THE CONCEPT OF SELF – THE THOUGHT OF ALLAMA IQBAL AND ABRAHAM MASLOW

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ABSTRACT: Allama Iqbal's concepts, especially the concept of self, need to be studied in detail in the light of modern scientific research. Allama Iqbal's concept of self is not just a concept but it is the foundation that reaches the level of perfection and a man of faith. In other words, the writings of Allama Iqbal describe self-education and lead to the character of an ideal believer. When there is a gap between the ideal self and the real self, it creates self-distortion. The human personality remains balanced and develops healthily only when there is moderation, balance and transparency between the real self and the ideal self. In this case a person can never be dishonest. He cannot have a duplicitous and hypocritical personality. The more honest and transparent a person is, the more self-actualized he will be and the stronger his self-esteem will be. When Abraham Maslow presented the concept of Hierarchy of needs, he divided human needs into five parts and kept the three needs at the lowest level, which are basically the physical or material needs of the human being. When we create self-esteem in the

new generation, prepare our new generation to act on their potential by giving them their sense, recognition and understanding through self-actualization, then they will have the awareness that one cannot achieve great heights and leadership positions in the world without transparency and steadfastly standing by one's core values.

Allama Iqbal's thought is important in shaping the character of our individual and collective life. Allama Iqbal's concepts, especially the concept of self, need to be studied in detail in the light of modern scientific research. More or less a century ago, when Allama Iqbal presented his ideas and philosophy, at that time this philosophy was very important to make the nation stand on its own feet and realize its existence. Even in the conditions that we are going through today, the need for this education, thought and philosophy has increased more than before because our social distortion has become too much today. Today, the psychological problems of the society are more than ever. Mutual conflicts, quarrels, killings, mutual enmities, lack of tolerance and erosion of moral values are the problems that again attract us to understand Allama Iqbal's concept of self and implement it in practice. The society from which our values are born is the society of the Ansar (helpers) and the Muhajireen (migrants). That is, the society that was established by the Holy Prophet (peace and blessings of Allah be upon him) and the characteristic of this society is that the citizen in it is either a Muhajir or an Ansari. Apart from this, any other social role that has negative values cannot be a part of Islamic society. The moral values described by Allama Iqbal and the way he described the stages of development and completion of human personality and character basically attract us towards the formation of this society. Allama Iqbal's concept of self is not just a concept but it is the foundation that reaches the level of perfection and reaches the level of a man of faith. In other words, the speech of Allama Iqbal, wherever we look, starts with self-education and leads us to the formation of a male believer. As Allama said:

خودی سے اس طلسمِ رنگ و بو کو توڑ سکتے ہیں

یہی توحید تھی جس کو نہ تو سمجھا نہ مَیں سمجھا

(Iqbal, 2018: 361)

When we look at Allama Iqbal's concept of self in the light of modern psychology, there are two basic concepts that cover Iqbal's concept of self; self-esteem and self-actualization. Self-esteem is the starting point of self-actualization and self-actualization is the final stage of self-fulfillment. In other words, both self-esteem and self-actualization come together. The famous Greek philosopher Epictetus (c.50-c.135) was the first to talk about self-esteem and it is on the basis of his thought that modern psychology has progressed. Epictetus says that the real self is the name of knowing and discovering oneself.

Epictetus says that the foundation of all philosophy is self-knowledge. That is, the determination of our ignorance and misunderstanding should be the first subject of our study. (Epictetus, 1998: 1-11) Logic provides certainty in sound reasoning and judgment but is subordinated to practical needs. (Epictetus, 1998: 1-8) The first and foremost part of philosophy is about the application of theory for example people should not lie. The second is about reasons for example why people should not lie. The third part examines the causes and establishes the consequences. It is the logical part, which finds reasons, shows what the reason is, and that the reason given is true. (Ritter, 1846: 201) This last part is necessary, but only because of the second which is essential from the begining (Epictetus, 1955: 1-6). Both his books Discourses and Enchiridion begin by distinguishing between things that are in our control (prohaire) and things that are not in our control (aprohairetic). (Epictetus, 1)

Only the matters within our control are our responsibility, and it includes our opinions, feelings, desires, and aversions. On the contrary, what is not in our control is our body, wealth, glory and power. Any delusion and misunderstanding on this point leads to great errors, confusion, trouble and enslavement of the soul. (Ritter, et al, 1846: 204) We have no control over external things, and the good which should be the goal of our whole endeavor must be found within us. (Ritter, et al, 1846: 206) What is good and what is not good is determined by our ability to choose (prohairesis) (Reale, et al, 1990: 80). Prohairesis allows us to act, and gives us this kind of freedom (Gill, 1995). It is determined by our intellect that which of our all faculties sees and evaluates ourselves and everything else (Epictetus, 1-4, 20). The correct use of the thoughts and feelings (phantasia) affecting the mind is what we have at our disposal (Epictetus, 19-32).

Based on the same principle, later Abraham Maslow (1908-1970) gave the concept of Hierarchy of needs. According to him, there are five levels of human needs: physical needs, safety, love and connection, self-esteem and self-actualization. The lower basic needs such as food, water, and safety must be met before the higher needs can be met. Everyone can have moments of great experiences. The order of the levels is not completely fixed. For some, respect is more important than love, while others can find self-realization despite poverty. Our behaviors are usually influenced by multiple needs simultaneously. After that, Alfred Edler (1863-1952) talked about ideal self and real self. Adler identified a "type" of personality that he distinguished based on the different levels of energy that he felt were most prominent. However, according to Adler these categories were by no means absolute.

The first type is governance. These people are usually aggressive and have a tendency to dominate

others. They possess an intense energy that overwhelms anything or anyone in their path. Some people turn this energy inward and harm themselves, as is the case with drug addicts and suicidal tendencies.

The second type is leaning. This type of person is sensitive, and while they put a shell around themselves to protect themselves, they rely on others to get them through life's challenges. They lack energy. They depend on the energy of others in every matter. They also suffer from phobias, anxiety, obsessions & compulsions, general anxiety and dissociation etc.

The third type is abstinence. People of this type have so little energy that they withdraw in life to conserve it. Overall these people avoid life and especially other people. In extreme cases, these people suffer from psychosis which is the result of complete self-absorption and withdrawal.

The fourth type is the socially useful type. These types of people are basically healthy people, they have adequate energy, they have social interest and energy. They are able to effectively support others because they do not suffer from inferiority complex and can see well beyond themselves (Lundin, 2015: 53).

Adler also talked about the real self and the ideal self. According to him, personality is a representative entity that everyone possesses (Lis A., et al., 1999) and in this regard we can state that there are different forms of human self, among which we can mention the following:

Real Self: It reflects the individual's real characteristics, abilities, tendencies and characteristics.

Ideal Self: It is made up of the qualities that an individual aspires to have.

Imperative Self: The self that the individual feels he must be [35], (Smith Er & Mackie DM, 2004) it also guides the human being.

When there is a gap between the ideal self and the real self, it creates self-distortion. The human personality remains balanced and develops healthily only when there is moderation, balance and transparency between the real self and the ideal self. In this case a person can never be dishonest. He cannot have a duplicitous and hypocritical personality. The more honest and transparent a person is, the more self-actualized he will be and the stronger his self-esteem will be. When Abraham Maslow presented the concept of Hierarchy of needs, he divided human needs into five parts and kept the three needs at the lowest level, which are basically the physical or material needs of the human being. This is the level of needs where humans and animals are equal because animals have the same needs. After progressing beyond these three basic needs at the fourth stage the level of humanity begins. The fourth requirement is self-esteem while the fifth is self-actualization and this is Allama Iqbal's concept of self.

Therefore, the level of self-respect or self-esteem plays an important role in this process, especially because it is an indicator of how effectively an individual is functioning. Accurate knowledge of one's abilities and preferences is also important because it guides one's survival and helps one live a life more appropriate to one's needs and abilities. Self-knowledge is also represented as a reference for understanding other people, and it influences what kinds of social aspects are given more consideration. It should also be remembered that sometimes we act this way to express our inner self because we want to know what others think of us in order to gain power, influence or popularity. (Fromm, 2018; Cervone & Pervin, 2017) There is a difference between self-expression and self-presentation. When you devote yourself to self-expression, you strive to convey the vision you have of yourself through your actions.

Allama Iqbal's concept of self means that we should find ourselves, when we are separated from self esteem and self actualization, then personality disorder occurs. Due to this, proper adjustment cannot take place and many problems arise due to maladjustment of feelings, emotions, needs and desires in the human personality. Otherwise, the ideal situation demands that a person should also try for the welfare of others and not stress on fulfilling his own needs all the time. Muslims are a fortunate nation in the sense that we are very rich in values. Muslim society does not need to look to other nations, other ideologies or other philosophies for the realization or adoption of higher moral values. As Allama Iqbal said:

اپنی ملت پر قیاس اقوامِ مغرب سے نہ کر

خاص ہے ترکیب میں قومِ رسولِ ہاشمی

(Iqbal, 2018: 277)

Our cultural values are very strong and rich. The more we stand on these values, the healthier our self esteem will be and the stronger our identity will be. The stronger our self is, the more we tend to change ourselves. It means that we will adopt the attitude of sacrifice for others and this is the way that will make us a great nation.

The impession of the West as concived in the East is not realistic. The outward glamor of life in the West is not real. It's not actually what we're sitting here watching. Western society is a hollow society in many respects. Wherever they have achieved success, it is after many decades and centuries of hard work and adherence to some principles. If you look deeply into the principles by which the West has achieved success, you will see that these are the same principles that Islam has given us before.

Foremost among the values the West has focused heavily on is truth. The level of truth we see in their conversation, character, words, dealings with each other and the performance of state and national duties, we may not be able to imagine in our society. If we look at our religion, our religion begins with truth. The Holy Prophet (peace and blessings of Allah be upon him) was called by his community as Sadiq and Amin before the declaration of prophethood. That is, honesty and trustworthiness are those characteristics, which were acknowledged by the opponents regarding the personality of the Prophet (peace and blessings of Allah be upon him) before the declaration of prophethood. Afterwards, throughout his life, his opponents recognized these traits of his charactger. At no stage of his life did they deny that the Prophet (peace and blessings of Allah be upon him) did not meet the standards of honesty and trustworthiness. Then there is the culture of cleanliness. Our religion tells us that faith and cleanliness are one and the same. But when we left these values in our society, the negative consequences that arose are in front of us.

The third major characteristic after telling the truth, maintaining cleanliness in Western society is to focus on one's goal. Every person in the western society, when he sets a goal in his life, then he does not look left or right. They concentrate all their energies on their goal with full integrity and start making desperate efforts to achieve that goal. The Muslim society lacks objectivity. There is dispersion and confusion of thought and scatteredness. This is the reason why our young generation not only does not reach any destination due to aimlessness but also starts to suffer from disappointment. When there is purposelessness in life, then self-esteem is also not active. When there is no self-esteem in a human personality, that personality can never enter the stage of self-actualization.
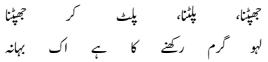
Along with the concept of self, Iqbal's concept of Shaheen also has an extraordinary psychological significance. Because when we understand the concept of Shaheen, it creates self-esteem in us. This self esteem then brings us to self actualization. The Shaheen flies very high. Allama Iqbal mentioned the characteristics of Shaheen and described many aspects of it. Shaheen has all the characteristics of Islamic Faqr:

1- Self-confident and gratified that he does not eat the prey by the hands of others.

2- It is belongingless and does not make a nest

3- High flying

4- Likes solitude

5- Has a sharp eye

Apart from this, Allama Iqbal has mentioned many attributes of Shaheen which are in his prose and in his poetry. Two traits of Shaheen's character are worth mentioning:

1- Shaheen is flying high. When a falcon flies, it goes so high that no other bird can reach it.

2- His vision is all-encompassing and far-reaching. That is, he looks to the right, left, forward, back, up, down and far away.

This means that extraordinary effort and struggle followed by focus, far-sightedness and sharp-sightedness are the character traits that activate your potential. As Allama Iqbal says:

جھپٹنا، پلٹنا، پلٹ کر جھپٹنا

لہو گرم رکھنے کا ہے اک بہانہ

(Iqbal, 2018: 638)

Flip, flip, flip and flip

An excuse to keep the blood warm

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This verse describes a very basic principle and that is to consolidate one's courage (Resilience), that is, when self-esteem is low, then Resilience should be practiced to create and increase self-esteem.

Courage refers to the ability to concentrate one's energy in the face of adversity, disappointment, and misfortune. According to one thinker, resilience refers to (Ledesma, 2014: 1-8) the developing ability to recover from or bounce back from difficulties, conflicts, and failures, even from positive events, progress, and increased responsibility. (Luthans, 2002: 695-706) Resilience is a stable way to function healthily after an extremely negative event (Bonanno, 2004: 20-28; Bonanno, et al, 2011: 511–535). Similarly, the ability of a dynamic system to successfully adapt is to integrate boldly (Masten, 2014: 6-20; Southwick, et al, 2014).

When researchers were asked to discuss the nature of resilience in a panel discussion, they all agreed that resilience is a complex concept. As a construct attribute, it has different meanings between people, companies, cultures and societies. They also agreed that people can be more resilient at one point in their lives and less resilient at another, and that they can be more resilient in some aspects of their lives than others (Southwick, et al, 2014: 75-91). Similarly, in practice (Greene, et at, 2004: 75-91; Breda, 2018:1-18) several methods of describing resilience have been described.

Resilience and positive psychology are often closely related. Both are concerned with how promoting factors work, and both look at how a beneficial construct can facilitate our well-being (Luthar, et al, 2014: 125-140).

The theory of resilience psychology and positive psychology are both applied fields of study. This means that we can use them in everyday life to benefit

humanity, and both emphasize the importance of social relationships (Luthar, 2006).

Attributes such as gratitude, kindness, hope and bravery act as protective factors against life's difficulties. These help us to adapt positively and cope with difficulties such as physical and mental illness (Fletcher, & Sarkar, 2013: 12-23) with particular correlations between strengths related to resilience and emotional and intellectual temperance (Martinez-Marti, & Ruch, 2017: 110-119).

A study conducted in 2017 found that optimism, bravery, and life expectancy have a broad positive correlation. This led researchers to hypothesize that commitment, social connectedness, and emotional regulation are interrelated. However, this particular cross-sectional study did not determine whether resilience behaviors influence our strengths or vice versa. It can work alternately in adversity and post-traumatic growth to build strength of character. It is an effective example of the interrelationship of resilience and positive psychology. (Cohn, el at., 2009: 361-368; Peterson, el at., 2008: 214-217; Tedeschi, el at, 1995; Fredrickson, 2004: 1367–1377)

In the above poem of Allama Iqbal, Allama Iqbal has described three stages to eliminate disappointment and sense of failure and to keep the blood warm:

The first step is to take the plunge, to try.

The second step is to reverse, that is, to take the path of resilience when the effort is not being completed

The third step is to jump back, that is to develop all your self-esteem through resilience and then try to move towards the destination again.

Epictetus (Epictetus, c.50-c135), the first Greek philosopher to talk about self-esteem, said this. He says:

- The Harder the struggle, the most glorious the truimph. Self actualization demands very great struggle.

- Money can not buy self actualization.

- If anyone tells you that a certain person speaks ill of you, do not make excuses about what is said of you but answer, "He was ignorant of my other faults", else he would not have mentioned these alone.

    Wealth consists not in having great possessions, but in having few wants.

- "Don't explain your philosophy. Embody it."

- "Don't just say you have read books. Show that through them you have learned to think better, to be a more discriminating and reflective person. Books are the training weights of the mind. They are very helpful, but it would be a bad mistake to suppose that one has made progress simply by having internalized their contents."

- There is only one way to happiness and that is to cease worrying about things which are beyond the power or our will.

- Man is not worried by real problems so much as by his imagined anxieties about real problems

- It's not what happens to you, but how you react to it that matters.

- First say to yourself what you would be; and then do what you have to do.

- "If you want to improve, be content to be thought foolish and stupid."

    "How long are you going to wait before you demand the best for yourself and in no instance bypass the discriminations of reason? You have

been given the principles that you ought to endorse, and you have endorsed them. What kind of teacher, then, are you still waiting for in order to refer your self-improvement to him? You are no longer a boy, but a full-grown man. If you are careless and lazy now and keep putting things off and always deferring the day after which you will attend to yourself, you will not notice that you are making no progress, but you will live and die as someone quite ordinary.

- From now on, then, resolve to live as a grown-up who is making progress, and make whatever you think best a law that you never set aside. And whenever you encounter anything that is difficult or pleasurable, or highly or lowly regarded, remember that the contest is now: you are at the Olympic Games, you cannot wait any longer, and that your progress is wrecked or preserved by a single day and a single event. That is how Socrates fulfilled himself by attending to nothing except reason in everything he encountered. And you, although you are not yet a Socrates, should live as someone who at least wants to be a Socrates.

- Any person capable of angering you becomes your master; he can anger you only when you permit yourself to be disturbed by him.

- The key is to keep company only with people who uplift you, whose presence calls forth your best.

- He who laughs at himself never runs out of things to laugh at.

- It is impossible for a man to learn what he thinks he already knows.

- Freedom is the only worthy goal in life. It is won by disregarding things that lie beyond our control."

- Circumstances don't make the man, they only reveal him to himself.

- People are not disturbed by things, but by the views they take of them.

- Other people's views and troubles can be contagious. Don't sabotage yourself by unwittingly adopting negative, unproductive attitudes through your associations with others.

- In other words, the speech of Allama Iqbal, wherever we look,

That is, self esteem is the passion that leads to self actualization and it is a power that cannot be bought with capital. It is to be created from within. This concept has been described by Allama Iqbal in his poem Fawarah as follows:

یہ آبجو کی روانی، یہ ہمکناری خاک

مری نگاہ میں ناخوب ہے یہ نظارہ

ادھر نہ دیکھ، اِدھر دیکھ اے جوانِ عزیز

بلند زور دروں سے ہوا ہے فوارہ

(Iqbal, 2018: 638)

This flow of beer, this harmony of dust

This sight is unpleasant in the dead eye

Do not look here, look here, dear young man

When we create self-esteem in the new generation, prepare our new generation to act on their potential by giving them their sense, recognition and understanding through self-actualization, then they will have the awareness one cannot achieve great heights and leadership positions in the world without transparency and steadfastly standing by one's core values.

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