

Iqbal's Khudi: Aspiring Future of Mental Well-being

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Abstract

The dynamic concept of *Khudi* given by Dr. Iqbal through his poetry seems to closely relate to the understanding of modern psychotherapy. Mental Well-being is now understood not only through the absence of psychological distress, but with an individual's capacity to thrive and unleash t innate potential. These approaches share their basic understanding with ideas of Religious Coping and Spiritual Well-being. Hence, it was hypothesized that Religious Coping and Spiritual Well-being would be significant predictors of Mental Well-being in Muslim adults. This correlational survey study employed Brief Religious Coping and Problem-Solving Scale (Pragment et al., 1998), Singapore Mental Wellbeing Scale (Chan et al., 2013) and Daily Spiritual Experience Scale (Underwood, 2006). Data was gathered through convenience sampling from 200 male and female participants between the ages of 25 to 65 years ($M= 36.7$, $SD= 13.64$). Analysis was done using Statistical Package for Social Sciences (SPSS, 21.0). The model fitted well and proposed a significant statistical relationship. It was discussed how Dr. Iqbal's proposed ideology of self-sufficiency; self-assertion and other such aspects intricate in *Khudi* have vast implications in modern psychotherapy.

Keywords: Khudi, Religious Coping, Spiritual Well-being, Mental Wellbeing, Muslim adults, Psychotherapy

Mental well-being had been associated with the mere absence of psychopathology in past. In the West, the conceptualization of mental well-being started to broaden with the development of Humanism. (Galderisi et al., 2015) Abraham Maslow in his theory explaining the “hierarchy of needs” discussed that an individual tends to be motivated and derived by the hierarchy of needs. These are in a pyramid way that the basic and physiological needs come in and until they are fully achieved that a person shifts towards more advanced needs that are safety, love and self-esteem. The topmost need in the pyramid is self-actualization need. The term self-actualization is associated with a higher sense of mental well-being with self-awareness, peak experiences of self-development, honesty, lack of ego defenses, growth and other similar terms. (Afroz., 2018) Later on, the philosophy of logotherapy emerged and added further depth to the understanding of human nature and mental well-being. Spirituality in terms of meaning, purpose and values was proposed as the most important aspect of modern psychotherapy and mental well-being.

The theory of spirituality and well-being suggests that higher levels of spirituality are associated with higher levels of well-being. (Greenfield et al., 2019). The concept of mental well-being includes positive affect, purpose in life, positive relations with others, personal growth, self-acceptance, environmental mastery and autonomy. Individuals with higher well-being are likely to have better mental health and have less prevalence of psychotherapy among them. Pargament (1997) suggested religion as a process of searching for significance in ways related to the sacred and religious coping is searching for significance in times of stress. He said that using religion is basically to utilize it actively and dynamically in every stage of the coping process to help people find, maintain and transform according to the sacred. He proposed that religious coping performs five major functions: to discover meaning, garner control, acquire comfort by closeness to God, achieve closeness with others and transform life (Pargament et al., 2000). Both spiritual well-being and religious coping are connected as significant factors among Muslim adults and are contributing to

sustained and stable mental health compared to their counterparts. (Chang, E. C., 1996).

These ideas which are now being discussed in modern psychotherapy can be found in the philosophy of Dr. Allama Muhammad Iqbal. His poetry and philosophy have been heavily influenced by the teachings of Islam. Sir Iqbal put forward the concept of *Khudi*. Many researchers have attempted to explain this term; moving towards absolute being; universal existence with all beings; the union of will, power and belief; relation with God, self and other beings in the universe; realization of self; strengthening of individuality; transformation towards eternal spark, are some of the proposed definitions. (Khan, 2021) These terms relate to hierarchies presented by Maslow and Frankl while explaining the progression of human beings.

Therefore, a strong relationship can be anticipated between religious coping, spiritual well-being and mental well-being. In this study, the researcher has attempted to explore the applicability of Dr. Iqbal's philosophy of *Khudi* to modern psychotherapy. This research gives a further understanding of how one can draw from Sir Iqbal's philosophy to improvise the understanding of humanness.

Research questions:

Would religious coping be a significant predictor of mental well-being in Muslim adults?

Would spiritual well-being be a significant predictor of mental well-being in Muslim adults?

Research objectives:

To find out if religious coping and spiritual well-being has a significant effect on mental well-being in Muslim adults.

Hypothesis:

There is a significant relationship between religious coping and mental well-being among Muslim adults.

There is a significant relationship between spiritual well-being and mental well-being among Muslim adults.

Literature Review

In clinical psychology and psychiatry, various practitioners have begun to realize the role of spirituality as a crucial part of both: the prevention and treatment of mental illnesses. McKee & Chappel (1992) recommended a bio-psychosocial-spiritual model in an expansion of the medical one. Thus, for all intents and purposes, spirituality and the journey toward finding meaning seem to be very significant in providing optimum mental health care (Abdul-Rahman, 2017).

Spiritual intelligence, a developed facet of intelligence, stimulates the abilities and qualities of the true self (or spirit). It produces a sense of greater meaning along with significant life and work-related skills (Mayer, 2000). The synchronization between body and spirit by submission to the divine releases stress and permits one to recognize the objective of life. (Kabani, 2017). Individuals with low levels of spiritual intelligence extract inaccurate meanings from their environment. This stimulates negative and unproductive emotional states, for example, conceit, anger, arrogance, and jealousy. (Abdul-Rahman, 2017)

Al- Azri (2009) related it with Religious Coping. He stated that when an individual thinks deeply about the affairs of this world, he/she will end up confused and in an existential crisis. Therefore, it seems that the only escape from such a resolution is in striving towards Allah i.e. religious coping. In such a case, an individual achieves pleasure in his present life and

for all of eternity. Therefore, seeking to mean, through spirituality, is the exit out of this abyss. Those who worship regularly also enjoy a healthier lifestyle along with an increasing social network.

In 2009, Herbert and colleagues did research on women suffering from breast cancer and their well-being. The ratio of patients who exercised positive religious coping (i.e., looking to God for guidance, strength, or support) was a large majority around 76%. While the negative religious coping (i.e., anger at God, feeling abandoned) was only about 15% and was less prevalent. Negative religious coping projected poorer mental health overall, with depressive symptoms and low life satisfaction. In conclusion, negative religious coping predicted worse mental well-being and a lack of life satisfaction in female patients with breast cancer.

Cognitive religious coping effect shows how a particular life event is regarded and understood. Moreover, it shapes how proactive and resilient one feels about the changes in their life (Park, Cohen, & Herb, 1990). This largely relates to the Islamic belief of *Qadr*, the will of Allah. Muslims are advised to strive for *Ridaa* (contentment) along with *Qadr* and regularly repeat the phrase —*Alhamdulillah* (Praise be to God) to acquire a sense of satisfaction with their present circumstances (Abdel-Khalek, 2011). Cognitive religious coping offers believers with a theoretical framework. They draw upon it as an attempt to apply a sense of spirituality to their lives. This further provides them with an enhanced meaning of coherence during times of suffering. (Aflakseir, 2012; Pargament, 1997).

Positive psychology was initiated as a movement in 2000, though, in many respects its concepts had existed for many years ago in Islam (McAdams, 2001). For example, the VIA character strengths can be found in Islamic scriptures as well as in Islamic role models (Park & Peterson, 2009; Thoresen, 2007). In Muslims, gratitude as the strength of character had been

positively correlated with religious commitment. This further proposed that when suitably measured, there might be a clear association between gratitude and Islam.

Several researchers from different fields put forward the conceptualization that Iqbal's philosophy has better explained these phenomena. The connections between religious coping or spiritual well-being and its impact on human well-being in domains of philosophy, psychology and sociology are exponential. Khan and Malik (2021) attempted to elaborate on Dr. Iqbal's work *Asrar-i-Khudi* from a psychological perspective. Researchers picked up different themes and explained how different facets of self can lead towards actualization. Moreover, Saeed () analyzed the work of Dr. Iqbal in *Reconstruction of Religious Thought in Islam*. A researcher found relatedness and further guidance on the philosophical and psychological constructs of Ego/Self. Similarly, Ahmed (2018) draws on Dr. Iqbal's philosophy of self and found its implications in sociological thought.

The above-mentioned literature also indicated a strong relationship between the three variables. It elaborates how religious coping and spiritual well-being can predict the state of mental well-being of an individual. It also explained how Dr. Iqbal's concept of Khudi had already proposed these connections.

Method

Participants

The total participants (N= 200) who participated in this study were gathered using a convenient sampling method. The inclusion criteria of this study include people following the religion of Islam, are able to understand Urdu and English, and are Pakistani Nationals. The age range of participants was 25 to 65 years (M= 36.7, SD= 13.64). Marital status and family

structure varied from single, married, divorced, separated or widowed. There were both nuclear and joint family systems. Along with a varied heritage or ethnicity, all the participants were Pakistan Nationals, no matter in which part of the world they resided. With an additional ability to comprehend both written English and Urdu languages. The exclusion criteria for the present study included men and women outside the age range of 25 - 65 years; non-Muslim individuals, participants who had handed in partially filled forms and those individuals who were not Pakistani nationals. Moreover, those unable to comprehend both written English and Urdu languages were also discarded.

Study Design

This study used a correlational design where the variables of religious coping, spiritual well-being and mental well-being were correlated with each other. The variables were measured using the three scales that are mentioned below.

Instruments

Brief Religious Coping and Problem Solving Scale

This 14-item scale was originally developed by Paragment, Smith, Koeing and Perez in 1998 and later modified by Paragment, Koeing and Perez in 2000. It's a four-point Likert scale ranging from 1 (not at all) to 4 (a great deal). This measured positive and negative religious coping. According to Khan and Watson (2006), the Urdu version demonstrated good internal consistency for both positive & negative religious coping.

Singapore Mental Wellbeing Scale

It was developed by Fen, Isa, Chu, Chew and Ling in 2016 by studying the population of Singapore. With a nationally representative sample of 741 participants, the study found the internal reliability ($\alpha = .962$, 30 items) and strong construct validity of the SMWEB. Singaporeans understanding of well-being was an ability to be peaceful and content, value the self in continued

growth; reciprocate interdependence, think realistically and rationally, and be strong and resilient. These five meaningful dimensions reflected the values and beliefs of contemporary Asian culture. Mental well-being in Singapore had a single construct with five meaningful and reflective dimensions mentioned below:

1. Asian self-esteem (ASE) refers to self-acceptance and self-development.
2. Emotional intelligence (EI) refers to the intelligence of emotional control to achieve peace and happiness.
3. Social intelligence (SI) refers to the knowledge and capability in building and sharing good relationships with others.
4. Resilience (RI) refers to the psychological process of coping and feeling in control in the face of challenges in life.
5. Cognitive efficacy (EI) refers to the cognitive skills that allow an individual to be vigilant and think realistically and rationally.

Daily Spiritual Experience Scale

This 16-item self-report scale was developed by Dr. Lynn Underwood in 2006. It has been used in many studies to investigate ordinary spiritual experiences, such as awe, deep inner peace and giving and receiving compassionate love and feeling thankful for one's blessings, and their role in daily life. The scale has been used in over 200 published studies and the original paper had been cited in over 500 published papers. Underwood and Teresi (2002) identified the DSES evidenced good reliability across several studies with internal consistency estimates in the 0.90 bracket.

Procedure

The participants were initially approached at convenience through in-person and mail modes. They were briefed about the study and ethical considerations. Then the demographic form was given to them. Those who fulfilled the inclusion criteria continued their participation by filling out the three questionnaires. The

obtained results were then analyzed using the Statistical Package for the Social Sciences (SPSS, 21.0) by applying correlation and regression analysis.

Results

Table 1

Frequency and percentage of Demographic Variables (N=200)

Variables	<i>f</i>	%
<u>Age (in years)</u>		
25 – 35	119	59.5
36 – 45	31	15.5
46 – 65	50	25.0
<u>Gender</u>		
Male	59	29.5
Female	141	70.5
<u>Marital Status</u>		
Single	99	50.2
Married	98	49.7
<u>Qualification</u>		
Intermediate/A-Level	10	5.1
Graduation/Bachelors	133	67.5
Masters	54	27.4
<u>Relationship with Earning Members</u>		
Independent	15	40.5
Dependent	22	59.4
<u>Family Structure</u>		
Nuclear	140	72.5
Joint	53	27.5

Note: f = frequency, %= percentage

The age range of participants was from 25 (f= 119, %= 59.5) to 65 years (f= 50, %= 25). The total of male participants was 59 (%=29.5). The total of female participants was 141(%=70.5). Their marital status ranged from Single (f=99, %=50.2) to married (f=98, %=49.7). The current educational qualification of the participants ranged from Intermediate/A-levels (f=10, %=5.1) to Masters (f=54, %=27.4). Their relationship with earning members ranged from dependent (f=15, %=40.5) to independent (f=54, %=59.4) and their family structure ranged from nuclear (f=140, %=72.5) to joint systems (f=53, %=27.5).

Table 2

Cronbach's Alpha for the 14-item Brief Religious Coping Scale (Rcope), the 16-item Singapore Mental Wellbeing Scale and the 16-item Daily Spiritual Experience Scale (DSES)

	Cronbach's Alpha	No. of Items
RCOPE	.717	14
SWB	.904	16
DSES	.897	16

Table 3

Multiple Linear Regression Model for Mental well-being with Religious Coping and Spiritual well-being as Individual Variables (N=200)

Model	β	R ²	ΔR^2	B	t	Sig.
(Constant)				4.601	11.248	.000
RC	.373	.139	.131	.732	4.426	.000
SWB				.223	2.481	.014

Note: β = regression coefficient, R² = coefficient of determination, ΔR^2 = changed R² or coefficient of determination, B= beta coefficient, t = test of significance for β or regression coefficient

The above-mentioned table 3 of the Multiple Linear Regression Model for mental well-being demonstrated the model summary, where changed R² explained a 13% variation in mental well-being by religious coping and spiritual well-being. The results suggested that there was a highly significant linear relationship between the three variables. It is provided through P statistic and significance value which suggested that the assumption is verified and the results are statistically significant (F=15.80, p=.000).

Table 4

Pearson Correlation Matrix between Religious Coping, Spiritual Well-being and Mental Well-being Muslim Adults (N=200)

Variables	RC	MWB	SWB
RC	-		
MWB	0.335*	-	
SWB	0.206*	0.232*	-

Note: RCOPE= Brief Religious Coping and Problem-solving scale, SWB = Singapore Mental Well-being Scale, DSES = The Daily Spiritual Experience Scale *P<0.05

The above-mentioned Table 4 showed there is a significant positive weak correlation between the variables. Therefore, the findings show that the overall model fitted well, and the proposed statistical relationship was significant.

Discussion

This research aimed to explore the applicability of Dr. Iqbal's *Khudi* in modern psychotherapy. For this purpose, constructs of religious coping and spiritual well-being were tested

as predictors of mental well-being. The results suggested that the model fitted well.

The religion of Islam is much more than a personal relationship between God and an individual. Ideally, it is a complete code of life. Muslims are required to model each aspect of their existence according to divine education. Resultantly, it causes a profound impact on daily activities and especially on the inner-being (Tanany, 2009). While the discussion on this relationship continues with its skeptics; it seems to be a question having great importance in literature (Hufford, 2005).

Spirituality is a contributing factor to mental well-being because it may serve as a resource for providing courage, hope and inner strength in times of disaster (Koenig, McCullough, & Larson, 2001). Furthermore, it helps in framing problems differently and in observing resilience when confronted with a perceived social threat (Hefti, 2011). Besides, Frankl (1964) pointed out that spirituality was related to having meaning in life, and the lack of meaning in life was interrelated with several psychopathologies.

An individual who enters into the fold of Islam recites Kalima e Tayyiba first. While reciting it, that individual accepts complete submission to God; *La Ilaha Illallah*. As result, a true believer doesn't carry fear in his/her heart. Neither financial hardships nor disturbed social relations affect mental well-being because a Muslim believes in the Will of God; *Qadr*. Sir Iqbal wrote, "The worldly wealth and richness, ties of blood and friendships / The idols of doubts and suppositions, none is worthy of submission except Allah" (Trans. Iqbal Urdu. Blogspot, n.d.).

Moreover, Sir Iqbal conveyed to the masses that this worldly life is temporary and an illusion. Consequently, every pain that a man is going through will end once a man can see beyond the limitation of time and space. Every man has the capacity to transcend beyond time and space, once a person strives toward *Khudi*. He presented this idea as, Translation: "In the world of love

Time is not limited to past, present and future, / There exist other times as well, which have no names” (Ali, 2018).

Islamic belief comprises the acceptance of life as it comes, including traumatic events. These beliefs offer comfort and reassurance. One considers that whatever happens, including suffering and sacrifice, is an ultimate plan of God. A survivor may not bear the guilt and not be traumatized by the loss. (Elbedour et al., 1999). In order to transform one’s life, the most potent medications mentioned by Imam Al-Ghazali are the development of characteristics such as compassion, spirituality, and the ability to be able to appreciate all the conditions set by Allah. Positive values such as patience and endurance make a person adopt feelings of perseverance and contentment that are much needed in facing the challenges of life. Therefore, if and when difficulties arise, the individual may carefully try and weigh the concealed wisdom behind those negative events, due to the love and awe he feels for Allah (Ghazi, 2012). Dr. Allama Iqbal expressed this concept in his poetry,

But the intelligent heart is not at all afraid of death
There is nothing in a night’s silence except for tomorrow’s
affairs (for the wise)
That only the ignorant fools can think of death as the end of
life
While it is only the dusk of life because you get eternal life
in the next morning (due to a truthful heart full of
conviction) (Iqbal, 1924, poem 160, Trans.
IqbalUrdu.Blogspot, n.d.).

Individuals who have acclaimed their *Khudi* aren't afraid of any loss. They are well aware that the eternal world is not bound by matter, time and space. The loss is temporary. These individuals try to find the hidden meaning in hardship, their purpose that will make them closer to God. Therefore, psychologists needed to recognize how the spirituality of a client affects different facets of their life (i.e., affective, cognitive, interpersonal, and behavioral), to

comprehend the role of spirituality in mental and physical well-being (Hill et al., 2000).

The Islamic spiritual construct of *Sabr* seems to represent the practice of self-regulation. This is the strength of will that empowers people to behave in compliance with their beliefs in attaining long-term benefit by sacrificing short-term pleasure. (Baumeister & Vohs, 2007).

Researchers from a wide array of disciplines comprising psychology, theology, neuroscience, psychiatry, medicine, etc.; have found that spiritual well-being increases mental and physical well-being (Sharma, Charak and Sharma, 2009). In 2014, Rocha also revealed a relationship between the quality of life, spiritual well-being as well as resilience in a study on, "*Chronic disease in the elderly: spirituality and coping*".

In 1993 Barbarin proposed that spirituality boosts resilience and optimism during stressful situations. Likewise, Hefti (2011) suggested that spirituality escalates the confidence and strength to set realistic goals and fulfill our potential when confronted by stressors with the belief of being protected by God. Pargament et al. (1992) additionally proposed that spirituality increased confidence in practicing an analytical approach as opposed to submitting oneself to the real or perceived threat (Carver, Scheier, & Weintraub, 1989).

One of the famous couplets by Dr. Iqbal proposed the idea that those who've achieved union with the Divine can influence this material world around them as they will. (). Translation: "Develop the self so that before every decree / God will ascertain from you: "What is your wish?" (Iqbal, 1935, poem 053, IqbalUrdu.Blogspot, n.d.).

He explained that those who are able to transcend while living in this physical world are blessed with a higher status from their Lord. Once a person reaches that point of *Khudi*, everything

happens to his/her will. This idea provides man with an internal locus of control as well as hope which provides one with a higher sense of mental well-being. Moreover, the liberty and peace that develops with submitting one's self to the will of Allah have been recognized to have a profound effect on the biology of the brain. Some initial work that had been focused on exploring the functioning of the nervous system during *Salat* and *Dhikr* (Newberg et al., 2015). By showing brain imaging of Muslims carrying out both these actions. Radionuclide techniques for brain imaging delivered a defined picture of the regional cerebral flow of blood after five minutes of initiating *Salat*. Movement declines in the frontal cortex and escalates in the frontal cingulated gyrus and basal ganglia. The feeling of submission, produced by *Dhikr* and *Salat* is very important for the reason that it has a relationship with the decreased flow of blood in the cerebral cortex. The reduced movement in the frontal areas may produce a healing effect in specific psychological disorders. For example, post-traumatic stress disorder, depression, obsessive-compulsive disorder (OCD) and anxiety (Dietrich, 2006). The prefrontal cortex is related to the executive functions of the brain which include attentive and emotional responses. Therefore, hyperactivity in this area may be associated with hyperactive vigilant behavior, which is a precedent to heightened levels of anxiety. This theory affirms that a decrease in the activity of the prefrontal region may provide symptomatic relief.

While drawing attention to the internal locus of control, Dr. Iqbal also mentioned the idea of self-evaluation. Translation: "When your ego becomes self-observing, self-building and self-examining, / It is just possible that you do not die" (Iqbal, 1936, poem. 025, IqbalUrdu.Blogspot, n.d.).

The one who constantly evaluates own negative patterns and tries to change them into healthy ones, resultantly, strengthens one's individuality which improves mental wellbeing.

A study by Adam and Ward in 2016 aimed to explore the

relationship between stress, religious coping, and well-being among Muslims in New Zealand. The discovery is that religious coping increases life satisfaction and helps control stress. Together, cognitive and social, religious coping by Muslims independently hypothesized their life satisfaction, irrespective of stress. In 1991 Ensel and Lin described this type of psychosocial means as, *-distress-deterring*. Assuming that their efficacy lies in supporting and reinforcing an individual's initial psychological state.

A man always looks for guidance around him/her. It is one of the important facets of coping with stressful times. Sir Iqbal expressed in his poetry that a man is provided with secrets of mastery of the world through role models. Those role models who've submitted their will completely to God, like Hazrat Ali (A.S). A Muslim's belief is structured by the Quranic narrative. A steady relationship with the Quran further makes a marked change in their maladaptive thought patterns and empowers them with a positive and purposeful perception of this world. They are able to resonate and gather hope and mercy from the miraculous stories and expressions in the Quran of hardship and the power and mercy of Allah. There are vivid explanations and images of the afterlife that develop an awareness of the transitory nature of life (Miranda, 2011). When one performs his righteous duties as a Muslim, he recognizes clarity in how an individual is meant to respond in different circumstances of life (Beekun, &Badawi, 2005).

There is a *faqr* that teaches the hunter to become prey;
there is another that opens the secrets of mastery over the
world

There is a *faqr* that causes indigence, and extreme misery,
And there is a *faqr* which turns the dust into a liberating
elixir

This is the *faqr* of Ali, and there is a kingdom in this *faqr*
This *faqr* of Ali is the real heritage of a Muslim (one who
has submitted his will to Allah) (Iqbal, 1935, poem 167,
Trans. Usman, 2017).

Moreover, the concept of *Khudi* guides an individual to become a contributing member of society by working selflessly toward every other being in the universe. Research has shown that individuals who offer support to people have higher well-being than those who do not (Diener, 2000). Moreover, social religious meetings may help in developing a sense of group membership. It cultivates a common meaning and purpose. (Ali et al., 1985). Dr. Iqbal wrote, Trans: “For selfless deeds of men rewards are less mundane; / Transcend the houris’ glances, the pure, celestial wine” (Iqbal, 1935, p.026, IqbalUrdu.Blogspot, n.d).

Lastly, one’s mental well-being improves when an individual gets appreciated and realizes how much potential one possesses. Dr. Iqbal by drawing from Quranic verses explained what status and love has been bestowed by Allah towards His viceregent. He wrote, Trans: “That, O human being your gift is made of Divine light, and you are pure. You are to propel the causes of the sky / The angels and the *hoors* are under your belt. Because you are made hawk of the ultimate quality by the Creator” (Iqbal, 1935, poem 7, Ambreen & Tanoli, 2020).

The attributes and praise by God for a man create a positive self-image and boosts one’s self-esteem. Trans: “You are the secret of creation (which God decreed as ‘to be and you are’), so get yourself revealed upon your eyes (of wisdom) / Get yourself acquainted with the secrets of your *Khudi* and become the spokesman of God. (Iqbal, 1924, poem 1, Ambreen & Tanoli, 2020)

Hence, the above-mentioned discussion explains how Iqbal’s concept of *Khudi* applies to modern psychotherapy. It particularly explores the constructs of religious coping and spiritual well-being in relation to mental well-being.

Conclusion

The present study sought to explore religious coping, spiritual well-being and mental well-being in Muslim adults. A correlational survey method was administered using the non-probability

purposive technique. While research on religion, spirituality and mental well-being has been done before, this study is one of the first few attempts to consider this association for a sample of Muslims in Pakistan. The findings from the present study highlight the significance of religious coping and spiritual well-being in the mental well-being of Muslim adults. It also shows that applying religious coping through the practice of Islamic beliefs and rituals helps develop spiritual well-being for a Muslim. This is instrumental in generating their mental well-being. It can be concluded that religious coping and spiritual well-being can predict an individual's mental well-being. Hence, Dr. Allama Muhammad Iqbal's philosophy of *Khudi* applies to modern psychotherapy.

Recommendations

On the basis of the results of this study, there are some recommendations by the authors. Firstly, future researchers can increase the sample size to increase the generalizability of the results. Secondly, Iqbal's poetry and philosophy should be given more attention to understanding the human psyche. Lastly, his concepts and constructs can be mapped out to human psychology to improve the domain of mental well-being.

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