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Islamization of Modern Knowledge: An Analytical Study of Iqbal's Philosophy

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Abstract

Allama Muhammad Iqbal is counted among those important personalities whose name is a source of pride for the nation and nation due to his significant achievements in the history of Pakistan and India. Allama undertook the service of the Muslim nation during the days of oppression and slavery of the Muslims of India as well as the Muslims of the world, it was a time when the whole nation was suffering from political degradation and economic misery. What the Muslims were getting from the West, they were accepting it without hesitation. The Western civilization was prominent and dominant in every aspect of life, including clothes, morals, character, appearance, and manners. Especially those who could speak a European language. For him, his mother tongue was ridiculed and his national dress became a shame. In his teachings, Iqbal has raised the knowledge of the reflection of Islam and the universal theory of Islam. He has said that Islam guides man in every field of life. The light of Islam seems to be shining in all the concepts and ideas of Allama. They consider the ideology of Islam as the only solution to all the problems of mankind. According to them, the solution to all the problems of life is the Holy Quran. The true focus of Allama's thoughts and actions is the teachings of the Quran and the love of the Prophet. He went down to the bottom of Western civilization and found evidence that Islam is the only viable plan of human life that has the power to establish a universal community of human beings. Raised from captivity gathers together with brotherly sentiments on the universal platform of worship of one God. Immersed in the Qur'an, he laid down the principles of the collective and individual life of Muslims and in the light of his extensive study put them forward with all his strength and confidence.

Keywords: Iqbal, Islamization, Philosophy, Modern Sciences, Analysis

Introduction

Allama has also presented his theory of education for Muslim scholars. Which represents the identity of a nation, the spirit of its teachings, and its concept of training and formation of character in the best way this theory consists of four elements.

Finding the truth

Self-cultivation

Determining the purpose of life

* Staying connected with the organization and community:

1. Finding the Truth:

Searching for the truth is the first and most important thing. What Allama presented with great importance is the strong and full spirit of searching for the truth and this thing has a fundamental position for an independent Islamic concept of education. Allama. In his view, such a system of education is completely useless and meaningless, which passes the textbooks and does not serve any purpose other than getting employment. In his view, investigation and research, continuous struggle, and the desire to achieve a higher goal should be the basic characteristics and objectives of an education system. He says:

O people of sight, taste is good, but

He who does not understand the reality of the thing has done the skill

The purpose of skillful life is eternal

It is oneself or two self-like evil

With which the heart is not disturbed

O drop of Nisaan, what is that shell, what is it?

Nations do not emerge in the world without a fight

What is the talent that does not possess the skill

When Allama saw the Muslim youth wasting away like this, he used to say this when he observed their desire for comfort, luxury, and love of luxury.

Your sofas are African and the carpets are Iranian

Blood makes me cry

What is the result of the Emirate and Khosravi?

Neither hydari's strength in you, Salman's Astana

No, your seat is on the dome of Qasr-e-Sultani

So kings are living in the rocks of the mountains

Allama has taught the Muslim youth about quests, research, knowledge, hard work, and struggle, and through all this struggle, he has inspired them to find the pearl which is the cause of creation and the true purpose of the universe.

2. Self-Nurturing:

The second important problem of Allama's Islamic theory of education is self-cultivation. According to them, man-making is another name for the cultivation of man's self, because this is the attribute that makes man distinguished from other animals by making him the best of creatures, when man does not have consciousness, he is also an animal like other different kinds of animals. This is the reason why Allama never considered the loss of body and soul as a manifestation of power and strength. And they consider faith and ambition to be the source of humanity. That is why Allama has taught the new generation of his nation to nurture themselves instead of nurturing themselves in his words:

Rai Zor Khudi se Parbat

Parbat rai from the weakness of self

One is that there is truth in this place

The rest is Nahumed Semiai

Tasteless life, death

The construction is in the divine self

To awaken and act upon this self, he says to the youth:

Don't pick up the glass because of the fringes

Create mana and vijam from the clay of India

Allama, the new youth, clearly advises the Ummah that knowledge and skills are not obtained from clothes, but from intellect and brain.

Knowledge and art, O handsome young man

Muzaz Me Baid, not dressed in furs

Allama has defined self as the basis for high flight and lofty thoughts. If there is no self, there is no value in human life, rather it becomes a waterless yoke.

In bondage, a yoke is left with little water

And life is endless in freedom

Allama has tried to make the members of the nation the men of Jihad life by popularizing the self through education and for this purpose he has considered and said that the education system is the most effective means of creating the spirit of Jihad.

3. Determining the purpose of life:

Determining a goal for life and then working hard to achieve this goal is the third basic pillar of Allama's theory of education. Allama has explained this thing with great importance. For them, the education system, which keeps them unaware of the purpose of life, is useless and futile. In the eyes of Allama, a life without any purpose is like an otter, whose desires can lead to destruction anytime and anywhere. According to Iqbal, the education system is more deadly than poison if it does not rein in the intellectual horse of the young generation. According to Allama, every education system must set a comprehensive objective for the people under its influence. And provide reasons, satisfy them on this objective make them a purposeful person, and take them to the field of action. How well has Allama said while guiding the purposeful life:

The purpose of my life is your glory

That's why I'm a Muslim, that's why I pray

4. Stay connected to the organization and community:

The fourth pillar of Iqbal's concept of education is connection and loyalty to collectivity. According to him, the Muslim education system aims to inculcate in the new generation the spirit of compassion, love, loyalty, and charity towards the Muslim society. Because:

The individual is connected to the nation and nothing is alone

There is a wave in the river and nothing outside the river

Therefore, freedom from the moral and social rules and regulations of the society has been described as dangerous by Iqbal:

In this nation, there is a danger of arrogance

The people of the nation are free from every bond

The age is bright with the thought of God

Freedom of thought is the devil's invention

Allama has penned down his Educational concepts in his letter to an Educationist:

"By knowledge, I mean that knowledge which depends on the senses. Generally, I have used the word knowledge in their sense. From this knowledge comes a physical power which must certainly be subordinate to religion. If the knowledge of religion is not subjugated, it is just Satanism. This knowledge is the beginning of the truth, and the other name of the knowledge which is the final destination of the truth is love. A Muslim must convert knowledge to Islam, that is, Bolhab Ra Haider-e-Karar-Kin.

Although there are other aspects of Allama's educational concepts, they can only be limited to interpretations and explanations, the original and basic pillars are these four elements on which Allama has laid the foundation of intellectual edifice. The educational concepts that they have provided for Muslims are based on Quranic foundations and only by establishing a modern system of education and training for Muslims on these foundations, the anxiety of this nation can be changed to permanent peace. These are the educational concepts on which our new generations can occupy an important position like the leadership of nations in Harmaidan.

Iqbal's Concept of Education and Training

Allama has declared training as essential along with education and has described it with great importance. He says that education and training are two sides of a coin that remain incomplete without each other. A question that "What is the meaning of knowledge?" In response, Allama had said:

By knowledge, it meant knowledge that depends on the senses. Generally, I used the word knowledge in the same sense. From this knowledge comes a physical power which should be subordinated to religion. If it is not subordinated to religion, it is simply Satanism.

This answer makes it clear that Allama Iqbal's theory of education is the same as the theory of education in Islam and education in Islam is incomplete without training. Islam emphasizes the education that makes a righteous servant of Allah, i.e. "to bring out the natural abilities of the students, to put their physical tendencies in the right direction and to gradually make them mentally, physically, practically and morally fit to serve Allah." Be a grateful servant of. Dispose of the universe according to His will. This is the true comprehensive and fundamental purpose of education. (Art of education and training. Afzal Hussain page 30)

Before proceeding further it is important to know the literal and terminological meaning of education and training. The meaning of education is to teach, to tell, and to instruct, but this is its limited meaning as it includes teaching as well as training, discipline, and training. The literal meaning of training is rearing, but in the term grooming of character and personality is called training. The word "training" is "practice" from "Riba" and this word is used in twenty places in the Qur'an and hadiths. Sometimes education and training are considered synonymous. Mumtaz Ahmed has explained this verse in the best way:

"When the words education and training are spoken together, then the meaning of both of them will be the same, and if they are spoken separately, the meaning of both will be the same, for example, when the words faith and Islam are spoken together, then the meaning of both is different. If separated and used separately, both have the same meaning. There is a rule in Arabic in this regard.

The combined difference. And if we separate together.

(That is, if both are united, then their meaning changes, and when both are separated, the meaning is united).

(Training, Education and Teaching System of Islam page 72)

If a teacher teaches his student 'A', then this is knowledge, but if he also tells him that 'A' makes the word Allah. He who is alone with no partner, then this training took place. Thus we can say that the scope of education is limited as compared to training.

Allama Iqbal was not only a poet, but he was also aware of religious studies and knew that without training, education cannot make a person a complete and ideal human being, so what he wrote in this regard is the criterion of the educational system of Islam. But it has been described only after landing.

In a short poem entitled "Training" in "Zarb-e-Kaleem", Allama has told in a very charming way that there is a big difference between training and knowledge that the mind is enlightened by knowledge and the heart is enlightened by training. There is wealth, power, and pleasure in knowledge, but one cannot find one's clue, one has to go through the path of training to know one's self and to find the secret of one's self. ?

Life is something else, knowledge is something else

Life is heartburn, knowledge is heartburn

There is wealth in knowledge, there is power, and there is also pleasure

There is a difficulty that cannot be traced

Ahl al-Danesh is common, few chapters are Ahl al-Nazar

Is it any wonder that your ayag is left empty?

Allama Iqbal severely criticized the education system of the West, although, for the pleasure of knowledge, he went from the East to the West and stayed there for three years to obtain higher degrees.

During this time, he had the opportunity to see the education system, curriculum, and teaching method there very closely and he realized that the education system of the West is based on material foundations and the knowledge that aims only to earn bread is total death. Is. ?

That knowledge is not poison in favor of Ahrar

The knowledge that is acquired is only two-fold

That's why he wanted to build knowledge on an Islamic basis and was encouraged to start regular education from Quranic education. Thus he says:

"The Muslim student, who is ignorant of the civil, moral, and political concepts of his nation, is a spiritual body with a spiritual stature, and if the current situation persists for twenty years, the Islamic spirit that some of the scholars of the ancient Islamic civilization still alive in obsolete form. It will be completely removed from the body of our party. Those who established the original principle of education that the education of every Muslim child should begin with the teaching of the Holy Quran. They were more aware of the nature and nature of our nation than we were.

(Iqbal's theory of education. Muhammad Habibuddin Ahmad p. 30)

Importance of Books in Education

The importance of books cannot be denied in any field, but in the matter of education, the importance of books is more than all fields, teaching and learning are not possible without books. This is the reason why committees of academicians are formed to prepare textbooks. But it is worth noting that many times in these books, the material needs of the child are neglected, but no attention is paid to the religious or moral needs.

The book plays an important role in improving and spoiling life, this is the reason why teachers always advise them to study books that are free from illegitimate ideas. are:

A hundred books of learning are better than those of the people who look at them

Religion resides in books, you are unaware of knowledge and wisdom from books, religion

Allama's friend Mr. Akbar Allahabadi has expressed this idea of Allama as follows:

It will not work, my friends, stay in libraries with some other secret secrets

Religion is neither born from books, nor college, nor money, it is born from the eyes of elders

According to Allama Iqbal, that knowledge is of no use which enlightens the mind but does not create yearning and anxiety in the heart. Students read books and by reading these books they get high degrees but the heart is completely deprived of spirituality. Iqbal was very sad that the student of his era could not become a Sahibkitab, i.e. he became a bureaucrat and an IAS officer. But there is no dear and beloved servant of Allah.

May God acquaint you with a storm so that there is no disturbance in the waves of your sea

You can't be free from the book because you are a book reader but not a book owner

In another place, he says:

What's wrong with you, books cover your taste so much, even from Saba, you didn't get a trace of Kobue Gul

Teacher Role:

The importance of the teacher and the teacher in order to enlighten about education and training is Muslim. The importance of the teacher can be estimated from "Inma Ba'at al-Mu'lima" that the Messenger of Allah, peace be upon him, himself says that I have been sent as a teacher. In education and training, along with the book, the teacher's Character is very important.

Allama, while presenting his educational concepts, has called the teacher as the main component and the main pillar of the tent. Allama says:

Sheikh School is a building

Whose industry is the human soul

The first teacher is Khudarab Zuljalal, the Holy Prophet was also sent as a teacher and this is the profession that is the best of all professions. It is mentioned in the books that the parents are the means of bringing the child from the throne to the floor, while the teacher lifts them from the floor to the throne. The teacher's job is to train the child mentally, morally and religiously. The teacher's beliefs, values, behavior and character are a model for the children. Therefore, if the teacher is intelligent, good and righteous, then the children will take his influence:

A. Sahabah Salih Tera Salih Kund

If a trained teacher is assigned to teach, even while teaching a non-religious curriculum, he can inculcate some religious points in the minds of the students. Thus, when Professor Dr. Mag of Islamia College, Lahore, who taught philosophy, passed away, Iqbal was given a two-month Because of this, I had to take the late doctor's MA class, during which he also benefited the children from religious matters. Akbar writes in the name of Allah Abadi:

"These boys come to my house every day in the evening. I read books for them in the little free time I get during the day. What lectures are, is the fiction of the mental frustrations and failures of man, which is commonly called history and philosophy. However, under the pretext of these lectures, there is an opportunity to put some religious point in the ears of the boys" (Iqbal Nama, Part II, Page 73).

Islamization of Higher Education

Iqbal emerged at a point in the journey of Islamic history when Muslims were about to emerge as a free nation after slavery and degradation and were facing serious challenges of building future responsibilities. Many questions arose out of these challenges. Fiqr Iqbal is the name of an attempt to answer these questions. All the demands of the history of freedom of Muslims were concentrated in Allama's thoughts and personality. For this reason, in Iqbal's thought, the reflection of the requirements of the spirit of the age is prominent. In 1993, Allama Iqbal, while presiding over the sermon at the Halli Hall of Punjab University in the first meeting of the Islamic Education Institute, said that "the need of the time is that instead of investigating the details of jurisprudence, we should focus on the important fields of knowledge which still need research. The outstanding achievements of Muslims in mathematics, sociology, medicine, and physics are still hidden in different libraries of the world, which are in dire need of revival, says Iqbal:

Create your place in dear love

It's a new age, creating new mornings and evenings

The thinkers of Pakistan are giving us a decade to take an interest in knowledge, education, and higher education and to embrace modern science. The thought of Iqbal makes it clear that the criterion of perfection and decline of nations is scientific development. Iqbal reminds us that in Islamic teachings, knowledge and wisdom have been declared to be good and we have been instructed to use reason and understanding for the conquest of the universe. According to Allama Iqbal, the fall of Baghdad was not only a big blow for the Muslims politically, but this tragedy also proved to be a big accident in the Muslim world from an academic point of view. When the Muslims withdrew their hands from knowledge and research, the fountain of thought and thought in the Islamic world dried up, and Europe, which was once the cradle of the Muslim scientific traditions and which received scientific inspiration from the Muslims, eventually advanced so much in the intellectual and intellectual field that today the Islamic world is ready to accept the intellectual supremacy of Europe. Iqbal believes that the Islamic world has rapidly developed a tendency to benefit from the scientific developments of Europe. In the first sermon, Iqbal spoke well about knowledge, and while mentioning the above trend, he said that the Islamic world is moving towards the West at a very slow pace in the spiritual sense. This point needs attention because Iqbal has called the advance of the Islamic world towards the West a spiritual advance. However, in the West, there are neither Islamic Darul Uloom nor major centers of Fiqh and Tafsir education. Surprisingly, despite this, they call it spiritual progress. The fact is that knowledge burns the spiritual abilities of a person. As long as the Muslims in the world had the superiority of knowledge, they were able to be at a high position in terms of material and political superiority as well as spirituality, and when the Muslims fell victim to intellectual backwardness, the material And on the one hand, the political Nakba began to move towards the lows in the spiritual sense as well. Therefore, Iqbal scholars consider every possible struggle for research as a means to find the lost spiritual heritage.

Iqbal's Modern Thought:

Iqbal wanted to expose the Muslim students of India to the Islamic style of education. Iqbal's concern was not only modern but also modern because he knew that where Western education is necessary, Islamic teachings are also necessary. Iqbal never taught the youth of his nation. Iqbal complained about the school of God that the education they are giving to the youth is making them aware of science, but it is making them ignorant of the inner world. Iqbal has referred to modern science in Zarb-e-Kaleem as follows:

Who arrested the rays of the sun?

The Night of life could not charm

Iqbal's complaints to teachers and schoolmasters:

I have a complaint, Lord!

Shaheen is giving lessons to the children about Khabbazi

What Iqbal felt was lacking in the education system was the lack that our education seems unable to fulfill the Islamic requirements and this lack is still there. The demand for education that fulfills the Islamic requirements was not only the voice of Iqbal It was and is the need of the hour because as a nation such education is the soul of our ideological structure. The current education system is imparting such education which is poison for the wise because it only teaches materialism. A high-flying Shaheen too. He eats sustenance, but his prey is not dead like the prey of an eagle, but the crescent meat he has hunted. Through education in agriculture, a person becomes only a materialist and a parent of the dead like an eagle. A child who learns agriculture is the world. You may get wealth in abundance, but you lose wealth like personal pride and faith. Iqbal was in favor of such an education that protects and trains the self. Self is what strengthens your faith. Iqbal's belief It was said that education which does not protect the self is not only useless but also harmful.

Iqbal has complained to the Lords of the school that they are depriving the children of the inward sense by teaching external assumptions. It is true that in this system of education, the child does not bother to think about anything outside of the book and his mind is empty. Becomes a pauper. The child in whose heart love is to be created, that heart remains a dark well. The child who is to be the leader of the future remains a born slave. In this regard, Iqbal Zarb Kaleem In the poem "Ilm wa Ishq" writes:

Knowledge told me love is madness

Love me He said that knowledge is estimation

Guess the guy! Please don't be bookish

Ishq Sarapa Huzur, Knowledge Sarapa Hijab!

Iqbal has complained that these people are teaching a kind of education that is devoid of love. Here love means love for the Messenger and longing for faith. The education that will have these qualities is to follow a leader while wearing a hijab. Instead, she will become a total leader.

One of Iqbal's complaints is that education that does not include the lives of the prophets becomes less visual. For the journey from vision to vision, religion must be included in education. "I refer to this as follows:

No training can take place in Chaman

There is no drop of dew if there is a breeze

That knowledge, less visual, has no counterpart

Explanations of Kalim and Observations of Hakim

Conclusion

According to the indications in these poems of Iqbal, if Shabnam (religion) is not included in the education of the world, then the education of Ghancha (children) cannot be done. One of the complaints of Iqbal from the school of God is that the plant they are preparing is less visual. In the same poems, the solution to remove less visual has also been explained.

Iqbal complains about the school of God that the basis of their education is based on feelings. What is felt is made a part of education, and with this kind of education, the aspect of religion becomes weaker and weaker. Religious education. Madness is needed for the attainment of this and the education of this feeling is causing the passion to fade away. Iqbal points out in his poem "Tazmin Barshaar Mirza Baidal" about the education of feelings and the fading away of religious passion. are:

It is based on the feeling of modern science

In this era, the name of Shisha beliefs is

There is a religion whose name is a raw obsession

It is from which the imagination of man is refreshed

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