

Influences of Iqbal's Purview of Khudi on Individuals' Psycho-Socio-Emotional Development

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Abstract

The ever-changing paradigms of today's modern world, pertaining to the study of man have much-caused chaos and confusion in the minds of the masses affecting their social, emotional, psychological, and spiritual development. This situation warrants the introduction of Iqbal's philosophy about selfhood (*Khudi*), which provides holistic and all-encompassing solutions for today's man. Therefore, the purpose of this research is to highlight the social, emotional, psychological, and spiritual teachings of Iqbal's poetry and provide help in the personal and social development in today's dilemma. For data analysis content analysis approach has been used. Relevant themes have been generated from Iqbal's poems and sayings. Findings reveal that within the Iqbalian preview, character building has much to do with perseverance and patience for controlling emotions. Manipulation of feelings guiding to virtuous morals would also lead one to have a mystically and mentally healthy life. The findings of the study also highlight that Iqbal's ideas on social, emotional, psychological, and spiritual development are much in line with the spirit of Islamic teachings. Moreover, his idea on man is more dynamic in nature and can yield positive effects when applied in the fields of education, motivation, human capital development.

Keywords: Psychological, Social, Emotional, Spiritual, Development, Iqbal

Introduction

Allama Muhammad Iqbal was not only a remarkable mystic-philosopher and an eminent poet he was also a statesman of distinguished quality and a great Muslim thinker. During the Western epoch of colonization of the East, Iqbal has received recognition as a Muslim scholar, his performance and intellectual abilities were not restricted to finding the solutions to the pressing issues of a specific

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group (Yılmaz,2016). His ideas and philosophy cover an eclectic range of matters that were and still are significant for the growth and persistence of humanity. Mir (2009) described the passion of Iqbal for analyzing the human problems and prescribing remedies in these words:

“Iqbal was very much interested in those topics and issues which implemented the finest mindset of humans- for example, the issues regarding the constancy and revolution, meaning of life, evolution and persistence, determinism and autonomy, the relationship between soul and the body, the struggle between sentiments and reasons, misery and evil, the role and position of human beings in the universe. His poetry deeply reflects his interest in philosophy, mysticism, history, and politics.” (Mir, 2009).

Iqbal being a Muslim philosopher of the contemporary era, His philosophy of thinking whether allied to politics, religious and social transformations and advancement and development in life are in accordance with the factual teachings of Islam’s two main resources: Quran and Sunnah (Ali & Hussien, 2018). His philosophy is deeply anchored and in line with these primary sources and formulated his own philosophy and combined it with the gist of philosophies influenced by the west.

Both his poetry and philosophical works contain Iqbal's thoughts on Islamic mysticism. It can be found, for example, in *Asrri-i-Khudi*, *Rumuzi-Bikhdi*, and *Payam-i-Mashriq*, as well as in his other poetry works (Shah, 2012). It can be inferred explicitly from *The Reconstruction of Religious Thought* from the latter. His Islamic mysticism is based on his rejection of classical Islamic mysticism, which encourages human nihilistic deeds, in favor of modern Islamic mysticism, which encourages human active deeds in reforming and changing the world (Roswanto, 2017). According to Nasution (1985), Tasawwuf, or Islamic mysticism, is a discipline in which a Muslim should understand and practice religious practices or ways to bring himself closer and more intimate to God. Tasawwuf, or Islamic mysticism, is more than only knowing God as the One Being; it has been the goal of Muslim mystics since the beginning to merge with God. In *Madkhal ila*

al-Tasawwuf al-Islamiy, Al-Taftazani presents some tasawwuf characters, such as tasawwuf teaches purity of the soul through teaching to achieve high morality; there ought to be a spiritual experience of fana', i.e., the demise of human consciousness of his selfless to make progress to the next step, namely, baqa'.

Iqbal appears to be opposed to the concept of Islamic mysticism that is synonymous with fana', or the loss of human self-awareness. And he prefers to think of Islamic mysticism as a form of religious instruction that can purify a Muslim's spirit and bring him closer to God without losing his sense of self-awareness. Even after reaching the unitary experience with God, the Muslim mystic can always clearly discern the distinction between his own self and God's Self (Roswanto, 2017). For Iqbal, the Islamic message of being a Muslim individual who is defined by positive ego-hood (khudi) cannot be compared with being a mystic Muslim. To be a good Muslim, one must be a mystic Muslim who thinks and acts creatively and actively all the time. The mystic Muslim who is not avoiding worldly life is a product of the Islamic mysticism supported by Islam. Instead, he became artistically and actively involved in it through spiritual means to effect positive change in the world and make it a better place for all people and other species (Khan & Malik, 2021; Popp, 2019; Shah, 2012).

If we are to comprehend the concept of Khudi in the way that Iqbal meant, we must also analyze the zamaan (time) and makaan (location) of its revelation. At the turn of the twentieth century, Iqbal's poetry surfaced on the Indian subcontinent. For the Muslims who lived there, it was a critical period. They were battling not just with their identities, but also with their diminished social standing. A Muslim had to define himself through several identities due to colonial domination, such as his madhhab, caste, country/state of origin, family business, or level of religious identification (Shuxiong, 1995). Furthermore, in the early twentieth century, Indian Muslims were regaining their lost prominence on the subcontinent. Even though Islam arrived in the country before or shortly after Prophet Muhammad's death, Muslims did not begin to rule India until the establishment of the Delhi Sultanate in 1206 (Lehmann, Wink & Wink, 1994). The Mughal Empire's 700-year reign came to an end partly because of a colonial presence and partly because of various local revolutions against the Mughal Empire. Iqbal felt compelled to establish and articulate a concept of selfhood that

could reconcile the Indian Muslims' lost identity and status. What he may not have recognized at the time, however, is the significance of these beliefs in the lives of Muslims across the world, as well as for future generations (Razzak, 2017).

Therefore, the aim of this research is to highlight the fact that Iqbal was one of the great Muslim thinkers with a mindset that is incomparable - one of the best minds that the Muslim world has ever produced. He formulated his own ideas by integrating Islamic thoughts and teachings taken from Quran and Sunnah merged intellectually with Western philosophy and science.

Method

Iqbal's poetry and philosophy do not exist independently from one another. They are inextricably linked to one another. Iqbal wrote poetry in both Urdu and Persian, and there are compilations of his work in both languages. In the present study collection of Iqbal's writings in *Kulyat-e-Iqbal* focusing on Iqbal's poetry on self-hood, nation-building, morality, and Islam was selected from secondary sources. Also, articles from other authors were used for referencing the major themes. Data was analyzed through content analysis; a method employed to determine the presence of certain words, themes, or concepts within Iqbal's poems. To analyze data, the Present study followed guidelines for content analysis provided by Erligsson and Brysiewicz (2017). It emphasized a four-step analysis:

- a. To develop an understanding of the content (Iqbal poems and sayings) through reading and re-reading the content while focusing aim of the study
- b. Dividing up content into meaning units and afterward condensing meaning units
- c. Formulating codes; and
- d. Developing categories as well as themes.

Results

Content analysis was done to analyze how Iqbal's teachings influence the psychosocial, emotional, and moral development of the human being. For this purpose, written text was coded based on meaning units, and a conclusion was drawn in form of themes. Themes that are drawn from Iqbal's poetry indicate how

much Iqbal emphasized an individual's selfhood. However, to reach this selfhood "Khudi", one must learn new techniques to deal with the modern-day challenges by foregoing dilemmas caused by comparison of past and future and to come up with a commonly acceptable solution through ijthad which will enable an individual to sort out societal problems and make strong ties with the creator as well as other fellow human beings resulting attaining khudi. Table 1 represents the meaning units, codes, categories, and themes of the data.

Table 1.: Meaning Units, codes, categories, and themes for the data

Sr. No.	Meaning Unit	Condensed meaning Unit	Code	Category	Theme
1	<p>The message of the Prophet about learning is in accordance with the scientific revolt during the 20th century.</p> <p>The meaning of the Qur'an is a call for a dynamic life that employs scientific inquiry and investigation.</p> <p>Muslims should study these disciplines and precedent their positive content leading to a nation that will be more informed not only</p>	<p>Muslims need to hold an optimistic approach towards the usage and learning of western scientific methods.</p> <p>Rebuilding of Islamic religious thoughts- with the rapid advancement in the world in teachings of the Quran and Sunnah</p> <p>Use the western knowledge for the construction of own religious</p>	<p>Holding an optimistic view toward learning</p> <p>To Learn is the message of Islam</p> <p>Benefits of western knowledge</p>	<p>Holding an optimistic view,</p> <p>The message of Islam, Benefits of western knowledge</p>	<p>Need for acquiring scientific study</p>

	by Islamic ideals but also by the modern knowledge	thoughts			
2	<p>At present Muslim, Ummah has not moved far from the problems of its past</p> <p>Muslim ummah is more divided than before.</p> <p>Ummah in some parts of the world Ummah is witnessing violence</p> <p>Taking refugees in the west and are leaving their countries</p>	<p>Muslim leaders of today have led their nations toward the war with other Muslim countries</p> <p>Increase in refugees in western countries make them vulnerable to western intrigue, domination, and dictation</p>	<p>Today is the same scenario as past (Iqbal's era)</p> <p>Lack of unity that led toward war</p> <p>Facing violence and Taking refuges</p> <p>Facing western conspiracies</p>	Effect of the divided nation	Past vs future dilemma

<p>3</p>	<p>Iqbal stressed the need to use <i>Ijtihad</i></p> <p>Quran teaches life as a process of progressive development</p> <p>Iqbal called man to realize his purpose of creation</p> <p>Lead an ideal life for which he was created</p>	<p>Search for knowledge is essentially a form of prayer</p> <p>Iqbal emphasized the rebuilding of Islamic religious thoughts</p> <p>Every generation is admissible to resolve their problems in the light of the Quran and Sunnah</p>	<p>Search for knowledge is essential for everyone</p> <p>Iqbal purviews Quranic teachings are important for reconstruction of thought with modern scientific inquiry</p>	<p>Iqbal's philosophy and Quranic teachings</p>	<p>Concept of Ijtihad</p>
<p>4</p>	<p>An individual has an element of celestial light inside him whose discovery can aid man to apexes of creation and its negligence can confine the individual to the classification of amoral bipeds</p> <p>The Discovery of self-hood helps a man in the</p>	<p>Khudi is symbolized as the comprehension of oneself</p> <p>it is us who must first discover ourselves first</p> <p>Decoding the treasures of information and wisdom led man to the discovery of self-known</p>	<p>Defining Khudi</p> <p>Benefits attached with the attainment of khudi</p>	<p>Khudi philosophy</p>	<p>self-hood as the attainment of the ideal self</p>

	development of his ego, guides him in determining the purpose of the universe				
5	<p>The material world is needed in fulfilling basic human needs</p> <p>Moreover, Iqbal emphasized the spiritual aspect of human being</p> <p>This balanced lifestyle can help in the man's ego development</p>	<p>Iqbal gives an idea of having precarious equilibrium between spiritual and material aspects of life</p>	<p>Emphasis on creating Balance that helps in ego development</p>	<p>Khudi helps in developing equilibrium</p>	<p>The practical utility of Khudi</p>
6	<p>The individual accepts only the supremacy of only one God -Allah.</p> <p>Iqbal views that Godly qualities integrated with man, result in solidified and strengthened personality.</p>	<p>Triaxial nature theory- man's relationship with his inner self, his outer self, and his creator</p> <p>Conforming to God's divine characteristics, man gets closer to God mystically</p>	<p>Relation between man and his creator strengthen ones' personality</p>	<p>Conforming to God's characteristics solidify the relationship between God and man</p>	<p>Relationship between Man and God</p>

		leading to strengthening his personality and moving away from God; man's personality becomes weaker.			
7	<p>Man must build a respectable connection with his society</p> <p>He must actively contribute fully to communal events</p> <p>Engrossment in the society integrates all the constructive cultural ethics and prior legacy of society</p>	<p>Survival of the society depends on the contributions of the persons existing in the society man, and his society are closely knitted with each other</p> <p>Society can penetrate man's character and deteriorates him</p> <p>other times ego defeats the society and strengthens its position</p>	<p>Man, and his society struggle to govern one another</p> <p>Prosocial behaviours have a constructive impact on society</p>	Individual connection with society	Man, and the social world

Discussion

Need for acquiring scientific study

Iqbal called the Muslims to hold an optimistic approach toward the usage and learning of western scientific methods and science (Herrerra, 2004). He highlighted the fact that the message of the Prophet about learning is very much in accordance with the scientific revolt that took place during the 20th century. Iqbal in upholding his idea about science also stated his opinion that inclusively, the message of the Qur'an is anti-classical. By asserting this he caressed the meaning of the Qur'an as a call for a dynamic life that employs scientific inquiry and investigation (Ali & Hussien, 2017).

Past vs future dilemma

At present Muslim, Ummah has not moved far from the problems of its past. Today, the Muslim ummah is more divided than before. Obsessed with the power and dominance Muslim leaders of today have led their nations toward the war with other Muslim countries. Therefore, Ummah in some parts of the world Ummah are witnessing and suffering from violence, genocides, homicides, and terror attacks consequently at an exponential rate (Lone, 2016). The lives of civilians have been devastated by these acts of violence. Muslims today are taking refugees in the west and are leaving their countries. Today Ummah should read the ideas of Iqbal as it will help them in returning to the right track in creating a good life, harmony, and peace with others (Razak, 2011).

In past, the condition of Muslims has not changed they continue to be easy prey to western intrigue, domination, and dictation. Other nations and even in the third world seem to be going ahead and are striving to recognize an independent role in their worldly affairs, Muslims still are going around in circles and are getting more deeply immersed in the whirlpool of confusion and despondency (Majeed, 2020). Iqbal in his book *Jawab Shikwa* answers the complaint vehemently speaks about the misery and chaos within the Muslim nations around the world (Iqbal, 1996)

who erased the dab of falsehood *from the pages of history?*
who liberated the human beings *from the chains of slavery?*
On to the floors of my Kabba *who were those who clasped?*
The Quran onto their breasts? *Indeed, they were thy forefathers;*
Tell us what thyself are, we say; *with idle hands, thou sit and wait*
For the dawn of a better day (Iqbal,1996).

Iqbal challenges Muslims to become a *shaheen that hunts for its food itself* rather than becoming a vulture that feeds on the dead. Nowadays, our youth is living in such a society where there is an immersed ethical gaping vacuum, thus they are profoundly in need of Iqbal's comprehensive and deep multi-faceted philosophy. The teachings of Iqbal serve as profound guidance for the young Muslims as they chase to actualize the nature of their own religion and their individual self (Razak, 2014).

That self-deceived falcon, bred amongst vultures.
How can he be aware of the characteristics of the Eagle?
 (Iqbal, 1996).

Iqbal's concept of Ijtihad

In the milieu of *Ijtihad*, Iqbal pointed out the rebuilding of Islamic religious thoughts- with the rapid advancement in the world, things are changing steadily as today the things have changed, with the new set of forces established Islamic world today is confronted and affected by the extraordinary development of mankind thinking in all directions (Razak,2017). In this situation, Iqbal set forward a statement that is relevant and significantly remarkable for the Muslim Ummah of today. The sanctions of Muslim liberals of the present-day generation to re-interpret the fundamental moralities, in the light of their own transformed condition and understanding of contemporary life is impeccably justified (Noorani, 2014). Quran teaches life as a process of progressive development and is a guide for each generation unimpeded by the toil of its precursors. Every generation is allowable to resolve their problems in the light of the Quran and Sunnah (Khawaja, 2004).

Iqbal worded once that ‘all searches for knowledge are essentially a form of prayer. Instead of abandoning west advancement in science, Iqbal stated that Muslims should study these disciplines and precedent their positive content in their paradigm that will lead to a nation that will be more informed not only by Islamic ideals but also by modern knowledge. But sadly, today we let our Ummah stagnate (Nauman, 2018). The westernized elites who took over from the departing British colonials adopted a system that allowed them to perpetuate themselves in power, instead of incorporating the Islamic ideals with scientific advancement and studies, which never allowed true democracy to flourish. A medieval attitude toward religion was also promoted by our reactionary Mullahs, which lead to the growth of an even more distorted religion (Saffari, 2018). Thus, Islam was commandeered as a political tool.

Thus, Iqbal stressed the need to use *Ijtihad* from a point of view of rebuilding the law of Islamic Sharia from the perspective of modern experiences and thoughts (Nauman, 2018). He also highlighted the fact that like the European Renaissance and reformations were enthused by the acquisition of knowledge from the Muslim universities of the Middle East and during the Crusades, present-day Muslims should also use the western knowledge for the construction of their own religious thoughts. This ever-agitating desire of Iqbal takes the form of a prayer

*O god! Grant a living desire to the Muslim heart.
That warms the heart and agitates the soul!
Take the stray deer to the Kabba once again.
Give to the immured in the city the vastness of the Sahara*
(Iqbal, 1996).

Self-hood as the attainment of the ideal self

In apprehending the quandaries of the people living in the West and East, Iqbal called man to realize his purpose of creation and lead an ideal life for which he was created. Iqbal’s ego philosophy underpins this concept of leading such a life that assaults to create an equilibrium between man’s worldly desires and spiritual wants (Khanday, 2018). This balanced lifestyle can help in the man’s ego development. Iqbal also convicted that the supreme situation for man’s development will be a tactic that incorporates the two good qualities found in the

individuals of West and East i.e., complementing the dhikr of the East with the technology, science, and intellectual acquaintance of West i.e., Fikr. (Noorani, 2014)

Iqbal without any dualism is considered the poet of the Quran and like Quran, he made Man the center of his message or philosophy. In Kalama-e-Iqbal, a man is a subject as well as an object. Iqbal is concerned with the man himself, not his physiology or anatomy. Iqbal lifted the man beyond his biological, physical, and psychological dimensions of the cosmos (Iqbal,1996). He emphasized the spiritual aspect of a human being. Iqbal calls a man the ambassador of Allah and emphasizes that in glorifying the interplanetary limits at one end man fails to understand his own being at the other end. Iqbal addressed this lack of comprehension conundrum in these words.

“Tilismi bood wa adm,naam hai jiska Adam
Khuda ka raaz hai,nahi qadir is par sukhan”

Practical Utility of Khudi

While framing the philosophy of self-hood Iqbal sustained a precarious equilibrium between spiritual and material aspects of life. In an attempt to reconstruct the Muslim Ummah Iqbal came up with a revivalist and dynamic philosophy called Falsafai Khudi or philosophy of self-hood. The basic or primary instinct of this philosophy is based on the emphasis on “action” and the impetus it gave to the dynamic of life. Nicholson pertinently remarks about the dynamism of Khudi as “the dimensions for achievement which is fervently encouraged by Iqbal rests on eventually on the belief that Khudi is actual and is not just a misapprehension of the intellect.” Within the Iqbalian pristine Khudi is symbolized as the comprehension of oneself, i.e., knowing one’s own self-sufficiency, one’s ego, and the celestial strand that connects man with his creator (Zeb & Qasim, 2015). Iqbal defined *Khudi* as “methods to apprehend that individual has an element of celestial light inside him, whose discovery can aide man to apexes of creation and its negligence can confine the individual to the classification of amoral bipeds”

Relationship between Man and God

Iqbal synthesized man in catalysis of triaxial nature theory, what relationship he holds with his inner self, his outer self, and with his creator. He very precisely gauged that a divine corpuscle is implanted in man. All the blueprints regarding man's inner self and that of the universe lie encoded. Decoding these treasures of information and wisdom led man to the discovery of self-known as *tamari khudi* (Iqbal, 2010).

Iqbal wrote these superfluous traits of a man in these words:

“Agar maqsoodi qul mai hu tou muj se mawara kya hai
Mare hungama haaye nobanu ki Intihaa kya hai”.

(Arghman-e- Hijaz)

Through this verse, one could easily grasp an insight into Allama's picture of man regarding his potential. Also, it delivers a palpable answer to all the queries affiliated with the determination, reality, and destiny of a man. Iqbal's self-discovery message also accomplishes eminence with an effort to grope man's particular position and purpose in the arena of creatures. For Iqbal, self-hood is not merely a theoretical discourse rather it is when developed brings remarkable changes, and man is endowed with tremendous power (Shah, 2012). This discovery of self-hood not only helps a man in the development of his ego but also guides him in determining the purpose of the universe by founding the realm of Allah on Earth (Iqbal, 2010).

This feature of self-discovery can be prominently assessed by the subsequent extract narrated by Dr. Ali Shariati “it is us who must first discover ourselves first. Jalaluddin Rumi on one occasion said, “I put forth fourteen judgments to demonstrate the presence of God to a group of people. Shams Tabriz retorted me on behalf of God and augmenting that I had better verify my individual existence as God requires no proof. Hence, it turns out to amply strongly that even an exploration of a sole aspect of Man's personality unlocks doors of endless erudition of wisdom, and answers a plethora of conundrums Maulana Rumi pertinently declares it as,

*"Bul bashsar 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)*

Iqbal had an immaculate perception that, if a man explores the secrets of himself, he understands the purpose of his creation and constructs his khudi and becomes an ideal man. To whom he referred as Mard-i-Momin, symbolized as Shaheen -the king of flight (Al-Azhari, & Ghuman, 2019). This ideal man is known as Asfala Safleen which is a product of Quranic, ethical, and spiritual forces that abides by the monotheistic code of conduct and accepts only the supremacy of only one God -Allah. This Mard-i-Moomin completely concedes that: -

*"Sarwari zeba faqat us zaati be himata ko hai
Hukumraa hai ek wahi, baki butaani aazri"*
(Iqbal, 1953)

By taking the individual khudi unto this spot, Iqbal himself appreciates its worth in these words;

*"Khudi ko kar buland etna ki har taqdeer se pehle
Khuda bande se khud pooche batta tairi razza kya?"*
(Iqbal, 1953)

Here it should be noted clearly that this assimilation does not lead to the destruction or annihilation of man rather self-hood is like a divine ocean. With this acclimatization, man can transmute himself into an ample individual (Zeb & Qasim, 2015). This integration of godly qualities in man results in solidified and strengthened personality. Man, with this integration prepares his ego for immortality.

*"Ba bahrish gum shudan anjaam ma niest
Agar o ra darr geeri fanaa niest"
Khudi andar khudi ganjad mahaal ast
Khudi ra ainisss khud boodan kamaal ast"*
(Iqbal, 1996)

*(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).)*

Another important and fascinating fact highlighted by Iqbal in his theory is that by conforming to God's divine characteristics man gets closer to God mystically which leads to strengthening his personality. On another hand, it moves away from God his personality becomes weaker.

*“Bar muqami khud raseedan zindagi ast
Zaati ra be pardah deedan zindagi ast.
(Iqbal, 1996)*

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

Man, and the Social World

Supplementary to the construction of a virtuous character and temperament, man also must build a respectable connection with his society. For keeping a decent association with society, he must actively contribute fully to communal events. With this engrossment in the society, he integrates all the constructive cultural ethics and previous legacy of society (Abbasi, 2021). Iqbal highlighted the significance of this relationship between the individual and society as a two-way relationship whereby both the society and individual benefit from one another. The survival of the society depends on the contributions of the persons existing in the society and in return man senses a sense of belongingness with the society. Iqbal highlighted the significance of this cohesiveness in these words.

*The Individual exists in relation to the community.
Alone, he is nothing!
The wave exists in the river,
Outside the river it is nothing!
When a word is taken out of its verse,*

it causes the sense to be lost.

The green leaf that falls from the branch

(Ashraf, 1977)

Also, Iqbal stated that man and his society are closely knitted with each other. In this relationship, man and his society struggle to govern one another (Özdemir, 2017). Occasionally society can penetrate man's character and deteriorates him, and other times ego defeats society and strengthen its position. This tension going between man ego and his society is described by Iqbal in these words "*The lifespan of the ego is a kind of tension caused by the ego conquering the environment and the environment invading the ego. The ego does not stand outside this arena of reciprocated invasion. It is present in it as direct energy and is formed and disciplined by its own experience.*" (Iqbal, 1996)

Conclusion

It can be concluded from the above findings that Iqbal's entire message rebounds to the man himself. It is also extremely germane to the sociological schema to cultivate the goodness of the individual that results ultimately in culminating in an exemplary social hierarchy. Man, in society is a similitude to a brick in a structure, if designed properly gives a desirable orientation which will lead towards a desirable structure, and if mishandled will lead to an unreliable and unstable castle. Likewise, if characteristics of "*Mard-i-Moomin*" glibly hitherto when infused in pragmatic fibers of our lives, the world will be reigned by the impulse of compassion and harmony and not by brutality.

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