

IBN Khaldun and Allama Iqbal as Educationists

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ABSTRACT

Iqbal and IBN Khadun are the most profile figures in the field of anthropology, politics, law, economics, history, philosophy, sociology, geography, education and pedagogy. Iqbal and IBN Khaldun will always remembered for their valuable contribution to the human benefit. IBN Khaldun in the area of philosophy of history and sociology, he is second to none, he is one of those luminaries who gave so richly to the understanding of culture and education that impact of his contribution is relevant even in contemporary times Iqbal, a renowned Muslim Philosopher with Islamic perceptions on the other Side.

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Introduction:

Allama Iqbal is a first Muslim scholar who was from the Indian subcontinent. His full name is Muhammad Iqbal (1877-1938). In the Muslim world, he is known as ‘Allama Muhammad Iqbal, ‘Shair-e-Mashriq’ and ‘Hakeem-UL-Ummah. In his intellectual capacity, he has been recognized as a man of many dimensions. His profound knowledge in religion, civilization and

philosophy anointed him as a poet – philosopher, thinker, Sufi-scholar, advocate, statesman, educationist and religious reformer on the other hand IBN Khaldun is a great Muslim scholar also. His name is Abdurrahman bin Mohmmad bin Abraham bin Abdurrahman bin IBN Khaldun. His ancestry according to him originated from Hadramut, Yemen. IBN Khadu was born in Tunis a Ramadan first 732 Hihri (May 27, 132 C.E) and died in Cairo (1406C.E).



Through Iqbal and Khaldun cannot be proclaimed as an educationists in the strict sense of the word, there are many instances in their writing where their educational philosophy becomes quite discernable many ideas and advices given by them to the people of the world were expressed through the medium of their philosophical writings. IBN Kaldun does not use general concept when he is speaking of education – the relocation of individuals and groups, firstly at the level of value secondly at that of knowledge and knowledge is valued secondly at that of knowledge and knowledge is found in the Muqqaddimah in a scattered fashion? His work an education help us to develop an experimental and scientific approach. The fact that the ideas put forward by both Iqbal and Khaldun is great contention of scholars worldwide.

Iqbal and Khaldun are more known in the Dow in of social, political and educational reform yet they are the great teachers of mankind, they presented an entirely new way of thinking influencing generations to come. According to them, what distinguishes man from all other creatures is that he has the potentials to think, well organized his ideas and to connect them in an orderly manner. They also believe that, man due to thinking capacity, has been appointed as Alla's vicegerent on earth becomes subservient to him. Another aspect of man that has been highlighted by them is that, man is gregarious by his nature. Therefore, he cannot live by himself. His existence is only possible when he lives a life in association with other fellow human beings.

According to IBN Kaldun

“Education is the development of individuality development of creativity, social development, development of cultural values, the development of

morality and character, and building of patriotism and nationalism.”

Thus we can say that they compressed the view that education consists of the intellectual and moral training of the mankind. Through which their hidden potentialities are developed, traits of character are built and the knowledge and culture of the people are conveyed to the coming generations. According to them the ideology of the nation of a society should be the base of the educational system of the society. In an Islamic society system of education should be based on the teachings of Quran and Sunnah.

A comparative study is one in which an Individual is assigned to groups of people, events and a thing to study and compare them by using particular parameters. So, in the present study attempt is mate to make a comparative study of the educational philosophy of Iqbal and IBN Khaldun. As we know Iqbal begins from a sense of ego. Ego will undergo a process of evolution and is striving to achieve perfection, perfect ego according to Iqbal is called perfect man, and that is the goal of education. IBN Kaldm on the other side gives importance to individual for drawing his hidden powers out So that he will participate in the national community. Kaldm also advocated that education awaken the powers of man so that he may have a spiritual union with God.

Thus Iqbal and Khaldm's philosophy is a combination of Islamic and Quranic philosophy. Because of their universal concepts of educational system, which could satisfy needs and aspirations of the people belong to various committees, nations and races. A system of education which could develop character and could lead spiritual as well as material advancement.



Research objectives and Methodology

- a) To study educational philosophy of Allama Iqbal
- b) To study Allama Iqbal's concept of knowledge
- c) To study educational philosophy of IBN Kaldun
- d) To study IBN Kaldun's concept of knowledge
- e) To make a comparative study of educational thought of Allama Iqbal and IBN Kaldun
- f) To assess how these ideas are relevant to the contemporary through and practice in education.

Methodology

The methodology for the present study will be a combination of philosophical and historical method of research. The researcher will go through primary will be studied. Scrutinized and critically analyzed for interpretation and for drawing conclusions, Educational research contributes to human knowledge and human welfare it is an ongoing and never ending process that opens up new avenues related to human behavior and practices in educational settings. The nature of the present study is philosophical as well as historical. It is philosophical in the sense that Iqbal and IBN Kaldun's educational thought is analyzed and organized it is historical because Iqbal and IBN Kaldun are philosophers of different era so development of education from various sources has been traced. In this study Iqbal and IBN Kaldun's own writing will be taken as primary sources, and work on this subject as secondary sources.

State of Knowledge/Literature Survey

An attempt has been made to present a review of the research carried on educational philosophy of Iqbal and IBN Kaldun. It also includes the review of studies and researches which are directly or indirectly relevant to their thought. One review of literature gives researcher an insight of the related literature besides allowing the researcher to familiarize himself with current knowledge, trends the field or area in which he is going to conduct his research. It provides a greater understanding of the problem and its aspects and ensures the avoidance of unnecessary duplication.

Sayidean K.G. () Iqbal's educational philosophy said he carried an extensive study on the educational philosophy of Iqbal and found that Iqbal's philosophy was in accordance with the teachings of Holy Quran. Actually, he was in favor of Islamization of Education. This knowledge yields physical powers which should be subservient to God rather than it is demonic, pure and simple it is incumbent on a Muslim to Islamize knowledge.

Muslim Mahdi (1964) IBN Khaldun's Philosophy of History.

This research study described the philosophical issues and gave details of the philosophy of history. Philosophy continues to deserve critical illumination. Muslim Mahdi found history has a dual character, eternal and internal which are understood by contemplation. The Hukama and philosophers interchangeable terms as they probe. The scientific investigation is necessary for knowledge exploration.

Naidu P.S. 1970 research needs in the philosophy of education serious need for finding special features of Indian Philosophy like materialistic, physique mentalist,



supra matalist, problems of mind, body and ego. The study referred to the nature of truth source of knowledge and devises the curriculum and methods and content evaluation was done on the basis of scientific practices.

Ghose, Kumar Sisir (1979). Tagore, Arirbindo and Iqbal three lectaressirsir found that these three belong to different words, but they share resemblance a certain point. All of them were legendary poets and educationists. However Iqbal writes in terms of Islamic specific poetry and Togore remained by a large a mystic poet. However, in the poetry of Iqbal, realm is presented to such an entrant we hardly found any ingredient of romance in it J. Mathur (1985). Approaches to educational theory A philosophical investigation.

Mathur found that educational theory is formulated by three kinds of activities, i.e. speculative normative and analytical. My highly scientific west, the process of education was studied through the manifest practices of instructions and learning in the social institution. In Indian content, the philosophy was seen as one of the nurturing and nourishing for the sprits.

Panday J.B. (1985) A comparative study of educational philosophy in cita and Quran.

The author found that living beings are created by God and Quran stress a study of religious and mundane sciences.

Maroof, Mohammad (1987) Iqbal and his contemporary western religious thought. The author compares iqbal's thought with prominent western thinkers like Hegel, Karl Bergsm and Nietzsche etc. Tara Chand, Restogi (1997) western influence in Iqbal.

The author found that Iqbal as great having knowledge of East and West.

Bharat (1987) A comparative study of the educational philosophy of Iqbal and Aurbindo.

The author found that Iqbal makes clear ideas about God. Religious and spirit, dynamic and creative education and pointed out that individual alone is nothing.

A Eed Hamid (1988) IBN Khaldm and Alehemy.

The author found Alehemists acquires the knowledge of the tempers and the power of things. Substances can be changed from potentiality to actuality. Alchemists give the cover of spirit to the elir and body to the substance to which Elinir is added.

Siddique, Nazir (1989). Iqbal and Radakrishanan.

The author found that Radakishan and Iqbal differ on the concept of individuality and realization of potentialities.

Tabasum (1995) Iqbal and Kantian Epistemology (A study in capason) the author found that count as a critical rationalist is a representation of the western climate of thought, whereas Iqbal as a mystical institution is clearly a representative of Eastern predilection and presuppositions.

Masodi, Tariq (2007) Al-Ghazzali and Iqbal (Their perspectives an Education.

The author found that Iqbal's philosophy represents the Islamic way of life, Iqbal believes man co-worker of God Iqbal believes that God has knowledge of all that we see around us and every event before they occur.



Enan Mohammad (2007) IBN Khaldm-Life and works. The author found that the philosophy of history is based on reason and reflections. Philosophy helps us to understand the problems of the human community.

International

Charles, Issawi (1950). An Arabic philosophy of history. The wisdom of the East series than marry London.

This is an international paper. The author found that mysticism is within the purview of jurisprudence. The divine attributes of anything lies began, the level of intellect. IBN Khaldm criticized neo platonic philosophy on the licrardy of being and its progress towards the necessary being of God, is not possible without revelation.

Hiti Philip K. (1960). Encyelopedia American Corporation U.S.A.

The author found that in the Muqqaddimah of IBN Khaldum group cohesiveness is significant for the development of civilization and climate can change the color and structure of individuals. Social change can occur by the effect of economic and religious determinism,

Hydroz to deram (1968) IBN Khaldun's life. Encyclopedia Britannica Ltd. London dicago.

The study has presented an overview of IBN Khadm's life, work and thought, his chief work an universal history, he dealt particularly with history and culture of Arabs of Spain and Africa and includes a short autobiography.

The author found that IBN Khadm introduced the concept of economics and economic upliftment of education for the development, circulation of money is good for prosperous state. There is a difference between acquiring skill in a language and learning its grammar.

Ajaz, Lone (2015) reconstruction of Islamic education with special reference to Allamaiqbal's educational philosophy.

The author found that Iqbal believes in education of self realization. Iqbal tries to combine materialism and spiritualism in his philosophy. As he was disappointed with Muslim education of that era.

Mrs. RizaAbass (1990). Education of the youth in the light of Iqbal philosophy. (Iqbal Review Pakistan).

The author found that Iqbal highlighted the concept of individuality in his writings and philosophy and Iqbal also gave equal importance to both individual and community. Iqbal was also in favour of education of good character Touseef, Parray (2011) Allam Iqbal on democracy.

This author found that Iqbal's view of democracy reveals that he accepted only some of principles of democracy and at the same time resisted the secular foundation which are against of Islamic philosophy and Islamic polity.

Faracoda Nadrat and Mohammad Saeed Author (1980) understanding Iqbals educational thought. (The Dialogue Vol. Ix Nov.2).



The author found that Iqbal's educational thought emphasizes such types of education which manifested the inspiration of Islamic ideology, aims straight individuality upholding the rational and empirical knowledge under the Divine revelation (Wali) cultivate values shaped under absolute knowledge; and produces reflective creative ideas and value – free instructional practices Shahzad Masoud Hassan etc. (2004) educational aims. Their determination and selection as perceived by Allama or Sir Muhammad Iqbal.

The writer found that Iqbal wants education which helps in understanding of Divine Reality, Search of reality and development of the orchis. The educational system according to Iqbal should be based on traditions of the past and it should have a balance between aesthetic and inspirational values and also harmony between Mental faculty and deeds or Mjoh A. Zamed (2017) Ibn Khaldun's concept of education, pre-conditions and quality (British Journal of Education).

The author found that decision makers at the Ministry of education should revise the educational policies so as to provide them with new insights and visions derived from Ibn Khaldun's thought. Educational supervisions and teachers need and importance/justification of research work, the kind of education which the new generation calls 'the new education' or 'modern education' is based on the work of many thinkers. Iqbal and Ibn Khaldun are a few Muslim scholars and educationists who influence people worldwide through their thought. The main source of knowledge according to Ibn Khaldun Iqbal are Quran and traditions; however, they defined education in social and individual contents. So they specified the social and individual aims for

physical and spiritual development of human beings. They stress that information should be given to students from simple to complex or from lower level to higher so they can understand, if teaching methods are based on it the education will prove more effective. The level of students should be considered first, the teacher should repeat the lecture that is recapitulated, should be employed said as to enable taught to retain it in mind. The student should not be forced to read bad drill, but education should be imparted liberally without creating fear among students. For the learning and understanding of scientific subjects they emphasized learning skills. According to Iqbal and Ibn Khaldun teacher should be liberal, practice and guiding philosophy which makes students to learn properly. National discipline is allowed to prevail students. They advise teachers to teach in a comprehensive manner at stages and levels moving from easier to complex. They dismissed and discouraged aggressive behavior towards children because it negatively affects the children. According to them education should consist of theory and practice and need to be revised and repeated until the desirable level of learning is attained. They declare that learning of science requires skills. The teachers should be knowledgeable, practical and skillful in their respective fields. These clearly defined principles of education, of Iqbal and Ibn Khaldun are yet relevant in the contemporary times, but need to be employed so that they can carve a niche in the educational system of India. These principles are clearly philosophical and need philosophical approach to incorporate them in the educational system.

Iqbal and Ibn Khaldun have their own thought in every aspect of the educational system. Iqbal for the first time applied the concept of Khudi in education. He believed



that human beings have their own power to raise their self. IBN Khaldun believed that through education we could cultivate inherent potentialities of his child. So both stress an infidelity and sociability of an individual.

Allama Iqbal and IBN Khaldun's educational philosophy in the field of education gives insight to the teachers and administers various educational problems related to the concept of education, Aims, Methods, content, curriculum, teacher discipline and administration pattern, etc. which enable not only solve them at an intellectual and philosophical level but also at the practical level? The purpose is to see to what content the educational views of these great philosophers are relevant to modern times. In the present study attempt is made to see how, Iqbal and IBN Khaldun present their general and educational philosophy an education system and how it is related to present educational system. After reviewing literature on this subject, it is astonished to discover that there is no single book, which comprehensively reflects educational philosophies of both Iqbal and IBN Khaldun. There are lots of books, which contain educational thought of Iqbal and IBN Khaldun but that, is broken in short passages or segments so, in present study attempt is made to relate both philosophers and compare their educational thought in a single book.

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