Chapter X

THE GROWTH OF SELF IN PSYCHOANALYSIS AND SUFISM

Psychoanalysis as we studied in the first part of this thesis, is a science of mind that covers many of its functions. It studies conscious and unconscious contents of the human, it studies many mechanism by which it grows in its contents like identification, internalization, repression, projection etc. and it also studies the psychological agencies which helps the mind to reach a desired configuration like id, ego and superego. The space does not permit us to compare all the important functions studied in Psychoanalysis with those of Sufism. We shall confine ourselves here to the concept of Identification. It is a very important function of human mind that it deploys for its own growth. The best example of identification is found in love in which a lover identifies himself with his beloved. So we shall begin with the psychodynamics of the Sufi love.

THE GROWTH OF SELF IN LOVE IN SUFISM

Sufism is a religion of love. Any discussion on Sufism without the mention of love is not complete.

مزهہ عاشق از مزهہ تبدیلاً است
عارشیان ہر مزھےہ و سلیسلہ ندیا است

Love in Sufism has many connotations. It has various shades. It has been taken in different meanings. Broadly it has been understood as two parts – Ishq mazaji and Ishq haqiqi that is, the phenomenal love and the divine love. The Sufis considers them as a unitary experience. The phenomenal love and the divine love, according to the Sufis, become one at certain level of spiritual growth.
For the Sufis, love is purgative in nature. It entails the catharsis (or tazkiya) of the soul. Love is a catalyst that promotes spiritual growth of the self, which in other words is ‘kimiya’ that converts raw human nature into the golden nature. In the following verse Rumi describes the power of love to change us –

Through love thorns become roses, and
Through love vinegar becomes sweet wine
Through love the stake becomes a throne,
Through love the reverse of fortune seems good fortune
Through love a prison seems a rose bower,
Through love a grate of full of ashes seems a garden
Through love a burning fire is a pleasing light
Through love the Devil becomes a Houri
Through love the hard stone becomes soft as butter
Through love grief is a joy
Through love ghouls turn into angels,
Through love stings are as honey,
Through love lions are harmless as mice,
Through love sickness is health
Through love wrath is as mercy.

(Tr. Whinfield)
(Masnavi-II)

For Rumi love burns the desires of the senses, increases the power of intuition and leads to insight. But Rumi understands love in its metaphysical sense also. In fact, that is
what he in reality means by love. For him love is the dynamic force behind all natural developing phenomenal and creativeness in human beings. It lies behind the invisible, progressive change, which occurs in the universe and in us. This cosmic love transcends all creeds and philosophies and so the religion of love could never be completely identified with any orthodoxy, dogmatism or speculative theory. The universe, according to Rumi is a realm of love. In comparison with love, law and reason are secondary phenomena. It is through love, not intellect that life continues.

Rumi, Hafiz, Saadi etc. were the great pets of the Sufism and the Persian literature. They have extolled love in their writings. Rumi has lauded the spiritual love in his writings besides other mystic phenomena. Hafiz is considered the greatest love lyricist of Persian literature, criticized and applauded at the same time. But they have not described the phenomenology of the experience of love in their writings. They have praised the greatness of love in very grand manner but they have not narrated its human and psychological nature systematically. By saying this we do not mean to harm their lofty status. It only means we are not, perhaps, able to fathom their writings deeply. The lofty and the transcendental nature of their writings escape our mental faculties. And moreover, their writings are not a treatise on love. Rumi’s ‘masnavi’ cannot be exhausted with one piecemeal aspect only. It is a vast world in itself. Whatever we wish to have, have from it.

1 Arasteh. Raza
On the other hand there have been some Sufis whose writings are treatise on love. Shaikh Ahmad Ghazali (d 1126) being one of them. He was the younger brother of Imam Muhammad Ghazali. Ahmad Ghazali was one of those pioneers of Sufism, according to Nasrullah Pourjawadi, who visualized the Deity in the form of pure love. He precedes all the great love poets like Nizami, Jami, Rumi and Hafiz. The entire latter are believed to have followed Ahmad Ghazali in their love lyrics. Iraqi (d. 1289) confesses this in his small treatise on love, Lam‘aat. In the opening part he writes –

‘A few words on the degrees of Love, dictated by the mood of the moment, are here set down IN THE MANNER OF THE SWANIH, that they may be for every lover a mirror to display the Beloved,’ (Tr. E.G. Brown).

According to “Nasarullah Purjawadi it was Ahmad Ghazali who first of all systematized the mystic theory of the Metaphysical love. The conception of the Deity as reflected in the body parts of the beloved was first of all was mentioned by Ahmad Ghazali to which Mahmud Shabistari systemized in the last portion of his masnavi – the Gulshan-i Raz where he interprets the mystical meanings of the face, mole, hair, cheeks etc. of the beloved.

It is a matter of pity that the great mystic like Ahmad Ghazali has remained ignored whereas his brother, whom he initiated into Sufism, Imam Ghazali is known all over the world. The most widely read in India. ‘The History of Persian Literature’ by Raza Zadeh Shafaq has totally neglected Ahmad Ghazali’s contribution to the Persian literature. Raza Zadeh Shafaq devotes only one sentence on Ahmad Ghazali. He writes

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1 Alam Misal Az Nazr Ahmad Ghazali. Maarif Daurah-3, Shumarah 2, Mardad-Aban 45

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that ‘when Imam Ghazali left his teaching to set out for his journey following Sufis, he handed over his chair to his brother Ahmad Ghazali.’ The readers of Raza Zadeh’s above book can never know the great service done to the Persian literature by Ahmad Ghazali by writing his Persian masterpiece ‘The Swaneh’.

The Swaneh is a wonderful treatise on Pure Love. The Shaikh in this treatise has described how the self of a lover acquires the identity and the attributes of those of the Beloved. It is a treatise on the transpersonal transformation of a lover into the Beloved. The whole treatise traces the different stages of this spiritual metamorphosis. Henry Corbin terms this treatise as a subtle psychology of the love, Divine.

Ahmad Mujahid¹ (1997) lists the following Persian Works of Ahmad Ghazali –

1. Bahrol Haqiqat
2. Risala ul-Tair
3. Swaneh
4. Risalah Ainiya
5. Letters of Ahmad Ghazali
6. Maqalah-i Ruh
7. Wasiyatnama or Pandanama

Ahmad Ghazali has a few Arabic Works also. In the present thesis we shall study Persian Work of Ahmad Ghazali – Swaneh.

SWANEH

It is said that Ahmad Ghazali wrote this small (about 80 pages) and wonderful ‘Risala’ inspired by the love of his student Ain-ul-Qaza Hamdani who later on wrote himself a treatise the ‘Lawaih’ in which he interpreted his teacher’s original book.

Almost all of the classical books on Sufism according to N. Purjawadi like Kashf al Mahjub of Shaikh Hujwiri, Kitab Alluma by Abu Nasr Sarraj, Quwwat al Qalub by Abu Talib Makki and Kitab al Ta’aruf by Abu Bakar Kalabaji and others deal chiefly with fiqh (the religious law) and ethico-moral topics and about the previous Sufis. Though these books also deal with the Doctrines held by various Sufi sects, yet their emphasis is on Sufi praxis and axiology. But when we take Ahmad Ghazali’s ‘Swaneh’, we find it very different from other books on Sufism. In the Swaneh there are neither the historical surveys of the old Sufis, nor the moral and ethical rules, nor are there Sufi terms explained (like in other above mentioned books). The subject matter of this book is totally different. In it we find the soul of the lover and the characteristics of the beloved explained. The subject of this beautiful treatise is the Metaphysics of Love.

Swaneh describes a pure spiritual experience in the symbology of lover, beloved and love. Dr. Abdul Wahhab Azzam says (quoted by Ahmad Mujahid1) –

“In Swaneh the Divine Love dominates. He who is unaware of the Divine Love cannot understand it.”

Helmut Ritter says (quoted by Ahmad Mujahid) in praise of Swaneh –

“The Sufi thinkers like Ibn Hazm and Ibn Arabi and many others before and after Ahmad Ghazali have tried to imitate him in the subject of Love, but they could not reach

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1 Ibid, page 92
When a modern reader reads the Swaneh he is surprised to see it as if it were a treatise on the depth psychology of love. It is a kind of psychoanalysis (understood in its positive terms) of a lover's mind. It delves deep into the heart of a lover and describes the phenomenology or the experience of love. Not even a single book in the field of Psychology has been able to study love in depth as Ahmad Ghazali's 'Swaneh'. Not only this much but Ahmad Ghazali (about 8 hundred years before Sigmund Freud) uses the concepts like identification, internalization etc. to describe the dynamics of the spiritual love. The difference is whereas Freud uses his psychoanalytic method to analyze the Nafs (the profane self), Ahmed Ghazali explores the Heart (the sacred self) and Ruh (the higher sacred self) of the divine lover. So the Psychology as depicted and propounded by Ahmad Ghazali is not a profane science of the lower self (Nafsiyat) but a sacred science of the heart (Qalbshanasi) or spirit (Ruhshanasi). The modern psychology is limited to the study of the nafs only. Freudian psychoanalysis has done wonders in the depth study of the nafs-ammarah but it has no glimpse of the higher selves of the heart, ruh, sirr etc.

Dr. Abdul Wahhab (as quoted by Ahmad Mojahid⁵) writes about the abstruseness in the language of the Swaneh that it is not in the comprehension of all unless the reader himself has a taste of the Sufi way. He translated a portion of Swaneh into Arabic. Hereunder we shall try to understand this unique text of the Sufi sacred psychology in the words of Iranian Psychiatrist Dr. Raza Arasteh. First we shall summarize the text and then we shall discuss a few of the important pieces and compare

¹ Ibid, page 92
² Ibid, page 92
it with the concepts of modern psychology especially Freudian Psychoanalysis. Dr. Raza Arasteh (1980) summarizes the Swaneh (with his own comments) as follows –

‘Ahmad Ghazali views love as a phenomenon having no dimension; he further relates that just as eyes are for seeing and ears for hearing, the heart is the instrument of love, and if one does not utilize it, the loss is like not using one’s eyes and brain. Therefore, this universal organ has a specific purpose and can be utilized by any man at any stage of evolution. A heart without an object of desire is a man without a goal and restless. As soon as he falls in love, he finds himself in a state of ‘intimacy’ and an acceptance of the world – two basic prerequisites of man’s healthy function. The nature of ‘love’ according to Ahmad Ghazali is beyond the limitation of thinking and ordinary science. In order to convey this point he mentions that through ordinary science we can reach the shore, but ‘love’ is diving into the ocean. Then our ordinary consciousness is of no assistance.

‘At the beginning the lover is like static energy until, at the proper time, the proper object of desire attracts him. This his static energy turns into a dynamic force. The direction of this dynamic force is always towards ‘Thou’, the beloved. Just as the traveler on a sea voyage always watches the North Star, so too the lover always looks towards the beloved, regardless of the direction in which he is being led. At the beginning the beloved is the strength of the lover, whereas at the end the lover becomes the beloved’s strength. However, this process is not so simple. Ghazali tells us that in –the first stage when the lover begins to seek the beloved there is a period of denial of love. The lover denies that he is in love and the beloved in changing his ideas and like the sun on a cloudy day appears and disappears. This early stage may lead to conflict between the lovers, and it
may also produce guilt in the lovers arising from their deviation from public and conventional opinion. In order to transcend such guilt, the Sufis often took bold steps and encountered reality.

‘Now assuming that one has transcended the early obstacles arising from the I-Thou relationship, and one has fallen in the path of love, not out of need but out of a genuine urge, then the course of true love and the path leading toward union with the object of desire starts. At this stage the beloved is the strength of the lover. The beloved’s friends are the lover’s friends and her enemies his enemies, but as the intensity of the love grows, the relationship changes. The lover does not like his beloved’s associates even to look at her. He becomes jealous – or in the apt words of Ghazali, he wants intimacy, that is, separation from the others and a move toward him. As the intense love strengthens its roots in the heart of the lover, he even considers his being for the beloved. He is totally committed, devoted, and is constantly seeking her satisfaction. He seeks her in human and non-human objects. The story is told of Majnun who saved an antelope from a hunter; when the hunter asked him why he did it, he replied that the antelope’s eyes reminded him of the eyes of Laila. Here I am not referring to an error of the senses, but to the power of the beloved’s image on the lover. In the process of the growth of love, Ghazali talks of symbols which can be helpful, both external signs and gestures arising from the beauty of the beloved and invisible signs manifested from experience and communications which have passed between the beloved and the lover.’

‘If this true love continued, the love eventually becomes the mirror of the beloved. He notices her in himself. He has in the process become empty and fills himself with her qualities. He has freed himself of every idol and related totally to his object of
desire. The strength of the lover increases until he realizes the beauty and potentiality of the beloved better than himself. Finally, the lover feels the real ‘self’ of the beloved even better than she until he believes that HE IS THE BELOVED HERSELF. There is no duality, unity prevails. This one becomes that one. No longer is there lover or beloved, or more precisely all three elements (lover, beloved and love) have become one force.1

This above was the summary of the *Swaneh* done by a psychologist who could understand ‘the *Swaneh*’ better than a psychologist? Because it is a treatise on the Sufi Psychology? The *Swaneh* is the best example of Identification in which the lover slowly and slowly acquires the identity of the beloved.

**Robert H. Koff** (1961)2 defines identification as –

(i) **Economically:** an attempt to conserve libido by shifting it from an external object to an internal object.

(ii) **Structurally:** finding or re-finding in the ego or superego characteristics identical with or the reverse of the external object, or to become the object.

(iii) **Dynamically:** occurs when an external object is renounced. It is unconsciously experienced by the ego as a movement of the object from the external world into the inner world.

The above is the words of a psychoanalyst. But when we read the *Swaneh* we find the same process described in the identification of the lover with the beloved.

Ahmad Ghazali in the section 61 of the *Swaneh* describes a state in love when the lover turns inside for the beloved –

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The above lines say the same thing what Koff says in his third point. In the process of identification one becomes like the object of one’s desire. Freud has discussed this concept in his writings especially in the book on the group psychology. Ahmad Ghazali in the Swaneh section 67 writes –

Psychoanalysis describes one more mechanism of the formation of self and identity. That is called introjections in which the external figures or values or ideas are taken inside our mind. Introjections (or sometime called internalization) are developed through experience with external objects whose images are transferred to become part of the self. Ahmad Ghazali describes the same process of internalization and the inner mutation in section 61 of the Swaneh in which the lover internalizes the form of the beloved and feels her presence even during her absence.

Psychoanalysts like Freud have taken keen interest in the formation of ego in the pattern of its ideals and superego. They have explained this modification of ego by dint of the psychodynamics of identification, internalization and introjections, that is, how the self of a developing child acquires the patterns of introjecting father’s image into himself.
and identifying with him. In the above quoted lines, Ahmad Ghazali describes the process of introjections and identification.

Ahmed Ghazali hints at two types of psychological identity of the self in the Swaneh.

i) To be by virtue of one’s own self.

ii) To be by virtue of the beloved.

He writes in the section 17 –

‘To be by virtue of one’s own self is something other than to be by virtue of one’s beloved.’

These two states are called Talwin and Tamkin respectively. His student Ainul Qaza Hamdani interprets his master’s saying as below.

(Lawaih, p. 132)

‘The man of Talwin subsists by virtue of one’s own self and the man of Tamkin exists by virtue of that of the beloved.’

Till the person exists by one’s own self he is in the process of change in the self. He is still in the search and trying to grow. Separation and meeting are for the state of Talwin. But when the seeker attaches himself to the self of the beloved or annihilates himself in the beloved, he transcends all the duality of sorrows and joys, meeting and separation etc. Ainul Qaza makes this point more clear –
In Talwin the attributes (or the personality) of the person subsists and in Tamkin these are effaced.

The study of identity/self in psychology confines itself to the level of Talwin only. These psychologists do not talk about the ‘united self’ as experienced in Tamkin. In Tamkin the seeker totally empties oneself of the baser self and establishes instead of it the self of the beloved.

Azizuddin Kashani in his book ‘misbahul hidayat’ defines these two concepts as follow:

‘The person who has not passed over the qualities of his ‘nafs’ to reach the level of the attributes of the ‘qalb’ is called the man of Talwin. And the seeker at the level of the heart may again be in Talwin if he does not leave behind qalb to grow towards the Essence. He can outgrow the state of Talwin when his heart ascends from the heart to the spirit, gets rid of the influence of various attributes and subsists in Tamkin near the Essence.’

This emptying of oneself to welcome the beloved inside is expressed in the following verse by Rumi:

Amir Khusraw sings of this unitary experience of the meta-identity.
This is the final stage of the growing self in love when the lover and the beloved become one and all duality disappears. Attar says in the Mantiq in the valley of Tauhid.

There is a mutation in self-identity in the process of self-realization. This is what Ghalib says:

Drink the first cup of wine and become the Saqi to thine yourself, for in the end, if there is a veil, then it is thyself.

Ghalib says further –

Says Jigar Muradabadi –

Dr. Raza Arasteh (1980) names this unitary experience as – the Experience of An (kwim). According to him, “when I become ‘thou’, duality turns into unity, resulting in an An – a new state, and a new situation…” This experience results from union of the identities of the lover and the beloved. Now the lover acquires a ‘new identity’ (huwiyyat-i jadid). Attar hints at this illuminative experience of An in the last part of the Mantiq –

‘And if they looked at both together, both were the Simurgh, neither more nor less.
This one was that, and that one this; the like

Of this hath no one heard in the world.

Mansur Al – Hallaj two centuries before Attar after his transformatery experience cried, ‘Ana al-Haqq’ (I am the Truth) and said –

Thy spirit is mingled in my spirit, even
As wine is mingled with pure water.
When anything touches thee, it touches me too,
In every case, thou art I.

(Tawasin p.. )

The Punjabi poet Bulle Shah proclaims this state of union –

‘By uttering the name ‘Ranjha’, I myself have become ‘Ranjha’, call me now ‘Ranjha’, call me Heer no more.’

Similarly says Shah Hussain –

O God! Only Thou knows my secrets,
Inside are Thou, outside are Thou, in every hair are Thou.
The warp and the woof and everything of me are Thou,
Thus says the poor –humble Hussain, not I but Thou.
The individual self in love grows towards the ‘union of the selves’. - says Attar again –

(From Raza Zaideh Shafaq)

Similarly Baba Tahir Uryan says –

Similarly says the Saint Kabir –

(S.G.G.S. p. 1375)

Kabir by saying You became ‘You’, nothing of ‘I am’ is left in me,

When no difference between I and You is left

Wheresoever I see it is You.

I have become ‘You’ means there is none but You, I am naught, it is only ‘You’.

It means I have made myself free of the narrow self and now there is only you. Every part even myself has now only You. It seems I have become you. This should not mean any kind of ‘huwul’. ‘It is the moment of fulfillment; it is an instant of birth and rebirth, awareness and transcending experience, new experience, relatedness, union and joy. It is an experience of union or ittesal. It is an illumination.’ (Raza Arasteh, 1980).
When I say that I have become ‘you’, it means you are certain person who is in my perceptual and psychological field and by contemplating you as a person I can acquire your identity. This happens between over and the beloved in the *ishq mazaji* (the phenomenal love). But if the beloved is not earthly or if the beloved is metaphysical then? Or it may be that this phenomenal love may change into noumenal love – but how? This process involves three steps – illumination of names, illumination of attributes and illumination of essence. The lover’s soul begins with the phenomenal reality of actions and names (phenomenal love) and grows towards the realization of the essence (the metaphysical love).

The relationship between Maulana Rum (or Rumi) and Shams Tabrez is the perfect example of the identification between the lover and the beloved and the –master and the pupil. It is also an example of the phenomenal love (*ishq mazaji*) changing into noumenal love (*ishq haqiqi*). Rumi’s identification with his beloved master was so strong that later on he wrote poetry (the *Diwan Shams Tabriz*) in which he called himself Shams Tabriz. He considered himself not Rumi but Shams Tabriz. In fact, it needs a separate full-fledged study to trace the identification process between Rumi and Shams Tabriz. Shams Tabriz broke the conventional self of Rumi and Rumi longing for Shams says –

‘O Shams, o Shams, watch over me, watch over me.

Will it happen that one day, in soul and heart I shall become one, I shall become.’

- Rumi (*Dewan-e-Shams*) (Tr. Nicholson)
Rumi’s strong love for union with Shams eliminated the psychological distance between the two. He became blind to everything other than Shams. He saw Shams in everything.

‘When I talk of chiefs, he is the Master; when I search the heart he is the beloved. When I seek peace he is the mediator; when I come to the battlefield, he is the dagger.

- Rumi ‘Diwan-e-Shams’ (Tr. Nicholson)

Finally he dissolved himself in Shams and said that his greatest joy in life was when he and Shams resided together in two bodies but as one soul –

Happy the moment when we are seated in the palace, thou and I, with two forms and with two figures but with one soul, thou and I.

The colours of the grave and the voice of the birds will bestow immortality. At the time when we come into the garden, thou and I.
The stars of heaven will come to gaze upon us;

We shall show them the moon itself, thou and I.

Thou and I, individuals no more, shall be mingled in ecstasy,

Joyful and secure from foolish babble, thou and I

- (Rumi: *Diwan, Sham*) (Tr. Nicholson)

This is the perfect experience of *An* or union in which the seeker achieves a
metaself which consists of ‘I + thou’. *Abraham Maslow*, the growth psychologist, for the
whole life went talking about such ‘Peak-Experiences’ but unfortunately he did not know
Persian and could not become aware of the ecstatic world that Sufism reveals to us.

Though Rumi achieved the total identification with the image of Shams but later
on he transcends this image also to realize the Essence behind all the phenomena. This is
called attaining ‘Sobriety’ (*shahar*) after ‘intoxication’ (*mahar*).

In the garden of ‘*baqa*’ I have plucked many flowers.

I am not from water or fire, or from stormy winds.

Nor am I painted dust; I have laughed at all.

I am not *Shams of Tabriz*, I am pure light.

Beware if you see me; don’t tell anyone that you have seen me.

(*Diwan Shams Tabriz, Ode 454*) (Tr. Nicholson)

The above state of identification with the Essence (Light) is also called gaining
‘*baqa*’ after ‘*fana*’. *Baqa* is the final station, but it cannot be achieved before undergoing
*fana*. In Sufism *fana* is achieved by annihilating oneself in the Murshid (may be termed
the Beloved) and entering into the invisible world through him. The Murshid is the only
way to reach the Essence. Hence the importance of the total identification with him.
Rumi time and again hints at this total identification.

\[
\text{نفیت من از پیشتم تو آواز دار}
\]
\[
\text{کر من تو تو منی در اتحاد}
\]

(Masnavi, II, p. 29)

He asks for the total identification with one’s master.

\[
\text{پیون نز خود رستی می بزن شدی}
\]
\[
\text{چون نفیتی بنده ام سلطان شدی}
\]

(Masnavi II, p. 134)

And again –

\[
\text{او تیمی نود راخو در اوه او}
\]
\[
\text{او و او تیمی فاقدی نشون سویه او}
\]

In his rubais he says –

Love came, and went again,

Like blood within my flesh and vein;

From self love set me free

And with the Friend completed me

Only remains my name;

My being’s every particle

The Friend took for His claim,

And so the Friend became my whole.

(Rubaiyat, Tr. Arberry, p. 45)

The mystical union in the total identification involves a transformation of the lover’s personality into that of Beloved. So says Rumi in the following verse –

\[
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\]
A certain man knocked at his friend’s door:

   His friend asked, “who is there?”

He answers, “I”. “Begone,” said his friend,

“its too soon: at my table there is no place for the raw.”

How shall the raw one be cooked but in the fire of absence?

What else will deliver him for hypocrisy?

He turned sadly away, and for a whole

   Year the flames of separation consumed him;

Then he came back again and paced to

   And fro beside the house of his friend.

He knocked at the door with a hundred

   Fears and reverences, lest any disrespectful

   Word might escape from his lips.

   “who is there?” cried his friend. He answered, “Thou, O charmer

   of all hearts!”

“Now,” said the friend, “since thou art I,

   come in: there is no room for two I’s in this house.”

(Masniri-I, 3056, Tr. Nicholson)

Someone asked Aisha about the nature of the Prophet Mohammad. She replied,

‘His nature is like the Quran’. This shows the Prophet’s total identification with Essence.

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Quoted by Martin Lings in ‘What is Sufism’.  

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The transformation of the lover’s identity into a meta-identity in which the beloved’s identity participates is the discovery of Sufism. Psychology talks about identity only not meta-identity. This is a very subtle point how two selves merge in such a way that their bodies also respond to it. The lover when he is in the ‘united self’ with his beloved looks at his own body apprehensively as if it were that of his beloved. Rumi explains it (in *Masnavi-V*) by telling us an anecdote of Majnu.

Once Majnu fell sick owing to his separation from Laila. The doctor examined him and said that he had to cut a vein of Majnu so as to expel some of the infected blood. Majnu forbade the doctor to do so. He said that he was not afraid of any loss of blood, as he was not afraid of any wild beast. He did not want any part of his body perforated or cut because all his whole being was full of the essence of Laila. If that doctor hurt any part of his body it would hurt Laila herself. Only wise could know that there was no difference between him and Laila. Who was he? – Laila. Who was Laila? – he. There were two souls’ imprisoned in one body. Majnu replied to the doctor as follows –

\[ \text{(Vol. - V, p. 204)} \]

Rumi defines the ‘meta-identity’ of the lovers with the example of a mirror. When a person looks at the mirror he finds his own reflection in it. Apparently there are two persons but in reality it is one. Similarly lovers seem two but in fact they are one in the union.
As Ahmad Ghazali has categorized two states of the identity one is by virtue of oneself and other by virtue of one’s beloved termed as being in *Talwin* and *Tamkin* respectively. Rumi too, following Ahmad Ghazali, hints at such type of meta self in *Masnavi* where a beloved asks her lover whom he loves - to her or to himself. The lover replies –

\[
\text{سن ارخود مردو ام و بلو نزند ام} \\
\text{تر شود و از صنعت خود نیست وندو ام} \\
\text{و بلو همینی شدند ام}
\]

He further explains both the identities. The lover effaces himself so much in the beloved that he becomes full of her from head to foot. This is called to undergo ‘*fana*’ from his own identity and to achieve ‘*baqa*’ by the beloved’s identity.

Rumi with the help of the metaphors of lover and the beloved describes a very important Sufi stage of the *Tariqat* - *Fana*. A lover undergoes *fana* to achieve the status that of the beloved. *Fana* means to get rid of one’s ‘*nafs*’ and its desires, it means to clean one’s heart of all the worldly attachments other than the beloved. *Fana* is replacing one’s own sense of self with that of the beloved, it means to get rid of one’s own attributes so as to adopt the beloved’s attributes. Rumi makes this point clear by giving us an example of an ordinary stone and a precious stone – ruby. When an ordinary stone sheds its own attributes and absorbs the sun’s attributes it becomes ruby. An ordinary stone achieves the identity of a ruby after undergoing ‘*fana*’ and achieving ‘*baqa*’ or subsistence in the attributes of the sun.

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1 Rumi belongs to the school of Ahmad Ghazali and has inherited his influence through his father.
On this basis he interprets the ultimate identity experience of Mansur Hallaj. He says saying *ana-cil-Haq* by Mansur was like being in he state of ruby which was full of the attributes of sun and his ‘*ana*’ was actually that of the sun and this saying was just. Saying *ana-al-haq* by Far’un was as if uttered by the ordinary stone and so it was wrong and unjust. ‘*Ana*’ of Hallaj was ‘impersonal’ and ‘*ana*’ of Far’un was ‘personal’.

In the psychoanalytic literature we find this concept of identification discussed at many places. Julia Kristiva (1990) in her essay on identification (she was a psychoanalyst) – takes identifications as an explanatory concept to understand a few identity problems faced by man. She writes –

‘The psychoanalytic term “identification” covers various stages in the process of the creation of the subject: narcissistic identification, hysterical identification, projective identification, primary identification, ego-ideal ..... If I admit that I am never ideally one under the Law of the other, my entire psychical adventure is made up of failed identifications, impossible autonomies which become invested by narcissism, perversion, alienation.’

She says further –

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‘Firstly, whatever the variants of identification, the generic term identification presupposed the tendency specific to the speaking subject to assimilate, in symbolic and real terms, another being separate from itself.’¹

And again –

‘Let us, therefore, understand identification as meaning this movement by which the subject comes into being, through a process where he or she becomes one with another, identical to him – or herself. I am not saying that subject models him – or herself on the other, which would be a characteristic of the formed plastic uncertainty of mere comparison. On –the contrary, transferred to the Other, in identification ‘I’ becomes One with the Other throughout the whole range of the symbolic, the imaginary and the real. Freud evokes the intensity of an Einfühlung, an empathy appropriate to certain amorous, hypnotic or even mystical states.’²

The above underlined point is very important because this is what in the previous pages Ahmad Ghazali and Rumi were saying in their own way.

Interestingly, Julia Kristiva in the following lines tells the same thing as what Rumi was saying in the incident of Majnu. Majnu says that his body is of Laila’s too. So, it should not be hurt for it would hurt Laila too. Kristiva writes –

“For, according to its logic, identification is always instability and movement (a ‘fuzzy set’), while in its economy it is ambiguous: both symbolic and real. It is a ‘Tran corporation’. At the moment of the cure’s maturation, my body is the body of my patient, apart from the symptom: the source of my fatigue, also of my rejuvenation, my rebirth.”³

¹ Ibid, page 168
² Ibid, page 168
³ Ibid, page 170