



(Allama Iqbal and the Concept of Man: A Psycho-Philosophical Perspective)

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Abstract: Allama Mohammad Iqbal is regarded as one of the most original and influential thinkers of 20th century. The distinct position that Iqbal occupies in the plethora of his contemporaries owes its origin to his expertise in eastern and western sciences alike supplanted by his Quranic comprehension. Though his philosophical or sociological dimensions are diverse however, they all seem to converge at his concept of selfhood, which is the launch pad as well as the hallmark of his message. Since man forms the prelude, interlude and conclusion of Iqbalian thought. This paper carries out an analysis of Iqbal's philosophy of selfhood, tracing the chain of events that led to its formulation and the multifaceted nature of this philosophy of selfhood. Moreover, the paper includes a brief discussion bringing forth the psychological dimensions and a comparative analysis of Iqbal's philosophy with those of western philosophers particularly that of Leibnitz and Nietzsche..

Index Terms - Allama Mohamad Iqbal, *Falsafai Khudi*, *Mard-i-Moomin*, *Selfhood*. *Friedrich Wilhelm Nietzsche*, *Gottfried Wilhelm Leibniz*.

I. INTRODUCTION

There can be no dualism on the subject that Iqbal was the poet of Quran¹ and like Quran Iqbal made man the centre of his philosophy or message. Man is the subject as well as object of kalami-Iqbal. It is the man himself and not his anatomy or physiology that concerns Iqbal. The picture of man as "biological machine" governed by Kantian philosophy of determinism was abhorred by Iqbal. He emphasized the spiritual aspect of man and in doing so he lifted man beyond physical, biological and psychological dimensions of cosmos. As per Iqbal man is an ambassador of Allah & is thus pertinently entitled to "khalifat ul arz". Though chemical in composition, he is metaphysical by constitution. His outer simplicity conceals his inner complexity and his biology shadows his spirituality. Conquering the cosmic frontiers at one end, man fails to comprehend his own existence at other end. Addressing this conundrum of lack of comprehension of man Iqbal says:

"Tilismi bood wa adm, naam hai jiska Adam

Khuda ka raaz hai, nahi qadir is par sukhan".

2. Man in Iqbalian Purview

Akin to Quran Iqbal made man the centre of his philosophy and poetry. 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 apposition² and gave birth to the philosophy of selfhood that Allama himself dubbed as "*Khudi*". This synthesis was largely catalysed by Allama's approach to the tri-axial nature of man. This is to say in what relation man stands with respect to his outer world (outward axis) his inner-self (inward axis) and his God (upward axis). This analysis trio of mind, body and spirit (as it is

¹ Khalifa Abdul Hakeem rightly remarks that "*Iqbal was the Poet of Quran and the Quran of the Poet*".

² "Macrocosm-microcosm apposition" maintains that man is micro-universe and the shadow of external universe.

termed in philosophy) landed Iqbal into the realization that in this schema of tri-laterality man occupies prior co-ordinate³, where from other two elements, i.e., universe and God can be assessed and analyzed. Iqbal very precisely gauged that in man there is implanted a divine corpuscle⁴, the blue-prints of universe and in the depths of man's inner-self lies encoded all the treasure of wisdom and information about every atom of universe⁵, whose decoding Allama called as discovery of self or *tameeri Khudi*. Allama Iqbal also acknowledged the relation of man with the divine world (Aalmi' Arwah is the closest word to describe that hyper sensual universe) and also estimated the infinitude of potential, man is endowed with. In view of all these superfluous traits of man Iqbal (r.a) thus wrote in closing poem "Hazrat Insaan" of his collection "Armugani Hijaz",

“Agar maqsoodi qul mai hu tou muj se mawara kya hai

Mare hungama haaye nobanu ki Intihaa kya hai”.

(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).

This couplet glibly encompasses and depicts the Allama's picture of man and his insight regarding the potential of human nature besides it provides a tangible answer to all affiliated questions related to the purpose, destiny and reality of man.

3. Historical Background Of Falsafa-i-Khudi

In fabricating this philosophy of selfhood and unveiling the actual apical position of man in universe Allama, in fact, was driven by the impulse of axing all dogmas designed from fabric of ignorant philosophies of non-existentialism⁶ and nihilism as was maintained by some of the western philosophers. In fact during his tenure in Europe (1905-1908) while Iqbal carried out exhaustive study of Muslim *Ummah* and Islamic philosophy in historical prism, Iqbal investigated the root causes that had led to the decadence of great Islamic empire and sabotaged its glory. In course of investigating the cause of this decadence, Allama correctly diagnosed that the whole-hearted welcome offered to Platonic picture of super sensuous and non-existential universe caused unprecedented chaos in Islamic world. These doctrines denied the existence of matter and spirit and deemed life as an illusion and universe as mirage. In an attempt to vaccinate this virus of stagnation Iqbal neither found a tangible solution in Hegelian view of world which believed that matter was like an island of ideas and spirit was the reality of universe. Nor was Iqbal's Quranic mindset satisfied by Marx's materialism that gave material interpretation to life. All these views, as Allama noted had created an ideological chaos in world and had imposed a status quo on the instinct of dynamism of human constitution. These ideologies had in particular created jargon amidst Muslim *Ummah* as well. Worstly these invalid views were serving as an escape route and were used as a precedent in Islamic world to oppose action "*Amal*" and in the support of seclusion "*Rahbaniat*". But as Iqbal correctly diagnosed that such stance was at no cost feasible to Muslim *Ummah* and was totally alien to Islamic spirit that taught its followers the lesson of dynamics and perpetuation. Iqbal says:-

“Maslihat Dar Deen Ma Jung-o-Shikwa

Maslihat Dar Deeni Issa Gaar-o-Koh.”

(The teaching of our religion is perpetuation and dynamism...The teaching of Christianity is seclusion and stagnation)

4. Practical Utility of Khudi

Allama while framing his philosophy of self-hood maintained a precarious equilibrium between material and spiritual aspects of life or to say between body and mind. As a part of his attempt to reconstruct the Muslim *ummah* and as a part of his rejoinder to the non-beneficial doctrines of west, Allama came up with a dynamic and revivalist "philosophy of self" or "*Falsafai Khudi*". The prime instinct of this philosophy is its emphasis on "action" and the impetus it gave to "dynamics of life". Dr. R.A Nicholson pertinently comments about dynamism of Khudi that "the capacity for action which is vehemently advocated by Iqbal' depends ultimately on the conviction that Khudi (selfhood, individuality, personality) is real and is not merely an illusion of the mind".

³ That man is bestowed high priority in comparison to universe.

⁴ Soul or consciousness that Iqbal pertinently terms "khudi".

⁵ As maintained in Quran that "Allah bestowed Adam with total knowledge".

⁶ Idealism and nothingness

The philosophy of self, selfhood or *Falsafa-i-Khudi* or simply *Khudi*, to be concise is an emblem of Allama's message and a one word substitute of his entire philosophical lexicon. In Iqbalian pristine "*Khudi*" in simple words symbolizes realization of self, i.e. recognizing one's ego, one's self-sufficiency, and the divine strands that connect creation with the creator. *Khudi* as Allama held "means to realize that man has a particle of divine light within him whose discovery can escort man to the apogees of creation and whose negligence can confine him to the class of amoral bipeds"

5. Psychological Dimension of Khudi:

Khudi, if translated in psychological language is an advanced stage of ego, but not the ego in formal sense of the word that is characterized by pride and prejudice. This ego, as Allama also noted, is not identical to soul in the trivial sense. Nor is it a rigid substance occupying space like a physical object, rather it lies beyond the realm of space-time arena. Iqbal maintains that the reality of ego (self or consciousness) is too profound to be intellectualized and the present day psychology is beset with a number of hurdles to put the concept of *Khudi* on experimental footing. But this experimental verification cannot sabotage the practical side of this philosophy which is of high productive and pragmatic value that it attributes incalculable approval to this thought of Allama. It is of premier worth to clarify that the use of the word *Khudi* or equivalently translated as ego as used by Iqbal is not, in any way related to the issue of pride, superiority complex or any other negative tendency and does not convey any other prevalent meaning of the word. Dr. Farman clarifying the same concept writes that, "The word *Khudi* (self realization) as used in Iqbal's philosophy of life does not symbolize ego or pride or the prevalent meanings of Urdu or Persian. In Iqbal's context the word *Khudi* means realization of latent potential of self and to explore the embedded capacities"⁷

But the prevalent meanings of this word "*Khudi*" with all their negative inclinations have caused much chaos in grasping Allama's message. Attesting the misnomer associated with the word *Khudi* Gh. Mohammad Chagla very pertinently asserts,

*"One cannot help remarking that this term 'Khudi', which Iqbal uses in a highly technical sense, does not appear to have been happily chosen, because of its other, commoner connotations such as pride, conceit, etc. It is unfortunate that the use of this term has given rise to much misunderstanding and even wrong interpretation of Iqbal's basic thought by many superficial readers."*⁸

Under the ambit of philosophy of selfhood Iqbal made man the subject as well as object of his appeal. This goes without saying that, man forms the prelude, interlude and conclusion of Iqbalian thought. Human personality, its reality, its potentialities, its dynamics and dimensions, its creative evolution and its apogees of existence are the foci of Allama's poetic collections of *Arsaar-i-Khudi*, *Ramooz-i-Bekhudi*, *Gulshan-i-Raazi-jaded*, *Bang-i-Darra* and its allusions are found in his prosaic works like *Reconstruction* and the *Evolution of Metaphysics* in Persia as well.

6. Comparison of Allama's Khudi With Western Philosophies

In approach and methodology, Allama essentially differs from the way in which Socrates and others approached this subject of human nature. As of Socrates, he gave so called utopian picture of self and by deeming man as "all in all" he came up with the lesson that the knowledge of external universe to be vague, futile, purposeless and useless. Thus W.T. Stace in his work "A critical history of Greek philosophy" writes,

*"Mathematics, physics, and astronomy, he (Socrates) thought, were not valuable forms of knowledge. He (Socrates) said he never went for walks outside the city, because there is nothing to be learnt from trees and fields"*⁹

But this stance is in clear conflict with the human nature as well as with Quranic dictions that calls upon its reader to gain an insight of the universe in which he lives and perpetually ordains its followers to conquer the lands for their well-being and for the sake of their prosperity. However trifling the phenomenon may seem, Quran directs us to analyze it and learn about the tapestry and artful orchestration of Allah. In *Surah Nahal*, for example, Quran says:

wa' awwha Rabbuk-a- illan nahal" ...(i.e. "And your lord gave intuition to bee"¹⁰).

⁷ 'Iqbal Sab Ke Liye' by Dr. Farman Fatehpuri Educational Publishing House, New Delhi P.69

⁸ Some Aspects of Iqbal's Thought.

⁹ A Critical History of Greek Philosophy, Mc Millan & Co., New York, 1962.

¹⁰ Surah al nahal, al Quran ch.16 verse 48'

Iqbal, inspired by such intellectual impulses hitherto present in Quran, and opposed to Socrates' stance correctly responds:

"How unlike the spirit of Quran which sees in the humble bee a recipient of divine inspiration & constantly calls upon the reader to observe the perpetual change of winds, the alternation of day & night, the clouds, the starry heavens & the planets swimming through infinite space".¹¹

It reflects that we must be thoughtful, inquisitive and keen observers even of the natural phenomenon that occurs in any part of universe (external or internal) and covering any scale of magnitude ranging from quarks to galaxies. The recurring emphasis on knowledge and superiority of knowledge in Quran testifies the same. Thus while as there can be no question on the fact that the "knowledge of self" is an apical state of learning but it does not undermine the study of external universe. As Quran explicitly states that there are signs of Almighty in external (*Aafa'aq*) as well as internal (*Anfus*) realms and thus emphasizes knowledge of both the domain. But it is undisputed that "self-knowing" is the climax of human intellect and is superior to the knowledge of external world because "*Mann Arafa Nafsuha Faqad Arrafa Rabbuha*" i.e. the knowledge of self is a manifestation of knowledge of Allah whose acquaintance is a focal execution expected from human existence. It is at this crossroad that the intellectual acumen and spiritual insight of Iqbal comes into play. Being well versed in eastern, western, ancient and modern philosophies, pure Islamic Sufism as well as with Quran, Iqbal appreciated and himself gained both the knowledge of exterior as well as interior worlds and in fact harmonized, correlated and sought an element of justification of one realm from the other. He sought it essential for a Muslim to acquaint himself with the knowledge of external as well as internal world. This he realized was not possible without a concrete axing of nihilism and awakening in Muslims, the spirit of action. Thus as a part of pragmatic aspects of his philosophy at first place Iqbal appreciated and provided logical and pragmatic proofs in support of existence of matter, body and spirit deriving evidences from Quran, psychology and the physics of his time. Equivalently Iqbal put the existence of God man and universe on logical footing and discovered the nexus relating the trio¹² and then

appealed to intellectual brain to explore this nexus. In Iqbalian thought matter & spirit exist in reality as opposed to Plato's mathematical connotation and is in consonance with Quranic dictum (*Rabbana ma khalaqta haaza baatilaa*). Rejecting Plato's picture of illusory world Allama writes:-

"Fiqri aflatoon zia ra sood guft

Hikmati o bood ran a bood guft".

(The platonic picture of idealism is fruitless and rootless and his lexicon is devoid of wisdom)

7. Influence of Eastern and Western Philosophers on Allama

In course of his formulation of philosophy of selfhood, Iqbal was influenced by the thinkers of east and west alike and it is more pertinent to call his philosophy a synthesis rather invention. Natchez's superman theory, Goethe's insightful poetry, Bergson's creative evolution, all form the ingredients of Allama Iqbal's synthesis. Among the eastern stalwarts, Shiekh Ahmad Sirhindi's *Wahdatus Shadhood*,¹³ a famous Persian sufi poet Shiekh Ahmad Shabistari and Allama Ibn-i-Arabi¹⁴ also influenced Allama Iqbal. But the person whose influence Iqbal accepted most is Maulana Rumi and major segments of Allama's philosophy are a reproduction of Rumi's thoughts amalgamated with modern philosophy and scientific revelations. It is thus no wonder that while answering the age old question of reality of existence and the interrelation between different vertical sections of existence [like matter, spirit, nature and God], Iqbal formulated his philosophy of pan-psyche picture of universe, that maintained the concept of so called "Atomic consciousness" and that was, in fact a reproduction of Maulana Rumi's thought. To put it in Professor Ahsan's words:-

"Every object according to Iqbal, however low in the scale of existence is an ego"¹⁵

This is to say that matter is conscious at its very fundamental level and the degree of consciousness increases as the matter moves from simple to complex forms. In Iqbal's view, the final ego of man is organized from a colony of sub-egos with a lower order of consciousness. To quote Allama,

¹¹ Allama Iqbal, The reconstruction of religious thought in Islam, Adam publishers p.3

¹² The human nature demands that, it ought not only to know about nature and ignore its own personality and nor is it compatible with human consciousness to drown in ecstasy of self and deny the external world. The most appreciative approach is to develop an insight of each realm alike and only then man can figure out his real position in this "Man, god, universe triangle".

¹³ The Philosophy maintaining relation between Creator and Creation with due regard to their difference.

¹⁴ Iqbal was not in favour of Ibn-i-Arabi's doctrine of Wahdat-ul-Wajood as such, but Iqbal appreciated his role in spotlighting the status of man and man's pinnacles (leaving apart the exaggerative part of Wahdatul Wajood where "Shahid, Shahood and Mashood are but One".

¹⁵ A Critical Exposition of Iqbal's Philosophy By Prof. Ahsan Ashraf p. 21. Areeb publications.

“Matter is a colony of egos of a lower order out of which emerges finite life & consciousness of a higher order when their association and interaction reaches certain degree of complexity”¹⁶

Certifying the validity of this assertion Dr. M. H. Qazi in his masterwork book “Iqbal on Inner Religious Experience,” writes,

“This claim, in a way, receives eminent support from the well established biological principle of ontogeny repeats phylogeny, meaning thereby that the individual during his embryonic development recapitulates the morphological characteristics of its ancestors. Iqbal’s jargon interpreted in modern diction of biology simply means that it is through recapitulation of sub-egos (Phylogenetic characteristics) that the final ego emerges and this happens under the directive energy (Amr of Allah)”¹⁷

This is interpretation of consciousness as given by Iqbal in terms of his philosophy of selfhood or ego-hood is in full consonance with views that we find in Maulana Rumi’s lexicon, a typical couplet of Maulana Rumi to substantiate the assertion can be,

“Har kara bashad zi siena fath-i- baab
Ou zi harr zarra , ba beenad aaftaab”

(Whosoever has a door opened in his chest sees a sun in every atom”)

This doctrine of self also bears some resemblance to Pythagorean philosophy of human nature that maintains, “Every human being was a microcosm” i.e. a universe in miniature. The philosophy of selfhood can also be tallied with “Leibnitz’s theory of monads”. According to Leibnitz each living thing is a perpetual living mirror of the universe. Leibnitz says that nothing in the universe is obsolete, uncalled for or dead. He recognized body as a collection of individual corpuscles of perception termed as monads. According to Leibnitz in the world is made up of monads. And as such there is no great difference between body and soul. The difference is only in the degrees of perceptual abilities of monads. Iqbal says in this connection that:

“Reality is, therefore, essentially spirit. But, of course, there are degrees of spirit.....Throughout entire gamut of being run the gradually rising note of ego-hood until it reaches its perfection in man”¹⁸

The difference lies in the fact that Leibnitz held independence of monads whereas Iqbal believed in interdependence of egos. The independence of monads, as Iqbal opined is incompatible with the observed harmony of nature. Iqbal holds that the whole universe is a bunch of egos or singular spiritual particles, which possess their own individual existence and statuses of ego-hood; they mutually interact with each other and are ready to sacrifice their individual ego-hood when it comes to the question of collective social ego. Iqbal (r.a) regarded these ego particles as corpuscles illuminated by divine light. These particles of ego are the building blocks of human consciousness. Iqbal says in *Asrar-i-Khudi*,

“Jowhari Nooriest Andar Khak-i-tou
Yek sha a’ash jalwaye’ idraak i tou”.

(In you there is a corpuscle of light and your intellect is out of that light).

In this regard no other term than the spiritual pluralist can be more befitting to Iqbal. In connection with his philosophy of discovery of self Iqbal believed that the ego, consciousness, thought or soul are milestones in the path of discovery of “ultimate being”. In analogy with the “worm holes”¹⁹ of modern cosmology, Iqbal realized the role of man’s self-realization as a feasible & traversable route to get connected with divine world and to develop an insight about the real constitution of this universe. Iqbal argues that man’s soul is of divine origin and is transcendental in nature and in “*Aalam-i-Arwah*” was in proximity to his lord. Thus this connection of soul with divinity makes Iqbal to proclaim that it is quite possible to awaken in man the same quintessence of his existence and the originality of his creation thereby to reconnect him with that divine world. As Faizi says:-

“Ma’ tair qudseem nawa ra’na Shinasaeem
Murgi malquutaim hua ra’na Shinasaeem”

¹⁶ The Reconstruction of Religious Thought in Islam.

¹⁷ Iqbal on Inner Religious Experience by Dr. M.H.Qazi, Adam publishers, P.73.....The book is an impeccable work whereby author has made a candid attempt to provide psychological support to Allama Iqbal’s doctrine of self. The book is of particular interest for the students of modern science as the author has made full utility of quantum and relativistic mechanics to unlock the mysteries of mind, brain and consciousness.

¹⁸ The Reconstruction of Religious Thought in Islam by Allam Iqbal P.71-72. Kitab Bhavan, New Delhi.

¹⁹ In physics, wormhole is a hypothetical topological feature of space-time that would be fundamentally a shortcut in space- time. For further information refer to the book “The road to reality” by Roger Penrose or “*The Elegant Universe*” by Brian Greene or any other book on common man cosmology.

Iqbal, thus recursively hammers upon the philosophy of self-discovery and justifiably deems it as the prerequisite in discovery of God. He says that to know God man should first know his own self. He thus writes:-

*“Teri nigaah mai sabit nahi khuda ka wajood
Meri nigaah mai sabit nahi wajood tera
Wajood kya hai? faqat jowhari khudi ki namood
Kar apni fiqr ki jowhar hai bai namood tera”*

By all this, the similarity or adumbrative correspondence between man and God is not implied, as has been misinterpreted many a times. It must be made clear and taken as the prologue of Allama Iqbal's philosophy of selfhood that man is earthly by constitution, limited by physical abilities and is finite in terms of space and time²⁰. There is no similarity what so ever between man and Allah from biological, physical or psychological point of view. The being of Allah stands beyond cognition as such and because of infinitude of his qualities, he lies beyond the ordinary objects of perception. Any attempt to put creator and created on equal footing ends in jeopardy. In any of the respect the two can't be equivalents of each other neither can man be termed as an adumbration of that divine being whom in essence is beyond the beyond and again beyond the beyond and whose existence lies beyond our sphere of tangibility. Khalifa Abdul Hakeem while dealing with this subject argues,

*“According to the Quran, man is a sublime creation to whom even the angels were asked to pay homage, but still he is a creature, neither identical nor co-eternal god”.*²¹

But the essential thread in the constitution of man that links man with his lord and connects the mortal with divine is called *RooH* of which Allah says *“Nufikhat fi'hi minn ar ruhi”* indicating that indeed in man there is a permanent and primitive divine element which can't be bifurcated from man's constitution. Thus it has been well said:-

*“Aadam aadam mat kahou ,aadam khuda nahin
Laikin khuda ke noor se aadam judda nahin”.*

Thus if *Khudi*, as articulated by Iqbal is in some sense related to soul, then alike man's ego is unbound in terms of its potential capacity and accessibility to divine realm and provides man the direction that may lead him to his lord. Dr .K. A. Hakeem in his doctorate thesis *“The Metaphysics of Rumi”* says,

*“When man, in his innermost essence, is always divine, because it is the spirit of god that is the essence of his soul and when the realization of this divine life in this very life is possible, then it followed logically that man having realised his ideal self becomes the source of infinite power and knowledge”.*²²

And if this ego (*The Khudi of Allama*) is a part of consciousness and a part of thought process, then it is the precedent in proving man's superiority over other creatures and as such can be related to the Quranic diction of *“wa allamal aadam-a asmaa'a kullaha”* in this vein Gh. Mohammad Chagla in his paper *“some aspects of Iqbal's thoughts”* writes,

*“Man is superior because he is 'aware' of his superiority to the sub-human kingdoms, through knowledge born of higher understanding and conceptual power ('Idrak')”*²³

Besides his spiritual, metaphysical, ontological and intellectual aspects the Iqbal's message of self-discovery also attains prominence in an attempt to scabble man's own purpose and position in the arena of creatures. Iqbal does not regard self-discovery or the selfhood as a mere theoretical discourse but rather sees self (ego-hood) as actuality, which when developed, brings revolutionary changes and endows tremendous power to man. This selfhood not only enables man to develop his own ego by adopting different measures but also assists him in shaping the destiny of the universe and establishing the kingdom of God on earth in accordance with the special status of vicergency that man occupies in the plethora of creatures and for which he has been placed on the pedestal of *“khalifatul Arz”* it thus becomes obligatory and mandatory for man to discover his “self” so as to execute the expected commandments in desired format. Another prominent aspect of “self-discovery” as can be gauged by the following passage that Dr. Ali Shariati²⁴ puts it in preface of his

²⁰ By this, the demotion of man is not implied nor does it reduce the prominence of man in any form as Allama himself says “it is not the origin of thing that matters, it is the capacity, the significance, and the final reach of the emergent that matters”....Reconstruction of religious thought P.106

²¹ The metaphysics of Rumi P.5

²² The Metaphysics of Rumi, Dr .Khalifa Abdul Hakkeem, Areeb Publications P.97

²³ Some Aspects of Iqbal's Thought by Ghulam Mohammad Chagal.

masterpiece work *Ma wa Iqbal* (Dr. Shariati's Masterpiece on Allama Iqbal), where he narrates the dialogue between Maulana Rumi and his master Shams Tabrezi, he writes, "we must first find our self. Jallaludin Rumi once said, " I put forth fourteen reasons to prove the existence of God to a group of people. Shams Tabriz responded me on behalf of God and adding that i should prove my own existence as God needs no proof. Shariati in this preview thus infers that "Shams' advice is a general and lasting rule for understanding our "self" and who we are? And what we seek? Before speaking about God, religion, civilization, culture, etc"²⁵

Now since man in himself is a microcosm and bears a seminal nexus to god and external universe man occupies an undeniable position in the trio of God, universe and man. Man's coordinate on the axes of complexity appears to be higher than the external world. Man is distinct, distinguished and superior to other creatures. He possesses the mighty of all weapons i.e., mind (provided it is used in correct direction) with which he can touch the ebbs of oceans and zenith of skies. When seen from different quadrants man appears to be the most complicated machine in the world (Biologically), the best of creations (As per Quran), the ambassador of divinity (By functions), treasure of secrets (spiritually), and above all "the final cause of creation' (Teleologically). Thus it becomes amply clear that even an exploration of a single dimension of Man's personality opens doors of infinite knowledge wisdom, and answers a plethora a conundrums Maulana Rumi pertinently asserts that,

*"Bul bashar ko ilm ul isma bug ast
sad hazara ilmish andar har rag ast"*

(Man is bestowed with total knowledge and in his every cell there are treasures of wisdom)

8. Khudi and Mard-i-Moomin

Iqbal had an impeccable insight that, if man once successfully explores the secrets of his self, realizes his real being and constructs his selfhood he becomes an ideal man, whom Iqbal recognized as "Mard-i-Moomin" and whom he symbolized by the king of flight "*Shaheen*". Thus *Mard-i-Moomin* conquers "*Asfala Safileen*" by assessing the infinitude of potential that lies in his constitution and attains the stature of "Ahsani Taqweem". This ideal man, as Iqbal's standards demand is a product of spiritual, ethical and Quranic forces and abides by the monotheistic code of conduct and accepts the supremacy of only one god Allah. This Mard-i-moomin fully acknowledges that:-

*"Sarwari zeba faqat us zaati be himata ko hai
Hukumraa hai ek wahi, baki butaani aazri"*

Secondly, this Mard-i-Moomin is a pragmatic equivalent of Quranic lexicon. The commandments and prohibitions of Quran appear to him as his own desires. He does not deem Quranic dictions as forced injections but as his own desires. Thus Iqbal's philosophy of selfhood, is at par excellence to Natchez's 'superman theory and Iqbal's *Mard-i-Moomin* is not akin to Natchez's superman, as was said earlier that the influence of Natchez's 'superman theory' on Iqbal is undeniable but as opposed to Natchez's "superman" which is the merely an imaginative fabrication and a mere outcome of biological and physical forces, *Mardi-Moomin* is essentially spiritual in nature and stands above the physical, biological and psychological confines. With regards this contrast and comparison. Dr. B. A. Nahvi²⁶ elegantly maintains,

"It is true that Iqbal was influenced by Natchez's 'superman theory' but we must not lose the sight of the basic difference that existed between Iqbal's conception and that of German philosopher. In Natchez's philosophy, there was no place for higher moral order operating, there was no check by of a noble way, all-pervading influence, exercised by a comprehension of religion and hence his philosophy of superman could easily degenerate into a monstrous doctrine where power was not a means to something greater but an end in itself. Iqbal's conception did not provide for the Neitzschean superman but for what may be called *Mard-i-moomin* [the true Muslim] the vicegerent of God on earth, who always owes his allegiance to Allah, but whose soul, through prayers and good deeds, has reached a stage where eve apparently impossible achievements are possible of accomplishment"²⁷

²⁵ Preface: 'Iqbal wa Ma' by Dr. Ali Shariati.

²⁶ An Iqbalian Scholar and former Director of Iqbal institute of culture and philosophy, University of Kashmir.

²⁷ Iqbal's Multiformity ,edited by Prof. Bashir Ahmad Nahvi, Iqbal institute, Kashmir university, P.2

The ideal man (*Mard-i-Moomin*) realizes his transcendental or “eternal self” {Rooh}²⁸ which is uncreated, eternal and divine. To elevate his material, earthly and mortal “self” he strives for the free, conscious & deliberate merger of his will with the will of god in the ultimate relation of love and for the cause of attainment of eternity, immortality and infinitude. It is of such souls Quran speaks

“*Ya ayyatuhan nafsul mutmainah, irgie ilaa rabbika raziyattam marziyah.*”

Iqbal wants to take Individual’s khudi unto this spot. He is himself conscious of this stage and appreciates its worth by saying:-

“*Khudi ko kar buland etna ki har taqdeer se pehle
Khuda bande se khud pooche batta tairi razza kya?*”

But an important fact about this merger that it is not lead to the annihilation or destruction of individual “selfhood” into the divine ocean like a drop of water merges with an ocean and loses its individuality, rather this philosophy aims to eternalize and strengthen the mortal self of man. To put in refinery words Iqbal advocates that the destiny of man is not “*fanna*” but “*Baqqaa*”, which can be achieved by merging finite ego (*ana’i mahdood*) with the infinite ego (*ana’i mutallaq*). As Allama states in *Zaboor-i-Ajam*,

“*Ba bahrish gum shudan anjaam ma niest
Agar o ra darr geeri fanaa niest”
Khudi andar khudi ganjad mahaal ast
Khudi ra ainiss khud boodan kamaal ast*”.

(It is man’s destiny to lose his existence. And man is not meant to perish his selfhood. *khudi* does not mean to destroy yourself it rather means to create yourself by destroying your ego..(baka fil fana)

At this point it must also be noted that in Iqbal’s views god is a super-ego and all egos tend to revert to him and once man crosses this phase of merging of individual, finite and mortal ego with the eternal, infinite immortal ego and begins to appreciate “*takhluku b iakhlaqilah*” he becomes exclusively self-contained and “*Aadam*” in the real sense. The whole cosmos appears a small speck before his “being” as his post rises above the universe itself and his “self” transcends the bounds of “space and time”. Iqbal thus says,

“*khudi ki yeh hai manzili awaleen
Mussafir yeh taira nashaiman nahi
Badhe ja yeh kahi giraan toud karr
Tilismi zamaan o makaan toud karr*”

As a result of this realization of self man enters an eternal realm where he has direct observation of ultimate realities of existence. He begins to grasp reality as a whole rather piecemeal. His inner eyes pierce through skies and see what others can’t even dream of. His heart is like a “cosmic mirror” which faces towards Allah and is showered upon incessantly by divine light (*Anwaar-i-Illahi*). A man of such traits sees with divine light, acts by divine will, hears by divine power and speaks by divine consent. This self discovery reveals to man the secrets and purpose of existence of own self, and everything else. Man thus realises his place in the scheme of creation and acts accordingly. To quote Iqbal:-

“*Bar muqami khud raseedan zindagi ast
Zaati ra be pardah deedan zindagi ast.*”

(The secret of Life is to identify self and life means to see “real you” without any shade).

Last Word

While wrapping this discussion on *falsifa-i-khudi* and the reality of *Aadam* (man), it will not be out of context to mention that as clear from the whole text it immediately follows that Iqbal was an absolute rejectionist of the “mechanistic interpretation of life”. The picture formulated by Laplace in Newtonian pristine that man, like inanimate objects is purely governed by the laws of mechanics was not acceptable to Iqbal (r.a). The theory of determinism, applied to man as Stephen Hawking puts it “there should be a set of scientific laws that would allow us to predict everything (including human behavior) that would happen in the universe”²⁹ was out rightly abhorred by Iqbal. On the contrary Iqbal believed that man was not merely materialist in dimensions. Iqbal opined that besides his biological, psychological, and physical aspects, the

²⁸ *Rooh* is a positive tendency implanted in man and characterizes the “*Ahsnai Taqveem*” feature of human nature, whereas *Nafs* symbolizes the wicked potential instinct of man and is an equivalent of “*asfala safileen*”. Both the tendencies are part and parcel of human existence in accordance with the Quranic saying “*fa’al hamaha fujooraha wa taqwaha*”

²⁹ Brief History of Time, Bantam Books, London, P.57

most important dimension of man is his spiritual dimension. Iqbal viewed that in man's very existence there is a corpuscle of divine light (*For which he used the word khudi*), whose discovery can escort man to the pinnacles of universe and whose negligence can bring him down to the standard of beasts. As Zauq, a famous Urdu poet says:

*"Gatay Tou Bas Ek Mishit Par Hai Insaan
Bade tou wusatai kounain mai samma na sakhe."*

This, in Iqbal's view is the reality of man, the man in whose cause the whole creations came to being but who has become negligent of his own being. The man who bears no similitude in the multitude of creation has destroyed and defamed his personality via wrong doings. The man, to whom angels paid homage has become a symbol of evil. The man who has the potential to conquer the apical ranks in spiritual world has touched lowest ebbs of evil hood. To lead man out of this gloom Iqbal formulated his philosophy of selfhood which he sought as the remedy of all pests that had rotted the roots of humanity, ethics, religion and cultural values. Iqbal believed that one's self is the most worthy and respectable element in human constitution. With regards to his philosophy it must be borne in mind that Iqbal was not a hypothetical ideologue neither he was a philosopher in the trivial sense of the word. He did not say things for the sake of saying them, nor even for the sake of self-satisfaction, intellectual or emotional. He had a definite and practical purpose in view and he was burdened with the fire of intense desire to bring this purpose to fruition. His ultimate ideal was the renaissance of Islam, for which he required conscious, determined and valorous humans. For this noble cause he framed his philosophy of self as opposed to western philosophers, of whom Akbar says:-

*"Falsafi ko Bahas kay andar khuda milta nahi
Dour ko suljaa raha hay, aur siraa milta nahi"*

As an indispensable thread of his philosophical fabric (*falsafai khudi*) Iqbal perpetually infuses in man the spirit of conquering external world and to make it subservient to his ego. Iqbal, despite himself a Sufi (Having baiyah in Silsilai Qadriyah with Qazi Sultan Mahmood of Adan)³⁰, Iqbal always preached to fight with the evils of world and to conquer all the stumbles that come in way of self-discovery instead of turning away from it and to adopt the escape route of seclusion.

But all this appears mythical in absence of any concrete way to materialize this philosophy of selfhood. Obviously the strengthening and stabilizing of the basic feeling of "*Khudi*" is a very difficult task to undertake unaided. To tread this path of progress a "Perfect Man" is needed as a guide. Having found such a guide, the wayfarer must have in our heart an intense love ("*Ishq*") for such a guide, for only he can show the wayfarer how to make his own effort fruitful by strengthening his own *Khudi*". Only such persons can transform Iqbal's vision into reality and can valorously carry out the mission that Iqbal outlined as:

*"biya ae khaakdan ra gulista saaz
Jahani peer ra deegar jawaa saaz
Biya yek zarra az dardi aalam geer
Ti girdu bahshate javidaan saaz"*

(Let us wake up and reconstruct this clayey universe, let us rejuvenate this week and age ridden universe....)

The central thrust of Allama's entire message thus rebounds back to man himself. It is also highly pertinent to sociological schema to cultivate the goodness of individual that may ultimately culminate in an exemplary social hierarchy. As the similitude of man in society is that of brick in a structure, thus if the brick is properly designed and given desirable orientation it will lead to a desirable structure or otherwise lead to unstable and unreliable castle. Likewise if the characteristics of "*Mard-i-Moomin*" as outlined by Allama glibly hitherto are infused in pragmatic fibres of our lives then it is no difficult to think of a world that will be ruled by the impulse of harmony and compassion and not by brutality or barbarism and the longing for such a harmonious world that has been dreamt of since the inception of civilization will come to fruition.

³⁰ Reported by Syed Nazir Niyazi in "*Dana-i-Raaz*" page 19..Qari Publications

I. RESEARCH METHODOLOGY

The methodology section outline the plan and method that how the study is conducted. This includes Universe of the study, sample of the study, Data and Sources of Data, study's variables and analytical framework. The details are as follows;

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