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AN EDUCATIONAL APPRAISAL OF SELF-ESTEEM AND PERSPECTIVE APPROACH OF TWO EASTERN LEGENDS ALLAMA IQBAL AND KHUSHAL KHAN KHATTAK

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ABSTRACT

This was an evaluative type study, in qualitative paradigm it was based on available literature review. The researcher traced various literatures written on great Khushal Khan Khattak's concept of Khudi and Dr. Allama Muhammad Iqbal. Both are the great Men and both touched the same quality of human nature. Both are agreed on the same point that Khudi-self-esteem is the vital characteristic of human to be kept it alive. Because this is the key aim of life to be conscious in dealing with others, if there is honour and dignity for one he or she has to live and work there but if it lacks then no need to kill one's ego for few pennies. The objectives of this study were: to review the literature and investigate the concept of khudi of Khushal Khan Khattak and Allama Muhammad Iqbal and to bring forth the message to the masses for practical application to become a free and independent nation of the world. Review as methodology was adopted for digging out the instances of both the scholars' message. The literature proved that both were the Men of strong ego and this is why they wanted to spread their message to masses for becoming unique individuals in the society and become a stronger and brave nation in the world. The researcher recommended that their teachings may be taught to the students focusing their khudi to become a zealous nation in their practical life.

Key Words: Khudi, Self-Esteem, Self-Awareness, Self-Respect, Self-Identity, Ego

INTRODUCTION AND REVIEW OF LITERATURE

Khushal Khan Khattak and Dr. Allama Muhammad Iqbal both are the well-known poets of this region. Both presented some unique and heart-touching poetical messages for the development of self-hood and self-esteem of their youths and community. They wanted that their nation should create such a status of their own that their word should be their word and should not compromise on their honour and dignity. Self-worth and self-identity are pre-requisite for national development and prosperity. Now a day the

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developed countries are the evidences self-identity that ruling over the world. Unfortunately, today's Muslim world compromised on their honour and dignity this why they are suppressed and they are compelled to obey the order of stronger countries. Therefore, there is utmost and dire need to come back to the teachings of our Islamic heroes and follow their message in letter and spirit. Reshape their plans and revise their agreement which have made on the cost of national honour and dignity. Education policies and other programs like curriculum and teacher education playing very passive role in this regard. Nations are made through curriculum and their education system; this is why it is the need of the time to infuse the spirit of khudi in our students through their curriculum and in teachers through their in-service and pre-service training programs.

OBJECTIVES OF THE STUDIES

The following are the objectives of the study:

1. To review the literature and investigate the concept of khudi of Khushal Khan Khattak and Allama Muhammad Iqbal
2. To bring forth the message of both the scholars to the masses for practical application to become a free and independent nation of the world.

DEFINITION OF KHUDI

“Khudi is formed from the Persian word Khud, which means (self) and it stands for self-hood, self-respect, confidence, self-identity, self-awareness, soul, inner self or volition. All of this may be referred to as (Ego) in other words.”

What is Respect?

Respect for, or a feeling of the value or perfection of another person, a particular feature or capability, or somewhat viewed as representing a representation of an individual attribute or aptitude, conveyed in a positive or constructive way, is defined as follows:

“According to Wikipedia, the free encyclopedia, the following are synonyms or near-synonyms for the term (self-esteem):”

- “self-worth”
- “self-regard”
- “self-respect”
- “self-confidence (sometimes a disparaging term which can, more than *self-esteem*, suggest excessive self-regard)”
- “self-love (which can express overtones of self-promotion)”
- “Self-reliance

In Branden's (1969) the following are some of the most important features of someone who has high self-esteem:

1. As a fundamental human necessity, self-esteem i.e., "it makes an essential contribution to the life process", "is indispensable to normal and healthy self-development, and has a value for survival."
2. Personality is a natural and inescapable result of the totality of a character's conscious decisions.

Moreover, something the person has witnessed as a component of, or as a backdrop to, all of his or her ideas, emotions, and movements.

THE NATURE OF SELF-CONSCIOUSNESS

It demands individual that he ought to understand his actual status in this universe. He must recognize that he is not merely an earthly existence. He bears a likeness of Heavenly soul. Individual must recognize that he is a crown of the seraphim in thought. An independent individual, who consumes the capability of selecting and determination, and is accountable for his own life as well as the life of other people, this accountability comprises refining & flourishing the universe. As per Qur'anic verse Allah said:

"Allah brought you out from the ground and declared you as the owner of it" (Al-Qur'an, Surah Hud, 11:61)

WHAT IS EGO?

Dr. Darwesh says, "The self is the collection of desires but why people demand? What is demand? A demand is a tool for self-existence. Desire creates intellectual movement and movement depends upon the intention. The strength of intention is ego or khudi" K.G. Saiyidain, (1996), states that the term ego is an acronym for "I am," but who am I? For Muslims, the ego is a straightforward, undivided, and immutable soul component that exists irrespective of our mental activities. Our cognitive processes are tied to a fundamental material that stays unchanged during the movement of its qualities, giving us a unified sense of awareness.

This soul is the same essence that has already been attributed to as the "Divine spirit" in a variety of religious writings throughout history. Knowing oneself implies that a person is mindful of his or her dignity and nobility, and that he or she understands that engaging in any kind of meanness is well below one's or her lofty position. He must come to terms with his own sanctity in order for the holy, moral, and social ideals to have significance for him as well.

K.G. Saiyidain, further exhorted regarding ego:

"The nature of the ego is such that in spite of its capacity to respond to other egos, it is self-centered and possesses a private circuit of individuality excluding all egos other than it"

"It is with the irreplaceable singleness of his individuality that the infinite ego will

approach the infinite ego, to see for him the consequences of his past actions,” (Allama Muhammad Iqbal, Lectures (2004),

THE DIRECTIVE FUNCTIONS OF THE EGO

When it comes to the guiding role of the ego, Dr. Muhammad Iqbal, (2004), describes it is important to understand that the ego is a part of the thinking process since it contains all of the feelings linked with one's own existence. Regardless matter whether a person is currently living or deceased, he or she is a single entity that knows and remembers everything. The ego is defined as the current pulse of thought's appropriation of the passing pulse of thinking and the present's appropriation by that pulse's next pulse. In my opinion, this explanation of our mental existence is a fantastic one, but I feel that it is not correct in terms of how we really see our own consciousness. Consciousness is divided into many pieces, each reporting to the whole, yet awareness is presupposed in all mental activity. In this view of consciousness, there is no insight into the nature of the ego, since experience is a generally consistent condition. You will not find any consistency of being between the ephemeral thoughts. It is impossible for current thinking to recognize and adopt the passing concept since it has been irreversibly obliterated as soon as one of them is present. To say that the ego is superior to and superior to the mutually penetrating plurality known as experience, however, would be a mistaken assumption. When it comes to interior experiences, the ego is at work. We learn to respect the ego via observation, assessment, and will. A constant state of tension exists between the ego and its surroundings because of the ego's intrusion and the environment's response. Rather than being a distinct entity, the ego is present as a focused energy that created and disciplined by its own experience in this field of mutual intrusion.

There is no doubt in the Qur'anic text about the ego's role as a guide:

They also inquire about thy soul. A little understanding is provided to you, but you are given the whole of my Lord's "Amr" [Command]. (17:85)

Remembering the distinction between "Amr" and "Khalq" in the Qur'an is helpful in understanding the term "Amr." To apprehend the meaning of the term "Amr" we need to make this difference. When it comes to the link between God and the growth of the universe and God's relationship with the human ego, the English language only has one term: "creation." This causes frustration. There are certain advantages in this respect to using the Arabic language over the English language. The two ways in which God's creative action expresses itself to humans are denoted by this phrase, which is composed of the terms "Khalq" and "Amr." 'Khalq' denotes creation, while 'Amr' implies direction, according to the Qur'an.

“To him belong creation and direction”.

Because of this, we may conclude that the spirit of God guides our souls. Even though we do not understand precisely how this spirit operates as ego-unities, we may appreciate its presence. The use of the specific pronoun Rabbi (My Lord) in the phrase provides more insight into the ego's nature and behavior. As a way of expressing that the soul must be considered a one-of-a-kind entity with all of its varying ranges and balances, this expression is used.

In the words of Dr. Raj Wali Shah Khattak,

As a mark of honour, we name him GHAIRAT. Ghairat's religion was self-respect or self-esteem, as the case may be. He fought against the Mughal rulers to the end of his life, and he won, yet he never surrendered because of his self-esteem. Because of this, NANGY'AL assigned two chores to a self-obsessed individual.

“A Nangy'al has only two tasks to perform, either he will give up his life or will achieve the target” (personal interview, 20th July, 2007)

SELF-RECOGNITION

The genius “Khushal Khan Khattak” provided “twenty talents” and “twenty attributes” for the awareness and enhancement of the Self or Khudi in his prose work. Dastar Nama's first talent, self-recognition, is a great example of this concept. He used a statement from Imam abu Hanifa to support his argument:

“Those who recognized themselves recognized their Lord”. (Dr. Yar Muhammad Maghmum. Dastar Nama)

“Khushal Khan Khattak” says about “self-recognition:”

“If you knew Zaan (yourself) you know Subhan (God)

If you do not know yourself, you are unable to recognize Allah Almighty” (Naseem, Professor Arif, *Dastar Nama*)

As “Khushal Khan Khattak” demonstrates in the following paragraphs Poetry in the Persian language, knowledge is essential for understanding oneself and one's God:

“You should melt yourself in search of knowledge, as a candle because knowledge-less person cannot recognize God” (Naseem, Professor Arif, *Dastar Nama*)

“Francis Bacon”, the renowned truth-seeker and psychologist, says so: “To produce work, one must have knowledge” “Nature cannot be commanded except by being obeyed”.

Starved of authority, a fellow's ego is doomed to fail. When armed with the power of knowledge, a wise man can keep his ego (khudi) alive. He is unbeatable in every aspect of his life. (Will Durant, New York, 1979).

IQBAL'S CONCEPT OF KHUDI

Saiyidain, K.G. (1996), Iqbal hoped to design individuals who were identity citizens who, primarily, knew themselves and made decisions based on what they wanted in life. To achieve this, they must first lay the groundwork for their goals. Self-awareness, or khudi, is the basis for all of our other beliefs and practices. When Dr. Iqbal tried to convince them that khudi was essential to reawakening the Muslim community, they were skeptical. The next two stanzas, he writes:

“Everything is preoccupied with self-expression.

Every particle is a testimony to God's greatness,

Life without keenness for self-expression is death

While development of life is Godliness

Mustard develops into a mountain due to the power of Khudi

A mountain without self (Khudi) dwindles to a mustard.”

Allama Muhammad Iqbal in Bal-e- Jebriel. (1996) adds:

“What is Khudi? (It is) search of inner life,

What is Khudi? (It is) awakening of the Universe.”

Khudi, as defined by Iqbal, is the inner life. They are dead if they do not have any kind of soul. However, despite the fact that they will walk and speak, they will be devoid of any spirituality. A person's inner self has to be kept active in order to avoid submission to others who wish them harm. He describes the spirit and khudi in the following terms:

“What is self? It is a sword.”

“What is Khudi? It is the sharp edge of the sword.”

The lack of this khudi is like a dull knife that can neither cut nor harm, while the presence of it is like a sharp knife that cannot cut or damage. Iqbal goes on to state the following:

“When khudi is extrovert, it is joyous,”

“And when it is introvert, it is, like an ocean in a drop of water”

Ego is an abbreviation meaning "I am," but what exactly does "I" stand for? Muslims, like Ghazali, believes the ego is an inseparable soul essence that cannot be divided. This is altered by our mental processes according to this school of ideology. We have a single experience of consciousness because our mental states are linked to one basic substance, and this simple substance remains intact when the qualities of our mental states vary.

It is terribly regrettable that our educational system has bred tyrants out of our kids by ignoring their history and culture while doing unknown to arouse their Khudi or excite their imagination, as Iqbal tells the young.

“You have acquired and stored up knowledge from the strangers

And polished your face with its rouge;

You borrow luck from their ways

And I know not whether you are yourself or someone else!

Your mind is chained with their ideas;

The very breath in your throat plays on others' strings!

Borrowed desires nestle in your hearts!

How long this circling round the assembly's fire?

An individual becomes unique through self-realization

A nation becomes truly itself when it is true to itself.” (Saiyidain, K.G. (1996),

“Khushal Khan Khattak” says thus:

“O' Khushal you put your head on the earth and claim that you are praying,

But you don't look at your heart and see as to how many Lat and Manat (Idols) are seated there” (Rasa, Miyan Seyd Rasool, 1999)

The implication isn't that he worshipped images or put his trust in anybody or anything other than the All-Powerful Allah Almighty. He was a real Muslim, and a true Muslim will continue to put his confidence in God, as a true Muslim always does. As Khushal points out, there is no limit to how much one may grow in his or her devotion to God. The following is how he explains his religious views:

“The Mughal's reliance is on wealth, land and property,

But that of “Khushal Khan Khattak” on the Almighty (alone)”

(Feroziuddin Begum, Dr. Miss Khadija, 2007)

“Khushal Khan Khattak” was a determined individual. When it came to the Mughal rulers, he was unfazed by them. When he talked, he always spoke the truth. Only a person who is frightened of God alone can do this.. An great Jihad was described by the

Prophet (PBUH). Consequently, one who believes exclusively in Allah almighty would never yield to anybody except the Absolute Sovereign. Because of them, God said in the Qur'an:

“Bala Mun Aslamah Wajhahu Lillah”

“Yes, He, who has submitted his self to Allah”

When Muslims first used the word Aslamah, it simply indicated that one had completely submitted one's will to the Celestial Will, knocking one's whole trust in the Almighty. The kind of absolute self-surrender expressed vocally in a lyric like the following is one example:

“O, Lord! Make us submissive to thee!” (Al-Qur'an, 2:122: [128])”

Anyone who is willing to educate others about their function and position in society may help create a courageous society. When it comes to promoting self-esteem, we see the names of two men who did just that. “Khushal Khan Khattak” and Allama Muhammad Iqbal are two such figures. In his own words, “Khushal Khan Khattak” expresses his own self-regard.

“My self-esteem is named with honour. Now, if I deviate from it, I shall be considered a slave”

(M.A. Biddulph, C.E., 1983)

Despite the fact that the slave is still alive, “Khushal Khan Khattak” believes that he is dead and does not intend to resurrect him. Unless a person has free will and is able to act autonomously, he or she is not considered alive. He describes the slave as follows:

“Slave / servant is not alive; he is like dead;

He has not his own heart; he works according to his master's will”

“When he receives an order from his master,

He obeys it although it will be difficult for him to obey.” (Mir Abdussamad, Khan, 1982)

Khushal Khan feels that Khudi's independence is just as important as its progress and development. Likewise, Allama Iqbal held freedom in high regard. After that, he goes into detail on the differences between slavery and freedom in the following couplet:

“Enslaved life is reduced to a small rivulet,

Freedom is like a boundless ocean!” (K.G. Saiyidain, 1996)

Cognition of Khudi

“In the cognition of Khudi there are three types of questions such as:

1. What is I or self?
2. What is meant by know thyself?
3. How is evolutionary development of the self?”

When a person cultivates a singular focus in their character, he or she is better able to respond to these kind of queries. The daily practice of recalling Allah, identifying His unity in his heart, and keeping this in mind. This is a singular focus on his character development. It creates a person's exterior and inner selves. Taqwa for "Momin" is the process of moral cleansing. As a result of adhering to Islamic teachings, man's moral sensibility is heightened.

To understand our surroundings, we first need to be conscious of who we are. Self-control is necessary in this situation. For a person to come to know God, he must first

overcome his own self-doubt. Allama Muhammad Iqbal covers this in great detail in his *Asrar-e-khudi*. As he seeks a greater individuality, he keeps returning to his topic and realizing the actual meaning of evolution.

“Since the life of the universe comes from the strength of the self.”

“Life is in proportion to this strength;

When a drop of water gets the self’s lesson by heart.

It makes its worthless existence a pearl!”

“As the grass discover the power of growth in its self,

Its aspiration clove the breast of the garden!

Because the earth has a being that is firm,

The captive moon goes round it perpetually!

The being of the sun is stronger than that of the earth

Therefore is the earth bewitched by the sun’s earth eye,

When life gathers strength from the self,

The river of life expands into an ocean.” (K.G. Saiyidain, 1996)

KHUSHAL’S KHUDI

“Khushal Khan Khattak” sent a powerful message to the world about the dignity and importance of respecting one’s own self. In verse after verse, the Bible reaffirms that man was created to be the most powerful creature on the planet, capable of bearing the weight that even angels and mountains could not. In the beginning, man had accepted the challenge of life, which was a valuable trust that came with a lot of duty, but it was also a great opportunity.

He was infected with the Divine spirit, which transformed him into a one-of-a-kind example of self-possessiveness. It was because of the Divine spirit that he was able to maintain a distinct and distinguishable posture in each of his actions. He states the following about Khudi in the following example verse:

“If the medicine is found by imploring for it, don’t take,

Even [if] the disease takes you close to death” (M.A. Biddulph C.E, 1979)

According to this couplet, the khudi of Khushal Khan will not take medication that requires a request. As a result, he prefers death over life, but his ego, selfhood, or Khudi forbids him from taking such treatment, as he expresses in the following couplet: “In such a circumstance, he prefers death over life.”

“Even if I die, I don’t need the medicine requiring request

Even if the Christ comes to treat me” (Miyan Seyd Rasool Rasa, 1999)

He was a self-confident and self-respecting individual. As opposed to Khudi, who forbids it. We may look to him as a role model in this sense, one we should follow. He had been a keen observer, thinker, and feeler when it comes to his own personal identity. He placed his faith in his own self-respect, as he puts it:

“I am content with my own butter and milk,

Be it sweet or sour” (Dr. Miss Khadija. Feroziuddin Begum, 2007)

“Khushal Khan Khattak” was a spoiled brat who lacked empathy for others. He aspired to have direct communication with God. It didn’t matter whether they were angels or demons, he didn’t want any help from anybody. In his words:

“The Aamin (so be it) of angels in my prayers is equal to imploring,

Due to this, I conceal my prayer.” (Mir. Abdussamad Khan, 1982)

To avoid the possibility that angels would recommend him to God, Khushal goes into a deep state of Khudi (self-possession), and he remains quiet and peaceful during the prayer. Because of this, he prays silently in his mind, hoping no one can hear him. A person's inability to put up with other people's interference into his or her private life or in public relations with him becomes apparent when he or she is so self-possessed when worshipping. It is because of a heart ailment that is very sensitive. A person who embodies these traits will conduct themselves in the real world with candour and confidence. He's not going to bow down to anybody, ever.

“O’ Particle! That you are shining

This is because of sun if you understand” (Miyān Seyd Rasool Rasa, 1999)

“Khushal Khan Khattak” valued dignity and respect. It was a name of nobility, respect and honour for him. This existence has no meaning and no use if there is no respect or dignity in it. The atom is illuminated by the sun's light and lacks its own. So why be pleased of it? Life's enjoyment closely linked to self-respect. Life loses flavor when self-respect is lost. Dignity and honor promote pleasure, whereas its lack causes pain, disappointment, and death.

“The life that has no honor and dignity

I wonder at people spending such a life.” (Mir Abdussamad, Khan, 1982)

He says further:

“The head with honor looks good on the body

If there is no honor of man, then what is the taste or value of life?”

(M.A, Biddulph C.E, 1983)

As a Muslim, “Khushal Khan Khattak” views honor as a sacred duty. As he eloquently said in the couplet below:

“Let the head go, let the wealth go, but the honor must never go,

As it is the honor on which the structure of a being develops” (Ghani Khan Khattak, 2002) that wise person advises others by addressing himself first. – saying thus:

“O’ Khushal don’t eat that sweet which is acquired by humble request.

Dry bread is far better than it” (Mir Abdussamad, Khan, 1982)

In Khushal Khan Khattak's opinion, dry flatbread is much superior than the sweet meal that is served in response to a simple request. The fact that he is asking does not offend him in any way.

Although he may have sipped from his own wine cup, he does not like the wine cup of a competitor.

“You must not covet the cup of others

Even if the rivals drink wine from your cup” (Dr. Miss Khadija. Feroziuddin Begum, 2007)

When it comes to his religion, Khudi is Khushal's only choice. You should never give up on Khudi no matter what, he tells you. One must first maintain one's sense of self-worth, otherwise known as one's ego or Khudi, in order to lead a fruitful existence. A conscious person's Khudi will be conscious, whereas an unconscious person's will be unconscious.

“If you find a plant of alchemy in some one’s garden

You should not take it., if it calls for a humble request.” (Mir Abdussamad,

Khan, 1982)

Realists like Khushal Khan Khattak. Someone who tried to be someone else repulsed him. He shared his emotions, observations, and knowledge. He did not try to hide. Realist and honest, he preferred truth above expediency. He did not say it soon to avoid bruising his ego.

FREEDOM AND KHUDI

Without freedom, true uniqueness is impossible. Without education, Allama Muhammad Iqbal thought, self-respect could not flourish. He thinks,

“Life cannot unfold all its possibilities, nor can the individual develop his latent powers, except in an atmosphere of freedom.” (K.G Saiyidain, 1996)

He stayed on the battlefield for a long time because he was concerned about his own honor. Nothing else could explain why he chose to abandon his life and turn off the benefits of the Mughals except a lack of drive. Ultimately, he refused to give up his independence, honor, and dignity because of principle. “The result was that his tribe and even his own sons wanted to murder him. Professor Khadija Begum Feroziuddin used the following excerpt from one of her poems to make the political connection:

After making so many sacrifices, his overzealous patriotism caused him to lose his sense of balance. His intolerance occasionally crossed the line into political injustice. He lost his sense of equilibrium. The consuming love of mankind, nation, and tribe has forced Khushhal into poverty, yet one should not condemn him too harshly. Because of this, he had to "scorn danger

and endure terrible days" and give up all he loved in order to devote his whole life to the cause of Afghan independence and improvement, even if it meant his own death. He felt it was his job to protect the honour of the Afghan people, and he did so even when it meant enduring hardship, agony, and isolation from those he cared about. The following is what he declares:

“Neither for friends, nor for strangers, I stand for honour alone and to defend it am I at war with my sons and sires” (Dr. Miss Khadija. Feroziuddin Begum, 2007)

He was battling Aurangzeb Aalamgeer, the Mughal emperor, for the sake of independence and the prestige of his people, the Afghans. The governor of Kabul, Muhabat Khan, was one of his ill wishers and he was imprisoned in the fort of Rathanbur as a result of his enemies' backbiting. “Khushal Khan Khattak” was a favourite of the Mughals before he was imprisoned. While imprisoned, he turned against them since his work for the Mughals had failed to pay off for him. He was enraged by their behaviour. Even while in prison, he resolved that following his release from imprisonment, he would not do any kind of public duty. He does not want to give up his ego and Khudi, but he is willing to give up all of their benefits. So, he stated his choice in the following manner:

“After release from the prison, this is the decision of Khushals’ that he would either face toward kaba or wage war with Mughals”. (Khan Khattak, Ghani, 2002)

Because “Khushal Khan Khattak” did not want to sacrifice his honour for the sake of serving others, he refused to do any kind of duty. He despised any job that deprived him of his Khudi (self-respect). Long-term Mughal service and a sensitive nature led him to meticulously chronicle every detail of his life and keep track of everything that

happened around him. Here are a handful of his lines:

“May their employment go in hell,
When I am very low to them,
When there is a matter of my honour and dignity
Then I don’t care the benefit or loss of billions” (Dost Muhammad Kamel, 1951)

They were treated as though they were on fire, as he put it in this second stanza:

“You would say it was not Mansab, but red hot fire,
Life under the Mughals was a burning fire
In their company my colour was like black charcoal,

Yet the Mughal’s Mansab was forced upon me” (Dr. Miss Khadija. Feroziuddin Begum, 2007)

As soon as he had given out all the rewards, money, and riches to all who desired them, he vanished. There were several reasons for him to stay away from entering their workforce. Even though he was well aware that the Mughals wanted him back, he refused to do. Therefore, as a matter of honor, he decided to join the ranks of those seeking Patthans' blood. According to him, this is what he meant by the following couplet:

“Full well I know that if I go over to the Mughals
I would be better off than ever before” (Dr. Miss Khadija. Feroziuddin Begum, 2007)

In the eyes of Khushal Khan Ktattak, there can be no such thing as a slave or servant. If he is unable to carry out his own desires and wishes, he regards himself as dead. Here is how this concept is best expressed in a few of lines:

“Servant is not alive; his state is like dead,
(He) has no Will, works according to his master’s Will,
When he gets an order from his master,
He obeys it half-heartedly, though it will be very difficult for him to obey”
(Mir Abdussamad, Khan, 1982)

His release from jail after more than two and a half years was proof of this. He came out of the experience with a whole new outlook on life. He threw aside all of the Mughal spoils and began a battle for independence against the Mughals, rallying the Pashtoons behind the cause and reshaping their minds so that they could exercise their own free will. Then, in the form of a heroic Mughal servant, he appeared in history's record. When the Mughal rulers removed Khushal Khan Ktattak's Mansab (designation), he felt liberated and content. The following are the terms he used to convey this. Miyan Seyd Rasool Rasa, (1999) quotes him thus:

“I am so happy in resigning from the Mughal’s service
As a prisoner gets releases from the jail,
This is a strange faith of mine
That never be of another Afghan”

Throughout his life, “Khushal Khan Khattak” was a staunch defender of independence; he believed that without it, no country could maintain its honor and dignity. This kind of independence that makes people self-confident, honorable, and dignified. Because of

this, he regards freedom as such:

“Freedom lies in a simple white dress

I am free of the tension of Zarbuft and Mailak (silky and costly clothes)”

M.A, Biddulph, C.E, (1983) quoting him that “I was a Malik (Chief), when I wore the Mansab clothes (Employment) of Mughals Now; I am a Malak (angel), when I have no Mansab (Employment) of Mughals.”

He goes on to discuss the concept of freedom:

“Now, grass built huts are so dear to me,

I had rather be seated there than in palaces of stones.”

KHUSHAL’S COMPLAINT FROM PUSHTUNS

Dr. Miss Khadija. Feroziuddin Begum, (2007) adds at the conclusion of his life, “Khushal Khan Khattak” battled against the people without self-possession, self-respect, or self-honor. Pushtuns rejected him, even though he was deserving of such support. They did not meet his standards. That is why he said what he did about them:

“Through the poor spiritedness of Afghans

I have abandoned greatness and taken meanness in hand.”

As long as you're in the presence of respectable Pushtuns, you'll be in heaven. In this case, it doesn't matter if you give up everything for the sake of honor. In his words:

“If there is Pushtun honor, this is the time to

Sacrifice all Wealth and all possession for it.”

Further, he keeps adding:

“The Pathans’ honour is dear to me,

Though they have joined the Mughals”

In this situation, he thinks that being shot rather than eating their meal is preferable than being eaten.

“Swallowing a bullet is better than eating an enemy’s food.” (Mir Abdussamad, Khan, 1982)

You should eat it with a sneer on your face, harm your ego, and bury your Khudi, according to his view. He gave up his own life in order to save Khudi Khan Khattak, who was in danger of dying. It is better to die than to live a life without dignity, self-reliance, and self-ownership. What he expressed in this couplet was the cause behind it. Miyan Syed Rasool Rasar (1999) further described his famous verses in which he expressed some situations that it is a matter of great wonder:

“This is a matter of wonder if you see it,

That crows are attacking eagles,

This is also a matter of wonder if you see it,

That Mughals are attacking Afghans (Pushtoons)

This is also a matter of wonder if you see it,

That, Jackals are so fat and lions are dying of hunger.”

THE ROLE OF KHUDI IN EDUCATION

From the education perspective, Khudi acts an important part in education. Generating certain potentials in learners will help in making the population self-governing & fair. In instructive institutes, the educators ought to deal the learners in

such a way that they think that they are respected, significant and perceived. They will think that their self-esteem has been noticed, admired and honored. Thus, they will take interest in their learning and will enhance their performance.

Respect for one other helps kids gain information and develop certain psycho-moral attitudes. Because of this, kids will grow more culturally and cognitively competent. Values and character formation should take precedence in the education process, since without them, a student's self-esteem and self-respect will not be formed.

Developing Khudi (self-respect) in school requires a long period to cultivate values and character. As the first people a kid meets, family members' effect on the formation of a child's character and values cannot be underestimated. When it comes to preschool and elementary education, this is especially true.

Explicit and implicit chances for kids to learn about right and good should be provided throughout their time in educational establishments and public schools.

SUMMARY

In short Khushal khan Khattak and Allama Muhammad Iqbal both are of the opinion that nation should recognize their self and they should not dream for the development and prosperous life without ensuring their self-esteem. This is the duty of the present learned people to focus on it and think about their young and coming generation to build their ego, self-esteem, honour and dignity; even then they will be able to escape from the slavery and become free individuals.

RECOMMENDATIONS

1. Khushal khan Khattak and Allama Muhammad Iqbal concept of khudi may be taught to students from primary level to higher level.
2. The concept and essence of khudi may be emphasized in curriculum, so that students may not be spoiled.
3. Teachers are the role model for the students; therefore they should arrange such activities and programs, like dramas, plays and other stage shows to infuse the sprite of khudi in students.
4. Print and electronic media should play their role in this respect,
5. Government and other political leaders should play their role as model doe the youth and nation.

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