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RESEARCH ARTICLE

A Psychological Approach to Human Transcendence:
A Case Study of Muhammad's Ascension to Heaven

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Abstract

The main objective of this study was to investigate the ascension of Prophet Muhammad to heaven, from a psychological point of view. The study also included a survey of different understandings and approaches to the heavenly ascension of the prophet of Islam. These understandings include philosophical, theosophical, Sufi perspectives, and esoteric commentaries of the Quran and different denominations of Islam. The current study also discusses the world of images and imagery world and offers a more elaborative discussion and a broad view of the occurrence of Miraj (i.e. occurrence in the world of images – *mundus imaginalis*). This view requires a revolutionary new approach to the phenomenology and epistemology of the scientific approach to the phenomenon of Al-Miraj (Heavenly ascension). Symbolic communication becomes a means of interaction and Tawil, and symbolic deciphering in understanding Miraj occurs. This study also offered an approach to Miraj as a hero journey as suggested by Jung and elaborated by Joseph Campbell. It was also discovered as a voyage of the unconscious to approach the Self and attain individuation.

Keywords: Hero journey, Individuation, Jung, Mi'raj, Prophet of Islam.

Introduction

The Prophet Muhammad's night journey took place on 27 of Rajab, a year before Hijra. This would correspond to 26 February 621 in the Western calendar. This Mysterious Night Journey through the Heavens attracted a great deal of attention from artists, theologians, theosophists, religious historians, and philosophers. Its implications for psychological and spiritual development have not been discussed. We are interested in approaching this event, "Miraj", from a psychological point of view.

The spiritual journey of Muhammad is a unique experience in the history of Islam and it has influenced followers of other religions (Ghobari-Bonab et al., 2019; Silverstein, 1953) as well as poets, artists, and mystics. Studies by Abraham Maslow (1970) and Carl Jung (1967) offer some insights to base psychological and empirical grounds on establishing archetypal phenomenon beyond the time and the space and consider it as the highest spiritual elevation and the most influential peak experience.

Prophet Muhammad's ascension to the heavens has been narrated and commented on by different schools of thought:

- 1) Some theologians (e.g., Majlisi, 1981) believe that this journey has happened in the *physical* domain. Prophet Muhammad journeyed by his physical means. They insisted that the journey took place in the physical world and its nature is not understandable. It is a *miraculous* event.
- 2) Another group (e.g., Aviceinna) emphasizes the *psychological* and archetypal nature of the journey on some levels that are accessible to pious people and purified souls. Individuals who are free from the control of animal souls can flourish and psychologically actualize their potential personality and motives (Maslow, 1954). Peak experiences in actualized individuals are the same phenomenon on a small scale and lower levels (Maslow, 1964).
- 3) Still, the others claim that Miraj happened in *Barzakh* or in the *imaginal world*- where Henry Corbin calls it *Mundus Imaginalis*, the world of archetypes and spiritual entities (Corbin, 1977). We believe that Miraj (not Isra) occurred in the imaginal world, where intellectual entities were manifested in visual images and were created prior to manifestation in the physical world. As Henry Corbin illustrated, in this world, physical-terrestrial beings are manifested as psychological-celestial beings. This is Barzakh or isthmus between the physical world and the intellectual realm. The idea of Barzakh has been taken from the Quran, where the prophet Moses and Khizr (the pious servant of God) met each other in Barzakh between two seas, and then their spiritual journey began (Surah 18, verses 60-82). This place is a mysterious, symbolic, allegorical, and imaginal realm (Corbin, 1977). In the imaginal world, visual images that appear need a *Tawil* (symbolic deciphering).

What is the significance of interpreting the place of Miraj in an imaginary and archetypal world?

When we claim that the place of the revealed phenomenon was in *Mundus imaginalis*, we believe that phenomenon is a psychological fact of an archetypal image kind. Other individuals also can have access to this realm with some variations based on their innate capacities, pure intention, and guided action. Secondly, it can be manifested in symbols; i.e., someone to be able to decipher its meaning. Similar to the dream of the pharaoh, that was deciphered by Joseph. The literal meaning of encountering archetypes in dreams or in waken states may not match the

deciphered meaning. Therefore, *Tawil* is an important methodological instrument in deciphering the symbolic meaning of events observed in the realm of images.

The following allegory is an example of deciphering symbolic meaning. Prophet Muhammad visited a group of individuals whose lips were like the lips of camels (thick lips), and their lips were being cut with scissors. The meat that had been cut was then put in their mouths. Upon the prophet's inquiries from Gabriel about this visionary image, Gabriel replied, these were the people who used to backbite about their believing brothers. As mentioned in the example, the prophet saw an allegorical and symbolic event and asked Gabriel to decipher the meaning. The Gabriel deciphered the symbol and gave meaning to the prophet. This phenomenon of symbolic meaning and the need for decoding are prevalent in most of the events that happened during Miraj.

While archetypal entities have only psychological validity, phenomena in imaginal world (mundus imaginalis) are ontologically valid in addition to psychological significance. Current authors are supporting the idea that events in Miraj happened in imaginal world. This is to endorse the ontological existence of these events, emphasizing the psychological and symbolic significance. In the world of images (Nakoja Abad) although we are free of limitations posed by time and space, bodies are presented spiritually, and spirits (psychological entities) are presented in physical forms. In other words, complete synchronic relations exist between the intellect and matter. Ibn al-Arabi calls this world Barzakh - the isthmus between worlds of the concrete or sensory and intellect or abstract realms.

Most of the scholars who have hot debates about the nature of the prophet's Miraj have not considered this important issue (Barzakh - world of images). Ibn Sina in his oriental recital, Hayy-Ibn-e-yaqzan, (Corbin, 1960) and Suhrawardi in most of his Persian recitals especially in his philosophical allegories and mystical treatises (Suhrawardi, 1999), explore this world of images in symbolic prose. Current investigators adopted a completely new approach to study a very important phenomena in the world of Muslims (i.e. Miraj) based on phenomena appearance in the *Mundis Imaginalis*.

Psychological facts (such as Miraj) have been considered as an archetype that plays an important role in motivating individuals collectively and unconsciously. No wonder the symbols have been presented during the Miraj concisely; they have been elaborated during twenty-three years of the prophet's life. Symbols of paradise, hell, angels, stories of the Quran, prophets, and their communities, all are seen in Miraj and elaborated during 23 years of the prophet's prophecy. While we look at the psychological function of the Miraj, we are not psychologizing this phenomenon, by looking at the phenomenon from a psychological standpoint. We just explore the important dimension of the event to which no attention has yet been paid.

Significance of the study

Miraj had promoted prophet Muhammad in his political position, expressed his relation with other prophets, set as an example for Sufi Muslims to prepare own ascension toward the individuation, and boost his self-concept after encountering with difficulties in his mission (especially after loss of Khadijah and Abitalib) (Mc Michael, 2011). The present study contributes to the studies of psychology and religion. It adds to theories on exploring religious concepts, rituals, and meaning. It also stimulates phenomenological studies that are most suitable for exploring and understanding religious constructs. In addition, psychologists who are interested in extending the scope of their area of study can benefit from this study.

Significance of Miraj in Awakening Individuals

One of the reasons that individuals, including historians, philosophers, theologians, and mystics, are interested in the phenomenon of Miraj is the inherent value of this phenomenon for facilitating the spiritual elevation of individuals who make the Prophet their role model. Miraj was one of the significant events of the prophet's life, and a clue for his prophetic missions, and his community integration. Individuals choose him as a model in the community and they strive to excel and flourish toward actualization by means of spiritual modeling, and finding a way for their own ascension and individuation. This incident can be an incentive for his hard work while he was hurt by the loss of Khadijah (his wife), and Abi Talib (the uncle of the prophet), and needed divine support. Prophet Muhammad made a more intimate relationship with Allah. He became more assured of the great value (as an apostle and hero) and value of his responsibilities; he also saw most of the previously revealed content in the night journey. As a prophet and a leader of the community, he let the experience pass to his people in the community. Individuals in the community tried to imitate him in the actualization of their potential. As a result of Miraj, people in the Muslim community are motivated to deepen their piety to approximate and approach divine unity. Because of having experience during the Miraj and enjoying spiritual evolution by prophet, individuals in his community are encouraged to internalize praying and devotion to Allah to get the same enjoyment as the prophet got from his Miraj.

Sufis, the Shia denomination of Islam in the beginning, made a great effort to follow the prophet not only in Sharia but also in the mystical domain of Islam (see Schimmel, 1987). Ali (PBUH), son in law of the prophet, is famous for his deep spiritual prayers in such a manner that used to lose consciousness during canonical prayers and was immersed in the ocean of unity in Allah's presence. This is one of the blisses of the Miraj – prayer is the believer's Miraj – revealed to the prophet, and he carried the messages to his companions like Ali.

Miraj, the unique experience of the heavenly ascension

The spiritual ascension of Prophet Muhammad (PBUH) to the heavens has created a major body of literature and a wide variety of interpretations. Poets, Sufis, artists, theologians, and

theosophists commented on this significant event in Islamic communities (Khodayarifard et al., 2021; Schimmel, 1987). Different stages of this procedural journey have been interpreted by different theoretical orientations. Avicenna, a famous Persian philosopher, considers it an allegorical recitation and interprets it as a psychological and spiritual event (Heath, 1992). Nizami (1972) and Jami (1962, 1972) strongly emphasize that the event was physical – it was physical and was one of the major miracles of the prophet's lifetime.

Ibn al-Arabi (2009) approached the ascension from a spiritual standpoint. He believed that the ascension that took place was consistent with the prophet's spiritual development. Its main purpose was to increase prophet Muhammad's gnosis and self-awareness, guiding him from the sphere of deterministic theoretical knowledge (*elm-al-yaqin*) to the visionary revealed knowledge (*ein-al-yaqin*) and finally to the knowledge by being experimental knowledge which was attainable by dissolving in the reality (*haq-al-yaqin*). He formally asserted that 'Isra' coincided with the first stage, as well as with the transition to the second and third stages. However, the Miraj coincided with the second and third phases.

Two stages of the prophet's journey have been recognized as a horizontal voyage – The Quran (17:1) reminds us of Praise to God who took His servant from the sacred mosque of Mecca to the furthest Mosque in Jerusalem to reveal His signs. This horizontal journey took place at night¹; therefore, it is called "Al Isra". Al Isra was a preparation stage for the next very elaborative vertical journey. During the "Isra", in addition to moving to Jerusalem, Gabriel opened prophet's chest to look at any kind of obstacles that make hindrance in his journey toward God and washed it with Zamzam (the sacred cleansing water) (see Alchemical purification- Jung, 1967). Later, Prophet Muhammad led the prayer and Adam, Moses, Abraham, Enoch, and some others joined him in the prayer, choosing him as an Imam.

These rituals happened before the Miraj took place. In Miraj, Gabriel who accompanied him during a hard time (especially mediated in bringing relations) was with him, and guided him through the rituals, and he rode Buraq (an animal with a human face). Some commentators mentioned that Buraq symbolized the Shadow of the prophet. Using the shadow to elevate and facilitate spiritual growth was one of the important stages in the hero's journey (Jung, 1966, 1973).

That is to believe that Muhammad was using his internal sources that were symbolized as external entities. This belief was more compatible with the primacy of the psychic events prior to the manifestations of these energies in the physical world. This statement also leads us to the paradigm that suggests controlling internal events (psychic events in order to be able to control external physical events). Prophet Muhammad, under the guidance of a great mentor, Gabriel, was ready to show his potential by mounting the heavens one by one and discovering the undiscovered side of Isra. He should get permission. His mentor, Gabriel, greeted Ismail to get

¹. Night is a symbol for the unconscious. The most important event takes place at night.

the permission to enter². (This means that giving and receiving go with each other; you get something that is allowed). Ismail greets Gabriel and asks about the person who accompanies him- “who is your companion?” Gabriel responds: “Muhammad, the Prophet”. “Does he have permission to enter the kingdom of heaven?” “Yes, he does”, Gabriel responds. Ismail greets Gabriel and his companion warmly and joyfully. This happens with all Gatekeepers in the seven heavens. Permission to enter heaven was granted to Prophet Muhammad, and he entered heaven.

Gabriel tells Gatekeepers that he has been invited to heaven. In the first heaven Adam, the respected and the first initiator of the path of the prophecy greeted him, - the man who has been honored with being God's vicegerent on earth, who potentially knows the Isma- the name of Almighty God (keys of spiritual knowledge). This stage is a differentiation of the realm of opposites, Adam, Satan, heaven, earth, paradise, and hell, conscious realms of the psyche from the unconscious realm. Discussions of the prophet Muhammad with Adam on some issues took place in this heaven, but Muhammad got permission to advance and go beyond because of the responsibility of encountering Allah, and visiting him was the desired goal.

The second heaven was territory of the Jesus, symbolized by mercury- mediator and angel of conjunction of body and spirit. This heaven is devoted to the residence of Jesus, the elixir of redemption and gnosis. Prophet Muhammad, after his good luck to Adam, obtained permission to enter the second heaven, territory of Gabriel and station of Jesus, the Word of God, and discussed with him about some issues related to the world of Jesus. Jesus is the symbol of spirituality, conjunction of soul and body and hidden secret of God. When Prophet Muhammad crosses different heavens, he can absorb and assimilate prophets' experiences and wisdom. He enjoyed the realization of his potential by attending God signs in microcosm and macrocosm, which were already hidden in his constitution, turning the unconscious domain into consciousness. During the discussion with Jesus, he revealed him about God's power to create, revive, and resurrect and the ways in which he inherits these divine characteristics from God. Prophet Muhammad enjoyed talking about and absorbing Jesus experiences and wisdom. However, Gabriel waited for him to advance to the third heaven.

In the third heaven, after permission to enter and being welcomed by the Gatekeeper, Gabriel and Prophet Muhammad enter. A conference was held with a handsome and admirable prophet, Joseph. This stage of spiritual knowledge can be identified with appreciation and the emergence of beauty and love (Eros) as a part of acquiring knowledge (Gnosis). This stage is also combined with the life experiences of Joseph, the symbol of attaining 'self', the image of God, with the integration of Anima into the consciousness. Transcendence is needed because Muhammad is eager to go beyond and meet Allah's divine proximity. Muhammad in the accompanying of his

². Ismail rules the first heaven, and in the hierarchical position he works under the command of Gabriel, however, when Muhammad enters his territories, he has the responsibility to make inquiries.

mentor ascended to the fourth heaven. Gabriel's normal inquiries about permission to enter took place and he said: 'Yes, he had been invited indeed.'

Muhammad (PBUH) ascended to the fourth heaven and was welcomed by Idris- the prophet in the heaven of the sun – the source of light and divine knowledge. Idris, like Jesus, ascended to heaven without physical death because his body had become so refined that he could ascend without being separated from his body. Idris is a symbol of consciousness whose knowledge transcends regular and normal methods. He is the spiritual light and gnosis that is revealed in the name of Nour (light) of almighty God. Idris (Elias) is the symbol of the transcendental man. Therefore, prophet's entrance to this heaven means that he has passed the transcendental quality, and has assimilated it into his character.

Muhammad continued ascending and reached the fifth heaven. In the fifth heaven, he greeted Aaron (brother of Moses), who saved Bani Isra'il from hardship and humiliation as well. Aaron and Moses were recognized for their sharia and ethics.

In the sixth heaven, after introducing the prophet Muhammad by Gabriel, the gatekeeper, Angle, and Moses welcomed him. Moses was appointed to the apostlehood when he encountered the transcendental being by hearing a voice calling him in the burning bush. Prophet Muhammad said: "Don't rank me higher than Moses. On the Day of Judgment, he will be awakened to consciousness before anyone else" (Ibn al-Arabi, 2006). This is due to the encounter he had with Mount Sinai when he wanted to see God.

Ascending the seventh heaven along with Gabriel was a great joy for the prophet Muhammad. He saw Abraham in this heaven- the father of monotheistic religions. Abraham is mentioned in the Quran with great respect and dignity. He is the one whose name is Khalil Allah (the friend of God). He is the hero who smashed idols, and when his people protested against him, he asked "How do you worship the objects that you have made? They don't have the power to save themselves."

Going beyond

The ascension of Muhammad continued beyond the seven major spiritual stations. One of the important events was hesitation of the Gabriel to move beyond. "O Muhammad, this is the station I cannot go forward, I have no permission to go beyond the Lot tree (Sidrat Al Muntaha). However, you can enjoy going alone if you wish further proximity to the realm of Reality. You have been invited." There are different interpretations of this incident. Nizami (1972) attributes this to the honor and dearness of the prophet Muhammad. Rumi (1937) says that Gabriel is the symbol of rational faculty (Aql) that has its own limitations, while Muhammad is honored by the gift of love and the power of attraction by the guidance (from Allah), in addition to formed knowledge.

Bastami implied that Muhammad had reached spiritual maturity when they received the seventh heaven (Mohammadi Vayaqani, 2000). He can go without his mentor (i.e., Gabriel). He can travel independently. In this station, Prophet Muhammad has stabilized his spiritual

maturity to a level that he does not need a Buraq (his shadow) since he has integrated shadow energy into his psyche energy. In addition, he can mount toward the goal without any help from his mentor, Gabriel. He has internalized Gabriel and has become independent of his external mentor.

Return

Prophet Muhammad, after visiting the seventh heaven (that is, successive ascending toward more subtle secrets in God's creation, including seeing inhabitants of paradise and the hell), was moving toward God's proximity alone. Gabriel and Buraq stopped in the seventh heaven. Prophet has reached maturity in spirituality that nobody was comparable to him at this point. Beyond the Lot Tree and Bayit Mamour, the magnificent Home, he ascended alone. His desire was to meet the beloved God, his lord. In Jung's words (1973), he was striving to encounter his Lord (self). Finally he reached the desired distance of proximity and stopped with awe and anticipation. Allah, his Lord, ordered him to relax and draw closer, and asked, "What do you want?" The moment was beyond imagination and description; poets portrayed the moment with such beauty of the glorious light that is hard to imagine. Prophet Muhammad made his community's needs a priority and asked for forgiveness. The prayers were accepted and wishes were fulfilled. After an affectionate and mystery-revealing discussion, that most narrators did not mention specificities of, the prophet decided to return and follow his mission. The joy of proximity led prophet to lament for the pleasure obtained. The answering voice said to Muhammad, "You will acquire this pleasure when you pray. You pray fifty times a day." "How about my community?" Muhammad inquired. "They will do so" God replied. However, when he returned, Moses saw him and gave him an advice, "Your people in your community will protest, go back, and ask for a reduction in the number of prayers", the prophet did so until prescription was reduced to five times a day instead of fifty (Heath, 1992). The next day, he gave this news to some people in his community. Reactions from individuals and his community were various depending on their faith in the prophet.

Psychological approaches to the ascension to the heavens

Miraj of Muhammad can be considered as a journey or spiritual voyage in which the Hero (Campbell, 2008) is seeking himself or his destination. In the precise words of Jung (2011), he seeks his individuation. This process of individuation can be categorized into three stages and several steps. Three stages are as follows: *Separation*, *initiation*, and *return*.

Stage 1: Separation

The hero is prepared to separate himself from the previous lifestyle.

The ordinary life does not satisfy him

The previous life shows that Hero used to live like a normal person.

Call for adventure,

Refusal or acceptance of the call

However, refusal of the call will have severe unpleasant consequences; Gabriel awakened the prophet while he was sleeping in Mecca at a relative's house. Gabriel said, "O sleeper wake up, how long do you want to sleep?" Although the prophet was a little nervous at the beginning, he thought that he was surrounded by enemies. However, with the assurance of Gabriel that God will not let the enemies overcome him, he calmly followed Gabriel (Heath, 1992). Campbell (2008) mentioned that signs of the Hero's journey was overwhelmingly awe inspiring as if the world is anticipating something unusual. This sign is reported in Miraj Nameh as follows: "thunder in the sky creating awe, the absolute darkness, calmness were evident. No bird or other animals made any noise, and nobody was awake" (Heath, 1992). When Gabriel descended with beauty and awe, the house was illuminated - his awesome face added to the glory of the situation. Prophet Muhammad woke up in a worried state. However, Gabriel soothed him by saying: "Relax I am your brother, Gabriel" (Heath, 1992).

Meeting a wise old man (mentor)

As Campbell (2008) illustrated, Hero meets with his mentor to gain direction and guidance. Gabriel guided Muhammad.

Crossing the threshold

In accompanying Gabriel, Muhammad leaves the world behind and enters the new realm of the unknown. Gabriel brought a Buraq and tamed it so that riding happens in a comfortable state. Buraq is the symbol of shadow (Al-Nafs al-ammāra) or commanding soul. It should be tamed in order to get under control of the active intelligence and carry the secret toward the Self (Jung, 2011).

Stage 2: Initiation**Falling in the belly of the fish**

This stage is symbolized by the dark night of the soul, a transitory step from the previous stage to the new world.

Tests enemies and hardships

Out of his comfort zone, the Hero is confronted with a variety of obstacles and discomforts, that may create fear, anxiety, and a tendency to draw back. However, Hero attaches to his goal and follows it delightfully. Miraj Nameh (Heath, 1992) demonstrated that when Muhammad (PBUH) rode the Buraq to ascend, a voice called him, "O Muhammad stop! I need to talk to you;" Gabriel prompted Muhammad to continue and ignore the voice. Later, Gabriel said that the caller was Satan. The second test occurred when he entered Bayt al-Muqaddas. He was thirsty and affected by three kinds of drinks: Wine, Water, and Milk. He took the milk. Later

Gabriel clarified that he made the best choice, “By choosing the Milk, you showed your Fitra” Gabriel said (i.e., seeking knowledge).

Encountering with anima

During the initiation stage, Anima is encountered positively or negatively. In Dante’s *Divine Comedy*, this figure was positive (Silverstein, 1953). Muhammad saw a beautiful lady calling him and was saying “O Muhammad, stop! I have something to tell you”. Gabriel prompted, “Continue ascending and do not attend her”. Later, Gabriel stated that a woman was a symbol of worldly possession: “You did a good job that you did not attend her”. Prophet Muhammad said, “A woman was following me and she was calling me. She was trying to reach me”. Gabriel said, “Do not stop (do not wait for her)”. “I didn’t note that woman”. Gabriel said: “If you waited for her, you would be one of the people who love the possession of the world” (Heath, 1992).

Atonement with the Father

Rumi says: Since I am at peace with Allah, the Almighty, the world is a comforting place to me (like a paradise). In Islam, the highest virtue is being content with Allah. In this phase, the hero - the seeker- comes into atonement with a transcendental being (Allah the Almighty). “From the awe of being encountered I have forgot everything, I saw with dissolving in the mercy of God, my memory was recovered,” Muhammad said (Heath, 1992). Again, the prophet claimed: “Due to the closeness to a divine presence, awe possessed me. Allah called me to come closer, He said. I further approached Him. God ordered, do not be afraid, and be calm” (Heath, 1992). One can see that the events of Miraj’s atonement with father happened as expected.

Apotheosis

The stage of union with a divine that is pronounced by mystics like Bu Yazid Bastami is a sign that is expressed in this stage. A hero has obtained divinity characters and has been absorbed in God’s will. He does not wish except for God’s will. When the hero approaches this stage, he has crossed the borders of ignorance and fear and has gained a divinity power (Campbell, 2008). Approaching this station was going beyond all stations of other prophets. This was the station Muhammad reached during his nocturnal journey.

Ultimate boon

The ultimate bliss after traveling is finding what the hero was looking for- the Elixir. The Elixir can be his individuation as well as his community’s well-being. Depending on the responsibilities of the hero, this bliss can be different (Campbell, 2008). In Miraj, when he saw Michael, Prophet Muhammad stated, “My goal from this entire journey was to visit my Lord- the Almighty God. Direct me to fulfill my goal and enjoy visiting Him before returning home” (Heath, 1992). Fortunately, Muhammad in his heavenly journey reaches his goal. The voice

called Muhammad: "Ask whatever you wish", "I need permission to ask whatever comes to my mind until all ambiguities are revealed", Muhammad asked. "Permission was granted" God ordered. Prophet Muhammad asked for the joy of visiting his Lord continuously. It was granted, "You pray, pray 50 times a day, and you will obtain the joy of proximity, as now". "How about my community?" Muhammad demanded. God said, "They also keep prescribed prayers five times a day, they will enjoy my proximity."

Stage 3: Return

When reaching the zenith of the union, some heroes hesitate to come back. They prefer to stay there; however, the prophet Muhammad was concerned about his Ummah- the community and fulfillment of his responsibilities. He anticipated seeing his community and sharing the pleasure of Miraj and its Barakat (bliss) with the people of his community. He knows that his major responsibilities were ahead of the apostleship. Jung (1977) has clarified: "What has been gotten from the occasion of unconscious needs to be applied in the conscious domain of life".

Summary and Conclusions

In the current study, we approached Prophet Muhammad's ascension –Al-Miraj- from a psychological view. We acknowledge the grounds for different interpretations of the story of Miraj. Ascending physically – prophet ascended with the same body. Some authorities, claimed spiritual ascension – Sufis, theosophies, and philosophies like Ibn Sina (Heath, 1992) have emphasized ascending spiritually with a diamond body (Suhrawardi, 1999); and finally Miraj has influenced Islamic esoteric literature, Islamic art, and the creation of esoteric recitals (Heath, 1992). However, psychologists have not ventured this major area of archetypal psychology. We showed the symbolic nature of the events that took place during the Miraj of Muhammad, and demonstrated how it is similar to the Hero's journey, as well as the process of individuation, the transformation of copper to gold during alchemical magnum opus. We recommend, in future research, to further investigate the Night Journey (al-isrā') and Ascent (al-mi' rāj) of Muhammad from other psychological perspectives.

Footnotes

1. Night is a symbol for the unconscious. The most important event takes place at night.
2. Ismail rules the first heaven, and in the hierarchical position he works under the command of Gabriel, however, when Muhammad enters his territories, he has the responsibility to make inquiries.

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رویکردی روان‌شناختی به تعالی انسان: مطالعه موردی عروج پیامبر اسلام به آسمان

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چکیده

هدف اصلی این مطالعه بررسی عروج حضرت محمد (ص) به آسمان از دیدگاه روان‌شناسی بود. این مطالعه همچنین شامل بررسی برداشت‌ها و رویکردهای مختلف به معراج آسمانی پیامبر اسلام بود. این برداشت‌ها شامل دیدگاه‌های فلسفی، عرفانی، صوفیانه و تفاسیر باطنی قرآن و مذاهب مختلف اسلامی است. مطالعه حاضر همچنین به بحث در مورد عالم مثال و جهان مثالی می‌پردازد و بحث مفصل‌تر و دیدگاه گسترده‌ای از وقوع معراج (یعنی وقوع در عالم مثل) ارائه می‌دهد. این دیدگاه نیازمند رویکردی انقلابی و جدید به پدیدارشناسی و معرفت‌شناسی رویکرد علمی به پدیده معراج است. ارتباط نمادین به ابزاری برای تعامل و تاویل تبدیل می‌شود و رمزگشایی نمادین در فهم معراج رخ می‌دهد. این مطالعه همچنین معراج را به عنوان یک سفر قهرمانی مطرح می‌سازد، همان‌طور که از سوی یونگ مطرح شده و توسط جوزف کمبل شرح داده شده است. این سفر همچنین به عنوان سفر ناهشیار برای تقرب به خویش و نائل شدن به تفرد دیده می‌شود.

واژه‌های کلیدی: سفر قهرمانی، تفرد، یونگ، معراج، پیامبر اسلام.