

The Way of Ascension of Three Types of Human Nafs in Sufi Psychology : An Analysis of Syed Delawor Hossain Maizbhandari's Thought

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Abstract

During his lifetime, Syed Delawor Hossain Maizbhandari, the descendant and nominated sajjadah nasheen of Syed Ahmad Ullah, the founder of Maizbhandari Tariqa, unveiled special features of Maizbhandari Tariqa through various publications, practical activities, and guidelines as an unveiler of the true form of Maizbhandari Tariqa. He discovered the nature and action of the nafs and proposed a guideline for a man to advance from the lower to the upper levels of the nafs by indulging in spiritual pursuits. The Salik (the seeker after Allah's path) are unable to comprehend their level and psychological position in the path of spirituality due to their ignorance of the basic features of nafs. As a result, they are not being able to engage in the proper spiritual journey. According to Sufi psychology, analysing and interpreting nafs is vital for understanding and practicing Maizbhandari tariqa. Otherwise, it is really tough to succeed on this route. And to achieve success on this path, the Sufis have provided guidance on numerous types of spiritual pursuits. The Maizbhandari Tarika also discusses several methods of practice in this regard. By using these ways of practice, the seeker can

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progress from one level of his soul to the next. Therefore, the purpose of the study is to explore the way of ascending from Nafs e Ammara to Nafs e Lawwama and Nafs e Mulhema on the views of Syed Delawor Hossain Maizbhandari. The data has been evaluated using descriptive and analytical approaches. The findings shows that how a seeker of God can advance in his spiritual life and achieve purity by engaging in Maizbhandari order's spiritual practices such as dhikr, muraqabah, Usul-e Sab'a and other practices. There has been a lot of research into the dynamics of human nafs in the past. I believe that the research is not the end and that additional research will be conducted in the future that will have a significant impact on the minds of future generations.

Keywords: *Nafs, Sufi Psychology, Islamic Psychology, Syed Delawor Hossain Maizbhandari, Maizbhandari Tariqa, Usul-e-Sab'a.*

INTRODUCTION

The soul (*Nafs*) is an inextricable part of human psychology. It has been given numerous names from various perspectives. Islamic scholars and Western psychologists have defined it by different names. *Nafs* is defined as the soul, the self, and human instincts from an Islamic perspective. According to Munsoor (2015), when the spirit has not yet blown into the human body, it is known as *Nafs* (Rivauzi 250). The *nafs*, according to Abu Hamid Muhammad al-Ghazali (1058-1111 AD), is a broad term for rage and sexual impulses (Hanna-E-kalbi & Basharat 231). *Nafs* is defined by Yousuf Ali (2020) as the soul, self, living person, will, and good pleasure (Hanna-E-kalbi & Basharat 232). According to Rothman & Coyle (2018), *nafs* is the portion of the soul that is comparable to the ego in the lower self (Rothman & Coyle 250). The *nafs*, according to Abu Hamid Muhammad al-Ghazali (1058-1111 AD), is divided into three types: *al-nafs al-ammara* (the depraved, commanding mind); *al-nafs al-lawwama* (the Reproving Mind); and *al-nafs al-mutma'inna* (the serene mind). On the other hand, Sigmund Freud (1856-1939 AD), a famous psychologist, identified the three personality traits of human beings: *ID* (Instinct

Drive), ego, and superego (Hanna-E-kalbi & Basharat 231). If we compare the perspectives of Ghazali and Freud on the *nafs*, we may see that they are nearly identical. According to Freud, *nafs* is categorized into three sorts and is referred to as ego. *Al-nafs al-ammara* refers to the *ID*, while *al-nafs al-lawwama* refers to the ego and superego (Hanna-E-kalbi & Basharat 225). The spiritual heir and sajjadanshin of Gauth al-Azam, Syed Ahmad Ullah Maizbhandari (1826-1906 AD), Syed Delawor Hossain Maizbhandari (1893-1982 AD) discovered the seven levels of *nafs* in the human psyche and demonstrated the exact location of these *nafs* in the human body. He has also explained the functions of these *nafs*, their natures or states, and the revealed provisions that are applied to them. He has again explained how a Salik (wayfarer) can advance from one level of *nafs* to another by practicing religious rituals and spiritual pursuits. According to Hossain (1893-1982 AD), the seven stages of *Nafs* are *Nafs-e-Ammara* (the depraved, commanding *Nafs*), *Nafs-e-Lawwama* (the accusing *Nafs*), *Nafs-e-Mulhama* (the inspired *Nafs*), *Nafs-e-Mutmainna* (the serene *Nafs*), *Nafs-e-Radiyya* (the fulfilled *Nafs*), *Nafs-e-Mardiyya* (the fulfilling *Nafs*) and *Nafs-e-Kamila* (the purified and complete *Nafs*) (Rassool 62; Hossain 4). The Salik (the seeker after Allah's way) are unable to comprehend their psychological levels and positions in the path of spirituality due to their ignorance of the natures of the *nafs*, their specific locations, functions, and states. As a result, they are unable to complete this spiritual journey due to a lack of proper guidelines. Therefore, the purpose of this study is to explore the process of ascending from *Nafs-i-Ammara* to *Nafs-e-Lawwama* and *Nafs-e-Mulhama* from the viewpoint of Syed Delawor Hossain Maizbhandari.

In terms of the spiritual journey, the cleansing of the *nafs* is crucial. Most Salik are unable to accomplish their expected goal of spirituality due to a lack of adequate guidelines. One cannot achieve the expected success in their spiritual quest without suitable guidance because the path is difficult. Since man has two

sorts of *nafs* (instincts), a noble instinct called humanity and a bad instinct called bestiality. On the one hand, the good instinct leads him down the path of good deeds, while the bad instinct leads him down the path of bad deeds. A Salik will not be able to advance from one level of *nafs* to the next if he is unable to distinguish between good and bad instincts. Nonetheless, it is critical to acquire proximity to God by advancing from one stage of *nafs* to the next; otherwise, Allah's pleasure and contentment will not be acquired. Therefore, Sufi psychologists have stressed the acquisition of the pure soul. In his masterpiece book of Maizbhandari tariqa entitled '*Multotto*,' Syed Delawor Hossain Maizbhandari, the nominated sajjadanshin of Syed Ahmad Ullah (1826-1906 AD), who has stepped forward to lift up the true form of the Maizbhandari Tariqa, has attempted to discuss the level of *nafs* and how it can be purified, and how a Sufi can ascend from one level of *nafs* to the next.

LITERATURE REVIEW

Islamic psychology is also known as spiritual psychology and alludes to the psychology of the self (*al-nafs*). To build a human personality, Islamic psychology or Sufi psychology is essential. In Islamic psychology, the self conforms to its *fitrah* and is consistent with the teachings of the Qur'an and Hadith (Rassool 15). Sufism refers to Islam's inner depth, which is in line with the Prophet Hazrat Muhammad's (PBUH) teachings and the Quran. Sufi Psychology is the practice of applying Sufism. The two terms are nearly identical, and they both aim for God's unity (Cyrous 1746). Sufism, according to Frager (2017), unites three elements of human beings: physical, psychological, and spiritual. He also points out that Sufism is a spiritual discipline for people of all castes, creeds, and classes (Wulandari 24).

The main purpose of the Sufi path is to transform the *nafs* from their egotistical state to a state of purity, surrendering and submitting to Allah's will through a psycho-spiritual approach (Harvat).

According to the Quran, the *nafs*, or human psyche, is linked to behavioral impulses, attitudes, and behavior itself. It has both positive and negative potential. The *nafs* is referenced 295 times in the Quran. The *nafs* have a variety of human traits and attributes that influence human behavior (Andopa, Alpaqih, et al., 139).

The basic goal of Sufis' spiritual pursuits is to achieve a stable state in the *nafs*. *Nisbat* (the relation) is the name for this stable condition. The *nafs* proceed to the purification path if *Nisbat* is built between the Salik (wayfarer) and the Creator. The Creator communicates with human beings in the realm of peace and light through *Nisbat* in a constant and close proximity approach. Through this process, a human being can learn about the state or condition of angelic attributes, as well as a stage above them known as *Jabrut* (the divine world). When a loyal servant achieves a stable condition in his *nafs natika* (rational soul) via worship, sanctity, and remembering God, his entity develops an influential power (*tawajjuh*) (Hossain *Belayat* 113; Hossain *Belayat-Eng* 108).

According to Plato, the soul is divided into three types, as they are rational, spirited, and appetitive. The rational soul (*nafs natika*), also known as the human natural soul, is the commander of the faculties and the leader of the spirits (Munsoor 127). When we compare the spirited soul to the term *nafs lawwama* (the self-reproaching soul) and the appetitive soul to the term *nafs ammara* (the imperative soul), it appears that Plato's thought and the Quran's assertion are the same. The appetitive soul, according to Plato, is always hungry. According to the Quran, the *nafs ammara* is prone to wicked activities, and its traits include eating, drinking, and sexual intercourse. Because this sort of *nafs* is continuously hungry, it will continue to urge you to eat, drink, and engage in sexual activity. If it is impossible to control, it will lead the Salik (wayfarer) astray. As a result, the Quran has provided numerous directions and methods for controlling it. Plato also believes that the appetitive soul can be controlled if the rational and spirited souls are well educated and trained (Nasir & Omar).

RESEARCH OBJECTIVES

To examine Syed Delawor Hossain Maizbhandari’s interpretation of the three types of human *nafs*—*nafs-e-ammara*, *nafs-e-lawwama*, and *nafs-e-mulhima* in the context of Sufi psychology, as presented in his masterpiece, *belayet-e-Mutlaka*, and related texts.

METHODOLOGY

The data has been evaluated using both descriptive and analytical methods. A conceptual framework is also created so that we may explain how a Salik can progress from one level of *Nafs* to the next. *Nafs-e Ammara* is an independent construct, *Nafs-e Lawama* is a dependent or sub-construct, and *Nafs-e Mulhema* is a dependent or sub-construct in the conceptual framework. *Ebadot-e Motnafia*, *Zikr*, *Muraqaba*, *Usul-e-Saba*, *Way of Blame*, and *Sama* are the instruments utilized as a means of ascending from *Nafs-e Ammara* to *Nafs-e Lawwama* and *Mulhema*. The following is the conceptual framework:

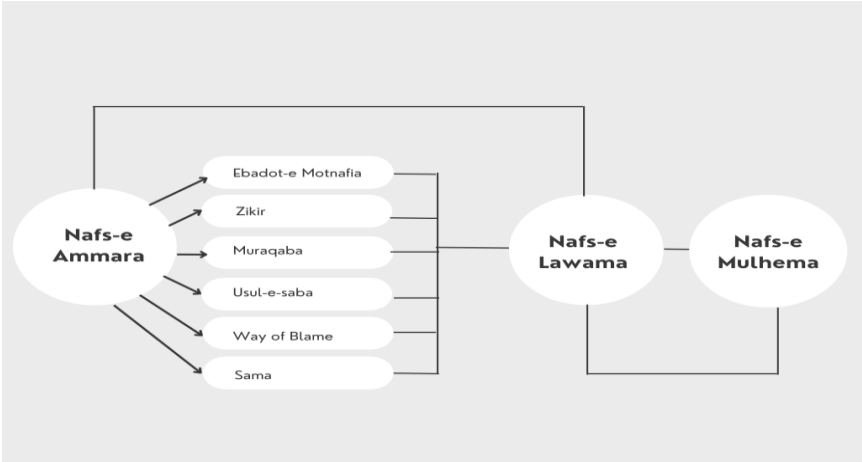


Figure 1: The conceptual framework depicts how *Nafs-e Ammara* develops from one level to the next through indulging in religious and spiritual practices.

Figure 1 shows how *Nafs-e Ammara* has been pointed out by a few tools or instruments that, if practiced in daily life, can help

individuals purify this kind of *Nafs*. If *Nafs-e Ammara* is purified, it will be dynamic to proceed to the following stages of *Mulhema* and *Nafs-e Lawwama*, respectively. Sufi psychologists assert that *Nafs-e Ammara* (the tyrannical *Nafs*) is the cause of the worst thinking and perceptual aberrations as well as the threat to both ourselves and others. The Sufi Psychologists therefore proposed several powerful and effective tools that could be employed to transform this kind of *Nafs* (Frager, 2013, 54). We believe that Salik will be able to upgrade their *Nafs-e Ammara* to the Next Level of *Nafs* if the tools mentioned in the conceptual framework are correctly applied.

FINDINGS AND RESULTS

Syed Delawor Hossain Maizbhandari (1893–1982 AD), a Spiritual Leader and Unveiler of the Real Form of Maizbhandari Tariqa

Syed Delawor Hossain Maizbhandari (1893–1982 AD), the spiritual heir and sajjadanshin of Gauth al-Azam Syed Ahmad Ullah (1826–1906 AD), took the vow to hoist up the actual form of Maizbhandari Tariqa, authoring a great number of treatises on various issues linked to Sufism. In his writings, he elaborated on his ideology and beliefs, laying out the exoteric and esoteric structures of the Maizbhandari Tariqa according to his Sufi Master's teachings. Gauth al-Azam Syed Ahmad Ullah, who had been endowed with Khilafah (the deputyship) by Syed Abu Shahama, a subordinate descendant of Gauth al-Azam Syed Abdul Quader Jilani (1077–1166 AD) in Quaderiya Tariqa, was the founder of Maizbhandari Tariqa. This Tariqa is named after the Maizbhandar village, which was initiated as a result of his spiritual rigor and charismatic mentorship (Muhiuddin 45).

On the one hand, Gauth al-Azam Maizbhandari's spiritual influence, mentorship, and spiritual feats; on the other hand, Maizbhandari Tariqa's individual characteristics, such as a non-communal approach, pluralistic attitude, social cohesion, and

religious tolerance have all played a role in making the Maizbhandari Tariqa acceptable to all. The concepts and rules of the Maizbhandari Tariqa, as articulated by Syed Delawor Hossain, play a significant role in displaying the Tariqa's unique characteristics. His writings strongly indicate the Maizbhandari Tariqa, which emerged from the three-fold trends of *Belayat* and the trends of *Nabuwat* (prophet hood) and originated in the influence and combination of *Shariat*, *Tariqat*, *Haqiqat*, and *Marifat* (Hossain *Belayat* 119).

Although the Maizbhandari Tariqa evolved from the Quaderia Tariqa, it has been known as the individual Tariqa due to some of its distinguishing characteristics and spiritual aspirations, as he has illustrated in almost all of his publications. Although the Maizbhandari Tariqa's *Bayati Dastur* (the rules of the oath of fealty) is identical to that of Quaderia Tariqa, the spiritual pursuits of the Maizbhandari Tariqa have been proven to be distinct in almost all of his writings. He has demonstrated how easily Maizbhandari Tariqa's spiritual pursuits such as *zikr*, *zikre sama* (devotional songs), *barzakh* (meditation through imagining of the Sufi Master's face), *Fikr* (contemplation), and *Usul-e Sab'a* (seven principles) can lead to the desired destination of the Salik (the wayfarer).

One of the features of Maizbhandari Tariqa is *malamat* (blame) and *Malamiya Maizbhandariya* is another name for Maizbhandari Tariqa. Syed Delawor Hossain Maizbhandari has categorized the *belayat* into four categories according to the process of acquisition. *Bil-malamat* stands out among them. *Bil-malamt* refers to the acquisition of *belayot* (spiritual force) by opposing the *nafs* or impulses. That is, the divine power that is gained by subduing one's own soul by striving against the instincts of the senses is called *bil-malamat*. *Mukhalafatunnafs* is used to stand for it. The saint who achieves this kind of spiritual power is known as *Malamia Saint* (Hossain *Belayat* 3). A Salik will not be able to achieve his intended goal until he understands the nature and

activities of the seven *nafs* of human beings. That is why a thorough understanding of these is required. In this scenario, *Nafs al-Ammara* plays the most important function. Moving from this level to the next requires self-blame. Syed Delawor Hossain Maizbhandari has associated the word *malamat* with the Maizbhandari Tariqa for this reason. The *Mukhalifatunnafs* is important in subduing the *Nafs Ammarah*. The *nafs* achieve purity and reach the levels of *lawwama* and *mulhema* from *Ammarah* through this process. That is why he specifically emphasized *Mukhalifatunnafs* or *malamat* characteristics. Other Tariqas, however, have this feature as well.

Syed Delawor Hossain Maizbhandari's work '*Multotto* (the fundamental principle)' is considered a grammar book of Maizbhandari Tariqa. The method of *zikh-azkar*, the description of *Latifa* (subtle), the description of the seven *nafs*, the way of offering *bayah*, and a number of other related issues are all covered in this book. Various spiritual practices of Maizbhandari Tariqa were not recorded in book form prior to the writing of this book. As a result, the followers of Maizbhandari Tariqa were experiencing a variety of issues and asked him (Syed Delawor Hossain) to write a book on the subject. He said in this regard, 'After I authored '*Belayate Motlaka*,' many of my disciples and friends asked for a short '*Azifa*,' and urged me to write something like the spiritual pursuits of the former saints of this Tariqa, *Zikr*, norms and procedures, and related brief concerns so that information might be learnt,' (Hossain *Multotto* 5).

At the beginning of '*Multotto*', the author has included a chart of the seven levels of *nafs*, which shows the names of the *nafs*, their functions, their locations, their natures, and the provisions that apply to those *nafs*. The following is a table of the chart:

The seven category of <i>nafs</i>, each with its own position, location, nature or state, and revealed religion							
Levels	1	2	3	4	5	6	7
Names in Arabic	<i>Ammarah</i>	<i>Lawwamah</i>	<i>Mulhemah</i>	<i>Mutmayannah</i>	<i>Razia</i>	<i>Marzia</i>	<i>Kamila</i>
Names in English	The Imperious Mind	The Reproving Mind	The Inspiratory Mind	The Peaceful Mind	Satisfied	Contentment in God	Completeness
Functions	Persuasion	Repentance	Inspiration	Contentment	Satisfaction	Pleasing	The Perfect Humanity
Locations	The Visible World	The Intermediate Realm	The Desire of The Infant to Suck Milk	Humanity	Contentment or The Spiritual World	Proper Knowledge about God	The Perfect Humanity
Natures or States	Pleasure/ Desire	Love	Passionate Longing [for God]	Union	Self-sufficient and Assured	Absorbed	Journey with Allah
Revealed Provisions	The Religion's Provision	The Spiritual Provision	Self-identity	The True Reality	The Divine Gnosis	The Mystery of Religion	Everything that has been mentioned Above

Table 1: The above table shows the seven layers of *Nafs* with their functions, locations, natures or states, and revealed religion.

Nafs has a hierarchical level based on Sufism's perspective, which is adopted by the Quran. Not only Syed Delawor Hossain but also Sheikh Safer Dal, al-Ghazali, and al-Hakim al-Tirmidhi have written on the seven layers of *nafs* and their development process. Frager (2017) agrees with Shaykh Safar Dal's view of *nafs* and mentions seven *zikr* for each of the seven stages of *nafs*. Seven forms of *zikr* are mentioned by Syed Delawor Hossain Maizbhandari for seven levels of *nafs*, while Frager (2017) also specifies seven types of *zikr* for seven levels. Although there is a variation in their attitudes towards *zikr* in those levels of *nafs*, there is no difference in terms of originality. Frager (2017) has determined seven colors for the seven layers of the *nafs*. These seven colors are the consequence of his own imagination. Through this, he wanted to determine the level of the saint (Wulandari 23).

The motivation of *nafs Ammarah* is eating, drinking, and having sex, and its habits are malice, slander, jealousy, artificiality, and rage, which have been mentioned by Syed Delawor Hossain Maizbhandari (Hossain *Multotto* 27). Frager (2017) has also stated that the tyrant *nafs*, known as *nafs Ammarah*, governs, dominates, or orders the crime to be committed. "Annoying *nafs*" is the name of this level. This type of *nafs* causes an individual to do things that are against his nature. An individual has no love for God, no inner control, and sinful feelings at this level. Because it is guided by an unadulterated intelligence directed at something outside of ourselves. Sheikh Nurbakhs, a psychiatrist, believes that *nafs Ammarah* will never be erased, but rather should be transformed into positive traits and behaviors (Wulandari 28). Syed Delawor Hossain Maizbhandari has also identified a solution to this *nafs*. Through *zikr* applicable at this level, this type of *nafs* can be upgraded from *Ammara* to *Lawwama*.

According to Hossain (2012), the regretful nature of a person is known as *malamat* or the *Nafs al-Lawwama*. The motivation of

this level is love and affection, and its behavior is repentance for wrongdoing and modesty for innocence in the hope of God's favor (Hossain, 2012, 28). Syed Delawor Hossain, al-Ghazali, and Frager (2017) all have similar views on the *Nafs al-Lawwama*. According to Frager (2017), a human being becomes entirely uninformed and subconsciously acts in different crimes at the instigation of the *Nafs Ammarah*. He repents for his wrong deeds and seeks forgiveness from Allah when the light of faith is sparked in him and the realization is awakened (Wulandari 29).

According to Hossain (2012), the *Nafs Mulhima* is the *nafs* that receives inspiration and *ilka* or signals in the heart by Allah's grace. At this level, Allah's close interaction with the people can be witnessed (Hossain *Multotto* 28). At this level, the human being enjoys praying, meditation, and spiritual pursuits, and he or she begins to love God and His creation. It is the first level of *tasawwuf* practice, according to Frager (Wulandari 30).

The Sufi psychologists and the Masters of Sufi orders have recommended numerous tools and approaches for reawakening followers' spiritual faculties and transforming them into perfect humans. Their levels of *nafs* will be enhanced and the negative effects of *Nafs* will be defeated if these tools and strategies are practiced perfectly. For Salik to surpass the present level of *Nafs* and advance from one level to another, Hossain (2012) has recommended and proposed various *zikr* for each level.

Ammara, the initial stage of *Nafs*, is what prompts people to do evil deeds. This kind of *Nafs* is prone to envy, bickering, artificiality, and rage, all of which incite people to overindulge in eating, drinking, festivities, and illicit sex. Hossain (2012) has advised adhering to Islamic Shariyah, which includes *Ibadat-e Mutnafia* (worships that abstain from sinful deeds) and *Muamalat-e Etebariah* (rules relating to mutual interests), in overcoming the evil deeds on this level (Hossain *Multotto* 27; Alam 44). Furthermore, according to the Sufi Master's instructions, one must perform *Zikr* regularly in order to get rid of this type of persuading

nafs. According to his Sufi Master's instructions, Salik should recite the *Zikr* phrase "*La Ilaha Illallah*" (There is no god but Allah) up to five lac times on this level (Hossain *Multotto* 27).

Salik should meditate at this time, saying silently to himself: "May my visible world be engulfed in God and His strength." Say "*La Ilaha Illallah*" once more. He should keep chanting "Establish my inner feeling in your feelings" while meditating for the second time. O Allah, it's as though I don't perceive or comprehend anything but what you accomplish in your sight. Everything I perceive and comprehend is your accomplishment, your grandeur, and your actual existence. Then he will say "*La Ilaha Illallah*" once again. He will imagine in his third stage of meditation that I see you there, that you are with me, and that I am with you. This stage includes the accomplishment of *Fana Anil Khalak* (annihilation of dependency on creatures) as well as the conquest of *Fana Anil Hawa* (annihilation of desire) and *Fana Anil Erada* (annihilation of will). Salik ascends to the rank of *Lawwama* after this triple *fana* (annihilation) (Hossain *Multotto* 27; Alam 44; Hoque et al., 30).

The second stage of the human instinct is "*malamat*," or remorseful impulse, which is known as *Nafs-e-Lawwama*. If a Salik (the wayfarer) can overcome his evil drive and acquire the ability to control it, he can advance to this level. He must master three *fana* (three annihilations) in order to reach this level. Otherwise he will not be able to be upgraded. At this level, the follower acknowledges his regret for his transgressions and begs Allah for refuge. Consequently, a devotee must adhere to the *tariqat*'s rules (the spiritual provisions revealed by God) at this level. To overcome physical and psychological weakness at this level, the devotee should engage in *telowate wajood*, or self-study. According to the Pir's teachings, a devotee must recite "*Allahu*" 78000 times as the *zikr* of salvation at this level (Hossain *Multotto* 28).

Hossain has identified two types of *dhikr* practices at this level, the *Uruj* (ascending) and *Nuzul* (descending), depending on the

devotee's conditions. The ascending and descending methods of *zikr* at this level are as follows: the devotee chanting the word "*Samiun*" (God hears) through meditation arrives on the *Latifa SIRR*, which is situated one hand's breadth above the heart; from the chest (the *Latifa SIRR*), chanting the word "*basirun*" (God observes) arrives on the *Latifa Akhfā*, which is situated on the upper part of the head. And by saying the phrase *Alimun* (God is omniscient) from *Latifah Akhfā* will lift to God's Throne (*Arsh*) and shortly return to *Nuzul*. That is, those *zikrs* will start from *Latifa Nafs* once and end in *Latifa Akhfā*. Again will start from *Latifa Akhfā* and will end in *Latifa Nafs* (Hossain *Multotto* 28; Harder 52).

The devotee will apply three different meditation processes at this level: *Allahu Alimun bi*, *Basirun bi*, and *Samiun bi*. These three statements signify that Allah is aware of everything I am aware of, as well as everything I see and hear. The *zikr* will continue in this manner with the up (*Uruj*)-and-down (*Nujul*) movement shift till the sensation of absorbing appears. *Allahu Samiun*, *Basirun*, and *Alimun* shall chant just before ascending once more. The devotee will have to do *zikr* repeatedly in this manner. It will result in the third level's commencement (Hossain *Multotto* 28).

When the Salik passes the second level and enters the third level, then by the grace of Allah he receives inspiration or *ilka* (signal) from Him. This inspiration and *ilka* can be called an inter-signal relationship. God's close relationship with people at this level can be seen. For people of this level, the religion revealed by God is *Ma'rifat*. This third level of *zikr* is the word '*hu*' which has to be recited forty-four thousand times according to the instructions of the Pir. When reciting this word *hu*, one should meditate on the *hu hu hu* of the sentence '*Ayman Hu La Ilaha Illahu*'. And say in meditation, O my God, fill my inner being with the mystery of your true nature and destroy my egotism. So that I may be able to find your way. Then he will say in meditation, there is nothing like you, I do not see and understand anything except you. There is

nothing but you. O existence of existence. O God, *yahu*. There is nothing inside me, outside, in expressed and in the unspoken except you. I am in you, you are in me. Then the *zikr* of ‘*Hu Hu Hu*’ will continue. The fourth stage of the human instinct will then start for the *Salik* or wayfarer, by God's favor that is referred to as *nafs-e mutmayinnah* (Hossain *Multotto* 28-29).

***Ibadat-e Mutnafia*:** *Ebadot-e mutnafia* is important for removing *nafs-e ammara*'s negative inclinations and reawakening its positive ones. *Ebadot-e mutnafia* includes practices like prayers, fasting, hajj, zakat, and other religious obligations. The term "*ebadot-e mutnafia*" refers to the prohibition of sin in all acts of worship. In *Ebadot-e Mutnafia*, salat (prayer) is of the utmost importance. According to a hadith, prayer is nothing more than the humble attitude of a peaceful and stable mind. Salat (prayer) is given specific emphasis in the Holy Qur'an. Allah says, “Establish prayers for My remembrance” (Hossain *Belayat* 141).

The *Salik* are kept from becoming careless or heedless to God by Salat (prayer). This system of Salat (prayer) is very effective for those who are obsessed with worldly thoughts and are fond of sinful deeds, that is, those who are at the level of *nafs-e ammara*. Because the main goals of prayer are to awaken God's love and to develop consciousness. Those who are careless to God and heedless, they recite many things in their mouths during the prayers and do *ruku*, *sijdah*, *qiyam*, *qayud*, etc., while their minds are not patient in remembering God and are not alert in prayer. So people of this level are at the level of *Nafs-e Ammara* and they are not the real performers of prayers. Salat aids in taming the animal instincts of humans. Anyone whose thoughts wander during prayer needs to catch it right away and contain it in a cage like an animal. Humans are therefore accustomed to taming themselves, just like cattle, buffaloes, and other animals. Prayer is the process of reawakening the love of God in one's consciousness, according to Tafseer Ibn Arabi. This is the inner aspect of prayer. *Salik*'s mind turns to *Nafs-e Lawwama* and *Nafs-e Mulhema* once the love

of God has been reawakened in his mind through prayer (Hossain *Belayat* 141-142).

Fasting throughout Ramadan is important in suppressing *Nafs-e Amma*'s negative impulses. Literally, fasting includes ceasing from speaking, eating, and drinking as well as refraining from having sex with one's wife. Ramadan means to burn the sins of the *nafs*, or human impulses. A state of abstinence from evil deeds can be attained by fasting through burning the sins of human instincts. Therefore, according to the hadith, a person's fast is not considered to be a fast if they are unable to atone for their sins through it. Despite the fact that it is regarded as fasting literally. Then it will only be seen as abstinence from eating and drinking. Three things, such as *atqa* or fear of God, *taqdis* or purity of heart, and *hamd* or satisfaction, are the essence of fasting that can be achieved. The persons who have these three characteristics, they always observe fasting. And these characteristics are always seen in the followers of Gauth al-Azam Maizbhandari. Therefore, they always observe fasts. Those who are really fasting practice *fana-e salasa* (three annihilations). That is to say, by fearing God, one renounces dependence on others, is satisfied with God's will, and purifies oneself by abstaining from vain words and deeds. A person who is truly fasting will therefore be able to control his animal instincts and progress from *Nafse Ammara* to *Nafse Lawama* and *Nafse Mulhema* (Hossain *Belayat* 145-147).

Nafse Ammara encourages luxury, excessive pleasure, and dissuades sacrificing material possessions for Allah. Thus, the Hajj, the circling of the Ka'bah, and Arafat's sacrifice take away this negative aspect of *Nafse Ammara* and transform it into a pure soul. The hajj and *qurbani* (sacrifice) discourage excessive wealth accumulation, urge the sacrifice of riches and animals for God, and compel international conventions. As a result, it is feasible to compare one's own society and culture with Muslim civilization as a whole, which loosens religious bigotry. The *zakat*, *fitra*, *qurbani*, and inheritance systems bring wealth equality to society and

promote happiness among the relatives, which is referred to as the heavenly state or spirit (Hossain *Belayat* 147).

Usul-e Sab'a (the Seven Principles): The advancement of the *nafs* from *Ammara* to *Lawwama* and *Mulhema* largely depends on *zikr* and *fikr* (thinking). *Zikr* is one way to get *Tazkiyatun Nafs*, or purity of *nafs*. Hossain therefore mentioned the seven *zikr* procedure separately for the seven *nafs*. Hazrat Gauth al-Azam Maizbhandari has prioritized *Usul-e Sab'a* or the Seven Principles as a smooth and easy way for the benefit of the people in addition to the *zikr* of the seven *nafs* mentioned in order to achieve the purity of the *nafs* and to awaken the good instincts by stopping the evil instincts of the *nafs*. These seven Principles are welcomed and acknowledged by all sects. These seven principles are considered as the *usul* or principle of Maizbhandari Tariqa. This is called *Usul-e Sab'a* or the seven principles of self-purification (Hossain *Multotto* 32; Bhuiyan 143).

The *Usul-e Sab'a* is split into two segments. Both *Fana-e Salasa*, or three annihilations and *Maut-e Arba'*, or four types of death.

Fana-e Salasa, or Three Annihilations:

Fana Anil Khalq (the Annihilation of Relying On Creatures):

Fana anil khalq is said to be self-reliant by avoiding dependency. In other words, nobody expects or seeks any benefit from others. Thus, the human mind becomes independent. It helps one create strong confidence in their own abilities (Hossain *Multotto* 32). Al-Hussaini (2022) says, “*Fana anil Khalak* is the first part of *Fana*. Keeping away from everything in creation except Allah, not focusing on creation, not being afraid of creation, and not expecting anything from creation. Because, except for God, everything depends on something else. It can't make people happy

or sad, so how can it be their owner?⁴” (Al-Hussaini 230). *Nafs Ammara*'s characteristics are passion, dependence, laziness, and indulgence in pleasures. When *Fana anil khalq* is practiced, these negative traits of *Ammara* are eliminated, and the human mind develops a sense of independence and self-confidence. As a result, the individual achieves purity and persuasive instinct (*Nafs-e Ammara*) reaches the level of *Lawwama* and *Mulhema*.

Fana Anil Hawa (the Annihilation of Desire): *Fana anil hawa* is said to refrain from useless deeds and words. That is to refrain from such activities and conversations which are needless. Al-Hussaini (2022) says, “The second level of annihilation is the ruination of passion and the soul that leads to evil. This includes the bad morals of lust, greed, revenge, healing, hatred, envy, a desire to collect the trifle of the world, self-love, haste, anxiety, and panic”⁵ (Al-Hussaini 238). If a person avoids useless actions and words, his life's journey will be easier and less complicated. In the Holy Qur'an, Allah promises Paradise to anyone who abstains from meaningless actions and speech. Those who adhere to it will undoubtedly enter heaven (Hossain 33). Useless actions and words are the nature of *Ammara*. When a person is involved in useless activities and conversations, his life journey becomes complicated. On the other hand, when he refrains from it, his life journey becomes easier. As a result, the soul of the person becomes pure and attains purity, and rises to the level of *Lawwama* and *Mulhema*.

Fana Anil Irada (the Annihilation of Will): Prioritizing the will of Allah and subordinating one's will and desires to the will of

⁴The quoted extract is author's own translation from original Arabic text- الدرجة الأولى من الفناء أن يفنى عن الخلق، وهم كل ما سوى الله سبحانه وتعالى، فلا يلتفت بقلبه لمخلوق اعتماداً عليه، أو خوفاً منه أو رجاء فيه؛ لأن كل ما سوى الله عاجز مفتقر ولا يملك لنفسه نفعا ولا ضرا فكيف يملك لغيره

⁵The quoted extract is author's own translation from original Arabic text - الدرجة الثانية من الفناء الفناء عن الهوى والنفس الأماراة بالسوء، الأخلاق الذميمة من الحرص والطمع والانتقام والتشفي والحقد وعن الحسد وحب جمع حطام الدنيا وحب النفس والعجلة والجزع والهلع، كما بين سبحانه وتعالى هذه الصفات المذمومة في الإنسان

Allah. This is called *Taslim* (submission) and *Raja* (contentment) in Sufi terminology (Hossain *Multotto* 33). Al-Hussaini (2022) says, “The annihilation of will, choice, planning, and objection, so you don't have a choice with God and no one else does either. And don't think that your plans and reasons are what will help you or keep you from getting hurt”⁶ (Al-Hussaini 240). Therefore, the adherents of the *Tariqat* will not succeed in this path until they surrender their desires or will to the will of their Pir. In this context, Hazrat Jonaid Baghdadi said, the *murid* (Sufi follower) kills his own will and lives by the will of the Pir. A Murid is like a dead person. He has no will or reluctance. God's will is his will. God's reluctance is his reluctance. In this context the Prophet (pbuh) said, “Whoever wishes to see the dead person walking on the earth. Let him look at Ibn Abu Kuhafa. That is, looking at Hazrat Abu Bakr (May Allah bless him) (Goni 428). Instigation of evil desires or will is the worst aspect of *Nafs-e Ammara*. As a result, when the person carries out his bad purpose, he loses his spiritual force. So for a Salik, it is best to submit his will to Allah's will. As a result, the person can quickly ascend to the status of *Lawwama* and *Mulhema*.

***Maut-e Arba'* (Four Types of Death)**

***Maut-e Abyad* (the White Death):** *Maut-e Abyad* or white death is achieved by fasting and abstinence. As a result of which light or brightness arises in the human psyche (Hossain, 2012, 33). One way to exercise restraint is fasting. It gets simpler to tame the beast nature if we grow used to fasting frequently. The Prophet (PBUH) used to instruct the companions fasting for this reason. Because, fasting helps people become acclimated to living a life without sin by reducing their irrational sexual desires. Fasting, according to the Prophet (PBUH), is like a shield. Fasting was also advocated by

⁶The quoted extract is author's own translation from original Arabic text- الدرجة الثالثة الفناء: الفناء عن الإرادة والاختيار والتدبير والاعتراض، فلا يكون لك مع الله لاختيار وليس لغيره إرادة. ولا تظن أن تدبيرك وأسبابك هي التي تجلب لك نفعاً أو تدفع عنك ضرراً

Gauth al-Azam Maizbhandari. My sons are always fasting, he said. In other words, my followers always practice restraint (Hoque 233). Al-Hussaini (2022) says, “According to the Sunnah of the Prophet (peace be upon him), this death is achieved by eating less and fasting more frequently”⁷ (Al-Hussaini 241). The main activities at *Nafs-e Ammara* are eating, drinking, having fun, and having sex. Therefore, the seeker of God cannot progress to the next level of *Lawwama* and *Mulhema* if one does not exercise restraint in this situation.

***Maut-e Aswad (the Black Death)*:** The Salik or walker on the path of God gains power from the hatred and condemnation of the enemy, which is known as *Maut-e Aswad* or Black Death. Because of the enemy's hostility and criticism, Salik is able to recognize his own faults and mistakes and draw closer to God by making amends. If he finds no fault in himself, he then thanks Allah, which causes his mind to become greatly strengthened. He therefore views the critic as a friend and gains the world's friendship (Hossain *Multotto* 33). Backbiting or slander in this case, according to Hazrat Imam Haysami, instructs you to refrain from effortless and unlawful behaviors. So, consider haters and backbiters to be friends (Hoque 237). Therefore, instead of getting upset and angry at the critic's criticism, accepting the criticism as positive gives an opportunity to correct one's faults. As a result, Salik is freed from *Ammara's* influence and is able to reach the level of *Lawwama* and *Mulhema*.

***Maut-e Ahmar (the Red Death)*:** The power that results from being free from lust and infatuation is known as *Maute Ahmar*, or the Red Death (Hossain *Multotto* 33). Al-Hussaini (2022) says, “This is accomplished by hurting the soul, its desires, controlling its desires according to Sharia regulations, and making it a red

⁷The quoted extract is author's own translation from original Arabic text- هذا الموت يتم بقلة الطعام، وكثرة الصيام، على وفق سنة النبي ﷺ بدون مبالغة

death. Because, he slaughters himself and his desires with the knife of noble law and prophetic etiquette, he sheds her blood to purify it and cleanse it of impurities”⁸(Al-Hussaini 242). Lust and illicit passions debase a man's moral character and bring him down to the level of an animal. People consequently lose their moral sensibility. As a result, a Salik will never be successful in his search for God until he is free from illicit impulses and avarice. Therefore, *Maut-e Ahmar* is one of the shields against the bad effects of *Nafs-e Ammara*, which could elevate him to the status of *Nafs-e Lawama* and *Mulhema*.

Maut-e Akhzar (the Green Death): *Maute Akhzar*, also known as Green Death, is the spiritual power that is obtained when a Salik becomes acclimated to living a life without luxury. Because of this, a Salik who is used to living a simple life has no desires except loving God. It belongs to *Belayat Khizri*. The God-seeker who has grown accustomed to a simple life achieves *belayat* and takes possession of *Tasharruf* (Hossain Multotto 33). Al-Hussaini (2022) says, “This is accomplished by abstaining from worldly adornments and renouncing the extension of what is permitted, so that he is pleased with what his necessity fulfills from worldly adornments and takes only what he needs from the permissible. Anything beyond that he spends to charity causes, so he does not hoard money, acquire property, or buy what he does not need, even if it is permissible and lawful”⁹ (Al-Hussaini 244). The horrible obsession of *Nafs-e Ammara* is to instigate extravagance and opulent living. Therefore, one of the most crucial principles that might elevate a seeker of God to the level of *Lawwama* and

⁸ وهذا يتم بمخالفة - The quoted extract is author's own translation from original Arabic text- النفس، وهواها وضبط شهواتها بضوابط الشرع الشريف، وجعله موتاً أحمر؛ لأنه يذبح نفسه وهواها بسكين الشرع الشريف، والآداب النبوية، فيريق دمها ليزكيها ويطهرها من أدناسها.

⁹ وهذا يكون بالزهد - The quoted extract is author's own translation from original Arabic text - في زينة الدنيا، وترك التوسع في المباح، فيكتفي بما تقوم به ضرورته من زينة الدنيا، فلا يأخذ من المباح إلا بقدر حاجته، وما زاد عن ذلك أنفقه الله في وجه الخير، فلا يكتنز مالاً، ولا يقتني عقاراً، ولا يشتري ما لا يحتاجه ولو كان مباحاً وحلالاً، بل يقنع بالقليل

Mulhema is to free oneself from the evil effect of *Ammara*, also known as *Maute Akhzar* or Green Death.

Way of blame: The divine force obtained through the way of blame, which leads a person to purify himself and aids him in removing his own impurities. This is known as self-blame or *malama*. In this context, Hossain (2009) said, “The *belayat* that is achieved by resisting *nafs* or instinct, according to Sufi terminology, it is called *husule mukhalefate nafs*. The divine power that is attained by struggling against the instinct is called *bil malamamat*. The one who attains *belayat* is called Malamiya saint”¹⁰ (Hossain *Belayat* 3).

Hazrat Abu Saleh Hamdun bin Ahmad bin Imara al-Kachhar¹¹ believed in Malamiya ideology. Consequently, the doctrine or tariqa that he established is known as Malamiya Tariqa or Kachcharia Tariqa. He believed that self-purification is achieved by exposing one's faults to people. A community of Sufis follow this path of *malama* for self-improvement and self-righteousness. They don't do anything against the Shariah and openly do things that people call them evil and give them trouble (Hajwiri 69, 191). *Nafs ammara* seeks praise from others at all times. If somebody compliments him, he becomes pleased. This path impedes the development of communion with the divine soul. In this scenario, humbling oneself and considering oneself inferior makes a man

¹⁰ The quoted extract is author's own translation from original Bengali text “নফছ বা প্রবৃত্তির বিরুদ্ধাচরণ করিয়া যে বেলায়ত হাছেল হয়, ছুফী পরিভাষা মতে তাহাকে হছুলে মোখালেফাতে নফছ বলা হয়। অর্থাৎ ইন্দ্রিয় প্রবৃত্তির বিরুদ্ধে সংগ্রাম করিয়া যে খোদায়ী শক্তি হাছেল হয় উহাকে বিল মালামাত বলে। উক্তভাবে বেলায়ত অর্জনকারীকে মালামিয়া অলী বলা হয়”।

¹¹ His name is Abu Saleh. Father's name is Imaratul Kachhar. According to another narration, his father's name is Ahmad. He was born in Nishapur. It is said that through him, the doctrine of Malamiya Tariqa was propagated and expanded in Nishapur. He was the companion of Hazrat Salim Al-Barusi and Hazrat Abu Turab Bakhshi. He was a renowned dervish and an unrivaled jurist. In Shari'ah he was a follower of the Shaori Madhhab and in terms of Tariqat he was a disciple of Abu Turab Bakhshi. Hazrat Abu Saleh Hamdun died in Kachhar in 271 Hijri.

spiritually robust. Thus, he can prepare the way from *nafs ammara* to ascend to *nafs lawwama* and *mulhema*.

Sama (the Devotional Song): The devotional song known as *sama* is effective at reawakening people's dormant psyches. Because of this, it is evident that the Sufi saints employ this method to attract people to Allah's path. When Hazrat Khwaja Moin Uddin Chisti noticed that the inhabitants of the Indian subcontinent enjoyed music, he employed this method to persuade them to embrace Islam. Hossain (2009) identified several significant effects of *sama* on the human psyche, which are outlined here:

- Through a river-like emotion, it connects the listener to the ocean of love of God.
- It is able to guide the wayfarer to the path of Allah to the correct path by liberating him from evil meditation and thoughts.
- It induces *Hujure qalb*, or focus on the Lord. This concentration is one of the ways that worship is approved in Allah's court. Even if the worship is lawful according to Shari'ah, it is not accepted in Allah's court due to lack of concentration.
- When the love of God is awakened, it activates all the organs through *zikr*.
- It induces *wajd* or ecstasy in the individual.
- It generates the *zikre Qalbi* or silent *zikr*. As a result, the listener becomes engrossed in the love of Allah.
- It eliminates vulgarity and reawakens love of Allah in the individual's hearts (Hossain, 2009,150-152).

From the above discussion, it is evident that *sama* is very effective in preventing the evil effects of *nafse ammara* . If *sama* is performed following the correct conditions, the evil influence of *nafse ammara* of the individual will be removed, and the soul will reach the level of *lawwama* and *mulhema*.

DISCUSSION

To remove the evil influence of *nafse ammara*, the seeker of Allah must first follow Shari'ah rules. That is, regular prayer, fasting, and other rules must be followed as prescribed. Because, on the path of spiritual pursuit, the evil influence of *nafse ammara* is beyond description. It is constantly attempting to mislead the seeker. In the second stage, he must engage in *zikr* (remembrance of Allah), *fikr* (the thought of Allah), *muraqaba* (meditation), and other forms of prayer. In this case, different Sufi masters provide different instructions for their disciples to achieve success in this manner, as well as instructions for different *wazifas* or rules. The aforementioned *wazifas* must be regularly practiced in order to excel in spiritual endeavors. Otherwise, the seeker won't be able to reach his desired destination. For that reason, Syed Delawor Hossain divided the *nafs* into seven levels and provided unique *zikr* instructions for each level as well.

Zikr is very effective in countering the effects of *nafse ammara*. Salat only purifies the outward aspect of the worshiper, but *zikr* purifies his *nafs* or soul. Purity of heart is more necessary than external purity. Even if worship is performed without purity of heart, it is not accepted in the court of Allah. *Zikr* is one method for awakening *latifah* (subtle) in the human body. Regular *zikr* makes *latifah* more alert. As a result, the seeker gradually becomes accustomed to living a sin-free life. When he becomes accustomed to living a sinless life, he advances from *ammara* to *lawwama*, and then to *mulhema*.

To be close to Allah, one must practice *juhd* (asceticism) and strive for *tazkiyaye batin* (the purification of the inner self). The main remedies for healing from the diseases of the inner self are *zikr*, *Juhd*, *Muraqaba*, and *Mushaheda* (contemplation, witnessing). For that reason, the Quran emphasizes the importance of self-purification. The Quran declares, "Truly he succeeds That purifies it. And he fails That corrupts it!" (Al-Quran, 91:9-10) (*The Quran*, 1410 AH, 1961). If we want to subjugate the *nafs Ammara*,

we must carry out these pursuits on a continuous basis, as instructed by the Pir. It is then hoped that the bad influence of *Ammara* of the worshiper will be removed and his *nafs* will be mobilized for the next level.

LIMITATION

I had some limitations when researching the subject. The first restriction was that, out of the seven types of *nafs*, I had only covered three of them. The outcome would be better if I could research the seven different types of *nafs*. Second, the results would be better if I could study more books that are related to the topics since I have only studied a small number of them.

CONCLUSION

The *nafs* is a vital component of the body. If a salik's *nafs* is purified, all activities such as *namaz* (prayer), fasting, and other rituals will also be purified. Otherwise, even though he performed it properly, it may not be accepted by the court of Allah. The first level of *nafs* is *ammara*, which is primarily responsible for leading the Salik astray. It will be impossible to progress to the next level unless the Salik subjugates it according to the Sufi master's instructions. Therefore, Syed Delawor Hossain Maizbhandari divided the *nafs* into seven parts and demonstrated its nature and motions so that the Salik can identify his level of position and comprehend where he is and where he needs to go. When the Salik realizes his level of position, he can try to subjugate *Nafs Ammara* and advance to the next level.

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