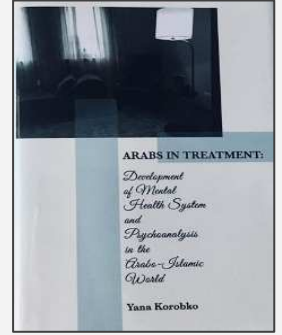


ARABS IN TREATMENT: Development of Mental Health System And psychoanalysis in The Arabo-Islamic world

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CONTENTS

Abstract

Abbreviations

Tables And Charts

Quotations

Glossary

Chapter 1: Introduction

Overview Of The Book

PART I : Historical Interactions Between Psychoanalysis And Islam

Chapter 2: Jahiliya Period

Historical Context

Arabs` Origins

Appearance Of Tribes And Ruling Clans

Chapter 3: Primal Cultural Worldview

Beliefs

Customs And Cults

Poetry

Chapter 4: Advent Of Islam

Revelation Of Quran

Hijra

The Death Of Prophet

Chapter 5: Pre-Colonial Period

The Arab Medicine And Philosophy

Prophetic Medicine

Experimental Medicine

Spiritual Medicine

Phenomenological Medicine

Traditional Therapies

Al-Firasa

الاعتقاد ان الله "كَلْبِي
الوجود " هو الدلالة
المركزية على " النفس
" المسلمة "

البشرية لا يمكن أن تترك
لوحدها في هذا العالم ،
فإنه بصير بكل أعمال الإنسان

الإسلام هو آخر مرحلة من
مسار الوعي الطويل على مرّ
التاريخ.

يعيش العالم الإسلامي اليوم
في القرن الخامس عشر. لكنه
شهد فترة ركود بدأت مع
نهاية القرن الرابع عشر
ميلادي واستمرت إلى
الثامن عشر.

Ilm Al-Nafs

"Bimaristan", The First Mental Hospital

Muslim Scholars Of Khalifat Period And Their Main Ideas In The Field Of Psychology

Development Of Psychology Science During The Ottoman Empire

Role Of Sharia Law In The Management Of Psychological Disorders

Roots Of Psychoanalysis In Islam

Chapter 6: Colonial Period

Chapter 7: Post-Colonial Period

Egypt

Maghreb Countries

Algeria

Morocco

Tunisia

Mashriq Countries

Iraq

Lebanon

Syria

Gulf Cooperation Countries

Saudi Arabia

Chapter 8: Modern Period (1990-)

Egypt

Somalia

Maghreb Countries

Algeria

Lybia

Morocco

Tunisia

Mashriq Countries

Iraq

Jordan

Lebanon

Palestine

Syria

Gulf Cooperation Countries

Bahrain

Kuwait

Oman

Qatar

Saudi Arabia

United Arab Emirates

Yemen

PART II : The Structure Of Muslim Psyche

Chapter 9: Collective Ethnoconsciousness

Malaikat

خلال فترة الرُكُود ، أنقسم العرب في كفاحهم ضد الصليبيين الأوروبيين بين مواليين لحكام مسلمين من خيبر العرب وبين معارضين لهؤلاء الحكام.

إن مسألة المسلم ليست الدين فقط بل الهوية أيضا. عندما يتعلق الموضوع بالهوية ، تتداخل غالباً اللغة مع الدين. وبما أن الهوية مزدوجة (اسلامية، عربية) ، فذلك يعطي فهماً أوسع وأكثر شمولاً لفهم العقل العربي المسلم المعاصر

قد نتساءل عن الفروقات بين " المسلم " و " الإسلامي " ، تلك مفاهيم سعينا لتوضيحها في هذا الكتاب.

يشير مصطلح "إسلامي" ، لغويا إلى الدين أو الأعمال التي تتم باسم الدين، وليس إلى الشخص الذي يمارس شعائر الدين. وبالتالي ، يمكننا أن نقول "مجتمع إسلامي" أو "فن إسلامي".

ظمرت الحاجة إلى الكتابة عن الوعي الإسلامي لخصوصيته؟ ذلك انه لا يمكن

Jinns
Devil
Hyenas
Jannah (Paradise)
Jahannam (Hell)

Chapter 10: Muslim Archetypes And Complexes

Identity “A Bedouin”
Brother-Sister Love
Desire Of A Muslim Mother
Presence As The Absence Of Father
One Man And Four Wives
Eunuch
Oedipus Complex
Mohamed Complex
Cain Complex
Jawdar Complex
Alladdin Complex

Chapter 11: Customs And Taboos

Maktoub (Fatalism)
Virginity
Feminism
Democracy
Sexuality

Chapter 12: The Muslim Exegesis

Concept Of Id, Ego And Superego Of Arab People
Concept Of Fitra
The Arabic Mythology

Chapter 13: The Structure Of Arabic Language

Specificities Of Pronunciation

Chapter 14: Islamic Arts

Architecture
Ornaments. Arabesques (Islimi)
Dance

Chapter 15: In The Name Of Allah. Athwart Allah

The Economy Of Death
Fear Of Life
The Culture Of Martyrdom
Extremism: A Flee From Allah?
Jihad And Jihadism
Homo Religiosis Or A Muslim Without Religion
The Notion Of Allah
Quran
Judgement Day

أن ينطبق نفس الخطاب
المعرفي على المسلمين و
خير المسلمين؟

هل للتجليل النفسي مكان
في العالم الإسلامي اليوم و
هل هو ضرورة؟

ما هي التحديات والمعوقات
التي واجهها التحليل
النفسي في العالم الإسلامي؟

ما الذي نحتاجه لمعرفة
الذهنية الإسلامية معرفة
كافية حتى نتعامل بعالية مع
المريض النفسي المسلم؟

من خلال هذا الكتاب نسعى
إلى:

1) سد الفجوة في:

أ) العلاقة المتبادلة بين

الإسلام والتحليل النفسي

ب) العلاج النفسي الحديث

الذي يحترم التقاليد

2) التفسير تحليلي للأحداث

الميتافيزيقية في حياة

المسلمين

3) شرح وتبيان العلاقة بين

الذهنية القرآنية السائدة في

المنطقة العربية وخصائصها

الثقافية.

PART III : Mental Disorders In The Contemporary Arab World

Chapter 16: Prevalent Mental Conditions

- Identity Crisis
- Depression And Culture
- In The Shadow Of Anxiety
- Consanguinity And Psychotic Disorders
- Addiction, But, In Reality, Addiction To What?
- The Eternal Hysteria: Like Mother, Like Daughter
- Families` Ties And Adhd
- The Stable Mental Retardation
- War Traumatism
- Suicide Beyond The Dimension Of Jihad

Chapter 17: Does Psychoanalysis Contradict Islam?

Chapter 18: Conclusions

ABSTRACT

“There is no God in this book,” such were the last words of Freud before his death. And somewhat earlier, Nietzsche proclaimed that God had died. Were they both the precursors of the apocalypse, or, conversely, of a relief for the nihilistic Europe? Nobody knew that. However, when looking back into the epoch of denial, Europe was found soaking in the abyss of moral dissolution, all-permissiveness and, at once, desperately looking for its lost object. For Europe God is dead. And its place has been gradually taken by the objects of material wealth, luxury, and enjoyment. In contrast to the Muslim world, which stands as the total opposite of the Freud’s enunciation. It experienced a wholly different exposure. In Islam, God is ubiquitous and it is the central signifier of the Muslim psyche. If God cannot be personified, which Islam forbids, He can also not become part of history or die.¹ God is thus omnipresent, humankind can never be alone in the world, every movement is watched by God.² Islam is the last phase of a long development of Revelation in history. Two principal phases preceded Islam, Judaism, and Christianity. The Islamic world, which has its concrete term in Arabic ummah, is more than 30% of the world’s population and this number is constantly growing.³ The Muslim world lives now in its fifteenth century. The stagnation period started in the end of the fourteenth century and continued until the eighteenth.⁴ During the stagnation period, the Arabs became divided between loyalty to the Muslim non-Arab rulers in their fight against the European Crusaders and opposition to these rulers.⁵ For the first time in Arab history, however, the Arabic identity became distinct from the Islamic.⁶ At the end of that period the pan-Arabic movement emerged, and Arabic and Islamic identities became distinct one from another.⁷ Today the Arab states comprise Algeria, Bahrain, Comoros, Djibouti, Egypt, Iraq, Jordan, Kuwait, Lebanon, Libya, Mauritania, Morocco, Oman, Palestine, Qatar, Saudi Arabia, Somalia, Sudan, Syria, Tunisia, United Arab Emirates and Yemen. And among the Muslim states there are Afghanistan, Albania, Azerbaijan, Bangladesh, Benin, Brunei, Burkina Faso, Cameroon, Cote d’Ivoire, Maldives, Chad, Gabon, Gambia, Guinea, Guinea-Bissau, Guyana, Indonesia, Iran, Kazakhstan, Kyrgyzstan, Malaysia, Mali, Mozambique, Niger, Nigeria, Pakistan, Senegal, Sierra Leone, Suriname, Togo, Turkey, Turkmenistan, Uganda and Uzbekistan. As shown above, the question of the Muslim is not only that of religion but also of identity. When dealing with identity, here the Islamic will be often intertwined with the Arabic. Since it is a double identity, specifically this standpoint gives a broader and fuller grasp of understanding of the core of the contemporary Muslim mind. Also, the reader might be contemplating upon the

إن رواسج الماضي تعد
عوامل حاسمة وقوية في
تحديد أنماط التفاعل مع
الضغوط و أعراض الأمراض
العقلية والطريقة التي يُتقبل
بها المرض والعلاج والنظرة
للحياة والموت والمشاعر
الإنسانية... الخ

التاريخ والأساطير هما
المحدد الأساسي بالنسبة
للطب النفسي والصحة
العقلية.

من أجل فهم أفضل لوضعية
التحليل النفسي في العالم
الإسلامي، يجب أن ننظر إلى
مراحل تطوره في عمقه
التاريخي، بدءاً من عصر ما
قبل الإسلام حتى أيامنا هذه.

بعض عناصر العلاج النفسي
التحليلي، سبق تواجدها في
العالم الإسلامي حتى قبل
ظهورها في أوروبا من قبل
فرويد.

إن الدين والتاريخ والثقافة
واللغة والبيئة، تشترك في
أوطان مساحتها شاسعة في
العالم الإسلامي، هي عوامل
توحيد و في الوقت نفسه
عوامل تفكيك.

differences between the Muslim and the Islamic, which are distinct concepts, applied in this book. "Islamic", grammatically speaking, refers to the religion or the acts done in the name of that religion, and not a person who practices that religion. Consequently, it can be referred to the Islamic community or Islamic art. And "Muslim" is used to describe all people of the Islamic faith but not the faith itself. You will find this book mentioning the religion of Muslims, but not the Muslim religion. In such a way, we have gradually approached the original query, which stood at the roots of the idea of creating this book. So, why there ever arose a need of writing separately about the Muslim consciousness? Cannot the same metapsychological discourse apply productively to Muslims as well as to non-Muslims? Actually, the very idea of this book came up as a result of constant reflections upon the issues, which, among others, also include:

- Whether, psychoanalysis is possible and needed in the Muslim world?
- What challenges might psychoanalysis face in the Muslim world?
- What can be considered as the sufficient knowledge about the functioning of the Islamic mind so that to work effectively with the Muslim patient?

This is a book about the other psycholinguistic and sensuously perceptive structure, which is also an attempt to:

- 1) Fill in the existing gap of information about:
 - a) the interaction between Islam and psychoanalysis;
 - b) the up-to-date psychological treatment, which would respect the tradition and recognize the modern changes at once;
- 2) Find analytical explanation to the metapsychological occurrences in the Muslim life;
- 3) Explain and establish the correlation between the prevalent mental conditions in the Arab region and its cultural specificities.

The difficulties encountered in the course of the research about the psychoanalysis in the Muslim world have prompted me to envisage the presentation of this work not only in a form of portrayal of the range of problems, but also through attaching of more significance to the particular conditions of reception of the analytical practice in the Muslim world, and illustrating the still existing limits of psychoanalysis in the context of the modern Muslim society. Hopefully, this research will inspire more discussion and raise more questions.

CHAPTER 1

Introduction

Gustav Jung taught that remnants of the past are strong determining factors of reaction patterns to stresses, symptomatology of mental illnesses and the way a people look at disease, treatment, life, death, human emotions and the like. History and mythology are living determinants for psychiatry and mental health. Thence, to comprehend better the state of psychoanalysis in the Islamic world, we should look closer at the evolutionary stages, it has gone through, starting from the pre-Islamic era and proceeding until the present days. Islam and psychoanalysis are not a so-called "tale of mutual ignorance". Certain

تضمن التباينات في المقاربات المختلفة لتفسير الأحداث التاريخية والعيادات الثقافية الرئيسية

الإسلام هو أكثر من كونه ديناً فقط ، هو منهج وأسلوب حياة .

إن الاهتمام بالتحليل النفسي في العالم الإسلامي حديث نسبياً، وربما يعود إلى الفترة 1970-1990.

الجزء الأول من الكتاب (التفاحات التاريخية بين التحليل النفسي والإسلام) يعرض الخلفية التاريخية التي على أساسها تم إعداد هذا الكتاب .

يبدأ المخطط الزمني الزمني بعصر الجاهلية ويمتد حتى اليوم . يتكون العنصر التحليلي من نظريات مختلفة ، انعكاسات افتراضية ومعادلات مفاهيمية تتعلق بأحداث حدثت في التاريخ العربي وأثرت على تكوين العقل الجمعي .

elements of psychoanalytic treatment existed in Muslim world even earlier before they were introduced in Europe by Freud. Hegel called Islam “the religion of sublimity”. In Hegel’s “passion for abstraction” narrative from the Philosophy of History (1837), Islam appears an abstraction that vanquished the imaginary.

Religion, history, culture, language and climate, which such vast territories, as the Islamic world shares, are at the same time common uniting and disuniting factors. The divergences lay in different approaches to the interpretation of key historic events and cultural customs; the existence of a huge number of spoken dialects, as well as concepts of health and illness. Even in the religious domain, which is a part of shared identity, the disparities happen (e.g. sunnits and shiites). Islam is more than just a religion, it has become a way of life. Throughout the history, the national cultures and traditions have left such a deep impact on the practice of Islam, that nowadays an average Muslim finds it difficult to tell apart one from another. Moreover, the permanent interactions with the outside world (via trade) have brought in the elements of foreign, oftentimes, opposite cultures into the region, therefore, enabling the coexistence of numerous autochthonous worldviews on one land. And this is another phenomenon, that constitutes a Muslim identity. Medicine along with psychiatry, in particular, was the first one to benefit from this synthesis.

The interest in the psychoanalysis in the Muslim world is a relatively recent fact, which can be dated to the period 1970-1990. The reasons for this late reception shall be sought for at once in the status of the developing countries and their difficulties in the domain of education of human resources after the independence, rather than in the specificities of relations maintained between the Muslim world and the West.

Overview of the Book

The book is divided into three main parts in addition to an introduction and a conclusion.

Part I (Historical Interactions between Psychoanalysis and Islam) introduces the historical background, on the basis of which the book is organized. The chronological timeline begins with the jahiliya epoch and extends until nowadays. The analytical element comprises various theories, hypothetical reflections and conceptual equations regarding the events, which occurred in the Arab history and influenced the formation of the collective mind. All good things need not come together — so, the synopsis of the strengths and the weaknesses of the mental health systems in the Arab region is also included. It also contains the in-depth country examples with inclusive statistics provided by WHO and other stakeholders.

Part II (The Structure of Muslim Psyche) introduces the identification for the main signifiers of the Muslim psyche and comprehensively provides the cultural underpinning for each of them. The conceptual grounds are supported by the practical experience of the world influential psychoanalysts.

Part III (Mental Health Disorders in the Contemporary Arab World) shifts the focus from the broad macro-dynamical survey to the specifics of mental dysfunctions of modern Arabs less as ends in themselves than as means to address the prevalent symptomatology and the therapeutic constraints of the region.

The conclusion to the book seeks to draw out lessons from the glorious past of the Arab medicine and apply its principles to the modern Muslim mental health care system. It also reviews the actual problematics of the relation

الجزء الثاني (بنية النفس المسلمة) يعرفه الدوافع الرئيسية لذات المسلم ، ويعرض بشكل شامل الأسس الثقافية لها.

الجزء الثالث (اضطرابات الصحة العقلية في العالم العربي المعاصر) يتحول من الاستقصاء الماكرو- ديناميكي الطلي إلى خصوصيات الاختلالات العقلية عند العرب المعاصرين

في الخاتمة نسعى إلى استخلاص الدروس من الماضي المجيد للطب العربي وتطبيق مبادئه على نظام الرعاية الصحية النفسانية الإسلامي المعاصر.

هذا الكتاب يستعرض إشكالية العلاقة الحالية بين التحليل النفسي والإسلام ويبحث عن سبل تجاوز التحديات الكامنة.

between psychoanalysis and Islam and seeks a way to overcome the underlying challenges.

رابط كامل النص:

<http://www.arabpsynet.com/Documents/DocBookYana-ArInTreat.pdf>

*** **

جائزة الغالي أعرشي أو شبكة العلوم النفسية العربية 2018

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