

Construction of Self (Khudi): A Critical analysis of Iqbal's Selected poetry

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Abstract

This research article is an attempt to study the concept of "Khudi" or "self" in Iqbal's selected poetry. It encapsulates the notion of self-realization, self-awareness, and the development of an individual's unique identity and potential. For Iqbal, the process of Khudi involves transcending societal limitations, embracing individuality, and striving for self-actualization. It encourages individuals to overcome fear, doubt, and external influences that may hinder their personal growth. By embracing Khudi, individuals can tap into their inner strength, creativity, and intellectual capacities to realize their true potential and make a positive impact on the world.

Key words: Self (Khudi), Self-realization, Individuality, ego, Identity, mard-e-momin (perfect man)

1. Introduction

In our modern world, our identities are largely shaped by the roles we assume, and the societal labels placed upon us. However, Dr. Muhammad Allama Iqbal (1877-1938), a prominent philosopher and poet from the subcontinent, asserts that true self-knowledge is an immediate perception of God. Iqbal shifts the focus from the divine to the human, emphasizing the individual "I" as the gateway to connecting with the Absolute. The recognition of self, according to Iqbal, leads to a profound understanding of the universe. This critical analysis delves into Iqbal's concept of self-reliance (khudi) as depicted in his selected poetry, particularly in "Asrar-e-Khudi," where he addresses the youth. Initially criticized as egoistic, Iqbal redefines khudi, prompting subsequent scholars and poets to explore its true meaning. By examining Iqbal's work comprehensively, they begin to grasp the depth and essence of khudi, dispelling earlier misconceptions perpetuated by religious and conservative factions. His concept of khudi can be translated into various versions: following is one.

1.1 Iqbal's Concept of Self-Reliance

According to Iqbal, self-reliance (khudi) entails depending on one's own powers and resources rather than relying on others. He divides his innovative doctrine into three elements: self-awareness (irfaan-e-zaat), understanding others and the reality of the universe (kainat ki haqiqat ka idrak), and knowledge of Allah. The first level of self-awareness is interpersonal, resembling Maslow's hierarchy of needs, specifically the lowermost level of psychological needs. It represents the initial awakening of the self, which cannot transcend beyond itself until its psychological needs are fulfilled.

1.1.1 Iqbal's Three Elements of Self-Reliance

Iqbal presents self-reliance as the act of depending on one's own powers and resources rather than relying on others. He divides his doctrine into three elements:

Self-awareness (irfaan-e-zaat): This represents the initial awakening of the self and can be associated with the lowest level of psychological needs in Maslow's hierarchy. Until one's psychological needs are fulfilled, the self cannot extend its thoughts beyond its immediate concerns.

Understanding others and the reality of the universe (kainat ki haqiqat ka idrak): At this level, individuals transcend their self-centeredness and begin to work selflessly for society and the creation of God. It corresponds to psychological and social needs, where individuals recognize others and see themselves in relation to others. As Maslow suggests, when psychological and safety needs are met, people develop a sense of belongingness and love (Hall 204). Relatedness encompasses connections from our natural ties to our mother and expands to include universal comradeship with all human beings.

Knowing Allah: The highest stage involves recognizing God and perceiving oneself in the divine light. This level aligns with Maslow's concept of self-actualization. Iqbal's "perfect man" achieves self-realization and attains spiritual power by absorbing divine attributes, bridging the gap between the temporal and the eternal.

1.2 The Central Theme of "Khudi"

Iqbal's poetry revolves around the central theme of "khudi." He defines khudi as a collection of attributes found in an ideal character, including self-assertion, self-realization, independence, honor, noble idealism, and action. Its objective is not material gain but spiritual growth and elevation. Iqbal employs the metaphor of the eagle (shaheen) to symbolize the qualities of his "Perfect man" (mard-e-momin). The eagle encompasses all the salient features Iqbal associates with his idealized individual. Consequently, Iqbal addresses the youth, urging them to nurture an "Eagle-like" spirit. In this context, the shaheen becomes Iqbal's preferred bird, akin to the skylark in the works of Shelley or Wordsworth.

In this connection as Iqbal addressed to "Shaheen":

"They abode is not on the dome of a royal palace"
"You are Shaheen (Falcon) and should live
on the rocks of the mountains"
Bal-e-jibril-139

1.2.1 Iqbal's Perspective on Self-Construction

According to Iqbal, "khudi" represents the ultimate path to understanding one's purpose on Earth. His dominant idea revolves around the notion that self-discovery is, in fact, an immediate perception of God. By shifting the emphasis from the divine to the human, Iqbal highlights the significance of recognizing oneself to establish a connection with the Absolute. His poetry urges individuals to elevate themselves to such a degree that even God, before determining destiny, would ask, "Tell me, what is your desire?" This notion encapsulates Iqbal's philosophy of self-construction and the journey towards the transcendent.

"Elevate yourself so high that even God,
Before issuing every decree of destiny,
Should ask you, tell me
What is your desire?"

Bal-e-jibril-053

1.3 Significance of the study

This study critically analyses the concept of "khudi"(self), the inventive doctrine of Dr. Allama Muhammad Iqbal. It also focuses on the importance and utilization of khudi in today's world. As the splendid values of the Muslims are deteriorating today. The youngsters are needed to know and recognize their origin, difference between good and bad, self-realization, self-esteem, to know their qualities and strengths and their utilization in favor of nation. This study also clarified the difference between "self - reliance" and "ego hood". It is hoped that this study will help to motivate Pakistani new generation to focus on "practical's verbals".

1.4 Research Objectives

The objectives of the current study are:

- to define difference between "ego hood" and Iqbal's inventive doctrine of "khudi"
- to explore the real meaning of "khudi" from Iqbal's poetic work
- to promote practical utility of khudi.

1.5 Research Questions

Following are the research questions of the present study:

- What is the concept of Khudi in Iqbal's poetry and how does it differ from "egoism"?
- How Iqbal's concept of Khudi can be helpful in promoting good values in Muslim society nowadays?

2. Literature review

Officially recognized as the country's founder and revered as its national poet is the philosopher Muhammad Iqbal. He is one of the most significant Islamic modernists, an inspiration to contemporary Islam, and a leading figure in the first half of the 20th century's philosophical movement. This article describes "self," the central

idea of philosophy. Next, it explores how Islamic scholars, Western intellectuals Fichte, Kant, and Nietzsche, as well as the Indian society he was living in, influenced his thinking. Iqbal argued that the Quran, which he read in detail, was the source of all of his thoughts. But his responses were largely influenced by the questions that he was the discourses of his society at the time, as well as in the shape of the European philosophy of the day.

The key idea in Iqbal's work, "khudi," has been interpreted as things like "the essence of the soul" and other enigmatic things. Iqbal himself, however, provides an English translation in the same letter: Whatever the case, wherever I have used the phrase "individuality," I have meant "essential personality" (tashakhkhus) or "the feeling of the ego" (ihss-i nafs). This is how the term individuality is translated from English. Khan, M.A. et al. (2017) have suggested that print media is working as a tool that is being operated by the capitalists for the completion of their agenda.

Typically, "khudi" is interpreted as "self." Iqbal's key argument is that every person has intrinsic value, and that it will not ultimately disintegrate in God. Additionally, egos are all that exist in the world. Each particle has an ego. I have imagined the Ultimate Reality to be an Ego, and I must now add that only egos emanate from the Ultimate Ego. Ego-unities are where the creative energy of the Ultimate Ego, in whom action and thought are one, operates. Regardless of how small it may be in the scheme of things, every atom of divine energy is an ego. According to Iqbal, who quotes the Quran: "The Spirit (ar-r) is by command (amr) of my Lord" (Surah 17.85), the ego is "not a thing but an act." So, what Iqbal is referring to is not our psyche but rather its basis: intending to be (from our perspective) and being intended (from God's perspective). Therefore, since it is based on mere intention, the soul does not comprise a substance that exists independently of itself.

Iqbal supports Darwin's theory of evolution as a part of the evolution of the egos that the world is built upon by citing Henri Bergson's *L'évolution créatrice*. To advance this autonomous uniqueness is the purpose of existence. The much-discussed "trust" (al-amna) in the Quran (33.72) is individuality, which the heavens, the earth, and the mountains rejected but which human accepted. Iqbal composed the poem "Conquest of Nature" to demonstrate this. It says that once Adam was kicked out of paradise, he awoke from his state of inactivity and entered a world of responsibility, where it was possible to fail but also reach full maturity. As a result of this progress, humanity becomes both God's collaborator and vice-regent on earth (Quran 2.30). Iqbal acknowledges that these ideas go counter to traditional Islamic theory, particularly the predestination tenet. He claims that mediaeval leaders misinterpreted the Quran in order to support their behaviour at the time. Iqbal contends that the ego's growth will never be completed, and that heaven is not a vacation. Life is continuous and one. Man advances to acquire continually new revelations from an Infinite Reality that "every moment appears in a new glory." Additionally, the one who receives divine illumination is not only a passive one. According to this theory, "infinite reality" (God) is the ultimate ego, and the "recipients" are the lower egos. The idea aims to combat fatalism and passivity in particular, which are products of pantheist mysticism that sees the ego as an illusion. Humans should discover divine power inside themselves, not dissolve in God, as Iqbal says: "The weak lose themselves in God; the strong discover Him in themselves."

Iqbal refers to someone who has reached their full potential as the "Believing Man" (mard-i mu'min) or the "Man of God" (mard-i aqq), where "man" carries the meaning of an "accomplished mystic". The notion behind Iqbal comes from the Sufi concept of the "Perfect Man" (insn-i kmil), who embodies all the qualities of (but not the essence), and whose Prophet is usually held up as the ideal. Iqbal had earlier discussed this idea in an article written in 1900, written before he left for Europe, but what makes him unique is the emphasis he places on his "Man of God" being God's opposite. Assimilation of divine traits, in Iqbal's view, does not entail union with God but rather enmeshing God with oneself. Such a person is able to mould the world in accordance with his or her desires because that individual's complete potential is in accordance with God's own desires. He uses Ali b. Ab Talib, the prophet's longtime friend and son-in-law, to whom all Sufi traditions may be traced, as an example of such a person in chapter 10 of the *Secrets of the Self*. Also Iqbal referred to his ideal man using the metaphor of "SHAHEEN".

Infusing philosophy and spirituality into his poetic lines is one of Iqbal's most significant contributions to Urdu literature. He had acquired a feeling of realisation as a result of his educational travels throughout Europe. He understood the genuine character of humanity thanks to the three-year voyage (1905–1908). He was able to confirm the legitimacy and essence of Islam with the aid of this spending. His numerous poem lines provide proof of this.

He took advantage of several encounters with the day's leading philosophers due to his extensive place-to-place travels around the West. They provided him with a wealth of knowledge and concepts regarding the transitory material life. He interacted with well-known thinkers of the day and absorbed some of their philosophical viewpoint.

During his investigation, he learned about the famous spiritual master Allama Maulana Jalaluddin Rumi, who lived in the 13th century. What then must be delayed. Iqbal had, after a fruitless journey throughout the West, discovered what he had been looking for. Rumi was chosen by Iqbal to be his Spiritual Murshid (Mentor). He conducted a thorough investigation of Rumi's poetry and spirituality after returning to India (British India) from Europe. Masnavi, Rumi's spiritual fruit, touched him. He discovered that Rumi had sown spiritual seeds into it. Iqbal came to understand that spiritual strength cannot be defeated. It was one of the primary causes in the past that propelled Muslims to the top, but when they lost it, Muslims fell into a state of stagnation. Iqbal found that the Lord's love serves as the foundation for this spiritual force. But the path to achieving this objective is found in the love of the Prophet (peace and blessing of Allah be upon him). Scriptural verse:

”الله حبا أشد أمنوا الذين و“

is rendered poetically as follows by Rumi:

”است مومن از عشق و است عشق از مومن“

and Allama Iqbal writes it as follows in Urdu:

خودی کو کر بلند اتنا کہ ہر تقدیر سے پہلے
خدا خود بندے سے پوچھے بتا تیری رضا کیا ہے

It has now been established that Iqbal openly welcomed the prevalence of spirituality as one of the new developments in Urdu poetry. In addition, Iqbal has hinted to Rumi's intellectual ideas in his poetry as well. In his literary works, Iqbal started to promote the emergence of eternal love. Like Rumi, Iqbal began to highlight passages from the Qur'an and the Prophets in his poetry. In this sense, there are numerous examples. There is no need to read all of these words aloud in the witness box. The importance of ma'rifat (Realisation of Allah) and His proximity in a man is acknowledged because of his inherent propensity towards these, which both of them had underlined with emphasis in their works. Both Persian and Urdu have a significant amount of this type of Iqbal poetry.

European philosophers' concept of self-realisation

1711–1776: David Hume

The following statement sums up Scottish philosopher David Hume's idea of the self, which has had enormous influence: Hume claimed that the mind is nothing more than a collection of successful perceptions.

They move constantly and exchange information with each other at an unimaginable speed. The mind functions like a stage where different sensations appear one after another, move through, disappear, and blend in an infinite number of positions and circumstances.

What Hume is trying to say is that when asked to describe what happens in our thoughts, we typically have very different ideas about them than what we actually experience. Hume's idea of the mind suggests a self-concept that is either thin or nonexistent. This view of ourselves, according to which we are fundamentally nothing more than a flux or (at most) a system of numerous different things, is also referred to as a "Reductionist" theory of self. Fundamentally, we are not one thing.

(1724–1804) Immanuel Kant

Kant argues that the self has a "transcendental" existence since it exists apart from experience. The self is an outcome of reason and a regulative principle since it enables unified experience, which in turn "regulates" experience. Other examples of "transcendental regulative ideas" include the concepts of the cosmos and God.

We all have an inner and outside self, which together make up our consciousness, claims the author of "The critique of pure reason." Our mental health and our analytical mind make up our inner selves. Our senses and the physical world are part of the outer self. When discussing one's inner self, perception is involved.

(1762–1814) Johann Gottlieb Fichte

Between Kant and Hegel, one of the key figures in German philosophy was Fichte. Fichte created his own system of transcendental philosophy, the so-called wissenschaftslehre, which was at first thought to be one of Kant's most skilled disciples.

Intellectual intuition, pure self-awareness, and Ego=Ego, I am serving as the cornerstones of Fichte's philosophy. The ego is this identity of subject and object, which is the absolute. The ego appears in contradiction in everyday consciousness.

"Self, which often referred to ego, is not a static but, an auto-process and such a process it must be free," he had said.

(1770–1831) *George Wilhelm Friedrich Hegel*

One of the key figures in German idealism and nineteenth-century philosophy was George Wilhelm Hegel. Hegel makes the essential and disarming claims that "self-consciousness is desire itself" and that it can only find its "satisfaction" in another self-consciousness in the most prominent chapter of his most significant philosophical work, "The phenomenology of spirit".

However, Hegel goes one step further and claims that subjects are also objects to other subjects; as a result, self-consciousness is "the awareness of another's awareness of oneself." Or, to put it another way, one learns about themselves through viewing themselves through the eyes of others.

Friedrich Nietzsche's "ubermensch" (1844– 1900)

Nietzsche was a German philosopher, prose poet, cultural critic, philologist, and composer whose work has exerted a profound influence on contemporary philosophy.

"In individuals, insanity is rare; but in groups, parties, nations and epochs, it is the rule" – Friedrich Nietzsche

This means that individuals may act differently when part of a group. This is not unique to Nietzsche's philosophy. Islam emphasizes the importance of individuals taking responsibility for their own actions and the dangers of following a group or leader without using reason and critical thinking.

The concept of the Übermensch, or "Superman/Overman," in Nietzsche's philosophy represents a higher form of humanity that transcends societal norms and embraces individual strength, creativity, and self-mastery to create their own values and moral code.

Nietzsche's concept of the Übermensch, or "Superman/Overman," is discussed in several of his works. While he did not write a specific book solely dedicated to this concept, it is prominent in works such as "Thus Spoke Zarathustra," "Beyond Good and Evil," "The Gay Science," "Thus Spoke Zarathustra: A Book for All and None," and "The Will to Power." In "Thus Spoke Zarathustra," Nietzsche presents the character Zarathustra, who unveils his vision of the Übermensch and the meaning of life. "Beyond Good and Evil" critiques traditional moral systems and explores the idea of the Übermensch as one who transcends conventional notions of good and evil. In "The Gay Science," Nietzsche proclaims "God is dead," highlighting the need for the Übermensch as a replacement for traditional moral frameworks. Throughout these works, Nietzsche emphasizes the importance of individual strength, self-mastery, and the pursuit of personal excellence in achieving the ideal of the Übermensch. By engaging with these works collectively, one can gain a comprehensive understanding of Nietzsche's ideas regarding the Übermensch within his broader philosophical framework.

3. Methodology

The aim of this research paper is to make better understanding of Allama Iqbal's concept of "khudi" from his poetic work. Qualitative exploratory research method has been used to analyze and explore deep meanings of "khudi". Data for analysis has been collected from Iqbal's specific poetic work. A thematic analysis method has been used to analyze the qualitative data.

3. Textual Analysis

The paper's fundamental claim is that Iqbal's man is neither an amoral biped, or a two-legged being devoid of morals, standards, or values. For Iqbal, the man (Adam) is not just the center of the universe, but the universe itself. Iqbal is driven by a desire to restore man to his former noble status, and in order to do so, he provides him with a tool. Khudi, that is, oneself. Understanding how Iqbal saw Khudi as an illumination to beautify man for spiritual, conscious, and moral heights is key to understanding this work. As Iqbal said:

"If the self is dead, you are like a straw before the breeze,

"If the self is live, you are the king of all existence,

(Armaghan-e-Hijaz-07)

The fact is that Iqbal's being the Quranic poet, glorifies Adam, and treats him a special being and reminding him of his being the plume of the creation as mentioned in the Quranic lexicon:

"And (mention) when we said to the angels, "prostrate to Adam", and they prostrated, except Iblis; he refused".

The Quran 20:116(Surah Ta-ha)

"Khudi" as realisation of self

Khudi, in Iqbal's philosophy, represents the realization of self, encompassing the recognition of one's ego, self-sufficiency, and the divine connection between creation and the creator. It is the combination of Irfan-e-zaat (knowing oneself), Kayinaat ki hakikat ka idraak (knowing the reality of the universe), and Khuda ko pehchanana (knowing God). Khudi is the root of all existence, symbolizing the divine light within each individual that, when discovered, leads to the pinnacle of creation, and when neglected, reduces one to amoral beings. It is a key element of Iqbal's message and encapsulates his entire philosophical discourse.

When the self I made strong by love

Its power rules the whole world

Its hand becomes God's hand,

The moon is split by its fingers.

(The Secrets of the Self: Lines 984-87, P. 43)

The Significance of Khudi in Overcoming Stagnation

Iqbal emphasized Khudi to overcome stagnation in the Muslim world after the collapse of the Caliphate. He prompted conscious beings to ponder the purpose and cause of the universe and human existence. While his philosophical and sociological dimensions are diverse and debatable, they all converge on his concept of selfhood, which serves as the foundation and essence of his message.

"Absorb yourself in self-hood, seek the path of God"

"This is the only way for you to find freedom."

(Bal-e-jibril-043)

Allama Iqbal's conception about the reality of human personality and the pedestal that man occupies in the hierarchy of creation lead him to the realization of macrocosm-microcosm position (that is, man is micro-universe and the shadow of external universe) and gave birth to the philosophy of selfhood:

You are neither for the earth nor for the heaven,

The world is for you, and not you for the world,

(Bal-e-jibril-046)

The tri-axial nature of man

Iqbal's synthesis was driven by his understanding of the tri-axial nature of man, which encompasses his relation to the outer world, inner-self, and God. This realization led Iqbal to prioritize man within this tri-lateral schema, considering him as the starting point from which the universe and God can be assessed and analyzed. This triad of mind, body, and spirit, as termed in philosophy, shaped Iqbal's perspective on the significance of man in relation to the broader cosmic and divine realms.

Your rank and state cannot be told by one who reads

the stars:

You are living dust, in sooth, not ruled by moon or mars.

(Bal-e-jibril-041)

The Shift to Human Autonomy: Allama Iqbal's Philosophy

Allama Iqbal's philosophy emphasizes the shift towards human autonomy in the modern age. It recognizes that man has become the measure of all things, with a deep sense of independence while acknowledging the relevance of God. Iqbal's philosophy resurfaces the pedestal of man, highlighting his infinite potential and positioning him with high priority compared to the universe. He aims to introduce individuals to their true selves and project them as viceregents from heavens to earth. Iqbal's philosophy strives to establish a societal setup rooted in moral and spiritual foundations, surpassing mere social interdependence. He considers man as the crown of creation, central to his philosophical framework.

The might of the man of faith is the might of the Almighty,

Dominant, creative, resourceful, consummate.

Bal- e- jibriel (124) Masjad e qurtaba

Now who is this Iqbalian man? Definitely The Mard-i-Moomin (The Ideal Man)

The Mard-i-Moomin, or Ideal Man, is a spiritual concept in Iqbal's philosophy. He surpasses physical, biological, and psychological boundaries. The Ideal Man is unaffected by worldly glory and instead conquers

the universe in alignment with the teachings of the Quran. This concept emphasizes spiritual growth and a balanced approach to life, integrating material success with moral values. By embodying the qualities of the Ideal Man, individuals strive for self-improvement and fulfillment beyond physical existence.

A Muslim true gets grandeur new
with moment's change and every hour
By words and deeds he gives a proof
Of Mighty God, His reach and power.
To rout the foes, to grant them reprieve,
Do pious deeds and show great might
Are four ingredients that make
A Muslim Devout who shuns not fight.
(Zarb-e-kaleem-062) Mard-e-musalman

On qualifying all these strenuous trials "Mard-i-Moomin" is blessed with a throne where his will becomes the will of God and his thoughts and acts reflect the divine plans. He is bestowed upon an authority, the authority of which Hazrat Allama Iqbal says:

Can anyone even guess at the strength of his arm?
By the glance of the man who is a true believer, even destiny is changed.

(Bang-e-dara-163) Tulu-e-Islam

Additionally, Iqbal acknowledged the connection between humanity and the divine realm, often referred to as the "Aalmi Arwah" or the world of spiritual beings. He also acknowledged the boundless potential endowed within each individual. Considering these remarkable qualities of mankind, Iqbal concluded his collection "Armugani Hijaz" with the closing poem "Hazrat Insaan."

If I am the plume and purpose of all creation, then what lies beyond me?

Is there any bound to my ever perpetual and evolving tendencies

(Armghan e hijaz- 43) Hazrat e insan

This couplet effectively encapsulates and illustrates Allama Iqbal's concept of human beings and his deep insight into the capabilities of human nature. Furthermore, it provides a tangible solution to all connected queries regarding the purpose, destiny, and fundamental truth of humanity.

"This clay born man has kinship close to Jibreel-the trusted. His dwelling place is never a land or a clime"

(Zarb e kaleem -062) Mard e musalman

Iqbal's distinction lies in his ability to not only depict the characteristics of the Mard-i-Moomin but also to define the fundamental worldview ("touchstone") for such a remarkable embodiment. Iqbal identifies the realization, acknowledgment, and cultivation of "Khudi" as the core principle of his philosophy and the essential prerequisite demanded by his concept of the Mard-i-Moomin. The Mard-i-Moomin, as envisioned by Iqbal, is the ultimate embodiment of manhood and is rightfully regarded as the representative of Allah.

The secret yet none has grasped that muslim

scripture reads so sweet:

practicing rules by it prescribed, becomes its pattern quite complete.

(Zarb e kaleem -062) Mard e musalman

Iqbal's Holistic Perspective of Man: Aligning with the Divine Scheme

Iqbal's comprehensive view of humanity is a pragmatic reflection of the lexicon found in the Quran. He considers various dimensions of human existence and the "philosophy of self," finding a balance between the internal and external aspects of human personality. In Iqbal's understanding, although man was created towards the end of the chronological order, he plays a teleological role in directing the course of evolution. Man embodies both a microcosm and a macrocosm, encompassing the entire cosmos within himself. While biologically rooted, man possesses a metaphysical origin and carries a spiritual essence. Iqbal's concept of man focuses on the individual's journey of self-construction and harmonizing with the divine plan of creation. The realization of self entails understanding one's origin, essence, position, and embracing the infinite capabilities bestowed upon humanity.

I do not wonder if to God you find approach:

You know not rank of man for which you need reproach

(Zarb e kaleem-015) Mullah e haram

Iqbal's Concept of Khudi: Beyond Ego and Towards Self-Construction

Iqbal describes the realization of self as "taameer-i-khudi," the construction of self. Khudi, when translated into psychological terms, represents an advanced form of ego. However, Iqbal emphasizes that Khudi is not synonymous with the soul in a conventional sense. It is not a rigid substance occupying physical space but exists beyond the realm of space-time fabric.

According to Iqbal, the reality of ego or consciousness is too profound to be fully grasped intellectually. Present-day psychology faces numerous challenges in putting the concept of Khudi on an experimental footing. Nevertheless, the practical aspect of Iqbal's philosophy holds immense productive and pragmatic value, compelling us to embrace it in its entirety and with a pragmatic spirit.

It is crucial to note that Iqbal's use of the term Khudi, equivalent to ego, is unrelated to issues of pride, superiority complex, or any negative tendencies commonly associated with the word. It does not carry the prevailing meanings attached to the term.

Instead, Khudi represents a process of self-construction guided by the principles outlined in the Quran. The one who successfully undergoes this process of self-construction is deemed the Mard-i-Moomin, Iqbal's ideal man. This ideal man is symbolized by the Shaheen (Eagle) and is characterized by distinct spiritual and moral values.

The hawk is never tired of flight, Does not drop gasping on the ground:

If unwearied it remains on wings, From hunters' dread is safe and sound.

(Zarb e kaleem-077) Asrar e paida

To swoop, withdraw and swoop again

Is only a pretext to keep up the heat of the blood.

I am the dervish of the kingdom of birds

The eagle does not make nests

(Bal e jibril -176) Shaheen

He is the trustee of universe and a treasure of secrets. Every corpuscle of human creation holds a secret in it and as such man is himself the biggest secret of universe. Besides his spiritual, metaphysical, ontological and intellectual aspects the Iqbal's message of self.

Iqbal's Emphasis on Self-Discovery and the Transformative Potential of Selfhood

Iqbal places significant emphasis on the process of self-discovery, as it enables individuals to comprehend their purpose and position within the realm of creation. He does not view self-discovery and selfhood as mere theoretical discussions, but rather as concrete realities that, when developed, bring about revolutionary changes and grant immense power to individuals.

According to Iqbal, selfhood empowers individuals to not only nurture their own egos through various means but also to shape the destiny of the universe. It allows them to establish the kingdom of God on earth, in accordance with the unique status of viceregency bestowed upon humans among the vast array of creatures. The concept of "khalifatul Arz," symbolizing the governance of the land, represents the elevated pedestal on which humans have been placed.

Read again the lesson of truth, of justice and valour!

you will be asked to do the work of taking on responsibility for the world.

(Bang- e -dara -163) Tulu-e-Islam

Comparison of Mard-e-Momin and Ubermensch: Ideal Human Beings from Different Philosophical Traditions

"Mard-e-Momin" and "Ubermensch" are two concepts that belong to different cultural and philosophical contexts. Let's compare them in terms of their origins, meanings, and implications:

Origins:

Mard-e-Momin: This term originates from Islamic teachings and is derived from the Arabic language. "Mard-e-Momin" translates to "man of faith" or "believer" in English. It is a concept that emphasizes the qualities and characteristics of a devout Muslim.

Ubermensch: Coined by the German philosopher Friedrich Nietzsche, the term "Ubermensch" translates to "superman" or "overman." It is a central concept in Nietzsche's philosophy and is associated with his work, particularly in his book "Thus Spoke Zarathustra."

Meanings:

Mard-e-Momin: In Islamic teachings, "Mard-e-Momin" refers to an ideal Muslim who possesses qualities such as faith, piety, righteousness, and moral uprightness. It encompasses a strong belief in God, adherence to religious practices, and the pursuit of virtues.

Übermensch: Nietzsche's concept of the Übermensch represents a vision of a transcendent individual who rises above conventional moral and social values. The Übermensch is someone who creates their own values, lives authentically, embraces life's challenges, and seeks self-mastery.

Implications:

Mard-e-Momin: The concept of Mard-e-Momin carries significant religious implications within Islamic theology. It highlights the importance of spiritual growth, ethical conduct, and submission to God's will. It is a moral and aspirational ideal for Muslims to strive towards in their personal and social lives. As Allama Iqbal describes;

"A Mard-e-Momin (Ideal Muslim) is not the one who merely keeps fasts and offers prayers, but he is the one who understands and acts upon the teachings of the Quran and strives for the betterment of society."

Übermensch: Nietzsche's concept of the Übermensch challenges traditional moral frameworks and questions the validity of established norms. It promotes individuality, self-empowerment, and the rejection of herd mentality. The Übermensch is seen as a figure who has transcended societal limitations and embraces the fullness of human potential.

As Friedrich Nietzsche said;

"I teach you the overman. Man is something that shall be overcome. What have you done to overcome him? All beings so far have created something beyond themselves; and do you want to be the ebb of this great flood and even go back to the beasts rather than overcome man?" (Thus Spoke Zarathustra)

"Become who you are." (Thus Spoke Zarathustra)

"One must still have chaos in oneself to be able to give birth to a dancing star." (Thus Spoke Zarathustra)

In summary, while both concepts involve the idea of an ideal human being, they emerge from different philosophical and cultural backgrounds. Mard-e-Momin emphasizes faith, piety, and adherence to Islamic teachings, while Übermensch represents Nietzsche's vision of a self-created, morally autonomous individual who transcends societal norms.

5. Conclusion

We can conclude this discussion in the following manner: In the process of human development and progress, self-realization plays a significant role. Every individual aspires for progress, but it is essential for them to recognize their hidden potentials and act accordingly.

There is no doubt that Iqbal and Nietzsche were two prominent names in the world of philosophy in their respective eras. Both of them presented theories and ideologies according to their contexts and the prevailing circumstances of their times, aiming to guide individuals towards overcoming their weaknesses through self-development.

Iqbal's ideology emphasizes the adherence to Islamic traditions and emphasizes progress within the framework of religious and spiritual principles. In contrast, Nietzsche's concept of the Superman rejects any affiliation with a specific religion and seeks absolute freedom to exert control over everything without any religious limitations. The concept of the Superman is inherently unrestricted by religion or any other constraints.

No ideology is completely flawless; every ideology has its limitations and potential flaws. The potential flaws in Iqbal's ideology of Khudi include an overemphasis on individualism, the possibility of elitism, and a limited scope for personal freedom. On the other hand, the concept of the Superman by Nietzsche may have flaws such as moral relativism, a lack of empathy and compassion, and a disregard for societal norms. Despite their flaws, both ideologies have had a significant impact throughout history. They have inspired people, awakened dormant nations, and taught individuals to live life in a better way and stand up for their rights. These ideologies have played a role in empowering individuals and communities, fostering a sense of purpose and resilience, and bringing about positive changes in society.

In summary, self-realization is important because it enables individuals to live authentically, discover their purpose, achieve personal growth, enhance emotional well-being, make authentic decisions, and cultivate resilience and empowerment. It is a continuous process of self-discovery that leads to personal fulfillment and a more meaningful life.

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