
FROM DIVIDED TO CONCRETE SELF: A STUDY IN IQBAL'S CONCEPT OF RELIGIOUS PSYCHOLOGY

1. Dr. Tahir Hameed Tanoli, Head, Academics & Research, Iqbal Academy Pakistan, Lahore
2. Dr. Muhammad Shahid Habib, Department of Humanities & Social Sciences, Khawaja Fareed University of Engineering & IT, Pakistan
3. Dr. Farooq Hassan, Associate Professor, NED University of Engineering & Technology, Karachi
4. Dr. Hafiz Muhammad Abrar Awan, University of the Punjab, Lahore
5. Mr. Shakoor Alam, Lecturer Government College of Technology, Kamalia, Punjab

Corresponding Author: Dr. Tahir Hameed Tanoli: adacadiap@gmail.com

Abstract

The concept of the unity of self in the form of an all- embracing concrete self leads us to the notion of ultimate reality. Human self has the capacity of approaching Concrete Self and to adopt its attributes as well. According to Iqbal, thought is capable of reaching an immanent infinite. Having Ultimate Self as its primary source, the human self, in Iqbal's perspective, becomes different from psychological self. According to Iqbal, Reality is essentially spirit and, in the history of Muslim culture, in the realms of pure intellect and religious psychology i.e. higher Sufism the ideal revealed is the possession and enjoyment of the Infinite. Regarding the development of ego, before self approaches the Infinite or Concrete Self, it must be able to adopt the attributes of Concrete Self and then transform itself to concrete self. Through this achievement it will be able to play its role in the act of 'world-shaking and world-making'. In psychological perspective, the self cannot maintain its concreteness under external pressures and unfavorable conditions and suffers a divide. The divided self results into divided personality. But according to Religious Psychology, human self has many undiscovered levels of consciousness which indicate its unlimited possibilities. The vast possibilities and innumerable levels of human self, yet unexplored, are in dire need of an organized discipline of religious psychology, which may deal the unaddressed issues of human self, which are floating in the mess of confusion.

Key Words: *Divided self, Concrete Self, Psychiatry, Alternative Approaches, Religious Psychology*

The ultimate source of all individual life and thought is an all-embracing concrete self. The concept of the unity of self in the form of an all-embracing concrete self leads us to the notion of ultimate reality, the duration in which thought, life and purpose interpenetrate to form an organic unity. The foundation of this understanding lies in the critical interpretation of the sequence of time as revealed in ourselves. In Iqbal's perspective self is prior to pure time and it makes possible the pure duration predicable.¹ The universe, which is actually interconnected relationship of objects and

events, cannot be held through pure space or pure time. It is the appreciative act of an Enduring Self which seizes the multiplicity of duration and gives meaning to the multiplicity of objects and events which are lying in it.² As the verse of Holy Qur'an describes it:

*And Allah is the One Who keeps the true measure of the night and the day.*³

Human self finds opportunities to explore its possibilities in time and space using the multiplicity of objects and events where the sequence of time and space does not limitate its functionalities as this verse of Qur'an elaborates:

And it is He Who had ordained night and the day to succeed one another for those who desire to think on God or desire to be thankful.⁴ According to Iqbal the perfection of human self lies in achieving the attributes of Concrete Self. According to him a self is unthinkable without a character i.e. a uniform mode of behaviour.⁵ Only character or a uniform mode of behaviour gives existence to self. 'To be a self is to be able to say 'I am'. It is the degree of the intuition of 'I-amness' that determines the place of a thing in the scale of being'.⁶ It is only natural for self to have I-amness because 'It is the nature of the self to maintain itself as a self'.⁷ And a uniform mode of behaviour will be an essential attribute of self at all degrees. It is for this reason 'Nature is to the Divine self as character is to the human self'.⁸ The character or uniform functional demonstration of self reflect its life. 'The life of the self consists in its movement from appreciation to efficiency, from intuition to intellect, and atomic time is born out of this movement'.⁹ The varieties of life will not be devoid of change. 'To the creative self change cannot mean imperfection'.¹⁰ And this change in the life of self will have adverse consequences too. But 'the pains of life harden the self against its possible dissolution'.¹¹ The self can overcome its possible dissolution or the reasons of it through *sultan*¹² or power which springs out of prayer. 'Through prayer self draws itself closely together and thereby acquires a power unknown to pure thought'.¹³

According to Iqbal man is a self for whom both *anfus* and *afaq* are sources of knowledge. God reveals his signs in inner as well as outer experience. And it is the duty of man to judge the knowledge yielding capacity of all aspects of this experience.¹⁴ In other words, according to Iqbal one indirect way of establishing connections with the reality that confronts us is reflective observation and control of its symbols as they reveal themselves to sense perception. The other way is direct association with the reality as it reveals itself within.¹⁵ It means that human self establishes its connectedness with the reality through sense perceptions as well as through its inner experience. In both cases the pivotal role is that of consciousness and the same conscious experience creates a path for human self towards Reality. According to Iqbal, 'now my perception

of things that confront me is superficial and external but my perception of my own self is internal, intimate and profound. It follows, therefore, that conscious experience is that privileged case of existence in which we are in absolute contact with Reality and an analysis of this privileged case is likely to throw a flood of light on the ultimate meaning of existence'.¹⁶

Our life in time for our conscious existence is indebted to efficient and appreciative aspects of ego. It can be assumed that functional demonstration of human ego through its efficient and appreciative aspects enable it to contain the intimacy of Reality as well as unity of its scattered experiences. According to Iqbal, 'human self in its inner life moves from the centre outwards ... and on its efficient side it enters into relation with what we call the world of space... The self here lives outside itself as it were and, while retaining its unity as a totality discloses itself as nothing more than a series of specific and consequently numerable states the unity of the appreciative ego is like the unity of the germ in which the experiences of its individual ancestors exist, not as a plurality but as a unity in which every experience permeates the whole. There is no numerical distinctness of states in totality of the ego, the multiplicity of whose elements is, unlike that of the efficient self, wholly qualitative'.¹⁷

Self has the capacity of approaching Concrete Self and to adopt its attributes as well. According to Iqbal, in its deeper movement, however, thought is capable of reaching an immanent infinite in whose self-unfolding movement the various finite concepts are merely moments. In its essential nature, then thought is not static; it is dynamic and unfolds its internal infinitude in time like the seed which, from the very beginning, carries within itself the organic unity of the tree as a present fact.... It is in fact the presence of the total Infinite in the movement of knowledge that makes finite thinking possible. It is a mistake to regard thought as inconclusive for it too in its own way is a greeting of the finite with the Infinite.¹⁸ Furthermore, there is no split between thought and intuition. They spring up from the same root and complement each other.¹⁹ Thought, therefore, in its true nature is identical with life.²⁰

The characteristics of human self are different and distinct from other selves. Having Ultimate Self as its primary source, the human self in

Iqbal's perspective becomes different from psychological self. According to Iqbal, Reality is ... essentially spirit. But of course there are degrees of spirit from the Ultimate Ego only egos proceed. The creative energy of the ultimate ego in whom deed and thought are identical, functions as ego-unities.... The world in all its details from the mechanical movement of what we call the atom of matter to the free movement of thought in the human ego, is the self-revelation of the 'Great I am'. Every atom of divine energy, however, low in the scale of existence is an ego. But there are degrees in the expression of egohood. Throughout the entire gamut of being runs the gradual rising note of egohood until it reaches its perfection in man. That is why Holy Quran declares the Ultimate Ego to be nearer to man than his own neck vein.²¹ Like pearls do we live and move and have our being in the perpetual flow of Divine Life.²²

According to Iqbal, human self is real and its reality cannot be denied due to its uniqueness and individuality. The finite center of experience, therefore, is real even though its reality is too profound to be intellectualized. The ego reveals itself as a unity of what we call mental states ... true time duration belongs to the ego alone Another important characteristic of the unity of ego is its essential privacy which reveals the uniqueness of every ego.²³ Iqbal says quoting Imam Ghazali that human self is indivisible and immutable soul substance entirely different from the group of our mental states and unaffected by the passage of time.²⁴ According to him our conscious experience can give us no clue to the ego regarded as a soul substance; for by hypothesis the soul substance does not reveal itself in experience. The interpretation of our conscious experience is the only road by which we can reach the ego, if at all.²⁵ Regarding the development of ego, before self approaches the Concrete Self, it must be able to adopt the attributes of Concrete Self and then transform itself to concrete self. Through this achievement it will be able to play its role in the act of 'world-shaking and world-making'²⁶ and also experience its first evidence of perfection or *shahid e awal*²⁷ because in the domain of self development only that which can be experienced that has to be trusted.

When human self is seen in psychological perspective, in psychology, the self cannot maintain its concreteness under external pressures and unfavorable conditions and suffers a divide. The divided self results into divided personality. The studies and findings of major psychological authorities like, Michel Foucault (1926-1984), Robert David Laing (1927-1989) and Thomas Szasz (1920-2012) introduce human self not more superior to a biological phenomena. Though they have criticized the methods of modern psychology and psychiatry, which it adopted to deal human self, but failed to transcend towards real nature of self as described by Iqbal. Laing says that when an individual goes through the experience of divided self he is referred with the term schizoid. The totality of such an individual experiences a split in two main ways: Firstly there is a dent in his relation with this world; secondly there is a disruption of his relation with himself. Such a divided person is not able to express himself together with others or at home in the world but on the contrary he experiences himself in despair, in aloneness and isolation. Furthermore, he does not experience himself as a complete person but rather as split personality in various ways. It is also speculated that the mind of such a person is simultaneously linked with more than one selves in his personality, which causes extreme destruction of his mental states characterized as schizophrenia.²⁸

The integration or disintegration of the human self is also linked with contemporary civilizational situations. Our contemporary civilizational situation represses not only the instincts but also represses all possible forms of the transcendence. Among one-dimensional men it is not surprising that someone with an instant experience of other dimensions, that he cannot entirely deny or forget, will run the risk of being destroyed by the other or of betraying what he knows. In such a situation of the prevailing pervasive madness, which is called normality, sanity and freedom by a common man of today, all frames of reference are ambiguous and equivocal. A man who says he has lost his soul is called mad. A man who says that men are machines may be a great scientist. A man who says that Negroes are an inferior race may be widely respected. A man who says his whiteness is a form of cancer may be considered certifiable.²⁹

It was Laing, who pointed out that the underlying causes of disorders which self suffers like schizophrenia are psychotic and not physical or medical. In his first book, *The Divided Self: An Existentialist Study in Sanity and Madness* (1960), he theorized that ontological insecurity (insecurity about one's existence) prompts a defensive reaction in which the self splits into separate components, thus generating the psychotic symptoms characteristic of schizophrenia. He was opposed to the standard treatments for schizophrenics, such as hospitalization and electroshock therapy. He further analyzed the inner dynamics of schizophrenia in *The Self and Others* (1961) and in *Sanity, Madness, and the Family* (1964), the studies of the people whose mental illnesses he viewed as being induced by their relationships with other family members. Here the unity of self described by Iqbal emerges as unavoidable and essential requirement of modern man, which seems the only exit of the Laing's 'split'.³⁰ Laing's early approach towards schizophrenia was gradually modified after his years long observations. He has given the details in his autobiography *Wisdom, Madness, and Folly: The Making of a Psychiatrist- 1927–1957* (1985). His book 'Sex and Jealousy' remained unfinished due to his sudden death in 1989 at age 61.

Laing did an effort in his book to 'make the process of going mad understandable' and his unifying theme is that of ontological insecurity, which he believes is central to schizoid and schizophrenic experience of human self. This is a fragile and endangered sense of self, which the individual tries to shore up with a variety of defensive stratagems that become increasingly self-defeating until they break down into frank psychosis. Some patients, for instance, only experience themselves as real to the extent that they are experienced by others, but at the same time feel other experience of them to be intrusive and persecutory. Laing explored such complex and paradoxical phenomena with sensitivity and compassion in a series of detailed case histories.³¹

Laing's direct effect on clinical psychiatry was not significant initially. The treatment of psychosis remained largely chemical and social despite the best efforts of cognitive therapists. Its indirect effects, however, have been immense.

The anti-psychiatry movement, with which Laing's name is also associated, played a large part in stimulating the thriving disciplines of philosophy and ethics in psychiatry.³² Resultantly, psychiatrists considered mental state non-understandable in Karl Jaspers' (1883-1969) sense, therefore, they recognized that content matters³³, and the patients' state of self got space in dialogue with mental health professionals at all levels. Karl Jaspers draws a distinction between the understandable and explainable in the General Psychopathology, which helped to understand various states of human self. According to him, a meaningful connection between psychic events can only be understood empathetically and cannot be explained causally. Because the psychic events do not fall under any general causal rules whereas ordinary events do fall under such rules. According to Jaspers, empathetic understanding of the connection between two psychic events seems to be able to give us the truth about the connection and is factive as well as self-evident in nature. The empathetic understanding of connections between psychic events, however, needs a public criterion for its individuation as being both factive and self-evident or transparent.³⁴

Laing's theory of divided self provided possibilities of understanding human self. When he declared the speech of schizophrenia patients intelligible, he opened the door to understand and visualize the concealed attempts of the patients to retain their identity in a disturbed family relationship³⁵ which was a source of strengthening the self in Iqbal's perspective.³⁶ The protective effect of family for psychologically disordered patients, who are living with the family were ignored by Laing. If these are also brought in discussion, it may give us some clue to understand the 'divided self' and reasons of its divide. After the description of Laing, other factors like genetic factors, structural brain damage, and intellectual dysfunction in schizophrenia, have also been explored besides social factors and influence of the family which demand a more comprehensive and adequate theory. Laing provided scientific foundations to ethical grounds of personality in *The Divided Self: An Existentialist Study in Sanity and Madness*. Laing treated his patients with great respect, and trying hard to understand them was part of this. In his autobiography, *Wisdom, Madness, and Folly: The Making of a*

Psychiatrist- 1927–1957, he recalled a senior psychiatric social worker who criticized him in a meeting: ‘Dr Laing, I am told that you allow your schizophrenic patients to talk to you.’ The stigmatization of psychiatric patients continues even today, which cannot be removed until the real status of human self is not understood and acknowledged.

Michel Foucault (1926-1984) was another philosopher-psychologist who attempted to understand human self beyond material or mechanical framework. He discussed in his book, *Madness and Insanity: A History of Insanity in the age of Reason*, a philosophical work based upon his studies into the history of medicine, that how West European society had dealt with madness, arguing that it was a social construct distinct from mental illness. Foucault described that normal behaviour of self is a relative concept and abnormality arises from our social perceptions, ‘... if you are not like everybody else, then you are abnormal, if you are abnormal, then you are sick. These three categories, not being like everybody else, not being normal and being sick are in fact very different but have been reduced to the same thing’.³⁷ Foucault traced the evolution of the concept of madness through three phases: the Renaissance, the later 17th and 18th centuries, and the modern experience. This work remained under the influence of French poet and playwright Antonin Artaud (1896-1948) who was his contemporary and famous for surreal, Nietzschean and transgressive themes.³⁸

Under contemporary influences, he set the self/self desires free from natural ethical discipline which was also a requisite of nature.³⁹ According to him ‘what desire can be contrary to nature since it was given to man by nature itself?’⁴⁰ This also reflects his journey from ‘the birth of clinic’ (1963) to ‘the birth of prison’ (1975).

The major contribution of Foucault’s works was challenging the artificial means to address the issues of self. His work became a significant influence on the anti-psychiatry movement during the 1960s. Foucault associated himself with the anti-psychiatrists with a view that his works were yet to be understood.⁴¹

In 1963, *The Birth of the Clinic: An Archaeology of Medical Perception*, was

published. Foucault here focused on the changes that the medical establishment underwent in the late 18th and early 19th centuries.⁴² The following of *The Birth of the Clinic* gained the status of a cult soon.⁴³ It was of interest within the field of medical ethics, as it considered the ways in which the history of medicine and hospitals, and the training that those working within them receive, bring about a particular way of looking at the body: the ‘medical gaze’.⁴⁴ The medical gaze asserts a cognitive relativity, such that the facts about body are dependent upon the physician’s medical gaze; his sensations, perceptions and experiences.⁴⁵

Foucault’s book *The Order of Things: An Archaeology of the Human Sciences* was published in April 1966.⁴⁶ He described that all periods of history have possessed certain underlying conditions of truth that constituted what was acceptable as scientific discourse and under these conditions man remained an object of knowledge. These conditions of discourse remained changing over time i.e. from one period’s episteme to another.⁴⁷ It means that any understanding of man about man was not final ever. Foucault, after investigating the poor conditions in prisons in May 1971,⁴⁸ and observing the lacunas of French penal system authored *Discipline and Punish: The Birth of the Prison* in 1975, describing the history of the penal system in Western Europe.⁴⁹ He also campaigned against the death penalty.⁵⁰

In 1975, Michel Foucault went through an LSD experience in Death Valley of California, which he described as a ‘great experience one of the most important in my life’.⁵¹ Foucault burned and rewrote much of *The History of Sexuality* as a result of this experience. It is worth mentioning that LSD experience changed the approach of Foucault as he himself declared it ‘mystical’, ‘visions of new life’, and ‘a fresh perspective’ on himself. The ‘techniques of the self’,⁵² the central point of his later research project, was the radical result of his California experience. It also exposed to him the possibility of making itself through extreme experience transgressing the limits of a culture life’.⁵³

Foucault’s book, rewritten after his mystical and profound California experience, *The History of Sexuality: The Will to Knowledge* (1976)⁵⁴ analyses the concept of power and rejecting both

Marxist and Freudian theory. Here he concentrated on the relation between truth and sex.⁵⁵ He defined truth as a system of ordered procedures for the production, distribution, regulation, circulation, and operation of statements.⁵⁶ Through this system of truth, power structures are created and enforced. Foucault's definition of truth and his concept of truth-power structures relation left a profound mark on social science theory. He examined in detail the heightened curiosity regarding sexuality that induced a "world of perversion" during the elite, capitalist 18th and 19th century in the western world. According to Foucault in *History of Sexuality*, society of the modern age is symbolized by the conception of sexual discourses and their union with the system of truth.⁵⁷ In the "world of perversion", including extramarital affairs, disordered sexual behavior, and other such sexual promiscuities, Foucault concludes that sexual relations of the kind are constructed around the truth, a society or community adopts.⁵⁸ So the sex became an issue of truth.⁵⁹ The thought pattern of Foucault in this book also enables us to understand the ethical pattern of western society which was to develop in future as Foucault says: Sex is what confines one to darkness, but also what brings one to light.⁶⁰

Similarly, in *The History of Sexuality*, society validates and approves people based on how closely they fit the discursive mold of sexual truth.⁶¹ As Foucault describes, in the 18th and 19th centuries, the Church was the epitome of power structure within society. Thus, many aligned their personal virtues with those of the Church, further internalizing their beliefs on the meaning of sex.⁶² However, those who unify their sexual relation to the truth become decreasingly obliged to share their internal views with those of the Church. They will no longer see the arrangement of societal norms as an effect of the Church's deep-seated power structure.

Foucault's Theory of Power also leads us towards his understanding of social role of human self. His analysis of power comprises two forms: empirical and theoretical. The empirical analysis concerns with historical (and modern) forms of power and how these emerged from previous forms of power. Foucault describes three types of power in his empirical analyses: *sovereign power*,

disciplinary power, and *biopower*.⁶³ According to him power can be a liberal power like a group of institutions and/or mechanisms whose aim it is for a citizen to obey and yield to the state; it can be psychoanalytical power yielding to rules or feminist or Orthodox Marxist one like a general and oppressing system where one societal class or group oppresses another.⁶⁴ However, the liberal definition of power has effectively hidden other forms of power to the extent that people have uncritically accepted them.⁶⁵

Under the impact of California experience, Foucault discovered a different sort of radicalism. His LSD trip reinforced his opposition to the "hermeneutics of the self," i.e., interpreting the self as if there were some fundamental and fixed truth of one's identity. Instead, Foucault believed in the notion of the "*épreuve*," the ordeal, a technique that creates inner truth rather than uncovering it. So, a person's identity ought to be built through personal trials untainted by external interference, including and especially that of a state. Foucault also warned to realize the thin line between self-reliance and selfishness.⁶⁶

The understanding of 'issues of the self' underwent another change in 1970s. Now alternative approaches to psychiatry were introduced. *The Radical Therapist* (1970), voiced pointed criticism of psychiatrists during this period.⁶⁷ Through this organ Michael Glenn, David Bryan, Linda Bryan, Michael Galan and Sara Glenn challenged the psychotherapy establishment in a number of ways, raising the slogan "Therapy means change, not adjustment."⁶⁸ It contained articles that challenged the professional mediator approach, advocating instead revolutionary politics and authentic community making. Social work, humanistic or existentialist therapies, family therapy, counseling and self-help and clinical psychology developed and sometimes opposed psychiatry.

The psychoanalytically trained psychiatrist Thomas Szasz's (1920-2012), approach towards human self also indicates towards negation of traditional psychological approaches. He argued throughout his career that disorders of human self or mental illnesses are not illnesses in physical sense but are a metaphor for human problems in living except those illnesses which are identifiable as brain diseases and fall in the category of physical illness.⁶⁹ He opposed psychiatry as

medicalization and oppressive or excuse-giving "diagnosis" and forced "treatment". In his book *Anti-psychiatry: The paradigm of a plundered mind* (1976) he also gave political, dimensions of psychiatry. Szasz also argued that distress/deviance is due to the flaws or failures of individuals in their struggles in life.⁷⁰

According to Thomas Szasz the mental illness is only a myth. He says that: 'Mental illness, of course, is not literally a "thing", or physical object, and hence it can "exist" only in the same sort of way in which other theoretical concepts exist. Yet, familiar theories are in the habit of posing, sooner or later, at least to those who come to believe in them, as "objective truths" or "facts". During certain historical periods, explanatory conceptions such as deities, witches, and microorganisms appeared not only as theories but as self-evident *causes* of a vast number of events. I submit that today mental illness is widely regarded in a somewhat similar fashion, that is, as the cause of innumerable diverse happenings. As an antidote to the complacent use of the notion of mental illness, whether as a self-evident phenomenon, theory, or cause, let us ask this question: What is meant when it is asserted that someone is mentally ill? I shall describe briefly the main uses to which the concept of mental illness has been put. I shall argue that this notion has outlived whatever usefulness it might have had and that it now functions merely as a convenient myth'.⁷¹

According to Thomas Szasz, the real issue is not mental illness but it is moral crises which has pervaded into human relations. The mental illness is nothing but a negative reflection of it. He says: Our adversaries are not demons, witches, fate, or mental illness. We have no enemy whom we can fight, exorcise, or dispel by "cure." What we do have are *problems in living* — whether these be biologic, economic, political, or sociopsychological. In this essay I was concerned only with problems belonging in the last mentioned category, and within this group mainly with those pertaining to moral values. The field to which modern psychiatry addresses itself is vast, and I made no effort to encompass it all. My argument was limited to the proposition that mental illness is a myth, whose function it is to disguise and thus render more palatable the bitter

pill of moral conflicts in human relations.⁷²

With the changing rather deteriorating social circumstances, the social aptitudes also changed. 'In the past, men created witches: now they create mental patients'.⁷³ It is worth mentioning that Thomas Szasz does not ignore the significance of human will i.e. the intention of human self and its role in deciding the fate of life. He says: religious and medical propaganda to the contrary notwithstanding, I hold some simple truths to be self-evident. One of these truths is that just as the dead do not rise from the grave, so drugs do not commit crimes. The dead remain dead. Drugs are inert chemicals that have no effect on human beings who choose not to use them. No one has to smoke cigarettes, and no one has to shoot heroin. People smoke cigarettes because they want to, and they shoot heroin because they want to.⁷⁴

Thomas Szasz is also unique in his approach towards social role of different sciences regarding their approach and impact on human self. When the role of religion extinguished, morality curtailed and modern science made their independent way to progress, psychology got a license to stigmatize people. According to him: For millennia, the dialectic of vilification and deification and, more generally, of invalidation and validation—excluding the individual from the group as an evil outsider or including him in it as a member in good standing—was cast in the imagery and rhetoric of magic and religion. ... With the decline of the religious world view and the ascent of the scientific method during the Renaissance and the Enlightenment, the religious rhetoric of validation and invalidation was gradually replaced by the scientific. One of the most dramatic results of this transformation is the lexicon of psychiatric diagnoses functioning as a powerful, but largely unacknowledged, rhetoric of rejection and stigmatization.⁷⁵

In these circumstances, Thomas Szasz calls depression not a disease but an exit and flee from present world: 'What had been drapetomania became depression. ... Modern man runs away from a life that seems to him a kind of slavery'.⁷⁶

The journey of conceptual and moral decay also influenced the social values of society. Sexual discipline and 'Sexual self-restraint is only a preliminary stage in the ego's evolution'.⁷⁷ But the sexual discipline and transgression intermingled and their boundaries reduced

gradually. American Psychiatric Association (APA) removed many sexual transgressions from illness category in 1973, which were even crimes before and these were replaced with a category of 'sexual orientation disturbance' and later on with 'ego-dystonic homosexuality' in Diagnostic and Statistical Manual of Mental Disorders (DSM) and later on were deleted too. The argument for it with APA was to remove stigma associated with the term disorder.⁷⁸ However, despite these measures of APA, Szasz said that by categorizing disordered sexuality as a disease, it cannot be removed from the realm of moral judgment.⁷⁹ One of the most severe critique of ongoing psychiatric diagnosis was of Janice Raymond (1943-). Her *Transsexual Empire* (1979) exposed that transsexualism is thought to be a radical challenge to gender roles, breaking the boundaries of gender and transgressing its rigid lines.⁸⁰

Psychiatric approach towards understanding/healing of issues of human self remained under severe criticism which reached to anti-psychiatry movement. There was also opposition to the codification of, and alleged misuse of, psychiatric diagnoses into manuals, in particular the American Psychiatric Association, which publishes the DSM. Anti-psychiatry challenged psychiatric pessimism and institutionalized alienation of mentally ill. The fundamental ethics and efficacy of mainstream psychiatric practice was also challenged, that the so called mentally ill people who were stigmatized and discriminated by psychiatry could be recovered, empowered and fully liberated from this stigmatization through alternative measures.⁸¹

Michel Foucault (1926-1984), Robert D Laing (1927-1989) and Thomas Szasz (1920-2012) were the leading critics of very basis of psychiatric practice for its repressive and controlling role.⁸² The Italian physician Giorgio Antonucci (1933-2017) was another iconoclast who questioned and dismantled the very basis of psychiatry.⁸³ Szasz declared that it was 'therapeutic state that psychiatry 'cures' thought & emotion of self through pseudo-medical intervention.⁸⁴ Resultantly psychiatry swallowed up everything human on seemingly rational grounds.⁸⁵

A secularization of religion and following the trend of medicalization resulted in the post-Enlightenment version of madness i.e. once

people agree that they have identified the one true reason, it brings about that they have to guard against the temptation to worship it though be unreason.⁸⁶ That is why, civil libertarians have been warning that the marriage of the State with psychiatry could have catastrophic consequences for civilization,⁸⁷ and Szasz also advised that a solid wall must exist between psychiatry and the State.⁸⁸

To highlight the role of psychiatry, to curb the self, Erving Goffman (1922-1982) coined the term 'total institution' in *Asylums* for mental hospitals and similar places which took over and confined a person's whole life.⁸⁹ In *Asylums* Goffman describes how the institutionalisation process socialises people into the role of a good patient, someone 'dull, harmless and inconspicuous'; it in turn reinforces notions of chronicity in severe mental illness.⁹⁰ Goffman placed psychiatric hospitals in the same category as concentration camps, prisons, military organizations, orphanages, and monasteries.⁹¹ It has also been claimed that psychiatry is a pseudoscience,⁹² because it lacks the fundamental criterion of being scientific i.e. parsimony, empirically testable and falsifiable, changeable, progressive, and provisional. Human self and its possibilities are more broad than being confined and limited by coercive role of psychiatry and here it becomes the subject of Religious Psychology.

According to Religious Psychology, human Self has many undiscovered levels of consciousness which indicate its unlimited possibilities. 'The evidence of religious experts in all ages and countries is that there are potential types of consciousness lying close to our normal consciousness. If these types of consciousness open up possibilities of life-giving and knowledge-yielding experience, the question of the possibility of religion (as psychology) as a form of higher experience is a perfectly legitimate one and demands our serious attention'.⁹³ This vastness of human self makes it capable of containing Divine creative energy. 'In this alone consists its reality as an ego. Man, therefore, in whom egohood has reached its relative perfection, occupies a genuine place in the heart of Divine creative energy, and thus possesses a much higher degree of reality than things around him. Of all the creations of God he alone is capable of consciously participating in the creative life of his

Maker'.⁹⁴ So, instead measuring human self with defective tools of psychology or psychiatry, it needs to be understood at a higher pedestal.

The objectivity of higher religion or mysticism lies in the construction of human self, otherwise it lacks its significance. 'Mysticism has, no doubt, revealed fresh regions of the self by making a special study of this experience. Its literature is illuminating; yet its set phraseology shaped by the thought-forms of a worn-out metaphysics has rather a deadening effect on the modern mind. The quest after a nameless nothing, as disclosed in Neo-Platonic mysticism - be it Christian or Muslim - cannot satisfy the modern mind which, with its habits of concrete thinking, demands a concrete living experience of God'.⁹⁵ That is why, the higher religion or higher Sufism ensures an experience of absorbing Divine attributes in self. 'In the higher Sufism of Islam unitive experience is not the finite ego effacing its own identity by some sort of absorption into the infinite Ego; it is rather the Infinite passing into the loving embrace of the finite. As Rumi says: 'Divine knowledge is lost in the knowledge of the saint! And how is it possible for people to believe in such a thing?'.⁹⁶

The discipline of higher religion translates the concept of concrete self to reality. 'Religion, which is essentially a mode of actual living, is the only serious way of handing Reality. As a form of higher experience it is corrective of our concepts of philosophical theology or at least makes us suspicious of the purely rational process which forms these concepts'.⁹⁷ And through this process concrete and strong self is shaped. 'And religion, which in its higher manifestations is neither dogma, nor priesthood, nor ritual, can alone ethically prepare the modern man for the burden of the great responsibility which the advancement of modern science necessarily involves, and restore to him that attitude of faith which makes him capable of winning a personality here and retaining it in hereafter'.⁹⁸

And resultantly, human self becomes able to conquer the atmosphere, whether inner or outer of the self. 'The basic perception from which religious life moves forward is the present slender unity of the ego, his liability to dissolution, his amenability to reformation and the capacity for an ampler freedom to create new situations in known and unknown environments. In view of this

fundamental perception higher religious life fixes its gaze on experiences symbolic of those subtle movements of Reality which seriously affect the destiny of the ego as a possibly permanent element in the constitution of Reality'.⁹⁹ Adversities which were instrumental in deteriorating self in psychiatry are a source of strength for self in higher religion. 'True manhood, according to the Qur'an, consists in 'patience under ills and hardships.' At the present stage of the evolution of selfhood, however, we cannot understand the full import of the discipline which the driving power of pain brings. Perhaps it hardens the self against a possible dissolution'.¹⁰⁰

In higher religion the mechanism of transforming the self from fragile to concrete status is prayer. 'There is nothing mystical about it. Prayer as a means of spiritual illumination is a normal vital act by which the little island of our personality suddenly discovers its situation in a larger whole of life. Do not think I am talking of auto-suggestion'.¹⁰¹ Auto-suggestion has nothing to do with the opening up of the sources of life that lie in the depths of the human ego. Unlike spiritual illumination which brings fresh power by shaping human personality, it leaves no permanent life-effects behind. Nor am I speaking of some occult and special way of knowledge. All that I mean is to fix your attention on a real human experience which has a history behind it and a future before it'.¹⁰²

It is prayer through which a positive, constructive and strength possessing attitude of mind is developed. 'And the history of the race shows that the attitude of the mind embodied in the act of worship is a condition for such an experience. In fact, prayer must be regarded as a necessary complement to the intellectual activity of the observer of Nature'.¹⁰³ The attitude of mind developed through the act of prayer paves the way of intimacy with Concrete Self. 'But as I have said before, religious ambition soars higher than the ambition of philosophy. Religion is not satisfied with mere conception; it seeks a more intimate knowledge of and association with the object of its pursuit. The agency through which this association is achieved is the act of worship or prayer ending in spiritual illumination. The act of worship, however, affects different varieties of consciousness differently. In the case of the prophetic consciousness it is in the main creative,

i.e. it tends to create a fresh ethical world wherein the Prophet, so to speak, applies the pragmatic test to his revelations. In the case of the mystic consciousness it is in the main cognitive. It is from this cognitive point of view [which] discover[s] the meaning of prayer. And this point of view is perfectly justifiable in view of the ultimate motive of prayer'.¹⁰⁴

How prayer creates power and concreteness in human self is un-understandable for pure reason, but through its impact and consequences it brings forth. 'The act of prayer as aiming at knowledge resembles reflection. Yet prayer at its highest is much more than abstract reflection. Like reflection it too is a process of assimilation, but the assimilative process in the case of prayer draws itself closely together and thereby acquires a power unknown to pure

thought'.¹⁰⁵ Because in prayer, human self becomes conscious participator in the life of Concrete Self. 'In thought the mind observes and follows the working of Reality; in the act of prayer it gives up its career as a seeker of slow-footed universality and rises higher than thought to capture Reality itself with a view to become a conscious participator in its life'.¹⁰⁶

The vast possibilities and innumerable levels of human self, yet unexplored, are in dire need of an organized discipline of religious psychology, whose main outline can be found in the thought of Iqbal especially in *Reconstruction of Religious Thought in Islam*. It may deal the unaddressed issues of human self, which are floating in the mess of confusion since last century.

NOTES AND REFERENCES

¹ Allama Muhammad Iqbal, *The Reconstruction of the Religious Thought in Islam*, Iqbal Academy Pakistan, Lahore, 2021, p.44.

² Allama Muhammad Iqbal, *The Reconstruction of the Religious Thought in Islam*, p.44

³ Holy Quran, 73: 20

⁴ Allama Muhammad Iqbal, *The Reconstruction of the Religious Thought in Islam*, p.44.

⁵ Allama Muhammad Iqbal, *The Reconstruction of the Religious Thought in Islam*, p.45.

⁶ Allama Muhammad Iqbal, *The Reconstruction of the Religious Thought in Islam*, p.45

⁷ Allama Muhammad Iqbal, *The Reconstruction of the Religious Thought in Islam*, p.68

⁸ Allama Muhammad Iqbal, *The Reconstruction of the Religious Thought in Islam*, p.45

⁹ Allama Muhammad Iqbal, *The Reconstruction of the Religious Thought in Islam*, p.61

¹⁰ Allama Muhammad Iqbal, *The Reconstruction of the Religious Thought in Islam*, p.48

¹¹ Allama Muhammad Iqbal, *The Reconstruction of the Religious Thought in Islam*, p.70

¹² 'He said, If you obtain the Authority

You can break through the heavens easily.'

Allama Muhammad Iqbal, *Kulliyat e Iqbal* Persian, Iqbal Academy Pakistan, 2019, p.783

¹³ Allama Muhammad Iqbal, *The Reconstruction of the Religious Thought in Islam*, p.71

¹⁴ Allama Muhammad Iqbal, *The Reconstruction of the Religious Thought in Islam*, p.101

¹⁵ Allama Muhammad Iqbal, *The Reconstruction of the Religious Thought in Islam*, p.12

¹⁶ Allama Muhammad Iqbal, *The Reconstruction of the Religious Thought in Islam*, p.37

¹⁷ Allama Muhammad Iqbal, *The Reconstruction of the Religious Thought in Islam*, pp.38-39

¹⁸ Allama Muhammad Iqbal, *The Reconstruction of the Religious Thought in Islam*, p.5

¹⁹ Allama Muhammad Iqbal, *The Reconstruction of the Religious Thought in Islam*, p.2

²⁰ Allama Muhammad Iqbal, *The Reconstruction of the Religious Thought in Islam*, p.42

²¹ Holy Quran, Sura Qaf 50:16

²² Allama Muhammad Iqbal, *The Reconstruction of the Religious Thought in Islam*, p.57-58

²³ Allama Muhammad Iqbal, *The Reconstruction of the Religious Thought in Islam*, p.79

²⁴ Allama Muhammad Iqbal, *The Reconstruction of the Religious Thought in Islam*, p.80

²⁵ Allama Muhammad Iqbal, *The Reconstruction of the Religious Thought in Islam*, p.81

²⁶ Allama Muhammad Iqbal, *The Reconstruction of the Religious Thought in Islam*, p.99, 147

²⁷ 'Whether you be alive, or dead, or dying –

For this seek witness from three witnesses.

The first witness is self-consciousness,

To behold oneself in one's own light.'

Allama Muhammad Iqbal, *Kulliyat-e-Iqbal* Persian, pp.781-82

²⁸ Ronald David Laing, *The Divided Self- An Existential Study in Sanity and Madness*, Penguin Books Ltd., Harmondsworth, Middlesex, England, 1982, p.17

- 29 Ronald David Laing, *The Divided Self- An Existential Study in Sanity and Madness*, pp.11-12
- 30 Allama Muhammad Iqbal, *The Reconstruction of the Religious Thought in Islam*, p.5, 44
- 31 Sandy Robertson, On Laing's The Divided Self, *The British Journal of Psychiatry*, Volume 204 , Issue 1 , January 2014, pp. 68
- 32 Sandy Robertson, On Laing's The Divided Self, *The British Journal of Psychiatry*, Volume 204 , Issue 1 , January 2014, pp. 68
- 33 Charles B. Truax, *Counseling and Psychotherapy: Process and Outcome*, Arkansas Rehabilitation Research and Training Center, University of Arkansas, 1966, p.86
- 34 Dr. M. Ashraf Adeel, The Concept of Understanding in Jaspers and Contemporary Epistemology, *Existenz*, Volume 10, No 1, Spring 2015, ISSN 1932-1066, pp.17-23
- 35 Paul Crichton, The Divided Self, *BMJ*, 2007 Jan 27; 334(7586): 211., Peter Sedgwick, R. D. Laing: Self, Symptom and Society, *Salmagundi*, No. 16, R. D. Laing & Anti-Psychiatry (Spring, 1971), Skidmore College, pp. 5-37
- 36 But the fact of pain is almost universal, though it is equally true that men can suffer and have suffered the most excruciating pain for the sake of what they have believed to be good. Thus the two facts of moral and physical evil stand out prominent in the life of Nature. *Reconstruction*, p.64
Thus Adam's insertion into a painful physical environment was not meant as a punishment; it was meant rather to defeat the object of Satan who, as an enemy of man. *Reconstruction*, p.69.
At the present stage of the evolution of selfhood, however, we cannot understand the full import of the discipline which the driving power of pain brings. Perhaps it hardens the self against a possible dissolution. *Reconstruction*, p.70
There are no pleasure-giving and pain-giving acts; there are only ego-sustaining and ego-dissolving acts. It is the deed that prepares the ego for dissolution, or disciplines him for a future career. *Reconstruction* p.97.
- 37 Bob Spencer, *Sanity and Solitude: Cogent Ramblings of a Lone Aesthetic*, Author House, 2012, p.5
- 38 Macey, David, *The Lives of Michel Foucault*, London, Hutchinson, 1993, p.102; Miller, James, *The Passion of Michel Foucault*, New York City, Simon & Schuster, 1993, p.96.
- 39 Allama Muhammad Iqbal, *The Reconstruction of the Religious Thought in Islam*, p.152
- 40 Michel Foucault, *Madness and Civilization: A History of Insanity in the age of Reason*, Psychology Press, 2001, p.268
- 41 Eribon, Didier, *Michel Foucault*, Betsy Wing (translator), Cambridge, MA, Harvard University Press, 1991, pp.122–26.
- 42 Eribon, Didier, *Michel Foucault*, Betsy Wing (translator), pp.152–54; Macey, David, *The Lives of Michel Foucault*, pp.130–37.
- 43 Macey, David, *The Lives of Michel Foucault*, pp.140–42.
- 44 Foucault, Michel, *The Birth Of The Clinic*, Tavistock Publications Limited, 1973, pp.35–45.
- 45 Foucault, Michel, *The Birth Of The Clinic*, Tavistock Publications Limited, 1973, pp.35–45.
- 46 Eribon, Didier, *Michel Foucault*, Betsy Wing (translator), pp.155–56; Macey, David, *The Lives of Michel Foucault*, p.159.
- 47 Eribon, Didier, *Michel Foucault*, Betsy Wing (translator), pp.158–59.
- 48 Eribon, Didier, *Michel Foucault*, Betsy Wing (translator), pp.224–29.
- 49 Druzin, Bryan, "The Theatre of Punishment: Case Studies in the Political Function of Corporal and Capital Punishment", Washington University, *Global Studies Law Review*, 2015:14, p.359.
- 50 Eribon, Didier, *Michel Foucault*, Betsy Wing (translator), pp.234–35.
- 51 Mitchell Dean, Daniel Zamora, *The Last Man Takes LSD: Foucault and the End of Revolution*, Verso Books, 2021, p.2
- 52 Michel Foucault, *Technologies of the Self: A Seminar with Michel Foucault*, Tavistock, 1988.
- 53 Timothy O'Leary, Foucault, Experience, Literature , *Foucault Studies*, No. 5, The University of Hong Kong, January 2008, p.8
- 54 Eribon, Didier, *Michel Foucault*, Betsy Wing (translator), pp.269–74.
- 55 Marek Tamm, "Sex and Truth: Foucault's History of Sexuality as History of Truth", *Cultural History*, October 2016, vo. 5, No. 2 : pp. 153-168
- 56 Heroux, Erick; Foucault, Michel; Faubion, James D.; Hurley, Robert, (2001). "Power. Volume 3 of Essential Works of Foucault: 1954 – 1984", *SubStance*, 30:(3), 2001, p.143.
- 57 Marek Tamm, "Sex and Truth: Foucault's History of Sexuality as History of Truth", *Cultural History*, October 2016, vo. 5, No. 2 : pp. 153-168
- 58 Rosenkrantz, Max, (28 June 2016).*Mark G.E. Kelly, Foucault's History of Sexuality*, Volume I; The Will to Knowledge, Edinburgh: Edinburgh University Press, 2013), vi–ix, pp.1–150, I. Foucault Studies, pp.262–266.
- 59 Rosenkrantz, Max, (28 June 2016).*"Mark G.E. Kelly, Foucault's History of Sexuality*, Volume I; The Will to Knowledge, Edinburgh: Edinburgh University Press, 2013), vi–ix, pp.1–150, I. Foucault Studies, pp.262–266.
- 60 Weeks, Jeffrey, "Remembering Foucault", *Journal of the History of Sexuality*, 2005, 14:(1), pp.186–201
- 61 "Index to Volume 12 (2003)", *Journal of the History of Sexuality*, 12:(4), 2003, pp.683–690.
- 62 "Index to Volume 12 (2003)", *Journal of the History of Sexuality*, 12:(4), 2003, pp.683–690.
- 63 Lynch, R. A., Foucault's theory of power. In Taylor, D. (red.), *Michel Foucault: Key Concepts*, Acumen Publishing Ltd., 2011, pp. 13–26.
- 64 Lynch, R. A., Foucault's theory of power. In Taylor, D. (red.), *Michel Foucault: Key Concepts*, Acumen Publishing Ltd., 2011, pp. 13–26.
- 65 Lynch, R. A., Foucault's theory of power. In Taylor, D. (red.), *Michel Foucault: Key Concepts*, Acumen Publishing Ltd., 2011, pp. 13–26.
- 66 Colin Gordon (editor) , Michel Foucault : Power / Knowledge . Selected Interviews and Other Writings 1972-1977, Pantheon Books, 1980, p.95
- 67 Johan A. Talbott, *Radical Psychiatry: An Examination of eh Issues*, *Am J Psychiatry*, February 1, 1974, 131, pp.121-128.
- 68 Jerome Agel, ed., *The Radical Therapist: Therapy Means Change Not Adjustment*, Ballantine Books, NY, 1971, pp.273-301
- 69 Thomas Szasz, *Psychiatry: The science of lies*, Syracus University Press, 2008, pp.2-5
- 70 Jose A. Fadul (General Editor), *Encyclopedia of Theory & Practice in Psychotherapy & Counseling*, Lulu.com, 2014, p.36
- 71 Thomas Szasz, "The Myth of Mental Illness" in *American Psychologist*, Vol. 15, 1960, p. 113

- ⁷² Thomas Szasz, "The Myth of Mental Illness" in *American Psychologist*, Vol. 15, 1960, p. 115.
- ⁷³ Thomas Szasz, *The Manufacture of Madness*, 1970.
- ⁷⁴ Thomas Szasz, "The Protocols of the Learned Experts on Heroin" in *The Libertarian Review*, July 1981, p. 14.
- ⁷⁵ Thomas Szasz, "The Sane Slave: Social Control and Legal Psychiatry," *American Criminal Law Review*, vol. 10, 1971, p. 333.
- ⁷⁶ Thomas Szasz, "The Sane Slave: Social Control and Legal Psychiatry," *American Criminal Law Review*, vol. 10, 1971, p. 346.
- ⁷⁷ Allama Muhammad Iqbal, *The Reconstruction of the Religious Thought in Islam*, p.152
- ⁷⁸ Fraser, I.; Karasic, D; Meyer, W; Wylie, K, "Recommendations for Revision of the DSM Diagnosis of Gender Identity Disorder in Adults", *International Journal of Transgenderism*, 2010, 12:(2), pp. 80–85; Bryant, Karl, "Gender Dysphoria", *Encyclopædia Britannica* Online, Retrieved August 16, 2018.
- ⁷⁹ Thomas Szasz, Legal and moral aspects of homosexuality, In: Marmor J., editor. *Sexual Inversion: The Multiple Roots of Homosexuality*, Basic Books; New York, 1965, pp. 124–139.
- ⁸⁰ Janice G. Raymond, *The Transsexual Empire*, Teachers College Press, NY, 1994.
- ⁸¹ Natalie Drew, Edwige Faydi, Melvyn Freeman, Michelle Funk, *Mental Health and Development: Targeting People with Mental Health Conditions as a Vulnerable Group*, World Health Organization, 2010, pp.46-47.
- ⁸² Mervat Nasser, "The rise and fall of anti-psychiatry", *Psychiatric Bulletin*, 1995, 19:(12), pp.743–746; Tom Burns, *Psychiatry: A very short introduction*, Oxford University Press, 2006, pp.93–99.
- ⁸³ Jose A. Fadul (General Editor), *Encyclopedia of Theory & Practice in Psychotherapy & Counseling*, Lulu.com, 2014, p.37.
- ⁸⁴ Thomas Szasz, "Curing the Therapeutic State: Thomas Szasz interviewed by Jacob Sullum", *Reason Magazine*, July 2000.
- ⁸⁵ Thomas Szasz, "The Therapeutic State: The Tyranny of Pharmacracy", *The Independent Review-V*, Spring 2001, (4), pp.485–521.
- ⁸⁶ Thomas Szasz, "The Therapeutic State: The Tyranny of Pharmacracy", *The Independent Review-V*, Spring 2001, (4), pp.485–521.
- ⁸⁷ Jose A. Fadul (General Editor), *Encyclopedia of Theory & Practice in Psychotherapy & Counseling*, Lulu.com, 2014, p.42
- ⁸⁸ Thomas Szasz, "The Therapeutic State: The Tyranny of Pharmacracy", *The Independent Review-V*, Spring 2001, (4), pp.485–521.
- ⁸⁹ Davidson, Larry; Rakfeldt, Jaak; Strauss, John, eds., *The Roots of the Recovery Movement in Psychiatry: Lessons Learned*, John Wiley and Sons, 2010, p.150; Wallace, Samuel, *Total Institutions*, Transaction Publishers, p.9.
- ⁹⁰ Ashok Yakkaldevi, *Phenomenology and Ethnomethodology*, 258/34, Raviwar Peth, Solapur, 2013, p.78; Lester H.; Gask L., "Delivering medical care for patients with serious mental illness or promoting a collaborative model of recovery?", *British Journal of Psychiatry*, May 2006, 188:(5), pp.401–402.
- ⁹¹ Weinstein R.M., "Goffman's Asylums and the Social Situation of Mental Patients", *Orthomolecular Psychiatry*, 1982, 11:(4), pp.267–274
- ⁹² Thomas Szasz, *Psychiatry: The Science of Lies*, Syracuse University Press, 2008, pp.15, 48 ; Scott O. Lilienfeld, Steven Jay Lynn, Jeffrey M. Lohr, *Science and Pseudoscience in Clinical Psychology*, Guilford Publications, 2014, p.33
- ⁹³ Allama Muhammad Iqbal, *The Reconstruction of the Religious Thought in Islam*, p.146
- ⁹⁴ Allama Muhammad Iqbal, *The Reconstruction of the Religious Thought in Islam*, p.56
- ⁹⁵ Allama Muhammad Iqbal, *The Reconstruction of the Religious Thought in Islam*, p.72
- ⁹⁶ Allama Muhammad Iqbal, *The Reconstruction of the Religious Thought in Islam*, p.88
- ⁹⁷ Allama Muhammad Iqbal, *The Reconstruction of the Religious Thought in Islam*, p.147
- ⁹⁸ Allama Muhammad Iqbal, *The Reconstruction of the Religious Thought in Islam*, p.149
- ⁹⁹ Allama Muhammad Iqbal, *The Reconstruction of the Religious Thought in Islam*, p.152
- ¹⁰⁰ Allama Muhammad Iqbal, *The Reconstruction of the Religious Thought in Islam*, p.70
- ¹⁰¹ Autosuggestion is a psychological technique developed by Emile Coué at the beginning of the 20th century and is used in self-hypnosis. It is related to the placebo effect i.e., it is a form of self-induced suggestion in which individuals guide their own thoughts, feelings, or behavior. Emile Coue, *How to Practice Suggestion and Autosuggestion*, Health Research Books, 1996, p.19
- ¹⁰² Allama Muhammad Iqbal, *The Reconstruction of the Religious Thought in Islam*, p.72
- ¹⁰³ Allama Muhammad Iqbal, *The Reconstruction of the Religious Thought in Islam*, p.72
- ¹⁰⁴ Allama Muhammad Iqbal, *The Reconstruction of the Religious Thought in Islam*, p.70
- ¹⁰⁵ Allama Muhammad Iqbal, *The Reconstruction of the Religious Thought in Islam*, p.71
- ¹⁰⁶ Allama Muhammad Iqbal, *The Reconstruction of the Religious Thought in Islam*, p.72