

The Spirit and The Psyche

*The First is a Gift from the Creator, The Second is a Craft
of the Created*

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الرُّوحُ وَالنَّفْسُ.. الأُولَى عَطِيَّةُ خَالِقٍ وَالثَّانِيَةُ صَنِيْعَةُ مَخْلُوقٍ

"The Spirit is from the command of my Lord."

— Quran, Surah Al-Isra (17:85) — (Sahih International)

There is no confession or prolixity in it. He intended it to be decisive and cutting for every perplexed doubter. It is God's exclusive attribute and His treasured secret. It is His word.. His will for us to be. It is the 'Be!', and following it, the universe 'becomes'. It is the common denominator among all of God's creations. Nothing is exempt from it, be it minute or massive, and no being is deprived of it as long as it exists. It is the impetus for every moving living being, and it is the stillness for every inanimate object. It is the foundation of our existence, and the basis of all existence. It arrives as a trust and departs with honor, with no substitution or alteration in it. The host changes, but the visitor is noble, one and unchanging.

"And [by] the soul and He who proportioned it." — Quran, Surah Ash-Shams (91:7) — (Sahih International)

Arabic Transliteration: Wa nafsīn wa mā sawwāhā

As for the Psyche, it is the exclusive attribute of man and his most precious possession. Through the Psyche, man is distinguished from all other semblances in creation. And through man, the Psyche is distinguished from the other partners in existence. For all else is creation, while it is a craft. God, glorified and exalted, is

their sustainer, while man, of humble capacity, is its guardian. All creatures are indebted to the One, the Judge, their Creator, but as for the Psyche, it is indebted to man. It is the distinguisher – a companion of time and an intimate of place. You will not find a Psyche except that man is its companion. Just as you will not find a man except that he is possessive of it. How could it not be so! For it is the product of man and his valuable possession.

The Linguistic Argument

Linguistically, God, glorified and exalted, swore by the Psyche, then followed it with the verbal phrase "and He who proportioned it." The introductory "Waw" here could be explanatory, or it could be for initiating an oath. If the "Waw" is an explanatory conjunction, then the "Ma" that directly follows it is negative. In that case, God would have negated the attribution of the act of creating the Psyche from His own essence, and attached it as a gift and honor to one of His creatures. And man is the most suitable for managing such an act. For the Psyche is his exclusive attribute, and he is its guardian as long as it resides within him.

The introductory "Waw" for the phrase "and He who proportioned it" could be for initiating an oath. In that case, God would have begun His oath with the Psyche, then followed it with an oath by the creator of this Psyche. The "Ma" following the Oath-Waw would be a relative pronoun meaning "He who," and it refers to the creator of this Psyche. As for the creator of the Psyche, it is God, exalted, according to the consensus of all scholars, and it is man, the owner of this Psyche, as I see it alone.

Regarding the difference in reading and perspectives, I will delve into research due to the definite rejection of the new opinion I found among both the general public and the specialists. For the Arabic language, as I have learned it, is flexible and pliant, it prefers allusion and adores metaphor.

If the "Ma" is referred back to God, then God would have sworn by His own essence, by way of metonymy. And this is not known of Him, glorified and exalted. For God swears by His essence directly if He wishes to swear, He does not borrow a trope or conceal Himself with a metonymy. Therefore, in this case, the creator of the Psyche must be other than God, glorified and exalted. And as always, man leads the list of

the fortunate who hold the act of creating the Psyche, as an honor from his Creator, glorified and exalted. Thus, God would have sworn by the Psyche and by man, the creator of this Psyche, as I prefer and desire.

It is an exclusivity that God has not permitted to anyone other than Himself; the swearing by God's creations. For God swears by His creations, if He wills, as an honor and exaltation from Him. And the relevant Quranic evidences would overflow the banks of this article if I were to list them. As for the creations, they swear by God their Creator if they wish to swear, or else they must remain silent.

As for the verb "Sawwa" in "and He who proportioned it," it carries two linguistic meanings. The first is setting right, refining, and nurturing, a meaning that is unambiguous and indisputable. Its foundation is firmly rooted in the collective consciousness of the general public and specialists, and its presence is decisively clear in their language dictionaries. The second is creation and bringing into existence from nothingness. It is an original linguistic meaning, supported by the frequent natural use of the verb in people's daily lives throughout eras and ages. The second is highly consistent with the philosophical metaphor of these verses, while the first weakens it.

So, with the first meaning, the "Waw" becomes explanatory, and the "Ma" becomes negative. Thus, God created the Psyche but did not undertake its rectification and complete soundness; rather, He left the responsibility of its nurturing and upbringing to its bearer, man. With this meaning, the creator of this Psyche remains, as humans have always known and understood from eternity, God, glorified and exalted. This approach is strong and has its justifications linguistically and jurisprudentially.

As for the second meaning, I find myself facing two readings. Whereby it is valid for the "Waw" to be for initiating an oath and the "Ma" to be a relative pronoun referring to the creator of this Psyche. And God would have sworn by the Psyche and the creator of this Psyche. At that point, the debate about the identity of the Psyche's creator remains. It is also valid for the "Waw" to remain explanatory and the "Ma" negative. And God would have sworn by the Psyche, while simultaneously negating from His own essence the act of creating this Psyche, leaving it as a gift for

His creature, man. And this is the opinion I prefer. For I see that God, mighty and majestic, has granted man the gift of creating his protégé, the Psyche, and at the same time burdened him with the responsibility of refining and elevating it. And this is a logic consistent with man's responsibility before his Creator.

"And We have certainly honored the children of Adam."

— Quran, Surah Al-Isra' (17:70) — (Sahih International)

God, glorified and exalted, honored man and elevated his status. He granted him the exclusivity of creation, and forbade it to all His other creatures. He is in the image of his Creator in this act of creation, and he is not in His image in all other aspects. It is an act of creation, yet it is a restricted and exclusive creation. A creation whose realm is the inner worlds of man: thought and belief. A creation named the Psyche, and titled the Intellect. Is there any gift greater than the act of creation as an honor!

And man, as we have also known him, is free to tread an ascending or a descending path. He is free to adopt a connecting or a severing methodology. Connecting or severing with the one who is his craft and the product of his freedom: the Psyche. It is a freedom not given to any other of God's creatures, and the latter are too numerous to count or enumerate. And thus, to the honors is added one, the most magnificent: Freedom. The freedom of choice and the freedom of belief are the monopoly of man and the source of his might and pride. However, it is a responsible freedom for which he will be questioned one day, and in another place.

"And inspired it [with discernment of] its wickedness and its righteousness." — Quran, Surah Ash-Shams (91:8) — (Sahih International)

The Creator is of great power, His creation is beautiful and complete. As for man, he is weak by nature, his craft is spurious and ambiguous. And the Psyche, the craft of man, follows in this context of weakness and deficiency without deviation. It is enveloped by the dualities of weakness and anxiety from its dawn until the setting of its sun. It fluctuates, perplexed and weary, between the two hands of its fate. Its waves do not calm, and its sail is not furled. And the wind plays with the ship's rudder, frivolous and playful, depriving it of dry land and casting it into horrors.

Goodness is its inherent nature, yet evil is not far from it. Truthfulness is its innate disposition, yet falsehood is an easy mount, not stubborn. Its righteousness for salvation is an inevitable necessity, but for wickedness there are multitudes and followers whose might is severe.

"He has succeeded who purifies it, And he has failed who buries it [in corruption]." — Quran, Surah Ash-Shams (91:9-10) —

All creatures know their Creator, glorified and exalted, willingly or unwillingly. They yearn for Him every morning in prostration and reverence. He is their Creator, and they are created upon this certainty. As for the Psyche, the protégé of man, it is without this knowledge and that certainty. It is loyal to its bearer and guardian, man, to the exclusion of all others. It is a trustworthy vessel for his thought and belief. Whether he feeds it bright, fertile soil, or deprives it, it becomes emaciated, with no power or strength. So he alone has the freedom to shape it in the way he wants and desires. If he connects, it connects. And if he severs, it is severed without doubt.

The Responsible Freedom

The Psyche.. is the eternal, immortal craft of man. It is what remains when the body perishes. It is his trace when the trace is followed. The Psyche.. is the protégé of man and the mirror of his inner being, of thought and belief. It is the arena of his freedom and the field of its action. If he sets it right, it becomes upright. If he takes the path of crookedness with it, it fails him when deviation or failure is of no avail.

It is man's provision and his store for the Day of Judgment when security is lost and safety becomes scarce. It is the enduring one, as long as days remain, a recording of life and a register of deeds. It is the preserver and compiler of all the states he has been in. It is the Psyche.. righteousness is its goal, but Satan on the paths is a deceiving, insolent profligate. Moving backward is an easy swim for a swimmer, but its ascent is toil and a journey whose steps are slow. Truth is the star of its morning, and falsehood is a fortress of night with guards and an iron gate. Justice is the crown of its kingdom, and for injustice there are harsh troops whose aim is accurate.

An Important Note:

In the same context, I have written a more comprehensive and deeper article; titled:

The Rational Mind and the Abstract Mind (DOI)

And a second article titled:

Thus spoke Abraham, the Friend: The Eternal... and the Ephemeral (DOI)

And a third article titled:

The Creation of the Heavens and the Earth is Greater than the Creation of People.. A Study of Aims and Significances (DOI)

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In other contexts, you can also read the following articles:



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- *The Hyperreflexia, Innovated Pathophysiology*



DOI *The Spinal Shock*



- *The Spinal Injury, the Pathophysiology of the Spinal Shock, the Pathophysiology of the Hyperreflexia*



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