul (nafs), and the mind ('aql). What is remarkable here is that when he defines the heart (qalb) he excludes first its anatomical significance according to his concern, then he defines it as an entity which is the essence of a human being that apprehends, knows and cognizes. He stresses that he will not talk about the reality or the essence of the heart but its characteristics and states. When he defines the spirit (ruh) he again excludes its medical connotations as the source of aliveness and says that according to his opinion it is with the heart that a human being knows and apprehends. He continues by defining the soul (nafs) as a bipolar entity. On one side, when untrained it is an entity with the power of wrath (ghadab) and appetite (shahwat), and on the other after training, it is the human being himself who will be able to know Allah. As the fourth definition of a faculty, he states that the mind ('aql) has two significances: it is to know the essence of matters, and secondly it is an entity which is able to apprehend knowledge.³¹ So far it appears that although he talks about four interior faculties distinctively, the qualities he attributes to them indicate that he actually talks about one quadripartite entity.

²⁹ Al Ghazali, *Ihyau 'Ulum al Din*, 1:16-17.

³⁰ Al Ghazali, *Ihyau 'Ulum al Din*, 3:3.

³¹ *Ibid.*, 3-5.

To better elucidate his point the Imam uses the metaphor of hosts/armies (junud). He states that the heart has two hosts/armies: one visible with the eyes, the other only by insight (basirat). The heart is considered as the king and the hosts/armies as its domestics and subordinates. Hand, foot, eye and similar external members as well as internal ones are in the service of the heart. They are subject to it and employed by it. They are by their very nature obedient to it and they are unable to oppose or disobey it.³²

He secondly makes use of three different allegories to depict how the above defined faculties of the interior interact. I here will quote the third one which is more appropriate to the context of this study. In this one, the mind ('aql) and the soul (nafs) are shown as the subordinates (junud) of the heart (qalb) that is extant with the spirit (ruh):

The mind ('aql) is like a horseman hunting. His appetite (shahwa) is like his horse and his wrath (ghadab) the dog. If the horseman is skillful and he has a tame horse and a trained and taught dog then he merits success. If he himself is clumsy, the horse disobedient, the dog vicious then neither does his horse under him move on compliantly nor does his dog launch itself obediently at a sign from him. So he is naturally drawn to lose rather than to achieve what he seeks. The clumsiness of the horseman is like the ignorance of a human being, his lack of wisdom and low insight. The disobedience of the horse is like the superiority of the appetite (shahwa), especially the appetite for food and sex. The viciousness of the dog is like the superiority of wrath and its invasion. . . .³³

Thus the heart (qalb) reigns over the kingdom via the ministry of the mind ('aql). After he presents an idea about the mechanisms of the interior as pointed out above, he devotes two volumes, which make up half of his work, to expand theoretical details of how to train the soul (nafs) to be safe of perdition and how to manage the interior to perform good deeds to guarantee salvation.

³² Ibid., 5.

³³ Ibid., 7.

1.1.6 . Diversity in the Theory of Sufism

Author Sufis, in the above mentioned books and others, are in agreement about the constituent faculties of the interior. The heart (qalb), the spirit (ruh), the soul (nafs) and the mind ('aql) are all mentioned in The Quran and the prophetic Tradition in a way that makes it possible to deduce what the inner faculties of a human being are in order to yield internal and external outputs. Only opinions about their characteristics and how they interact varies. In *Al Luma'*, in 'The Book of Deductions', Al Sarraj opens a chapter called: 'Diversity in the deductions by the folk of ultimate reality (ahl al haqiqat) and about the significance of their knowledges and states'. He points out that:

They too have disagreements in their deductions like folk of the exterior (ahl al zahir). However disagreements in the deductions by the folk of the exterior lead to error in decree and to mistakes . . . But the disagreements among the folk of ultimate reality is also a blessing from Allah.³⁴ Since each talks in terms of his time, answers in terms of his state, refers in terms of his ecstasy so for every folk of obedience (ahl al ta'at), for every possessor of the heart (arbab al qulub), for desirers (murids) and for confidants (mutahaqqiqs) there is a benefit in their words.³⁵

Let us look at the words of Mawlana Jalaladdin in the preface of *Mathnawi-yi Ma'nawi V. 5*. He uses there three allegories to make us understand better the journey (sayr) of Sufi. The third one, which is more appropriate for our use, is as follows:

The Shari'at is like the study of medicine, the Tariqat is for following a certain diet due to medical necessities and taking medicines, and the Haqiqat is for getting eternally healthy and being freed from the first two. When a human being dies from this life, the Shari'at and the Tariqat become detached from him and only the Haqiqat remains. . . . The Shari'at is the knowledge, the Tariqat is the deed and the Haqiqat

³⁴ Al Sarraj makes reference to the prophetic tradition that goes: 'disagreements of my ummah (community) is a blessing for people'.

³⁵ Al Sarraj, *Kitab Al Luma' fi Al Tasawwuf*, 43-150.

is reaching Allah.³⁶

Here, an explanation is needed for the meaning of how the Shariat and the Tariqat become detached from the traveler (salik) of the path (tariq). The detachment takes place when the desirer dies from this life. As a consequence of this, the traveler (salik) becomes released from his burdens. This is like a person who is learning a language. He learns the grammar and vocabulary of the language, does excessive exercises to be able to read, understand, speak and write it. Once he has mastered all, close to the level of a native, the knowledge of grammar and vocabulary and all the exercises and repetitions become detached from him. At this point he becomes released from all burdens.

1.1.7 . Diversity in Tariqats

As stated above, Mawlana Rumi says that tariqat is like 'following a certain diet due to medical necessities, and taking medicines'. In the course of history, various approaches and methods emerged to cure the traveler (salik) and make him ever healthy. The Arabic word tariq with trilateral root t+r+q corresponds to the word path. On the other hand the word tariqat differs from the word tariq with an extra letter 'at' in transliteration and in the Arabic script with a particular 't' which is called 'al ta al marbuta'. Such a 't' is added to a common noun of a class to turn it into a particular member of that class. Thus tariqat is a proper path.

In the definition of master (shaykh), it was pointed out that for any desirer for Allah, a master is a necessity and it is rare and exceptional that a desirer is not guided by a master. Within the frame of Rumi's allegory it corresponds to a doctor who supervises the therapy and the treatment of the traveler (salik). To emphasize the necessity of a master the quote shaykh Gumushkhanawi (1813-1893) made from Abu

³⁶ Mawlana Jalaladdin Rumi, *Mathnawi-yi Ma'navi*, vol. 5 (Tahran: Intisharat-i Rastin, c. 2010), 717.

'Ali is remarkable: "The tree, when it grows itself without anyone implanting, leafs but does not bear fruit. Likewise the desirer (murid), when he has no master (shaykh), is confused and nothing comes out of him."³⁷

Gumushkhanawi bases the fact that tariqats are diverse or might be diverse on the famous expression among Sufis: 'The paths/orders (tariqats) to Allah, the Exalted, are numerous as the breaths of the creatures'.³⁸

Gumushkhanawi, at the beginning of the book *Jami' al Usul fi al Awliya*, the full name of which can be translated as 'The Compilation of the essentials about the saints, their sorts, attributes and essentials of all orders (tariqats), missions of the desirer, specifications of the master, utterances of Sufis, their terminology, and sorts of Sufisms', expands the list of tariqats and their prominent literatures. He, in a way, lists the widespread and institutionalized 'paths/orders (tariqats) to Allah' among numerous possibilities. Stating just the name of famous orders (tariqats) and their founders among the whole without mentioning any book from the literature will suffice here to give an idea: Naqshbandiyya by Baha Al Din Naqshband, Qadiriyya by Abd Al Qadir Gilani, Shadhaliyya by Abu al Hasan al Shadhali, Rifa'iyya by Ahmad al Rifa'i, Ahmadiyya by Ahmad al Badawi, Dasuqiyya by Ibrahim al Dasuqi, Akbariyya by Muhyiddin Ibn Arabi, Mawlawiyya by Mawlana Jalaladdin Rumi, Kubrawiyya by Najmaddin Kubra, Suhrawardiyya by Umar Suhrawardi, Chishtiyya by Mu'in Al Din Chishti, Bayramiyya by Haji Bayram Wali, etc.³⁹

Among the Sufi literature *Al Futuhat Al Makkiiya*, the work of Ibn Arabi among numerous many, and *Mathnawi-yi Ma'nawi*, the work of Mawlana Jalaladdin Rumi are the richest ones in terms of Sufi theory, practice and culture.

³⁷ Ahmad Ziyaeddin Gumushkhanawi, *Jami' al Usul fi al Awliya*, ed. Ahmad Farid Al Mizyadi (Beirut: Dar al Kutub al 'Ilmiyya, 2010), 186.

³⁸ Ibid., 343.

³⁹ Ibid., 11-12.

1.2 . PSYCHOANALYSIS

Above, it has been shown that in the formative period the term jurisprudence (fiqh) encompassed both knowledge of the exterior and interior. Later there happened a subdivisive divergence in jurisprudence (fiqh), and fiqh signified restrictively only knowledge of the exterior, whereas the divergent part, which was named later as Tasawwuf (equivalent to Sufism), denoted knowledge of the interior and related practices. By the knowledge of the interior it is intended all issues about the heart and the knowledge of what emanates from the heart to (the extremities of) the body in the course of various kinds of worship. The basic faculties of the interior are listed as the heart (qalb), the spirit (ruh), the soul (nafs) and the mind ('aql). The aim of Sufism is expressed as to train the soul (nafs) to be safe from perdition, and to manage the interior so as to perform good deeds to guarantee salvation and the countenance of Allah.

Obviously the core concept in Sufism is the knowledge of the interior ('ilm al batin). This term, devised by Muslim scholars, is seemingly broader in significance than the one Western scholars brought into use, that is, the psyche. Some of the main contemporary disciplines that bear the stem psyche in their names are: psychiatry, psychology, psychotherapy and psychoanalysis. In the following lines I will present some brief information about these disciplines and discuss how they are related to the psyche and which of them intersects with Sufism.

1.2.1 . Psychiatry

The term psychiatry first appeared in 1808. It was coined and defined by Johann Christian Reil (1759 -1813), a professor of medicine in Halle, Germany. He intended that it would be a third branch in the art of medicine beside the branches of physic (medication) and surgery.⁴⁰ He defended 'psychic' approaches to mental illness

⁴⁰ Edward Shorter, *A Historical Dictionary of Psychiatry* (Oxford: Oxford University Press, 2005), 232.

as well as the standard physical therapies of his time. By psychic or psychological methods it was meant an intervention into states of mind, ideas, feelings and desires, to alter the patient's organization of mind to heal his illness. Reil is mentioned among a set of physicians called German Romantic psychiatrists, which is referred as the 'psychic school' and which opposes the somatically oriented school which see psychiatric illness as medical illness.⁴¹

An important point worthy of notice is that with Emil Kraepelin (1856-1926) the central importance of neuroanatomy and neuropathology shifted to clinical observation, evaluation, and classification, and the phenomenological description of mental disorders. With Kraepelin, reductionist understanding of insanity with a single cause changed into mental disorders diverse in forms.⁴² Today psychiatry is a medical specialty concerned with mental symptoms caused by disorders related to the brain and mind. Psychiatry evolved so far in three phases in history: the asylum period with the dominance of biological concepts (1770-1870), the psychotherapy period (1870-1970) under the increasing influence of Freudian psychoanalysis, and the rebirth of biological psychiatry from 1970 until now.⁴³

The term psychiatry etymologically consists of *psykhe+iatreia* which means literally 'healing the soul'. In the above periodization, obviously only the middle period coincides with our concern, since if there is an illness in the mind to be treated in biological terms, this belongs to the 'external members' in the jargon of Sufis. According to them, the interior (*batin*) is a non-material world that may have physical manifestations or in other words some physical manifestations might be the result of what emanates from the interior (*batin*). Psychiatry in the sense that a Sufi might understand, or 'healing the soul', has nothing to do with biology nor medication.

⁴¹ Ibid, 117-119.

⁴² Edwin R. Wallace, John Gach, *History of Psychiatry and Medical Psychology* (New York: Springer), 393.

⁴³ Shorter, *A Historical Dictionary of Psychiatry*, 3.

1.2.2 . Psychology and the Schools

Psychology as a title first appeared in a book compiled by Rudolph Goclenius (1547-1628) which was published in 1590. This collection of texts was about animus. However it should be noted that here the term has not any modern connotation. By psychology, or the science/knowledge of the soul, the science of the animus was meant, or maybe in the usages of others the anima, and contextually there was no new approach to the usage of the word psychology until a new definition arose.⁴⁴ By definition, animus is the rational spiritual soul, whereas anima is the soul that generates life. Interestingly Ghazali's definition of the soul (nafs) has more in common with the animus.

Now I will briefly talk about German and American schools and the Cognitive School of psychology. At the beginning of the nineteenth century Kant made the claim that psychology cannot be a science since no experiment or measurement is applicable to logical processes. But by the middle of the century new methods from the natural sciences were imported to study mental phenomena. It was Wilhelm Wundt (1832-1920), the German physician, who brought the ideas of British empiricists and German scientists together to found first the science of psychology.⁴⁵

Wundt is the founder of psychology as a formal academic discipline. He is the establisher of the first laboratory, editor of the first journal of psychology, and the pioneer of scientific experimental psychology. According to him, psychology is the science of conscious experience that must be carried out by the examination of one's own mental state.⁴⁶ Wundt's goal was to determine the elements of thought by the method of experimental introspection and to discover how they result as complex mental experiences when combined. According to him mental experiences are of two

⁴⁴ Fernando Vidal, *The Sciences of the Soul: The early Modern Origins of Psychology*, trans. Saskia Brown (Chicago: University of Chicago Press, 2011), 47-52.

⁴⁵ Duane P. Schultz, Sydney Ellen Schultz, *A History of Modern Psychology* (Belmont, CA: Thomson/Wadsworth, 2008), 86-87.

⁴⁶ *Ibid.*, 90-98

types: sensations and feelings. Because attention in humans depends on their wishes, his theory is referred as voluntarism.⁴⁷ The dominance of Wundt lasted only a short time despite his pioneering status. With the rise of other laboratories and researchers, approaches in this new field diversified. Although their views varied, Wundt, Ebbinghaus, Brentano, Stumpf and others had the common goal of developing an independent scientific field namely psychology.⁴⁸

Gestalt psychology emerged in Germany as a reaction to Wundtian and behaviorist schools. The Gestalt psychologists accused the Wundtian school of focusing on parts but missing the summation, that is, the whole; and they criticized the behaviorists for neglecting the value of consciousness. The founders of the movement are the students of Carl Stumpf: Max Wertheimer (1880-1943), Kurt Koffka (1886-1941) and Wolfgang Köhler (1887-1967). The Gestalt, different from Wundt and Titchener, focuses on conscious experience phenomenologically.⁴⁹ But like other schools Gestalt psychology's basic aspects have been absorbed by modern psychology, therefore it holds no significant position anymore.⁵⁰

When Wundt's student Edward Titchener (1867-1927) could not find what he was expecting in England, his country, he moved to the United States to teach psychology at Cornell University. He developed Wundt's ideas further to establish a new school of psychology he called structuralism. Wundt was interested in the synthesis of the elements of conscious experience through apperception but Titchener's view was that the fundamental task of psychology should be to determine the structure of consciousness by analyzing its components.⁵¹ It is remarkable to note that Wundt's legacy in terms of his ideas are still extant in modern psychology but

⁴⁷ B. R. Hergenhahn, Tracy Henley, *An Introduction to the History of Psychology* (Belmont, CA: Wadsworth Cengage Learning, 2014), 274.

⁴⁸ Schultz & Schultz, *A History of Modern Psychology*, 118.

⁴⁹ *Ibid.*, 366-396.

⁵⁰ Hergenhahn & Henley, *An Introduction to the History of Psychology*, 462.

⁵¹ Schultz & Schultz, *A History of Modern Psychology*, 121-132.

there is almost no trace of Titchener.⁵²

American psychologist William James (1842-1910) with his new definition of the discipline as 'the science of mental life, both of its phenomena and their conditions' anticipates the functionalist school. However the founders of the school never intended to start a new school of thought. This was a reactive movement to the limitations of the Wundtian understanding of psychology. The evolved principles of the school are stated by Harvey Carr (1873-1954) as: the subject matter of psychology is mental activity, with processes like memory, perception, feeling, imagination, judgment and will; and the function of mental activity is to manage experiences to determine one's actions. From structuralism to functionalism we see that the emphasis shifted from elements and content of consciousness to mental processes. By 1925 the above approaches were widely accepted and the school was forming mainstream psychology.⁵³ Interestingly there was an attempt by functionalists to make psychology a practical science rather than a pure science. Moreover they wanted to expand the discipline to cover animals, children, and abnormal humans too.⁵⁴

Although the discipline was named psychology, that is the science/knowledge of the soul, at this phase of history the focus was on consciousness. However in succeeding years it would be shifted to the concept of behavior. American psychologist John B. Watson (1878-1958) is the founder of the behaviorist school of thought in psychology. Watson's point of view was that psychology should restrict itself to the objective study of behavior. The subject matter of the discipline should be the elements of the behavior, with the objective descriptions of the acts with no subjective or mentalistic terminology.⁵⁵

⁵² Hergenhahn & Henley, *An Introduction to the History of Psychology*, 263.

⁵³ Schultz & Schultz, *A History of Modern Psychology*, 181-211.

⁵⁴ Hergenhahn & Henley, *An Introduction to the History of Psychology*, 322.

⁵⁵ Schultz & Schultz, *A History of Modern Psychology*, 296-311.

After Watson, the behaviorist school was developed by scholars like Skinner, Bandura and Rotter. The latter two, different from Watson and Skinner, inserted the cognitive approach into the theory. They assumed internal cognitive processes as part of the subject matter of psychology whereas the radical scholars confined themselves only to external states.⁵⁶ In this stream of thought we see only Bandura and Rotter who developed an interest for the interior.

The cognitive psychology movement has its roots the 1950s. It began with the reconsideration of the mentalistic and cognitive processes. Cognitive psychology does not deny behavior but consider mental precesses parallel to it. It is interested in the mind's structure and organization in experience. Another point is that external stimuli are arranged creatively by the individual and the individual is not a passive responder.⁵⁷

The fact that the behaviorist approach was unable to explicate language production, and the analogy of the human mind to a computer are behind the reappearance of cognition.⁵⁸

The difference between contemporary psychology and psychology in the time of the great schools is that today, despite dissimilar views, a climate of coexistence and eclecticism is prevalent.⁵⁹ Another remarkable issue is the partial overlapping of medical psychiatry and clinical psychology. This resulted in the resistance from medical psychiatry by not sharing the privileges of prescription and not certifying any clinical psychologist.⁶⁰

⁵⁶ Ibid., 360-361.

⁵⁷ Ibid., 494-505.

⁵⁸ Allan Tasman et al., *Psychiatry* (Chichester, West Sussex: Wiley Blackwell, 2015), 436.

⁵⁹ Hergenhahn & Henley, *An Introduction to the History of Psychology*, 609.

⁶⁰ John D. Greenwood, *A Conceptual History of Psychology* (New York: Mc Graw-Hill Higher Education, 2009), 599.

1.2.3 . Emergence of Psychoanalysis

It would be meaningful to point out the relations between psychology, psychoanalysis and psychiatry at this point. Psychology's first focus was on conscious experience but later this shifted to behavior. Although Wundt, Titchener and James noticed the existence of unconscious processes, they left it outside for the sake of their limitations. The concept of the unconscious mind does not stem from academic nor from experimental psychology but from clinical practices of scholars who developed the psychology of the unconscious. Their involvement was to understand the causes of mental illness.⁶¹ In contrast, academic psychology had mostly banned psychoanalytic doctrine with the exception that some of Freud's ideas were appearing in American psychology textbooks. In time, psychology incorporated Freudian concepts and imported them to the mainstream.⁶² As mentioned above, the middle period (1870-1970) of psychiatry was under the increasing influence of Freudian psychoanalysis. In the 1920s its self-concept turned to psychoanalysis but not psychopharmacology. In post-1970s nosologic and psychopharmacologic factors distanced psychiatry from the psychoanalytic paradigm.⁶³ From the very beginning, psychoanalysis distinguished itself from mainstream psychology in terms of its goal, subject matter, and methods. The subject matter was designated as psychopathology or abnormal behavior and primarily the method was clinical rather than experimental.⁶⁴

Sigmund Freud (1856-1939), the originator and the founding father of psychoanalysis, had considerable impact on the fields of psychiatry and abnormal psychology during their developmental phases. He was born in Moravia, a province of the Austro-Hungarian Empire in 1856. After a couple of years, his family moved to

⁶¹ Hergenhahn & Henley, *An Introduction to the History of Psychology*, 491.

⁶² Schultz & Schultz, *A History of Modern Psychology*, 437-438.

⁶³ Shorter, *A Historical Dictionary of Psychiatry*, 5-8.

⁶⁴ Schultz & Schultz, *A History of Modern Psychology*, 401.

Vienna where Freud lived until 1938, the year he was forced by Nazis to flee to London. He joined the medical school in 1873 and received his medical degree in 1881. By then he had started work on brain damage which continued until 1885, the year he visited Charcot's clinic.

Being greatly impressed by Charcot's treatment of female hysteria and his method of hypnosis, and intrigued by Janet suggesting that repression of memories and traumatic events in an unconscious personality produce hysteria, Freud became interested in conversion hysteria, quitting his habit of treating it by neurophysiological analysis.⁶⁵

He did not continue his academic career, rather he started private practice as a psychiatrist-neurologist. However his academic interests did not cease and, in 1895 he published *Studies in Hysteria (Studien über Hysterie)* together with doctor Josef Breuer (1842-1925). In the following year, in a paper published in French, for the first time he used the term 'psychoanalysis'. The launching of psychoanalysis as a doctrine was with his book *The Interpretation of Dreams (Die Traumdeutung)* in 1900. In 1902 Freud established the Psychological Wednesday Society which started psychoanalysis as a movement. In 1908 it transformed into the Vienna Psychoanalytic Society, a more formal foundation, and the first international congress of psychoanalysis was held that year in Salzburg. A second congress followed in 1910 in Nuremberg, and a third in 1911 in Weimar. That year Alfred Adler left the Society, followed by Carl Jung's defection in the following year.⁶⁶ Freud, being afraid of such separations, formed an inner circle of loyal disciples to maintain the purity of his psychoanalytic theory.⁶⁷

⁶⁵ Greenwood, *A Conceptual History of Psychology*, 578-579.

⁶⁶ Shorter, *A Historical Dictionary of Psychiatry*, 109-110.

⁶⁷ Hergenhahn & Henley, *An Introduction to the History of Psychology*, 504.

1.2.4 . Psychoanalytic Schools

Freud in his early theory conceptualized the conscious, the preconscious and the unconscious. He later expanded them into id, ego, and superego. In the personality the id is the generative force containing all the instincts. It is entirely unconscious and the pleasure principle governs it. The id is after the immediate gratification of need when it arises. Libido is the name of the collective energy associated with the instincts.

The ego is the coordinator between the id and the physical world whereas the superego is developed by restrictions. This forms the moral side of the personality.⁶⁸ This is very much like the concepts of Sufism: soul (nafs)/id, heart (qalb)/ego and spirit(ruh) /superego. This congruence-like resemblance and others between the theory of Freud and Sufism will be examined in following parts of this study. These concepts and others like the life and death instincts—which evoke Ghazali's binary of appetite (shahwat) and wrath (ghadab)—and anxiety, ego defense mechanisms and psychosexual stages are basic concepts of Freud's psychoanalytic theory. The inner circle Freud formed with the rise of controversies fragmented to give birth to new schools. In the following lines I will present some brief information about some eminent psychoanalytic schools that emerged after Freud.

Anna Freud (1895-1982), daughter of Sigmund Freud, began the analysis of the ego for its own sake and others followed her to form the school of ego psychology. The ideas she developed begins with child analysis.⁶⁹ Her contribution to the theory was that she expanded the role of the ego besides the id. Ego psychology was the primary form of psychoanalysis between the 1940s and 1970s in America. Its success is due to its translational efforts, the redefinition of Freudian notions in a simplified way and the encouragement of experimental investigation of

⁶⁸ Ibid., 505.

⁶⁹ Ibid., 516-517.

psychoanalytic hypotheses.⁷⁰

Two figures of Object Relations Theories are Melanie Klein (1882-1960), who like Anna Freud is a leading figure in child analysis, and Heinz Kohut (1913-1981). Instead of focusing on the instinctual drives like Freud, the theorists focused on the relationship between self and objects. Their emphasis was on the influences of the environment on personality and especially within mother-child interaction.⁷¹

Carl Jung (1875-1961) was born in Switzerland. He studied medicine in Basel and continued his studies with Pierre Janet. He became familiar with the *The Interpretation of Dreams* and the theory of Freud and having seen its effectiveness clinically a correspondence started with Freud which lead to their meeting in Vienna. The two traveled to the United States for a series of lectures. In time, Jung distanced himself from some ideas of Freud and eventually in 1912 the correspondence stopped. In 1914 the relationship between them was over although Freud had previously nominated Jung as the first president of the International Psychoanalytic Association.

The disagreement between Freud and Jung begins with the difficulties arising in the theory of libido. While Freud was defining libido as a sexual energy Jung was seeing it as a creative life force. Basic concepts of Jungian psychoanalysis are individuation, the personal and collective unconscious, archetypes, persona, anima and animus, shadow, self-actualization, introversion, extroversion, causality, synchronicity, and dreams. Even though many evaluate Jung's theory as containing spiritualism and mysticism therefore being unscientific, it is still popular in psychology.⁷² Jung's own theory is called 'analytical psychology', which differs from Freudian theory mainly by assigning no role to infant sexuality and locating the 'collective unconscious' to the center.⁷³

⁷⁰ Schultz & Schultz, *A History of Modern Psychology*, 450-451.

⁷¹ Ibid., 451.

⁷² Hergenhahn & Henley, *An Introduction to the History of Psychology*, 518-521.

⁷³ Greenwood, *A Conceptual History of Psychology*, 150.

Alfred Adler (1870-1937) was born in Austria in a suburb of Vienna. After he obtained his medical degree he became familiar with the ideas of Freud through *The Interpretation of Dreams*. He was invited to join the Vienna Psychoanalytic Society after he issued a paper where he defended Freud's theory. In 1910 he became the president of the society. In time, the differences grew between Freud and Adler and finally after nine years of collaboration they split and never met again. In 1926 Adler made a visit to the United States where he decided to reside by 1935. The main concepts of Adlerian thought are inferiority and compensation, worldviews, lifestyles, and the creative self. He rejected the Freudian concept of repressed memories and traumatic experiences. Instead he posited that once the individual creates his worldview, final goals, and a lifestyle all experiences are interpreted relatively.⁷⁴ He called this 'social interest' and, with the above frame, Adler's theory of personality is called Individual psychology.⁷⁵

Karen Horney (1885-1952) was born in Hamburg, Germany. She studied medicine in Freiberg, Germany. After completing her degree in 1913 she started her psychoanalytic training at the Berlin Psychoanalytic Institute. In 1918 she began practicing as an analyst and teaching psychoanalysis which lasted until 1932. In 1934 she moved to New York to train analysts at the New York Psychoanalytic Institute. During this time her ideas began to differentiate from the Freudian school. Eventually in 1941 she resigned from the institute to establish the American Institute for Psychoanalysis where she continued her activities until her death in 1952.⁷⁶ She is known as the initiator of feminist psychoanalysis. She denied theories like 'penis envy' and argued that women's problems are due to their oppressions. She had contrarian views, as a follower of Freud, in issues related to women. She viewed personality change as continuous, not shaped to its final state at the end of infantile

⁷⁴ Hergenhahn & Henley, *An Introduction to the History of Psychology*, 521-523.

⁷⁵ Schultz & Schultz, *A History of Modern Psychology*, 462.

⁷⁶ Hergenhahn & Henley, *An Introduction to the History of Psychology*, 523-524.

stage.⁷⁷

Jacques-Marie Emile Lacan (1901- 1981) was born in Paris. He studied medicine and in 1927 he started clinical training in psychiatry. In 1932, Lacan published his doctoral dissertation *On paranoid psychosis in its relations to the personality* and a copy of it sent by him to Freud was acknowledged by Freud. He presented his famous paper on the mirror stage to the fourteenth congress of the IPA in 1936. In 1938 he became a full member of the Société psychanalytique de Paris (SPP) and in 1953 its president. But soon he resigned and joined the Société française de psychanalyse (SFP) which had been recently established. The same year he lectured in SFP on 'the symbolic', 'the imaginary' and 'the real'. Again in 1953 he started his seminars in Hôpital Sainte-Anne, which would continue for twenty-seven years. Because of the pressures of the IPA on SFP to terminate Lacan's training activity, Lacan resigned from SFP in 1963. In 1964, he founded Ecole Freudienne de Paris (EFP). In 1980 EFP was dissolved by Lacan due to internal disputes and Cause freudienne was founded. That year, to replace the Cause freudienne the Ecole de la cause freudienne was created, which dissolved when Lacan died.⁷⁸

Some of the key concepts of Lacanian psychoanalysis are the imaginary, the symbolic and the real (which constitute the three orders), the mirror phase, the subject of the unconscious, the subconscious structured like a language, the phallus, fantasy, jouissance, and sexual difference.⁷⁹ Since Freud, Jacques Lacan is arguably the most influential psychoanalyst; his work has transformed psychoanalysis both in terms of theory and clinical practice. He developed a whole new psychoanalytic language and his impact continues in diverse areas from literary criticism to philosophy.⁸⁰

⁷⁷ Shorter, *A Historical Dictionary of Psychiatry*, 109-309.

⁷⁸ Dylan Evans, "Chronology," in *An Introductory Dictionary of Lacanian Psychoanalysis* (Taylor&Francis e-Library, 2006), xix-xxii.

⁷⁹ Sean Homer, *Jacques Lacan* (Taylor&Francis e-Library, 2005), 13.

⁸⁰ Evans, *An Introductory Dictionary of Lacanian Psychoanalysis* , i.

1.3 . COMPARATIVE REMARKS

In the above analysis it was concluded that Sufism is a subdivisive branch of Islamic jurisprudence and its goal is mastering the management of the interior to perform deeds. On the other hand, I conceive psychology, psychoanalysis and psychiatry like three different zones in one locus, adjacent but not unified. At one point clinical psychology merges with biological psychiatry and at an other psychoanalytic theory forms a part of the field of psychology even though it diverted from it. Thus I can state that psychoanalysis is a subdivisive, divergent part of psychology. This statement is made to draw attention to the parallelism between the status of Sufism within Islamic Jurisprudence and the status of psychoanalysis with regard to psychiatry and psychology.

In Islamic discourse, on one hand there is the Shariat which is seen falsely, as Ghazali insists, as knowledge of the exterior ('ilm al zahir). On the other, there is the tradition of pietists and renunciants (abids and zahids) focused on the deeds related to the heart (qalb), and there is Sufism insisting that the knowledge of interior ('ilm al batin) is of vital importance to perform the deeds of the Shariat which are related both to the exterior and the interior. This situation is very much like the situation of psychiatry, psychology and psychoanalysis. Those who restrict the Shariat to only the exterior and psychiatrists consider themselves the privileged ones. Like pietists and renunciants claiming that they are within the limits of the Shariat, psychologists see psychology as part of psychiatry. Psychoanalysts, although accused of being non-scientific, think that they are at the core of psychology, like Sufis accused of being outside of Shariat but thinking that they are at the core of it.

Another parallelism is that the founders of orders (tariqats) are mostly Islamic legal theorists (mujtahids), faqihs (jurists) and scholars in knowledge of the exterior ('ilm-i zahir), and the majority of the founders of psychoanalytic schools studied medicine before they were engaged into psychoanalysis. Furthermore, I see the

diversity in psychoanalytic schools parallel to the one with orders (tariqats), since both schools and orders (tariqats) have their own clinical methods to treat the interior of their 'patients'. There is one remarkable difference between Sufism and psychoanalysis: Although orders (tariqats) and psychoanalytic schools are diverse in terms of treatment, in terms of theory the orders are bound by a metatheory-like set of principles as The Quran and the Prophetic tradition and are thus almost uniform in theory, whereas the psychoanalytic schools are not uniform in theory so far.

The following three stories are taken from the *Mathnawi-yi Manawi* of Jalaladdin Rumi. The reason is that as a Sufi master he is among the most productive ones. His style being mostly allegoric, the material in his work is quite suitable for psychoanalytic approaches. This way, the Sufi language within this work will be mostly confined to Mawlawi teachings. This preference will not weaken my construction since Mawlawi teachings that will be considered here are not about order (tariqat) practices but particular order (tariqat) theories and essentials, which are not divergent with regard to the orders (tariqats). The divergence emerges mostly in the education guidance and treatment methods of the masters (shaykhs).

These three stories are analyzed by the Shaykh in terms of Sufi language. I will make psychoanalytic readings to build a conceptual correspondence between psychoanalysis and Sufism. Within the frame of the three stories I will build a congruence-like parallelism between the two disciplines and I will compare the two languages in terms of their descriptive ability.

2 . STORIES

Mawlana Jalaladdin Rumi was born in Balkh, a province of today's Afghanistan, on September 30, 1207. Due to the invasion of Mongols, his family left their homeland and settled in the end in Konya. Mawlana Rumi lived the rest of his life this city and died on December 16, 1273.⁸¹ He produced two major poetic works. One is *Diwan-i Kabir*, which contains more than 40,000 verses of lyric poems about divine love. and the other is *Mathnawi-yi Ma'nawi*, which is organized into six books and contains more than 25,000 verses about Sufi teachings. Mawlana started telling *Mathnawi* upon the request of his murid Husamaddin Chalabi and completed it within fifteen years. The language he chose is the Dari dialect of Persian, which is still spoken in Afghanistan. His literary style is uncomplicated, improvisatory and partially fused with traditional Sufi jargon.

But first of all, why does Mawlana Jalaladdin Rumi prefer allegoric stories like the following to explicate his teachings? Why does not he construct his views the way Imam Ghazali did in his *Ihya*? Let us remember that although Ghazali extended his views analytically and in a constructive way, in the matters related to the interior (al batin) he preferred an allegoric style as well. This is a crucial point I will discuss in the congruences part of this study. The answers come from the Andalusian Sufi Ibn Arabi (1165-1240).

Ibn Arabi regards the matter in a reverse way. People tend to think as if there is a reality, and to describe this reality people prefer using either literal or figurative languages. Ibn Arabi considers what others take as reality as an allegoric model of reality and he proposes an approach to transcend this allegory. According to him, life events in the Here are a dream and its interpretation or significance will be found in the Hereafter. In this life when we sleep we have dreams, and Ibn Arabi thinks these

⁸¹ William Chittick, *The Sufi Doctrine of Rumi* (Bloomington, Ind.: World Wisdom, 2005), 3-4

are allegoric images of the Hereafter's reality reflected to us. In this sense, the life dreams we have are coming from the Hereafter and they are imageries about the real significances of worldly events.⁸²

Within this perspective Mawlana tells us allegoric stories as 'significances of life events' in the Hereafter, and then he interprets or transcends life events with the aid of this allegoric tool to expose his teachings to us. In this sense we can evaluate psychoanalytic models as allegoric constructs in the search of possible facts behind life events.

2.1 . STORY OF A PRANKSTER AMONG WOMEN⁸³

In his *Mathnawi* Mawlana Rumi⁸⁴ tells a story (hikayat) with the title 'The story that a prankster put on the chador and sat among women during preachment and did something. A woman noticed that he was a man and screamed out loud.' This story is not unique; there are other bawdy stories among the hundreds of stories in the book. When some readers of *Mathnawi* encounter such bawdy passages in the text they feel uncomfortable. They cannot fathom why such stories have been found appropriate for such a spiritual book. But such things can be found in psychoanalytical texts, and during therapies similar things emerge with patients as well. The story mentioned above starts at verse 3325 in the volume 5 (daftar-i panjum):

- 3325 There was a preacher, quite distinguished in eloquence,
Under whose pulpit men and women gathered
3326 A prankster went (forward), made up in chador and veil
Sat down unnoticed among women

⁸² Muhyiddin Ibn Arabi, *Al Futuhat al Makkiyyah*, vol. 1 (Egypt: Dar al Kutub al Arabiyya al Kubra), 207-208.

⁸³ Rumi, *Mathnawi-yi Ma'nawi*, 5:860-861.

⁸⁴ Mawlana means 'our lord', 'our master' in English and 'efendimiz' in Turkish. Rumi means 'of the Roman land' or equally for that portion of the land 'from Anatolia'. However Mawlana was born in the city of Balkh therefore sometimes he is referred as Balkhi.

- 3327 An inquirer asked the preacher in secret
 "Does pubic hair mak salat incomplete?"
- 3328 The preacher replied, "If the pubic hair gets long
 Then it becomes a makruh in salat⁸⁵
- 3329 Shave it off either with lime or razor
 So that your salat may be perfect and nice".
- 3330 The inquirer asked, "What is the restriction
 For the limit of the length before my salat falls short?"
- 3331 He answered: "If it gets as much as a grain of barley in length
 Then ,O inquirer it is obligatory to shave it off".
- 3332 The prankster said: "Quick, sister,
 Check my pubis, they are exactly that much!
- 3333 For the consent of God, stretch out your hand
 They have reached the degree of makruh".
- 3334 She put her hand into the man's shalwar
 And his dick hit the woman's hand.
- 3335 Right at the moment she uttered a loud scream; whereupon
 The preacher remarked: "My speech has touched her heart!"
- 3336 (The prankster) retorted: "Nope, it did not touch the heart,
 It touched the hand!"⁸⁶ Woe if it had touched the heart, O wise one!
- 3337 A bit touched the hearts of (Pharaoh's) sorcerers
 Staff and hand became one for them
- 3338 O sir, if you take the staff away from an old man
 He would be hurt more than was that group hurt from hand and foot.
- 3339 Their cry of 'There is no hurt' reached the heavens "Hurry,
 Cut (them off), for the soul would be freed of the agony of death.
- 3340 We have come to know that we are not this body.
 Beyond the body through God we are living."
- 3341 Blessed is the one who came to know his self.
 In eternal serenity he built a palace.
- 3342 A child cries after walnuts and raisins.
 For the wise these are quite simple things:
- 3343 For the heart, walnuts and raisins are just corpses.
 How can a child attain the knowledge of men?
- 3344 Whoever is veiled is indeed a child,
 A true man is the one who is beyond all doubt.
- 3345 If anyone were to be a man by beard and testicles,
 Beard and hair would be enough for every goat!

⁸⁵ Salat, its Turkish is namaz borrowed from Persian.

⁸⁶ From this point on Mawlana Rumi starts talking to the addressee.

- 3346 That goat is a bad leader, soon
 He leads companions before the butcher.
- 3347 He combed the beard as if to say: 'I am the foremost!'
 Yes, you are the foremost, but only toward death and grief!
- 3348 Hurry, choose a course and leave the beard aside,
 Leave aside this 'we' and 'I', and this inversion
- 3349 So that you might become like the scent of rose for the lovers
 Their leader and guide to the rose garden.
- 3350 What is the scent of rose? The breath of mind and reason,
 Sweet guide of the road to the Eternal Kingdom.⁸⁷

2.1.1 . Mawlana Analysis Reformulated

The story at the beginning of this passage tells us the significance of a wordly dream. This is the direct implication of viewing it from Ibn Arabi's perspective. Since we talk about a dream, we should transcend its figurative language to understand what it signifies. Thus we should examine Mawlana's linguistic style and selection of words closely for the interpretation.

He devised the above passage in two parts: the prankster's scene interrupted by the voice-over (verse 3336) and the remaining half. The first half is the story part to be used as an interpretive tool to understand the significance of what is narrated in the second half. This interpretive story is in short the story of a the prankster who deceived the woman to make her touch his penis. This ended up with her reaction as she screamed loudly. The preacher thought that the scream was due to his speech that touched her heart. However the prankster, by making a pun, corrected the preacher, saying that it touched the hand, meaning his penis.

Mawlana Rumi essentially does not consider the imagery in the story but its reverse. In general, the stories in *Mathnawi* are followed by the analysis made by Rumi. In this case he, as a voice-over, surprisingly poses a question which is implicit in the interjection: woe if it had touched the heart! In fact this is an operative question

⁸⁷ A transcription of the original text can be found in the Appendix.

posed by him to reverse the problem. Even so, the constituent parts of the story as such give us the instrumental elements we need to consider the reverse case. As is seen in the story, the constituent elements of our interpretive tool are the prankster, the woman, the touch, the penis, and the hand. By stating the reverse problem, the set of elements through which the analysis will be carried out turn out to be the prankster, the woman, the touch, the penis, and the heart. This is valid only if Rumi follows the pun made by the prankster. Otherwise the set of elements would be the preacher, the woman, the touch, the speech, and the heart. Anyhow, both of the two sets are equivalent to each other in terms of their allegorical function. This equivalence, that is 'the penis' and 'the speech', will be discussed through the Lacanian analysis offered alternatively below.

After the story, Mawlana Rumi cites a historical event based on a Quranic narration. This is the wordly event he intends to analyze. In this historical event, Pharaoh orders his servants to organize a contest between his sorcerers and Moses pbuh. In this contest Moses' staff devours the sorcerers' magic ropes and staffs. This victory results in the devotion of the sorcerers to Moses and their rejection of Pharaoh's authority. The interpretive story was about problematizing a negative case whereas this event is an example of the reverse case. When we consider the historical event and the negative formulation of the problem, the equivalent pairs that constitute the analogy are the prankster/Moses, the woman/the sorcerers, the hand/the heart, the penis/the staff and the touch (physical)/touch (figurative). The equivalence here is in the sense that the pairs are formed via an operative mirror that reversed the problem.

The common theme between the story and the historical event is submission. The interpretive story is about denial of submission but, since this is narrated operatively, in its reverse case it turns to be about approval. In the second half of the passage Mawlana gave two historical examples of submission to interpret. In the case of Moses replaced by Pharaoh, the story that has been negatively stated at the

beginning fits the historical event narrated in The Quran..

The submission theme stated above reminded me of the Hegelian concept of 'the dialectic of the master and the slave' the way Kojève transmitted it to Lacan. In fact the generality of the story already evokes the language developed by the French psychoanalyst Jacques Lacan and might be a rich source for finding interpretive tools from the view point of psychoanalysis. Seemingly, this Hegelian concept will constitute a bridge for me to shift to the interpretive language of Lacan. In the German original of *The Phenomenology of the Spirit* Hegel used herrschaft/knechtschaft for the pair of master/slave. Although the suggestion that the pair should be translated as lordship/bondage has been accepted as more proper, the degrees of submission that would change the terminology do not affect the Mawlawi analysis, as will be seen below.

I continue reformulating the analysis of Rumi by translating the word 'submission' into Arabic. Edward William Lane gives its equivalent as 'islam'.⁸⁸ The fact that the hearts of Pharaoh's sorcerers were a bit touched was enough to make them declare their submission (islam) to Moses. Consequently they became submitters or, equivalently in Arabic, 'muslims'. What is striking here is that the submission (islam) takes place via hearts, in the interior (batin). This is compatible with the Islamic and Sufi understanding of Submission (Islam). Hence this is the correspondent life event of 'what if it had touched the heart?'

Remarkably, the submission in this historical event is an extreme case. Let us return to the pair in the Kojevian understanding of Hegel: master/slave. I will again translate it into Arabic. One possible equivalent in the classical period Arabic is mawla/ghulam for males. But the Arabic of Jahiliyya or pagan period gives it as rabb/'abd. The prophet Muhammad pbuh reserved this terminology to the divinity only and ordered the usage of the later one or its synonyms among Muslims. In this

⁸⁸ Lane, *An Arabic-English Lexicon*, 4:1413

way the pairs in an order of strength are: rabb/'abd > mawla/ghulam > herrschaft/knechtschaft.⁸⁹ The pair with the highest strength fits the case Mawlana analyzes and interprets. In the passage, the sorcerers submit to Moses, but it is not Moses himself that they submit to because he is a messenger. They submit to what he carries as a message, thus to the sender of the message. As a result they become submitters (muslims) and they approve their new position of slavery ('ubudiyet) to their master (rabb). Evidence for this strong submission is their devotion to the degree of self sacrifice.

The extent of the submission is at the cost of the sorcerers' life. During the dialogue of the sorcerers with Pharaoh they exclaim: 'There is no hurt' or with the original 'lâ dhayra'.⁹⁰ Pharaoh threatened them by cutting off their arms and legs alternately and crucifying them all⁹¹ and in the end he carried out the punishment. Here there is a case transcending the dialectic of the master and the slave in the Kojevian sense, since the sorcerers decided to die instead of being slaves, although the opposite is more common. "In fact, human society is only possible because some human beings accept being slaves instead of fighting to the death; . . ."⁹² They had no power to fight and they did not need it. They expressed their carelessness with words. In consequence the submission of the sorcerers to Pharaoh and their status of slavery for him vanished. This denial is the worldly case of what Mawlana already gave as the analysis at the beginning of the passage. Pharaoh's threat was just like the penis of the prankster. It did not touch the heart. The Arabic equivalent of 'denial' is 'inkar'.⁹³ So the reverse pairs in the event are denial/submission or inkar/islam.

The sacrifice of the sorcerers was both material and immaterial. When the

⁸⁹ The Turkish pair ağalık/hizmetkarlık may be an equivalent to herrschaft/knechtschaft.

⁹⁰ Surah Al Shu'ara, ayat 50.

⁹¹ Surah Al Shu'ara, ayat 49.

⁹² Evans, *An Introductory Dictionary of Lacanian Psychoanalysis* (Taylor & Francis e-Library, 2006), 108.

⁹³ Lane, *An Arabic-English Lexicon*, 8:2849.

sorcerers were touched by their heart they dismissed their orders and status and rejected Pharaoh's authority. The rejection's cost was to have one hand and one foot cut off alternately. Apparently, bodily injury is far more severe than having no staff anymore. However Mawlana points out that they did not make any distinction between the two (verse 3337: Staff and hand became one for them). By their dismissal they relinquished the sorcery they do with their staffs, which means symbolically that they were disregarding the meaning of their lives in the previous period. Mawlana Rumi as a commentary remarks that being hurt at hand and foot is a lesser hurt compared to the case of an old man whose staff is taken away from him, because not knowing where to go is fatal compared to any bodily injury. The sorcerers, by shouting 'Hurry, cut (them off), for the soul would be freed of the agony of death' insisted they did not mind death, since they had come to know that the life of the Here is transitory and what matters is the significance of worldly acts in the Hereafter. In the current situation they had just started living through God, since they came to know themselves. Within the Ibn Arabi perspective mentioned above, one of the significances of this dream in the reality of the Hereafter is building a palace in eternal serenity.

As a consequence, the relation between the sorcerers and God transcended the Hegelian dialectic. This resulted in the pair master/slave (rabb/'abd) which does not involve any conflict. In this relationship of the master and the slave, the desire of recognition could be only on the side of the slave; it is of benefit only to the created creature, not to the Creator. The recognition happened after the sorcerers comprehended what the staff of Moses designates. As a result they did not care about death and disavowed Pharaoh's authority. There is another interesting point which makes this master/slave (rabb/'abd) relationship transcendental. This is the fact that the renouncement of recognition is done by the heart. From the view point of Sufism, despite the nafs (id)'s desire of recognition, it is the heart that renounces.

Transcendence is the outcome of the interior (batin), and the outcome is possible only by the defeat of the nafs (id) by the soul (ruh). In our case the victory comes from the staff intervening with the heart.

The transcendence of the sorcerers' submission is evidenced by Quranic text. One evidence is the ayat "Allah has bought of the believers their selves and possessions for theirs is the paradise (in return) . . . a binding promise in The Torah, The Gospel and The Quran" ⁹⁴ The other is a hadith about a letter Muhammad pbuh sent to Heraclius, the Byzantine ruler. The prophet addresses to him and advises him as: ". . . submit, be saved (or freed) . . ." ⁹⁵ Some translators prefer putting 'lives' instead of 'selves' for the ayat. In the context of our discussion I find 'selves' more appropriate. The Arabic original is 'anfus', the plural of 'nafs'. This is different from the terminological 'nafs' of Sufism. The Jungian archetype self would fit here too. As pointed out by Mawlana they did not just sacrifice their lives but relinquished sorcery and thus their position in society. In regard to the hadith they submitted hence they became saved/freed from abject slavery and with their murder the agony of death. It is worth remarking that the imperative Arabic word for submit is 'aslim' which can be translated as 'be muslim' as I have pointed out above, and the deductive word is 'taslam' which can be translated as 'become in salamat' or 'be free of trouble'. This brought them the paradise that was promised by the ayat. It was already alluded to in the last part of the passage by Mawlana.

At the end of the passage, the significance of false submission has also been stated by Mawlana. In the last lines, Mawlana talks about the mastery of Pharaoh and makes the deduction that a false submission would end up with catastrophe. To be able to distinguish between true and false submissions he finalizes the passage by a remark: For the lovers of the Hereafter a true leader to submit to is the one who guides by mind and reason. By the way, Heraclius, like Pharaoh, is one of the bad

⁹⁴ Surah Al Tawba, ayat 111.

⁹⁵ Al Bukhari, *Sahih Bukhari*, hadith no: 7.

examples in human history; Mawlana mentioned this at the end. This way Mawlana accomplishes his advisory concern about submission.

2.1.2 . Lacanian Analysis, an Alternative

Above, it has been stated that the story at the beginning already evokes a Lacanian reading that might be an alternative. This story was put out by Mawlana to serve as an interpretive tool for the event narrated in the rest of the passage. The common theme perceived between the story and the historical event was submission. I have already pointed out that this theme reminded me of the Hegelian concept of 'the dialectic of the master and the slave' the way Kojève transmitted it to Lacan. The master/slave pair as understood by Lacan via Kojève yielded his theorization of the discourse of the master.⁹⁶

The theory of the discourse of the master therefore will constitute the frame of a Lacanian reading. In this theory "the dominant position is occupied by the master-signifier which represents the subject . . . for all other signifiers; however, in this signifying operation there is always a surplus, namely, objet petit a."⁹⁷ Because the gravitational center of the story is the penis, and the submissive act rotates/does not rotate around it, this connotes for us the concept 'phallus' devised by Lacan. According to him "the fundamental metaphor on which all signification depends is the paternal metaphor, and all signification is therefore phallic."⁹⁸ As it is understood, he conceives phallus as a signifier, not as a bodily organ to distinguish it from the penis.⁹⁹ By the way, in the Persian version of the passage, in verse 3334, the word *kîr*, which is a slang and a taboo word, has been used to denote penis. Therefore, when we consider the story as it is, the Persian word '*kîr*' can be translated as 'penis', but when we take into account the Mawlawi purpose in telling this story and a Lacanian

⁹⁶ Evans, *An Introductory Dictionary of Lacanian Psychoanalysis*, 109.

⁹⁷ *Ibid.*, 46.

⁹⁸ *Ibid.*, 188.

⁹⁹ *Ibid.*, 19.

reading of it, it would be appropriate to take it as 'phallus'.

Phallus is among numerous concepts Lacan invented. He was already quite ingenious in establishing his own nomenclature. For this purpose he borrowed many concepts from various disciplines like biology, meta-mathematics, geometry, linguistics, etc. Later he reshaped them to use in a completely symbolic framework. Phallus, which is the Greek equivalent of the Latin word penis, and which has been borrowed from biology, will serve us as the main interpretive tool in reading the story.

Consequently, a Lacanian analysis, alternative to the story at the beginning of the passage, would be a reading in terms of signification. If we try to make a parallel construct to the story it would yield the following: In the Kojévian sense the pair master/slave has not been realized with the denial of the woman at the end. The prankster deceived the woman to make her touch his penis as an attempt to make the woman recognize him or equivalently submit to him. By deceiving her and making her touch his penis, he actually made her exposed to his will of signification and recognition¹⁰⁰. In other words the prankster aimed to signify but the woman resisted by screaming and the bar has not been crossed. Hence a failure of signification happened. When the preacher misinterpreted the scream of the woman, the prankster corrected him by making a pun. He said that it was not the heart that it touched but her hand. At this point Mawlana Rumi intervenes and asks implicitly what if it had touched the heart?

Mawlana's reverse problematization still contains implicitly the core concept of the discourse of the master in a positive sense. In Lacanian terminology the allegory at the beginning of the passage was a story of a signification which in the end could not cross the subject. Mawlana, by posing a reverse question, prepares a positive case of signification. As I stated above, at this point there might be two

¹⁰⁰ Ibid, 109.

situations: Mawlana Rumi considers the pun of the prankster and his reverse question becomes equivalent to 'if the phallus had touched the heart', or he considers what the preacher intended to say and the question becomes equivalent to 'if the speech had touched the heart'. Even if both cases seem different they are equivalent from the Lacanian point of view since the hypothetical problematization is about a case of a positive signification. The case that the speech might have touched the heart contains the concept of phallus implicitly.

Although there is a signification between the sorcerers and Pharaoh, it is slippery by its very nature. Lacan conceives that the bar between the signifier and the signified does not represent a bond but a rupture, a 'resistance' to signification. In the historical event, the relationship between the sorcerers and Pharaoh vanishes and the ring of the chain broke due to the presence of a new signifier and due to its unstable nature. Moses' staff here is the barring tool for the subject, or it creates 'points de capiton' that make the signified and the signifier knotted together.¹⁰¹ As Moses' staff devoured their ropes and staffs, the sorcerers did not care about losing their staffs and one hand and one leg as well. The fact that Moses's staff devoured the other staffs and the sorcerers were touched by that is the consent to being castrated, thus the consent to being signified.

With the terms of the reversed allegory the phallus barred them to the degree that they considered the lost hand as unimportant as the lost staff. During the dialogue of the sorcerers with Pharaoh they exclaimed: "There is no hurt" or with the original 'lâ dhayra'.¹⁰² Pharaoh threatened them by cutting off their arms and legs alternately and crucifying them all¹⁰³ and in the end he executed the punishment. Since the relationship between them and Pharaoh was unstable by its very nature, 'le point de capiton' as they cried could not be kept in place anymore. So their relationship with

¹⁰¹ Ibid, 151.

¹⁰² Surah Al Shu'ara, ayat 50.

¹⁰³ Surah Al Shu'ara, ayat 49.

the Pharaoh turned out to be like the relationship between the prankster and the woman. The scream of the woman and the cry of the sorcerers reaching the heavens are categorically the same. The sorcerers decided to die instead of being slaves, although the opposite is common. Even though they had no power to fight they just reacted with words. "In fact, human society is only possible because some human beings accept being slaves instead of fighting to the death; . . ." ¹⁰⁴ So the surrender of the sorcerers and their status of slavery vanished. This essentially means that 'le non du père' became futile, that is 'non' to any other possible signification other than Pharaoh's.

Let us look now how the chain that existed between the sorcerers and Pharaoh broke. At the beginning when the sorcerers were contesting with Moses they made the first move by saying: 'by the might of Pharaoh'. Basically this is the same as saying: by 'le nom du père'. This is in a way sealing their act by 'le nom du père' to assure the master that there is no 'slippage' in 'le point de capiton' and to refresh the bond of recognition and surrender. ¹⁰⁵ The reason that a contest was organized was because of a dialogue between Moses and Pharaoh. Moses claimed that he and Aaron pbut were messengers of The Lord of all. ¹⁰⁶ Hereupon despisingly Pharaoh replied: ". . . and what is the Lord of all?", ¹⁰⁷ Moses answered: "Your Lord and the Lord of your forefathers". To this, Pharaoh said: "Your messenger who has been sent unto you is mad indeed." ¹⁰⁸

For the sake of interpretation I restore the expression 'le nom du père/name of the father' to 'le nom du Seigneur/name of the Lord'. In another Quranic surah Pharaoh claims: "I am your Lord the Highest". ¹⁰⁹ Moses claims he and his brother are

¹⁰⁴ Evans, *An Introductory Dictionary of Lacanian Psychoanalysis*, 108.

¹⁰⁵ *Ibid*, 192.

¹⁰⁶ Surah Al Shu'ara, ayat 16.

¹⁰⁷ Surah Al Shu'ara, ayat 23.

¹⁰⁸ Surah Al Shu'ara, ayat 26-27.

¹⁰⁹ Surah Al Nazi'at, ayat 24.

sent by The Lord of all. For Pharaoh this is the foreclosing, the absolute denial of his fundamental signifier position, which eventually would lead to psychosis.¹¹⁰ The word to denote this is 'majnun' in the Quranic text. The concept behind the three lettered stem is about covering, protecting.¹¹¹ This is the state of the signified that is protected (majnun) from having anchoring points between himself and the signifier.¹¹²

When Moses vanquished the sorcerers, they fell down and prostrated themselves and declared that they trusted "The Lord of all, Lord of Moses and Aaron"¹¹³ Consequently, Pharaoh lost his recognition as the signifier despite all his struggle to keep the sorcerers as slaves or fixed by the 'point de capiton'.

2.2 . STORY OF THE SNAKE-CATCHER¹¹⁴

Here is the translation of the title: "Story of the snake-catcher who thought that the frozen dragon was dead and wound it in ropes and brought it to Baghdad."

- 976 Listen to a story from the chronicler / so that
You can get a hint from this veiled secret
- 977 A snake-catcher went to the mountains
To catch a snake with his spells
- ...
- 995 He was searching for an exceptional snake
Around the mountains in the days of snow
- 996 There he saw a dead enormous dragon¹¹⁵ which made
His heart full of fear because of its appearance
- 997 The snake-catcher, in heavy winter season,
While searching for a snake, saw a dead dragon
- ...
- 1003 The snake-catcher took hold of that dragon
And came near Baghdad to produce astonishment
- 1004 A dragon like the column of a house
He was pulling it for a couple of coppers

¹¹⁰ Evans, *An Introductory Dictionary of Lacanian Psychoanalysis*, 166.

¹¹¹ Lane, *An Arabic-English Lexicon*, 2:462.

¹¹² Evans, *An Introductory Dictionary of Lacanian Psychoanalysis*, 151.

¹¹³ Surah Al Shu'ara, ayat 47-48.

¹¹⁴ Rumi, *Mathnawi-yi Ma'nawi*, 3:399-402.

¹¹⁵ The word means big snake in old usage and so does its Persian equivalent 'ajdarha'.

- 1005 "I have brought a dead dragon
To hunt it I suffered much"
1006 He believed it was dead, however
It was alive he had not checked it well
1007 It was due to cold and snow, frozen
It was alive but dead in appearance
...
1028 Since mankind can not break away from the senses
It is alien to the descriptions of the unseen world
1029 This speech never ends, the snake-catcher
Was pulling that snake with a great amount of pain
1030 Until to Baghdad that scene maker arrived
To set up a scene in the city square
1031 The man set up a scene in the riverside
A riot broke out in the city of Baghdad
1032 A snake-catcher has brought a dragon
Strange! He must have made a rare hunt
1033 Thousands of fool gathered
Stupid like him, they became his prey
1034 They were waiting, he too was waiting
For the scattered people's gathering
1035 So that people in the riot increased
To make better the begging and the alms
1036 Thousands of fool gathered in a ring
Sole against sole chattering
1037 The crowd made men unaware of women
Mingled as in doomsday the noble and the common
1038 When he jiggled it like a flame
People in the riot held their breath
1039 Since the dragon was frozen in winter
It was under piles of sackcloth and rags
1040 He had tied it up with bulky ropes
That guard had taken precautions against it
1041 In the delay while they rallied and awaited
The sun of Iraq shined on that snake
1042 Hot sun made its mood hot
The cold temperament quit its members
1043 It was dead, but turned alive by surprise
The dragon on its own began to move

- 1044 Since the dead snake undertook moving
Their astonishment became thousand
- 1045 They shouted and yelled with astonishment
All of them ran away as it started moving
- 1046 It was breaking the ropes and as the noise increased
The bonds were scattering around — crack crack
- 1047 It broke the bonds and came out from under
A dragon, horrible, roaring like a lion
- 1048 Lots of folks were killed in the mess
In the crush the dead became hundred fold
- 1049 The snake-catcher froze where he stood, scared
What did I bring from the mountains and the desert?
- 1050 The blind sheep awakened the wolf
Unaware it went towards its own Azrael.
- 1051 The dragon made one mouthful of that baffled dolt
Blood drinking is easy for Hajjaj
- 1052 It wound itself around a pillar and fastened
And crushed the bones of the devoured man
- 1053 Your soul is a dragon, how is it dead?
It is frozen by the grief of being with no means
- 1054 If he finds the means of Pharaoh
By whose command was running the river
- 1055 Then it would make a Pharaoh-like establishment
and waylay a hundred Moses and a hundred Aaron
- 1056 That dragon is a little worm because of poverty
A mosquito turns into a falcon by power and possession
- 1057 Keep the dragon in the snow of separation
Watch out, do not carry it into the sun of Iraq
- 1058 As long it is frozen it is your dragon
You are its mouthful when it finds a way to escape
- 1059 Checkmate it and become safe from checkmate
Have no mercy, it is not from people of Salat¹¹⁶
- 1060 When the sun of the appetite's heat strikes upon it
That bat you inherited flaps its wings
- 1061 Pull it in to the struggle and the battle
Manfully 'Allah yajzik al wisal'
- 1062 When that man brought the dragon
Into the hot air then that monster became well

¹¹⁶ Turkish and Persian equivalent is 'namaz'.

- 1063 Inevitably it caused costly troubles
 Twenty times more than we have told
- 1064 You wish that you have it with no pain
 tied, sober and faithful
- 1065 How does any worthless one fulfill this wish
 A Moses is needed who would kill dragon

2.2.1 . Mawlana Analysis Reformulated

This passage differs in methodology compared to the previous one, although it is structurally the same. It too consists of two parts: the allegorical first half and the interpretive second. The methodological difference comes from the fact that Mawlana Rumi tells us directly the element in the allegorical imagery and its equivalent in real life event in the verse number 1053: "your soul is a dragon". In this way he enunciates his analogical model for the conceptualization he needed. So, all this means that, with the help of his detailed construction of the allegorical story at the beginning, Mawlana sets forth his ideas about the human soul (nafs) mentioned in the introductory part. He does not leave it to us to analyze the real life event by using his allegory, but he himself does it.

Mawlana Rumi, with the help of the analogy, starts stating facts about the nature of the human soul (nafs). The question: "how is it dead?" has been posed to emphasize the very nature of the soul. It might look dead but this is not true, it might be at most latent. It has Pharaoh-like potential or hundred more to conduct, to dispose. It is excessively powerful when it finds means to realize itself, otherwise it is like a worm, too weak and incapable. In brief, this is a fact about the magnitude of the soul's power and under which circumstances it emerges.

Here Mawlana Rumi considers the soul (nafs) in a restricted sense. Let us remember the allegory Imam Ghazali had given for the soul (nafs). He envisioned it as a binary entity: as a hunter's horse and dog. The second issue Mawlana Rumi talks about is the management problem of the soul. If we remember the allegory of Imam

Ghazali, it is about managing the horse and the dog during the hunt. Without the hunter (the mind) and the dog and the horse, both together (soul), no hunt is never possible. Put differently, to perform any worldly task/deed which is equivalent to the hunt, this binary faculty of the interior (batin) is indispensable. In addition, Mawlana does not consider the soul (nafs) in the passage in broad sense, rather, in a sense restricted to its bad disposition: the soul that has not been trained yet: an entity that should be kept under strict control, away from the agents that would end its latency. This understanding stems from the Quranic ayat: “. . . the (human) soul/self does certainly incite (him) to evil. . .”¹¹⁷ In the Quranic text the word for soul/self is the 'nafs'. Its significance for both the soul and the self will be discussed in the evaluation part.

He continues by illustrating a fundamental feature of the human soul (nafs). The management relies on a feature of the soul (nafs) which is very characteristic. This is the basis of the analogy made between the soul (nafs) and the dragon. As I have pointed out above 'ajdarha', the Persian for dragon, is used to denote a big snake. Likewise in old English usage, dragon had important significance. Snakes are ectothermic animals, that is, their body temperature varies with the environment. As the body absorbs heat, they become active, otherwise they stay inactive. This feature is very crucial in making the analogy, since in low temperatures snakes are awake but inactive, contrary to mammals which are dormant during hibernation. Thus, when questioning “how is it dead?” Mawlana wants to emphasize the fact that the soul never hibernates or it is never dormant, but it might be inactive but still awake. Therefore he warns about not exposing the soul to conditions that might turn it active.

But whom is Mawlana addressing in the passage? Imam Ghazali had envisioned the interior as consisting of four faculties. By the way, this already evokes the structural model of the Freudian school. To depict how they interact, the Imam

¹¹⁷ Surah Al Yusuf, ayat 53.

had stated that the soul (nafs) and the mind ('aql) are the hosts (junud) of the heart (qalb) which is extant with the spirit (ruh). Within this frame Mawlana is addressing the heart (qalb) in the strict sense. Since it occupies the position of managing and conducting its hosts, it is consistent that it be the addressee of the speech. On the other hand since *Mathnawi* is an educational book of the Mawlawi order (tariqat), the addressee is the heart of an affiliated (muntasib) member.

Mawlana depicts for us the relationship between the heart (qalb) and the soul (nafs) in two extreme cases. Let us put it first with the words of the metaphor: The dragon is inactive at one end and turns active at the other, within the thermal interval, but is still awake in both extremes. In a similar way, the soul (nafs) is always awake but at one end of 'ectothermy' it is active and at the other inactive. Therefore, Mawlana says that as long as your soul (nafs) is inactive it is under your control but when it turns active and escapes from you and is rid of your control, you are its victim. It is worth noting that Mawlana used the metaphor 'sun of Iraq'. The expression 'the days of snow' has been used by him to set one end of the thermal interval whereas the fact that the summers are extremely hot in Iraq has been used by him to set the other end of the interval. So the discussion is running on two extreme conditions.

Another quality Mawlana attributes to the soul (nafs) is the fact that it is in constant combat with the heart (qalb). Actually this would be an implicit definition for mujahada (spiritual combat). He gives the insight with the metaphor of chess. He views the combat between the heart (qalb) and the soul (nafs) as a game of chess and advises the heart (qalb) to play it with no mercy. He insists that unless the desirer (murid) does not checkmate it, it will never be safe from being checkmated. Etymologically, the term checkmate comes from the Arabic phrase 'shah maat' which means 'the king died' or 'the king is dead'. In the verse 1065 Mawlana points out this by saying: "A Moses is needed who would kill dragon" and it means practically that

to have the soul (nafs) under constant control one should be as powerful as Moses as he was against the sorcerers. He checkmated them and made them submit to himself.

The other feature of the soul (nafs) Mawlana cites is the fact that it is embedded in human beings by their very nature. Human beings do not gain their souls (nafs) in time. For the external excitants he uses the sun metaphor. The heat of the sun activates the appetite embedded in the interior (batin). This activation is explained by the bat's wings flapping. Let us remember that the sun metaphor was used in relation to an ectothermic animal. I will exclude it for a moment for the study of the bat metaphor, for the bat has other connotations relevant to our subject. The bat is nocturnal with an echolocating ability. In classical culture it represents the blind both in eye and in heart. Here, through this metaphor, extra attributes are added to the soul (nafs) as it is blind to the conditions of the exterior (al zahir), the reality and the impositions of the heart (qalb) whatever their reasons might be. This fact is one of the dynamics of the combat between the heart (qalb) and the soul (nafs). This is one of the factors that make the management of the soul (nafs) difficult. Secondly the bat does not see but echolocates. This makes it quite analogous to the human soul (nafs) since the human soul (nafs) has a different perception which will be discussed in the psychoanalytical part of this chapter.

In the last part of the passage Mawlana depicts the case when the dragon is exposed to the hot air. That is when the human soul (nafs) is exposed to its excitants. This is an extremely hard situation to manage. This is not something ordinary men can handle. To be able to manage the situation one should be as powerful as Moses. His staff had turned into a giant snake and devoured other snakes. This is an expression to mean that managing the soul (nafs) in such a situation requires superhuman powers.

So far, I restated the Mawlawi analysis to be able to reformulate his allegorical model put at the beginning. The dragon is an ectothermic animal which is inactive but

still awake in cold temperatures and active in hot temperatures, not dormant in extremes. When inactive it is as harmless as a worm but when active it causes serious troubles and even might kill humans. If I have to summarize the Mawlawi analysis I can briefly say that the human soul (nafs), like snakes, is 'ectothermic'. In excitant-proof conditions it is manageable and not harmful. Once it is exposed to its excitants it is almost impossible to control it. In any condition within the two extremes it never ceases the struggle with the heart (qalb). So, one should be quite uncompromising against its every move.

2.2.2 . Freudian Analysis, an Alternative

It is apparent that a parallel reading of the passage is possible in terms of the structural model of the psyche defined by Sigmund Freud,¹¹⁸ since, the above analysis revolves around the faculties of the interior, mostly the soul (nafs) and the heart (qalb), which are the terms of an understanding that considers the interior as structured. Ghazali's conception of the soul (nafs) and the heart (qalb) and the Freudian terms of the id and the ego present striking parallelisms. Freud states their basic attributes as: “. . . , the ego has the task of bringing the influence of the external world to bear upon the id and its tendencies, and endeavours to substitute the reality principle for the pleasure principle which reigns supreme in the id. . . . The ego represents what we call reason and sanity, in contrast to the id which contains the passions.”¹¹⁹ Moreover Freud uses Ghazali's metaphor of the hunter and his horse with a slight difference:

Thus in its relation to the id it is like a man on horseback, who has to hold in check the superior strength of the horse, with this difference, that the rider seeks 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 constantly carries into action the wishes of the id as if they

¹¹⁸ Sigmund Freud, *The Ego and the Id*, trans. Joan Riviere (London: Hogarth Press, 1927), 27-28.

¹¹⁹ *Ibid.*, 29-30.

were its own.¹²⁰

Although the terminologies of Ghazali and Freud are contextually different, they were devised to refer to the faculties of the interior. Moreover, although, for instance, the terms the soul (nafs) vs. the id and the heart (qalb) vs. the ego were not identical they have a reasonable amount of intersecting parts. The Freudian concept of the id resembles the concept of the inciting soul/self (al nafs al emmara)¹²¹ of Sufism since Freud affirms that instinctual needs energize the id for the purpose of obtaining satisfaction. Values, good and evil and morality are out of the realm of the id.¹²² Hence it follows that the soul (nafs), the very life fact that Mawlana Rumi talks about, although not synonymous, can be named the id in terms of the Freudian theory with a partial congruence.

What are the conceptions of Freud about 'the disposition' of the id? Mawlana Rumi discussed that through the analogy he made between the soul (nafs) and the dragon. This passage differs from the first by the fact that there is no life event narrated. Mawlana Rumi just utters a Sufi term that signifies a faculty of the interior (batin); he tries to explicate its nature, characterization and attributes. Therefore for practicality, as method, I will pair Mawlana's approaches with Freudian ones as congruently as possible.

The very basic characteristic of the human soul (nafs) was given by Mawlana with the analogy of the dragon. The human soul has a sort of ectothermic nature like that of snakes. In the cold, the snake is inactive whereas when exposed to the heat it turns active, though in both situations it is awake. The question "How is it dead?" is put to draw attention to the state of the human soul 'in cold': inactive but awake. Thus, according to Mawlana, the human soul (nafs) is fed by an energy which varies

¹²⁰ Ibid., 30.

¹²¹ The significance of the nafs for both the soul and the self will be discussed in the evaluation part.

¹²² Freud, *New Introductory Lectures on Psychoanalysis*, trans. W. J. H. Sprott (New York: Carlton House, 1933), 104-105.

between minima and maxima depending on the conditions. Let us see how Freud views this fact in his theory:

We can come nearer to the id with images, and call it chaos, a cauldron of seething excitement. We suppose that it is somewhere in direct contact with somatic process, and takes over from them instinctual needs and gives them mental expression, but we cannot say in what substratum this contact is made. These instincts fill it with energy, but it has no organisation and no unified will, only an impulsion to obtain satisfaction for the instinctual needs, in accordance with the pleasure principle.¹²³

If the instinct energizes the id we have to see how Freud portrays it. "The forces which we assume to exist behind the tensions caused by the needs of the id are called instincts"¹²⁴ is the definition he gave. He proposes two classes of instincts, which are: Eros or the sexual instinct and the death instinct.¹²⁵ Freud views that: "both classes of instinct, Eros as well as the death instinct . . . have been in operation and working against each other from the first origin of life."¹²⁶ He puts stress on the distinction between the stimulus and the instinct. A stimulus is external and it is possible to avoid it but the instinct arises from bodily sources and for the subject it is impossible to escape from the constant force it is operating. He attributes to the instinct the parameters of the source, the object and the aim, and he describes their interaction: the source of an instinct is a state of excitation within the body; its aim is the removal of the excitation. During this process the instinct becomes operative and exerts a force, a certain sum of energy.¹²⁷

Hence we can do the pairing between the Mawlawi and the Freudian jargon upon the above definitions and descriptions. I match the sun to the object. The light of

¹²³ Ibid., 103-104.

¹²⁴ Sigmund Freud, James Strachey, and Peter Gay, *An Outline of Psychoanalysis* (New York: W.W. Norton, 1989), 17.

¹²⁵ Freud, *The Ego and the Id*, 54-55.

¹²⁶ Freud, Strachey, and Albert Dickson. *Historical and Expository Works on Psychoanalysis* (London: Penguin Books, 1933), 157.

¹²⁷ Freud, *New Introductory Lectures on Psychoanalysis*, 132-133.

the sun hits the body of the snake and its blood warms. Because it is an ectothermic animal this activates it. Hence I match this state in the blood of the animal to the state of excitation within the body that is the source of instinct. Mawlana Rumi initiated his construction from the frozen state of the animal. Therefore, unless there is no state of excitation within the body, the instincts seem 'dead' or by the inverse of the Freudian term: inoperative.

In the following verses, after his question: "how is it dead?" Mawlana discusses the force of the snake. He gives four analogies for the two extremes of the snake's force. For the inactive and active pair they are either worm and Pharaoh or mosquito and falcon. Let us see how Freud views the force of an instinct in the extremes.

By the way, I myself see instinct as a vectorial entity. The initial point of the instinct vector is the excitation within the body, the terminal point is its object, the direction is its aim, and the length is the magnitude of the instinct. With regard to this new scope Mawlana's discussion is about the magnitude zero and the magnitude that the ego cannot manage. He insists on the point that an instinct vector with magnitude zero does not mean that this vector is inexistant. If the conception of vector is applicable to the instinct, then, since the conception of a zero vector is valid within mathematics, an instinct vector with zero magnitude does not imply that it does not exist.

To depict the two extremes for the two classes of instincts which would pair with the worm and Pharaoh or the mosquito and the falcon, Freud gives the following examples: "A surplus of sexual aggressiveness will turn a lover into a sex-murderer, while a sharp diminution in the aggressive factor will make him bashful or impotent. . . . So long as that instinct operates internally, as a death instinct, it remains silent; it only comes to our notice when it is diverted outwards as an instinct of destruction."¹²⁸

¹²⁸ Freud, Strachey, and Gay, *An Outline of Psychoanalysis*, 19.

As we see, the inoperative extremes for the sexual instinct and death instinct have been depicted with the words impotent and silent and the operative extremes with the words sex-murderer and destruction respectively. Freud describes the inoperative state of the instincts as being immortal and being preserved for decades.¹²⁹ Actually with the word 'immortal' Freud answers the question of Mawlana. Mawlana Rumi restates the problem of the soul (nafs) in two extremes differently, that is as inoperative and operative, by the expressions 'no means' and 'means'. In fact this is an indirect answer to the suppositional question if the dragon is dead. For if the answer is negative, that is not dead then it naturally follows that it is inoperative because it has no means or operative because it has the means. Freud formulates the fact in this way: “. . . the quantitative factor, which is so closely bound up with the pleasure principle, dominates all its processes. Instinctual cathexes seeking discharge . . . is all that the id contains.”¹³⁰

The next element to be paired is the warning of Mawlana: “Have the dragon in the snow of separation; Watch out, do not carry it into the sun of Iraq”. This is about the management of the id by the ego, since as mentioned above, Mawlana is addressing the ego. Here is how Freud depicts in brief how the ego deals with the id:

. . . it performs that task by gaining control over the demands of the instincts, by deciding whether they are to be allowed satisfaction, by postponing that satisfaction to times and circumstances favourable in the external world or by suppressing their excitations entirely. It is guided in its activity by consideration of the tensions produced by the stimuli, whether these tensions are present in it or introduced into it. The raising of these tensions is in general felt as unpleasure and their lowering as pleasure. . . . The ego strives after pleasure and seeks to avoid unpleasure. An increase in unpleasure that is expected and foreseen is met by a signal of anxiety; the occasion of such an increase, whether it threatens from without or within, is known as a danger.¹³¹

¹²⁹ Freud, *New Introductory Lectures on Psychoanalysis*, 104.

¹³⁰ *Ibid.*, 105.

¹³¹ Freud, Strachey, and Gay, *An Outline of Psychoanalysis*, 14-15.

Conceptually the Freudian term to be paired here is 'the danger situation'. Mawlana advises not to let the unpleasure increase. Here 'sun of Iraq' is the object that the id is exposed to and 'the snow of separation' is either, depending on the above situations, postponing satisfaction or suppressing excitations entirely. Freud expounds his ideas about danger as:

. . . what the ego regards as the danger and responds to with an anxiety signal is that the superego should be angry with it or punish it or cease to love it. The final transformation which the fear of the superego undergoes is, it seems to me, the fear of death (or fear for life) which is a fear of the superego projected on to the powers of destiny. . . . The id cannot have anxiety as the ego can; for it is not an organization and cannot make a judgement about situations of danger."¹³²

In conclusion he affirms that:

. . . an instinctual demand often only becomes an (internal) danger because its satisfaction would bring on an external danger—that is, because the internal danger represents an external one. . . . Whether the ego is suffering from a pain which will not stop or experiencing an accumulation of instinctual needs which cannot obtain satisfaction, the economic situation is the same, and the motor helplessness of the ego finds expression in psychological helplessness.¹³³

“Wo Es war, soll Ich werden” is the next concept to be paired with what Mawlana Rumi intends by his analogy of chess. Rather than assigning a conceptual word for a pair I would instead put Freud's famously stated maxim which can be translated as 'where id was, the ego shall be'.¹³⁴ Mawlana Rumi insists that the soul (nafs) should always be checkmated. The mental activity aims ultimately to attain the state of pleasure and avoid unpleasure. Freud views that this can be considered as a task of mastering the amounts of excitation operating and of lowering their

¹³² Samuel Arbiser, Jorge Schneider, and Gennaro Saragnano, *On Freud's "Inhibitions, Symptoms and Anxiety"* (London: Karnac Books, 2013), 63-64.

¹³³ *Ibid.*, 91-92.

¹³⁴ Freud, *New Introductory Lectures on Psychoanalysis*, 112.

accumulation, creating unpleasure.¹³⁵ Basically the words of Freud are parallel to the moves of chess, because the aim of pleasure can be obtained only when the instincts are being 'checkmated'. The way that leads to a checkmate passes through the management of excitations and their lowering by counter moves.

After the dragon, Mawlana uses the analogy of a bat for the soul (nafs). The point of using this analogy is the fact that the bat is nocturnal. Likewise, as Freud says, the id “. . . is the obscure inaccessible part of our personality. . .”¹³⁶ Freud expands this idea and adds to it another attribute: “The core of our being, then, is formed by the obscure id, which has no direct communication with the external world and is accessible even to our own knowledge only through the medium of another agency.”¹³⁷ Here there lies another parallelism I mentioned above. The bat is an echolocating animal. It perceives via sending sound waves and receiving back the echo reshaped by the surface the waves hit. Instead of light it uses sound waves which is another medium and its mind processes this data with a totally different agent. Thus we can conclude that this is a perfect metaphor to depict the phenomenon. Moreover, for the second part of the metaphor, that is the echolocating aspect, Freud continues with an amazing parallelism: “The id, cut off from the external world, has a world of perception of its own. It detects with extraordinary acuteness certain changes in its interior, especially oscillations in the tension of its instinctual needs, and these changes become conscious as feelings in the pleasure-unpleasure series.”¹³⁸

The fact that the id is an inherited faculty in humans is a point where Mawlana and Freud agree. Freud states that the id “. . . contains everything that is inherited, that is present at birth, that is laid down in the constitution – above all, therefore, the

¹³⁵ Freud, Strachey, and Angela Richards. *Introductory Lectures on Psychoanalysis* (London: Penguin Books Ltd, 1991) 422

¹³⁶ Freud, *New Introductory Lectures on Psychoanalysis*, 103.

¹³⁷ Freud, Strachey, and Gay, *An Outline of Psychoanalysis*, 84.

¹³⁸ *Ibid.*, 85.

instincts, which originate from the somatic organization and which find a first psychical expression here in forms unknown to us.”¹³⁹ Mawlana uses exactly the same conception: inheritance.¹⁴⁰ Another assertion of Freud is that “. . . the instinctual trends which the child has inherited with his innate disposition first became manifest, and secondly, others of his instincts are for the first time awakened and made active by external impressions and accidental experiences.”¹⁴¹

The battle of the ego is another point of agreement between Mawlana and Freud. Mawlana considers in the passage a one sided battle, a battle between the soul (nafs) and the heart (qalb) whereas Freud views the battle of the ego as two sided, an ego that “. . . is fighting on two fronts: it has to defend its existence against an external world which threatens it with annihilation as well as against an internal world that makes excessive demands. . . but its defence against the internal enemy is particularly inadequate.”¹⁴² However this does not mean that Mawlana neglects enemies of the external world. The Freudian and Sufi viewpoints about this fact together with the concept of the external enemy bear stunning resemblances. The resemblance exists especially around two concepts: 'the fight' and 'the two fronts'. In his *Mathnawi*, Mawlana starts a chapter devoted to the the soul (nafs) with the title 'Explanation of "We are back from the smaller battle to the greater battle"'. 'The first two verses can be translated as: "O Kings! We killed the external enemy; It remained in the interior a worse enemy."'¹⁴³ The coincidence of the words make a further comparison futile. The title quotes a Prophetic tradition about the notion of jihad. It compares two sorts of jihad: internal and external. This constitutes one of the basic concepts of Sufism about the soul (nafs) which has been derived from Prophetic hadiths.

¹³⁹ Ibid., 14.

¹⁴⁰ The Persian expression he used is: morde rig.

¹⁴¹ Freud, Strachey, and Richards, *Introductory Lectures on Psychoanalysis*, 407.

¹⁴² Freud, Strachey, and Gay, *An Outline of Psychoanalysis*, 87.

¹⁴³ Rumi, *Mathnawi-yi Ma'nawi*, 5:102.

Interestingly, to describe the same situation of anxiety Mawlana and Freud use words with almost the same signification. These are the Arabic word with its Persian plural form which is 'fitneha', used by Mawlana and 'conflicts', the English equivalent of the German word used by Freud. “. . . immediate and unheeding satisfaction of the instincts, such as the id demands, would often lead to perilous conflicts with the external world and to extinction”¹⁴⁴ Mawlana points out that to be able to manage this difficulty “a Moses is needed who would kill the dragon”. Similarly Freud's analysis of the situation is that “The ego is weakened by the internal conflict and we must go to its help. . . . The analytic physician and the patient's weakened ego, basing themselves on the real external world, have to band themselves together into a party against the enemies . . .”¹⁴⁵

2.3 . STORY OF THE MASTER, HIS WIFE AND THE MAID¹⁴⁶

About someone who tells a word so that his state is not consistent with that word and claims just like infidels: “wa la in sa'alahum man khalaqa al samawati wa al arda la yaqulunna Allah.”¹⁴⁷ How is being in the service of a stone idol and sacrificing life and gold for its sake consistent for a soul¹⁴⁸ who knows that the creator of the heavens and the earth and the creatures is a god who is a all-hearing, an all-seeing, a present, a watchful, a subjugator and a jealous one?

- 2163 A renunciant had a very jealous wife
 He also had a maidservant beautiful as a huri
 2164 The woman because of jealousy used to watch him
 And not let him alone with the maid.
 2165 The woman was watchful of both for a time
 So that they wouldn't get alone by chance

¹⁴⁴ Freud, Strachey, and Gay, *An Outline of Psychoanalysis*, 84.

¹⁴⁵ Ibid., 50.

¹⁴⁶ Rumi, *Mathnawi-yi Ma'nawi*, 5:810-812.

¹⁴⁷ Quotation of the partial Quranic verse made by Rumi. In the surah Luqman, ayat 25 and the surah Zumar, ayat 38 which can be translated as: Surely if you ask them who created the heavens and the earth they will definitely say Allah.

¹⁴⁸ Here the word 'soul' is not a term; it is rather the equivalent of Persian 'jan' or Turkish 'can' or 'kişi'.

- 2166 However the decree and determination of God arrived
The guarding mind got confused and muddled
- 2167 When His decree and determination arrives uncounsciously
Who is mind? Eclipse overtakes the moon.
- 2168 That woman was in the bath, suddenly
It came to her mind that the washbowl was left at home
- 2169 She told the maid: look, go like a bird
Fetch the silver washbowl from our house
- 2170 As the maid heard this she came to life
For she would join the master this time
- 2171 The master is at home and alone this time
Thus she ran towards the house joyfully
- 2172 The maid had this longing for six years
That she would find the master alone like this
- 2173 She flew off towards the house and hastened
She found the master at home all alone
- 2174 The lust took possession of both lovers so deep that
They didn't care about any caution or closing the door
- 2175 They winded each other with joy, since mingled
Soul attached to soul at that moment
- 2176 After a while the woman recollected that
Why did I send her to the dwelling
- 2177 I have set the cotton on fire myself
I have put the ram to the ewe
- 2178 She washed off the clay from her head and ran as if dead
She went in pursuit of her, drawing the chador
- 2179 That was running because of the love in the soul, this because of fear
Where is love and where is fear, great difference
- 2180 The journey of the arif in every instant to the throne of the king
The journey of the renunciant is, in each month, a way of one day
...
- 2197 When the woman arrived home, she opened the door
The sound of the door fell on their ears
- 2198 The maid jumped in the mess off the affair
The man jumped up and entered the salat
- 2199 The woman found the maid jumbled
Tangled, messed up, bewildered and odd
- 2200 She found her husband standing in salat
The woman became suspicious by that disturbance

- 2201 She lifted up her husband's skirt boldly
 And saw testicles and penis smeared with semen
- 2202 The rest of the sperm was dripping from the penis
 Thighs and knees became smeared and dirty
- 2203 She slapped his head and said: you miserable
 These are the testicles of a salat¹⁴⁹ man?
- 2204 This penis is convenient for remembrance and salat?
 And such thighs and pubis full of filth?
- ...
- 2218 Thus, act in such a way that with no speech
 It would be like saying: "I testify" and a strong declaration.
- 2219 So that your whole body member by member O son
 Will have said: "I testify" in good and bad
- 2220 Walking of the slave behind the master is a testimony:
 "I am subjugated and this is our Lord".

In this passage the life event to be analysed has been stated directly in the title as "About someone who tells a word so that his state is not consistent with that word and claim . . ." with an example accompanying it. The interpretive tool is given right after the title part. In this story of Mawlana the allegorical elements are not applied one by one to the life event but advice only given afterwards to overcome such a situation.

2.3.1 . Mawlawi Analysis Expanded

The Arabic quotation Mawlana put in the title merits a deeper analysis because it is an example for the suppositional event to be analyzed. The quotation in the title as referred to in the footnote is a phrase common to two Quranic ayats. It can be translated as: "Surely if you ask them who created the heavens and the earth they will definitely say Allah." Here 'you' is the Prophet or the addressee who reads or recites The Quran and the object of the verb 'them' denotes the associators (mushriks). The Quranic phrase has been constructed in the form of an unreal conditional. Upon a possible question they were asked, the associators (mushriks) would utter a word, a

¹⁴⁹ In Persian 'namaz', in Turkish too.

claim: "Allah (created the heavens and the earth)". However their state is not consistent with their word and their claim. Mawlana indicates that they are inconsistent because they are in the service of a stone idol and they are sacrificing life and gold for its sake. Nevertheless this cannot be consistent for those who know that the creator of the heavens and the earth and of its creatures is a god who is a all-hearing, an all-seeing, a present, a watchful, a subjugator and a jealous one. Consequently the infidel in the example, who is an associator, on one side is a believer of Allah in his word and claim but on the other side, contradicting and inconsistently associates gods with him. The words he utters and the acts he does are inconsistent and this fact makes him an example of the suppositional life event stated by Mawlana.

The life event to be analyzed is about a person who states he believes in one Almighty God but who, beside that, associates gods with Him. This might arise in three situations. The person is a particular polytheist, that is like the Meccans of the Prophet's time, he believes in and worships one Almighty God but he is in the service of idol(s) who would bring him nearer to God. This situation has been well depicted in a Quranic ayat: ". . . we only serve them that they may bring us nearer to Allah . . .".¹⁵⁰ In the second situation he is a polytheist but in times of trouble, when he does not feel strong enough to cope, shifts to monotheism. This situation too has been depicted in two successive Quranic ayats: ". . . Who is it that saves you from the dark (dangers) of land and sea? You pray to Him beggingly and inwardly, (saying): If He saves us from this, we shall most certainly be among the grateful. . . . Allah saves you from this and from every distress and yet you associate (gods with him)."¹⁵¹ In the third situation the person is a monotheist but he cannot restrain his soul (nafs) from disobediences and appetences, thus, in a way he, instead of being in service of the Almighty God, is in the service of his soul (nafs). This person is what Sufis call

¹⁵⁰ Surah Zumar, ayat 3.

¹⁵¹ Surah An'am, ayats 63-64.

the hidden associator (mushrik).

In the interpretive story the analogical pairs with the example in the title are evident. The renunciant is the associator (mushrik) in the title and the wife is the inquirer of the Quranic text who questions. Mawlana Rumi used the key word 'jealous' in the title to hint at the analysis. The wife of the renunciant was very jealous but the creator of the heavens and the earth and the creatures is a god who is jealous too. Mawlana here makes an allusion to a prophetic hadith which says that no one is more jealous than Allah.¹⁵² Because Allah never wants that his servants commit sin and he is very jealous about that. Thus the marriage bond between the renunciant and the wife is an allegory of the faith bond between the associator (mushrik) and Allah. The analogy is the fact that both the renunciant and the the associator (mushrik) have been beseiged by jealousy.

An associator (mushrik) is a believer in Allah; besides that he associates Allah with the gods whom he worships. He betrays the bond between himself and Allah and the object of betrayal is the idol(s). In the allegory the idol pairs with the maidservant who is beautiful as a huri.¹⁵³ The woman who knew the inclination of her husband and maid to each other, due to her jealousy, used to watch the husband and not let him alone with the maid. Obviously Allah would not let his servant worship idols and reinforces him by his Law (Shariat). The wife mistakenly forgot that the husband and the maid might unite and sent the girl to the house. This analogy pairs with the fact that according to Islamic faith humans have their free will and they cannot be forced to do good. Thus, it is possible and probable that they commit sins willingly.

As the renunciant met the girl at home and made love with her, he broke the bond of fidelity, hence became infidel. Likewise an associator (mushrik) who worships idol(s) breaks the bond of faith and fidelity to Allah and becomes an infidel.

¹⁵² Al Bukhari, *Sahih Bukhari*, hadith no: 1044.

¹⁵³ It is remarkable within this context that in Islamic poetry the Arabic word 'sanam' which means idol is used metaphorically to denote very beautiful woman.

Allah imposes on his servants that his divinity is not sharable. The indoctrinating Arabic phrase 'la sharika lah' which means 'there is no associate with him' is a daily praise for Muslims. The jealous wife does not want to share his husband with a maidservant either. Here it is remarkable that the ranks of the idols and the maidservant are far inferior to merit a preference.

There is an aim behind the suppositional question and answer in the dialogue with the associators. The aim is to falsify or verify if they are infidel or not. As they would answer by saying: 'definitely Allah' the inquirer would obtain evidence that they are not infidels at least by word. The imagery of this situation in the story is that when the wife enters home the disturbance she finds made her suspicious. The husband stood up and pretended he was praying. This set up was an answer to the inquirer that he is doing nothing at home but praying. He was acting the renunciant and speaking to her, making claims to her with no words but acts.

Unfortunately the persistence of associators in worshipping idols contradicts their claim and constitutes an inconsistency in themselves. Likewise when the wife lifted up her husband's skirt boldly she saw the mess in his crotch. She reacted to him by slapping his head and humiliated him by mocking his renunciant pose and all the mess under the skirt. At the end of the passage Mawlana Rumi gives advices concerning the situation discussed in the life event and its allegorical imagery: the inconsistency between the words and the acts.

To determine the significances of allegoric images and life event examples I drew my perspective from the paradigm of Ibn Arabi about the Here and the Hereafter. According to Ibn Arabi life events in the Here are a dream and their interpretation or significance will be found in the Hereafter. When we sleep we have dreams in this life and, these are allegoric images of the Hereafter's reality reflected to us. In this sense, the dreams we have in this life are coming from the Hereafter and they are imageries about the real significances of worldly events. Similarly, in this

passage, the worldly dream is that the associator claims God but inconsistently worships idols and associates gods with the God. The significance of this in the Hereafter is the imagery given by Mawlana. He depicts a situation in which the testimony of the organs under the skirt and the testimony of the pose of the renunciant constitute an inconsistency. This way, he makes allusion to many Quranic ayats. One example is: "Today, we seal up their mouths and their hands speak out to us and feet bear witness as to what they gained."¹⁵⁴ It is remarkable that the renunciant in the imagery cannot speak due to his prayer. In a way his mouth has been sealed. His scrotch speaks out and bears witness as to what he committed. The imagery has been perfectly chosen or set up by Mawlana in terms of its significance in the Ibn Arabi sense and its relevance to the Quranic message.

2.3.2 . Jungian Analysis, an Alternative

The pretension of the renunciant inspired me to do an alternative analysis in Jungian terms. In the allegoric story which serves as the interpretive tool for Mawlana, the renunciant pretends he is doing his prayer standing. The kind of prayer he is doing is 'salat' or the Persian equivalent 'namaz'. The person who intends to do such a prayer should fulfill its prerequisites, such as material and spiritual cleansing, facing the holy Ka'ba, and being dressed properly. Such a person, then standing, starts reciting proper passages from The Quran. The husband, to show off that he is praying, puts on in a hurry his long skirt to cover his obscene parts and pretends to be in salat. This scene evoked for me that he is in fact wearing a mask to hide behind. The prayer with the long skirt on is, in a way, nothing but the mask he is wearing, his 'persona' in the Jungian sense.

As has been pointed out before, *Mathnawi* is a book of Mawlawi doctrines for the desirers (murids) of the Path (tariq). In general Mawlana's style in *Mathnawi* is to

¹⁵⁴ Surah Yasin, ayat 65.

state a life event to be analysed in terms of Sufism. Beside that, he narrates an allegory which would serve as an interpretive tool and finishes with an advisory part which is the aim of the analysis. The passage we are about studying is not different. The elements in the pairs formed upon the life event and the Mawalawi symbols will add up to three by making a Jungian analysis.

The triple I form first is 'the jealousy of Allah', 'the jealousy of the wife' and 'the obligations of the social milieu'. In the title of the passage there is a Quranic quote that makes a mention of a suppositional inquiry. The inquirer is the Prophet or the addressee that reads The Quran. In the allegory, it is the wife who wants to understand what the disturbance in the house is about. In the Jungian sense, in fact, 'the obligations of the social milieu' are being questioned as if to find whether they have been carried out or not. In the same sense we can view that the Quranic ayat is supposing if the Prophet or the addressee who reads The Quran inquires, regarding the person's position, whether he is a unitarian (muwahhid), since the new Prophet and the Holy Book he has brought demand a unitarian attitude. This new social milieu obliges the person in the quoted inquiry to answer in a definite way. Hence the Quranic ayat knowing the answer beforehand puts it as "they will definitely say Allah." This answer is evidence that the person is well adapted to the milieu, at least in terms of the new popular parlance. "In accordance with social conditions and necessities, the social character is oriented, on the one hand by expectations or obligations of the social milieu, and on the other by the social aims and efforts of the subject."¹⁵⁵

The renunciant, the associator (mushrik) and the above social character is the next triple. Actually the renunciant is the persona of the husband, the mask he wears. What lies behind the mask is the husband. The word 'associator' (mushrik) has another Jungian significance which will be discussed below. Mawlana Rumi, in the

¹⁵⁵ C. G. Jung, *Psychological Types; or, The Psychology of Individuation* (London: K. Paul, Trench, Trubner, 1946), 589.

title of the passage, refers to him as 'someone' with the original Persian word 'kesi'.¹⁵⁶ The associator is what lies behind the responder, one that would respond to the question in the title part of the passage. The marriage bond, the monotheist faith, and being a member of the society forms another triple.

Disturbance is the common trait of the elements forming the triple: the marriage bond, the monotheist faith and being a member of the society. There exists a disturbance in the marriage since the involvement between the husband and the maid was so apparent that the wife never let them alone. Similarly the monotheist faith of the above 'someone' is not stable or 'whole'. When considering the above three cases of association (shirk), for a person like a Meccan associator his faith is not whole but 'split'. If this is the case of a person like the one mentioned in the Quranic ayat, who, when in trouble hard to cope with, would quit being a polytheist and reverts to monotheism. For the third case even if the person is from the exterior and in the interior a monotheist there is a disturbing element inside. His soul (nafs)/ id is rebellious despite The Law (Shariat). The disturbance for a member of society would be between his individuality and his persona.

Before I proceed, it would be enlightening to talk about the focal points of Jungian analysis I am concerned with here. They are mainly 'persona' and 'anima'. Their relational concept of 'individuation' and 'wholeness' will be discussed below. Jung views what he calls the psychological material consisting of 'conscious' and 'unconscious' contents. He considers the conscious contents as personal and impersonal or collective. The same division and naming is valid for the unconscious as well.¹⁵⁷ The collective unconscious is not formed through personal experience nor acquisition; it is innate. Thus, it is not individual but universal. "The contents of the personal unconscious are . . . complexes and the contents of the collective

¹⁵⁶ Just to give an insight to Turkish readers, her+kes literally corresponds to every+one or every+body and hiç+kes to no+one or no+body.

¹⁵⁷ Jung, *Collected Works of C. G. Jung*, vol. 7: *Two Essays on Analytical Psychology* (New York: Pantheon Books, 1953), 402.

unconscious . . . are known as archetypes."¹⁵⁸ "Archetypes are complexes of experience that come upon us like fate, and their effects are felt in our most personal life."¹⁵⁹ "An archetypal content expresses itself, first and foremost, in metaphors."¹⁶⁰

According to Jung the personal parts of both the conscious and unconscious constitute the 'persona'. The impersonal or collective parts of both the conscious and unconscious constitute the psychological non-ego, the object-*imago*. They manifest themselves in analysis as projected feelings or judgments. As the persona is a grouping of conscious and unconscious contents it is opposed as ego to non-ego. The object-*imago* with the persona constitutes the collective psyche.¹⁶¹

Jung claims that 'persona' occupies a position between the individual and external reality as explicated above. In a parallel way, the place between the individual and the collective unconscious is occupied by a kind of persona, an archetypal figure of compensatory nature that bears a function of compromise between the individual and the unconscious, which is called 'anima' for men and 'animus' for women. "To the degree that the ego identifies with the persona, the anima like everything unconscious, is projected into the real objects of our environment. She is regularly to be found, therefore, in the woman we are in love with."¹⁶²

In the suppositional inquiry of The Quran the answer of the infidel to the question is that he essentially is a monotheist or unitarian. However his acts are not consistent with his words since he is in the service of a stone idol and sacrifices life and gold for its sake. In Mawlana's allegory this was matched to the case that although the master who is a renunciant has a wife, he made love with the maidservant. In Jungian terms the example given in the title is a case mentioned in

¹⁵⁸ Jung, *The Archetypes and Their Collective Unconscious* (Princeton, NJ: Princeton University Press, 1969), 3-4.

¹⁵⁹ *Ibid.*, 30.

¹⁶⁰ *Ibid.*, 157.

¹⁶¹ Jung, *Collected Works of C. G. Jung*, vol. 7: *Two Essays on Analytical Psychology*, 403.

¹⁶² *Ibid.*, 400-401.

the above paragraph: 'To the degree that the ego identifies with the persona, the anima like everything unconscious, is projected into the real objects of our environment'.

I will first make a pair at this point between the Mawalawi interpretive tool and Jungian terminology then add it up to three with the corresponding element in the example given in the title of the passage. The husband is in love with the maidservant. Here it is useful and meaningful to change the word 'husband' into 'renunciant' following the principle that 'to the degree that the ego identifies with the persona, the anima like everything unconscious, is projected into the real objects of our environment. She is regularly to be found, therefore, in the woman we are in love with'. The ego of the husband identifies in our case with his persona which is a renunciant. The real object of his environment is the maidservant. It has been six years that he is in love with her. "The persona, the ideal picture of a man as he should be, is inwardly compensated by feminine weakness, and as the individual outwardly plays the strong man, so he becomes inwardly a woman, i.e., the anima, for it is the anima that reacts to the persona".¹⁶³ Moreover Jung characterizes it as follows:

The anima is an unconscious subject-*imago* analogous to the persona. Just as the persona is the image of himself which the subject presents to the world, and which is seen by the world, so the anima is the image of the subject in his relation to the collective unconscious, or an expression of unconscious collective contents unconsciously constellated by him. One could also say: the anima is the face of the subject as seen by the collective unconscious.¹⁶⁴

Above, three kind of association (*shirk*) were mentioned. In the case where the person is an associator (*mushrik*) of the kind Meccans were, we add the above pair up to three as follows: Jung states that if any tension arises, the functions of anima confront the conscious mind in a form manifested in a person and the anima behaves independently as if split off from the personality.¹⁶⁵ "The tendency to split means that

¹⁶³ Ibid., 267.

¹⁶⁴ Ibid, 409.

¹⁶⁵ Jung, *Aion, Researches into the Phenomenology of the Self* (Princeton, NJ: Princeton University

parts of the psyche detach themselves from consciousness to such an extent that they not only appear foreign but lead an autonomous life of their own".¹⁶⁶ Jung thinks that "With the archetype of the anima we enter the realm of the gods, or rather, the realm that metaphysics has reserved for itself. . . . To the man of antiquity the anima appeared as a goddess or a witch . . ." ¹⁶⁷ Moreover he says that

Although, to begin with, we meet the anima and animus mostly in their negative and unwelcome form, they are very far from being only a species of bad spirit. They have, as we have said, an equally positive aspect. Because of their numinous, suggestive power they have formed since olden times the archetypal basis of all masculine and feminine divinities and therefore merit special attention, above all from the psychologist, but also from thoughtful laymen.¹⁶⁸

In the triple of the manifested anima, the maidservant and the idol, as it has been pointed out above, three sorts of idol worship can be found. In the previous paragraph the case of split anima has been discussed and the Meccan sort of association (shirk). If it is the case that when the person faces the bare reality and is under threat sticks to unitarianism (tawhid) or monotheism but when rescued reverts to association (shirk) then it can be concluded that the manifestation of anima is not stable, so there is no stable split.

Suppose that it is the case that the anima is not manifested in a person, that is, the ego is not identified with the persona but the person is struggling to come to terms with his anima, not by repressing its manifestations but by investigating their origins, to penetrate to the depth, then he would discover the primordial images.¹⁶⁹ His unfinished aim would be to dissolve the anima, that is, to gain insight into the driving forces of the unconscious. However this never means that these forces would be made

Press, 1970), 20.

¹⁶⁶ Jung, C. G., *Collected Works of C. G. Jung*, vol. 8: *Structure and Dynamics of the Psyche* (Princeton, NJ: Princeton University Press, 1975), 166.

¹⁶⁷ Jung, *The Archetypes and Their Collective Unconscious*, 28-29.

¹⁶⁸ Jung, *Aion, Researches into the Phenomenology of the Self*, 268.

¹⁶⁹ Jung, *Collected Works of C. G. Jung*, vol. 7: *Two Essays on Analytical Psychology*, 286.

ineffective, since any unexpected attack would happen in new form.¹⁷⁰ If we consider again for the person the triple of manifested anima, the maidservant and the idol, the manifestations of anima in this case will be that “. . . she intensifies, exaggerates, falsifies, and mythologizes all emotional relations with his work and with other people of both sexes. The resultant fantasies and entanglements are all her doing. When the anima is strongly constellated, she softens the man's character and makes him touchy, irritable, moody, jealous, vain, and unadjusted.”¹⁷¹ If we consider the Mawlawi metaphor, the maidservant does not exist, but in such a mood she can pop up unexpectedly as a personified form of anima. When we talk about the event mentioned in the title of the passage the person has the tendency to 'serve' not idols but idol-like images.

The idol worshipper is an infidel because he violates his unitarian faith and the husband is an infidel because he made love with the maidservant. The idol worshipper stated that he was surely unitarian; the second acted the renunciant to hide his infidelity. If we formulate this situation in Jungian terms this is a case where the persona is identified with the ego, so that the anima is manifested as an inconsistency in the person from the point of view of society. Since Jung conceives that

The persona is a complicated system of relations between the individual consciousness and society, fittingly enough a kind of mask, designed on the one hand to make a definite impression upon others, and, on the other, to conceal the true nature of the individual. . . . Society expects, and indeed must expect, every individual to play the part assigned to him as perfectly as possible, so that a man who is a parson must not only carry out his official functions objectively, but must at all times and in all circumstances play the role of parson in a flawless manner. Society demands this as a kind of surety; each must stand at his post, here a cobbler, there a poet. No man is expected to be both. Nor is it advisable to be both, for that would be 'odd'.¹⁷²

¹⁷⁰ Ibid., 320.

¹⁷¹ Jung, *The Archetypes and Their Collective Unconscious*, 70.

¹⁷² Jung, *Collected Works of C. G. Jung*, vol. 7: *Two Essays on Analytical Psychology*, 264.

3 . COROLLARIES & EVALUATION OF THE CONGRUENCES

So far three stories selected from *Mathnawi-yi Ma'nawi* have been studied. In each, first, the Mawlawi analysis of the story has been reformulated for it was in the form of allegory. Secondly, a psychoanalytic reading has been carried out as an alternative. Especially throughout the psychoanalytical readings many congruences have been observed between the Sufi, mostly restricted to the Mawlawi sense, and the psychoanalytic languages. These congruences are proper to the issues that exist in the stories. Now it is time to consider these congruences in a more general sense.

3.1 . THE SUFI CONCEPTION OF REALITY AND KNOWLEDGE

Before I proceed it is necessary and would be elucidating to restate the standpoints of the two languages. I begin by expanding the Sufi point of view first. There will be two discussions concerning the analytical language of Sufis: their consideration of reality and knowledge. Sufis view reality in ranks. The ultimate reality is Allah as is pointed it out by his name The Real (Al Haqq). The reality of the Here and Hereafter are not in the same category as the reality of The Real. The reality of the Hereafter is more real than the reality of the Here. Let us see how Sufis view the last two.

The approach of the Andalusian Sufi Ibn Arabi might help us to comprehend the ranking of both the Here and the Hereafter in terms of reality. Ibn Arabi was born in 1165 AD in Murcia, in the Muslim Spain. After he completed his education in Muslim West he began his journey to the East. He performed hajj in Mecca and traveled in Iraq and Anatolia. Eventually he settled in Damascus where he died in 1240.¹⁷³ He was called Al Shaikh al Akbar or its Latin equivalent Doctor Maximus by his contemporaries and today this is how he is still known. He composed several

¹⁷³ Chittick, Introduction to *The Sufi Path of Knowledge* (Albany, N. Y.: State University of New York Press, 1989), x-xi

hundred books and treatises among which the most famous are *Fusus al Hikam* and *Al Futuhat al Makkīyah* which have been translated as *Ringstones* and *Openings* respectively.

In the 32nd chapter of *Openings* there are successive sub-chapters with the names: “The sleep and the wakefulness are signs of Allah”, “Two geneses: in the Here, in the Hereafter” and “The world is just sleep and death is just wakefulness”. In these three Ibn Arabi develops his point gradually. He says that while reciting the surah named Al Rum (The Romans) he encountered the ayat: “. . . and among his signs is your sleeping by night and day. . .”¹⁷⁴ and he was amazed by a meaning that was contained in the holy words which is beyond ordinary comprehension.

In order to explain his main point he first points out the difference between two different geneses: the genesis of the Here and the Hereafter. Based on this ayat he states that the genesis of the Here is different from the genesis of the Hereafter. The Hereafter is of different composition (*tarkīb*) and of different disposition (*mizaj*). The difference between the two is accidental and they are different in terms of attributes.¹⁷⁵

Having this in the background he continues by referring to the ayat that He The Exalted mentions the sleeping with no waking up as a state in the Here. This ayat is evidence that wakefulness comes into being only by death and humans are endless sleepers (*naaim*) as long as they do not die. He The Exalted states that they are asleep by night and day whether they are sleeping or awake. Moreover according to Ibn Arabi the following hadith explains exactly this point: “Humans are sleepers; when they die they come to themselves”. Thus, Ibn Arabi concludes that sleeping in the Here is a state in which the sleeper is in a state of sleep and when he wakes up, even though he is actually still asleep, he says he had such and such a dream. This is to say

¹⁷⁴ Surah Al Rum, ayat 23.

¹⁷⁵ In terms of mathematical terminology I understand the difference between two geneses as structural although the two are similar topologically or are homotopic.

that humans are sleeping as long as they are within the genesis of the Here until they die.

He continues with a sub-chapter called "The Here is a dream which should be interpreted and is a bridge which should be passed across" and continues by saying that the death is the first among the states of the Hereafter. That is why he claims the Here is a passage ('aBRet), a bridge which should be traveled across, just like the dreams humans have are being interpreted (ta'BîR) or translated or again equally carried out from one language to another.¹⁷⁶

As one dreams, the meaning of the dream is something other than the actual content of the dream and the intended meaning would be found in the state of wakefulness. In the same way, by the meaning of the states in which humans find themselves in the Here it is meant other than worldly intentions. It is only in the Hereafter that their actions will be interpreted and demonstrated to them. One who is blessed by Allah with a brilliant insight interprets his dream in the Here before death and redeems himself. This is just like the one who has a dream and sees in his dream that he wakes up and tells some people he had such and such a dream and they interpret it. Likewise an intelligent and clever person in the Here, although in the sleeping state, understands that he wakes up and interprets his dream in his sleeping state. When he wakes up by death he celebrates his dream and becomes comforted with his sleeping and his dream becomes profitable.¹⁷⁷

This is not an opinion particular to Ibn Arabi, he is just the one who expands it in details. Otherwise we can find it concisely in the words of Mawlana in his *Mathnawi* and implicitly in The Quran as well. Interestingly the title of the section in which he mentions this fact is: 'Initial Phases and Stages of Human Being.' I quote here a couple of verses:

¹⁷⁶ The Arabic and Hebrew three lettered stem 'ayn, be(t), re(sh) has the meaning of "cross over".

¹⁷⁷ Ibn Arabi, *Al Futuhat al Makkyyah*, 1:207-208

- 3654 Even so the Here which is the dream of the sleeper
Is what the sleeper presumes as everlasting by itself
- 3655 Until comes over the dawn of death suddenly
He gets delivered from the darkness of suspicion and dilemma
...
- 3657 All what you see in the dream as good and bad
Come out in the day of resurrection one by one¹⁷⁸

The Quranic verses pointing out this fact are many. I quote here two: "On the day every person will come across all the goods he has done and all the evil he has done as presented (to himself) . . ." ¹⁷⁹ which is referring to the Hereafter interpretations of the acts, good or evil, done in the Here. The second is an ayat addressing human kind thus: "Surely you were unaware of this (day of judgement) then we lifted from you your cover and your sight is sharp today" ¹⁸⁰ and refers to his transition from one real dimension to a more real one. Consequently the Quranic verses, the Prophetic Tradition and the doctrines of Sufis carry the above message and insist that both the faith and the religious deeds have significations in the Hereafter.

So far three kinds of reality have been mentioned. The ultimate reality, The Real (Haqq) has created the Here and the Hereafter. The genesis of the Here is a test which is based on the faith and related deeds. Therefore what is believed in is out of perception and the believers are those "who believe in the unseen . . ." ¹⁸¹ A remark will help us better understand the significance of this ayat. The word 'unseen' has been used to translate the Arabic word 'ghayb' for practicality. Some equivalents for the word 'ghayb' are 'distant', 'remote', 'hidden', 'concealed', 'unapparent' 'absent from the range of perception by sense or mental perception' and 'beyond the reach of

¹⁷⁸ Rumi, *Mathnawi-yi Ma'nawi*, 4:705.

¹⁷⁹ Surah Aal Imran, ayat 30.

¹⁸⁰ Surah Aal Qaf, ayat 22.

¹⁸¹ Surah Baqara, ayat 3.

perception by sense or mental perception'.¹⁸² Thus in the level of reality in the Here there are elements beyond the 'sight' or as stated above in the ayat the 'sight' is partially covered. Once it is lifted by death or other means the 'sight' becomes sharp. Hence we can conclude that there is a gradual difference between the two created realities. I used the term sight with quotation marks since in the Here the partially covered sight is 'basar' and in the Hereafter or for the Sufis when the sight becomes sharp, it is 'basirat' or insight.

The Sufi conception of knowledge has been discussed in detail by Ghazali in many of his books. In his autobiographical book *Al Munqidh min al Dhalal*¹⁸³ he tells us about his existential crisis and his deep doubt about reality and knowledge, and then how he came out of it to construct a sound basis for valid knowledge and a conception of reality. In his opus *Ihya* he describes the process in which knowledge is acquired by a human being. He discusses it in terms both of process and category.

Ghazali views the heart as the location of knowledge. He should have based his view upon a Quranic ayat quoting from those who refute the divine revelation as ". . . our hearts are receptacles of knowledge . . ." ¹⁸⁴ He explicates the process of knowing by using a metaphor. For Ghazali the heart is like a mirror and what is to be known is like an object. Any object has a reflected view in a mirror if placed in front of it; likewise, what is to be known has a reflection in the heart too when there is interest. What is striking and considerably remarkable here is that Ghazali lays emphasis on the fact that what is to be known and its reflection in a person are two different entities; they are other than the heart which is in way the mirror itself. At the end of the discussion, he states that knowledge is nothing but the reflection of reality in the mirror of the heart.¹⁸⁵ I myself consider that this approach is not less than any contemporary understanding of the subject. I find it useful to give a parallel and

¹⁸² Lane, *An Arabic-English Lexicon*, 6:2312.

¹⁸³ 'The Deliverer from the Aberration' can be an English equivalent.

¹⁸⁴ Surah Baqara, ayat 88.

¹⁸⁵ Al Ghazali, "*Ihyau 'Ulum al Din*, 3:13.

modern example as well to elucidate his point. Someone takes a picture with his digital camera. The quality of the picture is dependent on the number of pixels that make the picture. Nevertheless the picture does not represent reality as it is, since when one focuses on the picture he would find it consisting of squares with one color only. Consequently when he talks about reality in fact he talks about a coarse picture of reality.

The heart is the location of another sort of knowledge as well. The heart is where the object on the outside is reflected. But what is the outside? As stated above there might be two kind of outside: the reality of the Here and Hereafter. The worldly reflections in the mirror of the heart with the Ghazali perspective in mind is obvious. How would the reality of the Hereafter be reflected in it? One possible answer is that it could be after death. This case has been already mentioned above: that resurrection the 'sight' will be sharp since the cover on it would be lifted. What if someone has died from this life but is still in the Here? This attribute Sufis possess was mentioned in the introductory part. Imam Ghazali explicates this fact: that for Sufis what is written on The Guarded Tablet (*Al Lawh al Mahfuz*) is reflected in the heart. The Guarded Tablet (*Al Lawh al Mahfuz*) is the locus where "the knowledge of all things which are to come into existence"¹⁸⁶ is inscribed. Thus this is a second category of knowledge obtained in the Here; it is called 'unveiling' (*kashf*), since to have a sharp sight or 'basirat' one should have the cover lifted or unveiled.

The conception of theory (*nazariyya*) should be considered with the above perspective of reality and knowledge. I think in this subject there is no better expounding other than the Mawlawi allegory in the story of elephant. The title of the story is "Disagreement about the qualities and shape of the elephant"¹⁸⁷ Here are some selected verses:

¹⁸⁶ Chittick, *The Sufi Path of Love: The Spiritual Teachings of Rumi* (Albany: State University of New York Press, 1983), 356.

¹⁸⁷ Rumi, *Mathnawi-yi Ma'nawi*, 3:410.

- 1259 The elephant was in a dark place
The Hindus had brought it to expose
- 1260 It lots of people to see
All were entering that darkness
- 1261 Since it was not possible to see it with the eye
In that darkness they were handling it by palm
- 1262 One's palm hit its trunk and
Said this creature is like a gutter
- 1263 One's hand reached its ears and
It appeared to him like a fan
- 1264 As one handled the foot by palm
He said "I found the shape of the elephant like a pillar"
- 1265 One put the hand on the back and
Said that the elephant was like a throne
- 1266 Thus, as any of them reached one part
Whenever he heard about the elephant he was understading that part
- 1267 Their words disagreed according to their viewpoints
One nicknamed it 'dal' the other 'alif'¹⁸⁸
- 1268 If there had been a candle in the hand of each
Disagreement would have gone out of their words
- 1269 The eye of sense is just like the palm of the hand
As the palm has no ability to reach it wholly
- 1270 The eye of the sea is one thing the foam another
Throw away the foam and look through the eye of the sea
- 1271 Day and night movement of foam from the sea...
You keep seeing the foam not the sea, strange!¹⁸⁹

¹⁸⁸ In a loose translation I would put 'delta' and 'alpha'.

¹⁸⁹ Rumi, *Mathnawi-yi Ma'nawi*, 3:410-411.

The keyword Mawlana uses in the passage is the Persian compound term 'nazargah' which I translated as viewpoint. Nazar means look, view and the suffix -gah denotes the location for the act. Thus the word means the 'point where you view' or 'viewpoint'. This immediately reminds us of the word 'theory' which has the meaning of looking or viewing in its Greek original. We already know that Mawlana Rumi aimed by the allegory of the passage to teach us a doctrine. Here the elephant represents an extensive unsolved problem. Unsolved, unidentified since it is still in the dark, not elucidated. Inquirers, from their viewpoints are trying to identify and determine their object. However in the end there are disagreements in the outcomes. The reason was, first, that each of the inquirers restricted himself to their own bodily perception, and secondly, they could not overcome the superficiality of that perception. To overcome this obstacle Mawlana advises to acquire a comprehensive way of seeing other than the bodily perceptive tools like the palm and the eye or similar. The sea and the foam signify this fact. The foam is over the sea covering it, however the sea is immense compared to the foam. The foam is superficial as well as hiding the comprehensive tool that we vitally need. Hence, according to Mawlana, theories are subjective and a metatheory that encompasses them all should be procured. What are the characteristics of this metatheory? Mawlana answers this by the following verses:

- 1281 But you have no foot so that you move on
Or pull out the foot from this mud
- 1282 How can you pull it out? your life is just this mud
For this life of yours journeying is a serious problem
- 1283 When you receive life from The Real O bound one
Then you become needless and come out of the mud
...
- 1286 Drink the word of wisdom for it has become a hidden light
Since you have no ability to receive unveiled light

1287 Until you become able to receive, O dear one, the light
So that you can see the hidden with no veil.¹⁹⁰

Consequently to create a metatheory the light needed will arise only after one releases himself from the bonds of the Here which is signified by the mud metaphor, and makes himself able to receive light to see the hidden with no veil over it. This is what has been pointed out above with the word 'sight' (basirat) or as some call it 'the spiritual eye'.

How does 'the spiritual eye' see? Of course, as it has been said in the imagery of elephant, with the light of the candle that had been brought into the darkness, or with the light Mawlana is referring to at the end of the above passage. This is not the only place in *Mathnawi* where he refers to this case. Here are two more:

1028 Since mankind can not break away from the senses
It is alien to the descriptions of the unseen world

This verse was mentioned in the snake-catcher story. With the words of the previous imagery the verse says that mankind's foot is in mud, it cannot journey. Moreover, as has been pointed out in the end of the passage, a man needs a light, since when still in the mud he is unable to receive the light so as to be able to describe the unseen world.

32 How should I reason before and behind
For the light of my beloved is not before and behind¹⁹¹

The light needed to see might be present but the sight should be sharp at the same time. To obtain this, one should free himself from the Here by becoming a Sufi or equivalently by dying from this life.

What is the characteristic of what is reflected from The Guarded Tablet (Al Lawh al Mahfuz) to the heart? Ghazali explains it by referring to the drawing metaphor. According to him what is written in The Guarded Tablet (Al Lawh al Mahfuz) is like a 'drawing' of a designer. When what has been drawn comes to

¹⁹⁰ Rumi, *Mathnawi-yi Ma'nawi*, 3:411.

¹⁹¹ Rumi, *Mathnawi-yi Ma'nawi*, 1:48.

existence in the Here this is its realized form. Whenever there is a reflection on the heart of a Sufi from The Guarded Tablet (Al Lawh al Mahfuz) it is the reflection of this 'drawing' that he sees (mushahada).¹⁹² Either what a person sees in his dreams or what a Sufi sights when unveiled (in his kashf) the real is unveiled to him in the form of an imagery (tamthil). It is through this imagery that he grasps the reality of the Hereafter.¹⁹³ I myself intuit that most of the imageries found in *Mathnawi* are disclosures (mukashafat) that Mawlana might have sighted. Seemingly it would be exhausting to explicate all the facts concerning Sufism and his order (tariqat) through an analytic language. In the same way Imam Ghazali states that he prefers allegories to explicate the wonders of the heart since otherwise for most minds it would be exhausting to try to grasp it.¹⁹⁴

3.2 . THE SCIENTIFIC STATUS OF PSYCHOANALYSIS

I do not want to discuss here if psychoanalysis is science or not. It would be more fruitful to discuss what it is and what it should be. In the introductory part it has been said that Sufism is based on the knowledge of the interior and, in a parallel way, psychoanalysis deals with the processes of the psyche. A unified wording would be that there is a structure inside which makes the object of the both disciplines. I go one step further and with a unifying terminology state that the study of the intrapsychic structure is the concern of both Sufism and psychoanalysis, although each understands it with differences. The problem stems from the methodology psychoanalysis devised, since not all processes of the intrapsychic structure are observable and measurable.

For the terms the heart (qalb), the spirit (ruh), and the soul (nafs) Ghazali used the distinctive term 'latifa'¹⁹⁵ which can be translated into English as subtle.

¹⁹² Al Ghazali, *Ihyau 'Ulum al Din*, 3:20-21.

¹⁹³ *Ibid.*, 11.

¹⁹⁴ *Ibid.*, 3.

¹⁹⁵ *Ibid.*, 3-4.

When Ghazali talks about the heart he states that “. . . the wonders of the heart are beyond sensory perception since the heart too is beyond sensory perception and cannot be perceived with senses. The cognition remains weak in apprehending it except through a perceptible allegory.”¹⁹⁶ Similarly for phenomena which are not observable nor measurable psychoanalysis uses hermeneutical methods. This is what makes it unable to be accepted as science. But is this a defect? Moreover is this avoidable?

Ghazali gives an allegory for the heart (qalb) in which he views as a pool and knowledge flowing in it as water with two sources: the water that flows in from streams and the water that springs from the depth. In the imagery he views the water coming from streams as knowledge resulting from sensory perception and the water that springs from the depth as the knowledge of the disclosure (mukashafa) kind.¹⁹⁷ If someone is supposed to explicate facts beyond sensory perception the only way is to sight it with the spiritual eye (basirat) and expound it with the imagery or allegory that he approves. As a consequence it is not possible to approach the internal phenomena 'scientifically'.

I devised an analogy to better understand the methodology problem of psychoanalysis. Suppose we have a humanoid like David in the film *A.I. Artificial Intelligence* developed by Stanley Kubrick and later directed by Steven Spielberg. If the robot has an open-source software, then one can study all of David's internal processes. However suppose that the robot has a closed-source software. Then how can any study be possible other than creating models that would explain all the observed facts? All the models created will be speculations and guesses and this will not be because of preference or an *idée fixe* but due to lack of means. If we apply this analogy to Ghazali's approach we can say that the Sufi finds a supernatural way to get the key to break the closed-source code. Since the way is supernatural, its expression

¹⁹⁶ Ibid., 20.

¹⁹⁷ Ibid., 20.

in the natural realm is possible only via imageries and allegories. My final word is that psychoanalysis like all other disciplines contains scientific parts. What it contains as hermeneutical is not a preference but an exigence, a constraint so far. Imam Ghazali claims that inspirations that one finds in the heart (qalb) and does not know the source of are reflections from The Guarded Tablet (Al Lawh al Mahfuz)¹⁹⁸. I assume that psychoanalysis is full of such a kind of hermeneutical material.

3.3 . SUFI AND LACANIAN MODELS

In the story of the prankster the Sufi concept of submission (islam)¹⁹⁹ and the Lacanian concept 'the discourse of the master' have been discussed. Essentially both are the correlates of the Freudian Oedipus complex. In Lacanian terms the discussion takes place in the symbolic order. When the dissolution of the Oedipus complex takes place the superego is produced via identification with the father. Thus the father element in the Freudian model becomes here an agent with the paternal function of prohibition and legislation. These legislative and prohibitive functions were formulated by Lacan with the expressions 'the name of the father' (le nom du père) and 'the no of the father' (le non du père). When used in a capitalized form 'the Name of the Father' it designates the fundamental signifier with which the subject obtains his identity. Since all signification depends on the fundamental signifier, the fundamental metaphor and master-signifier attaches the subject to the system, we can estimate that that the attachment takes place via prohibition and legislation.

Parallelisms of the Mawlawi allegory and the Lacanian model have been observed in the reading of the first story. This is not limited to this extent; a wider study is needed to see the boundaries of the existant congruences between the two languages. Below I give other relevant parallelisms:

In classical Sufi literature the concept Sufism is defined by narrating mainly

¹⁹⁸ Ibid., 18.

¹⁹⁹ Here what is meant by 'islam' is the infinitive form of the verb and it means to submit.

two hadiths. The first is the one at the beginning of Sunan Muslim: "... he (the stranger)²⁰⁰ said: Then inform me about ihsan (good deeds). He (the Prophet) said: That you worship Allah as if you see Him, if you don't see Him, He sees you..."²⁰¹ The second is a hadith from Sahih Bukhari which was given in the definition of the path (tariq) in the introductory part:

... Allah said, '... My servant keeps coming closer to me through performing extra deeds till I love him, when I love him I become his sense of hearing with which he hears, and his sense of sight with which he sees, and his hand with which he grips, and his leg with which he walks; and if he asks me, I give him, and if he asks my refuge, I protect him. . . for he hates death, and I hate to disappoint him.'²⁰²

Here what is defined as the ultimate goal of Sufi in Lacanian terms is the realization of a 'fixation', or elimination of the 'slippage' between the signified and the master-signifier. Slippage is the very nature of the 'point de capiton'. The ultimate goal of Sufi which is wholeness, a Jungian term as well, has been seen as unattainable by Lacan.²⁰³ According to the Islamic creed only prophets are innocent and the Sufis are under constant testing although they are under protection. In this sense we can say that although 'les point de capiton' are fixed in a Sufi they are weakly stable.

"It was the heart that had been touched": According to the Sufi conception, the nafs (id) is almost untouchable in the sense of the story since its surrender or submission is possible under very special conditions. It is the human heart that has the receptive capacity, the capacity of being touched. That is why Mawlana put the heart at the focus of submission, or say 'signification'. The trilateral Arabic stem qlb has the meaning of turn, change. Thus the word 'qalb' contains in itself the concept of 'slippage'. I feel that the 'qalb' which is a term used by Sufis in their teachings to designate the non-biological heart is the realm where 'le slippage' takes place. Above,

²⁰⁰ He is the angel Gabriel in human form.

²⁰¹ Muslim b. al Hajjaj, *Sahih Muslim* (Riyad: Dar Tayba li al Nashr wa al Tawzi', 2006), 23.

²⁰² Al Bukhari, *Sahih Bukhari*, hadith no: 6502.

²⁰³ Evans, *An Introductory Dictionary of Lacanian Psychoanalysis*, 126.

I stated that Sufism is about the elimination of the slippage. The technical term 'tethbiit' has the trilateral root thbt which has the meaning of fixation. So the aim of a traveler (salik) of the path (tariq) is to make his 'qalb' 'thaabit' that is fixed, protected from any 'teqallub', continuous change, thus instability. I should restate here a famous prayer of the Prophet pbuh: " O The swinger of hearts... fixate my heart upon your religion!"²⁰⁴ This prayer has inwardly all the concepts discussed above.

The term 'tariqat' is about techniques to achieve a 'qalb' with no 'taqallub' or 'les points de capiton' protected from any 'slippage'. In the Mawlawi order (tariqat) the main technique for this is the achievement of divine love. Once the Sufi becomes a lover of God, his non-biological heart starts obtaining stability.

In Lacanian terms the passage is about the discourse of the master, thus signifying chain and the master-signifier. For the case of Moses and sorcerers the chain starts by the sender of Moses, then comes to Moses and via its staff it is connected to the sorcerers. What makes it exceptional within the frame of Lacanian conception is the fact that the master-signifier position is a transcendental entity: Ten Commandments and accompanying legislations and prohibitions sent by God. Mawlana Rumi views that the false chain like the one where Pharaoh sees himself as the ultimate signifier leads to catastrophe. Since *Mathnawi* is an educational book for the seekers (talibs) of the Real and the desirers (murids) who decided to travel (suluk) on Mawlawi path (tariq), there is a lesson concerning the tariqat in the passage. In the last verses Mawlana Rumi addresses a suppositional desirer (murid) and, gives him advice about how to be a master (murshid). He gives 'scent of rose' as a descriptive metaphor for his guidance. The desirer (murid) is supposed to acquire the smell of the master (murshid) to accept his guidance or his heart is supposed to be touched by the scent to identify him. Actually the scent is the mind and reason of the master (murshid) that would guide the desirer (murid) throughout the road to the Eternal

²⁰⁴ Muhammad b. Isa al Tirmidhi, *Al Jami' al Kabir*, vol. 5 (Beirut: Dar al Gharb al Islami, 1996), hadith no: 3522.

Kingdom.

As I have stated above, the prohibition or 'the no of the father' (le non du père) is the initiation formula for any Muslim (submitter). With the formula 'la ilaha illallah', that is, 'there is no god but Allah', the person has been initiated and recognizes the master-signifier, the entirety of the legislations and the prohibitions. Essentially this is 'le non du père'. The translation of 'la ilahe illallah' is as follows: 'la' is 'non/no' in Arabic and at the same time it means 'there is no'. The crucial point here is the word 'ilaha'. In Arabic, similar to all Semitic languages, vowels are omitted in writing. So the word 'ilaha' is in its transliterated form just 'ilh'. Grammatically it can be read either as 'ilahun' or 'ilaha'. When the case is 'ilahun' the formula becomes 'there is not any...' but there might be. If the case is 'ilaha' the formula becomes an absolute negation: 'there is no god but Allah'. This way the person rejects all signifiers other than Allah by his 'la/non/no'. If it were 'la ilahun illallah' there might be a 'pas tout/ not all' case in which there would be at least one unsignified. Some Sufis see 'la/non' in its Arabic script form (لا) as a scissors cutting all interests of the 'qalb', meaning that (لا) might in fact prevent all 'slippages' and any 'pseudo master-signifier'.

Within this context the master's (shaykh's) aim is to train their desirers (murids), the travelers (saliks), to achieve the above state. If one stays within the limits of Shariat (The Law) he (the signified) and Allah via The Law (The Shariat: master-signifier) are actually knotted together with the "points de capitons" and with this he has already submitted (aslama) with the Arabic equivalent or became muslim (submitter), that is submitter although the character of the knots is slippery. It is remarkable that the Shariat (The Law) contains all prohibitions and legislations immanently. Therefore the Shariat (The Law) is the symbolic order and operates as the paternal function. I would, in this case, replace the term 'paternal function' with the Arabic word 'rububiyet' or 'rabbhood' or 'masterhood'. In the case of Moses this is

immanent in the Ten Commandments. The second among the ten is similar to 'la ilaha illallah'. Likewise its expression is in the form of exclusive denial. What is striking here is the fact that in Hebrew, for the self of God, the expression 'פני' has been used. It is read as 'panay' meaning 'my face' which is equivalent to the usage in the Quranic Arabic to denote the self of God which is 'wajh' or 'face' in English. Six among ten are prohibitions beginning with Hebrew 'no/lo' which is the equivalent of the Arabic 'la': 'لا/لأ', two are legislative, one is stated above and the remaining is declarative. It declares who the sender of Moses is: He is the Lord/Adonay/Rabb, the God/Elohim/Ilah.

Sufis acknowledge the absolute necessity of the Shariat and in general they are among its firmest supporters.²⁰⁵ If a person has been affiliated to a certain order (tariqat) and attained an advanced degree he has his heart protected of all 'slippages', or with the Sufi technical term 'mutma'inn' which means whose heart is in peace or freed of all inner struggles. “. . . [F]ight for recognition, for 'pure prestige' must be a 'fight to death' . . . /. the struggle ends when one of the two gives up his desire for recognition and surrenders to the other; the vanquished one recognizes the victor as his 'master' and becomes his 'slave'”.²⁰⁶ The formula adopted by the orders (tariqats) to evidence the above state is “muutuu qabla an tamuutuu” which means “die before you die”²⁰⁷. Another expression for this has been given: 'dying from this life'.

Different from other religions, according to Islamic moral tradition, before one begins to do any good act it is advisable to start by saying 'bismillah'. The Lacanian formula similar to this is 'le nom du père'. By a restoration I change it to 'le nom du Seigneur' or 'the name of the Lord'. But what is the name of the Lord? It is Allah. The Arabic expression 'bismillah' might have two meanings: 'by the name of Allah' and 'by the name Allah'. Hence the Islamic formula becomes 'by le nom Allah'.

²⁰⁵ Chittick, *The Sufi Doctrine of Rumi*, 13.

²⁰⁶ Evans, *An Introductory Dictionary of Lacanian Psychoanalysis*, 108.

²⁰⁷ Within the Akbari framework this will cause one to wake up before death.

In every moment of his life the believer seals all his good acts defined by his Lord with the 'nom Allah'. I see this as reinforcing in all circumstances 'le point de capiton', as calibrating the fixation point to eliminate unavoidable 'slippages' that might occur and as remembrance of the legislation of the Lord.

3.4 . SUFI AND FREUDIAN MODELS

In the story of the snake-catcher the parallelism between the Sufi conceptions in the Mawlawi sense and the Freudian Model has been discussed only around the id (nafs). If we exclude the intellect ('aql) which Ghazali views among the basic elements of the interior (al batin), according to him the other three are the spirit (al ruh), the heart (al qalb) and the soul (al nafs), we find a parallel tripartite terminology in the Freudian model too. Besides the soul (nafs) and the id, wider and deeper study is needed to see the parallelisms and congruences between the super-ego and the spirit (al ruh) and the ego and the heart (al qalb). Nevertheless the unconscious nature of the spirit (al ruh) and the soul (al nafs) seem to me obvious in Sufi understanding.

It would be elucidating to restate again how the spirit (ruh), the heart (qalb) and the soul (nafs) interact in the intrapsychic structure according to Sufi understanding. Shaykh M. Nuri Shamsaddin Naqshbandi (1810-1863) whose tomb is in Çiragan, Yahya Efendi Dergahı describes this as follows: The Real Side (janab-i haqq) has created the majestic spirit (ruh) and the animal soul (nafs) and furnished the spirit (ruh) with all good qualities which became its attributes. On the other hand, the soul (nafs) was equipped with all bad qualities and immoral attributes. These two, by the order of The Real Side (janab haqq), entered the mould of Adam and harmonized it. They aimed to reign over the body separately from the throne of the heart (qalb). This way an eternal hostility arose between them. Until a person's puberty, their share in the reign is equal, however from this time on, each struggles to have superiority. The person assumes the attributes of whoever sits on the throne of heart and reigns

over the body.²⁰⁸

The first story of *Mathnawi* is an allegory confirming this model. A king buys a handmaiden he fell in love with. However she fell ill afterwards. No physician could cure her. The king, in an ecstatic vision during prayer, received the announcement that a divine physician would visit him next day to cure the girl. The physician showed up and after therapy found out that the cause of her illness was her love for a goldsmith. The king invited the goldsmith to his palace, appointed him to his treasury, and married him and the girl. Nevertheless this was according to the plan of the divine physician and the aim was to poison the goldsmith gradually. As the goldsmith was poisoned gradually, day by day he turned ugly. Thereupon the girl lost her interest in him and eventually he died. Hence the handmaiden finally became the king's.

In reading the allegory, the famous interpreter Sari Abdullah (Abdullah The Blond, 1584-1660) pairs the elements of the story with what they represent as follows: The king is the spirit (*ruh*) reigning on the throne of the heart (*qalb*), the handmaiden is the soul (*nafs*), the goldsmith is the object of the soul (*nafs*), the divine physician is the master (*shaykh*).²⁰⁹ The divine physician first diagnosed the handmaiden, and once he found the cause of her illness he decided to eliminate it. Actually this is a therapeutic process through which the analyst reorganizes the intrapsychic structure by eliminating the disturbant element. Later on, the king figures out that the love he has for the maidservant is transient. All this is in essence managing the relationship between the heart (*qalb*), the soul (*nafs*), and the spirit (*ruh*) with the guidance of a master (*shaykh*) or equivalently managing the relationship between the ego, the id, and the super-ego with the guidance of an analyst.

²⁰⁸ M. Nuri Shamsaddin Naqshbandi, *Risale-i Muraqabe* (İstanbul: Es'ad Efendi Matba'ası, 1301 h. 1884), 205-206.

²⁰⁹ Sari Abdullah, *Sharh-i Mathnawi*, vol. 1 (İstanbul: Taswir-i Efkar Matbaası, 1287 h. 1870), 155-166.

Similarities of conception of the two models are more than what has been cited above; one example is the very binary nature of the soul (nafs) vs. the id. This is about the appetite (shahwat) vs. Eros or sexual instincts and wrath (ghadab) vs. the death instinct. Freud makes a stratification of the mind into the id, the ego and the superego and states that the significance of the instincts for the id is the same as the significance of the perception for the ego. He proposes two classes of instincts which are: Eros or the sexual instincts and the death instinct.²¹⁰

My methodology for the second half of the passage was to pair the Mawlawi concepts with the Freudian ones. I think it would be interesting to study the allegory part of the passage in terms of Freudian jargon too. I omitted this at the beginning because the first half served as an interpretive tool for Mawlana and the alternative that I considered was the Freudian model. My primary aim was not to compare the interpretive tools but to make parallel readings of the same fact. Here in the corollary part this missing exercise will elucidate the elements of a possible congruence between the two fields.

In the study there has been little mention of the unconscious. In the passage Mawlana Rumi described how the dragon had been kept by the snake-catcher with the following words: "Since the dragon was frozen in winter, it was under piles of sackcloth and rags. He had tied it up with bulky ropes. That guard had taken precautions for it." This is in fact the description of the Freudian unconscious. Freud declares that: ". . . we call a process 'unconscious' when we have to assume that it was active at a certain time, although at that time we knew nothing about it."²¹¹ What Mawlana narrated from the very beginning of the story until the snake had been hit by the sun of Iraq is nothing but this Freudian concept with the difference that it was just allegorical. Another Freudian view about the unconscious is the idea that ". . . large portions of the ego and superego can remain unconscious, are, in fact, normally

²¹⁰ Freud, *The Ego and the Id*, 54-55.

²¹¹ Freud, *New Introductory Lectures on Psychoanalysis*, 100.

unconscious. That means to say that the individual knows nothing of their contents. It is true, then, that ego and conscious, repressed and unconscious do not coincide.”²¹² Being under piles of sackcloth and rags is nothing but an analogy for being outside of conscious or unconscious and likewise being tied up with bulky ropes is an analogy for being repressed. Nothing is known about the content due to the piles covering it.

In the first story of this work it has been stated that the interpretive tools of Mawlana should be understood as allegoric expressions of the reality of the Hereafter. This second history tells us within this perspective that the untrained human soul (nafs) will appear in the form of a dragon in the Hereafter life and will bite and torture the person if he has committed any sin in the Here. In *Mathnawi*, as quoted above, in the chapter 'Explanation of "We are back from the smaller battle to the greater battle"' Mawlana puts: "This soul (nafs) is Hell and Hell is the dragon. . . . For the soul of ours is part of Hell; the parts always have the disposition of the whole".²¹³ Thus, the imagery that 'the dragon made one mouthful of the snake-catcher and wound itself around a pillar and fastened and crushed the bones of the devoured man' is the scene of torture in the Hereafter for a sinner in the Here. This is exactly what Mawlana aims for warn the desirer (murid) of the path (tariq) about his soul (nafs).

If I have to talk about the spirit (al ruh) the very evidence comes from a Quranic ayat: "They ask you about the spirit, say 'the spirit is one among the affairs of my Lord, you have given no knowledge about but very little'".²¹⁴ If we consider again the unconscious nature of the soul (al nafs) I would refer to the imagery in the third story of this study for it contains striking points about it. As it will be remembered, when the renunciant panics and stands up he pretends he is praying with the long skirt on him. From another point of view I see the renunciant here as the id or the soul (al nafs), the wife as the super-ego or the spirit (ruh), the maidservant as the object of

²¹² Ibid., 99.

²¹³ Rumi, *Mathnawi-yi Ma'nawi*, 5:102.

²¹⁴ Surah Isra, ayat 85.

the id, and the bond between the renunciant and his wife as the ego or the heart (qalb). The skirt of the renunciant is hiding his intentions and his state from the wife. The wife uncovers the skirt and gets confronted and offended with the obscenity she faces. The marriage bond has been possible between them only with ignorance of what the renunciant was hiding. However the wife was aware of her husband's interest in the maidservant. This can be considered as the 'slippage' in the nature of the bond. With this evaluation it has been seen that in fact the last story's imagery is as rich as to contain the conceptual images of the four models.

Using this imagery I can say that the ego/the heart/(qalb)—or as in the imagery the marriage bond—is managed by the wife or the super-ego/the spirit/(ruh), and the desire of the id/the soul/(nafs) for the maidservant/object of the id was kept hidden. When the desire emerges to the conscious then the bond gets damaged by the id and indirectly by its object. As in the story of the snake-catcher, when the husband and the maidservant met at home the latent snake showed up with the heat, with no care of reality and with no care of the danger the marriage has been exposed to.

3.5 . SUFI AND JUNGIAN MODELS

It would be useful to remember again the Sufi perspective concerning the lives in the Here and Hereafter. This is basically the belief that the life in the Here is a dream. All that happens here has a significance in the Hereafter like the dreams we interpret when we wake up. Even if we are asleep and dreaming we are very well aware that what we dream is not real and might have a significance and we would experience it after we wake up. Likewise all that we live in the Here will have a significance in the Hereafter with the difference that we do not have initiative in the dreams we have when we are asleep. However since we have free will in the Here we can have, to some extent, control over the significances of what we live in the Here in the Hereafter.

According to Sufis the significances of worldly dreams have been stated by the Shariat (Law). The passage we studied is in the sense about a worldly dream, a person associating gods with the Almighty God. Mawlana Rumi depicts the significance of this worldly dream to us by using the allegory in the passage. The person will act the innocent but his body will deny his words as pointed out in the ayat referred to above: "Today, we seal up their mouths and their hands speak out to us and feet bear witness as to what they gained." As the aim of Mawlana was to train the desirers (murids) of the path (tariq) he concludes up the passage with the lesson that should be deduced from the life event and the allegory. It is nothing but acting in the Here in such a way that in the Hereafter one should not be like the renunciant praying. Thus, the desirer (murid) should act in such a way that it would be like saying: "I testify" — a strong declaration with no speech. Otherwise the whole body member by member would be saying "I testify" the good and the bad you commit. Mawlana finalizes his advice with a worldly imagery of a desirer (murid) or a submitter (muslim): The slave's walking behind the master is a testimony: "I am subjugated and this is our Lord".

If we exclude the case of association (shirk) in the Meccan sense or the personality split, the Islamic concept behind the life event given in the title is 'nifaq'. Its English equivalent can be 'hypocrisy' or 'pretension'.²¹⁵ A Sufi definition of nifaq (hypocrisy) is given by the grand Sufi Hasan al Basri (642-728): "Contrariness of the tongue and the heart, of the secret and of the open and of the entry and of the exit are among hypocrisy."²¹⁶ The reverse of this position is given by the formula devised by the ninth century grand Sufi Bayazid al Bistami "Either look as you are or be as you look."²¹⁷ Essentially this is the ultimate attribute that Mawlana advises us to achieve in order not to have a contrariness in the Hereafter. Since any hypocrisy (nifaq) in the

²¹⁵ Lane, *An Arabic-English Lexicon*, 8:3036.

²¹⁶ Al Ghazali, *Ihya' Ulum al Din*, 1:133.

²¹⁷ Fariduddin Attar, *Tazkirat al Awliya*, vol. 1, ed. Reynold A. Nicholson (London: Luzac, and Leiden: E. J. Brill, 1907), 166.

Here will yield a contrariness (ikhtilaf) of the declaration and the testimony of the body in the Hereafter.

I will here reformulate the Mawlawi advice in Jungian terms. The splitting of a personality, or dissociation are terms that would lead us to a Jungian formulation. As was stated above Jung points out that if any tension arises, the functions of anima confront the conscious mind in a form manifested in a person and the anima behaves independently as if split off from the personality. The counterpart of the Mawlawi advice in Jungian terms would be the integration of the split in the personality. This way, after integration, the individual will be whole again.

The Jungian concept which is implicit in the above paragraph is 'individuation'. In its simplest form Jung defines it as "the maturation of personality."²¹⁸ He gives another definition for it which gives more insight: ". . . the process by which a person becomes a psychological 'in-dividual', that is, a separate, indivisible unity or 'whole'.²¹⁹ By stating that ". . . the psyche consists of two incongruous halves which together should form a whole." Jung elucidates what he means by 'whole'. He states that as long as conscious and unconscious are in a battle so as to suppress and injure each other, success is impossible. Success comes only on the basis of open conflict and open collaboration at once.²²⁰ In an expanded way he points out that

Just as, for the purpose of individuation, or self-realization, it is essential for a man to distinguish between what he is and how he appears to himself and to others, so it is also necessary for the same purpose that he should become conscious of his invisible system of relations to the unconscious, and especially of the anima, so as to be able to distinguish himself from her. One cannot of course distinguish oneself from something unconscious. In the matter of the persona it is easy enough to make it clear to a man that he and his office are two different things. But it is very difficult for a man to distinguish himself

²¹⁸ Jung, *The Archetypes and Their Collective Unconscious*, 198.

²¹⁹ *Ibid.*, 275.

²²⁰ *Ibid.*, 287-288.

from his anima, the more so because she is invisible.²²¹

At the end of the passage Mawlana gives as a lesson a formula to the desirers (murids): The slave states "I am subjugated and this is our lord" with no word since the fact that he is "walking . . . behind the master is a testimony." There are many facets in this walking imagery. In Jungian terms the slave attained wholeness since his individuation process subordinated the many to the One. "But the One is God, and that which corresponds to him in us is the 'imago Dei', the God-image."²²²

Jung developed an encompassing concept and defined it as ". . . the total personality which, though present, cannot be fully known, the self."²²³ In other words Jung makes it more explicit: ". . . the self: as the essence of individuality it is unitemporal and unique; as an archetypal symbol it is a God-image and therefore universal and eternal."²²⁴ He points out that ". . . the self . . . proves to be the eidos behind the supreme ideas of unity and totality that are inherent in all monotheistic and monistic systems."²²⁵ To make a distinction he states that "the anima/animus stage is correlated with polytheism, the self with monotheism."²²⁶

Here at this point I should make a crucial remark about the Islamic concept 'nafs' which is translated either as 'soul' or 'self'. In the terminology of Sufis 'nafs' is the animal soul or basic soul with the attributes that have been noted in this study. Remarkably high parallelisms have been observed between this Sufi concept and the psychoanalytic concept the id. On the other hand the term 'nafs' has been used in the sense of the self in the Quranic text. Let us now consider the term 'al nafs al emmara' which is imported from a Quranic expression. The Jungian self by very definition contains the soul. If the soul dominates the self and the soul incites evil then the self

²²¹ Jung, *Collected Works of C. G. Jung*, vol. 7: *Two Essays on Analytical Psychology*, 267-268.

²²² Jung, *The Archetypes and Their Collective Unconscious*, 287-288.

²²³ Jung, *Aion, Researches into the Phenomenology of the Self*, 5.

²²⁴ *Ibid.*, 63.

²²⁵ *Ibid.*, 34.

²²⁶ *Ibid.*, 268.

is inciting evil. Thus it would be meaningful to translate 'al nafs al emmara' as the evil-inciting self.

Different from the untrained soul, the Islamic equivalent of the Jungian self is 'the self at peace' (al nafs al mutma'inna). 'At peace' means that the conflicts of the monotheist or unitarian's psyche have been reconciled or it has come to terms with its constituent parts and his self is constantly realizing "I am subjugated and this is our Lord"

I again refer to the Naqshbandi shaykh M. Nuri Shamsaddin to underline relevant parallelisms between the two models. He does not devise a new terminology but restates the seven levels of the self (nafs) depending on its development, or, using the Jungian term, individuation or the wholeness it attains. They are: the self inciting or commanding to evil (al nafs al emmara), the self that blames itself (al nafs al lawwama), the inspired self (al nafs al mulhama), the self in peace (al nafs al mutma'inna), the contented self (al nafs al radhiya), the pleasing self (al nafs al mardhiyya), the pure self (al nafs al safiyya).²²⁷

The soul, with the self with it, commanding to evil (al nafs al emmara) is the base soul. He is almost the id in Freudian terms. This has been what we have studied in the second story. In fact the levels of the self given by the shaykh Shamsaddin are the levels of individuation attained in Jungian terms. In the second level, when the self blames itself for the evils the soul (nafs) made it commit, the self makes its first step towards individuation since it is not contented with the situation. In the third level, under constant inspiration its wholeness grows. In the fourth, inner conflicts reconcile and the self comes to peace. Actually the Jungian conception is compatible so far. In the fifth level, the Sufi's self is contented with what comes from his Lord. In the sixth, his Lord is contented and pleased with his self. At the beginning it has been said that the Sufi is seeking the countenance of his Lord. The seventh level is

²²⁷ Shamsaddin Naqshbandi, *Risale-i Muraqabe*, 136-190.

reserved for the prophets only. Their selves are pure.

4. CONCLUSION

In this paper three stories selected from *Mathnawi* have been studied. For each story the Mawlawi reading in the text has been reformulated, which was followed by a Lacanian, a Freudian and a Jungian reading respectively. A considerable amount of congruence has been observed between the Sufi and the psychoanalytic models. I dare to claim that though the languages are different they are translatable to each other with a high congruence, which maybe would not make them equivalent but probably almost equivalent. To underline this point I here quote a passage from *Mathnawi*.

- 327 The master said to a squinted eye²²⁸ come in
Go bring that bottle out of the room
- 328 The squinted eye said, which of the two bottles
Shall I bring before you, explain fully
- 329 The master said there are no two bottles, go
Leave off squinting and do not be seeing more
- 330 He said, oh master do not malign me
The master said break one of those two
- 331 The bottle was one, it seemed two to his eye
When he broke the bottle there was no other²²⁹

Thoughts about the knowledge of the interior were long ago conceptualized by Sufis. The Western thoughts about psyche arose long after the Orientalist movement. Thus the Western world, through Orientalism, was familiar with the literature about the knowledge of the interior created by Sufis long ago. I am sure if the knowledge of the interior were an inheritance of Greek Antiquity psychoanalysis would be built by Western scholars upon its fundamentals. Therefore the Western

²²⁸ Double seeing; the word in Persian text is of Arabic origin: 'ahwel'

²²⁹ Rumi, *Mathnawi-yi Ma'nawi*, 1:59-60.

scholars had 'better leave off squinting' and 'not be seeing more', even though this is a wish/advice I believe is far from being realized. Mawlana Rumi says: "When self interest shows up, virtue becomes covered; a hundred veils cover heads from the heart to to the eye."²³⁰

Above, I have pointed out that the expression 'intrapsychic structure' is a unifying terminology for both the fields of Sufism and psychoanalysis. Within the boundaries of the three stories it has been observed that the concepts of the Oedipus Complex/the symbolic order, the id and the individuation have their equivalents in Mawlawi jargon as well as in the Sufi model. In the section 'Corollaries and the Evaluation of the Congruences' it has been realized that the parallelisms are not so coarse as to circulate around the core concepts but they are as fine to be observed in collateral elements.

Despite all these parallelisms there is a basic distinctive concern between the two disciplines. It is their objectives that make the two fields diverge. As will be discussed below, as psychoanalysis develops the amount of divergence decreases or rather a convergence is being observed. Sufism's basic concern is to devise techniques to make someone 'al insan al kaamil' or equivalently 'the complete man' since according to them the disturbances in 'the intrapsychic structure' are an obstacle to attaining this goal. In the introduction part this goal was defined equivalently as to have a 'purified heart'. For this purpose Sufis developed and enreached the knowledge of the interior to be able to resolve this principal problem.

On the other hand, psychoanalysis arose in order to cure pathologies concerning the intrapsychic structure. The health of the intrapsychic structure can be visualized as a line with two ends, the right denoting 'the completeness' goal and the left denoting the most extreme pathologies. According to this consideration the distinctive concern is about specializing in both extremes of the intrapsychic structure

²³⁰ Ibid., 60.

from the view point of health. Since this has been the very 'raison d'être' for both disciplines, building 'almost equivalent' theories and jargon is a strong probability. Beside the theoretical ones we can observe similarities in methods as well. Without going into detailed analysis I can state that the quintet: master (shaykh), desirer (murid), order (tariqat), lodge (dargah) and tarbiya (training) is the equivalent of analyst, analysand, the psychoanalytic school (to be followed in the analysis), clinic, and therapy.

What makes the two fields divergent is the initial positions of psychoanalysis and Sufism. Otherwise, in time, there emerged in the field of psychoanalysis movements under the names of humanistic psychology, transpersonal psychology etc. This is actually an expansion in interest, hence, the expansion of theories towards the right side of the health line I depicted above. Both fields may converge toward each other or not, but, when I regard them as a whole I see that, in fact, Sufism and psychoanalysis are specialties of intrapsychic studies and treatments. Assuming both as specialties of the same field does not imply necessarily that they would have distinct theories in the background. On the contrary they might have an integrated theory both rely upon. This is like medicine where there are various specialties relying on an integral scientific basis which consists of numerous branches.

In the study I have made so far, I situated the psychoanalytic theories on the left side of 'the intrapsychic health line' and on the right side Sufism only. Plain logic imposes on us to populate the right side of the line with other disciplines that would be regarded as alternative to Sufism like some sorts of mysticism. My study is restricted to the three stories with the constraints already mentioned. Other studies are necessary to see if any alternative to Sufism is as strong as Sufism in completeness, consistency, and equivalence to psychoanalytic theories. What would make Sufism distinct among other alternatives is that the goal of a Sufi is simply to perform good deeds for the countenance of his Lord. The very characteristics of these deeds should

be so that the Lord becomes his sense of hearing, his sense of seeing etc. as was given in detail in the hadith. Secondly he should worship his Lord as if he sees him. All the theories, trainings, and all the terminologies they devised concerning Sufism are instruments to attain this level. But one might ask the suppositional question: could a psychoanalytic pathology inhibit such a goal? My answer to this question is that it certainly does not.

I presume that it might be the case when the intrapsychic structure is exposed to certain conditions coming from reality. A desirer (murid) might have a post traumatic stress disorder and at the same time he might be a traveler (salik) to achieve the above goal. Thus it can be said that the health conditions concerning the intrapsychic structure which are necessary from the Sufism point of view and psychoanalysis do not overlap. The analogy I give here would be helpful to comprehend the fact. One athlete might be a record breaker and might be deaf at the same time. A pathology in a person, physical or psychological, might cause serious difficulties in his daily life but still, that person might be considerably successful in a field requiring high physical or psychological abilities respectively.

Different specialties restricted to their own objectives might require different constraints of health considerations while they all rely on the same theoretical background, like specialties in medicine. For the case of Sufism and psychoanalysis I can say that maybe their theoretical background is not the same but the object of their theories is the same, which is the intrapsychic structure. Moreover the theories, within the above restrictions, are almost equivalent. For practicality I envisioned health concerning Sufism and psychoanalysis as a line. However if we speculate about substituting Sufism with other alternatives the transpersonal side of the line would become congested.

Health considerations for the transpersonal side of the intrapsychic health line depend on the parameters that constitute it. They mostly depend on the superego, or

say symbolic order or another term denoting the concept. In this sense, for a Sufi, his concerns originate from The Law (Shariat) and they would cause conflicts with the id. It might happen that for another transpersonal model the concern to be imposed on the id would not yield any inner conflict. Even if this is the case, this suppositional alternative too would need a theory about the intrapsychic structure.

Obviously there should be cooperation between the developers of the psychoanalytic theories and Sufis in order to understand the intrapsychic structure better. This is not restricted to these two fields, since other transpersonal alternatives to Sufism have theories as well. Consequently Sufism, psychoanalysis and other fields, when considered as languages talking about the intrapsychic structure, should collaborate to have a deeper and wider understanding of the human interior.

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APPENDIX: TRANSLITERATION OF THE STORIES

The three stories studied in this work have been transliterated according to the Turkish representation system:

Story of a Prankster Among Women²³¹

hikâyet-i cûhî ki çâdor poşîd u der va'z miyan-i zenân nişest u hareketî kerd. zenî û râ
bişnaxt ki merd est u na'reî zed

- | | |
|---|------------------------------------|
| 3325. vâizî bud bes gozîde der beyan | zîr-i minber cem' merdân û zenan |
| 3326. reft cûhî çâdor u rûbend saxt | der miyân-i an zenan şod nâ şinaxt |
| 3327. sâilî porsîd vâiz râ be raz | mûy-i âne hest noqsân-i nemaz (?) |
| 3328. goft vâiz çun şevêd 'âne diraz | pes kerâhet bâşed ez vey der nemaz |
| 3329. yâ be âhek yâ stûre bostureş | tâ nemâzet kâmil âyed xûb u xweş |
| 3330. goft sâil an dirazî tâ çe hed | şart bâşed tâ nemazem kem buved |
| 3331. goft çun qadr-i cevî gerded be tûl | pes sturden farz bâşed ey seûl |
| 3332. goft cûhî zûd ey xâher bibin | âney-i men geşte başed in çunin |
| 3333. behr-i xoşnûdiy-i haq pîş âr dest | k'an be miqdâr-i kerâhet âmedest |
| 3334. dest zen der kerd der şelvâr-i merd | kîr-i û ber dest-i zen âsîb kerd |
| 3335. na'reî zed sext ender hâl zen | goft vâiz ber dileş zed goft-i men |
| 3336. goft ne! ber dil nezed ber dest zed | vay eger ber dil zedî ey pur xired |
| 3337. ber dil-î an sâhîran zed endekî | şod asâ vâ dest îşan râ yekî |
| 3338. ger asâ bistânî ez pîrî şehâ | biş renced k'ân gurûh ez dest u pâ |
| 3339. na're-î "lâ zayra" ber gerdun resîd hin bibor | ki can zi can kenden rehîd |
| 3340. mâ bidanistîm mâ in ten neîm | ez veray-i ten be yezdan mi ziyîm |
| 3341. ey xunuk an râ ki zât-i xod şinaxt | ender emn-i sermedî qasrî bisaxt |
| 3342. kûdekî giryed pey-î cevz u mevîz | pîş-i âqîl bâşed an bes sehl çîz |
| 3343. pîş-i dil cevz û mevîz âmed cesed tîfl key | der dâniş-i merdan resed |
| 3344. her ki mahcûb est û xod kûdek est | merd ân bâşed ki bîrun ez şek est |
| 3345. ger be riş u xâye merdestî kesî | her buzî râ riş u mû bâşed besî |
| 3346. pîşvây-i bed buved an buz şîtâb | mî bered eshâb râ pîş-i qasâb |
| 3347. riş şâne kerde ki men sâbiqem | sâbiqî lîken be sûy-i merg u ğem |
| 3348. hin revîş bogzîn u terk-i riş kon | terk-i in mâ vû men û teşvîş kon |
| 3349. tâ şevî çun buy-i gol bâ âşiqan | pîşvâ vû rehnumây-î golsitan |
| 3350. kîst bûy-i gol? dem-î 'aql û xired | xweş qilavûz-î reh-î mulk-î ebed |

²³¹ Rumi, *Mathnawi-yi Ma'nawi* V5, 860-861.

Story of The Snake-catcher²³²

hikâyet-i margîr ki ejdehâ-yi fusrde râ morde pendaşt u der rismanhâş piçîd u âverd be bağdad

- | | |
|---|-------------------------------------|
| 976. yek hikâyet bişnev ez târixguy | tâ berî z'in râz-i serpûşîde buy |
| 977. mârgîrî refî sûy-î kûhsar | tâ bigîred û be efsunhâş mar |
| ... | |
| 995. û hemî costî yekî mârî-yi şigerf | gird-i kûhistân u der eyyâm-i berf |
| 996. ejdehâ-yî morde dîd ancâ azim | ki dîleş ez şekl-i û şod por zi bim |
| 997. mârgîr ender zemistân-i şedid | mâr mîcost ejdehayî morde did |
| ... | |
| 1003. mârgîr an ejdehâ râ ber girift | sûy-i bağdad âmed ez behr-î şigift |
| 1004. ejdehâyî çun sûtûn-î xâne-yî | mîkeşîdeş ez pey-î dangâne-yî |
| 1005. k'ejdehâ-yî mordeî âverdeem | der şikâreş men cigerhâ xordeem |
| 1006. û hemî morde goman bordeş ve lîk | zinde bûd û û nedîdeş nîk nîk |
| 1007. û zi sermâhâ vu berf efsurde bûd | zinde bûd u şekl morde mî numûd |
| ... | |
| 1028. çun zi his bîrun neyâmed âdemî | bâşed ez tasvîr-i ğaybî a'cemî |
| 1029. in soxen pâyân nedâred mârgîr | mîkeşîd an mâr râ bâ sed zehîr |
| 1030. tâ be bağdad âmed an hengâmecû | tâ nihed hengâmeî ber çârsû |
| 1031. ber leb-î şat merd hengâme nihâd | ğulğule der şeh-rî bağdad oftad |
| 1032. mârgîrî ejdehâ âverde est | bu'l'aceb nâdir şikârî kerede est |
| 1033. cem' âmed sed hezâran xâm riş | sayd-i û ğeşte çu û eblehîş |
| 1034. muntazir işan u hem û muntazir | tâ ki cem' âyend xalq mûnteşir |
| 1035. merdom-î hengâme efzunter şevêd | kodye vu tevzî' nîkûter şevêd |
| 1036. cem' âmed sed hezâran jajxâ | halqa kerde puşt-i pâ ber puşt-i pâ |
| 1037. merd râ ez zen xaber nî z'izdiham refte | der hem çun qiyâmet xas u 'am |
| 1038. çun hemî hurraqa cunbânîd û | mî keşîdend ehl- hengâme gulû |
| 1039. v'ejdehâ k'ez zemherîr efsurde bûd | zîr-i sed ğüne palâs u perde bûd |
| 1040. beste bûdeş bâ resenhâ-yî ğaliz | ihtiyâtî kerde budeş an hafiz |
| 1041. der direng-i intizâr u ittîfâq | taft ber an mâr xurşîd-i 'iraq |
| 1042. âftâb-î germ seyreş germ kerd | refî ez a'za-yî û axlat-i serd |
| 1043. morde bûd u zinde ğeşt û ez şigift | ejdehâ ber xîş cunbiden girift |
| 1044. xalq râ ez cunbiş-î an morde mar | ğeştşan an yek tahayyur sed hezâr |
| 1045. bâ tahayyur na'rehâ engîxtend | cumlegan ez cunbişş bogrixend |
| 1046. mîğusist û bend v'ez an bang-î bulend | her taraf mî refî çâq çâq bend |
| 1047. bendhâ bogsist u bîrun şod zi zir | ejdehâ-yî zîşt ğerran hemçu şîr |
| 1048. der hezîmet bis xalayıq koşte şod | ez futade-y koştegan sed puşte şod |
| 1049. mârgîr ez ters ber câ xuşk ğeşt | ki çi âverdem men ez kuhsâr u deşt |
| 1050. gurg râ bîdar kerd an kûr miş | refî nâdan sûy-i azrayîl-i xîş |
| 1051. ejdehâ yek loqma kerd an ğîc râ | sehl bâşed xun xorî haccâc râ |

²³² Rumi, *Mathnawi-yi Ma'nawi* V3, 399-402.

1052. xîş râ ber ustunî piçîd u best
1053. nefset ejdehâ'st û key morde est
1054. ger biyâbed âlet-î fir'avn û
1055. angeh û bunyâd-i fir'avnî koned
1056. kirmek est an ejdehâ ez dest-i faqr
1057. ejdehâ râ dâr der berf-i firaq
1058. tâ fusurde mîbuved an ejdehât
1059. mât kon û râ v'imen şev zi mat
1060. k'an tef-i xurşid-i şehvet ber zened
1061. mîkeşâneş der cihâd u der qital
1062. çunki an merd ejdehâ râ âverid
1063. lâ cerem an fitnehâ kerd ey aziz
1064. to tama' dârî ki û râ bî cefâ
1065. her xesî râ in temennâ key resed

ustuxwan-i xorde râ der hem şikest
ez ğam-i bî âletî efsurde est
ki be emr-î û hemî reft âbcû
râh-i sed mûsi vo sed hârun zened
peşşei gerded zi câh u mâl saqr
hîn mekeş û râ be hurşid-î 'iraq
loqma-yî ûyî çu û yâbed necât
rahm kem kon nîst û z'ehl-i salat
an hufâş-i morde rîget per zened
merdvâr "allâhu yuczik elvisal"
der hava-yi germ u xoş şod an merid
bîst hemçendan ki mâ goftîm niz
beste dârî der veqar u der vefâ
mûsiyî bâyed ki ejderhâ koşed

Story of The Master, His Wife and The Maid²³³

der beyan-i kesî ki soxenî gûyed ki hâl-i û munâsib-i an soxen u an da'vî nebâşed çunanki kefere "ve lein se'eltum men xalaqa al semâvati ve al ard le yeqûlunne allah" xidmet-i bot-i sengîn kerden u cân u zer fedâ-yi û kerden çe munasib bâşed bâ cânî ki dâned ki xâliq-i semâvat u arz u xalayiq ilâhî est semî'î basirî hâzirî murâqibî müstevliyî ğayûrî ilâ âxirih

- | | |
|--|--------------------------------------|
| 2163. zâhidî râ yek zenî bûd bis ğayûr | hem bud û râ yek kenîzek hemçu hûr |
| 2164. zen zi ğayret pâs-i şevher dâştî | bâ kenîzek xalveteş nogzâştî |
| 2165. muddeî zen şod murâqib her du râ | tâ ki şan fursat neyufted der xalâ |
| 2166. tâ der âmed hukm u taqdîr-i ilâh | 'aql-i hâris xîre ser geşt u tebâh |
| 2167. hukm u taqdîreş çu âyed bî vuqûf | 'aql ki bved der qamer ofted xusûf |
| 2168. bûd der hammam an zen nâgehan | yâdeş âmed taşt u der xâne bud an |
| 2169. ba kenîzek goft rev hin murġvâr | taşt-i sîmîn râ zi xâne-y mâ biyâr |
| 2170. an kenîzek zinde şod çun in şenîd | ki be xwâce in zeman xwâhed resîd |
| 2171. xwâce der xâne'st u xalvet in zeman | pes devan şod sûy-i xâne şâdman |
| 2172. 'iştîq-i şeş sâle kenîzek râ bud in | ki biyâbed xwâce râ xalvet çunin |
| 2173. geşt perran cânib-i xâne şitaft | xwâce râ der xâne der xalvet biyaft |
| 2174. her du 'âşiq râ çunan şehvet rubûd | k'ihîyât u yâd-i der besten nebûd |
| 2175. her du bâ hem der xezîdend ez neşat | can be can peyvest an dem z'ihîtilat |
| 2176. yâd âmed der zeman zen râ ki men | çun firistâdem verâ sûy-i vatan |
| 2177. penbe der âteş nihâdem men be xiş | ender efkendem qoç-i ner râ be miş |
| 2178. gil furû sost ez ser u bî can devîd | der pey-i û reft u çâdor mîkeşîd |
| 2179. an zi 'aşq-i can devid u in zi bim | 'iştîq kû vû bîm kû farqî azîm, |
| 2180. seyr-i 'arif her demî tâ taxt-i şah | seyr-i zâhid her mehî yek rûze rah |
| ... | |
| 2197. çun resîd an zen be xâne der goşad | bang-i der der gûş-i işan der futad |
| 2198. an kenîzek cest âşofte zi sâz | merd ber cest û der âmed der nemaz |
| 2199. zen kenîzek râ pejôlîde bidîd | derhem u âşofte vu deng u merîd |
| 2200. sûy-i xod râ dîd qâim der nemaz | der goman uftâd zen z'an ihtizâz |
| 2201. sûy râ ber daşt dâmen bî xatar | dîd âlûde-y menî xusyê vû zeker |
| 2202. ez zeker bâqiy-yi nutfe mîçekîd | rân u zânû geşte âlûde v pelîd |
| 2203. ber sereş zed sîlî vu goft ey mehin | xusyê-yî merd-î nemâzî bâşed in |
| 2204. lâyiq u zîkr û menaz est in zeker | v'in çunin rân u zehâr-i por qazer |
| ... | |
| 2218. pes çunan kon fi'l k'an xod bî zeban | bâşed eşhed goften u 'ayn-i beyan |
| 2219. tâ heme ten 'uzv 'uzvet ey puser | gofte bâşed eşhed ender nef' u zar |
| 2220. reften-i bende pey-i xwâce guvâ'st | ki menem mahkûm u in mevlây mâst |

²³³ Rumi, *Mathnawî-yi Ma'nawî* V5, 810-812.