

The Doctrine of *Khudi* in Iqbāl's Philosophical Thought

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Abstract

Muhammad Iqbāl of Lahore(1877-1938) is undoubtedly the greatest Muslim poet-thinker of the twentieth century. Iqbāl's philosophical writings and poetical works had a notable impression on the religio-cultural and social revival of the East particularly subcontinent Muslim.

The central theme of Iqbāl's philosophical thought throughout his works, prose and poetry, especially in *Asrar-i-Khudi* and *Rumuz-i-Bekhudi* is '*The Doctrine of Khudi*'.

In his opinion the undeveloped condition and the miserable plight of the Muslim nations were due to lost real identity of *Khudi* and to keep distance from the true spirit of Islam.

Iqbāl's ideal for individual as well as social life is Self-affirmation not Self-negation which was the common teaching of Hindu intellectualism and Sufi pantheism. Hence Iqbāl tried to establish a firm theoretical foundation for his viewpoints, and to discover a proper philosophical terminology for conveying his message to all the humanity. On one hand, the inherent genius ,the religious , mystical attitude, deep familiarity with Islamic culture and science which were his family heritage , and his wide-ranging studies in Eastern and Western philosophy on the other helped him to achieve the goal.

To Iqbāl *Khudi* is a universal and comprehensive reality with different degrees in expression, which moves towards

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perfection. Various factors and principles-which are mostly the same positive and negative religio-moral qualities can strengthen or weaken *Khudi* in human beings till it reaches the highest stage of perfection, that is, Vicegerency of God on earth.

Key words: I.Iqbāl, .Khudi(Personality-Individuality-Egohood), *Khudi's* Strengthening Factors, .*Khudi's* Educational Stages, . Iqbāl's Philosophy, Infinite Ego, .Finite Ego

1. Introduction

1.1.Iqbāl the great poet- philosopher of India was born on November the 9th, 1877 at Sialkot in the Punjab, and died at the peak of his fame and glory on April 21, 1888 in Lahore. (Malik:1971,p.3 & Masud-al-Hasan :1978,p.1) He as is well known, came from a Kashmiri Brahmin stock. The Brahmins, as devotees to Brahma, (a Hindu deity), were given to learning, knowledge and contemplation, and thus produced generations of talented persons. Iqbāl coming from this stock, inherited a sensitive soul, a penetrating intelligence, rich emotions and a strong will. His ancestors around the two hundred and fifty years before Iqbāl's birth had converted to Islam. As an enlightened family, they not only observed the practices of Islam but also were imbued with its spirit. Iqbāl, therefore, from his very infancy was made conversant with Islam and inherited its best traditions. On the other hand Iqbāl's teachers had a vital role in the progress and maturity of his personality.

Mir Hasan Shah, a Muslim savant and spiritual man, who undertook his education and training at an early age, nurtured him with the spirit of Islamic thought and literature. This tasted received an additional impetus at the hands of Thomas Arnold, a great orientalist. Arnold not only initiated Iqbāl into modern scholarship but also created in him a devotion to scientific knowledge and western thought, in the pursuit of which Iqbāl went to Europe. (khātoon: 1963,p. x iii & Masud-al-Hasan :1978,p.7)

1.2.His visit to the west can be considered as second phase of Iqbāl's life. There, contemplating on modern sciences and philosophy, he did not separate from the stream of oriental consciousness and

wrote his dissertation on 'The Development of Metaphysics in Persia'. He took advantage of his stay in Germany and England and searched thoroughly the libraries of Europe for rare manuscripts on Muslim learning and literature. At the same time, Iqbāl, assimilated to the full the intellectual bias, voluntaristic tendencies, the scientific method and the dynamism of European thought. Eventually he was awarded Ph.D. in philosophy and returned to India in 1908. (Masud-al-Hasan:1978,pp.7-12& Khātoon: 1963, p.xiv & Schimmel: 1963, pp.37-8)

On the other hand, Iqbāl was fully conscious of depressing and pitiable conditions of the East towards the close of the nineteenth century.

The consolidation of British role and the deliberate policy of the British to weaken the Muslim politically, economically and culturally had gradually broken the Muslim spirit. The last attempts of religious reformists and revivalists to reestablish Muslim supremacy and revival the moral and spiritual merits of the followers of Islam had failed. (Khātoon:1963,p.xv)

Iqbāl was deeply pained at the sad plight of the Muslims. He was also conscious of his mission to regenerate his people from whom the foreign rulers had snatched away power and supremacy. From long before he had reflected deeply over the problems of his co-religionists. His deep and wide knowledge of sociology and the history of different cultures convinced him that the main responsibility for oriental decadence lay at the door of those philosophical systems which inculcated self-negation and self-abandonment, i.e.the Vedanta school, the doctrine of unitism or wahdat-al-wujud in Sufism and Hellenic and neo-Platonic ideas which regarded the world as a mere illusion not worth striving for.(khātoon :1963,p.xv & Kāzmi: 1997, p.30)

These system of thoughts encouraged men to run away from the difficulties of life instead grappling with them, and emphasized the annihilation of the self as means of attaining union with the Ultimate Reality. This absorption and negation of the self led Muslims to adopt an otherworldly outlook and an attitude of renunciation of socio-political life.(kāzmi: 1997,pp.30-1)

Iqbāl was very much dissatisfied with this state of affairs. So he arrived at the solution of the political problems of the East, but a consistent philosophical basis of his message was as yet lacking. He wanted a comprehensive philosophy which should co-ordinate all the

elements of his message and should serve as a vantage ground from which all problems about life could be solved.

1.3. His acquaintance with the thoughts of great western philosophers as well as Muslim mystics works and teachings particularly the famous Persian mystic poet, Jalaluddin Rumi, helped him in developing such a philosophy and discovering a philosophical terminology for conveying his message for the political and spiritual emancipation of all the East, nay, of all the humanity. As a Muslim sage, Iqbāl realized that the revival of man both as an individual and as a member of a social group can only come from the ultimate central principal of his being, namely, the Self or Ego. He, therefore, waged a constant war in his writings against the doctrine of self-negation and strongly criticized such an ideal of human life and as professor R.A. Nicholson has remarked, "developed a philosophy of his own" (Iqbāl:1940, p.vii) based on self-affirmation, under the unique name of *Khudi*. This is the third stage of Iqbāl's development which " may be described as the stage of firm beliefs and well grounded conviction marked by a philosophical depth. In this phase of life, he achieved the maturity of thoughts; his philosophical quest reached its goal." (Rafique:1974, P. 37 & Khātoon :1963, p.xv)

The present article is comprised of five sections. Besides the Introductory and Conclusion sections, in the other three major parts an attempt has been made, firstly to clarify the nature of *Khudi* through Iqbāl's poetry and prose, secondly to examine the role of the most basic factors which strengthen it, and thirdly to review the evolutionary process of *khudi* through different stages of education towards the highest plane of perfection i.e. Vicegerency of God on earth.

2. The Nature of khudi

2.1. Identification of *Khudi*

Khudi, in the literary sense of the word means: Individuality or Inness. Iqbāl uses the terms 'Ego' and 'Self' in synonymity with *Khudi*. (Iqbāl:1965,p.98) To him self is also synonymous with 'Soul' which is a matter of common occurrence in Sufi literature. (Ibid: p. 106)

Human self or ego is the dominance of a particular self, subordinating and unifying all the other selves which constitute the mental life of man . Iqbāl in his *Lectures* says: "The ego reveals itself as a unity of what we call mental states. Mental states do not exist in mutual isolation .They mean and involve one another. They exist as phases of a complex whole , called mind." (Ibid :pp.98-9)

It is noticeable that Iqbāl's choice of the word *Khudi* raised a storm of protests. As Schimmel writes it was understandable considering "the highly negative significance in Persian of the word *Khudi* , self,with its implications of selfishness, egotism and similar objectionable meanings".(Schimmel:1963, p.42) Iqbāl was aware of this and admitted that the word *Khudi* was chosen with great difficulty and most reluctantly because from a literary point of view it has many shortcomings and ethically it is generally used in a bad sense both in Urdu and Persian . Iqbāl tells us that he wanted a colorless word for self, having no ethical significance. "As far as I know there is no such word in either Urdu or Persian Considering the requirements of verse, I thought that the word *Khudi* was the most suitable, also because there is ... some evidence in the Persian language of the word *Khudi* in the simple sense of self,i.e. to say the colorless fact of the I. Thus metaphysically the word *Khudi* is used in the sense of that indescribable feeling,I which forms the basis of the uniqueness of each individual.(Vahid:1964, pp. 243-4)

2.2. *Khudi* , An Undeniable Reality

To Iqbāl *Khudi* is a fact and not an illusion. It is neither an abstract thought nor an idea.

"If you say that 'I' is a mere imagination; And its appearance is mere appearance; Then tell me,who is it that entertains these imagination; Just look within and think what this appearance is' ."(Iqbāl:1964,p.51)

Again, Iqbāl says that inner experience is the self or ego at work."we appreciate the ego itself in the act of perceiving, Judging, and willing". (Iqbāl: 1965,pl02) To him the main purpose of the Quran is to awaken in man "the higher consciousness of his manifold relations with God and the universe".(Ibid:pp.8-9) And this 'higher consciousness' is not possible without the self. Further , as R.A. Nicholson maintains , the

capacity for action which is vehemently advocated by Iqbāl "depends ultimately on the conviction that *Khudi* is real and is not merely an illusion of the mind. (Iqbāl: 1940,p.xii) In *Jāvid Nāma* Iqbāl gives due importance to self-recognition and asserts that the consciousness can testify your state.

"Life means to adorn oneself in oneself, To desire to bear witness to one's own being; 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; The second witness is the consciousness of another, To behold oneself in another's light; The third witness is the consciousness of God's essence, To behold oneself in the light of God's essence." (Iqbāl : 1966, pp.29-30)

2.3. *Khudi*, A Dependent Reality

To Iqbāl also *Khudi* is not an independent reality. God, the infinite Ego, is the source of life for finite ego which can maintain its existence only as long as it is in contact with this All-Embracing Divine *Khudi*.

"The self has existence from the existence of God, The Self has show from the showing of God, I do not know where this splendid pearl, Would be, if there be no ocean" (Schimmel: 1963,p.123)

The same idea expressed in the *Lectures*: "Like pearls we live and move and have our being in the perpetual flow of Divine Life." (Iqbāl :1965,p.72)

This *Khudi*, born in the heart of the Infinite *Khudi*, developing in him and yet distinct from Him, unable to exist without Him, but also unable to be non-existent in His Presence. It is like a secret in the breast of the world. (A.schimmel:1963,pp.122-3)

"Our breath is a stray breaker from His sea. His breath makes music in our souls, His flutes. Grown by the stream – brink of Eternity, We draw the sap from it through our grass-roots." (Iqbāl:1977, p.25)

Iqbāl has deeply felt this mutual attraction between God and man, the longing of that loving and living *Khudi* which man calls God, and in many of his poetical prayers he has referred to this highest experience in most beautiful verses:

"A lute, played by you, I make melody. You are my soul and yet

outside my soul . A lamp,I burn with Your flame;else I die .
 How are you,O my Life,outside of me? (Ibid) ,And again : “whom
 do you seek ? why are you so perturbed?For He is manifest and
 you concealed. Seek Him and you will only see your Self Seek
 your Self ; you will find but Him revealed.” (Ibid:pp.25-6)

2.4. *Khudi* , A Universal Reality

Iqbāl believes that *Khudi* is a real and pre-eminently significant entity which is the center and basis of entire organization of life and has various features and stages of development. The achievement of a profounder *Khudi* is not confined to man alone .He says:"Throughout the entire gamut of being runs the gradually rising note of egohood until it reaches its perfection in man, that is why Quran declares the Ultimate Ego to be nearer to man than his own neck vein". (Iqbāl: 1965,pp.71-2)

In the first part of his *Asrār* under the title of "showing that the system of the universe originates in the self, and that the continuation of the life of all individuals depends on strengthening the self" (Iqbāl : 1940,p.16), he says:

"The form of existence is an effect of the self, Whatsoever thou seest is a secret of the self.When the self awoke to consciousness, It revealed the univers of thought. A hundred words are hidden in its essence: Self - affirmation brings Not- self to light... . Tis the nature of the self to manifest itself: In every atoms lumbers the might of the Self.'"(Ibid : p.16-9)

Starting with the individual ego as the center of will and energy , Iqbāl develops his philosophical system- his conception of God, conception of time, individual, freedom, will and immortality.According to him every object possesses an individuality in the scale of life and the status of every object is fixed according to the extent it develops its individuality and gains mastery over the entire environment."(Kāzmi: 1997, p. 13)

"Every thing is preoccupied with self-expression , Every atom a candidate for greatness.Life without this impulse spells death,By the perfection of his individuality man becomes like God.The force of individuality makes the mustard seed into a mounion,Its weakness reduces the mounion into a mustard seed. Thou alone art the Reality in this Universe,All the rest is a mirage^" (Saiyidan: 1988, p.8)

2.5. *Khudi*, the Standard of Valuation

To Iqbal, the criterion of the degree of reality of any living organism is the extent to which it has achieved the feeling of a distinct *Khudi*: "Only that truly exist which can say 'I am'. It is the degree of the intuition of I-am-ness that determines the place of a thing in the scale of being". (Iqbal :1965,p.iii) Thus the idea of *Khudi* gives us a standard of value. "It settles the problem of good and evil. That which fortifies personality is good, that which weakens it is bad. Art, religion, and ethics must be judged from the stand- point of personality." (Iqbal : 1940,pp.xxi-ii)

In his *Asrār*, Iqbal reverts to this theme again and again, and finds out the true meaning of the evolutionary process in this striving towards the achievement of a fuller and richer *Khudi*.

"Inasmuch as the life of the universe comes from the power of the self, Life is in proportion to this power. When a drop of water gets of selfless by heart,

It makes its worthless existence a pearl.

Wine is form less because its self is weak;

It receives a form by favour of the cup.

When the mountain loses its self, it turns into sands, And complains that the sea surges over it. When the grass found a means of growth in its self, Its aspiration clove the breast of the garden.

When life gathers strength from the self, The river of life expands into an ocean". (Iqbal:1940,pp.20-2)

The reality of the *khudi* is denied by pantheists. They regard the physical world as non-existent and unreal. Iqbal believes that such denial of the *khudi* taught by Hindu intellectualism and Islamic pantheism have led Muslims to inaction and destroyed the spirit of creativity in them. He, therefore, "throws himself with all his might against idealistic philosophers and pseudo-mystical poets, the authors, in his opinion, of the decay prevailing in Islam, and urges that only by self-affirmation, self-expression, and self-development can the Moslems once more become strong and free." (Iqbal:1940, pp.xii-iii)

Explaining his Ideal of self-preservation as against self-negation, Iqbal, in his *Asrār* narrates the story of a thirsty bird who saw a glistening diamond and thought it to be water. But as he approached it and tried to drink, he found that it was as hard as stone. For, it had enriched its being and fortified its self. Being disappointed, that bird

proceeded farther and saw a dew-drop. It rushed at it once and drank it up. As the self of the dew-drop was not strong and fortified and it had a very frail being. It was obliterated from the existence easily. (Rafique: 1974, p.145)

Iqbāl draws the following lesson from this story:

"Never for an instant neglect self-reservation, Be a diamond, not a dew-drop. Save thyself by affirmation of self, Compress thy quicksilver into silver one, Produce a melody from the string of self; Make manifest the secrets of self." (Iqbāl:1940, pp.102-3)

Discussing the declaration of Hallaj *Anal Haq* 'I am the Creative Truth' Iqbāl points out that the true interpretation of human experience "is not the drop slipping into the sea but the realization and bold affirmation in an undying phase of the reality and permanence of the human ego in a profounder personality". (Iqbāl: 1965, p.96)

"It is not the goal of our journey, To merge ourselves in his ocean. If you catch hold of him, it is not *Fanā* (extinction). It is impossible for an ego to be absorbed in another ego. For the ego to be itself is its perfection." (Iqbāl: 1964, pp.32-3)

To Iqbāl *Fanā* 'does not mean annihilation of the *khudi*. A. Schimmel truly depicts the picture of Iqbāl's view of *Fanā*: "The idea of *fanā*, which has been taken in the meaning of obliteration, annihilation of the self is completely unaccepted to Iqbāl Essentially it is the annihilation of human qualities and their substitution by more sublimated, even divine qualities, according to the prophetic tradition, *Takhallaqu bi-Akhlāq-i-Allāh*, 'Create in yourselves the attributes of God'. (Schimmel:1963, pp.366-7) Thus man becomes unique by becoming more and more like the most unique Individual. (Iqbāl:1940, p.viii)

In his *Bāl-i-Jibril* Iqbāl says:

"The manifestation of the Egohood spell Prophethood, The solitudes of the Egohood spell Godhood; The earth, the heavens, the Divine seat, Nay, the entire kingdom of God is the grasp of the Egohood." (Kāzmi: 1997, p.32)

He further says: "The end of the egos quest is not emancipation from the limitations of individuality; it is on the other hand, a more precise definition of it." (Iqbāl:1920, p.198)

For Iqbāl, the test of egos development is the retention of

individuality . The development reaches its climax when the ego is able to retain full self-possession , even in the case of a direct contact with the all-embracing ego." (Ibid: p.118)

Iqbāl here gives the example of the holy Prophets' ascension when he viewed the very essence of God and retained his own self. (Ibid)

"That man alone is real who dares- Dares to see God face to face. No one can stand unshaken in His presence; And he who can ,verily ,he is pure gold"¹⁷ " (Ibid:p.198,Iqbāl sown translation from *Jāvid Nāma*)

3.The Growth and Evolution of Khudi

As we discussed in the preceding section, *Khudi* is a universal reality on which the essence of every creature in the whole system of existence depends. Besides all living organisms also are struggling to achieve a more complex and perfect *Khudi*.As Iqbāl opines: "This gradually rising of note of ego-hood, runs throughout the entire gamut of being till it reaches its perfection in man."(Ibid:p.68)

Of all the living creatures, however, man has achieved the highest measure of individuality and is most conscious of his own reality, but he is not yet a complete individual . *Khudi* has the quality of growth as well as the quality of corruption. The greater his distance from God ,the less his individuality. He who comes nearest to God is the completest person. (Iqbāl :1940,p.xix)

"Give not away one particle of the glow you have, Knot tightly together glow within you; Fairer it is to increase one's glow, Fairer it is to test oneself before the sun; Then chisel a new the crumbled form; Make proof of yourself ; be a true being!Only such an existent is praiseworthy, Otherwise the fire of life is mere smoke. . It was by way of birth , excellent man, That you came into this dimensioned world; By birth it is possible also to escape, It is possible to loosen all fetters from ,oneself."¹⁸ (Iqbāl:1966,pp.30-31)

Khudi has capacity to absorb the elements of the universe and the attributes of God . On the other hand , it can also degenerate to the level of matter. Thus it is of the highest importance in the evolution of man to study the factors and forces which strengthen or weaken *Khudi*. In this part of the article , the chief factors which fortify *Khudi* will be examined.

i. Love

Iqbāl lays great emphasis on the value of love for strengthening *Khudi*. To him love for an individual means the assimilation and absorption of the characteristics prominent in the beloved. Although Iqbāl's prose and poetry are imbued with the description of the concept of love, but no words and statements can portray a proper picture of that as he understood it.

Referring to love he says in a letter to professor Nicholson : " This word is used in a very wide sense and means the desire to assimilate , to absorb. Its highest form is the creation of values and ideals and the endeavor to realize them. Love individualizes the lover as well as the beloved. The effort to realize the most unique individuality individualizes the seeker and implies individuality of the sought, for nothing else would satisfy the nature of the seeker." (Iqbāl :1920,p.xviii)

Iqbāl has described the connection between love and *Khudi* in these lines :

" The luminous point whose name is the self, Is the life – spark beneath our dust. By love it is made more lasting, More living , more burning , more glowing. From love proceeds the radiance of its being, And the development of its unknown possibilities. Its nature gathers fire from love, Love instructs it to illumine the world¹⁰". (Ibid, p.28)

In *Bāl-i-Jibril*, visiting the 'Mosque of Cordoba', Iqbāl pays tribute to love in the highest possible terms :

"Love is Gabriel's breath, love is mohamad's strong heart. Love is the envoy of God , love is the utterance of God. Even our mortal clay , touched by love's ecstasy glows; Love is a new-pressed wine , love is the goblet of kings. Love's is the plectrum that draws music from life's taut strings-Love's is the warmth of life , love's is the radiance of life¹¹ .

"(Kiernan:1955, p.38)

Addressing to love as the secret of our heart and as our sowing and harvest, asks it since these earthly spirits have too aged grown , come and bring another *Ādam* out of our clay¹². (Iqbāl:1977,p.28)

The strength and potency of our faith depend on the degree and

depth of love. Love transcends man to the highest plane of the existence which is the Vicegerency of God on earth.

"Be a lover constant in devotion to thy beloved, That thou mayst cast thy noose and capture God. By the might of love evoke an army, Reveal thyself on the farm of love. That the Lord of ka'ba may show thee favour, And make thee the object of the text, Lo, I will appoint a vicegerent on the earth. [Quran.2/28]" (Iqbāl:1940,pp.36-7)

For Iqbāl love's alchemy converts man's dross into gold⁹. (Iqbāl: 1961, pp:36-7) And, in deed it is something more than elixir since it turns all baser passions into itself. (Iqbāl, Stray Reflection:1961,p.67) Love is associated with kingdom and the lover is who has the double world controlled¹⁰. (Arberry: 1961,p:83)

ii. Desire

Throughout Iqbāl's writings great stress is placed on desire or formation of new purposes and objects as the source from which the self gets nourishment. To him the life of the self depends on creating perpetual desires and ideals. By such a life he means one which knows no rest and show in a ceaseless manner new ideals and desires. It is through desires that our life becomes enthusiastic and dynamic.

"Life is preserved by purpose: Because of the goal its caravan bell tinkles. Life is latent in seeking, Its origin is hidden in desire, Keep desire alive in thy heart, Lest thy little dust become a tomb. Desire is the soul of this world of hue and scent, The nature of every thing is a store-house of desire. Desire keeps the self in perpetual uproar, It is a restless wave of the self's sea, 'Tis desire that enriches life"¹¹. (Iqbāl: 1940, pp.23-7)

Iqbāl calls desire several names such as *suz*, *hasrat*, *Justuju*, *ārzu*, *ishtiyāq* and *tamannā*. (Ibid) In deed, we live by forming new ideals and glow with the sunbeams of desires¹². (Ibid: p.27) They keep *Khudi* in everlasting pulsation.

"'Tis the brand of desire makes the blood of man run warm, By the lamp of desire this dust is enkindled. By desire Life's cup is brimmed with wine, So that Life leaps to its feet and marches briskly on.

Life is occupied with conquest alone, And the one charm for conquest is desire...^{xx}."(Ibid :p.60)

In *payām-i-mashriq* , Iqbāl manifest himself as an exhaustible aspirant for beauty, creativity and self-realization inspired by new vision and purposes. (Iqbāl:1977,p.92) Life can be viewed as dynamic only when it is imbued with restless burning^{xi}.(Iqbāl :1940,p.24)

Again he asks " what are social organization ,customs , and laws? What is the secret of the novel ties of science? " Then replies: "A desire which realized itself by its own strength and burst forth from the heart and took shape."^{xii}" (Ibid:pp.25-6)

Man has the capacity for endless yearning in his eyes. This capacity lifts him to a station where he would not change his position even with God^{xiii}.

iii. Faqr

Faqr or *isteghnā* and *faqir* or *qalandar* appear very frequently in the later writings of Iqbāl . It plays a vital role in strengthening of *Khudi* . In *Bāl-i-Jibril* he points out to the fact:

When the sword of self is sharpened on the whetstone of *faqr*,The stroke of one soldier does the work of an army.^{xiv}"

(Saiyidan:1988,p.108)

In common usage today, a beggar is know as a *faqir* but in Iqbāl's thought *faqiri* and beggary are diametrically opposed.A true *faqir* takes no dole even from God. A *faqir* not only does not accept charity, it is against the dignity of his state to complain about the hardness of his lot^{xv} .

Iqbāl is fully aware of different interpretations of the term:

"There is a *faqr* which only teaches cunning to the hunter; There is a *faqr* which shows how man can conquer the word; There is a *faqr* which makes nations humbled and depressed ; There is a *faqr* which endows the dust with the attributes of gold^{xvi}"(Ibid)

So what is the right meaning of *faqr* in his opinion ?

As we have seen before, Iqbāl rejects the attitude of self-negation influenced by pseudo-mysticism, and in contrary, advocates an alive and active presence of man in society which would lead him to conquest of

the material world. But while advocating this, he is anxious that, man should control an inner attitude of detachment and superiority to his material possessions. This is the real sense of *faqr* which can save humanity against becoming a slave to worldly pleasures and temptations. To him *faqir* is not monk or an ascetic who lives a life of abstinence and renunciation , cut off from the rest of mankind.

"The withdrawal from the world of matter is not the end of true renunciation; It means the conquest of the earth and the heavens;I wash my hands of the ascetics *faqr*,Which is not but poverty and grieving. The nation that has lost the wealth of Taimur's courage;Can neither cultivate *faqr* nor win an empire."

"(Ibid:pp.107-8)

Iqbāl regards the true and positive meaning of *faqr* as *faqr-i-Quran* and identifies it with dominion and kingship. It is the leader of leaders and the king of kings. In his words, crown , throne and army are all the miracles of *faqr*. *Faqr* endows a slave with the qualities of a master , releases him from every thing besides God , and enables him to conquest the mundane world . The spirit of the 'Lion of God' ,*Ali* , a paragon of the perfect *Khudi* is imbued with *faqr*.

iv. Tolerance and Forbearance

Tolerance for other peoples' views and manners represents intellectual breath and spiritual expansion in *khudi* , and its cultivation is beneficial to any human society. It is obvious that if every member of a group is to develop his individuality to the fullest extent, intolerance will only lead to perpetual quarrels and conflicts. Iqbāl remarks: "The principal of the ego-sustaining deed is respect for the ego in myself as well as in others."(Iqbāl :1920,p.119) "Iqbāl's tolerance is born of strength , not of weakness, it is the tolerance of man of strong faith who has fervently cherished convictions his own , but, on that very account, realizes that respect is due to those of others".(Saiyidain: 1988,p.105)

In this sense Iqbāl believes in forbearance and tolerance as the basis of true humanism and genuine religious spirit .To his son he gives this advice :

" Religion is a constant yearning for perfection,It begins in reverence and ends in love ; It is a sin to utter hash words , for the

believer and the unbeliever are alike children of God; What is Adamiyat? Respect for man, learn to appreciate the true worth of man ; The man of love earns the ways of God , and is benevolent alike to the believer and the unbeliever .³¹" (Saiyidian:1988,p.106)

In his *Bāl-i-Jibril*, Iqbāl expresses his respect for truth and love for mankind in a vivid sense:

"The God-intoxicated *Faqir* is neither of the East nor of the West, I belong neither to Delhi nor Isfahan nor Samarkand. I speak out what I consider to be the truth, I am befooled neither by the mosque nor by the modern civilization; Friends and strangers are both displeased with me, For I can not confuse deadly poison with sugar. How can a man who sees and understands truth, Confuse a mound of earth with Mount Damavand."³² (Ibid: .105)

v. Action

Action is, indeed , in Iqbāl's philosophy of *Khudi* the pivot of life.

Khudi achieves its full status and realizes its great destiny through a life of activity and creativity not one of renunciation and imitation.

"Do not content yourself with resting on the shore: The rhythm of life there is slow. Plunge in the sea and grapple with the waves Eternal life consists in struggling so."³³ (Iqbāl:1997,p.21)

Iqbāl is an enthusiastic advocate of the importance of activity and creativeness in life. In fact, all our creativeness comes through action and without creativity no progress is possible. Imitation surpasses the creative faculty of life. To imitate is merely to follow the doings of others in a passive way. Both inaction and imitation bring decay into *khudi*. Any relaxation on the part of human personality leads to harmful consequences.

Iqbāl therefore, writes, "personality is a state of tension and can continue only if that state is maintained. If the state of tension is not maintained, relaxation will ensue." (Iqbāl:1940,p.xxx) Iqbāl's poetry is imbued of this message , expressed beautifully in a hundred different way.

"Sikandar said to khidar aptly : Dive into the stormy sea of life and strive against the waves . Why watch them from the shore ?

Jump in and die and be the more alive³⁴" (Iqbāl :1977,p,15)

"Do not tell me about that silly moth, Who met an easy , suicidal death. It is the hardly moth that I admire, The one who bravely fights with his last breath"^{٣٥}(Ibid : pp. 13-4)

Using another simile- that of the coal and the diamond-Iqbāl brings out clearly the difference between a raw and mature *Khudi*.

"Because thy being is immature, thou hast become abased; Because thy body is soft , thou art burnt. Be void of fear , grief and anxiety; Be hard as a stone , be a diamond. Whoever strives hard and holds tight; The two worlds are illumined by him. In firmness consists the glory of life; Weakness is worthlessness and immaturity"^{٣٦}. (Iqbāl: 1940,pp.106-7)

Iqbāl uses the term *Suāl* i.e. 'asking' in the sense of inaction , dependence on others, the slavish imitation of their ideas and culture. He says: "As love fortifies the ego asking-suāl weakens it. All that is achieved without personal effort comes under *Suāl* . The son of a rich man who inherits his father's wealth is an 'asker'; so is every one who thinks the thoughts of other." (Iqbāl: 1940,p.xxvi)

Iqbāl's poetry gives this message that , unless individuals as well as the community develop self-reliance and evolve the inner richness of their own being , their potentialities will remain wrapped and repressed , in a variety of beautiful forms.

"Asking disintegrates the Self, And deprives of illumination the Sinai-bush of the Self. By asking poverty is made more abject; By begging the beggar is made poorer."^{٣٧} (Iqbāl: 1940,p.39)

For more information, see *Secrets of the Self*, under the title of: Showing that the self is weakened by asking (pp.38-42)

In his *Payām-i-Mashriq*:

"How long this moth-like fluttering , O heart ? Why do you not adopt a manlier part? Burn yourself at your own flame for a while : Why round an alien flame thus dance and dart ?"^{٣٨} (Iqbāl : 1977, p.10)

And again :

"One morning in a garden , passing by, I heard a bird perched on a high branch cry; Out with whatever you have inside you-A song, a plaint, a dirge, a cry, a sigh."^{٣٩}(Ibid :p. 13)

vi. Courage

Iqbāl believes that the cultivation of an attitude of courage is essential for the proper education of character. Just as creativity and originality strengthen the *khudi*, release its potential capacity for great needs, fear, which is the negation of them, weakens it and becomes the source of all kinds of corruption in the individual character.

"Grief, like a lancet, pierces the soul's vein... Fear, save of God, is the dire enemy of works, The high way man that plundereth life's caravan. Purpose most resolute, when fear attends, thinks upon. What may be, and lofty zeal to circumspection yields. Or let its seed be sown within thy soil, Life remains stunted of its full display. Whatever evil lurks within thy heart, Thou canst be certain that its origin Is fear: fraud, cunning, malice, lies—all these flourish on terror."¹

(Iqbāl: 1953, pp.14-6)

The impact of courage on developing of *Khudi* in Iqbāl's thought is so high that he identifies the fear with the veiled idolatory-shirk-i-khafī- and as Saiyidain remarks:

"Courage can be cultivated as an attribute of character by making Tawhid an active working principle of conduct. This, according to Iqbāl, implies a rejection of all fears except the fear of God... and an attitude to manly defiance towards all other powers which may threaten to arrest our legitimate human rights." (Saiyadian: 1988, p.99)

"The fear of God faiths only preface is, All other fear is secret disbelief"¹ (Ibid, p.18)

"who understands the Perophets clue aright, Sees infidelity concealed in fear."² (Ibid, p.16)

vii. Suffering

Suffering is included in the concept of *faqr* and is associated very closely with action, and struggle. Iqbāl observes that "no religious system can ignore the moral value of suffering" (Iqbāl: 1961, p.115) ... "Suffering is a gift from the gods in order to make man see the whole life." (Ibid, p.103)

As we saw before, to live, in Iqbāl's view, means to live in danger, and he considers active life and strife as two of the elements which

strengthen *Khudi* and help it to unfold its possibilities. So "evil and suffering are only a whetstone of man who struggles with them, conquers them and makes them eventually obedient servants to his will, embodying their powers into his own self." (Schimmel : 1963,p142)

"The Self becomes more mature though suffering, Until the Self rends the veils that cover God. The God-seeing man sees himself only through God; Crying 'one God', he quivers in his own blood. To quiver in blood is a great honour for love, Saw , stave and halter- these are love's festival. Upon the road of love , whatever betides is good; Then welcome to the unloving kindnesses of the Beloved. ۴۳" (Iqbāl: 1966,p.49)

As Schimmel writes: Iqbāl's idea that the more developed the ego is , the better it can stand the heaviest shocks without being destroyed , and can even survive the shock of corporeal death , may be taken from popular piety , namely , that God showers down afflictions on those whom he prefers. (Schimmel:1963,pp.142-3)

In this regard Iqbāl "has often reminded his readers of the old symbol which had been frequently used by Rumi: to cast oneself upon the fire like rue:rue and aloe-wood exhale sweet perfumes when burnt- thus man , in the fire of trials and sufferings can prove that he is more than an ordinary log and show unexpected spiritual riches." (Ibid, p. 142)

In *Bāng-i-Darā* ,again Iqbāl refers to the vital role of grief and suffering for the maturity of *Khudi* and consider them as the lamp of the heart; an adornment of the spirit's mirror;and a silent song of the spirit which is entwined with the melody of the lute of life.^{۴۴} (Iqbāl : 1990,pp. 168-9)

It will be noticed that many of the factors mentioned represent the positive and negative of the same pictures. For example , if a man acts with courage he is discarding fear, a man who lives an active efforts and creativity disdains any form of imitation and comfort. It is very difficult to keep the benign and malign factors influencing the development of *khudi* in water tight compartments. All these forces act and react and tend to mix together along the boundary . Here just the most important of them have been detailed separately for the sake of elucidation and right emphasis.

4)The Stages of the Education of Khudi :

By encouraging influences which fortify *Khudi*, and by avoiding those which lead to its weakening, *khudi* grows from strength to strength till it reaches the highest stage of perfection. In this evolutionary process it has to pass through three stages.

- i) Obedience to Law . -*Eta 'at-*
- ii) Self-Control -*Dabt-i-Nafs-*,
- iii) Divine Vicegerency-*Niyābat-i-Ēlāhi-*

i.Obedience to Law

Obedience to law and self-control also play a great part in the fortification of *khudi*,but Iqbāl prefers to regard them as representing milestones on the upward march towards the goal -*Nāab-* . To a *khudi* that is properly disciplined and suitably fortified , the first stage is represented by a phase where obedience to the law comes unconsciously. *Khudi* has no conflicts to face so far as the law is concerned.

Iqbāl likens the state of *khudi* in the first stage to a camel that its ways are patience and perseverance and its traits are service and toil. He eats seldom sleeps little and noiselessly steps along the staid track till reaches his rider to the journey's end .(Iqbāl ,1940,pp.72-4) Then while hinting to this verse of Holy Quran:"Those who believe and do righteous deeds: there is blessedness and a fair resort".¹⁰ (Arberry(tr):1955,13/28) he says:

"Thou,too,do not refuse the burden of Duty.So will thou enjoy the best dwelling -place which is with God.Endeavour toobey.O needless one!Liberty is the fruit of compulsion.By obedience the man of no worth is made worthy,By disobedience his fire turned to ashes.Whose would master the sun and stars,Let him make himself a prisoner of Law!Do not complain of the hardness of the law.Do not transgress the statues of Muhammad!¹¹"(Iqbāl :1940,pp.73-)

ii. Self-Control

On the other hand obedience to Law, along with other benign forces, tends to school *khudi* for the second evolutionary phase where it attains perfect self-control. Self-control in its turn prepares *khudi* for the final stage i.e. Divine Vicegerency.

In this stage one has to govern himself by himself, the nobler part of nature. He that does not command himself becomes a receiver of commands from others. The individual should fear no one but God. He should also not have attachment with worldly things.

"Thy soul cares only for itself, like the camel: It is self-conceited, self-governed, and self-willed. Be a man, get its halter into thine hand, that thou mayst become a pearl albeit thou art a potter's vessel. He that does not command himself, become a receiver of commands from others. Draw might from the litany "O Almighty one!" that thou mayst ride the camel of thy body^{1A}. (Ibid:pp.75-8)

iii. Divine Vicegerency

Divine Vicegerency is the third and highest stage in the development of *khudi*. According to him, the purpose of God in creating man was to place His own vicegerency or representative upon earth. Every man is potentially the vicegerent of God, but he has to realize this status manifestly. Iqbal believes that one who can rule his body, can also rule the whole world. "He is the complete Ego, the goal of humanity, the acme of life both in mind and body." (Iqbal:1940,p.xxvii) Iqbal further tells that the *nā'ib* is the synthesis of power and knowledge, thought and action, instinct and reason. "He is the last fruit of the tree of humanity, and all the trials of a painful evolution are justified because he is to come at the end." (Ibid:p.xxiii) His kingdom is the kingdom of God on earth.

In his *Asrār* he describes him in the following lines:

"Tis sweet to be God's vicegerent in the world, And exercise sway over the elements. God's vicegerent is as the soul of the universe. His being is the shadow of the Greatest Name. He knows the mysteries of part and whole, He executes the command of Allah in the world...He is the final cause of " God taught Ādam the names of

all things" He is the inmost sense of "Glory to Him that ransported His servant by night" .pppear, O rider of Destiny! Appear, O light of the dark realm of change. Mankind are the cornfield and thou the harvest, Thou art the goal of life's caravan.⁸⁹" (Iqbāl: 1920, pp.79-84)

Whilst rules and stages of development of *khudi* are laid down above, *khudi* can develop fully only in association with other *khudi* and not in isolation .

The vicegerent has to work in cooperation with others to bring about the kingdom of God on earth. And he can not exist independently of the group to which he belongs:

"The link that binds the individual To the Society a Mercy is: His truest Self in the community, Alone achieves fulfillment. Wherefore be so far as in thee lies in close report, With thy society and luster bring. To the wide intercourse of free-born men. He wins respect as being one of them .And the society is recognized. As by comprising many such as he. When in the congregation he is lost. Tis like a drop which, seeking to expand, becomes an ocean. Self negates itself in the community, that it may be no more a petal, but a rosary".⁹⁰

(Iqbāl: 1955, pp.5-7)

In deed Iqbāl's philosophy of *khudi* is thought valid also for the whole community of faithful, since according to him a nation is, just as the individual an *khudi*, and has to follow the same lines of conduct as the individual does. Iqbāl, therefore, applies the same factors and forces which are required for the growth and strength of *khudi* i.e. love, desire, effort, etc. not only to the individual but as well to the nation. (Iqbāl: 1376 A.H, pp. 98-100)

In the *Rumuz-i-Bekhudi* where he develops in full his ideas on nationhood he compares the national *khudi* to that of a child which develops slowly until it can say 'I'.

" His eye prehensile lights upon himself, His little hand clutched to his breast, he cries 'I'. This newborn 'I' the inception is of life. This the true song of life's awaking lute."⁹¹ Iqbāl: 1955, p.60) (For more details

see: *Rumuz* under the title of "That the perfection of communal life is attained when the community, like the individual, discovers the sensation of Self...." (Ibid: p.59)

5) Summing-up and Conclusion

Considering the age that Iqbāl appeared on the scene of thought and

culture in India, we saw that the East was in such a depressing and pitiable situation which could not but set a heart sore observer like Iqbāl thinking. The last attempts of religious reformists and thinkers such as Syed Ahmad Shahid, Syed Ahmad Khan, Hāli , and others to re-establish Muslim supremacy and lost glories and revival the moral and spiritual decline of the followers of Islam had failed.

Iqbāl , therefore ,was fully aware of his mission at the sad plight of Muslims and reflected deeply over the problems of his co-religionists during his stay in Europe and also after his return to India.

On one hand early influences of Iqbāl's immediate environment i.e.his parents and teachers who were of religious and mystical attitude, great learning and noble character , and his acquaintance with works of great western philosophers especially Bergson and Nietzsche as well as with thoughts and teachings of eminent Muslim thinkers and mystics particularly Rumi, played a vital role in

tracing the inner development of Iqbāl and greatly contributed to him in fulfillment of his mission i.e. the regeneration of his nation.

As a Muslim sage he realized that the revival of man both as an individual and as a member of social group can only come from the ultimate central principle of his being, namely ,the Self or *Khudi*.

His deep and wide knowledge convinced him that the decadent condition of Muslims was due to those philosophical systems which regard the world as a mere illusion not worth striving for, and to certain classes of Sufis who regarded self-annihilation as the highest goal of human life.

Iqbāl ,therefore,condemned the doctrine of dissolution of the human self into the featureless Absolute as an Ideal of inaction and poverty of life, and developed his own doctrine based on self-affirmation under the unique name of *Khudi*.

According to him:

1) *Khudi* is a reality neither an abstract thought nor an idea that reveals itself as a unity of what we call mental states. Mental states does not exist in mutual isolation. They mean and involve one another. They exist as phases of a complex whole, called mind.

To Iqbāl , inner experience is the ego or *Khudi* at work. In deed our appreciation of the ego itself in the act of perceiving, judging and willing depends ultimately on the conviction that *Khudi* is real and is

not merely an illusion of the mind.

2) *Khudi* is a universal and multi-degree reality. There is a gradually rising note of egohood in the whole universe which differs in degree among the creatures. We are conscious of this in our own self, in nature before us and in the ultimate principle, of all life, the Ultimate Ego.

3) *Khudi* is the gauge of the degree of reality of any living organism. In the scale of life the status of every object is fixed according to extent it develops its

Khudi and gains mastery over the environment. *Khudi* attains highest development in man and here it becomes Personality.

4) *Khudi* is not an independent reality. God the Infinite *Khudi*, is the Source of life for the finite *Khudi* which can maintain its existence only as long as it is in contact with this All-embracing Divine *Khudi*. This *Khudi*, born in the heart of the Infinite *Khudi* developing in Him, and yet distinct from Him, unable to exist without Him, but also unable to be non-existent in His presence.

5) *Khudi* in human beings is individual and uniqueness. Iqbāl says that our pleasures, pains, desires and experiences related to different things and persons which are exclusively ours, forming a part and parcel of our private *Khudi* alone. It is this unique interrelation of our mutual states that we express by the word 'I'.

6) *Khudi* is not a datum; it is an achievement. *Khudi* has the quality of growth as well as the quality of corruption. To Iqbāl if *Khudi* does not take the initiative, if he does not evolve the inner richness of his being, if he ceases to feel the inward push of advancing life, then the spirit within him hardens into stone and he is reduced to the level of dead matter. The greater man's distance from God, the less his individuality.

7) The highest stage of development of *Khudi* is not self-negation-*Fanā*- but self-affirmation-*Baqā*-. The fully developed *Khudi* does not dissolve even when the Reality is seen face to face as in mystic experience. He who comes nearest to God is the complete person. Nor that he is finally absorbed in God. *Fand* to Iqbāl is not in the meaning of annihilation of *Khudi* but according to the Prophetic tradition, *Takhallaq bi-Akhlāq-i-Allāh*, it is essentially the annihilation of human attributes and their substitution by Divine ones. Thus man becomes unique by becoming more and more like the most unique Individuality.

8) The basis of Iqbāl's doctrine of *khudi* is a strong faith in the evolution of man .To Iqbāl this evolution is to be attained by fortifying *Khudi*. The most

important factors which strengthen *Khudi* are: Love ,desire ,Action ,Faqr,Courage, Suffering, Tolerance and Forbearance. *Khudi* in this evolutionary process towards uniqueness has to pass through three stages; Obedience to Law, Self-Control and Divine-Vicegerency.

9) By the side of factors and rules which strengthen *Khudi* , the fully grown *Khudi* will not be attained unless it associates with other *Khudis* in the community to which it belongs. So the kind of society in which the greatest scope for the free development of *Khudi* is provided is of the great importance. According to Iqbāl's philosophy of *Khudi* , a nation is ,just as the individual ,a *Khudi* ,and has to follow the same lines of conduct as the individual does. Hence the same rules and elements required to flourish the individual *Khudi* are applied to the community as the national *Khudi* as well.

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