

Name :

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subject :

Political Science (I).

Q.1:-

Discuss the Allama Iqbal's concept of "Khudi"

### (1) Introduction :-

Introduction does not relate to the question.

Throughout the history, the prophets, poets and philosophers had tried to remind human beings of their true nature a nature that consists of a temporal as well as a heavenly element. They have attempted to rekindle in human beings the divine spark which is an integral part of their makeup.

### (2) Human Nature and the Divine Spark

Speaking of this divine spark the Quran notes that when God created the first human being, He has breathed His own spirit into this new creation. Consequently, the human nature is not a "human" either it is a "humanness" that has an element of Divineness.

## → 3 The fall and Rise of Human Nature

After ~~existing~~ having been created in a best formulation, the human being was reduced to the lowest of low (Al-Teen).

Now a question arises that whether the human being can again raise to the original noble height at which he/she was created.

Now you talk about Iqbal in 4th heading.

Before that, no mention of Iqbal. You should have hit the nail on its head in the introductory paragraph.

→ 4. Iqbal's Theory of Khudi

In 20th century, no muslim thinker was more involved in this issue than Allama Muhammad Iqbal. Iqbal formulated his theory of Khudi, in order to express the idea on this subject.

Why should I ask the sages about my beginning? It is my ultimate destiny that I am really concerned about rise your Khudi to such heights that before every decree God himself asks you "Tell me what is your wish."

(Allama Muhammad Iqbal).

## ⇒ 5. Progress of human Being:-

Iqbal's Philosophy resolves around the issue of the progression of human being, or the rise of "Ego" in the direction of such hights at which the Allah Almighty Himself begins to take the wishes and hopes of the human being into account before formulation his decree.

## ⇒ 6. Characteristics of Khudi:-

Khudi is such an entity which may appear to be perishable but which can attain immortality. The human's ego or "I" has the potential of achieving <sup>Prog.</sup> Permanency.

The ego can evolve progress and succeed as well as degenerate and fail.

## ⇒ 7. Ouranic Perspective on self:-

According to the holy Quran,

"The one who causes 'self' to grow in purity has attained success; and the one who is negligent of 'self' is utterly failed."

## → 8 Stages of Khudi's Growth:

The human 'ego' has the ability to become more perfect has to pass through three stages.

1. Obedience to Divine Laws.
2. Self-control, which is the highest form of egohood.
3. The vicegerency of God.

## → 9. Comparison with Nietzsche's ideas:

Many writers argue that Iqbal took these three stages from Nietzsche's three stages of Metamorphosis of the spirit. Though they seem similar to each other, yet there is a difference in them. Iqbal himself warns the reader that 'Nietzsche does not at all believe in the spiritual fact, which I have described as 'Khudi'.'

## → 10. Reality of the Ego:

Nietzsche argues that the human "I" is a fiction since it has not proved itself on intellectual grounds

But Iqbal insists that the existence of the 'I' cannot be rejected just because it cannot be proven on intellectual grounds.

### → 11. Immortality of the Ego:-

The most pressing question for Iqbal is whether the ego is really or not and whether this weak, created, and dependent ego can survive the shock of death. Iqbal argues that the human ego can attain immortality if it adopts a certain way of life through which it can come into contact with the ultimate ego.

### → 12 Solution to Philosophical Problems:-

Iqbal argues that all philosophical problems have a solution in the self, but unfortunately, it is this very self which is still ignored. The reality is that a human being is not only a material being but it is also contains non-material components. There is an element in human beings that differentiates itself from bodily elements,

and this non-material element is the human soul.

### → 13. Relationship between Body and Soul:-

To gather the body and soul, is an entity in which the body and the soul work together. Both have to work together in a harmonious way if the personality of the person is going to be strengthened.

### → 14. Consequences of Neglecting the Divine Spark:-

According to Iqbal, the soul is that element in the constitution of human being that can be explained only in the sense that it is a Divine Spark in the human body. When human being forgets this Spark of Divinity within, he/she falls prey to the false sense of liberty. a liberty which in reality is the worst kind of Slavery. When the human being

neglects the realization of Divinity within, the Divine Spark withers away itself.

### 15. The Role of Religion in Khudi :-

According to Iqbal, the role of religion in Khudi's growth is crucial. He believes that religion provides a framework for spiritual growth and self-realization, helping individuals cultivate their Khudi and realize their true potential. Iqbal argues that Khudi cannot fulfil its true potential solely through science and philosophy, emphasizing the importance of spiritual guidance and connection with the divine.

### 16. Conclusion:-

Iqbal's philosophy of Khudi emphasizes self-realization and spiritual growth, highlighting human being's unique potential to cultivate their Khudi through self-purification and spiritual development.