This talk considers how psychoanalysis travelled in postwar Egypt, primarily through an exploration of social scientific, religious, and legal writings centered on the notion of the self. In stark contrast to the so-called “tale of mutual ignorance” between Islam and psychoanalysis asserted by Tunisian analyst Fethi Benslama, I trace a tale of historical interactions, hybridizations, and interconnected webs of knowledge production between Egypt and Europe. Tracing the formation of modern discourses of subjectivity in fields as diverse as psychology, Islamic philosophy, and the law, I demonstrate that psychoanalysis was a tradition with deep and varied roots in the Egyptian postwar setting, not only among psychologists and mental health professionals, but also among Islamic thinkers and legal practitioners. As such, I explore the points of condensation, divergence, and the epistemological resonances that psychoanalytic writings had in various domains of inquiry. More specifically, I argue that postwar scholars translated and blended key concepts from psychoanalysis and psychology with classical Islamic concepts, thereby putting forth a dynamic and dialectical approach to selfhood that emphasized the unity of the self, while often insisting on an epistemological and ethical heterogeneity from European psychoanalytic thought. The co-production of psychoanalytic knowledge across Arab and European knowledge formations definitively demonstrates the outmoded nature of historical models that presuppose originals and bad copies of the global modern subject—herself so constitutively defined by the presence of the unconscious.