

Iqbal's Dynamic Personality Theory and Humanistic Psychology – A Comparative University Student-Centered Thematic Analysis

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Abstract

This article provides a comparative analysis of the concept of “*Khudi*” presented by Allama Muhammad Iqbal with Abraham Maslow's concept of “Self-Actualization” by applying these to students acquiring higher education. The central idea for Iqbal is that “knowing oneself is the immediate perception of God” which Maslow described as “one must become, what he is capable of becoming.” The study is qualitative and exploratory in nature and has used thematic analysis to specifically analyze Maslow's proposed six levels of the hierarchy of needs and Iqbal's three levels of self-growth. While there is a connection, there are fundamental differences in the associated values. The concept of self-actualization is the ideal which Iqbal used to inspire the masses toward self-realization. The article provides a brief analysis of the manner in which university students reach the higher levels of the self by levelling up from basic needs to the subsequent ones sequentially. The research carries implications for educational institutes to highlight the ways in which migrant students and students belonging to the lower socio-economic classes can be assisted in order to help them in reaching their full potential.

Keywords: Hierarchy of needs, university students, self-actualization, *Khudi*, self, self-realization, potential self

The word “Personality” comes from the Greek word “Persona” which refers to a mask and may be taken as an individual's *public self* which he selects to display to the world. The explanation of the term personality was initiated with the definition presented by Allport, a trait theorist considered one of the founders of personality psychology who conceptualized it as “a dynamic organization, within the person, of those psychophysical systems that determine his unique adjustment to the environment.” Generally, Personality is defined as a “set of unique characteristics pattern of thoughts, observable behavior and emotions.” (Cherry, 2023). The idea of the self is integrated within these definitions and for a long period of time, a diverse group of scholars from the East and West, have sought to explore and explain an individual's self and his potential.

Researchers deconstructing ideals in the living environment continue to maintain conflicting views in answering the question of the human self and its potentialities (Nye, 1986). Presently in the Western schools of thought, there is an absence of an all-encompassing and comprehensive viewpoint on self - leading to the diversity of this construct. The Eastern school of thought it's rather cohesive in its outlook and analysis and several points of similarity can

be drawn between the Humanistic ideals of the West and the synthesis found in the work of Iqbal who gathered his influences from both Eastern and Western scholars.

A look further back into history connects Imam Ghazali, a great Islamic philosopher, who was also considered the one with the foremost authority on Islamic jurisprudence and theology, with perhaps the earliest level-based conceptualization in his theory of human personality and spiritual development. In his words, “Personality is arranged according to the four structures which are equipped to all human beings as *qalb* (heart), *ruh* (spirit), *nafs* (soul) and *aql* (intellect).” According to Imam Ghazali these structures interact with each other dynamically and the outcome will emerge as the spiritual well-being of a person and this spiritual well-being is the Ultimate Reality of human beings which is also the source of happiness that is attained by self-transformation and realization of the ultimate destiny of the person. In its western counterparts of Psychoanalysis, Freud (1856-1939) highlighted a similar deterministic outcome-based model of human nature by showcasing that every mental event always has an underlying cause that could be uncovered i.e. an individual cannot control his behavior, rather it is predetermined by motives and memories that are not in his present awareness (Stangor & Walinga, 2014). However, in contrast to Al-Ghazali, in Freud’s view, instincts; sex and aggression are the driving force of human beings (Lothane, 2012). Behaviorists further added a mechanistic view showcasing a blank state of human experience and learning with the environment as the main factor in shaping a neutral human being as good or bad (Razzaq, 2011). Cognitive psychology continued conceptualizing the self as what individuals are, and how they think.

The Humanistic school of thought which is antithetical to both the major schools of thought of psychology arose with the idea that humans are innately good and focused more on an existential approach and consciousness and also denounced the mechanistic model by proposing that behavior is influenced by the subjective nature of human (phenomenological approach). The main proponent of the humanistic school is Abraham Maslow (1908-1970), who theorized, that humans are motivated by the will to be best or to be self-actualized and, self-actualization can unmask the human potential (Cherry, 2019). Maslow believed that an accurate theory along with including the depth (basic level) must include the height (higher level) that one is capable of attaining and has attempted to change the lens of viewing human possibilities and nature. Directly and indirectly, his influence penetrates especially in the fields of sports, health, education and management theory and also in both the personal and social lives of human beings (Torbert, 1994; Greuter, 1999; Kegan, 1994).

Maslow's theory turned out as an outcry against the pioneering psychoanalytic and behavioristic theories (DeCarvalho, 1991). In 1943, he published a paper titled “A Theory of Human Motivation,” in which he stated that humans have five sets of needs, which are organized/arranged in a particular order. As each level of needs is satisfied, the desire to fulfil the next set kicks in (Keener & Hammond, 2013). The most significant aspect of Maslow’s theory is his hierarchy of needs, which entails a complete range of human motivations. According to Maslow (1954), “one must become what he is capable of becoming” and strongly believed what philosopher Kierkegaard perceived as “to be that self one truly is” (DeCarvalho

& Maslow 1991). Despite of vast amount of scientific literature and concepts of different schools of thought, the question of human self is still unanswered.

This idea encouraged Muslim scholars to showcase Islamic views on the human self. Scholars like Abu Hamid Al-Ghazali (1056-1111), Muhammad Iqbal (1877-1938), Malik Babikr Badri Mohammed (1932-2021) and several others have contributed a vast amount of literature about self. Malik Badri, the founder of Modern Islamic Psychology also focused on the spiritual elements proposed by Imam Ghazali in the treatment of mental disorders and the development of personality of Muslims. Malik Badri as a proponent of self-discovery, links purpose and spirituality to inner healing along with the growth and development of the Self as a unique entity. In this reference, reflection and meditation become important (Mohammed, 2018). This can be connected to the conceptualization by Allama Iqbal who has integrated self-analysis and contemplation in his levels of the self going toward transcendence

Dr. Muhammad Iqbal an Indian subcontinent Muslim scholar called “Allama” the learned, “*Shair-e-Mashriq*” poet of the East and “*Hakeem-ul-Ummah*” physician of the Muslim nation enjoys a commendable status as a philosopher, poet, theologian and reformer for his insightful command and knowledge in philosophy, religion, poetry, civilization and history. Iqbal's poetry appeared at a very crucial time when Muslims of subcontinent were under the wake of World War 1 and ruling of British Colonialization. Allama Iqbal was deeply concerned with the religio-philosophical tradition and lost the identity of the Muslims of his time. Allama Iqbal, to awaken the Muslim nation, came up with his concept of “*Khudi*” at a time when Muslims of subcontinent were suffering from an inferiority complex which resulted in leading them to start imitating West, but his vivid philosophy and vigorous poetry helped pervade a revitalizing sense of identity in the Muslim nation. Incidentally his work “Secrets of the Self” represents the inventive doctrine of the self or “*Khudi*” which is marked as the underpinning of his creative work. It has been concluded from the study of Iqbal's prose and poetry that an individual has the potential to develop his personality to its full potential, however, the self does not develop in a vacuum; society plays an important role in developing an individual's personality (Zeb & Qasim, 2015). Allama Iqbal in his ego philosophy, defines *Khudi* present in the human self as a Divine element, which if realized, developed, educated and tamed places man above the rank of the perfect creation “The Angels” and if not then takes him to the lowest of the low.

The present research aims to provide the venue to compare the philosophical insights and scientific conceptualization of two great scholars from East; a mystical philosopher Allama Muhammad Iqbal and from West; a scientific philosopher Abraham Maslow and the application of their ideas on students acquiring higher education. There is a paucity of previous literature that highlights the application of concepts to university students by comparing the concept of self, presented by Iqbal and Maslow. The research uses the words “Personality and Self” interchangeably.

Research Significance

By considering the fact that Allama Muhammad Iqbal and Abraham Maslow have different areas of specialization and are from different contemporary societies similarity of the central theme is that both theories are laid on an optimistic view that humans have the potential

to be fully actualized or know themselves. Both the theories are revolving around the “self” or “*khudi*” deducing it as the most significant component of human self or personality.

Theoretical Framework

The basis of theoretical framework is on the theories put forward by Allama Muhammad Iqbal and Abraham Maslow, whose ideas regarding the complexity of human self are connected. Iqbal and Maslow enriched the world with their pioneering ideas and a close examination of their concepts manifests resemblance and variance in different dimensions. If, in the western world, Abraham Maslow has enriched the world, with his humanistic theory; in the East, there are various approaches that provide great assistance to comprehend human self or personality. Among them, theory of Allama Muhammad Iqbal on self - explicates, in very clear terms, a distinctive concept of human personality and the potential for growth.

Iqbal’s masterpiece “Javid Nama” (The Song of Eternity) explicitly mentions three levels of the human self; the first level is the self and I am ness i.e. intrapersonal where the individual only looks at himself, concerned about fulfilling his own necessities. Maslow identifies this level as physiological needs (hunger, thirst, sex etc) and safety and security needs; where the individual's only urge is to satisfy needs primarily related to his own individual self. The second level of Iqbal’s idea is interpersonal which is the self and the others, to make relationships with others i.e. to see the self in the light of others which is love and esteem needed in Maslow’s theory - fulfilled after establishing relationships or interacting with others. And the third level is transpersonal which is to see himself in the light of God or to develop attributes of Allah in his own self which is termed as self-transcendence in Maslow’s theory. However, there is another level mentioned by Maslow in his need hierarchy before self-transcendence, that is self-actualization which is the stage of continuous unfolding of personality. Maslow theorized that when an individual’s temporal or worldly needs are met, then he moves to the stage of spiritual needs which is self-transcendence.

He gives a new explanation of Life”

A new interpretation of this dream. (Iqbal, 1915/1920)

According to Maslow, not everyone can reach this level of the need hierarchy, however, Iqbal has covered both self-actualization and self-transcendence in one level i.e. transpersonal which is the state of self-realization, which Iqbal called Man as Divine Vicegerent in “Asrar-e-Khudi” (Secrets of the Self). Ideologically this means the unfolding of personality to a point where Man becomes a vessel of Allah and works beyond the dictates of her baser self-instincts. The fundamental difference between the theories of both scholars is that Iqbal has incorporated Islamic values and obligations to formulate his theory and according to him, only an individual who follows and leads his life according to the Islamic principles could awaken his/her Khudi or reach the higher state of self-growth through the ways of self-education, expounded in his poem “Asrar-e-Khudi” (Secrets of the Self) whereas, Maslow’s theory is more scientific in nature irrespective of a distinct religious foundation.

This research will further substantiate in better understanding of the factors that could possibly be helpful for and making university students or those acquiring higher education to reach their full potential with the objectives of comparatively analyzing Iqbal’s ideas with

Maslow's Hierarchy of Needs and to further applying these ideas on students acquiring higher education.

Research Questions

Two interlinked research questions were delineated for the purpose of this thematic analysis:

- What are the main areas of comparison between Allama Iqbal's ideals and Maslow's Hierarchy of Needs in the psychosocial context?
- How are the areas of comparison (as above) applicable to students acquiring higher education?

Methodology

The present research is qualitative and exploratory in nature and contributes to the literature on philosophical psychology in the domain of academia.

To attain the objective of the study historical content on the topic was analyzed using thematic analysis of the literature available on the subject matter. English translations of Iqbal's poetic anthologies "*Asrar-e-khudi*", "*Bal-e-Jibril*" and "*Javid Nama*" were analyzed for research purposes and translation was also crossed check to validate the accuracy of meaning from multiple sources. Maslow's hierarchy of needs was analyzed from different historical sources including his own along with others. The researchers have used thematic analysis to identify, analyze and report themes regarding the objectives of the study. Moreover, the deductive approach of thematic analysis was used because the focus of the study was on the comparison of the existing theories presented by Allama Muhammad Iqbal and Abraham Maslow for which information has been sought using relevant keywords and phrases and verifying the meaning of the English translation of Persian poems for the study.

Results and Discussion

Connection of Levels

In Maslow's need hierarchy, at the base of the pyramid are basic needs; physiological needs (hunger, sex, thirst), safety needs (stability and security) which must be met before psychological needs; love and belongingness (relationship), esteem needs (recognition), self-actualization (development of capabilities) and self-transcendence (peak experience). Maslow emphasized that self-actualization is not fixed rather it is a dynamic state

At once other (and "higher") needs emerge and these, rather than physiological hunger dominates the organism. And when these in turn are satisfied, again new (and still "higher") needs emerge and so on. This is what we mean by saying that the basic human needs are organized into a hierarchy of relative prepotency. (Maslow, 1943, p. 375).

Iqbal's overall conception of growth of *khudi*/selfhood/ego/personality consists of three levels: intrapersonal (the self and the I am ness), interpersonal (the self and the others) and transpersonal (the self and the God). Moreover, self-actualization is not a new foreign doctrine, rather it is the same concept of *khudi* which Iqbal used to inspire the masses and to bring them on one united path i.e. self-realization. Iqbal creatively proposed three levels of self-growth in his poetry "*Javid Nama*" an excerpt from the "Reconstructing of Religious Thoughts in Islam":

Art thou in the stage of 'life,' 'death,' or 'death-in-life.'
 Invoke the aid of three witnesses to verify thy 'station.'
 The first witness is thine own consciousness—
 See thyself, then, with own light.
 The second witness is the consciousness of another ego—
 See thyself, then, with the light of an ego other than thee.
 The third witness is God's consciousness—
 See thyself, then, with God's light.
 If thou standest unshaken in front of this light,
 Consider thyself as living and eternal as He! (Iqbal, 1932/1966)

At the first level of self and I am ness, the individual is only conscious of his own self and this level can be linked to the lower levels of Maslow's hierarchy of needs which are physiological needs and safety and security needs. Without satisfying the basic needs of himself an individual cannot go beyond. It is worth mentioning at this point, Maslow's observation is that when primary needs of a person are not satisfied, the higher-level needs are pushed aside and the only happiness for such a person is attainment of the primary level needs. Such as for a starving person the concepts of freedom, love, community, respect, and philosophy hold no meaning or importance. Yet once their hunger is satisfied, the person will immediately shift to the next higher needs in the hierarchy (Zeb & Qasim, 2015).

The psychological needs according to Maslow's theory can be linked to Iqbal's proposed second level of self-growth; the self and the others. The individual becomes able to view oneself from the lens of others and recognize them as the significant factor. After the fair satisfaction of basic needs, Maslow suggested people have the need to belong and love, they strive for belongingness to something rather than being transient or newcomers (Maslow, 1954)

As Iqbal proposed that society plays an important role in the development of personality and the self can't grow in a vacuum (Zeb & Qasim, 2015), "The Individual exists in relation to the community. /Alone, he is nothing! / The wave exists in the river, / Outside the river it is nothing!" (Iqbal, 1915/1920)

The need for love is the source which unites an individual with the rest of the community. Here, it is marked as underpinning to mention the connection of ideas stated in "Iqbal Today" by Qaisar, (2003).

This need is behind all phenomenon which constitute the whole gamut of intimate human relation of all passions which are called love in the broadest sense of the word----there is only one passion which satisfies man's need to unite himself with the world, and to acquire at the same time a sense of integrity and individuality and this is love.

The self and God, the third level can be linked to the highest levels of need hierarchy in Maslow's theory i.e. self-actualization and self-transcendence. After the satisfaction of all the other needs, Maslow states that a new discontent and restlessness develops that pushes the person toward self-actualization (Maslow, 1954).

Self-transcendence is the state in which an individual develops some spiritual qualities and puts the needs of one's self aside and prioritises the needs of others. Further, he emphasized the significance of self-transcendence by stating that:

Transcendence refers to the very highest and most inclusive or holistic levels of human consciousness, behaving and relating, as ends rather than means, to oneself, to significant others, to human beings in general, to other species, to nature, and to the cosmos (Maslow, 1971, p. 269).

As man is the vicegerent of God according to Iqbal in *Secrets of the Self* (1915), so, man must serve the purpose for which he is created to strengthen one's self and then, become the one with Divine Reality. As Iqbal stated

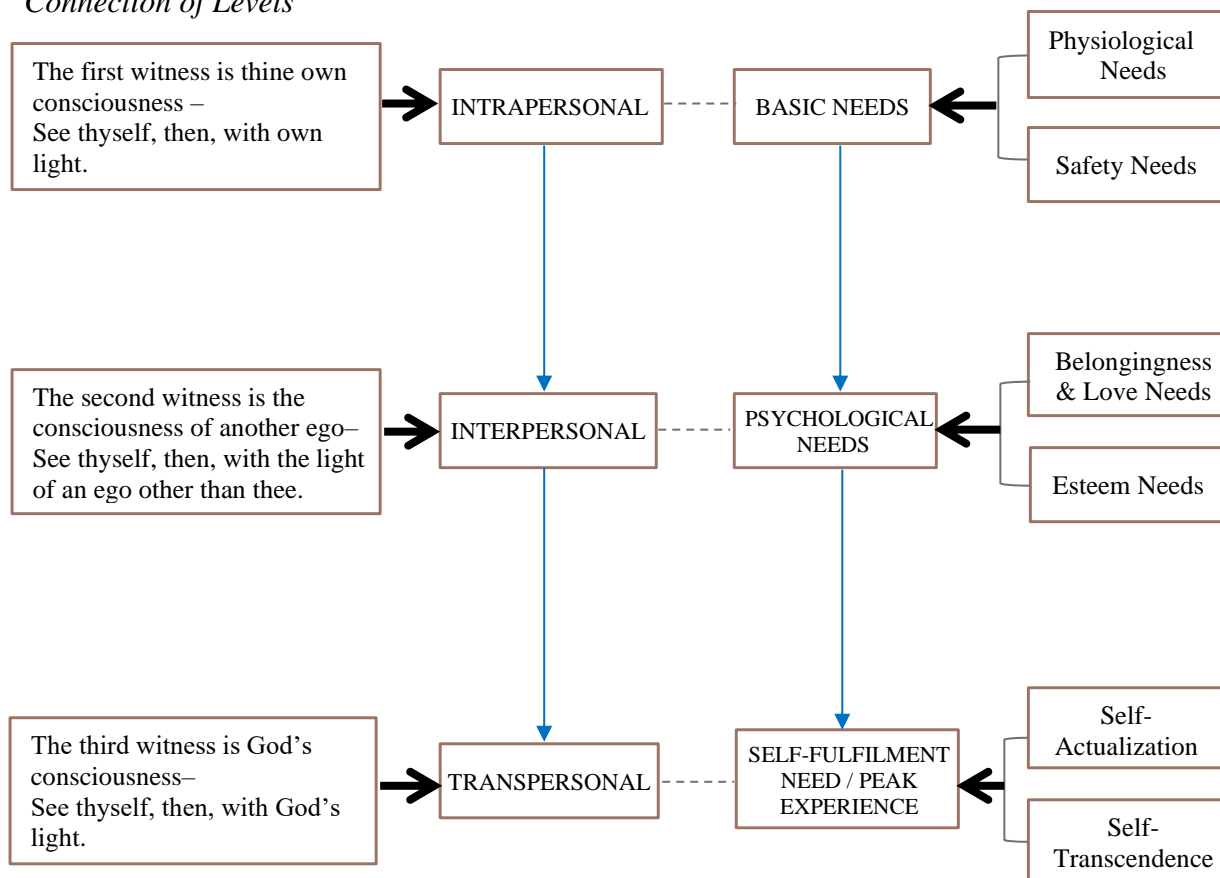
“When the self I made strong by love / Its power rules the whole world / Its hand becomes God's hand, / The moon is split by its fingers. “(Iqbal, 1915/1920)

Iqbal has highlighted the miracle of the Prophet Muhammad (Peace Be Upon Him) that this is the point when an individual absorbs the attributes of God in himself and performs those tasks that were seeming impossible previously. Some attributes of the interpersonal level (love and belongingness and esteem needs) and transpersonal level (self-actualization) overlap including mentoring, guiding and instilling youthful passion etc. Self-actualization is not a fixed state, rather it is a dynamic state of self-growth which does not have an end so, in Maslow's terms, an individual is inclined to explore his creativity, at the level of self-actualization and in Iqbal's terms, this sense of creativity makes an individual a coworker with the God, which Iqbal emphasized about *Khudi* that “knowing oneself is the immediate perception of God” and Allama Iqbal beautifully defined this dynamic and continuous stated in “Gabriel's Wings - *Bal-e-Jibril*”

Raise thyself to such heights, That God Himself may Ask-
What do you wish me to write your fate?
There are yet more worlds beyond the Stars
There are more examinations that love has yet to surpass
This existence alone is not all that matters
There are thousands of journeys be explored
Do not rest where you are now
There are paradises more to explore

Why worry if you have lost one abode
There are a million paradises yet to claim
You are the falcon, your passion is flight
You have skies more to transcend
Don't get lost in this day-to-day life
Within your reach are feats even more (Iqbal, 1935/2014)

Figure 1 shows the connection between levels

Figure 1*Connection of Levels***Iqbal’s Stages of Personality Development**

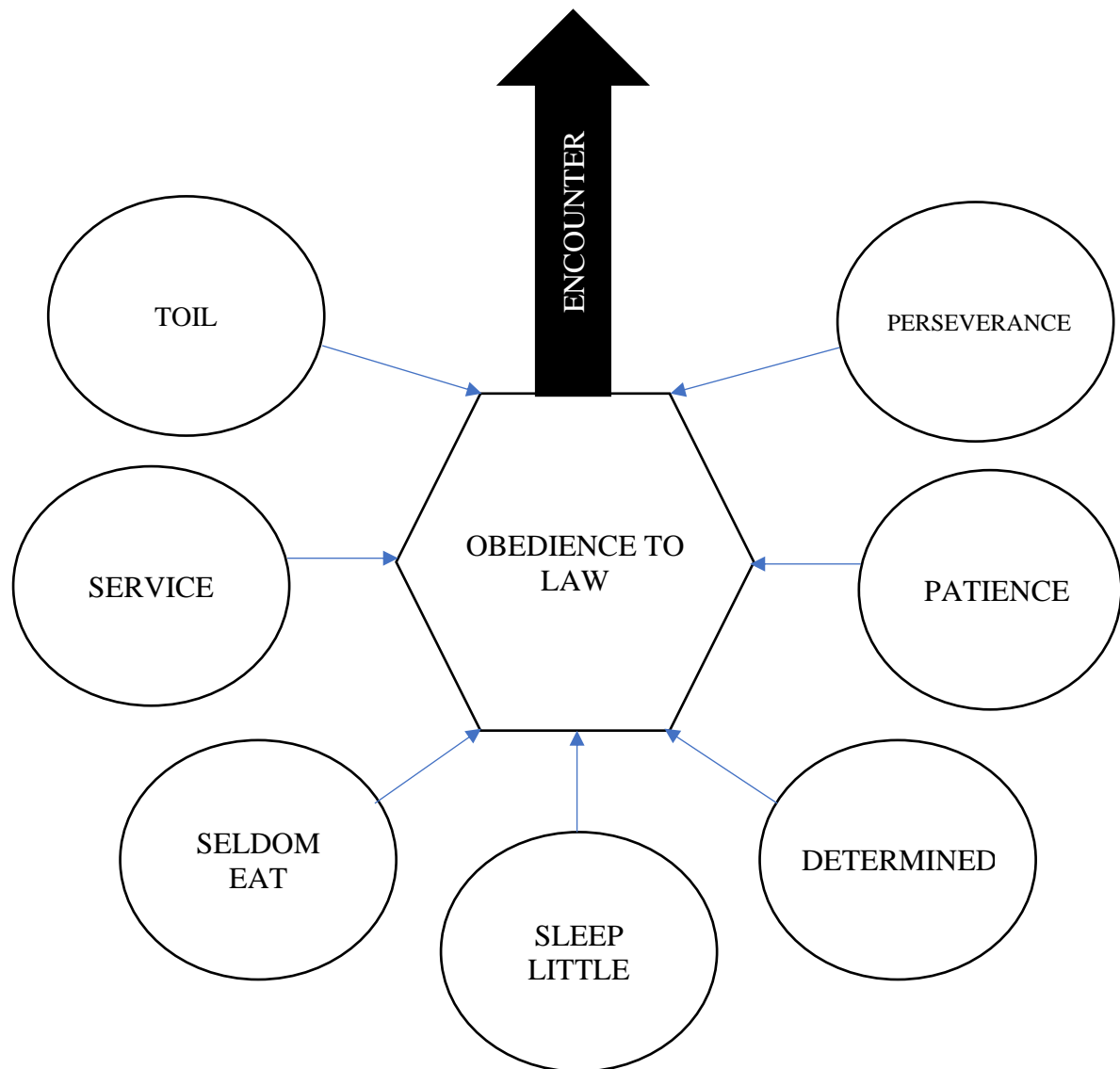
Iqbal (1920), in his ego philosophy, explained the ways in which personality is developed or unfolded by highlighting the hierarchic stages which a person has to pass through for reaching the “Ideal Level of Maturity” or becoming a “Perfect Man”. As per the analysis of the present research it is the state when an individual reaches the transpersonal level, however, only those individuals who practice Islamic principles and lead their life accordingly, could utterly attain this level and fully develop their personality. The self in his journey towards uniqueness has to pass through three stages that are conceptualized by Allama Iqbal in his theory of personality development in the poem “Secrets of the Self.”

To explain the first stage- Obedience to Law, Iqbal has compared the self with the dutiful and resilient camel in that it cannot be left unbridled rather, the ego must cultivate the habit of obedience as a camel who toils and carries the burden of duty patiently. It is a shrewd illustration in Iqbal’s poetic anthology because the camel along with all animalistic characteristics can be trained and also has many supreme qualities. Figure 2 is the visual representation of the qualities mentioned by Iqbal in this stage.

SERVICE and toil are traits of the camel,
 Patience and perseverance are ways of the camel.
 Noiselessly he steps along the sandy track,
 He is -the ship of those who voyage in the desert.

Every thicket knows the print of his foot:
He eats seldom, sleeps little, and is inured to toil.
He carries rider, baggage, and litter:
He trots on and on to the journey's end,
Rejoicing in his speed,
More patient in travel than his rider, -
Thou, too, do not refuse the burden of Duty:
So wilt thou enjoy the best dwelling place, which is with God. (Iqbal, 1915/1920)

Figure 2
Obedience to Law



The self that is well educated and well aware of his surroundings has the ability to work hard, and serve others with patience and perseverance which are necessary qualities to begin this movement. It cultivates and holds out the desire to eat little, sleep little and enjoys hard work without any complaints and noise because this all is taking him towards his Ultimate Destiny.

Drops of water become a sea by the law of union,
And grains of sand became a Sahara. (Iqbal 1915/1920, 841 – 842)

Iqbal expounds by illustrating the drops of water and grains of sand that by following the law of unity they become the Sea and Sahara, which are the supreme states of their existence. Basically, Iqbal has shed light on the importance of fulfilling obligations that God has elucidated for humans.

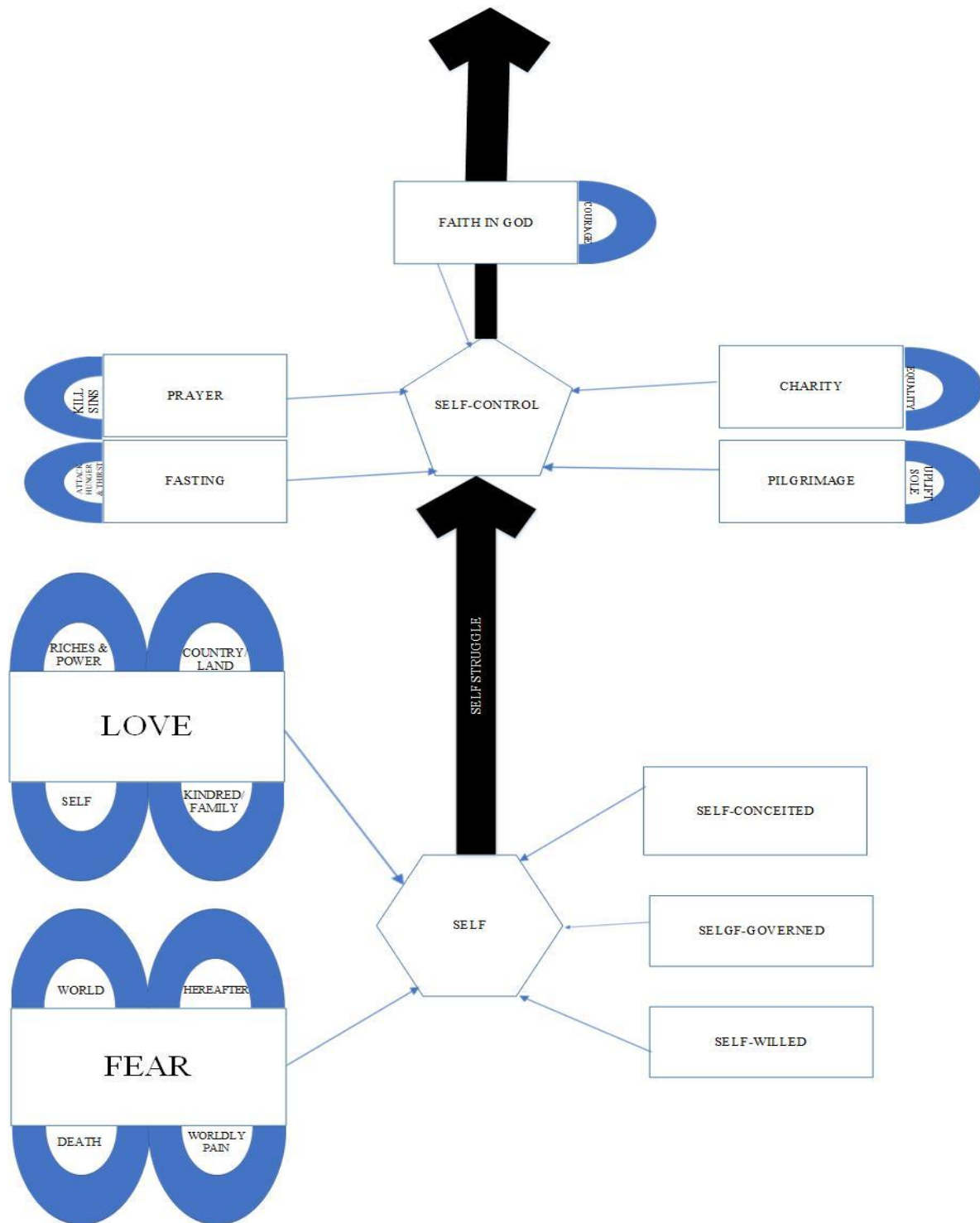
The second stage for self to become disciplined is *Self-Control* which is the higher level of consciousness. Here, Iqbal emphasized that: “He that does not command himself / Becomes a receiver of commands from others.” (Iqbal, 1915/1920)

He mentioned that self-control is cultivated by believing in God and His commandments. Basically, Iqbal has attempted to emphasize the role and significance of the five pillars of Islam (belief in the oneness of God, prayer, fasting, charity and pilgrimage). The belief that there is only one supreme power which is God, safeguards a person from submitting his will to other celestial bodies, prayer is the direct connection of a person with God who is like a shell and prayer is like a pearl inside it, fasting restricts a person from animalistic desires, charity eliminates the love for wealth and pilgrimage requires a person to leave everything behind; his family land and wealth and brings him closer to his goal (Iqbal, 1920).

According to Iqbal when a man attempts to control his self, he has to come up against his lower self which is animalistic in nature. In “Secrets of the Self” Iqbal is of the view that self is the combination of love and fear and has three characteristics which are self-conceited, self-governed and self-willed (stubborn and disobeying/rebellious) illustrated in figure 3.

Thy soul cares only for itself, like the camel:
It is self-conceited, self-governed, and self-willed. (Iqbal 1915/1920)
When they moulded thee of clay,
Love and fear were mingled in thy making:
Fear of this world and of the world to come, fear of death,
Fear of all the pains of earth and heaven;
Love of riches and power, love of country,
Love of self and kindred and wife. (Iqbal, 1915/1920)

Figure 3
Self Control



Self has the ability to grow but if it is not controlled it can become disobeying whereas, if it is controlled it can lead a person towards his ultimate destiny.

God's vicegerent is as the soul of the universe,
His being is the shadow of the Greatest Name.

He knows the mysteries of part and whole,
 He executes the command of Allah in the world. (Iqbal, 1915/1920)

Thirdly, the last and final stage of personality development is *Divine Vicegerency* which is achieved when an individual accomplishes a free personality, not by freeing himself from the obligation of laws, but rather by knowing the ultimate source of authority and commandment in the depth of his consciousness.

He wakes and sleeps for God alone.
 He teaches age the melody of youth
 To the human race he brings both a glad message and a warning,
 He comes both as a soldier and as a marshal and prince. (Iqbal, 1915/1920)

Here, Iqbal again illustrated with his camel analogy that if an individual tames his camel which is Ego/Self/*Khudi*, he becomes the one with strong intra/interpersonal qualities who could rule the hidden and visible as the representative and the deputy of God.

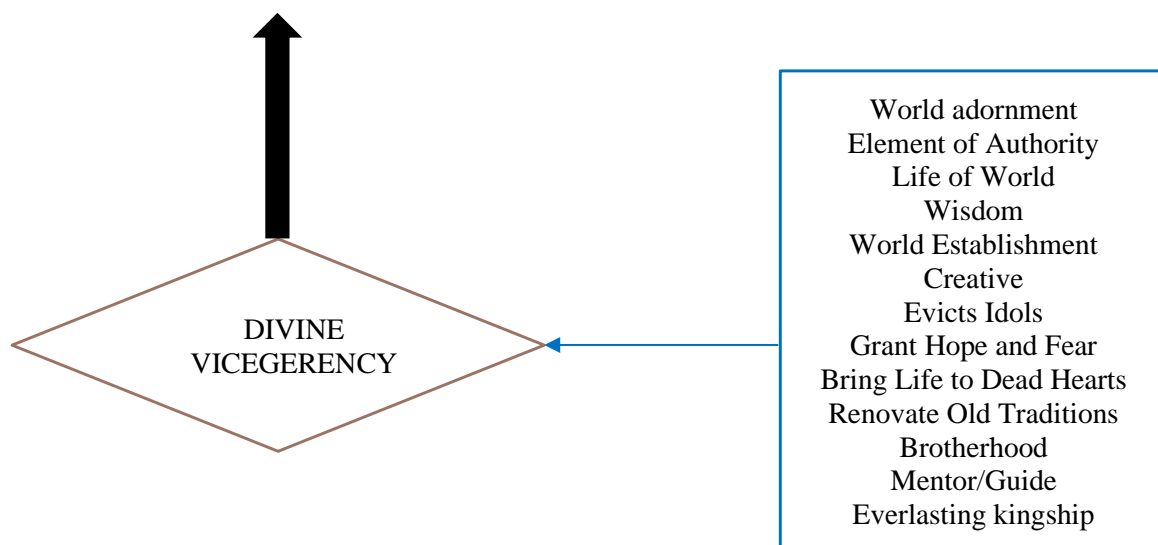
If thou canst rule thy camel, thou wilt rule the world.
 And wear on thine head the crown of Solomon.
 Thou wilt be the glory of the world whilst the world lasts,
 And thou wilt reign in the kingdom incorruptible. (Iqbal, 1915/1920)

This final stage is the highest of all the other stages and comes up with advantages that one can't even imagine. In Figure 4, the characteristics of this stage are highlighted.

Arise and tune the harp of brotherhood,
 Give us back the cup of the wine of love!
 Bring once more days of peace to the world,
 Give a message of peace to them that seek battle! (Iqbal, 1915/1920)

Figure 4

Divine Vicegerency



Additional findings:

The research yielded interesting findings when analyzed under the lens of the University student population. Here, special mention must be made in the literature for those migrating in the path of Allah, here identified as the University students who come in to seek higher education from far-flung areas. It is for them that the first level in both Maslow's hierarchy and Iqbal's ideology regarding the dutiful camel/self becomes paramount.

According to Maslow (1954), basic needs must be fulfilled in order to step up to the higher level of the pyramid which in terms of Iqbal, an individual is only concerned about himself, at this very first level. Khan et al. (2020), highlighted that students migrated from one area to another for enrolling in universities, they face a lot of problems including accommodation; students have to stay at their relative's place, rental houses or in private hostels and the rents are too high or located in distant places from University. 64% of their sample size of migrated students are dependent on rental houses for accommodation purposes and 48% claimed that house rents are too high compared to the facilities (Khan. S., 2020). One of the lessons to take away from this analysis is to launch a policy for all recognized universities to allocate land for establishment of university-affiliated hostels in nearby areas to offer accommodation and other basic facilities (food, water, sanitation, safety and security etc) to migrated students or students living in distant domestic areas in a cost-effective way.

The pilgrimage enlightens the soul of the Faithful:

It teaches separation from one's home and destroys attachment to one's native land;

It is an act of devotion in which all feel themselves to be one,

It binds together the leaves of the book of religion (Iqbal, 1915/1920)

It is the need of every human being to be accepted and loved by others in terms of Maslow (1954), and fulfilment of these needs takes place through their membership with groups of friends and families, as Iqbal stated that a self cannot grow in vacuum (Zeb & Qasim, 2015). To help university students reach their full potential educational system needs to be more practical; which requires the active participation of every student, introducing a cooperative learning method which Petty & Jones (1997), considered a successful learning tool and it can increase engagement of low-income minority youth (Drakeford, 2012). Muttaqin (2016) concluded that cooperative learning is one of the methods of enhancing students' self-esteem.

While, according to Iqbal's model that incorporates Islamic principles and values, an individual might develop some qualities of the transpersonal level but his real "Khudi" will only emerge and awaken by practising and leading a life according to Islamic obligations that are imposed by God on all human beings. Career counselling, on-campus job fairs and selection fairs help university students to reach their full potential. Bansal (2017), concluded that recruitment fairs play a significant role in students' career life, whereas, being in a continuous state of self-actualization or in the state of keeping one's own needs aside and fulfilling others' needs ultimately helps the individual to gain peak experience. After the fulfilment of basic needs and psychological needs, it is at this stage when university students reach the level of self-actualization which Maslow (1954), stated that it is a continuous process of unfolding

one's potentialities or exploring own creativity, while Iqbal referred that this sense of creativity makes an individual co-worker of God. It is a transitioning period in an individual's life, from being a student to being a professional and becoming a mentor, guide for others, element of authority and to the highest level having the power of showing miracles (Khan & Malik, 2021).

When he pitches his tent in the wide world,

He rolls up this ancient carpet.

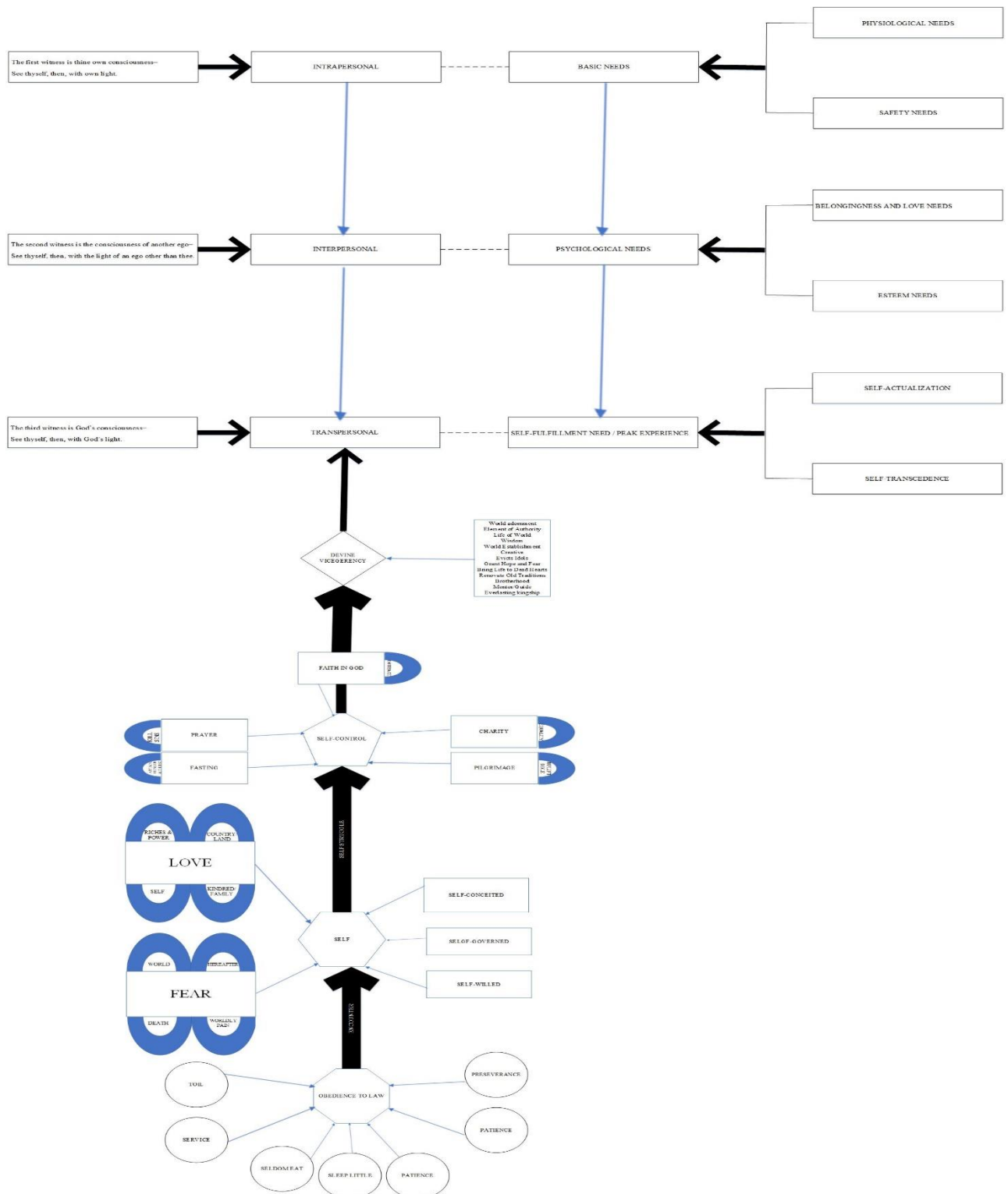
His genius abounds with life and desires to manifest itself

He will bring another world into existence.

A hundred worlds like this world of parts and wholes (Iqbal, 1915/1920)

Figure 5

Comparative Model of Personality/Self Development by Iqbal and Maslow



Conclusion

The comparative thematic analysis of the concepts of Allama Iqbal and Abraham Maslow, reveals that Iqbal's three levels of self-growth are aligned with Maslow's six levels of need hierarchy and the dynamic state of one of the highest levels of self i.e. self-realization or

self-actualization is supported by both the scholars of two different contemporary societies. It can also be deduced that at the interpersonal level (love and belongingness, esteem needs) transpersonal level (self-actualization and self-transcendence) characteristics of an individual do overlap. Therefore, University life and the psychosocial fabric of higher education play a significant role in helping students attain their full potential. Additionally, the research highlights the practices and policies which help assist migrant students and those from a lower socio-economic class in reaching their full potential or their true self, due to the scarcity of literature there isn't any study that supports the implication, further researches are required in this area of concern.

Limitations and Recommendations of the Study

The research is useful in many ways but it also has limitations. The first limitation is that the study has mainly focused on the students acquiring higher education, therefore, generalizations can't be made for the entire student population. The other limitation is that the research is the comparative analysis of the concept of the scholars belonging to different contemporary societies following different religio-cultural values, hence the generalization of their ideas on all religions and cultures cannot be made. It is recommended for future researchers to apply and compare the concepts for the student population as well as the working population to further analyze the results and perform the comparative analysis of the concepts of the theorists belonging to similar contemporary societies following the same religio-cultural values so, their results clearly indicate the generalizability for a people of a specific area. The other limitation is that the research has not clearly mentioned the application of concepts for students with special needs or with different abilities, as they require a special environment hence it is recommended that this group may be analyzed separately.

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