

AN ATTEMPT TO DEVELOP AN INVENTORY ON SIR MUHAMMAD IQBAL'S SECRET SELF AKA KHUDI

Hureen Wasifa Siddiqui

Professor, GRRCCDE, Osmania University, Hyderabad, Telangana, India

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ABSTRACT

*According to Sir Muhammad Iqbal, the secret of the Self/Khudi is hidden in the gem words of **La-Ila-Ha-Ilallah!** The present paper is an attempt to prepare a questionnaire on Allama Iqbal's Selfhood/Khudi that will measure the extent to which the adults have realized their selfhood/khudi quantitatively. In order to do this, the researcher has rigorously reviewed literature related to Khudi. With the help of it, the researcher, in the current piece of work, initially, briefly presents the life, death, literary contributions of Sir Muhammed Iqbal. Secondly, the evolution and concept of Selfhood/khudi is precisely explained in the light of The Noble Quran. The concept of Selfhood/Khudi is an ocean that is dynamic in nature, which widens and deepens with each understanding. In view of this, a mini review of the Selfhood/Khudi, its aspects, elements, characteristics, stages, and dimensions are reflected and dispensed by the researcher. Lastly, the proposed inventory based on Sir Iqbal's philosophy of Selfhood/Khudi is shared by the researcher in order to establish its content validity and reliability. However, the researcher highly appreciates the constructive feedback from the Mahireen-e-Iqbal and Hafiz-e-Iqbal for further guidance and research as the researcher strongly feels that it is not only an individual effort but a collective responsibility as well to know where the individuals of present era are heading towards and what steps can be taken by the intellectuals (danishwar) of today in a hope of a better tomorrow.*

KEYWORDS: *Allama Iqbal, Self, Selfhood/Khudi, The Noble Quran, Selfhood/Khudi inventory*

INTRODUCTION

A Brief Sketch of Allama Iqbal's Life

Muhammad Iqbal, a famous poet, thinker, philosopher, ideal of visionary, politician, as well as an academic, barrister, scholar, social activist, and reformer moreover a Mujaddid (renewal of faith) of Islam was born in a devoted Muslim family on November 9th, 1877 in Sialkot, previously a province of Punjab, India and presently, a city in Punjab, Pakistan. Iqbal's ancestors hailed from Kashmir and were Brahmin and had embraced Islam. Iqbal's grandfather Sheikh Muhammad Rafiq, had migrated from Kashmir Valley and was a peddler of Shawls. His sons Sheik Noor Muhammad, who was Iqbal's father, and Sheikh Ghulam Qadir had no formal education. Iqbal's father was a tailor and embroiderer by profession. Nonetheless, he was a man of piety, gifted with mystic temperament, which can be seen in one of the incidents where he himself narrated his dream about the birth of Iqbal i.e. 'I saw a big crowd gathered in a very large field. A lovely coloured bird was flying over our heads, and everyone tried to catch it, but no one succeeded. At last, it came down and flew right into my hands' to his friends in the later part of his life. Iqbal's mother Imam Bibi was also deeply religious.

She was a polite and humble woman who helped the poor and solved the problems of neighbours. Iqbal was very fond of his mother, and on her death, he expressed his feelings of pathos in an elegy. Succinctly, Iqbal's family had inherited strong Sufi tendencies, which have greatly impacted his sprouting personality.

Iqbal's Education and Caree

Iqbal received his early education, oral as well as written, from his parents. It is not clear from records when he started his systemic education in school, but there is no doubt that the first teacher who taught him Persian and Arabic in school at Sialkot was Mir Hasan, an extraordinary scholar of Arabic, Persian literature and Islamic studies. He was not only a teacher but also a mentor of Iqbal's mind. Once, a Punjab's English governor suggested the British Crown for the acknowledgment of Iqbal by providing him with a title for his literary accomplishments. On this, Iqbal asked the authority to also acknowledge his teacher Mir Hasan. The governor on this remarked that Mir Hasan had not authored any books, Iqbal on this responded saying I'm the book of Mir Hasan. Mir Hasan then received the title of "*Shams al-Ulama*", which means "Sun of Scholars". Iqbal greatly revered the presence of his teacher Mir Hasan in his life. However, in 1895 Iqbal completed his matriculation from Scotch Mission College in Sialkot, presently known as Government Murray College Sialkot. He further received Intermediate with the Faculty of Arts diploma from the same college in 1895; after which he went to Lahore for higher education where he obtained a degree in Bachelor of Arts (1897), Law (1898) and Masters in Literature (1899) from a government college where he met Sir Thomas Arnold, his teacher, who greatly influenced him and encouraged him to work on multiple research projects. Meanwhile, Iqbal also began to make a name in poetry and when his teacher, Sir Thomas Arnold, returned to England, Iqbal in sorrow wrote touching poetry in his remembrance. After a span of time, Iqbal started working at the Oriental College and taught the subject philosophy at Government College, Lahore as an assistant professor. In 1905, he traveled to England for higher education where he qualified a scholarship from Trinity College, Cambridge and obtained a Bachelor of Arts in 1906 and was called the same year to the bar as a barrister from Lincoln's Inn. Further, he went to Germany in 1907 to study doctorate and completed his Ph.D. entitled "The Development of Metaphysics in Persia" from the Ludwig Maximilian University, Munich in 1908. After his return to then India, Iqbal joined the Lawyers' Association and began his practice at Chief Court, Lahore. Later, he took in a professorship at Government College, Lahore to teach philosophy and English literature. After a while, he gave up teaching and put himself into philosophical studies and poetry besides political activities. In 1909, he became the General Secretary of the Society of Kashmir Muslim, Lahore and took up the Chairmanship of the Association of Supporting Islam in 1924. He was a member of Punjab Assembly in 1926 and was selected the chairman of Allahabad Conference of All India Muslim League in December 1930; during which he delivered a revolutionary speech that emphasized an independent state for Indian Muslims within British India, which for the first time laid a theoretical foundation for the establishment of Pakistan. He proclaimed. "I would like to see the Punjab, North-West Frontier Province, Sind and Baluchistan amalgamated into a single state. Self-government within the British Empire, or without the British Empire, the formation of a consolidated North-West Indian Muslim state appears to me to be the final destiny of the Muslims, at least of North-West India." Iqbal participated in the British and Indian Round Table Conference in London twice in 1931 and 1932 as the representative of Muslim League. In 1935, Iqbal was elected as the Chairman of Muslim League, Punjab, India.

Iqbal's Death

In 1933, after returning from a trip to Spain and Afghanistan, Iqbal had suffered from a mysterious throat illness. In his final years, he frequently visited the Dargah of famous Sufi Hazrat Ali Hujwiri in Lahore for spiritual guidance. After suffering for months from his illness, he finally died in Lahore on 21st April 1938 before the creation of Pakistan in 1947. He is considered as a National Poet and the "Spiritual Father of Pakistan" A mausoleum is built in Lahore in his remembrance, which is still swarmed by his lovers.

Iqbal's literary Contributions

Iqbal has left a rich spiritual heritage for mankind, especially, for the Islamic world. A glimpse of his works can be seen in the below table:

Table 1

Poetry		
Persian	Meaning/Translation	Year
Asrar-e-Khudi	The Secrets of the Self	1915
Rumuz-e-Bekhudi	The Secrets of Selflessness	1918
Payam-e-Mashriq	Message of East	1923
Zabur-e-Ajam	Persian Psalms	1927
Javidnamah	JavedName	1932
Urdu		
Bang-e-Dara	Call of the Marching Bell	1924
Musafir	Traveler	1934
Bal-e-Jibril	Gabriel's Wing	1935
Pas Chay Bayed Kard aye Aqwam-e-Sharq	What are we to do, O Nations of the East?	1936
Zarb-e-Kalim	The Strike of Moses's Staff	1936
Armughan-e-Hijaz	The Gift from Hijaz	1938
Prose		
Ilm-ul-Iqtisad (Urdu)	The Subject of Economics	1903
The Development of Metaphysics in Persia (English "Ph.D. Thesis")		1908
The Reconstruction of Religious Thought in Islam (English)		1930

Syed Nazeer Niazi, popularly known as James Boswell of Allama Iqbal, was an eminent Muslim scholar, professor, and a journalist of Pakistan^[6]. Once Niazi enquired from Allama about the sources of Khudi/Selfhood. In response, Allama invited him to his house in order to show him the sources from which the concept of Khudi has emerged. Niazi then eagerly went to his house with a pencil and a book to jot down the sources of Khudi. After a while Allama asked Niazi to read the Verse 19 of Chapter 59, Surah Al-Hashr, of The Noble Quran^[7] which says:

"And be not like those who forgot Allah, so He made them oblivious of themselves."^[8]

Niazi was amazed to know that Khudi/Selfhood is a result of Allama's understanding of this verse of The Noble Quran^[7]

Asrar-e-khudi has popularly known as The Secret Self in English was published in the year 1915. It is Persian poetry of Allama Iqbal, which is an effort towards the discovery of the Self in the light of the Divine Scripture *The Noble Quran*. Allama, in his philosophy of self, defines khudi as a Divine element that exists in human self, if realized, developed, educated and tamed then places man above the rank of the perfect creation^[9] *The Angles* and if not

then takes him to the lowest of the low. In this context, the following verses of The Noble Quran can be referred in which Allah says:

“After I have created him (Adam PBUH) and breathed into him of My spirit, fall you (Angles) down, prostrating yourselves to him.” (Chapter 38, Verse 72)^[10]

“He Who excelled in the creation of all that He created. He originated the creation of man from clay, then made his progeny from the extract of a mean fluid, then He duly proportioned him, and breathed into him of His spirit, and bestowed upon you ears, eyes, and hearts. And yet little thanks do you give.” (Chapter 32, Verse 7-9)^[11]

“Surely We created man in the best mould; then We reverted him to the lowest of the low, except those who have faith and do righteous deeds.” (Chapter 95, Verse 4-6)^[12]

“By the soul and by Him who perfectly proportioned it, and imbued it with (the consciousness of) its evil and its piety: he who purifies it will prosper, and he who suppresses it will be ruined” (Chapter 91, Verse 7-10)^[13]

The translation of Khudi/Selfhood is not just Self-respect or Ego but it is the **Reality of Humanity**.

Khudi as understood is an extraordinary supernatural power, force, or existence residing in human beings after the development of which a man becomes the Representative/Deputy of God on Earth.^[9]

Qahhari-o-Gaffari-o-Quddusi-o-Jabroot, Yeh Char Anasir Hon Toh Banta Hai Musalman^[14] NigahBuland, SukhanDil Nawaz, JaanPursouz.^[15] Koi Andaza Kar Sakta Hai UsskeZor-e-Bazu Ka! Nigah-e-Mard-e-Momin Se Badal Jati HainTaqdeerain.^[16]

Khudi is the most fascinating yet immensely delicate and sensitive concept. This is the reason why the eminent scholars become silent as they understand that the topic of Khudi is not merely about the projection of knowledge or debate rather it is a more about an in-depth spiritual experience. One to speak about it has to go through these experiences and the one who didn't experience the flairs of Khudi/Selfhood probably cannot speak about it. However, the concept of Khudi, according to Iqbal is deeply rooted in “Knowledge” and “Love”.

Quwwate-e-Ishq se Har Past Ko Bala Kar De, Dehr Mein Ism-e-Muhammed (PBUH) Se UjalaKarde^[17].

Iqbal first talks about love and gives the man the idea that the most powerful force in the human body is love.

Johar-e-Zindagi Hai Ishq, Johar-e-Ishq Hai Khudi, Aah!Ke Yeh Hai Taagh-e-Taiz Pardagi-e-Nayam Hai Abhi,^[18]

Then he emphasizes on a point where he says that the essence of life is love but the essence of love is Khudi but it is remorseful to see that this sharp sword is yet unrevealed and unstirred hidden in a sheath. He further tries to explain man the secret of Self.

Tu Raaz-E-KunFakan Hai, ApniAnkhon Par Ayan Ho Ja. Khudi Ka Raazdan Ho Ja, Khuda Ka Tarjuman Ho Ja^[16].

Here, Iqbal tries to make man realize his secret of existence. He says that man is a secret of Kunfayakun (Allah's command). To understand this one needs to refer The Noble Quran where Allah says that the world is the response of KunFayakun i.e. He just commanded the world to be and it is.

“He is the Originator of heavens and the earth; whenever He decrees a matter He (merely) says: “Be”, and it is.^[19]
Chapter 2, Verse 117.

In contrast to this, Allah says that He created man with His two hands that are incomparable and inconceivable by the little human mind.

The Lord said: “O Iblis, what prevented you from prostrating yourself before him (Adam PBUH) whom I created of My Two Hands. Are you waxing proud, or fancy yourself to be too exalted?”^[20] Chapter 38, Verse 75.

Iqbal stresses man to realize this secret behind his essence. He wants a man to understand the forces of the Divine element that resides in him because once it is realized and achieved the man will become the reflection of God that is to say the man will become the Representative, a Vicegerent of God on Earth. Then he will speak by the will of God on His behalf. He will become the Eyes and Hands of God. He will be able to see things from the Light of God and carry the matters under the Guidance of God. Man will now be among one of the Forces, Powers, and Armies of God. God, in The Noble Quran, commands His servants to acquire His colour that is His attributes.

Say “Take on Allah’s colour.” And whose colour is better than Allah’s?^[21] Chapter 2, Verse 138.

Iqbal further asks the man not to deviate from his Self rather identify, know, and immerse into thy secret Self and free it from the unnecessary fetters, strive towards immortality and become immortal.

Khudi Mein Doob Ja Ghafil! Ye Sir-E-Zindagani Hai, Nikal Kar Halqa-E-Shaam-O-Sahar Se Javidan Ho Ja^[16].

Iqbal through his poetry constantly made man to realize his Self and its secrets. In one of his couplets, he asserts that the human’s Selfhood is an infinite, boundless ocean and in another one, he says that the morning breeze whispers him that those who know their Self, their status is that of a King, meaning they rule the worlds.

Khudi who Behar hai Jiska Koi Kinara Nahin^[22].

Yeh Payam De Gayi Hai Mujhe Bad-e-Subhagahi, Ke Khudi Ke Arifon Ka Hai Mukham Badshahi^[23].

Later, Iqbal vehemently remarks, especially his critics, that if anyone lacks the inner vision then it is better for him not to be a part of his gathering or be among his listeners as Allama believes that the concept of Khudi is a sharp sword and if not understood correctly may possibly rip man off where a she will fall into a pit surrounded with innumerable layers of ignorance.

Nazar Nahin To Mere Halqa-e-Sukhan Mein Na Baith, Ke Nukta Haye Khudi Hain Misaal-e-Taeg-e-Aseel^[24].

Allama once define khudi as,

Khudi Ki Jalwaton Mein Mustafai, Khudi Ki Khalwaton Mein Kibriyai. Zameen-o-Asman-o-Kursi-o-Arsh Khudi Ki Zad Mein Hai Sari Khudai!^[25]

Iqbal elucidates that when the Khudi is revealed it reflects the Messenger of Allah, Prophet Muhammed (PBUH) and when it is in solitude it reflects Godliness. He says that if man only realizes, not only the Earth, the Heavens, and the great Empyrean, but almost everything will be within the range of Selfhood.

This is the eternal secret that Iqbal tries to unveil to all of humanity and specifically to Muslims. He has comprehensively defined the concept of Khudi, the relationship that exists between men, Prophet Muhammed (PBUH) and Allah (SWT) in the aforementioned lines. It won't be wrong to say that a man of today wouldn't have got simple yet a comprehensive understanding of Khudi in any other discourse, language, speech or poetry. Most certainly, Iqbal was at the peak of Khudi/Selfhood otherwise it is not possible for an ordinary man to precisely explain the secret pearls of Self and Selfhood.

Iqbal after explaining the concept of Khudi depicts its effects on the human world.

“UssQoum Ko Shamsheer Ki HajatNahinRehti, Ho JisKeJawanon Ki KhudiSoorat-e-Foulad.”^[26]

Allama says that the nation's youths who are well versed with the concept of Khudi doesn't require weapons to protect themselves. Every young will be a weapon himself or it can also be understood as those nations are not dependent upon arms and ammunition whose youths realize, develop, sternly protect and take care of their Khudi. He showed the path walking upon which man gets the navigation to protect his khudi. The path is *self-control* –The world when irrespective of its widening becomes straitens and everything around a man that is his circumstances urged him towards the corrupted ways of life to make both the ends meet; the man should become firm in his belief (Iman) and not compromise. He should rather withhold his choice and protect himself from embarking on an evil path. Iqbal believes that a man should be content with whatever little he has and try to succeed while accomplishing his dreams without compromising his faith, religion, dignity, self-respect etc. In short, he should protect his Self from getting corrupted. When this happens, the enlightening journey of Divine element Khudi/Selfhood begins, which makes a man an independent individual, a Shahbaaz in Iqbal's terminology. This is how nations evolve and reach the apex of civilization. Contrary, the dawn befalls on the nation when it forgets its religion, culture, ethics, morality, and etiquettes. Moreover, when they leave refining Khudi/Selfhood then the actual downfall of the nation begins. Other things like poor technology, insufficient capital etc. are just the means or sources but the most significant role in the flourishing or deterioration of a nation is played by the morality of Khudi.

Iqbal presents his own example in one of his couplets where he says:

MeraTareeqAmeeriNahin, Faqeer Hai Khudi Na Baich, Ghareebi Mein Naam Paida Kar!^[27]

Don't sell your “Selfhood” for mere materialism like money, gadgets, etc. if you want to acquire a high station in the world or more specifically near God then don't compromise your Khudi/Selfhood.

The concept of khudi, as well as its understanding, can finally be concluded in the present article with one of Iqbal's couplet, which purely reflects a verse of The Noble Quran.

“Ho Agar Khudnigar-o-Khudgar-o-KhudegerKhudi, Ye BhiMumkin Hai Ke Tu Mout Se Bhi Mer Na Sake.”^[28]

Iqbal says, if a man develops his Khudi/Selfhood so much so that it now becomes Self□preserving, Self□creating and Self□sustaining, then it is possible that it will not die even after its death.

Allah says in The Noble Quran:

“And do not say of those who are killed in the way of Allah as they are dead; they are alive even though you have no knowledge of their life.” (Chapter 2, Verse 157)^[29]

OBJECTIVES OF THE STUDY

- To explore the deeper aspects of Sir Iqbal's Secret Self/Khudi.
- To develop an Inventory on the Secret Self of Sir Iqbal for adults.

REVIEW OF RELATED LITERATURE

Selfhood/Khudi

Khudi commonly translated as Ego, Self, Selfhood, Individuality, or Personality is often illustrated by Iqbal by the use of fables like tiger and sheep, bird and diamond, tales, for instance, the Islamic legend, Barahmand Sufi saint, and metaphors, for example, the conversation between the River Ganga and Himalayas, and dialogue between diamond and coal, etc.^[1] Khudi, as perceived, is sometimes abstract, and the other times concrete. It is a complex thought that broadly deals with the *inner self* of human beings.



Figure 1

If one ponders, the human is the highest form of life and Khudi the highest form of a human being^[1]. The actual essence of life in the eyes of Iqbal is found in the recognition of Khudi or the inner self, which is secret and hidden. Khudi is the chief component of Iqbal's philosophy, the centre of all the activity, and the core of personality. Iqbal asserts that the entire system of universe originates in the Self or Khudi and the continuation of the life of all human beings depend upon the strengthening of it. Therefore, everything should be done to strengthen it and bring it to its perfect state^[2]. While advocating the secrets of the Self or Khudi in his philosophy, Iqbal greatly emphasized the concept of individuality, which exists in the universe but this individuality he says is not possessed equally by everyone. However, Iqbal believes that among all the creatures the individuality of man is most significant and extraordinary in nature. As per him, man is a self-contained exclusive centre physically as well as spiritually, but he is not yet a complete and perfect individual. The greatest his distance from God the lesser is his individuality or perfection. But, "he who comes nearest to God is the perfect man i.e. Mard-e-Momin in his words. This doesn't mean that he is finally absorbed in God. In contrast, he absorbs God into himself" i.e. His attributes. In a nutshell, Iqbal's man or Mard-e-Momin "not only absorbs the world of matter: by mastering it he absorbs God Himself into his Ego."^[3] It is because of this significance Iqbal in his works stresses on the cultivation of Individuality or Self and remarked that it should be considered the highest goal of all social and educational pursuits to rebuild the society.^[3]

Aspects of Selfhood/Khudi

Chamak Sooraj Mein Kya Baki Rahe Gi, Agar Bezar Ho Apni Kiran Se!^[30]

What shine will remain in the sun, if it is indifferent to its beams!

According to Iqbal, the Self has two aspects, the *appreciative* and the *efficient*, which are strongly inter-related and inter-dependent on each other^[3].

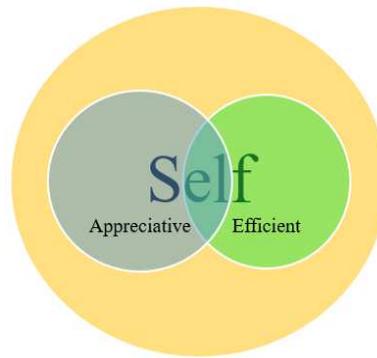


Figure 2

The appreciative self/ego knows and feels the inner secret and mystery of life and the universe. This self is often ignored by man and is generally experienced in moments of profound meditation and contemplation about the universe whereas, the efficient self/ego is man's practical self that actually acts or reacts to the external world or environment and is studied by psychology.^[3]

Iqbal explained the nature of the Self for khudi in the light of The Noble Quran that clearly shows the intense connection between soul/mind and body/matter. Considering this, Iqbal believes that "soul and body", "mind and matter" are not two distinct entities opposing each other rather they belong to the same system and are highly inter-linked with each other^[3]. It is because of this interdependence, a man to become successful independent individual, needs to work on both the aspects of Self. He cannot be apathetic to either of the aspects. If a man overlooked any one aspect of the Self then the world will perhaps witness the destruction.

Therefore, Iqbal is against the idea of Self-negation and highly favours and recommends the idea of Self-affirmation that makes individuals strong, free, and independent.^[32]

A glimpse of his idea of Self-affirmation can be seen in his couplets:

Tu Shaheen Hai, Parwaz Hai Kaam Tera Tere Samne Asman Aur Bhi Hain.^[33]

Ae Tair-e-Lahooti! Uss Rizq Se Mout Achi Jis Rizq Se Ati Ho Parwaz Mein Kotahi.^[34]

Elements of Selfhood/Khudi

In Iqbal's philosophy, the tools or elements that assist man for the realization and fortification of the Self are Ishq, Faqar, Khuwaish, Takhleeq-e-Sargarmi, and Rehaai.^[2]



Figure 3

Love/Ishq

Professor Nicholson, the translator of *The Secrets of The Self* (1920), elucidates Iqbal's notion of Ishqas "The Ego fortified by Love"^[3] aka Ishq. It occupies a key position in Iqbal's philosophy. To Iqbal, love connotes far more than its usual sense of worldly pleasure.^[2]

Jab Ishq Sikhata Hai Adab-e-Khud Agaahi, Khulte Hain Ghulamon Par Asrar-e-Shehanshahi.^[34]

Ishq according to Iqbal is a driving force that inspires man. It is a unique force that guides man all through his journey.^[2] It is a spark that illuminates the heart and guides it towards Righteousness. Through deep love, a man can attain dominion over both the outward and the inward forces of the universe.^[3]

When the Self is made strong by Love, Its power rules the whole world. The Heavenly Sage who adorned the sky with stars, Plucked these buds from the bough of the self. Its hand becomes God's hand, The moon is split by its fingers. It is the arbitrator in all the quarrels of the world, Its command is obeyed by Darius and Jamshid.^[35]

However, Iqbal clearly revealed that the mystic or 'Ashiq' does not lose his individual identity in the Absolute like a drop of water which slips into the ocean, rather, the unique individual Self/Khudi absorbs God (attributes) into himself. Thus; through Ishq man experiences Secrets of the Spirituality.^[3]

Pride/Faqar

Another vital element which in practical terms fortifies the Selfhood is "Faqr". Once Muhammed (PBUH) said : "Faqr is my pride". Let us now comprehend the meaning of Faqr as per Iqbal's philosophy. Faqr is not turning away from Reality. It is rather a systematic detachment of Self from the unrequired materials or things and the unnecessary control of the world on Selfhood. This means that to use a required amount of technology for the benefit of humanity without becoming a slave to it.^[2]

Hai Dil Ke Liye Mout Machinon Ki Hukumat, Ehsas-e-Marawat Ko Kuchal Dete Hain Aalaat.^[36]

Hence, the Self has protected and strengthened by discerning "services" from "selfishness". This purifies the heart and vision, which makes Self a sharp sword^[2]. However, Iqbal admonished the individual from a true Faqr and a false Faqr.

He says in Bal-i-Jibril:

EkFaqrSikhata Hai Sayyad Ko Nakhcheeri, EkFaqr Se Khulte Hain Asrar-e-Jahangeeri. EkFaqr Se Qoumon Mein Maskeeni-o-Dilgeeri, EkFaqr Se Mitti Mein Khasiyat-e-Ikseeeri. EkFaqr Hai Shabiri, Is Faqr Se Hai Meeri, Meeras-e-Musalmani, Sarmaya-e-Shabiri!^[37]

The genuine faqar discloses the secrets of subduing the world whereas, a false faqar or the incorrect understanding of it decay nation(s) and puts it into slavery.

Desire/Khuwaish

Another important element which Iqbal considers vital for the development of “Khudi” is the inception of the novel and endless desires and wishes. It determines man’s activity and evolution. Man, when acquired by desires, finds no rest and ceaselessly make efforts to fulfill his desires. This continuity of perseverance is what makes his life ideal.^[2]

By desire, Iqbal means that man should realize his innate potentialities so as to enrich his life and modify it in order to improve it. Iqbal strongly believed that maintenance of life depends upon the nature of desire one develops. Iqbal emphasized the development of noble desires for the achievement of man’s highest possible aspirations.^[2]

TereIshq Ki IntihaChahta Hun, Meri SadgiDekh Kya Chahta Hun. Ye Jannat Mubarik Rahe Zahidon Ko, Ke Mein Ap Ka Samna Chahta Hun.^[38]

According to Iqbal, the negation of desires is the negation of life. He says that it is the impatient desire that lifts individuals and nations from the dust to the boundless skies. In simple words, Life is latent in research and its origin is hidden in desire^[2].

In Iqbal’s philosophy of life, desire evolves for the sake of another desire and the “rest” only spells death. This endless desire marches from spark to the star and from star to the sun.^[2]

The constant desire is a motive force under whose inspiration the individual builds up his life. This ceaseless struggle against all obstructions in life are truly speaking, the life itself:

Raaz-e-Hayat Puch Le Khizr-e-KhajastaGaam Se,Zinda Har Aik Cheez Hai Kosish-e-Natamam Se.^[39]

Creative Activity/Takhleeq-e-Sargarmi

Iqbal greatly signifies the creative activity of life. Iqbal firmly believes that not only man by nature but God himself is Creative as Allah mentions about Himself in The Noble Quran ‘Kullayouminhuwa fi Shan’, which means busy every moment in creating new things. Creative activity is the basis for the development and growth of man to his full stature. Realization of Selfhood/Khudi is only possible through a life of strenuous activity, not through self-centered contemplation, the immortality lies in strife and strives.^[2]

Man of creative activity, thinks Iqbal, must widen his intellectual horizon. He should rise above petty ambitions and look for new possibilities of life. Iqbal’s man of higher ambition is “SakhatJaan” active in striving and “Shola Noosh” who can swallow the flames.

Iqbal declares that every individual and nation who possess the creative activeness can change the course of history, provided he is mindful of his present or the current condition of his nation.^[2]

WohQoumNahinLaeek-e-Hangama-e-Farda, JisQoum Ki Taqdeer Mein AmrozNahin Hai!^[40]

However, Iqbal believes that blind imitation of culture and ideas of other nations enslaves man and leaves him contaminated. The development of Self-reliance and richness in thought and action distinguishes men from one another and make them unique, independent individuals.^[2]

Through his poetry, Iqbal always strived to awaken an extraordinary *Spirit of Falcon* (Uqab/Shahen) in man after which his destiny as realized is beyond the limits of heavens.

UqabiRooh Jab BaidarHoti Hai Jawanon Mein, NazarAti Hai Iss Ko Apni Manzil Asmanon Mein.^[41]

Iqbal is greatly influenced by the Quranic idea of practical life. God in the Quran is recognized as, Ahsan-ul-Khaliqueen "Best of all those that create"^[42]. So, creative activities become the permanent phenomenon of Iqbal's perfect man. However, in this great task, God becomes a co-worker with a man, his Vicegerent, provided that he takes the initiative.^[3]

Power plays a significant role in Iqbal's philosophy. He finds its dominating feature of the society so described it as something, which doesn't oppress humanity rather works for its welfare. According to him, power is synonymous with truth and justice, therefore, the powerful nations shouldn't terrorize or crush the weak men and nations. Hence, Iqbal says that the whole process of power: truth and justice is based on the creative activity of man^[2].

Freedom/Rehaai:

In his 'Introduction' to the Secrets of the Self, Nicholson writes: "The idea of personality gives a standard of value: it settled the problem of good and evil. That which fortified personality is good, that which weakens it is bad. Art, religion and ethics must be judged from the standpoint of personality."^[3]

Iqbal strongly deplores the false interpretation of "Taqdeer" destiny. His philosophical expression is a fine explanation to liberate minds from such religious chains which undermine man's desire, his activity, and creativity.^[2] His understanding of "Hurriyat" i.e. freedom is holistic in nature. He perceives that the destiny of man is not "fixed", it is rather "changeable". He believes that man is the *architect of his own destiny* but can never be free like God, which means man's ego-hood removes all incoming barriers and attains fuller freedom by approaching his Creator, Who is the absolute embodiment of freedom.^[2] In short, the role of a man, according to Iqbal, lies between freedom and predestination.^[2]

Iqbal writes:^[2]

"Man, therefore in whom ego-hood has reached its relative perfection, occupies a genuine place in the heart of Divine creative energy and thus possesses a much higher degree of reality than things around him. Of all the creations of God, he alone is capable of consciously participating in the creative life of Maker. Endowed with the power to imagine a better world, and to mould what into what ought to be, the ego in him aspires, in the interest of increasingly unique and comprehensive individuality, to exploit all the various environments in which he may be called upon to operate during the course of an endless career. "

Iqbal, therefore asserts that unlike animals, humans alter the environment and transform it as per his needs and desires. In order to raise creative individuals, purposeful freedom is essential where individuals realize and exploit their innate potentialities for the upliftment of humanity.

The key purpose of freedom is to create independent individuals. Thus, Iqbal opines that an enslaved life is like a mini river, while a free life is like a boundless ocean:

Bandagi Mein GhatKeRehJati Hai EkJooay Kam Aab, Aur Azadi Mein Behar-E-Bekaran Hai Zindagi.^[43]

Characteristics Features of Selfhood/Khudi

Iqbal's perfect man, *Mard-e-Momin*, is "biological by nature but metaphysical by origin, a chemical in composition but spiritual in essence"^[44]. In this context, he explains the following characteristics features of Khudi/Selfhood:^[3]

- The fundamental characteristic of Khudi is that it is self-determined and independent that shines man's individuality.
- Unlike the body, Khudi is not space-bound.
- The true time duration belongs to Khudialone.
- Khudi essentially is a private and unique entity, which means all our pleasures and pains, feelings of hatred and love, desires and ambitions are exclusively ours.

Stages of Selfhood/Khudi

Khudi needs to be realized, developed, and protected. This is achieved with the assistance of education that majorly deals with three stages, which are:^[3]



Figure 4

Obedience to the Law/Itayat:

This is the first stage realized by Iqbal in the process of education of Selfhood. This stage emphasizes self-discipline. This can be done either by submitting our Self to the will of Creator without any questions or by willingly obeying the commands of God.

Endeavour to obey, O heedless one! Liberty is the fruit of compulsion. By obedience the man of no worth is made worthy; By disobedience, his fire is turned to ashes. Whoso would master the sun and stars, let him make himself a prisoner of Law! The air becomes fragrant when it is imprisoned in the flower□bud; the perfume becomes musk when it is confined in the □navel of the musk deer. The star moves towards its goal with head bowed in surrender to a law. The grass springs up in obedience to the law of growth: When it abandons that, it is trodden underfoot.^[45]

Self-control/Zabt-e-Nafs

This is the second stage of Self that if successfully achieved is considered to lead man to the highest form of self-consciousness or Ego-hood. Self is vicious so it needs to be bridled. One has to free his Self from all sorts of evil bounds like lust, greed, anger, selfishness, arrogance, pride, jealousy, lying, cheating, gossiping, slandering, conceit, egoism, and intolerance. Once man controls his Self against all these negative emotions then he will be able to thrive the world with the humane technology and development. In the words of Iqbal, the path that easily leads one to this revolution is Piety (Taqwa). This is the only purest way through which a man can in an actual sense become a rational, logical, and practical human being. In short, a holistic person whose internal and external world now peacefully coincides with each other.

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, Becomes a receiver of commands from others.^[46]

Divine Vicegerency/Niyabat-illahi

This is the last stage of Self/Khudi in the process of education. A final stage where the transformation of Self/ego takes place. According to Iqbal, this is the completest ego, the goal of humanity, the acme of life both in mind and body; in him the discord of our mental life becomes a harmony^[31]. This is the stage where one doesn't get merged into God, rather he according to his capabilities absorbs the attributes of God within himself.^[3] This is possible when he acquires the highest knowledge of the reality where his thoughts and actions, instincts and reasons, become one. When this happens he becomes the real ruler of mankind; his kingdom is the Kingdom of God on Earth where he out of generosity and richness of his nature lavishes his wealth of life on people for the welfare of humanity.

This problem is not hard to solve O man, endowed with insight great: Wh'r to obey dictates of God or submit to decrees of Fate. The Wheel of Fate spins a hundred times within the twinkling of the eye; He, who follows freaks of Fate, Anon is down and anon is high. Herbs, vegetables and minerals alike adhere to what Fate pre-ordains: But a Muslim is always bounded to the will of God.^[47]

Dimensions of Selfhood/khudi

Iqbal recommended the bottom-up approach to know about the ultimate Reality or Infinite Ego. He says that a man can understand the Glory of the Creator only when he is aware of his reality/self/definite ego. He, therefore, shifted his attention from "Divine" to "I" in order to understand the Ultimate, the Omnipresent, the Omnipotent, the Giver of Life and Death so on and so forth. He believes that the path of recognition of the Self is the path that leads one to the Absolute. His entire concept of Self-realization and Self-actualization revolves around three dimensions of Selfhood/Khudi, which are:^[48]

- Individual and self (intrapersonal)
- Individual and world (interpersonal)
- Individual and God (transpersonal)

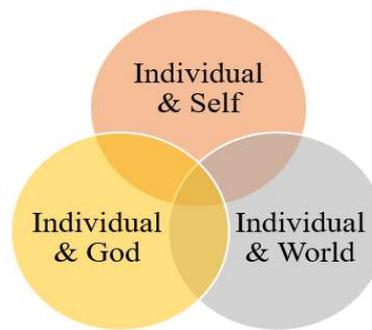


Figure 5

Individual and Self

Firstly, Allama Iqbal, in his philosophy speaks about the significance of khudi that is often translated in various terms like Self, Ego, Individuality, or Personality. He emphasizes on how important it is for an individual to realize his Self because it is only after this awakening it is possible for a man to become the Deputy of God, whose main aim is to implement the Command of Creator for the sake of human welfare. In order to achieve this status, a man always needs to be in a state of tension i.e. yearning for humanity. The one who is devoid of this, Iqbal considers him a mere dead mortal whose Self is asleep and therefore cannot change anything within him as well as around him. The awakened Self as Iqbal says, needs to be developed through education. Once this awakened Self-soars to its highest level, which means when it successfully absorbs the Divine attributes within itself then it becomes the Perfect Self – The man of Iqbal, *Mard-e-Momim*. This man of Iqbal is like a Falcon, fearless. Nothing can deviate him from his aim. He is firm in his belief, unshaken by the doubts, free from the bounds of materialism; as he absorbs the matter into himself and use it for the welfare of humanity, he is aware of his internal and external world, content with his life, doesn't lose hope; as he has realized the ultimate Truth, who is guided by the Light of the Absolute power; as he has understood the significant Self that resides in him.

A point of pure light, Which is called Khudi, Is a spark of life, Under a covering of our clay.^[49]

Individual and World

Secondly, Iqbal clearly states that the realized Self is not isolated, that is, away from the world or society. Instead, it now heads towards the path of Self-actualization by developing an understanding of the reason behind life and its purpose.^[50] After the Self-realization “I” man now shifts his attention on a collective dimension “We” that is world/society. He now develops the understanding that the evolution and ascension of the Self/Ego are not merely a detached, personal, and an individual event rather it is strongly affiliated with the collective dimension, world/ society, that cannot be ignored.^[50] This a dimension of Selfhood/Khudi is quite complex as it deals with the individual self “I” and various other selves that are majorly associated with the external world. In order to bring these numerous selves into harmony, one needs to practice benevolence and should possess a sense of sacrifice. Iqbal, as emphasized in The Noble Quran, sheds light on the association of the Self/Khudi and universe and therefore, admonished human ego to strive to conquer matter as it helps man understand the Reality in a better way by testing Self's powers and potentialities.^[2] According to Iqbal, alone, man is weak and powerless and his aims are narrow but when this solitary realized Self, intermix with the world/society/community it confers a unique sense of power and makes man aware of the great collective purposes, which

ultimately deepen and widen the scope and significance of his very Individual Ego.^[3]

The individual gains his respect from the people. And society receives law and order from individuals. When the individual dissolves himself among the masses, The expanse-seeking drop becomes a sea. The isolated individual is heedless of basic issues, His power of imagination leads him to chaos.^[51]

Individual and God:

Lastly, Iqbal speaks about the association between finite ego/khudi and Infinite Ego i.e. how important it is to realize the reason behind man's existence. In order to realize this significant event, the Self/Ego/Khudi needs to go through numerous stages and pass a number of tests. This process is rigorous and requires constant taming of the Self. However, the Self reaches its peak when it, through its regular efforts absorbs the Attributes of God into itself (not all the Attributes but only those Attributes that can be absorbed by the definite self/ego. Man is limited so it impossible for him to acquire all the attributes of God into himself) which eventually makes it(man)a Vicegerent of its Creator. This is the stage where God before His decree asks a man his will/wish. The hand of man becomes the hand of God that carve the destiny of the nation. A man looks with the Eyes of God that makes him comprehend the truth and veiled reality of matter more clearly and precisely. Man becomes beauty from head to toe who in turn beautifies the world around him with his beauty. This transformation of an "ordinary self" to the "extraordinary Self" is however not easy as it has to sacrifice and break its heart fearlessly for the sake of its Creator.

Khudi Ko Kar BulandItna, Ke Har Taqdeer Se Pehle, KhudaBande Se Khud Puche, Bata Teri Raza Kya Hai?^[52]

SarapaHusn Ban Jata Hai JisKeHusn Ka Ashiq, Bhala Ae DilHaseenAesaBhi Hai Koi Haseenon Mein.^[53]

Tu Bacha BachaKe Na RakhIsse, Tera Aina Hai WohAina, KeShikasta Ho To Aziz Tar, Hai Nigah-e-AinaSaaz Mein.^[54]

Moreover, these dimensions of Selfhood/Khudi, have been wonderfully described by Iqbal in JavedNamain an excerpt that he himself placed at the end of his philosophical masterpiece *The Reconstruction of Religious Thought in Islam*:^[48]

Art thou in the stage of "life", "death" or "death-in-life", Invoke the aid of three witnesses to verify thy station. The first witness is thine own consciousness; See thyself, then with thine own light. The second witness is the consciousness of another ego, See thyself, then with the light of an ego other than thee, See thyself then with God's light. If thou standest unshaken in front of this light, Consider thyself as living and eternal as He! That man only is real who dares, Dares to see God face the face. No one can stand unshaken in His presence; And he who can, verily, he is pure gold, Art thou a mere particle of dust? Tighten the knot of thy ego; Rechisel then, thine ancient frame; and build up a new being. Such being is real being; Or else thy ego is a mere ring of smokes (Iqbal 157).

METHODOLOGY

Keeping in view the philosophy of Sir Muhammad Iqbal about Self/Selfhood/Ego/Khudi/Individuality/Personality the researcher with the best understanding has made an attempt to develop an inventory on Iqbal's Selfhood/Khudi in the present paper that by and large will measure the extent to which the adults of today have realized their Selfhood/Khudi quantitatively

The following inventory on Selfhood/Khudiis under the process of review and establishment of content validity and reliability the researcher will further discuss the content validity and reliability of the inventory once it gets established in the next article.

Table 2

S. No.	Individual and Self	Strongly Agree	Agree	Disagree	Strongly Disagree
1	Even when things look impossible, you try your best to achieve your goal.				
2	Doubts can easily defeat your "Self".				
3	You ponder about the unseen reality of life.				
4	There exists a Spiritual Self which is beyond the physicality of an individual.				
5	You try to explore your inner Self.				
6	You feel that there is unique, either identified or unidentified, Self in you.				
7	Your inner Self or Conscience guides you to unlock the mysteries of reality.				
8	You are content even when things go against you or when your life is topsy-turvy.				
9	You easily lose hope when you face problems in achieving your goals.				
10	There is nothing like the inner Self/Conscience.				
11	There is something more significant inside you than your physical self.				
12	You sometimes or often get lost in the world of your inner Self.				
13	There is a light inside you that guides you towards Righteousness.				
S. No.	Individual and World:	Strongly Agree	Agree	Disagree	Strongly Disagree
14	The material world is everything.				
15	There is no role of spirituality in the world.				
16	There exists a world which is beyond the ken of your perception.				
17	The world is something more than mere fun and enjoyment.				
18	In this world, you are a Deputy/ Representative of God.				
19	We can accomplish ideal world with constant struggle, love, and patience.				
20	With the guidance of your inner Light, you can make the world a better place to live in.				
21	You have a great sense of responsibility towards the world.				
22	You can easily sacrifice worldly comforts for the sake of the common welfare of people.				
23	You are content even when the world tries to put you down.				
24	There is great connectivity between the spiritual and material world.				
S. No.	Individual and God:	Strongly Agree	Agree	Disagree	Strongly Disagree
25	There exists an unseen and Absolute Reality.				
26	You are answerable to the Supreme, Absolute Authority (God) for your actions.				
27	You are in constant observation by your Creator.				
28	Few attributes of God can be acquired by the individual Self.				

Table 2 Contd.,					
29	One day you will see "The One" who created you.				
30	Failures and difficulties bring you closer to your Creator.				
31	At the time of both success and failure, you are content and stable.				
32	Becoming hopeless is like being unfaithful of your Creator.				
33	You spend a bulk of time thinking about the Absolute Reality.				
34	Your inner Self is deeply connected to your Creator.				
35	You try to act within the set norms of the Creator.				
36	You call out to your Creator for help/guidance/navigation.				
37	You try to do things that please your Creator.				

Note: The researcher encourages and appreciates the constructive feedback by the *Mahireen-e-Iqbal* and *Hafiz-e-Iqbal* for further guidance and research as the researcher strongly feels that it is not only an individual effort but a collective responsibility as well to know where the individuals of the present era are heading towards and what steps can be taken by the intellectuals (danish war) of today in a hope of a better tomorrow.

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