

Ideas on Personality: A Contrastive Analysis between Iqbal & Carl Rogers

Moeena Kausar Satti, * Dr. Muhammad Abid Ali

Bahria University, Islamabad Campus, Pakistan

and Mahrukh

Quaid- e-Azam University, Islamabad

Over the centuries, many scholars from East and West, from diverse fields of specializations and research have contributed their ideas to explore the basics of human personality and its potentials. The debate of freewill vs determinism of behavior has been ongoing. The present study specifically, qualitatively, and contrastively analyzed the theorization of Muhammad Iqbal and Carl Rogers on self and forces having pivotal role in human nature development. The commonality of the emphasis that they both laid on 'self' had instigated the researcher to compare and contrast their conceptualizations. For both, 'self' is the most important component of human personality and their whole theorization revolved around this one concept. Iqbal developed his conceptualizations through intuition and contemplative thought process, carrying the influence of Islamic principles while Roger's theory came out of his clinical experiences. Both acknowledge positive human nature and share similar views on education and freewill of human beings however, differences in their conclusions can be attributed to the fact that Iqbal was a reformer whose solutions relate to society as whole while Rogers, being a psychotherapist, focused professionally on psychotherapy and process of personality change. The contrastive analysis also pointed to the fact that both Iqbal and Rogers have theorized their ideas on personality taking into consideration their contemporary society's demands and challenging conditions

Keywords: Personality, human self, human nature, Iqbal, Carl Rogers, Khudi, Ego.

Among all the creations and organisms on earth, human is most distinguishingly present on the top of the hierarchy of organisms. Philosophers, psychologists, theologians, and intellectuals from every other field have put forward their ideation on human nature and endeavored to explore its latent aspects and potentialities. Many wonder if there could be any topic more important than human nature. Researches accumulating information about human nature and potentialities are believed to be providing a solution for the modern human being living in a dynamic world of events and ideas. These studies and ideas are sometimes in congruence to one another in unearthing the questions regarding nature and personality of human while at other times, they are also contradictory to one another (Nye, 1986). Interestingly enough, psychologist, even though in this modern era of scientific excellence, have yet to arrive at a consensus on the question of human nature and personality.

In the prevailing western schools of thought, there is non-existence of a comprehensive, all-encompassing view on human nature and personality owing to the diversity of this construct.

* Correspondence concerning this article should be addressed Dr. Muhammad Abid Ali, Bahria University, Islamabad Campus, Pakistan. Email: MuhammadAbid.buic@bahria.edu.pk

The pioneer school of thought, psychoanalysis presented by Sigmund Freud (1856-1939) showcased a more or less bleak and deterministic view of human nature. Freud's pessimistic view portrayed human beings as mainly driven through the instincts of sex and aggression (Jing-xi, 2009; Lothane, 2012). The behaviourist school then presented a neutral and scientific yet mechanistic view of human nature whose blank slate is written through learning and experience. For them, the environment is the main factor in molding a basically neutral human personality to good or bad (Razak, 2011b). Contrary to both major schools of thought, Humanistic school of thought came forward with its proposition of a good human nature. They focused more on existentialism and phenomenological approach with emphasis on conscious rather than unconscious mind, along with rejecting a mechanistic model of human nature. Thus, they presented the subjective nature of humans influencing their attitudes and behavior. Its main proponents, Carl Rogers (1902-1987) and Abraham Maslow (1908-1970), theorized that human potential can be unmasked through self-actualization (Cherry, 2019).

In spite of all the different schools of thought and sophisticated scientific realm, the question on human nature and self, and its formative process still requires a comprehensive explanation. This situation has been identified by Muslim scholars and compelled them to present the Islamic ideas on the question. Scholars like Iqbal (1877-1938), Badri (1979; 1998; 2000), and many others have extensively researched and written on the topic of human nature. Their conceptions are not in contradiction to the Western schools of thought rather they attempt to fill the lacunae present and clear the chaotic mist surrounding this subject. This study is aimed at exploring ideas exhibited to the world by two great scholars, Allama Muhammad Iqbal and Carl Rogers, from East and West respectively.

Rational and Significance of the Study

Despite the fact that Iqbal and Carl Rogers were from different fields of study and with different contemporary societies, they both have focused on Self/Ego and personality development of individuals. Their seemingly similar philosophies and thereby conclusions of solution for a fulfilled human life compelled the researcher to do an in-depth comparison of their theorizations to find out similarities and differences in their theories. This exercise will further substantiate in better understanding of human nature as a whole.

The current research of philosophical psychology aims to compare the theories and concepts on human nature and personality presented by Iqbal and Carl Rogers. The emphasis that they both lay on a positive basic human nature with the presence of immense potentialities of human, and the importance they give to the concept of self or “*Khudi*” has compelled the researcher to draw the assumption that similarities may be existing between the conceptions of the two scholars.

Method

The present study is in the field of philosophical psychology that is qualitative and exploratory in nature. The techniques utilized for attaining research objectives are content and historical document analysis. The ideas of two scholars from East and West on human nature and self were studied and contrasted. According to Ward (2012), content analysis methods employed

by researchers show that they are more concerned about the content rather than the content itself. This article was shared with a distinguished scholar on Iqbal's philosophy for guidance and credibility of the research analysis. The study was also corroborated through the work of other researchers' on the two scholars' theories and philosophies.

For the **subject** research purpose, translation of Iqbal's Persian poetic anthology *Asrar-i-Khudi* by Reynold A. Nicholson was thematically analyzed. This analysis was corroborated with English lectures and some Urdu poems of Iqbal along with the studies conducted on his philosophy of ego/self. The concept of self by Carl Rogers was abstracted and analyzed through in-depth study of research articles written by himself and others. Both historical and contemporary literature review of self-psychology researches was done to further substantiate the study.

Results and Discussions

Introduction to Iqbal and Carl Rogers

The current study aimed to contrast the theorization on human self and personality by two renowned scholars from East and West. The first being an Indian subcontinent Muslim scholar, Dr. Muhammad Iqbal (1879-1938) with the titles "*Allama*" (the Learned), "*Hakeem-ul-Ummah*" (Physician of the Muslim nation) and "*Shair-e- Mashriq*" (Poet of the East). He enjoys a commendable status as a poet and a religio-philosophical reformer for his insightful command on philosophy, religion, civilization, and history. Iqbal has expressed his philosophy mainly through his poetry along with some of his philosophical prose writings. Among his contributions, the most notable is his endeavor of reconstructing the Muslims' religious thought in the context of the neoteric developments ongoing in every field of the modern world (Dallh, 2008; Mir & Salierno, 2006). He had also appreciably employed psychological instruments to explain and understand the religious phenomenon. The second scholar to be explored in this study is Carl Ransom Rogers (1902-1987). He was an American psychologist and known for his pioneering foundational works in Humanistic school of thought and psychotherapy research. He developed his unique person centered approach which has been found valuable in numerous domains as in counseling (person-centered therapy), organizations, education (student-centered learning), and in group settings. In a research done by Steven J. Haggblom and colleagues who used six criteria including citations and recognition, Rogers came out to be the sixth most distinguished psychologist of the 20th century and among the clinicians, he was found to be second only to Sigmund Freud (Haggblom et al., 2002). During the times when Freud's psychoanalysis was showing the sick face of human on one side while mechanistic view of humans was being portrayed by behaviorists on the other side, Rogers rightly advocated the humanistic and more optimistic face of humans.

Conception of Iqbal on Human Personality

Iqbal was living at the time when extensive portion of Muslim population came under British empire. By 1920s, more than half of the Muslim world population came under British rule alone (Louis, Low & Marshall, 2001; Robinson, 1999). In addition, a section of mysticism, based on Plato's philosophy, preaching life denying philosophy was seen as a serious misconception and threat to humanity especially Muslims by Iqbal. For Iqbal (2010b), the colonization and pseudo-mysticism teaching defeatism, had led Muslims to lose their self-esteem and integrity. For him,

pseudo-mysticism was a self-defeating and life denying philosophy which was accepted by a section of Muslims as a consequence of their feelings of defeatism. As a reaction to these conditions, Iqbal came up with his own dynamic philosophy for a creative, active, and purposeful life in the hope to instigate Muslims to prepare themselves to face the modern world challenges with a strong Islamic spirit. The European colonization had led Iqbal to reconstruct Islamic thought as a self-conscious postcolonial faith (Majeed, 2013).

Iqbal's ideas on human nature and ego conspicuously appear throughout his work of poetry, prose and lectures, and on its foundation he built up his philosophy (Razak, 2013). They were first coherently presented in his Persian poems "*Asrar-e- 'Khudi'*" (The Secrets of the Self) that were further elaborated in his next collection of Persian poems named "*Rumuz-i-Be 'Khudi'*" (Mysteries of Selflessness; Ali, 2011; Ali & Hussien, 2017). His Persian books received considerable criticism from both East and West, especially on the account of the forceful way they were presented. He was panned for his criticism on section of mystics stressing upon life denying philosophy (Razak, 2013).

Contrary to his Eastern contemporaries, Iqbal laid stress on personality and its maintenance (Iqbal, 2010b). To him, the West has edge on East on the grounds that former identifies personality and individuality as dominating aspect of human nature (Azzam, Rofi'Usman, & Haryono, 1985). According to some of the Eastern mystics, personality especially the notion of 'I' is a mere illusion. They criticized Iqbal for his overemphasis on the aspects of self and personality. For Iqbal, existence of the self is a reality and this is the most conspicuous idea of his theory (Iqbal, 2010b).

Iqbal generated his ideology from Qur'an and Sunnah of Holy Prophet Hazrat Muhammad (P.B.U.H; Nadwi, 1973) and from some eastern (for instance, Rumi) and western (for instance, Goethe) philosophers (Razak, 2013). The core principles on which Iqbal built his whole theorization about human nature and philosophy are as under.

1. Human being is the best and chosen one among all the God's creation.
2. The human has been created to become vicegerent of God in this world.
3. The human has been given a free personality i.e. human self has got freedom of will (Iqbal, 1996; Razak, 2013).

In contrast to pantheistic doctrines, he insists that for human, maintenance of personality is most important (Iqbal, 2010b). Their personality carries a distinct mark of their individuality such that no other can be like them in their character and behavior. Personality is in an ever dynamic state of tension that needs to be maintained, if not, a state of relaxation takes over. The state of tension is what should be most aspired for, this is the way through which human achieves immortality. The conception of personality provides human being with the standard of value, resolving the problem of the concepts of virtue and evil. In essence, those factors which weaken the personality are evil while those strengthening it are good. To further clarify the concept, putting forward his own example, Iqbal (1996) stated that his own personality is nothing but his actions, and his reality cannot be perceived only as a series of experience in temporal states but only taking into account his directive attitude. A person can be understood and appreciated by considering their judgements, directive purpose and attitude.

Throughout his works, Iqbal laid great importance to the concept of self and personality (Dallh, 2008; Mir & Salierno, 2006; Razak, 2013). Iqbal coined the term of "*Khudi'*" or ego in his

philosophy to explain his concept of selfhood. Both these terms have a strong transgressive charge with a connotation of being selfish and egotistic (Schimmel, 1963). ‘*Khudi*’ is a Persian term that Iqbal used throughout his Urdu and Persian poetry to refer to his conceptions of self while in his English writings (Iqbal, 1996), he used the term ‘ego’ and sometimes ‘self’ to refer to the Persian word. Dr. Nicholson used the word ‘self’ for the Persian word in his translation of “*Asrar-e-Khudi*” (The Secrets of the Self) done in Iqbal’s lifetime (Iqbal, 1920). For Iqbal these terms refer to the innermost being of a person. For Iqbal, ‘*Khudi*’ is the inexpressible feeling of ‘*I*’ that is the basic of a person’s individuality. His usage of the term ‘*Khudi*’ refers to self-reliance, self-respect, self-confidence, self-preservation, even self-assertion when such a thing is necessary in the securities of life and for the cause of higher moral values, even when faced with death (Khan, 1977). He believed that the desire to self-manifest and self-develop is existent in every creation of this universe, from a simple unicellular organism to a highly complex human being, with a presence of gradually rising urge of ego-hood that yields its perfection in human beings (Iqbal, 1996).

According to Iqbal (2013), ‘*Khudi*’ or self is the energy providing force to a human’s life and personality. It is central to their personality and the center of all their activities. It dictates their likes and dislikes; the process of judgement and resolution is performed by it as well. It plays a pivotal role in the development of their mental attitude. The activity of ego is very much dependent upon desire and action (Iqbal, 2013). Following verses from one of his Persian poems formulates this idea.

*“Everything is looking for self-expression;
Every atom is dying for greatness”* (Khan, 1977, p. 9).

He further says,

*“By the force of individuality, the mustard is turned into mountain;
When weakened it reduces the mountain into a mustard seed.
Thou (the ego) alone art real in this universe;
All else is a mirage”* (Khan, 1977, p. 9).

As per Razak (2013) and Vahid (1960), Iqbal proposed six elements that enhance and aid in development and maturity of self and termed them as ego sustaining deeds. Fostering of these elements would lead to a dynamic personality while making the ego immortal. These deeds lead ego to become immortal. The actions are namely Love, *Faqr*, which is the supreme indifference to the rewards of the world, Courage, Tolerance, *Kasb-i-Halal*, that is living on lawful earnings and participating in original and creative activities.

Iqbal (1996) also highlighted certain elements that leads to disintegration and hampering the growth of ‘*Khudi*’ and self. These elements, termed as ego dissolving acts, are Fear, Dependency (*Su’āl*), Slavery and Pride of Ancestry (Iqbal, 1996; Razak, 2013).

Iqbal outlined two aspects of self. The first one being the efficient self, dealing with the worldly demands and the second being the affective or appreciative self, deeper self that deals with inner center of experience (Iqbal, 1996).

Iqbal holds the notion of freewill and intellect of humankind. Humans have freedom of choice enabling them to choose between good and evil. This implies that each human being has been enabled with a fully developed intellect that can differentiate right from wrong hence, can take entire responsibility for their actions and choices. Thus, Iqbal states, after their death the human will finally appear before God and questioned for their choices and will face a new dimension of life endorsed with pleasure or pain based on their earthly choices (Bilgrami, 1966).

Human's relationship with God is an inseparable aspect of Iqbal's conception of personality. He has discussed God as an Ultimate or Infinite Ego. All finite Egos have independent existence, yet they proceed from an Infinite Ego. He was opposed to the Pantheistic theorization of dissolution of all finite egos and isolation of the Infinite Ego. Iqbal opines that Infinite Ego engulfs finite egos in His Own Self while keeping their independent existence and selfhood intact (Majeed, 1993).

Iqbal (1996) emphasises that self becomes stronger with its close relationship with God. This relationship becomes stronger when the human obeys the dos and don'ts of the teachings of Qur'an and Islam. When the person ceases to obey the will of God and does not work to become His vicegerent in this world, it weakens their personality and the development of their self.

Closely linked to the same concept, Iqbal stated that human acting as the vicegerent of God, has been instilled with His attributes. By doing the acts of righteousness, human becomes closer to God and attains actualization through these divine attributes. This self-actualization leads to a higher level of self-consciousness (Razak, 2011a).

The Ideal Society for Personality Development

In addition to paying emphasis on maintenance of individuality and personality, Iqbal (1953) also gave much importance to the role of society in the development of an individual's personality and of their self or '*Khudi*'. Interaction of an individual's '*Khudi*' with the rest in their society's is important because an individual's '*Khudi*' or ego cannot develop in isolation from the society. It has got a profound effect on its development and growth as it is the provider of spiritual strength and maturity to the individual egos. Therefore, the individual needs to interact actively with the society. It endows their self with a sense of identity and belongingness with a purpose to strive for higher standards, thus enriching it. Though society provides hindrance to its development by posing obstacle in its waybut overcoming of these obstacles is the actual source of "*Khudi*'s" or self's enrichment and hence, human's real potential is unfolded. Isolation from the society can lead to aimlessness and weakening of their self or '*Khudi*'. In one of his poems (Iqbal, 2010a, p. 210), reflected his ideas on society's importance in the following words,

*“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 (1953) also proffered the nature of a society required for healthy development of an individual self. The society needs to be conducive for the development of 'Khudi', owing to its great role in it. A religious and moral society based on the principles of obedience to God is ideal for the development of ego or self. Following is the list of 8 principles, according to Iqbal (Vahid, 1960), on which a society ideal for an individual's 'Khudi' or self-growth needs to be built.

1. *"It must be based on spiritual considerations like monotheism.*
2. *It must evolve around inspired leadership or prophet hood.*
3. *It must possess a code for its guidance.*
4. *It needs a center.*
5. *It must have a clear goal towards which the whole society should strive.*
6. *It must gain supremacy over the forces of nature.*
7. *The communal or collective Ego must be developed in the same way as the individual Ego is developed.*
8. *It must safeguard maternity" (p. 34).*

Stages of Personality Development

In his personality theory, Iqbal (1975; 1990; 1996; 2010) described personality, role of 'Khudi' in personality development and identified the factors leading to strengthen or weaken 'Khudi' and hence, personality of an individual. He also highlighted the importance of social environment ideal for the development of personality and self or 'Khudi'. In addition to these, he also put forward his theorization of the stages of personality development through which an individual self or 'Khudi' reaches to its highest level. There are three stages, according to Iqbal, to reach maximum potential for which the human being has been created. The stages (Iqbal, 2010b) are

- a. Obedience to the Law.
- b. Self-control, which is the highest form of self-consciousness or Ego-hood.
- c. Divine vicegerency.

"Mard-e-Momin"

Iqbal coined the term 'Mard-e-Momin' for his ideal personality having fully developed self-actualization, 'Khudi' or self, with an active and dynamic personality (Dar, 2013). Other alternate terms such as "Mard-i-Haq", "Faqir", "Qalandar", have also been used alternately by Iqbal throughout his poetry. He used the metaphor of "Shaheen" for the same. The embodiment of his ideal personality was the Prophet of Islam, Hazrat Muhammad (P.B.U.H. ; Saiyidain, 1936). According to Dar (2013), unlike his predecessors' theorization of ideal personality, Iqbal's *Mard-e-Momin* is active and dynamic. Iqbal strongly opposed the concept of self-annihilation and isolation from the world presented by some mystics who would teach for dissolution of individuality. He urges human beings to return to world with their full force and work for its moral, social, and intellectual uplift. Therefore, his ideal person is the embodiment of characteristics needed to solve the problems of human misery. His *Mard-e-Momin* is not just a glorified idea with no practical example, however, he presented Prophet Muhammad (P.B.U.H) as its perfect model while taking some others as well from history as the example, such as Prophet's companions.

Iqbal's ideal person is unique from others by the virtue of strong faith. They do not treat religion as a dogma rather practice it genuinely in every aspect of their lives. He presented the teachings of Qur'an and Islam as the guideway to attainment of his self-actualized model. The undying power of faith on oneness of God, pure monotheism, is depicted from every act of this perfect person and this is the core base from which all their other qualities emerge. Their outlook on humanity surpasses all racial and geographical barriers, their humanitarianism is universal. They are dynamic and focus on action rather than abstract beliefs and passive living, they actively carve their own destiny. In *Bal-i-Jibril*, Iqbal states that they overcome all their difficulties smartly; being the harvest of the universal love and activities, they are the real goal of the creation (Iqbal, 1975). In another place in his poetry, he distinguishes an infidel from "*Momin*" by asserting that infidel gets absorbed in the universe while a *Momin*, by their distinguished qualities, get the universe absorbed in themselves (Iqbal, 1990). They possess a free personality, creativity and initiative thus enabling them to change and mold what is in their internal and external world (Iqbal, 2013). Thereby, Iqbal opposes determinism.

Through the presentation of his ideal man, Iqbal present to the world his conceptions of the fully developed self ('*Khudi*'). The human self is so strong that it is not annihilated or dissolved even when facing God directly (Iqbal, 2013). Iqbal's *Mard-e-Momin* is immortal, timeless, and not bounded by the chains of geographical boundaries, race or politics thus displaying universal humanitarianism. As their existence is a world-reality, they are fully involved in the world affairs performing their purpose of being vicegerent of God and establishing His rule in His world. With the qualities of faith and dynamism, they are independent to any sort of slavery and carve their destiny themselves as they want it to be. Thus, Iqbal presented his ideal man in the following forceful manner,

"Who can imagine the strength of his arm?

Destines are changed at the mere glance of a Perfect Man" (Iqbal, 1975, p. 281)

Basic Propositions of Rogers Theory

Rogers developed his theory out of his clinical experience and from his person centered therapy which was formerly called client centered therapy. He was the principal therapist to respect the dignity of human and to treat his patients as subjects rather than objects. His phenomenological therapeutic approach is idiographic. His conception is that human being is exquisitely rational, positive (Rogers, 1961), and a trustworthy organism (Rogers, 1977). Key concepts in Rogerian theory are self and freewill, he explained and henceforth applied in his clinical practice. His person centered paradigm, his distinctive approach to psychotherapy to appreciate human personality and relationships, found immense appreciation and application in the field of clinical psychology.

Rogers (1951; 1959; 1961; 1977) presented his theory in the context of the traditional psychoanalytic paradigm that emphasized on unconscious mind and role of instincts in determining human personality and behavior. In those times, behaviourism was also at its peak that treated human as a complex machine, and environment was the key determinant in writing on this blank slate with learning and experiences. Hence, both paradigms undermined the importance of conscious experience and human self in their propositions. It was believed that human nature is essentially destructive, inclined towards evil and thus this untamed organism must be disciplined and corrected and even punished to make them avoid following the way ascribed by their innate

IDEAS ON PERSONALITY

nature (Zeig, 2015). Rogers never claimed to have put forward some newfangled ideas yet his systematic and experiential research-based support for his theorization led to a change in the traditional psychotherapy and counseling methods. It revolutionized the role of therapist, which was originally conceived as an adept to solve or lead to solve the problems of a preconceived passive client (Kirschenbaum, 1979).

Rogers put forward his theory's initial formulations in 1947 where he presented his concepts of self and role of perception in human nature. He explained his theory extensively in his 16 books and much more journal articles. Rogers (1951) proposed 19 points as a base of his theoretical formulations.

1. Living beings' dwell in a world, occupying a central position, where recurring transformations are taking place in terms of experiences (phenomenal field).
2. The reaction of an individual to this phenomenal field depends entirely on their experience and perception. This phenomenal, now perceptual field is reality for the individual.
3. Individuals respond in a unionized oneness to this perceptible phenomenal field.
4. A piece of this total perceptible domain (perceptual field) gets modified and demarcated as the self.
5. The consequence of exchanges with the environment and especially of evaluational exchange is the formation of self, structurally. An orderly, fluid yet harmonious and consistent conceptual recurring of perception of characteristics is made along with the worth of the ideas pertaining to Me and I.
6. Individuals have the inherent inclination to uphold, actualize, and improve their experiences.
7. Best way of understanding behaviour of the organism is to understand them from their internal frame of reference.
8. Individual makes a goal-aimed effort to satiate the needs in the domain, as they once experienced.
9. Emotion is followed and aided by goal aimed behavior. It is pertinent to the maintenance and uplifting of the organism as perceived by them.
10. The individuals' abstract values are related to the experiences and self-structure. Some of them are experienced directly by the individual and at other times, some values are extracted from others. However, they are perceived in a cracked manner as if they were experienced by them firsthand.
11. As life passes, the individual encounters several experiences some of which are perceived and retained because they have some relation to the self-structure whereas some other are disregarded because they are perceived to bear no meaning to the self-structure. And yet there are some which are distorted in a manner that they become compatible with the self-structure.
12. Most of the ways that individual adopts are in coincident with the self-concept.
13. At times, behaviour is dictated by experiences that are natural and needs that are not symbolized. These particular behaviours are not aligned with the concept of self-structure of the being, and they are not accepted by the organism.
14. The individual undergoes psychological adjustment when the self-concept is likely to be incorporated by sensory and visceral experiences, and that too, in a persistent relation with the self-concept.

15. The individual faces psychological failure to cope when they refuse important sensory and visceral experiences to be validated. As a result, the symbolization never occurs in the gestalt of self-structure. This results in basic potential baseline psychological tension.
16. Experiences that deviate from the concept of self-structure are perceived by the individual as threat and danger. The more these perceived threats exist, the more rigidity in the self-structure would be observed, maintaining itself.
17. In some circumstances when the individual is affirmative that no threat to the self-structure is lurking, they are inclined to examine the experiences that were previously inconsistent with the idea of self and at times, even willing to incorporate those experiences in their self-concept.
18. The individual when accepts and perceives an amalgamated and coherent system along with their entire sensory and visceral experiences, they receive and respond positively to others, understanding them as separate beings.
19. As the individual perceives and accepts into their self-structure more of their organic experiences, they find that they are replacing their present value system—based extensively on introjections which have been distortedly symbolized.

Development of the personality

Rogers proposed principles instead of distinct stages for the development of personality. In his theorization, the self develops from undifferentiated to fully differentiated self-concept in a progressive fashion.

According to Ismail and Tekke (2015), self is the concept rigorously propagated by Rogers. It is humanistic term to define who an individual actually is as a person. Self-concept is what one perceives of oneself as an individual. It is the organized consistent conceptual gestalt comprising of insights of one's own sense of self and one's relationship to others and to several facets of life, including the values attached with these perceptions. This appears as a gestalt that is accessible to conscious yet not certainly in consciousness. In addition, at a given instance, it is a distinct gestalt, that is dynamic and ever-changing still, at any given moment it is a specific entity (Rogers, 1959). It can be broadly defined as the person's ability to act in order to actualize themselves, leading to their individuality and a set of experiences, correspondingly, are identified and represented in conscious awareness as self-experiences. The entirety of these conscious representations develops the person's self-concept. It is affected and formulated in the light of experiences and the way in which those experiences are perceived. It is also affected by one's childhood experiences and regard of others. Rogers believed it to be formulated during childhood when the child interact with their parents and environment. At this point, conditionality and un-conditionality of positive regard gains the primary importance. Unconditional positive regard leads to positive outcomes such that it helps the person to attain their full potential. Conditional positive regard, on the other hand, hampers the growth by compelling the person to consider themselves notable only when they fulfill the conditions of worth asserted to them by their environment (Rogers, 1959). These conditions lead to development of one's self-worth. It may range from high to low. High self-worth is characterized by confidence, challenge seeking, positivity about oneself and acceptance of failure, on the other hand, low self-worth is characterized by avoidance to challenges, unacceptance of failure and pain, and defensiveness (McLeod, 2008).

Rogers opines that healthy individuals are characterized by their ability to integrate experiences with their self-structure (Cervone & Pervin, 2015). Incongruence between the self and experiences leads to neurotic trends, hence the individual does not fit organismic experience, and therefore, might be denying some of their experiences. Distinguishing various aspects of self, Rogers used the terms real-self and ideal-self. Real-self includes one's perceptions about oneself. It also encompasses the self-image. It directly affects person's feelings, thoughts, and actions. According to Rogers, the real-self springs from the actualizing tendency while following the organismic valuing. Real self is owned by all of us and is associated to inner personality, that might be imperfect yet feels most real (Grice, 2007). On the other hand, Ideal self reflects one's dynamic motivations and goals, i.e. one's striving. As one's environment is divergent from the actualizing tendency, one is compelled to live up to the *conditions of worth* provided by one's relationship with others thus experiencing conditional positive regard leading to conditional positive self-regard, henceforth, the ideal self emerges (Boeree, 2006). This aspect assimilates the values from others, comprising of all that one think one ought to be and perceptions of what one thinks others want them to be. In simplified terms, the ideal self is the person one wants to be while the real self reflects what one actually is. Consistency is required between the two selves in order to experience congruence leading to greater sense of self-worth and productivity. Although a little inconsistency is acceptable rather desired, greater discrepancies lead to incongruence leading to maladjustment (McLeod, 2008).

Rogers propagated about a positive basic human nature, arguing that the wisdom of organism is trustworthy. He reprehended the education system that runs with the basic assumption that human beings are untrustworthy, so they need to be disciplined and tamed to avoid them follow their very basic nature. Rogers advocated the freewill of human beings stating that they have freedom of choice, and they are fully responsible for the happenings to them without the attribution of those to outside factors (McCrae, 2005; Singer & Kagan, 1984). Human beings, when provided with a nurturing climate, feel free to choose any direction for their lives but they choose the one that is positive and constructive so much so as to realize their full innate potential. They move towards self-understanding and self-direction.

According to Rogers, human has an intrinsic tendency to actualize themselves, that is to utilize and develop their capabilities to maintain and heighten their self to make it autonomous (Rogers, 1959). He maintains that this constructive tendency is directional in nature and occurs in all living beings. This tendency can rightly be suppressed though cannot be completely destructed till the organism is alive (Rogers, 1977). This motive concept in Rogerian theory comprehends all motivations, tension and need reduction, creativity and pleasure seeking tendencies (Rogers, 1959). It is a holistic tendency rather than being fragmented into aspects of self. In words of Maddi (1996), the genetic blueprint manifests itself through this biological pressure of self-actualization.

Ideal environment for personality development

Rogers (1957), being a clinical psychologist, proposed recommendations for a therapeutic environment for positive personality development to occur. He chalked out following conditions that need to be present for over a substantial period of time for the development of positive personality and change to occur.

1. There should be psychological contact between two individuals.

2. One of them, termed by Roger as client, has been experiencing incongruence, anxiety etc.
3. The second, termed as therapist, is with congruent personality.
4. The therapist provides unconditional positive regard to the client.
5. The therapist's communication to the client, comprising of their empathetic understanding and unconditional positive regard, is achieved to minimal degree (Rogers, 1957).

For a growth promoting environment, Rogers (1959) stressed on the importance of empathy. He elaborated empathy as experiencing the perceptual world of the other person and being sensitive to their feelings around their experiences without being judgmental. It involves being sensitive to what they are scarcely aware, however, without uncovering their feelings that they are totally unaware of, to keep them from being threatened by the experience. He declared the empathy as being the healing agent. Rogers proposes that in such a nurturing psychological environment, wherein the individual is permitted to 'be'; whether they are a client, professional, employee or someone in group therapy, they move towards self-understanding and self-direction.

Fully functioning personality

According to Carl Rogers the good life is when an individual is in the process of continuous improvement under the realm of their potentials. Rogers' (1961) concept of fully functioning individual is described in the form of listed points in his writings.

1. *Welcoming experience*: They are always welcoming to open new vistas of learning experiences, instead of being defensive they are ready to dwell into it. This is contrary to defensive people who unconsciously resist any undesirable or newer change in their surroundings to enter their conscious side of personality.
2. *Living in the present*: They are always considerate of the present ongoing situation rather than fearing or worrying about past or future. This thing is eventually responsible for their satisfaction, happiness, tolerance, adaptiveness, and flexibility. In other words, it is to open an individual's spirit to what is going on now and discover in that present process whatever structure it appears to have. This attitude invests deep rooted people respect and admiration for themselves together with opening their paths to success.
3. *Ability to trust*: they are the individuals who trust their own judgement and intuition. This thing will cause them to stand firm on one decision and make pathways rather than dandling into confusion hence never reaching at a point.
4. *Sense of freedom and responsibility*: They believe and practically demonstrate personal and other freedom. They take the responsibility for themselves and work according to the norms of freedom and responsibility balancing both in a reasonable way.
5. *Being creative*: They are creative in a sense that they identify their skills, work on them, and adjust according to the situation, however, they are also in continuous strive to improve it.

6. *Reliable and constructive*: They are the one whose outlook throws vibes of reliability and genuineness and is also an embodiment of these attributes while dealing with others. Their positive stance towards life makes them desirable to be approached and work with.
7. *A meaningful Life*: They are always in the process of determining and finding the meaning of their life. They have a balanced approach where they are taking their work and relaxation hand in hand. They maintain relationships with people, be it of any sort, they fulfill their part in it. They believe in the joy and grief, ups and down, rise and fall, love and heartbreak as the part of life designed to develop certain characteristics that will facilitate them to do a greater good for themselves and their community.

For Rogers, this person is the ultimate goal of psychotherapy yet, his fully functioning person is a person-in-process i.e. continually changing which means that they can adapt to new situations along with the continuous process of self-actualization (Zeig, 2015).

Comparative analysis between Iqbal and Carl Rogers

Both Iqbal and Rogers formulated their theorizations while considering the demands and challenges of their contemporary societies. They rejected entirely the behavioural and mechanistic account of man, in addition to the deterministic Freudian view of personality. Their conceptualizations are impregnated with concepts of individualism and existentialism of human nature. They both hold the notion of independence and freewill of human that also adds with it the idea that human beings are responsible for their circumstances.

Iqbal's theory of human personality and nature has got the colors of Muslim religious thought in it and has discussed a lot about spirituality, mysticism, and religion. Rogers, on the other hand, was described by some as being agnostic yet at his later life he did mention about the spiritual aspects of experience.

Iqbal endeavored to find out what human nature is. His theory impressed scholars and masses from both East and West. Iqbal's theory is unique in sense that it places human on a special status. Iqbal's theory (1996; 2010) carries with it the proposition that human can influence and change and improve their circumstances and life by their endeavor as they desire. Therefore, together the human beings can make this world a better place for their fellow beings. For him, humans have been bestowed with tremendous powers and vast potentialities. The imperfections and presence of obstructive environment causes them to strive for growth and perfection. This process leads to development of self when human actively endeavors to reach maturity and growth.

On similar lines, Rogers also saw a positive and constructive organism in human beings aligned to the path of self-actualization. He opined that wisdom of human organism is trustworthy. They are a rational organism, and their behavior is backed by reason. Rogers observed human behavior to be exquisitely rational, moving with subtle and ordered complexity towards the goals that the organism is endeavoring to achieve (Rogers, 1974). This natural progression of the actualizing tendency is, nonetheless, often obstructed by psychosocial conditions. Due to this, a person may be alienated from their real nature and may show irrational behaviour through anti-social and destructive activities. If provided with non-threatening environment, where they have got freedom to choose their own direction, they choose the positive productive direction that enables them to reach their full potential. His '*person-centered*' therapeutic approach is non-directional, where the person/client runs the therapeutic process through their free choice while

the therapist is a passive participant only providing empathy and unconditional positive regard to them. This lets the person to develop on their own resources and deal with their problems by themselves, without the therapist solving their problems for them. Human personality and growth process is continuous and fluid, where human has vast potentialities to bring about change in life at any stage.

Iqbal's two Persian anthologies '*Asrar-e-Khudi*' and '*Ramooz-e-Bekhudi*' are devoted to human development and human's role in society and its development (Ali, 2011; Dallh, 2008; Iqbal, 2010b). For him, '*Khudi*' is the most basic and prominent element of all creation and only the Creator is the perfect '*Khudi*' or ego. Human endeavor must be the development of a '*Khudi*' or ego as closer to its Creator as possible and as such the main role of education is maintenance and strengthening of human '*Khudi*' or Ego. All that weakens '*Khudi*' has to be avoided and all that strengthens it has to be encouraged and inculcated (Iqbal, 2010b; Razak, 2013). In addition to that, Iqbal explains that like individuals, nations too have a collective '*Khudi*' or Ego (Ali, 2011; Iqbal, 1953). The higher the collective '*Khudi*' the stronger a nation is.

Comparable to Iqbal's concept of '*Khudi*' is the Rogerian concept of self-actualization. Self-actualization refers to the attainment of the full potentialities that the human organism has been endowed with. Just as Iqbal saw the '*Khudi*' in all organisms, Rogers also saw self-actualization present in all organic life. As an embodiment of a fully developed '*Khudi*' or self in human beings, Iqbal put forward the concept of *Mard-e-Momin*. As its perfect example, he presented Prophet of Islam, Muhammad (P.B.U.H), as the ideal man. Rogers also developed the comparable notion of the fully functioning person, who has raised themselves to the level of achieving self-actualization. Nevertheless, Rogers did not provide practical example of an ideal personality of his fully functioning person.

Both scholars stressed and encouraged the use and development in science and technology. Yet for Iqbal, science and arts should not be taken only for their own sake, rather they should be an aid to strengthen human's relationship with God and for facilitating and preserving man's life on earth, hence another aid for strengthening their personality (Ali & Hussien, 2017). In addition, the prevalent education system was criticized by both for undermining the human potential and trying to tame human beings and refrain them from development of their self. Specifically, Iqbal criticized West for its materialistic approach and for its distancing from religion. Iqbal, in his philosophy, greatly promoted strength of '*Khudi*' or self and dynamism and activity. Rogers also focused on development of self and its growth and human's attainment of their full potential.

Conclusion

Comparative analysis revealed that Rogers formulated his theory through his vast clinical research and therapies that were both individual and in groups (Zeig, 2015). On the other hand, Iqbal had formulated his theory through intuition and contemplative thought process of Qur'an and philosophies of scholars from East and West on human nature (Razak, 2013). Iqbal's philosophy has taken a great influence from Qur'an which can be accounted for his close association with Qur'an from early stages of his life which led to formulate his perceptual framework according to that (Nadwi, 1973). In addition, it has been evident that ideologies of Iqbal

and Rogers have also been directly or indirectly influenced by their personalities, education, life philosophies, and travels (Razak, 2013).

Iqbal was basically a reformer, also participated in politics, who endeavored to bring revolution in society and instigate in people the hope and fervor to develop themselves constructively and dynamically. He opposed the idea of pantheistic doctrine of isolation from world to achieve higher moral grades, also he wanted his Muslim community to rise up from their pathetic conditions (Razak, 2013). His solutions thus relate to society as a whole. Whereas Rogers, being a clinical psychologist, mainly focused professionally on the process of psychotherapy. For this, he dedicated himself to understand the personality change process. This process of becoming or change was his major concern (McLeod, 2014). In terms of his analysis on the notion of self, it is central to his person centered approach of therapy and personality.

References

- Ali, M. A. (2011). *An analysis of conceptions and practices of Pakistani educators in private Islamic schools in light of Iqbal's educational philosophy*. Institute of Education, International Islamic University Malaysia].
- Ali, M. A., & Hussien, S. (2017). Iqbal's Inferences from the Qur'an: Objectives of Education for Developing the Individual Self. *Journal of Education & Educational Development*, 4(2), 321-345.
- Azzam, A. W., Rofi'Usman, A., & Haryono, A. (1985). *Filsafat dan puisi Iqbal*. Pustaka.
- Badri, M. (1979). *The dilemma of Muslim psychologists*. MWH: London Publishers.
- Badri, M. (1998). *The AIDS Dilemma: A Progeny of Modernity*. Islamic Medical Association of South Africa. <https://books.google.com.pk/books?id=FhEgAQAAIAAJ>
- Badri, M. B. (2000). *Contemplation: An Islamic psychospiritual study*. Medeena Books.
- Bilgrami, H. H. (1966). *Glimpses of Iqbal's Mind and Thought: Brief Lectures on Iqbal Delivered at London, Cambridge and Oxford*. Sh. Muhammad Ashraf. <https://books.google.com.pk/books?id=G114vgAACAAJ>
- Boeree, C. G. (2006). *Personality theories: Carl Rogers 1902-1987*. <http://webpace.ship.edu/cgboer/rogers.html>
- Cervone, D., & Pervin, L. A. (2015). *Personality, binder ready version: theory and research*. John Wiley & Sons.
- Cherry, K. (2019). The 5 Levels of Maslow's Hierarchy of Needs. <https://www.verywellmind.com/what-is-maslows-hierarchy-of-needs-4136760>
- Dallh, M. (2008). Iqbal: Makers of Islamic Civilization–Mustansir Mir. *Reviews in Religion & Theology*, 15(2), 198-200.
- Dar, M. A. (2013). Iqbal's Concept of Insan-i-Kamil or Mard-i-Momin (Perfect Man). *Islam and Muslim Societies : A Social Science Journal*, 6(2), 48-56. https://www.muslimsocieties.org/Vol6_2/Iqbals_Concept_of_Insan-i-Kamil.pdf
- Grice, J. W. (2007). Person-centered structural analyses. *Handbook of research methods in personality psychology*, 557-572.
- Haggbloom, S. J., Warnick, R., Warnick, J. E., Jones, V. K., Yarbrough, G. L., Russell, T. M., Borecky, C. M., McGahhey, R., Powell III, J. L., & Beavers, J. (2002). The 100 most eminent psychologists of the 20th century. *Review of General Psychology*, 6(2), 139-152.
- Iqbal. (1975). *The secrets of the self* (R. A. Nicholson, Trans.). Ashraf press.
- Iqbal, M. (1920). *The Secrets of the Self [Asrar-i-'Khudi']* (R. Nicholson, Trans.). Macmillan.

- Iqbal, M. (1953). *The Mysteries of selflessness: A philosophical poem* (A. J. Arberry, Trans.). John Murray Publishers Ltd.
- Iqbal, M. (1990). *Kuliyat-i-Iqbal* (S. Bukhari, Ed.). Istaqlal Press. <https://doi.org/doi:https://ia800109.us.archive.org/35/items/kulyate-iqbal-urdu/kulyate-iqbal-urdu.pdf>
- Iqbal, M. (1996). *The reconstruction of religious thought in Islam* (S. Sheikh, Ed. 3 ed.). Institute of Islamic Culture.
- Iqbal, M. (2010a). *Bang-i dara*. Iqbal Academy Pakistan.
- Iqbal, M. (2010b). *The secrets of the self*. Cosimo, Inc.
- Iqbal, M. (2013). *The reconstruction of religious thought in Islam*. Stanford University Press.
- Ismail, N. A. H., & Tekke, M. (2015). Rediscovering Rogers's self theory and personality. *Journal of Educational, Health, & Community Psychology*, 4(3), 143-150.
- Jing-xi, H. (2009). On Freud's theory of psychoanalysis and the outlook on life. *Journal of Huzhou Teachers College*, 3. https://en.cnki.com.cn/Article_en/CJFDTotol-HZHX200903012.htm
- Khan, A. I. (1977). *Some Aspects of Iqbal's Thought*. Islamic Book Service.
- Lothane, Z. (2012). Freud's civilization and its discontents and related works: A reappraisal. *Psychoanalytic Inquiry*, 32(6), 524-542. <https://doi.org/10.1080/07351690.2012.703601>
- Louis, W. R., Low, A. M., & Marshall, P. J. (2001). *The Oxford History of the British Empire: Volume I: The Origins of Empire* (Vol. 1). Oxford University Press.
- Maddi, S. R. (1996). *Personality theories: A comparative analysis*. Thomson Brooks/Cole Publishing Co.
- Majeed, J. (1993). Putting God in His Place: Bradley, McTaggart, and Muhammad Iqbal. *Journal of Islamic Studies*, 4(2), 208-236.
- Majeed, J. (2013). Muhammad Iqbal: Islam, aesthetics and postcolonialism. In *Postcolonialism and Islam* (pp. 51-63). Routledge.
- McCrae, R. (2005). Personality structure. In V. J. Derlega, B. A. Winstead, & W. H. Jones (Eds.). In *Personality: Contemporary Theory and Research* (3 ed., pp. 192 – 216). Wadsworth Publishing.
- McLeod, S. (2008). Self concept. *Simply Psychology*. <https://www.simplypsychology.org/self-concept.html>
- McLeod, S. A. (2014). Carl Rogers. *Simply Psychology*. <https://www.simplypsychology.org/carl-rogers.html>
- Mir, M., & Salierno, V. (2006). *Iqbal*. IB Tauris: London.
- Nadwi, A. H. A. (1973). *Glory of Iqbal* (M. A. Kidwai, Trans.; Ed. 1). Academy of Islamic Research and Publication.
- Nye, R. D. (1986). *Three psychologies: Perspectives from Freud, Skinner, and Rogers* (3rd ed.). Brooks/Cole Publishing Company.
- Razak, M. A. A. (2011a). *Contribution of Iqbal's dynamic personality theory to islamic psychology: A contrastive analysis with Freud and selected mainstream Western psychology*. Institute of Education: IIUM.
- Razak, M. A. A. (2011b). Human nature: An islamic perspective. *Journal of Islam in Asia (E-ISSN: 2289-8077)*, 8, 251-274. <https://doi.org/10.31436/jia.v8i0.226>
- Razak, M. A. A. (2013). *Iqbal's theory of personality: A contrastive analysis with Freud*. Lap Lambert Academic Publishing.

IDEAS ON PERSONALITY

- Robinson, F. (1999). The British empire and the Muslim world. *The Oxford History of the British Empire*, 4, 398-420. <https://core.ac.uk/download/pdf/78866214.pdf>
- Rogers, C. (1951). *Client-centered therapy: Its current practice, implications and theory*. Constable.
- Rogers, C. R. (1957). The necessary and sufficient conditions of therapeutic personality change. *Journal of Consulting Psychology*, 21(2), 95–103. <https://doi.org/10.1037/h0045357>
- Rogers, C. R. (1959). *A theory of therapy, personality, and interpersonal relationships: As developed in the client-centered framework* (Vol. 3). McGraw-Hill New York.
- Rogers, C. R. (1961). *On becoming a person: A therapist's point of view of psychotherapy*. Alemar.
- Rogers, C. R. (1974). Toward becoming a fully functioning person. *Readings in human development: A humanistic approach*, 33-45.
- Rogers, C. R. (1977). *Carl Rogers on personal power*. Delacorte.
- Saiyidain, K. G. (1936). Iqbal's educational philosophy. *Dialogue*, 3(2), 284-301. https://qurtuba.edu.pk/thedialogue/The%20Dialogue/3_2/08_Zubaida_khanum.pdf
- Schimmel, A. (1963). *Gabriel's wing: A study into the religious ideas of Sir Muhammad Iqbal* (Vol. 6). Brill Archive.
- Singer, J. L., & Kagan, J. (1984). *The human personality*. Harcourt.
- Vahid, S. A. (1960). *Introduction to Iqbal*. Pakistan Publications: Karachi.
- Ward, J.H. (2012). *Managing Data: Content Analysis Methodology*. Unpublished Manuscript, University of North Carolina at Chapel Hill. <http://www.impactzone.co/wp-content/uploads/2016/05/final-ca-lr-jhw-updated-compressed.pdf>
- Zeig, J. K. (2015). Rogers, Kohut, and Erickson: A personal perspective on similarities and differences. In *Evolution Of Psychotherapy.....: The 1st Conference* (pp. 179-187). Taylor & Francis. <https://books.google.com.pk/books?id=p6VsBgAAQBAJ>