



Research Article

Answers to Carl Gustav Jung in the Perspective of the Quran: The Process of Individuation*

Bahanur Malak Akgün¹ 

Ardahan University

* This study was funded by Ardahan University Scientific Research Projects Commission as decision 0-000-E.1800015347 and as project number 2018-016.

This study was presented as an oral presentation in International Hippocrates Congress on Medical and Health Sciences which took place in Ankara between 1-3 March, 2019.

¹ Assistant Prof., PhD, MSN, RN, Ardahan University, Faculty of Health Sciences, Nursing Department, 75000 Ardahan/TURKEY. E-mail: bahanurmalakakgun@ardahan.edu.tr

Abstract

This study aimed to present a critical approach to the concept of individuation in the analytical psychology. Content analysis was used. The obtained seven themes are about the verses of Ashab-ı Khef and the two men in the Quran. It is understood that individuation does not occur spontaneously and means true path in the Quran, that it takes place in sleep, that it has dreams of transformation related to individuation, that it has some stages. Someone must firstly believe in Allah to individualize. The first stage of individuation is the individuation of the heart, that is, the metaphysical resurrection. The opposite of individuation of the heart is the sealing of the hearts may occur. It has been discovered in the Quran that the soul is the shadow, the mating soul is the anima/animus, that is, the heart. The shadow is represented by the soil, and the anima/animus is represented by the dog in the Quran. In the dream of Ashab-ı Khef, it is concluded that the dog in the cave represents the shadow, and the young person who goes to the city represents the persona. The cave is not a psyche compartment that the self is matures in the individuation.

Keywords:

Quran • Human nature • Soul • Ashab-ı Khef • Psyche • Individuation • Analytical psychology • Psychiatric Nursing

Kur'an Işığında Carl Gustav Jung'a Yanıtlar: Bireyleşme Süreci

Öz

Çalışma, bireyleşme kavramına ve analitik psikoloji kuramına eleştirel bir yaklaşım sunmayı amaçlamaktadır. Nitel araştırma yöntemi olarak içerik analizi kullanıldı. Elde edilen yedi tema Ashab-ı Khef kıssası ve iki adamı konu alan ayetler hakkındadır. Jung'un belirttiği gibi bireyleşmenin kendiliğinden oluşmadığı, öncelikle kişinin Allah'a iman etmesi gerektiği anlaşılmıştır. Bireyleşmenin Kur'an dilinde hidayet anlamına geldiği, uykuda gerçekleştiği, bireyleşme ile ilgili dönüşüm rüyaları görüldüğü ve bireyleşmenin derece derece olduğu anlaşılmıştır. Bireyleşmenin ilk derecesinin kalpte gerçekleşen bireyleşme yani metafiziksel diriliş olduğu bunun karşıtınsa kalplerin mühürlenmesi olduğu anlaşılmıştır. Kur'an dilinde nefsin gölge, zevceleşen nefsin anima/animus arketipleri yani kalp olduğu ve gölgenin toprakla, anima/animusun mağarayla temsil edildiği keşfedilmiştir. Ashab-ı Khef kıssasındaki rüyada mağaradaki köpeğin gölge, şehre giden gencin perşonayı temsil ettiği sonucuna varılmıştır. Mağara bireyleşme sürecinde kendiliğın olgunlaştığı ruhsal bir bölme değildir.

Anahtar Kelimeler:

Kur'an • Fitrat • Nefis • Ashab-ı Khef • Psişe • Bireyleşme Süreci • Analitik Psikoloji • Psikiyatri Hemşireliğı

Corresponding author:

Bahanur Malak Akgün

E-mail:

bahanurmalakakgun@ardahan.edu.tr

eISSN: 2458-9675

Received: 25.02.2021

Revision: 30.04.2021

Accepted: 27.05.2021

©Copyright 2021

by Author(s)

Citation: Malak-Akgün, B. (2021). Answers to Carl Gustav Jung in the perspective of the Quran: The process of individuation. *Spiritual Psychology and Counseling*, 6(2), 43–61. <https://dx.doi.org/10.37898/spc.2021.6.2.135>

It is explained in the Quran that human perception in this world is limited, but in the Hereafter, one can comprehend all truth. For this purpose, depictions are made to express situations such as human nature, creation, resurrection, and death, which are outside our perception (Quran 17: 14, 39:42, 39:6, 50: 41-42-43, 51: 56, 59:9, 75:26-27-28-29-30 et. al.). We should do research on the psyche, and as it is advised in the Surah ar-Rum 8, we should think about the subtleties of the creation of our own souls. When the verses that describe human nature, creation, death, and resurrection are evaluated together, we can reach more accurate and detailed information about the psyche.

Jung (2003) noticed the representative explanation of the psyche in the Surah al-Kahf. Some interpretations have been made from the perspective of Freud (Assad, 2013; Karaman et al., 2003). In short, theorists and scholars have benefited from each other's views in their explanations. Their common point is that the psyche comprises certain parts. It is understood from the explanations that each part has certain functions and that these parts work in relation to each other. In Plato's understanding of the soul, the soul consists of three parts (Bıçak, 2015). As a result, the psyche's catalysts, which can be called the psychological mechanisms that guide the behavior, can help us understand the psyche that created stories, epics, mythological stories, legends, and philosophy. In the same way, the psyche, which has been tried to be understood since ancient times, can help us in psychology and nursing science, understanding humans, and disease diagnosis, treatment, and care. The psyche is very important for psychiatric nurses. Because in psychiatric nursing, the individual is evaluated from biological, sociological, psychological, and spiritual perspectives; care is provided by utilizing various theories and approaches.

The Quran contains representative explanations of human nature. Jung noticed these representative explanations. While constructing the analytic psychology theory, he attempted to interpret the representative explanation and depiction of individuation about human nature in Surah al-Kahf. However, Jung used Surah al-Kahf alone to explain individuation (Jung, 2015). In the literature, there are very few studies that give critical answers to the explanations of individuation (Türcan, 1999; Gebel, 2003; Short, 2004; Kasapoğlu, 2006). The studies mostly focus on evaluating Jung's acceptance of the concept (Aydın, 2010; Derin, 2015; Uçkun 2015; Çeker, 2019). However, there are many issues that are not clearly understood in individuation. Critical reassessment and interpretation of the concepts of individuation and therefore analytic psychology within the whole Quran can be an important option for researchers. As a result, when the Quran is evaluated in its entirety, individuation can be understood more clearly. This study is a step towards achieving this evaluation and interpretation.

Method

This study aimed to present a critical approach to the concept of individuation in the analytical psychology theory. Jung made a mistake while interpreting the Surah al-Kahf by focusing his interpretation only on this surah. As a result of his mistake, the following point of view was developed. If the concept of psyche is evaluated within the framework of the whole Quran, one can develop a more accurate perspective of the psyche. The research questions are as follows;

- Is individuation expressed in the Quran?
- What are the degrees of individuation?
- In which archetype transformation takes place first in individuation?
- Which is the archetype that is close to consciousness?
- Could individuation be defined as a religious process?
- As Jung (2003) states, is the cave a part of the psyche in which the self matures?
- What are the parts of the psyche in the Quran that can be described as archetypes?
- What are these archetypes in the Quran?
- What is the function of the ego?
- Verse 82 of al-Isra says, “*We send down the Quran as a healing and mercy for the believers, but it only increases the wrongdoers in loss.*” Is this explanation related to individuation?

The answers to these questions can ensure significant progress in the care of psychiatric nursing. Psychiatric nurses provide care by evaluating the individual from biological, sociological, psychological, and spiritual perspectives (Birol, 2010). Various theories and approaches are used when providing care. One of these theories is the analytical psychology theory. For this purpose, the study aims to present a critical approach towards individuation in the analytical psychology theory. By using content analysis, which is a qualitative research method, it seeks to provide answers to Jung’s explanations about individuation in light of the Quran.

All surahs of the Quran were read in the order of revelation. The research was carried out by reading the Quranic surahs in the form of evaluation of the texts, which is one of the qualitative research methods. In this study, the parable of seven sleepers and two men in al-Kahf were evaluated. The Holy Quran of the Presidency of Religious Affairs of Turkey was selected as the main reading text. The “Clear Quran” website was referred to for the English translation of the Quran as the website offers clear, pure, and easy-to-understand translations (Clear Quran, b.t.).

Design

The qualitative descriptive research design was used to examine the process of individuation as explained in the Quran. For the reporting of qualitative research, the Consolidated Criteria for Reporting Qualitative Research (COREQ) were used (Tong, Sainsbury & Craig, 2007).

Data Analysis

The content analysis method was used for data analysis. Nvivo program was used in the analysis. Content analysis provides a meaningful conception of the raw data and creates a certain framework, leading to the emergence of codes, categories, and themes (Creswell, 2014). All surahs of the Quran were read several times in the order of revelation. Because if the concept of psyche is evaluated within the framework of the whole Quran, one can develop a correct perspective of the psyche. These readings are evaluated in the context of analytical psychology theory and content analysis within the whole Quran. After reading the surahs repeatedly, creating themes, and achieving saturation in the themes, the analysis was completed.

Results

The obtained themes were as follows: *non-spontaneous individuation, levels in individuation, individuation during sleep: transformation dreams, the first step in individuation: individuation in the heart/resurrection, the sealing of hearts against individuation in the heart, soul becoming wife: al-Kahf (cave), young people and dog in the cave: persona and shadow.*

Theme: Non-spontaneous individuation

In the Quran, it is understood that the equivalent of individuation is the true path, which means “*hidayet*” in Turkish. As Jung (2003) argues, individuation does not occur spontaneously. For this, first of all, one has to believe in and gain Allah’s approval and mercy. Allah states that “*He did not create (...) humans except to worship Him*” (adh-Dhariyat, 56) and that “*He created (...) humans to test them, He already showed them the Way, whether they choose to be grateful or ungrateful*” (al-Insan, 2-3). It is understood that there is good news for the servants who prefer to walk in praise of this path and turn to Allah and that these servants are the ones whom Allah guides. As a result, Allah will reward His servants and guide them. The other verses leading to this theme are in Table 1. In Surah al-Baqarah (272), Prophet Mohammad (PBUH) was told “*Their guidance is not your responsibility, but Allah guides whom He wills. Any charity you give is for your own good. Any charity you give shall be for the sake of Allah. Any charity you give will be repaid to you in full, and you will not be wronged.*”

Allah created people to know Him. For this, he granted people free will. First of all, the person who believes in Allah with his free will gains the consent and mercy of Allah and takes the right path (guidance). In this way, Allah will reward His servants and guide them through the right path. Those who are set right will be able to understand that the Quran is real as a reward, by recognizing one of the proofs of Allah's existence (Fussilat, 53) and by correcting the soul (al-Baqarah, 54).

Theme: Levels in individuation

It is stated in the Quran that people have degrees, and those closest to Allah have the highest degrees. It is stated that all prayers and efforts should be aimed at raising one's degree in the sight of Allah. In al-Mutaffifin 21 and 28, those with the highest degree are described as those closest to Allah. Some of the verses leading to this theme are in Table 1. The stages of the individuation process, which have various stages with increased levels of expression, are indicated.

Theme: Individuation during sleep: Transformation dreams

In this theme, it is understood that one purpose of dreams is to provide transformation in individuation. It is clearly stated in the Quran that those who fall asleep are cleared of Satan's veil and undergo a brief transformation in which their hearts are reinforced. In al-Kahf, the sleep of seven sleepers is described (PRA). Some verses that state that individuation takes place in sleep are in Table 1.

Allah, who guides towards the true path (al-Baqarah, 213) and owns the paths of ascension (al-Ma'arij, 1-3), may be performing metaphysical transformation of people in dreams. Because individuation is the phenomenon that takes place in the unconscious. In individuation, the ego and other unconscious parts perform a metaphysical transformation. Therefore, it is possible that this transformation takes place in sleep, which is an unconscious life. For example, Prophet Mohammad (PBUH) is known to rise to *ma'arij*, which means roads, degrees, means of ascension. While some scholars argue that the word *ma'arij* in the surah refers to spiritual degrees (Yazir, 2000), scholars like Alusi, Ruhul-meani, and Assad (2013) considered the word *ma'arij* to be a metaphor. They interpreted human beings as ways of understanding Allah's existence and establishing spiritual intimacy with Him. According to some scholars, this event took place in the dream of the Prophet. They cite Verse 60 of Surah al-Isra' as a source of their arguments. The phrase in the verse is "*the dream we showed you*" (Karaman et al., 2003).

Theme: First step in individuation: Individuation in the heart/ Resurrection

The Quran refers to the reinforcement in the hearts (e.g., Hud, 120; al-Furqan, 32), the corroded hearts (al-Mutaffifin, 14), and sealed hearts (e.g., al-Baqarah, 7;

an-Nisa', 155). Whoever believes in Allah, Allah has sent their hearts to the truth (al-Taghabun, 11), that is, Allah has written faith in their hearts (al-Mujadilah, 22). Surah al-Kahf tells us that the hearts of young people who believe in Allah are strengthened. This theme enables us to conclude that the strengthening of the hearts is the transformation of the heart and individuation of the heart takes place. It is understood that individuation in the heart occurs during sleep. Some of the verses are shown in Table 1.

The transformations in the form of reinforcement and strengthening of the heart, writing faith in the heart, and guiding the heart toward the truth lead us to the conclusion that the first stage of individuation takes place in the heart. It is the depiction of dream in Verses 17-18 of al-Kahf that enables me to discover that individuation in the heart allows metaphysical birth or resurrection (Table 2).

According to Jung (2012), in this dream, the cave is a hidden cavity where rebirth takes place. In my opinion, this cave is the symbol of the mother's womb in the metaphysical world. Thus, the metaphysical birth of the person who is transformed in the cave is realized. One has now been born and has existed in the metaphysical world. Therefore, those who believe in the Quran may be called alive, and those who do not believe may be called dead. Two of the relevant verses (Ya-seen, 70; Fatir, 22) are shown in Table 1. In summary, with the individuation occurring in the heart, the person is born metaphysically and is alive now. Thus, the first step in individuation takes place.

Theme: The sealing of hearts against individuation in the heart

In the Quran, it is clearly stated that curtains are put in the hearts of those who fall behind in the remembrance of Allah and who are immersed in life in the world or that their hearts are sealed and cannot be guided. Those who are arrogant, those who have diseased hearts, those who have hardened hearts, who do not think or use their minds or take advice will not be able to achieve salvation by faith. Therefore, their hearts are sealed and will not be guided. Some verses that enable us to reach this theme are shown in Table 1.

While the individuation in the heart takes place by faith in Allah, the sealing of the heart takes place by being arrogant and not believing in Allah. Certainly, Allah, who knows the essence of the breasts (those in the hearts), will guide his servant to the right path and seal the heart of his servant. These people have taken the desires of their souls (al-Jathiyah, 23) and Allah has increased their illnesses because they have a disease in their hearts caused by hypocrisy (al-Baqarah, 10). Because Allah knows these things, He has perverted them and sealed their ears and hearts, and has put a cover on their eyes. There is no longer a way to guide them except for the way of Allah (al-Jathiyah, 23).

Theme: Soul becoming wife: al-Kahf (Cave)

In an-Nisa 1, it is stated that man was created from a single soul, from which his wife was also created and that many men and women were formed and spread to the world in tribes. In az-Zumar 6, it is explained that man was created from a single soul and that his wife was created from it. In at-Takwir 7, where resurrection is explained, it is stated that the souls will be paired as they had been in the first creation. In these verses, the words translated as “paired” mean “created” or “matched.”

I argue that the soul is a physical and metaphysical property (Karaman et al., 2003). Therefore, I think that enjoyment can be explained on a biological and metaphysical basis. For example, if we consider biological creation, the metaphysical nephew has inherited traits from our parents, such as the presence of XX or XY chromosomes in our DNA. Jung (2003) calls them archetypes. He calls these masculine and feminine archetypes from parents, animus, and anima. Jung states that in dreams, the shadow is the same sex as us, and the anima/animus is embodied in the appearance of the other sex (Jung, 2008; 2003).

In terms of the Quran, it may contain the soul, metaphysically feminine and masculine features that carry the chromosomes of the mother and father. In other words, there may be both feminine and masculine properties in our nature. And this delightful metaphor may be told to us. In various surahs (e.g., Yunus, 4, 34; an-Naml, 64; al-‘Ankabut, 19; ar-Rum, 11, 27; al-Buruj, 13), the anima and animus archetype in all people is clarified by explaining that every human creation is repeated in this way.

In Surah al-Kahf, we may be talking about the youth in the cave because the transformation of a man’s anime is depicted. Because the cave is one of the symbols of anima (Jung, 2003; 2001; 1997; 1996). The conversion takes place in the cave. The transformation that takes place is the strengthening of the heart. According to me, in the Quran, the cave is the symbol of the heart.

In al-Kahf 16-17, which describes young people experiencing a transformation in the cave, the strengthening of the hearts of young people whose guiding (individuation) is increased is depicted (Table 2). The first strengthening of the heart is individuation. These verses may describe how the love of Allah was born into the heart of a Muslim and how this love illuminated and warmed the heart. Because as the love of Allah illuminates and warms the hearts, the sun sends light beams to the cave. According to me, the metaphor of “*love of Allah was born in my heart*” is an archetypal definition.

Another important piece of evidence that strengthens the argument that the cave symbolizes the heart is that the soul was created from soil. In al-Kahf 37 and many other verses, it is explained that man was created from soil and mud (Ta-ha, 55; al-Hajj, 5; as-Sajdah, 7). In al-Baqarah 74 (Table 1), which depicts the hearts of those

with and without love, the metaphor of *solidification and petrification of hearts* is not ordinary. It is represented by symbols like soul earth, mud, and stone. The heart formed by the exhilaration of the soul is symbolized by the cave. It is natural that both are made up of close metaphysical raw materials. And both are therefore symbolized by close physical raw materials.

In the Quran, the shadow archetype corresponds to the soul. Because the soul has a dark side like a shadow. The soul is made ready for envious and selfish passions (an-Nisa, 128). *Nefs* orders extreme evil (Yusuf, 53), is stingy, ambitious (al-Hashr, 9), and deceives the person into doing unpleasant work (Yusuf, 18). Jung (2008; 2003; 2001; 1997; 1996) defines the shadow as all the immoral, ambitious, and unpleasant desires and activities. The shadow is our dark personality, the animal-like side of our personality, the racial heritage inherited from the lower forms of life, and the primitive side of our creation. The soul is the first substance in human creation (Quran, 4:1) like a shadow.

If the cave symbolizes the man's heart (i.e., the anima), then, the question of what the woman's heart (i.e., the animus) is comes to mind. The cave is the symbol of both the anima and the animus. This is like the state of the X chromosome in the DNA. In the physical world, the gender of the woman symbolized as XX is composed of the combination of X chromosomes from one mother and one father. In order for a woman to exist metaphysically, her mother's shadow and her father's animus must merge, and for a man's metaphysical existence, her father's shadow and her mother's anima must be combined. In the Quranic narrative, the metaphysical world consists of the unity of archetypes from a mother and a father who have a heart and a soul. As a result, the metaphysical gender of the person becomes female, with the heart coming from the father and the soul unification from the mother. Thus, the soul becomes the wife. Therefore, in the metaphysical world, the female heart is also symbolized by the cave. The assumption that anima (heart archetype from the female) and animus (heart archetype from the male) are symbolized by the cave is rational for this. Like the X chromosome in the female (XX) and male (XY) DNA, the heart will be symbolized by a cave of both metaphysical genders. However, the X in the female DNA will be from the father, and the X in the male DNA from the mother. Even though the X symbol in both sexes represents the same thing, this symbol will mean masculinity in women and femininity in men. Therefore, the X chromosome in the physical world is symbolized as the cave in the metaphysical world. Although the cave represents the same thing in both sexes, this symbol indicates masculinity in women and femininity in men.

In my opinion, the statement "*soul was created and then the soul became a wife*" can be interpreted in this way. According to analytical psychology, it can be stated as first the shadow was created then became a wife and anima/animus was created, or in the Quranic language "*soul was created and then the soul became a wife.*" As Jung

(2008; 2003; 2001; 1997; 1996) argues, it is for this to symbolize the soul and wife in different genders in dreams.

Theme: Young people and dog in the cave: Persona and shadow

It is explained in the Quran that sleep is the same thing as death, that the soul is returned to Allah for a short while in the sleep, and that the soul will be held by Allah until the resurrection. Az-Zumar 42 dictates as follows;

“Allah takes the souls at the time of their death, and those that have not died during their sleep. He retains those for which He has decreed death, and He releases the others until a predetermined time. In that are signs for people who reflect.”

How can we find the answer to the question of how the souls taken in sleep or death are taken metaphysically by Allah in verses that tell the resurrection and that we will be resurrected in response to the voice of the caller? This answer is the answer to the call of Allah. Some verses are as follows;

“And listen for the Day when the caller calls from a nearby place. The Day when they will hear the Shout in all truth. That is the Day of Emergence. It is We who control life and death, and to Us is the destination.” (Qaf, 41-42-43).

“On that Day, We will leave them surging upon one another. And the Trumpet will be blown, and We will gather them together.” (al-Kahf, 99)

By Allah’s call, they fall asleep, die, or rise from their graves. Because Allah is the return. We can understand from the verses al-Kahf 99, al-Baqarah 260, and Qaf 21-29 that the psyche integrity is disrupted after the soul’s self-initiation of sleep, or death, leaves the psyche, which is a whole, by the call of Allah. After death, the wave of the parts of the psyche, which mix with each other, come together by blowing. The parts of the psyche that come together with the call and are separated from each other and which are important for life, death, and resurrection are depicted in al-Kahf 99. In my opinion, the parts of the psyche that come together with the call and are separated from each other are the archetypes that were described by Jung.

Al-Kahf 18 (Table 2) depicts young people who are asleep. According to me, this dream is a dream of one of the young people. Each young person may have had the same dream separately. If this assumption is true, the young people and the dog depicted in the dream may represent archetypes. The fact that a metaphysical situation is described in this representative narrative, that we consider them awake and fear them when the situation is perceived by physical reality, reinforces the argument that representations can be archetypes. When I first read this verse, I remembered the following lines of Yunus Emre’s poem titled *“I love you from inside my spirit”*: *“Don’t tell I’m on myself, I’m not on myself, A self is on me, inside of me.”* (Yunus Emre, b.t.). It is stated in the literature that man has real, ideal (Higgins, 1987), and social ego (James, 1950). In my

opinion, Yunus Emre's poem tells these selves in poetic language. These selves are the archetypes that interact with consciousness at different times and give direction to the behavior with Jung (2008; 2003; 2001; 1997; 1996).

The dog can be a shadow archetype, symbolized by a dog that is ready to protect the person from danger at the entrance of the cave at any moment. The dog can become aggressive when necessary but is also loyal and can be trained. The dog in this dream may be representing the archetypal origin of one's method of coping with the most primitive stress, defined as the fight-or-flight or the fight-flight-or-freeze response, which protect the person from danger (Üstün, Akgün & Partlak, 2005). In al-A'raf 175-176, there is another representative narrative that supports this theme. The surah compares those who obey the devil and turn their backs on Allah with the dog breathing heavily with his tongue hanging out. The shadow also represents the most primitive human characteristics. The narrative in this surah also brings to mind the shadow archetype. For this reason, the dog seems to represent the shadow.

The interesting thing is that after waking up, one of the young people is sent to the city. The advice given to the young person is "... *be very kind (do not attract attention) and do not let anyone notice*" (al-Kahf, 19). This brings the persona to mind. The archetype of the persona is a social ego that we present to the outside world. And one tries to protect himself with his social ego: to prevent social exclusion or to get social approval (Jung, 2008; 2003; 2001; 1997; 1996). One of them is the Muslim habits or character. The persona archetype of a Muslim guides Muslim habits or character. Thus, it may be suggested that after the transformation of the heart in the surah, young people should be careful not to turn back into blasphemy and hand over themselves to Islam by wearing a Muslim mask. An example of submission is al-Ahqaf 15 (Table 1).

In al-Kahf 28 (Table 2), it is advised that young people should be careful not to turn back into blasphemy after the transformation in their hearts and that their social environment is composed of Muslims. In this way, the person who acts in accordance with the Islamic personality in an environment composed of Muslims will not be forced or turn back to blasphemy, will get social approval, and be prevented from the temptation. Because the individuation of the submissive one has not been completed and even the first individuation step has taken place.

Anima-animus (heart) also has an important effect on human emotions, thoughts, and behaviors. For this reason, the heart (anima-animus), soul, and persona are responsible for human actions in this world. And in the Hereafter, he will be one of those who answer in the presence of Allah. The following are some verses;

"And know that Allah stands between a man and his heart..." (al-Anfal, 24).

"When you read the Quran, seek refuge with Allah from Satan the outcast." (an-Nahl, 98).

"Not a word does he utter, but there is a watcher by him, ready." (Qaf, 18).

According to my opinion, the person in the Quran (yourself, me, you, him, her in English) is the equivalent of the word *ego*. The ego witnesses all that is happening in this world. Because it is our consciousness of this world. Muslim person, the soul, the heart, and Muslim character are the parts of the psyche. Jung’s shadow, anima/animus, ego, and persona are referred to as id, ego, and superego by Freud (2006). As can be examined in Table 3, four items can be categorized as follows;

Table 1
The Themes are Related with the Process of Individuation in the Perspective of the Quran

Themes	Some of the Qur'an surahs
Non-Spontaneous Individuation	<p>We relate to you their story in truth. They were youths who believed in their Lord, and We increased them in guidance. (<i>al-Kahf 13</i>)</p> <p>When the youths took shelter in the cave, they said, “Our Lord, give us mercy from Yourself, and bless our affair with guidance.” (<i>al-Kahf 10</i>)</p> <p>And so that those endowed with knowledge may know that it is the truth from your Lord, and so believe in it, and their hearts soften to it. God guides those who believe to a straight path. (<i>al-Hajj 54</i>)</p> <p>I did not create the jinn and the humans except to worship Me. (<i>adh-Dhariyat 56</i>)</p> <p><i>As for those who ... devote themselves to God—theirs is the good news. So give good news to My servants. Those who listen to the Word, and follow the best of it. These are they whom God has guided. These are they who possess intellect. (az-Zumer 17-18)</i></p> <p><i>Guide us to the straight path. The path of those You have blessed, not of those against whom there is anger, nor of those who are misguided. (al-Fatihah 6-7)</i></p> <p><i>... God guided those who believed to the truth they had disputed, in accordance with His will. God guides whom He wills to a straight path. (al-Baqarah 213)</i></p> <p>If they argue with you, say, “I have surrendered myself to God, and those who follow me.” And say to those who were given the Scripture, and to the unlearned, “Have you surrendered?” If they have surrendered, then they are guided; but if they turn away, then your duty is to convey. God is Seeing of the servants. (<i>Ali 'Imrân20</i>)</p> <p><i>Perhaps you may destroy yourself with grief, chasing after them, if they do not believe in this information. We made what is upon the earth an ornament for it, to test them as to which of them is best in conduct. (al-Kahf 6-7)</i></p>
Levels in individuation	<p><i>... They were youths who believed in their Lord, and We increased them in guidance. (al-Kahf 13)</i></p> <p><i>They have different ranks with God, and God is Seeing of what they. (Ali 'Imrân 163)</i></p> <p><i>Exalted in rank, Owner of the Throne. He conveys the Spirit, by His command, upon whomever He wills of His servants, to warn of the Day of Encounter. (Ghafir15)</i></p> <p><i>There are degrees for everyone, according to what they have done, and He will repay them for their works in full, and they will not be wronged. (al-Ahgaf 19)</i></p> <p><i>... God will make room for you. ... God elevates those among you who believe, and those given knowledge, many steps. God is Aware of what you do. (al-Mujadilah 11)</i></p>
Individuation during sleep: Transformation dreams	<p>Then We sealed their ears in the cave for a number of years. Then We awakened them to know which of the two groups could better calculate the length of their stay. (<i>al-Kahf 11-12</i>)</p> <p><i>Even so, We awakened them, so that they may ask one another: A speaker among them said, “How long have you stayed?” They said, “We have stayed a day, or part of a day.” They said, “Your Lord knows best how long you have stayed.”... (al-Kahf 19)</i></p> <p><i>Then after the setback, He sent down security upon you. Slumber overcame some of you (Ali 'Imrân 154)</i></p> <p>He made drowsiness overcome you, as a security from Him. And He sent down upon you water from the sky, to cleanse you with it, and to rid you of Satan’s pollution, and to fortify your hearts, and to strengthen your foothold. (<i>Al-Anfal 11</i>)</p>

Table 1
The Themes are Related with the Process of Individuation in the Perspective of the Quran

Themes	Some of the Qur'an surahs
The first step in individuation: Individuation in the heart / Resurrection	<p><i>And We strengthened their hearts, when they stood up and said, "Our Lord is the Lord of the heavens and the earth; we will not call on any god besides Him, for then we would have spoken an outrage." "These people, our people, have taken to themselves gods other than Him. Why do they not bring a clear proof concerning them? Who, then, does greater wrong than he who invents lies and attributes them to God?" "Now that you have withdrawn from them, and from what they worship besides God, take shelter in the cave. And your Lord will unfold His mercy for you, and will set your affair towards ease." (al-Kahf 14-15-16)</i></p> <p><i>The heart of Moses' mother became vacant. She was about to disclose him, had We not steadied her heart, that she may remain a believer. (al-Qasas10)</i></p> <p><i>O you who believe! Respond to God and to the Messenger when He calls you to what will revive you. And know that God stands between a man and his heart, and that to Him you will be gathered. (al-Anfal 24)</i></p> <p><i>... The skins of those who reverence their Lord shiver from it, then their skins and their hearts soften up to the remembrance of God. Such is God's guidance; He guides with it whomever He wills. But whomever God leaves astray, for him there is no guide. (az-Zumer 23)</i></p> <p><i>Nor are equal the living and the dead. God causes whomever He wills to hear, but you cannot make those in the graves hear. (Fatir22)</i></p> <p><i>(That he may warn whoever is alive, and prove the Word against the faithless. (Ya-Seen 70)</i></p>

Table 2
The themes are Related with the Process of Individuation in the al-Kahf Surahs

Themes	Some Verses of the al-Kahf Surah
The first step in individuation: Individuation in the heart / Resurrection	<p><i>"Now that you have withdrawn from them, and from what they worship besides God, take shelter in the cave. And your Lord will unfold His mercy for you, and will set your affair towards ease." You would have seen the sun, when it rose, veering away from their cave towards the right, and when it sets, moving away from them to the left, as they lay in the midst of the cave. That was one of God's wonders. He whom God guides is truly guided; but he whom He misguides, for him you will find no directing friend. You would think them awake, although they were asleep. And We turned them over to the right, and to the left, with their dog stretching its paws across the threshold. Had you looked at them, you would have turned away from them in flight, and been filled with fear of them. (al-Kahf 16-17-18)</i></p>
Soul becoming wife: al-Kahf (Cave)	
Young people and dog in the cave: Persona and shadow.	<p>And content yourself with those who pray to their Lord morning and evening, desiring His Presence. And do not turn your eyes away from them, desiring the glitter of this world. And do not obey him whose heart We have made heedless of Our remembrance—so he follows his own desires—and his priorities are confused. (al-Kahf 28)</p>

Table 3
Classification of Psyche According to the Holy Qur'an, Psychoanalytic and Analytical Psychology Theories

Qur'an (Muslim)	Muslim Person (Yourself, Me, You, Him, Her)	Soul	Heart	Muslim Habits / Character
Analytical Psychology Theory	Eg	Shadow	Anima - Animus	Persona
Psychoanalytic Theory	Ego	Id	Id	Superego

Discussion

According to the Quran, the parts of the psyche that come together with the call of knowing are archetypes. The soul that follows the call of Allah falls asleep, dies, or resurrects from the grave. In this theme, it was interpreted that the parts of the psyche that intermingle after the wave of death would come together by blowing into the trumpet. In the classical commentary, this has been interpreted as the dispatch of large crowds intertwined (Karaman et al., 2003). I think that in the Quran, these three parts of the psyche function as a whole, directing emotions, thoughts, and behaviors so that they have a common responsibility in human life. Therefore, it is understood that they are the parts that determine whether we can pass the test or not in this world and in the other world. The persona enables the person (yourself, me, you, him, her in the Quran) to come into contact with the world. Therefore, the persona will increase the likelihood of a person covering the truth, that is, disbelief, hypocrite, friend, and supporter of the devil, and may be called a devil habitat or character and be called the devil. Such an implication may be made by considering that the infamous other personality or the conscience of the infidels that cause an infidel to be defined as a devil may be the devil (Assad, 2013). In this process, it is understood that Allah has helped the person and protects his persona against external interventions (al-Isra 45). But for the infidels, the situation is the opposite. Accordingly, when it is desired to make changes by intervening in the psyche, it is possible to try to change by changing the persona.

While the ego witnesses the sins of an infidel, the ego of a Muslim is just a watcher. Because Muslims are prudent. The ego prevents the Muslim from being dragged into evil emotions, thoughts, and behaviors. If the infidel does not have any prudence, the ego only witnesses disbelief by not being able to intervene in the bad feelings, thoughts, and behaviors positively. For this reason, it is thought that the self-accountant (Isrâ 14) that is soul will ask the account from his ego. Therefore, we can conclude that the ego will be self-testified by the expression of the eyes, ears, and skins that testify to themselves. In Fussilat 22, “You weren’t afraid that your ears, your eyes, and your skin would testify against you, but you didn’t think much of what you were doing.”

Anima-animus (heart) also has an important effect on human emotions, thoughts, and behaviors. According to Jung (2008; 2003; 2001; 1997; 1996), the psyche contains a limited consciousness called ego. They struggle to make a fixation on their own heart and soul. In al-Anfal 24, Allah states that the person enters between the person and his heart to enable him to move on the right path and prevent his heart from misleading. For this reason, it may be possible to protect the consciousness from malicious feelings by preventing the fixation of the heart by ego or consciousness. Assad (2013) stated that it is the combination of the impulses of the sinner and his unlimited and immeasurable desires.

I interpreted that the heart can be created by becoming the soul of the wife in the theme of the “soul becoming wife: al-Kahf (Cave)”. For this reason, the heart may be causing the person to have bad feelings and thoughts as well as the soul. Al-Anfal 24 states, “*Know that Allah comes between a person and his heart.*” We understand that people with diseased or hardened hearts are interfering with the connection between themselves and their hearts. His heart is sick, hardened, and sealed, etc.; the ones cannot protect their heart from evil, but Allah prevents them from acting with bad feelings by entering between the person and his heart. Thus, the person whose heart is diseased and hardened (Hajj 53) is protected from the bad feelings of the heart (for example at-Tawbah 15, al-Muddathir 31).

Since it is an archetypal process, individuation can be defined as a religious process. From this study, it is understood that individuation is expressed in the Quran. However, according to the Quran, individuation does not occur spontaneously. Allah has written faith in the hearts of those upon whom He has bestowed guidance and whom He has supported with a spirit from His own sight (al-Mujadilah 22). Al-Mujadilah 22 has been interpreted by scholars such as Zemahshari and Ibn Atiyye as supported by the spirit of faith. Because faith in itself is in the spirit of giving life to hearts (Karaman et al., 2003). In order for individuation to take place, one must first believe and gain Allah’s approval and mercy. For Jung, however, individuation is a spontaneous process that occurs entirely within the psyche. According to him, the conscious and unconscious parts of the individual’s psyche are united with individuation. Jung sees the endless suffering of modern-day people as the great cleavage of the psyche. In this context, religion is one of the most meaningful attempts to reunite the conscious and unconscious parts of the psyche under the changing conditions of life. Because religion is a psychic process with a completely natural and therapeutic effect, embodying the infinite meaning of the collective unconscious (Jung, 2003; 1998). Assad (2013) also mentioned this unification of religion in his personal experience.

In the study, it was understood that the first degree of individuation was the transformation in the heart, which is represented by metaphysical birth. Therefore, the metaphysical phenomenon of the individuation of the heart occurs in sleep and is perceived as a dream by young people. Because it is understood that there are various ways, degrees, and means of ascension that lead man to comprehend the existence of Allah and to establish spiritual intimacy with Him, and all this happens in dreams or in sleep. In the Quran, it is clearly understood that those who fall asleep are cleared, that they are free from the veil of Satan, that there is a sense of trust, and that their hearts are transformed. Jung (2003) states that some of the dreams tell about the future while some aim to solve the problems and conflicts of daily life. However, we learn from the theme of individuation in sleep: dreams of transformation have one more purpose. The third aim of dreams is to achieve individuation. In addition, a

person is able to realize a desirable religious life and behavior as a result of faith and worship as well as getting closer to Allah (Jung, 2003; 1998).

It is usual for young people who experience a transformation in their hearts to sleep in a cave, which is one of the symbols of the anima. According to me, in the Quran, the cave is the symbol of the heart. However, the cave is also the symbol of the animus. The cave represents the hearts of men and women. In his study, Kasapoğlu (2006) stated that the cave is one of the symbols of the anima archetype. As Jung (2003) points out, the cave is not a part of the psyche in which the self matures. Jung understood the importance of the cave but failed to comprehend the soul metaphor of the Quran. The infidel cannot experience the individuation of the heart, the first of the degrees of individuation, and its share will be the sealing of the transformed heart.

Jung (2012; 2003) states that individuation occurs first through the shadow and then by the anima/animus and finally by the self-association with consciousness. In my opinion, individuation first takes place with the transformation of the anima/animus. Jung (2012) explains that the archetype, which is close to consciousness, is anima/animus, then shadow, and finally the self. From Surah al-Kahf, it is understood that the archetype, which is close to consciousness, is anima/animus (Jung, 2003). However, as I understand from Surah al-Kahf, the archetypal anima/animus is close to consciousness. The reason why I argue that the first step in individuation is the individuation taking place in the heart is that the anima/animus is the heart in the Quran. There is a step-by-step journey to the unconscious, a discovery, as the consciousness begins with the closest. With each journey and discovery, by Allah's leave and reward, one is elevated to the next degree. All this is for the reward of our righteous deeds (Fussilat 53) and the reward of our righteous deeds (see, for example, ar-Ra'd29, Ta-ha 75).

Jung (2003) states that the verses following the "Seven Sleepers" contain moral considerations. He explains why; the verses of moral considerations are the materials needed by those who have to settle for the code of ethics, that is because they cannot be reborn. He states that proper behavior is often a substitute for spiritual transformation. In the Quran, surrender to Allah is often mentioned. Because it is our responsibility to deliver our own essence to Allah, as stated in Ali'Imran 20 (Quran, 3:20). The person surrenders by living in accordance with the Islamic rules and avoiding the forbidden by trying to gain the consent of Allah until he finds healing or guidance. A person who has gained Allah's approval and whose degree of guidance has risen has found healing, and a virtuous human being can live in accordance with the Islamic lifestyle with internal control without having to remember the rules. The story in the Quran depicts the spiritual man and the rebirth for those who have an ear to listen to. Those who have no ears like worldly people will be content to submit to the will of Allah blindly and will be guided to the right path (Jung, 2003).

According to Jung (2003), the cave is a secret cavity where people are incubated and closed for healing. It is the place where rebirth and transformation occur. This claim is confirmed by Surah al-Isra. This explanation is about individuation. In the surah, which is called the word *fajr* (dawn) (Assad, 2013), which symbolizes or imagines the spiritual awakening of man, Allah tells the person who has achieved the spiritual awakening: *“But as for you, O tranquil soul. Return to your Lord, pleased and accepted. Enter among My servants. Enter My Paradise”* (Quran, 89:27-30). In order to reach guidance, that is to be guided, people are called: *“O people! There has come to you advice from your Lord, and healing for what is in the hearts, and guidance and mercy for the believers”* (Quran, 10:57). Therefore, it is a guide and healing for the hearts of people who believe in Allah and who seek to reach the guidance of the Quran. Because the Quran advises people to listen to the voice of their heart, to listen to the inspiration of Allah, to hang onto the rope of Allah, to use their mind, and to explain that they can lead a life in accordance with their nature. The believer can reach the final boundary of the personal unconscious with the necessary energy and move around the boundaries of the collective unconscious. It is granted to it, and thus it can reach the universal, the End Times, and nature. These people are prudent. Clairvoyance is the eye of the heart. Thus, they can see the truth more clearly (Quran, 3:13; Karaman et al., 2003). It is reported that the verses of the Quran are the signs of Allah (the light that illuminates their eyes) and that it is a source of guidance and mercy for a community to believe in (al-A’raf 203). All this is to open the eyes of every devotee who sincerely turns to Allah and to give them advice and preaching (Quran, 50:8). Therefore, the Quran is a reminder from Allah, healing to the hearts, a guide for believers, mercy (Quran, 10:57), and guidance (Quran, 41:44).

According to the story of the Companions of Kehf, the person who is taking an inner journey is alive because he perceives the physical and metaphysical ones who have stepped or reached the universal. For this reason, his life has been prolonged and has become more meaningful. According to Jung (2003), there is a representative narrative of the individual’s entering into the unconscious and establishing a connection between the consciousness and the contents of the unconscious. In this context, there may be a radical change in personality in a positive or negative sense. Transformation is often interpreted as prolongation of life or candidacy for immortality. However, al-Anbiya 34 states that no human being is given immortality (Quran, 21:34). There has been a positive and fundamental change in the personality of young people. The love of Allah is in their hearts. Their hearts are strengthened and solidified. However, this transformation does not enable them to be immortal or have a longer life span. This transformation metaphysically causes them to rise from the dead. For this reason, the Quran addresses the infidels as dead and the believers as alive (e.g., Quran, 35:22; 27:80).

The soul is the shadow archetype, and the heart is the anima/animus archetype. In the Quran, the shadow is represented by the soil and the anima/animus by the cave. In the dream of Ashab-i Khef (Seven Sleepers), it is concluded that the dog in the cave represents the shadow, and the young person who goes to the city represents the persona. And the heart is symbolized by the cave. In my opinion, the expression of the heart, which is formed by the exhilaration of the soul symbolized as earth, is an important clue for us to understand the metaphysical creation. Therefore, the “*his conscience has dried up*” or “*his heart solidifies*” metaphors can be archetypal. It is understood that the shadow and persona archetypes described by Jung (2008; 2003; 2001; 1997; 1996) have representative expressions in Surah al-Kahf. The dog represents the soul, and one of the young people represents the persona.

Conclusion

In conclusion, individuation does not occur spontaneously and means true path in the Quran. Also, it takes place in sleep and in some stages. One must first believe in Allah to achieve a sense of individuality. The first stage of individuation is the individuation of the heart, that is, the metaphysical resurrection. The opposite of individuation of the heart is the sealing of the heart. It has been discovered in the Quran that the soul is the shadow, and the mating soul is the anima/animus, that is, the heart. The shadow is represented by the soil, and the anima/animus is represented by the cave in the Quran. In the dream of Ashab-i Khef, it is concluded that the dog in the cave represents the shadow, and the young person who goes to the city represents the persona. The cave is not one of the parts of the psyche and the self matures during individuation. It has been found that the psyche consists of many parts and these parts function as parts of a whole. These parts are soul, heart, character, and person. These parts, which Jung referred to as archetypes, were the shadow, anima - animus, persona, and ego. They were referred to as id, superego, and ego by Freud.

By distinguishing between the overlapping and non-overlapping aspects of Jung’s theory with the Quran, the analytic theory of psychology and individuation can be understood more accurately. I suggest that the other parts of the Surah al-Kahf should also be evaluated from this perspective. The healing and mercy of the Quran can become more evident for believers. The approach I used in the study was thus able to ensure the validity and reliability of the theory itself. The theory was tested in this way by eliminating existing inconsistencies and consistent aspects.

In the study, it was found that there are four basic parts of the psyche: soul, heart, character, and person for life, death, and resurrection. These parts are also the parts that determine whether we can pass the test in this world, that is, whether we can win Allah’s approval both in this world and in the other world. Therefore, they are effective in the

formation of emotions, thoughts, and behaviors. As a result, these parts can help us in psychology and nursing science, in understanding humans, and in disease diagnosis, treatment, and care. When those engaged in both nursing science and psychology fields work with an analytical psychology perspective, they can better evaluate the psyche and offer psychological help to individuals by eliminating the mistakes and deficiencies of the perspective offered by analytical psychology with the new perspective revealed by the study. The study findings provide important data for nursing care, especially in spiritual care studies. In nursing care plans, nurses can evaluate their patients based on these concepts, identify their problems, and provide care accordingly.

Acknowledgements

The author would like to thanks to those helped in her spiritual development.

Compliance with Ethical Standards

Ethics committee permission is not required since the study includes a text reading.

Conflict of Interest

The author declared no potential conflicts of interest with respect to the research, authorship and/or publication of this article.

References

- Assad, M. (2013). *The Massage of the Quran*. İstanbul: İşaret Yayınları.
- Aydın, A. R. (2010). A Jungian approach to the perception of God. *Ondokuz Mayıs Üniversitesi İlahiyat Fakültesi Dergisi*, 28(28), 53-61. doi: 10.17120/omuifd.02522
- Bıçak, A. (2015). Doğu'dan Batı'ya düşüncenin serüveni antikçağ Yunan & Ortaçağ düşüncesi. In B.A. Çetinkaya (Ed.), *Platon'un tarih anlayışı* (pp. 236-241). İstanbul: İnsan Yayınları.
- Biol, L. (2010). *Hemşirelik süreci*. İstanbul: Etki Yayınları.
- Clear Quran. Quran Translation website. Retrieved from <https://www.clearquran.com/>
- Yunus Emre. Eskişehir Odunpazarı Municipality. Retrieved from <http://www.yunusemre.gov.tr/index.php/ eserleri/siirleri/siirlerin-devami/severim-ben-seni-candan-iceri>
- Creswell, J. W. (2014). *Research design: Qualitative, quantitative and mixed methods approaches*, Thousand Oaks, CA: Sage (pp. 45).
- Çeker, S. (2019). Woman: From the shamanist to the story-tale teller. *Haliç Üniversitesi Sosyal Bilimler Dergisi*, 2(1), 151-175. <https://dergipark.org.tr/tr/download/article-file/682294>
- Derin, Ö. (2015). *Shadow: Identity disorder, shadow, personality and nothingness* (Unpublished Master's thesis, Mimar Sinan Güzel Sanatlar University, Institute of Social Sciences, İstanbul). <https://tez.yok.gov.tr/UlusalTezMerkezi adresinden edinilmiştir>.
- Freud, S. (2006). *Rüya yorumları 1* (Translation A. Kanat). İzmir: İlya.

- Gebel, S. (2003). *Relationship between psychology-religion and Jung* (Unpublished Master's thesis, Marmara University, Institute of Social Sciences, İstanbul). <https://tez.yok.gov.tr/UlusalTezMerkezi> adresinden edinilmiştir.
- Higgins, E. T. (1987). Self-discrepancy: A theory relating self and affect. *Psychological Review*, 94(3), 319-340. <http://persweb.wabash.edu/facstaff/hortonr/articles%20for%20class/Higgins.pdf>
- James, W. (1950). *The principles of psychology*, Vol. II. New York: Dover Publications.
- Jung, C. G. (2012). *Anılar, düşler, düşünceler* (Translation İ. Kantemir). İstanbul: Can Yayınları.
- Jung, C. G. (2008). *İnsan ruhuna yönelik* (Translation E. Büyükinal). İstanbul: Say yayınları.
- Jung, C. G. (2001). *Doğu metinleri'ne psikolojik yaklaşım* (Translation A. Demirhan). İstanbul: İnsan Yayınları.
- Jung, C. G. (2003). *Dört arketip* (Translation Z. A. Yılmaz). İstanbul: Metis Yayınları.
- Jung, C. G. (1998). *Psikoloji ve din* (Translation R. Karabey). İstanbul: Okyanus Yayınları.
- Jung, C. G. (1997). *Analitik psikoloji* (Translation E. Gürol). İstanbul: Payel Yayınları.
- Jung, C. G. (1996). *Analitik psikolojinin temel ilkeleri (Konferanslar)* (Translation K. Şipal). İstanbul: CemYayınevi.
- Karaman H, Dönmez İ. K., Çağrı M, & Gümüş, S. (2003). *Kur'an Yolu Türkçe Meal ve Tefsiri*. Ankara: Diyanet İşleri Başkanlığı Yayınları.
- Kasapoğlu, A. (2006). *Carl Gustav Jung'un Kehf Suresi tefsiri*. Malatya: Mengüceli Yayınları.
- Tong, A., Sainsbury, P., & Craig, J. (2007). Consolidated criteria for reporting qualitative research (COREQ): A 32-item checklist for interviews and focus groups. *Int J Qual Health Care*, 19(6), 349-357. <https://doi.org/10.1093/intqhc/mzm042>
- Türcan, S. (1999). *Jung's concepting of revelation and its critique according to the Quran* (Unpublished Master's thesis, Ankara University, Institute of Social Sciences, Ankara). <https://tez.yok.gov.tr/UlusalTezMerkezi> adresinden edinilmiştir.
- Uçkun, R. (2015). Function of the testing motif during the process of maturing and individualization in the book of Dede Korkut. *Journal of Turkish World Studies*, 15(2), 29-42. <https://dergipark.org.tr/tr/download/article-file/407000>
- Üstün, B., Akgün, E., & Partlak, N. (2005). *Hemşirelikte iletişim becerileri öğretimi*. İzmir: Okullar Yayınevi.
- Yazır, E. M. H. (2000). *Kur'an-I Kerim ve meal-işerifi* (Haz. ve Yan. E. Özalp). İstanbul: İşaret Yayınları.

