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A Study of Allama Iqbal's Khudi and Critical Thinking :Thematic Analysis

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Abstract

This paper review the Iqbal's Islamic philosophy of education and his concept of khudi in relation to critical thinking. It is a qualitative study and method of document analysis applied to draw findings and conclusions of the study. The research studies conducted from 2001 to 2020 were downloaded and reviewed that are available on HEC jstore research engine. Moreover, based on the collected data from documents findings and conclusions was drawn. Iqbal's khudi provide a broader framework for critical pedagogy and which may be found more relevant in the 21st century. He believes in the value of individuality and self-respect. His khudi and critical thinking are similar in terms of self-consciousness, awareness, love, harmony, justice, communication but the basis will be the divine revelation (Quran and Sunnah). Iqbal's khudi and critical thinking provide for a flexible environment related teaching and learning. So this study was fruitful and further ,educators as well as readers may find way through his poetry towards critical pedagogy. More interesting ,this may be helpful in connecting Islamic concept with critical pedagogy..

Keywords: Allama Iqbal, Islamic philosophy, Khudi.

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Introduction

Dr. Allama Muhammad Iqbal (1877-1938) was a poet, philosopher, politician, and intellectual scholar of the subcontinent (Nauman, 2018). The family of Iqbal came from Kashmir, so he always refers to the claim that he is the son of the Kashmiri-Brahmans. His character, matured in his father's spiritual disposition, a small businessperson (Sheik Noor Mohammad), was possibly uneducated, however a Muslim of utmost dedication (Lome, 2015). He had a very good understanding of both the East and the West. He began his initial schooling at a "Maktab" and gained the valuable advantage to study at the University of Cambridge and Munich (Tatlah, Mukhtar & Iqbal, 2011).

He stays a prominent contemporary Muslim philosophical thinker. He plays an influential part in the politics of the subcontinent and his famous speech at Allahabad in December 1930; he put into words the development of a Muslim state in northwest India. He is therefore referred to as Mufakkir-e-Pakistan (the thinker of Pakistan). To discover the secrets of life and find answers to various problems that ruled the Muslim community of the subcontinent in his period, Iqbal unified the paradigm of faith, philosophy, and poetry (Nauman, 2018).

It is indeed obvious that, in the real sense of the term, Iqbal was not an educator, but one cannot doubt his dedication to our philosophy of education. He did not describe any particular approach or philosophy of learning; but he turned our devotion to certain important and obvious concepts of teaching, which are the foundation of all reasonable teaching experiences. When we examine the moral consequences of his teaching ideas, they shed titillating illumination on the contemporary issues and figure out that (Farooqi, n.d.).

Consequently, He had a consistent awareness of the different variations of the education principles. As an instructor, he made significant contributions as an educated person. He was a reflector and pioneer. On different stages, by his poetic work, papers and addresses, he shared his vision of educational philosophy. The theory of education of Iqbal holds the fundamental importance of mixing respectively historical and contemporary ideas. As an author, philosopher, educator, and educational philosopher, Iqbal delivered his useful theories (Tatlah, Mukhtar & Iqbal, 2011).

The philosophy of Iqbal's education depicts his universal view on life, his concepts of science, person, and his spirit. The poems of Iqbal show that at his time, the entire world suffered from instability and uncertainty and he studied the reasons for such frustration and sought to provide a rational remedy by providing the significance of self (Lome, 2015). I would like to state his educational thoughts in terms of his poetry. Because his educational philosophy can be found in his poetry.

*“Naram dem guftugu garam dam I jastuju
Razam ho ya bazam ho pak dil o pakbaz”*

Iqbal wants to set a higher benchmark for the new generation. He wants to inculcate in them the spirit of innovation and discovery. Youth are to lead and take the nation to the height of self-sufficiency and independence. Youth of Iqbal is not a thinking hamlet but a man of action, mild in speech, but enthusiastic in action, whether he is on the battlefield or in the company of friends. He is pure in head and heart.

*“Wahi jahan hy tera jis ko tu kary paida
Ye sung khasht nahi Jo uteri nigah me hy”*

The youth of Iqbal is a seer and he sees from his discovered star to a new nova of brilliant and inspiration. If the young generation's strength is identified and managed in the right line, it can introduce systemic reform in the world (*A Textbook of English*, 2020).

Objectives of the study

1. To critically revisit the views of Iqbal on Islamic philosophy of education in context to their application on teaching learning process in 21st century
2. Explain the concept of khudi in reference to its application in daily problems of life in critical perspective

Literature Review

Literature review revolved around three main objectives of the study. So the first part of the literature was comprised of Islamic and educational philosophy of Iqbal. The second part conceded his concept of khudi in relation to critical thinking and subparts were discussed. Finally critical thinking related teachers and students in terms of 21st century were described.

1. Islamic and educational philosophy of Allama Iqbal

Aims of Education

Iqbal believed that education is a societal mechanism in which, as per the communities they appeal to, education policies vary. Therefore, unless it is determined by the ideals and culture of the community it represents, the educational continuum will not appear substantive. In order to determine the form of standards that require to be imparted in learners, an educational structure is required. Tawhid is a basic feature of an educational system that represents Muslims. A community can attain such values as democracy, inclusiveness, unity, social stability, and harmony through Tawhid, which ensures obedience to God (Iqbal, 2013 as cited in Nauman, 2018).

His philosophy is not inactive reflection, however pragmatic implications of everything. His contribution to life challenges is innovative and proposed efficient solutions to great problems that Iqbal had an understanding of every entity of community if it is a financial system, politics, and education, away from remaining innovative (Lome, 2015).

“Sitaro sy aagy jahan or b hy

Abhi ishq k imtehan or bhi hy"

The life of Iqbal's youth is dynamic and not confined to a limited material achievement and enjoyment of it. He enjoys the creative journey of exploration, discovery, inventions, and innovations (*A Textbook of English*, 2020). The greatest origin of wisdom for Iqbal was the Qur'an, where he preferred the directions to accomplish the true significance of existence. Under the guidance of Qur'an Iqbal's held the view that self-realization should be the purpose of our life and education. In perspective of Iqbal, teaching and education aim to pursue the happiness and bounties of Allah and not for the aim of enhancing the flaws of the globe, which we discovered all across Iqbal's writings and poems (Lome, 2015).

“Allah sy kary door, tu taalim bhi fitna
Amlak bhi awlad bhi jaageer bhi fitna
Na haq k lye othy tu shamsheer bhi fitna
Shamsheer hy kya naara takbeer bhi fitna”

The mentioned lines presented his concept of education from an Islamic perspective and which leads towards true love for Allah Almighty and Muhammad S.A.W. So let to reflect on his concept of ego /perfect and ideal men from Islamic perspective.

2. Allama Iqbal's concept of Ego from Islamic perspective

From a perspective of ego, schooling starts. The ego will follow an evolutionary phase. The ego still seeks to attain perfection. The supreme ego, termed the ideal man, is the object of education (Ahmad, 2014). Furthermore, the educational reflections of Dr Allama Iqbal were about ego, an ideal man, and character-building that was mostly related to Islamic thoughts. His thoughts can be discussed as;

- Sovereignty of Allah Almighty
- Tauheed is the foundation for unification of thoughts and action
- Responsibility of men
- Prophet Muhammad S.A.W. as a role model
- Purpose of the creation of the world
- Submission to Allah Almighty
- Human being is the best creation of Allah (SWT).
- Importance of Tarbiyah for creating a balanced personality
- Free will for making choices and constant effort for disclosing the inner capabilities (Shabir, 2017).

In addition, besides the classroom atmosphere and evaluation techniques, the curriculum, pedagogical practices, the position of teacher and student can be of such a nature that the learners establish individuality (khudi) but can be consistent with Islamic instruction (Iqbal, 2019).

Students and khudi

The core of the philosophy provided to Muslims by Iqbal is the Khudi doctrine (Hamid 2011) as cited in Nusrat & Khan, (2020). I would like to describe the learner's khudi.

- **Khudi (soul)** is known as Haqeeqat-e-Insania" or the reality of man".
- **Mard-e-Momin:** The ultimate representation of a perfect individual who is mentally, physically, and morally powerful. He has undergone the self-realization phase and has the ability to alter destiny. By purifying the soul and body, Iqbal stresses the realization of self (Nusrat & Khan, 2020).
- Existence of two-world i.e inner and outer world.
- Inner world is most important in comparison to outer world in relation to khudi.
- Relationship with both the world is the characteristics for the men of khudi
- The hunter is Momin or the men consuming khudi, and the prey is the world. Iqbal believes that culture should not be a barrier to human realization.
- Islam is not scared of the world of matter, except if it is grounded in morality, material cannot be necessary.
- If a person decides to dominate the universe for that reason, he should first understand the world.
- Technology and intelligence are like horror beyond the love of Allah, but with the love of Allah, it is like a spiritual element.
- The explanation is that Allah's love offers links to the vast universe. Man cannot find a way despite religious inspiration. Our fate is written in the Quran (Shabir, 2017).

Methods for differentiating learner's khudi

Allama Iqbal suggested such an academic framework in which instructional approaches would be used to recognize the needs of the learner. In addition, ego among the students, the incorporation of expertise and practices were suggested. For students, the curriculum and tutorials should be engaging, so that they can express their concerns in a versatile atmosphere (Iqbal, 2019). Iqbal presented some core concepts for the identification of learner's needs and recognizing their ego such as:

- **Sense perception:** He realized the value of sense perception.
- **Realistic setting:** He described that without a realistic setting, the growth of an effective personality is doubtful.
- **Natural world:** Without the natural world, self-realization would not be constructed.
- **Value of liberty:** Allama Iqbal also recognized the value of liberty, which was especially stressed by naturalists.
- **Setting of Autonomy:** According to Iqbal, unless he (the student) is put in a setting of autonomy and is thus empowered to communicate with the world and thus gain explicit as well as first insight, the inherent capacity of the person will not grow. He is however a stringent leader and supports such rigorous laws as **grooming the child** for stressful life responsibilities (Faroqi, n.d).

Schools are social institutions for transformation of thoughts into action

As schools are the basic institutions for preparing the child's personality so there is a dire need to discuss Iqbal's concept of schools in getting modifications.

- Schooling is not the term of structured training, nor all of the teaching that influences the individual's personality.
- We may also conclude that learning is not confined to classroom studies. Instructional theory is related to society, schooling, change of actions, and the individual's interaction with community.
- Iqbal's educational thought is similar to educational philosophy.
- Iqbal's poetry is the criticism on the rotten and rusted system of society he advises that society should adopt different means of progress (Shabir, 2017).

Equally different means of progress lead towards the concept of free choice; subsequently, Iqbal's concept of men's free will has been added for elaborating the innovative and creative methods.

Iqbal's concept of free will

Man is allowed to choose a decision, and he is answerable and committed to the Creator and all humankind for that. Man should therefore reveal his secret possibilities with his strong commitment and constant endeavor and use them to achieve the happiness of Allah (S.W.T). Man has a particular force entitled self. This idea must be connected to Allah's Divine Power. Consequently, his definition of spirit, identity, self-importance, or ego is only that sort of self of a person, which is awakened and powered by God-consciousness. Therefore, every educational activity should strive to build a character from human life that Iqbal considers the supreme resources of men, not only in his actions towards a violent physical world, as well as in his competition towards kindness. Hence, Iqbal's absolute frustration and disappointment with those learning structures that limit their purpose to the pure academic creation of the human self is not hard to recognize (Bokhari, 2020).

Finally, Iqbal used different terms for his youth and described that such characteristics can be developed in the students by practicing Islamic values and principles. Moreover, Prophet Muhammad . S.A.W is the role model for youth, so in these connections, teachers must try their best to be role models for the purpose to inculcate their personality. Different terms used for youth are as;

- Believer in ishq
- Man of khudi
- Shaheen
- Mujahid
- Adventurer (*A Textbook of English*, 2020).

Likewise, khudi has been discussed as the most important characteristic for developing the above virtues in youth.

Iqbal's concept of goodwill

The principle of goodwill (khudi) which enhances the inherent forces of the person is the cornerstone of Iqbal's philosophy of education upon which remainder of his thinking process develops. Throughout such context, learning (ta'lim-o-tarbiyah) is to expose the person's secret best ability and transform them to achieve excellence (khair). Education is all about the transfer to perfection. Training is about the transformation towards excellence. In this sense, if a person or nation attempts to detach from struggle or remain neutral, the identity (khudi) may lose color or power and their abilities will continue to stay unacknowledged (Shabir, 2017).

Remolding everything for the purpose of transformation

Unless something may not comply mostly with person's wish, the setting must be **broken and remolded**. He demonstrates the notion as he makes a deal that you must kill or remold everything if the universe will not adhere to certain expectations, rather than adapting to it. It is solely a result of the artistic operation of individual, and in the best operation of the societal and religious climate, it is purely a function of the artistic activities of humankind. Person puts metaphysical and societal issues before him, and always discussing these for a long time. Thus, in every way, he could not be considered a servant of the setting. There are peculiar features of human, which can be described as role of the students especially to;

- Ask the problems
- Examine the root of issues
- Search for anything greater beyond the offered.

There is a growing social location composed of faith, science, art and literature. Numerous scholars' of different periods have committed to this. It glues all humanity close. Three essential principles are shaping this societal system that can be apprehended by individual through his moral abilities. Which are;

- **Truth**
- **Beauty**
- **Excellence**

Iqbal introduces the fourth dimension to these three everlasting standards, namely: God's fear (Faroqi,n.d)

According to Iqbal, learning environment should be for the preparation of life so that the child can meet the challenges of life. The main aim of educational environment should be the development of khudi so that the child can become a complete person. Another important aim of education is the inculcation of moral values in the child so that he becomes a cooperative member of society. According to Iqbal, deen and dinya are an integral part of each other. Muslims are supposed to explore the world. All the religious and worldly subjects should be part of the curriculum e.g. applied sciences.

Physical sciences, Biological Sciences, Social sciences, Humanities, Arts, Management sciences, etc. (Shabir, 2017).

Learning process and learning strategies

According to Iqbal for establishing an excellent society with true and genuine personalities, it is important to enhance his distinctive identity (khudi) for performing his designated position in the universe and to address the differentiated obstacles of all times. Besides, establish their strong bonds and love with the life of the last Prophet S.A.W. Starting around early childhood, philosophical secularism must be abolished. For this reason, those scholars must be encouraged and created who firmly love Islam and represent and analyze science as per the values of Islam, because Islam is a legal framework of living.

Learning is focused on observing and evaluating global science, and eventually forming their certain perspective. Iqbal says, "Our responsibility is to monitor the success of human thinking diligently and to sustain a constructive outlook towards it independently." Training is never without meaning. Education, itself is also integrated, harmonious, and healthy only if it is dispersed across life (Ali, 2012).

Teaching strategies

Teacher should adopt every method of teaching in which activity is involved:

- Demonstration Method
- Discussion Method
- Role Play
- Experimental Method

Place of Student

For Iqbal, a student's position is very significant. Each individual is a change man and he has a world inside him. It is the teacher's responsibility to examine the children's various attributes and cultivate imagination and speech in them.

Place of Teacher

According to Iqbal teacher should have the following qualities:

- Men of Knowledge
- Competence
- Facilitator

Iqbal and Montessori system of education

Dr. Maria was an Italian woman who by innovating various teaching methods, contributed for the growth of the infant. She lived in diverse cultures and political situations. The results of Iqbal and Dr Maria, indeed, remain both similar with respect to the child's personality. The Montessori Method is an indication of the fact that by

violating the Iqbal theory of learning, no educational system is systematic (Shabir, 2017)).

Role of technology

Science and technology hold an incredibly significant role in Iqbal's educational theory. In the act of prayer, he treats the scientific observer of Nature as a sort of spiritual seeker; since scientific observation of Nature holds one in regular contact with the conduct of Truth. As revealed in Neo-Platonic metaphysics, whether Christian or Muslim, the search for a nondescript nothing cannot accommodate the contemporary mentality that requires a specific living connection with God including its practices of abstract thought. In the academic framework of Iqbal, the learning of science hence becomes a God-seeking, God-appreciating and God-finding practice that "disentralls human from terror by granting him a means of empowerment to conquer his world." Thereby, he suggests a framework of education wherein "Religion and Science will explore previously unexplored reciprocal rhythms" and are no more hostile (Bokhari, 2020).

An integral part of the curriculum should be those sciences and technologies that are effective in achieving personal advantage and in promoting global stability. Achievement and professionalism in this field is also under Divine patronage (rahmat) for the complete benefit of the entire world. These points claim an overall dominance of the mandatory variable i.e. revelational awareness, and direction. Therefore, this form of curriculum deals not only with 'life criteria' but also with 'life goals'. The latter is of primary significance (Shabir, 2017).

Learning supportive assessment

Knowledge as well as evaluation in a way that respects all aspects. In his theoretical philosophy for promoting learning and evaluation, different references can be identified. The ultimate foundation of evidence is however the Divine Revelation (wahi), which is the Quran and Sunnah. The core faculty is seeing (basar), listening (sma') and soul (qalb).

In imagination, invention, and overcoming complicated challenges, thinking (taffakur), contemplation, intuition, and exercising the faculties to the optimum endeavor (ijtihad) support. In reality, the best way to pursue the ultimate truth (sadaqat/sehat-e-fikr), aesthetic (husn/ehsas-e-jamal), and goodness (khair/akhlaq/amal) is to combine two practises that are logical interpretation (taziyah) and heart purification (tazkiyah). Rational and empirical sources have drawbacks, considering their meaning. They only comprehend the specific and the fractional. Knowledge can be divided into two types:

- (i) Knowledge which we acquire by using our senses
- (ii) Knowledge from Quran and Sunnah(Revelation)

Both kinds have significance but with a superiority of Revealed knowledge. Therefore, observations, written work, memorization, and practical application are the sources for supporting learning and assess men.

Conceptual framework

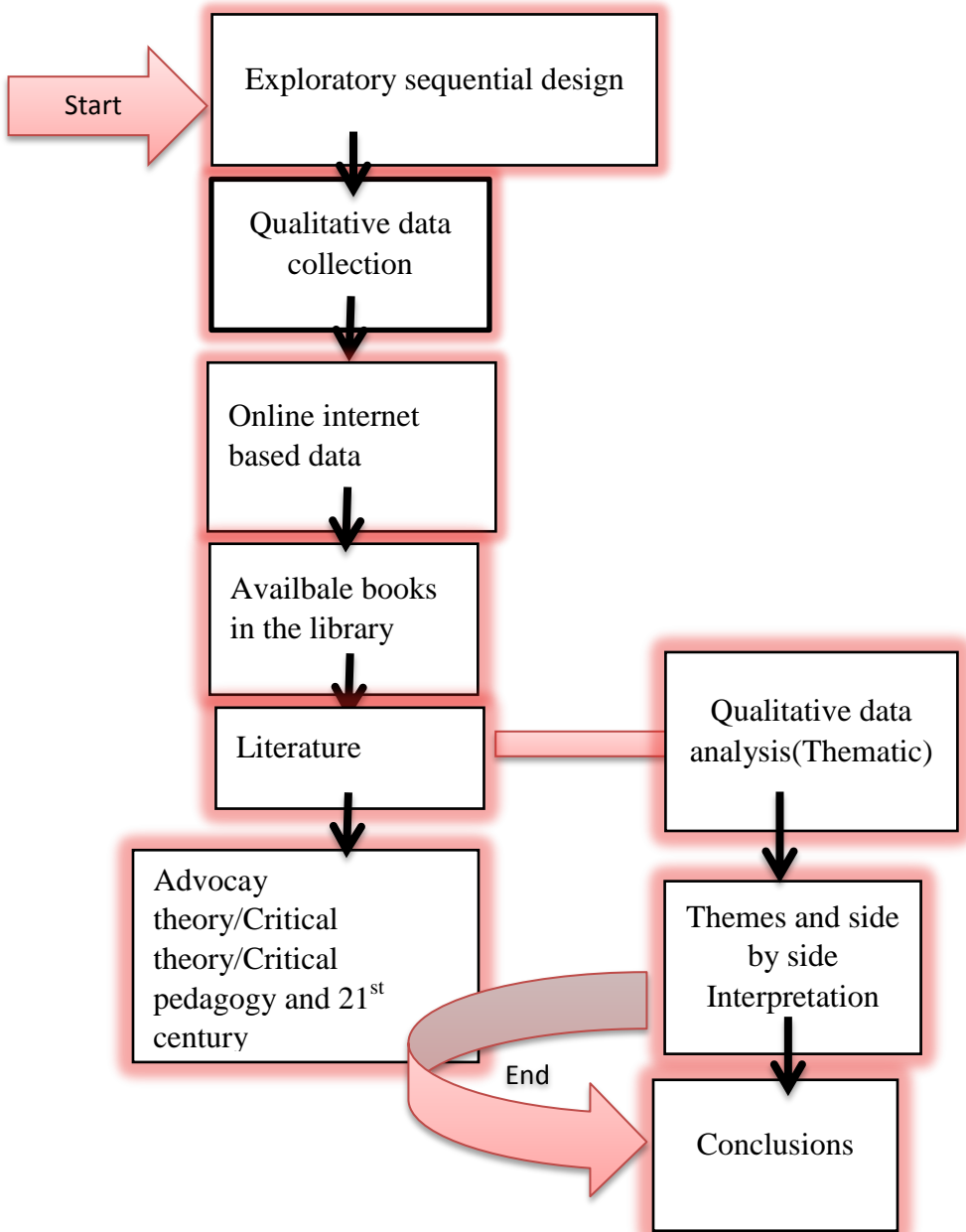


Figure 1 :Conceptual Framework(Creswell and Creswell,2003).

Findings

Theme I: Education is a social mechanism

Findings reveal that education is a social mechanism in which community, culture, and ideals involves. Furthermore, Tawheed was found as the basic feature of an educational system. similarly, critical thinking will be developed which in return will develop the characteristics of critical pedagogy. Such characteristics were found as democratic and cultural inclusiveness, unity, social stability, and harmony. So we can say that Iqbal's khudi and critical thinking are going side by side.

Theme II: Pragmatic implications of everything

According to Allama Iqbal's philosophical notions, every challenge needs innovative reflections. So he provides for dynamic position of youth. His educational philosophy provides for discovery, innovation, and exploration.

Theme III: Quran is the greatest source of achieving the aim of self-realization

Findings described Quran as the greatest source for achieving the aim of self-realization. Quranic verses like "Tatafakarun", "Tadabarrun" reveal to think about yourself and everything in this universe.

Theme IV:Ego in terms of an ideal man and character building

Ego was found in terms of an ideal man and ideal man having the characteristics of universal acceptance. Such universal acceptance and characteristics were found as knowing yourself and your creator, love, kindness, and help towards others, and striving for peace. All such characteristics may lead towards critical thinking because the very first thing is self-consciousness and awareness.

Theme V: Critical pedagogy for critical thinking

According to his philosophical notions, we found critical pedagogy for critical thinking. So he suggested innovative and practical methods in terms of thinking .furthermore he described ego among students and the incorporation of expertise and practices. For students, the curriculum and tutorials should be engaging, so that they can express their concerns in a versatile atmosphere.

Theme VI: Schools are social institutions for transformation of thoughts into action

We found that Dr Allama Iqbal's philosophical thoughts were purely innovative and he described the role of school as an institution for transformation.First and the more wanted finding was the focus on divine revelation (Quran and Sunnah). The core faculties were described as seeing (basar), listening(sama), and soul(qalb). Thinking,

contemplation, intuition, and exercising the faculty (ijtihad) were described. Furthermore, truth, beauty, excellence, and fear of Allah were also found throughout his philosophical thoughts which further elaborates on taleem, tazkiyah, and Tarbiyah. So findings reveal that students will be mard I momin, shaheen, and mujtahid as well as a believer in ishq. They will be a change of action and will be interactive with the community. This environment will be provided by the school in regards to teaching methods, classroom environment and teacher students role. We found his thoughts for breaking things and remolding for transformation. So asking, examining and searching were found most repeated terms in his philosophy. Teachers were described as men of knowledge, competencies and as a facilitator. Teaching methods were described as demonstration, discussion, role play, and experimental methods.

Conclusions

Based on literature and emerged themes following conclusions were drawn and which may provide a framework for interlinking Dr Iqbal's concept of khudi to Islamic philosophy and critical pedagogy of the 21st century.

1. Critical thinking and critical pedagogy are inter related terms. One term provide the base to the other. Conversely, we found that Iqbal's khudi provide a broader framework for critical pedagogy and which may be found more relevant in the 21st century.
2. In the broadest sense of education, Iqbal is a great Muslim educational philosopher. He believes in the value of individuality and self-respect. He promotes learning through students' active engagement in the production of lessons. His ideas are similar to current theories of education.
3. His khudi and critical thinking are similar in terms of self-consciousness, awareness, love, harmony, justice, communication but the basis will be the divine revelation (Quran and Sunnah).
4. Iqbal's khudi and critical thinking provide for a flexible environment related teaching and learning. Mutual respect and recognition of self were found the most significant terms which may be helpful to carry on critical pedagogy in 21st century.
5. So this study was fruitful and further, educators as well as readers may find way through his poetry towards critical pedagogy.
6. More interesting, this may be helpful in connecting Islamic concept with critical pedagogy. As we found that Islamic concept provide for taleem, tazkiyah, tarbiyah, qiyas and ijtehad. I would like to conclude this discussion on his famous quote "know thyself and success shall be thine" (*A Textbook of English*, 2020).

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