

## ABSTRACT

This research introduces a new model that clarifies the true structure of the human self as an integrated formation composed of three primary elements: **the soul, the body, and the mind**. These elements operate as a unified system rooted in the original self human nature (*fitrah*), through which inner balance and deep self-understanding naturally emerge.

The study defines **the structure of the mind** as a *governance system* that arises from a precise state of equilibrium between **the brain, the nervous system, and the heart**. This triad interacts harmoniously with the external world through the **senses**, enabling the mind to form meaning, receive information, process experience, and generate judgment, understanding, and behavior.

This framework establishes a foundational distinction between **the human self** and **the animal nature**. Humans possess the capacity for self-awareness, insight, and the reinterpretation of inner experience—capacities absent in animals, whose functioning is driven by a limited instinctual system that does not produce higher reasoning or existential meaning.

The research also proposes a refined, three-tiered classification of disorders:

1. **Psychological disorders** — imbalances within the self (soul–body–mind) with or without structural abnormality in the brain.
2. **Mental disorders** — disturbances within the governance system and cognitive processing mechanisms"Resulting from a disruption in the integration and equilibrium of the mind system, which is composed of the brain, the nervous system, and the heart, leading to dysregulation in the interaction between the brain, nerves, and heart with the external world.
3. **Brain disorders** — conditions caused by structural, chemical, or pathological abnormalities within the brain itself, or some other factors detectable through clinical or imaging methods.

This model provides a new analytical foundation for reclassifying human disorders based on their true origins within the internal balance system.

**This research represents the cumulative outcome of more than two decades of individual effort, reflection, and analytical work by the researcher, Ameen Malaysheh.**

this framework is not replacement for existing models, but a complementary structure that opens room for rethinking the human self nature

# **THE TRUTH of HUMAN SELF NATURE**

**A New Academic Framework for the Structure of the Human Self and the Cognitive Balance System,**

**Implications for Reclassifying Psychological, Mental, and Psychotic Disorders,**

**and The Essential Difference Between the Creation of Humans and the Creation of Animals...**

**and the Secret of the Superiority of Human Creation**

**Based on “Anulzimukumoooha” – Noor Al-Mawaraiyat Channel – YouTube <http://www.youtube.com/@ameenmalaysheh>**

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## **Paper No. 1**

### **The Nature of the Human Self: An Integrated Perspective of Body, Mind, and Soul**

#### **Introduction**

The human self is one of the deepest and most intricate subjects in human existence. It encompasses far more than biological mechanisms—it includes the realms of the mind and the soul, forming a unified existential structure. While many modern researchers limit mental and psychological understanding to biological models, such an approach remains incomplete without integrating spiritual, philosophical, and metaphysical dimensions.

This paper presents a holistic framework for understanding the human self, inspired by Lecture 26 of the program Anolzemkumoha by researcher Ameen Malaysheh on the Noor Al-Mawaraaiyat channel. The model combines insights from philosophy, contemporary psychology, religion, and spiritual observation.

# 1. The Structure of the Human Self

The self is an integrated triadic entity composed of:

## 1. The Body

The physical vessel through which humans perceive, act, and interact with the external world.

## 2. The Mind

**“The mind is the system of contemplation within the human self, arising from the balanced interaction between the brain, the nervous system, and the heart. The mind is not limited to the brain; it is an immaterial system of perception resulting from the harmonious integration of these three pillars.**

A more precise illustration of the distinction between the mind and the brain can be expressed as follows:

*The brain resembles a computer’s physical hardware — a biological processor responsible for instinctive, automatic, and survival-oriented operations, a system shared by both humans and animals.*

*The mind, however, transcends this biological machinery. It functions more like an advanced generative system — similar in concept to ChatGPT — capable of abstract reasoning, integrative understanding, meaning construction, and higher-order deliberation.*

Thus, while the brain executes programmed, instinctual functions, the mind represents the domain of inspired cognition, insight, and purposeful reflective thought.

The mind is not the brain. It is the( tadabbur) contemplative system formed through the balanced interaction of:

- The brain
- The nervous system
- The heart

It is an immaterial process responsible for thought, awareness, judgment, and decision-making.

## 3. The Soul

The spiritual dimension that grants life, meaning, metaphysical awareness, and connection with the Creator. It is a part of GOD and from him.

A complete understanding of the human being must integrate these three dimensions.

## 2. The Partial Separation of the Soul in Sleep

The spirit temporarily detaches from the system of the self during sleep, leaving the self suspended between the body and the subconscious brain, which stores most memories. This occurs because the analytical-reflective faculty of the mind disengages when the spirit separates, as the system of cognitive discernment depends on the presence of the spirit.

In this state, a person may either experience what is commonly known as an ordinary dream — or no dream at all. Such dreams arise from latent memories processed by the instinctive brain.

Alternatively, God may support a human being with the Holy Spirit — the Spirit of God — which then reintegrates with the body, reconstructing the system of the mind (brain, heart, neural pathways) and subsequently the system of the self (body, spirit, intellect), thereby generating a true vision (ru'yā).

So the soul partially withdraws from the human self during sleep. This withdrawal differentiates between:

### **Dreams**

Products of subconscious activity after the soul withdraws.

### **True Visions (Ru'yā)**

Spiritual disclosures granted when divine inspiration descends upon the soul.

The Qur'an describes sleep as a temporary taking of the soul (39:42), emphasizing its role in purification, reflection, and renewal.

## 3. Visions and Guidance

True visions occur more frequently in individuals of sound fitrah—those who maintain moral clarity, spiritual awareness, and psychological balance.

## 4. Limitations of Modern Psychological Frameworks

Contemporary systems significantly focus primarily on brain-based explanations. While useful, they overlook:

- The spiritual dimension
- The unity of the self
- The role of the mind, heart–brain, nerves system balance system

Thus, modern models often misinterpret human experience.

## **5. Sound of human self nature (Fitrah) and Human Maturity**

Maturity arises when the human being harmonizes:

- Body
- Mind
- Soul

This equilibrium leads to clarity, stability, and psychological resilience.

## **6. The Concept of human self nature (Fitrah)**

Fitrah is the original pure human state—moral clarity, intuitive wisdom, and natural recognition of the Creator. Restoring fitrah is key to achieving spiritual and psychological well-being.

# **Paper No. 2**

## **A New Academic Framework for the Structure of the Human Self and the Cognitive Balance System: Implications for Reclassifying Psychological, Mental, and Psychotic Disorders**

### **Abstract**

This paper proposes an integrated model that redefines the human self and clarifies the distinction between the self, the mind, and the brain. It demonstrates how most modern psychiatric errors stem from merging these three separate entities. The mind is a functional product of a balance system involving the heart, the brain, and the nervous system—not the brain alone. Disorders arise when one or more dimensions fall out of balance.

# 1. The Holistic Structure of the Human Self

The self consists of:

1. Body — sensory and biological function
2. Soul — existential awareness, vitality, metaphysical meaning
3. Mind \_ the tadabbur system\_ (The Cognitive System of Deliberation and Inspired Insight) resulting from heart -brain–nerves balance

Any disruption in one component affects the entire human structure.

## 2. The Mind as a Balance System

The mind is a functional equilibrium—not a physical organ—emerging from:

- The Heart: emotion, morality, spiritual perception
- The Brain: analysis, interpretation, sensory mapping
- The Nervous System: synchronization and communication

### Imbalance Examples

- Correct cognitive analysis + no emotional response → psychopathic tendencies
- Overreactive heart + trivial event → anxiety or panic

Balance determines mental health.

## 3. Reclassification of Disorders

Based on this model:

### 1) Psychotic Disorders (Brain-Based)

Caused by structural or electrical abnormalities in the brain.

## **2) Mental Disorders (Cognitive-Balance Disorders)**

Caused by imbalance in the heart–brain–nerves equilibrium.

## **3) Psychological Disorders (Self-Structure Disorders)**

Arise from disharmony among body, mind, and soul.

## **4. Clear Distinctions**

- Psychotic = physical brain damage
- Mental = imbalance in cognitive processing
- Psychological = disharmony in the structure of the self

## **5. Diagnostic and Therapeutic Applications**

The model enables advanced diagnostic tools through:

- Evaluating heart–brain synchronization
- Comparing emotional vs. cognitive response
- Distinguishing psychosis from anxiety-based distortions
- Measuring spiritual vitality

## **6. Scientific Value**

The research:

- Corrects conceptual errors in modern psychiatry
- Offers a clearer understanding of the self
- Proposes new diagnostic and therapeutic pathways
- Rebuilds foundational knowledge in psychology
- Unifies metaphysical, psychological, and biological perspectives

## **Paper No. 3**

# **The Essential Difference Between the Creation of Humans and the Creation of Animals... and the Secret of the Superiority of Human Creation**

## **Abstract**

This research aims to clarify the fundamental differences between the creation of humans and animals from a psychological-existential perspective, according to a model of the self based on a tripartite connection between the contemplative system (intellect), the body, and the soul.

The study explains how the human being possesses an interconnected psychological circuit that grants awareness and contemplation, while the animal possesses only a functional brain without contemplative intellect and without any linkage between the soul and the nervous system as in humans.

## **2. Problem**

What is the nature of the human self?

What is the difference between the intellect and the brain?

Why does the animal not possess a contemplative intellect?

What is the effect of the soul on the human self compared to the animal?

## **3. Hypothesis**

The human self is an interconnected circuit composed of the contemplative system (intellect), the body, and the soul.

This circuit does not exist in animals, as they only possess an instinctive brain and a life-sustaining soul without any cognitive linkage.

## **4. Theoretical Framework**

### **4.1 The Human Self**

The self consists of three interconnected components:

- The body
- the mind :The contemplative system (intellect)
- The soul — the secret of life, connected to the intellect and the body to form the conscious self



## **Separation of the Soul During Sleep and Death**

- During sleep: the psychological circuit partially disengages.
- At death: the soul departs completely.

## **4.2 Animals**

Animals possess:

- Body
- Brain
- A life-giving soul — but no contemplative intellect

There is no connection between the soul and the body.  
The brain functions only instinctively.

## **5. The Essential Difference Between Humans and Animals**

- Humans possess intellect(mind) + body + soul
- Animals lack intellect
- Human soul is connected to awareness; the animal soul only sustains life
- Humans contemplate and choose
- Animals act by instinct
- “Like cattle, but they are even more astray.”

## **6. Results**

- The intellect–body–soul linkage is the secret of human superiority
- Animals are not accountable
- Humans can ascend spiritually and intellectually
- Animals remain limited by instinct

The study shows that the difference is structural and psychological. Conclusion

The three papers together establish a unified academic framework for understanding the human self, its structure, its cognitive balance, and the existential distinction between humans and animals. The

integrated model offers a new scientific–philosophical foundation for future research in psychology, neuroscience, metaphysics, and human consciousness.

Global diagnostic inconsistencies arise not from lack of tools but from misunderstanding the relationship between the self, mind, and brain. This research provides a clearer, more accurate scientific model that redefines mental and psychological science.

This study presents a unified philosophical–scientific framework that reexamines the human self, its structure, and its distinction from the animal soul. Across both papers, the analysis demonstrates that the human self is not a single-layered entity but a multi-dimensional system composed of body, mind, and spirit—each with a unique role in perception, awareness, and existential purpose. While the human body may share physical similarities with other living organisms, the human self possesses a higher-order consciousness, moral intuition, and an innate capacity for transcendence that sets it apart from the animal soul, which remains bound to instinct, survival programming, and limited cognitive development.

The integrated model developed in this research shows that human perception and understanding are not merely neurological processes, but manifestations of an inner spiritual faculty capable of reflection, meaning-making, and intentional connection with higher truth. This spiritual dimension—rooted in divine design—forms the core of human uniqueness and enables the emergence of insight, creativity, and moral reasoning.

Together, the three papers illustrate that the journey of the human self is a progression toward clarity, balance, and harmony among its three components. When properly aligned, these components restore the human being to a state of natural purity human self nature (fitrah), allowing for deeper awareness, improved decision-making, and a greater capacity for wisdom. This alignment is not accidental; it is accessible through conscious effort, reflection, and the cultivation of inner stillness.

Ultimately, this combined work contributes a new conceptual lens for understanding human nature—one that bridges scientific observation with spiritual reality, and positions the human self as a uniquely endowed entity capable of knowing, seeking, and approaching truth. This conclusion underscores that the distinction between humans

and animals lies not only in biology or mind( intellect), but in the divine spark embedded within the human spirit, which grants humanity the potential for limitless growth, understanding, and connection.

#### References (APA)

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"...as well as a range of trusted books, volumes, scholarly inquiries, and both visible and non-visible recorded materials, in addition to personal experiences, reflective practices, and other sources of insight, contemplation, and knowledge acquisition."