SUBCONCIOUS MIND: A PERSPECTIVE FROM AQIDAH AND SHARIᶜA

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Purpose of the study: This study aims to examine whether the concept of subconcious mind and its practices comply with Shariᶜa or otherwise.

Methodology: The methodology applied is purely qualitative as it involves crossover studies such as Shariᶜa, ᶜaqidah, tasawwuf, Islamic medicine practice and psychology. The data gained were analysed by using induction and deductive approaches. The comparison method was also used to test the similarities and differences between subconcious mind and Islamic approaches.

Main Findings: Results from this study showed that subconcious mind concept is not a really accurate approach in personality changes. It can be seen from four points: (1) the turning point of the changes; (2) the mechanisme of changes; (3) the factor of changes; and (4) the conditions of changes.

Applications of this study: The results of this study will help the authorities to assess and determine the rules relating the use of subconscious mind concept and its techniques. This study also will enhance the quality of the service of religious authorities in addressing contemporary issues that require deep research.

Novelty/Originality of this study: The findings of the study show that the concept of subconcious mind is not totally complied to the Shariᶜa teachings. Hence, a Muslim should choose a better approach as shown in Islam.

Keywords: Subconscious Mind - Sharica Compliance- Islamic Medication - Spiritual Intervention

INTRODUCTION

Subconcious mind has become a phenomenon in the society especially for those who are keen to make self-changes as well as to those surrounding them. For parents who are dealing with challenging children, or teachers who have to tackle indifferent students, or employers who face problematic employees, such approach is said to be effective in educating a child or a student or an employee to obey the intended instructions. In fact, this approach has been explicitly applied in business today. Various testimonies from those who have undergone the said training are shared to show dramatic increase to the sales when they successfully learnt the way to control the subconscious mind of the customers. The technique is claimed to be effective and it is made a testimonial to attract more individuals to learn this method.

LITERATURE REVIEW

According to Ellenberger (1970), the term *subconscious* was used by Pierre Janet (1859-1947) who claimed that underneath the layers of critical-thought, lay a powerful layer known as subconscious mind. Freud was the first who used the term "subconscious" in 1893. In a book he wrote in 1926, he mentions:

> *"If someone talks of subconsciousness, I cannot tell whether he means the term topographically – to indicate something lying in the mind beneath consciousness – or qualitatively – to indicate another consciousness, a subterranean one, as it were. He is probably not clear about any of it. The only trustworthy antithesis is between conscious and unconscious."* (Freud,1978)

According to Freud, human minds are divided into three different parts which are conscious, subconscious and unconscious mind. An iceberg can serve as a useful metaphor to understand the unconscious mind, its relationship to the conscious mind and how the two parts of our mind can better work together. As an iceberg floats in the water, the huge mass of it remains below the surface. The tip of the iceberg is known as the conscious mind. At this level, it consists of all the mental processes of which we are aware. The second level of iceberg exists just below the level of consciousness, before the unconscious mind. At this level, a person is not currently aware and do not know what is happening around them unless they are consciously aware of what is happening. The deepest level is where a person is unconscious of what is happening around him. For example, the cause of the changes that occur in our emotions is inaccessible to conciousness. We also do not realize the blood flow in our body and how the nervous system works.

According to Abdul Fatah (2008), the conscious mind is using logic to make a decision or conclusion. When we face with various choices or problems in life, the conscious mind will play the role in making decisions or giving ideas to solve the problems. Meanwhile, the subconscious mind is the level where it contains the memories in which a person is not aware of presently, however the memories can easily be brought into consciousness through focusing and recalling processes. This subconscious mind lay between the level of consciousness and unconscious mind. With certain exercises, we can find that any decision made by the conscious mind can be guided and influenced by the information obtained from the subconscious mind.

This subconscious mind approach is not only limited to the way of thinking, but it is also influenced by several synonymous techniques of hipnosis. According to Ezwan Mokhtar (2019), hypnosis is the most effective method to communicate with the subconscious mind. Through hypnosis, it will bring an individual to the alpha state of mind where the mind becomes calm and open to accepting suggestions. At this alpha state too, the mind which is subconcious can also be formatted or reprogrammed.

Nowadays, the subconcious mind-based courses are widely and publicly offered with variety of names and brandings. However, questions arise when the applied theories and techniques that have been practiced put more emphasise on unleashing the unused self-potential and own strenght aside from applying certain techniques such as hypnosis and meditation. This study aims to examine whether the concept of subconcious mind and its practices comply with Sharica or otherwise.

METHODOLOGY

The methodology applied is purely qualitative as it involves crossover studies such as Shari^ca, ^caqidah, tasawwuf, Islamic medicine practice and psychology. It focused on library analysis with a historical-descriptive study on the epistemology of the subconscious mind, as well as sociological analysis of its current practices. The data gained were analysed by using induction and deductive approaches. The comparison method was also used to identify the similarities and differences between subconcious mind and Islamic approaches in personality changes. Verses from Quranic verses and Prophet's traditions related to spiritual, mental and physical as well as principles of *Maqasid Shari^cah* particularly on in the *Hifz al-^cAql* were analysed. The results of these analyses were presented to the Department of Islamic Development Malaysia or JAKIM's Shari^ca expert panel to obtain their views and recommendations on the issues raised.

DISCUSSION / ANALYSIS

The main objective of this study is to examine whether the concept of subconscious mind is in line with syariah or not. The findings of the study show that the concept of subconcious mind is not totally complied to the Shari^ca teachings from four aspects:

1) **The Turning Point of Change**
   The subconscious mind gives full attention to the thinking aspect which is the belief system. By correcting the belief system, it is believed that it will correct the behavior. Hence, one's mind needs to be changed first by converting the negative thinking to positive and rational thinking. This approach is more focused on mental training only, without emphasizing the spiritual aspect or the heart. The changes in the mind without being accompanied by the change in the heart would not produce a great impact and is only temporary. Heart is the key that needs to be addressed in the self-change process. Prophet Muhammad S.A.W. once said, narrated by Imam Bukhari:

   ألَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ ألَا وَهِيَ الْقَلْبُ

   There is a piece of flesh in the body if it becomes good (reformed) the whole body becomes good but if it gets spoiled, the whole body gets spoiled – and that is the heart."

2) **The Mechanisme of Changes**
   The training of subconscious mind mainly by using hypnosis greatly emphasized on the application of suggestions and imagination. The hypnotic suggestions which are included in the client's memory who is in a hypnotic state is claimed to be understood by the subconcious mind. The client then will act according to the hypnotic suggestions. It is obvious that the subconcious mind practice emphasize more on the use of suggestions and imagination as a mechanisme to change. This instrument is indeed a bit different from what is brought in Islam. Islam provides a better method to change human being which is through the use of Quranic verses and zikr through the process of tadabbur and tafakur. Allah says in surah Yunus verse 57:

   يَٰٓأَيُّهَا ٱلنَّاسُ قَدْ جَآءَتْكُم مَّوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَآءٌ لِّمَا فِى ٱلصُّدُورِوَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

O mankind! Now there has come to you an exhortation from your Lord, a healing for the ailments of the hearts, and a guidance and mercy for those who believe.

Allah says in surah al-Isra verse 82:

وَنُنَزِّلُ مِنَ ٱلۡقُرۡءَانِ مَا هُوَ شِفَآءٌ وَرَحۡمَةٌ لِّلۡمُؤۡمِنِينَ وَلَا يَزِيدُ ٱلظَّٰلِمِينَ إِلَّا خَسَارًا

And We send down of the Qur'an that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss.

Allah says in surah Al Ra'd verse 28:

الَّذِينَ آمَنُوا وَتَطۡمَئِنُّ قُلُوبُهُم بِذِكۡرِ اللَّهِ أَلَا بِذِكۡرِ اللَّهِ تَطۡمَئِنُّ الۡقُلُوبُ

Those who have believed and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of Allah hearts are assured."

The Qur'an and all forms of *zikrullah* are a remedy and cure for healing the soul and heart of mankind. Reading the Quran or listening to his verses gives a good impact on the body, heart and mind. While the act of repeating a word while thinking (reflecting) like dzikir, proved to improve the fitness of the brain and increased its ability (Ahmad Hulusi, 2008). Hence, changing human beings through subconcious mind approach is actually less accurate and less effective as compared to changing human beings through heart approach.

3) **The Factor of Changes**

According to Muhd. Yusuf (2010), when religious excellence began to decline since the 18th century, secularists then dominated the society and resolved problems that occurred with their own intellectual capabilities. Religious and spiritual sciences have been set aside in psychological and clinical counseling theories. The early era of knowledge renewal is supported by counseling and psychotherapy figures that make science a theoretical basis. Religious elements have been set aside in counseling theory (Sapora Sipon, 2010). This approach is continued and embedded in the subconscious approach.

Among the approaches taken in the subconscious mind training are the belief system which is to believe in the ability of a person as a factor that can change a person. During the subconscious mind training, the coach will expose the techniques in controlling our self and our wills. In the beginning, the coach will use positive and religious elements. Let's say you want to wake up early for the Fajr prayer, you would have to do 3 simple steps as follows. First, instruct the subconscious mind by saying repeatedly: "I want to wake up for Fajr prayers at 6 am tomorrow" before going to bed. Secondly, you need to imagine the situation. Imagine in your mind that you are awake at 6 o'clock in the morning, then wake up, perform your wudu' and pray. Thirdly, you have to imagine your feeling after successfully waking up and performing the Fajr prayer. You would surely feel relieved in executing the God's command. Once you've mastered this stage, you will be taught with more techniques including choosing and specifying your car park with just a finger snap. At the higher level, the coach will say: "*If we are able to control our will, we will be able to master the will of others*." Thus the trainer will start to teach you how to controll those in your surrounding. For example, to streamline your business, you need to give instructions to your subconscious mind before you start your business: "I want to earn RM 5,000 today". Next, you will imagine the faces of your customers flocking to your store and you will earn a lot of profit at the end of the day.

Once all of these are programmed in your mind, you are required to let subconscious mind to work. You will also be taught to use the strength of both spiritual and heart to communicate with the souls and hearts of customers to purchase your product. Some coaches teach the techniques of chanelling your will to subconscious mind of customers through touches such as handshake, shoulder patches and so on. If those who participated in the training did not have a solid fundamentals of faith, they certainly could not relate between Allah's *qudrat* and *iradat* in everything that happen. So they will believe that their self-improvement factor lies in their own abilities and inner strength. While Islam teaches that everything in us and this nature is in the power of the Creator. Allah says in Surah As-Sa'afat verse 96:

وَاللَّهُ خَلَقَكُمۡ وَمَا تَعۡمَلُونَ

"And Allah created you and that which you do"

Allah says in surah Ya¯asin verse 82:

إِنَّمَا أَمۡرُهُ إِذَا أَرَادَ شَيۡئًا أَن يَقُولَ لَهُ كُن فَيَكُونُ

Whenever He wills a thing, He just commands it "Be" and it is.

It is clear that the subconcious mind approach put less emphasis on the aspect of the ᶜ*Aqidah* especially in relation to *qudrat* and *iradat*. This situation causes one to assume that all changes are due to self-ability. Hence the matter

of faith must be greatly emphasized as this approach involves spiritual aspects. Negligence of this will lead to misleading of aqidah.

4) **The Conditions of Changes**

The subconcious mind therapy emphasizes hypnotic conditions as a prerequisite for the mind to accept suggestions to change. These hypnotic suggestions are incorporated into the memory of a hypnotic client through the process of induction and deepening. After it is confirmed that the client is in a deep trance or somnambulism, hypnosis will begin to incorporate the hypnotic suggestions. The process of changing the state of self through hypnosis create a illusive thought (*waham*). It is not an essential or real thing to happen. The hypnotic condition is an illusion whereas Islam brings a more realistic approach that is *mujahadah*. *Mujahadah* is a prerequisite for one's heart to receive guidance to change. Allah says in Surah Al-Ankabut verse 69:

وَٱلَّذِينَ جَٰهَدُواْ فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ ٱللَّهَ لَمَعَ ٱلْمُحْسِنِينَ

And those who strive for Us, We will surely guide them to Our ways. And indeed, Allah is with the doers of good.

The mere application of suggestions without accompanied by *mujahadah* is not the best and effective way for change. In Islam, suggestion and advice are part of the process of muhasabah to evaluate errors and mistakes made. When one knows his mistake, he then needs to do mujahadah. Muhasabah should be accompanied by mujahadah. Muhasabah without effort and mujahadah is not an effective method of change. If you want an effective change, then you need to put efforts and mujahadah together.

CONCLUSION

There are many inaccurate approaches used in subconscious mind training to change people. This inaccuracy is due to the pioneer's misconception on the concept of human creation itself. When Sigmund Freud divided human intellect into three distinct parts, the conscious mind, the subconscious minf and the unconscious mind, he actually failed to understand the concept of soul and spirit (*al-ruh*). The metaphor of the floating iceberg in the water was misinterpreted by Freud. The emergence is *ᶜaqal* of man while the sinking is the secret side of spirit and soul, not the subconscious and unconscious mind. An ordinary man will not be able to dive into the secrets of the soul unless it is inspired by Allah through His Words, or His Messenger or the scholars who are given guidance. This is coinciding with the word of Allah in surah al-Isra verse 85:

وَيَسْـَٔلُونَكَ عَنِ ٱلرُّوحِ قُلِ ٱلرُّوحُ مِنْ أَمْرِ رَبِّى وَمَآ أُوتِيتُم مِّنَ ٱلْعِلْمِ إِلَّا قَلِيلًا

And they ask you, [O Muhammad], about the soul. Say, "The soul is of the affair of my Lord. And mankind have not been given of knowledge except a little."

The approach of Islamic scholars in this mind study is more symmetrical and covers a wider scope, which is known *ᶜilm al-nafs*. According to Haque (2004), the term *nafs* is used by Islamic scholars to describe the personality of a human being. *Nafs* cover a very wide scope including *qalb* (heart), *ruh* (spirit), *ᶜaql* (intellect) and *irada* (will). In conclusion, the concept of subconscious mind comes from human theory and thought that only hovers around the minds while Islam comes with a more precise, deep and holistic approach encompassing physical, cognitive and spiritual aspects. Hence, a Muslim should choose a better approach as shown in Islam

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