

Unit-7

**MUSLIM PHILOSOPHERS’
PERSPECTIVE ON EDUCATION**

Written by: Dr. Farkhanda Rashid

Reviewed by: Dr. Fazal ur Rahman

7.1 INTRODUCTION

In the field of education, there are enormous contributions of Muslim philosophers. It is not necessarily concerned with religious issues. Muslim philosophers emphasized on logic, reality, freedom of will, sources of knowledge and many more. The Quran and Greek philosophy has very much influenced Muslim philosophers. Muslim Philosophers tried to harmonize the philosophical perspectives of Greek philosophy with the tenants of Islam. Muslim Philosophers have generally tried to synthesize science , religion and philosophy and attempted to define their subject matters in such a manner that they are found to be balancing to one another rather than coming in conflict with one another.

Muslim Philosophers tried to answer the enduring questions of philosophy. The nature of reality, the functions, and limits of the human reason, truth, freedom, ethics and in essence, how we should live are fundamental questions that have never left the stage of philosophy. This unit entails in detail the contributions of Muslim philosophers in education.

7.2 OBJECTIVES

After reading this unit, you will be able to:

1. Discuss Imam Al-Ghazali's views about teaching
2. Describe Ibn-e-Khaldun's view about education of young children
3. Elaborate Ibn-e-Miskawayh's contributions to the moral development of learner
4. Explain reasons of Al Farabi's emphasis on the scientific disciplines
5. Appreciate Allama Muhammad Iqbal's educational philosophy for the Muslims

7.3 IMAM GHAZALI (1058-1111)

Abu Hamid Al-Ghazzali is one of the most important scholars of Islamic thought. He was a philosopher, a legal scholar, a theologian and a mystical thinker. Imam Ghazali was an expert in the field of fiqh al-Syafii' and Kalam al-Asy'ari. Coming at a time when there were many disputations between philosophers and theologians, between rationalists and traditionalists and the Mystical and the orthodox, he tried to bridge these divisions. His IhyaUlum al-Din, The Revival of Religious Sciences embarks on a massive endeavor to find a golden mean between all these diverging trends. Imam Ghazali was a teacher at University of Nidzamiyah, Baghdad.

Al-Ghazali's philosophy of education is based upon Islamic perspective on education, in which Al-Ghazali's predisposition towards understanding and integration of numerous intellectual schools is apparent. He got recognition as mystical, legal and philosophical educational thinker.

For Al-Ghazali, the aim of education is to nurture human beings so that they abide by the teachings of religion and henceforward will be rewarded in the life hereafter. Children learn from society and the surrounding environment. These elements play vital role for

the development of their behaviors and personality. The children are also under the influence of their families, their customs, traditions, language and religious traditions. Therefore, the major responsibility for children's education rests on the parents. However, this responsibility is subsequently shared by the teachers. Al-Ghazali emphasized the significance of childhood in character building. A good brought up will result in a good character and help them to live a good life; while, a bad brought up will spoil the character of children and it will be difficult to bring them back to the straight path. Therefore, it is necessary to understand the significant characteristics of this period so that children can be dealt in a sound and effective manner.

Al-Ghazali emphasized on early childhood education. He stressed that parents should observe their children's education since birth. According to Al-Ghazali, children are the responsibilities of their parents. If they brought up of children is in a good manners and in a good environment, they will become good human beings. On the other hand, if children are exposed to bad behaviour and their education is overlooked, they would grow up as bad people and their sins would be borne by their parents and their care takers. Al-Ghazali advised parents to send their children to schools so that they could learn the recitation of Quran, understand Hadith, and listen to the stories and life history of pious people so that children could take them as examples.

Al-Ghazali emphasized to reward children. He explained that when children demonstrate good manners, they should be rewarded and praised so that they would become happy. Moreover, when children accidentally commit mistakes, parents should pretend as if they have not notice the mistake and do not ever embarrass them by telling other people about the mistakes done. However, if children repeat the same mistake for the second time, parents should talk to them discreetly and tell them that they should not do such things. At elementary stage, children must be trained to be obedient to their parents, teachers, and elders. They must also behave well towards their fellow students. They should be prohibited from boasting to their peers about their clothes, the economic status of their parents the food they eat, and accessories they have. Rather, they should be taught generosity, modesty, and civility. Attention must also be paid on their company as it affects their character. Therefore, they must advise to have intelligent and truthful friends.

Al-Ghazali stressed that education is not limited to train or fill the mind, instead it involves all aspects of learner such as religious, intellectual, physical and moral. True learning affects behaviour of learner. It enables learner to apply practical use of his/her knowledge. Teachers must concentrate on the religious education. children must also be taught everything they need to know about the precepts of religious law, and must learn not eat forbidden food, steal some one others things, act disloyally or do anything which is not appropriate for them. Al Ghazali said that teachers should consider the differences in ability and character among students, and deal with everyone appropriately. The teachers should not force the students beyond their capability, nor try to bring them to a level of knowledge that they cannot absorb.

Al-Ghazali has described following classifications of sciences according to:

1. Classification according to 'nature':
 - a. theoretical (religious and theological) and
 - b. practical (politics, home economics and ethics),

2. Classification according to their 'origin':
 - a. Revealed sciences, taken from the prophets (exegesis, unity of God, customs, rites, morality) and
 - b. Rational sciences, produced by human thinking and reason (natural sciences, mathematics, theology, etc.)

For Al-Ghazali the revealed and the rational sciences complement each other.

3. Classification according to their purpose or aim
 - a. Science of transaction (governing the behaviour and actions of human beings—the sciences of customs and rites) and
 - b. science of unveiling (essence of things and pertaining to the apprehension of the reality)

Al-Ghazali divides the philosophical sciences into six categories:

- i. logic
- ii. Mathematics,
- iii. Natural sciences,
- iv. Politics
- v. Metaphysics, and
- vi. Ethics.

Al-Ghazali's emphasized that education is not only a process whereby the teacher imparts knowledge. Rather, it is an 'interaction' affecting and promoting teacher and student equally, the former gains merit for giving instruction and the latter cultivates himself/herself through the acquisition of knowledge.

Al-Ghazali also emphasized the great significance of climate in which teaching takes place, and to the kind of relations that are required in doing so. For Al-Ghazali, the teacher should be an example and a model. The teacher is not limited to the teaching of a particular subject matter; rather, it should incorporate all aspects of the personality and life of the student. The student, in turn, has a duty to consider the teacher as a father, to whom he owes obedience and respect.

Al-Ghazali stresses that learning is only effective when it is put into practice, and is aimed at inculcating the right habits rather than simply memorizing information. Al-Ghazali recommended that the teacher before moving to next subject matter, teacher must ensure that the students have mastered the first subject matter. Teacher should consider the interconnectedness of knowledge and the relations between its various branches.

For religious education, Al-Ghazali recommended an early introduction to the fundamentals of religion through memorization, inculcation, and repetition. In the subsequent stage, understanding, explanation, and conscious practice must be carried out.

At the age of fifty five, Al-Ghazali died. Surely, he is considered to be one of the most significant and profound Islamic thinkers. He had introduced many principles of philosophy and logic into the disciplines of fiqh and kalam. His famous works are al-Munqidh min a-alal ,Ihya' 'Ulum ad-Din, and Tahafut al-Falasifa.

Activity

List down some responsibilities of teacher and parents for the moral development of children.

Self-Assessment Questions 7.3

Fill in the blanks:

- i. Al-Ghazali's philosophy of education is based upon..... perspective on education
- ii. Al-Ghazali says that the major responsibility for children's education rests on the
- iii. Al-Ghazali emphasized to..... children
- iv. At stage, children must be trained to be obedient to their parents
- v. Al Ghazali said that teachers should consider the in ability and character among students
- vi. For Al-Ghazali the and the rational sciences complement each other.
- vii. Education is an '.....' affecting and promoting teacher and student equally
- viii. Al-Ghazali recommended that before moving to next subject matter, teacher must ensure that the students have the first subject matter.
- ix. For religious education, Al-Ghazali recommended an early introduction to the fundamentals of religion through....., inculcation, and repetition
- x. Al-Ghazali had introduced many principles of philosophy and into the disciplines of fiqh and kalam

7.4 IBNE-KHALDUN (1332-1406 AD)

Ibne Khaldun was a philosopher of history and the first social scientist. Ibn e Khaldunhas made three most significant contributions to social sciences. Heobtained his basic

education from his father who was a renowned scholar. He was keenly interested in tradition, grammar, poetry, language and law. He also studied Philosophy, theology, logic, and other Islamic subjects. He learnt Quran by heart. Ibn e Khaldun was an expert in fiqh, nahu, hadith, rhetoric, poetry and philosophy.

Ibne Khaldun had described the educational process in the perspective of the development of society. He illustrated his theory of education in the framework of Islamic society and focused his attention on the education from a religious and ethical point of view but at the same time he also highlighted the sociological point of view. The Muqaddima contains a systematic treatment of philosophy of history. Besides this it contains his views on the aspects of state, society and education.

According to Ibne Khaldun, thinking ability is human beings' special gift of God. The faculty of reflective thinking is the source of knowledge. It distinguishes man from animals. It is of three types:

- i. Discerning intelligence: it enables man to understand the order of things
- ii. Experimental intelligence: it enables man to be receptive to opinions and teaches him rules of conduct
- iii. Speculative intelligence: it gives insight about the general idea of things existing according to species, classes and their primary and secondary causes.

Ibne Khaldun stressed upon UlumNaqliyyai-e The Quran, interpretations of Quran, tradition, jurisprudence and speculative theology which are wanted per se. Ibne Khaldun also emphasized on UlumAqliyyai-e philosophy and physical sciences. Ibne Khaldun warns the scholar that they should study the sciences that are wanted per se in greater detail.

Ibne Khaldun believed that the attainment of knowledge was the natural urge of human beings because they possess the power of reasoning and thinking. He believed that reality should be known by revelation instead of intellectual effort as believed by philosophers. Therefore for Muslims the first condition for knowing the reality is the Quran and the prophet Muhammad (P.B.U.H). The aim of education for Ibne Khalun is to make Muslims firm believers in God through the study of Quran and religious sciences. Knowledge of God and faith in Islamic laws will make Muslims know the reality which in turn will lead to good action and possession of good character.

Ibne Khaldun had described that children should not be taught difficult matters. Ibne Khaldun had emphasized that children drill method and teaching aids must be used to make children learn. Moreover, concepts must be taught from the easiest to the most difficult in stages. Moreover children must not burden with things beyond their capability. Ibne Khaldun had discussed the concepts of motivation, learning willingness and reinforcement.

For Ibne Khaldun, education is a social enterprise and includes upbringing strategies according to firm laws. Ibne Khaldun integrated the educational programs with the

behavioural ones. Ibne Khaldun advised that children should first be taught calculation. According to Ibne Khaldun instruction must be started with calculation, because it is concerned with simple knowledge and systematic proofs and it produces an enlightened intellect. Moreover, calculation has a sound basis and requires self-discipline, soundness and self-discipline.

Ibne Khaldun dividing sciences into two categories:

- i. Primary sciences: that man realized by instinct
- ii. Secondary sciences: acquired through education
- a. Mental sciences: These are also called sciences of philosophy and wisdom.

These consisted of four different sciences or intellectual sciences:

1. **Logic:** It protects the mind from error, as it attempts to know from the available known facts.
2. **Physics:** It is the study of the elemental substances perceivable by the senses.
3. **Metaphysics:** It is the study of spiritual and metaphysical matters.
4. **Measurement:** It comprises four different sciences:
 - a. Mathematical sciences
 - b. Geometry
 - c. Arithmetic
 - d. Music and astronomy.

Ibne Khaldun had explained each kind of sciences alongwith its subjects and aims. Ibne Khaldun classified education and children's upbringing into three different types.

- i. Psychological information: it provides bases for education and learning theories
- ii. Historical information: it explains the means of education and bringing up children in different countries
- iii. Practical instructions: These identified rules that parents and teachers should follow.

Ibne Khaldun presented theory of "specialization and perfection in learning". It provided bases for Ibne Khaldun's opinion on education and rearing.

Ibne Khaldun did not limit his realistic observations to individuals only, but he studied the psychological effect of groups and societies. Ibne Khaldun used the word "first and second education" in his book. He referred the first stage of learning as the period before adolescence and second stage to what is learned later on.

Ibne Khaldun had presented several principles of education. Some of these are summarized as follows:

- a. Education should be taken gradually in order to be useful.
- b. Different sciences must be taught at different times.
- c. A student, who specializes in a specific science efficiently, will be ready to learn another easily.

- d. The process of education should be done permanently and within fixed periods so that children would not forget what they had learned.
- e. Being hard with students would lead to negative results such as weakening the students' enthusiasm and leading to laziness, encouraging lying and teaching dishonesty and wickedness.
- f. Travelling in order to seek knowledge, education and to meet with scholars would increase people's learning because each one would add to his/her own means of research and investigation.
- g. Basic sciences such as Shari'a, Tafsir, Hadith, Fiqh, Physics and Theology should be studied more and investigated. On the other hand, the secondary sciences such as Logic, Arabic, and Mathematics should be studied as complementary courses

According to Ibne Khaldun, the best education is the interaction of minds, between people of different professions, different religions, different civilizations, and different social sectors. Ibne Khaldun emphasized that the aim of education was not to have specialists in limited or narrow subjects, but was mainly the desire to provide students with sciences that would help them to live a good life.

Ibne Khaldun has presented philosophy for early childhood education. He emphasized the need for practice, observation and individual differences. According to Ibne Khaldun small children must be taught Quran. He forbade teachers from teaching tafsir, regulations and others except reciting until the children are matured enough.

Ibne Khaldun also presented ways to teach children. He has forbidden teachers or parents from teaching children with cruelty because it could make children lazy, liars, and pretentious in order to hide the truth. Such attitude could become a habit and children would lose sense of humanity.

Ibne Khaldun described that learning time should not be too long because it would make children forget. Teaching within a short time using the right method could generate better learning. In terms of language, he stated that language is the foundation of all knowledge. Language teaching started from writing and reading, and then words are related to meanings.

Activity

Discuss with your friends that how will you organize eating time of children?

Self-Assessment Questions 7.4

Fill in the blanks.

- i. Ibne Khaldun illustrated his theory of in the framework of Islamic society
- ii. According to Ibne Khaldun, ability is human beings' special gift of Godspecial gift of God

- iii. Ibne Khaldun also emphasized on Ulum Aqliyyai-e philosophy and Sciences.
- iv. For Muslims the first condition for knowing theis the Quran and the prophet Muhammad (P.B.U.H).
- v. Concepts must be taught from the to the most in stages
- vi. Ibne Khaldun instruction must be started with, because it is concerned with simple knowledge and systematic proofs and it produces an enlightened intellect.
- vii. Metaphysics is the study of..... and metaphysical matters
- viii. Ibne Khaldun presented theory of“.....and perfection in learning”
- ix. Ibne Khaldun used the word “.....and education” in his book
- x. Travelling in order to seek..... knowledge, education and to meet with scholars would increase people’s learning because each one would add to his/her own means of research and investigation.

7.5 AHMAD IBN MUHAMMAD IBNYA`QUB -IBNMISKAWAYH (C.940-1030)

Ahmad Ibn Muhammad ibnYa`qub, surnamed Miskawayh, is also known as Abu 'Ali al-Khazin. Miskawayh was appealed to Greek philosophy. He studied history, philosophical disciplines and alchemy. He is recognized as eminent theistic thinkers, historian, moralists, and historians of Persia. The most significant part of Miskawayh's philosophical activity is devoted to ethics. Three important books of Miskawayh on ethics are Tartib al-Sa`adah, Tahdhib al-Akhlaq, and JawidanKhirad.

IbnMiskawayh’s objectives and theory of education were based on Aristotelian theory of education which specified intellectual, moral and physical education aiming to produce good human beings from the social point of view and attaining eternal happiness and self realization. Similar to Plato and Aristotle, IbnMiskawayh believed that education is linked to state craft. Therefore, he visualized an education system which could fit the people to perform the duties entrusted to them by the state. Like Aristotle, he presented the view that physical education must precede the intellectual and spiritual education. To IbnMiskawayh, the goal of life was to combine human will with the Divine Will. True education must therefore, minister to the needs of the body no less than the aspirations of the soul. Thus asceticism was entirely unacceptable to him. IbnMiskawaih emphasized that the need of religious education is therefore apparent because of aiming to combine human will and Divine Will. For IbnMiskawayh aim of religious education was not merely to shield against irreligion but to construct the conscience of the child. In

“Tahdhib al-Akhlaq”, Miskawayh connected moral philosophy with psychology and stated its doctrine of the soul.

In the history of philosophical thought, Miskawayh is one of the influential personalities among the Muslims. He was unique from others due to his concern for ethics. Therefore, he was considered as the first ethical thinker among the Muslims. Miskawayh’s scientific output is not confined to the field of ethics and philosophy, but he also made notable contributions to history, chemistry, literature and other subjects.

Miskawayh’s “Tahdhib al-akhlaq” is considered the most famous book. In this book, he explained education of young boys. According to Miskawayh, knowledge precedes action and ‘moral happiness’ is the happiness enabling the human being to live happily, in accordance with the requirements of virtue. Hence, human beings can attain personal happiness through intellectual effort, and endeavoring to acquire the sciences enabling their thought inclusive of all the areas. For Miskawayh, ethics are very closely associated with the objective of education. Ethics as a philosophical study is considered a practical philosophy, which strives to decide what should be; so examining this field of study does not lead to philosophical reflection as a final aim, but rather it is used in practical life. Miskawayh divided philosophy into two parts:

- a. a theoretical part and
- b. a practical part,

According to Miskawayh, each part completes the other. He distinguished between philosophy and religion. He also distinguished between reason and faith.

The famous book “Tahdhib al-akhlaq” (Refinement of character) of Miskawayh is a guide to practical conduct. It is considered a primary contribution to the field of ethics. In his philosophical writings, Ibn Miskawayh presents rational rather than scriptural arguments. Often associated by scholars with Neo-Platonist methods, the author makes frequent reference to Aristotle in discussing human nature, requirements for happiness, and the virtuous life. Miskawayh discussed the training of young boys and men. In his writings, the word “tarbiya” or “ta’dib has been for the training of young boys and men. The meaning of training primarily shows that the obligation of training rests on adults, to impart training to young with desirable, morality, knowledge, customs, and behaviour, and prepare them in a way to make them acceptable human beings of society.

Miskawayh provided rules for the preservation of moral health for the cultivation of character. These rules describe the ways in which different parts of the soul can be brought together into harmony, for the achievement of happiness. As doctors prescribe rules for physical health, the role of moral philosopher is to prescribe rules for moral health. Moral health is founded upon a combination of intellectual development and practical action.

Ibn Miskawayh wrote on a wide variety of topics, ranging from history to psychology and chemistry, but in philosophy his metaphysics seems to have been generally informed by a

version of Neoplatonism. He avoided the problem of reconciling religion with philosophy.

However, IbnMiskawayh's work on ethics is of a much higher order, and does show evidence of considerable conceptual complexity. In his Tahdhib al-akhlaq (Cultivation of Morals) he set out to show how we might acquire the right dispositions to perform morally correct actions in an organized and systematic manner. He asserted that the soul distinguishes us from other human beings and from things, from animals, and it uses the body and the parts of the body to attempt to come into contact with more spiritual realms of being. The soul is an independent and immortal substance that controls the body.

He was concerned for the cultivation of moral health in a very Aristotelian way as similar to the cultivation of physical health, requiring measures to preserve our moral equilibrium. We should keep our emotions under control and carry out practices that support us to confine ourselves on particular occasions and also to develop personality traits that will maintain that level of restraint throughout our lives. To eliminate mistakes, one must examine their ultimate causes and strive to for replace these with more helpful alternatives.

According to Miskawayh, humanity is in constant need of adapting what he was brought up to and became used to in childhood, and also what suits him naturally. If he does not do this, he falls into the place of the worthless, and his connection with God is disconnected. This desolation is confirmed if a person continues in four characteristics:

- i. Idleness, Laziness, and wasting life without work and with no human benefit;
- ii. ignorance and stupidity, caused by failure to investigate and exercise the soul with the teachings of wise men;
- iii. Disrespect, which results from neglect of the soul when it pursues desires and is unrestrained and seeks to commit sins and evil deeds
- iv. The preoccupation which arises from persistence in unpleasant deeds.

For each one of these kinds of desolation or illnesses there is a treatment, with which the intelligent man can heal himself provided he tries to set himself free. Therefore, manners to train young men and boys can bring about benefits which can train the person.

From another perspective, training (or education) can be considered as realizing specified aims, equally whether this is from the viewpoint of the one who assumes responsibility for it, or of the one subjected to it. According to Miskawayh, changing the character of an adult is difficult, because he is nurtured and grown up with it, however, special conditions and self realization of the extents of his corrupt morals can provide him the purpose for his change. For such person, it is hoped that he will refrain from (evil) morals gradually and have recourse to the exemplary way by repentance and by keeping company with the good and the wise by the pursuit of philosophy. The reason behind his emphasis on the possibility of refining character and purifying souls, and freeing the self from evil habits and the like, stems from his opinion about people, which is that they are either good by nature or good by reason of the law and learning.

Despite this, individuals differ in receptivity to training as regards readiness for it, and their share of virtuous morality and fine dispositions. Therefore, they are not all in one single rank as regards acceptance of virtuous morality; and if they differ, then this difference and disparity between them, which is beyond reckoning, merits the greatest concern with training and habituation of young men to approved actions. The negligence of training can cause every individual to remain in the condition he was in during childhood.

Miskawayh said that good manners are as much useful for boys, are also useful to older people; however these are more useful to the young, because they habituate them to the love of virtues and so they grow up accordingly. Afterwards it will not be hard for them to avoid evils, and later it is easy for them to follow all the prescriptions of wisdom and the regulations of the Law (sharia) and Tradition (sunna). They become accustomed to keep themselves from the temptations of wicked pleasures; they restrain them from indulging in any of those pleasures or thinking too much about them. They make them desire the high rank of philosophy.

Miskawayh said that when the soul of the boy is ready to accept training; there must be concern for the boy, and he must be cared for, and not left to one who cannot do this training well or who does not have fine characteristics and excellent habits. According to Miskawayh, the soul has been divided into three faculties:

- i. Appetitive,
- ii. Irascible, and
- iii. Rational

These faculties appear gradually, as the boys grow, until they reach their perfection and are then called rational.

Miskawayh also described some methods for the training of soul. For Miskawayh, psychological aspect is the most important. Equipped with a personal code of moral conduct, Miskawayh determined seven species of wisdom:

- i. Acuteness of intelligence
- ii. Quickness of intellect
- iii. Clearness of understanding
- iv. Facility of acquirement
- v. Precision of discrimination
- vi. Retention, and
- vii. Recollection

Miskawayh described eleven species of courage:

- i. Magnanimity,
- ii. Collectedness,
- iii. Loftiness of purpose,
- iv. Firmness, coolness,

- v. Stateliness, boldness,
- vi. Endurance,
- vii. Condescension,
- viii. Zeal, and
- ix. Mercy

Miskawayh also described twelve species of temperance:

- i. Shame,
- ii. Affability,
- iii. Righteousness,
- iv. Conciliatoriness,
- v. Continence,
- vi. Patience,
- vii. Contentment,
- viii. Sedateness,
- ix. Piety,
- x. Regularity,
- xi. Integrity, and
- xii. Liberality (which is further divided into six sub-species)

Miskawayh is essentially a historian and moralist. He has mentioned a number of abstract methods for the training of soul. These ways include:

- Praise the boy for the good things he does which are acceptable to the adults; and also adults who do good deeds should be praised in his presence. All this emphasizes fine actions, whether performed by him or by adults, and by those considered to be an example for him.
- Encouragement: to rise above the desire for food and drink and fine clothing. Encouragement here is by commending abstinence from these things and contentment with only the small amount necessary.
- Generous characteristics: He should be trained to admire generous characteristics, such as preferring others over himself in matters of food and drink, and he should confine himself to what is moderate and seek it.
- Punishment: He should be warned of punishment, and made to fear blame for any evil deed he may demonstrate. If coercion is employed, this must be by degrees.

After all these psychological methods, the educator can have option to physical punishment provided the preceding methods are not successful and it is really required. Some of the Miskawayh's opinions confirm his awareness of the importance of the early stages of human development, or growth. Because it provide basis for particular characteristics for individual's future life. It confirms the significance of the initial years in the boy's upbringing, and the influence of the environment on his character in particular; and in the light of his personal experience, he makes deductions regarding what went before.

Activity

Conduct a small survey in your school and examine how many teachers give importance to moral education.

Self-Assessment Questions 7.3

- i. Similar to and Aristotle, IbnMiskawayh believed that education is linked to state craft.
- ii. Like Aristotle, IbnMiskawayh presented the view that education must precede the intellectual and spiritual education
- iii. For IbnMiskawayh aim of religious education was not merely to against irreligion but to construct the conscience of the child
- iv. According to Miskawayh, knowledge precedes action and ‘..... happiness’ is the happiness enabling the human being to live happily, in accordance with the requirements of virtue
- v. Ethics as a philosophical study is considered a philosophy
- vi. In his philosophical writings, IbnMiskawayh presents rather than scriptural arguments.
- vii. Miskawayh provided rules for the preservation of health for the cultivation of character
- viii. the soul distinguishes us from animals, from other human beings and from things, and it uses the body and the parts of the body to attempt to come into contact with more realms of being.
- ix. individuals differ into training as regards readiness for it
- x. According to Miskawayh, the soul has been divided into Faculties

7.6 AL FARABI (872-951 AD)

Abu Nasr Muhammad al-Farabi is one of the greatest philosophers of the world. He contributed to mathematics, philosophy, metaphysics and music. In the history of Islamic philosophical thought, Al-Farabi was the true first founder of epistemology which depend on demonstration and ‘universal reason’. Al-Farabi has great contribution in education.

He had established logic within Islamic culture. According to Farabi, the first aim of knowledge was knowledge of God and his attributes, a knowledge which has a deep effect on the moral conduct of human beings. This kind of knowledge helps human beings in finding the way to the ultimate aim of their existence, while indirectly developing the intellect so that it should attain wisdom. According to Al Farabi, this wisdom held to be the highest level of intellectual attainment permitted to human beings

in their lives. Hence, the center of Al Farabi's philosophy came to be the unity of society and of the state to be achieved by unity of wisdom, thought, and religion. Each of these being the foundations of the community's government, should be the same as the order and unity found in the universe. Al-Farabi had often compared the order and unity of the city to that of the universe.

According to Al-Farabi, religion and philosophy were simply two expressions of a single truth, the variance between them rests only in the "form" of expression: philosophy explains religion and provides proof of it; it is neither in conflict nor in contradiction with it. In Al-Farabi's philosophical system, education is one of the most important social phenomena. It is concerned with the human soul and makes sure that the individual is prepared from an early age to become a member of society, to achieve his/her own level of perfection, and thus to reach the goal for which he/she was created.

In Al-Farabi's view, indeed the whole activity of education can be summed up as the attainment of knowledge, values, and practical skills by the individuals, within a specific period and a specific culture. The goal of education is to lead the individuals to excellence since the human beings were created for this purpose, and the goal of humanity's existence in this world is to attain happiness, which is the highest perfection—the absolute good.

According to Al-Farabi, the perfect human being is the one who has acquired theoretical virtue—thus completing his/her intellectual knowledge—and has attained practical moral virtues—thus becoming perfect in his/her moral behaviour. Then, crowning these theoretical and moral virtues with effective power, these are attached in the souls of individual members of the community. Therefore, when they undertake the responsibility of political leadership, they become role models for other people. The perfection which an individual expects from education, combines knowledge and virtuous behavior; it is happiness and goodness at same time. Creation of an ideal community is one of the goals of education—'the one whose cities all work together in order to attain happiness'.

Al-Farabi emphasized that it is also aim of education to produce good leaders. Moreover, education must also aim to create good balance of morals among people. When moral behavior declines and there is doubt over behavior and opinions, the absence of these common values governing people's conduct disturbs the city. Ethics then, is a fundamental objective of education. According to Al-Farabi, other aim of education, includes 'proficiency in the arts', because perfection in theoretical and practical arts is one of the expressions of wisdom. Wise individuals are very proficient in the arts, and reach perfection in them.

Therefore, according to Al-Farabi, one of the goals of education is to combine learning with practical action, as the purpose of knowledge is that it should be applied, and perfection lies in its being transformed into action. The sciences have no importance unless they can be applied in practical reality; otherwise they are invalid and useless. The real practical sciences 'are those which are linked to readiness for action' and absolute

perfection is 'what the human being achieves through knowledge and action applied together'. Furthermore, if the speculative sciences are learned without having the opportunity to apply them, this wisdom is decayed.

According to Al-Farabi, the law has an educational function as it leads to the inculcation of virtues when the leaders follow it themselves and are perceived as role models for the general public. Al-Farabi emphasized that it is the duty of a state to assign a budget for education, taking a portion from the donations tax (zakat) and land tax, as well as other state resources for this purpose. Al-Farabi explained that there are two kinds of taxes and duties: one to support mutual assistance and the other for the education of the young individuals.

Al-Farabi used various technical terms to describe the concept of education: correction/assessment, discipline, guidance, training, exercise or learning, instruction, and upbringing or education. In his views, "good manners or culture in their true educational meaning are the 'combination of all the good qualities'", whereas discipline is the "way of creating the moral virtues, and the practical arts in the nations". Instruction is "creating the speculative virtues in nations and cities". Al-Farabi differentiates between instruction (ta'lim) and discipline (ta'dib). The former is the way of acquiring a theoretical culture, and is mostly verbal. The latter forms ethical conduct, and leads to practical or technical skills. These are therefore quite different.

Al-Farabi believed that education is based upon human being's certain innate aptitudes, which he calls 'nature'; 'in other words the power which human being possesses at the time of birth, and which he could not have acquired'. No normal human being lacks it, just as the whole is greater than the part. Al-Farabi also described "primary science" and "primary principals". Al-Farabi gave fundamental place to sensory perception. He described the senses as "the paths whence the human soul gains knowledge". Knowledge thus begins with the senses, and then becomes an intellectual conception by way of imagination, since whatever the soul understands contains an element of imagination. Knowledge originates with the senses.

Al-Farabi illustrated Aristotle's opinion in *The Book of Demonstrations* when he said: "Whosoever loses a sensory perception loses knowledge". One function of the imagination is to preserve the sensory images which, in the end, become intellectual possessions. Now a day's such views are being studied in general psychology and educational psychology. Although Al-Farabi dealt with sensory knowledge, he considered that the senses serve as instruments of the mind, for it is the mind which has the potential of understanding. He indicated Plato's opinion that the nature of learning is based on "memory". A learner proceeds in the same way by comparing it with what is already in his/her mind'.

Al-Farabi also explained that instructional method must be according to the level of the learners. Teaching theoretical intellectual virtues is carried out by demonstration, while teaching practical arts and crafts is by way of persuasion. Al-Farabi emphasized that

education is essential for every individual in the nation, since without it nobody would be able to reach perfection and happiness. Therefore, if education should be available to all, the method of teaching should however be adapted according to the group it is intended for.

Al-Farabi described two methods: the method of argument and the method of discourse; both of these 'can be used orally or in writing. Al-Farabi stated that the objective of the discourse method is simply to persuade without reaching certainty, which would require precise proof; while the objective of the demonstrative method is to gain precise knowledge based on reliable proof. As for the debating method, it is used to succeed over an opponent, to make a particular idea triumph, to take an opinion to its furthest point, so that even the opponent believes that it is true, without it necessarily being so. This method is used against stubborn people. Al-Farabi also used another discourse i.e. "scientific discourse"; that "by which the knowledge of something is obtained" either through asking questions about the thing, or from the replies obtained or, finally, by resolving a scientific problem.

Al-Farabi said that there are two aspects of instruction: the way of audition or learning based on speech; and the way of imitation which is based on observing other people's actions in order to imitate or apply them. According to Al-Farabi, imagination has a clear educational function, and makes "producing an imaginative impression" one way of instructing the common people the concepts that are difficult for them to understand. Therefore, the educator resorts to metaphors or appropriate illustrations. Indeed, it is natural for the common people to be restricted in their theoretical knowledge to what is required by generally accepted opinion. The teacher uses the methods of persuasion and suggestion. The power to represent things by their metaphors is useful in two fields: for instruction and guidance; and for confronting someone who stubbornly denies the way of truth.

In a nutshell, Al-Farabi's elements of instruction can be summarized as: making something understood by establishing its meaning in the mind; and by creating acceptance of what has been understood. Understanding something implies that the essence of the thing has been comprehended by the intellect and that the thing can be represented by something that resembles it. Acceptance is also internalized in two ways: demonstration leading to certainty, which is the philosophical approach; or persuasion, which is the religious method.

Al Farabi also used the technique "habituation": 'a situation whereby the human being acquires a natural disposition or moves away from some haphazard disposition; it is frequent repetition of a particular action, at short intervals, over a long period of time'. Ethical virtues are acquired by habituation and repetition, until they form a deep-rooted pattern in the mind, whence issue excellent moral behaviours. An commendable character is attained by habituation, and the character is admirable when its actions are marked by moderation, with neither excess nor neglect. Habituation is not only a technique for teaching moral virtues, but can also be employed in teaching other things, such as

writing: “skill in writing is acquired only when the person copies the action of a skillful scribe, and so it is with all the arts”.

To summarize, the repetitive method is appropriate for teaching ethics and practical arts. Al-Farabi mentioned another method: “learning by heart “and it is sub divided into two sections: learning words and expressions which the listener repeats until they are memorized, such as learning a language. The second is designed to “inscribe the meanings of these expressions in the listener's soul”.

For Al-Farabi, ‘understanding is better than memorization, because memorization deals mainly with words and expressions. Al-Farabi described the conditions of both learning and morality for the teacher. He must possess good character, free from cravings and seek only the truth. For educating and teaching the people, only virtuous and trained in the logical arts people must be employed. The art of teaching must be undertaken willingly, without compulsion, except in cases of absolute necessity. The other scientific and educational prerequisites which the teacher should meet are: mastery of the fundamentals of his/her art (his/her specialization) and its rules; the ability to demonstrate everything that is possible to demonstrate, whenever asked to do so; the ability to make others comprehend what he/she knows; the ability to guard against any distortions which might enter his/her art.

According to Al-Farabi, the student should possess the following qualities:

- be able to grasp concepts and understand their meaning
- accept the existence of what he has grasped or understood
- be able to describe what he has grasped and accepted.

Al-Farabi further described that the student must always be enthusiastic to learn and study. The students should not let anything distract them from learning, since too many distractions can cause for confused and disorganized ideas. Learning requires a great deal of time.

Al-Farabi is recognized as first Muslim philosopher to classify the sciences and learning for an educational objective. Al-Farabi provided the sequence of learning-e it must begin with the language and its structure, i.e. its grammar, so that the students can express themselves as other people speak that language. Without this ability, he/she will not be able to understand others nor other will understand him/her, and he/she will not develop properly. Mastery of the common language, the foundation for all other kinds of knowledge, is therefore essential.

Al-Farabi was extremely aware of the value of language since he could spoke several languages that allowed him to compare cultures. After languages, come logic, the instrument of sciences and their methodology, and leads to rigorous reflection. Logic is also closely connected with language. The word ‘logic’ includes both verbal expression and intellectual procedures, and that is why, in his opinion, language comes before rules about forming the mind, and prepares the way for it.

Al-Farabi considered that arithmetic is an important in the hierarchy of the theoretical sciences: “Whosoever desires to learn the theoretical art begins with numbers, then ascends to magnitudes (measures), then to the other things to which numbers and magnitudes essentially belong, like perspectives (optics)”. The study of natural sciences, optics and astronomy requires mathematics, and arithmetic as one of the basic tools. Al-Farabi divides mathematics into seven parts:

- i. numbers (arithmetic),
- ii. geometry,
- iii. the science of perspectives,
- iv. scientific astronomy (contrasted with astrology),
- v. music,
- vi. dynamics and
- vii. the science of machines

Al-Farabi's curriculum is confined to a group of sciences, graded as follows: science of language, logic, the ‘teachings’ (mathematics), natural science, theology, civics (political science), jurisprudence and academic theology. In his opinion, the link between natural sciences and theology is in human soul. According to Al Farabi, “When the body is sound, so is the mind”.

Al-Farabi mentioned another theory, according to which education begins with reforming the morals, “for he who cannot reform his own morals cannot learn any science correctly”. Al-Farabi also focused on the purpose of educational games and the function of play in human activity. According to him, the value of play must be considered in relation to its aim: “the intention behind various kinds of play can only be truly ascertained at the time of evaluated”. Al Farabi described that play overcomes fatigue and “restores the strength required for action”. Play should be used in moderation for the aim of play is recreation which, in its turn, “is designed to restore a person's strength to undertake more serious activity”. He recommended that games stimulate a child's creativity.

Regarding punishment Al-Farabi said that the teacher should neither be too harsh, nor extremely tolerant. If teacher is too harsh, the students will dislike him; but if teacher is too lenient, the students will not take him/her seriously and will become lazy and will pay less attention to their studies. There for reason able behavior can lead a teacher to regulate the degree of punishment in accordance with the children's attitude: “If they are inclined to be mischievous because of some short-term pleasure, then they can be won over by offering them some pleasure when they refrain from it or if they behave in the opposite way. This is how children should be disciplined. If this is not sufficient, then one should add some inconvenience which follows immediately on the misbehavior, and makes it as unpleasant as possible”. There is also possibility to substitute the bad behavior with a good one. According to Al-Farabi, the educator should decide the form of correction, depending on the student.

Al-Farabi also explained the concept of evaluation of teaching outcomes. He highlighted that the aim of an examination is to find out learner's level in the field being studied. When a learner is considered to have completed a specific discipline, he/she is tested for it "so as to determine his/her level in the discipline he/she is supposed to have mastered". Al Farabi considered that the questions asked could have either an educational or an experimental nature. Similar to knowledge, intelligence is tested. One of the most important ways to recognize intelligence is through mathematical ability.

Elements of Al-Farabi's philosophy still remains valid today, such as his emphasis on the importance of sciences and mathematics, the experimental method, the integration of knowledge, the importance of values and aesthetic taste.

Activity

List down five qualities of each student of your class.

Self-Assessment Questions 7.6

- i. Al-Farabi represents a turning-point in the history of Islamic philosophical thought, since he was the true first founder of which relies upon 'universal reason' and the demonstrations
- ii. Al-Farabi often compares the and unity of the city to that of the universe.
- iii. According to Al-Farabi, religion and philosophy were simply expressions of a single truth
- iv. According to Al-Farabi, the perfect human being is the one who has obtained virtue—thus completing his intellectual knowledge—and has acquired practical virtues—thus becoming perfect in his moral behaviour.
- v. When moral behavior and there is doubt over behavior and opinions, the absence of these common values governing people's conduct disturbs the city
- vi. The practical sciences 'are those which are linked to readiness for action' and absolute perfection is 'what the human being achieves through knowledge and action applied together
- vii. Instruction is 'creating the virtues in nations and cities
- viii. Al-farabi gave fundamental place to perception
- ix. The nature of learning is based on
- x. Al-Farabi also emphasized on the concept of evaluating the of teaching

7.7 ALLAMA MUHAMMAD IQBAL (1877-1938)

Sir Muhammad Iqbal widely known as Allama Iqbal, was a poet, philosopher, and politician, as well as an academic, barrister and scholar. He has inspired Pakistan Movement. He is called the "Spiritual father of Pakistan". He is considered one of the most important figures in Urdu and Persian literature. His philosophy is recognized around the globe and is being taught all over the world. Iqbal emphasized much on the education and educational system. For Iqbal, education is the only way through which nations can be successful.

The K.G Saiyidain has examined the educational implications of the philosophical ideas of Allama Iqbal in the book "Iqbal's educational Philosophy".

For, Iqbal, individuality, and "Khudi" are the most important. According to Iqbal, an educationist should first know about the individual and his nature before making any educational program. His concept of "Khudi" was different from many other philosophers. According to Iqbal, system of education should lead to the development of individuality and it can be achieved only if child is treated with affection and love. For, Iqbal, dynamic and concrete environment is essential for the development of an active individuality. Similarly, a person should be open to all kinds of challenging experiences for the development of "Khudi". Therefore, the highest aim of education should be to strengthen the individuality of persons so that they may realize their full potentials and possibilities. For Iqbal, the development of individuality is a creative process and individual must play an active role for it. Furthermore, freedom is also essential for the development of individuality and creativity. Therefore, children should be allowed to gain first hand experiences by experimenting with their environment. An educational system should emphasize on awakening & cultivation of intelligence and schools must provide exploration opportunities to students. Iqbal put emphasis on experimental method and encouraged to boldly explore new domains of knowledge.

According to Iqbal, the knowledge of truth is obtained initially through the senses and then through direct realization. Its ultimate stages cannot be comprehended within consciousness. Knowledge which is the final stage of truth and which cannot be constrained within consciousness is also called intuition or love. Iqbal said that intellect separated from love is a rebel (like Satan) while intellect linked to love has divine attributes.

Iqbal recommended that it is necessary for every educational system to determine its philosophy in order to define clearly the type of human being which it aims at producing. According to Iqbal's educational philosophy; firstly, the good life must be a life of active effort and struggle. The activity must be creative and original because creativity is the most valuable and distinctive gift of man. A person should have close contact with his environment and he should constantly reshape it to suit his purposes. Secondly, the good man must learn to apply his intelligence through intellect so that he can take command of nature. Intellect does give us power but this power can be utilized constructively for the good of humanity only if it is guided and controlled by love.

Iqbal is of the view that there are three qualities which should be cultivated by education.

These qualities are:

- i. Courage,
- ii. Tolerance and
- iii. Faqr.

Iqbal believed that education should cultivate among individuals the attitude of courage. Education should eliminate all types of fear among individuals. Tolerance is the second essential constituent of good character. Iqbal said that, “the principle of the ego sustained deed is respect for the ego in myself as well as in others. It clearly implies that unless education strengthens in us a sense of respect for the other’s individuality their opinions and belief their thoughts and behavior, our own will remain distorted and incomplete”. The third quality is Faqr or Istighna. It is a kind of emotional and intellectual self-discipline. It is the selfless service for some great purpose.

According to Iqbal, various forces influence upon the development of a child such as natural and cultural. Individuals should not only critically appreciate the cultural achievements of the community but must also adhere to the highest cultural value and traditions. According to Iqbal, the educational system of a country should reflect its culture. Therefore, culture of community is very important for the education. Throughout his life, Iqbal preached the social values of Islam since they constitute the strongest protection against nationalism and racialism and provide the assurance and hope for a society based upon the principles of social justice, equality, and human brotherhood. Iqbal realized that due to neglect of science, Muslim community has been declined, their intellectual growth has been detained, and their economic and political position has been weakened. Therefore, he emphasized the study of scientific disciplines.

Iqbal said that education should be creative and dynamic which would help to inculcate the creative spirit in individuals and arouse an interest in Muslims to conquer new realms of arts and science, knowledge and power. Science has a significant place because it helps individuals to control over nature. Moreover, using scientific methods, individual can consciously reconstruct this world. Giving importance to science should not mean neglecting religious education.

According to Iqbal, objective of education should be the development of individuality therefore; education should bring the human being toward life of action. Iqbal viewed that education must be conducted in the most liberal and broadminded spirit so as to develop in youth an all-embracing humanism.

Another objective of Iqbal’s philosophy is to harmonize individual’s spiritual progress with his accomplishment in the material sphere. Afterwards, it sets a definite purpose to man’s achievements in science and technology. These objectives of education develop new desires as an important factor in the development of a person’s individuality.

Teacher, curriculum and academic atmosphere play an important role in carrying the ideals of any educational system to its logical conclusion. Iqbal also worked as a teacher and he was well familiar with the psychology of the learner and instructional techniques. Iqbal views the role of teacher as a producer of men's vision who perceives the reality of things and cultivates nation's progress and prosperity. He wishes a teacher to understand and aware of an ideal education, which he is going to transmit to the students mainly through his ideal character.

Iqbal did not recommend stereotyped methods of teaching because it provides no space for thinking. Iqbal preferred methods of learning by doing and self activity which provide new situations & problems to students so that they can work purposefully and learn to overcome their difficulties themselves. The objective of intellectual education should be the awakening of critical and questioning attitude among students. Moreover, individuals should not merely rely on intellectual thoughts but they should also perform some actions. This is the only way through which knowledge can be transformed into power and individuals can use it for the reconstruction of their environment.

According to Iqbal, for the teaching morality, school environment should provide situations and opportunities where individuals would learn it through social life & experiences. Therefore, if education is focused for the preparation for life, it must provide opportunities for active participation in life. Iqbal emphasized that school should try to draw out, the intellectual, aesthetic & moral significance of the ordinary occupations & interests of life and to find the growing part of the mind in its effort to handle the everyday concrete problems.

According to Iqbal, the short-sighted approach of teacher has damaged the very objective of education. In this situation, the students cannot explore their hidden potentialities and become passive agent of the society. Iqbal declares it as a criminal negligence on the part of teacher. With this irresponsible and non-ideal, the child starts to learn merely ordinary tasks. The teacher's role has important implications for the development of integrated personality of learner. Iqbal stated that the role of teacher is challenging as well as important, because all round development of a student depends on teacher. Iqbal relates the teacher as an architect of nation, custodian of society and above all spiritual mentor of a student.

Iqbal emphasized that one should know principles of educating children and help them to discover their potentialities, thus, formulating their education and training according to their aptitudes. Therefore, teacher has key role in shaping the total personality of child. Iqbal has formulated eleven principles of psychology to be kept in view while imparting education.

1. A child is keen for activity. His surplus energy must get outlet. This must be utilized.
2. Children cannot attend to a thing for long. He wants variety in activity. This trait of children can be taken as advantage of by the educator, who should divide his lessons into units in order to sustain the attention of the children.

3. Children take interest in observing and touching things. He wants to possess everything that he sees. The education can develop his power of observation and train his senses by bringing him in contact with actual objects.
4. Children are attracted to bright colours. The educator should therefore develop his colour sense.
5. Children imitate elders and learn things from their parents. They are interested to do mono acting and wish to play the role of a teacher or a shopkeeper or a hawker. The teacher should always present a good model so that they may imitate good things.
6. The power of imagination and thinking in the Children is highly pronounced as is clear from the fact that they begin to pester their grannies to tell them tales and fables. The teacher should take full advantage of this trait of the children.
7. Children's natural habit of being sympathetic can be utilized by the teacher in calculating moral education among the Children.
8. Children have wonderful memory for vocabulary and remembering things. The teacher should always try to encourage them to remember verses and poems.
9. Since their power of judgment and discrimination is not highly developed at this stage, the teacher should present different objects and sharpen their power of judgment by giving them comparative view of these objects.
10. Their power of logic is not very strong; they should be given exercises which create this characteristic in them.
11. Given them comparative situation and their power of discrimination would sharpen.
12. With a view to teach them morality the teacher should create situations of morality in the activities, from the very beginning. They should be taught how to be sympathetic, how to attentive to their lessons. The psychic development as well as the biological development should take place simultaneously.

Iqbal emphasized realistic curriculum that is related to the demands and needs of developing individual and reflecting the values, norms and aspirations of society. He wanted subjects which should help the students to have all round development: spiritual, moral, physical, cultural, social and economical. He also emphasized the study of history in curriculum. According to Iqbal, the Quran declares three sources of knowledge. History is one among them. It has great significance in our educational process. History is mirror of communities and nations and reflects a complete record of individuals and nations as a whole.

Iqbal stresses to incorporate technical education in the curriculum for the economic uplift of under developed societies. In the educational institutions, up to intermediate level, Iqbal recommends philosophy, mathematics, science, and economics. At university level he suggests literature, Muslim art, history, and architecture. Iqbal strongly favours the interest and capability of the student for the selection of subjects.

Iqbal was very much concerned for the preparation of text books for students. With the help of learned scholars, he had compiled text books for middle class students. Iqbal has presented following principles for a purposeful curriculum:

1. Prescribed text books should be a combination of ancient and modern contentions of thought.
2. Novel experiences, information and latest tendencies in different spheres of life must be incorporated in the text books, in relation to the cultural heritage, so that students do not snap their ties with past.
3. To make students aware of new changes and experiences in language and their usage.
4. To develop literary taste among the students; it could foster broad vision and nourish their integrated thinking.
5. Text book material should be genuine, illuminating its purposes with insight. Art not for the sake of art, but for the sake of a full or abundant life.
6. The total content of study material should be life affirming preparing the student to confront each and every challenge of life with courage, confidence and self-reliant manner.
7. Morality is the true essence of ideal life. While compiling the text books, moral instances of ideal personalities should be cited in the lessons. It should be explained in a way, so that the child could follow the path of piety and bravery, instead of becoming weak and coward.
8. To develop genuine patriotism; it is necessary because foreign rulers through their system of education distorted our past in order to fulfill their imperialistic designs. So the sense of patriotism would strengthen individuality of the student and stimulate his originality.
9. To develop academic interest in the pupil study material of text books should be thoughtful as well as harmonious in nature.

Iqbal consistently criticized the traditional educational system and its ways of imparting education. According to Iqbal, without teacher's development, individuality cannot be promoted. The teacher, as a dynamic personality can promote intellectual, moral and emotional dimensions of human. The personality of teacher is main source of student's creative activity. Iqbal criticized the stereotype role of teacher. According to Iqbal, an ideal teacher has to reconstruct the very foundations of the society. Iqbal recommended only those methods for teaching which include learning by doing, self-activity and methods which confront the student in new situations and with new problems.

Undoubtedly, Iqbal's educational perspective is Islamic in nature. Iqbal's ideal educational environment creates a society which is to be founded in secure ground; its basis must be spiritual and too deep rooted to be affected by any adverse influences. According to Iqbal, the objective of education is to achieve a dynamic personality with strong sense of ego-hood. This can be developed in a new social order created through an ideal system of education. Iqbal's educational philosophy combines knowledge, reason, sense perception, and intuition in an integrated form. For Iqbal, the cultivation of Khudi

is the highest goal of educational effort. Moreover, the social consciousness of individual becomes the important aim of the education.

In a comprehensive education system, discipline acquires a pivotal position. In the opinion of Iqbal, an ideal educational situation is prerequisite for the development of an ideal character. According to Iqbal, without character formation, various negative disorders in the society cannot be controlled.

Iqbal emphasized the sake of making future generations creative and hardworking; the teachers should inculcate in them a religious, moral and culture values.

Make a comparison between old and new teaching methodologies.

Self-Assessment Questions 7.7

Fill in the blanks.

- i. Allama Iqbal is called the ".....Spiritual father of Pakistan"
- ii. children should be allowed to gain first hand experiences by with their environment
- iii. Intellect does give us power but this power can be utilized for the good of humanity only if it is guided and controlled by love.
- iv. Faqr or Istighna is a kind of and intellectual self-discipline.
- v. Science has a significant place because it helps individuals to..... over nature
- vi. Iqbal did not recommend methods of teaching because it provides no space for thinking.
- vii. The objective of..... education should be the awakening of critical and questioning attitude among students
- viii. The power of..... and thinking in the Children is highly
- ix. Children have wonderful for vocabulary and remembering things
- x. Prescribed text books should be a combination of..... and modern contentions of thought

7.8 ACTIVITIES/KEY POINTS

1. For Al-Ghazali, the aim of education is to nurture human beings so that they abide by the teachings of religion and henceforward will be rewarded in the life hereafter.
2. Al-Ghazali emphasized the significance of childhood in character building.
3. Al Ghazali said that teachers should consider the differences in ability and character among students, and deal with everyone appropriately.
4. Al-Ghazali stresses that learning is only effective when it is put into practice.
5. For religious education, Al-Ghazali recommended an early introduction to the fundamentals of religion through memorization, inculcation, and repetition. In the subsequent stage, understanding, explanation, and conscious practice must be carried out.
6. IbnKhalidun had described the educational process in the perspective of the development of society.
7. IbnKhalidun believed that the attainment of knowledge was the natural urge of human beings because they possess the power of reasoning and thinking.
8. . IbnKhalidun had emphasized that children drill method and teaching aids must be used to make children learn.
9. IbnKhalidun integrated the educational programs with the behavioural ones.
10. IbnKhalidun presented theory of “specialization and perfection in learning.
11. IbnKhalidun has presented philosophy for early childhood education.
12. IbnMiskawayh’s objectives and theory of education were based on Aristotelian theory of education which specified intellectual, moral and physical education aiming to produce good human beings from the social point of view and attaining eternal happiness and self realization.
13. To IbnMiskawayh, the goal of life was to combine human will with the Divine Will
14. For IbnMiskawayh aim of religious education was not merely to shield against irreligion but to construct the conscience of the child.
15. IbnMiskawayh was considered as the first ethical thinker among the Muslims
16. The famous book “Tahdhib al-akhlaq” (Refinement of character) of Miskawayh is a guide to practical conduct.
17. Miskawayh provided rules for the preservation of moral health for the cultivMiskawayh also described some methods for the training of soul ation of character.
18. Al Farabi established logic within Islamic culture.
19. In Al-Farabi's philosophical system, education is one of the most important social phenomena.
20. Al-Farabi emphasized that it is also aim of education to produce good leaders.
21. Al-Farabi emphasized that the sciences have no meaning unless they can be applied in practical reality.
22. Al-Farabi considers it a duty of the State to put aside a budget for education

23. Al-Farabi also explained that instructional method must be appropriate to the level of the learners.
24. For Al-Farabi, the sequence of learning must begin with the language and its structure, i.e. its grammar, so that the student can express himself as do the people who speak that language; without this ability, he will not be able to understand others nor they him, and he will not develop properly.
25. For, Iqbal, individuality, and “Khudi” are the most important.
26. Iqbal put emphasis on experimental method and encouraged to boldly explore new domains of knowledge.
27. Iqbal recommended that it is necessary for every educational system to determine its philosophy in order to define clearly the type of human being which it aims at producing.
28. Iqbal believed that education should cultivate among individuals the attitude of courage.
29. According to Iqbal, various forces influence upon the development of a child such as natural and cultural.
30. Iqbal said that education should be creative and dynamic which would help to inculcate the creative spirit in individuals and arouse an interest in Muslims to conquer new realms of arts and science, knowledge and power.
31. According to Iqbal, for the teaching morality, school environment should provide situations and opportunities where individuals would learn it through social life & experiences.
32. According to Iqbal, the short-sighted approach of teacher has damaged the very objective of education.
33. Iqbal emphasized that one should know principles of educating children and help them to discover their potentialities, thus, formulating their education and training according to their aptitudes.
34. Iqbal stresses to incorporate technical education in the curriculum for the economic uplift of under developed societies.
35. Iqbal also emphasized the study of history in curriculum.
36. According to Iqbal, an ideal teacher has to reconstruct the very foundations of the society.
37. Iqbal’s philosophy harmonizes individual’s spiritual progress with his accomplishment in the material sphere.
38. According to Iqbal, the objective of education is to achieve a dynamic personality with strong sense of ego-hood.
39. According to Iqbal, without teacher’s development, individuality cannot be promoted.
40. Iqbal’s educational philosophy combines knowledge, reason, sense perception, and intuition in an integrated form.

7.9 SELF-ASSESSMENT QUESTIONS ANSWERS

Self-Assessment Questions Answers 7.3

- i. Islamic
- ii. Parents
- iii. Reward
- iv. Elementary ,obedient
- v. Differences
- vi. Revealed
- vii. Interaction
- viii. Mastered
- ix. Memorization
- x. Logic

Self-Assessment Questions Answers 7.4

- i. Education
- ii. Thinking
- iii. Physical
- iv. Reality
- v. Easiest, difficult
- vi. Calculation
- vii. Spiritual
- viii. Specialization
- ix. First, second
- x. Knowledge

Self-Assessment Questions Answers 7.5

- i. Plato
- ii. Physical
- iii. Shield
- iv. Moral
- v. Practical
- vi. Rational
- vii. Moral
- viii. Spiritual
- ix. Receptivity
- x. Three

Self-Assessment Questions Answers 7.6

- i. Epistemology
- ii. Order
- iii. Two
- iv. Theoretical, moral
- v. Declines
- vi. Real
- vii. Speculative
- viii. Sensory
- ix. Memory
- x. Outcomes

Self-Assessment Questions Answers 7.7

- i. Spiritual
- ii. Experimenting
- iii. Constructively
- iv. Emotional
- v. Control
- vi. Stereotyped
- vii. Intellectual
- viii. Imagination
- ix. Memory
- x. Ancient

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