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ALLAMA IQBAL’S CONCEPT OF SELF AND MODERN PSYCHOLOGICAL THEORIES

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ABSTRACT: Psychology is the study of human behavior and mental processes. It is a social science that examines people's thoughts, feelings, and behaviors using a variety of assessment methods. In psychology, experimental and clinical psychologists use different research methods to develop treatment plans, set outcome goals, and implement behavioral strategies. Empirical findings gathered from psychological research studies guide practitioners in developing effective treatments and techniques used by clinical psychologists. Proven, reliable results from this research that improve lives, heal troubled relationships, manage health, and help manage and treat other mental health issues. Clinical psychology by definition combines science with practical knowledge, integrating the two and creating a field that encourages a robust, ongoing process of scientific discovery and clinical application. The results of this approach of Allama Iqbal are surprising. The concepts Allama Iqbal was talking about during the 1930s, have been introduced by modern psychology during the 1940s after his death. When Allama Iqbal talked about the concept of self or the evolution and self actualization of the human self, he also described several sub-concepts. Prominent concepts among them are self or khudi, perfect human and belief. Self-realization means realizing one's self and becoming a perfect human being.

KEYWORDS: Psychoanalysis, Interpretation of Dreams, Slavery, self/*khudi*, perfect man, human freedom, Behaviorism, peak experience, existential anxiety.

Allama Iqbal's poetic and philosophical influence emerged during the first four years of the 20th century. This was the period when Allama Iqbal wrote his thesis on '*Development of Metaphysics in Persia*' and completed his PhD in Germany. At that time, the Western world was dominated by an atmosphere of conflict between European countries. This conflict was not only at the political and military level, but also at the academic level. In the early 20th century, two parallel theories emerged in the field of psychology: laboratory research and clinical research. As a result of experiments and laboratory research, many new thinkers in the field of psychology emerged and established new schools of psychological thought. Among these, the Gestalt school of psychology occupies a very important position.

Gestalt psychology is a school of psychology founded in the 20th century that laid the foundation for modern cognitive research. Gestalt theory emphasizes that total is better than its parts, that is, the properties of an object as a whole cannot be assessed by analyzing its isolated parts. (Mather, 2006: 32; Encyclopedia Britannica: 756; Baker, 2012: 576) Gestalt psychologists emphasize that living things perceive patterns and structures as a whole, not just their individual components. (Encyclopedia Britannica: 756). This is sometimes summarized by the expression "the whole is greater than the sum of its parts". (Sternberg, 2012:223) Gestalt psychology is based on the research of Max Wertheimer, Wolfgang Köhler, Kurt and Kurt Koffka.

It was the opinion of Gestalt psychologists that bifurcation of psychological phenomena into sub-phenomena does not introduce us to any new understanding of psychology. They argued that the psychological "whole" takes precedence, and that the "parts" are also determined by the structure of the whole. This approach is based on a macro rather than a micro perspective of psychology. (Verstegen, 2010: 1-3) Gestalt cognitive theory is based on human nature, which allows us to see objects as a whole structure rather than as a collection of its parts. (Paul, 2016: 34)

It is worth mentioning here that both of these schools of thought originated in Germany. The first Institute of Psychology was established here in 1879. The beginning of clinical research in psychology can be attributed to the efforts of Freud. Clinical research involves research to find the safest and most effective treatments for diseases. The clinical researchers are usually psychologists who do not care for patients, questions inevitably arise about which treatments for diseases are safest and most effective.

Psychology is the science of human behavior and mental processes. It is a social science that studies people's thoughts, feelings, and behaviors using a variety of assessment methods. In psychology, experimental and clinical psychologists use a variety of research methods to develop treatment plans, set end goals, and implement behavioral strategies. (Michael et al. 2008, 189)

Freud's psychoanalytic concepts opened the door to clinical research. Research in clinical psychology is as important to the health and well-being of the nation as medical research. Just as

medical scientists seek to understand the prevention and spread of various genetic and infectious diseases, scientists use psychological research to understand, prevent, and treat psychological problems and apply it to individuals, couples, and families.

Empirical evidence obtained through psychological research helps develop effective treatments and techniques for use by clinical psychologists. The proven results of this research can help you improve your life, heal difficult relationships, manage your health, and manage and treat other mental health issues. Clinical psychology, by definition, combines science and practical knowledge and integrates them into a field that fosters a permanent and continuous process of scientific discovery and clinical application. (Stangor et al. 2024, 291)

Later, this line of research was continued by German psychologists such as Jung and Adler. Psychoanalysis is a set of theories and therapeutic techniques that deal with the unconscious mind and are used to treat mental disorders. (Mitchell, 2000: 341) The field of psychology was founded in the early 1890s by Sigmund Freud, who was partly inspired by the clinical work of Joseph Breuer and others (Mitchell, 2000:341). Sigmund Freud, a prominent figure in the field of psychoanalysis, worked tirelessly to improve the theory and practice of psychoanalysis until his death in 1939. In one of his articles, he defined the basis of psychoanalysis as the hypothesis of unconscious mental processes, the theory of repression and resistance, the meaning of sexuality, and Oedipus. (Mitchell, 1975: 343) Two of Freud's colleagues, Alfred Adler and Carl Gustav Jung, also contributed to the field of psychoanalysis

by developing individual psychology (Adler) and analytical psychology (Jung). However, Freud himself was highly critical of their work and firmly denied that they were forms of psychoanalysis. (Freud, 1966: 5) Psychoanalysis continued to evolve, with neo-Freudian thinkers such as Erich Fromm, Karen Horney, and Harry Stack Sullivan pushing it in various directions. (Birnbach, 1961: 3) In 1902, Sigmund Freud and his colleagues began meeting weekly to discuss their work, which led to the formation of the Psychological Wednesday Society. By 1908, the society had 14 permanent members and several guests, including Max Oettingen, Carl Jung, Carl Abraham, and Ernest Jones, who would later become members of the International Psychoanalytic Association (IPA). Jones would go on to become IPA's president. (Freud, 1966: 5; Shorter, 2005: 45; Ellenberger, 1970: 67) Later, a society that later became the Psychoanalytic Society was founded in Vienna.

Jones advised Carl Jung in 1907 to hold a meeting of international level experts of the subject. The proposal was accepted by Freud. This meeting was held in Salzburg on April 27, 1908. Jung called it "the first meeting of Freudian psychology". This was later considered the first international psychology conference.

The International Psychoanalytic Association (IPA) was founded at a conference held in Nuremberg in March 1910. The first president was Carl Jung, and the first secretary was Otto Rank. Sigmund Freud believed that international organizations were necessary to promote his ideas. In 1914, Freud published a paper entitled "History of Psychic Movements".

The International Psychoanalytic Association (IPA) is the international accrediting and regulating body for member organizations. The goals of the International Psychoanalytic Association (IPA) include establishing new psychoanalytic groups, conducting research, developing training policies, and establishing cooperative relationships with other organizations. The association also holds a conference after every two years. This was during the time when Allama Iqbal was studying in Heidelberg, and when various ideas spread to educational institutions in the region at a certain time, the influence of those ideas spread to other universities and academic research institutions. It is for this reason that references to Sigmund Freud can be found in Allama Iqbal's book '*The Reconstruction of Religious Thought in Islam*'. Allama Iqbal writes:

And it is in the elimination of the satanic from the Divine that the followers of Freud have done inestimable service to religion; though I cannot help saying that the main theory of this newer psychology does not appear to me to be supported by any adequate evidence. If our vagrant impulses assert themselves in our dreams, or at other times we are not strictly ourselves, it does not follow that they remain imprisoned in a kind of lumber room behind the normal self. The occasional invasion of these suppressed impulses on the region of our normal self tends more to show the temporary disruption of our habitual system of responses rather than their perpetual presence in some dark corner of the mind. However, the theory is briefly this.

During the process of our adjustment to our environment we are exposed to all sorts of stimuli. Our habitual responses to these stimuli gradually fall into a relatively fixed system, constantly growing in complexity by absorbing some and rejecting other impulses which do not fit in with our permanent system of responses. The rejected impulses recede into what is called the 'unconscious region' of the mind, and there wait for a suitable opportunity to assert themselves and take their revenge on the focal self. (Iqbal, 2021: 19-20)

However, Allama Iqbal does not agree with Sigmund Freud, although he did quote him in *The Reconstruction*. The main reason why Allama Iqbal disagrees with Sigmund Freud is that Freud limits humans to only material existence. Allama Iqbal did not agree with him because of his materialistic or atheistic approach. However, Sigmund Freud's influence is profound. Freud's book *The Interpretation of Dreams* was published in 1903. The book did not initially attract the attention of researchers. The first 300 copies were sold within seven years. However, once his discussions were public, the book came to be considered one of his greatest books of the 20th century.

Freud wrote in his book that dreams are the result of two mental processes. The first process involves unconscious forces that shape the desires expressed in dreams, and the second is a process of censorship that forcibly distorts the expression of desires. According to Freud, all dreams are a form of wish fulfillment. After the pursuit of happiness, Freud talks about dreams that have little chance of coming true. Freud says: "My belief that a dream

can only be interpreted once makes me an opponent of the dominant theory of dreams, but in fact it makes me an opponent of any theory of dreams...” (Freud, 2010 : 121).

Freud proposed the idea that the analyst could distinguish between the manifest and latent content of dreams. Explicit content refers to the remembered story that appears in the dream itself. Hidden content refers to the basic interpretation of dreams. Unconscious states and spatial existence during sleep represent the content of dreams, the latent content of which is often not realized by a person when waking up. (Freud, 2010: 205)

Critics have argued that Freud's dream theory requires a sexual interpretation. However, Freud responded to this criticism by saying that the claim that all dreams must have a sexual interpretation, which has been heavily criticized by critics, is nowhere to be found in his interpretation of dreams. This clearly contradicts the views expressed in the book. (Freud, 2010: 407) Freud declared that ‘the interpretation of dreams that he proposes is the royal road to understanding the unconscious activities of the mind.’ (Freud, 2010: 604)

Freud argued that all dreams are connected to the experiences of the previous day. However, this connection may not be strong, as the dream content can be selected from any part of the dreamer's life. (Freud, 2010:192) He described four possible causes of dreams.

a) A direct expression of a spiritually significant experience.

b) In a dream, several important recent experiences are brought together.

c) One or more recent significant events represented by references in the material, i.e. contemporary but unrelated experiences.

d) Meaningful internal experiences such as memories and thought sequences. They are always indicated in dreams by reference to recent, but indifferent impressions.

Many people find that external stimuli, such as an alarm clock or music, are distorted and included in the dreams. Freud explained that this happens because "during sleep, the mind withdraws from the outside world and cannot interpret it correctly" (Freud, 1955: 242). Moreover, our mind is sleep-deprived and wants to continue, so we have to suppress external stimuli, turn them into sleep, force ourselves to wake up or overcome them.

When we study Allama Iqbal's psychological thought, we first need to understand what his main problems are. Allama Iqbal considers humans to be spiritual beings. This is supported by these two poems of Allama Iqbal which are related to the emergence and origin of humanity on this earth. Allama Iqbal in the poem of Bal Jibril 'Angels drive away Hazrat Adam' says:

عطا ہوئی ہے تجھے روز و شب کی بیتابی
 خبر نہیں کہ تو خاکی ہے یا کہ سیمابی
 سنا ہے، خاک سے تیری نمود ہے، لیکن
 تری سرشت میں ہے کوکبی و مہ تابی
 جمال اپنا اگر خواب میں بھی تُو دیکھے
 ہزار ہوش سے خوشتر تری شکر خوابی
 گراں بہا ہے ترا گریہ سحر گاہی

اسی سے ہے ترے نخل کہن کی شادابی
تری نوا سے ہے بے پردہ زندگی کا ضمیر
کہ تیرے ساز کی فطرت نے کی ہے مضرابی

(Iqbal, 2018: 459)

When man reaches the earth, now the earth welcomes man. Allama Iqbal mentions this in his poem 'The Earth Welcomes Adam':

کھول آنکھ، زمیں دیکھ، فلک دیکھ، فضا دیکھ
مشرق سے اُبھرتے ہوئے سورج کو ذرا دیکھ
اس جلوۂ بے پردہ کو پردوں میں چھپا دیکھ
ایامِ جدائی کے ستم دیکھ، جفا دیکھ
بے تاب نہ ہو معرکہٴ بیم و رجا دیکھ!
ہیں تیرے تصرف میں یہ بادل، یہ گھٹائیں
یہ گنبدِ افلاک، یہ خاموش فضا
یہ کوہِ صحرا، یہ سمندر یہ ہوائیں
تھیں پیشِ نظر کل تو فرشتوں کی ادائیں
آئینہٴ ایام میں آج اپنی ادا دیکھ!
سمجھے گا زمانہ تری آنکھوں کے اشارے
دیکھیں گے تجھے دُور سے گردوں کے ستارے
ناپید ترے بحرِ تخیل کے کنارے
پہنچیں گے فلک تک تری آہوں کے شرارے
تعمیرِ خودی کر، اثرِ آہِ رسا دیکھ!
خورشیدِ جہاں تاب کی وضو تیرے شرر میں

آباد ہے اک تازہ جہاں تیرے ہنر میں
 بچتے نہیں بخشے ہوئے فردوسِ نظر میں
 جنتِ تری پنہاں ہے ترے خُونِ جگر میں
 اے پیکرِ گلِ کوششِ پیہم کی جزا دیکھ!
 نالندہ ترے غُود کا ہر تارِ ازل سے
 تُو جنسِ محبت کا خریدارِ ازل سے
 تُو پیرِ صنم خانہ اسرارِ ازل سے
 محنت کش و خوں ریز و کم آزارِ ازل سے
 ہے راکبِ تقدیرِ جہاں تیری رضا، دیکھ!

(Iqbal, 2018: 460)

If we look at the two poems of Iqbal in the context of the existing tradition, the obvious difference is the absence of the concept of original sin that exists in the Christian tradition regarding the entry of humans into the world. On the other hand, here when Adam comes, energy and joy are found. It's as if the Earth is waiting for humans. And when humans came to Earth, she welcomed him as her true successor. Thinkers who hold such ideas about humans cannot accept humans solely as material beings. When Allama Iqbal said that man is a spiritual being, the next question is to determine the human potential that makes him human and how to realize that potential. What is the mechanism that activates this human potential? Allama Iqbal's first book '*Asrar Khudi*' deals with the same concepts that propelled him to the international level. "I" is not just who I am. One level is: What is your

potential and how can you realize that potential? Because fulfilling your potential and realizing it is the goal of living godly. Otherwise, it would be acting against the will of God and wasting the essence of a person. When Allama Iqbal wanted to explain this principle in a practical manner, he did so not as a psychologist but as a poet. A poet's style is different from a scientist's style. Literature and poetry are related to psychology and science, and while psychology and science look at humans objectively, poetry and literature look at humans subjectively. Here Iqbal tries to understand man in a poetic way, but he does not go into the field of empirical study of man or psychoanalysis. The results of this approach by Allama Iqbal are astonishing. The concepts discussed by Allama Iqbal in the 1930s were introduced into modern psychology in the 1940s after his death. When Allama Iqbal talked about the concept of self or the evolution and self-realization of the human self, he also discussed several sub-concepts. The most important concepts among them are "self/*khudi*", "Perfect Man", and "Faith". Self-actualization means realizing oneself and becoming a complete human being. Whenever we talk about the perfect person, only the Holy Prophet (peace and blessings of Allah be upon him) is mentioned. In the holy personality of the Holy Prophet (peace and blessings of Allah be upon him) we find perfection in every respect. All perfection is within his reach. The closer a person is to the Holy Prophet, the more perfect he becomes. It is to this fact that we find the following allusions in Hallaji's dialogue:

معنی دیدار آن آخر زمان
 حکم او بر خویشتن کردن روان
 در جهان زی چون رسول انس و جان
 تا چو او باشی قبول انس و جان
 باز خود را بین همین دیدار اوست
 سنت او سری از اسرار اوست

(Iqbal, 1990: 718)

Allama Iqbal sees the ideal person from a human rather than a religious perspective. That is, all kinds of perfection are inherent in the personality of the Holy Prophet (peace and blessings of Allah be upon him). All the qualities of a perfect person are manifested in the blessed self of the Holy Prophet (peace and blessings of Allah be upon him). Faith means a struggle to achieve a goal, and the result of that struggle is the creation of an environment that ensures the achievement of the goal. This aspect of the holy personality of the Holy Prophet (peace be upon him) has also been recognized by enlightened scholars all over the world. A good example is Michael Hart's book "*The 100*". In his book, Michael Hart described the prophet's struggle most successful because the Prophet (peace and blessings of Allah be upon him) laid the foundations of the new civilization. It is such a great civilization that after that, another civilization cannot appear in the world. In other words, a perfect human being is free to make his own decisions, determine his own preferences, and act on those preferences. Even he will definitely achieve his goals and destinations by his own will, beliefs and actions. An important

concept about self-realization of the human personality is the concept of human freedom. Slavery will be a big obstacle at the start. In this regard, two poems of Allama Iqbal are very significant. These verses are titled “Psychology and Slavery” in *Zarb Kalim*, the book of Allama Iqbal. The first poem, entitled “Psychology and Slavery,” says:

شاعر بھی ہیں پیدا، علما بھی، حکما بھی
 خالی نہیں قوموں کی غلامی کا زمانہ
 مقصد ہے ان اللہ کے بندوں کا مگر ایک
 ہر ایک ہے گو شرح معانی میں یگانہ
 بہتر ہے کہ شیروں کو سکھا دیں رم آہو
 باقی نہ رہے شیر کی شیری کا فسانہ،
 کرتے ہیں غلاموں کو غلامی پہ رضامند
 تاویل مسائل کو بناتے ہیں بہانہ

(Iqbal, 2018: 652)

The second poem also titled ‘Psychology and Slavery’ is:

سخت باریک ہیں امراضِ اُم کے اسباب
 کھول کر کہیے تو کرتا ہے بیاں کوتاہی
 دینِ شیری میں غلاموں کے امام اور شیوخ
 دیکھتے ہیں فقط اک فلسفہٴ رُوباہی
 ہو اگر قُوتِ فرعون کی در پردہ مُرید
 قوم کے حق میں ہے لعنت وہ کلیم اللہی!

(Iqbal, 2018: 670)

The concept of human freedom is at the heart of Allama Iqbal's thought. Every time he talks about freedom, he demands freedom of expression and thought. Freedom of expression and thought paves the way for the evolution of human thought. Because slavery leaves little room for human evolution. This is why Allama Iqbal criticized all the institutions of imperialism, capitalism and slavery in his poetry and prose and instead prioritized freedom of thought and freedom of action. Iqbal's ideology seeks freedom. A supporter of slavery can never be a defender of Iqbal's ideas. It is as if the concepts of self/*khudi*, perfect man, and human freedom are Iqbal's three central concepts. Man was declared to be God's viceroy on earth. Vice is only possible through material existence, fulfillment of material needs, and reproduction. Because all this is accomplished by plants and animals alike. Man can become God's deputy only if he develops his whole being and realizes his full potential. A person who reaches his full potential is called a divine vice.

When considering Allama Iqbal's ideas from the perspective of modern psychology, Allama Iqbal is often considered to be the pioneer of modern psychological concepts. When Freud spoke of psychoanalysis, he thought of humans as compulsive objects controlled by unconscious forces. This is the behaviorist position that describes humans as prisoners of their environment. Behaviorism is a theory based on the idea that all behavior is acquired as a result of specific situations and through interaction with the environment. Behaviorists believe that our behavior is shaped by environmental stimuli. This idea, also known as behavioral

psychology, allows behavior to be studied in a systematic and observable way, independent of internal mental states. (Abramson, 2013: 55-71)

Supporters of this theory believe that any person can learn to perform any task within his or her physical capabilities, regardless of genetic background, personality traits, and inner mindset. This school of thought was founded in 1913 by John B. Watson when his article was published. (Malone, 2014: 1-12) He writes:

If I can give birth to 12 healthy and well-behaved babies in my special environment, I can take any person along my path of learning to become a doctor, lawyer, artist, merchant, headman, or any other expert. We guarantee that we will train you to become a beggar, a thief or of any other profession, and this differs from his skills, inclinations, talents, professional tastes and the race of his ancestors. (Pennsylvania State University. Introductory Psychology Blog (S14)_C.)

The behaviorists believe that all behavior is the result of experience. Anyone, regardless of their background, can learn to behave in a certain way in the right environment. From the 1920s to the mid-1950s, behaviorism became the dominant idea in psychology. Some believe that the popularity of behavioral psychology stems from the desire to make psychology an objective and measurable science. Researchers of this theory wanted to create a theory that could be clearly defined and empirically measured, but also used processes related to daily human life.

There are two main types of behavior that are used to explain how behaviors are formed.

a) Procedural/ Methodological actions

Methodological behaviorism holds that observable behavior must be studied scientifically and that mental states and processes do not contribute to the understanding of behavior. This methodological approach is consistent with Watson's theory and approach.

(b) Basic behavior

Basic behaviorism is based on the theory that we can understand behavior by examining the past and present environment and its reinforcing factors, and thereby change behavior in a positive or negative direction. This was explained by psychologist B.F. Skinner.

If the nature of human character is as simple as depending on attitude, then such a simple thing cannot be the basis of human greatness. The question is, what is self-actualization? The answer is that you need to do what you are given. The concept of Carl Rogers (1902-1987), which appeared after the death of Allama Iqbal, is very important in this regard.

Many psychologists who came after him were influenced by his philosophy. He referred to this as the process of 'self-actualization'. Psychologists now prefer to use the term "personality development" instead of "self-awareness" to refer to the process of growth and maturation of an individual's personality. He is the author of several books, including *The Human Side of Parenting*, *The Road Home*, and *Beyond Childhood*. Rogers passed away at the age of 90 and his ideas continue to inspire scientists today. Rogers' ideas influenced many psychologists and educators including Watson, Skinner, Piaget, Vygotsky, and Montessori. His

theories are still the subject of research in modern psychology.

According to Carl Rogers' humanistic theory of personality development, everyone exists in a world full of experiences. Their life experiences create reactions that include not only external people and objects, but also internal feelings and thoughts. This is called their phenomenal realm. The field of paranormal phenomena refers not only to people, but also to thoughts, actions, objects, and reality. Carl Rogers recognized that human behavior is a factor driven by self-actualizing tendencies aimed at achieving the highest level of success and potential. In this system, people create their own self-esteem and structure. A negative self-image makes people dissatisfied with who they are, whereas a positive self-image gives people a sense of security. (Rogers 1951: 133)

As humanistic psychologist, Rogers was a supporter of the humanistic personality theory of Abraham Maslow, the founder of positive psychology. Abraham Samuel Maslow believed that people reach their full potential through self-actualization beyond their basic needs. However, Roger's personality theory further states that people need an environment of compassion, acceptance, and truth in order to thrive in everyday life. According to Carl Rogers, a person can only achieve a certain level of self-actualization and fulfillment by realizing his desires and goals at every stage of life.

Abraham Samuel Maslow, a leader in humanistic psychology and the founder of positive psychology, focused his research on personality psychology with a special emphasis on free will and subjective experience. Carl Rogers believed that

people are creative and active in their daily lives, living in the present and concerned only with current situations, relationships, and concepts. Roger's theory of personality development emphasizes the human capacity to do good and free will.

The main difference between these two famous psychologists, Rogers and Abraham Samuel Maslow, lies in their humanistic theories of self-actualization. While Abraham Samuel Maslow recognized that humans function within themselves, Rogers emphasizes the need for the environment. (Rogers 2021: 19)

When Abraham Maslow talks about the hierarchy of needs, he identifies five levels. First come the physical needs of a person, then questions about one's safety, then questions about social status, then self-esteem, and finally questions about self-actualization. Abraham Maslow said that very few people achieve self-actualization. In other words, very few people reach the top. Maslow did this in the last year of his life. Besides the hierarchy of needs, Abraham Maslow developed another concept called peak experience. Peak experiences are altered states of consciousness characterized by euphoria. This is often achieved by people who strive for self-actualization. Maslow describes that peak experiences as rare, interesting, deeply moving, stimulating, and uplifting. The experiences create new forms of understanding of reality and have mystical and magical effects on the mind. He described it as an exciting experience. (Corsini, 1998: 88; Maslow, 1964: 199) Each of its elements is considered holistically, creating a moment when its potential is fully realized. (Maslow, 1968: 101) Peak experiences range from simple actions to major

life events. (Polson, 1985: 211-213; Maslow, 1962: 45)

In his 1964 book *Religion, Values, and Peak Experiences* Abraham Maslow defined peak experiences as "moments of greatest happiness and contentment." To some extent, this term represents Maslow's attempt to describe experiences that are generally recognized as religious and whose origins are by definition supernatural. Maslow states that the source, basis, and essence of all known "higher religions" is "the private, solitary, personal light, revelation, or joy of a highly sensitive prophet or seer." Maslow's statements about peak experiences and his famous hierarchy of needs gained popularity because the theory, which emerged at a time when psychological research was primarily focused on mental illness, focused on the psychology of healthy people. (Boniface, 2007: 55-68)

In his study of peak experiences, Maslow used interviews and questionnaires to collect reports of peak experiences from participants. These early studies showed that common triggers for peak experiences included art, nature, sex, creative work, music, science, and self-reflection. (Pribet, 1983: 1361-1368)

Historically, peak experiences have been associated with psychotic phenomena. Peak experiences differ from flow in many aspects, including the level of intensity of the experience, but peak experiences indicate high levels of motivation or excitement. Verbal fluency in psychosis is not associated with increased levels of motivation. (Pribet, 1983: 1361-1368)

According to Maslow, commonly reported emotions at the peak of an experience include

wonder, awe, admiration, humility, abandonment, and even awe at the enormity of the experience (Maslow, 1964: 65) and recognize reality as truth, goodness, and beauty. It also includes integrity, vibrancy, individuality, completeness, completeness, justice, simplicity, abundance, hard work, playfulness, and self-sufficiency. (Maslow, 1964: 92-94)

A person who reaches the pinnacle of experience simultaneously experiences:

- Feeling as a whole and harmonious person, free from division and internal conflict. (Maslow, 1962: 123; Maslow, 1968: 156)
- A feeling of using all abilities at their highest level or being “fully functional.”
- Working smoothly without any tension or struggle.
- Taking full responsibility for comments and actions. Use self-determination to become stronger, more solitary, and fully determined.
- Be self-critical without shame, fear, or doubt.
- Spontaneous, expressive and naturally fluid behavior, unconstrained by conformity.
- Independent spirit, flexible and open to creative ideas.
- Be fully aware of the present moment, uninfluenced by past or anticipated future experiences. (Maslow, 1962: 46)

Abraham Maslow said that people spend their entire lives trying to achieve maximum personal growth. But sometimes people reach this highest level in life. That is, if we look at creative artists, only a few of their works achieve greatness. The example of cricket can also be given here. The extraordinary innings of great cricketers are rare.

Abraham Maslow states that our goal is to achieve superior quality. It is as if Abraham Maslow's concept of peak experience is an extension of Allama Iqbal's concept of the ideal human, or a new way to describe it.

Allama Iqbal's concept of existential psychology provides another angle to understand ourselves. This psychological theory is an approach derived from existentialism. The subjective importance of human experience, individuality, and individual responsibility in choices is emphasized. This approach was first proposed by Swiss existential psychologist Ludwig Binswanger (1881-1966). Existential psychotherapy is based on the basic concept that each person experiences inner conflicts due to interaction with the specific conditions inherent in human existence. This theory is based on at least four main concepts.

- Freedom and the responsibilities that come with it.

- death

- Separation

- Useless. When faced with any of the above conditions, a person becomes filled with fear known as existential anxiety. This anxiety can be associated with a decrease in a person's physical, psychological, social, and spiritual awareness, which can lead to long-term effects. For example, the fact that we do not know when each of us or our loved ones will die can cause us deep anxiety. It can also lead to ignoring the reality and inevitability of death in human existence. However, when our awareness of death diminishes, we may be unable to make decisions that actually protect or improve our lives to some degree. At the other end of the anxiety

spectrum are people who perceive death as inevitable. These people may suffer from neurotic or psychotic disorders. (Kierkegaard, 2014: 199)

According to existential psychotherapy, the key to health lies in the balance between death consciousness and unconsciousness. People who maintain this healthy balance are able to make decisions that positively impact not only their own lives, but also the lives of those around them. These people don't know what their decision will actually be, but they take advantage of it while they can. In summary, the reality of death encourages us to make the most of our opportunities and make the most of what we have. For example, the threat of death, loneliness, a sense of absurdity of life, decisions about fate, etc. Heavy responsibilities can lead to severe existential anxiety. According to existential therapy theory how a person deals with these inner conflicts and the decisions they make, this ultimately determine their current and future circumstances. (Jeff Greenberg et al., 2013 : 202).

According to this idea, when a person is overwhelmed by fear, he is experiencing existential anxiety. Existential anxiety is a feeling of fear or panic that occurs when a person faces the enormity of life and the limits of his existence. Thoughts about death, lack of meaning in life, or lack of self-esteem can lead to existential anxiety. This condition can make people feel depressed, hopeless, and helpless. But while existential anxiety can make life difficult, it can also be a powerful source of growth and change.

The importance of existential ideas is emphasized here. Existential thinking is a type of thinking that focuses on the meaning and purpose of

life and death. These thoughts can be positive or negative, although many people perceive them as negative because they highlight the fragility of life. Almost everyone has existential thoughts at some point in their lives, but some people consider them more important than others. Under its influence, some may experience an existential crisis, which is an intense period of reflection and anxiety about the purpose of life. The person may experience anxiety, fear, and feelings of loneliness. People may also experience feelings of emptiness and worthlessness. Past actions and decisions can cause people to experience existential anxiety, which can lead to existential guilt and regret over missed opportunities. Some experts believe that existential anxiety affects everyone and has three characteristics:

- Concerns about fate and death
- Anxiety about emptiness and meaninglessness
- Concerns about guilt and lack of moral standards

According to psychologists, existential crises arise from existential anxiety. Humans never believe in death. He thinks I should live. Excessive existential anxiety can lead to mental illness neurosis. Psychologist Rollo Reese May (1909-1994) and his colleagues have argued that until individuals gain freedom of action, they will not be able to escape existential anxiety. We feel satisfied when we are free from existential anxiety. Anxiety is not an abnormal phenomenon. Anxiety never goes away as long as people live. A normal person is one who controls his anxiety and does not allow it to cause problems. It is also worth noting here that when proponents of existential psychology say that they

give a person the opportunity to do whatever they want, many ethical issues can arise from that as well. Human emotions need to be improved. Otherwise, they are not interested in rules, regulations and moral values. Psychologists talk about the cultivation of human emotions. Freud wrote in his book *Civilization and its Discontents* that emotions and civilization collide. However, this is a negative idea. Karl Bern proved that morality exists within humans. As a person's cognitive abilities develop, their morality also increases. Allama Iqbal also considers human beings to be moral beings. When Allama Iqbal speaks about the moral existence of man and at the same time mentions religious values, his opponents argue that his concerns are local rather than universal. He does not understand that man's fundamental reference is his own culture and his intellectual background. When we read Dante's *Divine Comedy*, we are not concerned about its Christian influence and the negative things Dante says about the world's great people in his writings. There, we allow him to express himself according to his cultural and intellectual background. Therefore, raising such objections against Allama Iqbal is not justified. Allama Iqbal also refers to his own culture and religious values when talking about his ideal society and ideal person. Allama Iqbal wrote in a letter to Nicholson:

میری فارسی نظموں کا مقصود اسلام کی وکالت نہیں بلکہ میری قوتِ طلب و جستجو تو صرف اس چیز پر مرکوز رہی ہے کہ ایک جدید معاشرتی نظام تلاش کیا جائے اور عقلاً یہ ناممکن معلوم ہوتا ہے کہ اس کوشش میں ایک ایسے معاشرتی نظام سے قطع نظر کر لیا جائے جس کا مقصد وحید ذاتِ پات، رتبہ و درجہ، رنگ و نسل کے تمام امتیازات کو مٹا دینا ہے۔ اسلام دنیوی معاملات

کے باب میں نہایت ژرف نگاہ بھی ہے اور پھر انسان میں بے نفسی اور دنیوی لذائذ و نعم کے ایثار کا جذبہ بھی پیدا کرتا ہے اور حسن معاملت کا تقاضا یہی ہے کہ اپنے ہمسایوں کے بارے میں اسی قسم کا طریقہ اختیار کیا جائے۔ یورپ اس گنج گراں مایہ سے محروم ہے اور یہ متاع اسے ہمارے ہی فیض صحبت سے حاصل ہو سکتی ہے۔

(Ataullah, 2012: 349-350)

The great thing about Allama Iqbal is that he explains the symbols and signs of his culture and religion in such a way that they create universality and highlight their human significance on a universal level. This reveals how people can express universal concepts while living within their own culture.

Modern psychology has proposed two main schools of thought, and the conclusions reached by these schools through their research can be found in the age-old ideas of Allama Iqbal. It is clear that the thinkers of these schools have not read Allama Iqbal. But nevertheless, Allama Iqbal's pioneering intellectual discoveries illustrate that whenever efforts are made to solve human problems at a human level, their application produces universal results. Allama Iqbal is a genius i.e. he is the pioneer of later research in drawing intellectual conclusions at his level. Allama Iqbal talks about the great power of love. Allama Iqbal is not against reason, but he defines the role of reason as limited. His concept of love can also be understood by relating it to the three concepts mentioned above. According to Allama Iqbal, love is a transformative force. We need to understand that love is not limited to relationships between men and women and has never been more important in our culture. Allama Iqbal called Imam Hussain, the leader of the lovers.

Love is truth. They fought for a great cause and sacrificed for it. Love is sacrifice. Pursuing personal gain is not love. If there is no love in a person, he cannot establish himself, cannot become perfect, cannot accept free action and in this case he is at the lowest level of beings. Here he abandons the highest human values and principles for lesser goals. There will be no unique rules. Seeking the pleasure of others through flattery, personal gain and material gain becomes his objective of life. A person with a dual personality can never develop his potential, but as a result his conscience, which distinguishes between good and evil, becomes a source of suffering for him. When a person destroys the distinction between good and evil for the sake of temporary material gain, his consciousness distorts resulting in a psychological imbalance in his personality. In other words, Iqbal considers humans to be conscious creatures. Modern man can learn a lot from these concepts of Allama Iqbal. The problems of human existence are the same in all eras, and so are the problems faced by great men and thinkers in all eras. The answers to these questions will vary depending on each person's considerations, circumstances, and needs, but the questions are the same and have been pondered by great minds over time.

Our problem today is that we have stopped trying to live our true selves. The closer we are to ourselves, the more aware we become of our reality. But the problem is that this reduces a person's economic benefits. Because following true self means following a principle that requires sacrifice. When economic interests and values are compromised, the true self is destroyed. This is why self is lost. Iqbal's message is that we must rise above the level of

animals and plants. Do not let your material existence dominate your reality, but understand humans as spiritual beings and strive to reach the highest status through self-realization by understanding this state of human existence. At the end of his Allahabad Address in 1930, Allama Iqbal said:

One of the profoundest verses in the Holy Quran teaches us that the birth and rebirth of the whole of humanity is like the birth and rebirth of a single individual. Why cannot you who, as a people, can well claim to be the first practical exponent of this superb conception of humanity, live and move and have your being as a single individual? I do not mystify anybody when I say that things in India are not what they appear to be. The meaning of this, however, will dawn upon you only when you have achieved a real collective ego to look at them. In the words of the Quran,

عَلَيْكُمْ أَنْفُسُكُمْ لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ-

(5:104)

“Hold fast to yourself; no one who erreth can hurt you, provided you are well-guided.” (Iqbal, 2018a: 28)

Our survival is the formation of a collective self through which we can build ourselves through self-realization and thereby emerge as a nation with unity of thought and unity of action. Modern psychology helps remove obstacles to this.

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