

SEARCHING THE SELF THROUGH IQBAL'S CONCEPT OF 'KHUDI' FOR VALUES UNDER TODAY'S ENVIRONMENT OF CHALLENGES AND DICHOTOMIES

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ABSTRACT

The concept of 'Khudi' derived by Dr. Iqbal is the action centric which is always searching for new dimensions of knowledge for life, values and dignity. It is three dimensional which can be staged or grasped in wholesome at any point in time. The three fundamentals include understanding self, organizing self and committing self. The concept of his 'Khudi' obliges the readers to comprehend hidden potentials of self which Allah has created in him with love and affection. Without understanding 'Khudi', it is far difficult to comprehend in entirety the essence of values and dignity. Understanding the concept and adopting it are two approaches of overlapping dimensions. In a real sense, understanding remains incomplete without its application or rather it makes no logic to comprehend something without looking for its utility.

Prevailing technology driven environments of self-centricity, deficient self-confidence and disregards to human dignity at individual, societal and state's levels make it more relevant to comprehend 'Khudi' for human values and pride. The tendency of exclusion prevails over the affection of inclusion more than ever before. The essence of 'Khudi' is sharing, loving, excelling, helping, accompanying and valuing. The article is based on the research pursuits for deeper meanings of the Allama's poetic values, pride and dignity for human beings in all his books. An effort has been made to quote references from the maximum of his books in different time periods so as to present a wholesome picture of his views about 'Khudi'. Self-awareness logically proceeds to the understanding of wider meanings of this universe. The paper culminates with focus on human dignity, values and notion of coexistence as an outcome of understanding self, organizing self and committing self.

Keywords: *Understanding Self, Organizing Self and Committing Self.*

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1. INTRODUCTION

1.1 Essence of Khudi

As we understand from the literary meaning of the word '*Khudi*' itself, it basically means '*self*'; something which is inwardly or looking deep into inner-side of the visible signature of one's existence. This '*self*' in essence is 'you' and 'me' as choosers of the path we endure to follow. Human beings have the capacities to take it to highest levels of awareness as well as lowest to the bottom of ignorance. By implication, '*Khudi*' entails three main elements of its wholesome comprehension towards development i.e. self-awareness, self-management and initiating actions for the intended outcome. '*Khudi*' instills these motives in the same sequence to achieve satisfaction with persistence of conviction. It also accentuates self-explanatory terms like self-dependence, respecting self, faith on self and assertions for valued causes (Saeed, 2013). The deeper meanings of '*Khudi*' include exploring self and absorbing the whole-encompassing dimensions of ego. The searcher of deeper meanings of existence believes in assertion with the spirit of selflessness. In its advance stage of understanding the '*self*', one finds that nothing exists as apparent '*self*' rather part of the whole. What exists yet invisible in physical terms is the idea, conceptual symbolism and sign of living consciousness. That outlines the immortal dimensions of '*Khudi*' which stays in borderless cosmic even after one's physical disappearance.

1.2 Enduring Khudi

Iqbal's (may Allah be kind to him) '*Khudi*' sustains on all endless states of the cosmic and clocks. It makes him travel in the space and gives meaning to the imaginations. His philosophy of '*Khudi*' is covering the cosmic of life, whole-encompassing and unique in itself which is deepened to touch the soul in eternity. In its ultimate state, it reveals to him the '*Truth*' to become its part rather part of the whole. His poetic prolificacy artistically hosts in himself the nominalism, positivism, interpretivism and critical social constructivism to make one complete '*self*' which exists in essence and reality. Iqbal's '*Khudi*' entails total immersion to the 'Existence'. The desire to immerse within self is actually to be part of the whole at the same time. One may also look at it as its fundamental design of declaring non-existence of the facial one. This creates a void which contains '*Khudi*' in its completeness and wholeness. Going beyond existence, it claims there being no whole besides one; it alone survives to encompass the whole. At the same time, he also laminates '*Khudi*' as open sword which cuts every notion of existence (M. I. Iqbal, 1998). Thereafter, '*Khudi*' is free floating object in eternity. This is how; we harness and comprehend multiple dimensions of Iqbal's '*Khudi*'.

2. PURPOSE AND SCOPE

2.1 Purpose

Allama Dr. Muhammad Iqbal's philosophic-poetic dimensions of '*Khudi*' are mostly in Persian language or some part in Urdu. His referral terminologies need sufficient prior knowledge of our socio-political world and good vocabulary. Under these constraints, this study is basically to fill the linguistic and knowledge gap for the university students in particular and other readers in general to comprehend his concept of '*Khudi*' especially in applied form.

2.2 Objectives of the Study

The study under the given title entails multidimensional perspective of '*self*' as projected by the Philosopher Poet which promotes actions proposed by the thought. Iqbal's '*Khudi*' makes its way through the darkness of night (which is actually the illusion) towards beacon of wisdom, the new morning of life. The study in essence highlights '*Khudi*' for the following main objectives: -

- To highlight essentials of '*Khudi*' as conceptualized by Dr. Iqbal with respect to the man as centrality of this universe and status of dignity and values.
- To relate Iqbal's concept of '*Khudi*' in application under the technology dominant world and comprehend the notion of coexistence.
- To create self-awareness and self-understanding as the basis of societal and collective growth in all dimensions knowledge.

3. LITERATURE REVIEW

3.1 Basis of Iqbal's Concept of '*Khudi*'

According to Dr. Israr Ahmad (2015), the philosophy of Iqbal's secret self is based on verse 19 of Surah Al-Hashar of the Holy Quran. In his book Bayan-ul-Quran, Volum-7, he has given the reference of Syed Nazir Niazi who once met Allama Dr. M. Iqbal and inquired about his well-talked about philosophy of secret self. The Allama gave him the time to meet sometime later and upon meeting, he narrated the basis of his philosophy. It was, he explained, verse 19 of Surah Al-Hashar as referred above. The English translation of the said Quranic verse carried out by Taqi-ud-Din Al-Hilali and Muhsin Khan is as follows: *"And be not like those who forgot Allah (i.e. became disobedient to Allah), and He caused them to forget their own selves, (let them to forget to do righteous deeds). Those are the Fasiqu (rebellious, disobedient to Allah)".* This is basically to understand the difference between 'you' and 'yourself'. What you claim to be 'you' or 'I' is fundamentally your earth-rooted structure with all its

ingredients from the clay or mud. Upon, one's death, the body ('you') joins the clay; where then 'yourself' goes and furthermore, where it has been. Were you aware of that or not and remained ignorant. According to Syed Nazir Niazi, this verse of the Holy Quran formed the basis of Iqbal's philosophy of 'Khudi'.

3.2 Al-Quran as Source of Philosophic Inspiration for 'Khudi'

Allama Iqbal's philosophy of existence as unique self either in poetry or other forms of expressions like lectures and discussions, revolves around Al-Quran. All his ideas and perspectives converge on Al-Quran at one or the other stage. In his book, *Asrar-o-Ramooz*, he claims that each word of his writings is a reflection from the holy Quran (Iqbal 1972a). The actual verses in Persian read as:

گردلم آئینہ بی جو ہر است	در بحر فم غیر قرآن مضمراست
روز محشر خوار و رسوا کن مرا	بی نصیب از بوسہ پاکن مرا
پردہ ناموس قلم چاک کن	این خیابان راز خارم پاک کن

Such, is the state of claim for his poetic views all articulated from Al-Quran which reads as (in the above quoted verses, his addressee is the Prophet of Islam, May Peace Be Upon Him): *'If my heart is a colorless mirror, having no virtue - my opinion is non-implied to Quran, then neglect and disgrace me on the day of judgment and keep me away from the blessed kiss of your feet. Tear the veil of honor of my thought and keep this garden clear of my thorns'*. Apart from so many other books on all kinds of knowledge, Al-Quran has been one of the main sources of his in-depth studies and inspirations.

3.3 'Khudi' Enlightening the Path towards Ultimate Reality

According to Dr. Razi-Uddin Siddiqui (2002), Allama Dr. M. Iqbal's '*Israr-e-Khudi*' is fundamentally based on the essence of the famous saying (reference one can see in Dr. Razi-Uddin Siddiqui's book *Iqbal ka Tasawwar-e-zaman-o-Makan aur dosray muzameenat* the given page) read in which reads "*Mun Arafah nafsa hoo, Fa-Qad Arafah Rubbahoo*"; it means that the one who has recognized self, is the one recognized his *Caretaker* as well. The great philosopher-thinker folds the idea of self-identification in this verse as (Muhammad Iqbal, 1972):

غلامِ ہمتِ آں خود پرستم
کہ بالورِ خودی بیند خدا را

It simply means; *'I admire the endeavor (to the extent of becoming its slave) the one who sees God with the light of his Khudi'*. To him *'Khudi'* is a light-house to reach to eternity, the ultimate reality, the God who is driver of the paths. His *'Khudi'* makes the person to move, it is not static in any dimension otherwise it would lead towards stagnation. *'Khudi'* is to create self-destination in absentia where notion of struggle dominates the end-result or destination. In thoughts, his *'Khudi'* is roving which discovers at every instance the new ways in all aspects and dimensions. Death does not take a person away to the world of disappearance; rather ignorance of *'self'* the *'Khudi'*.

3.4 Khudi' as Signs of Life

Actions manifest life with Dr. Iqbal which appears as unique self. The appearance of life is *'Khudi'* and wherever one finds the signs of life; it is because of discovering *'self'*, knowing and activating inner energies. Recognizing *'self'* is fundamental to Iqbal's perception of words as drivers of actions for which he intends shaking the man to realize his process of creation in relation with this universe. Narrations should lead to actions otherwise; these would appear to be a bunch of words; empty to produce sounds only. This reflects Allama Iqbal's inspiration from Mirza Abdul Qadir Bedil where he (the later) says (Ahmed, 2021):

هر دو عالم خاک شد تا بست نقش آدمی
اے بہارِ نسیتی از قدر خود ہوشیار باش

The verse of Mirza Abdul Qadir Bedil as referred above has been quoted by Dr. Israr Ahmed in his book *Bayan-ul-Quran* and it explains that: *'each one of the two universes became ruins so as to create the symbol of man'*. *O, you, the sign of the spring of life, the existence, is aware of your statuses*. The verse is to shake those who are oblivious of *'self'* as their status of relevance to this universe. Man is the beloved prince of this universe provided he could comprehend his status in relation with other creations of God. Dr. Iqbal laminates *'life'* as signs of *'Khudi'* or later is basically the former implying that there is no *'life'* without *'Khudi'*. He also substantiates what Mirza Abdul Qadir Bedil has said about man being the center of God's creative uniqueness. Thought is to lead a man towards action which needs no explanation as it speaks for itself. Dr. Israr Ahmed (2015) in his book *'Bayan ul Quran'* Volume 7 opines a beautiful blend of the philosophies of two great philosophical thinkers i.e. Allama Iqbal and Mirza Abdul Qadir Bedil converging at self-reliance and proactive approach for re-realizing the status of man. As derived by Dr. Iqbal, the signs of life are basically the outflows of *'Khudi'*. His appended below

couplets from Asrar-e-Khudi reiterate 'Khudi' being signs of life (M. Iqbal, 1972):

پیکر هستی ز آثارِ خودی است
 هر چه می بینی ز اسرار خودی است
 چوں حیاتِ عالم از زور خودی است
 پس بقدرِ استواریِ زندگی است
 زندگی در جستجو پوشیده است
 اصل او در آرزو پوشیده است

The above verses explain: *'the statue of life emerges from Khudi; whatever you see is basically from the secrets of Khudi. Like the life of this world oozes out from the strength of Khudi, accordingly are the visible insights of life. The determined struggle constitutes the meanings of life without which it is mere counting the days and nights. The struggle rides on actions; it is 'Khudi' which prompts way forward in all weathers of wet and dry. Turning events to happen is life which is an outcome of actions. It passes through the three sequential stages of self-awareness i.e. knowing yourself, putting yourself in order and finally committing to meaningful actions. The outcome is always proportionate to the strength of commitments. 'Khudi' teaches the man how to communicate with 'Reality' in conveying the feelings of relentless endeavors bringing no visible fruits. 'Khudi' is, in fact, an enlightening path towards perception of God (Zeb and Qasim, 2015).*

3.5 Inspiration from Rumi

Maulana Jalal ad-Din is spiritual guide of Dr. Iqbal as narrated by him in his poetry especially in Javed Nama. The Asrar-e-Kahudi, one of the most famous books of Dr. Iqbal starts with three very well-known couplets of Maulana Jalal ad-Din (Iqbal, 1902). The three couplets narrate the tale of saint who is looking for a man in the street with a lamp in his hand. Here, the man, he means the man of courage, wisdom and action. In the couplets, the Maulana describes:-

'Yesterday, we could see a saint looking for something with a lamp in his hand during the day light. He was looking for a man (man with courage, wisdom and action) as he was saying that he had become fed-up of the deceits like those of animals and now he is keenly interested in the company of a man.' He further says; *'my heart has become aggrieved and sick of the association of*

snails like companions who are sluggish and hopeless; now my desire is to have the company of a courageous man like the lion of God and Rustom' (these are similes).

'Upon hearing from him, I responded; that is not possible to find and I could not find him despite relentless efforts. He said that the one who is not found despite efforts is the one I am looking', my earnest desire is to seek.'

Knowing yourself is basically discovering the self; is basically to become selfless and courageous. Dr. Iqbal gets inspiration of constant struggle and search from the Maulana. He refers to the historical characters to depict courage, integrity, faith and unshakable commitment. Knowing the self is fundamental to obtain the holistic meanings of life. Elif Shafak (2010) in her famous book *Forty Rules of Love* narrates that upon entering Konya, Shams of Tabriz was asked to be careful because he was unknown there. His prompt reply was that nothing to worry because he know himself. Therefore, knowing the self is important; thereafter, it becomes irrelevant whether someone knows you or not (Iqbal 1902).

3.6 Emergence of Awakening out of Socio-Political Oppressions

The time period of Allama Iqbal's intellectual appearance in this world happened to be politically oppressive and socially disruptive especially for those living under the rules of colonial powers. In the case of Muslims, they had either lost their glorious traditions of governance or were in the process of disintegration all over the world. The world political, social and economic order was passing through a disruptive change. The clouds of hopelessness, desperation and blurred future were getting deeper for under-developed states and in that the worst hit segment of world population was Muslims. This kind of state was hurting the youth in particular and they were in a state of illusion and desperation. It attracted the attention of sensitive minds like Allama Iqbal. The basic issue was of the youth being directionless and middle to upper aged class in a state of shock. The colonial way of dealing with the natives especially in pre-partitioned India had depressing impacts especially on their earlier ruling elite. The fundamental idea of '*Khudi*' as conceptualized by Dr. Iqbal through his poetry gave the people the hope of getting out of intellectual subjugation (Zainub, 2019). Therefore, we can say that emergence of '*Khudi*' as concept appeared at the right time when political articulation woven around intellectual discourses was essentially required. At the same time, prevailing environments of those times contributed in congruence. For the young people in particular, it was a restarting point of identity and realization of life which has been essentially a sustained struggle.

3.7 '*Khudi*' as Self-actualization Mechanism

'*Khudi*' is pro-activeness in essence where one has the multiplicity of options to proceed. It actualizes in autonomous and free floating manner as postulated by Maslow (Zeb and Qasim 2015). Other than self-actualization, the four needs of life as contested by Maslow include those belonging to psychological, safety, social and internal esteem domains. None can succeed without self-actualization which comes through awareness of self, energizing the self and making one accountable. The cycle of '*Khudi*' does not complete without actions which originate from the roots of self-actualization. Iqbal's '*Khudi*', therefore does not promote idleness, mere planning and inactiveness, rather it appeals for taking actions to progress, develop and flourish to better and even better understandings of this universe.

3.8 Ethical Practices in Business and Dealings with Fellow Beings

Dealings with the fellow human beings and business activities have greater impact on societal peace and harmony. Business practices and social harmony are rather interdependent i.e. the former flourish under social harmony as it brings satisfaction to the later. The human beings as individuals and groups conduct themselves with humility when they are mutually dependent. In a way, we can say that it needs to build the mutual relationships when different production segments become interdependent on certain criteria of fair and just dealings. Successful interdependence works under the honest mechanism of justified and equitable distribution of the yields. Actualization of business ethics and realization of what we call corporate social responsibility is possible only with the deep understanding of human life cycle as it culminates to nothingness. Iqbal's '*Khudi*' surpasses the greed to accumulation of wealth; it rather promotes giving to serve humanity against accumulation. Ethics undoubtedly have been occupying the central place of relevance, especially the business ethics in coexisting societal functioning (Caza, Barker, and Cameron, 2004). As per growth of the global concept of businesses, an honest approach is therefore fundamental to community wellbeing. Iqbal's '*Khudi*' as it awakens in oneself the complete cycle of life including hereafter, covers invisible dimensions of ethics especially the business ethics which formal rules and regulations may not be able to implement (Woller 1996). Taking care of others as well as their belongs is the intellectual capital of '*Khudi*' which means no harm to others for self-survival (Caza, Barker, and Cameron, 2004). The bottom-line of Iqbal's '*Khudi*' is giving preference to fellow living beings over own interest and promoting the notion of coexistence. In his all kinds of writings, he has always pleaded for the

collective interest, saying that individual interest should submit to the collective one ("Asrar-i-Khudi.Pdf," n.d.).

4. RESEARCH METHODOLOGY

4.1 Research Type and Sources of Data

The paper is based on the selected couplets from the poetry of Dr. Iqbal and his other books like 'Reconstruction of Religious Thought in Islam'. Therefore, the arguments basically rest on the secondary sources taken from his books and other articles / essays written by different scholars on the work of Dr. Iqbal. The selected couplets and articles are those pertaining to his concept of 'Khudi'. The literature review contains references from diverse writings of the philosopher poet including those from his Persian as well as Urdu poetry.

4.2 Basis of the Analysis

Under the discussion part, the analysis has been inferred from the literature review and strengthened with new verses and quotations from the literary work of the great Muslim thinker of 20th century.

5. DISCUSSION

5.1 'Khudi' as Self-Affirmation and Creation of Individual Prominence

In the introduction of Asrar-e-Khudi as translated by Reynold A. Nicholson (Lectures on Persian in the University of Cambridge), Iqbal proposes man to create in himself the attributes of Allah (Iqbal, 1920). The introductory note of the book refers to one of Prophet's hadith "Takhallaqu bi-akhldq Allah", which actually hints towards creation of the attributes of God in oneself. Man in his designed state of creation is basically to evolve his life and undertake self-affirmation through the consistent struggle of seeking and advancing in 'Khudi'. Self-negation is averse to the very concept of 'Khudi' where 'self' is rather advanced and nourished to make one unique-whole as individual. The great Muslim philosopher views all life as individual; this universe is the apparent sign and retains its individuality (Mohammad Iqbal, 2013). Accordingly, he says that God himself is an individual, who is the most unique. Thus man starts becoming unique in steps through the process of understanding self, organizing self and committing self. Therefore, self-affirmation and sensing individualism are the milestones of his journey towards the most 'Unique Individual'. More he is distanced from the ultimate uniqueness, less individual he is. In its ultimate stage, 'Khudi' aspires to have a look of the ultimate reality; nothing less than that, is his final objective. It comes

through passion and love with the ultimate beauty as expressed in this verse (Muhammad Iqbal, 1975).

میں انتہائے عشق ہوں تو انتہائے حسن
دیکھے مجھے کہ تجھ کو تماشا کرے کوئی

The verse explains: *'you are the final-absolute beauty, I attain the level of pure-absolute love, and then looking at me would actually mean looking at you'*. It is the state of being lost in love of the supreme beauty where in its ultimate stage of uniqueness, looking at oneself actually implies sighting of the absolute ego-reality.

5.2 'Khudi' Seeking Unique Status of Man

The uniqueness of 'Khudi' is oneness or individuality which if understood clears the way of obstacles which come in through superstitions, ambiguities and false beliefs. Each individual is unique in his potentials, energies, power of words, creativity and pursuits. With all these attributes, man has been given the options of moving forward and backward at his own through intellectual synergy and struggle. He can create himself from lowest to the highest levels of closeness with the Most Unique Individual. The environments are to serve according to your capacity of progressing within the domains of self-recognition and affirmation. With the attainment of self-recognition, man becomes the trustee (Muhammad Iqbal, 1975).

نائبِ حق در جہان بودن خوش است
ہر عناصر حکمران بودن خوش است

The verse as given above explains: *'it is good for the man to be the viceroy of the ultimate truth because then you have lien of governance or you have the pleasure of running polity'*. However, for that purpose, it is essential to create in oneself the characteristics of the ultimate monarch, the God; the uniqueness or individualist image. The reason is that the viceroy is accountable for adherence to the guidelines of the final authority. As understood by Allama Iqbal in his book *'Reconstruction of Religious Thought in Islam'*, edited and annotated by M. Saeed Sheikh with a new Introduction by Javed Majeed (2013), the Quran forcefully emphasizes on individuality and uniqueness of man; his destiny being unity of life. Consequent to this view, it is not possible for one individual alone to bear the burden of others. Each entity is responsible for the deeds undertaken. Quran in Surah 6, verse 94 entitles man to bear only what he earns through personal effort (Al Quran Al Hakeem. Pdf, n.d.). With

regards to self-affirmation and individual prominence, as referred by Allama Iqbal, three things are very clear from Quran; firstly, man is the chosen of God (Quran, Surah 20, Verse, 122) secondly, man, with all his shortcomings, is supposed to be the representative of God on earth (Quran, Surah 2, verse 30 and Surah 6, verse 165) and finally, man is the trustee of a free personality which he accepted at his peril (Quran, Surah 33, verse 72). The true trusteeship is attained through sincere obedience and faithful discharge of obligations to other living beings of this universe. Therefore, to be viceroy is good; however, it needs deep understanding of the 'self' and relationship with the ordained trust.

5.3 'Khudi' to Develop Unique Attributes

The question is how one can attain the attributes of absolute monarch and the deeper sense of performing as viceroy. The route suggested by the Allama is through comprehensive meditation, inward attention for self-guidance and fulfillment of commitments towards absolute ego and fellow living beings as viewed by him in Bal-e-Jib-reel (Muhammad Iqbal 1921).

اپنے من میں ڈوب کر پاجاسراغ زندگی
تو اگر میرا نہیں بنتا نہ بن اپنا تو بن

The verse explains: *'o you, the seeker of self, dip deep into yourself to find out the real truth of being alive; if you cannot (need not) hold it for me, do it for yourself'*. This doing for yourself is basically understanding 'self' to organize oneself and affirming a commitment for the cause of being created. This clearly refers to exploring 'self' for the human ego, the center of human personality. Human ego, the 'Khudi' has been ordained to exercise the choice of actions. This choice, where it makes the man accountable, also affords him to climb the ladder towards Ultimate Ego. However, it needs to be searched for and explored with love and passion. In his poetic appeals to the mankind as a whole and to Muslims youth in particular, he urges them to create individual prominence in courage and character. This individual prominence and self-affirmation are not possible without understanding the essence of 'self' the 'Khudi'.

5.4 Uniqueness through the Skills of Writing, Reading and Constant Research

Man has been created unique on account of two distinctive attributes of speech and writings. About the uniqueness of speech, Allah says in Surah 55, Verse 3 and 4: *'He created man'. 'He taught him eloquent speech'* (Al Quran

Al Hakeem. Pdf, n.d). About his writing uniqueness, Allah says in Surah 96, Verse 3-5; 'Read! And your Lord is the Most Generous. Who has taught (the writing) by the pen. He has taught the man that which he knew not'(Al Quran Al Hakeem. Pdf, n.d.). Who could be a better teacher than the Allah Himself to teach to someone from His creatures the art of writing and speech? This is the reason that man dips deep into himself, deduces new knowledge, articulates other living beings, manages them and governs the affairs of this universe. The two verses given below amply explains Allama Iqbal's vision of inner-self and secret of 'Khudi', taken from Zaboor-e-Ajam and Zarb-e-Kaleem (Muhammad Iqbal 1975c).

دم چیت پیام است شنیدی، شنیدی
در خاک تو یک جلوہ عام است ندیدی
خودی کا سر نہاں لا الہ الا اللہ
خودی ہے تیغ، فساں لا الہ الا اللہ

The verses explain: 'what is the breath you take, there is a message for you which you (pretend to) listen to but in essence do not listen; there is light in your body made of clay but you don't see.' It is basically an appeal to the man to turn inward and take care of oneself. There is a message in every breath you take. Similarly, in the next verse he says: 'the secret to Khudi is declaration of oneness of God; Khudi is a sword and the declaration of oneness is (like) a stone to sharpen the sword.' You see what happens is that uniqueness of boundless ego is confronted with distractions of this apparently attractive world. It is the 'Khudi' which makes him to sail through the odds. The uniqueness is oneness in essence which is possible to comprehend through the journey of 'Khudi'. The mankind progresses through research and innovations.

5.5 Struggle Centricity of 'Khudi'

Constant endeavors and relentless zeal to reach to the next stage is fundamental to all kinds of philosophical arguments of Dr. Iqbal. This is the essence of his 'Khudi' which earns the man, the status of a successful person in this world and hereafter. This is how he can earn hell or paradise (Muhammad Iqbal, 1975b).

عمل سے زندگی بنتی ہے جنت بھی جہنم بھی
یہ خاکی اپنی فطرت میں نہ نوری ہے نہ ناری ہے

To the core of Dr. Iqbal poetic narrations, words do not matter, actually, the actions matter, not the words, the couplet given above explains: *'it is the actions or practices to project signs of life in man through which he is destined to earn the paradise or hell, otherwise, this statue of clay is neither the product of light nor fire (neither he is from Angels nor Elves)'*. Iqbal's 'Khudi' obliges the man of act to make efforts and maintain continuity of struggles to have complete understanding of self and display its manifestations. It is through actions that one can attain paradise and hell.

5.6 'Khudi' an Appeal for Constant Moving Forward

Allama Iqbal's concept of self is essentially based on constant struggle. Continuous movement is the sign of life of this universe which stands true for mankind as well (Muhammad Iqbal, 1975a).

دگرگوں ہے جہاں تاروں کی گردش تیز ہے ساقی
دل ہر ذرہ میں غوغائے رستا خیز ہے ساقی

In the above mentioned couplet of Bal-e-Jib-reel, he goes on to say: *'the entire galaxy (as part of this universe) is in motion, the stars make their motion even faster as the heart of every particle is holding a roar of internal struggle among them i.e. the internal instinctive act of restlessness*. The ever sustained and faster movement of stars as part of the complete cosmic system is the sign of life. It reflects a lesson to the human beings that constant motion is manifestation of living. Within the triangular paradigms of 'Khudi' i.e. self-recognition, self-management and accountable commitment, continuous movement is the manifestation of ownership. In one of the couplets of Bang-e-Dra, as mentioned below, Dr. Iqbal apporions life as an outcome of self-actualization (self-burning) (Muhammad Iqbal, 1975b).

خونِ دل و جگر سے ہے سرمایہٴ حیات
فطرتِ لبوترنگ ہے غافل نہ جل ترنگ

Dr. Iqbal's emphasis is conviction when he says that: *'The ultimate wealth of the notion of life is your whole-hearted freewill to give blood (shedding blood from the depth of your heart and liver). This universe is simple to understand; it demands blood not mere wondering to apparent joys, to give something in return.'*

5.7 'Khudi' Inspires Life, the Constant Struggle, Stagnation is Death

The philosopher poet, Dr. Iqbal was convinced that rest means death and sincere movement with a purpose is life (Muhammad Iqbal, 1972c). Till the time one continues with struggle and movement forward, remains alive.

اے مسافر جاں ہمیر داز مقام
زندہ تر گردد ز پرواز مدام

The above verse is from his book Javed Nama, where he appeals to the passenger who is to traverse the uneven routes of life: 'O you the traveler of life (on the path of life), your spirit of life dies while in rest and it grows further with continuous and constant flight.' Continuous flight is the manifestation of life; if one is determined to continue, the opposing wind and storms cannot divert or distract him. Similarly, in Asrar-o-Ramooz, he postulates the actions creating multiple opportunities and sources of looking at life and this universe (Muhammad Iqbal, 1902).

قوت خاموش و بیتابِ عمل
از عمل پابند اسبابِ عمل

The verse referred above explains the phenomenon of silence immersed with action: 'the strength maintains silence and remains restless waiting to act which is its instinct. Opportunities are bound to get wrapped around determined actions. In actuality, it propagates that inactiveness brings about stagnation which leads towards scarcity of means for growth and progress. Taking a step in any direction is better than fixation of feet where, the later leads towards stagnation and former prompts new directions and opportunities. Similarly, in Zaboore-e-Ajam, he encourages unstoppable struggle by restless heart (Muhammad Iqbal, n.d.). Pauses create interruptions to continuity.

فرست کشکشِ مدہ این دل بے قرار را
یک دو شکن زیادہ کن گیسوئے تابدار را

In this couplet, he means to convey: 'you should not give any pause to your restless heart, it rather works well under turmoil; you should rather make the shining hair more beautiful and attractive in order to keep your heart even restless.' The struggle within yourself would continue when confronted with attractiveness of beauty and turmoil. Here, his appeal is for continuity of struggle with enthusiasm, conviction and complete faith to the cause of discovering yourself.

5.8 Manifestation of Commitment to Self

In his opinion, one should keep fulfilling the commitment made to oneself otherwise it creates contradiction within the self. The division leads to reversals and insufficiency of determinations. Only articulation of words is not sufficient to align oneself for a purposeful creation. It rather needs plans and their executions. In Javed Nama, he says that effortless paradise is worse than grave (Muhammad Iqbal, 1972c).

بے خود افتادن لبِ جوئے بہشت
بے نیاز از حرف و ضربِ خوب و زشت
گر نجاتِ مافراغ از جستجو است
گور خوش تر از بہشتِ رنگ و بوست

The couplets taken from Javed Nama and mentioned above mean: 'to remain inactive and in the state of sleep on the shores of paradise, and further more without the desire of fighting against odds does not appeal to the manifestation of life for mankind. In the next lines he goes on to say: If you imagine that our pardoned success by the God on the day of judgment means freedom from struggle, then the grave is (be preferred) better than paradise'.

5.9 'Khudi' for Human Integrity and Dignity

Allama Iqbal's 'Khudi' entails preference for human dignity, respect and value (Muhammad Iqbal 1975a). In his views, death is better than livelihood of disrespect.

اے طائرِ لاہوتی اس رزق سے موت اچھی
جس رزق سے آتی ہو پرواز میں کوتاہی

In the couplet given above Dr. Iqbal addresses the man: 'O, you, the bird of ethereal, remember, death is better than the food if it makes you descend from your flight path (what you think the essential livable means but if due to which you have to descend from your position of respect and integrity, it is not worth it). He appeals to the man maintain struggle for the respectable livings. In Zaboore-e-Ajam, he proposes the mankind to live for being of worth so that he is remembered even after his death (Muhammad Iqbal, n.d.)

چنان بزی کہ اگر مرگِ ماست مرگِ دوام است
خدا ز کردہ خود شر مسارتِ گردد دیکھ

In the above verse, he urges upon the mankind: '*you need (should) to live in such a way that if the death imposed upon us is permanent, God may repent on what he has done (incurred a great loss)*'. Such a strong appeal- claim reflects his comprehension of man's status in this universe which necessitates mutual respect. It also highlights that dignity and values are to be maintained through the creation of one's place of relevance. You need to become precious so that your disappearance portrays a sense of loss, even in the eyes of the great creator of this universe. In today's environments of depleting human values, ethics, selfishness and disregards to others existence, Iqbal's concept of '*Khudi*' provides guidance for coexistence, self-sufficient and self-reliance for human dignity and respect.

6. CONCLUSION

Dr. Iqbal's '*Khudi*' is relevant to all dimensions of time and space. It traverses the universe to comprehend its vastness then reflects on the creator and finally to focus on self to encompass the wholeness and completeness. It holds oneself accountable and makes the environments move in the intended directions. They are to serve the man when he sets himself to self-awareness, self-management and commitment. The '*Khudi*' urges actions to accomplishment. Movement and change are the fundamentals of Iqbal's concept of '*Khudi*'. Continuous struggle is pleasure to the seeker of '*Khudi*'. It is possible to attain those standards of human esteem through self-awareness, organizing self and making actionable commitments to one.

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