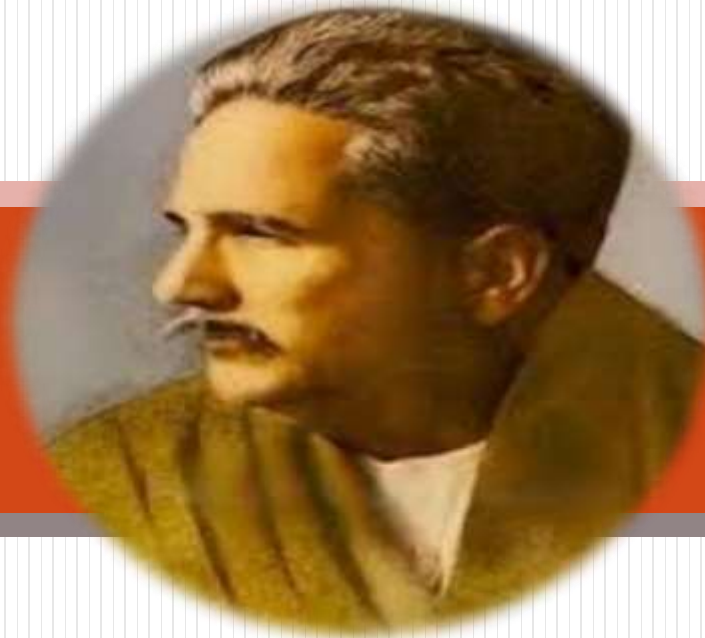


بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



Educational Philosophy of Dr Allama Muhammad Iqbal(RA)

Presented by: Muhammad Shabbir

ہزاروں سال نرگس اپنی بے نوری پہ روتی ہے
بڑی مشکل سے ہوتا ہے چمن میں دیدہ ور پیدا

شاعر: اقبال



LAHORE: March 23 –Air Vice Marshal Atique Rafiq Air Officer Commanding HQ Central Air Command offers fateha after laying a Floral wreath at the grave of National Poet and Philosopher Allama Iqbal on behalf of Chief of the Air Staff, officers and all Ranks of PAF on the eve of Pakistan Day. APP photo by Muhammad Ramzan

INTRODUCTION

- 1877 == Born in Sialkot, Punjab
- 1893 == Matric from Scotch Mission High School Sialkot.
- 1895== Intermediate from Murrey College, Sialkot
- 1897 == B.A. Govt College Lahore (stands first in Arabic)
- 1898 == Began to study Philosophy with Prof. Arnold
- 1899 == M.A. in Philosophy, got gold medal.
- 1903 == Became Asst. Prof. of Philosophy and English Lit, Government College, Lahore
- 1907 == Awarded doctorate in philosophy by University of Munich
- 1938 == Dies in Lahore; buried next to Badshahi Masjid

PUBLICATIONS

- Ilm ul Iqtisad in 1903
- The Development of Metaphysics in Persia in 1908
- Asrar-e-Khudi in 1915
- Rumuz-i-Bekhudi in 1917
- Payam-i-Mashriq in 1923
- Bang-i-Dara in 1924
- Zabur-i-Ajam in 1927
- The Reconstruction of Religious Thoughts in Islam in 1930
- Javid Nama in 1932
- Bal-i-Jibril in 1935
- Zarb-i Kalim in 1936
- Pas Cheh Bayed Kard ai Aqwam-e-Sharq in 1936
- Armughan-e-Hijaz in 1938

اسناد کے ہاتھوں میں ہے اقوام کی تقدیر
ہر سرفہرے کی عمرت در کاستارا



"When truth has no burning, then it is philosophy, when it gets burning from the heart, it becomes poetry." -

Iqbal

poetry." -

rumi
inspired
iqbal

Iqbal's Philosophy

Iqbal's Philosophy, in terms of
Ontological
Epistemological, and
Axiological content areas

ONTOLOGICAL VIEW

- Theological aspect
- Cosmological aspect
- Anthropological aspect

Ontological Overview

Three aspects

Theological aspect	Cosmological aspect	Anthropological aspect
<ul style="list-style-type: none">• Absolute Reality is Allah (<i>swt</i>). He is supreme.• Tauheed is the basis of unity of thoughts and action.• Everyone is accountable in front of Allah.• Personality of the last Prophet (<i>saws</i>) is the symbol of holistic development	<ul style="list-style-type: none">•Allah (<i>swt</i>) created the universe and natural laws with definite purpose.•Man (khalifa) is responsible to surrender both <u>individual and societal will</u> before Allah (<i>swt</i>) .	<ul style="list-style-type: none">•Human being is the best creation of Allah (<i>swt</i>).•The proper education (<i>tarbiyah</i>), make a balanced personality which distinguishes man from other creatures.•Man is free to make choice <u>Responsible attitude and continuous struggle</u> is a source to unfold the hidden potentials.

Theological aspect

- ❑ Iqbal's **concept of God** is rooted in the Quranic diction. He is the **First** (*nothing is before Him*) and the **Last** (*nothing is after Him*), the **Most High** (*nothing is above Him*) and the **Most Near** (*nothing is nearer than Him*), And He is the **All-Knower** of everything.
- ❑ **The absolute Reality is Allah (swt)** who is the Creator of whole universe and the **Unity of God** (*tauhid*) is the basis of 'unity of thought and action'

Theological aspect

- ❑ Personality of the **Last Prophet (*saws*)** is the eventual role model of an ideal character towards the holistic development of man and the entire humanity for all time and space.
- ❑ The attributes of the Creator (*Khaliq*) demands that there is a life hereafter (*aakhirah*). This belief makes the individual and the society responsible and accountable in all spheres of life.

Cosmological Aspect

- ❖ Allah (swt) created the universe and natural laws with definite purpose – The entire universe is at the disposal of man as trust (*amanah*) to make it a service to humanity.
- ❖ An important characteristic of the dignity of the caliph (*khalifah*) is to conquer the whole universe in order to surrender before the will of Allah (swt) in all matters both individual and societal.

Anthropological Aspect

✓ Man is the best creation of Allah (swt). *He has been entrusted purpose of His worship (ibadah) in both individual and collective life systems. Man is composed of soul (ruh), intellect (aql), and body (jasad).*

✓ *The proper education (tarbiyah) of this composition makes a balanced personality which distinguishes man from other creatures. With his typical personality, he discovers the signs (aayat) of the Creator with the vicegerency of Allah (swt) for a major purpose worship.*

Anthropological Aspect

- Man is free to make choice and for that he is responsible and accountable before the Creator and the whole humanity. Man with his responsible attitude and continuous struggle must unfold his hidden potentials and use those towards seeking the pleasure of Allah (swt).
- Man has a specific entity called the good will (*khudi*). This concept of *khudi* (*al-nafas*) has to be related with the holy Will of Allah (swt).

Anthropological Aspect

- Individual has meaning only if exists in relation to community or nation (*ummah*). Iqbal asserts: (*frd qaim*)

“The individual exists in relation to the community. Alone he is nothing.

The wave exists in the river. Outside the river, it is nothing”

Epistemological Beliefs

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graph TD; A[Epistemological Beliefs] --> B[Ilm-ul-kitab]; A --> C[Ilm-ul-asma]; C --> D[Observational knowledge  
Scientific knowledge];
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Ilm-ul-kitab

Divine revelation
sources

(Quran and Sunnah)

Ilm-ul-asma

Empirical and rational



Observational knowledge

Scientific knowledge

Epistemological View

- The absolute source of knowledge is Divine revelation (*wahi*) that is *Quran and Sunnah of the Prophet Muhammad (saw)*. *Seeing (basar), hearing (sma') and soul (qalb) are fundamental faculties. Thought (taffakur), reflection (taddabur), intuition (wijdan), and exerting the faculties to the utmost endeavor (ijtihad) help in creativity, innovation, and solving difficult problems*

Epistemological View

- In fact, the composite of two activities that is rational analysis (*tajziyah*) and purification of heart (*tazkiyah*) is the best way to seek the ultimate truth (*sadaqat/sehat-e-fikr*), beauty (*husn/ehsas-e-jamal*), and goodness (*khair/akhlaq/amal*).
- Rational and empirical sources, despite their importance, have limitations. They grasp only the partial and piecemeal. Truth or Reality in its totality can best be apprehended under the supremacy of absolute source of knowledge

Epistemological View

Knowledge can be categorized in two kinds:

- (i) Acquisitional knowledge or observational and scientific knowledge in Quranic diction it is called '*Ilm-ul-Asma*'
- (ii) *Revelational knowledge (Ilm-ul-Kitab). Both kinds have significance but with a superiority of Revealed knowledge*

Axiological View

- Axiology to Iqbal is rooted in the metaphysical outlook. With this perspective, the ultimate or root value (*qadr-e-aala*) is unconditional surrender before the will of Allah(swt). *All other values e.g. social, political, economic, education, ethics, aesthetics etc. are subordinated to the ultimate value.*
- Based on the root value, both individual and society are required to strengthen their individuality (*khudi*), *abandon* their dependence on others, and finally achieve a self respecting identity.

Axiological View

Iqbal devotes considerable time and talent to the problem of self and self-identity or to borrow his own expression, the concept of *Khudi*. *How our self gets strengthened and intensified, and how it gets dissipated and destroyed is indeed one of the central problems of his thought and philosophy*

Axiological View

- Good life must be developed around dynamic positive struggle. In this context, the value of freedom (*hurriyyat*) plays a significant role.
- For leadership development, other values like contentment (*faqr*), passion (*jazbah*), action (*amal*), power & dynamism (*qudrat-o-harkat*), trust (*ammanah*), honesty (*diyanat*), tolerance (*tahammul*), courage (*jur'at*), sense of honor (*ghairat*), discipline (*nazm-o-zabt*), and supreme holy effort in the cause of Allah(*swt*) (*jihad*) are also required to be inculcated among individuals right from the beginning.

Khudi / Self

Man has a specific entity called the good will (khudi). This concept of khudi (al-nafas) has to be related with the holy Will of Allah(swt).

خودی کو کر عیند اتنا کہ قدرتِ دیر سے پہلے
خدا بندے سے خود نو چھے بتا تیری ضمایا ہے

Iqbal's Educational Thought

Theory of Education

- The nucleus of Iqbal's theory of education on which the rest of his thought structure builds is the concept of good will (*khudi*) that strengthens the individual's innate powers. In this sense, education (*ta'lim-o-tarbiyah*) is to unfold the hidden best potentials of the individual's and to channel those to attain goodness (*khair*).
- Education is about change for goodness. In this perspective, if an individual or a nation tries to withdraw from struggle or become passive, their individuality (*khudi*) will lose color or strength and their talents will remain unrealized.

PROCESS OF EDUCATION

- (a) Aims and Objectives of Education
- (b) Curriculum
- (c) Evaluation
- (d) Teacher's role and methodology

Aims of Education

- Produce a true personality (*maumin*) by strengthening his unique individuality (*khudi*) in order to play his destined role in the world to meet the diversified challenges of all times.
- Develop an everlasting attachment and great love (*ishq*) with the last Prophet (*saws*) and to practically follow him (*saws*) as a role of ideal character in every domain of life.
- Eradicate intellectual secularism right from the early childhood

Aims of Education

Produce such intellectuals (*mujtahideen*) in all fields who reflect and interpret the sciences (*ulum*) on the belief that Islam is a complete code of life; and finally regain leadership of the world (*imamat-e-alam*) having insight and vision for the future to establish world peace (*amn*), justice (*adl*), and overall welfare (*falah-o-behbud*).

Theory of Education

Education is uniquely a human endeavor. Acquiring knowledge is the natural need of the human being, which eventually helps in making choice between good (*khair*) and bad (*sharr*), and between just (*haqq*) and unjust (*batil*).

- The foundation of education is to examine and critique the world research, and finally develop its own viewpoint. Iqbal states that “our duty is to carefully watch the progress of human thought, and to maintain an independent critical attitude towards it”.

Theory of Education

Education system structured on mere instinctual needs without purification (on the criteria of absolute knowledge) will produce a mal-adjusted and split personality. Only meeting the right and just natural needs of spirit (*ruh*), mind (*aql*), and body (*jasad*) will develop a balanced healthy personality. Without axiological emphasis, education would be either useless or destructive. In this perspective, education is never value-free.

- On the whole, education is holistic, harmonious, and balanced only if it is spread over the whole life i.e. *life-here* to *life-hereafter*.
Education advocating for mere life-here having no link with *here-after* is distorted and faulty.

Purpose of Education

- ❖ Obedient of Allah
- ❖ Construction of Self Realization
- ❖ Self Control

Elementary Education

- ✓ To give religious education and information
- ✓ To create awareness about religious and cultural values
- ✓ Character building
- ✓ Education according to psychology
- ✓ To create sense of patriotism

Objectives of Higher Education

- ❑ Individual Development
- ❑ To create sense of practical work
- ❑ Propagation of faith
- ❑ Conquest of self and universe
- ❑ Unity and organization of Muslim nation

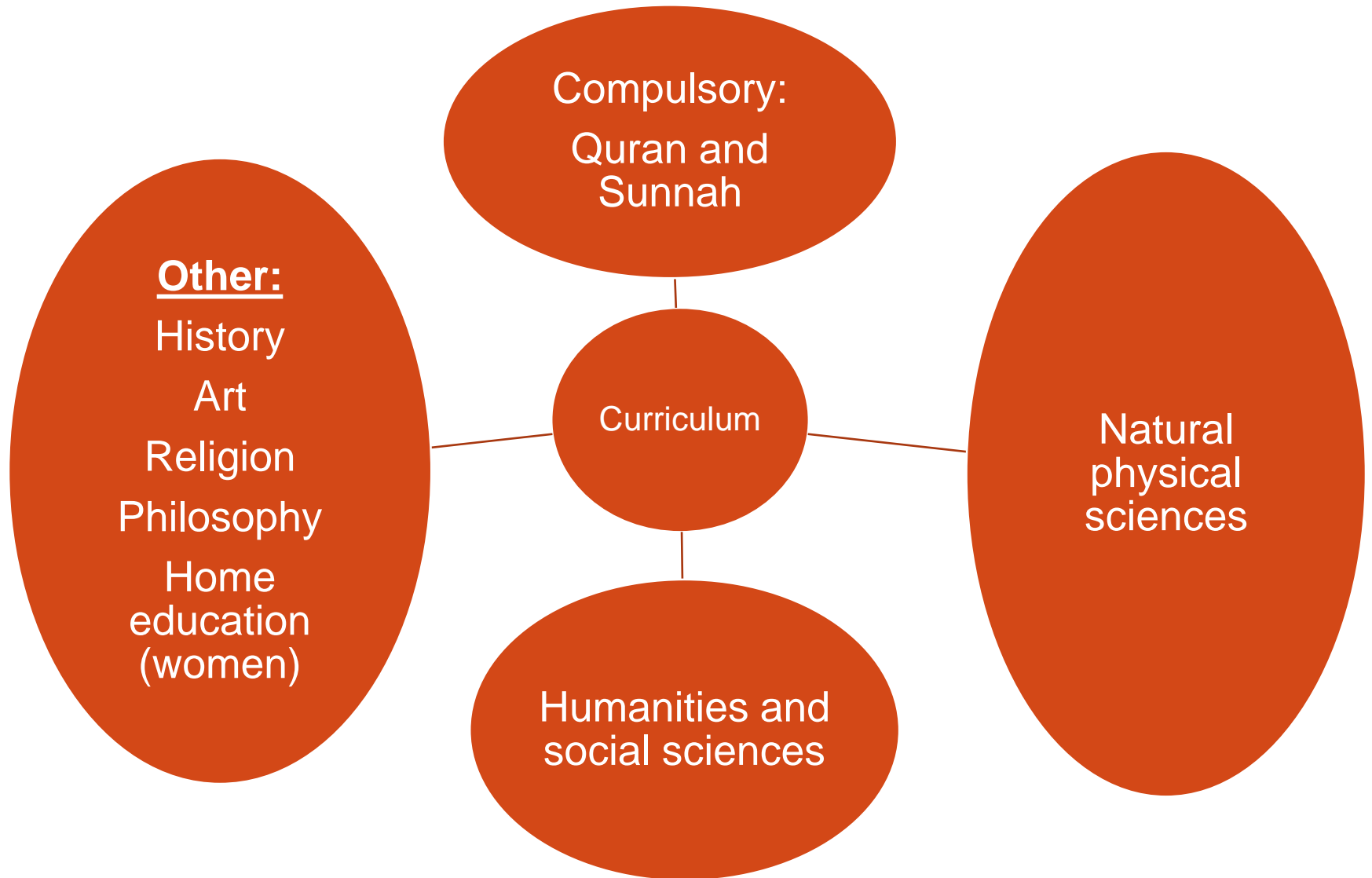
سبق پھر پڑھ صداقت کا، عدالت کا، شجاعت کا
لیا جائے گا تجھ سے کام دنیائی امامت کا

Curriculum

The knowledge should include:

- Religious Knowledge
- Scientific Knowledge
- Knowledge of Literature
- Knowledge of Fine Arts
- Sociological Knowledge
- Knowledge of History

Curriculum Overview



Curriculum

Compulsory Component

Revealed knowledge i.e. *Quran and Sunnah as a compulsory component* and nucleus of the whole curricular scheme. This component is to be manifested in every discipline at every level. Moral education to this effect is, therefore, obligatory part of the curriculum.

Curriculum

Humanities and Social Sciences

Subjects relating to humanities and social sciences essential for the social, material, and spiritual betterment of humanity are required to be developed in the perspective of compulsory component. In this context, Islamic culture and cultural languages, particularly Arabic should be the part of curriculum at all stages.

Curriculum

Natural-Physical Sciences and other Technologies

Those sciences and technologies helpful in acquiring material benefit and for bringing world peace should be an essential part of the curriculum. The excellence and competence in this area should be for the total welfare of the whole world under Divine blessing (*rahmat*).

- These points assert an overall supremacy and direction of compulsory component i.e. Revelational knowledge.

This type of curriculum, therefore, does not only deal with the 'requirements of life', but also with the 'objectives of life'. In fact, the later one is of prime importance.

Curriculum

‘History’ should be compulsory subject at all levels of education, but instead of depending upon its materialistic philosophical interpretation, moralistic philosophical interpretation should be given preference for understanding the causes of a nation’s rise and fall (*uruj-o-zawal*).

- Considering the educational stage, such subjects/skills need to be included in the curriculum, which develop artistic and creative expression. However, the prescribed curricular activities, in the name of ‘Art’, should not negate the eternal moral, ethical, and aesthetical norms.

Curriculum

Religion, philosophy, and science have to find out mutual agreement. Philosophy and science rooted in religion are most appropriate to the minds of present and future generation. In all areas, the atheist or secular notions need to be rejected; since both pollute the human mind. Iqbal makes it clear that “the only course open to us is to approach modern knowledge with a respectful but independent attitude and to appreciate the teachings of Islam in the light of that knowledge

Curriculum

For better and healthy development of women, the curricular scheme should not include that content, which works against woman's unique character (*nisayiat*).

Desirable co/extra curricular activities in line with educational aims will play a major role in comprehensive development of body, mind, and spirit. The educational institution should carefully organize and monitor such activities.

- Change for betterment is an important part of Iqbal's curriculum model. However, change for the sake of change, ignoring the established perennial values, and destroying the cultural heritage is not acceptable. On the whole, curriculum at all levels should be developed in line with the balanced approach of building on 'past present-future' needs and prospects.

Evaluation

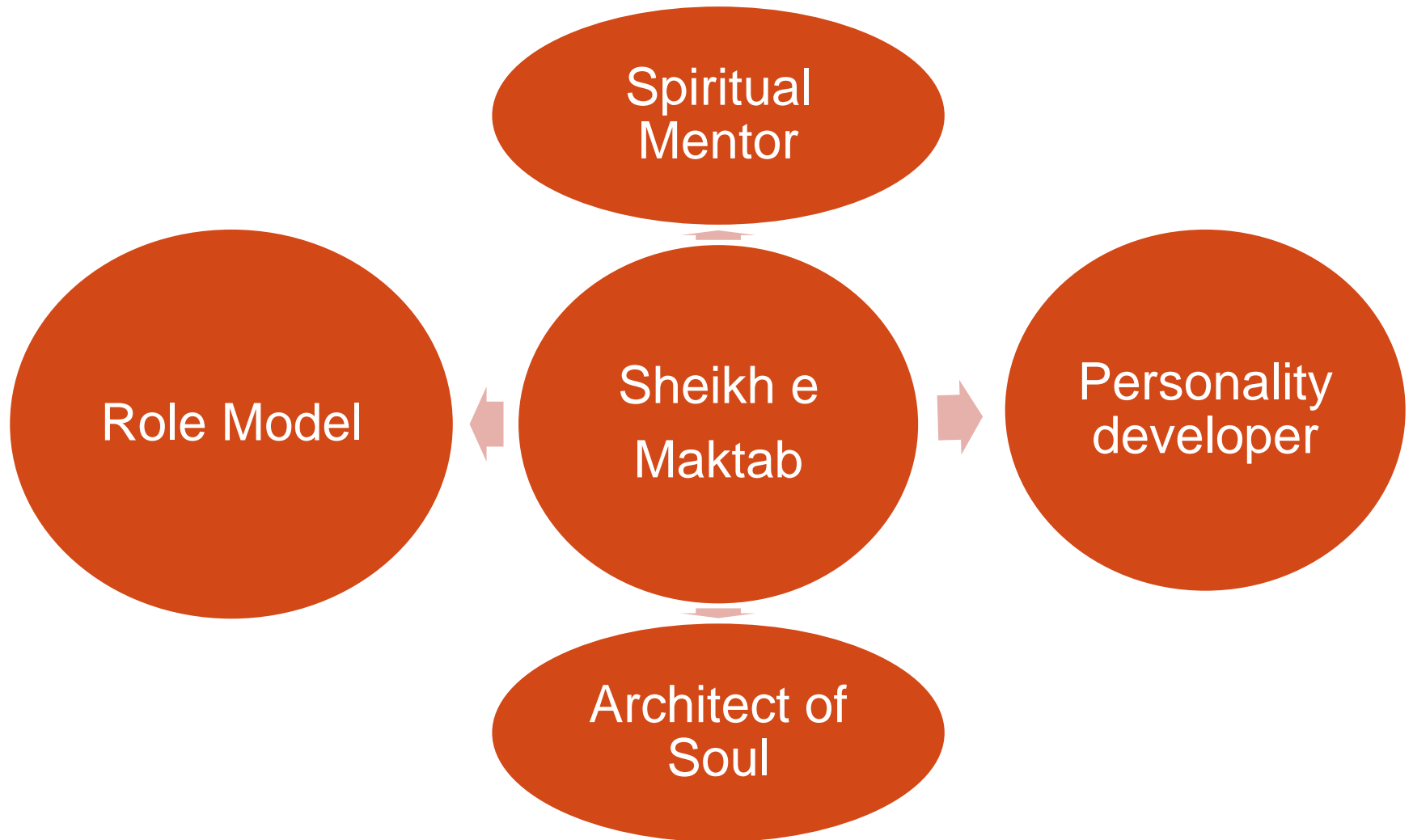
In the light of Iqbal's philosophy: The evaluation system should take care of both **transmission part (*instruction*)** and **transformational part (*tarbyiah*)**.

- Evaluation should focus more on examining the reflective and creative abilities.
- Depending upon the levels of education, students' evaluation should also be based on practical learning/ participation in social work.
- Both formative and summative parts should be kept in view while evaluating students' progress. Since teacher is involved in the process of formative evaluation; especially in tasks of inculcating permanent values and maintaining subject excellence, he is the best judge for the overall evaluation of students' learning.

Methodology

- ❖ Education according to Psychology
- ❖ Observation Method
- ❖ Experimented with Examples
- ❖ Teaching according to Mental ability
- ❖ Education should be in free environment

Role of Teacher (Overview)



Teacher's Role and Methodology

In the teaching-learning process, Iqbal considers teacher as a central and unique figure in shaping students' personality towards moral development. To him, teacher is a man of character, a role model, and 'architect of the souls of men'.

- The essence of humanity (*aadamiyat*) is respect (*ihtram*) for man. Iqbal asserts: The manifestation of above concept in education is that teachers should respect their students, and students should accordingly respect their teachers. Mutual respect is the key to effective teaching learning Process.

Teacher's Role and Methodology

Immoral teacher and value-free school environment ruin the moral integrity of the students. Iqbal condemns those teachers using such instructional methods having no relevance with character building.

- Teacher's role is to diagnose, polish, and activate the hidden potentials of the students in order to channel those towards goodness. Just pouring information in the minds of the students and exercising no reflection and foresight

Teacher's Role and Methodology

(*taddubar*) is undesirable. It is the teacher's subject excellence and pedagogical competence (*salahiyat*), his righteousness and model of morality (*salahiyat*); and overall healthy institutional climate which inspire the students to transform desirable values.

Teacher's Role and Methodology

Depending upon the age and grade level, methods like lecture, dialogue, discussion, study of nature, and research projects are very effective but not in a free-thinking mode and value-free environment. With teacher's overall guidance, the students acquire knowledge gradually and finally shift to reflective and critical thinking. However, the teacher should be cautious about the type of critical thinking which creates disbelief about eternal truths.

On the whole, in order to create better teaching-learning process, the school and the classroom should be an axiological place linked with the vital pre-condition of compulsory curriculum component.

Role of Teacher

شیخ مکتب ہے ال عمارت کر
جس کی صنعت ہے رُوح انسانی

*“What is School Master The architect
of the souls of men”.*

Role of Student

- Iqbal termed young student as Shaheen.

شاہین کبھی پرواز سے تھکا کر نہیں کرتا
پروم سے اگر تُو تو نہیں خطرہ ہفت

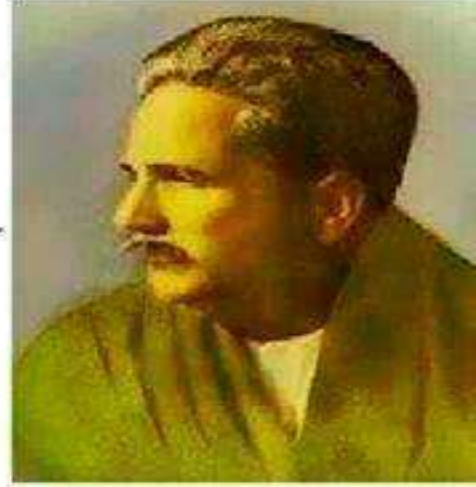
- Student have freedom
- Gain best knowledge i.e. Knowledge of Quran
- As Khalifa of Allah

عقابی روح جب بیدار ہوتی ہے جو انوں میں
نظر آتی ہے ان کو اپنی منزل آسمانوں میں

اقبال

ہم لوگ تو یہ بھی نہیں جانتے کہ اقبال ہے کیا تھا

یہ وہ انسان ہے جسکے بارے میں 1932 میں برٹش کے حکمرانوں نے کہا تھا اس انسان نے اپنے قلم کے ذریعے وہ تباہی پھیلا دی ہے جس کو ہم لوگ اب چاہ کر بھی کبھی روک نہیں پائیں گے



کس طرح پلاننگ کے ساتھ اقبال کی شاعری کو ہمارے کورس سے ختم کیا اور ٹی وی اسکے پروگرام بند کر دئے تاکہ کہیں نوجوان نسل اس کو سمجھ بیٹھے تو پاکستان وہاں پہنچ جائے گا کہ انسان سوچ بھی نہیں سکتا

اگر صرف اقبال کی خودی کا تصور سمجھ جاتے ہم لوگ تو شاید آج دنیا میں صرف ایک ہی سپر پاور ہوتی اور وہ صرف پاکستان ہوتا۔ کاش ہم اس شخص کی شاعری کو سمجھ سکیں



**Thank
You!!!**