Psychodynamic, behavioural & humanistic approaches bring unique perspectives & dimensions of care and the selection of approach depends on the background, interest and training of the counsellor as well as on the needs of the client. Psychodynamic is effective for a wide range of mental health symptoms, including depression, anxiety, panic and other psychological conditions. Psychodynamic therapy has its roots in psychoanalysis recognizing that relationships and circumstances of early life, continue to affect people, as adults, and human behaviors results from unconscious as well as conscious motives. It requires a higher degree of reliance on therapeutic relationship between the therapist and patient enabling the patient to gain insight into different aspects of experience & memories that may be difficult bring into dialogues. This process helps the patient to understand to become aware of a greater range of their thoughts, feelings, perceptions, and experiences.

Among all three approaches, psychodynamic approach appeals to me the most. Sigmund Freud’s pioneering work to present psychodynamic structure of the mind by dividing human consciousness into three levels of awareness corresponding to and overlapping with Freud’s ideas of the id, ego; and by superimposing refinement by Carl Jung, presented me with a deep insight to human psyche and direct correlation with human psyche model in Quran. The most intriguing element was realm of unconscious mind and how it is described in Quran.

I was sable to correlate elements of Freud & Jung models with Quran and some of those elements are analyzed are as follows:

- In Chapter 12 Verse No. 3. The narration of Joseph is discussed and he said “Yet I do not absolve myself, for the soul indeed prompts to evil…”. He referred to a part of human psyche, which prompted him to react to immoral desires, matching whit Id’s characteristics of selfish needs, demands, desires and impulses for gratification. In Chapter 21 Verse 31 Id’s desire for immediate resolution is described, “Man is a creature of haste. Soon I will show you My signs. So do not ask Me to hasten”. Chapter 17 and Verse No. 32 provides a moral value, similar to the role of Super

![Diagram of Conscious and Unconscious mind with Freud's models](image-url)
Ego, “Do not approach fornication. It is indeed an indecency and an evil way”. It describes a message to Ego through Super Ego, to cushion against Id’s impulses.

- Ego represents the conscious mind and is largely responsible for feelings of identity and continuity by striking a balance between Id & Super Ego and navigates though the decision making process. In Chapter 50 Verse No. 21 it is described as a driver for self “Every soul will come accompanied by a driver, and a witness”. It seems as Super Ego is referred as a witness.

- Super Ego holds the moral standards and ideals that we acquire from our parents and society (our sense of right and wrong) or through collective consciousness. The development of Super Ego may be referred in Chapter 9 Verse No. 128 “There has certainly come to you an apostle from among yourselves. Grievous to him is your distress; he has deep concern for you, and is most kind and merciful to the faithful”.

- Chapter 4, Verse No. 1 clarifies the concept of Animun- Anima “O mankind! Be wary of your Lord who created you from a single soul, created its mate from it, and from the two of them scattered numerous men and women…. “ Explaining the feminine side in males and the masculine tendencies in women.

- Chapter 20 Verse No. 115 addresses the personal unconscious which contains temporality forgotten information and well as repressed memories as “Certainly We had enjoined Adam earlier; but he forgot, and We did not find any resoluteness in him”.

- Jung described collective unconsciousness as a universal version of the personal unconscious, holding mental patterns, or memory traces, which are shared with other members of human species and it is mentioned in Chapter 21 Verse No. 10 “We have sent down to you a book which has a reminder for you. Do you not understand?”. Here “you” addresses to plurals (addressing the humankind, irrespective of time). Furthermore, in Chapter No. 7 Verse No. 205 a solution is provided to convert collective unconsciousness to consciousness “And remember your Lord within your heart beseechingly and reverentially, without being loud, morning, and evening, and do not be among the heedless.

- An interrelationship between varieties of human emotions with their behavious has been discussed in numerous verses along with ways to channel them in a positive or productive manners such as fear (Chapter 3 Verse No. 175) & distress (Chapter 21 Verse No. 83); anger (Chapter 3 Verse No. 134) and being at peace (Chapter 13 Verse No. 28).

Psychodynamic therapy pays more focus on the psychological roots of emotional disorders and relies on therapeutic alliance or relationship between therapists and patient, its goal is not only to alleviate the most obvious symptoms but also to identify the latent causes. It provides a better relationship between thoughts triggering emotions and emotions triggering feelings. This approach provides fundamental to focus on emotions, experience of feelings and any underlying relationships with repressed memories. Unlike other approaches, psychodynamic therapy helps patients to identify experiences and memories of experiences, which may interfere with healthy attitudes and experiences of the present.

Although there is no single approach suited for all situations, based on the experience of the counsellor, certain aspects of behavioural or humanistic approaches, can be integrated or use in a particular session, as psychodynamic approach provides and basis for advancements of all other approaches and future development.