The representation of '*Ego*' or '*Khudi*' in Iqbal's *The Reconstruction of Religious Thought in Islam*: A Corpus-Based Study

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Wagma Kamran	M.Phil (Linguistics) Department of English (Graduate Study), National University of Modern Languages, Islamabad wagmakamran98@gmail.com
Hifsa Khan	Bachelors, Women University Mardan Hifsa880@gmail.com
Asma Ali	MPhil Scholar, Northern University Nowshera husnaali184@gmail.com

Abstract: *The present study tends to reconcile corpus linguistics and the concept of 'Khudi' or 'Ego', which is fundamental to Iqbal's philosophy. Corpus tools help in understanding the significance of 'Ego' in Iqbal's philosophy as enunciated in The Reconstruction of Religious Thought in Islam. The study follows mixed method of research because it suits the requirements of the study. Analytical data is quantitatively displayed and collected, which is then qualitatively analyzed by the researchers. Sketch Engine is used as a corpus tool that helps in analyzing and representing the actual concept and significance of 'Ego' and 'Khudi'. Results conclude that 'Ego' is dominant in the ideology and philosophy of Iqbal as given in the said book. 'Ego' appears in the positive manner because not a single instance has been found, in which it is used in a negative sense. Both 'Ego' and 'Khudi' shares similar meaning yet differently represented. The study is recommended to the academics, students and researchers. The research design and methodology of the present study can be applied to other similar works as well.*

Introduction

Philosophy of Iqbal revolves around 'Khudi' or 'Ego'. It is all-encompassing and has an ability to transform seemingly insignificant person, who treads on the face of the earth, into something who is at the center of the fabric of cosmos. Corpus linguistics, on the other hand, is analytical and has nothing to do with cosmos let alone philosophy. The present study tends to converged the two in a way in which the later facilitates and demystifies the former. This study uses a corpus tool known as concordance tool, to understand the significance of the word 'Ego' in the corpus of the book The Reconstruction of Religious Thought in Islam. This book is important due to two reasons. First is obvious, which is its significance as a body of philosophical knowledge. Second, however, is even more significant and for that reason even more interesting. Reconstruction is the only philosophical prose work by Philosopher-Poet Allama Muhammad Iqbal. This means that it is more rational than the poetry, which is often subjective and in which beauty is more important than the scientific or logical truth.

The research follows the mixed method of research. Quantitative data has been obtained from Sketch Engine by using concordance, thesaurus, word lists and frequency lists. To analyze the data manually, the qualitative method had to be used. Qualitative method of research has also helped to tally the obtained results to the original context. The results have been reproduced both qualitatively and

quantitatively.

Literature review helps in establishing a rationale in the context of prior studies. It highlights the significance of the study. Gaps are emphasized, which are to be filled in with the help of present work. The section of research methodology explains the steps, which have been taken during the data collection, data selection and the analysis of the data in the section of literature reviews. The criteria of the selection and collection of data has also been dealt with in detail. Data has been analyzed in the data analysis section, which comprehensively address research questions and research objectives. In the end, conclusion concludes the discussion and acts as a compact summary of the research article.

Research Objectives

Research objectives are broader in scope than research questions. The study aims at understanding and achieving the following research objectives.

1. To analytically understand if or not 'Ego' is central to Iqbal's concept of 'Khudi'.
2. To understand how corpus-based tools
3. To understand how corpus-based tools and procedures help in the better understanding of the matter at hand.
4. To understand how corpus-based tools and procedures help in the better understanding of the matter at hand.
5. To understand how corpus-based tools and procedures help in the better understanding of the matter at hand.

Research Questions

The present research revolved around the following research questions. These questions give coherence and unity to the research paper. Also, it is these research questions that give a specific direction.

How does the concordance of 'Ego' signify the centrality of 'Khudi' in The Reconstruction of Religious Thought in Islam?

What are the corpus tools that may complement our understanding of the Concordance?

How can other corpus tools, if there are any, facilitate the understanding of the 'Ego'?

Significance of the study

The study is significant for the students of linguistics and corpus studies as it helps in their understanding regarding corpus tools, its application and usage. It also helps in building a concept regarding how 'Ego' is symbolized and represented in our lives. Additionally, other students can also take the study as a reference to their own study.

Literature Review

Literature review is an important chapter of the research study as it establishes rationale that the topic under the research is worth exploring. It acts as a background of the related studies. By reviewing the literature, researchers have tried to contextualize the study in the light of prevailing studies.

Merriam-Webster defines corpus as 'body of corporeal substance of a thing' or 'all the writings or works of a particular kind or on a particular subject' (2022). Corpus is the body of, both written and spoken sources, which can be used and re-used. When we talk about corpus linguistics then it becomes the study of corpus. In corpus linguistics, we study the making, compilation, manipulation and use and re-use of corpus or corpora.

History of the use of corpus dates back to Middle Ages. The website Essex provides a comprehensive outlook on the origin and the historical development of corpus. It is written that even from the Middle Ages people used to count the words and make sense of the text by examining words as compared to the words that occurred in the near proximity. It was then called 'concordancing'. This method was used in official documents and the treaties and other affidavits. Though name and theory of corpus was not available, but even then, almost all the corpus tools were in use. Probably, the most essential work of corpus was King James Bible. It was the time when Bible was standardized and rendered into an authoritative book by reading line by line and word by word all the available manuscripts. The idea behind this painstaking effort was to prove that Bible was in fact the

word from God and to negate the notion that some humanly effort has ever been exercise. What the compilers of King James Bible were doing is called concordance, which is one of the most used corpus tools these days. Corpus and the corpus linguistics faced a backlash and the use of it was limited to the brink of its elimination from the academia. But in mid-1960s, with the compilation oof Brown Corpus, which is the first electronically compiled corpus, the study and scope of corpus rose once again. When it was understood that manual labor was sluggish and inefficient, corpus boon started. Fortunately, this was exactly the time when personal computers were become more and more efficient. Written corpora were the first to originate and the spoken corpora followed the line.

According to Lexical Computing concordance, is the powerful corpus tool, which works with and manipulates Key Word in Context (KWIC). It shows the targeted word with its collocates as it appears in the corpus. It works with lemma, word, tag or the combination of words. The concordance results can be filtered, sorted and used and re-used (2019).

Research Methodology

The present research is based on the mixed method of research. In the above section, only qualitative data has been entertained. In the first phase, 20 works have been randomly

collected. Most of the collected sources were related, directly or indirectly, to the concept of self, 'Ego' or personality. The other remining were related to corpus; its origin and development and concordance tool, which is the major corpus tool to be used in the analysis chapter. The sources were collected from both online and offline platforms. The sources
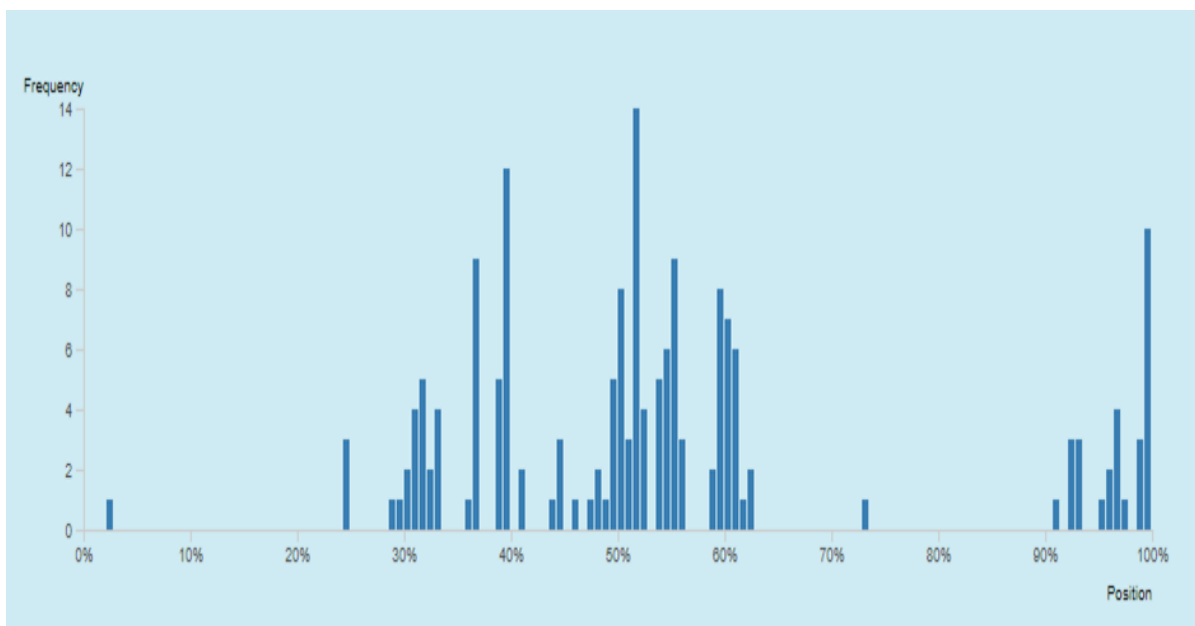
comprised of books, articles, webpages, definitions and websites.

After 20 works were being collected, the selection of the data initiated. Works by renowned publishers and authors were preferred. Iqbal's *The Reconstruction of Religious Thought in Islam* stood to be the primary source. Priority was given to the latest sources. Some other works of Iqbal have also been reviewed for literature, so that the specifics of the terms be contextualized in a better was. Since subject matter of primary source is philosophical, some other philosophers like Goethe and Plato have also been included as cross-reference. The sources were critically analyzed.

Data Analysis

This chapter includes the data analysis and the results that have been inferred. Muhammad *Iqbal's The Reconstruction of Religious Thought in Islam* has been taken as primary source. To analyze the text, Sketch Engine has been used, because it provides visualizations and is easy to use. Besides, it is also powerful enough to handle the corpus effectively.

The focus is on concordance of the word 'Ego' but others procedures and analytical tools like frequency lists, n-grams, word lists and thesauruses have also been included. The additional tools do not work on their own, rather, they furnish and back the findings of concordance. In a way, these additional variables and tools gives credibility to the findings and results taken by concordance. Since concordance tells us about the key word in context and thus, it is related to the semantics and the syntax of the sentence and context, word lists and the thesauruses are included to reach to better conclusion.

Table 1: Size of Corpus

Number of hits per million tokens	2,339.17
Percent of whole corpus	0.2339%
Corpus size (tokens)	73,958

The compiled corpus, which is named as Reconstruction, consisted of 73,95 words, out of which 173 hits were found of the word 'Ego'. The total of 173 hits makes up the 0.2339% of the corpus. The results can be seen in the *Table 1* above. It should be noted that the table of contents and the notes that have been annotated by the editors have already been excluded in the Reconstruction corpus. *Figure 1*, shows the distribution of the targeted word in the entire body of corpus. 'Ego' is concentrated in the middle and the end of the Reconstruction; however, it can be seen sparingly distributed in the other parts of the corpus as well. The absence of 'Ego' in the beginning is due to the introductory passages while the same in the near end might be due to the nature of chapters thus included.

Concordance shows the Key Word in Context (KWIC) as it appears in the context throughout the text. 60 out of 173 concordance results were randomly examined and read carefully to grasp the nature of the occurrence; its semantics and the contextual meanings. Since, ego is either used as the alternate of 'ultimate consciousness' or 'self', it was the context responsible for the varied expressions. Since 173 results were too large to be analyzed in the limited space of this research article, 15 random samples have been taken to be analyzed here. The random selection was done by Sketch Engine; hence, the human subjectivity is reduced to the minimum of the value.

Number of hits	15
Number of hits per million tokens	202.82
Percent of whole corpus	0.02028%
Percent of the first result	8.671%
Corpus size (tokens)	73,958
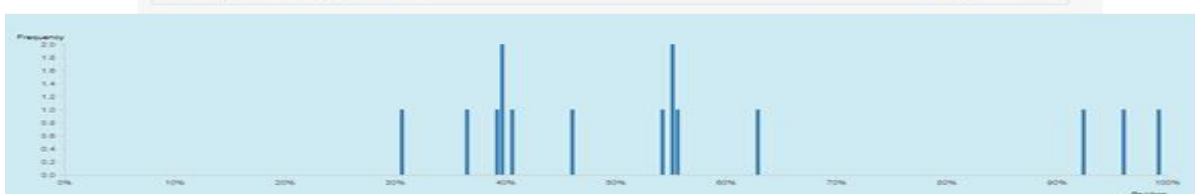
In *Table 2*, it can be seen that 15 randomly selected hits makes up the 0.0202% of the entire corpus and 8.671% of 173 hits. The probability is as high as 202.82 of the million. *Figure 2*, shows the distribution of 15 random samples in the body of the corpus. Fifteen lines are the fifteen occurrences.

1	☐ ⓘ doc#0	pearance of serial duration there is true duration. </s><s> The Ultimate	Ego	exists in pure duration wherein change ceases to be a succession of va
2	☐ ⓘ doc#0	e call the atom of matter to the free movement of thought in the human	ego	, is the self-revelation of the 'Great I am'.26 Every atom of Divine energ
3	☐ ⓘ doc#0	veritable 'other', supposed to exist per se and confronting the knowing	ego	</s><s> In this sense knowledge, even if we extend it to the point of o
4	☐ ⓘ doc#0	an independent 'other'. </s><s> From the standpoint of the all-inclusive	Ego	there is no 'other'. </s><s> In Him thought and deed, the act of knowing
5	☐ ⓘ doc#0	being the character of life, the ultimate life can be conceived only as an	ego	. </s><s> Knowledge, in the sense of discursive knowledge, however in
6	☐ ⓘ doc#0	ible action is, in a sense, a limitation on the freedom of the all-inclusive	Ego	. </s><s> But this limitation is not externally imposed. </s><s> It is borr
7	☐ ⓘ doc#0	the opening up of the sources of life that lie in the depths of the human	ego	. </s><s> Unlike spiritual illumination which brings fresh power by shap
8	☐ ⓘ doc#0	o impregnate it with the sentient and the mental. </s><s> The Ultimate	Ego	that makes the emergent emerge is immanent in Nature, and is descrit
9	☐ ⓘ doc#0	nature of Reality. </s><s> Indeed in interpreting Nature in this way the	ego	understands and masters its environment, and thereby acquires and ar
10	☐ ⓘ doc#0	wer to act freely as a constant and undiminished factor in the life of the	ego	. </s><s> The timing of the daily prayer which, according to the Qur'an,
11	☐ ⓘ doc#0	West seems to think that Islam amounts to a complete negation of the	ego	.33 I have already explained to you my view of Taqdâr (destiny) as we t
12	☐ ⓘ doc#0	umination is not merely a passive recipient. </s><s> Every act of a free	ego	creates a new situation, and thus offers further opportunities of creative
13	☐ ⓘ doc#0	ility of religious experience gives us a clue to the ultimate nature of the	ego	. </s><s> In our daily social intercourse we live and move in seclusion,
14	☐ ⓘ doc#0	ct the social fabric against the otherwise unrestrainable instincts of the	ego	. </s><s> That is why, according to this newer psychology, Christianity
15	☐ ⓘ doc#0	nificance of the highest importance to the ego. </s><s> It is the human	ego	rising higher than mere reflection, and mending its transiency by appro

In the Figure 3 above, all the random samples are presented. Ego in red is the Key Word in Context (KWIC), surrounded to left and right by the 25 words long context. It can be seen that 'Ego' is used as a positive term. 'Ultimate', 'free', 'all-inclusive', 'human', 'knowing' are some of the collocates that accompany 'Ego'. 'Ego' to Iqbal is all-encompassing, which has the tendency to transform human body and soul. 'Ego' is mostly used as an abstract noun but also as an adjective and adverb. This points to the fact that it is the function of a word in the context, which determines its category i.e., verb, noun, adjective, adverb, preposition, object or subject.

As a compliment to the above discussion, *Figure 4* displays the Word Cloud representation as it appears in the thesaurus. The displayed words show the probable words which appear in the corpus and the meanings of which align with those of 'Ego'. This is not a simple sketch, rather, it also tells us the meanings in which the targeted word is being used.

The bolder the word, the greater the probability and frequency. For instance, God, religion, consciousness, personality, psychology, mind and reality are the bolder ones. This figure works because it establishes a rationale between psychology and 'Ego'. Since Sigmund Freud takes ego as a psychological term; the concept of Iqbal also overlaps with it because personality, psyche, consciousness and self are closely related.
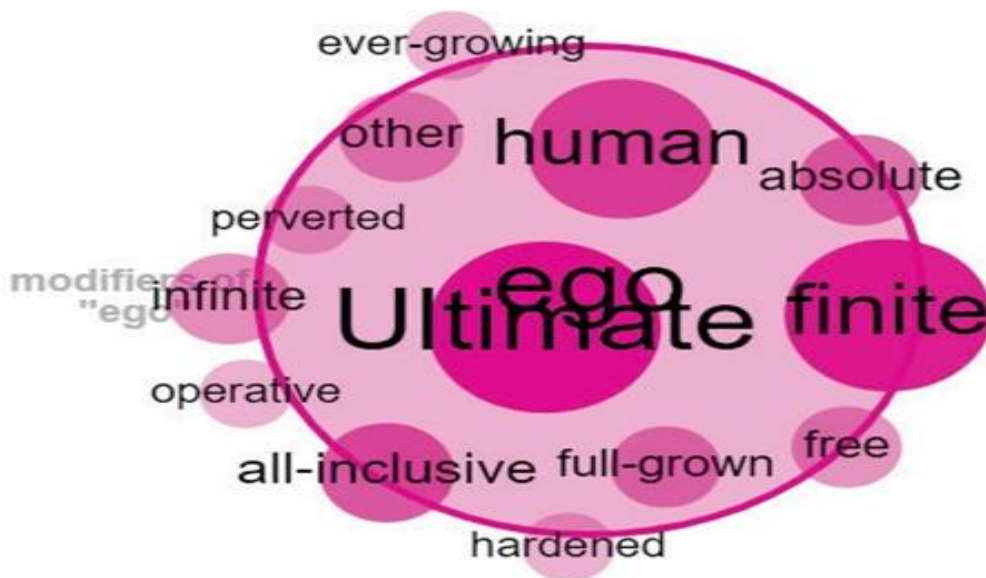
As the importance of 'Ego' and its relationship with Freud's conception of Ego and has been established, let us take a look at some of the indispensable functions of Ego' as found in the corpus. *Figure 5* displays 'Ego' as it occurs in the corpus as a modifier. 'Ultimate', 'finite' and 'human' are some of words which are more frequently modified by the target word.

Absolute, all-inclusive and ever-growing are some of the other less frequently used terms. These occurrences further back the results inferred from the discussion regarding concordance. The modified words also establish the relation between the modifier, which makes intricate relationships visible.

Figure 6, shows the function of 'Ego' as the subject. Once again, 'ultimate', 'human' and others are the same. In fact, there are more results as compared to the function of 'Ego' as a modifier. One thing, however, is different i.e., finite. Finite occurred due to the finite

capabilities of a human. This is this finiteness which is completely understood, when the ultimate union is achieved.

In the end, *Figure 7* displays the prepositional phrases that 'Ego' takes in the corpus. In this as well, no negative preposition occurs. For example, against, out of or likes do not appear. This establishes the point that even at the fundamental linguistic level there is positivity attached to the 'Ego' of Iqbal's Reconstruction. Or it can also be said that the positivity in the larger atmosphere occur at the fundamental levels.

Conclusion

The study concludes that 'Ego' is the central element of Iqbal's philosophy. Concordance has clarified the matter by locating the target words in the context. Frequencies and the Word Lists and Word Clouds have further backed the results being inferred from the concordance. The research has successfully quantified the philosophical and the coherent notion of *The Reconstruction of religious Thought in Islam*. Being mixed-method research, primary data is quantitative in nature, which has been taken extracted with the help of Sketch Engine. The results are the qualitatively analyzed by both the researchers combined. The limitation of the study was the limited space and time of research article. For the further research, this research model can be used and be applied to even larger data. Due to the interesting and philosophical nature, the present research article is beneficial for students, academics and the researchers.

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